us on the Sabbath. Pray for the work of our two churches as we enter this new venture.

—Correspondent.

Prayer Language

The present-day man who says, “I love thee, Agnes. Wilt thou be mine?” doesn’t sound as sincere as the one who says, “Agnes, I love you. Will you marry me?” Why, then do we continue to use stilted language in our prayers—except in extreme emergency when we cry out (very sincerely), “God, we need you”? When God is most real, and our need for Him most urgent, we talk to Him in real, unartistic terms.

—I. E. B.

Marriages

Wells - Gryte—Willard Eugene Wells, son of Mr. and Mrs. Willard Wells, Boulder, Colo., and Judith Gryte, daughter of Dr. and Mrs. Glenn Gryte, Boulder, were married Feb. 3, 1967, in Pocatello, Idaho. Their address is 921 Marine Street, Boulder.

Births

Hamann.—A son, James Brian, to Mr. and Mrs. (Laura Sayre) Howard Hamann of Neenah, Wis., on Jan. 16, 1967.

Whitford.—A son, Eric Paul, to Mr. and Mrs. Philip Whitford of Janesville, Wis., on Jan. 24, 1967.

Obituaries

STEWART.—Mrs. Gertrude, daughter of Marcus and Selina Campbell, was born in New Auburn, Minn., April 29, 1875, and died at the Edgerton Hospital, Edgerton, Wis., Jan. 19, 1967. She was married to Howard C. Stewart Aug. 7, 1907, who preceded her in death in 1952. She is survived by: a daughter, Mrs. Shou (Lucille) Hai Pu, Peking, China; a son, Hugh of Racine, Wis.; a grandson, Donald Pu of China; two sisters and one brother.

Funeral services were held in the Milton Seventh Day Baptist Church with her pastor, the Rev. Earl Cruzan, officiating. Burial was in the Milton Cemetery.

E. C.

SOCWELL.—La Rue A., son of Herman and Gertrude Ramond Socwell, was born in New Auburn, Minn., Aug. 24, 1904, and died in Mercy Hospital, Janesville, Wis., Feb. 17, 1967, after several years of failing health.

He moved to the Janesville area in 1928 where he was employed for 19 years. On Feb. 4, 1948, he married Leona D. Meehan in Dubuque, Iowa. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are: his wife, a son, Francis, New York City; two stepsons, John Dorsey, Janesville, and Donald Dorsey, Beloit; eight grandchildren; four brothers, Virgil and Larry both of Janesville, Glen of McPherson, Kan., and Earl of Redding, Calif.; and several nieces and nephews.

Funeral services were conducted in the Overton Funeral Home, Janesville, by his pastor, the Rev. A. A. Appel, with burial in Oak Hill Cemetery, Janesville.

A. A. A.

STILLMAN.—Willis Seymour, son of Horace and Clara Bolser Stillman, was born August 13, 1893, in Albion, Wis., and died unexpectedly Jan. 28, 1967, in the Memorial Community Hospital in Edgerton following an apparent heart attack.

He was a lifelong resident of Albion where he married Adalene Green Nov. 16, 1918. He attended high school in Edgerton and Albion Academy. He was employed as a machinist at Highway Trailer Industries for thirty-six years. He was a member of the Albion Seventh Day Baptist Church.

Surviving are his wife; four sisters, Mrs. Frank Walker Sr., Richmond, Calif., Mrs. Myrtle Graham, Battle Creek, Mich., Mrs. Leon (Clara) Sylvestre, Fort Knox, Ky., and Kathryn Fry, Chicago, Ill.; a foster daughter, the former Ruby Jenkins; and several nieces and nephews.

He was preceded in death by two brothers, George and Mel, and three sisters, Blanche, Minerva and Alice.

Funeral services were conducted in the Albion church by his pastor, the Rev. A. A. Appel, and interment was in the Evergreen Cemetery, Albion.

—A. A. A.
The Lord presents Himself

The events leading up to the death of Christ prompt thoughtful people to ask why the Christian did, and that He died an atoning death, according to the Scriptures? The Bible does not leave us in doubt about this matter at all; He had to die to take the judgment due to sinners upon Himself and thus remove their sins. The logical and chronological question as we review the gospel story is why Jesus rose from the dead. Was it not enough for us that He died an atoning death, according to the Scriptures? The Bible does not leave us in doubt about this question. One would be hard pressed to find in the many predictions Jesus made about His death one that did not at the same time by direct statement or by implication Predict His resurrection. Thus its importance is established before it occurred.

The gospel accounts of events after the resurrection are most explicit in describing and establishing the fact of His resurrection and emergence from the empty tomb. From these accounts and from the other New Testament Scriptures we get several answers to the question of why He rose. There is no place for other interpretations on all aspects of this. When we turn to the first chapter of Acts we get part of it. Jesus had frequently affirmed that He was going to build a Church. He named the body of believers who had passed through death, which He had spoken about to be born again. Those disciples needed the assurance of the risen Lord that after His ascension the Holy Spirit would come upon them with power and that He would guide them into all truth.

Without the resurrection, the appearances, the teachings, the further promises of His life would have been written; the Book of Acts could not have been recorded, and there would have been no hope-filled epistles written by a persecutor who met Christ on the Damascus road.

We, today, do not experience other late appearances of the risen Christ but, according to His promises, we can experience the indwelling Christ through the Holy Spirit. Without this the Church would have long since perished for want of conversion. We have the "many infallible proofs" recorded for us; we have the heartfelt experiences that change our lives. For these reasons we band ourselves together in churches pledged to do His will. We affirm in the words of the Bible, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God" (1 Cor. 15:14, 15a).

Memory text

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. Matt. 28:5b-6.

On Being Ourselves

We were a mixed group religiously and racially in a neighborhood meeting at which a law enforcement man from the sheriff's department was speaking. He mentioned was about the teenage use of narcotics and was presented largely in the form of an educational film that all but made our blood run cold. In the discussion session that followed, one of the citizens appealed to parents and to others concerned to devise ways of combatting this conformity pattern. We must show these susceptible youth that they are individuals and are not cast in a common mold. Perhaps we should start with fashions and hairdos, and such like and then go on to patterns of behavior.

What applies to youth applies nearly as much to adults of both sexes. We who were mixed in the church and in the world were made different in the convolutions of lines on the skin of our fingers are also God, but not alike. God does not deal according to his God-given personality. Perhaps we should start with fashion and hairdos, and such like and then go on to patterns of behavior.

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What applies to youth applies nearly as much to adults of both sexes. We who were made different in the convolutions of lines on the skin of our fingers are also constituted differently as to our personalities. We are made in the image of God, but not alike. God does not deal according to his God-given personality. Let us be ourselves, not a rubric of the average man in a low-standard society. Let me, in fact, come up to that purpose which our Lord has for me and for no other.
Letters to the Editor

In a letter too long and not quite definite enough to publish, Wayne Babcock pastor at Dodge Center, Minn., objects: “Our denominational periodical is being turned into a sounding board for political persuasion by its editor. Our paper is being used as an organ to promote the desires and philosophy of a minority group when we should be promoting the cause of Christ.” Subsequent correspondence confirmed the assumption that his primary reference was to articles by Rev. Paul Burdick and editorial comments on our nation’s involvement in Vietnam.

Knowing that Mr. Burdick was planning to go to Washington to join the march of “Clergy Concerned About Vietnam,” the editor expressed willingness to print a report of the experience.

Mr. Babcock objects to this article in the February 20 issue in these words: “Here is a Seventh Day Baptist minister asking permission of our denominational leaders to do something which was his own personal right, based primarily on personal convictions which must be reached from the workings of his conscience as he wrestles with the Word of God . . .

“Certainly he cannot leave morality out of our political, economic and social decisions but when the church makes sweeping judgment on issues on which she cannot because of her limitations be infallible, she is assuming a popish position. Let’s preach Christ to where the people will be motivated by his love, then political decisions will be made Christian on the individual level the same place that all decisions from a free people should be made.”

From Daytona Beach, Fla., comes the following comment on the same February 20 issue: 

“I feel compelled to drop you just a line to tell you that I am the issue of February 20 of the Sabbath Recorder is the best ever. There are three or four articles that particularly appeal to me.”

—Garrett Bakker.

Conference Program

By Dr. Lewis H. V. May, president

The main speaker for Conference this year will be Hugh Vernon White, Ph.D., D.D., a noted theologian in a new area of interest. He is author of the book “Truth and the Person,” based primarily in rural life. Sometimes he is moved. Oftentimes he shows that experience and faith to a better understanding of our lives. Our guest can help us with his knowledge, experience and faith to a better understanding. We hope thus to foster enthusiasm to act in the application and dispersion of Christian Truth through each of us as we live each day.

Third in a series

Moving?

By Leon R. Lawton

The history of Seventh Day Baptists shows that movement was monumental in the growth of churches, in the witness to the new frontier of pioneer days, in the development of strong churches based primarily in rural life. Sometimes individuals moved; it was more than one family and in some cases whole churches (or the majority of their members) moved westward together. New opportunities, new land for farming, the idea of a colony of Christians beginning and living together in an area that were motivating factors. Letters and articles of the day speak of awareness of God’s leading and blessing in many moves that were made.

But today the tie of the local congregation, the force of lesser motives, the basic change from rural to urban society—these and other factors, have led to a fragmentation of our church membership and a challenge to the effectiveness and force of our witness as a people. True, individuals and families have been rallying points where fellowships have been born and in some cases matured to small churches in urban areas. But in some Christian areas there are several families from various Seventh Day Baptist churches that are in contact with each other. Over a period of time, some lose their ties with the “home” church because of distance and the many demands of life in a new environment. Experience has taught that many of those who reside in urban areas apart from local church involvement soon lose vital fellowship with any church group, or in some cases align with another denomination, in their new area. In any event, they are lost to the witness and work of Seventh Day Baptists.

This is said not to reflect judgment on individuals who have thus acted. Rather it is to be realistic to a situation that has existed far too long and to challenge us as individuals and as a people, to face this matter with concern and prayer, and, as God leads, to take positive steps that will ensure a change in the present generation.

Tainted by Experience

A distinguished Washington newspaperman was once participating in a school of journalism forum on the subject of Ethics in the Communications Media. He was expounding a rather practical approach to the subject, an approach which nettled a starry-eyed young journalist student. Finally the youth could keep quiet no longer. He jumped up, wagged a finger at the visitor, and shouted, “The trouble with you, sir, is that you are tainted by experience!”

—Dateline.

THE SABBATH RECORDER

MARCH 20, 1967

Accepts
Post
at
Milton
College

Rev. Don A. Sanford, former pastor of the Seventh Day Baptist Church at White Cloud, Mich., and editor-writer of the Sabbath School quarterly The Helping Hand, has accepted appointment to the staff of Milton College as audio-visual librarian. He will be employed on a part-time basis so that he can continue in the employment of the Seventh Day Baptist Board of Christian Education in the writing and editing of the Helping Hand, a position he has held for the past thirteen years while serving pastors at Independence and Andover, N. Y.; New Auburn, Wis.; and White Cloud, Mich.

In his new position, which he will assume July 1, 1967, Mr. Sanford will have supervision of all non-book material and equipment in the library. He anticipates that this new location within the academic community with access to new resource material will greatly enhance his call to the writing ministry. It also will bring together in the one community four of the six members of the Council on Ministerial Education for the denomination. In accepting this post Mr. Sanford is returning to his alma mater eighteen years after his graduation, at the same time his daughter Donna enters as a freshman.

LET LOVE DIRECT YOUR GIVING

Covenant to Tithe
The Road of the Burning Heart

By Paul V. Beebe

Luke tells us (Luke 24:13-33a) that on the first afternoon after the resurrection of Jesus the Christ, two of His disciples walked together on the way to a little town named Emmaus. Jerusalem is about seven miles northwest of Jerusalem. We can imagine that sunset was approaching and that the two men were weary after a trying and sorrowful day. They probably welcomed the opportunity to find some release from their restlessness and sorrow by talking about the great tragedy that had come to their fellowship.

The soft wind of the evening must have seemed friendly as it gently stirred the leaves of spring. Perhaps a bird overhead cheerfully testified that his first bursting blossoms were only sexuality. Nature's cheerfulness ever, betrayed the fact that for them the new blades of grass, the first row, had been weary now ran as if they were filled with the desire to spread the glad tidings that the Master was risen just as He had promised. Had they not seen and talked with Him?

And so it is today. Those who know that the Crucifixion was not the last word and who are restless about the evils of our world can make a similar discovery. When a person knows Christ, he finds that the road to Emmaus is not only a road of concern and sometimes even sorrow, but also a road of companionship, discovery and a road of the burning heart.

How often have we walked with the Master and yet did not recognize Him. How often has our heart burned within us and yet we failed to know Him?

May we pray that we, too, may experience the peace that comes from the realization that Christ is indeed here and that He may always be present each step we take in the path of life?

A LITTLE THING

Jess W. Babcock, R. D. 1, Milton, Wis., 53563, reached his 80th birthday on March 22. His daughter Mrs. O. A. Davis of Phoenix, and his local church, hoped that his friends would cheer him up with greeting cards. Since suffering a stroke in October of 1965 his speech and bodily movement have been impaired. He is known denominationally for having provided several Conference presidents with handcrafted gavels in recent years, the last being the Rev. Marion C. Van Horn.

THE SABBATH RECORDER

MARCH 20, 1967

The Seder and the Supper

By Solomon Birnbaum

About three decades before the destruction of the second temple (A.D. 70) was complete, at the close of His career, He went with His disciples to an upper room in Jerusalem to keep the Passover. Someone present on that occasion describes the incident in the following words:

As they were eating (the close of the supper}) Jesus took bread [Matzo] and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins (Mat. 26:26-28).

Although the Jew, while eating the piece of Matzo which is called "Aphikomen," believe (according to the Shulchan Aruch) that he is eating the Korban Pesach (Sacrifice of the Passover). The origin of this idea is not found in the Talmud; it comes from the New Testament. It is because Jesus took bread (Matzo) and said: "This is my body of the Lord." He who gave His disciples bread and told them, as they were eating it, to believe that they were eating the Korban Pesach (Sacrifice of the Passover). He used the word "body," the true Korban Pesach. It was from Him that the Rabbis learned to make such an identification.

Some Jewish readers at this point may protest and cry: "How can I say it comes from Him? He who taught the Law of Moses; and the Korban Pesach is what He instituted. Other which is not according to the Law of Moses, and the kind that Moses instituted at the Exodus, and the kind Hillel observed fifteen hundred years after Moses. The origin of this mysterious word "Aphikomen"? It looks like a Greek word. Most scholars are agreed that it is, but different opinions exist as to its derivation. I say it comes from the Greek word "Epikomos" and means "dessert." But that does not seem to be correct, since a great deal of violence has been per­petrated upon the word "Epikomos" in order to turn it into "Aphikomen."

But there is another Greek word, which gives a full and satisfactory explanation, and where violence is not at all necessary to give it meaning. It reads exactly as our Aphikomen. What does it mean? According to the Greek lexicon it means "I CAME." Who came? The One, obviously, whom the broken Matzo represents, namely, the Lord Jesus, the true Passch.

In the Aphikomen, therefore, the Lord Jesus, calls to all who are waiting and hoping for his coming in the Messiah. "Why do you wait any longer? I came already! Aphikomen! Open your eyes of faith, and behold Me. I am the true Pass­over. I shed my blood to shield you from death and give you eternal life. I stand in the place of your Passover Lamb because I am its fulfillment!"

Jesus is the Shepherd of Israel. He has not forgotten us, the People of God. This Pas­over which is about seven miles northwest of Jerusalem to spread the Good News. These men knew Jesus, they found that the road of the burning heart.

The origin of this idea is not found in the Talmud; it comes from the New Testament. It is because Jesus took bread (Matzo) and said: "This is my body of the Lord." He who gave His disciples bread and told them, as they were eating it, to believe that they were eating the Korban Pesach (Sacrifice of the Passover). He used the word "body," the true Korban Pesach. It was from Him that the Rabbis learned to make such an identification.

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But there is another Greek word, which gives a full and satisfactory ex­planation, and where violence is not at
and the wine the death and the resurrection of their Lord. Then in A.D. 70 Jerusalem and the temple with the priesthood were destroyed. As a consequence, the Passover after the manner of Hillel was done away with, and only the Passover after the manner of Jesus remained. The abolition of Hillel's Passover left an intolerable void in the religion of Israel. That void had to be filled if Israel as a nation was to survive. But it had to be a kind of "Passover" which was not tied inseparably to the temple and the priesthood that were no more. The "Passover" of the disciples of Jesus completely answered their purpose. The Jewish leaders, therefore, incorporated it into the religion of their people, building around it their sustenance of His people to insure to be a kind of the circumstances of Israel in the Golus (Exile). Israel in the Golus (Exile).

Finding safety, therefore, incorporated it into the religion of their people, building around it their sustenance of His people to insure their children, therefore, incorporated it into the religion of their people, building around it their sustenance of His people to insure their survival; and forever He will stand by their side, waiting till they hear His voice, find safety in His fold, and find rest for their troubled hearts. The discipless. Every- one goes to church; many go several times on Friday. There is the tendency among the Catholics and Anglicans to leave Christ on the cross. This is symbolized by the crucifix which they wear.

The evangelicals in Guyana believe and preach a crucified but risen, ever present Saviour. They stress and exemplify by their lives the joy of salvation. Consequently, the witness of the evangelicals is having its effect upon the masses most of whom belong to some church but many of whom are not born again.

"Easter Monday" (the day after so-called Easter Sunday) is a holiday when grown ups as well as youth and children fly kites. From early morning until late in the afternoon on Monday, the sky will be dotted with kites of colors and designs. Families take their picnic baskets filled with food and make a day of it. Most of the activity takes place along the sea wall on the mud flats.

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Free Exercise of Religion

We are free to exercise our religion. We go to church on the day we choose, or play golf if we prefer. We freely preach our beliefs from the pulpit and street corner, though the majority may not share them. We buy time on TV and radio to show why we are right and we are wrong. We print our convictions and give them away or sell them from door to door. No government censor peers over our shoulder or snips out our purple passages.

—Roland Hestad, POAU

MISSIONS—Sec. Everett T. Harris

Easter in Guyana

(As prepared upon request by Rev. Leland E. Davis)

Easter in Guyana is observed pretty much the same as we observe it in the United States. Among the evangelical churches, including our own Seventh Day Baptists, early morning prayer services are held. This is especially true of the village churches. In Georgetown last Easter the Christian Endeavor presented a play entitled, "It Is Just Beginning" and we had special music climaxed with a message on the resurrection.

However, among the Catholics and Anglicans it appears that much more emphasis is placed upon "Good Friday" than "Easter Sunday." By tradition of the church, Good Friday is a very sacred but sad day. For that reason, children are not seen playing as usual on the streets; they must be quiet. The men do not go to work. The taverns are closed. Everyone goes to church; many go several times on Friday. There is the tendency among the Catholics and Anglicans to leave Christ on the cross. This is symbolized by the crucifix which they wear.

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Concluding Blantyre House Appeal

We are nearing a successful close to our current appeal to raise $10,000, in addition to the present Conference year to provide funds for building a home and office for the Director of Christian Education and Evangelism. On an accompanying article is a chart showing the giving of our people by churches, individuals and Minute Men appeal.

We hope to close off this appeal and go over the top before April 30. There are many other worthy projects to support. We must not let down on our regular giving to OWM. Let us then conclude the Blantyre House building project by April 30.

Is your church listed among those who have sent in a contribution? Do you still have unsold "bricks"? Now is the time to clean up this matter and finish it off. Success is almost in sight. One final push is all that is needed to complete the project by April 30.

Word has come from Dr. Victor Bur- dieck that the contract arrangements are made and construction is to begin March 1, 1967. Remember—the deadline set is April 30. Whatever you have in mind to do, try to do it before then and send your contributions to the Seventh Day Baptist Missionary Board.

Blantyre House Fund

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Total Receipts: $8908.64
Less cost of printing & supplies: 135.00
Balance Feb. 21, 1967: $8773.64

Note: Church bulletins received in early March indicate that the contributions in several churches are now much higher than shown here, e.g., Milton and Shiloh report more than $500.

Higher Education

"There is a brief report on some statistics from the 1966 editions of The Digest of Educational Statistics and Projections of Educational Statistics indicating that college costs generally are expected to climb by about 22% in the next ten years. Spreading for each full-time college and university student averaged $2,247 last year, about 35% more than the average of $1,815 ten years earlier. Higher average figures were shown for private institutions: $1,885 for 1955-56; $3,102 for 1965-66; and an estimated $4,294 for 1975-76."

—News Notes.
Ministers Conference

The program has now been completed for the biennial Seventh Day Baptist Ministers Conference which will be held with the North Loup, Neb., Seventh Day Baptist Church, April 26 - May 3.

Registration will begin at 11:00 a.m., April 26, and the conference will close with the noon meal, May 3.

The resource leader will be Dr. C. R. McBride, Professor of Town and Country Church Leadership, Central Baptist Seminary, Kansas City, Mo.

Promising to be a work and study conference, the conference has as its theme "The Minister's Role in Church and Society." Sub-themes are on ethical standards, pastoral relationships, the pastor's relationship to individuals, the pastor's relationship to the community, his inter-church relationships, and training for the ministry.

Leaders developing various themes include Alton Wheeler, Earl Cruzan, Marion Van Horn, Edgar Wheeler, Ernest Bee, Victor Skaggs, and Elmo Randolph.

Work group leaders include David Clarke, Duane Davis, Everett Harris, Delmer Van Horn, Albert Rogers, Herbert Saunders, and Kenneth Van Horn.

Leon Lawton will be in charge of devotional periods.

The preacher for Sabbath morning will be Charles Bond. He will be assisted in worship by the local pastor Duane Davis, and Glen Warner. Worship leader for the afternoon program will be Ralph Hays.

High commendation goes to Victor Skaggs, dean of the Center for Ministerial Education, who originated and developed the program, and solicited the participants.

The conference is sponsored by the Higher Education Committee of the Seventh Day Baptist Board of Christian Education, Burton B. Crandall, chairman, in cooperation with the Seventh Day Baptist Council on Ministerial Education.

Vocational Representatives

A rather thorough study of "Aims and Goals of the Vocational Committee" was prepared this past year by the Executive Secretary of the Board of Christian Education, Rex. E. Zwiebel. This study goes back over twenty years and indicates a wide range of vocational interests. Numerous surveys have been made to determine the special needs of our people, and we are assisted in improving themselves through educational and vocational placement.

Every church has been asked to appoint a vocational representative who will promote these special interests. In recent years nearly all public schools have excellent guidance programs directed by well trained men and women who can help our youth find challenging places in our rapidly changing world. Our local church vocational representatives, as well as others, should show an active interest in the individual's choice of school and vocation, keeping in mind continuing our church associations. College work or special training programs may be found often be found in one of our churches if one looks for them. With so many new employment opportunities almost everywhere today, it is interesting to see so many who are active Seventh Day Baptists if they really care.

Every locality has its own special interests and individual problems and opportunities. Each vocation will find its own best way of understanding the local situation and serving in this capacity. Whenever any vocational representative or other person interested in vocational work has substantially satisfying experiences, the chairman of the Vocational Committee of the Board of Christian Education would welcome a report which might possibly be shared with other vocational representatives.

The Vocational Committee would also welcome any suggestions or questions about special situations with which they might be able to assist.

Prepared by Kenneth E. Kenyon, Chairman Vocations Committee, Box 1172, Alfred, N. Y. 14802

THE SABBATH RECORDER

Good Listening

(From eugnic to Bible Hour Speaker)

When it comes to religious radio listening there is a wide choice; it is each to his own taste. We are not about to tell what program to tune in. The large network programs are relatively few in number. They earn their audiences by the quality of their programmanship and the uniqueness of their message. We choose the type of program we will listen to at the time of day we are free to tune in. Then we pick the man whose message consistently appeals to us.

A very wide listening audience has been built up during the past thirty years or so for the Bible Study Hour of what is now known as the Evangelical Foundation of Philadelphia on the NBC network. This audience was built up by Donald Gray Barnhouse. After his untimely death in the prime of life the speaking was taken over by carefully chosen men. For five years Dr. D. Reginald Thomas was the Bible study leader, until his recent resignation to give more time to his new pastorate with the Brick Presbyterian Church of New York. The Evangelical Foundation announces the choice of the Rev. Ben Haden of Miami to be the speaker on this 400-station network and the Armed Forces Network.

Whether or not we become regular listeners the story of his life and how he came to the place where he was chosen for this ministry is one that is worth reading. Mr. Haden found success and acclaim outside the church and then entering the seminary he was vice president and general manager of the Kingsport (Tennessee) Times News, and a prominent civic leader. He was an agnostic for most of his life.

Scores of outstanding men were considered to succeed Dr. Thomas before the committee was convinced that this was the man, one whose "remarkable God-given gifts enable him to communicate God's word in such a way that the man-on-the-street not only understands but also is deeply moved."

Said Dr. Ben Haden in accepting the appointment, "I shall try to make the work of God so plain that any man can realize that Jesus Christ is Lord, as well as a living Lord and Saviour."

Mr. Haden's road to the acceptance of Christ was a long and tormenting internal conflict. The story of his final decision to resign his job as vice president and general manager of a thriving daily newspaper and to enter the Columbia Theological Seminary at Decatur, Ga., is most unusual. Here was a man with strong worldly ambitions who achieved much of his materialistic goals and then rejected them to preach the Gospel. He muses about the course of his life until then:

"The earliest influence in my life was Christian. One year after their marriage, my mother led my father to the Lord. Together they provided a home in which family prayers were both natural and regular.

Yet he entered his teens, his twenties and his thirties still consciously uninvolved with a personal faith in Christ.

I knew what it is to be a member of a church and yet to continue to walk in hell. I know what it is to 'believe' in a Jesus Christ with lips, rather than in the emotions without committing the life to Him. And like so many others I know what it is to buck and to avoid the Lord's will for a Re.

The life he wanted was an ambitious one and it was not to be his without adversity. At seven he had to overcome a serious speech impediment which was so plain that any man can realize that Jesus Christ is Lord, as well as a living Lord and Saviour."

He recalls her last words to him:

"Ben, I don't know why the Lord is permitting me to undergo the agonies of hell."

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But if it serves His purpose anywhere on the face of the earth, it is worth it."

He realized all those years later. Today he believes her words lived with him and were a decisive force in his life many years later.

But sorrow passed, and after it came the career he had dreamed about. He was graduated from the University of Texas with a degree in political science and later from Washington and Lee University with a degree in law. In 1950 he married the former Charlene Edwards, of Kingsport, Tenn., a Conover high fashion model and artist. They have two daughters, Dallas Michele, 11, and Victoria Leigh, 8.

In 1952, in Washington, D. C., he and his wife went to hear Billy Graham, largely because—in his words—"it might do us good to hear at least one great showman." He was amazed when his wife walked to the front of the auditorium and pledged herself to Christ after they had attended four services. Intuitively I also sensed: 'this man speaks truth, but . . . I did nothing about it.'"

Years later, in the seminary, he began to realize his debt to Billy Graham. He joined the evangelist in his 1961 Philadelphia Crusade and later in Canada. They became great friends.

In 1954, the Hadens moved to Kingsport, Tenn., where Ben continued an ambitious newspaper business. He began to attend church and Sunday school. "After two Sundays, I realized I had never been a Christian." At this time, he made his decision for Jesus Christ.

Under his administration, the newspaper grew rapidly, but six years later, he could still say: "If I were to die tonight, I have done nothing."

On April 10, 1960, a banner headline ran across the top of page one of the Kingsport Times-News. It said:

"BEN HADEN RESIGNS; TO ENTER MINISTRY"

In 1962, in a book titled "Why I am at the Seminary," Mr. Haden wrote: "I would find it very difficult to believe any man could enter after a challenging and business-like career enter a seminary with no misgivings. And yet, if Jesus Christ is who He claims to be, one can only find meaning in what He wants us to do . . . ."

Of his new mission as speaker of the Bible Study Hour he says: "I hope to show a basic understanding of the non-believer's right to be crenellated over by the Word of God, and a personal appreciation of the struggle of the new Christian."

—L. M. M. from a news release.

The Garden of Gethsemane Today

The Garden of Gethsemane, one of the most frequently visited biblical sites of Jordan at Easter, lies on the lower slopes of the Mount of Olives, facing the crenellated brown stone walls and Golden Gate of Old Jerusalem. Eight very ancient olive trees shade the flower-bordered paths of this tiny garden, and vines climb over it. So clearly does the fact that the gnarled old olive trees grow from shoots that date back to the time of Christ, and that one tree is 900 or more years old.

It was in the Garden of Gethsemane that Jesus prayed on the night of his betrayal while his disciples slept. And to this garden came a "multitude with swords and staves," led by Judas, who betrayed Jesus with a kiss.

The Rock of Agony, near which Jesus traditionally prayed, lies within the Church of All Nations, adjacent to the garden. Dim purple light from stained glass windows falls upon the rock which lies before the high altar. A 4th century church once stood on the same site and much of its mosaic floor is incorporated into the present church, which is maintained by the Franciscan Order.

SABBATH SCHOOL LESSON

for April 1, 1967

You Shall Be My Witnesses


THE SABBATH RECORDER

MARCH 20, 1967

ECUMENICAL NEWS

WCC Executive Committee Meeting

The Executive Committee of the World Council of Churches meeting at Windsor, England, February 13-16, took action including the following:

—Approved further plans for the World Council's Fourth Assembly to be held in Uppsala, Sweden, July 4-20, 1968. It will be the same Assembly whose theme will be "Behold, I Make All Things New."

—Received a report from the WCC's new general secretary, Dr. Eugene Carson Blake. In a review of the council's concerns Dr. Blake emphasized the necessity of more closely involving Orthodox member churches in the WCC's work. He also reported that he planned several trips this year to member churches in various parts of Europe, including Sweden and the USSR, and in Africa.

—Received a report that the Joint Working Group of the WCC and the Roman Catholic Church has reached "a new stage" in its discussion. It has now completed the task of listing the areas of concern and possible collaboration, and is moving into the actual work. This involves a joint theological commission, studies on the problems of mixed marriages and proselytism, and work towards the establishment of a Commission. The discussion emphasized the study of the mixed marriage situation as one of particular urgency.

—Ratified reports of plans for a consultation to review and evaluate the work of the WCC's Commission of the Churches on International Affairs to be held at the Hague, Netherlands, April 12-17.

New NCC Peace Man

The top administrator of the World Missions Division of the Methodist Church has been named chairman of the National Council of Churches' key advisory committee on peace. He is the Rev. Dr. Tracey K. Jones, Jr., of Montclair, N. J.

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Dr. Jones will succeed Dr. Arthur S. Fleming in the post of the interdenominational group which has responsibility for assessing dangers to peace and advising the council and its constituent church bodies on ways the churches can help to combat threats to peace. The committee, which meets frequently in its counseling capacity, is composed of forty-five members representing denominational and ecclesiastical bodies.

Dr. Fleming, president of the University of Oregon, was elected president of the National Council of Churches at its General Assembly last December.

Helping Hands

Most readers know that Helping Hand means the adult Sabbath School quarterly used in nearly all Seventh Day Baptist churches. Not everybody knows how many helping hands it takes to get out the publication after it comes off the presses at the denominational publishing house. Racing to meet a mailing deadline of March 10, extra people from the office took their stations on the stitching machine in the bindery on one day. Thereby hangs a little tale which could have been better told with a better picture than the one taken (not quite clear enough to reproduce.)

The Helping Hand is a project of the Board of Christian Education. It so happened that because of my position (David Clarke) and the executive secretary (Rev. Rex Zwiebel) were in Plainfield to participate in the week-long work of the denominational Planning Committee at the time when their publication was moving from the presses to the Post Office through the bindery. During two brief break times of those meetings the two executives of the board were seen on the line volunteering their services to help get out the Helping Hand.

"His love has no limit, His grace has no measure, His power know no boundary known unto men; for out of His infinite riches in Jesus, He giveth and giveth and giveth again."—A. J. Flint.
A Pastor's Prayer Band has been organized in which members of the band agree to spend some time every day praying for specific needs as they come to the pastor's attention and are passed on by mail to members of the band.

A special Mission project has been set up for March 27 to April 1. Herbert Saunders, son of our pastor has been asked to come as missioner and evangelist to work with the church for the ordination of two deacons (Rex Randolph and Stanley Allen) on Sabbath day, April 1. Preparatory efforts for this Missioner program included a series of "Servicing of Preparation" the first four Friday nights of March, with a prayer vigil calendar, divided into 15 minute periods and 101 pairs of mittens distributed to needy children at Christmas time.

We congratulate our former pastor, Don Sanford, on his recent appointment to the staff of Milton College as Audio-Visual Librarian.

Correspondent.

LONI CREEK, W. VA.-Following the Conference theme for the current year, "Open Your Heart Loving," the Lost Creek church has been active in the promotion of the Kingdom of Christ.

The new parsonage, having been occupied by the pastor for more than a year, will soon be paid for, and speaks of the willing sacrifice of many of our members.

A plan of church visitation has been started in which members of the church are invited to take "responsibility cards" for each quarter, indicating that they are willing to "open their hearts, loving" to each other by personal calls, phone calls, or by mail. Some results of this program have been seen in renewed interest in the work of the church.

THE SABBATH RECORDER

OUR WORLD MISSION

OWN Budget Receipts for February 1967

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<tr>
<td>February</td>
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FEBRUARY DISBURSEMENTS

S U M M A R Y

1966-1967 Budget | $124,735.00

Receipts for 5 months: OWN Treasurer | $41,845.24

Boards' | 959.16 | 42,804.40

Amount Due in 7 months: | $8,930.60

Percentage of year elapsed: | 41.60%

Percentage of Budget raised: | 32.56%

No North or South in Vietnam

We are accustomed to hearing of the great gulf between North and South Vietnam and the inability of communication between the parts of the country. The Far East Broadcasting Company points out that the same language is spoken throughout the divided, war-torn country. When the gospel of Christ’s love is broadcast in their language it is picked up on both sides of the border. In Christ there is no North or South. Though we cannot send relief goods to the North we can send the gospel by way of radio to all who need it—and all need it. Comfort, hope and salvation have sinned, and all can hear if they listen.

Milton Meals of Sharing

A 32-page mimeographed booklet of bulletin size from the Milton, Wis., church contains the annual reports of officers, committees and auxiliaries. Among these is a report on the “Meals of Sharing,” a project that has continued for a number of years and has been mentioned before in these columns. In brief, a committee prepares a very simple meal and the participating church people contribute to some worthy cause the price of a regular meal. It is interesting to read that with nine such meals served during 1966 there was a total of $991.64 contributed. Of the causes benefiting, five were in some sense denominational and four were broader based charities. The proposed use of the funds from each meal of sharing is determined in advance, which in some cases seems to affect the amount contributed.

Bible Distribution Increase

Last year the American Bible Society distributed more than 40 million copies of the Scriptures in the United States alone. Dr. Nettinga, newly appointed executive secretary for national distribution, expects this figure to exceed 50 million this year, in part because of the anticipated demand for THE INSIDE STORY, the latest paperback of the Scriptures to roll off the printing presses under ABS sponsorship.

“The Scriptures are only words from a printing press,” he said, “until they are read and lived. It is hoped that THE INSIDE STORY will prove to be an appetizer for the Word of God. We cannot force feed scriptural steak to spiritual infants. This book will put the central core of the Bible in the market places of the nation.”

A 300-page paperback selling at 35¢ per copy, THE INSIDE STORY offers four New Testament books in the translation of J. B. Phillips interspersed with dozens of contemporary new photographs. The book’s cover design showing black and white concentric spirals emanating from outer space and focusing upon the earth is designed to impress the reader with the Bible’s relevancy to the present space age.

Brotherhood

“Brotherhood is no cut flower that grows in a hot house, but it must come up through the cracks of pavements to survive.”

Duke McCall, president S. Bapt. Sem. at Louisville, Ky.