

The Sabbath Recorder

Hymn Book Request

A request has come from New Zealand to the office of General Conference for hymn books of a certain kind for use in the Seventh Day Baptist churches of New Zealand. Does any church have usable copies of **Christ in Song**? If so, please communicate with the Conference office, 510 Watchung Ave., Plainfield, N. J. 07061.

Marriages

Jacox-Stillman.—John W. Jacox of Alfred, N. Y., and Catharine Shaw Stillman, widow of James I. Stillman of Houston, Tex., were married Oct. 29, 1966, at the home of the bride. The Right Reverend J. Milton Richardson performed the ceremony in the presence of members of both families.

Obituaries

BOND.—Clay Dwight, stillborn on Oct. 31, 1966, was the son of Clifford and Carol Bond of Kansas City, Mo. The Rev. Paul Osborn conducted services for the parents and friends. The body was dedicated to medical research to help avoid similar sorrows to other parents.

—P. B. O.

RANDOLPH.—Mrs. Maude F., daughter of John K. and Laura Romine Musser, was born Mar. 24, 1877, in Harrison Co., W. Va., and died Dec. 3, 1966.

She lived all of her active years on her farm near Lost Creek, W. Va. She was married in 1902 to Charles F. Randolph of Lost Creek, who died in 1912. Soon after her marriage to Mr. Randolph she joined the Lost Creek Seventh Day Baptist Church and was a loyal and devoted member as long as she lived. Funeral services were held at the church December 7, with her pastor the Rev. Francis Saunders conducting the service. Burial was in the church cemetery.

Surviving are two sons: Jackson K. of Martinsburg, W. Va., with whom she had made

her home for several years, and Charles Birdsell of Lost Creek; three sisters: Mrs. Grace Powell of Parkersburg, Mrs. Eva Smith of Plainfield, N. J., and Mrs. Ednah Elwell of Birmingham, Ala.; one brother: Junius K. Musser of Nutter Fort, W. Va.; five grandchildren and two great grandchildren. One son, Marsden Glover died in 1947.

—J. K. R.

STILLMAN.—Maude Hurley, youngest daughter of William and Celia Furrow Hurley was born near Nortonville, Kan., Sept. 6, 1879, and died Oct. 26, 1966 at her daughter's home in Sabetha, Kan.

She was married to Dennis Saunders Stillman at Nortonville, Oct. 5, 1901. Her husband died May 19, 1948. They lived on a farm on Seventh-Day Lane near where she was born. For ten years after the death of Mr. Stillman she managed the farm. She outlived by far the other eight children of her generation. To this union two children were born, Waite Perry, who died in 1929, and Margaret Cecilia, wife of Rev. Duane Ogden. They had one adopted daughter (a niece) taken into their home when only a few days old. She died at college in 1929.

Mrs. Stillman was a member of the Seventh Day Baptist Church at Nortonville throughout her adult life.

Surviving, besides her daughter, are four grandchildren and six great grandchildren.

Funeral services were conducted at the church by her pastor, the Rev. Paul B. Osborn, with burial in the Nortonville Cemetery.

P. B. O.

ZEEB.—Mrs. Ernestine, was born in Germany in 1882 and died in a Maryland hospital Dec. 21, 1966.

She was baptized in the Plainfield, N. J., Seventh Day Baptist church June 25, 1949, by the pastor of the Irvington church, the Rev. John Schmid. She remained a faithful member of that German church until death, although for the past few years she resided with a son Erwin, who is employed at the Pentagon, Washington, D. C.

Funeral services were conducted at Livingston, N. J., where another of her children lives, by the Rev. Leon M. Maltby at the request of her pastor. She was buried next to her husband, Louis Zeeb, in the Hollywood Memorial Cemetery, Union, N. J.

—Frank Schober and L. M. M.



The Sabbath Recorder

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Member of the Associated Church Press

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Tracks in the Snow

Do you ever feel like philosophizing about footprints in the snow? A good many people do. Perhaps it is because there are so many places where snow is with us only occasionally and we do not often experience the newness of these tracks. It happened to your editor recently when the city of Plainfield awoke on a Monday morning to look out upon well blanketed streets and sidewalks and the air gray with thickly falling flakes.

The first observation is that tracks in the snow are people with a purpose. This is probably more true at seven o'clock than later in the morning when the children rush out for school or play.

Somebody makes the first footprints from the house to the street; others follow. In the first block the editor sees only his own tracks, which could readily be identified by size and shape, for at least a few minutes—almost as far as the post office. A block and a half from home he picks up the fresh tracks of another man, presumably hurrying to catch a bus or train to the "big city." In the next half block the slender, flat-heeled boot of a woman parallels the tracks of the first man on the sidewalk. A few blocks farther along there are a few older tracks of someone with an earlier appointment. Eventually there are some crossing the street or heading in the opposite direction. There is a converging, a mingling, an unidentifiable maze of trampling at the bus stop and near the railroad station.

Thus early in the morning one gets a glimpse of people and purposes that is quite temporary but interesting. A friendliness not often felt comes to one at a time like this. When you catch up with a stranger waiting on a corner for transportation, you feel like pausing a moment to express your new feelings, and you may find that stranger pleasantly responsive.

Tracks in the snow—where are you going? What kind of people do you represent? Is there a purpose other than to get to work on time? One can only guess unless you can see the building into which those enter. We raise a silent

prayer to the effect that there be a loftier goal than this for all those who leave their vanishing footprints behind them as they venture upon a new week of labor.

We think of this especially because we know of one who a few minutes later was to make the same trip to accomplish some much needed dedicated service for the Seventh Day Baptist printing ministry. His tracks in the snow had purpose. He would leave behind at the shop the imprint of his skill on the machinery.

We do well to stop and think where we are going and why, not only on one snowy morning, but throughout our lives. Let us remember that for Him with whom we have to do, no footprints, no daily walk, vanish. He who observes the sparrow's fall watches closely over all of us. As the psalmist says, "If I take the wings of the morning. . . even there shall thy hand lead me and thy right hand shall hold me" (Psa. 139:9, 10).

Our Greatest Presidents

Lincoln and Washington, whose birthdays are so widely celebrated, are generally recognized as having been our greatest presidents. This honor belongs to them not just because they happened to be the leaders of the nation in the two most crucial periods of our history but because of how they led in those times of crisis.

Washington, a great general who had suffered much and prayed not a little for his men during the rigors of the Revolutionary War, was chosen as the first president as the nation came into existence after achieving independence. His was no easy task; he was pioneering new ground; he did it well. History takes note of his wise leadership. The honor paid to him as "father of his country" is far different from the near deification that has been accorded (until the last few weeks) by all of China to its revolutionary leader. The tendency among us is to give, not more, but less honor than is due to the great men of our past.

Abraham Lincoln deserves great honor. His elevation to the highest office of the land was not the result of popularity or a reward for military leadership, for he was not a military man. Motivated by the highest principles, coming up from most humble beginnings, he took the helm of the ship of state at a time when divisions were strong, problems were coming to a climax and a real man was needed. Had he lived to guide the nation in its reconstruction days it is likely that many of the problems that lived on for a hundred years would have been amicably settled then. He was a man who never felt equal to the task but one whom history has affirmed to be in a class of greatness never before or since found in the presidency. Foreign students and great writers of other nations have immortalized him in the best of biographical and political books.

We sometimes think that our generation is the inventor of applied Christianity and relevancy of the gospel. It is likely that the next generation will give us credit only for the popularization of the terms. Lincoln (and to some extent Washington) will hold his place as one who actually applied Christianity and made his faith relevant to the problems that surrounded him.

Adam Clayton Powell

Your editor claims no superior knowledge about the affairs of Congress or the charges against the Harlem representative Adam Clayton Powell. We have no desire to hit a man when he is down; but the congressman denies that he is down. His trouble is that he is riding too high when he compares himself to Christ. "Jesus had one Judas, I had 120," he is wont to say about his loss of a committee chairmanship. Let him show a little contrition and a desire to live as he should and some of us will think better of him. The Negroes have a just cause; Powell has betrayed it. Your editor has spoken to a number of Negroes in the vicinity of Powell's Harlem church. These Sabbathkeeping people regret the actions and attitude of their representative.

The editor has allowed weeks to go by without comment on the ethics of this situation, uncertain on whether or not to take space for it. The issue still looms large in our national life. The editor of **Crusader**, the American Baptist News-magazine has an editorial which we would commend to the consideration of **Sabbath Recorder** readers.

Guest Editorial

"Keep the Faith, Baby"

By Paul C. Allen, editor **Crusader**

Adam Clayton Powell, Jr., a Baptist minister whose ordination is recognized by the American Baptist Convention (Yearbook, 1965-66, page M96) has flouted the courts in New York and public morality elsewhere, and has been dealt with by his peers in the House of Representatives. There seems little point in arguing the pros or cons of this decision in this column, but we will affirm:

- That other wheelers and dealers—most of whom will be white—should be dealt with on exactly the same basis.

- That it is ridiculous, as Powell and others claim, that he has been singled out for punishment because he is a Negro; it is more likely true that he has been allowed to get by with so much so long because he is Negro and nobody relished making a martyr of him.

- That it is nonsense, as Powell proclaims, that all wrong doing must be dealt with or none; on this basis no criminal would ever be punished.

- That it is sad, very sad, to see the likes of Floyd McKissick go on TV to proclaim that Negroes stand behind Powell because he is able to tweak the white man's beard and get away with it; that they love him because he lives the life that they can only live vicariously in him. If what Adam Clayton Powell does is what the Negro would like to emulate, heaven help us!

- That it is disillusioning to see many of our most trusted Negro clergymen rallying to Powell's support. At very least it causes us to question their judgment.

Most of us long ago disavowed the old toast: "My country, may she always be right, but right or wrong, my country." Yet, here in a new cause is a dismaying form of that old provincialism.

On Jan. 2 the Baptist Ministers Conference of Greater New York, representing 405 Negro ministers and 300,000 church members in the metropolitan area, denounced efforts to unseat Powell and appealed to Americans "not to take away the one great symbol of power we have developed over the years." A very prominent church official said that "Powell is a scapegoat for the sins of many" and asserted that "it was not for other congressmen to say who should represent Harlem."

Granted. Granted, also, that the Negro has difficulty seeing this thing objectively because he has not been seen objectively, because he has so few representatives in high places of government, because in times past Powell has done some worthwhile things in labor and civil rights. How much more fitting, however, for the New York ministers to have sent a strong committee of their most respected leaders to their congressman to say: "You have failed us; come down, clean up, and we will support you again. Keep the faith, Adam."

The Edge of an Epidemic

(Part of a radio editorial aired at Charlotte, N. C.)

The American public spends ten million a year to take care of people blinded by syphilis, forty million a year to take care of those who are made mentally ill, and those crippled or killed by the disease are in the tens of thousands. But relatively little is spent to spread awareness rather than infection . . .

The American Medical Association says "venereal disease is spreading so rapidly that it now represents this nation's most urgent communicable disease problem."

This is a very private problem, and a very public problem. To those who have said it is nobody's business how they live and behave, it can be said that it is everybody's business.

—Social Health News.

General Conference Publicity

(First in a Series)

General Conference this year will be held on the campus of Calvin College in Grand Rapids, Mich. The dates are August 14-19, 1967. The campus, on the outskirts of Grand Rapids, is equidistant from Battle Creek and White Cloud, approximately 55 miles, or 60 to 75 minutes driving time.

Grand Rapids is the second largest city in Michigan, with a population of over 200,000. It is situated on Interstate Highway 96, about 25 miles inland from Lake Michigan, with excellent roads leading into it from every direction.

This site was picked by the committee appointed by Northern Association, your host for General Conference '67, as being the most desirable and practicable in Southern Michigan. Calvin College is owned by the Christian Reformed Church, which is a very prominent denomination in the area, particularly among persons of Dutch descent.

In a future item in this series we will be listing the fees for Conference and telling you more about the location.

—Publicity Committee: Eugene Fatato, Chairman; Mrs. George Parrish, Secretary.

Long-Term Pastors

In this country, where there are so many churches competing for pastoral leadership and not enough ministers to go around, it is a rare thing for a pastor to stay in one church for anywhere near twenty years. In some other countries where there are only one or two churches and the pastors are quite self supporting their tenure of office is longer.

In our oldest Seventh Day Baptist church, the Mill Yard Church in London (1617), the pastor is the Rev. James McGeachy. The church, until recently, was the only one in England. The pastor states in a recent letter that he has been pastor of that church for thirty-eight years and hopes that he can continue two more years to round it out to forty.

On the other side of the world in an island country that is not so often in

MEMORY TEXT

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Romans 6: 16, 17.

our thoughts there is another long-term pastor, Francis S. Johnson of Auckland, New Zealand. He notes in a communication that he is in his twenty-seventh year as pastor of that church.

Tithing Demonstration Day

The secretary-editor of the Tract Society counts among his personal friends an energetic, vivacious young couple who are in the pastoral leadership of a newly constituted Baptist church at Joppa, Md., a couple met enroute to the Baptist World Congress in 1965. The young minister thoughtfully sends the newsheet of Towne Baptist Church entitled "The Towne Crier."

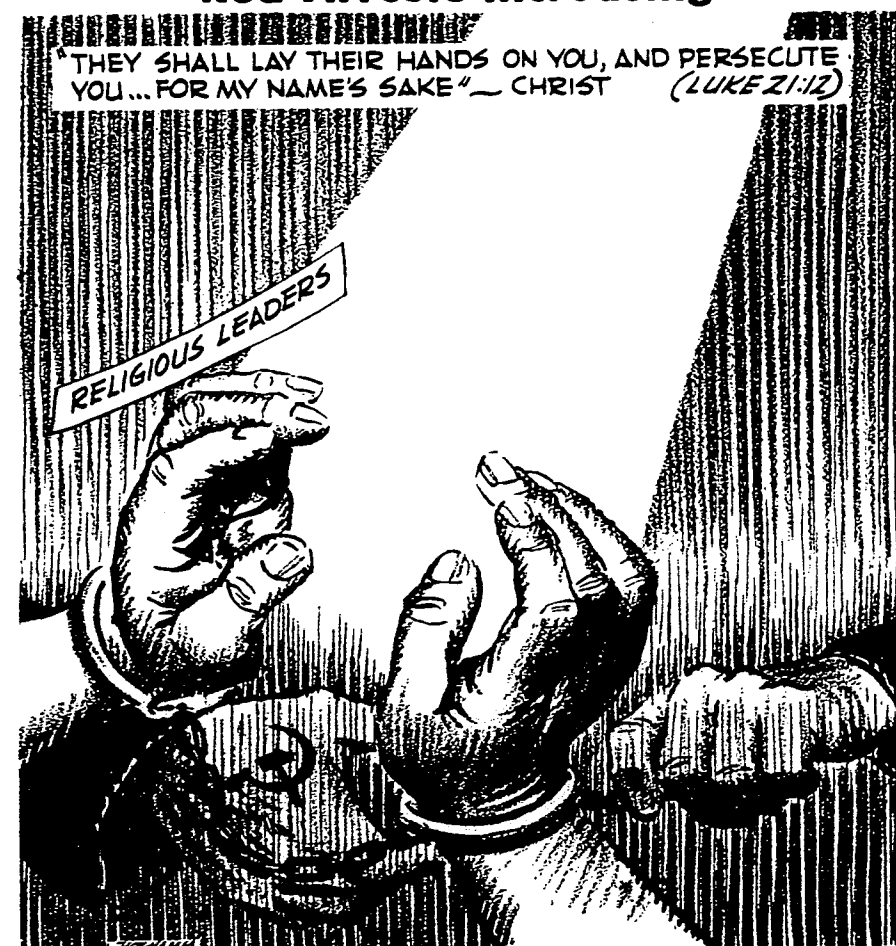
This new church has gone through one phase of a building program and is now undertaking to build the sanctuary. The pastor says that they can build it with tithes. Up to the present there is a range of giving very similar to that which prevails in most of our churches. With a membership of ninety-four there are twenty-five who gave last year \$.01-\$.50 per week and thirty-seven who gave between \$.51 and \$1.50 per week. The rest were scattered out in one's, two's, and three's as the weekly amounts increased. However, there were five who gave from \$15 to \$20 and one who was in the \$20 to \$25 bracket. The number of tithers was small and the Stewardship Committee charged with a tithing emphasis for a several weeks' period was not too encouraged.

What did they do? They talked tithing at every service, much as our people did recently. They went one step further by

announcing that there would be a "Demonstration Day" offering. On the 15th of January people were asked to put in the offering an amount equal to one-tenth of their income for the previous week. This was designed to show what the giving potential of the church would be if they tithed throughout the year. They were not pledging to follow through, but were just giving a demonstration of what could be done to finance the construction of that church building which the pastor had said could be built with tithe money. It is, of course, assumed that those who participated did not ask to have their gifts returned to them after the demonstration offering. Not all participated, but the offering was over \$500.

The next time your church has a tithing emphasis (which should be in the plans of every church Stewardship Committee) why not give consideration to a "Demonstration Day"? One advantage of it is that no one in the church office is telling you what your tithe would be; you figure it out yourself and lay the money on the offering plate for that one week. You will probably say, "That wasn't too hard; I'll keep on doing it."

Red Arrests Increasing



The Spirit in the Tree

(a new Bible film)

Because of high praise from preliminary previews, "The Spirit in the Tree," a twelve-minute color film which graphically portrays the production of a Bible from the planting of the seed to the printing of the Book, is being entered in an international award contest.

Special music for the film was composed by Frank Lewin, nationally known composer, who originated the background score for such television programs as "The Defenders" and "The Nurses." His recordings for "The Spirit in the Tree" were made on a rare Baroque organ in Trinity Episcopal Church, Hartford, Conn.

Recalling that the first books were scrolls of sheepskin, the film points out that the Bible has been continuously in print since Gutenberg's first printed book, the Bible, rolled off the press more than 500 years ago. More than 800 million Scriptures have been circulated by the ABS alone since its founding in 1816. Today the nonprofit society is the world's largest organization devoted solely to translating, publishing and distributing Scriptures in 150 countries.

Designed for commercial theatres, educational television, schools, service organizations, community clubs and church groups, "The Spirit in the Tree" was produced for the ABS by Owen Murphy Productions in cooperation with Allied Paper Corporation and R. R. Donnelley and Sons Company. The film may be ordered for a small service charge through the American Bible Society, 1865 Broadway, New York, N. Y. 10023.

Parallel with a new emphasis on ministering to the aged, churches must also begin to retrain their youth to cope with the problems of old age. Young people must be prepared by interest and temperament to face loss of job, and the necessity of using leisure time creatively.

—William Hendricks.

The Coming of the Lord

(A Well-received Sermon at the Syracuse Church)

By Paul S. Burdick*

4 Shore Road, Waterford, Conn.

Read Matthew 25: 31-46.

The subject of The Coming of the Lord, or The Return of the Lord, or The Second Coming of the Lord, is often mentioned in our churches, yet few realize what it means, and fewer yet would agree among themselves as to what it really means.

A popular conception of it is that when Jesus returns, He will destroy all wicked people, leaving only those of us upon earth who have such goodness in our hearts that there will be no more strife, no more war, only peace and gentleness one for another. That would be lovely if it could be true. But I fear that few of us would really qualify, and the Bible itself paints a different picture.

Amos, speaking to the people of his day says, "Why would you have the day of the Lord? It is darkness and not light; as though a man fled from a lion and a bear met him, or he went into a house to lean his hand upon a wall and a serpent bit him. Is not the day of the Lord darkness and not light, and gloom and no brightness in it?" As it would be for the people of Northern Israel in Amos' day, so shall it be for us a day of judgment — judgment upon ourselves, our institutions, our civilization. We shall have to answer, for example, as to

Note:*

After sending in this sermon Mr. Burdick read in the issue of January 23 the article "Today's Soldier" by Chaplain Harris on which he commented in a letter: "It would be fine if those standards could be maintained. However, war is a kind of business that refuses to allow the individual to think or act independently if he comes to feel that certain acts are contrary to his moral sense." Mr. Burdick reacted with disappointment also to parts of an editorial in the same issue containing the words, "... however much we are bombarded with propaganda to induce a guilt consciousness for what we are doing to contain communism..." He writes, "My sermon... had just this purpose in view—to induce a guilt consciousness for what we are doing."

our raining death and destruction upon the villages of Vietnam.

Other popular conceptions of the coming of the Lord have to be re-examined. It is generally said to be like a great convulsion of nature, a reaching down from heaven, a miracle to bring about for us that which we have been unwilling or thought ourselves incapable of doing for ourselves. While we do not at all rule out an act of God, coming unexpectedly, let us consider what the Scriptures have to say about a slow process.

The kingdom of God is not coming with observation, according to Luke 17: 20-24, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (or among you). The further observation that it can be likened to the lightening of the heavens from the east to the west might be comparing it to the slow but sure dawning of the day.

If we think of His coming as only a future event, we overlook the fact that He is coming now to you and to me. In the words of the song, "He is sifting out the hearts of men before His judgment seat." We are every moment standing before the judgment seat of Christ, and we are either helping to build up the kingdom, or tearing it down. The kingdom of God must begin in your hearts, or we cannot look for it to be in any other place.

Another popular notion is that when Christ comes He will bring terrible destruction upon His enemies, and so rid the world of them. The Old Testament seems to bear this out. Ezekiel foretells a bloody holocaust, in which the blood comes up to the bridles of the horses. The 137th Psalm cries out against Babylon in this manner; "Happy shall he be who requites you as you have done to us. Happy shall he be who takes and dashes your little ones against the rock." The Israelites had suffered much at the hands of the cruel Babylonians, and so were hoping for a similar sort of vengeance upon them.

But when we come to the New Testament, a different sort of spirit is mani-

fest. The Samaritan, the publicans and sinners, and the Gentiles, become objects of concern. Instead of the sword of vengeance, we hear of the Sword of the Spirit. We are told to love our enemies and to do good to those who despitefully use us and persecute us. "Vengeance is mine, I will repay says the Lord . . . be not overcome of evil, but overcome evil with good." In the first chapter of the book of Revelation, the sword, instead of being in the hand of the resurrected Christ, is proceeding from His mouth. This suggests to us that His only weapon—that which He will use, and that which He bids us use—is the Sword of the Spirit, the Word of God. That is sufficient to destroy all wickedness in man.

Instead of praying, then, for the destruction of our enemies, we should be praying for their salvation. Instead of rejoicing when we learn that 200 of the Viet Cong have been killed by our napalm or by jungle fighting, we should sorrow that 200 souls have been sent to eternity, perhaps without Christ. When we read that it costs \$322,000 to kill one Viet Cong, we should remember that a Bible costs only a few pennies, a few dollars will support a native colporter, and that 100 missionaries could be sent for less than it costs to fight this war for only one hour. What do we trust in and what is the object of our worship in the light of these facts?

Why will we never learn? Why should our professions so far outrun our deeds? "Be ye doers of the word and not hearers only," James says. "Why do ye say, 'Lord, Lord' and do not the things I say?" asks Jesus. "Everyone who hears these words of mine and does them shall be like a wise man who built his house upon a rock." Do you not think that He is today judging us, and that whether He comes in the middle of the night, or in open day, or in the long processes of history, He is calling, and will call upon us to give an accounting of our stewardship of the gospel?

"They who take the sword shall perish by the sword," is as true today as it has

been in every civilization in history. A sword has been given to us, it is true, but it is not the sword of bursting bombs and flying pieces of metal, it is the Sword of the Spirit, the Word of God, and we shall be judged according to the way we use it, depend upon it, and obey the Christ who entrusted it into our hands and hearts.

Driver's Prayer

There has been a great deal of congressional agitation for more built-in safety features on tomorrow's automobiles. Good as some of these manufacturers' requirements may be, they cannot make the roads safe, for back of every wheel is a driver whose actions and reactions cannot be fully covered by law. What we need is built-in safety features for drivers.

A Lutheran league composed of 129,000 men and women is working on greater driver safety. They have produced an embossed prayer sticker for automobile dashboards. It has a narrow cross at the left and to the right of the cross the following neatly printed words: "Lord, God, grant me Thy protection and keep me mindful of my responsibilities as I drive this car. In Jesus' Name. Amen." The prayer sticker is being promoted by Senator Hartke of Indiana, whose voice has often been heard in the Senate in matters concerning prayer.

The publicity for these dashboard prayer stickers in "Church and Safety" indicates that there have been many favorable comments from senators who have received them. Senator Allen J. Ellender writes, "It would behoove our entire population to have such a reminder whenever they enter their automobiles." Whether or not they are available to all is not stated. The headquarters of the Lutheran league is at 2185 Hampton Ave., St. Louis, Mo. 63139.

The reciting of a prescribed prayer in a public school is banned, but prayer on our public highways ought to be encouraged. A prayer such as the above, sincerely uttered, would prove more effective than all the safety devices that could be added to cars.

Review of Quarterly Meeting of Missionary Board

Many matters of interest and encouragement can be reported from the quarterly meeting of the Missionary Board held Sunday, January 22, at Westerly.

The better-than-usual support of Our World Mission budget, and at the same time providing over \$8,000 toward the Blantyre House building project, brought encouragement. It was reported that Dr. Victor Burdick was proceeding as rapidly as possible to get work started on construction of a house and office at Blantyre for Pastor David Pearson's use when he and Mrs. Pearson and family return to Malawi during July, 1967.

A vote was passed to make children's educational allowances flexible so as to adjust to the age of the country in which missionaries are living. It had formerly been placed between ages of five and eighteen years. It was also voted to request all board employees holding power of attorney grant from the Missionary Board "to be bonded, at Missionary Board expense, in an amount proportionate to the amount of funds handled annually on respective fields."

The chairman of the American Tropics Committee, Mr. Paul Johnson, along with officers of the board, brought out facts concerning progress of negotiations to purchase the Straker property in Georgetown, Guyana.

The eastern half of this property has now been purchased and our missionaries are rent free, a substantial help in meeting subsequent interest payments. Later in the meeting Secretary Harris reported as follows: "Having been assured by a competent evaluator that the price asked for the Eric Straker property at 19 Gordon St., Kitty, Georgetown, Guyana, was not in excess of its value, the decision was made to proceed with purchase. Funds were borrowed from the Guyana and Trinidad Mutual Life Insurance Company, Ltd., in amount of \$15,000 (Guyana currency). Funds in amount of \$9,500 (Guyana) were sent

from this country, sufficient to purchase the eastern part of the Straker property (for total of \$24,500, paid for eastern one-half). Also, \$500 (Guyana) was paid to Mr. Straker as a deposit on the western half, with understanding that he will deliver the property, vacant, as of June 30, 1967. The remaining amount to be paid—\$29,500 (Guyana)."

It was reported that another payment of \$3000 has been recently received as reparations on damaged property in China, which capital fund is being reinvested in the Straker property purchase.

Conference Secretary Alton Wheeler was present and was called on to speak, which he did, reviewing matters relating to General Conference, Commission and the Seventh Day Baptist World Federation.

"It was voted that the Missionary Board express appreciation to Conference Secretary Wheeler for attending this quarterly board meeting today and laying before us the many interests we have in common with General Conference and the other boards and agencies of our denomination and that we express the hope that he will plan to attend future meetings of the board as often as he can within his busy schedule."

The Home Field Committee report was given by Chairman S. Kenneth Davis. As a part of this report the following resolution was adopted: "Whereas the Seventh Day Baptist General Conference has for many years expressed the desire to maintain minimum acceptable standards for its ordained ministry, and

"Whereas the Council on Ministerial Training is vigorously pursuing a program to encourage ministerial students to become academically qualified for leadership in this technical age,

"Therefore be it resolved that the Seventh Day Baptist Missionary Society take cognizance of the accreditation status of all pastors or candidates for the pastorate of those churches receiving or anticipating receipt of aid from the Missionary Society, and further, that the society initiate and continue aid to a

church only where the candidate or pastor has met the standards for accreditation or is actively working toward meeting those standards in cooperation with the Council on Ministerial Training.

"Be it further resolved that this action be made known to all churches presently receiving or seeking aid from the society and become a part of Form HF-1 Statement of Purpose and Policy of the Missionary Society as it applies to Home Field work."

In matters growing out of corespondence received, Secretary Harris reported that plans are progressing for Secretary Alton Wheeler to serve as "Released Worker" in Jamaica, March 17-April 7. A letter from the Jamaica Conference Secretary, Joe A. Samuels, confirms this plan and states their willingness to work out a schedule of services for Secretary Wheeler and also that they "will provide for his expenses while on the island."

The Rev. Leland Davis, pastor of the Schenectady Seventh Day Baptist Church, attended as a visitor, coming with board member, Nick Fatato. Pastor Davis was called on for the closing prayer, with adjournment at 5:00 p.m., following a three-hour session.

Motivation for Evangelism

Dr. Norman W. Paullin, professor of evangelism and pastoral ministry at Eastern Baptist Theological Seminary (where two Seventh Day Baptists are studying) was one of the featured speakers at the January 23-24 Conference on Evangelism at Harrisburg, Pa. The meeting, sponsored by the Department of Evangelism (American Baptist), drew 125 Pennsylvania ministers and laymen.

The seminary professor at the opening luncheon meeting said that compassion is the motivation for evangelism. He elaborated on the following points: "Compassion is 1. Love—total self giving; 2. Pity—sensitivity to human needs; 3. Courtesy—right mindedness; 4. Positive evaluation—not fault finding."

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Pre-Con

Barry County 4-H Camp, where Youth Pre-Con will be held August 9-13, 1967, poses some added problems for the Youth Work Committee of the Board of Christian Education. There are five dormitories, each holding twenty-two persons. This means that the number of one sex or the other will have to be limited to forty-four persons including the leaders. There definitely will have to be pre-registration, and a medical examination form filled for each camper. The Youth Work Committee is trying to work out a formula that will be fair to all campers, but it is a foregone conclusion that the number who can attend will have to be limited.

SDBYF Membership

All Seventh Day Baptist Youth Fellowship members are urged to join the National SDBYF immediately. This guarantees you a copy of the **Beacon**, and you will be helping the National Youth Program. Send your name(s) and \$1.00 per name to Mr. Lyle Sutton, Almond, N. Y. 14804.

Field Worker

The Youth Work Committee of the Board of Christian Education is considering a new plan for securing a Youth Field Worker. We trust that all local SDBYF's are supporting the financial drive being conducted by the Milton SDBYF in behalf of this project.

Talks or sermons written and presented by our youth on National Youth Sabbath are solicited from our young people. We will not guarantee to publish all of them, but past experience shows that we have been able to do so. Send your copy to Rex Zwiebel, Box 115, Alfred Station, N. Y. 14803.

"Please renew my subscription to the **Recorder**; I must have it."—Milton, Wis.

Ethics of Political Nationalism— As an Obstacle to Evangelism

Extract from paper on South Africa delivered at the Congress on Evangelism, Berlin, October 1966

by Michael Cassidy

Now if the emotions generated by nationalism within one ethnic group are complex, they are much more complex when two nationalistically motivated ethnic groups stand face to face within one country as in South Africa. The agony of complexity and ambiguity must be appreciated by outside observers, and the temptation to reduce the problems to the oversimplified categories of literally black and white issues must be resisted. Oversimplification has the appeal of neatness, but it lacks realism, objectivity and often truth itself.

It is within this acknowledged context of nationalistic complexity, however, that South African Christians of all races must live and witness. What really creates the problem for Christian witness and evangelism is that powerful race feelings amongst both black and white tend to foster what one might call the group ethic, an ethic developed by group-thinking along racial lines. The temptation on both sides of the racial fence is to subordinate Christian principle to political expediency.

This leads to what is perhaps the greatest problem that South African nationalisms raise for evangelism, namely, the clash between the relative ethic of nationalism and the absolute ethic of Christianity. The call to Christian commitment is a call amongst other things to an Absolute Ethic—an ethic which embraces means as well as ends. But some African nationalisms, assuming a semi-religious dimension and defining their own ethical absolutes, begin to equate their own political progress with the Divine Will. Thus legitimacy is often defined in terms of the pragmatic. What the majority agree to be the most rapid and efficient way of achieving a desired end becomes **ipso facto** morally valid.

When nationalism operates like this it becomes idolatrous and anti-Christian.

When intentionally or otherwise it attempts, in addition, to meet in any measure the religious needs of a man for purpose, significance or security, then it has overstepped its bounds. The Christian at this point must preach and show that Christian commitment involves a superior allegiance that does not permit the confusion of Christ and Caesar. The church dare not permit itself to be aligned with the corporate self-interest of any state or race group within it. Consequently a difficult part of the evangelistic task in South Africa is to woo people from the idea that God is concerned primarily with the promotion of the interests of their group, whether black, white or brown.

The challenge to faith is, at any rate, the starting point for the solution, but to be meaningful it must also be accompanied by both the proclamation and the demonstration of the supranational nature of Christian allegiance. The body of Christ is not a pretty idea, but an authentic spiritual reality that unites all kinds and conditions of people. The Church in Southern Africa must therefore beware of national identifications. In crossing racial boundaries it must also demonstrate within itself that sort of society which it desires to see in the body politic. Guarding not what is old, but what is ageless must be our pressing concern. In this capacity we must speak bi-directionally to both white and black nationalisms, promoting what is good in both, tolerating what is evil in neither. Patience, faith, love and the New Testament ethic must be preached as basic ingredients in all political platforms and the essential prerequisites of all national progress.

A thousand born again Christians, living their lives in fear of and love of God, eat better, earn more and enjoy life more both here and hereafter than 1000 nominal Christians, or 1000 believers in other gods, living in fear of men and love of self.

—Prof. Donald A. McGavran.

LET'S THINK IT OVER

Billy Graham at NCC Assembly

Religious and secular press comments on the impact of Billy Graham's address at the NCC General Assembly are varied. In some cases the secular press speaks more objectively and more charitably. Compare these two:

Time:

Billy Graham's appearance as a main speaker before the National Council of Churches triennial Assembly in Miami threw into one arena the two divergent operational concepts of modern-day Christianity: Graham's concern for the individual soul and the Council's stress on involvement with the world. To many, these approaches have seemed opposites; the mere fact of Graham's invitation was a bit of an eyebrow raiser. But Graham neatly managed to synthesize his own modified views and the Council's. . . . The delegates and observers lustily clapped their approval.

Evangelical churchmen now increasingly stress that spiritual conversion inevitably finds expression in action for the social good. Similarly, National Council leaders have become more aware that activism without spiritual underpinnings is religiously meaningless.

Christian Century:

"Danger on the Home Front" (editorial). Varied but reliable barometers indicate that the political, religious and social mood in the United States swung hard right during recent months. Whether this shift in public sentiment went too far or not far enough depends, of course, on the point of view. But there is little disagreement about the fact. The most convincing sign of this change was probably the sweeping Republican victory in the national elections last November. . . . Other events—some good, some bad—are similar indices . . . Negro disenchantment with the government and with advocates of black power, the nostalgic spell cast over the National Council of Churches' Seventh General Assembly by the prophet (Billy Graham) of 19th century evangelism. . . .

Parochial Transportation Case May Go to Supreme Court

The Pennsylvania Supreme Court has decided in the **Rhodes vs. Abington Township School Board** case that the state can provide bus transportation to parochial schools. POAU, which was involved in the case, thinks that there should be an appeal from this decision

to the U.S. Supreme Court. This highest court has not accepted a transportation case since 1947.

Commenting on the determination to appeal the case, Franklin C. Salisbury, general counsel of Americans United, said:

"It is highly desirable that the plaintiffs in **Rhodes vs. Abington** seek a review of the split decision in the Pennsylvania Court before the United States Supreme Court. From the conflicting opinions the courts have provided on this issue, it is clear that the matter of transportation stands at the borderline of permissible aid to a church institution under the First Amendment. What is needed now is a helpful clarification by the Supreme Court that will enable us to know on which side of the line it belongs. Such a clarification would also have significance for the entire issue of public assistance to religious schools."

Dialogue Between Generations

Secretary of State Dean Rusk gave a new turn to the now much used word "dialogue" when he spoke to a chapel audience at Hardin-Simmons University at Abilene, Texas, recently. He called for dialogue between generations, which implies that there is lack of understanding and appreciation.

The occasion was the 75th anniversary celebration of the Baptist institution at which Dean Rusk was given an honorary doctoral degree. In his address he gave the students and the assembled dignitaries in the crowded auditorium a broad look at "the shape of the world and how it looks to the secretary of state."

One reason for the need of dialogue between generations, he said, was that half of the American people can no longer remember World War II and fewer than that can remember the events that led up to it.

He remarked that the students, "It may be that conversation between us in these years ahead can be of some help to you. But it is a dialogue which should be

sober and searching and touched with mutual respect."

His appearance at the Baptist school here followed, by one day, his visit to the Texas capitol where he was heckled by university students carrying signs protesting Vietnam policy and distributing anti-war leaflets.

In an interview as he arrived, Rusk said:

"The reason why four presidents have felt that the security of Southeast Asia is very important and vital to the United States is that we've learned that on more than one occasion aggression feeds on itself to start a momentum of aggression which leads into a much larger conflict."

Church Attendance Declines

A decline in national church attendance, with the sharpest loss among persons in their twenties, has occurred over the last eight years, announced Dr. George Gallup III, managing director of the American Institute of Public Opinion.

Dr. Gallup gave the keynote address at the Religion in American Life Consultation at Buck Hills Falls.

In 1958, 49 per cent of adults said they attended church in a typical week; the 1966 figure is 44 per cent, Dr. Gallup stated.

"However, among persons in the age bracket 21-29 years, the decline has been 11 percentage points," he commented. These figures are drawn from what Dr. Gallup calls "the most exhaustive study of church-going habits in history," covering approximately 100,000 persons during a 12-year period.

Approximately 60 Protestant, Roman Catholic, Orthodox, and Jewish clergymen participated in the two-day Religion in American Life Consultation.

—ABNS

SABBATH SCHOOL LESSON

Februray 25, 1967

Faithful in Little and in Much

Lesson Scripture: Luke 16: 10-15;
17: 7-10

Laubach Impact Felt in Ghana

More than 60 per cent of the seven and one-half million people of Ghana can read and write. "For this we owe a debt of gratitude to the Laubachs," Ghana's Minister of Social Welfare and Community Development, Joseph C. Amuah, told the October 4 meeting of the Fellowship of Religious Journalists (FORJ) at Syracuse University.

Amuah's visit to Syracuse was part of a two-month tour of the United States given him by the U.S. government.

Using the "each one teach one" method, Ghana hopes its entire population will be literate by the 1970's, Amuah told the FORJ gathering. This drive began in 1948 after Drs. Frank and Robert Laubach developed literacy charts for several West African languages during a visit to that continent. The Ghana government, with the help of the volunteer teachers, became the first in Africa to use the Laubach method on a national scale.

Development Project for Malawi

Programs and development projects in fifteen countries of Africa have been accepted by the Ecumenical Programme for Emergency Action in Africa. A special agency of the All Africa Conference of Churches, with headquarters in Nairobi, Kenya, the programs total \$956,564, with funds for many of them already in hand.

Largest of the projects is a comprehensive Christian service program in Malawi where village improvement and urban social development will assist the needy and destitute. The smallest provides for \$2,500 to obtain the services of an economist for the Evangelical Church of Gabon.

During the recent two-day meeting of the EPEAA, director Dr. Clinton M. Marsh reported that \$1,798,204.79 has been made available to it by churches and government agencies around the world since 1964, when it was organized. Dr. Marsh, born in Alabama, became director of the EPEAA in 1965.

The Lottery Vote In New York State

The vote by which the Lottery Amendment was approved last November 8, when subjected to a **thorough analysis**, turns up some interesting and provocative details.

Forty - three counties voted NO (against the Lottery) by a score of 765,204 to 517,977. These counties included the urbanized areas of Buffalo, Rochester, Syracuse, Utica, Binghamton, Elmira and Jamestown. Together they accounted for only 31% of the total vote cast but represented 48% of the votes cast in the NO column.

Nineteen counties voted approval of the Lottery Amendment by a score of 1,946,921 YES to 839,490 NO. These counties included five of New York City.

These YES margin counties provided 69% of the total votes cast while registering 79% of the votes approving the Amendment.

It was, however the eight New York Metropolitan counties that supplied the substantial margin favoring the Lottery. Accounting for 60% of the total votes cast, they provided 71½% of the total YES votes and 43% of the total NO votes. New York City voted three to one for the Lottery.

Thirty-four percent (34%) of the total votes cast were blank or voided. Such a high non-participation rate on an important issue raises doubt regarding the practicability of the referendum process. This is particularly true, when as many as eleven amendments and one proposition appear on the ballot. Approximately 30% of the people voting, could decide the outcome of an amendment or a proposition.

This non-participation factor in the adoption or rejection of amendments to the State Constitution is aggravated further when it is recorded that 24% of the registered voters did not go to the polls. Almost exactly 50% of the voters registered decided the Lottery issue. Of this fifty percent, 60% voted YES and

40% voted NO—an unbelievable minority in both the YES and NO columns.

The Lottery Issue, however, is not definitely settled. We can continue our opposition; and we will.

As this is being written (late December) a report comes from London by way of the front page of the December 27th issue of the Wall Street Journal, under this heading:

"The Gambling Industry Flourishes in Britain?"

Government Feels Liberalization of the Law Backfired; Casinos, Bookies Proliferate."

England has been cited by the proponents of extended legalized gambling as an example of a realistic and sophisticated approach to the gambling craze. The idea is that making illegal gambling legal, will drive out of business the illegal operators and keep the gambling community within reasonable bounds. History, of course, records just the opposite; and we have said so. Now contemporary experience supports us. The London report quotes Home Secretary Roy Jenkins:

This country has become a gambler's paradise, more widely open in this respect than about any other comparable country. This in itself would be objectionable to many people, but what is worse is the close and growing connection between gaming clubs and organized crime—often violent crime—in London and other big cities.

It is not too late to heed this woeful lament from a gambling beleaguered people who are rapidly recognizing their legislative mistake.

Paul Rishell.

Western Association News

A meeting of the Executive Committee of the Western Association is reported in the January 28 bulletin of the Buffalo church. (The Association covers a relatively small area in western New York and northern Pennsylvania.)

In addition to reports of Association projects and other matters discussed, the following action was taken: "It was voted that the moderator appoint a committee to work with the Central New York Association, the Schenectady Church, and the Berlin Church on a plan to form a state-

wide organization of Seventh Day Baptists. (Herbert Saunders, David Clarke, and Rex Zwiebel were appointed.)"

It is understood that there has been a feeling for some little time that there would be value in such a state organization. One advantage would be that on social and moral issues coming before the state legislature the Seventh Day Baptists of the state could speak with a more united voice. As it is now the churches of the state are in three Associations: Eastern, Central New York, and Western. The churches in the capital (Albany) area, Schenectady and Berlin, are in an Association that takes in all of New England and New Jersey. This contemplated organization may be one of the first of its kind. How it may develop and work in relation to existing Seventh Day Baptist Associations is yet to be spelled out.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS.—Our church has been much in the **Sabbath Recorder** news recently because of our wonderful experiences with our church fall planning retreat and our youth retreat both held at a local Girl Scout camp. The week following the Youth Fellowship retreat Pastor Edward Sutton attended the Ministers Retreat at Camp Harly Sutton, arriving home just in time to finalize plans for our Semi Annual Meeting the weekend of October 15-16. Using the Conference theme "Open Your Hearts Loving," a very inspiring time was enjoyed by delegates from Dodge Center, Harris and Mankato, Minn., and Milton and Milton Junction, Wis. The following week the Revs. Addison Appel, Earl Cruzan; Pastor Wayne Babcock, Wallace Greene, Don Gray, and Pastor Edward Sutton met at the Ralph Loofboro cottage for our North Central Association ministers-laymen retreat. This has become an annual event. Many deeply spiritual hours of feasting on the promises of God are experienced by those attending.

To climax the month of October, our Ladies Aid held their annual fall bazaar.

The Sabbath before Thanksgiving we had a fellowship dinner followed by a short program of singing and Thanksgiving testimonies.

A church choir was organized early in the fall with Connie Pederson as director. Their anthems have been a real addition to our worship services.

Our Christmas program centered around the choir and a play entitled "What Happened to Christmas," very ably performed by our young people. The Christmas offering was again sent to Malawi for training native pastors.

The youth fellowship, numbering around ten active members, meets each Friday night. They recently made plans to have charge of services on February 4. Their 1967 officers are: president, Connie Pederson; vice president and treasurer, Michael North; secretary, Christine Pederson and Advisory Board representative, Kathleen North.

Our annual church business meeting was held Sunday, January 22, two weeks late due to snowstorms and extremely cold weather. It followed a fellowship dinner. Church officers elected or re-elected were: Rodney North, president; Mrs. Arthur North, vice president; Mrs. Arden Pederson, clerk; Loyal Pederson, trustee for three years; Mrs. Esther Clausen, member of the Advisory Board; Mrs. Rodney North, pianist; Pastor Sutton, chorister and Mrs. Loyal Pederson, correspondent. Other trustees whose terms did not expire are Mrs. Douglas North, treasurer, and Ivar Pederson.

We are looking forward prayerfully to increased work for Christ here in New Auburn and we ask for your prayers. —Correspondent.

DAYTONA BEACH, FLA.—We are happy to have Pastor Van Horn, Erma and Laura Jean located in our parsonage. An "Open House" was held there on November 26, afternoon and evening, to enable people to see the changes in the building and to become better acquainted with the family occupying it. The same day Dr. Josie Rogers was "at home" for her 90th birthday.

It is good to have many of our northern

The Sabbath Recorder

friends here for the winter, and to greet others who have planned their trips south so as to include church services or a weekend here.

The Rev. Rex Zwiebel was here on Dec. 10. He preached for us that morning, stressing the various ministries of the church and the relation of the teaching ministry to the others. On Sunday afternoon he met with us again to tell us of present denominational activities and plans. It was a very helpful weekend.

At the Sabbath School hour on December 24, the Children's Department presented a very interesting program. It was in pantomime, with the script being read. This was based upon a letter one of our members, Mrs. Grace Cooper, prepared for her grandchildren showing the activities relating to Jesus' birth and babyhood as told in the second chapter of Luke. Between the various acts, suitable Christmas songs were sung.

At the Annual Church Business Meeting on January 22, President O. B. Bond and Treasurer Winfield F. Randolph were re-elected and Mrs. Marion Van Horn was elected clerk. Many planning meetings have been held and we are looking forward hopefully to a year of work for Christ.

—Correspondent.

Obituaries

BEE.—Lonnie Leonidas, son of Albert and Melissa Clark Bee, was born near New Milton, Doddridge County, W. Va., Jan. 5, 1876, and died Dec. 28, 1966, at his home near Berea, W. Va.

He was baptized by the Rev. L. D. Seager and had been a farmer and oil field worker most of his life.

On April 2, 1905, he married Mida Alice Prather, who survives, along with two sons: Forrest, at home, and Glen, of New Milton,

W. Va.; five daughters: Mrs. Delphia Ross, New Milton, W. Va., Mrs. Lida Dennison, Garrett, Ind., Mrs. Lona Martin, Sherman, W. Va., Mrs. Thelma Richards, Berea, and Ruth at home; also two sisters: Mrs. Alivia Maxson of Forrestville, Md., and Mrs. Dorothy Davis, New Milton.

Funeral services were conducted at Ritchie Seventh Day Baptist Church by Pastor Leslie A. Welch with interment in the Pine Grove Cemetery.

—L. A. W.

HEATER.—Martha Estella, was born in Harrison County, W. Va., March 17, 1882 and died at a Clarksburg hospital Dec. 25, 1966. She was an active member of the Lost Creek Seventh Day Baptist Church, and spent many years teaching in Harrison County schools.

She is survived by one son, Chandos R.; one brother, Ezra Paugh; one sister, Miss Josie Paugh; and four grandsons.

Funeral services were conducted in Clarksburg by her pastor, the Rev. Francis D. Saunders.

—F. D. S.

WHITFORD.—William Garrison, was born in Nile, N. Y., in 1887, and died in Buffalo General Hospital, Buffalo, N. Y., July 11, 1966.

Coming from a Seventh Day Baptist family he became a member of the Friendship (Nile) Church in early life and attended that church when visiting the community in later life. He was a graduate of Alfred College in the Class of 1911 and went on to get a master's and a doctor's degree at other universities. In 1913 he joined the faculty of the University of Chicago where he spent thirty-nine years, distinguishing himself as professor of art and education and as an authority on rare Chinese high fire glazes of the Han Sung and Ming dynasties.

Dr. Whitford is survived by his widow, the former Dorothy Edwards; a brother, Ferris S. of Little Genesee, N. Y.; a son, Frank W. of Kokomo, Ind.; two daughters, Mrs. William G. Tornow of Orchard Park and Mrs. Robert Bond of Northfield, Ill.; and eight grandchildren.

The funeral was held at the Brown Funeral Home in Orchard Park, Ill., where he had resided since 1961. Burial was in Woodlawn Cemetery.

—Mary Irish Carpenter.

Quiet, Lord, My Froward Heart



Quiet, Lord, my froward heart;
Make me teachable and mild,
Upright, simple, free from art;
Make me as a little child,
From distrust and envy free,
Pleased with all that pleaseth Thee.

What Thou shalt to-day provide,
Let me as a child receive;
What to-morrow may betide,
Calmly to Thy wisdom leave:
'Tis enough that Thou wilt care;
Why should I the burden bear?

As a little child relies
On a care beyond its own,
Knows he's neither strong nor wise,
Fears to stir a step alone;—
Let me thus with Thee abide,
As my Father, Guard and Guide.

J. Newton, from an old hymnal.