

The Sabbath Recorder

will be received into church membership at a later date.

Mrs. Grace Acton had an unfortunate fall. She is in the hospital with a broken hip and is gaining very well. Two of our families, the Win Randolphs and the O. B. Bonds are to be at the Southeastern Association in Salemville, Pa. Also four of our youth will attend the association and Camp Joy immediately after. Those youth are Christy Brossier, and Janice, John and Marian Jacob.

We will be having an SCSC team with us for special work in visitation and Bible Clubs for three weeks beginning June 21. The members of our team are Debby Randolph of Boulder, Colo.; Robert Harris of Shiloh, N. J.; Stephen Crouch of Milton, Wis.; and Chris Williams of North Loup, Nebr.

—Correspondent.

Accessions

ALFRED, N. Y.

By Baptism:

Evan Butts
Gary Reid
David Snyder
Sandy Snyder
Amy Tuttle

Births

Gugino.— A daughter, Michelle Carrol, to Thomas and Dawn (Burdick) Gugino of Rochester, N. Y., April 12, 1968.

Kreibach.—A daughter, Michelle Lin, to Henry and Nancy Kreibach of New Auburn, Wis., on Feb. 16, 1968.

Kuck.— A daughter, Myra Jane, to George and Sally (West) Kuck of Alfred, N. Y., on April 19, 1968.

Snyder.— A daughter, Jill Kristen, to Mr. and Mrs. Harold Snyder of Hornell, N. Y., on April 14, 1968.

Snyder.—A daughter, Lucinda Ann, to Nelson and Amanda (Stevens) Snyder of Alfred Station, N. Y., on June 4, 1968.

Marriages

Steele-Saunders.— Richard L. Steele, son of the late Mr. and Mrs. Walter Steele, of Littleton, Colo., and Virginia M. Saunders of Rego Park, N. Y., daughter of Dr. Paul C. Saunders were united in marriage in the Alfred Seventh Day Baptist Church, April 12, 1968, by her pastor, David S. Clarke.

Obituaries

BABCOCK.—Edmond Rolandus, son of Adolphus and Isadore Babcock, was born March 22, 1888, in Jackson Center, Ohio, and died May 18, 1968, in Holly Hill, Fla.

He was a member of the Battle Creek, Mich., Seventh Day Baptist Church. In June of 1914 he was married to Frances Ferrill by the Rev. Willard D. Burdick.

He is survived by a son, LeRoy Babcock and four grandchildren of Valdosta, Georgia, and two sisters-in-law, Mrs. Emma W. Babcock of Clermont, Fla., and Mrs. Ruby Babcock of Daytona Beach, Fla., with whom he has lived for many years.

The funeral service was conducted at the Haigh and Black Chapel by his pastor, Marion C. Van Horn, and interment was in Shady Rest Cemetery in Holly Hill.

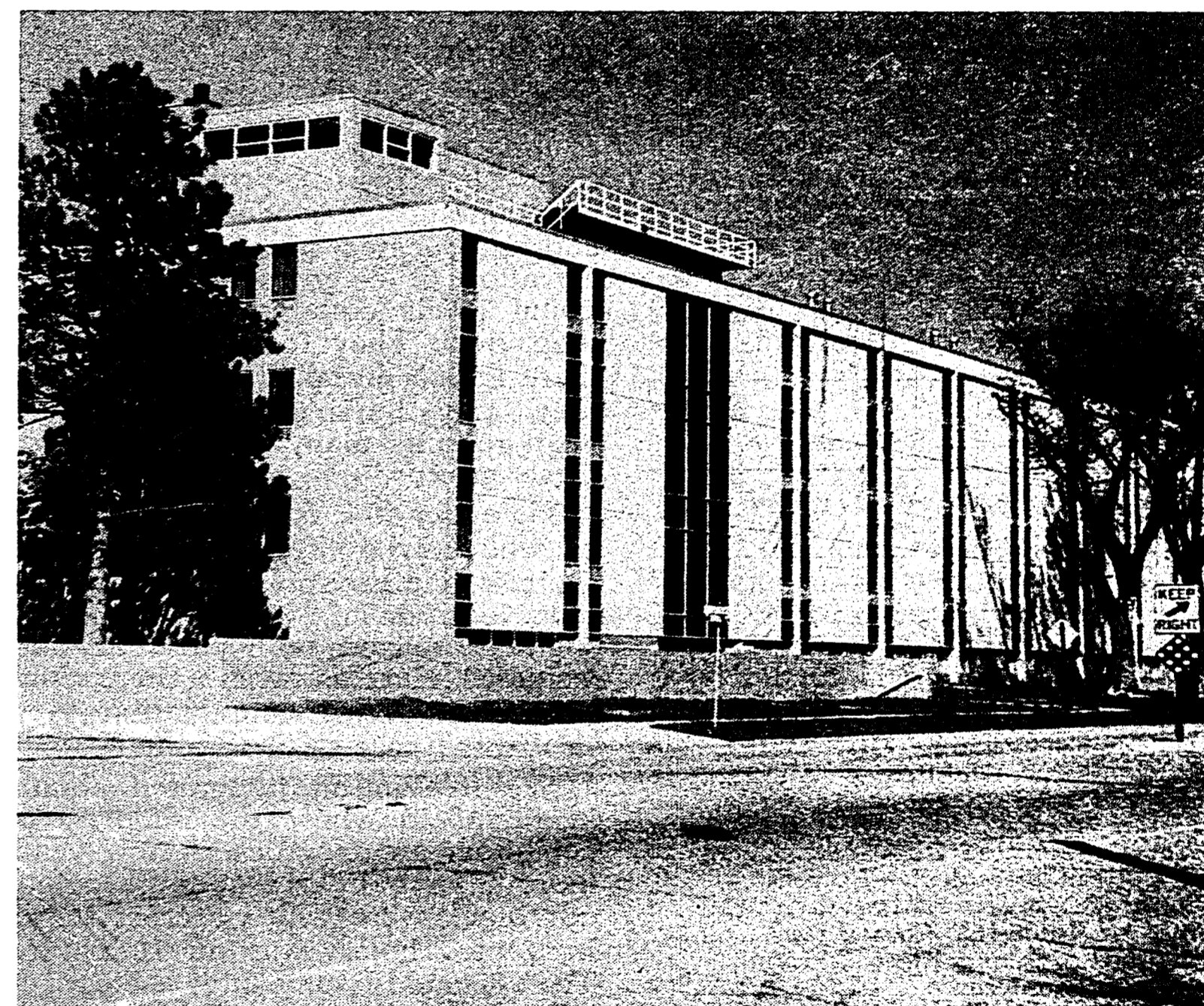
—M. C. V. H.

BURDICK.—Bette Lippincott, daughter of Mr. and Mrs. Herbert Lippincott, was born on Sept. 7, 1922 in Battle Creek, Mich., and died on May 9, 1968 in Riverside, Calif., after an extended illness. She was the wife of Rev. C. Rex Burdick, pastor of the Riverside Seventh Day Baptist Church.

In addition to her husband, she is survived by her parents, Mr. and Mrs. Herbert Lippincott of Battle Creek; two sons, Douglas and Norman; three daughters, Carole, Martha, and Pamela; and a brother, Rev. Robert P. Lippincott of Chowchilla, Calif.

Funeral services were conducted by Rev. Mynor G. Soper in the Riverside Seventh Day Baptist Church. Interment was in the Hillcrest Cemetery, DeRuyter, N. Y., where a graveside service was conducted by the pastor, Charles Swing.

—M. G. S.



Conference Emphasis Issue

The facilities of Kearney State College at Kearney, Nebr., are made available to a large delegation of Seventh Day Baptists who will come to this mid-continent location for the 1968 session of General Conference. The building pictured here is the Brunner Hall of Science. For articles about the program highlights read what President David S. Clarke has written in this issue. There is a welcome for you at Kearney, August 11-17.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK Mrs. Earl Cruzan
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Looking Down on Them

Self-examination can be a means of self-improvement if the examination is deep enough and if we have the courage and candor to profit by what we find. So much for a generalization. Let us proceed to specifics.

Edward A. McDowell, professor emeritus, Southeastern Baptist Theological Seminary, is writing a series of articles for the Baptist Press on "The Psychology of Race Prejudice." Himself a Southerner, he is manifestly trying to get through to his fellow churchmen with some self-examination that may break down their race prejudice. His third article contains this thought-provoking observation.

"A certain class of whites fear that the Negro is a rival on two counts: (1) he may take their jobs away from them; (2) he may usurp their place in the social scale. This two-pronged fear is common among white people of the laboring and uneducated groups who resent the elevation of Negroes to job and educational levels equal with or superior to their own. They feel more secure when there is one group in society upon which they may look down. The Ku Klux Klan recruits many of its members from these groups."

I wonder if it is just one certain class of whites who "feel more secure when there is one group . . . upon which they may look down." Are not most of us slightly afflicted with this sub-Christian attitude? Here is where there could be some painful self-examination to see if this is the case.

We live in an integrated community in Plainfield where the majority of our neighbors are Negroes. A few years ago more than half of the home owners on our block were white. Across the corner in a nice house was an Italian family. They seemed happy until a Negro family moved in next door. The Italian people who had so recently moved up the social scale could not stand having Negroes living in an equally nice house next to them. First they built a high board fence to shut off the "offensive" sight. The city made them take most of it down. As soon as they could do so they moved to what they considered a higher class neighborhood—only to find that

one of their next door neighbors was a Negro judge.

Do we need to build ourselves up by having someone to look down on? Not if we are real Christians. Let's overcome any tendency to evaluate ourselves by looking down on others.

Conference Emphasis Issue

The blue ink of this issue identifies it as another of the first-of-the-month emphasis issues introduced last fall. Having featured the work of the four major boards it is fitting for the July 1 *Sabbath Recorder* to emphasize the next session of our General Conference to be held at Kearney, Nebraska, August 12-17.

Seven of the articles appearing here were prepared by Conference President David S. Clarke. Others give added information about the meetings which so many Seventh Day Baptists are planning to attend for inspiration, for participation in decisions or as part of a vacation trip.

Parochial School Aid

What will be the results of the June 10 decision of the U.S. Supreme Court that upheld the constitutionality of the New York State law which allows textbook aid to non-public schools? Opinions vary. The groups that stand to benefit most by further permissiveness in aid to parochial schools (Catholics and Orthodox Jews) praise the decision and hope that it will silence the opposition to more aid that will be sought. Judaism is divided on this issue. The American Jewish Congress, the large liberal branch of Judaism, through its talented attorney, Leo Pfeffer, calls the decision narrow and denies the Catholic contention that it will sweep away opposition to further aid sought.

A second decision of the Supreme Court on the same day is hailed by Americans United, American Jewish Congress, United Parents Association and other groups and denominations struggling to maintain the American principle of separation of church and state as a check on increased tax aid to religion. This second decision establishes

the right of a taxpayer to challenge in court federal spending programs such as those that use tax money for religious sectarian purposes. Previously a taxpayer was considered as not having enough financial hurt from such laws to give him standing in court. Americans United has hope for such a Supreme Court ruling to make suits challenging church aid laws easier to institute. Now when the Catholic Church pressures legislators to pass laws that use public money for sectarian purposes, any taxpayer may bring suit—with the legal aid of such groups as American Jewish Congress and P.O.A.U.

Msgr. George A. Kelly, head of Catholic schools in New York, calls this textbook decision a Magna Carta. Bernard E. Donovan, superintendent of schools in New York, says that it merely assures the legality of the state law that has already been implemented. The other decision may have a restraining influence on legislators who are under pressure to make further break in the wall of separation between church and state. One skirmish has been decided; the battle will go on between principle and privilege.

Who Leaves the Church?

There are a certain number of people who leave the church during a given year, sometimes more, sometimes less. This is true of nearly every denomination, including our own. The reasons for leaving are not the same. We cannot generalize with accuracy. It is known that some leave as a matter of conscience or because they are convinced of some truth held by another denomination. Some leave because of personal disagreements with other members, pastors, or denominational leaders. It is probable that the greatest loss experienced by any denomination is due to growing indifference; they just drift away.

This last statement may be applicable to the United Presbyterian Church. Its 180th General Assembly, meeting recently, heard that the church had lost 25,221 members during the year but that its total giving nevertheless increased by

18 per cent. This would seem to indicate that the people who leave the church are not the best givers but the marginal, uncommitted members.

We have observed for a number of years that our net increase in membership is small and that sometimes we have a decrease. Nevertheless we come up each year with a larger budget and, hopefully, come close to raising it. We do not experience such losses as those sustained by the United Presbyterians or the American Baptists. Neither can we point to an 18 per cent increase in total giving as the Presbyterians do, but there is some parallel.

Prayer in High Places

The preacher at the annual prayer breakfast in Washington in February was the Army Chief of Staff Gen. Harold K. Johnson who applied the text "Am I my brother's keeper?" (Gen. 4:8,9). He concluded his sermon with the words, "This is my commandment, that ye love one another as I have loved you."

The annual prayer breakfast in Washington is a joint meeting of the breakfast prayer groups that meet each week in the U. S. Senate and the House of Representatives. Started in 1942, the weekly meetings are private and non-sectarian.

In addition to the meeting in the nation's capital, governors and mayors throughout the country held simultaneous prayer breakfasts. Also, parliamentary bodies of more than 40 countries have inaugurated similar meetings for prayer.

Editor Maltby Hospitalized

As a result of a fall suffered near his home on Tuesday, June 25, Editor Maltby sustained a number of broken bones. He is a patient at Muhlenberg Hospital, Plainfield, N. J. 07061, where he will remain for a minimum of three weeks.

The staff of *The Sabbath Recorder* will appreciate contributions of sermons and/or brief articles submitted for publication.

Yoked by Christ in Mission

The ways in which a yoke is taken and the ways in which it is used may be as numerous as the individuals talking about the subject at any time.

The appropriation of a yoke in the Old Testament was by imposed choice as an iron yoke of bondage, usually put on in harsh disregard for either the efficiency or the comfort of the load bearer. Thus the yoke came to symbolize the tyranny imposed on slave people.

Animals who receive a yoke by imposition may have a master who carefully dresses the cross beam, with consideration for the ox's comfort as much as for the work he wants done.

Jesus' single recorded use of the simile of a yoke in His relations with His followers suggests the idea of load bearing and of complete involvement in it, but He very definitely suggests the careful dressing of the cross beam to increase our efficiency and satisfaction in bearing the burdens of His Kingdom. His yoke is easy and His burden light because the yoke is well designed to carry all the burdens of achieving goodness and opposing evil.

Not only is a yoke imposed upon an individual, but a yoke may be received by choice. Jesus invited His followers to take His yoke upon them and learn from Him. Our Conference theme songs, "To Know Him" and "The Master Workman of the Race," give this same kind of urgent invitation. "The Master Workman" assures us that He is gentle and lowly in heart, inviting our free choice in taking His yoke. If we assume His yoke, we will find a "rest for our souls" which will give a unified purpose to all our bearing of life's loads.

And besides choosing to bear burdens found in our own obligations in life, we, as persons yoked by Christ, may ask others to join us in work that is so worthwhile that its burdens are much lighter than the consequences of their rejection, or a strong person may take the yoke off a famine-weakened bearer or a too-young servant.

There is another sense in which the yoke was symbolized in Jesus' time. The

rabbis spoke of "the yoke of the law" or the commandments, and always in terms of praise. They emphasized that to take the yoke of the law involved taking off the yoke of earthly monarchies and worldly care, says the *Interpreter's Bible*. Because of the way in which Jesus fulfilled in His life each one of the Ten Commandments and made of them all a whole relation with God, we may well say that He designs the yoke by which Christians carry out their mission in the world. In speaking to those who choose to labor for the good of their families, themselves and the world, Jesus makes clear that a primary loyalty in His work makes it easier to accomplish all human obligations. Let us be Yoked by Christ in Mission in each of our churches and in our individual lives. Let us take His yoke by personal allegiance, love, committed conscience, faith and obedience.

—D. S. C.

Encounters in Renewal

The accomplishing of annual decisions on many specifics of our world mission business occupies a major part of Conference week energies. But surrounding each year's assembly in "business" are a number of clearly inspirational experiences. Our hosts for the 1968 session have done a magnificent job of providing for efficient business and bright inspiration. The week's program offers much in face-to-face encounters as delegates and visitors choose their participation.

Besides the Bible studies with reactor groups, the Christian Involvement visits, and Concerns Committees, Conferencegoers may choose one of five morning and evening prayer cells. These cells, led by laity for the most part, emphasize prayer and Scripture only. This does not mean only the *spoken* Scripture and prayer. Our leaders are imaginatively planning for such things as Scripture and prayer in song, effective use of group silence, and correlation with Bible studies at Conference.

In the opening hours of the Sabbath at Kearney, all will have an opportunity to share an encounter in his renewal by

God. Known often as a testimony or conference meeting, we are calling the session this year, "encounters in renewal." After the worship led by Victor Skaggs and a sermon by Kenneth Smith, the assembly will be open to personal reports of God's renewal.

Sabbath morning will bring opportunity to observe the Lord's Supper either before or after breakfast. Pastor Duane Davis will conduct the morning worship and Edgar Wheeler will preach the sermon. Sabbath afternoon, a Church-Family Hour will provide a relaxed atmosphere for a dramatized Sabbath School lesson and samplings of a number of Conference experiences. This will include Summer Christian Service Corps, children's conferences, Pre-Cons, polylog group findings, etc.

—D. S. C.

1968 Conference Visiting Day

To have a "change of pace" from routine of Conference program our presidents have planned various kinds of "free afternoons."

Taking a cue from the American Baptist Convention and some recent ecumenical conferences the '68 president has proposed a "Christian Involvement Day" for Wednesday afternoon and evening at Kearney. American Baptists and others have invited their delegates to choose one of several small interview groups in which they get detailed information on how human welfare is promoted.

When we proposed the idea to our hosts at the Nebraska Conference they quickly took the project in hand and developed an exciting group of civic and church agencies from which to choose. Their sub-committee in charge of the project is Mr. and Mrs. Don Clement of the North Loup church who now live in Kearney.

Not only do we have a large range of agencies from which to choose for this "free afternoon," but we have the promise of seeing one of these agencies "with a microscope." The staffs have offered to meet us for the inspection of their institutions and a discussion of their purposes and methods.

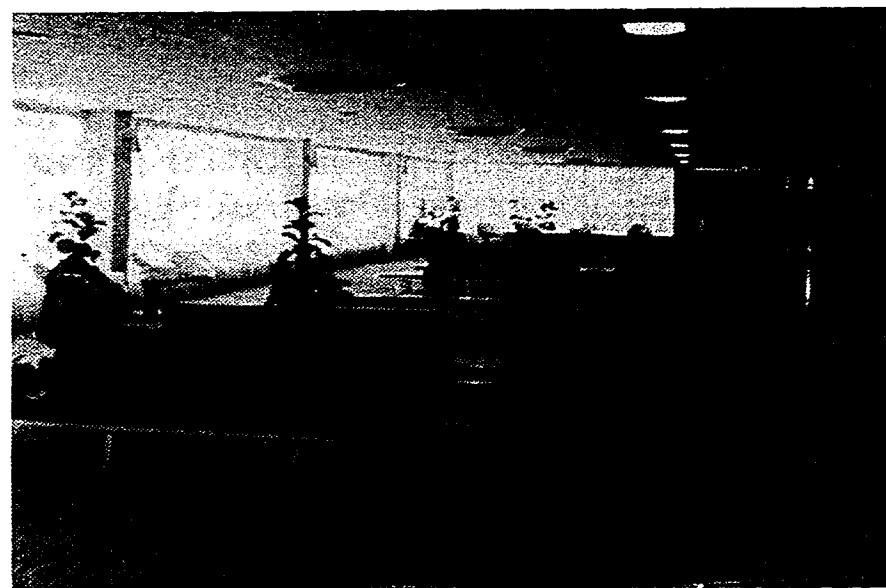
On our part the most careful evaluation of the Christian service in the world will be challenged by the viewing of the film "The Church in the World" just before the afternoon visits. It is hoped that we will humbly share our concern for human betterment as we meet these staff members, that we will learn how problems are solved in a specific situation, thus preparing to meet similar needs back home, and that we will feel the warmth of human understanding as we see staff members as our brothers and sisters at work in God's world.

The film has won a gold award (first place) at the recent International Film and T. V. Festival of New York. It has received enthusiastic response from the grades up through adults. One comment was, "For me this is the 18th time and I still get new insights."

To help you anticipate what your registration choices are for the Wednesday afternoon visits, we list here the fifteen agencies with which our hosts have made arrangements. Since we must limit the number in each group, registration for the Wednesday visits will be on a first-come, first-served basis. Tickets (no charge, of course) will be at the registration desk when you arrive.

1. Alcoholics Anonymous (a national leader).
2. Nebraska State Hospital for the Tubercular.
3. Good Samaritan Hospital (Catholic).
4. Christian Education Program (Methodist).
5. Urban youth work-camp.
6. Larger Parish Work (combined rural and campus ministry).
7. Personnel affairs in local manufacturing company.
8. A non-union manufacturer.
9. Boy's Training School.
10. County Welfare Department.
11. Ecumenical campus ministry.
12. Urban Community Center.
13. Salvation Army Citadel.
14. Lutheran Nursing Home.
15. City Hall.

—D. S. C.



A view of the lounge area of the dining hall where most Conference delegates will eat.

General Conference Publicity

(Fifth in a series)

North Loup History Noted

When General Conference convenes in Kearney on August 11, 1968, it will mark the fourth such meeting in Nebraska. The North Loup community was host to the denomination in 1912, 1923, and again in 1948. In 1912 the meetings were held in a large tent set up near the church. Food was cooked by steam generated by a large engine more commonly used in threshing wheat and oats. The meals were served in a large frame dining hall erected for the purpose just south of the church. In 1923 meetings again were held in a tent, but the new church was used for serving meals. Part of the preparation, however, was still done outside the building. In 1948 meetings were held inside the church, with committee meetings there and in the schoolhouse, and meals served by other organizations in the village.

There have been Seventh Day Baptists in Nebraska since the early 1870's, not so long after the territory became a state on March 1, 1867. A group sent out by the Dakota, Wisconsin, church in 1871 reported favorably on the area along the North Loup River in central Nebraska, and advocated a settlement there. In the fall a second trip was made, and several men at that time filed on homesteads, thus leading to the founding of a Seventh Day Baptist colony. They returned to Nebraska in the spring of 1872 as it was necessary to establish residence on these

homesteads within six months. Most of them, with their families and earthly possessions, came by team and covered wagon to establish new homes.

On the first Sabbath they met on the bank of the North Loup River some two and one-half miles east of the present village of North Loup. Meetings continued to be held regularly. Then in May of 1873 the North Loup Seventh Day Baptist Church was constituted. The site of the first service is marked with a concrete slab, and may be visited by anyone who wishes to see it.

There have been other Seventh Day Baptist churches in the state, at Long Branch, near Humboldt in southeastern Nebraska, at Farnam in Dawson County, at Calamus, northwest of North Loup, near the site of Fort Hartsuff, and at Arthur, Nebraska, where a group still meets for worship. Members of the first three churches moved to other areas, and lent their support to congregations there. Many have gone also from North Loup to help organize new churches, and support those already existing.

While the Seventh Day Baptist membership in Nebraska may not be great in numbers, the hospitality is unbounding, and the welcome extended is warm indeed. We hope to greet many many of you at Kearney in August, and as many as can, at church on August 10, at North Loup.

—Mary T. Davis,
(of North Loup and Clay Center, Nebr.)

Burdens and Rest

In the *Sabbath Recorder* of Sept. 17, 1928, Dean Arthur E. Main had a column titled "Resting in God." With particular helpfulness in consideration of Matt. 11:28-30, source of our '68 theme, is this statement from F. W. Robertson: "The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden. The rest of Christ is not that of torpor, but of harmony. It is not of refusing the struggle, but conquering in it. Not resting from duty, but finding rest in duty."

—D. S. C.

MEMORY TEXT

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. — 1 Corinthians 6:19,20.

Women's and Men's Separate Activities

You do not remember, but may I recall for you a statement from the '68 Conference president's inaugural at Dr. Lewis May's warmhearted closing session: "Someone has recently said of us: 'This is the ultimate divider among us insofar as religious experience is concerned—the line between the seekers and the non-seekers.' He might well have put it another way also; the men are separated from the boys in the renewal of the church—in Facing Frontiers with Faith—by the line between those who seek to know and carry Christ's burden and those who are happy with their own definition of mission."

How have we done this year on growing to manhood in this respect?

This article's purpose, however, was not to discuss men and boys in church renewal, but to point out that when the women at Kearney are having their annual dinner and business meeting, the boys and men will have a special event.

Dr. C. Edwin Houck, secretary for Special Ministries of the American Bible Society, will speak to the male section of Conference and answer questions. Our representative on the Advisory Council of the American Bible Society since 1966, Rev. Paul Maxson, will introduce Dr. Houck. In a department of the American Bible Society of which many people are not aware, Dr. Houck will share interesting experiences. This is the field of Bible study methods and resources. We feel the brief time after dinner Thursday evening will give the men and boys a very helpful contact with this national leader in Bible use.

—D. S. C.



love letters from a college girl

Hi again friends,

Did you know that there are two ways to God? I know you'll say, "Hey, wait a minute!" But look at it again. One way is by living a good life, by keeping all the law. The other is through Jesus Christ.

Let's look at the first. I think there are some obvious problems. In the first place, just how good do you have to be? And secondly, how do you know when you've been good enough? God set up the whole game, so we have to play by His rules. In Deuteronomy 5 and 6 He set forth the Ten Commandments besides a variety of other rules. If you think you're keeping all of these (look them up and be sure), then you can move on to Matthew 5 where we find the Sermon on the Mount. The entire chapter is filled with ethical directives. In verse 17 Jesus said that He didn't come to abolish the law but to fulfill it, and in verse 20 He says that we have to be more careful to follow the law than even the scribes and Pharisees in order to enter heaven.

James 2:10 says that if you break even one law, you're guilty of all, so it's pretty rough trying to get to heaven by law. Paul reminds us in Romans 3:10 that nobody can be good enough and again in Romans 3:23 that everyone has failed to live a perfect life.

God's justice is perfect. He says that in order to get to heaven by law we have to follow it perfectly. Here is an example of this kind of perfect justice. If you were to slip on a banana peel and fall off the top of the Empire State Building, you could scream "It's not fair!" all the way down, but it wouldn't change the fact that you're going to get munched when you hit bottom. In the same way, when we die, we're forever separated from God unless we're perfect—haven't slipped once.

But wait, what about the second way to God? If we are not perfect, when we die, we're forever separated from God, unless something is done for us, unless there is a substitute. This is very much like the case of my getting a speeding ticket. I am told to report to the judge. Well, the judge happens to be my father, and he loves me very much. But the law says that I must pay fifty dollars or spend ten days in jail—and I don't have the fifty dollars. So sorry! But wait—Dad pays the bill and it doesn't cost me anything. Dads are pretty great, aren't they?

That's my translation of what the New Testament says about you and me and God and Jesus Christ. In Hebrews 9:11-14 we read that Christ through His own blood obtained for us eternal redemption, once and for all, and that His death frees our consciences from dead works to serve the living God.

This is just the point, we can't reach God through both performance and love, either. He loves us so much that He gave His life, Jesus Christ, for us. And He doesn't ask us to do anything for Him (He gets along pretty well without our help). He just wants us to respond to His love. How can I keep my eyes on Jesus if I'm always looking at my works? If I realize every day how much God loves me, I can quit worrying about what I'm going to do because I'll just naturally want to be as close to Him as I can. I won't worry about how I get along with other people because I'm just concentrating on soaking up all I can of God's love, and pretty soon my life is going to be so full that His love is just going to be spilling out, running over to all the people around me. Why don't you try it? I am

Just going around letting God love me,
Janie.

MISSIONS—Sec. Everett T. Harris

Teacher Training in Guyana

Mrs. Mary Clare, Alfred, N. Y., is to be a "Teacher of Teachers."



The action taken by the 1967 General Conference at Grand Rapids last August regarding sending a full time youth worker to Guyana was relayed to Pastor Leroy Bass, our missionary on that overseas mission field. His reaction was that

such a project was not of primary importance at this time. He felt that local national workers are quite capable and willing to carry on youth work with such help as he and Mrs. Bass could offer. He stated that his preference and "dream" was for an evangelistic-minded medical worker to be sent to assist in the work there. Such a plan was given serious consideration by the Missionary Board and funds not being available, this plan had to be deferred, at least for the time being.

Pastor Bass also stated an immediately felt need for a "Teacher of Teachers" who could assist in teacher training work and could make increased use of the facilities provided by the recent property purchase. The word went out across the denomination seeking one who would offer such service. Mrs. Mary Clare of Alfred, N. Y., volunteered. After consideration by the American Tropics Committee and the Missionary Board her offer was gratefully accepted. Since there were no funds allocated in the 1968 budget for such "Released Worker to Guyana" it was finally decided to accept Mrs. Clare's offer to provide the necessary travel funds herself and for the Missionary Board to repay her from next year's budget.

Many inquiries have come asking about Mrs. Clare and the arrangements being made for her services. Because she is a quiet, unassuming person she has not wanted publicity regarding her generous offer. It was only after assuring her

that "People ask because they love you and want to hold you up in their prayers" that she finally consented to provide a picture and the requested information.

Mrs. Clare has been a member of the Alfred Seventh Day Baptist Church since her early teens. She is the daughter of Mr. and Mrs. Harry L. Gige who now live in Winter Haven, Fla. She is a graduate of Alfred High School and State Teachers College at Geneseo, N. Y. She has done graduate work at Alfred University and has taught in public school. During 1944-45 she served in the WAVES, Naval Reserves (W.R.).

In November 1945 she married Don W. Clare of Alfred Station and they have four children, one of whom is married, one is in college and two are in high school. They will miss her but they are willing for her to go on this mission abroad.

For several years Mrs. Clare taught in Alfred Primary Sabbath School, then became superintendent and is presently the director of Christian education of the local church. She has directed vacation Church School at Alfred for several years. She is presently the chairman for Children's Program for Western (Allegheny) Association.

Mrs. Clare has much to offer our brothers and sisters in the faith in Guyana. She is willing to go to this faraway land and offer her assistance. Pastor Bass is setting up a full schedule of activities. He has written, "We will have a concentrated training course in Georgetown for teachers and prospective teachers from all our churches . . . I have just written to Mrs. Clare about our prospective plans to guide her in her preparations."

Mrs. Clare's flight schedule calls for departure from New York (Kennedy Airport), on Pan American Airline Flight #229, on Thursday, July 18, at 9:15 a.m., which flight is scheduled to arrive at Georgetown, Guyana, at 5:15 p.m., the same day. She will be met at the airport by Pastor and Mrs. Bass and stay at their home. For economy reasons she goes "excursion rate" which requires

return in seventeen days. It is expected that return flight will be on August 4, leaving Georgetown at 10:45 a.m., scheduled to arrive back at New York, Kennedy International Airport, at 5:30 p.m. She is scheduled to travel on the return trip on British West Indies Airline, Flight #462.

More and more emphasis is placed these days on short term, specialized missionary service by the laity. Mrs. Clare has something special to share. She is willing, and those of us who know her generous, outgoing spirit, are grateful that God has moved her heart to offer her services in this way. Seventh Day Baptists are urged to hold her up in prayer, again and again, as she makes this journey and gives of her knowledge, her experience and her love.

To Russia with Love

In the past year over 60,000 Gospels of John have found their way to eager hands in Russia.

This is the joyful report of the Pocket Testament League's Eastern European representative, Daniel Poysti. He calls this PTL distribution program "God's Love Letter to Russia." Poysti states that most of these gospels have reached the people to whom they were addressed, and brought tremendous blessing. Many of the recipients write their thanks and so further contact is established.

Bibles and Testaments are actually so scarce in Russia that one elderly man wrote from that country that he had finished copying the entire Bible by hand!

PTL's "Love Letters" are packed and addressed by Christians in Germany and mailed by thousands of volunteer believers in France, Holland, Switzerland, Austria, and England. These addresses have been received from several different sources. Each Russian gospel is sent with a "love letter" wrapped around it, explaining briefly the reason why the book is being sent, and giving a short introduction to the Gospel of John.

God's IMAGINATION AND OURS

"In the beginning was the Word, and the Word was with God, and the Word was God . . ." One paraphrase calls "the Word" the "Big Idea." We might phrase it "the Image," for words are images for concepts with broad meanings and associated values.

Jesus, the Christ, gives us our image of what God meant by His calling us sons, and by leading His Divine Son to call us friends when we love and serve Him obediently.

To make any human achievement we must first analyze a situation, its problems and resources of energy and goods. Then we must imagine or project our various roles in achieving the chosen goal. Is it not a meaning of God's "good thoughts toward us" (Jer. 29:11) and of "His good pleasure to give the kingdom" (Lk. 12:32) to say He imagines how we shall achieve brotherhood and peace by His Word implanted in our lives? On our part, we must become imaginative toward the Word for today's life, open toward the Incarnate Word.

So, at Kearney sessions, we have secured five "good men and true" to present a part of the Bible each day at the 11:30-12 m. spot. Their Scripture sections are taken from the theme book, Hebrews, and are related to the Proclamation of last fall and the study book, *Witness in the Thick of Life*. The selections from Hebrews are: Mon., 4:14-5:10; Tues., 5:11-6:11; Wed., 8:6-13, 9:11-14; Thurs., 12:18-29; Fri., 11:1-12:2.

Conference-goers are asked to join, if they will, in a role-playing experiment for bringing God's imagination into stronger application in our lives. The experiment involves your deciding at registration what is the dominant role you as a Christian would represent in reacting to the Bible studies. You would listen to the study at 11:30 with performance of this role in mind. You would join at 1:30 (each afternoon except Wednesday) whichever group your card indicates, and share views there for a brief session. Your group chairman

would then meet with others to pool reactions for sampling at the Sabbath afternoon Church-Family Hour.

We are calling the role-playing groups, "polylog groups," because they are to represent the frequent experience in life, that no one superior role is played in a group relation. We find occurring not just dialog (conversation back and forth between a leader and individuals in a group) but polylog (conversation among all members without direction by a leader, the strength of ideas and values determining who speaks).

For the sake of the experiment, we have titled twelve roles for the polylogs, and have given a one-sentence identification by which you might choose your place. The role is chosen by you with or without intent to describe your real belief about your dominant place of service in God's Kingdom. You are asked to "play the role" for the Bible studies and reactor polylogs for this experiment.

Here's a partial list of the roles: *Program Promoter*, "I work best in church programs for witness and service"; *Youth Leader*, "I'm most needed in helping Scouts, Youth Fellowshipers and 4-H'ers to achieve their goals"; *Peacemaker*, "I believe my best efforts should go to reconcile people to each other"; *Craftsman*, "I make my best contribution in reworking nature for human welfare and convenience."

Others are such as Sabbath School Teacher, Civic Leader, Student, Sabatarian, Sinner. ("What?," you say.) Yes. Come to Kearney for that definition.

—D. S. C.

11 Million Southern Baptists

Membership of the 34,147 churches in the Southern Baptist Convention (USA) increased by nearly 200,000 last year and now stands at 11,142,726. Baptist Press, news service of the SBC, claims that the union now is the largest Protestant denomination in America. The number of converts baptized during the year was 378,937.

However, Sunday School (all-age Christian education) enrollment in the past two years, has suffered a total loss of about 80,000.

The Draft and Winds of Change

(In the March-April Department of Higher Education NEWS NOTES, some definite suggestions were made related to changing the present draft law. Here is a follow-up article.—R. E. Z.)

Some of you took issue with our statements in the March-April issue of *News Notes* regarding draft legislation and its interpretation by Gen. Lewis B. Hershey. We were glad for the comments, and hope that more might find a reason to communicate with us. Not as justification for our opinions, but as adumbration of the point, we quote the March 15-April 1 issue of the AAHE *college and university bulletin* in its report on the 1968 AAHE Conference in Chicago. U. S. Rep. Edith Green (D. Ore.) concluded the conference in this way, according to the report:

"Since the ratio of starting students to Ph.D.'s is essentially constant, our male Ph.D. production in 1972 will drop from our previously expected total of 24,000 men to 12,000," she said, and predicted that by 1973, there will be only about 14,000 men and 3,500 women obtaining new Ph.D.'s instead of the anticipated 32,000.

The nation's total loss of Ph.D.'s due to draft calls over the next three years could reach 42,000, she estimated.

"Today's baccalaureate will be at least 24 or 25 years old when he comes out of military service—ready to begin his graduate training," explained Mrs. Green. "He may have acquired responsibilities and aspirations during the interim which will dissuade him from returning to graduate work. Many may feel that continuous study to age 30 to obtain a Ph.D. is not worth the effort. At the very best, we know that we will have permanently lost the number of graduates represented by half of three classes of Ph.D.'s and masters."

The question is not whether the draft is stirring winds of change within *academia*, but who will enter the debate and from what perspectives? Surely the only relevant data are not limited to the prospective decimation of graduate programs, and surely the only relevant motivation

is not limited to interests of self-preservation by graduate faculties and administrations. Beyond the careful and worthy resolutions of educational associations, is there an academic (perhaps even Christian) word to be spoken to the broad policy issues of the draft, war, and peace, governmental determination of the national interest, and the rest?

—May-June News Notes.

Milton College President

The Rev. Kenneth E. Smith, dean of Milton College, has been named acting president of the college with duties beginning immediately. President Banta resigned on June 14, according to a letter from Dr. Smith. The new duties and responsibilities that have to be assumed by the acting president this summer make it impossible for him to undertake some of the writing projects he had scheduled for the vacation period, he says. The people of our churches will uphold in prayer the new Seventh Day Baptist head of Milton College in the challenging days that lie ahead for higher education in the newly accredited school that has such a good history of service.

Recorder Response

The Distribution of Literature Committee of the Tract Board, which now includes in its work the promotion of *Sabbath Recorder* subscriptions, is in the process of offering the *Recorder* for two months to any nonsubscribing family unit sending back a signed card requesting it. The response has been larger than some anticipated. The offer has so far been sent to only half of the churches with an expiration date of June 30. The other half will go out soon. The free issues will be sent out as promptly as postal regulations will permit. Some will have to wait until the first recipients have received all of their "sample copies." We ask two things—promptness in response and patience for those things that are beyond our control.

Interesting comments of appreciation are coming to the subscription desk with renewals and new subscriptions.

Concerns, or Interests, Committees

Does "concern" mean only "anxiety" to you? If so, my change of titles of the 1968 Conference working committees isn't going to be very helpful until you and I come to better understanding!

Thinking "interest" suggested too general and uninvolved participation in a subject, I have proposed that working committees of the '68 Conference assembly be called "Concerns Committees."

The noun "concern" speaks of "that which relates or belongs to one," or "that which affects the welfare." The noun "interest" is defined as "a right, title or share in a thing," or "excitement of feeling, accompanying special attention to some object." Now I want for Conference-goers a feeling for the work of SDB's, but I want more than a legal title or share in that work. I hope the '68 title suggests that we belong—heart, hand, and soul—to the work of our Conference. I hope the change for this year will emphasize we are not simply taking a limited share in the world mission of SDB's, but a whole-souled partnership.

If the title is any help to our understanding and participation, it will bear upon future Conference working committees. If not, let it die with no regrets.

So, we don't want anyone to make any of the working committees at Kearney into a "Conference Anxiety Committee"—only active, concerned groups seeking to do God's work through SDB's—"Conference Concerns Committees."

—D. S. C.

Coordination of Committees Through Sections at Conference

With gratitude for the effective planning in the 1937 Conference of our elder statesman—Rev. Erlo E. Sutton—we have added to the '68 Conference a plan for Sections in the consideration of our world mission business. Filling in the detail of this matter already reported in these columns, we would clarify its purposes: to avoid duplication of efforts among the various Concerns Committees which have overlapping interests, to fortify developments within a single com-

mittee when another committee's action is helpful, and to assist the Steering Committee chairman in the progress of Conference business.

As you know, the first vice-president is Steering Committee chairman. The second and third vice-presidents will each chair a Section, made up of the chairmen of the various Concerns Committees. The Sections will be titled "Life and Mission," and "Faith and Order," differentiating (as well as life can be compartmentalized) between the service of the church and the inner workings of the church, respectively. This would mean that the Section on Life and Mission would consist of chairmen of the following committees: Christian Social Action, Overseas Missions, National Missions, Christian Education, Publishing, Youth, Women's and Ecumenical. The Faith and Order Section would bring together the chairmen of these committees: Reference and Counsel, Ministerial, Nominations, Board Treasurers, Vocations, Courtesies, and Credentials. It is planned that the Sections can helpfully meet two or three times during Conference week. Their first meeting is called for Wednesday after the evening meal.

As you know, Leland Bond is the Steering Committee chairman and Warren Brannon and Burton Crandall are second and third vice-presidents and Section chairmen this year.

We hope the Conference committee work in 1968 will effectively "Strengthen Churches and Associations" so that 1968-'69 may see great progress in the work of our Conference, boards, and agencies.

—D. S. C.

A Champion

Some day, through the grace of God, I would like to be a champion; not a champion runner or a champion fighter, but a champion for the Lord Jesus; one who can stand up straight and tall and be proud of Christ, and when the going gets rough and the heartaches come can say, "Through the grace of God and with His strength and because of His love, I will be victorious." Pray for me.

—John W. Gavitt.

Lone-Sabbathkeeper Tells of Sabbath Blessings

Portions of a letter to the secretary of the Tract Society from a new correspondent, Avis (Mrs. Hollis) Howard, may be of encouragement to others who have had or would like to have such experiences.

The blessings that have been bestowed upon us since keeping the Sabbath are innumerable. Each day, with Christ by our side, is sweeter than the one before. We had blessings prior to Sabbathkeeping, of course. However, we are becoming more aware of what Christ meant when He said, "Therefore I tell you, do not be anxious about your life . . . but seek first his kingdom and his righteousness, and all these things will be yours as well" (Mat. 6:25, 33).

When we began keeping the Sabbath, we lost 30% of our income. At first, the money didn't seem to stretch over the week. Now, however, I find we have some left over on the next pay day. One week we had some extra expense, and a neighbor brought some letters to be typed. Another time, all three children needed shoes at once. In answer to this, a gentleman who did not know us personally called to say that he belonged to an organization that provides school children with shoes, and would I accept a pair for each of my children. When the baby was born we had little beyond the medical expenses to meet. Each day we are seeing that God will and does provide. A lot of people expect God to act only in certain ways. This is denying God the full majesty and honor He deserves.

Hollis and I are using this time to familiarize ourselves even further with God's teachings, and we are reaping a bountiful treasure in our lives as a result. We are re-learning daily that Christ truly is a well of living water that never dries.

Note:— Along with Sabbathkeeping for Mr. and Mrs. Hollis Howard goes tithing. They contribute regularly to OWM, S. D. B. World Federation and other S. D. B. causes. Perhaps this faithfulness in matters of money as well as sacred time is part of the explanation of the blessings they claim.

Secretary Wheeler in Europe

As Secretary Wheeler travels through Europe during June and July, he will seek to fulfill several missions in behalf of the General Conference USA, the Seventh Day Baptist World Federation, and in the name of our Christ.

Mail being sent to him during that time may be sent to the following addresses with consideration being given on the part of the sender to time needed for delivery. The dates stated are those of his arrival and departure.

June 25-July 19—

c/o World Council of Churches Fourth Assembly, Uppsala, Sweden.

July 19-24—

c/o Rev. Johannes Bahlke, Lastropsweg 30, 2 Hamburg 19, Germany.

July 25-30—

c/o Lanark Hotel, 348 Seven Sisters Road, Finsbury Park, London N. 4 (probably).

Faith and Order

The most significant studies on Faith and Order are those conducted by the "working committee" of the Faith and Order Commission of the World Council of Churches. There are similar committees at lower interdenominational and denominational levels, but this one is at the top and supposedly draws together the keenest minds of the religious world.

The motivation for these studies appears to be to find a basis for the church union which the WCC has long held out as a major goal. From careful thought and long experience the leaders of the Faith and Order Commission have concluded that it is in this area rather than in cooperative work that the basis for union must be found. Progress has not been steady and uninterrupted. It slows down when it has to remove or maneuver around the rocks that become more numerous as they proceed along the road.

In August of last year Rt. Rev. Oliver Tompkins, Bishop of Bristol, England, retiring chairman of the above mentioned working committee, outlined another kind of obstacle faced by the commis-

sion. He calls it a paradox that in the World Council itself increasing difficulties are "faced by faith and order work while unity in service projects and other activities becomes more and more prevalent."

This is an interesting and somewhat baffling situation. People who have not delved deeply into church union problems are more or less content with the cooperation in service projects, but this stops far short of the "greater concern for unity of belief and organization" with which the Faith and Order Commission is charged. This service emphasis, according to the chairman, dulls the ardor for the accord in belief which is prerequisite to organizational unity.

—L. M. M.

ECUMENICAL NEWS

Ecumenical Oil on Waters of Greece

Archbishop Hieronymous of Greece announced on March 13 that the Church of Greece would not send delegates to the World Council Assembly in Sweden because that country was unfriendly to Greece, and in the WCC there had been "interference by the WCC in the internal affairs of Greece."

On June 12 and 13 Dr. Eugene Carson Blake, general secretary of WCC, conferred with the archbishop and succeeded in pouring oil on the troubled waters. As a result the Greek Church has reversed its previous position and will be represented by a delegation of lay theologians at Uppsala. This national church (Greek Orthodox) is entitled to 17 delegates out of a world total of 800 from 232 bodies.

New Director of Radio Research

G. Ralph Milton, former director of radio and TV for the Mass Media Commission of the Philippine National Council of Churches, has been named director of operational research for RAVEMCCO (Radio, Visual Education and Mass Communication Committee), a unit of the Division of Overseas Ministries, NCC.

While directing the Philippines network Mr. Milton recognized the critical

need for trained broadcasters and the lack of training opportunities there. He responded to this need by pioneering in radio workshops for Southeast Asian broadcasters. Training materials he prepared for these workshops led to the World Association of Christian Broadcasters' commissioning him to write a basic broadcast training manual for use throughout the world.

ITEMS OF INTEREST

Best Use of Mass Media

If Christians lag in use of new communications media they "will further widen the gulf between the world and the gospel, and yield the field undisputed to secular influences," Carl F. H. Henry told the 25th anniversary convention of National Religious Broadcasters in Washington recently. NRB is the major professional organization of religious radio-TV program producers and religious station managers.

Dr. Henry suggested that religious broadcasters learn from TV's entertainment orientation "the elements of plot and staging" that help "to secure maximal interest and to hold attention."

Editor Henry of *Christianity Today* said the evangelical radio and TV stations, which with producers of syndicated religious programs make up the bulk of NRB, speak too much to "in-group audiences" and limit their evangelistic opportunities. He quoted an NBC News executive as saying that evangelicals in particular, "are talking to the already convinced," and he wondered what this has to do with evangelism. Henry suggested that the church service format of many programs tends to create an air of public predictability about the program, and to minimize the feeling of spontaneity, and may even be "a crutch to compensate for lack of creativity and artistry in evangelical productions."

Washington Church Moves In

The first Praise and Prayer service in the new church property at 4700 Sixteenth St., N. W., was June 14; the first church service is scheduled for July 6.

American Baptist Convention Meets Black Churchmen's Demands

At the American Baptist Convention which ended its 1968 meeting in Boston, June 2, the general council met most of the demands presented to it by a permanently organized group called the Black Churchmen (mostly Baptist clergymen). The organization represents 300 of ABC's 6,200 congregations.

Among the demands was one requesting clearance by Black Churchmen of all appointments to convention committees, boards, and commissions.

Although a request that a black churchman be nominated and elected president of the convention could not be honored this year, the general council agreed that a fully qualified black president would be "highly appropriate." For 1968-1969, a slate nominated prior to the Boston meeting was elected: the president is the Rev. Dr. Culbert G. Rutenber of Newton Center, Mass.; first vice-president is Mrs. A. A. Banks, Jr., of Detroit, wife of a black clergyman.

In response to another demand, the general council created a new position of associate general secretary, to be filled "immediately" by a black American Baptist.

An observer-consultant appointed by the Black Churchmen will be present at all meetings of the convention nominating committee during 1968-1969, in accordance with another demand acceded to by the general council. He will serve as a consultant for nominations, not only for convention staff, but also for officers and boards of managers of the national societies.

Agencies of the ABC were urged: to consult with a committee of Black Churchmen before employing new personnel. State and city societies and local churches were urged to select staff members without regard to color, and black people should be the leaders in local church community projects.

Note— To an outside commentator it would seem that the thrust of several of these demands is to select staff members on the basis of color, rather than "without regard to color."

The Sabbath Recorder

LET'S THINK IT OVER

What's in a Headline?

"CROP Declares War on Rats," reads the headline over a news release from community food appeal department (CROP) of Church World Service (CWS). One might observe that this declaration of war is centuries late and might be thought of as only a formal recognition that a state of war has existed all through history between rats and crops. Speaking lightly, the present editor of CROP, who is responsible for the declaration of war on rats, bears the name of Farmer. More seriously, on Haiti the rats have been rampant. A new poison that first enfeebles the feet and then gives the rodents a heart attack has been developed and is being distributed by CWS at an initial cost of \$10,000 to save the food supply of the Haitians. Later, the experiment will be taken to India where rats destroyed 12 million tons of grain last year.

Sen. Morse Finds Leaders Straining at Gnat, Swallowing Camel

In a hard-hitting speech to the U. S. Senate, Sen. Wayne Morse (D., Ore.) condemned the social and economic cost of drinking and called for a curb on radio and television advertising of alcoholic beverages.

The Oregon senator introduced a bill that would amend the Communications Act to ban broadcast advertising of all alcoholic beverages between the hours of 3 p.m. and 10 p.m., local time.

The senator cited the millions of teenagers (most of whom cannot legally drink beer) who see and hear the wine and beer ads. For the good of this growing proportion of the population, he said, the

advertising of any alcoholic beverage should be eliminated when the audience is composed of a significant percentage of teen-agers.

"I am a little dismayed," he continued, "to read that legislators, the medical professions, and others are beginning to think of hallucinogenic drugs as a danger to individuals and to the community, when the dangers of alcohol are infinitely more widespread and yet receive far less attention."

"Politicians and citizens in all walks of life can view with alarm all they like the use of narcotic and exotic drugs," the senator said, "but they are straining at the gnat and swallowing the camel, so far as relative magnitude of the problems are concerned."

Obituaries

MILKS.— Mrs. Dorothea, daughter of Herbert M. and Eliza Jennings Carpenter, was born in the town of Harmony, Chautauqua County, N. Y., May 18, 1884, and died at her home in Scio, N. Y., June 13, 1968.

She was a graduate of Alfred University in 1909. She taught school several years previous to her marriage to Earl P. Milks Nov. 24, 1916. She served as librarian for the Scio Free Library for many years and was a member of the W.C.T.U. She assisted in the post office while her husband was postmaster and later helped in the management of the Milks' Hardware.

She was a member of the Scio Seventh Day Baptist Church and on April 20, 1957, joined the Alfred Church. She is survived by her husband; two nieces, Mrs. S. Harold Wellman of North Tonowanda, N. Y., and Mrs. Stanley Butts of Alfred; two nephews, Bruce and Paul Carpenter of Ashville, N. Y.; nine great-nieces and nephews, and one great-great-niece.

Interment was in the Fairlawn Cemetery, Scio, after a memorial service, June 16, 1968, conducted by her pastors, David S. Clarke and Hurley S. Warren.

—D. S. C.



Dedicated Service Workers in Plainfield

These six energetic and vigorous college age young people, standing on the steps of the Seventh Day Baptist Building, represent the beginning of a lifetime of committed Christian service. All it takes for one to begin such a life is to take the first step, as these have, in giving oneself to God and His purposes. There is a need in all phases of life for those who are willing to emerge from the sometimes faceless sea of humanity and give themselves in dedicated and consecrated service to God. As these will witness, life thus dedicated is filled with experiences of glorious proportions and one gains the ability to rise above any or all of the struggles which could destroy one's life. God needs all men to be thus dedicated.