

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 missionaries. 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.

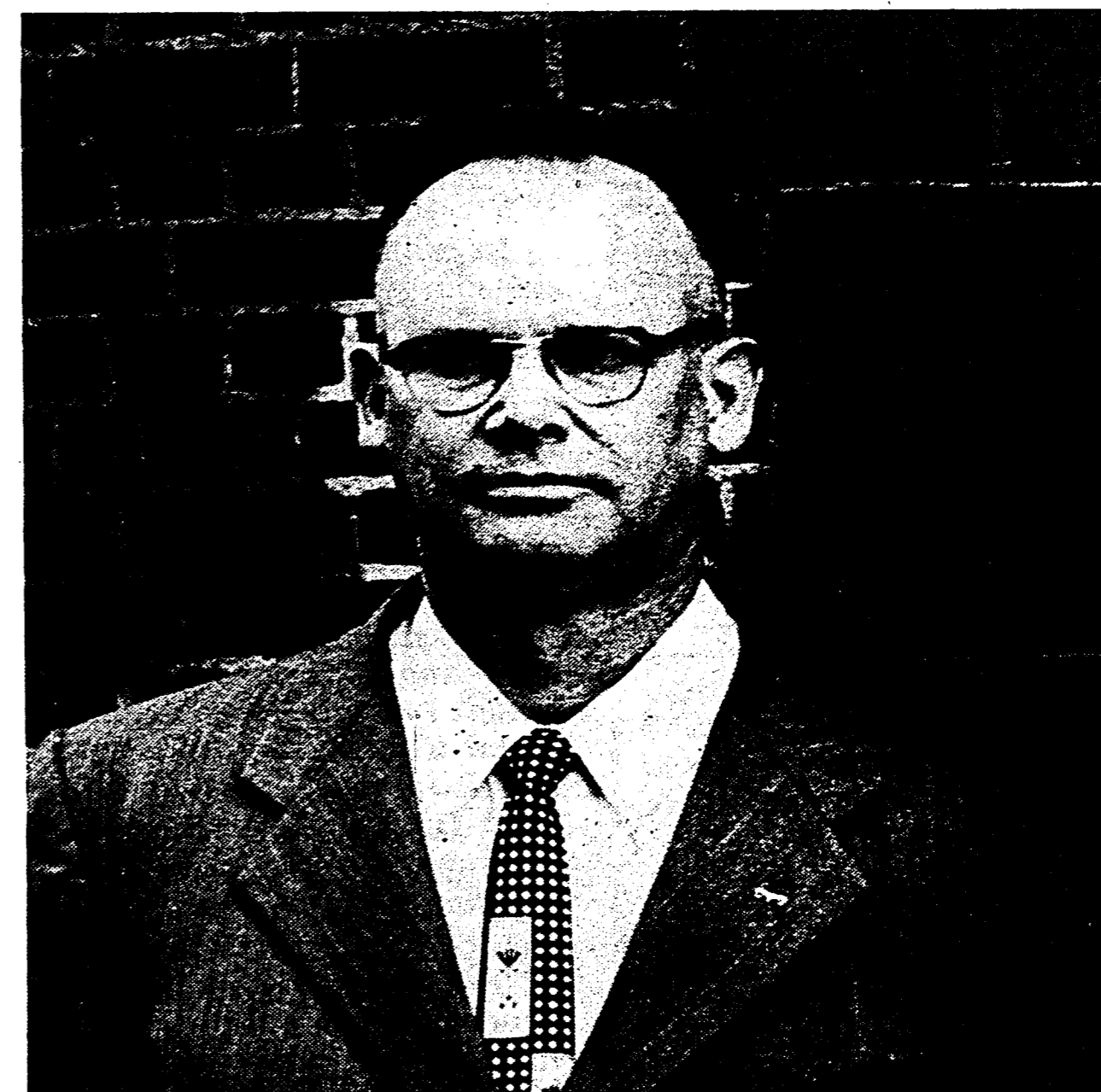
—Correspondent.

"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.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Switching Denominations

A research unit of the National Council of Churches has recently released a 139-page report of studies, surveys and proposals about the clergy and other professional church workers. The report, edited by the Rev. Dr. Ross P. Scherer and the Rev. Dr. Theodore O. Wedel, is entitled "The Church and Its Manpower Management." Statistics are drawn from fifteen Protestant denominations.

It includes extensive research data on the contemporary American Protestant clergyman; his education, earnings, why he works in a particular denomination, how many switch denominations, the size of parishes and pastorates, how many ministers specialize and in what fields, administrative jobs, plus other information.

In some denominations 98 percent of the clergy are found to have college and seminary education; in others as low as 8 percent.

The statistics show that in five denominations (not named in the news release) some 40 percent of the ministers came to those bodies from others—in most cases before attending seminary. On the surface then, it would appear that it is not their seminary training that causes them to change. Possibly this is due to some extent to the denominational support given to the men while in seminary. Perhaps a reading of the whole report would shed further light on this.

If in five denominations 40 percent of those who become ministers have changed denominations, it indicates one of two things, either that they felt that denominations are not very different or that they felt that they are very different. If their decision to study for the ministry came after they changed loyalties it would indicate that the change brought them into some deeper experience and dedication.

The question naturally comes to mind as to whether in our own denomination, which has an important but neglected truth, there are many young people of high school and college age joining us— young people who then feel impelled to study for the ministry. What is our percentage? It could be larger.

MEMORY TEXT

Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. Psalm 111: 1.

This Issue and the Next

The current issue of our magazine is printed before General Conference and cannot contain all of the up-to-the-minute information that is sometimes possible to squeeze in. Copies of this issue will probably be available at Redlands for Conference delegates. It is assumed that most of the people on our subscription list will be thinking about Conference but will be unable to attend.

The details of the program were not available at the time of writing this editorial. However, a rather complete outline of the inspirational part of the program has already been printed in these pages. Please look up the issue of July 18 and keep it open to the President's Column (page 12) during the week. There you will read about the devotional and prayer periods, with names of the leaders. You will note that from Monday evening through Sabbath morning the main speakers are the Revs. Kenneth Smith, Victor W. Skaggs, S. Kenneth Davis, Herbert E. Saunders, and Charles H. Bond (Sabbath morning).

The next **Sabbath Recorder** will be dated August 29. It will contain stories of the Pre-Con groups, of Commission, and of the opening days of Conference. It is hoped that one or two of the messages can be available in time for inclusion.

All of the issues during September will carry echoes of Conference as space allows. Make sure that your subscription has not lapsed, for the news of Conference action and inspiration will be of unusual interest. There will be pictures of people to go with the beautiful setting in which these meetings are held. The latest ideas of missionary, publication and other advance planning will be discussed.

"Finally, brethren, pray for us. . ."

AUGUST 15, 1966

Overworked Words

Have you noticed what a tendency we have in church circles, particularly in high-level denominational or interdenominational conferences to pick up some new word and work it so hard in so many different ways for two or three years that it loses its meaning and vitality? Some of these words get so tired that eventually they have to be pretty much discarded. They have been used to cover so many different things that what once was a fairly explicit word now has to have a whole sentence or more accompanying it to keep the reader or listener from getting the wrong impression. This is not to say that we should be tried in court for homicide when we have inadvertently killed a good word, but it is a sort of crime against society and posterity.

We have had a few years now of applying the word *ecumenical* to almost every kind of discussion or work that involves more than one church (although the Catholics still use it with reference only to a world council of their church). A word that is now in danger of losing any definitive meaning in church circles is that easy word *dialogue*. We have been using it in church and Sabbath School since childhood. It is a form of recitation participated in by two children. Of course there have been other accepted meanings. Church leaders will kill this word if they do not exercise more care in its use than at present.

We talk about Protestants having profitable dialogue with Catholics. It is usually in the sense of the strongest opposites trying to talk to each other. Nothing wrong with the procedure unless it leads to sacrificing basic truths. How else do we use the word? It was used quite frequently in Geneva at the eleven-day World Conference on Church and Society in July. Some of the speakers had quite a little to say about what they considered the profitableness of the church having dialogue with Marxism. Again the thought is of extremes meeting for conversations. Some of us might wonder how profitable this would be for the furtherance of the gospel to which we are committed.

Just when we get used to this idea of dialogue we get thrown off the track with an announcement that the American Baptists are planning a theological conference next summer at Green Lake, Wis. The subject suggested is "Dialogue with the Bible." The group getting together at that time will seek a depth understanding of the Scriptures for the life and work of the churches. Manifestly, this "dialogue" should be quite different from the dialogue between Protestants and Catholics or between people representing Christianity and Marxism. It is, we hope, more like speaking of prayer as being ideally more dialogue than monologue.

Again, dialogue is sometimes used to describe the discussions of similar church bodies considering together the prospect of organic union.

Perhaps this overworking of words is just one of those things that marks our uncertain times. It may not be as serious as homicide or the ravaging of virgins. There is one thing we as responsible church people can do; we can try to avoid contributing to the confusion. We can determine to use biblical, and carefully chosen words in their accepted meanings. Only thus can we really communicate. In our attempts to keep up to date in our language, let us try to leave our children an understandable language as well as a well-grounded, well-articulated Christian faith.

The American Way

Karl Marx believed that assembly-line production would benefit only the capitalist. He was wrong. Where else but in America does the common man live better than the millionaire of Marx's day who knew nothing of modern plumbing, central heating, electric lighting, or the automobile? Too bad Marx sold his bill of goods to millions. He would doubtless prefer the American way if he could have foreseen it. On the streets and in many cultural and recreational centers you can no longer tell the wage-earner and the millionaire apart. Where else do you find the rich and the poor feeling themselves to be on equal footing in the church? Both can be good Christian workers.

Late Conference Information

(Though published too late to be of service to those on the way this may at least remind others of preparations and arrangements)

This is the final call to Conference in California with last-minute reminders.

Redlands University, on Interstate 10, is the Conference site. It is about 15 minutes from Riverside and another hour from Los Angeles.

If you come by public transportation, contact the Host Committee and you will be met at your plane, train, or bus terminal. Contact Philip Lewis, 5060 Sierra St., Riverside, phone 699-1941; Rev. Rex Burdick, phone 689-3657 or the church, 686-0545.

In Los Angeles, contact: Rev. Mynor Soper, 4376 York Blvd., phone 254-9576; Ben Peil, 254-4620 or the church, 256-7847.

Conference delegates may register beginning at 4 p.m. Sunday, August 14, but dinner will not be served that evening (good eating places nearby). Delegates are expected to vacate rooms August 21.

Each dormitory room has two single beds and two rooms share a bath. Housing per person per night is \$2 or \$14 for the entire Conference. Small children may be slept in the room with your own bedding without extra charge. Linens, blankets, sheets, pillow, case, towel and cloth may be rented for \$1.25 per week.

Meals will be served in the air-conditioned dining room and lighter meals may be obtained at the campus snack bar.

Trailer parks are available and there are several campsites up the mountain, about a half-hour drive.

News of Associations

The executive committee of the Northern Association met July 20 at Grand Rapids for a supper meeting. It is expected that Dr. Lewis H. V. May, of Temple City, Calif., the president-elect of General Conference for 1966-67, will be the guest at the fall Association. The tentative dates for the fall meetings are Sept. 23 and 24, at White Cloud.

—Battle Creek Bulletin.

Stewardship and Full Commitment

By Wayne Babcock

(A chapel talk for the Summer Christian Service Corps trainees at Camp Wakonda)

A young lady remarked to this speaker, about the team members of the SCSC, "I'd do anything to meet those wonderful people." There is an aura around the Summer Christian Service Corps. It is not particularly an attraction of the individuals in it. It is the attraction rather of Jesus which is radiated from the corporate witness of you who are here committed to the divine directive, "Go ye into the world and preach the gospel."

This undertaking of which you as members of the SCSC are a part is at once an adventure, an opportunity, a personal challenge, and a way of life. But because eternity is involved in this way of life, this is the most important aspect of the Christian experience.

I hope you are convinced that this art you are studying is a natural and permanent part of the Christian life for I believe that in personal witness the practicing Christian finds his central reason for living.

There are two events in a Christian's life which are the basis for all valid Christian experience. These events are well described in two expressions frequently used by Jesus, an invitation and a command: Come and see; go and tell. I am convinced that all of you have experienced the results of accepting the invitation and you have discovered (I hope) within this realization the appeal and the necessity to the fulfillment and happiness of your life of this union with Christ. Further you have been impressed with the urgency of this event which Christ created when He commanded, "Go and tell."

Go and tell! When you are driven by the impelling nature of this imperative, a tremendous and holy responsibility is laid upon you. When you in faith obey this command you are entrusted with the most vital, the most demanding, yet the most precious message that the world has ever known, the message of salvation.

Come and see; go and tell. This is a natural sequence of ideas that explains the progressive nature of the plan of salvation and also of the normal Christian life. It is because you have become concerned with this second event that you are here in Milton preparing to take part in this united effort of personal witness.

You are ready to become involved with the stewardship of the gospel—a stewardship that requires total commitment, freely offering of yourselves as well as the gospel message. In the very familiar Scripture from Romans 12, Paul entreats every Christian, "I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice," not offering a dead body as in times past but offering a living body (your own).

And willingly, even as Christ presented His living body to die for you—so God insists that you and I present our bodies a sacrifice day after day. Each morning a new time of dedication, and not a lip loyalty; not only a verbal declaration of our faith in a principle and person but a living demonstration in which each motive and every action is in itself an invitation to come and see.

At the minister's conference at North Loup last May General Secretary Alton Wheeler presented a sermon entitled "God Does Not Deal in Fractions." God's values are complete and whole. God does not create half a man. When He asks for your life, He will not settle for a fraction. When Christ came into the world, He came not to offer His life that half or two-thirds of mankind might be saved, but that all might come to repentance. And neither does God offer a fractional gift. Eternity is a whole value.

We have been thinking as a denomination this Conference year about our total stewardship. Foremost in one's steward-

ship comes the acceptance or recognition of a purpose in life.

We live in a world situation like that related in the morning's Scripture (Joshua 24: 14-23). Confronted with a social system which embraced idolatry of every imaginable form, which rejected eternal principles set up by God, a society which scoffed at the idea of a living God—and also challenged with the prospect of even having to stand alone, Joshua declared, "As for me and my house we will serve the Lord." His fellow Israelites chimed in, "Me too—me too," without understanding what serving God demanded. Stewardship was an idea they too had difficulty comprehending.

So Joshua explained that serving the Lord was not a pastime; not something they could sandwich in between their other loyalties but a stewardship which requires full commitment, a life dedicated to serving the Lord.

Before this experience, probably at one time or another, each of you has been involved in a search for God's will for your life or you have been busy in some phase of the kingdom's work. But there are few if any who are satisfied with the incompleteness of their relationship with God or their lack of accomplishment in the work of the kingdom of heaven. This dissatisfaction likely occurs because we have not understood the demands of Christian stewardship.

We must honestly face these failures and recognize that the failure is not in the Christian system but in our lack of understanding of the scope of Christian stewardship.

Some have failed to invite men to know Christ because it brings conflict to their lives. Some have failed to identify with lost men and women because it threatens their comfort and social position. Some have ventured down the road of personal evangelism but did not sustain their efforts because the way was demanding and hard. The individual who is thoroughly convinced that Christ's way is the eternal way must commit himself wholeheartedly to the life which Christ

demonstrated, not for a weekend or a summer, but for as long as God provides the breath. Christ was concerned for the souls of men right down to His last seconds on the cross. Even as He was dying our Savior interceded for those who had put Him to death. That's total commitment.

This is a summer of dedicated service, a demonstration of personal commitment, a period of time in which the central purpose of your life is to bring to others the invitation to the good life. Fellow Christians—Seventh Day Baptist brethren—you can't, you won't stop with one summer because you will have found the answer to personal fulfillment and joyous living that you cannot give up for things of lesser importance.

Not long ago I talked with a man whom you all know, a man who is not in the professional ministry and who provides a good living for his family, yet who spends more hours every week in personal work for the Lord than in earning his daily bread. When we are completely committed, wherever we go, whatever we do, our central purpose in life must be to carry the good news to lost souls.

New Church Organizers

The national division of the Methodist Board of Missions will send into the field soon a small but highly skilled corps of ministers whose only task will be to organize new congregations and to serve as their pastors in the first critical months of establishment. Through a newly formed "Department of New Church Development," the board will offer church development specialists to annual (regional) conferences that can use their services in church expansion in growing communities. The new service is being developed in response to a widespread need for new congregations. The Rev. Dr. J. Edward Carothers, of New York, associate general secretary of the board with responsibility for the national division, heads the development program.

MISSIONS — Sec. Everett T. Harris

Missionaries Fly to Jamaica



The Rev. and Mrs. Neal D. Mills, according to schedule, boarded the familiar Flight 221 of Pan American taking off from Kennedy International at 10:45 a.m. Monday, August 1—a four-hour trip to Jamaica, W. I.

There was little fanfare connected with the departure of the missionaries. Three people from Plainfield spent some forty-five minutes with them. They had been given an early morning send-off by the Ashaway, R. I., pastor and family at the Groton Airport. Mr. and Mrs. Mills are not going out with the thrill and high adventure of new missionaries doing pioneer work in a foreign country. Jamaica is very familiar to them, as is Crandall High School which came into existence largely through the efforts of these missionaries on a previous tour of duty on the Caribbean Island. This is, in a sense, going back home. Nevertheless, to depart for a three-year term means the severing of many ties, the giving up of conveniences, and the assuming of many trying problems in becoming headmaster of such a school—securing teachers, etc. Mr. and Mrs. Mills volunteered for this. They will appreciate daily remembrance in the prayers of the people in all our churches.

It seems to me that Jesus (and some of the prophets) considered pride, haughtiness, and judging as more serious spiritually than adultery and stealing.

—Ira Bond.

What Does It Mean to Be Lost?

(Conclusion of Seventh Day Baptist Missionary Society Annual Report)

General William Booth, founder and head of the Salvation Army for many years, gave an intensive training course to his Salvation Army officers. At the close of one of those training periods he is reported to have said to them, "Now, I wish I could send you to hell for about two weeks."

What was General Booth's point in making such a statement? Was it that he would test his workers' willingness to go to hell if need be for the sake of winning souls to Christ? Or it might have been that General Booth knew that most of us have no vivid sense of the joy of salvation and our witness is weakened accordingly. By contrast we have no clear idea of the awfulness of the hell described by Jesus. It is a place of anguish, "of weeping and gnashing of teeth." It is a place of remorse, of helplessness, of guilt and despair. If one should spend two weeks in such a state or condition he would surely come back ready and eager to express a radiant witness for Christ.

There are many who believe that Christian churches are losing the battle to win the world to Christ. Why? Because churchmen no longer have an urgent, compelling sense of mission. Our belief about the nature of the Christian mission has changed. There seems to be very little conviction that men are really lost without Christ. We do not bring a zeal and a burning sense of urgency to the task today.

There are many reasons for our having lost this zeal. There is prevalent a vague sense that other religions aren't so bad after all. In the name of tolerance we hear people say, "You follow your way and I'll follow mine."

But all ways are not equally good. "No man comes to the Father but by me" said Jesus. If what He said about Himself is true, if what the Church has said about Him for 20 centuries is true, then all without Him are lost. Do we need to visit the awful loneliness and despair of hell to realize what this means? The work

of missions then is still a matter of winning men's souls to Christ and to the abundant eternal life which He alone can give. Do we Seventh Day Baptists really believe this? If we do, then now is the time to really support missions with heart and soul, strength and talent.

Dr. Stowe, Missionary Executive, Speaks at Seminary Centennial

Dr. David M. Stowe, an associate general secretary of the National Council of Churches and head of the Division of Overseas Ministries, was awarded an honorary Doctor of Divinity degree by the Pacific School of Religion, Berkeley, Calif., and was commencement speaker at the school's centennial Friday, May 27.

Speaking on "Two Centuries—One Mission," Dr. Stowe said:

"Most of my friends in the profession of missions seem to have written a book with a title something like 'Missionary Go Home,' or 'The End of the Mission Era.' I was one of those who managed to propel himself out of Communist China just in time to avoid getting crushed in its closing door. The last missionary is due for deportation from Burma sometime next month. . . . It is easy to succumb to a bittersweet sense that the game is up, and many do just that.

"And yet the world of 1966 is in many ways as much an opening world as that of a century ago. . . . Our predecessors of 1866 saw the world opening not only under the pressure of 'benevolent' Western imperialism but by means of the new technologies of steam and electricity. These promised to annihilate distance and bring the world both physically and psychologically within hearing distance of the Christian gospel. And their vision was amazingly correct. In this century the development of a cosmopolitan world civilization has tied the human community together and opened all its parts to one another in an unprecedented way. . . .

"A kind of total uncertainty about the long future may well represent the main difference between our perspective on

mission in 1966 and that of 1866. . . . And yet, I am not convinced that a question mark is the only sign we have for the century ahead in Christian mission. . . .

"For the next hundred years the dominating question will be the one of world community, world peace, world justice. Every significant challenge to Christian mission no matter how precisely focused in a place will be seen to be linked to the shape of the whole inhabited world."

Dr. Stowe has written extensively for magazines, and is the author of a book on missions and another on Christianity's relationship to other major religions, "When Faith Meets Faith."

Louisiana Association Meeting

The newest of Seventh Day Baptist Associations, which does not quite fit into the general geographic pattern, is called the Louisiana Association. Its fifth annual meeting was held July 16 and 17 at God's Lighthouse of Prayer Chapel in Algiers, of which the Rev. Mary Craig Johnson is pastor. She was more or less the founder of the Association and continues to be the secretary-treasurer.

Presiding over the 1966 session was the Rev. Adolph Showers of Hammond. Succeeding him as president for the coming year is Curtis Williams, with Jack Hays of the Metairie church as vice-president. Other principal officers elected are Mrs. Ruby Moore, recording secretary, and Mrs. Katherine Lee Jackson, corresponding secretary. The Rev. Ralph Hays holds one of the lesser offices, president of the Brotherhood Department. Another well-known name among the officers is Mrs. Lillian Crichlow of Washington D. C., president of the Senior Women Department. It is noted that she suggested the theme of the Association just held, "Be Strong and of Good Courage" (Josh. 1: 9).

It is reported that the highlight of the meetings was the baptism of three adults at the Sabbath morning service at which Bro. Jack Hays preached the sermon. It was preceded by a 10 o'clock service which combined Sabbath School, an intro-

ductional sermon by President A. Showers, and a message by a special speaker, Rev. E. Martin of New Orleans.

The Sabbath afternoon service featured a sermon by a guest minister (of whom there were ten) and a communion service led by the host pastor and two other Seventh Day Baptist ministers, Ralph Hays and Adolph Showers.

There was preaching again in the evening by a visiting Baptist minister and on Sunday morning and afternoon. A missionary offering and several other offerings were taken during the two-day meetings. Among the visitors was a missionary, C. L. Bryant, who was the narrator for a Bible drama representing the ten virgins which was presented on the second afternoon.

The business meeting scheduled for 4 p.m. Sunday elected the new officers mentioned above. The time and place of the 1967 meeting were left open, with the possibility that it would again be held in Algiers. Of those who attended the July 16, 17 meetings it is reported that 69 were non-Sabbathkeepers.

Rioting and Youth

Martin Luther King, true to form, in commenting on the recent rioting in Chicago, denounced violence as "self-defeating and self-destructive" and said it could only lead to "an endless era of chaos and bitterness." He went on to say that it is "hardly surprising when long-established poverty, social isolation, unendurable discrimination, and educational inadequacies result in misguided violence against society."

This second observation would be more acceptable if the acts of violence witnessed since the Chicago rioting in numerous other cities was actually carried out by men of mature minds who had given serious thought to these social problems. It appears, on the contrary, that much of it is by immature youths on the borderline of delinquency who have no real cause other than a desire to gain attention for themselves by creating disturbances or committing crimes under the mask of a mob.

A Lone Sabbathkeeper Testimony from Santa Rosa, California

Three months before Conference one of the faithful Sabbathkeepers from well up the coast was thinking about General Conference when she sent in her Sabbath Recorder renewal. This elderly lady, who has brought blessing to pastors who have visited her on their northern trips, expresses her feelings in a way that would fit well into the Sabbath eve testimony meeting. After commenting on the place her denominational paper has in her life she goes on to speak about Conference and her personal faith.

The Sabbath Recorder has been coming to me and read with interest for many years. . . . I like the editorials very much, the thoughts about evangelism being so important to the spiritual life of true commandment-keeping churches, news of church work near and far away. The missionaries' story of their work is interesting to me and surely a great work.

Many changes come during the years. I often wish I were more able to write and comment on some of the articles, or ask questions on certain subjects, but do not. I have much good Christian literature but can not read as much as I once did, or like to do.

I would like very much to attend Conference this year in California, but don't believe it possible. There are no Sabbathkeepers that I know of near me, so I do not talk to many about church matters and yet I wish to tell of my faith and hope in God and Jesus our Savior.

The Sabbath is usually peaceful and quiet for me. I study the Bible and lessons, am thankful. It may not be so always, the world has become so full of trouble and violence one hardly knows what will occur next. We can know that wickedness will increase as in Noah's time until Jesus comes. I wish beyond all else to be ready to have eternal life with Him and other saved ones. I pray that the gospel of salvation will go to all the world soon so all may learn about God.

—Grace Haney

"Conscience is a small inner voice that warns us not to do something after we've done it." C. U. Weakley, Town and Country (Pensburg, Pa.).

Christian Education Week

Christian Education Week will be September 25 — October 1, 1966. Suggestions for the celebration of that week have been sent from the office of the Seventh Day Baptist Board of Christian Education to all of our churches or Sabbath Schools.

The theme for the week is "Our Lord, Our Faith, Our Brotherhood."

Vocations Committee

The Vocations Committee of the Board of Christian Education has sent to all of our churches lists of Seventh Day Baptists who are now successfully pursuing a career and at the same time are faithful to the doctrine of Seventh Day Baptists.

The committee would like to know what churches used them, how they used them, and what future plans are to put them to use. Special mailings were made to known camp directors for their use in the camp structure, although in some instances they arrived too late to be used in this year's schedule.

All who have used the lists or plan to use them are requested to report to the Vocations Committee chairman, Kenneth E. Kenyon, Box 1172, Alfred, N. Y. 14802.

The Helping Hand

Almost everyone is acquainted with "The Helping Hand for Bible School Work" which is written and edited by the Rev. Don A. Sanford. Most of the Sabbath Schools of our denomination use it for adult study, and some use it for our youth.

The Helping Hand lessons use suggested Scriptures and helps as released by the Committee on Uniform Series of the Division of Christian Education of the National Council of Churches. We use this copyrighted material without cost since we are members of the Council, and Mr. Sanford and Secretary Rex Zwiebel are members of that committee. The editor is a consulting member and the secretary is an active participant in the formation of the suggestions.

Outlines for the International Uniform Lessons are used by most of the Protestant denominations. If there is a Protestant church in your community, the odds are 17 to 1 that it uses church school material, particularly in the adult classes, based on these outlines. Seventy-two other publishers purchase the right to produce materials based on the prepared outlines. Nearly 3 million Scripture calendars are using International Lesson passages.

In use in the United States and Canada there are 21,074,085 pieces of literature incorporating the International Lessons. In addition, they are translated into other languages for use in Australia, Egypt, Thailand, Finland, Mexico, Chile, Colombia, Hong Kong, and many other countries on all continents. They are truly international!

In helping create the lesson helps, in the writing and editing of materials based on them, and in faithful study week-by-week, Seventh Day Baptists are participating in a world-wide endeavor to know and profit from the use of the Scriptures.

General Conference and the

Board of Christian Education

The Seventh Day Baptist Board of Christian Education has made every effort during the past year to fulfill the suggestions and orders given to it by General Conference last August.

Starting with the first board meetings in October, we reviewed the Conference report and decided which committee or person should be responsible for working on particular directives. Assignments were made and accepted, and the results are reflected in our annual report under review this week in Redlands.

Action was taken in almost every instance. Some of the projects have been completed, others are only done in part but will be continued into the next year.

The Board of Christian Education has no other desire than to do the will of God and the considered suggestions of General Conference—may they always be the same! However, it is easy to under-

stand that persons met in session for one week cannot assimilate all of the aspects of Christian education to the degree that the board might, since it is in continual contact with these matters throughout the year. Nor, try as we might, is it possible to explain fully all of the ramifications of the program in such a short time.

The Board of Christian Education pledges itself to co-operate in all matters relevant to the work of the Kingdom of God as shared by Seventh Day Baptists.

Milton Girl Chosen for Year's Study in Germany

Janet Branch, daughter of Dr. and Mrs. Forrest Branch, has been chosen by the American Field Service Headquarters in New York to spend her senior high school year in Germany under the American Abroad Program, according to an article in the Milton and Milton Junction Courier.

Janet has been active in church work, being treasurer of the Seventh Day Baptist Youth Fellowship for the past two years. In school she has been an "A" student, assistant editor of the school paper, active member of the AFS Club and the Latin, Spanish, and Debate Clubs. While in Germany she will make her home with Mr. and Mrs. Heinrich Renkewell of Goslar, 1,000-year old city of 40,000 which was not damaged by bombing in World War II.

Korean Church Work Visited

For a year and four months a young man of Korea has been living in Taejon, where he went with the help of privately contributed funds from the United States to establish a Seventh Day Baptist work. His starting venture was a school. The young man, Johann Rie, was assisted in the school and evangelistic work by a friend by the name of Ko. Recent correspondence has indicated that a number of adults are now interested in the message.

A certain amount of supervision and advice has been given by Mr. and Mrs. David Beattie, independent Sabbathkeeping missionaries from the West Coast.

They had to return to America for rest and recuperation (physical and financial). Mr. Beattie is now back in Korea and has made it a point to again get in touch with Johann Rie. He made the trip from Seoul to Taejon on Thursday, July 21, and stayed through the Sabbath, holding evening meetings and baptizing one young man. He reports an attendance of twenty or twenty-five with several young men showing a real interest. He could not be sure whether or not the attendance was better than usual because of the visiting foreigner. He believed that some real progress had been made since the time he and Mrs. Beattie were there some months ago. The meetings are held in a room of a private house—too small a room by American standards.

Mr. Beattie took a bus trip and walked several miles through a mountain pass near Taejon to investigate a piece of farm property which Mr. Rie thinks could be used to raise angora rabbits and thus support a church work. One difficulty, of course, is that there are no capital funds available to secure the land and start the venture.

The willingness of Mr. Beattie to spend a long weekend with Mr. Rie and to write about it is indeed generous and encouraging. His own work of raising up churches among the poor people he has helped with funds and supplies has suffered some reverses and disappointments in his absence. He now has with him another new worker from the West Coast. There is much to do. Relief work continues to be much needed—now more than ever because of the devastating monsoon rains in the Han River region. His latest letter (July 26) concludes:

"I have calls to preach and minister to various groups, which I do, and God blesses. I also bear witness to the ministers and native workers regarding the Sabbath, which I feel confident will bear fruit.

"If I can help you in any way, let me know."

(Some have asked for Mr. Beattie's address. It is c/o World Peace Charge, APO San Francisco, Calif. 96301).

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

200 Miles Is Not Too Far If Church Means Much to You

(Name withheld)

What a blessed privilege it is to fellowship with those of like faith.

This past year has brought new meaning to the above verse. For several years I had felt that to travel 200 miles on a Sabbath day to attend the church of my choice was too much of a task. The value of fellowship was never questioned through all the searching of various Sunday keeping churches. Even with the fellowship there seemed to be something lacking. Realization of the fact that those whom you hold most dear are worshipping on the same day at the same time binds one in Christian love.

The training one receives in his youth means far more than parents will ever know. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

Too often we fail to lay hold on the riches which we have in Christ Jesus. Often because of our own carelessness we miss the blessing which Christ has for us. Time spent traveling to and from the place of worship has proved a real blessing in many ways.

There were many mornings in which God spoke through the beauties of nature—beautiful sunrises, fresh fallen snow blanketing the earth, trees covered with ice, buds springing forth announcing again the resurrection story.

Cherished forever will be the friendships made with God's people who so graciously shared a meal on the Sabbath day.

"Blessed be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above."

"This would be a better world if all men showed as much patience all the time as they do when waiting for a fish to bite." **Fred W. Grown, Edgewater** (N. J.) Bergen Citizen.

Bible Translations Advance Many More Scriptures Needed

The current emphasis on emerging nations and growing literacy is reflected in statistics showing that some part of the Bible has now been published in 1,250 languages and dialects, according to 1965 figures released recently by the American Bible Society, celebrating its 150th Anniversary in 1966.

For the first time complete Bibles were published in Twi: Asante, spoken in Ghana, and entire New Testaments were published in languages or dialects of the following countries: Algeria, Tunisia, Tanzania, Sudan, India, Mexico, Cameroun, Vietnam, and the West Caroline Islands in the Pacific. These latest New Testament publications include one in Nuba, spoken in the mountains of southern Sudan and another in the language of Sora, a hill tribe in the Indian state of Orissa. Vietnamese Christians in the hills of Central Vietnam, where there is a church of several thousand Christian tribespeople, were among those who received New Testaments and Psalms in their language.

Scripture portions were published for the first time in 18 languages or dialects including Auca, spoken by the tribe in Ecuador, widely known because of the murder of five missionaries in 1956. The translator, Miss Rachel Saint, is a sister of one of the martyrs.

To help relieve this Scripture shortage, the American Bible Society is presently engaged in Bible translation projects in approximately 600 languages with more than 3,000 persons doing the translation work. The ABS is the largest non-profit organization in the United States devoted exclusively to translating, publishing, and distributing Scriptures without note or comment here and abroad.

Spiritism in Brazil

A Franciscan monk asserts that some 30 per cent of the Roman Catholic population of Brazil believe in spiritism. The spiritist cult of Umbanda, deeply rooted in paganism, is the most popular of the superstitious movements being practiced by some 20 million people.

The Bible and American Life

By Kenneth Scott Latourette

(Continued from August 1 issue)

How shall we account for this permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life, has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ with its mystery and its unquenchable hope, and of the witnesses of the earliest Christians to Christ has an inescapable appeal. Of secondary and yet of crucial importance have been the means by which the Bible has been made accessible. Most Sunday Schools are based on the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular and recently the Roman Catholics have increasingly had them also in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. We hear much of denominational groups which have as part of their discipline Bible study, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels, and other facilities for travelers.

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization in 1816 in New York City, it has striven, with amazing approach to success, to put a copy of the Bible, or at least a New Testament, in every home and in the possession of every American without one. From its beginning it dreamed and acted with the entire nation as its objective. Four times in its first hundred years it undertook what it called a "general supply," with the purpose of placing a Bible in every family "destitute" of a copy. Between its "general supplies" it also endeavored to reach all. In its earlier years it was or-

ganized by "auxiliaries"—state, city, and county branches—and much of its achievement was through the voluntary labors of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the East. It emphasized the "frontier." Indeed, what is sometimes called the "Bible Belt" owes that designation in no small degree to the labors of the Society, its agents, and its auxiliaries, in the days when that vast section was being settled. During the wars in which the country has been engaged it has put Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons, hospitals, immigrants and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society have never been the national boundaries. From the beginning the Society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "parent society," and later through the American Society, Bible societies have been organized and aided in many countries. In the present century all these bodies have been drawn together in the United Bible Societies, with the Archbishop of York as the current president. In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breathtaking objective in this day of "literary explosion" placing a copy of the Bible or at least a portion of the Bible in the hands of every literate individual the world around. Already, through many agencies, the Bible in whole or in part is in more than a thousand tongues. The American Bible Society is aiding in making the Scriptures available in the remaining hundreds of languages into which it has not been translated, and some of which have thus far not been reduced to writing. Here is a program in which to thrill every Bible-valuing heart.

—Reproduction reserved to ACP members.

Dedicated Service in England

What is "dedicated service"? It is a term applied to an organized program of one board of several co-operating Seventh Day Baptist boards by which the energies and abilities of individuals are used for a specific time without pay for some specific project. Dedicated service can also be offered without board programming either at home or abroad by any who have a desire to go somewhere to be used in the Lord's work or to be used where they are.



One example of the latter kind of dedicated service is that of Mrs. Stanley Rasmussen and her two growing-up daughters. They found it possible to make a tour of Europe this summer and then to return from the Continent to England for a stay of several weeks. Before leaving from this country they made it known that they wanted to be of such service as possible to the Seventh Day Baptist groups in England. They took missionary filmstrips and other material from Plainfield.

The details of how this dedicated service actually worked out, the amount of visiting done, etc., is not yet known but will doubtless prove to be quite interesting. Mrs. Rasmussen was joined in England by her mother and son. She sent her car to California by a Salem student—perhaps another form of dedicated service. The family flies from England direct to California for Conference and then drives back to Salem duties and school.

Advertisement:

Opportunities Unlimited

Please consider this an urgent, but most cordial personal invitation to you who read this and to anyone you may know. Whether or not you have special ability in printing, writing, publishing, science, medicine, law communications, teaching, accounting, or any other profession—if you are considering changing jobs or starting a new career, the Plainfield, N. J. area has opportunities in your field, and the Plainfield church solicits an opportunity to help you find your life work in our area. We need you and can use your help!

Plainfield Seventh Day Baptist Church of Christ,
511 Central Avenue.

NEWS FROM THE CHURCHES

NEW AUBURN, WIS.—A number of special Sabbaths were observed with church members sharing their various talents in arranging our services in the interim between pastors. Wallace Greene and Don Gray very capably assisted in Sabbath services also. Their personal calling in our homes the weekends they were with us was especially helpful. The 5th Sabbath Mission emphasis on Jamaica was held on April 30 in charge of missionary keyworkers, Mr. and Mrs. Loyal Pederson. Two local 4-H clubs observed Rural Life Sabbath by conducting the May 15 service. It is inspiring to see young people (of various faiths) willing and eager to accept responsibility in special music, offering prayers and readings.

During the spring months, much work was done in redecorating the parsonage in anticipation of the arrival of Pastor and Mrs. Edward Sutton and two small children. We feel very fortunate in having secured Pastor Sutton, and are praying that we will grow spiritually under his shepherding.

A special event took place on Sabbath, May 21. Mr. and Mrs. Don Gray were with us, Don bringing the Sabbath Rally Day message, "Some Matters of Priority." A fellowship dinner following Sabbath School honored all those in our church who were graduating from grade and high school, college and vocational school. Each of the twelve graduates present was asked to step forward for a few words of inspiration and challenge by Don Gray and then presented a Seventh Day Baptist pin. The afternoon ended with a challenge to the entire congregation to "seek first the Kingdom of God."

Our Vacation Bible School was again held in co-operation with the local E.U.B. church, June 6-10 from 9 to 2:30. Drawing pupils from five church affiliations to make an enrollment of seventy-one was quite an undertaking, after having relied on our capable pastors in past years. I am sure, however, the six teach-

ers and six helpers were blessed in their work.

Eight of our junior-age and five senior-age young people attended Camp Wakonda in Milton from June 18-25 and 26 to July 3. Mrs. Esther Claussen, Mrs. Arden Pederson, and Mrs. Clayton Pederson were on the camp staff. Many wonderful camping experiences were retold and the entire church is richer for having had the young people attend.

On June 18 quite a number traveled to Milton Junction for our North Central Association meetings. The Rev. Don Sanford, a former pastor, was the guest speaker. It was good to become reacquainted with the Sanford family, as they spent a few days in New Auburn preceding Association.

At this writing, we have just welcomed Pastor and Mrs. Sutton into our hearts, homes, and church. We look forward to participation in two fairs; the Northern Wisconsin District at Chippewa Falls and the Bloomer Community fair. Pray for us as we spread the seed of the gospel through tracts, that souls may be brought to the saving knowledge of our Lord and Savior Jesus Christ.

—Correspondent.

SALEM, W. VA.—Pastor Hansen conducted the last service of his pastorate on May 28, speaking on "The Place of Israel's Sabbath in Man's Quest for Lasting Significance." This sermon consisted of portions of his doctoral dissertation which is entitled "The Ideology of the Sabbath in Biblical Israel: A Study in Comparative Religion." It is hoped that this scholarly study will be printed and thus available to all who are interested in the Sabbath.

The church has a committee working on a constitution and by-laws, something we have never had, operating on tradition and actions of the church at business meetings. A need for spelling out the duties and relationships of officers and committees has been felt for some time, and it is hoped this project can be completed this next year.

The Southeastern Association met at Salem on June 17, 18, and 19. A short business meeting followed by a service

of worship through music and the spoken word began the Sabbath on the 17th. On Sabbath day, the morning sermon was by the Rev. Ernest K. Bee, pastor of the Alfred Station, N. Y., church. In the afternoon, the Rev. Francis Saunders of Lost Creek led a panel discussion on denominational problems. Participants were Deacon Fred Ayars, the Rev. Charles Swing, and the Rev. Kenneth Davis. Their presentations were followed by a spirited session of questions and comments from the floor. Mr. Swing conducted a vesper service in the evening followed by a Youth Fellowship meeting.

The business meeting on Sunday morning was well attended and the various reports, recommendations, and discussion of Association activities kept the delegates absorbed until nearly 1 p.m.

Fellowship meals were served at noon on Sabbath and Sunday and on Sabbath evening.

The Ritchie church invited the Association to meet at Berea next year.

Our pastor-elect, the Rev. J. Paul Green, Jr., expects to attend Conference and on September 1, will assume his pastoral duties at Salem.

—The Church Bell.

**Remember
OWM SABBATH
on September 10**

Marriages

Allman-Davis.—Sharon Davis, daughter of Mr. and Mrs. Hugh Davis of Jane Lew, W. Va., was united in marriage to Jim Allman of McWhorter, W. Va., at the Seventh Day Baptist Church at Lost Creek, W. Va., June 18, 1966. The Rev. Francis D. Saunders, pastor of the bride officiated.

Cameron-Clare.—On June 17, 1966, Charles W. Cameron, Jr., son of Dr. and Mrs. Charles Cameron, and Elizabeth Marie Clare, daughter of Mr. and Mrs. Don W. Clare, all of Alfred Station, N. Y., were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

Volk-Butts.—Robert Edward Volk, son of Almon and Aline Volk of Buffalo, and Sheryl Lydia Butts, daughter of Stanley and Lydia Butts of Alfred, were united in marriage by her pastor, the Rev. David S. Clarke, at the Alfred Seventh Day Baptist Church.

SABBATH SCHOOL LESSON

for August 27, 1966

What Is Stealing?

Lesson Scripture: Ex. 20: 15; Amos 8: 4-5; Mark 12: 38-40; Titus 2: 7-10.

* * *

for September 3, 1966

Speak the Truth in Love

Lesson Scripture: Ex. 20: 16; Prov. 26: 18-19; Matt. 12: 33-37; Eph. 4: 15, 29-31.

Births

Bidwell.—A son, James Elwin, to Gary and Elizabeth (Dickinson) Bidwell of Shiloh, N. J., on July 12, 1966.

Davis.—A son, Brian Wayde, to Allen and Nancy (Randolph) Davis of Shiloh, N. J. on July 26, 1966.

Mayhew.—A daughter, Kristine Terri, to George and Emily (Fogg) Mayhew of Shiloh, N. J., on June 2, 1966.

Shreves.—A son, Jeffrey Lyle (adoption), to Lyle and Sylvia (Bond) Shreves of Shiloh, N. J., on May 20, 1966.

Obituaries

BOND.—Paul V., son of Thomas Marsden and Bessie Clarke Bond, was born at Lost Creek, W. Va., Sept. 24, 1897, and died in a Clarksburg hospital, July 7, 1966. Mr. Bond, a well-loved man in the Lost Creek community, had been a lifelong member of the Seventh Day Baptist Church, having served for many years on its Board of Trustees. He is survived by his wife, Evaleen, one son, S. Thomas, two daughters, Mrs. Ward Maxson and Mrs. Dallas Bailey, one sister, Miss Lotta Bond, and five grandchildren.

Funeral services were held from the Brick Church in Lost Creek with his pastor, the Rev. Francis D. Saunders and a former pastor, the Rev. Rex Zwiebel conducting the service. Interment was in the Lost Creek Cemetery.

—F. D. S.

KEIRNS.—Jack Clarence, son of Joseph A., and Aldora Anderson Keirns, was born at Pardee, Kan., June 5, 1892, and died at the Easton Home June 25, 1966.

Mr. Keirns spent all of his life as a farmer in the areas of Pardee and Nortonville. On March 26, 1919, he married Hazel Robinson, who died March 25, 1963. He is survived by a daughter, Mrs. Yvonne Brennish, of Fort Worth, Tex.; three sons: Harlan of Edmonds, Okla., Alfred of Nortonville, and Robert of Atchison, Kan.

Funeral services were held from the Nortonville Seventh Day Baptist Church with the Rev. John Hodge officiating. Burial was in the Nortonville Cemetery.

—Mrs. Laurence Niemann.

The Sabbath Recorder



Youth Pre-Con Chorus Sings at Conference

It was from camp to campus for the large group of Seventh Day Baptist youth from the far corners of the land. After spending a joyous and profitable time at the church-owned Pacific Pines Camp near Crestline, Calif., the youth came down from the Pre-Con Retreat to participate in Conference. Here far from the eye of the camera in the beautiful chapel of Redlands University they conduct the mid-day devotions, with the music under the direction of Rev. and Mrs. Oscar Burdick. See stories inside of other youth activities before and during Conference.