

The Sabbath Recorder

Accessions

LOST CREEK, W. VA.

By Baptism:

Thomas Allen
Daniel Curry
Debra Bond
Pamela Randolph
Jeannie Kennedy
Suzette Randolph
Rebecca Bond

Marriages

Spaur-Bond.—William Spaur, son of Mr. and Mrs. Isaac Spaur, and Doris Bond, daughter of Ernest and Helen K. Bond, were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., July 1, 1967. The Rev. Francis D. Saunders, pastor of the bride and groom officiated.

Obituaries

DAVIS.—Dr. Milton Daland, son of Arnold and Carrie Davis, was born in West Edmeston, N. Y., Oct. 22, 1902, and died at his home in Milton, Wis., July 19, 1967.

He was graduated from Milton College in 1924 and from Northwestern in 1931. He was married to Jessie Post, daughter of Dr. and Mrs. George W. Post, Sept. 2, 1926.

Dr. Davis began his medical practice in Milton in 1932 in partnership with Dr. George Crosley. He served as captain in the Army Medical Corps from 1942-46 in the United States and the South Pacific.

He returned to Milton and has practiced medicine there in partnership with H. Laurence Burdick since that time. He not only has served his community well in the field of medicine, but also his profession in a wider capacity. He has served as president of the Rock County Medical Society, as president of the Mercy Hospital Medical Staff (Janesville), and the Edgerton Memorial Community Hospital Medical Staff. Currently he was a member of the Claims Commission of the Wisconsin Physicians Service and has served as Counselor for the Third District of the State Medical Society.

He was also interested in his community. He had served as president of the Milton Historical Society, was a member of the Milton Kiwanis Club, served on the Board of Trustees of Milton

College and as president of the Board, and president of the Alumni Association. He had served as president of the Board of Trustees of the church as well as in many other ways. He was in business meeting the Sunday evening before his death, and had expressed himself in special interest in the work of the youth and the camping program.

He is survived by his wife, Jessie, his son, Milton D., Jr., and a grandson, Chris. Funeral services were conducted from the Seventh Day Baptist Church of Milton on Sabbath afternoon, July 22, at 2:30, with his pastor, the Rev. Earl Cruzan officiating, assisted by Dean Kenneth Smith. Interment was in Milton Cemetery.

—E. C.

DAVIDSON.—William B., son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Nov. 14, 1875, and died at the Cuba Memorial Hospital, Cuba, N. Y., July 3, 1967.

During his active life he was a pumper in the oil fields of Pennsylvania, near Bradford, and in the Nile, N. Y., area.

On October 5, 1932, Mr. Davidson was united in marriage with Miss Mabel Jordan of Nile. During their thirty-five years of married life they made their home in the Nile community. Mrs. Davidson is an active member of the Richburg church.

He is survived by his wife of Nile; one sister, Mrs. Lelia Livermore of Andover, N. Y.; and nephews and nieces.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., by Rev. C. Harmon Dickinson and Rev. Hurley S. Warren. Interment was in Mt. Hope Cemetery, Friendship.

—H. S. W.

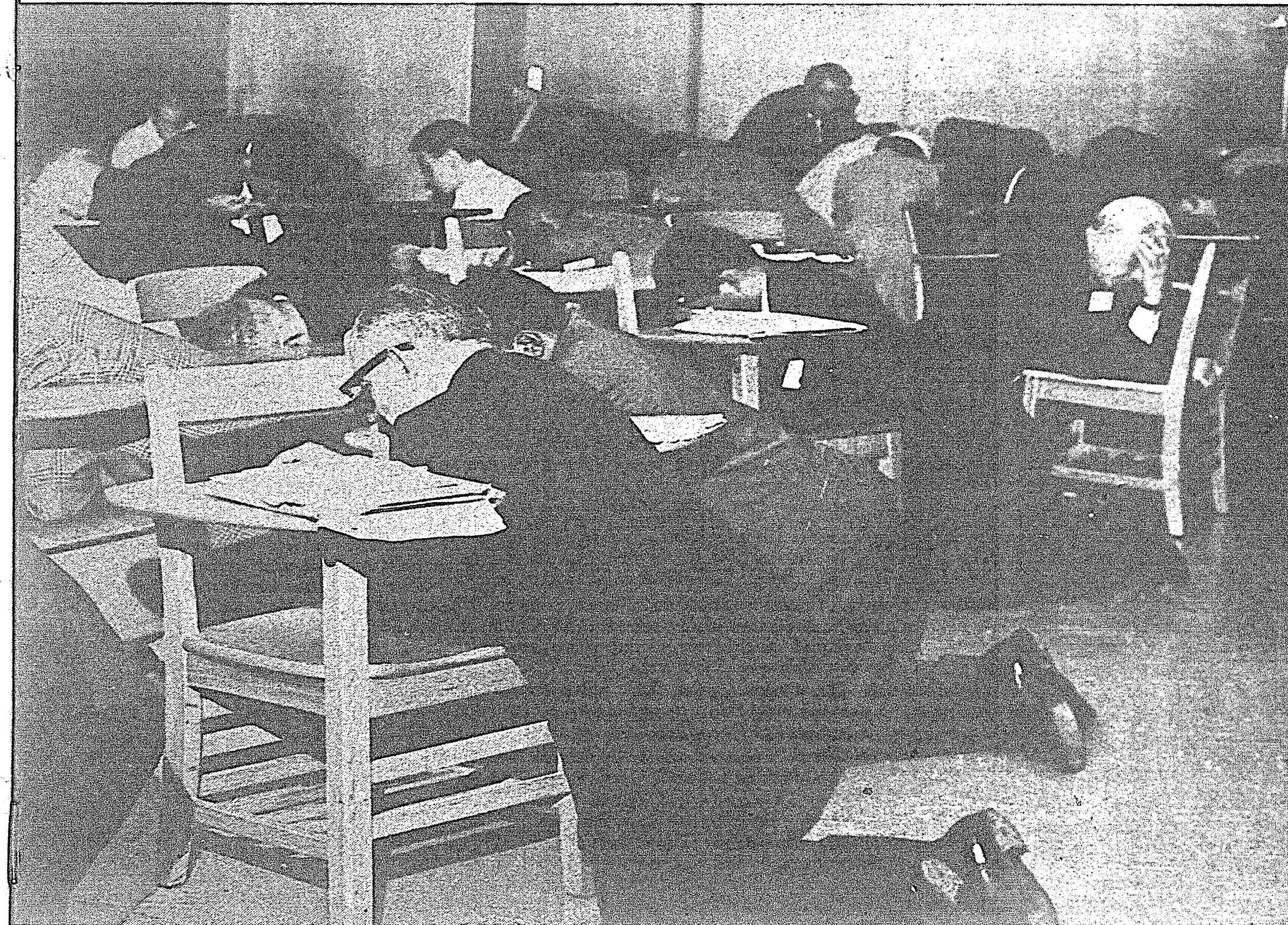
UPSON.—John J., son of Luther O., and Ida A. Upson, was born in Daytona Beach, Fla., June 25, 1912, and died April 11, 1967 at Daytona Beach, in the Halifax General Hospital.

He was a retired master-carpenter and cabinet maker, and a member of the Daytona Beach Seventh Day Baptist Church. On May 9, 1936 he married Helen Catherine Potts, of Balsam, N. C.

He is survived by his wife, four daughters, three brothers and one sister, and six grandchildren.

Funeral service was conducted by his pastor, Marion C. Van Horn in Daytona Beach, with burial in Hope Cemetery at Flagler Beach, Fla.

—M. C. V. H.



Crusade of the Americas Prays for Racial Peace

Twenty-one more Baptist groups (including Seventh Day Baptists) have joined the Central Coordinating Committee of "The Crusade of the Americas" which met at Louisville during the week of the Detroit rioting. Among the groups is the largest Negro Baptist Convention. One evening was devoted to praying for the strife-torn cities. On their knees together in the southern city the whites prayed for the blacks and the blacks for the whites. The photographer was the only one not on his knees. They prayed to be instruments of forgiveness (Story on p. 5).

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Proud to State Your Age

Everyone has observed the reluctance of women, and sometimes men, in their middle years to divulge their age. This is quite understandable, especially if one is in good health and does not relish being relegated to the proverbial shelf or by-passed in the activities of younger members of the group. No one wants to miss the pleasures of life or to be regarded as older than he is. In fact, a good many of us in the broad, middle bracket of age spend so much effort on preserving the younger look that we make the service professions rich in catering to our somewhat futile efforts.

There comes a time in life when quite a few people are proud of their age. That saintly old lady who is a joy to the heart of the pastor and a cherished friend to many in the church and community—she doesn't mind telling you that she is eighty-five or in her ninetieth year; she is proud of her age. The old gentleman whose age has ripened his wisdom, has mellowed his judgment and has given him time for contemplation, like the patriarch Job or the Apostle John on the Isle of Patmos—he, too, is proud to state his age. He finds it an asset, as do his friends. Long years of service leave little of regret, much of joy, especially if a measure of good health attends those years.

Institutions and periodicals, as well as individuals are sometimes privileged to attain a good old age. When a religious periodical is of middle age it may or may not have much to be proud of. When it passes the proverbial "three score and ten," it is noteworthy. When a denominational publication passes the century mark, it stands in a decidedly thinned-out forest and has few contemporaries. The *Sabbath Recorder* has less than two years to go before it reaches its 125th anniversary (June 1969). This will call for some kind of celebration, such as have been observed when other important milestones were reached. The fact of survival through all the storms that beset such periodicals, dependent on paid subscriptions for much of their income, speaks for the continuing value in which it is held. Reaching such a ripe old age is

something to be proud of. For years and years there has been a line in our masthead that is designed to build confidence, has appeared just under the name, "First Issue June 13, 1844."

There is a difference between people and periodicals in this matter of age. When people grow old, they slow down, get wrinkled and eventually show signs of senility. This does not have to be true of a continuing publication. It has no prescribed life span. Its age has to be stated because it is not otherwise apparent. It can stay young by changing with the times, while at the same time preserving its original and continuing personality. Denominational periodicals carry the truths that called the church into existence. If they intentionally fail to do this, or neglect to use every good means of doing it effectively, they deserve to die, for they have lost their personality.

The *Sabbath Recorder* has a good heritage and a long history of attempting to be what it is supposed to be and to do what it is supposed to do. It must constantly seek to do the job better, but must also keep its historical perspective. The truths derived from the Bible do not grow old or change with the years; they are forever fresh and need to be so proclaimed that they will be rediscovered in each passing generation. A periodical that has had 123 years of such proclamation may well be proud to state its age and pledge itself to keep young as it keeps its integrity.

The Bible Speaks to Us

One of the advantages of consistent Bible reading is the finding of verses that speak with pointedness to the problems that are most current in our lives or in our society. Only by reading when we are keenly aware of problems do we notice the verses that would be passed over unnoticed at other times.

Let us take one or two examples. We have been greatly shocked by the planned or unplanned looting and burning incidents that have laid waste to large sections of many cities in recent weeks. Un-

MEMORY TEXT

The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. —Psalm 145:17, 18.

doubtedly some people have been caught up in that ever present desire to get something for nothing that has taken such a violent turn in recent weeks. Although it has been mostly Negro people (young people) who have done the looting there have been Spanish and white people involved also. Furthermore, stolen goods have been offered to many at tempting prices, and newsmen have glibly told of accepting beer that they had seen carried out of broken windows in liquor stores.

There is a verse in Psalms that fits this situation just as if written in the summer of 1967: "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat their dainties" (Psalm 141:4).

The Epistle of James calls attention to something that many cities have found to be all too true. We read the exclamation, "Behold, how great a matter a little fire kindleth." (James 3:5). Little fires intentionally set in various places could not be successfully fought by weary firemen who sometimes could not get to the scene and who were hindered by thrown bottles, rocks and sniper fire. There were great sweeping fires which destroyed many homes as well as business houses. Much of the fire setting was by irresponsible people whose minds had been set aflame. So it was with the Negro in Detroit who dashed from his home, got caught up in the spirit of the rioting, dashed to the nearest house with a fire bomb and hurled it through his own front door. "Goddam baby," he yelled when he realized what he had done, "That's my own place I'm burning." —*National Observer*.

James was talking about the tongue being "a little member" and boasting great things in the first half of the verse quoted above. We have seen great flames

of passion kindled by little tongues which led to giant acts of lawlessness with lethal weapons. Up to the present we have tended to discount the supposedly exaggerated statements of James. Not any more. The Bible speaks with new meaning when it describes the sinfulness of which human nature is capable. It also speaks to the ears that can hear about the taming of the tongue and the redemption of fallen man through the blood of Christ.

What's in a Name In Church-State Decisions?

We should be careful about judging a judge by his name; judges are supposed to be of a higher breed than elected public officials whose legislative or law enforcement bias can frequently be judged by their names. One does not have to be very old or politically wise to observe that a congressman with a Jewish name is likely to have a record of voting for legislation that favors the Jewish religion or community. By the same token there are names that indicate that the bearers are of Italian origin or come from some other country that is predominantly Roman Catholic. Generally speaking, Catholic legislators push laws that favor the Catholics. This they may do quite unconsciously by following the reasoning which has characterized their church. On the other hand, they may be very conscious of the church pressure that is brought to bear on them.

As stated above, we hope for and often find in Catholic judges a high degree of objectivity and impartiality where matters related to the church position are concerned.

In a recent four-to-three ruling by the New York Court of Appeals the right of the state to provide text books for children attending church-related schools was upheld. It was argued that since students in parochial schools often go to public libraries to do supplemental assigned reading it is reasonable to donate (loan) books to the parochial school. An editor of the *New York Times* (June 3, 1967)

did not buy this kind of reasoning, calling it "indirect aid to private or parochial schools" which, up to the present, is contrary to New York law. The editor believes that this four-to-three ruling will be used to argue that the law has become obsolete. He has reason to expect this from the Catholic Church, which is consistently trying to batter down the wall of separation between church and state.

What's in a name? We cannot always tell. It may be noted that the justice who wrote the majority opinion in this case bears the name of John F. Scileppi. His reasoning is identical with the slightly warped reasoning of the Catholic Church which has become well known to those who are familiar with their arguments in the press and in the legislative lobbies or halls. We could be happier about the soundness of this particular court ruling if it had been more nearly unanimous and it had been written by one whose denomination did not stand to benefit from it.

Man His Own Enemy

Dr. Daniel K. Poling, minister of the Fort Washington Collegiate Church (Reformed Church in America), in New York, in an address before the 49th International Christian Endeavor Convention in Detroit, July 3-7, said:

"The cross stands over the world today significant of man's tragic struggle. Christ left the cross standing and today the peoples of the earth are choosing it rather than Him. They choose it in the moral license of our day; in the boast that man is and God is not; in the inhumanity of war; in race hatred; in religious bigotry and international intrigue. Man is his own greatest enemy. He is the scourge of his own society. He over-spends, he overindulges, he is insincere and hypocritical. Man is imprisoned by himself. He is the wall which surrounds him. He is the bar at the windows and doors. He is the lock and key that keeps himself confined. He is his own hangman. Man and his condition are subject to either the cross or Christ."

Seventh Day Baptists Participate in Hemisphere Plans Crusade of the Americas Promoted at Louisville



Dr. Rubens Lopes, Brazilian Baptist leader now serving as president of the central coordinating committee of the giant Crusade of the Americas, hemispheric evangelistic effort to culminate in 1969, sat in a television studio in Louisville, Ky., with his interviewer, awaiting their appearance on the air. It was the week of July 24-28. The Brazilian and about seventy-five other Baptist officials and visitors from thirty countries were on the campus of Southern Baptist Theological Seminary for the annual meeting of the central coordinating committee. Seventh Day Baptists were represented for the first time by their director of evangelism, Rev. Leon R. Lawton.

The Crusade of the Americas is a collective evangelistic thrust which was proposed by Dr. Lopes in 1965 when a nationwide evangelistic effort in Brazil was at its summit. At that time he was president of the Brazilian Baptist Convention.

The central coordinating committee is made up of representatives from the participating Baptist bodies. The committee, which elects its own officers, has a smaller administrative or executive group within its membership which is called the directory council.

This council creates such subcommittees as are necessary. It has divided the western hemisphere into six regions for purposes of convenience in doing its work.

The six regional coordinators are Dr. W. Wayne Dehoney, United States and Canada; Rev. Ervin E. Haste, Mexico and Central America; Rev. Dottson L. Mills, Caribbean area; Rev. Manuel A. Calderon, northern South America; Rev. Samuel Libert, southern South America; and Rev. A. Amelio Giannetta, Brazil.

Rev. H. Earl Peacock is general coordinator. There are also national coordinators.

The purposes of the Crusade, as set forth at last year's meeting of the central coordinating committee, are (1) a deepening of the spiritual life within churches, homes, and individual Christians, (2) the evangelizing of the American continents, and (3) the establishing of moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

Dr. Frank K. Means, secretary for Latin America for the Southern Baptist Foreign Mission Board and chairman of the subcommittee on spiritual preparation (this year the Crusade emphasis is on spiritual preparation), made a plea for a sense of perspective. "Any worthwhile task has many problems," he reminded. "In the midst of the multiplicity of problems it is possible to lose our way by seeing only the problems. We must project our vision over the problems.

"The question for us is what are the



Rev. Léon Lawton and Dr. Rubens Lopes

potentials wrapped up in this Crusade for God and man. God has given the prescription for His blessing in 2 Chronicles 7:14 and Matthew 7:7."

In this year's meeting in Louisville the committee approved a laymen's evangelistic congress to be held in Rio de Janeiro, Brazil, July 15-21, 1968. Owen Cooper, Baptist layman of Yazoo City, Miss., and chairman of the committee on lay involvement, presented an extensive report suggesting ideas and activities for involving individual church members in the Crusade.

The regional coordinators reported on activities and plans in the countries under their direction, committees reported, motions were made and rejected or adopted by members of the central coordinating committee.

Sessions began early in the mornings, early in the afternoons, and early in the evenings. Evening meetings were long, one lasting until 11:10 p.m. (One representative was heard to say that his eardrums had corns on them.)

Business, reports, and comments spoken in English were translated in Portuguese or Spanish, and words spoken in Portuguese and Spanish were translated in English. Those with only the French language did the best they could.

Weighty matters were lightened by the delightful humor of Dr. Lopes. Mun-

dane business was made spiritual by this man whose actions and words reflect God's love for persons.

At some time during the meeting most of the men got the Brazilian *abraco* from the president—the few women only a handshake (that's the U. S. way of greeting, he smiled shyly).

"The Crusade is more a movement than an event," Dr. Means has said. "Thus, it cannot be confined to 1969. It is already in motion."

Unique Convocation of Baptists

Taking advantage of the opportunity of having Baptists from all over the world assembled in Nashville, Tenn., for the seldom-held meeting of the Executive Committee of the Baptist World Alliance, a mass meeting was held in the Municipal Auditorium July 30.

The convocation, which was expected to draw 10,000 people, was a fellowship meeting sponsored by four Baptist denominations: Free-Will Baptists, National Baptists of America, National Baptists of the U. S. A., Inc., and Southern Baptists. The committee making arrangements was headed by Dr. W. C. Fields, director of public relations for the Southern Baptist Convention. The scheduled speaker was the Rev. Dr. William R. Tolbert, vice-president of Liberia and president of BWA.

Senator Jennings Randolph, a vice-chairman of the North American Baptist Fellowship, representing Seventh Day Baptists, was invited to be present, but due to the press of duties at Washington, wired his regrets to Dr. Josef Nordenhaug, BWA secretary.

—L. M. M.

Sabbath Recorders in August

The schedule of publication in August will be slightly different this year. Instead of printing on alternate weeks we will publish the first two weeks and omit the last two. This change will allow the men in the shop to take their vacations.

North American Fellowship Urges Racial Progress

The chairman of the North American Baptist Fellowship has called on the Baptist conventions of North America to encourage their members to work together for improved race relations and world peace.

V. Carney Hargroves, pastor of the Second Baptist Church of Germantown, Philadelphia, Pa., was addressing a central committee meeting of the North American Baptist Fellowship.

Representatives of ten Baptist bodies on the North American continent were present, eight of which groups hold membership in the fellowship, a committee of the Baptist World Alliance (BWA).

Josef Nordenhaug, general secretary of the BWA, said that some of four other eligible groups have advised him of the possibility of their joining at their next annual meeting.

The fellowship was organized in March 1966, and was an outgrowth of the North American Baptist Jubilee Advance, a five year program of cooperative mission and evangelistic emphasis.

In his report as chairman of the fellowship, Hargroves emphasized that the fellowship must be more than a paper organization "where leaders can pretend to be nice to each other."

He encouraged various Baptist groups to conduct interracial and inter-convention rallies in their areas, so that the Baptist people working under different denominational structures can know each other better and present a united Baptist witness in their communities.

Such a rally was held at Nashville, Sunday afternoon, July 30, with 6,000 persons from four different Baptist groups cooperating. "This meeting has done more for racial cooperation and understanding than anything that has ever been attempted in the city," one Negro observer said. The rally was held on the day President Johnson had designated as a day of prayer for an end to racial rioting. It was called the Baptist World Fellowship Convocation and marked the first

time in Nashville history that white and Negro Baptists had met together for fellowship, worship, and inspiration.

Prayer for an end to racial strife was voiced during the invocation by the executive secretary of the Southern Baptist Convention Executive Committee, Porter W. Routh of Nashville.

Dr. Routh prayed that the fellowship of the meeting might serve as "a bridge of understanding" to the honor and glory of God in the face of racial tension and turmoil around the world.

During the major address, Dr. Tolbert of Liberia, president of BWA, said he felt that the convocation could be a very meaningful demonstration of positive race relations "in these days of unrest, tension, misunderstanding, perplexities, strife, conflict and bloodshed.

"This can be assured," he told the integrated audience, "if indeed we have come together in genuine brotherly love and in the name and true spirit of Jesus Christ our Lord."

—BP.

Is a Sabbathkeeper a Legalist?

By C. Rex Burdick

The charge usually hurled at the Sabbathkeeper is that he is a legalist. This may or may not be true, depending upon his attitudes in Sabbathkeeping and his reasons for it.

Sabbathkeeping is legalism if it degenerates to a mere matter of family or denominational custom or tradition. It is to be feared that some keep the Sabbath because a long line of ancestors have done so before them. This is productive of only a burdensome Sabbathkeeping. God does not particularly honor a Sabbath "pedigree" unless the pedigree contributes to a productive Sabbath conscience. Sabbathkeeping is legalism if it is viewed as a means of salvation, and this is a peculiar danger. If kept thus, it is sterile, useless, and without blessing.

Sabbathkeeping is not legalism if it has its roots in love for the Savior who created it, and is viewed as a symbol of the gospel rest which is ours through Christ

(Continued on page 12)

North Central Association And Ordination Services

By Edward Sutton

It was a long but very lovely trip from northern Wisconsin to the southern part of Illinois, July 6 and 7. What a great difference there was between the temperatures of the two places and all along the way. There was also a noticeable difference in the crops, of course.

Arriving as we did at 7:00 p.m., we had time to become acquainted with some of the Stonefort church members. What a treat it was, since they naturally welcomed us with the "southern charm"! It was a joy to become acquainted with the family names which make up the nucleus of the church there. It was brought home most vividly what is often said of us, that we are a "family denomination"! While we were getting acquainted, we met some folks who had come down from Farina, Ill., and renewed friendships with several who had arrived ahead of us from Milton and Milton Junction, Wis., and De Kalb, Ill. Later we had opportunity to visit with the representatives from Dodge Center, Minn.

The evening services began at 8:00 p.m., with a brief vesper service conducted by Don Gray of Milton. Then there was a welcome by the Association president, Mrs. Ray Purcell and a further welcome to all by Pastor McSparin, who called most of the guests by name. Rev. Kenneth Van Horn of Little Rock brought the evening message, sharing with us personal experiences of loving one's neighbor. The theme of the Association was "Love our Neighbor."

Due to the fact there are so few families who could house visitors, some were provided with paid motel rooms nearby. Others stayed with folks in neighboring towns, and with relatives—and with Carlos McSparin!

Sabbath morning found us gathered at the "Church in the Valley by the Wildwood" to find folks who had not been there the night before arriving from Farina, and Harrisburg, Ill., Milton, Wis.,

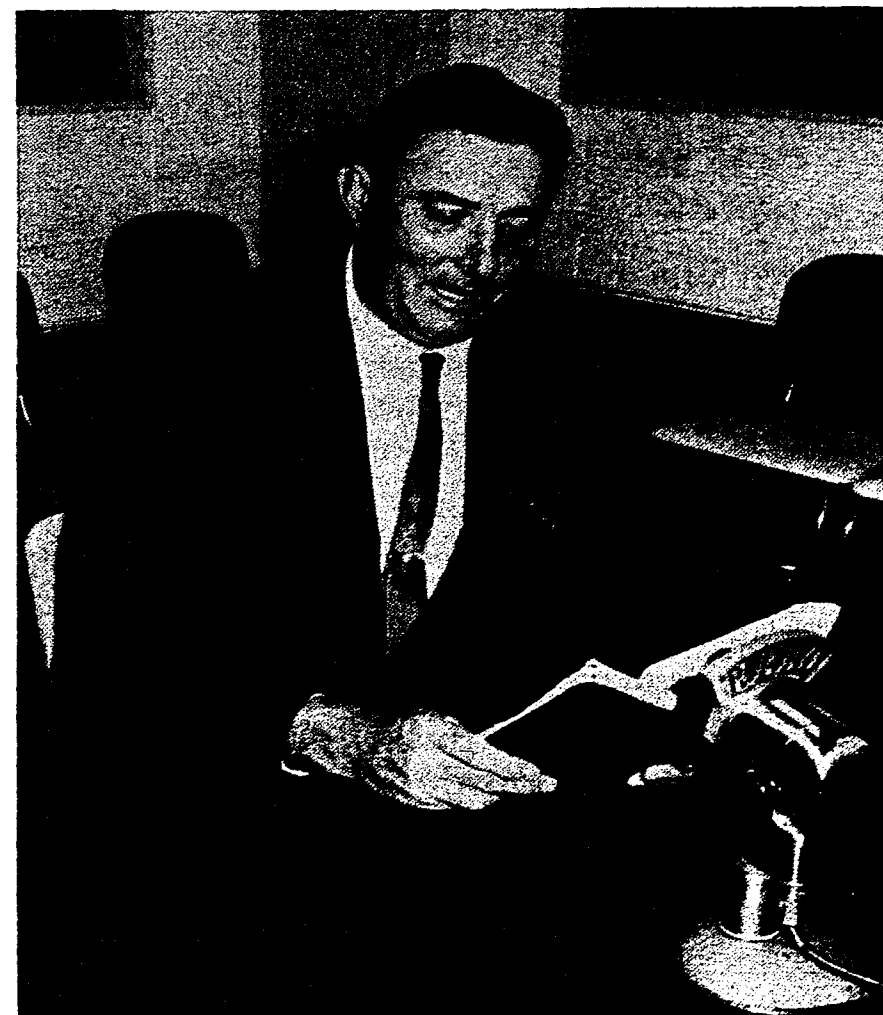
and other places nearby. I would venture to guess there were a hundred or more. It was good to meet others who were members of the Stonefort church, or who were related to members, or who had been born and reared in that community. Everyone was indeed "in the spirit of the Lord" on His Sabbath day. Pastor McSparin led the worship service, and the morning message was presented by Pastor Ed Sutton of the New Auburn, Wis., church. Services were dismissed about noon, and those attending journeyed by car into Stonefort where "lunch" was provided by one of the organizations in town. The cooks graciously provided extra ice and tea for refreshments during the afternoon meetings, which, by the way, was appreciated since the temperature rose into the 90's during the afternoon.

Ordination of Minister

At 3:00 p.m. Rev. Victor Skaggs of the Center for Ministerial Education took charge of the ordination service for Pastor McSparin. He called together the ordination Council and began the service with prayer. The candidate was introduced to give his statement of experience and his beliefs. He used no notes at all, yet spoke with deep conviction and preciseness which convinced all who heard him speak that he was a man chosen by God to be His spokesman. There were few questions asked by either Dean Skaggs, the congregation gathered, or the ordaining council. All felt that Pastor McSparin had spoken with clarity, leaving little



Candidate McSparin and Dean Skaggs



Rev. Carlos McSparin on the air.

doubt as to what he believed, or that he had had a genuine Christian experience and call to the pastoral ministry.

The council was dismissed to decide two things: first, whether it felt the candidate's beliefs were in general accord with Seventh Day Baptist beliefs; second, whether the council desired to recommend to proceed with ordination to the ministry. The council returned after a time of deliberation with unanimous recommendations on both questions. With the report of the council, the ordination proceeded with a "Charge to the Church" being issued by Rev. Albert Appel, who spoke as one having come out of the Old Stone Fort Church and community. The "Charge to the Candidate" was given by Rev. Earl Cruzan. All the ordained ministers present then came forward for the laying on of hands. At the conclusion we had Communion together and were dismissed with Rev. McSparin pronouncing the benediction.

Words cannot begin to portray all the significance that was wrapped up in the ordination. Words can't tell of the deep sense of fulfillment known by the children of Mr. McSparin, nor the deep sense of

joy known by the relatives and friends of the congregation Carlos had grown up with and to whom he had given able assistance for the last ten or twelve years as their pastor. Words can't begin to relate the pride felt by all, that out of this small church there have now come a number of church leaders both lay and clergy. Words can't begin to relate the deep humility with which Carlos McSparin accepted the challenge given him by this new and higher degree of commitment to a work already begun by him many years ago. Words can't begin to express the sense of joy felt by this writer as he reflects back on our history to note that it has been in innumerable "little, insignificant churches" like this, that the Spirit has called out men like Mr. McSparin to keep our faith alive. It has been just such little churches in the vale that have produced the A. H. Lewises, A. J. C. Bonds and others, giving us the proud history we have. No, words cannot begin to capture the fathomless feelings which ranged the congregation gathered there to witness, what to some other groups might not have been much of a ceremony, but to us accomplished our desires.

A great number of those attending the supper served in the church basement at 6:30 p.m., had heard the Sabbath afternoon radio broadcast done by Carlos who had Rev. Victor Skaggs on as special guest.

After the meal, the young people went on a "hay ride" to Belle Smith Springs for an evening of fellowship and a hot dog roast. This writer and his wife were invited to go along and to partake of the fellowship and lead in a campfire service. Because of accepting this privileged opportunity the writer did not attend the Sabbath night meetings. However, I understand from testimony that Mr. Skaggs delivered an exceptionally fine sermon and that at the hymn sing held afterwards there were some grand solos, quartet numbers, and group testimonies in song.

Business Meeting

Sunday morning at about 10:00 a.m. the business meeting was called to order

by the president, Mrs. Ray Purcell. Reports were given, which indicated that the Association and its separate parts were really doing a good job of witnessing for the Lord Jesus Christ. We heard from Mr. McSparin about his radio ministry on a local station. We learned of the work of the Association in a fair booth ministry at the Northern Wisconsin Fair. These and other reports encouraged us all to "open our hearts more lovingly" in the year to come. Under the order of "New Business" there was announcement of meetings held by the Northern Association in reference to merging with the North Central Association. After discussion of the report, the group decided to begin exploration. It was voted to send Rev. Earl Cruzan to the fall meetings of the Northern Association to act as our representative in a more detailed study of the possibilities, then to extend an invitation to the Northern Association to send representatives to the spring meetings of our Association in Milton. We trust God will show us the way to effect this merger in a way that will be to His honor and glory, and to the end that this group of Christians might be better able to broaden their witness. It comes at a very significant time in our "Frontiers of Faith" program, since this year (Year II) we are to study our witness by Associations.

For those who remained to the very end of the Association, it was a rich and indelible time. The memories will never be lost, for they are too deeply impressed upon our minds' storehouse. There are too many pictures of the occasion for it ever to be lost to posterity. All who had anyone else to talk with in the automobile going home spent hours reflecting on the many facets of the trip to Association at Stonefort.

We have so much for which to be thankful and proud as a denomination. Every day I am made to remember this fact and to thank God anew for His goodness to a group of His "chosen ones." May we never become a "people without a vision," lest indeed we do perish!

MISSIONS—Sec. Everett T. Harris

Conclusion to 125th Annual Report Of the Missionary Board

By Secretary Everett T. Harris

Have you ever tried to think out or set down in writing what is to you the very essence of the Christian faith? Is there something about which we can be so sure that we will speak out boldly and with assurance? What is our Christian witness today?

I believe there is a basic foundational statement which we can and should be making; everyone of us that calls himself Christian. The basis for this witness is found in the Apostle Paul's great statement, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). If we believe this with all our heart and mind and soul then we do have a story to tell—a message to share—a mission.

Why is the Pentecostal movement strong in South America (Brazil and Chile) today? Douglas Webster in his book, *Yes to Mission* states that it is because every believer speaks out boldly and gives a personal testimony for Christ.

And what is the chief reason for the present decline of Seventh Day Baptists, in numbers and influence? Just because we will not and do not speak out a personal witness for Christ. We either have nothing to say or, if we have, we are ashamed to say it.

God help us to once more kindle the fires of enthusiasm and joy that are in Christ Jesus and speak out boldly that which we know to be true—that "God was in Christ, reconciling the world unto himself."

The opportunities are unlimited for Seventh Day Baptists on mission fields today. That which holds us back is our failure to grow here at home. We have right here at hand untapped resources of personnel and means. Some are working their hearts out while others stand back and watch. There is a place and need for every one of us. God helping us, we can and will do better during the coming year.

Missionary Program at Conference

(Report of Rev. Leon R. Lawton, committee chairman to Quarterly Missionary Board meeting, July 16, 1967.)

Your committee has "met" by correspondence and the chairman has sought to coordinate members' thoughts and the plans for General Conference program, made by our Conference president and reviewed by the Conference Program Committee at their March meeting.

Instead of a block of time being given to each board or agency, as has been the custom of past years, our president is seeking to coordinate their presentations. On Tuesday of Conference there is to be a round table discussion on the "Projects and Needs" of each board or Agency. The time allotted each presentation was ten minutes. Since our Society represents both the overseas and home field aspects, we have been granted two periods of ten minutes.

Our Society president, Loren G. Osborn, has been asked to speak on the "Projects and Needs" of our witness and work overseas. The chairman of the Home Field Committee, S. Kenneth Davis, has been asked to speak presenting the home field.

On Thursday morning there is also scheduled another general program with the theme, "Hopes and Plans for the Future." Seven minute presentations are to be made with a time for general discussion following. Secretary Everett T. Harris has been asked to speak for our overseas ministry and Director Leon R. Lawton for that on the home field.

Greetings and Appreciation To Conference

(Portion of letter received July 31, 1967 from missionary. Leroy Bass, Georgetown, Guyana.)

No doubt you are very busy getting ready for Grand Rapids and all that is involved in the Conference program there. We shall be praying for you all at General Conference. Please convey to our General Conference, representing all Seventh Day Baptists, how thankful and

thrilled we are to have our own property in Guyana. This is a tremendous step to make our work far more solid, for we can do so much more, for the glory of God. Thank you again, and God bless you.

Now the big news from Guyana: Yesterday (July 26th) at 3:15 p.m. we purchased the remaining property of Mr. Straker. I signed on behalf of our Missionary Society, and on your behalf I paid Mr. Straker the balance amount of \$29,500 Guyana currency. . . . We have had delays all this month of July, as there was an earlier hitch on a discrepancy filing of the lawyers, (ours and his) in the Deeds Registry Office. At last we have "sweated it out" so that the Transport Document is ours, and we have full title to the property. Mr. Straker has also vacated, and given me the keys.

I think that most of our people know by now that we use all English language literature, so we continue to stand grateful for any Sabbath School papers that are unused in our churches. Also any leftover Vacation Bible School materials we can use. We have well used all that have been sent so far, and we thank those who have sent them; also books that have been sent for our lending libraries in three of our churches so far, and finally the few boxes of clothing sent have been well used by our church people. They are so glad to have them.

The Would-Be Prophets

This is an age when prophets and heretics flourish and it is difficult for most of us to tell them apart. We should remember that the world has known a few major, some minor, and many false prophets. We doubt that our own generation is more productive of the good or less hospitable to the bad than our fathers were. One thing is clear, would-be prophets are more numerous, more articulate and louder. And there are many who seem to think that to be out of line is to be out in front. It isn't necessarily so.

—The Observer, United Church of Canada.

Reading Through the Bible in 1967

SEPTEMBER

1	Romans	5-8
2	Romans	9-11
3	Romans	12-13
4	Romans	14-16
5	I Corinthians	1-4
6	I Corinthians	5-7
7	I Corinthians	8-11
8	I Corinthians	12-14
9	I Corinthians	15-16
10	II Corinthians	1-3
11	II Corinthians	4-6
12	II Corinthians	7-9
13	II Corinthians	10-13
14	Galatians	1-3
15	Galatians	4-6
16	Ephesians	1-3
17	Ephesians	4-6
18	Philippians	1-4
19	Colossians	1-4
20	I Thessalonians	1-5
21	II Thessalonians	1-3
22	I Timothy	1-3
23	I Timothy	4-6
24	II Timothy	1-4
25	Titus	1-3
26	Philemon	
27	Hebrews	1-3
28	Hebrews	4-6
29	Hebrews	7-10
30	Hebrews	11-13

Is a Sabbathkeeper a Legalist?

(Continued from page 7)

the Lord. The true Christian views Christ as the Savior through whom and by whom we have the free gift of eternal life. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God. Not of works lest any man should boast" (Eph. 2:8, 9).

With a proper understanding of the Scriptures and the character of God the true Christian must view the Sabbath as God's ordained day of rest and worship. The true Christian will strive to observe the Sabbath in spirit and in truth because he loves the Savior and wants to do His will. Jesus said, "If ye love me, keep my commandments" (John 14:15). This kind of Sabbathkeeping carries with it the blessing of the Lord and will become a joy and not a burden.

Empowered to Witness

By Dr. Howard Ham

A witness is a powerful communicator. He speaks with the certainty of one who is there. He experiences it as it happens. From the experience comes a power and a desire to share it with others.

Vital moments in the history of Christianity invariably reflect the impact of a powerful witness. Those who experience God's action are empowered to communicate with a force that moves the world. By sharing in their experience, the multitudes are able to be there, too—to know His Word and to open their lives to the working of His Holy Spirit. The power to reach as a Christian educator is the power to be such a witness.

The opportunity for Christian teaching is unlimited. A parent witnesses continually in his home. The business man expresses or contradicts God's Word and Spirit in every dealing he has with others and in every ordering of his own affairs. Each one, in his work and in the community, is a living witness to something.

The power to teach as a witness depends upon the depth and fullness of the teacher's experience, and upon his willingness to open his life to the learner. One who senses that his own claims are false or unfounded cannot function well as a Christian teacher. Driven by the awareness that freedom to experience or to interpret could destroy his pretended knowledge, he must protect himself. By tricks of language and by distortions of reality, he manipulates the thinking and feeling processes to obtain the results he wishes. His students think and feel as he wishes—exploited victims of his will.

In contrast, the Christian teacher can be free and open with his students. He has the awareness that further thought and investigation can only deepen and enrich the insights and experiences that he shares with them. The consequence of his labors is a growing company of those who can speak as witnesses with power.

Christian Education Week 1967

We suggest that September 24-30 be used. In former years, one week has been designated nationally as "Christian Education Week." Now a theme is offered, and churches in local communities choose one week in September for special emphasis on Christian Education.

If another week in September or October is more suitable for your church to have this emphasis, it is perfectly in order to choose it.

The theme for 1967 is "Empowered to Witness." Your Christian Education Committee, your Sabbath School superintendent, or your pastor may wish to use a short message prepared by Dr. Howard Ham, General Secretary in Christian Education of the Methodist Church.

How do we help people see the educational task of the church more clearly? — WITNESS.

Witness—holding up, for all to see, the importance to people of Christian faith—is the focus of attention for Christian Education Emphasis, 1967.

Churches in a community—singly, denominationally, or interdenominationally—may use the September opportunity to work intensively at this. You may refer to materials sent out last year by us if you care to do so.

Here are some suggestions:

1. Hold a community-wide service or installation for church school teachers.
2. Hold a community-wide consultation of church school teachers on "Education for Witness."
3. Hold a "School for Witness" in the week chosen for Christian Education Emphasis in September, inviting not only teachers, but also many interested lay people, not simply to study some materials and listen to speakers, but to work out improvements in strategy for "education for faith" in local churches.
4. Plan a "Strategy Conference on Education for Human Values," including not only church educators in the community, but also people involved in

education and training in business, public schools, government, and voluntary organizations.

5. Plan a retreat—a weekend of five evenings—in which people in small groups can work on means of supporting (and not just by money) the best kind of Christian education in the churches.
6. Plan a teacher exchange day, when teachers of a group of churches close together exchange classes. Perhaps one or more might be given opportunity to "witness" to the work of Christian education in the worship service.
7. Hold a conference on "Christian Education and the World's Needs," focusing on how the needs of the world in this day affect what we do in educational programs in our churches. Such a conference might well include Roman Catholics, Jews, and others.
8. Plan for a newspaper - radio - TV feature on Christian education in the local churches. To be successful, such planning requires that editors and/or program directors be brought in early in the planning.

Four purposes are stated for the Christian Education Emphasis:

1. To encourage churches to lift up and examine their total educational ministry and its import in the life of the world;
2. To accent who we are as a learning-teaching community;
3. To recognize our common calling to discipleship, that is, learning and teaching—and to celebrate this common responsibility;
4. To lift up the church's concern for the total education of persons in churches, in public schools, in colleges.

ANNUAL MEETING

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education will be held on September 17, 1967, in the Parish House of the Alfred Seventh Day Baptist Church at 2:00 p.m. All qualified members of the corporation are urged to attend.

REV. LOYAL F. HURLEY
A Tribute

(Presented at funeral service at Adams Center, N. Y., July 28, 1967)

As secretary of the Missionary Board it was my personal privilege to work out the details of arrangements for Evangelist Hurley's services during the years that he served as field worker and evangelist on the Home Field, 1956-59. We had a favorite saying between us: "Man proposes but God disposes" — and we had this understanding between us, knowing that God both opens some doors and closes other doors. This was in order that Mr. Hurley should have the privilege and right to work as the Holy Spirit led him to work. We worked closely together by letter, by phone call, by personal counseling. It was a joy to work with him. We shared joys and sorrows. We prayed together; we even cried together.

In undertaking to summarize his work at the Conference in 1959 when he retired from Missionary Board service, it was noted that eleven young men and three young women, or a total of fifteen young people, had had the experience of working with Evangelist Hurley, as they had assisted in evangelistic services in a total of thirty Seventh Day Baptist churches.

I doubt if anyone can begin to fathom the lives touched for Christ and the amount of good done by this man as he went up and down, traveling literally tens of thousands of miles to tell the marvelous story of Jesus and His redeeming love.

Then, after all this, he and Mrs. Hurley were going to settle down in a home in Boulder, Colo. But before long he accepted the call of the Salemville, Pa., church to come there and help out, which they did from September 1, 1960 to September 1962. At the close of that very successful pastorate and just as they were moving to Adams Center, N. Y., Pastor Hurley wrote that he felt it was time to stop after forty-five years of active

service among Seventh Day Baptist churches. Quoting his letter, "They have been blessed years in spite of many failures and disappointments. If I had a dozen lives to live over, I would want every one of them to be in the ministry."

But he could not stop. The spirit of God in him would not let him stop. At Adams Center he and Mrs. Hurley took active part in local church and Central Association work.

As missionary keyworker of the Adams Center church he helped to open the way for a pastor to serve jointly the Adams Center and Syracuse churches.

He wrote in the spring of 1964 that he had been working on an article for the Historical Society (Volume III of S.D.B.'s in Europe and America). Then he added, "Some of my friends say they never want to retire if they will have to be as busy as we are. Well it has been fun, anyway, for fifty years."

SABBATH SCHOOL LESSON

for August 26, 1967

READY EVEN TO DIE

Lesson Scripture: Acts 21:7-14.

for September 2, 1967

THE CHRISTIAN CONSCIENCE

Lesson Scripture: Acts 24:10-21.

for September 9, 1967

DEFENDANT BECOMES WITNESS

Lesson Scripture: Acts 26:24-32.

RELEVANCE

Says New York psychiatrist Ernest van den Haag, "In the attempts to make religion relevant to modern man contemporary theologians have distorted and watered down religion. A truly religious man could never worry about God's relevance to man; he could only wonder about whether men are willing to lead lives relevant to God, lives that may lead to salvation."

—Report of Faith and Order Colloquium

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for July 1967

	Treasurer's		Boards'	Treasurer's		Boards'
	July	10 mos.	10 mos.	July	10 mos.	10 mos.
Adams Center ..\$		\$ 760.66			2,415.02	
Albion		445.38	50.00		40.00	
Alfred	558.35	4,800.16			265.00	
Alfred Station ..	792.25	2,275.55		772.39	6,718.09	135.00
Algiers					950.25	
Assn. & Groups ..	21.00	526.91	521.92		322.88	
Battle Creek	439.77	4,187.06	100.00		2,242.25	
Bay Area	125.00	471.50			1,435.75	100.00
Berlin	267.74	1,174.11			259.00	
Boulder	83.50	871.35	25.00		214.50	
Brookfield 1st ..	47.00	700.50	5.00		4,893.02	89.77
Brookfield 2nd..	51.70	762.50			2 876.48	
Buckeye Fellow-ship					30.00	
Buffalo		325.00			60.00	806.20
Chicago	285.00	1,120.00			25.00	271.31
Daytona Beach..	100.00	1,142.82	25.00		489.97	4,931.02
Denver	142.88	1,378.20	75.00			
DeRuyter	21.25	439.45				
Dodge Center ..		754.16				
Edinburg						
Farina	129.58	520.73				
Fouke	10.00	130.00				
Hammond		37.80				
Hebron	84.00	672.00				
Hopkinton, 1st..	313.75	2,277.47	25.00			
Hopkinton, 2nd	10.00	77.25				
Houston		67.81				
Independence	87.25	655.30	15.00			
Individuals	60.00	854.00	29.17			
Irvington	200.00	1,560.00				
Jackson Center..						
Kansas City	30.00	361.00				
Little Genesee ..	159.85	1,405.00	25.00			
Little Prairie ..		20.00				
Little Rock	16.00	158.53				
Los Angeles		3,270.00	80.10			
Los Angeles, Christ's		100.00				
Lost Creek	150.00	1,350.00	30.00			
Marlboro	288.66	3,129.84	70.00			
Memorial Fund						
Metairie						
Middle Island ..						
Milton						
Milton Junction ..						
New Auburn						
North Loup						
Nortonville						
Old Stonefort ..						
Paint Rock						
Pawcatuck						
Plainfield						
Putnam County..						
Richburg						
Ritchie						
Riverside						
Roanoke						
Rockville						
Salem						
Salemville						
Schenectady						
Shiloh						
Syracuse						
Texarkana						
Trustees of Gen Conf.						
Verona						
Walworth						
Washington						
Washington, People's						
Waterford						
White Cloud						
Yonah Mt.						
Totals		\$8,666.86			\$79,934.66	\$1,762.96
Non-budget		53.00				
Total to Disburse		\$8,719.86				

JULY DISBURSEMENTS

Board of Christian Education	\$ 619.44
Ministerial Retirement (Mem. Fund) ..	882.58
Ministerial Education	753.19
Missionary Society	3,544.72
Tract Society	1,061.27
Trustees of Gen. Conf.	39.83
Women's Society	197.51
World Fellowship & Service	107.82
General Conference	1,467.50
S.D.B. World Federation	46.00
Total Disbursements	\$8,719.86

SUMMARY

1966-1967 Budget	\$124,735.00
Receipts for 10 months:	
OWM Treasurer	\$79,934.66
Boards	1,762.96
	81,697.62
Amount due in 2 months	\$ 43,037.38
Needed per month	\$ 21,518.69
Percentage of year elapsed	83 1/3%
Percentage of budget raised	65 1/2%

Gordon L. Sanford
OWM Treasurer

July 31, 1967

The Sabbath Recorder

Opportunity

For a young S. D. B. Couple

If either or both have a profession or trade, and would like to live and work in a small city where there is an active Seventh Day Baptist church;

If they would like to, or be willing to, live in Daytona Beach, Fla.;

If they have or can obtain enough cash to make a substantial down payment;

I have a proposition that will give them a place to live and an income that will pay for the business in a few years and at the same time leave enough over to live on until they get established in their professions or trades.

If you are interested, write to me at Adams Center, N. Y. 13606 or see me at Conference.

Winfield W. F. Randolph
517 Earl St
Daytona Beach
Florida 32018

Obituaries

CARPENTER.— Stelle Harriet, daughter of Nathan D. and Minnie McLearn Maxon, was born in Walworth, Wis., Aug. 26, 1886, and died July 24, 1966, in Los Angeles, Calif.

She was a member of the Seventh Day Baptist Church in Walworth from 1902 until 1916, in Battle Creek from 1916 to 1953, and in Los Angeles until her death.

She is survived by two daughters, Mrs. Eleanor Walters, Edgerton, Miss Harriet Carpenter, San Jose, Calif.; a son, Harold Walters, Burbank, Calif.; a brother, Dr. Earl Maxon, Western Springs, Ill.; two sisters, Mrs. Marjorie Hoy, Chicago, and Mrs. Rhue Osborn, Las Vegas, Nev.; a granddaughter, and two great-grandchildren.

A memorial service was held in the Los Angeles Seventh Day Baptist Church Oct. 29, with her pastor officiating. Burial services for her cremated remains were held Oct. 20, at the Walworth Cemetery with Rev. A. A. Appel of

the Albion Seventh Day Baptist Church officiating.
—M. G. S.

CRANDALL.— Oliver Lyle, son of Mr. and Mrs. Emmett Crandall, was born in Walworth, Wis., Feb. 13, 1899, and died Sept. 17, 1966, in El Monte, Calif.

He attended Milton College and was graduated from Kalamazoo State Teachers College, Kalamazoo, Mich. For many years he worked at the Battle Creek Sanatorium as a lab technician.

He married to Carrie Bestol of Marshall, Mich., who preceded him in death. The couple moved to El Monte, Calif. He worked at the White Memorial Hospital until his retirement.

He is survived by one sister, Mrs. Arthur Rohweder, Janesville, Wis.; also six nieces and nephews.

Funeral services were held in Simons Mortuary Chapel, Riverside, Calif., with his pastor officiating. Burial was in Olivewood Cemetery, Riverside.
—M. G. S.

HURLEY.— Rev. Loyal F., son of Theodore S. and Alta Mae Van Horn Hurley, was born at Garwin, Iowa, Aug. 23, 1886, and died in an automobile accident in Maryland while returning to his home in Adams Center, N. Y., July 24, 1967.

He is survived by: his two adopted children, Mrs. Curtis (Miriam) Charles of Richmond, Va., and Mrs. Mack (Juanita) Ballard of St. Helens, Ore.; a brother Frank of Milton, Wis., and four grandchildren.

Funeral services were held at the Adams Center church with the Rev. Delmer Van Horn and the Rev. Ralph Hays officiating. (A tribute appears on page 14 of this issue.)

LOFTIS.— Clara, daughter of I. J., and Anna Scriven, was born June 13, 1879, in New York state and died April 27, 1967, in Hermosa Beach, Calif.

She was baptized by Rev. A. H. Lewis and joined the Plainfield, N. J., church where her membership remained until her death.

For many years she resided in California near other members of her family. She is survived by one sister, Mrs. Florence Munro; two brothers, Walter and Elmer Scriven; also nieces and nephews.

Funeral services were conducted at the Church of the Hills and interment was in Forest Lawn Memorial Park, Hollywood Hills, Calif.
—M. G. S.



Conference Program Personalities

President Lewis H. V. May, M.D. (at the right) arranged the program of the Seventh Day Baptist General Conference held August 14-19 at Calvin Collège, Grand Rapids, Mich. He remains on the Commission one more year to preserve continuity. Beside him is Rev. Hugh Vernon White, theologian, lecturer, who spoke every day. Second from the left is Rev. Wayne R. Rood, Professor of Religious Education at Pacific School of Religion who was the daily worship leader, youth discussion leader and stage manager. On the left is Rev. Albert N. Rogers, song leader (Precentor) who had several other responsibilities.