ITEMS OF INTEREST
Seminary Helps Burned Churches
A $766 contribution has been received at Jackson, Miss., from Southern Baptist Theological Seminary, Louisville, to help the Committee of Concern rebuild burned Negro churches in Mississippi.

W. P. Davis, Jackson, a staff member of the Mississippi Baptist Convention and chairman of the committee, said this is the first donation to come from any of the Southern Baptist Convention's six seminaries.

Keith Parker, Southern Seminary student who is chairman of the welfare and social action committee at the school, sent the $766 with a note that both students and faculty gave the money.

The Committee of Concern, an interfaith group of Negro and white church leaders, both clergymen and laymen, has received about $92,000 in gifts to help rebuild the churches. Of this $78,000 has been used and 13 churches have been rebuilt thus far. Twenty-one of the 38 burned have been aided. — B. P.

Radio-TV Commission
The Radio and Television Commission of the Southern Baptist Convention has expanded its program to the point that it is now the largest religious broadcasting production agency in the world. It ranks ahead only to Radio Free Europe and the Voice of America in the number of broadcasts and hours put out annually in the free world.

Today, the Radio-TV Commission produces 22 radio programs, and one television series each week. Last year, the commission prepared and distributed 79,984 programs for broadcast.

At the close of the 1965 convention in Dallas on June 2 a $720,000 Communications Center nearing completion, was dedicated at Forth Worth.

Catholics Now Free to Talk
Vatican Council II has done little in terms of specific achievements, but one good effect is the spirit of candor it has created among its own people, according to C. Stanley Lowell. He states, "The Council has stimulated a new spirit of openness and candor among the rank and file of the Roman Catholic Church." He calls this a "collateral effect which may have far-reaching reverberations." He adds, "Catholics are saying things which even a decade ago they would not have dared to say. There are instances in both the secular and religious press almost every day."

"Rome has always suffered because its tight authoritarianism virtually eliminated the possibility of self-criticism," the editorial reads. "Now, suddenly, it is there."

"Talk does not always lead to action," the editorial concludes, "but sometimes it does."

Two Churches for One
The farmer's aim is to make two blades of grass grow where one grew before. The same is not true in church planning, but it often happens. At Wichita, Kan., in 1960, the members of First Baptist Church voted 1,145 to 294 to withdraw from local and national ties with the American Baptist Convention. It was in protest of the American Convention's affiliation with the National Council of Churches.

The minority group favoring continued connection with the American Baptist Convention won its court fight to retain the $14,000,000 property of First Baptist Church after two years of legal battling. The majority then pulled out and formed the Metropolitan Baptist Church. They built a 15-story tower church in downtown Wichita at a cost of $2 million into which they have recently moved. Metropolitan Baptist Church has voted to affiliate with the Southern Baptist Convention at all levels.

Church-State Problem
How reassuring it would be if all the church-state problems could be solved in one week like the one that a Baptist preacher faced at Clarksville, Tex. Cecil Sutley of Arkadelphia, Ark., had been asked to supply the pulpit at Clarksville. At the hour of worship there was no preacher. About the same time the visiting pastor showed up at a place where he wasn't expected, Clarksville, Ark. Right church. Wrong state. Too much church-state separation. — B. P.

Roll Call of the Nations
One of the several highlights of the Baptist World Congress was termed the roll call of the nations. In a ceremony at the Orange Bowl in Miami just prior to an evangelistic sermon by Billy Graham representatives of about 77 nations formed a line across the field to be greeted personally by the president of the Baptist World Alliance. As the roll was called the representative stepped to the microphone and repeated in his native tongue the theme of the Congress, "Ye shall know the truth, and the truth shall make you free." People from more nations than at Pentecost heard a portion of the gospel "in their own tongue wherein they were born." Here was a symbol of unity.
Converging on Miami

The editor and his wife starting for the Baptist World Congress at Miami Beach by train in the midst of a snowstorm. She had been speaking to Baptist organizations in the Washington area. The train was colder than Congress-oriented when boarding the Pennsylvania at Newark, for there seemed to be very few others with the same destination. At Washington, Eek. 33: 13. 'Transfer' is a matter of how to handle experience. The man who said that he had been looking forward to the experiences that were yet in the future and which could only be talked of in terms of expectation. Some秧 could speak of past conferences, many could not.

The fellowship on the train was interesting and valuable, as had been expected when this type of transcontinental business convention was arranged for the Congress. Few people depari on board and then boarded the train. As is customary in ordinary train travel there interests are so different and backgrounds so diverse. There were things in common that made conversation easy. In fact, there were numerous cars that did not settle down for the business of sleeping until late but the windows were more open than ordinary as they had left them to the things they were looking toward. There were more strangers among the people. Strangers became friends; backgrounds were compared. These people would already have a feeling of belonging together when the mingled in the crowds that converged on Convention Hall, from all points of compass.

There is a brief loss of contact after a night and a day on the train while people adjust themselves to their various hotels and perhaps congregate outside Convention Hall. Some of the windows in the surrounding restaurants are locked for the night. And the people hoping to register are told that they must wait until eight o'clock in the morning, the registration begins. And there is something to look forward to. On the eve of its beginning people can hardly wait for the Baptist World Congress to begin. Relatively few of those coming to Miami had ever attended such a meeting before and many of them were looking forward to it, so again. They had attended their own denominational conferences, but this was different in purpose and scope. There would be discussions of some of the problems that are faced at every Baptist Convention and the world work of Baptists as a whole, but everything would be taken up from a different angle. The meeting will not be of denominational or inter-denominational business; not to promote a program, but to enjoy a program of meetings for the mutual benefit of those in attendance. The principal business commission would be arranging for the continuance of the Baptist World Alliance, choosing leaders who would be responsible for the activities of the Alliance during the next five years and who would arrange for a meaningful fellowship in 1970. To be sure, a few resolutions or statements will be made for publication, but these will be secondary to fellowship, inspiration and kindling of a desire for greater unity among the national conventions. People had come for a blessing; they would feel when it was over that they had received it.

As to numbers, they were far greater, far stronger on the first day than had been anticipated. There were well over 17,000 ($12), and attendance frequently taxed the capacity of Convention Hall, which is several thousand less than the total registration. Even morning meetings saw nearly all of the seats taken. It was a heart-warming sight. The four evening services at the Orange Bowl, (10 miles away), as expected, drew large crowds from Miami and the surrounding area. The estimated attendance was 52,000 to hear Dr. Billy Graham on Sunday evening. Every service, entered into by an unusually unified audience, was a moving experience. Approximately 230 individuals from 55 countries were listed on the program. There were plenary sessions in the mornings and evening sessions, and the evening sessions, and the evening services, was the dividing into sectional meetings each afternoon for special interest discussions.

MEMORY TEXT
When I shall say to the righteous, that shall sin shall not die; but will send the writer, upon request, up to 10,000 copies of the issue in which an article is published. Special rates for students, retired Seventh Day Baptists, and members of the American Baptist Home Mission Society.

Provisional Policy
Letters for the Editor
The editor has been encouraged by his Advisory Committee as a result of the "Provisional Policy for Letters to the Editor" survey to institute a letter-to-the-editor column and to establish tentative policy guide lines for it. Readers have noticed several contributions to this column in recent months. However, not much has come in.

The editor encourages subscribers to write reactions to thoughts expressed in articles and to editorial positions taken if the reader thinks that his comments will be for the good of the general reader and will contribute to the effectiveness of the Sabbath Recorder as a denominational organ.

Properly written letters will be considered for publication in whole or in part in accordance with the general editorial policy of periods which have such columns. The editor, presiding over the expressions pro and con, will have to make decisions on whether he has been painted a red herring by the editor's own columns. The editor continues to welcome personal letters not intended for publication - letters on any subject. The helpfulness of friends of our time-honored publication serving the denomination is greatly appreciated.

Is Right-to-Work a Moral Issue?
The Chamber of Commerce of the United States, with reasons of its own for supporting the Taft-Hartley Law, deplores President Johnson's request that the State right-to-work laws be nullified. The chamber's position is labeled "labor law." It is clear and ominous, that when governments reach out to mold societies, they start tampering on basic human rights." The president of the Chamber, Robert Gerholz, states: If so, it is a question for Christians to be concerned about. In the same vein Mr. Gerholz predicts: "Under the Taft-Hartley Law, the right-to-work laws would almost certainly lead to more strikes and violence, as the
majority of employees resist organizations more strongly than ever, knowing that it can become compulsory.

Legitimate unionism seems to thrive in right-to-work states. By what moral considerations can employment be conditioned on the sufferance of a union if the employee is willing to contribute a fair share of the cost of general benefits obtained for all by collective bargaining?

**LETTERS TO THE EDITOR**

**A Divided House**

As the editor has left the columns of the Sabbath Recorder open to comment on the question of merger, I offer a few thoughts not maliciously but with deep concern.

Out of curiosity and to be exact, I looked in the dictionary for the definition of the word "merge." It gave "swallowed up—absorbed." If we as a denomination merge with first-day observers, we support, approve, countenance their day of worship.

Isn't it a reasonable conclusion then, that the future generations will intermingle and intermarry? Will not the words, Seventh Day Baptist, be dimmed, absorbed, swallowed up—the word "merge" become "sub-merge"?

Jesus said, "A house divided against itself shall not stand" (Matt. 12: 25). We know how firm a foundation was laid for the Seventh Day Baptists. Are we going to become a divided house and let the walls crumble?

Jesus also said, "No man can serve two masters" (Matt. 6: 24). I believe in cooperation. Jesus mingled with all, but a merger?

Many centuries ago God said to a group of men—"Separate me Barnabas and Saul for the work whereunto I have called them." Perhaps in our eager petitions if we lingered to listen we would hear the Lord our God say, "Separate me Sabbathkeepers for the work whereunto I have called them."

—Isabel S. Burdick
De Ruiter, N. Y.

**Winning the World for Christ**

Baptist leaders of Africa and Asia at the Baptist Congress agreed in successive addresses that nationalism and rival religions are key adversaries of Christian missionary efforts.

J. T. Ayorinde of Ibadan, general secretary of the Nigerian Baptist Convention, and Edward Singha of Assam, general secretary for the Council of Baptist Churches in North East India, spoke to the Sunday afternoon plenary session of the 11th Baptist World Congress in Convention Hall at Miami Beach.

Both agreed also that the successful enlistment of laymen and women in missions is the key to winning the world to Christ.

"We have depended too much on professionals," said Ayorinde. "When we pray, we need to ask not so much that God should bless our labors as that He should dominate us in our thinking and in our planning."

Singha said it is the laymen who will keep the church in business.

"God is at work in the church and is calling the laity, the people of God, to go into all the world—the scientific world, the business world, the industrial world, the political world, the educational world, the cultural world, the philosophical world, the religious world—and preach the gospel to every creature."

Ayorinde said world missions needs imaginative planning based upon penetrating insights to make an impact.

"Any church, convention, or union that does not have a missionary vision for the people of its own community, and whose vision does not reach out to embrace those beyond its own geographir boundary is stagnant." Ayorinde said local churches as well as conventions should be given an opportunity to express their missionary obedience by sending and supporting their own ambassadors.

**Promising Careers**

Listening to campaign speeches someone has suggested, "Once again there is proof that politics is the most promising of all careers."

—Isabel S. Burdick
De Ruiter, N. Y.

**THE SABBATH RECORDER**

**JULY 12, 1965**
W. Enete who has been a missionary in Brazil for more than a third of the century and has many things to say to the Rev. & Mrs. Dylton Abreu, a couple who were full of enthusiasm and seemed very glad for a personal acquaintance with the representatives of Seventh Day Baptists they met at Miami Beach. Generally speaking, the ministers from Brazil who have to learn English in order to study theology were not only better able to converse in English than their wives who generally had to have an interpretation in Portuguese. This was true of Dr. Soren and his lovely wife, the Rev.

The work at the booth was by no means limited to the people of other nations and races. It was significant, however, that a rather high percentage of people who wanted literature were American citizens of the South in one or the other of the major National Baptist Conventions. For one thing, our booth was popular because we had a good deal of free literature. It was a surprise to a great many, both white and Negro, that we were offering tracts and Sabbath Records free of charge. Fortunately we were able to keep literature on the table nearly all the time and had a few hundred pieces left over on the last morning at the close of the great convention.

Farewell My Son

Ralph Loofboro.

Farewell, my son, walk tall and straight; Walk on alone, you must not wait. Reach out for life, that gift divine, It beckons now, O boy of mine. Your toddling feet walked by my side. Through faith and trust, on me relied. The Ten Commandments, a youth near grown, Now very soon you walk alone. Yet not alone, there is a friend, Awaiting just around the bend. To walk with you, where He once trod. They cried supreme, the Son of God. He trod the shores of Galilee, And that cruel road to Calvary. With love divine still points the way, For seeking hearts unto this day. Your Mom and Dad are with you here, We’ll guide, we’ll counsel, help to cheer. But soon the Master of the race Will call us to His Heavenly Place. You look ahead with youthful eyes, The end, as distant as the skies. Your problems seem so tall and great, But meet them now, you cannot wait.

There is a place awaiting you, One in this world, so bright and new. The Architect, with skillful plan, Reserves a niche for every man. The darkened way is rough and cruel; At times old Satan seems to rule, When faith is weak, He lim, Oh then, my son, just cling to Him. Shun everything which will defile; Meet life head on, with word and smile. Invest yourself, and treasure gain, When with the Lord you dwell and reign. Look not behind, at backward trail, All past mistakes can’t make you fail. Success in life, and what you do, Are in the hands of Him — and you. From valley dark to mountain height, We’ll lead you gently toward the light. Give Him that life which He gave you; Then walk with Him whate’er you do. Get moving now, O boy of mine; The Christ awaits you down the line. Through Him the goal is nearer. You'll see the end before you. Heed now the call — farewell, my son.

MISSION PAGES

Malawi Sermons

(As offered by Rev. Paul S. Burdick, Pastoral Training Instructor at Malawip, Malawi, Africa)

NOTE: Ministerial students from the churches in Malawi come and stay a month with us. What they learn from us on the staff is probably less than what they learn from one another as they live and work together. Occasionally on a day of preaching, they speak to one another of the hopes and joys and duties that face them in their work among the churches. Out of such a day have come the following notes, says Pastor Paul S. Burdick.

When you buy an axe, you first bind it into a good stout stick. But is it not ready to be used. It is still dull. So you take it to a man who has a file or other sharpening device to get it sharpened. We come here to "sharpen our axes." Genesis 3:1 tells us that Satan in the form of a serpent came to tempt our first mother Eve. Sin came into the world and with it shame and guilt. Their punishment was spiritual death. God is calling to us as He did to them, "Adam, where art thou?" The Lord Jesus came and was tempted, but overcame. He can lead us to eternal life. Then when God calls to us in the garden, we shall not be ashamed and hide for we shall be made righteous in the blood of Christ.

A man had an expensive pot, but one day found it broken into two pieces. He dared not get near enough to turn the pot over, so asked some men to help him with long sticks to beat the snake. In the process, the pot was broken. God may have to "break" us in order to drive the snake out of us.

When God asked Cain, "Where is thy brother?" Cain answered, "I know not, and I am not my keeper." God is asking us that question today. "Where is your brother? your sister? your father and mother? Are they Christians? Have you told them about Jesus? How able are you to lead the people back home in the villages? Do they know Christ?"

We may say, "Am I my brother's keeper?" No, you are not hurting anyone. You are not taking anything away from him. But when you deprive them of eternal life in Christ, there is spiritual death. My brother, do you want to enter heaven alone, because you have not tried to bring others with you? Let us work hard to bring those around us to be saved eternally from spiritual death.

Psalm 49:17: "For when he dies he will carry nothing away; his glory will not go down after him." When a chief in the African chiefly world sat down to dinner, the servant was to say to him, "This and this and this he ate his day of work, and this and this and this he drank his day of work." And he would say to his servant, "You eat the rest; I'll have none of it." And the servant would say to his master, "This is because my master was about to die, he called his sons to his bedside to explain how he should be buried. Let my arms be outstretched, to the east and west, with both hands open. That will show to all the truth that I can carry nothing with me."

His sons carried out his wishes after his death, confident that his treasures had been laid up in heaven, rather than upon the earth. That is enduring wealth, that moth and rust cannot corrupt nor thieves break through and steal.

Healing on the Sabbath, Luke 13:10-17. Jesus healed the woman that had been bent over and could not straighten herself. She had had this infirmity for eighteen years. The ruler of the synagogue was cross with Jesus, but he scolded the woman. "There are six days in the week for you to come and be healed, and not on the Sabbath Day." But Jesus said, "Do you not, each one of you, lead the ox or the ass to water on the Sabbath Day? And ought not this woman who has been bound eighteen years, be at liberty?" And all the people rejoiced at this saying. My friends, when Jesus said, "Judas, Son of Simon, you lead the ox or the ass to water on the Sabbath Day? And ought not this woman who has been bound eighteen years, be at liberty?" He did not mean by that to destroy the Sabbath, but rather to cherish it and to sanctify it.

When Jesus heard the disciples quarreling as to who would be greatest in the Kingdom of Heaven, he said to them, "Who is greater, one who sits at one table or one that serves? Is it not the one who serves?" But they answered, "Lord, thou knowest that we have been with thee in the way, and how thou didst heal on the Sabbath," (Luke 22:27). A young man went away from home to study. When he returned after some time, the first thing he did the next morning was to take his father's hoe and go to work in his father's garden. Later in the day when he saw his mother carrying firewood on her head, he called it to her and carried it for her. Later when his...
sisters were washing clothes at the brook he went to help them. He felt happy when his young brothers said to him at night, "We thought that you would not want to help us when you came back from school. But we see that you are now more willing to help." Perhaps he had learned the lesson that Jesus taught when He said, "I am among you as he that serveth."

Romans 1: 16. "I am not ashamed of the gospel, it is the power of salvation to all who believe, to the Jew first and likewise to the Greek." Paul found many kinds of gods in Rome. He even found some difficulties there. But always he was saying, "I am not ashamed of the gospel of Jesus Christ." He was telling everybody about it. Are we failing likewise to the saying, "I am among you as he that serveth."

The following manifesto was read to 52,000 people assembled at the Orange Bowl at Miami to hear Billy Graham at the Baptist World Congress Sunday evening, June 27, and was adopted by the 17,000 registered delegates in the crowd.

I

WE THANK GOD for the greater opportunities given to many men, women, and children for a full, healthy, and free life; for the increasing mastery over the three today as in our fathers; and for the common good; for new facilities for education, communication, and travel; for the decrease of discrimination because of race or creed; and for the greater civil and religious liberty in many parts of the world.

II

WE REAFFIRM our faith that the gospel of God's free salvation in His Son, Jesus Christ, the Way, the Truth, and the Life, is for all men without distinction, and the provision it speaks to man's every need, converting, transforming, guarding the human spirit and requiring the ending of exploitation and tyranny, and the provision of full opportunities for its free acceptance and for worship, witness, and service.

III

WE SUFFER WITH OUR GENERATION in and through the neglect of God and preoccupation with anguish in the misuse of many opportunities and powers; in failure adequately to mobilize human and material resources to meet men's needs; in acquiescence in policies which deny basic human rights and bring suffering to individuals and communities; in lack of concern for those in their homes, imprisoned for conscience sake, and stunted in body, mind, and spirit.

IV

WE APPEAL to our fellow Baptists and our fellow Christians everywhere to show concern in these matters; to study what the teaching of Christ implies for human freedom and dignity; to manifest this in their relations with one another, both individual and corporate, and so interpret to the world the reconciling and liberating message of God's love. WE APPEAL to the governments of all lands not only to preserve law and order, but also to recognize and guarantee religious and civil liberty, and the right of men to maintain or change religious allegiance and freely to worship, witness, teach, and serve.

Statistics issued by the Federal Republic of Germany, in Bonn, reveal that of West Germany's 54,000,000 inhabitants (including West Berlin), 26,800,000 are Protestants; 24,500,000 are Roman Catholics; and 17,000 are Jews. It noted the ratio between Roman Catholics and Protestants had remained practically unchanged from the time of the first census in 1871 to the present.

CHRISTIAN EDUCATION

Youth Pre-Con Retreat

Plans are being finalized for the annual Youth Pre-Con Retreat to be held this year on the Lisle Conference Grounds, Lisle, N.Y. Registration will begin at 4:00 p.m., August 11, and the retreat will end after breakfast, August 15. The closing time will allow travel time for campers to reach Alfred, 4 hours distant, for Conference registration and for settling into new accommodations.

Those eligible to attend Youth Pre-Con include young people who have completed the ninth grade through the twelfth.

In keeping with the General Conference theme, the area of concern for the Retreat will be "The More Excellent Way: A Guide to Christian Morals and Ethics." The major study will center around the book, "About Myself." A personal copy of the paperback will be provided for each camper.

Consideration of the chemo-endocrinological and physiological aspects of sexual development will be covered by Dr. Harold O. Burdick, research professor at Elmira College (New York), lately retired from Alfred University, with assistance in questions and answer periods on sexual morality by Dr. Ruth Rogers and others.

A full day of dedicated service is planned for Friday in camp locations. The work projects are in charge of Steven and Alfred Seventh Day Adventists.

Gary Cox is to be the director of musical activities, the Rev. J. Paul Green will be in charge of worship, and Miss Connie Coon will lead recreation.

A swimming pool under the supervision of a qualified lifeguard is a part of the Conference grounds. General directors of the retreat are Mr. and Mrs. E. T. Harris, Jr.

Facilities at Lisle are less camp-like than those previously used for Youth Pre-Con Retreats. Comfortable dormitory-style housing is available and dining accommodations are modern. A church building will be used for worship services. Pictures of the grounds will appear in future Recorders.

The fee for the retreat is $23. This includes insurance and all the pertinences of life, and payment except your towels and toilet articles.

Every qualified young person will enjoy Youth Pre-Con Retreat, and all who participate wholeheartedly will come away enriched in body and soul.

Young Adult Pre-Con Retreat

A note from the director, the Rev. Charles Bond, reminds us that the usual policy of having no children at Young Adult Pre-Con Retreat will be the policy again this year.

Reservations are being received for this retreat. If you are interested, write to the secretary of the Board of Christian Education, Rex Zwiebel, Box 115, Alfred Station, N. Y. 14803.

Board Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Parish House of the First Alfred Seventh Day Baptist Church on Sunday afternoon at 2:00 o'clock, July 28.

Questionnaires

The questionnaires sent out annually from the Board of Christian Education asking for statistics related to Sabbath Schools, Vacation Church Schools, Camps, and Youth Work will soon be in the hands of the pastors and church leaders. It will help us tremendously if they are filled in and returned promptly.

"We have been accused, and with some justification, of being afraid of dirtying our hands. It is so easy for an institution like the Christian Church to be conservative, defending the "status quo," especially when it comes to human relationships and social concern."—Dr. Nils Engelsøen, principal of the Norwegian Baptist Seminary at a reception for Martin Luther King.
The first thing, of course, is to translate this into intelligible English!

"Prevent" This word no longer carries the meaning it did in 1611 when this Authorized Version of the Bible was published. (The use of the word was somewhat archaic even at that time!)

"Prevent" meant, of course, to go on ahead; to be in advance.

What I wish to do quite simply in this sermon is to re-examine all of some of the great gifts with which God has surprised us, gifts with which He has met us on our way.

I

The trouble, of course, is to know where to begin! Was it not Ignatius Loyola who sat down one day to make an inventory of the angels who had given him for which he never asked. And poor Ignatius never got beyond the first item. At the top of the page he wrote the word "God," and then he sat for hours staring at this one word. I am a gift of God to me for which I never asked!

Let us turn then at something closely connected with our identity. Think of the home into which you were born. Was ever greater gift than this? A home to which you were born, it is certainly true of the church in which we find fellowship.

Of course, those of us who awakened to this life to find ourselves already within the warm fellowship of the household of the church find it difficult to realize its "given-ness" as clearly as those who come to it fresh from outside. During my London ministry a number of people came into the church from what might be called a completely pagan background. And it was very moving to hear them express their wonder, their delight, which amounted almost to ecstasy, that God should have thrust this thing called a church in their path.

The same reaction should come from us if only we could see the "given-ness" of the church with the same force and vividness. Ask yourself the question: Is the church in which we find fellowship a gift in answer to your prayer? I will hazard a guess that in nine cases out of ten it was already there when you arrived on the scene. God had already put it there for you without your asking Him. The saints of God had worshiped in that sanctuary, as likely as not, for three, four, five generations before you. And in it was fixed my choice on Thee... Not on your life! The wretched man didn't know what had happened! A blinding light from heaven cast him on his face to the ground and an accusing Voice started echoing through the corridors of his conscience. And what took place caused him bewilderment to the end of his days. There was neither rhyme nor reason in it. "Unto me," he exclaimed with an air of incredulity, "who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchables riches of Christ?"

When and where did the incredible career of this Christian crusader begin? When he decided to come on to the Lord's side? No, no! It began before he was born! "God," cried Paul, "who separated me from my mother's womb..."

Is this to be though a thing incredible? This fact of our election may occasion astonishment: it should also cause us to rejoice that we have a God who is first in the field even in this.

And this is what James Grindle Small wants us to remember when he makes us sing.

"I've found a Friend, O such a Friend! He loved me ere I knew Him; He drew me (Watch the pronouns) with the cords of love; And thus He brought me to Him...

We did not run after Him; it was He who came running after us. Even in this greatest gift of all, ours is a God who comes to meet us, who prevents us with blessings of goodness.

And so it will be to the very end.

"I go," He says, "to prepare a place for you; and if I go and prepare a place for you, I will come again unto you myself..." To the very end He is a pre-venting Lord.
is not this the picture of God which we find in the Bible? There can surely be no doubt about this. But do we act upon it? For this picture we have traced has tremendous implications for our whole Christian living and strategy.

It means, for one thing, that when we are about His business, we do not have to trudge along on our way by ourselves. We are in it because He has drawn us into it!

Does it not mean also that we have nothing to fear with regard to the hindrances that may come our way as we press forward on His business? If He is a pre-venting God we will find Him there already dealing with the obstacles. As He did in the case of that little company of women who wanted to do a last service for their Master. He has been crucified and buried and all that is left for them now is to allow His Body to speak to them.

Who will roll away for us the stone?"

Notice: they do not turn aside from an emergency prayer meeting as we would do in our pseudo-piety. They press on.

And this was told to them concerning the risen Christ, is, "Behold, He goes ahead of you — into Galilee." And this has been doing ever since.

What a comfort and challenge this vision is to us in our current situation. So often we are fearful for the future of our churches and indeed for the future of the whole Christian movement. We see the present tendencies have done their worst — and I gather that there is no little concern even on this side of the Atlantic — as we wonder what will really become of things.

When you've gathered all your statistics, arranged them in their appropriate columns, done all your subtractions and projections, don't you see that the most significant fact about the Church has eluded you — the fact that a risen Savior who has broken the bands of death is going on before and beckoning us on?

How can you squeeze a fact like that into a statistics column? It just won't go!

My colorful college principal who preached this Congress sermon back in 1911 used to like to quote the adage that there are three kinds of lies: black lies, white lies and statistics. And the longer I live the more I see the truth of it. The Church defies the infallible testimony of figures. Was it not G. K. Chesterton who said that Christianity had many times gone to the dogs, but in each case it was the dog that died? The Church has many times appeared to have dwindled to nothing and then has come alive again because preventing her, and beckoning her on is One who has found the way out of every grave.

Our God is marching on!

Voiceless Christians

At the lowest estimate, according to the church delegation which visited the USSR in 1962, there are twice as many active Christians in the Soviet Union as there are members of the Communist party even though this does not mean that Christian influence politically or culturally is comparable to that of the party. The present fact is that no other country has such differences have been the differences of men who have found the way out of every grave. Our God is marching on!

The words of welcome that have been expressed by your pastor (A. H. Lewis of Plainfield), and the signs of that welcome which have been shown to us in so many ways by the members of this church, are not in the least a surprise. We knew a year ago, when you invited us to meet here in this August season, that there was only one thing that could possibly exceed the warmth of your welcome, and that might, perchance, be the warmth of your weather; but even the weather seems to have joined in making our reception here today most cordial on your part, and most pleasant on ours. It is, therefore, with considerable pleasure that I, as a representative of the Conference, return to you, Mr. Pastor, and to you, members of the Plainfield Church, our heartfelt thanks for all that you have done, and all that we feel sure you intend to do.

The year which is ended has been a most important one, not only in religious circles as a whole, but more especially to us as a people. Questions of vital importance, apparently to the work which God has given into our hands, have come before us for decision, and while it has been true that these questions have brought out differences of opinion I think that no one can deny that such differences have been the differences of men who differ honestly and from the sincerest of hearts, not so mindful of what the immediate result might be as of the effect upon the cause as a whole. Early in the year the Tract Society was brought face to face with a question which it had met before, but from which, for one cause or another, it had previously retreated. The decision that was finally made did not come as a result of a publishing program. Our publishing plant was only made after the most prayerful consideration by the members of the Board, and was made as it was, not because there was any such a change would render its oversight easier for the Board, but chiefly, and I say almost solely for the sake of the Church, that it would be the best for the promotion of the interests which we have at heart.

Our Education Society has not been free from perplexing questions. The financial depression that has made itself felt in almost every quarter of our country has affected it also, and sources of revenue that seemed to be absolutely sure have, in these trying times, been cut off. And I am proud to say, these Seventh Day Baptists who are devoting their lives to the education of the young people, and doing it not for what the returns may be in a financial way, but 'in His name,' have been as true during these trying days as they would have been under the most favorable circumstances. When questions have come before those who have had in control our educational interests, and I think that I am warranted in saying that in every case the decision has been made with an eye single to the welfare of the cause, as that welfare was seen by those in places of responsibility.

To our Missionary Society there have also been some perplexing questions. The old mother church, the church which has stood for two centuries and more, found that its oversight was less effective and the children grown, asking direction and protection. It was Shakespeare who wrote, "How brave a man was that which stood and faced an ungrateful child!" May the children of that old church be as true to her interests as she has been in the past to the duties which now rest upon our shoulders!

The same Missionary Board has had calls from all parts of this land to do a work that seems to me to be the first work of Christian churches. There have come from the North to these Southern fields, calls from small churches and from older churches, calls for those who would stand in the midst of men, and hold aloft the banner of Christ Jesus, on which is written the salvation of men. Our evangelistic work has reached a place where we have not been able to answer the calls for help, simply because we had not the means with which to do it. It is to the glorifica-
tion—yes, I say that advisedly—it is to the glorification of us as a people, that men who are able and willing to hold the hand of the Master from a lack of means we have not been able to answer the calls. Now, to me, this is the most cheering report I have to bring. It is a work that it seems to me we should enter upon, a work in which we, as Seventh Day Baptists, should be proud to take a large share.

The Jews were coming up to Jerusalem from all parts of the world. The stillness of the night was broken only by the calls of the watchmen, as they kept guard with their different parties. Suddenly, and almost without warning, the land was bathed in a heavenly light, and those shepherds who watched their flocks by night saw the doors of heaven swung wide open, and heard that angelic host sing, 'Glory to God in the highest; on earth peace, good-will toward men.' Thirty years and a little more afterwards, there stood in the center of a questioning and curious throng, a man of noble mien. A wisdom greater than that of the scribes and the Pharisees; the companion of public and curious throng, a man of noble mien. A wisdom greater than that of the scribes and the Pharisees; the companion of public and curious throng, a man of noble mien. A wisdom greater than that of the scribes and the Pharisees.

From that time to this the great commission has come rolling down the ages, until the time of our day, to be done, it seems to me, in three ways. First of all, the way which we hold, in the glad tidings which it bears to all the world.

It seems to me sometimes that we forget that this is our individual work. We are apt to think it is the work of churches and organizations; that it can be done by masses. If I were to characterize the present time, it would be as one in which individual responsibility is being lost in the endeavor to shift it to men in a mass. Do you remember where the genial Autocrat of the Breakfast Table talked about time and the parts of the entire world, in order that their voices might be heard upon the moon, agreed to shout together at a certain time on a given day? They thought that by thus combining their voices the cry would be so loud that it could be heard on that distant satellite. The day was fixed ten years in advance, and chronometers were sent with care to all parts of the world in order that no mistake might be made as to the time when the word "Boo!" was to be uttered. The time came, but nobody shouted except two, one of whom was a deaf man, and the other a woman. And the man in the moon said, 'I could not hear you, you were so far away.' Shout together at a certain time and there would be a world. I say that upon returning to America he was struck with the provincialism of America. 'Hearken, America, to these words!' he told the reporter that upon returning to America he was struck with the provincialism of America. 'Hearken, America, to these words!' he told the reporter that upon returning to America he was struck with the provincialism of America. 'Hearken, America, to these words!'

And as for the plea that upon returning to America he was struck with the provincialism of America. 'Hearken, America, to these words!'

This declaring of God's Word is to tell, to make known, to all the world, who is God. This is the way in which this great work is to be done, is through the consecrated pocketbook. A man who yields himself to Christ, who says in Christ's feet, "I give myself and all that I have," means that he is willing to do all that he personally can, whether it be by his words, by his hands, by his brain, or by inventive faculty with which God has endowed him; whatever is within his scope, is dedicated to God's service.

(to be continued)

Personality in the News

The Pacific School of Religion, Berkeley, Calif., announces that among faculty members who are now on sabbatic leave for further study is Dr. Wayne R. Rood. The item in the seminary bulletin states:

Wayne R. Rood, professor of Religious Education, and his family, will take up residence at Oxford University in England. His research project will involve the nature of artistic logic and language as it is to be contrasted with scientific logic and language with special reference to theological communication.

The Salem Herald of July 1 reports an interview with Dr. Richard Bond, son of Executive Secretary Harley D. Bond. "Dick" Bond has been home at Salem with his family for a brief vacation from his education at Princeton University. Among other things, he told the reporter that upon returning to America he was struck with the provincialism of Americans—explaining that people here seem unconcerned about what is going on internationally and even nationally.

Dr. Bond is the "Head of Party" of Cornell University project there concerned with upgrading the University of Liberia, and will continue in that capacity for another year. The Cornell project is under the sponsorship of AID (The United States Agency for International Development) and part of Bond's work involves serving as a liaison between the United States and AID projects in Liberia.

NEWS FROM THE CHURCHES

ALFRED STATION.—The Alfred Station church has been carrying on its work under the direction of Rev. Hurley S. Warren since the departure of the Skaggs family last June. We greatly appreciate all that Rev. and Mrs. Warren have been doing for us.

Seven young people were baptized during the morning worship on Sabbath, May 8, 1965, and have been received into membership.

A new floor covering has been placed in the vestibule of our church. Plans are also underway to redecorate the parsonage kitchen.

We are looking forward to the arrival of Rev. and Mrs. Ernest Beec Jeffery, to live in our parsonage in September, 1965.

The Youth Fellowship under the direction of Rev. Rex Zwiebel has been meeting every Sabbath eve. They conducted our morning worship service on Youth Week Sabbath.

Some of our members participated in the T.V. Evaluation Program sponsored by the National Council of Churches. It was felt to be very beneficial by those who participated.

The Baccalaureate service for the Seniors of Alfred-Almond Central School was held in our church on June 20, with the Rev. Dale Evans Rogers, in No. Two Ways About It! (Fleming H. Revell Company)
SABBATH SCHOOL LESSON
for July 24, 1965

Children's Grow Through Study
Lesson Scripture: Acts 17: 10-12;
2 Tim. 3: 10-17

Accessions

Alfred Station, N. Y.

By Baptism:
- Cathy Drumm
- Alice Lewis
- Robert Allan Lewis
- Yvonne Mattison
- Karen Palmieri
- Robert Perkins
- Richard W. Woodruff

自由 Beach, Fla.

By Letter:
- Mrs. Mack E. (Jeanne) O'Neil

By Profession of Faith:
- Mrs. Robert (Anne) Pike

Births

Ellis.—A son, Timothy Aldrich, to Mr. and Mrs. Ronald Ellis (Luan Sutton) on December 14, 1964.

Aldrich.—A daughter, Jill Maureen, to Mr. and Mrs. Simon Aldrich (Helena Knox) on April 5, 1965.

Sutton.—A son, Steven Lyle, born to Mr. and Mrs. Lyle Sutton (Betty Pierce) on April 7, 1965.

Hagan.—A daughter, Julia Dawn, to Grant and Joan Hagan of Angola, Indiana, on May 13, 1965.

Obituaries

Burdick.—Blanche Merritt, daughter of the late Mr. and Mrs. Dwight R. Merritt, and wife of deacon Earl D. Burdick, was born in Ashaway, R. I., August 6, 1889, and died at her home in Orlando, Fla., on June 19, 1965. She was married to Earl Burdick on June 21, 1911. The moved to Florida and joined the Daytona Beach Seventh Day Baptist Church by letter from First Hopkinton in 1930. For several years she served as organist of the church until failing health caused her to give it up. She maintained a loyalty to her church and was as faithful in attendance as the miles and failing health would permit.

She is survived by her husband, Earl; by a niece, Mrs. Elizabeth K. Austin; and by a nephew, Mr. Harold Kesteather.

Funeral services were held in the Carey-Hand Funeral Home in Orlando, with the Rev. S. Kenneth Davis and the Rev. George H. Carlton officiating. — S. K. D.

Clarke.—N. Celestia Crandall, daughter of Maxson A. and Mary S. Crandall, was born August 23, 1880, and passed away at her home in Independence, N. Y., on June 16, 1965. She was united in marriage with Floyd C. Clarke on November 8, 1906. Mr. Clarke preceded her in death three years ago.

In early life she was baptized and joined the Independence Seventh Day Baptist Church of which she has remained an active and a faithful member. Even though she was handicapped in going outside her home, she always found an opportunity to be of service to others. Her hands were never idle, and wherever there was sickness or misfortune in her community she was there with a helping hand. She was a home nurse to all who called upon her.

Mrs. Clarke was a member of the Ladies' Aid Society, of the Home Bureau, and served as Trustee of the District School for a time.

There survive a son, Decatur, and his wife, of Independence; three grandsons, Gerald of Daytona Beach, Fla.; a brother, E. Rogers Crandall of Bath, N. Y.; and several nieces and nephews.

Memorial services were conducted at the Independence Seventh Day Baptist Church on Sabbath afternoon, June 19, with the Rev. Hurley S. Warren officiating. Interment was in the Independence Cemetery. — H. S. W.