

The Sabbath Recorder

SECOND HOPKINTON, R. I.— The meeting house has been freshly painted white with green shutters by Kenneth Kenyon and his son John from Alfred, N. Y. We are especially grateful to have the painting done at this time because four SCSC workers are conducting Vacation Bible School at our church from July 5 through July 14. The team began on June 26 a week of visitation throughout Hopkinton village and they report a warm reception with about thirty children interested in attending Bible School.

Sabbath, July 1, we not only had our wonderful SCSC workers plus local visitors at our service, but we also were privileged to have Missionary Pearson and his family with us. Pastor Pearson opened his message with an appeal for young men to enter the ministry. "Some people drive around in Fords and Chevrolets," he said, "but why not have the best?—Be a preacher!" He cited the experiences of two African nationals to illustrate what Christianity has accomplished in Africa and why Christianity is needed in Africa: "An African Christian rescued from a crocodile-infested river a man who was attempting to kill him—that's what Christianity can do! . . . One of our own Seventh Day Baptist African leaders narrowly escaped being framed as an evil witch by followers of witchcraft. . . . The need for Christianity is still great in Africa!" After the service, the church folk and visitors enjoyed a picnic supper.

In June, the ministers' association of three neighboring towns sponsored a church census. Our church is the only one in the village, and Mrs. Lawrence Kenyon was in charge of the census for Hopkinton village. The workers found the visiting very satisfying, and were surprised to find so many un-

churched families in Hopkinton. We are hopeful that this summer's SCSC work will stimulate continuing response to our church from the villagers. We are thankful that our sister churches as Westerly and Ashaway have made it possible for these dedicated and enthusiastic young people to help us at Second Hopkinton.

—Correspondent.

NOTICE:

The Milton church will make the facilities of Camp Wakonda available to Seventh Day Baptists traveling to and from General Conference the weeks of August 7 and 20. Persons desiring to avail themselves of these facilities should contact Truman G. Lippincott, 121 Dunn St., Milton, Wis. 53563

Accessions

MILTON, WIS.

By Letter:

Don Sanford
Ihou (Mrs. Don) Sanford
Donna Sanford
Douglas Sanford
Dean Sanford

Marriages

Marzahl-Smitley.—Leslie D. Marzahl son of Mr. and Mrs. Leslie Marzahl of Milton, Wis., and Virginia Beth Smitley, daughter of Mrs. Margaret Smitley of Milton, were united in marriage in the Seventh Day Baptist Church of Milton on June 24, 1967, by Rev. Earl Cruzan.

Obituaries

CRANDALL.—George Vincent, son of George Nicholas and Miranda F. (Irish) Crandall, was born in the town of Hopkinton, R. I., April 10, 1888. He died at Wakefield, R. I., March 26, 1967. (A more extended obituary of Deacon Crandall appears elsewhere in this issue).



A Scene from Israel

As the world struggles with the new problems of the Middle East Israel throws open the doors to tourists who may now visit all the places held sacred by Jews and Christians. This view is of the Ramla Tower near Tel Aviv.

The Sabbath Recorder

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Member of the Associated Church Press

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A Bright Future

For the third summer a new movement among our youth shows promise of a bright future for the Seventh Day Baptist witness; it is the Summer Christian Service Corps (SCSC). Initial dedication, challenging training and adequate field supervision have produced a considerable number of qualified enthusiastic workers among our young people.

This has proven to be a leavening process that is upgrading the Christian living of our youth. Many older leaders have said that this is the most hopeful sign of new life they have seen in many years. It leads to long-term dedication, to training for the ministry, to volunteering for home and overseas missionary service. It also contributes to the establishment of new homes that are more Christ-oriented than many in recent years. The young people are challenged to work at bare subsistence allowances rather than as a summer job. This has been a challenge that has brought forth some of the best leaders. They have learned to witness effectively.

The idea of a Christian Service Corps is not original with our denomination. Ours was patterned after some successful ventures along this line in other groups. And, of course, under other names a good deal of evangelistic work has been done by our own college-age young people in years gone by. This is different in that it enlists more young people than the older plans, such as evangelistic quartets. The benefits reach into more churches. It creates a growing fellowship of those who are serving or who have served in past summers. This larger number makes it a more significant movement.

A news item from the ten-million-member Southern Baptist denomination reported, "Forty-eight Southern Baptists have volunteered for assignments in a denominational mission service program called the Christian Service Corps (CSC)." The report goes on to speak of thirty-seven "short term" volunteers who will serve two to ten weeks, making it quite comparable to our SCSC. It would seem that percentage-wise we have something to rejoice about.

Seventh Day Baptists do well to continue to pray that all who volunteer will fulfill their assignments to the full glory of God and that their summer experiences will inspire others to volunteer for next year.

Observing Youth in Europe

In previous articles about vacation experiences in Europe not much has been said about youth. The percentage of young people in our Dutch, German, and English churches is not large; quite the contrary. However, there are some, and there are observations in general about the attitudes of young people in the six countries so briefly visited. The question naturally arises as to how much interest European youth (or American youth temporarily in Europe) take in the vital things of the Christian faith.

There was a young man in the Amsterdam church who was intensely interested in Youth For Christ. He had his ideas about tract distribution, with which he had had some experience. Here was one of the most wholesome young fellows we have seen in a long time. He has plans to come to the United States in the near future. It is to be hoped that he will find opportunity to continue his evangelizing ministry through the spoken and printed word. It is also to be hoped that others will take his place in the Netherlands where consecrated young leaders are so needed. It was observed that in matters of dress and personal appearance he was more conservative than the many long-haired, worldly-wise boys so often seen on Holland's city streets.

There was not much opportunity to observe Seventh Day Baptist youth in our German churches. Contacts with the military, however, both in Germany and England were encouraging. We saw many dependents as well as young servicemen who were in transit. The impression was that military men stationed in Berlin were of unusually high caliber. We talked with many and found them interested and informed about international problems. Some of them seemed to be

doing a splendid job of raising their families on foreign soil. There was one such case noted in England. We rode a military plane from London to Frankfurt and talked with an Army Major, a widower, who was taking his 17-year-old boy on an educational tour of Italy, Greece, and Spain. The father said he never had a bit of trouble with his studious-minded boy. The boy definitely knew "what it was all about"; he was quiet but alert, appreciative of what his father was doing for him.

Young couples met in Germany or seeing the sights of Rome were aware of financial limitations due to their low rank. Many of the unencumbered (single) soldiers on leave in Rome, Paris, or Frankfurt, seemed to be substantial and serious-minded.

Sometimes life in a foreign country brings out the best in parents and children. They have to compensate for some of the pleasures that are not available. In Germany, for instance, there are those four girls living comfortably in Nurnberg and struggling to learn the German language as they go to schools that are part American and part German. The fourteen-year-old takes on more responsibility than most Seventh Day Baptist girls in this country. Each week she takes both organ and piano lessons and practices diligently for them. She has six music pupils of her own and plays the organ at an Army chapel.

In London the children of the church (mostly Jamaican) are growing up in the nurture and admonition of the Lord. It is likely that they will be leaders of the Mill Yard church in years to come. The example of English youth in general is no better than that of American youth. Extremes of dress and hair styling seemed to be the rule rather than the exception on the streets of London. As in this country, these extremes seem to be coupled with an indifference to things spiritual.

What can one say? It is too much to say that the youth of Europe are irreligious and are going to the dogs. It can be said from a limited base of observation that many are that way—too many

to warrant a completely hopeful prediction for the future. However, there are many who have captured a real purpose in life or have at least set themselves some nearby goals that are good and may be stepping stones to loftier ones in the future. For example, it was refreshing to meet high in the Alps at Interlaken, Switzerland, a short-haired, red-haired youth from England who was studying a road map to determine his route to Rome a week later. Such young men are likely to surmount the difficulties of later life with the same courage and spirit of adventure.

Europe may have much yet to teach America. The youth of Europe, many of them, are not yet spoiled by the easy life that has caused so much loss of purpose here.

LETTERS TO THE EDITOR

Re an article in the May special issue
(Printed at the suggestion of the Rev. Ernest K. Bee, Alfred Station, N. Y., editor)

Dear Editor:

We as Seventh Day Baptists historically claim that the Scriptures are our only binding creed and that our message to others is the gospel of Jesus Christ. However, it appears that a new gospel, the gospel of human fulfillment, is now being advocated by an ordained Seventh Day Baptist minister.

This minister, in an article "The Church is a Church, is a Church" of the May 15, 1967, special issue of the *Sabbath Recorder*, proclaims, "In short, the churches should foster at every level the exploration and practice of that which contributes toward human fulfillment. All doctrine and all theology is subordinate to this major aim . . . it [the church] must allow for divergent ideas, beliefs, and behavior within its circle. Under these conditions, the church does not advocate laws of conduct. . . ." The author of the article has doubts whether the church is unique: "Churches share some of the same goals and aims that other groups do, so that today it is not easy to see just how churches are unique, if indeed they are."

Nowhere in this article on the church are the words "God," "Jesus," "Holy Spirit," or "evangelism" to be seen. Not a single verse from God's Word is quoted. How is it possible to write about the church without writing about Christ, its cornerstone?

Indeed the church is unique and has a definite mission. God's Holy Word emphasizes, "But you [the church] are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light" (1 Pet. 2:9, Today's English Version). Jesus, God's Son, says, "But I chose you from this world, and you do not belong to it. . . ." (John 15:19, TEV). He instructed us before His ascension to teach all people to obey His commands. Indeed Christ has given us laws of conduct to obey and to advocate to others.

Ronald E. Davis,
130 Clement Ave.
Schenectady, N. Y.

Bible Reading Blessings

Testimonies as to the blessings accompanying the attempt to read the Bible through in 1967 are still coming in. Those who have been following the recommended program are now more than half way through. They have read enough to say with meaning that they are enjoying it. Many of our ministers and other leaders who work with the Bible every week are finding that this program of reading all of it without reference to specific sermon preparation is good for them.

A woman in one of our larger churches wrote this week:

"I for one have been very blest in reading the Bible through. Of course I haven't completed it yet, but I am making the effort. It has reminded me of passages that had slipped out of my memory. I am marking them this time. Also I am trying to mark the word 'Sabbath.' To me this was a project (if followed) that has brought blessing to many people."

General Conference Publicity

(Fourteenth in a series)

Summary of Information

In this our final publicity article we would like to summarize a bit. The cost for the complete Conference "package" (one adult sharing a double dormitory room, all meals in the dining hall, and registration fee) is \$42. Children five to ten years of age are half price, and under five years, free if you furnish the bed and they room with you. Room only for adults is \$20. Meals only are \$20 for the Week. Trailer space on the auditorium parking lot for those who have made reservation previously with George Parrish is \$2 per night. The \$2 per person per week registration fee applies to all persons, including those in trailers, or living elsewhere off campus. Banquets will be \$1 extra above the regular meal price or meal ticket. Per day housing or per meal rates are available. (See *Sabbath Recorder* for April 10, 1967).

There will be a reception honoring the first vice-president of General Conference, the Rev. David Clarke, at 8:00 p.m., Sunday, August 13. Conference officially opens at 9:00 a.m., Monday the 14th. As of this writing, Michigan is on Eastern Daylight Saving Time, but we have changed once this summer and there is a possibility that the courts will change it again, so just come early or watch your newspapers.

Calvin College Knollcrest Campus is located on M-44 (East Beltline Rd.), 1¼ miles north of M-11 (28th Street). Persons driving from the east on I-96 should exit at the M-11 (28th St.) exit, travel west to M-44 (East Beltline Rd.), and turn right. Those arriving from the southwest via U. S. 131 should exit at the M-11 (28th St.) exit, go east on 28th St. to M-44 (East Beltline Rd.), and turn left. When you have traveled 1¼ miles North on M-44 and approached the campus, you will see a large SDB General Conference sign which this committee has prepared and has secured permission to erect one week before Conference opens to give us as much publicity as possible. As you



Wonderful Conference Auditorium-

enter the campus, the building immediately in front of you inside the circular drive is the Fine Arts Center where our registration will take place starting Sunday morning at 10:00 a.m., August 13. Since our hosts of the Christian Reformed Church maintain a strict observance of Sunday, it is requested that our people arriving and departing on that day conduct themselves in as quiet and respectful a manner as possible.

Mail may be addressed to delegates c/o the SDB General Conference, Calvin College Knollcrest Campus, Grand Rapids, Mich. 49506. The telephone number of the college is area code 616-245-2221. An extension phone will be available at our registration desk in the Fine Arts Center.

Our White Cloud and Battle Creek churches will welcome early arrivals who would like to attend services on August 12. The schedule in both is Sabbath School at 9:45 a.m. (White Cloud, 10:00 a.m.), Morning Worship at 11:00 a.m., and a fellowship dinner to follow.

The mailing address for the Youth Pre-Con Camp is: Barry County 4-H Club Camp, Algonquin Lake, Hastings, Mich. 49058. The young people have

been given directions for finding this camp in both the *Sabbath Recorder* and *Beacon*, so we will not repeat them.

The Young Adult Pre-Con address is: Camp Holston, Rt. 2, Box 995, Battle Creek, Mich. 49017. Telephone 616-965-4581. Those driving to Camp Holston from either east or west on I-94 should exit at M-66 (Exit #98), go south on M-66 about three miles to the second crossroad (B Drive South), and turn left. (The first crossroad is so close to the I-94 cloverleaf that it is easy to miss it in your count.) Go east on B Drive South to the first intersection and turn right on 6 Mile Road. Go approximately one mile to the Camp Holston sign and turn left into the Cotton Lake driveway which dead-ends into our camp.

We hope to see you in Michigan August 9-13 for Pre-Con and August 14-19 for Conference!

Revival in Arkansas

The issue of July 3 carried a story by Clifford Beebe of the accidental burning of the Little Prairie, Arkansas, church building. He stated that this little congregation had been near extinction more than once and that the loss of its building might be the end. Neighbors had observed that the unselfishness of the church people was the reason why the Little Prairie church revived when those of other denominations in that area failed to make a comeback.

Pastor Beebe, long familiar with Little Prairie, closed his article with these words: "Now, after sixty-six years, once again without a house of worship, the Little Prairie church may die; or it may show again its past remarkable resiliency and survive; but its influence will go on and on.

"There is at present a movement to revive the Little Prairie church in the neighborhood of DeWitt (where it was first organized)."

A recent mail brings a copy of the local newspaper *DeWitt Era-Enterprise* dated July 13. It contains a half-column announcement of coming evangelistic

MEMORY TEXT

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord. Isa. 58: 13, 14a.

services to be conducted by a former resident of Nady, the Rev. James Mitchell, assisted by the Rev. Kenneth Van Horn of Little Rock. It stated that the series of meetings would be held in the Veterans' Memorial Building of DeWitt from July 17 to 22. Mr. Mitchell has held revival services in Arkansas, Florida, Louisiana, and West Virginia, according to the article, and served as pastor of the Seventh Day Baptist church of Edinburg, Texas, from 1952-1960.

Will these special meetings be the beginning of a new interest that will revive the Little Prairie church in the new location of DeWitt? The question is still an open one, and word may be expected later as to the success of this effort. Sometimes fires are a blessing in disguise, just as the fires of persecution that scattered the members of the Jerusalem church in the First Century caused the planting of churches in many places. Are there small, struggling congregations that are wedded to a building and about to die because the building is not where the people are? Take a leaf from the Book of Acts or from the story of the Little Prairie church at Nady and start a revival where there is a chance to grow. Better a church without a building than a meeting place without a meeting.

—Editor.

Nearly 275,000 pedestrians were injured and 9,000 were killed during 1965 in the United States, according to The Travelers Insurance Companies. This includes 300 persons who were injured while actually standing on a traffic safety isle!

How Christian Leaders Should Handle Controversy

(Portions of an address at the April 1967 annual convention of the Associated Church Press).

Any Christian who opposes controversy has enlisted under false pretenses! I heard recently of an editor who said he had been reading a controversial document which dealt with ecumenical relations, sexual morality, women's fashions, and the charismatic movement. It was called—I Corinthians!

Like lava hardened between layers of rock, controversy is embedded in the faith of the Bible. If Isaiah can be cited by President Johnson to support a policy of consensus ("Come now and let us reason together, saith the Lord"), Jeremiah can be quoted for a policy of controversy ("The Lord has a controversy with his people")!

Leave the biting salt of controversy out of the Scriptures—of Moses versus Pharaoh, Elijah versus Jezebel, John the Baptist versus Herod—and you are left with a flat insipid broth.

Our Lord Jesus Christ embodied the "grace of controversy." He cast His mission in controversial terms: "I came to cast fire on the earth." "I came not to bring peace, but a sword." Frequently, John tells us, there was a "division among the people because of him." Some said, "He has a devil"; others, "He's crazy!"; others, "He is a blasphemer!" Dare we embalm this Christ in timid respectability? Dorothy Sayers once said that "we have very efficiently pared the claws of the Lion of Judah, certified Him 'meek and mild,' and recommended Him as a fitting household pet for pale curates and pious old ladies."

Yet the controversy that swirled around Jesus Christ from cradle to grave was a by-product, not a goal. He seldom deliberately sought it. "I came not to judge, but to save" he said. Yet His coming was a judgment. He came as light, but to those that preferred blindness He provoked the central crisis of history.

The early Christian preachers were controversialists, too. Luke describes

their preaching with the verbs: "argue," "dispute," "confound," "confute powerfully." When Paul came to town I am sure he didn't ask how the hotels were, but inquired about the jail! His gospel of the cross, of repentance, of salvation by faith was a scandal which on occasion came close to inciting riot. The gospel itself, preached with authority, is the greatest controversy!

The high moments of Christian history and confession have been forged in controversy. There is Athanasius contending for the truth of the nature of Christ, and when he is told that the world will be against him, replying "Then it shall be Athanasius against the world."

Bill Moyers has pointed out that a moment of truth often comes out of confrontation! So God seems to use the spark of controversy to kindle fresh fire in his truth.

But it seems to me that there is also a time to say "no" to controversy. When Paul broke with Barnabas over Mark's desertion, it was a controversy unworthy of Paul, petty and trivial, basically a disagreement over personality. In contrast, when Paul withstood Peter to the face over eating with the Gentiles and circumcision, a matter of deep principle was involved. This controversy was worthy, noble and inescapable.

Controversy is apt to become abrasive in an era of rapid change, typified by the kaleidoscopic revolution of the last two decades which have brought more changes for more people than all previous history. New morality, new theology, new drugs, new math, new hemlines, new pleasures, new vices have left people bewildered, resentful of anything that threatens their old certainties. It is a pitiful paradox that man's insecurity creates a desire for change, but change produces more insecurity! In such an age controversy takes on almost a psychopathic tinge.

Bishop Stephen Neill has aptly described Jesus as "the courteous rebel." To Jesus tradition was not in itself evil.

(Continued on page 14)

Quarterly Meeting Of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, July 16, 1967, at Westerly, R. I., with twenty members and nine visitors present. President Loren Osborn welcomed the visitors, among whom were four SCSC workers, and he called on Pastor Harold R. Crandall to offer the opening prayer.

Quarterly and annual reports from the treasurer and the secretary respectively were received and approved. The annual reports were ordered printed in quantity as the 125th Annual Report of the Board of Managers to the Missionary Society and to General Conference. The report of the director of evangelism, Leon Lawton, was presented by Pastor Lawton and was included as a part of this annual report. The work of printing the annual report is being done at the Publishing House in Plainfield.

Secretary Harris reported for the Executive Committee that an urgent request from Principal Neal D. Mills for permission to go ahead with certain repairs and renovations on Crandall High School building at 29 Charles St., Kingston, Jamaica, had been approved. This will include taking down an inside stairway, enlarging space for the library and building a stairway on the outside of the building.

It was reported that with the approval of Mrs. George V. Crandall it was decided to use the memorial funds received in lieu of flowers given in memory of the late George V. Crandall to purchase office furnishings at our new office located at 401 Washington Trust Building. The furnishings have been installed, including a new table, chairs and rugs. This is greatly appreciated, making for more convenient and comfortable quarters. It was especially appreciated during the ten-day visit of Mr. A. L. Prely, CPA, as he came to make the annual audit, July 3-12, 1967.

It was reported that aid in support of the pastor of the Richburg Seventh Day Baptist Church was begun upon the arrival of Rev. C. Harmon Dickinson and family at Richburg, N. Y., beginning as of July 1, 1967.

Other matters relating to the home field were presented by the committee chairman, Rev. S. Kenneth Davis. These included such matters as approval of participation in the Crusade of Americas Campaign adopted by the Baptist World Alliance at Miami Beach; approval of plan to hold a Missionary Pastors Institute and/or Area Spiritual Retreats for Seventh Day Baptist ministers in 1968.

Mr. Paul Johnson, chairman of the American Tropics Committee presented matters having to do with the increase of assistance to the Jamaica mission field. Plans were approved to offer a limited amount of funds as a "grant-in-aid for room and board, for students preparing to be teachers or ministers, attending Crandall High School." This would be in addition to scholarship aid already being provided.

The African Interests Committee report was prepared by the chairman, Rev. Edgar F. Wheeler, and noted a meeting held with Rev. and Mrs. David Pearson in attendance on July 1. "A major part of the consideration with Pastor Pearson concerned his relationship to the Missionary Board and to the Central Africa Conference." He will be expected to make his accounting reports both to the Missionary Board and also to the Africa Seventh Day Baptist Conference "from whose funds his working budget will come."

The chairman of a special committee on Conference Program, Rev. Leon Lawton, reported on correspondence with Conference President Lewis May as to plans for presenting missionary interests during Conference week, at Grand Rapids, Mich., in August. It is understood that mission interests will be presented in a coordinated program along with other board and agencies.

It was announced that Conference Secretary Alton Wheeler has been requested

by the Jamaica Conference Executive Committee to serve as "American Released Worker" for a second year. The Missionary Board approves the plan if Secretary Wheeler can make the arrangements within his busy schedule.

Following prayer by Rev. Leland Davis, this three-hour session of the Missionary Board was adjourned.

Jamaica Conference

The Jamaica Seventh Day Baptist Conference meets with the Albion Mountain Seventh Day Baptist Church July 25-30, 1967. The president is Brother V. O. Burke and first vice-president, Brother L. Saunders. The pastor of the entertaining church is Rev. Nathan B. Thompson, Box 18, Guy's Hill P. O., and the church leader is Brother C. W. Taylor, Albion Mountain P. O. (St. Mary Parish).

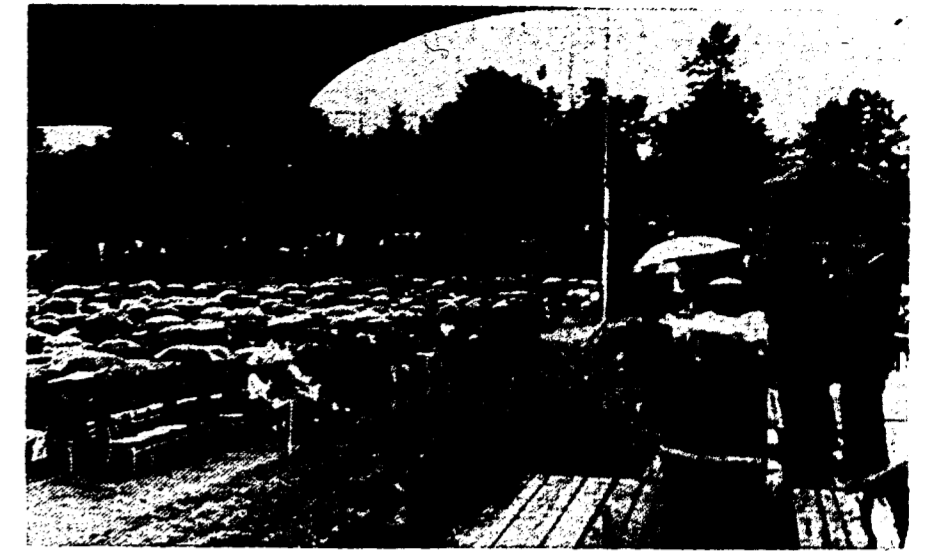
The Conference will consider the usual reports from their Planning Commission and their full time workers (pastors), among many other Conference matters. It would be well for the United States Conference of Seventh Day Baptist Churches to exchange delegates with our nearby sister Conference but as far as is known no plans have been made to do so. Surely we should and will remember each other in our prayers.

Mrs. Charles S. Smellie Deceased

The following paragraph is taken from a letter dated July 7, 1967, received from the Rev. Joe A. Samuels, corresponding secretary, of the Jamaica Seventh Day Baptist Conference: "You have no doubt heard of the passing of Sister Blanche Smellie, the wife of Rev. C. S. Smellie. She died Friday, July 7th, one month after they celebrated their 50th anniversary. For nearly all her life she has been an ardent worker in our denomination, especially in the Women's Board. 'Blessed are the dead who die in the Lord.'"

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. —Psalm 55:17.

In Case of Rain



We are accustomed to announcements of outdoor events that tell what to do "in case of rain." Picnics may be postponed one day; graduation exercises may be moved inside; baseball games may be called or cancelled. How about church services? Not so many are held outside; there is usually room enough inside. Even when the services are scheduled in comfortable, air-conditioned sanctuaries, pastors sadly observe that the threat of rain keeps a great many of the supposedly faithful people from attending. In this country not many preachers could hold a crowd outdoors in the rain. Our people would tend to take the attitude that they could just as well listen some other day.

It is a bit different when people are hungry for the Word of God and they know that this is the first and perhaps the last time they can hear it preached by such a dynamic speaker as Dr. Billy Graham.

An estimated 3,500 rain-drenched people heard American Evangelist Billy Graham when he held meetings recently in Zagreb, second largest city in Yugoslavia. It was the first time he had spoken publicly in an East European country. A total of more than 10,000 people heard the evangelist during two days of meetings that included a special address to church workers on the communication of the gospel in a secular age. The meetings were held on a sports field owned by Roman Catholics and overlooked by an Army hospital staffed by that church. Rain poured down relentlessly during the 70-minute service, but no one left.

NCC Names New Director of Educational Development

Dr. Paul B. Maves, professor of religious education at Drew University Theological School, has been named associate director of the department of educational development in the National Council of Churches' Division of Christian Education. Dr. Maves assumed his new position July 3.

In his new post, Dr. Maves will help to develop programs for the training of Christian education leaders and in the development of curriculum materials for Christian education programs and other enterprises in which the denominations work together.

As the George T. Cobb professor of religious education at Drew University Theological School, a post he assumed in July 1949, Dr. Maves has taught both theological students and those in Drew's graduate school in religion.

His fields of interest have been the theological and psychological foundation of religious education, theory and method of religious teaching, youth ministry, adult education, work with the aging, curriculum construction, social psychology and group dynamics.

Youth Pre-Con

Youth Pre-Con director Earl Cruzan, reports that as of July 16 he still has room for twenty-two boys and twelve girls at the retreat this year. He warns that those who do not pre-register may have to be turned away. If you would like to attend and if you have finished the ninth grade and are not over twenty years of age, send your name in to Rev. Earl Cruzan, Milton, Wis. 53563. When you come to the camp at Hastings, Mich., bring a medical checkup okay signed by a doctor.

Young people who are privileged to attend the Pre-Con Retreats think of them as outstanding experiences in their lives. Strong Christian friendships are formed that last the whole of life. Reli-

gious revelation comes to many in a new way. The reasons for the church and its work come in new light. Relationship to God through Jesus Christ springs to life and many form life-long commitments.

Let every eligible youth consider seeking out this adventure, and may all of our churches consider making it possible for those to attend who might not be able to come because of financial circumstances.

Come sit by the lakeshore and dream; walk in the cool of the shade of the evergreens and appreciate; dig your fingers deep into the sandy soil and contemplate. These ways and a multitude more will help you stretch your soul at Youth Pre-Con Retreat.

Will we see you there?

Pastor Cruzan notes that he has a full staff now with the addition of Mrs. Doris Rood of the Milton church and Pastor Edward Sutton of the New Auburn church.

Pre-Con Registrations

Please, get your pre-registration in for the Pre-Con Retreats right away. We have room for a few more girls and several boys at the Youth Pre-Con. Director Earl Cruzan hopes that everyone who wants to come will be able to do so, but unless you submit your pre-registration—along with your medical blank—it might be impossible for yours to be accepted. If you find that you can come at this date, and have not pre-registered, we suggest that you phone Pastor Cruzan at Milton, Wis., to see if there is still room.

We have plenty of room at Young Adult Pre-Con camp site, but it is of great help to the director and the business manager if they can know in advance how many to plan for.

Christian Education Emphasis—1967

Material for Christian Education Week, to be celebrated sometime in September, has been sent to all of our churches and fellowships. Start planning now to have activities that will put proper emphasis on the educational aspects of your church program.

The theme is "Empowered to Witness." Watch for further announcement in the *Sabbath Recorder*.

Accidental Death of a Camper Explanation of Events of Tragedy

By Pastor Paul B. Osborn

The campers had come from Riverview to spend part of the afternoon at the Seventh Day Baptist church in North Loup, Neb., to talk of its history and see the "museum" in the tower. It was decided to take the campers to the North Loup pool for a swim, since the river was too shallow to swim in.

There were three lifeguards on duty at the pool, and six lifeguards among the campers who went to swim. No one saw any sign of struggle or heard any call for help. The doctor asked for an autopsy since indications were that a possible attack of some kind might have rendered Rita helpless in the water, causing the drowning.

The 33 fellow campers elected to stay at camp, staff and campers alike feeling that no honor would come to God's name nor the memory of Rita by "quitting" in the midst of learning about life—and death. Her pastor, of course, returned to Nortonville after the Friday memorial service for the funeral.

Lessons from the Life — And Death of a Camper

A fifteen-year-old girl, Rita Niemann, of Nortonville, Kansas, participating in a Seventh Day Baptist camping program at North Loup, Nebraska, lost her life by drowning in the new public swimming pool. She had rather recently made a profession of Christ by baptism and had given testimony of her faith when uniting with the church the week before camp. Her pastor stated in his memorial message that he was sorry that he could not bring her back from camp but not sorry that he took her with the others to camp, for she was having a wonderful time, and was an all-around, well-adjusted camper. Her death, alone, without any sign of struggle, was tragic and is unexplainable. The pastor feels that there are lessons to be learned from it, valuable to others besides those most emo-

tionally distressed by it. The following are part of his comments.

One of the camp activities was "alone time," and, correlating with the theme "Instantly Serving God Day and Night," the campers had been given Dr. Frank Laubach's booklet, "The Game with Minutes." This booklet was written to encourage Christians to practice the presence of God . . . to remember that we are the temple of God; that we have the gift of the Holy Spirit within us by the new birth; that Christ has not left us, nor will He leave us, nor forsake us. By many different methods the booklet told how we as Christians could remember this . . . to practice the presence of God. I say now, reverently, that Rita won "the game with minutes." She is in the presence of God.

But even at that there remains an opportunity for us to gain proper lessons and perspectives from her death and the tragedy of it, that her death be not in vain.

For one thing, I pray that I may be a better pastor because of it. In many ways I can see God warning me not to slack off on evangelistic emphasis, pressing for decisions for Christ. I am thankful for two things: for Rita's faith in Christ, for without my knowledge of that I would be a complete failure as her pastor and for the faith of Lawrence and Katherine, her parents . . . without their faith my task as pastor would be unbearable.

For another thing, I know that the lives of thirty-three teen-agers will not be the same. How hard do we learn our lessons, and how hard it is when we realize that God has to allow tragedy to come into our midst in order that we might learn the true value of His gift of life, and see in true perspective the difference between physical and eternal life. Thirty-three teen-agers who were at Camp Riverview with Rita pray for themselves, and for us, that we may grow together in Christ through this sorrow.

And one more, though not the final, lesson. The lifeguards at the North Loup Pool will be better lifeguards, and that

pool for months and years to come will be safer, for they have learned, to their overwhelming sorrow, that not always does the one in trouble have time or energy to cry for help, or make a fuss. Their eyes will be sharpened as they remember this, and perhaps because of Rita's death many other lives will be saved.

It still seems incredible to me, as to the others of us who were close to the tragedy, that even a small girl such as Rita was . . . small in stature, not in spirit . . . could disappear without causing some disturbance. In the midst of a well-designed pool, watched over by three lifeguards, swimming with her fellow-campers among whom were six others who had qualified for lifesaving certificates . . . Rita was overcome in the water, and no one saw it happen.

This brings us to a final lesson we may gain. I call it *The Parable of the Pool*. The whole world is the pool, with many people in it. Somewhere around you, even now, may be someone who is in trouble, but is too tired or too unaware to ask for help. Those of us who are Christians must learn the lesson of alertness, and let the love of Christ flow through us to uphold our fellows in time of trouble. And we cannot leave it to the professionals, the pastors . . . each of us must be on the watch, looking for the need, looking for the ones who are being swamped with turmoil, despair, anxieties. We must give of ourselves through Jesus Christ to bear them up, that they too might know Him. Whom to know is life eternal.

Another Bible Reading Help

One of the things that makes Bible reading a joy is to see what some deeply thoughtful man has found in a verse that may have impressed us or may have been hastily passed over in our reading. It is impossible in reading the Bible through in a year as a daily devotional exercise to take time for a verse by verse commentary. There are, however, books that give the gist of each chapter and some that pick out important verses.

There has just come to hand the 1966 edition of F. B. Meyer's 470-page devotional commentary entitled *Our Daily Homily* or "Chapter by Chapter Through the Bible." This daily devotional is by one of the greatest writers of such material. It is not new, but it will be forever fresh and helpful. My first volume by this author was *Tried by Fire*, an exposition of Peter's Epistles. Purchased second hand in poor condition in 1932 it has proved to be a treasure store of helpful thoughts. Thus to acquire a book the size of *Our Daily Homily* with comments of nearly half a page on a selected verse from every chapter of the Bible seemed providential in the year that we are reading the Bible through. It is a joy to read a Psalm for instance and then to read a beautiful devotional comment on one verse of that Psalm. The richness of the thought cannot be conveyed without extensive quoting, for which we do not have space.

Fred Mitchell on the fly leaf says of the author, "He continues to speak powerfully through the living message of his books, many of which are veritable classics of the devout life. . . . Busy men and women will find real help in both interpreting and applying the truths of Scripture."

Published by Revell, Westwood, N. J., *Our Daily Homily* lists for \$8.95. It can be secured at a reduced price through membership in the Evangelical Book Club.

—Leon M. Maltby.

Camp Is More than Fun; For Some It Is New Life

(News of Pacific Pines Camps taken from the Los Angeles church bulletin of July 15.)

Last week's Junior Camp had a total of 56 campers. Sixteen of their young people made commitments to Christ at an invitation given on Sabbath morning. There were also 16 who made similar commitments during the Intermediate Camp. For all of them we thank and praise the Lord.

Senior Camp is in progress this weekend. Remember these young people in prayer.

Deacon Carlton W. Wilson

A Tribute

By Deaconess Ella Sheppard

On July fifth Deacon Carlton Wilson was on his way from Jersey Oaks Camp to his home in Cheltenham, Pennsylvania, when he crossed the "great divide" and went to that "home not made with hands, eternal in the heavens." A ruptured aorta was the cause of his sudden departure from this life.

Deacon Wilson was a consecrated man. He loved his Lord and was always eager to testify to His great goodness.

He was a man of deep religious conviction. In all things he remained faithful to the truth as it was revealed to him. Many hours were spent in Bible study; and when the light of the seventh-day Sabbath came to him, he and his family began worshiping on that day. Later when he learned there was a denomination known as Seventh Day Baptists, he inquired into their beliefs. Finding them similar to his own, he decided to unite with them. So, on May 31, 1947, he, his invalid wife, and his daughter were welcomed into the fellowship of the Shiloh church.

Carlton Wilson and his daughter, Ethel, were regular attendants at Sabbath services, driving more than fifty miles to church each week. The Shiloh church is richer today because of the inspiration of this father-daughter team.

He was a man of prayer. The church will long remember those words so often uttered, "O, Lord, we thank You for all that has been done in Your name this week." His prayer list stretched around the world and included each of us.

Because the Bible meant so much to Mr. Wilson, his desire was that it be made available to others. This led to his great interest in the American Bible Society and his active participation in the work of the Gideons. He was often called upon to speak in various churches of the work of this latter organization.

His Christian outreach led to his work in prisons. Here he used every opportuni-

ty to tell the gospel story that "who-soever believeth—might have everlasting life." Often inmates would tell of their changed lives because of the Word presented to them in those messages.

A few years ago he felt led to accept a call to work with the Paint Rock, Ala., Seventh Day Baptist church. Here he labored for several months, working almost tirelessly for a man of his age.

His was a joyous Christian life. He had a keen sense of humor and children delighted in it. With sparkling eyes they gathered about him awaiting an amusing remark or gesture. Then followed peals of laughter.

A favorite poem of Deacon Wilson's begins:

"Hold high the torch of beauty, truth and love!

You did not light its glow,
'Twas given you by other hands, you know."

He, indeed, held high that torch, and as the poem later says, "kept it burning." As he passed it on to others, may we also follow his example and be willing to serve wherever the Lord leads.

Hold high the torch!

Great Opera Star Testifies of His Faith

Jerome Hines, a towering man both physically and in his musical achievements in the highest type of opera on four continents, does not feel that he is stooping when he reaches down to shake hands and help the physically deformed and handicapped. This some of us observed when he was honored guest at a Billy Graham evangelistic service at Madison Square Garden some ten years ago. And these unfortunate but born-again people felt perfectly at ease with their close friend, the great opera star.

Mr. Hines, bass-baritone of the Metropolitan Opera Company, was given the twelfth International Youth's Distinguished Service Citation at the recent Christian Endeavor Convention in Detroit. The Citation lauded him for "his dynamic evangelical faith as a born-again

Christian." The Citation concluded, "Jerome Hines is first and preeminently the evangel of his Lord."

Jerome Hines said in his message to the convention, "Some of you came here tonight to see Jerome Hines. Don't ever make that mistake again. I am a person with a self and ego just like you. We hear of self-expression; that is the great cry of our day. We have a self not worth expressing. Only that which is good is worth expressing and that only is God. If you are a committed Christian, Jesus Christ dwells in you and you must express Him only or rather, you must let Him express Himself in you." Mr. Hines continued, "Your whole life must be committed to one thing, to one person, Jesus Christ. Who is Jesus Christ? The Bible says Jesus Christ was one and the same in the beginning, with God—Diety.

"A committed life, then, gives everything to Jesus—you, yourself. He must sit upon the throne of your lives, in you. Then and only then does Christ live in your life for you. That is the committed life." Mr. Hines called on those who would like to accept Christ and those who would like to rededicate their lives to Him to stand and come to the front of the ballroom. Some 500 persons responded to this invitation.

How Christian Leaders Should Handle Controversy

(Continued from page 7)

He accepted the authority of the Old Testament, even though He went beyond it at many points. He approved of such traditions as the temple tax. But He engaged in fierce controversy with the Pharisees over their legalism, which enslaved men rather than freeing them. Yet even when he rebelled, he was courteous and constructive. He operated on at least four guidelines: respect for the good of the past; a willingness in general to adapt to the order of society; consideration for the feelings of others; but at the same time, as Bishop Neill puts it, "an uncompromising maintenance of his right to his own vision of reality, and . . . to

criticize the existing order in the light of that vision."

Why did Jesus use such violent words to the Pharisees? Wasn't it because of his utter realism? Their system had blinded them to reality. They couldn't see things as they really were. Jesus was filled with an urgency to get them to see things in their stark reality. The violence of His language indicates the extent of their blindness. He was giving them their last chance.

So Christians have to "tell it like it is." We have to speak *God's Word as it is*, for God has given the Scriptures as a corrective to the distortion sin causes in our inner vision. And we have to describe *God's world as it is*. Each of us has to live in integrity to the Word of God in our own situation. What is controversial in one may not be in another.

With honesty there must also come compassion, for we are to "speak the truth in love." Concern for the truth must be married to an equal concern for people.

Controversy can be poison; it must be handled with care, so that "no root of bitterness spring up and cause trouble and by it many become defiled." A man wrote to Billy Graham and said that God had given him the gift of criticism! Perhaps so. But there are such things as parasites who live off church controversy. There are religious papers which would probably go out of existence if they couldn't stir up trouble. Others started out with some positive commitment, but now find their only justification for existence is opposition to the paper on the other wing.

If controversy so brutalizes us that we don't care how deeply we cut or how we hurt another person and his effectiveness for Christ, then we need to remember that Jesus described libel as blasphemy against the Holy Spirit.

Finally, controversy must be met with a sense of responsibility — not only to truth, and to persons, but also to building up the body of Christ.

There is an old saying that a monkey with a match can burn down more in an

hour than a hundred wise men can build in a month. Today a certain brand of ecclesiastical nihilist seems prepared to scrap the institutional church altogether. But before we dispatch the demolition squads, we had better think again of Paul's teaching that the "whole body" is to "build itself up in love."

This constructive responsibility also involves the fullness of the many gifts of Christ. We have not only to find the sheep as evangelists, but to feed them as teachers; and not only to lead them in a prophetic ministry, but to gather them in a pastoral ministry. We have a responsibility not only to define the issues, but to minister to those who may obstruct because of their sin or fear and to help them, too, to find freedom in Christ. Perhaps sometimes we fail because we deal with controversial issues only in a controversial way, so that we get people's backs up, but we don't get their hearts open. God *has* given us "the ministry of reconciliation."

Greetings of AFL-CIO to NAACP

Following are two paragraphs of a letter of greeting from President George Meany to the 58th annual convention of the National Association for the Advancement of Colored People (July 10).

"As the AFL-CIO Executive Council stated in August 1964, the right to service in a restaurant or hotel has no meaning for those with no money to spend; the right to a job is only meaningful if there are jobs to be filled and the right to education requires adequate schools as well as access to them. . . .

"We in the AFL-CIO want—as you do—an America that is true to its promise of equal opportunity for all citizens. Working together I am sure we will achieve it."

SABBATH SCHOOL LESSON

for August 12, 1967

PARTNERS IN THE GOSPEL

Lesson Scripture: Acts 18: 18-28.

NEWS FROM THE CHURCHES

WASHINGTON, D. C.—Church bulletins carry information of a full program of church activity. People are again reminded that Washington now has a full-time, experienced pastor. It is noted that some visitors to the city have experienced difficulty in finding the Seventh Day Baptist church in its new location. This is partly due to the fact that the doors of the National Baptist Memorial Church, Columbia Road and 16th Street, N. W., are closed. Services are held in the Werner Auditorium of the church, which is near the 15th Street entrance. This entrance, as well as the entrance on Columbia Road may be used if one knocks loudly. The church does not want to miss anyone.

Arrangements have been made to have a notice of the Sabbath morning service posted on the outside church bulletin board soon.

The pastor, the Rev. Delmer E. Van Horn, appeals to leaders of other churches to keep him notified of any members moving to the Washington area. He promises to do the same when his people change locations.

DODGE CENTER, MINN.—According to the church bulletin of July 8, the recent church business meeting took a momentous step: "We as individuals have accepted the personal challenge to work toward winning fifty new members in the next five years. Each one win one this year."

HAMMOND, LA.—The work here has taken on new life and interest. It is a blessing to have a family of seven say, "We want this as our church home." A second family is also joining with us. We are starting a Friday night Bible study, and so far the enthusiasm is high. Several said that they were waiting for the pastor to start something like this. Please keep praying that the work here will continue to bear fruit.

—Correspondent.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. —Psalm 66:16.

The Sabbath Recorder

Accessions

BATTLE CREEK, MICH.

By Baptism:

Mrs. Jack (Genevieve) Waggoner
Jack Waggoner, Jr.
Pamela Waggoner
Mona Waggoner
Steve Persky
George Nicholas Hentges, Jr.
Randall Smith
Brenda Murphy

By Testimony:

Archie Murphy
Mrs. Charles (Jean) Albion

HAMMOND, LA.

By Testimony:

Mr. and Mrs. A. D. Young
Mrs. Margie Campbell

NORTONVILLE, KANS.

By Baptism:

Rita JoAnn Niemann
Carl Prentice
Jerry Wheeler

Births

Maltby.—A son, Scott Allan, to Mr. and Mrs. Allan M. Maltby of Piscataway, N. J., on July 20, 1967.

Mirabal.—A son, Gregory Daniel, to Edward and Laura (Cushman) of North Hollywood, Calif., on June 14, 1967.

Obituaries

HURLEY.—Flora W., daughter of Darius and Louise Baker Whitman, was born Oct. 26, 1886, in Plattsburg, N. Y., and died at Hillcrest Nursing home in Adams, N. Y., July 4, 1967.

Mrs. Hurley was married to Rodney Hodge in 1918. They lived in Adams Center, N. Y., where Mr. Hodge was a pharmacist until his death in 1935. She was married to the Rev. Loyal F. Hurley Aug. 7, 1943.

Surviving are: her husband; a sister, Mrs. Mabel Greene, Adams Center; two stepdaughters, Mrs. Curtis (Merriam) Charles, Richmond, Va., and Mrs. Mack (Juanita) Ballard, St. Helens, Ore.; and a niece, Mrs. Francis (Mildred) Burt, Adams Center.

The farewell service was held Friday, July 7, at the Seventh Day Baptist church, with the Rev. Delmer E. Van Horn, former pastor, and the Rev. Ralph Hays, pastor, officiating. Burial was in the Union Cemetery at Adams Center.

—D. E. V. H.

NIEMANN.—Rita JoAnn, foster daughter of Mr. and Mrs. Lawrence Niemann, was born June 9, 1952, and died in a tragic drowning accident during swimming time at the Mid-Continent Association Camp on July 13, 1967 at North Loup, Nebr. She was a member of the Nortonville Seventh Day Baptist Church, having been baptized on May 20, and having joined the church on July 8 of this year. Besides her parents she is survived by a brother, Danny Niemann, and family of Perry, Iowa.

Memorial services were conducted at Camp Riverview at North Loup, on Friday, July 14, by the four Mid-Continent Seventh Day Baptist pastors present (Duane L. Davis, Paul B. Osborn, Elmo F. Randolph, and Albert N. Rogers). Funeral services were held in her home church on Sabbath afternoon, July 15, conducted by her pastor and Pastor Hodge, a former pastor. Interment was in the Nortonville Cemetery.

—P. B. O.

WILSON.—Carlton W. son of Joseph W. and Emma Krusen Wilson, was born in Fox Chase, Pa., Nov. 2, 1887, and died of a ruptured aorta while driving home from Jersey Oaks Camp on Wednesday, July 5, 1967. On April 15, 1911, he was married to Magdalena Hoffman, who preceded him in death.

Mr. Wilson was by trade a designer and pattern maker in men's headwear. However, when he began to keep the Sabbath, he found it necessary to change jobs and worked for some years in the Tate Mills.

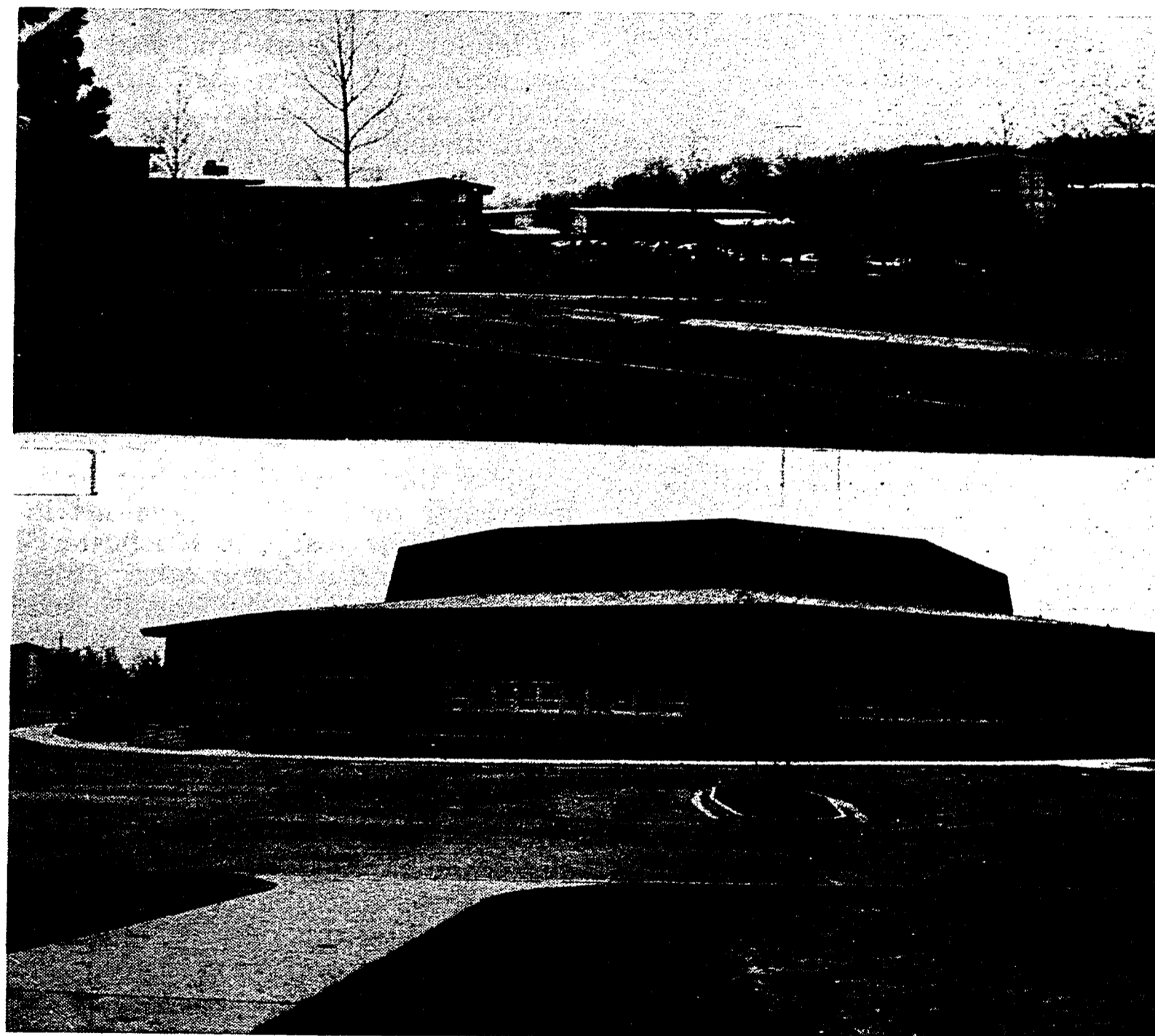
A member of the Shiloh, N. J., Church since 1947, he later was made a deacon.

Surviving are two children: Ethel W. Wilson, Cheltenham, Pa., and C. Russel, Queens, N. Y.; two sisters, Mary Elizabeth Wilson, Cheltenham, Pa., and Mrs. Cora (Edwin) Wehmeyer, Philadelphia, Pa.; and one grandson, Carlton W. Wilson, III, Queens, N. Y.

Funeral services were conducted by his pastor, Charles H. Bond, in Cheltenham, and burial was in the Hillside Cemetery, Roslyn, Pa.

(See tribute elsewhere in this issue).

—C. H. B.



Conference at Calvin College

The Seventh Day Baptist General Conference convenes on the new campus of Calvin College at Grand Rapids, Michigan, August 14-19. The modern dormitories are open for occupancy Sunday evening. A pre-Conference reception honors President-elect David S. Clarke, Sunday evening. The large Fine Arts Center contains the auditorium where all general sessions are held. If you cannot attend, pray for those who do attend that they may receive inspiration and be guided in the decisions that must be made.