

The Sabbath Recorder

The missioner program included calling upon more than thirty families. Friday evening prayer meetings were held at the home of Mr. and Mrs. Herman Palmer, and on Sabbath morning, June 18, there was a baptismal service for Mike Burdick, husband of Leona Welch Burdick.

The Leonardsville high school alumni banquet was held June 18. Among those who graduated 25 years ago were Miss Esther Burdick and Mrs. Emma Johnson, who were present, and the principal speaker was their father, who told of his impressions of certain African countries which he had visited on his recent trip.

On Sabbath day, July 2, the services of these churches were conducted at Brookfield by a team from the Verona church consisting of Mr. and Mrs. Kenneth Davis and Mr. and Mrs. Louis Sholtz. This, a project promoted by the Missions Committee of the Central New York Association, and aided by a course given by the Rev. Don Richards, gave helpful suggestions for personal evangelism. It may well provide a good background for those who are serving at the Seventh Day Baptist booth at the State Exposition.

A fellowship dinner at the Brookfield Parish House followed that service.

On Sabbaths, July 16 and 23, members of the Summer Christian Service Corps conducted our services.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Pre-Con

According to the director, the Rev. Herbert E. Saunders, the staff is now complete for Youth Pre-Con Retreat with the procuring of the Rev. and Mrs. Oscar Burdick to care for the music.

The music leaders announce that they need a good guitarist to accompany some of the music that they plan to use, someone who reads and plays good music.

SABBATH SCHOOL LESSON

for August 6, 1966

God's Way in the Home

Lesson Scripture: Ex. 20:12; Prov. 4: 3-5; Mark 7: 9-13; Luke 2: 51-52; Eph. 6: 1-4.

Accessions

ALGIERS, LA.

By Baptism:
Mrs. Odile Williams
Lester Moore
Patrick Moore
Rosalee Moore
Larry Azano
Timothy Moore
Curtis Williams
Author Johnson, Jr.

1ST BROOKFIELD, N. Y.

By Baptism:
Mike Burdick

NORTH LOUP, NEB.

By Testimony:
Mrs. Vernon (Esther) Williams
Miss Nancy Hovey

Marriages

Severance - Keep.—Cletus Severance, son of Deacon Cecil F. Severance, North Loup, Neb., and Sharon Keep, daughter of Mr. & Mrs. Veron Keep of Scotia, Neb., were united in marriage at the Seventh Day Baptist Church of North Loup by the Rev. Duane L. Davis on June 12, 1966.

Obituaries

HAMER.—Ethel Mae Clement, daughter of Sherman L. and Winnie (Babcock) Clement, was born in North Loup, Neb., Sept. 23, 1892, and died in Ord, Neb., July 1, 1966.

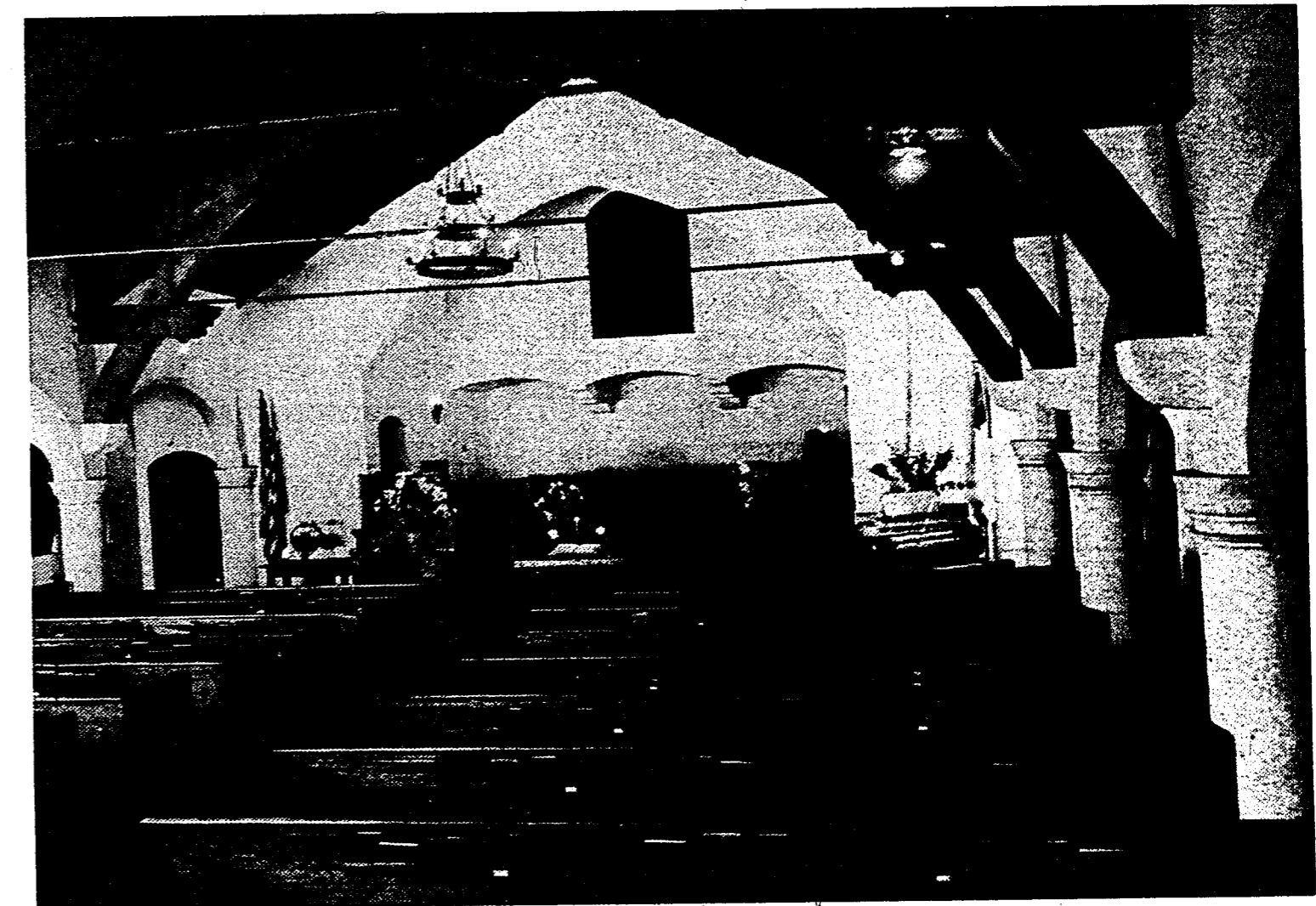
Ethel lived her entire life in North Loup. She accepted Christ and became a member of the Seventh Day Baptist Church in 1904. She was married to Thomas J. Hamer at Boulder, Colo., July 1, 1911. For over thirty years she served as weekly newspaper correspondent in North Loup.

Surviving are her nine children: Lewis of Beatrice, Neb.; Winnie Williams, North Loup; Louise Kammerlohr, Salt Lake City; Florence Hedges, Indianola, Neb.; John of North Loup; Muriel Portis, Walton, Neb.; Marjorie Church, Glen Ellyn, Ill.; Evelyn Evans, Ceresco, Neb.; and Carolyn Cook, Columbus, Neb.; one sister, Mrs. Oscar Richards, Riverside, Calif.; a foster-sister, Mrs. Clinton Miller, of Norristown, Pa., 29 grandchildren and 5 great-grandchildren.

Funeral services were conducted by her pastor, Duane L. Davis, in the church and burial was in the Hillside Cemetery, North Loup. D. L. D.

LEWIS.—Leon Lamont, son of the late Cushion W. and Anna Mosher Lewis, was born at Alfred Station, N. Y., Feb. 26, 1893, and died at Bethesda Hospital, Hornell, N. Y., June 23, 1966.

Funeral services were held in the Alfred Station Seventh Day Baptist Church on Sunday, June 26, with the Rev. Hurley S. Warren and his pastor officiating. Burial was at the Alfred Rural Cemetery. —E. K. B.



Riverside Church Prepares for Conference

Riverside is but fifteen or twenty minutes from Redlands and is thus the nearest of the California host churches. Its interior is different from eastern churches and is truly inviting. For weeks the loyal members have been encouraged to lend a hand in beautifying the building and grounds in preparation for the many visitors expected. The Commission of the Seventh Day Baptist General Conference holds its important week-long pre-Conference session in the Parish House next door to this sanctuary. Many of the delegates who arrive before the Sabbath will probably worship in this church August 13.

The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor
Contributing Editors:

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WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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The Role of the Clergy in Our Democratic Economy

Dr. Harold C. Passer, noted economist and author who works for Eastman Kodak, in a recently published essay, "The American Economy in Perspective," compares that economy in some detail with that of Communist countries. His analysis of the measurable results of the two economies is perceptive and revealing. Midway through the scholarly article he has a subheading, "The Role of the Clergyman and Other Opinion Leaders."

In our economic structure, Dr. Passer observes, there is an important service rendered by the clergyman: "He assists the consumer in reaching judgments about basic standards and values—and these judgments can guide him in the exercise of his economic and political freedom." Ours is a consumer-oriented economy. The consumer ultimately decides from a multitude of choices open to him that for which he will spend his dollars and therefore what will be produced to satisfy his needs and wants. The minister helps him in his value judgments.

"Under communism," says the economist, "the influence of religious and moral leaders in the way society uses its resources is severely limited, because only the top leaders decide how society's resources are to be used." In our system the economic freedom of the sovereign consumer creates an important role for religious leaders. They help men to decide what to do with their freedom—a freedom which is not found in the Communist world. It is ironic that the worker-consumer whom Karl Marx thought would lose out under capitalism has gained a status that is unbelievable to the Russians. The standard of living (real earnings per worker) in Russia as late as 1959 was below the 1928 standard in that country, when private enterprise was still permitted.

What is produced in goods and services in our country is dependent on the values of our individual citizens—not by what the top planners decide should be made available. Thus it is a matter of influencing our minds as to what we will buy or view or demand. The economist points out that if everybody refused to buy pornographic literature none would be

produced; if nobody would watch trivial TV shows or sex-ridden movies none would be produced.

This, it can be seen, puts a tremendous responsibility on the opinion makers, of whom the clergy are the best representatives, since they uphold biblical standards. Dr. Passer does not attempt to evaluate the way the minister has carried out his role. Judged by the low standards of pleasure that prevail it could be assumed that he has not done too well. On the other hand, we must remember that competitive producers of goods and services also spend vast sums of money in efforts to create a desire for the product or service on which their profits depend. It is not a simple matter to convince either the unconverted or some of the converted members of our society who have plenty of pocket money not to spend it for that which the Bible would condemn as purposeless or bordering on sin.

But thank God for that freedom which is ours. Pray to God that we may have the conviction and courage to use it wisely in an economy that has so many choices.

What Kind of Revolution?

The World Council of Churches sponsored at Geneva in mid-July the World Conference on Church and Society which carried ecumenical and social change thinking further than it is usually carried. A public relations release with a Geneva dateline to editors begins:

Three theologians from America, Russia, and West Germany asserted unanimous belief here that Christianity is "basically revolutionary" and that it is the task of theology today "to make this clear in the social and political revolutions of our time."

The speakers agreed at a plenary session of the World Conference on Church and Society that institutional Christianity has become identified with the status quo and that recasting of theological language and thought is necessary to recapture its original revolutionary emphasis.

The theologian who carried his thought farthest to the left was Archbishop Vitaly Borovoy of Leningrad. To his way of thinking the revolutionary nature of Christianity is but a starting point for discussing the Soviet Revolution. He re-

grets that part of his church's hierarchy and clergy not only rejected that revolution "and the changes it brought to the life of the church" but entered into a bitter and open struggle against it, "as a result of which the church lost millions of believers." This left the revolution struggling along without the church. Then he added, "The overwhelming majority of the masses of believers who remain true to Christianity and the church . . . became a constructive element in the building of the new society on a revolutionary basis . . . and an example to clergy and hierarchy who had not welcomed the revolution." He thinks "our western Christian brethren may and should draw from this a lesson for themselves."

Such statements evoke some thinking along quite different lines. Is this theologian or the others who are said to have agreed with him thinking clearly about the true revolutionary character of Christianity? Jesus promoted a gospel to the poor; the early apostles were accused by their enemies of "turning the world upside down." However, there is no hint anywhere in the Bible of the church endorsing political revolution of the nature of the Russian Revolution. The two types cannot be compared without doing violence to the very essence of Christianity. Furthermore, the action of the early Christians is quite the opposite of the compromising attitude of the Russian church described above. The apostles and their followers would not compromise with atheism but would die first. Much less would they go out and preach the virtues of a God-denying system of government.

One could go along with the concluding statement of Archbishop Borovoy if he had not previously so clearly endorsed the Russian Revolution. He said that it was the task of the present age "to establish a balance between the personal and social effects of Christianity." The trend of thinking in the WCC World Conference on Church and Society might well be a matter of deep concern and earnest prayer on the part of those who want to see the WCC stay on the right track.

Short Terms Abroad

There are many young people and some older ones who would like to do some foreign mission work of some kind but for various reasons cannot fit into a program that calls for one or two long terms on a mission field. If there was an organization cutting across denominational lines and searching out opportunities for and support of short terms of service it would appeal to such people far more than Peace Corps. Furthermore it would provide more places to serve than a single, small denomination could offer. There is such an organization called STA (Short Terms Abroad). It is located at 129 North Main St., Wheaton, Ill. 60187.

An example of what STA does is seen in the case of Marcia Worley, a 1965 graduate of Nyack Missionary College and a member of an Evangelical Congregational church in Lancaster, Pa. She applied to STA in February and is now under appointment to serve as a secretary in a hospital of the Evangelical Alliance Mission in Maasveld, South Africa. She is one of the first to go out under STA, which appears to be a growing agency for matching short-term candidates with the needs on the field—an agency that co-operates with about 100 mission boards.

The organization has just appointed Mr. Odd Carlson of Wheaton as assistant director. For the past five years he has been the administrative secretary of Greater European Mission (GEM). He will represent STA on campuses across the nation.

Each denomination, like our own, is now trying to promote short-term dedicated service in foreign fields as well as the much needed longer term service. This is good, but it may not be possible in a given year to channel the talents of all to fruitful service. STA broadens the opportunities. It may be something that consecrated young Seventh Day Baptists will want to learn more about.

General Conference
Redlands, California
Aug. 15-20, 1966

Decisions on Publishing Work Made by Tract Board

A major portion of the July 10 board meeting was given to discussion of recommendations relative to the Tract Society Publishing House and printing ministry submitted by a special committee named last March for that purpose. The committee had been instructed to make a thorough study of the possibility and best procedure for:

- a. disposing of the Publishing House;
- b. ceasing commercial printing at the Publishing House, but retaining the building, continuing denominational printing, and changing the Publishing House to a non-profit tax status;
- c. getting denominational publications and distribution of publications done by other publishing concerns."

The committee after two meetings in the middle of May had recommended to a special meeting of the board held on May 23 that an all-day meeting be called on June 26 of two representatives appointed by each of the boards and agencies needing printing done or needing space in the Plainfield buildings. The advice of this representative committee was sought as one of the ways of studying the situation. This large committee made recommendations also in regard to phasing out of commercial printing and into an enlarged denominational printing ministry, with a very early date suggested. The special board committee in reporting its findings to the July meeting passed along these recommendations with a modification of the suggested date for phasing out the commercial operations of the Publishing House.

The action on this matter as finally adopted by the board reads: "That the board formalize plans to phase out commercial operations of the Recorder Press as soon after August 1, 1966, as we find to be judicious, economic, and in the best interest of the Society and the denomination, and at the same time move forward into a denominational ministry, with

the intention that commercial operations be ceased by October 1, 1966."

Further action recommended by the special committee was that the Supervisory Committee employ a (named) business consultant from New York City (who had already conferred with the two committees) to "analyze the business and plant of the Recorder Press and to make recommendations designed to carry out policies adopted by the board (at its July 10 meeting)."

Growth by Groups

By Dale Rood, member of the Summer Christian Service Corps

How real has the Bible been in your life? Has it always seemed far away and hard to apply in this day and age? This week in the SCSC (Summer Christian Service Corps) training session at Milton, the Bible, for me, found a new reality. We used a Bible study method which is called "Growth by Groups." Here is how it works.

The most important thing is preparation ahead of time. This usually goes over a week-long period. At the end of the week, the group meets to discuss the Scripture. The method of preparation involves several steps:

1. Paraphrase. Put the passage into your own language. Be sure to include in it things that you yourself have experienced some way in your private life. For example, Philippians 4: 4 could be paraphrased: "Be joyful in the Lord constantly, despite the fact the washing machine just broke down and Johnny just threw a rock through the neighbor's window."

2. Problems. Does this passage bring up any questions in your life, or things you can't understand? Write it down under "problems."

3. Cross reference.

4. Application. This is the hardest part. What am I going to do differently in my life now? How can I apply what has been said?

August 1, 1966

Now the real experience begins when the group meets. At the training session we usually met in groups of four. The experience we had was real. We would first go over the paraphrases. This brought up some of those problems which had bothered us. We felt free to talk these things over. It seemed so good to see that others actually had many of the same problems. We would discuss these, and how they pertained to the passage. Then we would talk over how these might be overcome. The group members found a new reality in being able to get deep problems off their chests. This discussion actually helped us to discover what those deep-seated problems were that really bothered us. In a sense, you could say we found ourselves.

Based on our experiences with this type of Bible study, everyone should have a chance to try this "Growth by Groups" program. A packet is being distributed to the churches mentioning this, among other things. Let's everyone take advantage of this!

Alfred Sesquicentennial Coming

The Alfred, N. Y., church is actively preparing historical program material for celebrating in the fall the 150th anniversary of its founding.

It is interesting to learn from the historians that between 1812 and 1816 the Alfred Seventh Day Baptist Church in western New York existed as a branch of the Berlin church of eastern New York near the Massachusetts state line. It was in October 1816 that the Alfred church was officially organized.

The committee in charge of celebrations is setting aside three dates to "think on these things." The dates are Sept 30 - Oct. 1; Nov. 11 - 12; Dec. 2 - 3, 1966. They hope to have many of the descendants of early members and of the various pastors present on one or the other of the first two sessions. The third session will be devoted to young people with the purpose of looking forward to new ways of worship and attempting to see what the church needs to do in the coming years.

—Furnished by Mrs. H. O. Burdick.

Campus Witness

By Robert Frankson,
 president of Alfred Youth Group
 (Given at the Alfred church on National
 Christian College Day.)

A witness is defined as a person who can give a firsthand account. How well do we go along with this definition? Most of us not too well. We really don't know all that we should about Christ and God to tell others and be an example of Him. Our task should be the relearning or learning of God and His words each day, also learning from the experiences God has given us.

With this knowledge and feeling for God we can witness to those around us. Every time we witness the words must come from our hearts and say what is pertinent at the time.

We must not try to play God, as if we knew everything, but just try to get God across to the people.

Don't try to knock them down but try to understand them and tell them about God and Christ. Witness with the purpose of showing that Christ came to redeem each and every one of us.

How did Paul witness? He acted in the complete fulness of the love of God. (Acts 16: 23-31).

When we talk to people about God, the conversation shouldn't be one-sided. Let them give you their point of view. We must listen to them, as well as expecting them to listen to us. This accomplishes two things—we find out how they think and it gives us something to think about. We learn from what they say because many times questions are brought up in our minds which we have to answer. These questions sometimes help us to better understand ourselves and God.

Witness to the complete love of Christ. Christ was able to forgive those who sinned and forget what they had done. This, too, we should do—forgive those around us and forget their wrongdoing. Help them to Christ and God, even as we are being helped by Christ's love.

Christ's love for the "persons" whom He healed was more than love for keep-

ing the rules of the day. In healing the lame man and asking him to pick up his bed on the Sabbath day He placed people above laws.

The concept of a university was molded by Christian thought during the Middle Ages. During this period students endeavored to relate not only theology and worship, but philosophy, government, art, music, and literature to God. They did so not by way of speculation but in the light of revelation; not so much in a search for truth as in an endeavor to understand the truth as revealed by God. There was not the spirit of groping for God's forgiveness, but rather of expressing gratitude for God's gift of salvation and waiting for the complete fulfillment of His promises.

As time passed Christianity or religion has come simply to be one of a number of departments in a university. The other departments have cut loose their bonds with the Christian world and life view and begun to go their own way developing a new philosophy.

From this development the campus today has been characterized as a marketplace of ideas, each with its own booth hawking its wares. In the absence of the earlier unifying force of Christianity, with God at the center of education, today it is pretty much every idea for itself. As a result, many students have substituted their own unifying principles; the grade curve, the laboratory, the football field, the house party. The campus elevates scientific progress and success.

Willis M. Tate has said this about modern college students: "There are many competing philosophies which seek to meet the basic need of fulfillment and meaning. Colleges and universities have within their halls thousands of students for whose ultimate loyalties these many philosophies are competing. Students are in a crucial stage of maturation and development. It is the plastic character of life and experience which creates an unique opportunity for the church to communicate the gospel. But how this gospel is to be communicated is crucial. Such communication must be done in full understanding of what is taking place

in the life of a student. There must be understanding of sociological, psychological, and personal forces at work in the life of a student during the concentrated period of time when the past is handed over to the present generation, to be examined, changed, appropriated."

Mr. Tate is saying that Christianity is now one of the many philosophies dominant on each college campus. Students give their complete loyalty to the most forceful philosophy. Christianity has got to be presented as a philosophy in such a way that Christianity will become their dominant loyalty.

Christian students must look out to the campus to learn best how to communicate the gospel in the thought patterns and language non-Christians will understand. A great weakness of the average evangelical Christian group on campus is that its expressions are unintelligible to most non-Christians. Christians generally speak a language all their own. As a result of this, Christianity is not something which the non-Christian has thoroughly comprehended and rejected, but something which he has never really seen or understood at all.

Students who present the gospel must understand the basic characteristics of the modern mind. That mind is in revolt against the authority of God and of a divinely inspired Bible. From this position it prides itself on being objective, neutral, uncommitted, open, and tolerant. The wise Christian will realize these things and not meet them head on. Rather, he will try to show the honest seeker that objectivity and non-commitment are illusions. Every man is constantly in the act of committing himself to that to which he gives his time and energy.

Christian students should be encouraged by the fact that underneath all the intellectual problems and discussions, their non-Christian friends are very much like themselves. They are often confused and uncertain as they struggle with the problems of sin and temptation, of vocation, of dating and courtship and other areas of life. Modern students, despite the modern mind, have the same basic spiritual need as students in the time of Christ. The gospel of Jesus is as

it was when He left—the key to salvation for everyone who believes.

Today's Christian students have a tremendous responsibility placed upon them—being Christian witnesses for God. They must remember that the non-believers are like themselves and they can communicate with the non-believer better than anybody else. You and I must be constantly advancing in the knowledge of God and as college students must be witnesses to guide people to God.

Pre-Con Preregistrations

Only a few Pre-Con Retreat preregistrations are trickling in to the directors of the Youth Pre-Con and Young Adult Pre-Con Retreats. While we have found that preregistrations are no real determinant of the total persons who will attend, yet they do give us a feeling of what might happen.

If you are reasonably sure that you will be attending Youth Pre-Con Retreat please send your name to the Rev. Herbert E. Saunders, c/o the Rev. C. Rex Burdick, 4415 Lemon St., Riverside, Calif. 92504. Youth Pre-Con is for young people who have completed the 9th grade or are 15 to 20 years of age. Those in the range of 18-20 may elect to attend either Youth or Young Adult Pre-Con. Youth Pre-Con will be held at



Redlands University Grounds
 Where Young Adult Pre-Con Meets

Pacific Pines, high in the San Bernardino Mountains under Pastor Saunders' direction. An excellent staff of helpers will be there to lead you to a new appreciation of the qualities of the Christian life. The dates are August 10-15.

If you are reasonably sure that you will be attending Young Adult Pre-Con

Retreat at the University of Redlands, Redlands, Calif., send your name to the director, the Rev. David S. Clarke, c/o the Rev. Mynor Soper, 4376 York Blvd., Los Angeles Calif. 90041. The range of years for retreaters is from 18-35. At Young Adult Pre-Con Pastor Clarke and his inspiring leaders promise an outstanding experience. Your preregistration will be appreciated. The dates are from August 10 through 14.

MISSIONS — Sec. Fverett T. Harris

Malawi Central African Churches

(Prepared by Rev. Otrain B. Manan)

S.D.B. World Federation

By the grace of the Lord, after his health was somewhat restored from the major surgery, Pastor O. B. Manan undertook a trip during June and July of 1965 to explain more of CoWoCo to the churches. For this purpose he visited some churches in the Southern Region in June. As one of the people to undertake the northern trip, he was also able to visit and explain CoWoCo to some of the churches in the Central and Northern Regions during July. He explained more of CoWoCo to the people during the sessions of all our Associations (Northern, Central, Southwest, and Southeastern), also information of the hope of a Seventh Day Baptist World Federation. At Conference sessions last year, he took up the matter of CoWoCo with the entire Conference, and as the explanation and answers to the necessary questions were given, the Conference unanimously voted in favor of joining the Federation on Friday, August 13, 1965. . . . Some money in the region of £20 from our Conference treasury has been sent to the Federation treasury to assist financing its good functions. We here in Central Africa are very happy to see that the World Federation has been formed, for thus Seventh Day Baptists the world over will further the work of God; giving a witness of the saving power of our Lord Jesus and of the Sabbath truth.

The work is going ahead

The Seventh Day Baptist churches of Central Africa Conference are still trying

to spread the "Good News of our Lord Jesus Christ" in all possible ways. Unitedly the pastors and the churches are trying to reach out to new villages and areas with the saving gospel of our living Savior, Jesus Christ. Preaching efforts have been conducted in various places with very good results. A number of baptismal services, with many candidates, have been held in various churches. New areas have been opened to church work. Around our new branch church in Portuguese East Africa, souls are still being won to Christ. Some of our mud and pole church buildings have been replaced by sun-dried brick buildings, while others are in the process of being built. One stone church is being planned. Stones have already been gathered, and the necessary funds for building are being collected. In spite of the fact that death has taken some members, and others have gone back to their ways of sin, we are happy that the work of the Lord is still going forward. We continue to see new souls saved and added to the church.

The urban work

In recent years the Central Africa Conference has been interested in urban evangelism, wishing at least to provide pastoral care to our people working in town. Last year the Board of Trustees of Central Africa Conference of Seventh Day Baptists recommended that Pastor Manan be sent to Blantyre to begin this work. He moved to Blantyre in November 1965 and opened up this work. Now our members working in Blantyre and Limbe meet for worship each Sabbath afternoon, using a beautiful chapel built by one of the large companies of Limbe which they let various groups use free of cost. This church work was dedicated in this chapel during a special service of dedication on January 8. To date sixteen people have become members, and a few others are awaiting baptism.

The Central African Conference has proposed that Blantyre be the center of evangelism and Christian education for our people of Malawi. Negotiations are going on between the Central Africa Conference and the Missionary Society of the U.S.A. Conference to work out

the necessary details to establish this, and to have the Rev. David C. Pearson come to Blantyre next year to head this work.

The Board of Trustees

During last year's Conference, the Executive Committee was replaced by the newly formed Board of Trustees which began its work on August 15, under the chairmanship of Pastor L. Nothale. Many problems have come up before this board, have been discussed with understanding, and solved by a gentle spirit. Three of five pastors, and four of five preachers, recommended to be transferred by the board, have gone to their expected places. Preacher C. Nangazi of Makapwa Station Church was ordained as a pastor on February 26, and has gone to pastor the Mechidzu church. The board decided that a delegation chosen by them would be sent to the churches to help in settling any troubles. So far this plan has proved successful, and we are very happy and satisfied in the way in which the Board of Trustees has carried on its duties. Among many pastors there is much unity and cooperation these days, and the churches are learning their responsibilities.

Revival has begun

For two years now, a period of one week each year, the evangelistic team from Dorthea Mission from South Africa has held revival meetings at Makapwa Station. Some of our people (including the writer) have attended the Keswick Convention of Malawi at Blantyre. This is an interdenominational convention, consisting of evangelistic messages and prayer services. For approximately one month Preacher F. Makatanje and Pastor O. B. Manan held evangelistic meetings in fifteen of our churches in the Southern Region. All of these efforts have really helped many Seventh Day Baptists to live closer to God. We greatly praise the Lord, for indeed through the Holy Spirit many have experienced a new birth. The known number of those who came forward with troubled hearts, some with tears, and repenting of their sins during this month of evangelistic meetings, came to 115. Your continued pray-

ers for these men and women who now struggle to live victorious and holy lives for Christ would be very much appreciated.

Religious leadership training continued

The Central Africa Conference was privileged to have among us the Rev. Paul Burdick, who held special Bible courses for our pastors, preachers, and young laymen over a period of many months. Occasionally Mr. F. Mazingah and Preacher F. Makatanje have been sent to the training centers of other denominations for short writer's courses. On the recommendation of the Board of Trustees, a week of special classes were held at Makapwa Station in Leadership for Women Church Workers. Three of these women were chosen to go to Chongoni Lay Training Centre in the Dedza District to further their training, lasting for a period of three weeks. During their month of visitation to the churches, Pastor Manan and Preacher Makatanje taught short classes in Seventh Day Baptist History, Tithes and Offerings, Sabbath School, Prayer Meetings, and Early Home Bible Training. After Conference this year, the pastors will have a two- or three-day Spiritual Retreat. During this time they will discuss pastoral duties, have Bible studies and prayer meetings. The Planning Committee recommended that Pastor Manan and Mr. F. Mazingah draw up the program for this short Spiritual Retreat.

Next year in January, the Central Africa Conference hopes to send three candidates to an Interdenominational School of Theology, trusting they will all be accepted by this particular school. We hope that through all the above mentioned efforts, something is being accomplished for Christ.

A trying period of Central Africa Conference

Dr. and Mrs. Victor Burdick, the only missionaries among us now, plan to leave August 9 for furlough in America, hoping to return to us once again in early January 1967. This will be a long, trying period for Central Africa Conference. Already we have started experiencing these trials.

For as the Land Rover from Makapwa stopped by my house in Blantyre this morning, as the people began the trip to the central and northern churches, I saw no faces of the missionary brethren, only those of the native pastors. What a hard, trying period this is going to be for us of the Central Africa Conference! Since it is only from above that we can acquire the necessary courage and wisdom to enable us to do well during this period, we would very much appreciate the prayers of our fellow Seventh Day Baptists throughout the world. Also we would ask for prayers for special Revival Meetings we will be having for one week in August at Makande Trading Centre in Chikwawa, and again for two or three weeks during September in the Central Region.

SCSC Converses with God

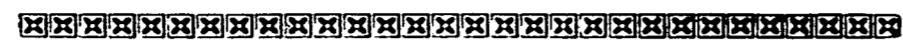
By G. Timothy Looney

How often do you talk with God? Are you "wishy-washy" when you pray?

Too many of us are not specific when we do get around to praying. We "beat around the bush" because we are afraid to let the Lord know what we want. Sentence prayers at prayer meetings usually go something like this: "Lord, be with all those who are sick and in need of our prayers. And, dear Lord, be with the missionaries overseas."

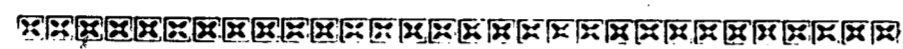
When a child wants something he does not come to his dad and say, "Daddy, I want a toy for my birthday." Instead the youngster says, "Daddy, I want a little red fire truck for my birthday." When we talk with the Lord we should be definite, the same as the child. God wants us to know what we want. How is our Heavenly Father to know what we want if we do not tell Him? Our prayers should go more like this: "Lord, be with Mrs. Jones as she goes through her operation and if it be Thy will, bring her back to good health. Lord, we also pray for John Doe, one of our missionaries in Thailand; he needs help in finding a means to replace that building that burned down."

We of the Summer Christian Service Corps experienced some of the blessings of being positive in our prayers. During our training session in Milton, Wisconsin,



MEMORY TEXT

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. 1 Cor. 2: 1, 2.



we learned of the power of being definite in our prayers with God. The corps closed each day with a form of prayer called conversational prayer.

Each individual states in one or two sentences some specific thing for which he wishes to seek the aid of the Lord. When someone "feels led" he speaks up with his petition to the heavenly Father.

The SCSC members found that it pays to be positive in our talks with our Father.

Many doors were opened to the Word and, quite often chances arose to witness for the Lord. Because of being definite in our prayers a soul was won for Christ.

If all followers of Christ were exact and to the point in their praying to God the mess that this world is in just might be ended.

Are you definite in your praying?

I Shall Not Fear

*I shall not fear the path that lies ahead
Of me in life's brief span; I shall*

not dread

*The unknown dangers hidden in
my way—*

*The storms, the stones, the dismal skies
of gray;*

*For looking back, I see God's hand
has led.*

*From heaven's vast supply I have
been fed.*

*Protecting angels hover near my bed
And keep me safe in life's unending fray.*

*I shall not fear.
My spirit daily feeds on living bread—*

*The Lord's sure Word—for He Himself
has said*

*That He will not forsake me, come
what may.*

*I'll trust the future—I have seen today.
I shall not fear.*

—Eugene Lincoln

The Bible and American Life

By Kenneth Scott Latourette

The sesquicentennial of the American Bible Society in 1966 provides an opportunity for assessing the place which the Bible has played in the life of the United States and the part which the American Bible Society has had in that contribution.

On first thought the Bible would seem to have been a major factor in shaping American culture. With the exception of the Indians and the Negroes, at the outset of our independence as a nation the overwhelming majority of the population was Protestant in background. All but small minorities sprang from stock that came from countries which were officially Protestant.

Part of the distinctive genius of Protestantism is the emphasis on the Scriptures as the record of God's dealing with man and of the salvation which He has wrought through the long succession of writers inspired by Him, culminating in the incarnation, crucifixion, and resurrection of His Son, and in what was wrought by His Holy Spirit in the creation of His Church. For the continuing vitality and even the survival of Protestantism, therefore, familiarity with the text of the Bible and its study by the rank and file of those who call themselves Protestants is essential.

Moreover, again and again we are reminded of the part which Protestant refugees from persecution in Europe had in laying the foundations of our nation, and of the emphasis placed by these refugees on the Scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of His Holy Word and that this faith had inspired much of the American dream.

Yet from the beginning of the United States, even in the years of foundation-laying, the Protestant heritage and with it the influence of the Bible was threatened

Dr. Latourette, one of America's foremost historians, and Emeritus Sterling Professor of Missions and Oriental History at Yale University, was recently elected Honorary Life Member of the American Bible Society.

and seemed to be waning. For the large majority of the immigrants in colonial days, the religious impulse was not present. The economic motive—the desire for more of this world's goods—was predominant. So far as can be ascertained, when the Declaration of Independence was signed, only about five out of a hundred of the population were members of churches. Moreover, as thousands left the Atlantic Seaboard and moved westward, such slight association as they might have had with the Church and its faith dwindled.

Early travelers on the frontier reported the seeming godlessness of the new settlements. Disregard of religion, the flouting of Christian moral standards, the absence of worship prevailed, whether by individuals, families, or groups. With the nineteenth century came new waves of immigration from Europe. Only a few of the arrivals had religion as a dominant purpose. Millions were Roman Catholics who in their homelands had only slight if any touch with the Bible. Urbanization and the decline of the small town and the rural life, which formerly Protestantism and with it the Bible did much to shape, have threatened biblical faith.

In spite of these apparently insuperable obstacles the Bible has been a mounting influence in American life. To many this generalization will seem quite contrary to the facts. No one with his eyes open can fail to be aware of the gross ignorance of the Scriptures in the public at large and among those who call themselves Christians, even the members of Protestant churches.

Yet some incontrovertible data can be adduced to support the seemingly preposterous generalization. Outstanding is the mounting proportion of the population who are members of Protestant churches. With two exceptions, each decade in the nineteenth and twentieth centuries has seen an advance in that proportion. The exceptions are the decade of the Civil War, which brought an actual decline and that of World War I when neither advance nor decline was seen.

Obviously membership in a Protestant church does not insure a knowledge of the Bible. But Protestant instruction and Protestant worship are Bible-centered and with them some familiarity with the Scriptures penetrate the rank and file of the membership and through them the national life. Moreover, the published totals of Protestant church membership are not an adequate measure of the influence of Protestantism, and so of the Bible. Some denominations include in their statistics only adult members and take no account of children who are under an instruction which includes the Bible. Then, too, millions who have once been members of Protestant churches have, through one or another cause, been erased from the rolls. Yet they and thousands of others who from time to time have attended churches or are members of fraternal orders which in their rituals make a place for the Scriptures, have been exposed, even though with tragic inadequacy, to the biblical message. We also have the fact that the sales of the Bible and of the Testaments year by year exceed those of any other book. The text most widely sold is what inaccurately bears the designation of the "authorized" or "King James" version. Yet in the last few years the Revised Standard Version has sold by the millions and other versions have from time to time had a wide circulation. We must also remind ourselves that outside Protestantism, notably in Roman Catholic circles, the study of the Bible is mounting.

(To be continued)

Daytona Beach Calls Pastor

The Daytona Beach, Fla., church in a July publication announces that the Rev. Marion Van Horn, president of General Conference and pastor of the Texarkana, Ark., church for the past ten years has accepted the call of the church. It is reported that his first Sabbath in the new pastorate will be October 8. Mr. Van Horn has pioneered in church organization and has served a wide area in the Southwest as "shepherding pastor" during much of the time he has been in Arkansas.

Tribute to the Life of Deacon Leon Lamont Lewis

By Hurley S. Warren

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens" (2 Cor. 5: 1).

In writing to the Corinthian Christians, Paul declares the Christian certainty that if our bodies, the homes of our spirits, "should be demolished, we possess a building which God has provided—a house not made by human hands, eternal, and in heaven" (NEB).

Leon Lamont Lewis devoted his life occupationally to building. He enjoyed his chosen work. His greatest joy and most lasting contribution consisted in preparing to live in that "building which God has provided. . . ."

He was the son of Cushion W. and Anna Mosher Lewis, and was born at Alfred Station, N. Y., February 26, 1893. He was baptized and joined the Alfred Station Seventh Day Baptist Church in February 1915, and has been a lifelong and faithful member.

On June 10, 1918, he was united in marriage with Miss Edna Pierce of Alfred Station, his childhood friend and sweetheart. Mr. and Mrs. Lewis began house-keeping in the home where they have lived for over forty-eight years.

The teamwork of Leon and Edna Lewis was extended and enhanced when they were ordained to the diaconate of the Alfred Station Church on August 7, 1954. Their dedication to the privileges of their office, in example and action, has made a lasting impression upon the pastors and people with whom they have served.

He is survived by his wife; a son, Robert Pierce Lewis of Alfred Station; a daughter, Pearl Evelyn (Mrs. Dale) Woodruff of Wellsboro, Pa.; and six grandchildren, three in each of Robert's and Pearl's families; by two sisters: Mrs. Marguerite Palmiter of Alfred Station, N. Y., and Mrs. Fern Barber of Franklinville, N. Y.

Mr. Lewis had been associated with his son Robert in the contracting and

building business for the past twenty years. During these partnership years there never had been a disagreement or misunderstanding between father and son. Brother Lewis was a friendly person and a man of deep compassion. He will be remembered for his peace-loving and peace-making qualities.

The life of Deacon Leon Lamont Lewis confirms our faith in the apostle Paul's declaration that we have a building of God.

Farina Centennial a Success

By Ernest Furrow

On July 9 and 10, the Farina, Ill., Seventh Day Baptist Church by specially arranged program celebrated the 100 years of service in the Farina community, which centennial date was April 14, 1966. From twelve states other than Illinois and from twenty-nine Illinois communities, 219 persons registered in the specially prepared registration pages in the church's pulpit Bible. Milton had the largest representation of any church. The majority of the choir were Miltonians, although others added to the group.

The old church organs were used during these services. A men's chorus, made up of many old-timers who grew up in the Farina church, and augmented by others, provided special music. A former pastor, A. Addison Appel, and Pastor Carlos McSparin of the Old Stone Fort church presided over the Sabbath morning worship and conducted communion. The sermon, "Desert to Desert" by Mr. Appel of the the Albion and Milton Junction churches was a very appropriate message.

The details of the program continuing from Sabbath eve through Sunday afternoon were carried out as previously announced in the story carried in the July 4 issue. It is reported that the special music on Sunday afternoon when Dr. Lloyd Seager spoke on "The Tie that Binds" was by the Seager family. All six of their living children and their families constituted the group. The numbers sung were written by the Rev. and Mrs. L. D. Seager, parents of Dr. Seager.

Two former missionaries, with roots in Farina, Miss Mabel West of Milton and Mrs. Marian Hargis of Los Angeles, were present. The largest family group represented at the centennial observance was the Green family, estimated count of 64 present. The affair was held to coincide with the Green reunion held at Farina about this time each year. All departed late Sunday evening, and everyone expressed great pleasure at having been privileged to be present at the centennial observance of the Farina Seventh Day Baptist Church.

A sixteen-page history of the church was printed for the occasion. Copies may be available by writing Mr. Furrow.

Baptist University Accepts Federal Grant

Stetson University, a Baptist institution at DeLand, Fla., which is privately owned rather than Convention-owned, is one of the few Southern Baptist church-related schools to accept government aid under the Higher Education Facilities Act of 1963. It has now received two grants totaling \$850,000 for a science building and a law school. This is only a book-keeping entry since it will be used to reduce a federal loan of \$1.2 million previously accepted for the projects.

The announced intention of accepting the grant set off controversy in the Florida Convention which supports the university to the extent of \$400,000 per year. The president of the school does not think that accepting the money involved any violation of the principle of separation of church and state. The trustees said, in effect, that they couldn't afford to lose that much gift money. Many Florida Baptists feel differently. The executive secretary of the state convention says that sixty churches have written instructing him to withhold their mission gifts to Stetson.

Stetson University is one of two Baptist schools to accept grants (\$40,000) for summer institutes to train teachers, supervisors, and counselors in dealing with school desegregation problems, according to the U.S. Office of Education.

ITEMS OF INTEREST

New Theological College in Jamaica

A veteran missionary and skilled administrator will spend the next two years as president of United Theological College of the West Indies, on a special grant from the Theological Education Fund of the World Council of Churches.

The Rev. Dr. Wilfred Scopes, a former missionary to India, will begin his assignment in Jamaica August 1. As a WCC staff member he recently directed a survey on the training of the ministry in Latin America and the Caribbean.

The United Theological College of the West Indies currently is under construction adjacent to the campus of the University of the West Indies at Mona, a suburb of Kingston, Jamaica. The new school, toward which the Theological Education Fund has already contributed \$133,500, will open in the spring of 1967. It is combining three separate existing theological schools—St. Peter's College (Anglican), Calabar College (Baptist), and the present Union Theological Seminary of Jamaica.

Dr. Scopes will gather and orient the faculty, develop curricula for the school and relationships with the university, while overseeing construction of the new buildings.

(There is a possibility that in time to come the new educational facility will have a bearing on the training of Seventh Day Baptist ministers on the Island.)

A Japanese Baptist Convention

A missionary on furlough from Japan feels impelled to contrast the atmosphere and attitudes of delegates to the Japan convention and the United States convention according to a brief article prepared for Baptist Press.

Worth C. Grant speaks of the men beating the summer heat by wearing open-collared shirts in an auditorium that is not air-conditioned. The women do not wear gay hats, but are dressed plainly. The agenda is placed on a blackboard and daily erased and revised. About the business Mr. Grant observes:

"A vote among Japanese Baptists is usually not taken on a controversial issue until there is a meeting of minds.

There are seldom any dissenting votes. This is the Japanese way of not forcing an issue which can cause a serious breach of fellowship. After everyone has had his say and a few confessions made here and there, the messengers can then vote without any fear of losing face."

Christian Publisher Dies

Following an extended illness, Mr. B. D. Zondervan, Sr. passed away July 4, 1966.

As co-founder with his brother, P. J. Zondervan, of Zondervan Publishing House, a firm begun in the back bedroom of his parents' farm house 35 years ago, he saw the company grow into one of the world's major Christian publishing firms. B. D. Zondervan served as an officer and director of eleven major corporations, including Zondervan Publishing House, Family Book Stores of America, WJBL, AM and FM Radio Station (Holland, Mich.) and Singspiration, Inc.

The name Zondervan is one that bookstores and the Christian public have learned to count on. The publishing work will go on.

Baptist Pastor, Catholic Priest, Perform Wedding

A Southern Baptist pastor and a Catholic priest participated together in a wedding ceremony in Memphis, Tenn. The Rev. William Jackson helped to marry his sister, Joyce, to 24-year-old James M. Larkin during ceremonies at the St. Michael Catholic Church in Memphis. The bride says she will remain a Baptist and her husband will remain Catholic.

Father James Miller, assistant pastor of the St. Michael church, led in the exchange of the vows; Jackson delivered an exhortation and led in the closing benediction. The Catholic priest said the ceremony might possibly be the first of its kind in the United States.

Mr. Jackson said that Father Miller was very generous with the time allowed him during the ceremony. "There were almost no restrictions given me, except that he had to exchange the vows," said Jackson. "And this is something I would want to do at any wedding performed in

my church." He explained that his sister had wanted him to perform her wedding ceremony ever since he had been ordained.

Two days after the Vatican decree liberalizing restrictions in Protestant-Catholic marriage ceremonies, Joyce went to the Catholic priest and asked what her brother could do at the wedding. Father Miller later said he almost fell out of his chair when she requested that a Southern Baptist minister be permitted to participate in the ceremony.

Cathedral Films Founder Dies

Dr. James K. Friedrich, founder and president of Cathedral Films, a major producer of religious films, died Tuesday morning, July 12, as the result of a severe heart attack suffered the previous Sunday while he was celebrating Holy Communion at All Saints Episcopal Church in Beverly Hills. He was on the staff of the church as well as having established an Episcopal parish in North Hollywood.

One of the consuming interests of his life was the presentation of the Christian message through audio-visuals. During his career of 26 years in Hollywood, Dr. Friedrich produced a series of 12 films depicting the life of Christ and 12 more on the life of St. Paul. His Living Christ film series immediately became the most widely used films on the life of Christ throughout the English-speaking world.

Note.—Dr. Friedrich's filmstrips based on the above-mentioned films are an integral part of the Tract Board's filmstrip library, much called for by our people.

For August 13, 1966

Are You a Murderer?

Lesson Scripture: Ex. 20: 13; Matt. 5: 21-24, 43-44; 1 John 3: 15-18; 1 John 4: 20-21.

For August 20, 1966

Life Can Be Clean

Lesson Scripture: Ex. 20: 14; Matt. 5: 27-28; John 8: 3-11.

August 1, 1966

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— During recent weeks Pastor Wheeler has conducted three studies on the denominational Yearbook. These were held Sabbath afternoon following a fellowship dinner at the Parish House and have proven more interesting than we expected.

At the morning worship service, June 11th, there was a dedication of seven children.

Nearly one hundred people attended the dedication of our new Hammond organ Sunday afternoon, June 19. The instrument was dedicated to the memory of Albert Babcock Crandall, a life member of the church. Pastor Wheeler conducted the service. A program of organ music was rendered by Rowden Wilkinson, Jr., which was followed by a reception in the church basement.

—Correspondent.

RICHBURG, N. Y.—A special series of revival meetings was held in our church May 4 to 7. The average attendance was 61, and the interest shown by those of other churches in our community and by some from our distant churches, was appreciated.

Pastor Herbert Saunders of Little Genesee gave us assistance by leading the song service. There was special music each evening. A contest for the youth was conducted, consisting of questions on the previous night's sermons. The prize was awarded on the final night to Bob Cartwright.

Pastor Pearson did the speaking, using for his sermons questions such as "Where Art Thou?" and "Where Is Thy Brother?" These messages presented the gospel message simply and also reached into the hearts of Christians and caused them to rethink their experience with the Lord. They challenged Christians to witness to others, and gave help in meeting spiritual depression, which may so often defeat a victorious life. It is felt that these meetings were a blessing to the church and the community.

—Richburg Inspirer.

LOS ANGELES, CALIF. — Family night in August will be held on the night

The Sabbath Recorder

of the 13th, rather than the first Sabbath as usual. Everyone will want to share in this program since our Guyana missionaries, the Leland Davises will be bringing the program that evening. Also on that Sabbath, the Victor Burdicks will be with us. They will arrive from Africa by plane on Wednesday, August 10, at 3:30 p.m. at International Airport in Los Angeles.

Our missioner, Miss Florence Bowden of Shiloh, N. J., will be with us the two weekends of September 2-4 and 9-11. Miss Bowden is a specialist in the teaching field and will be giving of her talents to help better equip our Sabbath School teachers for their responsibilities.

The church Planning Retreat will be held at Pacific Pines Camp on the weekend of September 16th.

—Church Bulletin.

SALEMVILLE, PA.—During the month of April we enjoyed having a former pastor, Rev. Paul Burdick and his wife with us working as missioners. They were very much at home in the parsonage. He preached for us on five Sabbaths and conducted Sabbath eve prayer meetings.

Special guests who were entertained during that month were Rev. and Mrs. Loyal Hurley on their way to Salem, W. Va., a group of young people from Alfred, N. Y., on their way to Ephrata, and the Rev. Rex Zwiebel, who held a workshop on Christian education.

Friday evening, April 29, Pastor Burdick showed slides to a joint meeting of the two Sabbathkeeping churches, pictures taken by him of the mission work in Malawi, Africa. He was presented with a purse for the work there.

About the time the sun was setting on the eve of May 6 a baptismal service was held around the pool at the Roy Como home when four children were baptized by Pastor Burdick. This was very impressive.

Do you recall that
Conference Offering Sabbath
is August 13?

Be sure your gift is
included for
OWM

Pastor and Mrs. John A. Conrod and sons are with us for the summer months. We are most happy and grateful for their leadership. Pastor Conrod spent the week days during the month of June at the Ministerial Training Center at Plainfield, N. J.

Cottage prayer meetings are held each Friday evening in different homes.

The two Seventh Day Baptist churches honored their graduates with a chicken dinner June 1 in Loysburg. The Rev. Charles Graffius, pastor of German Seventh Day Baptist Church, was master of ceremonies. Gifts were presented to the graduates by the pastors. Students honored were Ruthanna Kagarise, Kenneth Lippincott, Michael Crawford, Roger Lippincott, Frank Dasher, Martin Ferry, Joe Yoder, and Nancy Wohnhas.

We were happy to have Rev. David Pearson as our guest speaker Sabbath day, June 11.

Mr. and Mrs. Joe Boyd and children and Rev. Charles Graffius and son Donald attended the Southeastern Association at Salem, W. Va.

A number of children from the two Seventh Day Baptist churches attended camp at Shelysville, W. Va. Mrs. Lois Fletcher served as counselor. Mrs. Robert Kagarise assisted in preparing the meals. Robert Kagarise served as "Handy Man" around the camp.

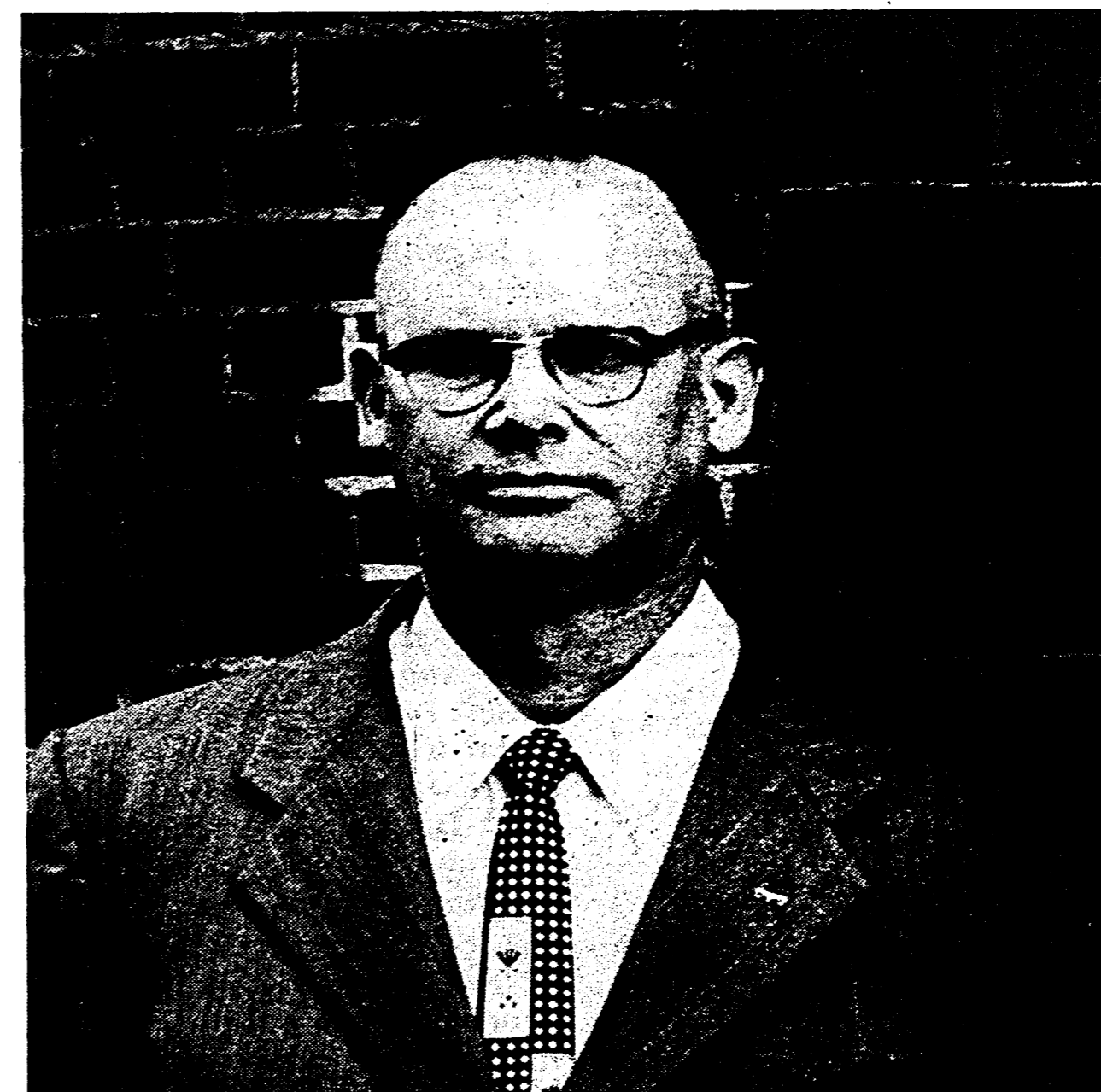
—Correspondent.

"Unconsecrated wealth of Christians is the greatest hindrance to the church's progress."

Marriages

Lovering-Crandall.—Joseph Fredrick Lovering, son of Mr. and Mrs. Joseph G. Lovering of Ashland, Ohio, and Miss Ellen Camille Crandall, daughter of Mr. and Mrs. Wayne M. Crandall of Arkport, N. Y., were united in marriage June 11, 1966 in the Gothic Chapel at Alfred, N. Y., by the Rev. Philip Hollembeak of Wellsville.

Saunders-Bond.—Irene Bond, daughter of Mr. and Mrs. Ira Bond Nortonville, Kan., and Stephan Saunders, son of the Rev. and Mrs. Francis Saunders of Lost Creek, W. Va., were married June 8, at the Seventh Day Baptist church at Nortonville. The Rev. Francis Saunders performed the double ring ceremony assisted by the Rev. Allen Bond, uncle of the bride. The couple are at home at 420 Greenman St., Milton, Wis.



Conference President Marion C. Van Horn

As of the date of this issue the Rev. Marion C. Van Horn calls to order the 154th session of the Seventh Day Baptist General Conference at the University of Redlands in Southern California. He will deliver a brief president's address presenting the printed program and calling attention once again to the theme of the year, "I Have a Stewardship," around which the inspirational messages of the six-day program are centered. Mr. Van Horn's leadership through the year comes to its culmination during these days when he is the presiding officer over the business sessions. It continues, however, for another year during which he will presumably be chairman of the Commission.