

The Sabbath Recorder

who has been a faithful member for over 75 years. The Worship Committee furnished corsages. Honorable mention was given to those who had been members of ours and other Seventh Day Baptist churches for fifty years.

The Discipleship Committee conducted a Stewardship Workshop on March 16, following a covered-dish dinner. Three talks on stewardship were followed by discussion groups on tithing and a Youth Fellowship meeting. As an outcome of the workshop, pledge cards were sent to members asking them to try tithing for the next 13 weeks, if they were not already tithers.

Rev. Ronald Smith of the N. J. Council on Alcohol Problems preached on February 23 and assisted with the Evangelism Workshop, which followed a fellowship dinner. He showed a film, "To Your Health," and then talked with the young people, while the adults met to discuss alcohol and drug addiction. Over \$100 was given by our members for the work of the Council among high school students. — Correspondent.

DAYTONA BEACH, FLA. — A Sabbath School picnic was held at Tomoka State Park on Sunday, March 17. It was ideal picnic weather and there was a good turnout for the pot luck dinner at noon and the recreation that followed.

We released our pastor for evangelistic meetings in Marlboro the third week in March. It was with a great deal of admiration that we wished him well in this endeavor since the flu and its reactions had sapped a good deal of his physical strength just prior to the scheduled meetings. Our good and beloved friend, the Rev. Rhodes Thompson, filled in for Pastor Davis when he was incapacitated or away.

Several from our church attended the Alfred Alumni Luncheon, Daytona Chapter, at Kay's Restaurant on March 28. Pastor Davis was elected president of the local chapter for the coming year.

The Men's Fellowship observed Ladies Night for their March meeting. A hymn sing was enjoyed, followed by a wiener roast, prepared and served by the men.

Pastor Davis traveled extensively around Florida the second week in April, contacting lone Sabbathkeepers, winter visitors, and interested people. The prospects are

very bright at present for a new Fellowship in the Tampa area. Many have expressed interest in our pastor conducting services there, if practicable.

Resurrection Sabbath services were well attended and Pastor Davis' message title was "The Resurrection Gospel," based on 1 Peter 1: 3. Pastor Davis also participated at one of the three Good Friday services in the city. For the Easter sunrise service held at the Band Shell on the beach, our church furnished four ushers, and many from our church attended.

Our SDBYF served another successful spaghetti supper recently, adding a considerable amount to the Camp Joy fund.

Special offerings for OWM and the "One Great Hour of Sharing" have been received and forwarded to the proper channels. — Correspondent.

Accessions

Los Angeles, Calif.

By Testimony:
Mrs. Margaret Clibourn

By Letter:
Mrs. Rosa Stephan

Marriages

Boehler-Vorak.—James Harold Boehler, son of Mr. and Mrs. J. Robert Boehler of Edinburg, Texas, and Miss Sharon Yvonne Vorak, daughter of Mr. and Mrs. Robert E. Vorak of Puyallup, Wash., were united in marriage March 12, 1963, at the Baptist church at Puyallup. They will live at San Antonio, Texas, where both are in service with the U. S. Army.

Kuck-West.—At the Seventh Day Baptist church, Alfred, N. Y., on Sabbath afternoon, March 23, 1963, George A. Kuck, Stratford, Conn., son of George E. and Anna LaPlaca Kuck, and Sarah Jane West, Alfred, N. Y., daughter of Richard and Jane Crandall West, were united in marriage, with the bride's pastor, the Rev. Hurley S. Warren, officiating.

Births

Stillman.—A son, Daniel James, was born to George and Joyce (McWilliams) Stillman of Houston, Texas, on March 18, 1963.

Stillman.—A daughter, Miriam, to Jim and Carol Stillman of Riverside, Calif., on April 5, 1963.



REV. VICTOR W. SKAGGS

Newly appointed dean
of the
Center for Ministerial Education

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Ephesians 4: 11-13.

The Sabbath Recorder

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Sabbath Rally Day

May 18, 1963

The Lord Jesus emphasized in His teaching and by His example the importance of the Sabbath. He did not need a Sabbath Rally Day because it was always His custom to be in the place of worship on the Sabbath. If all of us who acknowledge the rightness and the blessedness of Sabbath observance were as faithful as our Lord and His apostles in this matter we would not need a day of special emphasis. A little reflection reminds us that we do not honor the Sabbath as they did. We let other things crowd in on both ends of it and sometimes in the middle. It is apparent that we need to "Remember the Sabbath day to keep it holy." A special, annual rally day is found to be helpful.

There is a strange observation that seems to fit Seventh Day Baptist pastors and church leaders more now than in the days gone by. Leaders make elaborate plans and use wide publicity whenever a big day in the church year approaches. They seem to plan their programs around special days. They even give much attention in church bulletins and sermons to many of the national holidays that are not directly related to church life. This would be natural and commendable if the same emphasis, or greater, was given to the special days that relate to our denominational distinctive, the Sabbath. Quite a few of our leaders, whose loyalty cannot be questioned, seem to forget to make adequate preparation for a meaningful celebration of Sabbath Rally Day, thereby missing an opportunity to strengthen their church in this area of faith and practice. In announcing important spring dates some forget to mention the third Sabbath of May as Sabbath Rally Day, the date that has been consistently observed for more than two generations.

Sabbath Rally Day is promoted in behalf of the whole denomination by the American Sabbath Tract Society. Suggestions and free bulletin covers are provided, not without effort and cost. Let us each determine that we will help in family and church to make May 18 a big day this year.

Armed Forces Day

May 18 is designated as Armed Forces Day throughout the nation with the same slogan as for the past ten years, "Power for Peace."

Churches as such may not consider it their duty to emphasize the military strength of our nation. They may have strong misgivings about the possible misuse of this kind of power. But "power for peace" is a noble thought in itself. We pray for peace and in our praying we recognize that we must include intercessions for those who kept in uniform and trained to take their part in maintaining peace.

We deplore the necessity of such a large force, and we may have faith that its size could be safely reduced. There seem to be among our legislators and military leaders some who worship at the throne of Mars rather than at the throne of Christ. We must avoid this. What we must not do is to forget to support the conscientious leaders and their subordinates who desire peace and are willing to be separated from home and normal life in order to preserve peace in a world of conflicting forces. If we celebrate Armed Forces Day, let it be with ardent prayer for peace — peace without compromise.

Tolerance Now Legal

There have been some minor changes in the concordat between the Spanish government and the Vatican. These changes are welcome to the harassed Protestants of Spain but they fall far short of true religious liberty. W. Stanley Mooneyham, editor of **United Evangelical Action**, says that about the only practical result of the law will be that Protestants can hold property as a church and that the tolerance shown them in the past few years will become "legal."

The editorial said that at the same time the new "religious freedom" law was being announced, Spanish customs authorities in Barcelona confiscated some 400 evangelical books and that fines were levied against evangelicals for holding meetings "without authorization."

MAY 6, 1963

How strange in American ears is the expression indicating that tolerance is now legal. Civil authorities may condone the assembling of Protestants in (unidentified) places of worship without risking their necks. Certainly this kind of tolerance is a far cry from religious liberty; it is only permissive tolerance. But this, too, can change, even as it is changing in Latin American countries. Control of the state by the church in Spain will eventually have to give way. Enlightened Catholics will not forever accept 15th century standards of church domination. Religious faith will come to be viewed as a personal rather than a governmental matter. Second class citizenship for minority groups is a survival of serfdom that must vanish. In the meantime Protestantism in Spain must remain vital, pure, and evangelistically aggressive.

EDITORIAL NOTES

Ecumenical Confusion

In spite of the wide use of the term "ecumenical" in religious circles, church publications, and the secular press, there is still a great deal of confusion about its meaning. This seems to be true not only for Mr. Average Citizen or Church Member, but also for college students and faculty.

A recent informal poll made by a professor among students and faculty of a large Eastern metropolitan college is of interest. Asked the meaning of the word "ecumenical," four of 10 faculty and five of 25 students didn't know. Of the faculty, of whom five were Ph.D.'s, one said it had to do with "business aspects," and one each defined it as "authoritative," "generalization," and "all-embracing."

Of the students, 11 said it had something to do with the Pope and the Roman Catholic Church and three called it a "world council." Among the student definitions was, "a council for revising existing laws." Possibly this evidences a new confusion that has resulted from the Pope's Ecumenical Council (which is concerned with church laws). The question of whether or not to expect people to understand this term is still an open one.

Dr. Hudson Addresses Ministers Conference

Reported by Harley D. Bond

Featured prominently as a guest speaker at the ministers conference at Adams Center, N. Y., was Dr. Winthrop S. Hudson, president of the American Baptist Historical Society and professor at Colgate-Rochester Divinity School. He gave three lectures followed by discussion on the general theme, "The Nature of the Ministry," lectures which were enlightening and provided an interesting parallel to the concepts of ordination and accreditation of ministers that has been developing in recent years in the Seventh Day Baptist denomination.

As proposed by Dr. Hudson, the nature of the ministry may be considered in three areas: the church, pastoral, and the call or ordination.

The general concept of the church was that of a people, the whole company of God's people, knitted together through Jesus Christ — a concept which transcends time — both birth and death. This church is not a portrait gallery of saints but a hospital for sinners. Christ lives in the lives of its Christian membership.

Each Christian is called to be a monk for life, each one is called to the ministry, thus the priesthood of believers, or in the words of Elton Trueblood, "The Company of the Committed." The church is always witnessing; its image is the image cast by its composite membership, either for good or for bad.

The church meeting should include the entire work of the church. It should not degenerate into financial reports, budgets, and physical plant. The spiritual welfare of its members, the outreach of the church, these are the all-important phases to be considered.

In its pastoral ministry the church is considered as first, an essential unit, its covenanters; and second, an ordered unit, with pastor and deacons.

The basic function of the pastor is "to equip God's people for work and service, and the transmittal of His Gospel." While we believe that all men are created equal,

we believe this refers to opportunity, not gifts. Because of his special gifts the pastor is called to give training and instruction in the ministry of the church and in obedience to God's will. The church meeting waits on the pastor's instruction. He is also called to perform certain other functions in behalf of the church, and by its consent, to select those best suited for liturgical service, to preside at the table of the Lord, and to render sympathetic service to its members.

The responsible Christian community must have one selected for instruction, the pastor, and others for other functions. The pastor is not an employee of the congregation, hired to perform menial tasks. Neither is he a personal prophet to the world. When he speaks it is for the church, and he represents the image of the church, not merely his own personal image.

Use of the word "pastor," not "minister," will help to recover the significance of the ministry of the laity, Dr. Hudson believes.

Ordination was described as the gateway to the pastoral ministry. The speaker indicated that ordination to the ministry occurs by and at the time of baptism. However, by ordination, or appointment, or establishment, or commissioning, one is set aside and authorized to perform certain functions. Thus the ordination of the deacon or the pastor.

In the case of the pastor, by ordination he is set aside for the care of the congregation and authorized, on behalf of the congregation, to perform his pastoral duties. No additional status is granted, but he is authorized to perform these functions for all members. As this relationship is brought to an end ordination is brought into abeyance. A re-ordination or installation when a change in churches occurs will reaffirm an earlier ordination.

All Christians are called to the ministry. A call to the pastoral ministry may be inward — a call directly from God, or outward — called from God through the church. Both the inward and outward call may occur simultaneously.

A prophet was described as a "lone

wolf," unless he is a pastor, in which case care needs to be exercised in prophesying in the community, for he represents the image of the church.

An examination of the candidate for ordination is desirable in order that the integrity of the Gospel be maintained. In this examination the church has the right to say "no"! The laying on of hands should be considered not as a magical act, but rather an indication of fellowship and blessing in the functions to be performed. For ordination it is desirable that associational churches send representatives, both to the examining council and to the ordination service. Upon questioning, Dr. Hudson stated his feeling that it is also desirable that a period of time elapse between these two services so than an embarrassing refusal would not hinder the proceedings of the ordination service.

Special Issue Next Week

The issue of May 13 is a special issue. The usual news of local and denominational work will be omitted so that this two-color special can be undated and therefore more suitable for handing out as an evangelistic piece of literature in the weeks or months to come.

With the omission of departments and editorials there is room for more articles about the Christian life and the Sabbath. The editor of this single issue is the Rev. Lester G. Osborn, who has written a number of tracts that are in greatest demand by those who wish to promote the Sabbath. He has a good selection of articles from capable Seventh Day Baptist writers who have had deep Christian experiences.

Always there are some people and churches who fail to get new orders in before the Recorder goes to press. Late orders will be filled on a first-come, first-served basis. One dollar will bring you ten copies to distribute.

Don't Give Until it Hurts;
Give Until it Helps —

Book Review

Receiving the Holy Spirit Today, by Victor Paul Wierwille (The Way, Inc., New Knoxville, Ohio, 314 pp., \$4.95).

Reviewed by Loyal F. Hurley

This is in various ways the simplest and, at the same time, the most scholarly presentation of the nature and work of the Holy Spirit that the reviewer has found. As a modern, popular study it presents the biblical teaching in an easily understood manner and should prove helpful to anyone desiring to appropriate the Spirit's power.

The author has earned, beyond his college B.A. and seminary B.D. degrees, his Master of Theology degree from Princeton Theological Seminary, and the Doctor of Theology degree from Pike's Peak Seminary. It is against this scholarly background that Dr. Wierwille has studied every reference to the Holy Spirit in the Greek New Testament. Whether all Greek scholars would agree with all his conclusions or not, here is a most challenging study.

The book contains 14 chapters plus 4 appendices with Introduction. For ordinary readers the important chapters are the first ones, as follows:

- I. The Gift from the Holy Spirit.
- II. Common Fears that Prevent the Receiving of the Gift from the Holy Spirit.
- III. Who is Qualified to Receive the Holy Spirit, PNEUMA HAGION?
- IV. What is Speaking in Tongues?
- V. How to Receive the Holy Spirit, PNEUMA HAGION.

Then follow five chapters dealing with those portions of the Acts which record experiences with the Holy Spirit; and three chapters dealing with the Holy Spirit teachings of 1 Corinthians, with another chapter entitled "Some Questions Answered." In the appendices one finds detailed studies of the Greek words and usages, with a complete list of every reference to the Holy Spirit in the whole New Testament.

Prosperity vs. Seventh Day Baptists

(By Karl G. Stillman, treasurer, Seventh Day Baptist Missionary Society.)

Much concern has been indicated by Seventh Day Baptists through the years because, as a denomination, our growth has been more or less static. Several theories have been advanced as to the cause of this fact, the one most commonly mentioned being "Scatteration is the bane of Seventh Day Baptists." While it is true that many of our people have moved for economic reasons to areas where there are no Seventh Day Baptist churches thus gradually losing interest in their earlier professed beliefs, it is also a fact that this dispersal has provided an opportunity to witness for our denomination in locales where we were unknown. Resulting fellowships have been at times the outcome and some of these have matured into churches, leading one to believe there may be a more fundamental cause. Certainly "scatteration" is not the cause of defections by residents in our church communities!

A review of our history for the past few generations seems to point up the fact that the more prosperous we become, the more likely we are to slip away from our Seventh Day Baptist beliefs. Of course this problem is not peculiar to Seventh Day Baptists as it has a direct bearing on all churches in maintaining a vital appeal to their memberships. However, we have the added responsibility of true Sabbath observance.

The effects of environment on economic growth are well established and accepted. A people tend to become most progressive where their environment is reasonably hostile as is evidenced by the standard of living of the nations of the world located in the temperate zones as contrasted with those in the torrid zones, for example.

It would seem reasonable to apply this proven theory for comparative purposes to Seventh Day Baptist history. When living conditions were difficult, when worldly goods were scant and communication and transportation facilities limited,

just to mention a few influences, Seventh Day Baptists forged ahead and grew in numbers comparatively rapidly, but early in the twentieth century when new inventions and products such as labor-saving devices became more and more available in everyday life, the zeal for Sabbath observance began to wane.

Our pioneering ancestors, confronted with a problem of survival — there was no social security in those days — applied all their ingenuity to inventions and other ways to improve their lot. At the same time they were convinced of their need for divine help and in serious Bible studies recognized the Sabbath as of unquestioned validity. They brought up their families in this faith and their churches grew and prospered. Quite generally the succeeding generation broadened the improved way of life made possible by their parents. Practical application of their talents to the extension of their parents' spadework brought wide financial prosperity. This generation still supported their churches but began to overlook the principles that had made them and their fathers great.

Public schools were not good enough! It was deemed wise from a status viewpoint to send their children to private schools for they must not be subjected to the hardships endured by their parents. It was considered harmful to the developing character of their children for them to have to feel different from their classmates by observing the Sabbath instead of conforming to the pattern of the majority who went to church on Sunday. First came a relaxation of the sunset to sunset principle. Then more and more secular pleasures and occupations were permitted until finally no Sabbath observance at all became the rule in too many cases and no Sunday observance either. Very few persons indoctrinated in the beliefs of Seventh Day Baptists can seem to become conscientious Sunday observers when they slip away from our denomination.

Again it may be repeated that the character-building mode of living of our ancestors including Sabbath observance,

MEMORY TEXT

Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Ezek. 20: 12.

which made them great in the true sense of the word, was and perhaps is being denied their children in the desire that the latter might and may have things easier than they.

Prosperity — is it an enemy or friend of Seventh Day Baptists? Certainly it has been a powerful enemy but it can just as well become a strong ally if we will let it work for instead of against us!

Training Center Dean Officially Announced

The Council on Ministerial Education is happy to announce the appointment of the Rev. Victor W. Skaggs as dean of the Center for Ministerial Education. His employment will take place as of June 1, 1963, on a part-time basis. He will give two days a week to the work of the Center for Ministerial Education while continuing as pastor of the Second Alfred church until July 1, 1964, when he will give full time to the deanship and will take up residence at Plainfield.

During this year of part-time service, he will prepare the broad outline for courses to be taught at the seminar sessions over a normal three-year seminary education; he will make a listing of theological seminaries in the general Plainfield area, giving specific information to our students in selecting a seminary in this area; he will plan for a seminar course to be taught in the summer of 1964; he will begin an active program of recruitment for the ministry, will keep contact with those students now in school or who are making plans to attend seminary in 1963-'64, and will give advice in regard to arrangements being made at Plainfield in regard to the physical setup of the Center.

The Council on Ministerial Education,
Earl Cruzan, chairman.

Missionary Work In Pioneer Country

By Rev. E. H. Socwell

Part III Sunrise and Storm on Gallatin Range

I was enchanted with the musical waters of the Bitter Root River. On every hand the murmurings of the swift mountain stream are heard. I heard their murmurings the last thing before I dropped off to sleep at night and the first thing when I woke in the morning; and when I awoke in the night I was soon lulled to sleep by the soothing music of the water as it hurried over its rocky bed. All the streams here have their source up among the snowy peaks, and are fed by the melting snow. From there the water comes dashing and foaming over the rocky stream beds, falling in a thousand cata-racts over jutting rocks, rushing through dark and gloomy gorges, darting through wild and lonely glens, rushing, foaming, singing, 'til it reaches the winding, silvery Bitter Root River, where it hurries over rocks, gurgles over riffles, swirls around curves and sharp bends as it hastens on its way to the northward and pours its sparkling water into the Missouri River, and finally into the Pacific Ocean.

But since we witnessed the sunset beyond the western mountains, the night has passed and an equally inspiring scene is at hand — sunrise over the Gallatin Range which shuts in the valley on the east.

Look yonder! See the first penciled rays of the sun as they start up beyond the beautiful range announcing the approach of the coming day. Higher and higher the sun mounts up. Now it is sending its glad rays to kiss the lofty peaks to the west of us, calling upon drowsy nature to awake from slumber. Now watch the golden sunlight creep silently down the mountainside, chasing away the gloom of the valley until mountains and valley and streams are bathed anew in the fresh morning light. The forests are again musical with the songs of birds, and all nature rejoices in the gladsome sunshine of the new-born day.

Enchanting sunsets and glorious sunrises were the alternating experiences that came to me almost every day of my many weeks of labor in this valley.

But now come out into the yard and look. The sun has changed this morning. Clouds have overcast the sky, hanging heavily on the valley, hiding the mountain peaks from view. Ever and anon, a friendly rift opens among the clouds, and for a few moments we can catch a glimpse of the lofty peaks towering far above all the clouds and see their bold summits gilded by the bright sunshine which prevails above the clouds, presenting a grand and sublime sight.

But the clouds grow more lowering, all rifts are closed and we hear the roar of the wind over the crest of Mount Tabor, where we stood only a few days ago. Louder still the wind roars and surges on the mountain height, and the air in the valley is chilly.

See! Now the clouds have rolled back, or lifted, and we see the proud old peaks once more, but now they are white with snow, and the snowstorm rages in fury. See the sturdy pines and spruces up on the range bending before the fierce wind, and hear the roar of the storm as the snow is driven in blinding sheets over the peaks, along the ledges and up the gullies. Yet, here in the valley all is quiet; flowers are in blossom; birds are singing; orchards are laden with apples; and nothing around us reminds of the winter that has settled upon the range above us. Of course this is due to the altitude of the mountains.

It has rained up on the range several times lately when there was no rain at all here in the valley, and now, September the 8th, snow has fallen to a depth of over two feet upon the range while summer prevails here in the valley. And what seems so queer is to see Deacon Tabor cutting oats just at the foot of the mountains while a snowstorm is raging just above him and has covered the ground white, down to within a half mile of his harvest field.

A Band of Indians

As we were out near the road in front of Deacon Tabor's home watching the snowstorm on the mountains, a large band of Indians came along the road mounted on horses and on their way up the valley. They are Flathead Indians and derive their name from a former practice of binding a piece of board or bark on the child's forehead while still very young and keeping it on the head until the head becomes permanently flattened. However, this has been abandoned many years ago.

There are about three-hundred of these Indians that are passing today, men, women, and children, all on horses — mostly "cayuses," the wild horse which we frequently see on the mountains since coming to the valley. We notice many of the horses are running loose and have peculiar frames strapped upon their backs, made of sticks. These are "pack saddles" and are used very much in the country for carrying all kinds of bundles that in level countries are hauled in wagons. In this country such burdens are carried among the mountains along dangerous, narrow trails where no other method of carrying could be employed. Many of the loose horses we see among the Indians today are already loaded with blankets rolled up and fastened to the "pack saddles." Cooking utensils, axes, tents and all material needed in camping are tied to the pack saddles and carried along.

These Indians are on their way up to the wilds of the mountains to kill the game they are to need for winter, and carry with them the needed material for camping. The horses that have simply the pack saddle strapped upon their back will ere long come back down the valley loaded with meat — bear, venison, wild mutton, wild goat, moose, elk, antelope, and caribou meat, all of which abounds on the mountains. Almost every day we see Indians going up into the mountains after wild meat, and see others returning laden with thousands of pounds of such meat, and the skins of the animals killed.

(Continued on page 15)



Yield Yourself

Summary of a sermon
on Romans 6: 12-18

By Francis D. Saunders,
Los Angeles, Calif.

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The apostle Paul sets before us in this text a principle of Christian behavior which it would be well for all Christians to consider carefully. The word "yield" suggests something of the idea of giving or of relinquishing and contains the principle of personal choice.

Christian yieldedness is dependent upon **The Christian Experience**. Every true child of God has had this experience which Jesus, in talking with Nicodemus, called "being born again." With the words, "as those that are alive from the dead," Paul reminds us that the yieldedness of which he is talking is the outcome and result of having received this "new birth."

Earlier in this same chapter he uses a number of phrases which seem to point to this experience, and to the believer's baptism which is the symbol and testimony of the changed life. In verses three and four, he uses two: "we were baptized into his death," and "buried with him by baptism unto death." Aside from testimony given to the biblical mode of baptism, there is the fact of the individual's death to something. In verse six he tells us that it is "the old man" which is crucified with Christ, and that it is "the body of sin" which has been destroyed. This is the negative side of the picture, a negation which is necessary for the revelation of the positive which Paul expresses in terms such as "walk in newness of life" (v. 4); "the likeness of his resurrection" (5); "we shall also live with him" (v. 8) and "reckon yourselves alive unto God through Jesus Christ" (v. 11).

The "therefore" of verse twelve introduces us to the theme of this message. If you have had this experience — if you have been born again — if you have accepted Christ as Lord and Savior — if you are a Christian, "Do not let sin reign in your mortal body." To do so is a denial of the experience which you claim to have had with Him. "Neither yield your members as instruments of unrighteousness unto sin." Such slavery to former lusts is contrary to the new life which you have received. Rather, "yield yourselves unto God."

The biblical description of the believer's position is "You are not your own, you are bought with a price." It is true that you have the power of choice as far as behavior is concerned; thus it is important that you learn this lesson about yielding. God knows what is best for you and He has instructed you in righteousness and truth.

There are several words which seem to lift themselves as key words in our Scripture. One is "reign" which appears in verse twelve. "Let not sin therefore reign in your mortal body." The only way to keep sin from reigning is to put God on the throne.

The second word "obey" appears in verses 12, 16, and 17. This word suggests that will is involved. Sin will have its way in your life unless you obey the will of God, thus destroying sin.

In verse 16 the word "obey" is tied into the idea of service: "to whom ye yield yourselves servants to obey, his servants ye are whom ye obey." If through lust you obey sin, then you are the servant of sin; on the other hand, if through obedience to God you are living righteously, then you are God's servant.

The third word "righteousness" is used both negatively and positively in verse 13, teaching that the Christian's members may be either yielded as "instruments of unrighteousness unto sin or as instruments of righteousness unto God." The members in question are the mental, emotional, and physical faculties. The head makes plans for sin or for God. The ears listen to evil or to good. The lips speak blessing

Biennial Ministers Conference

Forty-nine persons were registered for the biennial Seventh Day Baptist ministers conference which was held with the Adams Center, N. Y., church, April 17-22. Of the 49, there were 33 men now employed by our churches, 3 licensed laymen, 5 retired ministers, 3 board secretaries, 2 School of Theology professors, 1 denominational executive secretary, 1 minister other than Seventh Day Baptist serving our churches, and 1 guest.

Fees of \$179 were collected. Expenses amounted to \$146.75. The balance will be used for purchasing and mailing of materials to the ministers as agreed at the conference.

During the business meeting of the conference it was voted to write letters of deep appreciation to all who had labored to make the conference the success that it was. The list included the host pastor and his wife, the Rev. Delmer and Mrs. Van Horn; those who entertained in their homes; the one in charge of the dining room and kitchen, Mrs. Albert Gilmore; the ladies who assisted with the meals; the one in charge of securing hosts, Mrs. Hannah Greene; and the Committee on Higher Education of the Board of Christian Education, Dr. Melvin G. Nida, chairman. Only those who did the work know of the time expended and the consecration required. We are grateful.

Invitations from churches asking for the conference to meet with them in 1965 were referred to the committee responsible. (Action has been taken by the Board of Christian Education to turn over this responsibility to the Council on Ministerial Training.)

It was voted that the theme for 1965 be "Communicating of the Gospel." A

or guile. The hands work for Satan's kingdom or for God's. The feet carry into worldly pleasures or into the service of our Lord.

Consider carefully, Christian, then yield yourself!

second suggestion was "Peace in Religious Thought."

A show of hands indicated that most of the ministers were in favor of holding the next conference for one week over one weekend.

Higher Education

(Hon. Charles E. Goodell, representative to our National Congress from District 38 of New York State, had the following note in his "Reports from Washington.")

"College Pays Off! — The average family income is \$9,300 for college graduate households; \$6,300 for high school graduate households; and \$4,800 if the head of the family finished only elementary school. Special memo to high school students: **Finish high school and continue your education if you have the ability to do so!**"

The Vacation Church School

I am the Vacation Church School.

Though comparatively young, I am lusty and growing fast, often proud of myself, and sometimes considered a disturbance.

I am an Engineer, for I take idle hours, and unoccupied children, and unused teachers, and empty buildings and put them together into a character-building enterprise.

I am an Efficiency Expert, for I crowd into a few weeks as much actual education as my older brother, the Sabbath School, can supply by spreading his efforts over a whole year.

I specialize on capitalizing leisure time for Christian ends.

I am not expensive.

I create few problems, rather I help solve many.

I need some attention to grow lustily.

Try me!

I AM THE VACATION CHURCH SCHOOL. — Adapted from P. R. H.

Youth Pre-Con

Youth Pre-Con Director J. Paul Green, Jr., announces that the lecturer for Youth Pre-Con Retreat will be the Rev. Victor W. Skaggs, pastor of the Alfred Station, N. Y., Seventh Day Baptist Church. The

dean of boys, and the preacher for Sabbath morning, is the Rev. Charles H. Bond, pastor of the Shiloh church.

The address of the camp where the retreat will be held is Seventh Day Baptist Youth Pre-Con Retreat, Youth United, Inc. Camp, Glen Haven, Colo.

Camp Dates

Camping at Pacific Pines is as follows:

June 23-30 — Intermediate Camp

June 30 - July 3 — Primary Camp

July 3-7 — Senior Camp

July 7-14 — Junior Camp

Pacific Pines is a thoroughly modern and fully equipped camp site owned by the Riverside Seventh Day Baptist Church.

Sunny California Camp News

Those who think of Southern California as the land of summer sun in the winter (which it is) might be surprised to read this notice which appeared in the Riverside church bulletin of April 27: "Tomorrow — Big Work Day at Pacific Pines Camp IF the snow has melted enough and weather permits. Otherwise, it will be postponed one week to May 5." It would appear that California is not going to let Adams Center, N. Y., claim all the snow. On April 28 it would have been hard to find snow at Adams Center except in well protected places. — Ed.

SABBATH SCHOOL LESSON

for May 18, 1963

Deliverance in Trouble

Lesson Scripture: Psalm 91.

for May 25, 1963

Longing for the House of God

Lesson Scripture: Psalm 84.

Lesson in Democracy

A 4th grade teacher in the Philippines, reviewing her class for a national test, asked: "What is the most important gift the United States gave us?" The answer she wanted was "democracy." But the pupils, who get CARE food at school, shouted in unison: "Milk!"

**May Fellowship Day
Marks Integration Progress**

Tens of thousands of church women gathered throughout the country on May Fellowship Day launching "phase two" in a three-year program aimed at the complete racial integration of all churches, councils of church women, and communities.

On May 3, the interdenominational, interracial day of observance — involving women of varied ages, national origins, and economic backgrounds — climaxed a year of study and action designed to increase the "quantity and quality of integration within church and council in witness to the essential nature of the church as the family of God."

Last year's May Fellowship Day "gave women a chance to explore their own communities to discover who their neighbors are and what discrimination does to everyone in a community," according to Mrs. J. Russell Henderson of Little Rock, Ark., chairman of United Church Women's Christian Social Relations program.

"This year the emphasis is upon strengthening the participation of church women from all racial groups in the work of the councils, including planning and leadership responsibility. We are one family under God. Our task now is to make this a fact in our daily lives," Mrs. Henderson said. Christians belonging to exclusive groups "miss by that much the fullness of their inheritance."

The offering from May Fellowship Day will be used this year to strengthen the work of local and state councils of United Church Women and for special projects in Christian social relations, Eleanor French, staff director, announced.

"Throughout the country during the coming year, special emphasis will be placed on the issues of freedom of residence and job opportunity," Miss French said.

United Church Women is a national fellowship of 12 million Protestant and Orthodox church women. Its general director is Mrs. W. Murdoch MacLeod of New York City.

The Church's Mission to Prisoners

By Marjorie Burdick,
Milton, Wis.

Suggested Readings — Books

The Convict and the Stained Glass Windows by Carmelo Soraci

The author tells interesting highlights of his life in prison and his eventual release. His wonderful artistic ability was brought out in the creation of beautiful stained glass windows in the prisons where he served time. The Protestant chaplain of Sing Sing Prison wrote of this Italian artist, "Time was served but time also served him." He became a changed man through his talent.

Ministries of Mercy by Fern Babcock Grant

Chapter Nine, pages 156-167, deals with Prisoners, Parolees, and Ex-Prisoners. This is the "basic" text in the study of the various groups of "Persons of Special Need."

Magazine Articles on the Rehabilitation of Prisoners

"Don't Label Them Incurable" by J. A. Morris. *Saturday Evening Post*, Nov. 18, 1961

"I Say Prisons Are a Failure" by H. Hollister. *Saturday Evening Post*, Aug. 26, 1961

Same abbreviated with title "What Convicts Are Made of" *Reader's Digest*, Nov. 1961

"Open Doors for Young Prisoners" *N. Y. Times Magazine*, Feb. 12, 1961

"Home Away From Home" by J. Woodford. *Esquire*, May 1961.

"Forgiven." *Newsweek*, Jan. 7, 1963

"Communicating With the Adolescent Delinquent"

"Case of Paul Crump" *Christian Century*, Aug. 1, 1962

"Last Mile?" Case of Paul Crump, Cook Co., Ill. *Time*, July 25, 1962

"Pay As You Go Prisoners" by David Grey. *Coronet*, June 1961

"Nowadays our necessities are too luxurious and our luxuries are too necessary." — Van W. Davis.

Ordination Statement of Deacon Robert L. Bond Alfred Station, N. Y.

If I were to list the qualities I would consider as being needed to successfully carry out the responsibilities of a deacon, I would not be able to appear before you and accept this office. This is what I tried to explain to "Dad" and "Mother" Lewis when they told us (Mrs. Bond was made a deaconess) of the desire of the church. Most of you know of some of my shortcomings; God knows them all.

I was born and raised in the Seventh Day Baptist community of Lost Creek, W. Va. At an early age I was baptized by the Rev. Eli F. Loofboro and became a member of the "Brick" church.

My ideas and beliefs concerning God, Jesus, the Bible, the Sabbath, and responsibilities to the church were formed under the influence of my parents, Mr. and Mrs. Orville Bond, and members of our church. There were extended periods during my youth when it was not possible for our family to attend church on Sabbath. During these times we attended other churches when possible. This strengthened my belief in the Sabbath and was a great help during college and the selection of a vocation.

Leola became my lifetime companion, and over the years has had the faith that has helped to carry me through periods of need and doubt.

God's Sabbath has been one of my greatest helps. The need to constantly consider it once allowed me, by special arrangement, to complete my week's work on Sunday as County Agricultural Agent and also to associate with the Ritchie S. D. B. Church at Berea.

My father and mother accepted the call to Jamaica at a time when I was planning a change in vocation. I had the opportunity, as clerk, to read the call to the ministry given my father by the church. This experience, and the realization of the need for church service and support made us determined to find a place where our family could join in fellowship with others of similar faith. Fellowship with

the churches at Hebron, Alfred, and Alfred Station led us to a continuing experience as church members. For this I am grateful to the Alfred Station church family.

I do not know what qualities my church expects of me or feels that I may possess or develop, . . . but I am grateful if some of the things I may have said or done have let you know that I love our Lord, His Church, and His Sabbath. Had you been a member of the Orville Bond family, you would recognize this prayer — "Help us to be the kind of men and women the world is needing." Help me!

Why the Congregation?

By Ruth Ellis

One of four talks about the church given on Youth Day in the Adams Center, N. Y., church.

We have heard why the church, the pastor, and the sermon. Now, why the congregation? What are we here for? Is it to fill up a pew each Sabbath, mainly as a force of habit? Is it to socialize with other members of the congregation after church is over? Is it to be entertained by a good sermon or a good choir? Is it to build a reputation in the community — to show others we are good church members? Actually our reasons might include some or all of these, but our main reason should not be any of them. Is not our main purpose in coming to church to learn more of Christ and His way of life for us so that we may go forth to serve?

One of my favorite Bible verses, and one I must repeat to myself quite often is James 1: 22, "Be ye doers of the word, and not hearers only, deceiving your own selves." We should not come to church just to hear a good sermon, then go home to promptly forget the sermon, and with it all resolve we might have had during the church service to change our lives.

The question of evangelism might be a good illustration, as it seems to be either a sore spot or a point of neglect in many of our churches today. One person I know — a regular member of one of our Seventh Day Baptist churches, goes forward to congratulate the pastor when-

ever he gives a message on evangelism. Yet this same person rarely gets himself caught in a religious conversation, let alone one which would win others to Christ. In contrast, is the Baptist church I attended while practice teaching in Plattsburgh, N. Y. Every week we heard an evangelistic sermon complete with altar call. Every week three to six new people came to church. And every week one to four people accepted Christ as their personal Savior. That small church had increased its attendance from 50 to 100 people in just a year. Though we may not approve of all the methods used, the important fact is that this church was "on fire" for the Lord. They were doing something about their faith — not just sitting back and hoping someone else would do it for them.

One of our main topics of discussion at our last two Young Adult Pre-Con Retreats has been the fate of Seventh Day Baptists. We take a long hard look at the membership statistics, and wonder if there will even be a Seventh Day Baptist church left for our children or grandchildren to grow up in. Then we come to the conclusion that what most of us need is a stronger, deeper faith, one that will force us to follow the Great Commission in Matthew 28: 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

Now how about you and me? Are we willing to go forth and serve? Are we willing to become doers of the word, and not hearers only? If not, perhaps we had better re-examine our own faith, for James 2: 20 tells us that faith without works is dead.

"It is one of the ironies of our time that the techniques of a harsh and repressive system should be able to instill discipline and ardor in its servants — while the blessings of liberty have too often stood for privilege, materialism, and a life of ease." — President Kennedy, in his State of the Union message.

Seventh Day Baptist Dean Accepts Overseas College Post

Dr. Richard R. Bond, faculty dean at Elmira College (Elmira, N. Y.), has been granted a two-year leave of absence to accept an overseas administrative assignment.

Dr. Bond joined the administrative staff of Elmira College in the fall of 1959 as dean of the faculty and acting chairman of the Division of Natural Sciences.

A native of West Virginia, he received his Bachelor's Degree magna cum laude from Salem College, his Master's Degree from West Virginia and his Ph.D. from the University of Wisconsin.

He has agreed to go to Liberia to assist a complement of Cornell University in the establishment of a university in that country. Dr. Bond will serve as acting dean in the new institution during its organization and early development. He will assume his duties sometime after the conclusion of the current academic year at Elmira. His wife (nee Reva Stearns of Coudersport, Pa.) and their three children will accompany him.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — On April 5, 6, 7 the North Loup Youth Fellowship was host to the Mid-Continent Associates, with about 35 young folks attending from Denver, Boulder, and Nortonville. The local group sponsored the trip of Miss Joan Clement to attend the meetings. Miss Linda Bingham also spent the weekend in North Loup.

Miss Bingham was guest speaker on Sabbath morning, with Miss Clement speaking to the entire congregation Sabbath afternoon. Various activities were planned along the theme of the retreat, "Just a Closer Walk with Thee, Today, Tonight, and Tomorrow." Sabbath evening the North challenged the South to a volleyball game, a boys' and a girls' basketball game, followed by lunch at the church and the rest of the evening was spent bowling. The girls were guests of the local sponsor, Mrs. Bonnie Keown, for a

slumberless party, with everyone showing up at the church at 5:00 for an early morning hike up Happy Jack. The men's brotherhood served breakfast at the church, after which the group adjourned to camp for the business meeting where Clifford Bond was elected president, John Wheeler, vice-president, and Sam Wheeler, secretary-treasurer for the coming year, with the retreat to be held at Nortonville.

A constitution was formed. After lunch the group played volleyball and heard the final discussions of the retreat. The Dr. Grace Missionary Society served a banquet at the church Sunday evening to close the retreat. Miss Joan Clement was guest speaker at the banquet, with Pastor Mynor Soper acting as master of ceremonies. Bringing the young folks' retreat were Mr. and Mrs. Winston Wheeler of Nortonville, Mr. and Mrs. Douglas McCoy of Nortonville, Mrs. Margaret Davis of Denver, and Pastor Mynor Soper of Boulder. Officers the past year were Phyllis Fuller, president; Rollie Davis, vice-president; Martha Babcock, secretary; David Clarke and Bonnie Keown, sponsors.

Monday evening Miss Clement spoke to the congregation on the aspects of education and the change in government in Nyasaland. — Correspondent.

MILTON, WIS. — Seventh Day Baptist youth took advantage of the vacation April 15 by making a bus trip to the Museum of Science and Industry in Chicago. The High School and Junior High Youth Fellowships from Milton and the Albion Youth Fellowship made the trip. Mr. and Mrs. Justin Camenga, sponsors of the Milton high school group, and Mr. and Mrs. Herbert Crouch were chaperones for the event. The group was met at the museum by the Seventh Day Baptist youth from Battle Creek, Mich.

The day proved to be not only educational but also a day of fellowship and fun for the twenty-eight young people who took part, reports one of the youth.

The Communications Committee of the Milton church, under the leadership of its chairman, Mrs. Paul Abelmann, is starting the year well by promoting several projects to keep the church mem-

bership in closer touch with the various events of the organizations of the church.

In March, a 12-page folder, "Church News," was edited by Mrs. Charles Williams and her committee, Miss Helen Ruth Green, Mrs. Loyal Todd, Mrs. John Knight, and Miss Mabel West. Mrs. Erlo Nelson typed the stencils for the mailing of some 300 copies, and Miss Bernice Todd took care of the mailing of these. The High School Youth Fellowship is taking care of the mimeographing of later bi-monthly issues.

Another project is the regular mailing of the church bulletins to this same mailing list. This is to be started with the Mother's Day bulletin. Miss Todd is to have charge of this mailing also.

The Women's Circle of the church held a Taste Party, April 21. Admission for this event was \$1.00 with recipes on sale for ten cents each. The food was varied and good. The treasurer, Mrs. Ivan Fitz Randolph, reports that the proceeds were over \$140. — Correspondent.

WHITE CLOUD, MICH. — We are very proud and happy to announce that, of the two students from our high school who won scholarships to the National Music Camp at Interlocken, Mich., two are from our church. They are Betty Babcock, daughter of Mr. and Mrs. Verne Babcock, and Cheryl Cruzan, daughter of the Marion Cruzans. Betty won with a piano selection, and Cheryl with a vocal solo. They will each have two weeks at Interlocken. Perhaps not all our readers know that Interlocken is described as the world's largest music school. It is located in the area of tall pines, between two lakes as its name implies. Founded in 1928 by Dr. Joseph Maddy of the University of Michigan, attended by students from every state in the Union and several foreign countries, it still retains its atmosphere of rural peace and simplicity, furnishing a never-to-be-forgotten experience to those who attend. Three years ago Mike Mosher won a scholarship with his trombone, and in its early years Clifford Branch, and later, his son Erlo, were students there. Several others of our denomination have also attended, and, no doubt, many who read

this have been present at concerts there under the pines. More have listened to their broadcasts over radio and television. The camp has become a year-round Academy of Fine Arts.

Easter Sabbath the drama group presented the pageant, "The Resurrection," by Rosamond Kimball.

The Sabbath the pastor was in attendance at Ministers Conference Rev. Orville Babcock filled the pulpit.

The Ladies Aid does the usual chores, makes cancer pads for the Red Cross, carries on the Lone-Sabbathkeepers project, sews and knits. We are presently working toward modernizing the lighting of the church sanctuary. We are still working on our cook book, and we still invite the women of the denomination to send us their favorite recipes.

Pray for us that all of our activities be Spirit-led. — Correspondent.

Pioneer Missionary Work

(Continued from page 8)

And now let us step across this bridge into the woods and visit the Indian camp. They have not set up any tents but have made fires for cooking supper, and it is a weird sight to watch these fires, so many of them flickering among the tall trees, and see the dusky forms of the Indian women flitting here and there preparing the evening meal, while the men sit staidly around the campfire smoking. The papooses are running here and there and shouting and laughing, and the tired "cayuses" are turned loose and are eating what grasses they can find.

This is an interesting camp, but we see them every few evenings in various parts of the valley, and almost every day we meet bands of Indians as we travel the dusty roads of the valley. Not only do we see Flathead Indians, which are docile, but we also frequently meet "Nez Perce" Indians and Sioux Indians, and they are not so peaceable. People do not trust them. Since we have been here in the valley several white men have been found dead on the range who have been killed by the warlike Nez Percés, or Sioux Indians.

(To be continued)

The Sabbath Recorder

Historical Society Annual Meeting

The Annual Meeting of the Seventh Day Baptist Historical Society will be held at 1:30 p.m. Sunday, May 19, 1963, in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All members authorized under the by-laws have voting privileges, and all interested friends are cordially invited to join in the consideration of the Society's work.

— Albert N. Rogers, president.

Sacred Album Being Prepared

"Seventh Day Baptists Sing unto the Lord" is to be a high-quality disc recording of special music (mostly vocal) prepared at great pains and considerable expense as a project of the Radio and Television Committee of the Tract Board. It is designed primarily for private and group enjoyment and will be priced as low as professional production costs will allow.

Accessions

North Loup, Neb.

By Baptism:

Kerry Fuller
Richard Fuller
Robert Fuller
Bernard Gene Keown
Colleen Keown
Darlene King
Lanetta Larkin
Vicki Walkup
Allen Williams
Mildred Williams

By Profession of Faith:

Mr. and Mrs. Carl Walkup

Obituaries

Bullock.—Joseph Richard, of Berlin, N. Y., died March 19, 1963, after a lingering illness.

Mr. Bullock had for many years found his greatest pleasure and satisfaction in Christian work. He was active in the meetings of the Schenectady mission of the Berlin Seventh Day Baptist Church in the years before it was organized into a church. In more recent years he has devoted most of his time to distributing Seventh Day Baptist and other tracts, particularly on the railroad (where he was formerly employed). Witnessing to strangers and friends day and night hastened his death but satisfied his soul. Although not a member of the Berlin church (across the street from his home), he was active in its work and a strong supporter of local and denominational projects.

Mr. Bullock is survived by his wife, the

former Mary E. Green; 2 daughters, Mrs. Beatrice Subt of Cucamonga, Calif., and Mrs. Janet Dickenson of Fayetteville, N. Y.; 2 sons, Robert of Columbus, O., and Delbert of Fayetteville; 2 sisters, Mrs. Dorothy Van Houten and Mrs. Lillian Philips, both of Berwick, Pa.; and 11 grandchildren.

Private funeral services were conducted from the residence with the Rev. Oscar A. Arnold, a long-time friend of the family, in charge. Interment was in the Berlin Seventh Day Baptist Cemetery. — M. G. B. and L. M. M.

Keirns.—Mary Hazel, daughter of Lulu and Bert Robinson, was born Jan. 27, 1899, at Nortonville, Kan., and died March 25, 1963.

On March 26, 1919, she married C. H. (Jack) Keirns. She spent her entire life in Nortonville and was a member of the Seventh Day Baptist church. Although she had been seriously ill for several months, death was unexpected.

She is survived by her husband of the Easton Nursing Home; three sons: Harlan, Edmond, Okla.; Alfred and Robert, Nortonville; a daughter, Mrs. Yvonne Brenish, Fort Worth, Texas; her mother, Mrs. Lulu Robinson, Easton; three brothers: Carl of Billings, Mont.; Lawrence of Kansas City, Kan.; and Willard of Reseda, Calif.; two sisters: Mrs. John Hodge, Easton, and Mrs. Clarence Landrum, Los Angeles, Calif.; and seven grandchildren.

Farewell services were held at the church with the Rev. John Hodge, a brother-in-law, officiating. Burial was in the Nortonville Cemetery. — J. O. W.

Thomas.—Edna, daughter of Algernon and Vernetta Woolsworth Whitford, was born Oct. 18, 1874, at Orleans, Neb., and died April 15, 1963 in Mercy Hospital, Janesville, Wis.

The eldest of nine children, Edna moved with her family to Albion, Wis., where she grew to womanhood. In 1890 she was baptized by Pastor E. A. Witter and affiliated with the Albion Seventh Day Baptist Church. She attended Albion Academy and in 1895 was united in marriage with Harry Elsworth Thomas.

The love of Christ was the center of Edna's life, expressed eloquently in her service to the church to the very end of her eighty-eight years. She served the Albion church for some twenty years as chorister. In the Milton Seventh Day Baptist Church her service included teaching Sabbath School, and being president and treasurer of the Women's Circle. On May 6, 1961, the church made her an honorary deaconess.

The sick, the shut-ins and the sorrowing whom she inspired by the radiance of her Christian faith will mourn her passing most keenly.

Surviving her are two daughters: Eloise of Milton, and Mrs. Franklin Walsh of Zenda, Wis.; two brothers: Elmer Whitford, Lincoln, Calif., and Beryl Whitford, Berrien Springs, Mich. Her husband died in 1943.

Funeral services were conducted April 17, 1963, in the Milton Seventh Day Baptist Church by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery. — E. F. R.

We are not your own, for ye
therefore glorify God in your
body and in your spirit,
which are God's.
CORINTHIANS 6:19, 20