

# The Sabbath Recorder

for Christ on March 29 at the conclusion of the gospel filmstrip, "What Will You Do with Jesus?" Teens gather every Sabbath Eve at the church for fellowship and inspiration. At the weekly Bible Club led by Mrs. Gertrude Davis, three children recently gave their lives to Christ for salvation. The attendance throughout the winter at the club averaged seventeen. On Youth Sabbath, seven teens contributed their talents by singing, reading Scriptures, receiving offering, and giving the children's talk. Since then the children's talk has become a regular feature of the Sabbath service.

Adults packed and shipped over one hundred pounds of clothing to our Jamaican mission. A small reading library has recently been started as a result of the efforts of Ronald Davis who contributed a number of Christian books while he was home over the Christmas holiday.

As volunteer chaplain the pastor ministered to some seventy patients during one week at Ellis hospital. For the most part, the patients were those who had no church affiliation or were too far out of town for their own pastor to pay them frequent visits.

—From a quarterly report.

## No Tears at This Grave

There is usually more weeping at the grave than at the funeral, for the parting is sad. In Hengelo, Holland, there was a funeral and a burial where there were no tears shed. A newly-converted Spanish citizen asked his pastor, Jose Parraga, to conduct a funeral and burial for three corpses—three religious statues which he wanted interred five feet deep in his garden. Along with the statues he wanted to bury a package of tobacco to symbolize the fact that he had given up smoking. The service in the garden was attended by the man and his wife and their three children.

## Believes in Church-State Separation

Dick H. Hall, Jr., former vice-president for development of Atlanta Baptist College who resigned in protest over the school's decision to accept federal aid, has been elected southern regional director of Protestants and Other Americans United for Separation of Church and State (POAU).

The new POAU executive will help organize local chapters of the national organization, work with young people interested in church-state affairs, and enlist financial support for the organization. His interest in POAU did not begin with his resignation in protest. He has been national vice-president of Americans United since 1960.

In his resignation as development officer for the proposed new Atlanta Baptist College, Hall said that he had supported the principle of separation of church and state through all of his ministry. "To be of further use to the college I would be compelled to compromise very deep convictions. This I cannot do."

## Obituaries

**FURROW.**—Pearl J., son of Alfred and Armin-da Reaves Furrow, was born in Garwin, Iowa, Aug. 7, 1878, and died in Mercy Hospital, Davenport, Iowa, March 24, 1968.

He was married to Myrtle Van Horn Dec. 31, 1901, in Welton, Iowa. In early manhood he joined the Welton Seventh Day Baptist Church and transferred his membership to the Albion, Wis., Seventh Day Baptist Church in later life.

He is survived by: his wife Myrtle of Delmar; two sons, Raymond L. of Delmar and Roy A. of Albuquerque, N. M.; 5 grandchildren; 7 great grandchildren; and a sister Myrtle.

Funeral services were conducted from the Carson Funeral Home, Maquoketa, Iowa, by his pastor, the Rev. A. A. Appel, assisted by the Rev. Fred Pierce, of the Delmar Methodist Church, and interment was in the Welton Seventh Day Baptist Cemetery. —A. A. A.



## Unfolding a Dead Sea Scroll

Israel's 20th anniversary is being celebrated on May 2. The Old Testament Scriptures were authenticated by the Dead Sea Scrolls twenty-one years ago. The Temple Scroll, longer even than the Isaiah Scroll, came into the hands of Israel last June. The exterior, damaged by 2000 years, is being unfolded by Professor Biberkrant, world renowned expert. It yields much valuable information, though it is not Scripture.

# The Sabbath Recorder

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## Are You a Worm?

I am not a philosopher, but when I think philosophically, I am thankful that I do not have the limitations of the lowly earthworm. David was a philosopher, a poet, and a person who was once described as "a man after God's own heart." In Psalm 22 David writes of the wonderful deliverances that had come to his forefathers as they trusted in God. He then goes on with a poetical lament, "But I am a worm and no man; a reproach of men, and despised of the people." This feeling that he was a worm was only temporary. The very next psalm begins, "The Lord is my shepherd; I shall not want."

The idea that man is a worm is not unfamiliar in the Bible nor in the humbling experiences of life. Job cried out in his affliction, "I have said . . . to the worm, Thou art my mother, and my sister" (Job 14:17). Bildad in his effort to humble Job used these words, "How much less man, that is a worm? and the son of man, which is a worm?" (Job 25:6). God applies this term to Israel in the book of Isaiah, "Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. 41:14). The implication here is that man is a worm in comparison with God and that God raises him from that position by His grace. Man needs help; God helps.

Am I a worm? Yes and no! This morning was one of the first warm mornings of spring in our area. The temperature was about 60°. The evening before I had hastily sowed some grass seed where there were some bare spots in the back lawn to get ahead of the spring rain that was predicted. For several mornings I had noticed that the earthworms were working, leaving their little holes and tiny piles of dirt in soil that was still moist enough for them to emerge in the night. A little later the ground will be too hard and dry most of the time and they will burrow deeper.

Well, it rained gently as predicted during the night. The little yellow angleworms and the big red night crawlers came out, as their custom is. Everything was wet and they could move at will. Why they chose to cross the wide black pavement of the city streets I do not

know, for I am not a worm—in the literal sense. What I noticed was that dozens of worms made a good start toward crossing the wet street, but so far as I could tell, none of them made it. They were stretched out full length, crawling with all their strength when morning came. Some got almost half way across but none were beyond the middle. A few apparently lost their sense of direction and were moving lengthwise of the street when they ran out of power.

I am glad I am not a worm—a night crawler. I would not want to be blind or to have my actions governed by instinct or inherited patterns of conduct. On the other hand, I wonder if it might not be better if I were a little more humble, not quite so presumptuous, a bit more dependent on God. Perhaps I am often prone to starting off in my own strength on an impossible adventure just because of a soft wind or a warm rain. It is good to know the limits of our strength and the smallness of our view of the expanse of the future.

We are not as limited as the lowly worm. We are thinking creatures and the highest order of God's creation. Our Savior has given us a commission to do His work in the hostile environment of the world, the hard roads that lie ahead. Our God has given us a Book to guide our steps and offers us the personal guidance of the Holy Spirit in response to prayer. Some of our endeavors may not be in harmony with His will, but where He leads we can follow—in His strength. This is the promise of the Word.

## God's Word Will Work

Since the days of the prophet Isaiah God's people have been confidently quoting a great passage of Scripture, "My word . . . shall not return unto me void . . ." (Isa. 55:11). We live in a day of distress and trouble, domestic and foreign. There is a predominance of self-interest, a woeful dearth of idealism. At creation it was said that the earth was "without form and void." Today one of the truest things that can be said about

## MEMORY TEXT

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. Rom. 14:8.

society is that it is without form and void. Into this void the Word of God comes with the same power as of old—if someone carries the Word to those whose lives are empty.

One of the most attractive versions of the Scripture is that which was designed to meet the needs of the common man who is unaccustomed to biblical terminology *Good News for Modern Man* published by the American Bible Society. It has been distributed in great quantity and is in great demand. The largest Protestant denomination, Southern Baptist, has awakened to the need of doing something about what is now called the crisis of our nation. It is time to do something to relieve the unrest of our larger cities. Evangelism by the traditional methods is not likely to be fast enough. L. O. Griffith, director of the communications division of the Southern Baptist Home Missions Board stated recently, "Communicating the gospel with God's Word is the best way for us to fulfill our mission." What are they doing about that mission? They are planning to spend more than \$1 million dollars this year in inner-city areas. Part of that mission is purchasing 40,000 copies of *Good News for Modern Man* and distributing these copies to people who need the Word of God to feed their souls and put purpose into their lives.

Mr. Griffith went on to say, "We do not have the imaginations to conceive what would happen if all of us put forth the faith and effort to use the Word of God with all the people we minister to." If this use of the Word can mean so much in the work of Southern Baptist home missions, it can be tremendously important in the work of Seventh Day Baptists. The Bible speaks to the soul; the Bible teaches the Sabbath.



## Sermon from the White House

More and more the men in high positions politically are recognizing that the solution of our greatest problems is in the religious rather than the political or military realm.

President Johnson, speaking recently to 250 Baptist leaders in Washington told them that "the only sure and lasting solution to frustration and discontent and disorder lies beyond government programs." "It will require a change in men's hearts," the President declared. This was spoken before, not after the tragic murder in Memphis and the killings and burnings in many major cities that were triggered by the death of Martin Luther King.

In a day when almost the whole Christian church is putting major emphasis on social reform, mass programs to help the poor, and to guarantee equal rights to all, it seems strange and prophetic for the President to be making the above statements. These are the things which the church has said with great energy all through its history. Now when Christian leaders are weakening their emphasis on the need for individual change of heart, the political leaders are adopting the traditional panacea for society—real conversion. In their more sober moments the leaders of nations, who have more opportunity to view the inadequacies of social programs, come back to the basic problem—sin. Men's hearts need to be changed because they are sinful, selfish. No amount of social betterment will succeed so long as men are not changed on the inside. "This," said Mr. Johnson, "is where you come in."

We are getting a sermon from the White House, a much needed sermon. It would be better if the preachers left political decisions to the qualified leaders elected by the people for that purpose. We ought to get our sermons from the pulpits, but if we must be preached to by the President, let us take it with good grace and act upon it. We have the gospel which alone can change men's hearts.

## Association Meetings

Some association meetings have already been held, Northern and Pacific Coast. Most of the other geographic divisions of our denomination hold their annual or semiannual meetings in May and June. They have been publicized within the associations, but all are interested in what goes on in other sections of the country. As the time of meetings draws near program committees give some of the details, which increase the interest.

*Eastern Association* meets with the Marlboro, N. J., church, May 24-26. The theme is "Lord, Increase Our Faith."

*Western Association*, composed of churches close together in Western New York and Northern Pennsylvania, is able to hold its meetings in more than one church. On the weekend of May 17, 18, 19, the Association will meet at Hebron, Pa., Alfred, N. Y., and Camp Harley (near Alfred Station).

*Southeastern Association* goes this year to Salemville, Pa., where John Camenga is student pastor. It will be held June 21-23. Camp Joy, the Association camp, will be held in the same area and will begin immediately afterward, June 23.

*Southwestern Association* information is not yet at hand. According to the *Yearbook* it will meet at Metairie, La., at the call of the Executive Committee. The usual time is early July.

*North Central Association* is scheduled to meet at Milton, Wis., sometime in June. Up for consideration is a consolidation with the Northern Association.

*Central New York Association* has changed its annual meeting from June to October. The corresponding secretary notes that the October dates for this year have been changed from the second to the first weekend, Oct. 4, 5, 6. The change avoids conflicts with other meetings to which some of the leaders are committed.

## Christian Action in a Disordered Society

The President of the United States took time out of his busy schedule to give a brief message (before a battery of TV cameras) to 250 Southern Baptist leaders assembled in Washington for a Christian Citizenship Seminar on "Christian Action in a Disordered Society." His message came on the second day of the seminar, Tuesday, March 26.

Speaking in the Rose Garden of the White House, late in the afternoon the President told the group that they, as leaders, preachers, teachers and Christians can affect the only lasting solution to frustration, discontent and disorder.

"It won't cost a cent but it will be the hardest to achieve," he declared. "It will require a change in men's hearts—in the way they treat their neighbors. It will require a change in men's eyes—in the way they see their neighbors. There, my friends, is where you come in."

Mr. Johnson praised the group for "all you are doing to support compassion and understanding in our society. I am glad also that you have chosen to study your responsibilities in the face of change and upheaval and disorder."

William H. Crook, a Baptist minister who is now executive director of the domestic Peace Corps, Volunteers in Service to America (VISTA) had more criticism than praise for the church. He spoke before President Johnson at the morning session of seminar.

Speaking at the Statler-Hilton morning session, Mr. Crook castigated middle-class, white Americans for what he called their "guilty action in leaving the scene of the crime—the inner city—and fleeing to the peaceful, placid suburbs." He declared that the church lost her soul by that action and could only regain it if she returned, cleansed of her sin, free of racism and contrite.

Mr. Crook delivered a slashing indictment of the church and white, middle-class suburbia for what he called the guilt of being a party to the crime of poverty.

"Like a fastidious woman, the church long ago grabbed her purse, picked up

her skirts and ran from the inner city," Crook related. Now, after a time of slumber, the echoes of her own voice, reflected in legislation passed by Congress and by the public outcry, are awakening her to her ministry.

"At last and at least we Baptists have now made a beginning. It would have been better if we had been earlier in returning to the scene, before the burning and the rioting. Our present concern speaks out with a lesser voice because of that delay. But, it is not too late.

"Having participated in the crime and fled the scene we cannot return with any right or privilege. We have forfeited the authority to teach and must now become listeners and servers. But the forces of violence will not wait for the church to catch up. Now we shall have to follow those we should have led. We have robbed the words of our Christ—the greatest authority on poverty—of their revolutionary impact. Now there is no way for the white, middle-class man to incarnate himself into the life of poverty.

"It took an act of Congress and the burning of our cities to impress us with the need for return to responsibility. Should we return? Can we return? Maybe the greatest and hardest job is to be performed where we are—fighting racism, the racism which the report on civil disorders (Kerner report) declared was the the big contributing factor. Maybe, if we can deal with that issue in candor and truth, it will be our greatest contribution.

The Baptist leadership was confronted during other morning and afternoon sessions and visits to government agencies and the Capitol, with issues of civil disorder, organized crime, the role of government and the legislature in today's crises, justice, black power and reaction by way of statism.

Speakers included Virgil W. Peterson, executive director, Chicago Crime Commission; Dorothy Routh, program analyst, VISTA, of Atlanta, Ga.; Bayard Rustin, executive director, A. Philip Randolph Institute, New York City; Franklin H. Littell, president of Iowa Wesleyan College, Mount Pleasant, Iowa.

(Continued on page 15)

## Martin Luther King

Thoughts of a Southerner

Paul V. Beebe, Berry, Ga.

On Thursday, April 4, a bullet struck down one of the greatest men our nation has yet produced. A few hours later that man died, but he did not carry with him to death the vision he had, for on Monday, April 8, his widow and Dr. Abernathy helped carry on that dream by leading 40,000 men, women and children of all races, creeds, and nationalities in a peace march for an end to racism. The marchers carried banners stating, "Honor King, End Racism" and "I Am a Man." This march went off with no talking during the march and no violence, but across the nation riots broke out in perverse tribute to the leader of non-violence.

After a grueling day thousands boarded buses to go to Atlanta and another long day of mourning. By nine o'clock April 9, 15,000 were gathered at Morehouse College to wait for the afternoon service. Chet Huntley said of the service at Ebenezer Baptist Church, "Dr. King asked for a short service, he did not get one." If Mr. Huntley knew our southern Negro he might have realized that a two hour service is short for an honored and respected person; it could have been all day and into the night as sometimes is the case.

The tribute to a man who was loved, honored and respected by millions, was dramatized to the world as 150,000 gathered for the memorial service at Morehouse College.

And so ended the earthly journey of Dr. King.

Now you say, what has this to do with us as Seventh Day Baptists? Just this! We as a denomination have phrased words and mouthed words in stating that we believe in the equality of man, but I ask you, what have we done to implement the phrases? Have we honored our Lord by throwing open wide our arms, our hearts, and the doors of our churches to all men, regardless of race, color, creed, and walk of life? In some

instances we may have, but all too often our words say one thing and our actions say something altogether different.

Let us now, in honor of our Master, open wide our doors so that each may enter, no matter who he is, where he comes from, or what color he is. The one thing and the only one of importance is that he loves the Lord and desires to be one with us.

### The Cause He Died For

Dr. Martin Luther King was shot at Memphis, Tenn., April 4. He was there to champion the cause of the striking garbage workers. News releases from AFL-CIO have had much to say in praise of the work of Dr. King. On April 5 the powerful trade union announced a fund raising campaign to assist the striking garbage workers of Memphis "to whose cause Dr. Martin Luther King sacrificed his life." The initial contribution of the parent union to this fund was \$20,000. Union President George Meany said, "These 1,300 workers . . . are fighting for the most basic of trade union objectives. They deserve and will have the support of their brothers and sisters in the American labor movement."

### As Busy as Death

The Vietnam teams of the Pocket Testament League live in constant danger as they continue the mass distribution of Scripture in the face of intensified military activities throughout South Vietnam.

The PTL team in Vietnam has set a goal of one million Gospels to be distributed there in 1968. It would be difficult to think of a more important or needed program for that unhappy land. The PTL staff continues ceaselessly to press forward in its efforts to achieve this goal. They are as busy as death itself in their efforts for eternity.

At one meeting in a children's prison 2,000 Gospels were given out. Another 2,000 were placed in a Catholic school at its request. Four hundred were handed out in a public school for girls and 2,350 in public school for boys. Thousands more are distributed in the market places and the military camps.

## Churches Make Summer Plans

There are many evidences that our churches are becoming more active in their program planning for the summer months. This has been developing for several years but is more noticeable this year than previously.

Some churches, particularly in the East, have had a custom of omitting church services during part of the summer and in other ways shortening the church activity. Other churches have put on extra help to carry forward a stronger program of service during the summer than at any other season. This is a rapidly growing tendency, which is catching on even in the "vacation" churches.

The "Dedicated Service" idea that first challenged the young people has shown such good results that church leaders everywhere are catching the vision of what could happen to their churches if they had the help of some of these dedicated youth or had a summer pastor. The demand for these gospel or Vacation Church School teams has this year, for the first time, outrun volunteers. Perhaps there are a few less fully qualified youths free to give their time. Of course it is to be expected that not every year will be the same. Not many who have given one summer can give another. The supply of challenged youth is not uniform. Neither is the supply of challenged adults entirely predictable. We rejoice, however, to see the results of the Holy Spirit working in the hearts of youths, young adults and retired adults causing them to volunteer their talents to the Lord's work.

Among the churches not previously calling for a full summer of extra help is the Plainfield church. It is expected that a team of SCSC youth will help with an integrated community Bible School and then work with a large prospect list in the greater metropolitan area. Other churches are extending their summer work in a similar way.

Student pastors or summer pastors are much more in demand. Young people who volunteered for shorter or longer periods of dedicated service find that

pastorless churches want them to serve. For example, Harold King, who came to denominational headquarters for various kinds of dedicated service last fall, finds himself serving the Little Genesee church for the greater portion of the year. Connie Coon, who gave up her secular employment last summer to render extended dedicated service for a year, has now been called by the Missionary Board at a subsistence-only salary to serve the churches according to her special talents. Several churches have been helped by her work and others will be helped.

Word has come from the White Cloud, Mich., church that Justin Camenga has accepted a call to be their pastor during the summer, beginning June 1. Mr. Camenga, now working on the requirements for a master's degree, is looking forward to full-time pastoral work when he feels that he is sufficiently prepared for it.

The Westerly church has secured a summer assistant pastor, Dale Rood.

The Kansas City church, which has been getting along quite well with the help of the Nortonville pastor and the frequent visits of Ken Chroniger, a Bible college student, has the assurance that Sam Studer of Salem College, a former SCSC worker preparing for the ministry, will be their summer pastor this year.

The Marlboro, N. J., church announces that Russell Johnson of Kansas City has accepted their call to be assistant pastor next fall when he starts theological seminary.

Other young men and women are pressed into service before their training is complete by pastorless churches or by churches that wish to increase their summer ministry. If this trend continues there will be far more churches showing new life, baptisms and increases in membership. There is something stirring in our midst. God has a future for us if we are faithful in grasping the opportunities that lie at our doors.

—Editor.



## Ministerial Training in Jamaica

By Courtland V. Davis

In addition to the students in Crandall High School who are planning to go into ministerial training as soon as they have completed their high school preparation there are four older men in the denomination who are pursuing a correspondence course in ministerial training under the direction of the Rev. Joe A. Samuels. It had been hoped that the



Rev. Socrates A. Thompson might also assist in this work, but he is at present otherwise engaged. The correspondence course students meet at Crandall for a two weeks' intensive session every three months. The second such session has just been completed.

The four who took part in the complete program for this second session are Brothers A. O. Chambers of the Accompong church, J. B. Roberts of the Bethsalem church, E. R. Williams of the Tydixon church, and V. R. Smith of the Higgin Town church. Brother Smith is employed as student pastor of the St. Ann circuit. The others are not as yet employed by Conference. Brother L. Smith of the Mountain View church attended some of the night classes. His regular employment made it impossible for him to take the complete course. One of the boys in Crandall High School also attended some of the evening sessions.

In addition to Pastor Samuels, the staff consisted of the Rev. Neal D. Mills who taught some of the rudiments of music and helped the students to a deeper understanding of the part which music plays in public worship, and Mrs. Olga M. Bennett, a teacher in Crandall, who added a daily two-and-a-half-hour class in spoken and written English to her already overcrowded schedule. Our picture shows the students on the front row with the staff in the back.

Pastor Samuels, besides heading up the work with this group, also keeps in almost daily contact with the three pre-ministerial students in Crandall. As corresponding secretary of the Jamaica Conference his office is on the same compound with the school, making his badly crowded schedule a bit easier for him, at least, in this instance.

## Seventh Day Baptists in Jamaica

### Historical Notes

As Secretary Alton Wheeler visits Jamaica for a second time in two years as "Released Worker," accompanied by Mrs. Wheeler, it may be of interest to note the way the Seventh Day Baptists of this country became interested in our Jamaica brethren. The 1924 *Yearbook*, page 179, carries the story as recorded in the Missionary Board's annual report for that year.

The Rev. William L. Burdick, corresponding secretary of the Missionary Society at that time, has written, "The most important new undertaking of the year was in Jamaica, British West Indies. Some five years ago quite a large number of Seventh-Day Adventists in British West Indies, United States, and elsewhere withdrew from the Seventh-Day Adventist denomination for justifiable reasons and formed the Free Seventh-Day Adventist Denomination. There were about seventeen of these churches and companies in Jamaica. About a year ago it was reported that two of the churches had turned to be Seventh Day Baptist churches. This came about, largely, through *The Voice*, a little paper published by our church in Detroit, Mich., and through the correspondence of Pastor St. Clair and others. The North-West-

ern Association, in its session held with the Battle Creek church last September, urged that two men be sent to Jamaica to investigate the situation and give such help as was needed while there.

"A fund to help defray the expenses of the trip was started during this association. At the October meeting of the American Sabbath Tract Society it was voted to join with the Missionary Board in sending two men to Jamaica. When this board met three days later, the action of the Tract Board was reported to this board, and it was voted to join with the Tract Society in sending Pastor C. A. Hansen, Chicago, Ill., and the corresponding secretary. Pastor Hansen went overland by way of Florida and Cuba and arrived eleven days ahead of the secretary, who sailed direct from New York to Kingston, Jamaica.

"Upon arrival it was found that the Free Seventh-Day Adventist Conference of Jamaica was about to break up and the churches go out. . . . In company with Elder H. Louie H. Mignott, president of the defunct Free Seventh-Day Adventist Conference of Jamaica, the discouraged churches were visited, Seventh Day Baptists' beliefs and practices were explained, and eight additional churches were helped to become Seventh Day Baptist churches. This made ten churches on the island that had turned to be Seventh Day Baptist churches at the end of the campaign of about five weeks. These churches were organized into the Jamaica Seventh Day Baptist Association and plans were set in motion to gather in the tithes and offerings for the work. Other churches have become Seventh Day Baptist churches and joined the association till there are now fourteen or fifteen churches and companies, over each of which there is a leader."

It will be of interest that one of the church leaders of that day in 1924 was Mrs. Emily Smikle. She is listed in the 1924 *Yearbook* as leader of the Post Road Seventh Day Baptist Church at Wood Hall. Mrs. Smikle is now one of the few remaining members who can remember those early days. She still serves the spiritual needs of those around her, helping now at Chapelton Hospital.

She has written a letter of appreciation for the visit of Secretary and Mrs. Wheeler which is both heartwarming and inspiring.

### Letter from Mrs. Emily Smikle

Your Emily Smikle from Post Roads, Wood Hall, wishes to have a little talk with you in writing. It is to inform you how proud I am of having the Rev. A. Wheeler with us again.

I thank the Lord for the dear ones who did suggest his coming and also for all who agreed of his coming, along with his mind of coming. Thank God also for granting him the needed health and strength to make this Spirit-filled trip. So, accept these words from me and pass them on to the others that planned this trip. God bless you and make you all a real blessing that you might be able to share this gospel message among others.

I went to Kingston for the good service of welcome for Rev. Wheeler. I am glad that I did go for I truly enjoyed on Sabbath, April 6, a real Spirit-filled sermon preached by Rev. Wheeler.

His subject was "Awake and Live" with lesson Scripture taken from Romans 13:11. He demonstrated his talk so plainly by using a glass with a little wine. He added a little water into the glass with the wine and explained that the wine is no longer pure wine neither the water pure water. He made his talks so plain that one could understand that half of Christ and half of self could not pass by the Lord Jesus Christ as a true or pure Christian. He then emptied the mixed wine and filled the glass with pure water. He called the glass filled with pure water one who had accepted Christ and been filled with Christ. This will be seen in deed and action for Christ dwelleth in you. I cannot give word for word but this is just what I gathered from his Spirit-filled sermon. I had to follow his talks with a big "Amen."

I am sorry that I am not able to attend all the meetings planned, as old age is stealing on, but this I would ask, that you continue to remember us here to always send some one to cheer us.

### The Danforth Foundation

Forty-two campus ministers have been appointed by the Danforth Foundation to receive Danforth Campus Ministry Grants for 1968-69. In addition, six previous recipients of the grant have been reappointed for a second year of study, according to an announcement made by the Danforth Foundation in St. Louis, Missouri.

Danforth Campus Ministry Grant recipients are persons in the profession of the campus ministry in such posts as: the college chaplaincy, directorships of religious activities and denominational student programs, Newman Chaplains, directors of B'nai B'rith Hillel Foundations, and others of similar nature. The award winners were chosen on the basis of professional competence, intellectual promise, religious commitment, and dedication to the profession of the campus ministry.

Those appointed for a second year must be in a program of study leading to a doctoral degree, must have demonstrated their ability for outstanding graduate study, and must be committed to returning to the profession of the campus ministry.

The award allows for an academic year of graduate study in a university or theological school of the candidate's choosing. The stipend is arranged according to the candidate's salary and number of dependents, with an annual maximum grant of \$6,000, plus tuition and fees. Each year a conference dealing with the profession of the campus ministry and its place in higher education is held in midsummer for the recently selected grant recipients.

The Danforth Foundation was established in 1927 by the late Mr. and Mrs. William H. Danforth to strengthen higher education through its programs and through grants to schools, colleges, universities, and other educational agencies.

For further information contact:  
W. David Zimmerman  
Director of Public Information  
Area Code 314 533-6200

### Vocations Committee

The Vocations Committee of the Seventh Day Baptist Board of Christian Education has sent recently a valuable folder, with cover, of material to each known local church vocational representative and the pastors. In it are representative Seventh Day Baptist occupational lists, "Sources of Financial Aid for Seventh Day Baptist College Students," the recommendations from General Conference, 1967, and the duties, aims, and objectives of the Vocations Committee of the Board.

The chairman, Mr. Kenneth E. Kenyon, announces that more copies of "Sources of Financial Aid for Seventh Day Baptist College Students" are available if desired. They may be acquired by writing Mr. Kenyon, Green Street, Alfred, NY 14802, or the Board office, Box 115, Alfred Station, NY 14803.

### Young Adult Pre-Con Retreat

The retreat director, the Rev. Francis D. Saunders, has announced that his staff for the Young Adult Pre-Con has been selected. They are the Rev. Leland Davis, pastor of the Schenectady Seventh Day Baptist Church, who will instruct the group on the theme: "Spiritual Values for Times Like These"; the Rev. Elmo FitzRandolph, pastor of the Boulder Seventh Day Baptist Church, who will be in charge of recreation and campfire sessions; Mr. Stephan Saunders, public school teacher, who will be the music director; and Mrs. Leland Davis and Mrs. Stephan Saunders, who will be in charge of devotions.

The theme for the retreat is "Born for Times Like These."

Young Adult Pre-Con will be held at Camp Riverview near North Loup, Nebr. The camp is managed by the North Loup Seventh Day Baptist Church, and it will provide real inspiration in its completely rural setting. Young adults between the ages of 18-35 are urged to plan to attend.

### The Beacon

The *Beacon*, published five times a year by the Youth Work Committee of the Seventh Day Baptist Board of Christian

Education, will be edited by the young people of the Shiloh Seventh Day Baptist Church. The name of the editor has not been released, but the adult sponsor is Mrs. Eleanor Bond Hanford.

Individual copies of the *Beacon* are sent to all members of the National Seventh Day Baptist Youth Fellowship. Others may subscribe for the price of \$1.00 per year. Subscription orders may be sent to Mr. Lyle Sutton, Almond, NY 14804, or to the new editor when the name is available.

### Song Book for Youth

Many youth groups use the popular hymnbook, *Christian Endeavor Songs*. The hymnbook has many uses: for worship, for conventions and camp conferences, for rallies and hymn sings.

It is brightly printed in orange and black on a sturdy cover. It sells for \$7.50 per dozen, or 75¢ for a single copy. Orders may be sent to Publishing Department, International Society of Christian Endeavor, 1221 East Broad Street, Columbus, OH 43216.

### Heifer Project Letter

Compassionate Friends:

Springtime 1968

Helping the hopeless hungry overseas to help themselves to a better living is the goal of Heifer Project, Inc., with gifts of living food producing animals from a land of plenty. These animals reproduce their kind in a chain reaction of more abundant living. If you have helped before, then you know how there are more mouths than milk or meats with every passing day, and the need is ever more urgent. Central New York Committee has just shipped a plane-load of purebred Holstein heifers to the new 4-H Clubs of Jamaica. This is the first of three shipments to provide vitally needed milk for low income families in Jamaica where annual per capita income is below our weekly per capita receipts.

Hundreds of vacation school children, church groups of adults, youth fellowships, farm organizations, service clubs,

and individuals, made this spring's shipment possible. Five Holstein breeders donated a heifer each, outright. A shipment represents total investment of over \$5,000. To be a participant in this challenging outreach is your opportunity to prove the bigness of your heart, to sense the feeling of a person-to-person gesture of brotherhood, to invest in genuine growth stock of ever expanding worth. Write for more information about the details of this unique project.

—Roger H. Cross, Heifer Project, Inc. Green Lake Rd., Fayetteville, N. Y. 13066.

## YOUTH...

### Only Heaven Is Given Away

*I bought a gay-roofed little house  
Upon a sunny hill  
Where heaven is very close to earth,  
And all the world is still;  
I took my savings—every cent—  
Although the price was small,  
But oh, the lovely things  
I bought and paid for not at all!*

*The sleepy valleys that, below,  
In tawny sunshine lie,  
The oaks that sprawl across their slopes  
And climb to meet the sky;  
Stray winds that sing of other things  
Than those our eyes may see,  
Blue wisps of mist, and ravelled clouds  
that,  
Fleeing, beckon me.*

*Bright suns of mad glad April;  
October's wine to quaff,  
On crystal winter mornings  
My hearthfire's crackling laugh,  
The silent stars that march at night  
So close above my head,  
The sound of raindrops on the roof  
When I am snug in bed.*

*For joist and beam and shingle gay  
I paid my savings small,  
But on the lovely things God gave,  
He put no price at all.*

Rev. Loyal F. Hurley



## Women and the Urban Crisis

By La Vonne Althouse

How does a group of Christian women "get themselves together" to face the urban crisis? How can they agree on where to center down on it and begin to deal with it?

Sixty-two women representing 14 denominations and Church Women United faced this question together early in March. Meeting one week after the release of the report of the U. S. National Advisory Commission on Civil Disorders, they sought to respond to the report's appeals. Their two-fold approach included trying to understand inner city problems and to take steps to share this understanding with others so wrongs can be righted.

The report was basic to most discussions of the women, who met at the Center for Continuing Studies of the University of Chicago. Many agreed with its finding, and the judgment of a growing number of thoughtful people, that the central character of the urban crisis is racial. This did not mean to them that only non-whites are out of work, live in poor housing, or attend poor schools. It did mean, to many, that a clear pattern of segregation has separated metropolitan areas into central cities, which are largely black and poor, and white suburbs surrounding this core, which are white and affluent.

In a workshop on desegregation of housing women learned that for many years federal and local governments supported racially restrictive covenants. Properties were appraised on religious and ethnic bases, said Edward Rutledge, workshop leader. Public housing was initiated on a segregated basis during the 1930's added the executive co-director of the National Committee Against Discrimination in Housing. In the 1940's, as Negroes moved to urban centers for wartime jobs, housing was built for whites only or for blacks only. In these ways housing segregation was built into American cities by a variety of accepted practices.

Women were told in a workshop on education that schools automatically serve as a kind of manpower selecting and sorting agency. In discussion women addressed problems that face educators and school boards and suggested approaches and changes on which they could work together, across denominational lines, in their own communities.

A workshop on employment suggested what women can do to help people find work on the basis of their skills. Women can help employers understand that sometimes their tests discriminate unfairly even though they do not intend to put up barriers. A truck driver, for example, may not be able to do well on a detailed written test. But he might be the most alert and most careful driver available. He could qualify if tested orally or given a chance to show his job skill.

People who use another language at home, moreover, have great difficulty scoring well on a written test in the English language. But they might be well qualified to operate a factory machine or even to check out groceries at the local supermarket. A test related closely to the job they apply for can discover their skill in spite of a language barrier.

Women indicated several specific things they could do to help the unemployed. They can know the local situation. Who needs jobs? Who has jobs for which these people can qualify? What are adequate wage scales? Are they observed? What testing is done? Is this testing appropriate to the job and fair to the applicant? Wherever channels already exist to provide any volunteer help, cooperation with them is best.

In the sphere of education women were urged to study their own school systems to discover what needs to be done. They were also reminded of the need for adult basic education—helping adults to learn to read and write or to improve these skills. Tutorial programs and literacy classes need trained volunteer assistance in many cities.

In an address Dr. Charles Spivey, director of the Department of Social Justice of the National Council of Churches, rec-

ommended that church women be aware of what happens in police stations of their cities when people are arrested. (It is possible for any citizen to observe these proceedings.) He suggested checking the prices of consumer goods in ghetto markets and comparing them with prices in similar markets elsewhere in the area. Setting up neighborhood complaint centers in poor areas could enable people to register grievances and perhaps find remedies.

Women agreed to work together in their communities to set guidelines and goals and tackle problems. They agreed that more face to face meetings were needed between inner city people and those living outside poor neighborhoods. They thought it might be helpful to set up study seminars in which white persons could become aware of the depths of their own unrecognized racism. Always the Kerner report was mentioned as a key study resource.

Still considering the great problem before the nation, and still mulling and perhaps marveling at the variety of ways in which it must be tackled vigorously and at once, women concluded their talking together. Now, however, they had met others, sometimes from their own cities or areas, as concerned as they. And they had agreed on some important common action. They also asked the Consultation Planning Committee to provide follow-up resources and guidance for community-wide cooperation in approaching problems. The time had come to go home and tell others what they had seen and learned and planned together. The time had come to act.

### HISTORICAL SOCIETY MEETING

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday morning, May 19, 1968, at 11 o'clock, in the Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J.

All those interested in the work of the Society are invited to attend.

Albert N. Rogers, president,  
Frederik J. Bakker, secretary.

APRIL 29, 1968

## Slavery Still an Issue

How is it that little if anything is being done by the UN or other humanitarian organizations to wipe out the slavery that is alleged to exist today in wide areas of the world? A good question!

Does slavery exist to any extent in the second half of this enlightened century? According to an AP columnist, Henrietta Leith, in a newspaper article appearing March 1, there may be as many as ten million who live in virtual slavery today. To get a figure this high the definition of slavery has to be extended to cover not only the "hundreds of thousands of chattel slaves in the world, who are bought and sold like animals, but also in other forms of bondage, sham adoptions, serfdom, and servile forms of marriage and concubinage." Most of this slavery lies in a tropical belt around the world, ten degrees south and thirty degrees north of the equator.

Col. Patrick Montgomery, executive secretary of the antislavery Society for the Protection of Human Rights with the help of members of the society in gathering statistics, has directed the research on evidences of slavery. Although 72 countries in the UN have united in condemning slavery, "There is not a single person within the United Nations whose business it is to know anything about slavery, much less do anything about it," Col. Montgomery maintains. Moreover, those who would like to do something about this serfdom are afraid, he contended. This inaction, he says, is due largely to the sensitivity of newly independent nations and because the nations involved "now form a majority with the Soviet bloc." This "slavery" of one form or another exists in thirty countries with nothing being done about it at the place (UN) where it ought to be handled.

Little Middle Eastern girls of eight years were bought by a native doctor for ten years for \$40 according to the columnist. In one African country, between 300 and 400 women and girls are in one chief's harem, sold to him by those seeking favors from him. In another country the children of the field hands

do not belong to the parents but to the man who owns the field hands.

There are problems of social equality in the United States, problems of equal opportunity still remaining in housing, in education, in employment, and in administering justice. These inequities should not exist. Some of them (not all) can be corrected by law and by massive government programs. Our failures are not to be excused by comparing the lot of our non-white population with the far worse conditions in other countries. Nevertheless, before we engage in a \$10-30 billion program of untried merit that might destroy more dignity than it purports to build we might do well to make funds and personnel available to the UN to remove slavery and serfdom from the 30 countries where it is alleged to hold 10,000,000 unfortunates in its thrall.

### LET'S THINK IT OVER

#### "White" Church Prejudices

In "Patterns of American Prejudice," Dr. Charles Y. Glock and Rodney Stark, both professors at the University of California, state that a variety of studies suggests that church members not only are more prone to prejudice than unchurched Americans but that a majority of church members "are opposed to participation by the official churches and the clergy in the cause of human rights."

"One is almost forced to wonder," say the authors, "if these Christians are afraid to have Negroes as neighbors for fear that then they would have to love them."

The churches, they continue, seem to be "held in captivity by a comfort-seeking laity that wants to stay out of questions such as peace, justice and human rights."

#### Negro Baptist Leader Chides Negroes

"There is no way we can solve the nation's racial problems by turning away from law and order, and by burning, looting, and killing," declared Joseph H. Jackson, president of the National Baptist Convention, U. S. A., Inc.

Jackson chided Negro leaders, naming Stokely Carmichael who formerly headed

the Student Non-Violent Coordinating Committee specifically, who "believe we can build a free nation by disobeying the law."

He laid the blame for the riots on public officials who wait too long and do nothing, the public press for making heroes of people like Stokely Carmichael and other radical Negro leaders, and on the churches for "turning away from the conference method and taking up pickets and the use of force to change society."

"We all must share some of the blame," said Dr. Jackson.

#### Massive Program to Meet Crisis

The beginning of a "crusade" on the part of the churches to meet racial injustice "head on" was announced on March 26 by Dr. Arthur S. Flemming, president of the National Council of Churches. In a press conference he said that the comprehensive program will encourage church members to support legislation to correct injustices in housing, education, welfare and job opportunities; establish a communications network centered in the National Council to gather and exchange information from local communities; and increase cooperation with religious and secular groups having the same objectives, particularly urban coalitions.

In less than a month since receiving the general board's mandate to take action, the Council has prepared a variety of study documents to guide church people, including a 29-piece study packet which has already been widely distributed.

Dr. Flemming stressed that while study and talk were certainly not enough to counter the problems of racism and injustice, the issues must be clearly understood and the challenge presented to the nation's people.

#### Discipline

Have parents lost the art of effective discipline? An astute observer of the American family has remarked that ours is a child-centered culture. Instead of parents disciplining their children, children discipline their parents!

### Christian Action in a Disordered Society

(Continued from page 5)

Identifying herself as one spokesman for "a troubled generation," Miss Routh declared that young people are rebellious because they are bewildered by the paradox between what they were taught and what they see practiced.

"We were brought up to believe that this is a democratic, Christian country. How can a democratic, Christian country allow such oppressive poverty resort so easily to violence?" she asked.

"Young people face what seem to be bitter choices of turning off or turning on. They cannot understand why they are condemned for trying to live up to standards they have been taught, for refusing to accept injustice and indignities to their fellow men," she said.

Miss Routh, who served in the Peace Corps as a university teacher in Ethiopia, described the VISTA work among the rural poor as offering the opportunity for positive action to do something to help these people recover physically, mentally and spiritually.

"The greatest poverty is the spiritual and mental poverty that lets poverty exist," Miss Routh declared. "The guilt is on those who do nothing about poverty and condemn those who suffer it: I'd like to see the church more closely involved in the fight against poverty."

#### Attend New York State Council

Seventh Day Baptists were represented and participated in the 111th Annual Assembly of the New York State Council of Churches. The following were in attendance: Rev. Ralph Hays, Rev. Ernest Bee, and Rev. Paul Maxson. The main talks were "Tooling Up for the Seventies." We are concerned about how we can better reach the unchurched in our communities, the migrant workers, the colored people, the underprivileged, the poor, as well as the rest of society. We should be concerned about how the gospel is presented in today's crisis.

### NEWS FROM THE CHURCHES

BUFFALO, N. Y.—At our business meeting, April 7, it was voted to put \$25.00 of the funds of the Adult Sabbath School Class into the church building fund, and to send a like amount to the Hammond Westside Fellowship of Seventh Day Baptists in Hammond, La.

DAYTONA BEACH, FLA.—A week of prayer for Guyana, March 30 to April 6, was promoted with an attractive folder which listed some special need, project or person for each day. The information given made the work come alive.

The pastor's report for the quarter listed a large number of visitors from the North who do not ordinarily make a vacation trip to Florida. Tract distribution under the auspices of the church totalled 1,775. Pastor Van Horn drove his car 1,634 miles during the quarter in serving his wide parish.

—Church bulletins.

WASHINGTON, D. C.—The Rev. Rex E. Zwiebel, executive secretary of the Seventh Day Baptist Board of Christian Education, spent the weekend of March 23-24 with our church. Mr. Zwiebel's morning message was on "The Church's Teaching Ministry." Following lunch the afternoon was spent in the first of three workshop sessions.

During the Sabbath afternoon session there was discussion of the morning sermon and the showing of a film which identified some of the factors which contribute to growth of a Bible school.

The two sessions on Sunday gave opportunity for discussions on organizing for good Christian education teaching methods and curriculum study. The discussions were general and exploratory and were given focus through the opportunity to examine various materials which Mr. Zwiebel had on display.

The Christian Education Committee has plans under way for follow-up discussions during which decisions will be made about new emphases in our church Bible school, both in curriculum and in teacher education.

—Correspondent.



# The Sabbath RECORDER

## Spiritual Retreats

This is the year between the biennially-held ministers conferences. Three area spiritual retreats were planned for the ministers this year. The first was held on the Pacific Coast. The next one is to be at Jersey Oaks Camp near Shiloh, N. J., April 30 to May 7. Most of the ministers of the eastern region of the United States are expected to be in attendance. Ministers of the middle area of the country will have a spiritual retreat at Camp Wakonda near Milton, Wisconsin, May 21-28.

For the first time this year there is to be a Laymen's Institute, primarily for church leaders. It will be held at Lewis Camp near Ashaway, May 30 to June 2.

Persons attending the Laymen's Institute are invited to spend a night with members of the Verona Seventh Day Baptist Church. Verona is located in central New York state just off the throughway, exit 33. Write the pastor, Rev. Donald E. Richards, Rt. 1, Verona, N. Y. 13478, or call (315) 336-5788.

## SABBATH SCHOOL LESSON

for May 11, 1968

### WISDOM FOR FAMILY LIVING

Lesson Scripture: Prov. 4:1-5a, 20-23; 6:20-23.

May 18, 1968 (Sabbath Rally Day)

### THE DUTY OF ALL MEN

Scripture Lesson: Ecc. 5:1-12.

## Accessions

MARLBORO, N. J.

By Baptism:

David Ayars  
Debra Branch  
Marie Davis

RIVERSIDE, CALIF.

By Baptism:

Mrs. Edward (Earlie) Goad  
Barbara Carter  
Deborah Carter  
Marika Morris  
Theodore Hambleton  
Glendale Hemminger  
Gareth Hemminger  
Charles May  
Cass May  
Eric Maxson

By Profession of Faith:

Ralph Carter  
Maurice Robinson

By Letter:

Mrs. Rolland (Leila) Maxson, Sr.  
Kristine Maxson  
Rolland Maxson, Jr.

SHILOH, N. J.

By Baptism:

Richard Harris  
Donna Ferguson  
Maynard McAllister  
Mrs. Pauline Harris  
Mrs. Maxine Lane

By Letter:

Mrs. Josephine Allen

## Obituaries

MOORE.— Mrs. Mary West Moore, daughter of the late Dr. Clement and Sarah Tickner West, was born in Marquette, Wis., Oct. 15, 1879, and died at a retirement club in Riverside, Calif., March 16, 1968.

Her first Christian experience was at the Farina, Ill., Seventh Day Baptist Church, from which she later removed to Milton, Wis., transferring again to the Riverside, Calif., Seventh Day Baptist Church in 1910 where she has remained an active member, being at worship on the Sabbath before her death. In addition to her devoted membership in the church, Matie, as she was commonly known, has been an active worker and leader in the Riverside W.C.T.U.

On June 26, 1903 she was married to Olney Moore who preceded her in death in 1949. Included among her survivors are her son, Neil, of Riverside, and two grandchildren.

The memorial service was conducted from the Simons Mortuary by her pastor, C. Rex Burdick, on March 19. Interment was in Olive-wood Cemetery in Riverside. —C. R. B.

