Emma Burdick, daughter of a former pastor here, Rev. Paul Burdick, and pictures of Rev. and Mrs. Levy taken last summer when we also acted as host on their 50th Anniversary.

Pastoral Counseling — "Our problem is — there's too much month left over at the end of the money."

Accessions
Daytona Beach, Fla.
By Baptism: Deborah G. Davis Iris D. Kenyon Debra M. Upson Jeffrey G. Cushing
By Profession of Faith: Ann M. Harford John J. Upson Helen (Mrs. John J.) Upson

Births
August — A son, Scott Eugene, was born to A. I. and Mrs. James August, 203 Government Ave., Niceville, Fla.
Bond — A son, Michael Randolph, to Richard R. and Reva (Stearns) Bond of Montovia, Liberia, on March 8, 1964.
Elmer — A son, Kevin Robert, to Jack and Anne (Babcock) Elmer of Riverside, Calif., on February 23, 1964.
Greer — A daughter, Marjorie (Lewis) Greer of Salem, W. Va., on January 22, 1964.
Ellis — Lula Carpenter, wife of the late Charles B. Ellis. After her marriage she lived four years in Alfred, N. Y.; and the rest of her life was spent in Stephentown, N. Y. Mrs. Ellis joined the Berlin Seventh Day Baptist Church in 1901. She was also survived by five grandchildren: Elmer Stuart, and two great-grandchildren.
Funeral services were held March 9 at the Alfred First Seventh Day Baptist Church. Due to illness, Pastor Warren's tribute was read by Pastor Clarke who conducted the funeral service. Burial was in the Alfred Rural Cemetery.

Obituaries
Ellis — Lula Carpenter, wife of the late Charles B. Ellis, was born on Aug. 6, 1874, in Stephentown, N. Y., and passed away at Troy, N. Y., on March 11, 1964. She was married to Frank J. Greene on March 4, 1886 and is survived by one son, Carlton L. Greene. Her husband and two other sons, William and Frank J., Jr., preceded her in death. She is also survived by three granddaughters, Edith, Arlie, and Clifford Greene; and by one brother, Charles Lewis, of West Rutland, Vt.; and several great-granddaughters and great-great-grandchildren.
She has been active in the work of the church since she joined on May 5, 1894.
Funeral services were conducted at the Berlin Seventh Day Baptist Church, with her pastor, the Rev. Paul L. Maxson, officiating. Interment was in the Seventh Day Baptist Cemetery in Berlin. — P.L.M.

Maris — Fred B., was born on July 29, 1869, the son of Isaac and Alma Buten Maris, his mother being one of the pioneer Seventh Day Baptists in Kansas, and died in his 94th year, on Feb. 29, 1964 at his home in Nortonville. Fred was a lifelong member of the Nortonville Seventh Day Baptist Church. He was united in marriage to Myra Stillman on Nov. 12, 1901, the year the church was moved from the country and built in the town of Nortonville. Mr. Maris was active in farming until 1944. He is survived by his wife as well as two sons: Laurence of Nortonville and Donald of Hastings, Neb.; one daughter, Katherine of Kansas City, Mo., four grandchildren, and one great-grandchild. Also surviving is a sister, Mrs. Eva Jones of Pitt, Mich.
Funeral services were conducted by former supply pastor, John Hodge of the Easton Methodist Church, assisted by the present pastor, Leroy C. Bass. Burial was in the Nortonville Cemetery. — L.C.B.
Wingate — Mrs. Margaret Merrill, 70, Alfred, N. Y., died March 7, 1964, at the St. James Mercy Hospital in Hornell. She was the wife of Dr. Ray Winthrop Wingate, carillonneur at Alfred University, and vivacious friend of scores of students and young people.
A native of Alfred, Mrs. Wingate attended schools in Albany and Alfred. She was graduated from Alfred University in 1915 and taught in Alfred schools.
She was a member of the First Seventh Day Baptist Church of Alfred.
She was a Camp Fire Girls leader, was active in the International Relations Club and was a member of the Alfred University Alumni Council member for Alfred University.
Survivors, in addition to her husband, include a daughter, Mrs. Daniel Rate of Alfred; a sister, Mrs. Patricia Palace of St. James, and two grandchildren.
The funeral service was held March 9 at the Alfred First Seventh Day Baptist Church. Due to illness, Pastor Warren's tribute was read by Pastor Clarke who conducted the funeral service. Burial was in the Alfred Rural Cemetery.

The most stupendous production at the Jubilee will be the first rendition of the oratorio "What Is Man?" by this Singing City choir. The oratorio commissioned to these seven bodies in B.J.A. was composed for the occasion by Dr. Ron Nelson of Brown University. The libretto was written by Dr. Samuel Miller, dean of Harvard Divinity School. The choir is supported by a 60-piece orchestra.
Making the Gospel Relevant

Some of the Negroes and some of the whites in Jacksonville, Florida, have failed to accept the Christian gospel because they do not make it relevant to the problems of life, as is evident by the recent outbreak of violence there following repression of peaceful picketing movements. We believe that the violence on both sides was instigated, not by professing Christians who are not living up to the principles of the Gospel, but by the unconverted. For Christians to be drawn into such violence is a disgrace to the name they bear.

Coming as it did at the beginning of what is called Holy Week, it is a reminder that the mob at Pilate’s judgment hall cries, ‘Crucify him,’ and iniquously on Good Friday again in “Christian” America even after nearly 2,000 years of annually rehearsing the sinfulness of that irresponsible crowd at Jerusalem.

A few weeks ago John Cross, the pastor of the Sixteenth Street Baptist Church of Birmingham, in which four girls died from a planted bomb, stated, "Dynamite will not stop the cause of right. Speaking before the Advisory Council of the American Baptist Convention, held in Nashville, he said that this was one of the lessons to be learned from the bombing. Another lesson is that "as Christians and churchmen we recognize that laws of themselves, cannot eradicate hatred." A third, he affirmed, is that "when the Gospel is not made effective in the hearts and minds of people. It would appear that many have student-refused to make their Gospel relevant to the question of human rights and dignity.

It is interesting to note, however, that many, many Christians have made the Gospel relevant by making gifts to the church. Mr. Cross reported that gifts for rebuilding had totalled $186,000 or have all been received. Some of this money will be used to erect an education building as a memorial to the four girls who so needlessly lost their lives at the hand of a racist.

Threatening letters have come from near and as far as California. Typical, said the pastor, is a letter addressed to you niggers. It should teach you a lesson. Can we discover some areas in our lives where we have not made the Gospel relevant? If we fail to look for them the enemies of Christ and the uncommitted are likely to make us painfully aware of them. Christians should be Christian.

Alcohol’s Trail of Death and Crime

Our nation and the nations of the world have listened reluctantly to the voice of scientific research proving that tobacco smoking sends many, many people untimely to their graves. It is well that folks are listening in order to avoid cancer and heart diseases. In the confusion some have forgotten the infinitely greater danger of beverage alcohol. To the growing number, "suck a cigar," the cigarette is socially disagreeable but it does not make social outcasts of once respectable people. It does not directly foster homicide, suicide, manslaughter and immorality as does indulgence in alcohol.

Drink has been dressed in pretty clothes to cunningly entice the masses of other communications media. Those who manufacture and sell it have never been unaware of its poverty and death-dealing effects. After Victory Bulletin for 1951, he said that this was one of the lessons to be learned from the bombing. Another lesson is that "as Christians and churchmen we recognize that laws of themselves, cannot eradicate hatred." A third, he affirmed, is that "when the Gospel is not made effective in the hearts and minds of people. It would appear that many have student-refused to make their Gospel relevant to the question of human rights and dignity.

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The God of Nature

Nature has no God because it is incapable of appreciating its dependence on the Maker and Sustainer of the universe. Only man has a God whom he knows, strangely enough, by His manifest working in the realm of this nature that knows Him not and never will. A man who heeds the voice of His heart and soul of man by the written Word and by answers to prayer.

It is when we get away from the city and the routine of daily life, as on a trip, that we think thoughts of the God of all nature. Then only we see the hand of God in nature in anything like its true perspective. The naturalist may spend days on end examining some minute aspect of plant or animal life and then record his findings for the rest of us. Some of us who view nature with a less perspective eye may be more stimulated in our appreciation of the God of nature when we have opportunity to take a larger view of what God has wrought, as by traveling quickly from one climate to another. This is commonplace to those who go north or south by air. It may be that there — it drops one into a new climate very quickly, but it does not allow one to observe the intermediate stages and is thus contrary to our experience. It is more pleasant and more thought-provoking to telescope the experiences of spring or fall by trip from the ground. The editor had looked forward to a little vacation trip to Florida at that time of year when spring in Plainfield was more of a promise based on the regularity of the natural rhythm of life. This spring I just journeyed north as he turned his car south on an unusually cold morning three days before the vernal equinox.

With the great improvement in roads and a smoothly operating car it was possible to change climates in one day, speeding up the coming of spring by perhaps three or four weeks. By nightfall we had seen the two-inch daffodils of New Jersey, come into full bloom in Virginia and pass their prime in the Carolinas. Bare shrubs became flowering shrubs and fruit trees were joined by a billion dollars annually. Seventy percent of our alcohol problems are for drinking problems. A large percentage of our crime bill is attributable to alcohol.
Looking at the Heart of Man

The Baylor, Texas, University Medical Center is to get a new cardiac laboratory that has unique equipment for viewing the human heart and measuring the pressure and flow of the blood. It will provide the most complete diagnostic service possible, it is claimed. A "floating" X-ray table moves at the touch of a finger in any direction because its heavy parts are suspended from the ceiling. A new feature that seems strange to those who have little knowledge of the latest heart equipment is heart catheterization, a procedure which inserts long narrow tubes into the heart to accurately measure pressures and blood flow using special microphones to carry the information on each heart valve to the doctor. Unusually clear viewing is possible with an intensified fluoroscope and a specially-built TV screen.

With the rapid increase of heart trouble, brought on in many cases by smoking, such equipment to listen to and look into the human heart takes on great significance.

We fully realize that the vital organ beating unceasingly in the breast is not lit­ter­ary the seat of affluency, although we can feel its relation to these things. It is safe to say that the words of the Bible, "The heart is deceitful above all things, and desperately wicked," will never become obsolete in the English language, for they express a truth that all men, so often unknown to him, is fully aware of. 

An attitude of thankfulness is the candle of the human spirit; it warms the heart and illumines the countenance. "It is a good thing," said the Psalmist, "to give thanks unto the Lord" (Psalm 92: 1).

SYLVIA LEONARD ARMES, in Devotions from a Grateful Heart (Fleming H. Revell Company).

THE SABBATH RECORDER

April 6, 1964

After a series of experiences that have parallels in the lives of many the author can well ask

Have You Met My Jesus?

By C. Fred Kirtland, Hammond, La.

A boy was walking through the slums of New Orleans kicking a tin can and asking himself, "Why am I alive?" What hope was there for him to look forward to? Who had been forced to leave school in order to make enough money for food to eat? He had an invalid mother and no father to guide him.

One night he walked over to Bourbon Street. There he saw the bright lights gleaming and heard the laughter of the people. The thought that he was serene and free of care and happy. This is the life for me, he thought. Little did he know that he was standing in Satan's back yard. All that he knew was that he was searching for a better life—a life that offered no hunger. To laugh and be happy was his only dream.

Three years later the boy got his chance to experience the other side of the tracks. He had trained himself well in the art of dishonesty. Poverty had been a good teacher.

On a rainy, cold night, the boy, now just seventeen, met a man named Joe who offered him a job with a carnival. Surely this would bring him some of the things he so often longed for. The glamor of the circus meant excitement, and he was about to undertake it.

"I wish you wouldn't, son," his mother begged. "Don't be a square, Mom." "Well, before you go down, you won't go talk to Brother Hughes," the friend asked.

"What for? So he can give me some crazy sermon about morals and church?" "No thank you, I've had enough church jammed down my throat. That kind of junk is okay for guys who don't wanna go nowhere."

The young boy left his home only to find that he was the only one who had once heard that sounded so gay, so phony. The grass had looked a lot greener on the other side. It always does. But once you step over, you find it to be a very unpleasant color with a bitter taste.

Five years later, the boy, now a young man, found that he was still searching for happiness.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 13).

Limited fame and fortune could not fill the empty place in his heart. In looking for adventure, he had joined the United States Army. Not long after his enlistment, he was sent to an island called Okinawa. In June of 1950, the Korean War began. He wanted adventure and excitement; soon it would come to him. But in place of joy and happiness, he found suffering and misery. The Golden Gate Bridge now seemed a long way behind him.

One Saturday afternoon, while in his barracks, a friend came to him. "I'm getting shipped to Korea. Will you pray for me?" the friend asked.

"Try— for what?"

"Don't you believe in God and prayer?"

"I used to."

"Why, man, God is our only hope."

"Yes, well, if you think it'll help, I'll pray for you."

What a strange feeling came over him after the friend had gone. He had once wanted to be a preacher, and now here he was all alone, denying the existence of God at all. For months he had been searching for God, but could not find him. His heart was empty. He had missed him.

"Why? Why? If there is a God, why does He let people go hungry, and why did a man with such faith have to die so young? Why has man been made to suffer?"

Little that night as he lay in his bunk, he remembered the words, "Ask, and it
shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11: 9).

The next morning, making sure no one saw him, he sneaked into the camp chapel. He looked around, found a Bible, sat down, and began to read.

"Does the potter ask the potter, why you made me like this?"

The words he read stunned him. He bowed his head, and before he knew it, he found himself trying to pray.

"Lord, I ain't talked to you for a long time. Maybe it's 'cause I'm scared; I don't know, but please, Lord, if I ain't too far gone, won't you help me?"

The boy met Jesus and found the happiness he longed for. He and his Jesus put Him into a test tube, we will find out when we meet Jesus.

Unless one has a personal experience with Christ, there is no possible way for us to understand the realism of Christianity.

Oh, yes, what happened to the boy in our story? Well, he is preaching those "words" to others now, and he has found the happiness he longed for.

Have you met my Jesus? Тема: "The Sabbath Recorder"

Delegates to World Consultation

(Fifth in a series of biographical sketches of official delegates and alternate representatives from Seventh Day Baptist Conferences abroad.)

Mr. Jacob N. Tyrrell
Georgetown, B. G.

Brother Jacob N. Tyrrell is the son of the pastor of Peter's Memorial Seventh Day Baptist Church in British Guiana, Rev. Joseph A. Tyrrell. Jacob is a very active lay leader in church work in Georgetown. Since he lives in Georgetown, he was one of the first to welcome and assist our missionary family, the Rev. Leland Davises, when they arrived in Barbados, as well as many others.

Progress on Consultation Plans

Those individuals, churches and associations that have not yet sent a contribution toward the expenses of the First World Consultation of Delegates of Seventh Day Baptist Conferences at Salem, Va., in August 1964, are urged to do so. A little over one-half the estimated $4,000 needed has been received at this time.

It is possible to report that ship and plane reservations have been made for travel arrangements for the delegates from Germany, Holland, New Zealand, and British Guiana. Travel arrangements for the Delegates from the nearby Jamaica Conference may be able to attend the Consultation meetings. Please respond to the Rev. James McNally, and our visiting brethren from abroad are as follows: The Rev. Paul S. Burdick of Waterford, Conn., will entertain as his guest, the Rev. Joseph W. Tyrrell of London, England; Secretary E. T. Harris will enjoy the privilege of entertaining Mr. G. O. Livingstone of Rockville, Md.; the Rev. John G. Schmid of Irvington, N. J., has offered to provide for the two representatives expected from Germany; Mr. Alfred S. Mellmann of Rockville, Md.; Pastor Neal D. Mills of Rockville, R. I., will entertain Mr. Jacob N. Tyrrell, the representative from British Guiana; Lorenc G. Osborn of Westerly, R. I., will provide for Pastor Otrian Manan of Nyasaland; and the Rev. Grover S. Brissley of Laurel, Md., will serve as host to Pastor O. B. Sampson and Naval Harley, delegates from Jamaica.

White Students in Washington

Until the desegregation ruling in 1954 the white student population in the City of Washington declined only slightly, since then more rapidly. Currently 86 per cent of the students in Washington are nonwhite. The migration of students to the suburbs has resulted in an average decline of 8 per cent a year since 1954. Residents of the Capital city have a higher median age than other cities, 36 for males and 43 for females (30 and 29 national average).
Worker's Fund Committee Meeting

Under date of February 25, Pastor Leland Davis of Georgetown, British Guiana, reports that he and Mrs. Davis and Brother Leypad Bowen drove to Port on the 16th of the Fund Committee meeting. The committee is recommending to the churches that a Worker's Fund committee be set up with the plan that one-half of the church's tithes and offerings should go into this "common fund." Pastor Davis writes, "A goal for total weekly giving was set for each church. The recommended budget was $400 a year for the Worker's Fund." This amount is to be reconsidered at the end of six months. It is anticipated that the plan is adopted by the churches that all workers will be asked to submit monthly reports of travel expense and work done to the committee.

It is hoped by Missionary Board leaders that this plan of a Worker's Fund (on a matching-fund basis) may be worked out in British Guiana similar to that of the Jamaica Mission.

Adventures in Stewardship

By Marion M. Brannon, for the Committee on Promotion

Do you happen to be among those who feel that a tenth of our pocketbook is all that is involved in Christian stewardship? If so, a vital revelation awaits you among the pages of this exciting book, "What's Holding Back My Church?"

"What's holding back my church?" asks the author, "long-time leader and churchman, William P. Bennett. In this exciting book, Margaret T. Apple-garth dramatically and concisely reveals some of the truths of Christian stewardship is displayed, drawing her examples from all walks of life, embracing many cultures and peoples. Her stories and quotations illustrate unusual ways of individual giving — of self, time, talents, and money, involving love and sacrifice along with the comprehension in many cases. The author vividly presents stewardship as a privilege and a challenge rather than a drab demanding drain on our various resources.

In her final chapter the author develops a unique concept of stewardship from expressions of common lingo — too good and too busy for highbrows, perhaps; but just earthy enough and salty enough to catch the lowbrow between the ribs.

Presumably, if you will, a few choice selections quoted from this chapter, entitled "What Gives? (Being a brief anthology of Stewardship in Slang).

"He's Not All There. (Where two or three are gathered together in my name, there am I in the midst of them: Matt. 18: 20). This ought to be a perfect description of a Budget Committee at work. But the latest definition of a committee is a group of the Unfit appointed by the Unwilling to do the Unnecessary."

Three thousand for my convertible, church-state separation of Church and State! POAU stands for this, a difficult task on the part of the Protestant churches. And it is true — many of them sound too good to be true — but the fact is that when the Reverend Roy Milam from the white suburban church was in town in the Third Church office, word came that a Negro boy needed a blood transfusion, and the white pastor hurried to the hospital to give it. As somebody has phrased it:

Your Parish is His Body.
Your Offering is His Hands.
Your Prayer is His Heart.
You Sit and Say:"LONG TIME NO SEE (They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart is full of covetousness. Ezek. 33: 31) This whole passage shows the Lord talking to the preacher about the two-timers in the congregation, those Christmas-Easter attenders. Preachers often do not know to whom they are talking and then disappear into the woodwork: non-supporters, non-contributors, nonenlisted on the church roll whom only the smell as myself. Philemon 17) Nobody, however, can be a Christian by proxy. A man seeing a poor beggar said: 'I certainly feel for him!' But a Quaker asked immediately: 'Friend, has there felt for him in thy purse?' For nobody can be a tither by proxy, or a donor by proxy. Although everybody has a 'go at it!' As Sydney Smith wrote, "You know the story of the patient antelope who lineage of the First Christian Church, Mansfield, Ohio)"

"LEAVE IT TO GEORGE. (If thou count me therefore a partner, receive him as myself. Philemon 17) Nobody, however, can be a Christian by proxy. A man seeing a poor beggar said: 'I certainly feel for him!' But a Quaker asked immediately: 'Friend, has there felt for him in thy purse?' For nobody can be a tither by proxy, or a donor by proxy. Although everybody has a 'go at it!' As Sydney Smith wrote, "You know the story of the patient antelope who
of pine and the scent of lilies fetches New York. All very sad — since the spring of 1956 an Italian Catholic had no driver's license, either. It seemed driver backed into and knocked him, the janitor agreed to pay back the driver of another Presbyterian Church; and a Jewish woman suddenly stepped into the fixture in relation to the forthcoming SDB· 

SABBATH RECORDER

Lesson Scripture: Eph. 5: 21 through 6: 4.

SDB Ministers Conference

A poll is being taken by the Higher Education Committee of the SDB Board of Christian Education of our ministers regarding the time and place of the 1965 sessions.

We recommend Christian Education as Engagement by David R. Hunter, Seabury Press, 1963, $3.00. This is a book with a fresh approach and is for those concerned with nourishing and sustaining a program of Christian education for all ages. The book is for all persons. Buy it for your church library. Use it for workers' conferences and Christian education committee meetings.

WOMEN'S WORK — Mrs. Lawrence W. Marquardt

Confronting The Crisis

By Eleanor French*

On Friday, May 1, May Fellowship Day, church women in more than 1,000 towns and cities in every state will meet to confront the great American crisis. And their objective will be to prepare for action to meet the crisis, action to effect justice.

They will listen to such burning words as these: "The crisis in civil rights is grave. It is permanent, nor sectional. It cannot be dispelled by token gains, ... Neither the timing of social change nor its methods are any longer prophetic of our social life. The issue is no longer whether civil rights will be attained. The issue now is whether justice and equal opportunity in employment, education, housing, public accommodations will come to all citizens by law, by negotiation, by non-violent, direct action and other peaceful means, or by violence, bloodshed, and the loss of life."

They will listen to specifics too. Caucasian, Negro, Indian American speakers, each with the vision of the day, "One Family Under God: Freedom of Residence and Job Opportunity." These speakers will aim to help the women to see where their community stands in relation to these two basic rights or to such rights as education or voting, if these are the key community issues. Leaders will answer such question as: What needs to be done? Where do we take hold? What groups are already at this job? How can church women act most effectively? On their own or through other groups?

Observances of May Fellowship Day will include, in addition to the meeting itself, a luncheon or other social event and, in many communities, seminars for discussion of the issues of housing and employment.

Informal small groups are meeting in homes in preparation for May Fellowship Day. These interdenominational, interracial groups are focusing upon an action-study pamphlet, "Freedom of Residence and Job Opportunity." The emphasis is part of a major United Church of Christ Women in this triennium. The objective of the thrust, Assignment: RACE, is full participation of all without distinction of race in the local church, the council of church women, and in the community at the point of greatest racial tension and need.

May Fellowship Day is an annual event in the calendar of United Church Women, a General Department of the National Council of Churches, focussing upon an year of action and study in the area of domestic social concerns.

Revival at Ritchie

Plans are made for revival services at Ritchie, W. Va., April 5 through 18 with James E. Ritchie, Ark., as pastor. Pastor Leslie Welch is asking for interest in prayer from our readers.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Field Worker

"Accompanying a check for the Youth Field Worker Fund from the secretary-treasurer of the White Cloud Sabbath School was the following comment: "We, as a church, were most favorably impressed with Linda as a person and as a worker among, the theme of Christian living." We are confident there will be an increasing awareness among them of their place in our church and denomination. We certainly are very grateful to the Board for making Linda's services available to us.

After finishing work in White Cloud, Linda worked with the Alfred and Alfred Street churches in the Rochester area then returned to Adams Center. Her schedule calls for her to finish there April 20, and then work in the Eastern Association.

Camp Manual

Correspondence continues between the Rev. Alton L. Wheeler and the board office in relation to the forthcoming SDB Camp Manual. Mr. edinah and seeks the co-operation of all Seventh Day Baptists who might have ideas of what should be included in it. Anyone who has ideas or materials that would be helpful is urged to send them to the Rev. Alton L. Wheeler, 4415 Lemon St., Riverside, California.

We also hope to have a meeting of interested persons at General Conference this August. A display table with camping materials is also in the planning.

Prayer In Public Schools

The following is presented for our consideration through a legislative release of the New York State Council of Churches the middle of March:

"A careful reading of the Supreme Court decision would reveal that it did not prohibit prayer — only authorized or stipulated prayer, or set prayer time. It is quite permissible to have a period for meditation in which children may pray with others if such wish is by a board commended by the Board of Regents (of New York) and our Commission of Education.

Our own feeling is that the state has no business preparing or authorizing any prayer as a devotional act in the public schools. It is not the business of the public school system to instruct children in devotion. . . . However, we believe that the state does have both the right and the obligation to emphasize properly the religious heritage of our nation — in terms of not of sectarian devotion, but of historical information and instruction. We believe that ways can and will be found."

SABBATH SCHOOL LESSON

For April 18, 1964

Facing Family Tensions

Lesson Scripture: Eph. 5: 21 through 6: 4.

THE SABBATH RECORDER

April 6, 1964

Permission has been granted to print excepts from TWELVE BASKETS FULL by Margaret T. Appling, published by Harper & Row, Publishers, Inc., New York.
The Conference Committee on Christian Social Action Presents

The Binding Power of Perfect Love

By Rev. Joshua Hutchins*

Text: "God is love; he who dwells in love is dwelling in God, and God in him. . . . There is no room for fear in love; perfect love bananas fear." (1 John 4:17,18).

A year ago, January 14-17, 1963, the National Convocation on Religion and Race met at the Edgewater Beach Hotel, Chicago. It was the first time in the nation's history for such a group — representatives from seventy religious groups, Jewish and Christian faiths, Protestant and Catholic Christians, men of varied backgrounds, cultures and races to convene. Out of this meeting came a statement entitled "An Appeal to the Conscience of the American People." Of the four emphases of this statement, I feel that this one should be our urgent appeal today. It reads:

Our appeal to the American people is this: Seek a reign of love in which the wounds of past injustices will not be re-opened as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brothers and his rights, your rights; his pain, your pain; his prison, your prison.

Our primary concern is for the laws of God.

A great scholar, Erich Fromm in a speech a year earlier said this about modern man:

Modern man is lonely, frightened, and hardly capable of love. He wants to be close to his neighbor, but he is too unrelated and distant to be able to be close. In search for security and defense, we are often a frightened people. In spite of our magnificent houses of worship and our biblical passages remembered from youth, we often find it difficult to perfectly love those who live adjacent to us. And second, but most important, in spite of the degree of our fears, or the depth of our loneliness, or the distance of our separations, or the height of our walls of differences, there is a binding power of love; because there is no fear in love; "perfect love casteth out fear." "He that feareth is not made perfect in love." Anyone who is afraid has not attained to love in its perfection, says the New English Translation. I am convinced that the greatest hindrance and barrier of good interpersonal and human relations is fear, of our brothers and fear of ourselves. And yet, fear itself is the only thing we should be afraid of. I am equally convinced that the greatest force present to bring men together as brothers, is love.

May I pause to say that Race Relations Sabbath is a Christian emphasis. In the face of truth and honesty, there should not be a "just cause" or need for such a Sabbath. A group of men and women, children who testify and profess with a sound mind and body in their creeds and public worship to their One God of Love can say, "Beloved, now are we sons of God and do appear what we shall be; but we know that, when we shall appear, we shall be like him; for we shall see him as he is. . . ." (1 John 3:2). And we sing in perfect harmony, "Brothers, we are treading Where the saints have trod; We are not divided, One in hope and doctrine, One in charity!"

These are indeed services of repentance for God's children for we find ourselves today making steps by words and deeds toward a brotherhood we have professed all of our lives. But surely we feel compelled to do what is meet and right to do because God still has some weaker children in His family who have not attained to love in its perfection.

For example, last Race Relations Sunday, a group of Christians composed of members of three races entered the vestibule of a church in this "land of the free and home of the brave." The Christian officers of this church composed of outcasts from the brotherhood and not accept them. They called "Pilate's soldiers" to take them and lock them up in the Christian's prison! For this and many other reasons today is a day of repentance because we are an integral part of the afflicted body of Christ. Yet, love keeps no score of wrong but delights in the truth! Perfect love is the only force in this world or in the world to come that can bind us together. By the power and grace given to us by God it can be true that "Like a mighty army, moves the Church of God ... treading where the saints have trod."

Love continues to struggle even when hope fades and faith weakens. Men are saved by love, for God is love! If you could analyze a family, or a church, or a nation where there is perfect love, you would find variety and unity; differences and harmony, togetherness and power. In the heart of one man who has loved in its perfection you will find the same powers and virtues. One of modern man's greatest sins is his constant attempt to make all men like himself. A mountain is appreciated and respected whether it is blue or brown, blue, yellow, white, black coal, or white snow. Love is accepting a man where he is and as he is, rather than treating him as if he were where you secretly wish him to be, "a child of God."

Look around and see the people who are easiest to live with, then look around and see those who are the hardest to live with. What do you discover? First, we find that those persons who are easiest to live with have discovered what they want most of all in this world. They have discovered, probably through some struggling, that there is a power bigger than themselves that can bring their two worlds together in harmony and oneness. They have surrendered their lives to a Life Giver.

In a situation where races are not living in harmony, there are too many Christian people who find it increasingly difficult to live with themselves. The little boy must have known a great deal about people when his teacher asked him, "Who is America's greatest soldier?" He replied, "Thomas Edison." When the teacher asked why, he replied, "Because he thought of the radio and electric light bulb so people could stay up at night and not be alone with themselves in the dark."

There was a legend circulating in Germany following Hitler's great persecution of the Jewish people. It tells of a notice that was sent from the Nazi's headquarters to be read in every Christian church. In the middle of a service of worship an officer would come forward and read: "All those who have Jewish blood in your veins on your father's side get up and leave. You are not welcome here! Go and never return." A line of people, young and old, Sabbath after Sabbath, would move out with tears running down their faces. Then the officer would read something like this: "All those who have Jewish blood in your veins on your mother's side get up and leave. You are not welcome here! Go and never return." The legend says that one Sabbath morn-
ing as this group began its journey out, the Man on the cross died and went out with them. Jesus spoke the heart of the God when He taught His followers to do good to the least of their brothers, for it was as if it were unto Him.

Sometimes it takes the dying love of a friend to kind men together, and enable them to rid themselves of worthless traditions. This price has been paid: "God so loved the world that He gave His only begotten Son. We become as one, not by more human sacrifices, for too many people have already died; not by capturing or imprisoning others — we become as one when we stand before the holy love of Christ and see ourselves with all of our faults and failures and let this great love of Christ make us whole.

Shakespeare made Hamlet a preacher when he says to the Queen of Denmark, his mother, guilty of murdering her husband, "Hamlet," said that organ- ized religion is one of watchful and historicity, the nature of biblical differences in the world, but just to enjoy it. They don't really want peace, but only to live in peace."

Jewish Lawyer Hits Shared Time Proposal
A prominent Jewish constitutional lawyer testified in Washington in March that "shared time" proposals before Congress would not solve the church-state issue in education. Other witnesses varied in their positions from support of the bill to luke- warmness and indecision.

Leo Pfeffer, general counsel of the American Jewish Congress, appeared at hearings of a special House subcommittee on education on a shared time education measure. Other witnesses were Francis Keppel, commissioner of Education of the Department of Health, Education and Welfare, and representatives of the Na­ tional Education Association, and Americans United.

The bill, sponsored by Adam Clayton Powell (D., N. Y.), chairman of the House Education and Labor Committee, would amend the National Defense Edu­ cation Act of 1958 to provide $15 mil­ lion over three years to public school agencies for pilot projects in shared time.

This would enable private school students to take such subjects as mathematics, sci­ ence, and modern foreign languages in the public schools.

Francis Keppel, U. S. commissioner of Education, defined shared time as a "dual enrollment" which would act "to bridge social, economic, and religious differences within the community." One possible dis­ advantage, Keppel pointed out, might be that some state constitutions contain prohibitions against "indirect" aid to religion. Representatives of the National Education Association and of Americans United stated that their organizations had taken no official position on the shared time mea­ sure. Franklin C. Salisbury, general coun­ sel for Americans United, said that organ­ ization's attitude is one of "watchful waiting."— BPA

LET'S THINK IT OVER Christians Lock Faith
Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University. Mr. Judd, a former Methodist medical missionary to China, chided Christians in America because they "are not trying to change the world, but just to enjoy it.

They don't really want peace, but only to live in peace."

Disagreements and Differences of Emphasis Among Baptists

A paper to be discussed by a panel of Baptists and Seventh Day Baptists at Atlantic City, May 23.

In view of the historic Baptist emphasis upon self-love, reason, and freedom of con­ science, it is not surprising to find both in the past and today considerable diver­ sity of interpretation of this emphasis among Baptists. This does not prevent our acknowledgement of certain convic­tions held in common and our desire to claim the descriptive name of Baptist. If, however, our unity as Baptists is to be deepened and mutual understanding in­ creased, it is desirable that our differences should be honestly understood and charitably discussed. This is the underlying purpose of what follows.

Theological Differences
It is important to realize that these differences are not between unions and con­ ventions but between individual Baptists. No single Baptist convention can be read­ ily characterized by one theological label, since the differences here to be mentioned are often found within the same Baptist body. In 1965 the National Baptist Convention, USA, Inc., voted to make a name which underlines a special emphasis among them; yet they obviously share many other convictions which are common to all Baptists, they clearly re­gard themselves as members of the Baptist movement, and entertain theological dif­ ferences, which are not in their fellowship. With these comments in mind, the chief the­ ological differences may be listed as they affect the following topics:

The Inspiration and Authority of Scripture
While all Baptists acknowledge the inspi­ ration and authority of Scripture, it is clear that there is great diversity among us in regard to principles of interpreta­ tion, the nature and manner of inspiration, the precise way in which Scripture is un­ derstood in the light of the final authority of Christ Himself. Problems of, author­ ships, and historicity, the nature of biblical languages, and the meaning of terms such as "literal" and "symbolic," the legitimacy of a scholarly approach to the Scriptures and the limits of such a treatment of the Bible — these are matters on which no complete unanimity is to be found among Baptists. This is not necessarily to be deplored provided such differences are anchored in a sincere loyalty to the Scriptures and to Jesus Christ as Lord and Savior. Now, can Baptists with their emphasis upon freedom rightly expect complete uniformity in the language used to express our deepest convictions about God and Christ.

Millenialism
While many Baptists hold some form of millennial doctrine, this is by no means true of all, and such differences exist within the same conventions. This is a matter of great importance to those who are interested in preserving the Scriptural word which cut across the boundaries which separate one group of Baptists from another.

Salvation for All or for Some Only
Differences of understanding concern­ ing eternal punishment and the possible inclusion of all people into heaven throughout their history, as well as con­ trasting views concerning the universal scope of the Group or its limitation to the elect. Such problems are still with us, and are becoming live issues in some quarters. It is imperative that Baptists try sympathetically to understand each other, even when complete theological agreement is difficult.

The Sabbath Day
The Seventh Day Baptists have their own special emphasis concerning the con­ tinued observance of the Sabbath. Al­ though this is not widely shared by Bap­ tists, it needs to be understood. Their emphasis also underlines the necessity for a more thorough understanding by all Bap­ tists as to the true meaning and signifi­ cance of Sunday and its modern observ­ ance.

Differences of Judgment Concerning the Nature of the Church
Only a brief list can here be given with­ out detailed explanation or discussion, but the following points emerge when any representatives of Baptists meet to discuss such matters.

APRIL 6, 1964
The Autonomy of the Local Church

How far does our historic emphasis upon true autonomy of the local church do justice to such New Testament expression as "the Body of Christ" interpreted in the wider and more comprehensive sense?

The Theological Status of Associations and Conventions

While all Baptists wish to retain the prerogatives of the local church in matters of self-government and control of its internal affairs, others are not happy to regard wider groupings of local churches, such as associations, unions, and conventions as having their justification only in expediency and practical necessities. Such co-operative action by local churches in a wider fellowship would be regarded by these Baptists as being a legitimate and further expression of the nature of the body of Christ. Indeed, a significant minority might want to speak of the church in this wider manifestation in addition to its application to the local church. Some Baptists feel strongly that our fear of delegating authority and of indirect democracy is seriously impeding the more effective situation calls.

A few faiths recently issued a statement in Denver, Colo., for understanding and grievances involved in many faiths and races, men talked "out involvement," we reaffirm that we must bridge the chasms of separation; surmount the barriers of suspicion, fear, and prejudice that divide us; heal ancient wounds of ignorance, insensitivity, and division; build a strong community, home by home, neighborhood by neighborhood, and achieve the fulfillment of the moral principle that all men are free and equal under God."

—Religious Newsweekly.

Accessions

By Baptism: Kansas City, Mo.

Sandra Huffman
Shilo, N. J.

By Baptism: Lois Etta Dickinson, Wilmina Kathleen Rains, Marjorie Rice, Marie Rice, Lawrence Hoover Harris, Robert Furniss, Edward Vincent Page, Linda Louise (Mrs. Harry) Lupton, Lyle Edgar Shreves


Marriages

Pecho-Sanchez.—Mrs. Margery Laverne Gabrielson Sanchez and Robert L. Pecho were united in marriage on March 21, 1964, in Berkeley, Calif. The ceremony was performed by their pastor, the Rev. Oscar Burdick.

Obituaries

Babcock.—Robert Luther, son of Benjamin T. and Marish (Ayers) Babcock, was born in Humbolt, Neb., March 14, 1883, and was called to rest on the Sabbath morning of his 81st birthday, March 14, 1964, in Riverside, Calif.

In 1895, Robert came with his parents to California and settled in the community of Colony Heights near Oakview, in Riverside County. About five years later the family moved to Riverside.

On December 28, 1914, he was married to Miss Bessie Sweet of Riverside. In 1920 they moved to a farm near Blythe, Calif., where they lived for 26 years, returning to Riverside in 1946. Robert was baptized and became a member of the Riverside Seventh Day Baptist Church in 1947 where he continued as a faithful attendant, a generous contributor of time, strength, and money.

He is survived by his wife; an adopted daughter, Anne (Mrs. Jack Elmer) of Riverside; one nephew and two nieces and three grandchildren.

Funeral services were conducted by his pastor, Alton L. Wheeler, and he was laid to rest in the Montecito Memorial Park Cemetery near Loma Linda, Calif. — A.L.W.