

The Sabbath Recorder

plimentary copies. This may be taken as evidence that people are slow about paying for something they have been getting free.

The circulation of the magazine's liberal counterpart, *The Christian Century*, is approximately 42,000.

Half of Israel's Tourists Are Christians

Half of the tourists who visit Israel are Christians; the average tourist remains in the country 12 days and spends \$275; 51 percent of the tourists come from Europe.

One of the most surprising findings was that 50 percent of the tourists are Christians, and only 38 percent Jewish. (One percent belong to other religions, 4 percent said they have no religion, and 7 percent did not answer the question on religion.)

This information is reported in a 148-page survey which was based on interviews with 5,266 tourists in 1955/66.

Asks 'Permissive' Plan for Clergy in Social Security

A second bill affecting Social Security coverage for ministers has been introduced in the 90th Congress by Rep. Byron G. Rogers (D., Colo.) who says Social Security coverage for ministers should be "entirely permissive."

The bill intends "to provide that a church and its minister may elect to have such minister treated, for Social Security coverage and tax purposes, as an employee of such church regardless of his coverage as a self-employed individual (or his lack of coverage)."

Earlier during this session of Congress, a bill was introduced by Rep. George M.

Rhodes (D., Pa.) which would make Social Security coverage for all ministers as self-employed persons automatic unless they individually applied for exemption.

According to the Rhodes bill, ministerial exemption from Social Security would be acceptable only if the minister objects on grounds of conscience.

Adoption of the Rogers bill would mean, if church and minister agreed, that the church would pay the Social Security taxes along with the minister.

Under the present laws, the church pays no Social Security tax at all for the minister who chooses coverage as a self-employed individual.

Both proposals have been referred to the House Ways and Means Committee. Congressional staffs are not able at the present to estimate the prospects for either bill.

Accessions

ASHAWAY, R. I.

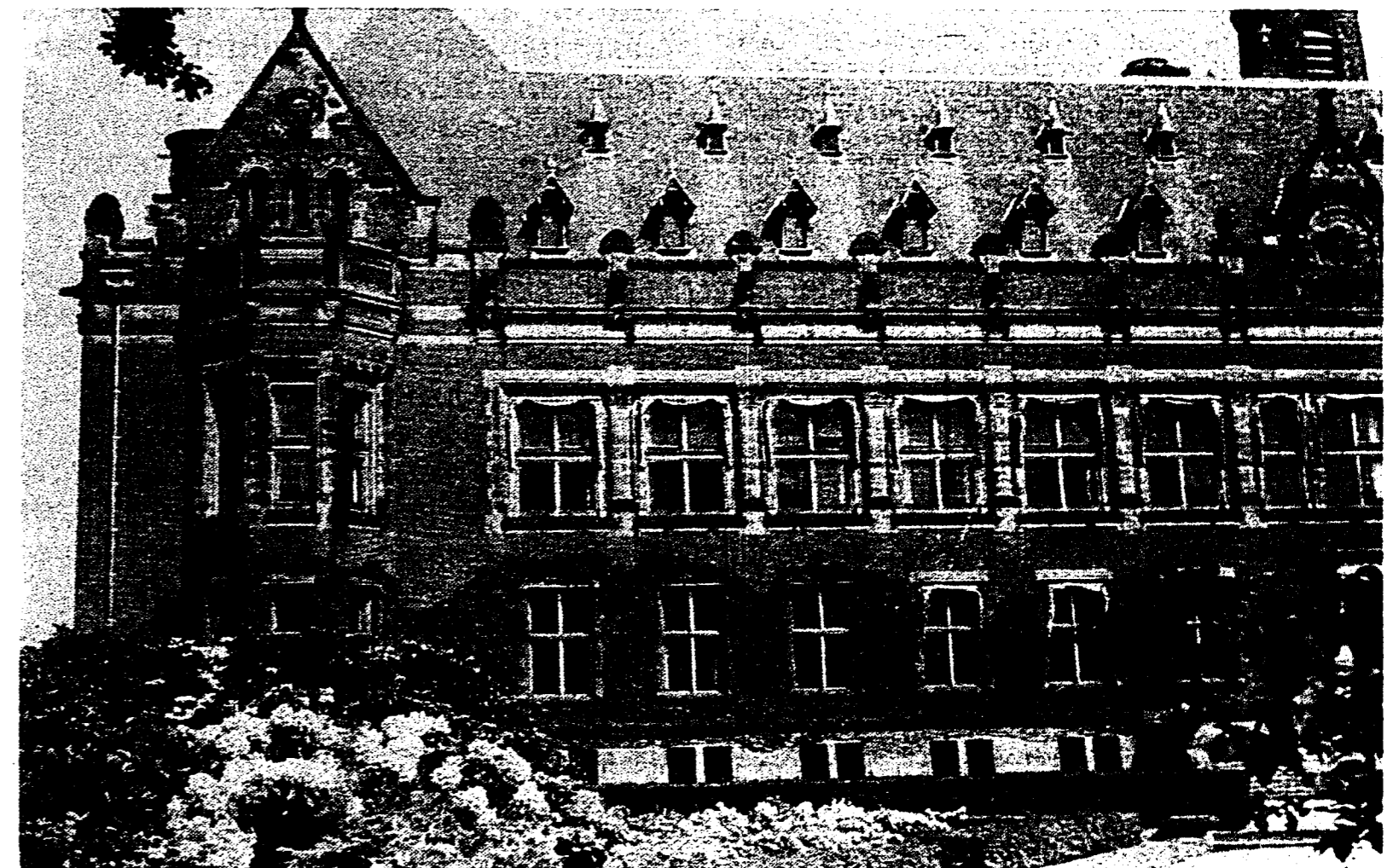
By Testimony:

Robert Morgan

Obituaries

Bond-Davis.—Yeoman 3c Richard C. Bond, U.S.N., son of Mr. and Mrs. Ernest F. Bond, Galena, Ohio, and Susan Jean Davis, daughter of the Rev. and Mrs. S. Kenneth Davis, Westerly, R. I., were united in marriage in the Lost Creek Seventh Day Baptist Church, June 18, 1967, by the Rev. Francis D. Saunders assisted by the Rev. Eugene N. Fatato and the father of the bride.

Pederson-Langworthy.—Duane Pederson, son of Mr. and Mrs. Loyal Pederson of New Auburn, Wis., and Lois Langworthy, daughter of Mr. and Mrs. Roy Langworthy of Dodge Center, Minn., were married May 28, 1967, in the Seventh Day Baptist church in Dodge Center by her pastor, Wayne Babcock.



Peace Palace at the Hague

Viewed from the rear in this picture, the Peace Palace is both a museum, a meeting place of nations and a world court to settle problems brought to it. Boldly conceived as an instrument of peace the fifteen-judge court that sits here upon occasion has done much to settle troublesome disputes. The court meets without the publicity and fanfare of the UN Security Council or General Assembly in New York. Surrounded by beautiful gardens with a profusion of flowering shrubs and neat hedges in the peaceful lowlands of Holland this building should be a perfect setting for the peaceful settlement of legal difficulties between nations. The thoughtful tourist visiting the Hague is invited to sit in the chair of his nation and to think of his own relationship to the things that make for peace.

The Sabbath Recorder

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A Day in Rome

What can be said after one short day in Rome, "the eternal city"? Rome reckons its visible history in thousands of years. How can a visitor of one day presume to speak of what Rome is, what it means, or where it is going? Not only is the city almost as old as the seven hills upon which its central portion stands or the sluggish Tiber that figured so strongly in "The Legends of Ancient Rome" which are read in high school, but this city is tremendously vast in size. From the city-dominating dome of St. Peter's Cathedral you can say, "I have seen Rome," but this is not true. It is a city without a skyline. In one direction at least its uniform buildings, even from such an elevation, stretch out like a brownish-red sea to the horizon and seem to disappear over the curvature of the earth. People who have lived here for two years or more say that they have not begun to see it. Its churches number 500, it is said, and this takes no account of the Protestant buildings that are lost like blades of grass in a forest of pines. (The organized tour of the religious and civic sights of the city made no mention of the existence of the Protestant church.)

The comments of a one-day visitor must be taken as impressions gained from seeing what he has read about in all his previous years.

This day in Rome was a Sunday and therefore a day to think about the religion of Rome and to see modern Rome at its worship in its ancient buildings. The city ought to be at its best. We spent most of the day looking at churches both in Vatican City and outside that little kingdom that rules the Catholic world and influences international politics.

We did not find it convenient to be in St. Peter's Square at noon when the Pope appeared at an upper window and gave his blessing to great throngs. A seat-mate (presumed to be Protestant) on the double-deck bus, a visitor from Scotland, spoke of the thrill of Rome and of having been as close to the Pope as she was to me on the crowded bus. Thus we missed seeing the head of the Roman state. The thought came to mind that the

pontiff was only a man who had been elevated but recently by vote of his equals to the supposedly unbroken succession to the throne of St. Peter and to the position of prominence he now holds with such dignity and wisdom as he shows.

We missed the largest masses at St. Peter's Cathedral but saw some of the smaller ones in other ornate churches where the officiating priests were so far away that they could hardly be distinguished from the furniture around which they worked. Their voices were amplified in the ancient ritual of the mass. We did not happen to hear any sermons. It seemed that in these great churches masses were constantly being said in some portion of the building. Sometimes the attendance filled the chapel, sometimes it was relatively small. We saw no building where the audience (mostly visitors) filled the available space at the time we were present.

St. Peter's Cathedral is impressive beyond words in its size and splendor. One could spend weeks marveling at its structure, its masterpieces of mosaics, of paintings, of images and all kinds of religious art. The story of biblical incidents and of church history is there to see. It does something to the visitor whether Catholic or Protestant.

When the apostle Paul had been in Athens but a short time he made a speech which began with a comment about the great religious emphasis of the city; it was filled with objects of worship, indicating that the people were very religious. Rome impresses one in somewhat the same way; it is filled with things of a religious nature to be seen—the treasures of religious art from centuries gone by. This is good. Doubtless great religious devotion is to be found in some of the people of Rome and in many of the visitors. One does not get the impression that this city is overly religious in the sense of relevant faith. The women cover their heads; the visitors are cautioned to wear dresses with sleeves; there is crossing and genuflecting, particularly by those in religious garb, but tourists are

MEMORY TEXT

Shall mortal man be more just than God? shall a man be more pure than his maker? Job 4:17.

well aware that Rome is not selfless. The "eternal city" is not less sinful than other cities and bears only a superficial, glittering resemblance to the golden city of God that John saw in vision.

Rome is a city of priests and nuns. The streets are full of them. The number is beyond comprehension even to those who ought to know. I asked a gray-haired priest on the bus if he knew how many priests there were. He couldn't even venture a guess but said that most of the ones to be seen were students. He mentioned 1,000 in one university, and there are separate colleges for all the major nationalities. Knowledgeable as he was, my guess happened to be better than his as to the identity of the order represented by the brown habit of one of the nuns standing next to us. There are many, many, orders of priests and nuns and all converge on Rome for training or for pilgrimages.

The principal sights of Germany, Switzerland, Italy, and France, other than the grandeur of God's creation, are church-related. The wealth of the centuries has been poured into the churches and remains there to be described by the guides of acres of buses who lead their flocks like shepherds, criss-crossing paths and barely separating one flock from another. Meditating on Rome, one is more than vaguely aware that the cathedrals of sunny Italy are a bit cold. The experiences of visitors are quite far removed from pentecostal experiences, if we may use an example of extremes. One longs for more evidence of warmth, though tears are seen to flow from the eyes of some devoted Catholic girls from America as they enter the historic shrines of their faith.

Lacking in Rome were signs such as the four-language notice seen later at the entrance of the outwardly drab, world-famous, cathedral of Notre Dame in

Paris—a sign which reads “This is the house of God, not a place of show.” The emphasis was on worship, and the whole building was filled with cane-bottomed chairs even on a weekday. In St. Peter’s at Rome on Sunday the benches were shoved together behind low curtains, to be used only on special occasions. This is not to say without further evidence that Paris is more religious than Rome. It is only to say that the atmosphere is more worshipful.

The Pieta, Michelangelo’s exquisite sculpture of the descent from the cross, which was displayed beautifully at the New York World’s Fair and needed its three-tiered moving floor to accommodate the stream of millions of visitors, is back in Saint Peter’s in the first room to the right whence it came. There is such contrast between its simplicity and the magnificence of the priest-exalting splendor of the nave that the great masterpiece receives little attention by comparison. Perhaps the artist would have desired it so. The visitors to the Vatican pavilion at the World’s Fair went there to see this one thing and were inspired by it in the setting it was given. The church at Rome gives it little prominence and no special lighting. The deep-felt religion of Michelangelo somehow is in the shadows like his marble work of art.

Middle East Missions Disrupted by War

The threat of war rightly causes the withdrawal of missionaries, whose personal safety is endangered. The U. S. Government dispatched all available planes to help evacuate U. S. citizens from trouble spots at the outbreak of the brief war between the Arab nations and Israel. But the dislocation of missionaries has been far greater than that initial withdrawal and the reasons for it are more discouraging.

The Religious Newsweekly reports that nearly all U. S. Missionary personnel have been evacuated from those Arab lands

which were immediately involved in the crisis. Some have been returned to the U. S.; others are in Europe awaiting an opportunity to return to their stations or to be reassigned. There were no casualties among the hundreds of missionaries and their families scattered through these nations. Why is it unsafe for them to remain in Jordan, Syria, Lebanon and Iraq? Not because of continuing armed conflict, for that was over almost as soon as it began. The reason seems to be that they are now unwelcome because of their nationality—because the war was lost by the Arab nations and it is popularly believed that the United States was somehow responsible for their defeat. This attitude is illustrated by the fact that when Church World Service sent a representative to the Middle East to investigate the relief needs and supervise the gigantic distribution of church aid, they sent Yoon Gu Lee, a man with Korean citizenship, explaining that he would be more acceptable in an area where Europeans and Americans are presently unwelcome. It was not just the mounting tensions or the outbreak of war that made missionaries leave but the outcome of the war—the bitterness of defeat. It is reported, however, that missionaries are already returning to Lebanon. All nine Southern Baptist missionaries were back at work in Lebanon on June 21.

It is well known by the military authorities in England and America that Israel waged its lightning campaign alone. It is unfortunate that the cause of Christ must be hindered by popular resentment against the nationals of Europe and America when neither the missionaries nor their governments were party to the war which turned out otherwise than the Arab nations had planned. When will truth triumph over the oft repeated lies of propagandists? Ultimately, to be sure. In the meanwhile churches are neglected, relief work is hindered and the unconverted are not learning the truth of the Gospel—except by the word of those already converted. Perhaps out of it all will come some new advance in indigenous Christian witness.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; . . . And the word of God increased; and the number of disciples multiplied in Jerusalem greatly. . . .”

Acts 6:1-7a

OBLIGATIONS — PASTORAL AND CHURCH

By Rev. Marion C. Van Horn

(Given at Ministers Conference)

Here in this passage is more than a hint of the theme that is before us. It is easily read both in the lines and between the lines. Even though this event is separated from us by centuries and continents, we see how much the Christian Church in its beginnings is pictured in the church of our present time. These ministers and this church are so natural and normal that even the difference of culture, race and language cannot erase the familiar elements.

We had tensed up and felt the thrill of excitement and adventure of the unusual in the happenings until we read that “there arose a murmuring,” and immediately we feel at ease and on familiar ground. We are right at home with this characteristic. We hear murmuring so commonly in all phases of life, political, economic, business, higher learning institutions, and in our homes, where sometimes it becomes real loud, and in the church. It is a bit disconcerting that it should appear in the church, and especially so soon after the spiritual outpouring at Pentecost. Here we are viewing one of the problems of this early church and its ministers. The way the ministers meet the situation is of special interest to us just now.

The home-born Jews and the foreign-born Jews in the church were looking with suspicion at each other. The cause of the murmuring was the claimed inequity of the “daily distribution.” The criticism, with its potential for divisiveness, arising out of the church was directed at the ministers who were considered

to be responsible. They in turn had supposed others might adequately handle the matter without special assignments of specific duties being made. It hadn’t worked out. There are various ways the apostles might have faced the matter. They might have been resentful and told the critical ones where to get off—some of them did have a special knack of telling unsavory folk where to go—but this was not their reaction. They might have accepted the criticism and played martyrs, seeking pity and indulging in self-pity. Neither did they do this. They did face the criticism squarely and accept it to themselves, recognizing the truth in it.

They had become involved much as Moses had with an increasingly complex situation, in which he often served as spiritual leader as well as organizer-planner. Joshua, also, was a preacher of the Word of God to the people, as well as military leader. Often we find King David functioning as priest as well as king. These men in the Apostolic Church had tried to fulfill these three major functions of the ministry and discovered that the work had languished. They admitted their mistake. Perhaps it should be a comfort to us that even with all its successes that the early church was not perfect, nor were its ministers perfect. Yet even though human, they learned to serve acceptably and to improve as they served.

They were not wrong in that they assumed the administrative function in the

(Continued on page 15)

General Conference Publicity

(Eleventh in a series)

The Story of Battle Creek Church

This week we will tell you about the history of another of the churches in the host association for General Conference this year. More than sixty years ago the Seventh Day Baptist organization in Battle Creek actually was started when a group which had left its parent church was seeking another affiliation—in other words, a conflict arose between the Adventist Church and Dr. John Harvey Kellogg who had control of the Sanitarium and the Battle Creek Food Company.

The Sanitarium management advertised in our *Sabbath Recorder* for Seventh Day Baptists to come here for work. Many did come and thus a strong church was built up and thrived through this opportunity for employment in our city. The newly organized church with seventeen charter members held its first meeting in Room 16 of the Peterson Block, where the Hart Hotel now stands.

At the time of re-organization, January, 1909, the meetings were held in a classroom of the old college building. In the late twenties this group transferred to the Sanitarium Chapel, where they worshiped for about eighteen years. Then followed short intervals in the Washington Heights Methodist Church and the Upton Avenue Methodist Church.

The church became a corporate body in 1912, when it acquired property at the corner of North Washington and Aldrich Sts. This home was used for a parsonage until the erection of our new church building in 1928. During the same year, a new parsonage on North Ave., was built, largely from the lumber taken from the house on the town lot, and on land donated to the church by Mr. and Mrs. B. W. Kinney.

Our new church was dedicated March 30, 1929, as a memorial to Ella Eaton Kellogg. Mrs. Kellogg was the first Seventh Day Baptist to make her home in Battle Creek. During the depression we

were aided in keeping up our mortgage payments by renting our church on Sunday to the Christian Reformed Congregation. It is this same denomination which is now renting us the facilities of their Calvin College in Grand Rapids for our 1967 General Conference.

The North Ave. parsonage was sold in 1965 to make way for progress, and a new one was purchased at 351 Arcadia Blvd. Today, in the interest of our young people, the church owns Holston Camp, a lake frontage on Cotton Lake, nine miles south of Battle Creek. This twenty-two acres of land is amply equipped for a complete religious camping program for young and old. Since it is the only church camp in Calhoun County, other churches are allowed to use it when we are not there. In 1964, the 202 N. Washington Ave. property, next to the church, was purchased and dedicated as "The Parish House" on June 12, 1965. This serves for Sabbath school classrooms and for a neighborhood youth center on Thursday nights for games and recreation. A second floor apartment is reserved for our summer assistant's living quarters.

General Conference first met in Battle Creek in 1919 with about 600 delegates and visitors assembled in the old Adventist Tabernacle. Again in 1940 sessions of General Conference were held here in the auditorium of the Battle Creek College library, and in 1953, in the First Congregational Church, with a registration of 573.

Our church celebrated its "Golden Anniversary" in 1954, when we paused to consider a heritage which represents toil and many sacrifices by worthy pioneers. Those of the past have labored and prayed that this church might serve its God-given purpose in the community. For their vision of God, faithfulness to Christ, and fidelity to the Sabbath, we today press on "by faith" into these next years of opportunity, assured that we will receive the help we need as "we look to Jesus, the pioneer and perfecter of our faith." We have a motive, a mission, and a message. Our responsibility

is great, but we are a "friendly church in the heart of a friendly community" and will open our hearts loving. We enter to worship, depart to serve.

—Mrs. Herbert Lippincott,
Church historian.

Conference Choir Notice

Lois Wells, director

Oscar Burdick, organist

The following music will be presented in concert on Thursday night of General Conference. Those having access to music are asked to bring copies to Conference, or, should singers wish to purchase copies for early preparation, contact Keynote Music Service, Inc., 833 So. Olive St., Los Angeles, Calif. 90014. Packets are \$3.75. Refunds will be given to those who do not wish to keep the music after Conference. *Bring music to Conference.*

"Praise the Lord, His Glories Show"
—Williams-Vree (Presser 312-40565)

"Come, Redeemer of Our Race" Cantata No. 61—J. S. Bach (H. W. Gray)

"If Ye Love Me, Keep My Commandments"—T. Tallis (G. Schirmer 10234)

"Therefore Watch That Ye Be Ready"
—A. Hammerschmidt (Concordia 97-6316)

"Sheep May Safely Graze"—J. S. Bach (Galaxy 1278)

"Grant Us Thy Peace"—Mendelssohn (Kjos 5082)

"Gloria" (from Mass in D)—Dvorak-Imig (C. Fischer CM7415)

"Praise to the Living God"—Ancient Hymn-Vree (Shawnee)

"I'll Praise My Maker"—Old 113th-Pfautsch (Abingdon APM 110)

Instrumentalists needed: 3 trumpets, 3 trombones, tuba, timpani, capable of music of some difficulty.

Since Miss Wells will be away after July 12, questions may be directed to the organist, Oscar Burdick, 7641 Terrace Drive, El Cerrito, Calif. 94530. Lois Wells, 4310 Elrovia Ave., El Monte, Calif. 91732.

Jerusalem Holy Places

Open to All

(In a special delivery letter to the editor on June 30 comes this news from Israel).

Premier Levi Eshkol has told heads of religious denominations in Israel "that all the holy places in Jerusalem were now open to worship by members of all faiths without discrimination. The Government of Israel has made it a cardinal principle of its policy to preserve the holy places, to insure their religious and universal character and to provide free access to them." Mr. Eshkol's statement was delivered at a gathering in Jerusalem on June 27, 1967, attended by the chief dignitaries of Israel's religious communities.

Among the ecclesiastical dignitaries present at the meeting with the Prime Minister were: Armenian Patriarch Yerishe Derderian, Latin Patriarch Alberto Gori, Greek Orthodox Patriarch Benedictus, Anglican Bishop Nagib Chuhain, Coptic Orthodox Archbishop Basilios, Greek Catholic Archbishop Capucci, Syrian Orthodox Archbishop Luco Shaya, Ethiopian Archbishop Abuna Abuna Joseph, Custos of the Holy Land L. Capiello, Lutheran Probst H. Quohler, Apostolic Delegate Mons. Sempinski, The Mufti of Jerusalem Sheikh Saad Edin El Alami, and Chief Rabbi Unterman.

Responding on behalf of the Christian leaders, the Greek Orthodox Patriarch Benedictus paid tribute to Israel's policy: "Everyone has shown kindness and willingness to serve us and all have shown respect for the Holy Places, churches, convents and religious institutions. Let us hope and pray for peace, love and good will for these sprang from Jerusalem, cradle of our religions."

Changing Churches

By all the best estimates 40 million Americans—one out of five—will move this year. When they move into a new neighborhood the chances are only one in four that they will join a church of the same denomination from which they came.

—Frank Sharp, Amer. Bap.

Golden Anniversary in Jamaica

By Mrs. Neal D. Mills

The Rev. and Mrs. Charles L. Smellie had a fiftieth wedding anniversary on June 6, 1967. It was celebrated first on Sunday afternoon, June 4, by a Thanksgiving service in the Charles Street Seventh Day Baptist Church of which they are members. All the church members above junior age were invited to attend.



This informal service was directed by Sister Joyce Samuels, wife of their pastor. It consisted of a Bible reading by Sister Samuels, a prayer by Pastor Samuels, a quartette by Pastor and Sister Samuels, Sister Hazel Condison and Pastor Mills, a recitation by Sister Beryl Gallimore, memoirs of their married life written by Pastor Smellie and read by their daughter, Sister Gem Fitz Henley, and an organ solo by Brother Benjamin Samuels.

Booklet favors were given to each church family. These contained their picture and the following verse:

When good friends walk beside us
On the trails that we must keep,

Our burdens seem less heavy
And the hills are not so steep;
The weary miles pass swiftly,
Taken in joyous stride,
And all the world seems brighter
When friends walk by our side.

After this short but impressive service a reception was held in the dining area beside the church. A beautiful cake, made by Sister Smellie herself, and a brilliant basket of flowers graced the long dining table. An abundance of grape juice, kool aids, sandwiches, cake and ice cream were served the guests by the daughters of the honored couple amidst many speeches and toasts with Deacon Allen Myers acting as toastmaster. The theme of all the toasts emphasized the exemplary Christian lives of the Smellies and the inspiration they have given their fellowmen and Sabbath School pupils in various ways through the years. Both of them responded — Pastor Smellie stressing the importance and necessity of love and forgiveness in the home; Sister Smellie said her church family was most dear to her and paid tribute to the many members of the church who have stood faithfully by her when she was leading any church project, mentioning especially the recent reconstruction and decorating of the Charles Street church building.

On June 6, the real anniversary date, at 5:30 p.m., another Thanksgiving service was held in the church for the relatives and close friends of the bride and groom of fifty years. This was presided over by the pastor; Sister Frankie Davis was the organist.

Immediately after, all drove to the home of the daughter, Miss Ivy Smellie, to a reception where a lovely meal was served and toasts given until well into the evening. Many lovely gifts were received.

Brothers and sisters, five of their six children (one son is now in England) and other relatives of the bride and groom were present from near and far, some coming from the States and a granddaughter from England for this happy and unusual event. I believe it is the first golden anniversary among Seventh

Day Baptists in Jamaica. It truly was a joyous occasion and only praises and compliments were uttered for the happy couple who remain in fairly good health, are active in the work of their Master and His church and are loved and respected by all who know them in the community and the Island.

MISSIONS—Sec. Everett T. Harris

BUDGET MATTERS

Who wants to write about budget matters? Or, worse yet, who wants to read what is written? Well, the writer feels a compulsion to set down a few thoughts on the matter and hopes someone will read and share his concern.

In the June 19, 1967, issue of the *Sabbath Recorder* is the brief notation by the OWM treasurer, "Percentage of year elapsed - 66.6%; percentage of budget raised - 51.3%." What does this mean? In simple language it means that the Seventh Day Baptists of this country have fallen behind on budget support about 15% or approximately \$18,710. This is more than one month of expected support.

Does this mean that missionaries at home and abroad have gone without their subsistence checks for over a month? No, it does not. We are happy to be able to report that they have been paid in full and on time, to date.

The Missionary Board established a "Salary Equalization Fund" several years ago which was intended as a "cushion" against just such an emergency as the present shortage. It can be drawn on for one month's payments of salaries and bills, other things being cared for such as unexpected payments on the lawyer's fees, property taxes, insurance on recently acquired property, a mission car which we hope to make available to Blantyre missionaries in August, etc.

The emergency fund is getting low. What do we do then? Your guess is as good as mine. Of one thing the writer is sure: the Missionary Board will *not* borrow funds in order to pay salaries. They will be paid from funds at hand or they

just won't be paid. Missionaries at home and abroad will have to wait for their subsistence checks and hope that their credit is good at the local grocery store.

Some one says, "You're joking!" No, it is not a joke. A few years ago this was tested out. The missionaries waited for their salaries. Unless you and I will give more generously, they will wait again.

Other boards and agencies are "hurting" just as much or even more than the Missionary Board. Some one high up denominationally once said, "If it really hurts, cry a little." But who wants to be known as a "Cry-baby"? This is written, not to cry on your shoulder, but to stir up the impulses to give and give, until it hurts. We can do better than we have been doing. Let's do it now.

Ground-Breaking Ceremony for Whitehall Church

By Martha Mills, Kingston, Jamaica

For about fifteen years a little group of Seventh Day Baptists have been meeting on Sabbaths for worship in a little wooden building on Plum Lane off Whitehall Avenue in a suburb of Kingston. A few months ago they made an effort to arouse more interest in their church in that neighborhood, did some calling in the homes and held some extra midweek meetings. Soon after, they decided it was time to replace the now rather dilapidated wooden building with a more permanent and attractive house of worship. They applied for aid from the Conference Building Fund which is matched by the American Missionary Society and on April 2, 1967, held a groundbreaking ceremony. This was the same day that the Rev. and Mrs. Alton Wheeler were to return home. He had concluded a seventeen-day mission as American Release Worker. In order for them to attend, the ceremony was held at 8:00 o'clock in the morning.

The service started with the singing of "The Church's One Foundation," the reading of Genesis 28:10-22, and a prayer by Pastor Neal Mills. Pastor Joe Samuels gave a brief history of the White-

hall project and said that he waits anxiously and prayerfully for the day when the church there will be filled with people. Pastor Wheeler then gave a short address, using references from Psalm 127:1 and 1 Corinthians 3:9-11. He pointed out that it takes more than four walls to make a church. Then Mr. Wheeler was given the honor of turning up the first spadeful of earth for the groundbreaking. All the others present took turns spading while many pictures were taken. The ceremony ended with the singing of the Doxology and a prayer by Brother H. Williams.

The people present were Pastor and Sister Samuels, Pastor and Sister Wheeler, Pastor and Sister Mills, Teacher C. V. Davis, Deacon A. Myers, Deacon T. Samuels, Brother Naval Harley, Brother Herlitz Condison, Brother H. Williams, Brother Walters, Brother Grant, Sister Johnston, Steve McAllister (grandson of C. V. Davis), and Desmond Smith.

At the present writing four walls of concrete blocks are laid up above the tops of the doors and windows. The work has been donated by the members at "work bees" on Sundays and they seem enthusiastic to keep on until it is finished quite soon.

EXPO '67 Sermons from Science

As at the New York World's Fair so now at EXPO '67 at Montreal there is a Sermons from Science pavilion designed to use the latest scientific equipment to bring the message of salvation to the countless thousands who visit the exposition. The pavilion is under the direction of Dr. Speake, who so successfully organized a similar ministry at San Francisco and New York. The striking modern building is strategically located on a busy corner near the Russian Pavilion.

The response to Sermons from Science during the first ten days was phenomenal. To attract 30,000 people for a 30-minute film or demonstration during this period is surprising enough, but the re-

sponse was even more gratifying. Some 12,000 of these tarried at the counseling room. Often there were 130 people trying to get into the room built for 65. To adequately deal with the crowds the staff introduced a 15-minute intermission between programs, cut the number of programs down to 16 per day and urged that only those who meant business enter the counseling room. Dr. Speake addressing the large audience said, "This is not for everyone—only for those who have a real concern about their personal relationship with God through Jesus Christ." The response is far greater than at the similar programs at the New York World's Fair.

Near East Relief Emergency Flight

A mercy flight of 20,000 pounds of food, clothing and tents for war victims in the Middle East left Kennedy International Airport under Church World Service auspices at 1:30 p.m., June 23 with expected arrival in Amman, Jordan, June 26.

Included in the shipment were 2,000 pounds of blankets; 2,000 pounds of powdered milk; two million vitamin tablets; 4,000 pounds of clothing; 500 pounds of soap and fifty large tents, each affording shelter for approximately fifteen persons. The powdered milk was donated by CROP, the community appeal of Church World Service.

This emergency flight represents the first response of member denominations to the recent appeal of Church World Service for a minimum of \$1 million in cash and relief materials, as part of the World Council of Churches' initial appeal for \$2 million to aid war victims throughout the Middle East.

SABBATH SCHOOL LESSON

for July 22, 1967

THE GOSPEL GOES TO EUROPE

Lesson Scripture: Acts 15:36-41; 16:6-12a.

The sensitive faith of a lifetime, the recent experience of being a member of one of our churches, and a growing appreciation of the faith-building emphasis of the Sabbath Recorder resulted in this first-time article by a woman who says, "I am not sure why, but I simply had to write this."

God Is Dead?

By Mrs. Carroll Bond

God is dead! Nay, I will not have it so. You see I talked with Him this morning, and last night. And so many times when "things" press too hard upon me, I go to Him and He takes my hand, pats my shoulder, chides me, gives me a gentle nudge, or scolds me. In any case, He always answers me. He often says, "No," thank goodness. If He always said "Yes" to me I would really be in trouble.

All this talk about God being dead! They tried to say that hundreds of years ago when Jesus died on the cross. Every generation has had its false prophets. If your God is dead, you have had the wrong God. The God I serve is the One who walked and talked with Adam and Eve, talked from a burning bush, parted the waters, and the God with whom Enoch walked and "was not because God took him." What a way to go! This God sent His Son to die for little old, unworthy me. Why? I don't know why, but He did, and that is enough for me.

My faith is simple and uncluttered, but strong, as it is based on the simple truths of the Bible. For instance, the plan of salvation is so plain that even a fool need not err therein.

God was with us when Dad's eyesight failed him so he could not see to read. I was very young, but I could read. That is something I have always loved to do, and I would read to Dad by the hour, and always from the Bible. He interrupted often to explain his version of what I read. I did not always enjoy reading to Dad, but I am grateful now that I did, for it has stayed with me all my life.

God was always around when I needed Him, as a child, a teenager, young wom-

an, wife and mother—and as a widow. I know now I was often in danger as a child. I loved to roam in the woods, gather wild flowers, or just sit quietly and watch the wild life about me.

God was with me when I became lost in the woods once. When I finally got home with my hands full of wilted flowers, supper was ready and my worried parents would not let anyone eat until I got home. We were always together at suppertime, and Dad always returned thanks.

God was there when we had a terrible flood. We went to bed and to sleep, and the water rose about our house, washed our steps away, our outbuildings, our few chickens; washed debris and trash on our porch, and was two feet deep in the lower level of the two family house in which we lived. We knew nothing about it until the next morning. Our neighbors across the river had worried about us all night, and they prayed for our safety.

God was there when our home was in danger from a forest fire. Our father was in bed sick, and we were preparing to carry him to the riverbank where we thought he would be safe, but for some reason the wind shifted, the fire backtracked, and our home was spared.

God was there during the six wretched years of Dad's illness. And when He released him from his suffering, he died in the love and security of his living God.

God was there when my oldest brother went to France and returned, and years later when his son went to Korea, and later on when that son died.

God was with me when our first son came into the world, as He was through all of my travails later on.

God sat with me through three weeks of watching and waiting with a very sick infant girl. Later on He stood by me when we laid our last little girl to rest.

God was there when I kissed my oldest boy's fuzzy cheek, when he insisted on quitting school, and joining the Army, and He was with us a few months later when our son was being transferred from one base to another. He and several others were on a two-engine plane when one engine died. The boys saw the propellers stop. News came over the radio that a plane was in trouble and it was loaded with young soldiers. My husband was at work, and I was at home trying to work, but I was very restless and worried. I finally got on my knees and asked God to protect our boy. His father had the same experience. He slipped away to the rest-room and prayed. Neither of us had heard the radio announcement, but my sister had. She did not tell us about it until later after she heard the boys were safe. She just prayed. That evening when my husband and I were exchanging our experiences, the phone rang, and our boy said, "Mom you and Dad sure must have been praying today." He then told me about their experience.

God was there a few months later when my husband died suddenly, just a few minutes after leading a church service. He had sung right along with the congregation, "When the Saints Go Marching In." In fifteen minutes he was gone.

God has been with me in joy and in sorrow. I have watched my boys go away in uniform, overseas to Germany and Greenland. I have watched them marry, have held their babies. I saw my girl marry a serviceman and go far away.

God stood by me recently when my girl came home, and a few hours later became very ill. We took her to the hospital in a coma which lasted sixteen hours. Her stillborn daughter, which she wanted so very much was laid away one

cold rainy morning beside my little baby. My son-in-law, a tough Marine Sergeant trying to retain his tough look, could not after looking at the tiny white casket. I prayed that he would let my God be his God and help. I heard the doctor say, "She will be gone in a few hours," speaking of my daughter. I refused to believe it. Prayer meetings were held in her behalf; the nurses prayed, her brothers and her aunts and uncles. Many, many people prayed along with me, and God let her live to come home to her little boy who was wondering what had happened to Mommie. And now she is with her family in California, not entirely well, but alive.

I have begun my sentences with "God was there," but now years later I say, God is here with me daily. He does not always approve of me, and He lets me know it, but He loves me.

I have no quarrel with modern ideas, the Beatles or Hollywood. They have the same right I have to believe as they please. I know my God is real, and alive and eternal. I have a Bible a hundred years old, and a new one. They both start out with the words "In the beginning God." The word, and the promises are the same ones by which my father lived and died, and my children's father. The promises are not all good ones, they are not all bad, but I believe them.

When I was a young girl I joined the Methodist church and I have always belonged to it. Three years ago I married a Seventh Day Baptist, and I have joined his church. I find we are all trusting the same God. I get a great blessing from reading the testimonies of the young people, especially the young people.

God is alive, God is good, and like old Job of old, I can say, "Yea though he slay me, yet will I trust him."

Church World Service is drawing up a blueprint for a relief and rehabilitation program in post-war Vietnam, "whenever that time may come," according to NCC President Arthur S. Fleming.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

"To Fail to Learn and to Teach Is to Fail"

(The following is an interview with Dr. John E. Burkhart, Associate Professor of Systematic Theology, McCormick Seminary, as printed in APPROACH, the Christian Education Newspaper of the United Presbyterian Church.)

Q. How Important Is Christian Education as We Know It?

A. The United Presbyterian Church has begun to realize that informed obedience is the responsibility of every Christian. Therefore, the educational program of the church dares not limit itself to particular groups or problems. To fail to learn and teach is to fail!

Education in Christian faith and action can remain optional only in a church which permits the equation of faith and ignorance.

The new challenge in Christian education is to bridge the gap between responsible thought and creative action.

Q. What Do You Think of the Changes Being Proposed in Christian Education?

A. I am heartened by the direction in which the Board is moving and the steps it is taking on behalf of the church, with their exciting possibilities. But new sets of teaching principles or bold new curricula will not by themselves insure or replace the required faithfulness of God's people. (The U P Board proposed a new plan of education which was approved for study by its people.)

Q. Are Paid Teachers Necessary for Quality Education?

A. If the church really meant business it would be willing to pay its teachers, but it is not clear that paying teachers would assure effective Christian education.

Dedicated Service

Those who are working under the Board of Christian Education dedicated work program in Vacation Church Schools and Camps include Mr. Ed. Page who is helping in Adams Center, N. Y.; Mrs. Susan Bond, helping in Ashaway, R. I., and Lewis Camp; and Misses Ruth and Helen Wheeler who plan to work in Paint Rock, Alabama.

Young Adult Pre-Con

Director Leland W. Bond announces that the staff is almost complete now with the agreement of the Rev. and Mrs. Francis Saunders to participate. One more staff person is needed—a water safety instructor. Michigan law requires more of a waterfront lifeguard than do some states; hence, a person of greater than normal ability is called for. Anyone who can qualify and would like to serve, please, write to Mr. Leland W. Bond, 1101 Taylor Street, Clarksburg, W.V. 26301.

With Pre-Con but a month away, anticipation is running high. The leaders are fully prepared to make the theme, "Faith, Facts, and Our Future," a real challenge to all who attend.

Young Adults, from 18 years to 35, are urged to register now with Mrs. Louise Fick, Box 218, R # 8, Battle Creek, MI 49017. The dates are August 9-13, and the fee is a lowly \$13. Be among those who after 5 days at Camp Holston will be saying, "I certainly am glad that I was there."

Quarterly Meeting

The Quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Parish House of the Alfred Seventh Day Baptist Church on July 16, at 2:00 P.M.

ITEMS OF INTEREST

Paperback Best Seller

Most publishers agree that heavily advertised books are the ones that usually hit the best seller list, and a boudoir belle on the cover often turns a loser into a winner.

But a paperback that was published without fanfare last September and without a suggestive cover is proving to be the exception that proves the rule. If its going rate of about 25,000 copies a day continues, the runaway best seller will rack up sales of over nine million in the next 12 months!

Priced at 25¢ compared with the average paperback now selling for 68 cents, the 600-page sleeper sports an eye-catching cover of charcoal gray newspaper mastheads from around the world as background for the title, "Good News for Modern Man." The "Good News" is the American Bible Society's fresh, idiomatic New Testament in Today's English Version featuring almost 200 lively line drawings by Annie Vallotton, a contemporary Swiss artist.

Originally designed for people with a grade school education, those for whom English is a second language and to reach an estimated 10 million Americans who do not read the Bible, the TEV is proving popular with people of all ages and levels of learning. Even seminary students and scholars find the TEV provides a refreshingly new approach to the Scriptures.

California Raisins

Sent to Overseas Needy

The current surplus of raisins in California is making it possible to send this healthful, iron-filled little fruit to undernourished people in 14 countries and Hong Kong. Fifty tons of raisins have been purchased by Church World Service from the Federal Raisin Advisory Board and a truck-shuttle of boxes of raisins has begun to move them to the San Francisco Bay area docks.

Under the agreement with the Advisory Board, CWS will not send raisins to any U. S. raisin marketing area. They will go to Algeria, Korea, Vietnam, Hong Kong, the Philippines, Grenada, Haiti, Honduras, the Dominican Republic, Peru, Tanzania, Congo, Ghana, Burundi and India.

The Rev. R. Dale Ferris, CWS field representative of Northern California, reported that the first 3,333 boxes of raisins were dedicated at the packing warehouse in Fresno by the Rev. Ames Anderson, president of the Fresno Council of Churches, and David Metzler, chairman of the Fresno Church World Service Committee, and then loaded on the CWS truck to start their journey.

Senator Jennings Randolph Milton College Speaker

Senator Jennings Randolph of West Virginia, the Milton College centennial commencement speaker, told his audience "it is not more laws that we need; it is more self-discipline by the individual and more family discipline that are requisite in America—in fact, throughout the world.

"The American people must stop the highspeed pursuit of the almighty dollar, the extra emphasis on business and community affairs and on the social whirl; it is important that we return to the basic fundamentals of love, understanding, responsibility, and respect for the rights of others. When we have done so, we will reverse the crime wave trend—but not until then.

"We must help each student become the kind of person who can discriminate between those enduring values which give direction and meaning to life and the transitory and superficial aspect of this world. We must persist in the search for international peace and the right of public dissent.

"And when I speak of dissent, I emphasize that it's not our differences that we should fear, it's only when indifference exists that we should be worried, really concerned," Sen. Randolph concluded.

The senator, member of the Seventh Day Baptist Church of Washington, D. C., was awarded a doctor of laws degree at the commencement exercises.

Associated Church Press

The membership of the Associated Church Press has now climbed to a record 191 periodicals, with the election to membership this year of twelve magazines. *The Sabbath Recorder* has been a member for many years—back to the editorship of H. C. Van Horn. The Association renders an ever increasing service to members—for much larger annual dues.

Obligations — Pastoral and Church

(Continued from page 5)

church affairs. This was essential. They were not wrong in attending to the physical affairs of the congregation. This, too, was necessary. Neither were they wrong when they were unable to satisfy everybody. This might be a hope, a wishful thought, but not really an expectation. The pastor who has the idea he will please the whole congregation will not only surely be disappointed, but will undoubtedly spend a considerable part of his time sitting under a juniper tree. And if it should happen that he succeed, he would probably spend the rest of his time under a gourd vine. Wherein, then, were they wrong? It would be a question of emphasis. They had without doubt, performed every function, and met all appointments. But, they had become absorbed in some functions to the neglect of others. If Peter is still the spokesman for the twelve, he put it this way, "It is not reason that we should leave the word of God, and serve tables." So they admitted their mistake. What an admirable characteristic in the man of God.

These ministers evidenced their true greatness by admitting their mistake and introducing innovations into the program of the church. The first board of deacons was set up. Other groups and functions came along soon. It was a practice that grew and expanded along with the church until there was a multitude of delegated functions that involved every member in some needful and constructive activity. There were committees, delegations, councils, messengers, and then there were apostles, prophets, evangelists, pastors, teachers, also elders and exhorters. All these functions were delegated "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12).

Korea will be for many years yet an open door for mercy unlimited, and a waiting harvest of souls.

David G. Beattie.

NEWS FROM THE CHURCHES

WATERFORD, CONN.—We have many reasons for thanksgiving to God for His wonderful kindness to us. To have members who are faithful and loyal to the appointments of the church, to have children and young people who are following the Lord Jesus—this makes our hearts glad, and is worth more than earthly treasures. Our forefathers in the flesh are still with us in spirit, and would rejoice with us in the ongoing program of the church.

An addition to our worship service is a new Hammond organ, which we were able to purchase without going into debt.

Our monthly offering for Our World Mission, on the third Sabbath keeps us reminded of our joyous commitment to our Lord's commission to "go into all the world to preach the gospel." Likewise, the frequent use of blank spaces in the weekly bulletin brings us news of the work going on in the fields of God.

Summertime is an especially favorable time for our church, as it brings to us many relatives and friends who come to take advantage of our private and public beaches. Various artistic communities of southeastern Connecticut are also an added attraction.

We gratefully acknowledge God's blessing in giving us the Sabbath to hold us together as families, and to allow us to give witness to the world about us, so much in need of spiritual rest in the midst of the distractions and false hopes of our war-torn world.

—Correspondent.

BOULDER, COLO.—Sabbath Rally Day was observed here on May 20 with afternoon and evening programs that proved very interesting. The Denver church came to Boulder for these programs. The Boulder Handbell Choir opened the afternoon service at three. This was followed by a panel discussion on the topic, "How Jesus' Teaching, 'The Sabbath was made for man,' Applies to Modern Man." The discussion went very well as indicated by much congregational participation.

The Sabbath Recorder

In the evening Pastor Albert Rogers of Denver, president of the Seventh Day Baptist Historical Society, made a presentation of the work of the Historical Society using colored slides. It was much appreciated by the people of both churches.

News of Pastors

The Rev. C. Harmon Dickinson and part of the family moved out of the Plainfield, N. J., parsonage June 29 to take up the pastorate at Richburg, N. Y.

The Rev. Herbert E. Saunders has resigned at Little Genesee, N. Y., to accept the call of the Plainfield church. The effective date of change is to be November 1.

John Conrod and family are now moved to the Marlboro, N. J., parsonage where he is acting as pastor while finishing his seminary training at Eastern Baptist Seminary near Philadelphia.

John Camenga (student) is serving as summer pastor of the Salemville, Pa., church.

Dale Rood (student) was given a reception at Los Angeles June 17. He is serving as summer assistant.

An ordination council has been called at the Old Stone Fort, Ill., church on July 8 for the examination of Carlos Lee McSparin who has served the church at pastor since January 1954.

Wayne Babcock pastor at Dodge Center, Minn., and Earl Deland pastor at Hammond, La., returned to their churches on the weekend of June 24 after completing three weeks of summer training at Plainfield. John Conrod also spent three weeks at the Ministerial Training Center.

Births

Campbell.—A daughter to Mr. and Mrs. Robert Campbell, Bradford, Pa., on May 26, 1967.

Harris.—A daughter, Leah Rebecca, to Stanley and Camille (Crofoot) Harris, 3280 Bradford St., Cleveland, Ohio, on June 6, 1967.

Obituaries

SIMPSON.—Mrs. Amelia R., widow of the late Rev. William M. Simpson, daughter of Peter and Eva Rittenhouse, was born May 27, 1885, in Adams County, Wis., and died June 7, 1967 in Grand Rapids, Mich.

Orphaned at the age of 10 she was brought up by Mr. and Mrs. Elli Richmond of Coloma, Wis. She was a graduate of Milton Academy, later took courses at Cornell University, and taught school in Wisconsin for five and one half years. She was married to Rev. Wm. M. Simpson, June 17, 1911. They served in Seventh Day Baptist churches until 1937 when Mr. Simpson joined the Methodist Conference. They became residents of the Clark Memorial Home, a Methodist institution, in 1953. Her husband died in 1955 as the result of an automobile accident. Mrs. Simpson is survived by three daughters: Mrs. Alberta Crocker of Detroit, Mrs. Paul R. (Lucille) Crandall of South Bend, Ind., and Mrs. Rex (Miriam) Briggs of Battle Creek; and three grandchildren, all of South Bend. Burial was at Memorial Park Cemetery, Battle Creek.

—Miriam Briggs.

SULLIVAN.—Tom L., son of Joseph and Sara Sullivan, was born in Ritchie County, W. Va., Oct. 17, 1884, and died at a rest home in West Union, W. Va., May 20, 1967.

A retired farmer, Mr. Sullivan was a member of the Ritchie Seventh Day Baptist Church of Berea. His wife Grace preceded him in death.

Surviving are a foster son Alvin Dobbins of Spokane, Wash., and three sisters: Mrs. Rella Sullivan of Salem, Mrs. Nora Newlon of St. Albans, and Mrs. Mettie Garey of Berea, W. Va.

Funeral services were conducted by his pastor, Leslie A. Welch, at Pennsboro, and burial was in Pine Grove Cemetery at Berea.

—L. A. W.



Jewish Memorial Synagogue at the Infamous Concentration Camp Dachau, Germany

Note the Jewish symbol at the top, the native stone construction, the Hebrew lettering above the entrance, the darkness of the half underground worship room. The people pondering the significance of this memorial are Editor and Mrs. Maltby.

Along the wall against which large numbers of war prisoners and others were shot at Dachau there is now a well kept garden and the flat stone inscribed, "Grave of many thousands unknown."

(See story inside "Hitler Repudiated" by the editor.)

