

The Sabbath Recorder

A Big History

In a Little Nutshell

First Hopkinton Church, Ashaway, R. I.

1680—Seventh Day Baptist meeting house built near Meeting House Bridge

1708—This church organized

1835—Present building constructed at old site

1852—Building moved to present site

1867—Pipe organ purchased and installed

1882—Building turned half-way around, vestibule and steeple added

1889—Baptistry installed

1891—Renting of pews abolished

1901—Steel ceiling installed

1902—Bell hung in steeple

1907—New pews acquired

1922—General Conference held here with about 1,000 persons present. Conferences convened here also in 1825, 1829, 1835, 1840, and 1849.

1947—Wurlitzer organ and carillon chimes installed

1948—Roof repaired, colonial pulpit and new heating and lighting systems installed, interior painted

1949—April 5th, rededication services

1965—New Hammond electric organ installed

Accessions

ALBION, WIS.

By Baptism:

Jerome Willard Hess

DAYTONA BEACH, FLA.

By Letter:

Miss Velma Maxson

Mrs. Sylvia Carr
Mrs. R. J. (Janet Van Horn) Smith
Marion C. Van Horn
Mrs. Marion C. (Erma) Van Horn
Miss Laura Jean Van Horn

MILTON JUNCTION, WIS.

By Baptism:

Richard Allen Hansen
Sharlene Kay Hansen
Karen Anne Hansen

Seventh Day Baptist

1966 YEARBOOK

Price: \$2.00

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S. D. B. General Conference Office

510 Watchung Ave. (Box 868)

Plainfield, N. J. 07061

Obituaries

DAVIDSON.—Mrs. Martha Ellen Johnson, daughter of Charles and Addie Howe Johnson, was born near Nile, N. Y., Oct. 14, 1884, and died at Cuba Hospital, Cuba, N. Y., March 31, 1967.

She was married to LeRoy S. Davidson Sept. 6, 1910, who died Nov. 7, 1966. She is survived by two sons, Victor of Friendship, N. Y., and Albert of Matawan, N. J., and three grandchildren.

Mrs. Davidson was a member of the Friendship Seventh Day Baptist Church at Nile, N. Y., until the time of its dissolving. She attended the church at Richburg, N. Y., as health would permit.

Funeral services were conducted in the Davis Funeral Home, Friendship, by the Rev. Ernest K. Bee, Jr., with burial in Maplegrove Cemetery.

E. K. B., Jr.

Program Leaders for Ministers Conference To Be Held at North Loup, Neb., April 26—May 3



Not all of the above ministers have equal responsibility and one or two on the program are not pictured. The first two have major responsibility, and the third is host pastor. From left to right: Victor W. Skaggs, Rex E. Zwiebel, Duane L. Davis, Albert N. Rogers, Delmer E. Van Horn, Charles H. Bond, Leon R. Lawton, Everett T. Harris, Elmo F. Randolph, S. Kenneth Davis, Alton L. Wheeler, Earl Cruzan, Marion C. Van Horn, Charles D. Swing, Herbert E. Saunders.

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First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION, Box E. Zwiebel, B.D., M.A.

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Playing with Fire

When children play with fire, they usually get burned. There have been some rather large children (some of them white-hooded) who have played with fire in southern cities and have destroyed quite a number of churches belonging to Negro congregations. Not all of these delinquents acting like juveniles have been apprehended and "burned" in prison for their criminal acts, but many have, and the law will catch up with more of them.

This burning of churches backfires. It calls out the indignation of white Christians across the South and North of the land. They renounce the hate and the wrong feeling and contribute money to rebuild the destroyed Negro churches. But at the same time, the law will catch up with more of them.

wounds? Who will preach the gospel to the poor and work for reconciliation?

Last fall (October 10-12) there was held in Chicago under the sponsorship of the Division of Christian Life and Mission of the NCC a National Advisory Conference on Generating Manpower for Mission. The report of that conference from the Coordinator of Urban Affairs, NCC, tells what was said in the various workshops. Some of these workshops expressed theories on reconciliation in the race situation that would do but little work. Group III, the Urban Affairs, Judgmental and Prejudicial, took up the subject of reconciliation.

What is reconciliation? It is the process of bringing about a change in the attitude of the heart. It is the process of bringing about a change in the attitude of the heart. It is the process of bringing about a change in the attitude of the heart.

Has Christian love failed? Will Christian love be repudiated? We say, no. The only hope of reconciliation between God and man, between man and his white or black neighbor must come by way of the Cross, by way of Christian love. There is hope—not by way of fostering hate with the hope that love may somehow follow it, but by exercising Christian love here and now. Let the church get more deeply into loving and stay clear of any playing with fire.

King and Prophet

The King and the Prophet are the two main figures in the Bible. The King is the one who rules and the Prophet is the one who speaks the word of God. The King is the one who is loved and the Prophet is the one who is hated. The King is the one who is the center of the world and the Prophet is the one who is the center of the church.

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Playing with Fire

When children play with fire, they usually get burned. There have been some rather large children (some of them white-hooded) who have played with fire in southern cities and have destroyed quite a number of churches belonging to Negro congregations. Not all of these delinquents acting like juveniles have been apprehended and "burned" in prison for their criminal acts, but many have, and the law will catch up with more of them.

This burning of churches backfires. It calls out the indignation of white Christians across the length and breadth of the land. They repudiate the hate and the arson tactics and contribute money to rebuild the churches. Good comes out of evil, but at what a wasteful cost. How much better if the money could have been spent to build new churches where there were none before or to bring applied Christianity to the misguided whites who were inclined to play with fire.

Now it is most distressing to hear on the radio a threat by the head of the Student Nonviolent Coordinating Committee that for every Negro church burned there will be a white church put to the torch. This is playing with fire. The burns will be painful. How can good come from it? There has been sympathy and concern for the Negro in his struggle for civil rights. People felt that it was their Christian duty to raise the fallen, lift up the faint, elevate the downtrodden. Here was a cause that stirred our souls to righteous anger. Many were willing to march with those who peacefully strive for civil rights and dignity. The Negroes will lose their cause if they officially sponsor the burning of churches in retaliation for the unofficial, irresponsible acts of night-riding mad-men. It may be a sort of jungle justice. It may be an effort to exercise the talked-of "Black Power," but it will not work. It is playing with fire—a fire that will come down on the heads of those who take vengeance on the majority of good Christian people in a congregation for the acts of someone who in no way represents the Christian church. If this threat is carried out, who then will rebuild either the Negro or the white churches? Who will heal the

wounds? Who will preach the gospel to the poor and work for reconciliation?

Last fall (October 10-12) there was held in Chicago under the sponsorship of the Division of Christian Life and Mission of the NCC a National Advisory Conference on Generating Manpower for Mission. The report of that conference from the Coordinator of Urban Affairs, NCC, tells what was said in the various workshops. Some of these workshops expressed theories on reconciliation in the race situation that sound a bit strange. Work Group III, for instance, in its "Judgments and Proposals" made the following statements:

"Real Christian reconciliation is not possible unless there is equality. If one wants justice then hate and conflict must be allowed to happen. There must be the right to make mistakes. When we've practiced this awhile then we may be able to sit down contractually. Our present programs are usually love-oriented. We attempt to move from love as charity to justice set up on a contractual basis, but we skip over the messy part of being irrational that is necessary in-between."

Were the gentlemen who made these judgments correct in them? Has Christian love failed? Must the church encourage hate to happen so that reconciliation can be talked of later on? This kind of reverse thinking hardly seems like what we read in the Bible. We wonder if some of the violent leaders of what bears the incongruous name of Student Nonviolent Coordinating Committee have been reading such reports as the one quoted above and have taken their cue from this "allowing hate and conflict to happen." The work group went on to say, "The Negro has the ability to bring down the fire. The Negro has power to contribute to a change in the situation." But if the Negro contributes to the need of reconciliation six months after the Chicago meeting by threatening to literally "bring down the fire" we are in a game of playing with fire that is as likely to burn down the whole city. Where then can the two sides find a meeting place?

Has Christian love failed? Will Christian love be repudiated? We say, no. The only hope of reconciliation between God and man, between man and his white or black neighbor must come by way of the Cross, by way of Christian love. There is hope—not by way of fostering hate with the hope that love may somehow follow it, but by exercising Christian love here and now. Let the church get more deeply into loving and stay clear of any "playing with fire."

King and Prophet

Every minister of the gospel is expected to assume a prophetic role in the sense that he speaks out against the evils of his day—as did the prophets of the Bible. He does not claim equality with them, nor does he say that the Lord has given him special revelation by which he can say of his utterances, "Thus saith the Lord."

The Rev. Martin Luther King in his recent condemnation of American foreign policy in Vietnam explains his utterances by saying, "My ministry not only carries with it the priestly function but a prophetic function." News Editor Dirks of **The National Observer**, a close student of Dr. King's career and philosophy, comments:

"One may accuse Dr. King of presumptuousness in comparing himself to a prophet; he would say all ministers should think of themselves as prophets. Where Dr. King stumbles badly now, I believe, is not in his presence in the tradition of the prophets but in his performance there."

Mr. Dirks goes on to say that several of the basic statements in Dr. King's recent address on Vietnam were drawn from **Rampart's** magazine and from **Vietnam Report**. The first magazine does not have a good reputation for objectivity; the second is of left-wing persuasion, according to Mr. Dirks. He goes on to point out that true prophets do not get their information from one-sided lay sources as Dr. King did. The Negro civil rights leader now taking a stance on Vietnam is accused

of basing his position on exaggerated facts and weak assumptions. In the latter class is the hope that the communists will enter peace negotiations as a reward to the allies for a unilateral cease-fire.

The conclusion is that some who assume the prophetic role speak with an all-too-human voice. Perhaps they speak that which they have to speak, but they would do well to be better informed. Dr. King has done well as a civil rights leader. He may not be as well equipped for this other role. He may also lose much of his needed influence in the Negro community by taking a stand which the majority of the people of his race cannot, according to their conscience, agree with.

Are Unitarians Christians?

To ask this question is not to indulge in judging or name calling. Dr. Dana McLeon Greeley, president of the association of liberals going under the name Unitarian-Universalist held a news conference recently in regard to a survey of the association. He said, "Unitarians and Universalists have been trying for a century to decide whether they were Christians or not since they eschew the traditional creeds of more authoritarian groups concerning the divinity of Christ." They no longer seek membership in the National Council of Churches.

The survey of membership, to which 12,000 out of 36,219 adults questioned made response, seemed to leave the question open as to whether this liberal church (association) can be considered Christian:

A majority continued to speak of God, although many used this word in nontraditional ways to describe such actual processes as love and creative evolution. There would seem to be similar redefinitions occurring for worship, prayer and other universal religious practices.

The report continued: "One-third of those who responded said they did not find prayer a useful term, 36 percent said they never prayed and 39 percent said they saw a communion as a means of meditation.

"Jesus was generally depicted as in the tradition of the Jewish prophets with His teachings as true and useful today

as in His time. But 52.5 percent held that trustworthy historical records were so scanty that little was really known about Jesus."

The results of this Unitarian-Universalist survey might be useful in cataloguing the affinity of those with whom we sometimes talk who express similar views.

(The above quotations are from a *New York Times* correspondent in the April 5 issue.)

Guest Editorial

Committed to a Point of View

(Editor of the Fort Wayne, Ind., evening paper)

Charitable foundations today are reported to be adverse to giving financial help to institutions which are found guilty of being committed to a point of view.

In other words, if you are convinced that truth must not only be sought, but now and then embraced, you have flunked your entrance exam into the world of today.

Now no one disputes the necessity of using question marks after a lot of inherited ideas about many things, but to exalt the question mark into a sort of golden calf before which we are to lay all sorts of sacrificial offerings is an adventure, not only in idolatry but in pure insanity. If human reason has completely lost its standing, and no one can proceed from a major and minor premise to any sort of conclusion, then the mentally disturbed should be released from all their confining institutions and be asked to act as faculties for our institutions of higher learning.

The man who says, "I don't know" about some things is rich in honest wisdom, but one who says, "I don't know" in response to any question is completely bereft of any imprints of his Maker's image.

And it would seem to me that anyone opposing, as belligerently as some do, anyone's commitment to a point of view are themselves horribly attached to a point of view.

The Written Page

By Jack Jensen

(A requested article to promote tract distribution in preparation for Sabbath Rally Day).

The written page has great possibilities. Think over any area of knowledge or achievement, and you will find the written page. It may be in the form of the simple instruction sheet or weighty volumes or a personal letter, but it is there, and without it civilization as we know it cannot exist. With its help look at what has been achieved.

The same possibilities exist in your spiritual growth. In looking over your Bible, how many times did Jesus or other spiritual leaders say something like, "It is written . . ."? John said of the things in his gospel, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). Where would we be today if these things had not been written?

Or, what is more to the point, where would you be if they were written, and no one had bothered to present them to you? Much of the world stands in this position today. The world desperately needs to know and accept Jesus Christ as Lord and Savior, and literature evangelism is a good way to share this good news.

Think again about the strongest doctrinal beliefs that you hold. How did you come to your conclusions about these things? Was it not by reading and studying materials related to them? Do you wish others to believe what you feel is the correct doctrine? What are you going to do about it?

Literature evangelism has several advantages. One is that you do not need to be a great orator in order to witness. Even the shyest person can use literature effectively. You can give it to folks without saying much, or you can offer a brief testimony with it, or you can use it to open an extensive personal witness or Bible study.

You can mail it to folks, enclose it with your checks when paying bills. Another way is to use your telephone directory or other list, and systematically mail to them. Depending on your list, your witness can be either local or world wide.

One method used by the Riverside Youth Fellowship group is to go door to door with special issues of the **Sabbath Recorder**, with a letter from the pastor, and other literature enclosed.

Or, you can simply leave literature in places where it is sure to be found.

Always when you go with literature, pray that God will bless it mightily to the salvation of, and enrichment of, souls.

With literature evangelism you present your message without the frustrations of having your message interrupted, or side tracked onto other subjects. Your literature can say anything that you want it to say. You can present the points that you feel are most important, in the way in which you want them presented, and every time it is read, the message will be presented in this way. People are forgetful, and literature has an advantage in that it can be kept for reference and reread as often as desired.

Another advantage is that if you do not find a particular piece of literature which says just what you feel should be emphasized about a particular subject, or if you find several pieces of literature with points that you feel would be effective if combined into one tract, you can always sit down at your typewriter and write your own tract. Most printers will be happy to produce as many copies as you feel that you can fruitfully use.

Also, the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061 has quite a number of excellent tracts that you can use.

Either way, your church and you, yourself, will receive blessings as you labor to sow these seeds of witness in these latter days. Give others the chance for eternity, and the opportunity for spiritual enrichment that you have had. Join with your church's literature evangelism program, and continue with one of your

own. Remember, however, that many souls won, but without a church home, soon lose their way, so always try to relate your church's and your own literature work to the program of your church. In this way they will not only find the Lord, but will have a commandment-keeping church and fellowship in which to grow and be strengthened spiritually.

General Conference Publicity

(Sixth in a series)

A Wonderful Auditorium

Delegates attending General Conference at Calvin College in Grand Rapids, Mich., August 14-19, will find many features to make their stay comfortable as well as inspirational. The Fine Arts Center, where all meetings will be held, is completely air-conditioned. The auditorium has individual upholstered theater-style seats, plenty of leg room, and all rows of seats tiered, so that every person has a perfect view of the stage.

Those persons who have difficulty climbing stairs will be glad to know that they can enter the auditorium and find seats midway back on the same level, so no climbing will be necessary. A wide aisle runs across the auditorium, four aisles run front to back, and there is enough room to pass a person seated in a row without it being necessary for him to get up, so every seat in the auditorium is easily accessible.

The main floor is completely carpeted and seats approximately 750 people, so the large balcony will not be used. We will not go into the many technical features of lighting, sound, electrically operated stage, which raises and lowers, but let it suffice to say that this auditorium is the best.

In this same air-conditioned building are plenty of offices and classrooms to house our conference officers, commission, registration, exhibits, committees, etc., in cool, cool comfort!

—Madelene Parrish.

Parents tell their children how to behave, while they themselves don't.

—Rev. Howard Moody.

Blantyre House Model



Randy Henry, Debbie Reimche, Rev. Mynor Soper, advisor, and Donna Reimche.

In previous issues of our journal we have printed pictures of building the walls of the proposed missionary dwelling in Blantyre, Malawi. The pictures showed the red cards representing bricks neatly pasted up to make one wall of the house—or part of a wall. This young people's project in the various churches was well supported.

As the project comes to a close we are glad to print one more picture showing how the Los Angeles young folks actually constructed a full dimensional model (no resemblance to the architect's plans intended). It was sent in with words of appreciation by Miss Joan Clement (former missionary) who said, "Perhaps I may be one of the few who know by experience what the joys of the true results will be as the building takes form in Blantyre."

The story back of this picture is told in the following words by one of the young people, Cheryl Piel. "The Los Angeles College-Age Class ordered 300 bricks for the Blantyre Mission Project and sold 519 so far! John Clibourne and Doug Mackintosh built the house which you see in the picture. We were all very appreciative of the fine work these capable young men did. All the members of our church responded wholeheartedly to the project, as you can see . . . and we had a ball selling them!"

AN OPEN DOOR

By Dr. Rufus Jones

(Part of a message given at the 25th anniversary convention of N.A.E. at Los Angeles)

"Behold I have set before thee an open door," wrote the apostle John in Revelation 3:8. Evangelicalism is standing before an open door. It is facing the greatest opportunity that it has enjoyed since the beginning of the twentieth century. At that time, there was a great wave of enthusiastic expectancy. John R. Mott traveled from coast to coast ringing the changes on the slogan of the Student Volunteer Movement, the evangelization of the world in this generation. Thousands of young people responded to the appeal by volunteering for missionary service. This made possible the greatest advance in missions since the first century. The gospel was literally carried to the entire world. The Bible was translated into more than 1,000 tongues. . . .

The failure of the extremes in theology on both the right and the left presents a vacuum that constitutes an open door for a biblical and responsible evangelicalism. The crisis of this hour demands a radical commitment on the part of Christ's disciples. There must be a return to a proclamation of the whole gospel for the whole man and to the whole world. We must place an emphasis upon individual conversion, but we cannot stop there because the Great Commission does not stop there, but demands that we make disciples, baptize and teach them to observe all things whatsoever Christ has commanded.

A Relevant Message for Contemporary Man—The problems of man are always great in a revolutionary age. But it would seem that modern man is faced with even greater and more complex problems than in the past. The scientific and technological advance has brought about such rapid changes, it is exceedingly difficult to evaluate them or to determine what effect they are going to have upon the future. There is a sense of alienation experienced by man today that is peculiar to our industrial civilization. In previous

ages, most of the population lived in small villages or rural communities. They were both independent, and at the same time, interdependent. Each person was known to everyone else. Today, people have been uprooted from their environment and find themselves in crowded tenements or apartment houses with all of their relationships on an impersonal basis. Man, therefore, finds himself alone and threatened by his environment. This provides an open door of opportunity for evangelical emphasis on the importance of the individual, his reconciliation with God and baptism into the fellowship of the church.

Contemporary man's greatest problem is that of sin. He is suffering from a guilt complex that cannot be removed by merely emphasizing his freedom to do anything he chooses as long as it can be put into the category of love at its deepest level. The so-called new morality is only another attempt on the part of the liberal to compromise with the secular culture. God still holds men accountable for their conduct. "Be ye holy for I am holy," is just as applicable to this generation as it was to those in the past. Without holiness, no man shall see the Lord.

God is still exacting in his requirement of a personal holiness that is consistent with the profession of being a Christian. "If any man be in Christ he is a new creature; old things are passed away, and behold, all things have become new" (2 Cor. 5:17). Our bodies are temples of the Holy Spirit and must not be defiled. We dare not substitute rules and regulations of our own for that which is required of us in the Bible. The Christian cannot participate in the sexual revolution and, at the same time, inherit the kingdom of God. The evangelical has a responsibility to speak with the voice of authority on this important subject as well as others that pertain to a holy walk before God. Evangelicalism must not be content to stop with an insistence on personal holiness, but we must go on to

(Continued on page 13)

Secretary Wheeler Visits Jamaica

A very interesting and instructive meeting of the American Tropics Committee of the Seventh Day Baptist Missionary Board was held on the night after Sabbath, April 8, at which time Conference Secretary and Mrs. Alton Wheeler told of their experiences during a recent visit to Jamaica, March 17 - April 2. The meeting was held at the Missionary Board office at Westerly, R. I., with chairman Paul Johnson, presiding. There were nine members of the Board present. Secretary and Mrs. Leon Maltby came from Plainfield to attend the meeting. Board President Loren Osborn came from Concord, N. H., to attend.

Growing out of the discussion Secretary Wheeler presented several needs as felt by the Jamaica brethren and promised written suggestions for future consideration of the Board.

Their son, Douglas, accompanied Mr. and Mrs. Wheeler and took part with them in bringing messages as they contacted 22 church groups around the Island during their seventeen day visit. They told of being most warmly and hospitably received and entertained both in the homes of our Jamaica brethren and by our missionaries Mr. and Mrs. Courtland V. Davis and Rev. and Mrs. Neal D. Mills.

Those present expressed sincere appreciation to the Wheelers for representing the Missionary Board, realizing that they also represented in a sense the entire U. S. General Conference.

Financing Guyana Property

Inquiries have been received as to just how the purchase of property in Georgetown, Guyana, is being financed. Is there an item in the 1966-67 OWM budget to assist on the purchase of the Straker property in Kitty, Georgetown?

The answer to the above question is, "Yes." There is an item for this purpose in the Missionary Board's 1966-67 operating budget. It is listed as "amortization

of debt in property purchase, \$1440," which is the same amount as has been carried for rent of house and chapel. There is also an item in the 1967-68 tentative budget of the Missionary Board to help in the amortizing of the debt being incurred.

The action taken by General Conference in this matter in August 1966 was approval of a recommendation of the Foreign Missions Interests Committee as follows: "The Missionary Board was commended for investigating the possible purchase of the rental property and adjacent building in Georgetown for use as a permanent place of worship and home for missionaries in Guyana, and it was recommended that prompt action be taken to secure adequate facilities for carrying on the work."

Present plans carrying through, the Straker property will be purchased for approximately \$32,000 (U. S. currency). Of this amount, approximately \$12,000 has been or will be sent in cash and \$20,000 will be borrowed from the Guyana and Trinidad Mutual Life Insurance Company of Georgetown, Guyana.

Presently the funds for the cash payments being sent to Georgetown are capital funds coming to the Missionary Board from two sources:

1) Reparations on Seventh Day Baptist property in Shanghai, China, destroyed during the Japanese invasion of that country in 1937;

2) Payments being made by the Kingston, Jamaica, Seventh Day Baptist Church to purchase their own house of worship at 27 Charles St., Kingston on a matching funds basis. (See **Sabbath Recorder** issue of February 20, 1967, page 8.)

Of the first named source, \$10,000 has been received to date on a total approved of \$20,319.50. Approximately \$2,000 has been received to date from Kingston on a total agreed upon of \$3,000.

It is hoped that OWM giving will aid in providing the amount not covered by the two above named sources.

It is noted that the Los Angeles church is making a special effort to assist on the Guyana property purchase. The following paragraph is taken from an insert in their church bulletin of Sabbath day, March 25: "The Missionary Committee of the Los Angeles Seventh Day Baptist Church is presenting a real challenge to each of you to help in raising funds for this very needy project. The Missionary Committee will match, dollar for dollar, any money that you give or send to this church for this project."

Director of Evangelism Is Provided a New Car

Drawing upon funds set aside during the last three years as "depreciation" on the Volkswagen sedan used by Director of Evangelism Leon Lawton, a new car of similar make was purchased on April 6, 1967. A generous trade-in allowance on the used car was offered because Mr. Lawton had kept this mission car in good condition.

It will be recalled that the original mission car was purchased in 1964 with funds provided through the Green Stamp collection of the Women's Board. Again we remember with gratitude the services of the late Mrs. Roger Burdick in making this possible.

Today our director of evangelism rides in comfort and safety in a new mission car because others have labored and we have entered into their labors. Also because the Missionary Board treasurer was far-sighted enough to set aside funds to prepare for this day.

Mr. Lawton came to Westerly to pick up the new mission car on Friday, April 7. The purchase was arranged by Secretary Harris, working through the same Volkswagen salesman as in 1964, Mr. William Harrison of Westerly, R. I.

Christian Vietnam Relief Work

When Vietnam Christian Service was founded 15 months ago, there was little formal structure or program. Today the organization has 64 western staff—in-

MEMORY TEXT

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 1 Samuel 15:22.

cluding a Swiss, Canadians and Americans—and 40 Vietnamese.

The overseas staff includes doctors, nurses, social workers, administrative staff, agriculturists, home economists and public health officers. Most staff are hired for two or three years and spend their first months in Vietnam learning the language.

Western recruitment is carried on by VNCS' three sponsors—Church World Service, Lutheran World Relief and the Mennonite Central Committee.

There are various other relief services operating in Vietnam which are dependent on the gifts of American people. Among the larger of these is World Vision, headed by Dr. Bob Pierce which has about eighteen schools, hospitals and relief stations, according to a map recently received. The gospel is presented effectively, it is understood, in all his refugee and hospital centers. World Vision puts strong emphasis on work for children in Vietnam as in Korea and elsewhere throughout the world.

To try to name all the other denominational or interdenominational relief agencies working in South Vietnam would certainly leave some out. Probably the largest of all relief agencies is the military, with its volunteer individual work and that which is organized.

Support for the many agencies is a matter of choice. To support something is hardly a matter of choice, for the need is great. It may also be said that there are few places in the world where Christian relief is so hazardous. The Viet Cong terrorist attacks may be expected any time, anywhere. There is little of the land that is really secure.

YOUTH PRE-CONFERENCE RETREAT

Place: Barry County 4 H Camp near Hastings, Mich.

Dates: August 9-13, 1967. **Fee:** \$19.00.

Staff: Director—the Rev. Earl Cruzan; Duane Davis, Oscar and Mary Burdick, Connie Coon, Mabel Cruzan, Rosemary Roelly, (more to be added); visiting lecturers.

Age Limits: 15 years or those who have finished the first year of high school through 20. Those 18-20 may choose either Youth Pre-Con or Young Adult Pre-Con, but because of the living quarters arrangement, we are asking those in this age group who come to Youth Pre-Con to agree that if there is any question as to room for those younger who want to attend, they will change over to Young Adult Pre-Con—not far away.

Bring: blankets, bed-linen, toilet articles, Bible, notebook, pen or pencil, proper camp clothing, Sabbath day clothing, swimsuit, flashlight. Optional: musical instrument, camera.

Pre-Registration: If you want to be sure to be able to attend Youth Pre-Con be sure to fill in a pre-registration blank, available from your church or the S.D.B. Board of Christian Education, and send it to the Rev. Earl Cruzan, Milton, Wis. 53563 as soon as you are reasonably sure you can attend.

Medical Report: Every camper must have a medical report signed by a medical doctor and a parent or guardian to present when you come to camp. Report blanks may be found in the **Beacon**, or you may get them from your church or the board.

The Theme this year is "The Christian Calling." Two basic studies will be made with discussion: "What Can I Believe?" and "Does It Make Any Difference How I Live?"

Youth Pre-Con Retreat is the biggest and most outstanding event of the year. It has always proved to be most worthwhile, and this year we hope for the same.

YOUTH PRE-CON RETREAT PRE-REGISTRATION BLANK

(May be cut out and mailed)

Rev. Earl Cruzan, director
Milton, Wis. 53563

Dear Pastor Cruzan:

Please register me for the annual Youth Pre-Con Retreat to be held at Barry County 4 H Camp.

I will bring my medical report with me on August 9.

I plan to come by car, plane, train, other. (Circle one.) Meet me at:—

I plan to attend General Conference My age is

My sponsor at General Conference will be

Signature of Sponsor

If I am in the age bracket of 18-20, I agree to transfer to the Young Adult Pre-Con Retreat at Camp Holston if there is not enough room for those younger, at your request.

I understand that the rules of Camp Barry are to be obeyed, and I pledge my cooperation.

Signed:

Address:

Faith of Our Fathers Chapel Dedication

Valley Forge, Pa., is the site of the national headquarters of Freedoms Foundation. The expanding organization has five imposing buildings on its 100-acre campus. Newest among these is a chapel called "Faith of Our Fathers Chapel" which was scheduled for dedication with appropriate interfaith ceremonies April 29 and 30.

"The Improved Order of Red Men and the Degree of Pocahontas, principal benefactors for the chapel nave, will have a major role in the Saturday dedication set for 2:15 p.m. Founded in 1765, the Order is the oldest fraternal organization of purely American origin. Avowed purposes of the Order numbering 84,000 members throughout the nation are to inspire greater love for the United States and to perpetuate the legends and traditions of the American Indian.

"More than 1500-2000 Red Men and members of the Degree of Pocahontas from tribes throughout the nation will assemble in Indian dress for the Saturday afternoon dedication."

Scheduled to participate in the ceremony on Sunday afternoon were Francis Cardinal Spellman of New York, Bishop Fred Pierce Corson of Philadelphia, Pa., Rabbi Charles E. Shulman of New York and the Reverend Dr. Frederick Brown Harris, Chaplain of the United States Senate and national chaplain for Freedoms Foundation.

The chancel of the Faith of Our Fathers Chapel is an exact replica of the one in the Prayer Room in the United States Capitol used exclusively by Senators and Representatives.

Freedoms Foundation at Valley Forge, founded in 1949, is a nonprofit, non-political and nonsectarian educational organization which annually through the National and School Awards Program honors individuals, organizations and schools for bringing about a better understanding of the basic principles underlying the Republic and deeper appreciation of the American way of life.

General Commission on Chaplains A Half-Century of Service

The year 1967 marks the 50th anniversary of the General Commission on Chaplains and Armed Forces Personnel, Washington, D. C.

The commission is a civilian religious agency maintained by and representing thirty-six Protestant denominations. Since 1917 it has worked in support of all chaplains in the Armed Forces and the Veterans Administration.

Today it serves as the general Protestant liaison agency with the federal government in policy matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration, and (2) the moral and religious welfare of Armed Forces personnel.

Established in the spring of 1917, the commission is organized as a conference of approximately one hundred official representatives named by its constituent denominations which have a total membership of 40 million. Non-member Protestant groups are related to the commission and participate in and support its work through accredited consultants.

In recognition of its fiftieth milestone the commission will mark its anniversary in several ways. Special May and June issues of its magazines, **The Link** and **The Chaplain**, as well as succeeding issues for the year, will emphasize historical and other appropriate materials. Sunday, April 23, 1967, was devoted to special anniversary observances. Officers of the commission gathered in Arlington Cemetery to offer prayers and lay a wreath. At four o'clock the same afternoon a large public service was held in Washington Cathedral. Chaplains of all branches marched in uniform in a colorful procession. The military services provided special music.

The commission has offices in the Chaplains Memorial Building on Capitol Hill in Washington, D. C., directly across from the United States Supreme Court.

Other aspects of Christian service in uniform will be featured in the May 29 issue of the Sabbath Recorder.

LET'S THINK IT OVER

Lawson Says Negroes In "State of Recoil"

A Negro Baptist pastor from Houston told the seventh annual World Mission Conference at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., that Negro communities throughout the nation are now in a state of recoil, and that the Black Power and Black Muslim movements are a result of this recoil.

Bill Lawson, pastor of the Wheeler Avenue Baptist Church in Houston, said that the "recoil" was caused when the underprivileged Negroes of America tried to integrate into American society, and discovered integration is possible only if they have the money to do it.

Consequently, some Negroes have "recoiled" from integration and formed groups like the Black Muslims and have cried for "Black Power."

—B. P.

Excellence Vanishes

Men and institutions today seem to have lost even their desire for standards that are dependable. We have become content to conform to patterns that are variable and passing. Recently I read in the papers that Sacramento State College had dropped a requirement that seniors must pass an eighth grade arithmetic test. In the last examination, of the 600 students who took the test, 75 flunked, so the faculty council voted to abolish the exam.

It used to be that we dropped students; now we throw out the exams.

—Jared F. Gerig, D.D.

Signs of Satisfaction In Negro - White Relations

Some leaders of civil rights groups are distressed at the current evidences of lack of enthusiasm for more demonstrations. There is difference of opinion as to why students and others are not as enthusiastic as formerly. Some think it is because Negro organizations have veered toward violence and have talked too much of "Black Power." Others think that there

has been enough improvement in status and job opportunity to cool off the campaigning zeal of the average Negro. The following statistics are quoted by George S. Schuyler, the New York editor of the **Pittsburgh Courier**, a Negro newspaper:

"A recent Gallup poll on the Satisfaction Index of Negroes and whites showed that: in work, 87 percent whites and 69 percent Negroes were satisfied; in housing, 77 percent whites and 51 percent Negroes were satisfied; in education, 76 percent whites and 64 percent Negroes were pleased; and in income, 67 percent whites and 45 percent Negroes were content."

Methodist Bishop Speaks on "Death of God"

A Methodist bishop outlined four basic criticisms of the radical new "Death of God" theology during lectures at Midwestern Baptist Theological Seminary at Kansas City, Mo.

Gerald Kennedy, bishop of the Los Angeles Area of the Methodist Church, criticized radical young theologians during the H. I. Hester Lectureship at Midwestern Seminary.

If the radical theologians who say "God is dead" mean what they say they mean, then they don't deserve the name Christian, Bishop Kennedy said.

In the second place, if they don't mean it, they should take an English course.

Thirdly, he said, if they're trying to get attention, they should have more honor than that.

Finally, if it's just a semantic thing—a question of the meaning of words—it's a joke on their readers, the Bishop said. —Baptist Press.

Of Interest to Ministers

A bill now before Congress, introduced by Rep. George M. Rhodes (D., Pa.) would make Social Security coverage for all ministers automatic unless they individually applied for exemption on the grounds of conscience. It would not change the present self-employed status of ministers and would thus not put the

burden of Social Security on the churches. The bill has gone through the hearing stage. Whether or not it passes both houses remains to be seen. The Baptist Joint Committee on Public Affairs sees no reason for opposing the passage of the bill, according to a staff report on it.

At the present time about 75 percent of all ministers have chosen to be under Social Security. Of older ministers 95 percent have elected coverage; of young ministers only 60 percent have chosen such coverage. The reason for the difference is largely economic. With its costs constantly going up there is question in the minds of the young men as to where they are going to find the money to pay into it through the years on a self-employed basis. The burden on the minister is much greater than on the worker in industry, but the self-employed status is important to him.

An Open Door

(Continued from page 7)

demonstrate the Christian's concern for his neighbor. "Love thy neighbor as thyself" is a command that comes from the lips of our Lord, and we are not justified in ignoring it on the lame excuse that it is so often quoted by the liberals who emphasize social concern to the exclusion of individual salvation and holiness. It is not a matter of either, or; but the true Christian will follow both. A personal life of holiness cannot be separated from the command to "love thy neighbor as thyself."

When the lawyer seeking to justify himself asked, "Who is my neighbor?" Jesus told the story of the good Samaritan, deliberately choosing to make the hero of the story one of another race with whom the Jews would not associate.

We cannot be true disciples of Christ and pass by on the other side while there are minority groups within our society that are suffering all kinds of injustice and deprivation. If the Christian church had not compromised at this point, we would not be facing the prospect of another long, hot summer. Shame on us, that we have forced the Negro to fight for his own

civil rights, and worse than that, we have kept the doors of our churches closed to him! "By one spirit are we all baptized into one body, whether we be Jew or Gentile, bond or free" (1 Cor. 12: 25,26). How much suffering have we done in behalf of our Negro brethren who are trapped in the ghettos of our city? There is an open door for all who are willing to proclaim the whole counsel of God without fear or favor.

Evangelicals may or may not be enthusiastic about President Johnson's war on poverty, but we cannot ignore the problem and still call ourselves biblical Christians. There are too many passages in the Bible that condemn the exploitation of the poor by the affluent, for us to enjoy the fruits of an affluent society while 20% of the population are suffering from extreme poverty. There is an open door for evangelicals if we are willing to give ourselves in radical commitment to Jesus Christ and share His compassion for the poor. "Blessed are the poor" he said, "for theirs is the kingdom of heaven." When John the Baptist asked for a sign that Jesus was the Messiah, he replied by saying, "the poor have the gospel preached unto them."

Jesus summed up the purpose of His ministry by saying, "the son of man is come to seek and to save that which was lost." He was constantly being criticized by the religious leaders because of his lack of separation from publicans and sinners. Publicans were those who not only had apostacized from the faith but had become agents for an enemy nation. Of all people, a turn-coat is probably the most despised. Sinners were those who had probably been excommunicated from the temple, or at least shunned by religious people because of their immoral lives. Jesus answered his critics by saying, "They that are whole need not a physician, but they that are sick; I am come not to call the righteous, but sinners to repentance."

If we are willing to follow the example of our Lord in our compassion for those who are lost, both to God and society, then there is before us an open door.

Evangelicals are far better equipped for this type of evangelism because we believe that God's grace is greater than all our sin. The gospel of Christ is still the power of God unto salvation to everyone that believeth. I believe with all of my heart that evangelicals are now being prepared by the Holy Spirit to enter these doors of opportunity and that we shall see a great outpouring and manifestation of the Holy Spirit during the last third of the twentieth century, which I believe will go down in history as the Great Evangelical Era.

It may be, before the century comes to a close, our Lord will come in power and great glory. Then we can look forward to the kingdoms of this world becoming the kingdom of our Lord and of His Christ.

ANNOUNCEMENT

Early February most of the young people, all of the ministers and many leaders received a communication of a new publication—a daily devotional called **YOUTH**—that will be sent out October 1967 (see your church pastor for initial information). The deadline for handing in devotionals was set at February 28, 1967. Although we have received quite a few devotionals we still need many more in order to fill a full year's copy. **As of this notice there is no deadline for handing in your devotionals.**

Please feel free to send anything that you think would be good as devotional material for young people at any time to: Miss Nancy Brannon, R.D. #1, Freeville, N. Y. 13068. We would like to thank those that have already sent in devotionals. We have many wonderful ones from all over the world. We are thankful for such response and interest. Remember! Anytime! Any day! send in **YOUTH** devotionals!
—Nancy Brannon & Andrea Crandall, Co-editors.

New-Found Sabbath Friend

I have read this literature of Seventh Day Baptists. I know it is right because the Bible is full of Sabbath truths and Jesus did not change it (Matt. 5:17-19). There was no change in the Fourth Commandment, and I find no place where the first day of the week was kept as the Sabbath. If we are to be like Christ we will have to walk as He did, in light, and keep the Sabbath as He did in honor of His work of creation. It was He who kept it on His earth. It was he who told the disciples to pray that they could keep it after His death. It was He who commanded us to keep His Commandments.

I am a Baptist; I have been baptized by immersion. I have accepted Christ as Leader and Redeemer in my heart. I have made a complete surrender to my Lord. I will be able to follow Christ all the way to live out His salvation.

—Leonard L. Hughes,
Clarksville, Ind.
(not far from Louisville, Ky.)

Senior Citizens

The month of May has been proclaimed by President Johnson as Senior Citizens Month to honor the 19 million Americans who are over 65. The **Sabbath Recorder**, like many other religious periodicals has a much higher percentage of readers in the upper age bracket than the average age of the population as a whole. From time to time such periodicals print material produced by senior citizens or of special interest to them.

We are happy to announce that there will be an issue of this journal which will honor and encourage those who are in or about to enter their retirement years. That issue will be dated June 26. The writers of most of the feature articles will be respected people who are serving the Lord in some special way in their retirement years. They will in some cases look back over their experiences and in other cases give helpful suggestions as to how rich one's experiences can be as senior citizens serving the Lord.

This emphasis is quite in line with what President Johnson has just now said in

his proclamation: "The Older Americans Act of 1965, with its emphasis on community services, gives direction and meaning to lives that might have been spent out in frustration and purposelessness." The church, of course, is not dependent on an Act of Congress in honoring and making useful places for those who have good health and a Christian desire to serve after relinquishing their previous life employment.

If you know of older people who do not now have the **Sabbath Recorder** you may wish to see that they know about these forthcoming articles and that they become subscribers during Senior Citizens Month.

—Editor.

All Recorder Correspondents

Nearly every church has an appointed or elected **Sabbath Recorder** correspondent who gathers and sends in news that will be of interest to our readers. Seldom is there an editorial request for all correspondents to send something as the same time. This is one of those occasions.

We would like to compile for publication in the June 5 issue a list of high school and college graduates together with what information is available about their future plans. Especially desired is information about plans for going on to school or looking forward to positions outside the local area. One of the reasons for publishing such information is to honor the educational achievements of our young people. Another is to encourage them to locate where they can have Seventh Day Baptist church privileges and use their talents for the advancement of our cause. A third reason is that churches everywhere want to serve students and others who are near enough to be enlisted in the work of the church.

Will churches having high school or college students contemplating a temporary or permanent move please see that the lists are sent to the editor about the first week of May. If there is a success story that can be written, see that it is written for the encouragement of others.

NEWS FROM THE CHURCHES

SCHENECTADY, N. Y.—Our Sabbath School is divided into three groups: adult, teenage, primary. The second Sabbath of each month we have a fellowship dinner at the church. The average attendance since January at these after-church dinners has been 30.

Our pastor made a trip to Washington to speak on the missionary work in Guyana on April 8. In his absence one of our members, Arthur Burns, brought the morning message on the subject "Stewardship."

A minister, Oscar Arnold, who has been a frequent guest speaker at Schenectady and Berlin and was known to many from other churches who have attended our services on special occasions, died on March 10.

Our pastor has been conducting Bible instruction classes on basic Christian faith, a class open to new converts, the unsaved and those seeking baptism and church membership.

PLAINFIELD, N. J.—At our annual church meeting April 2, the Rev. Victor Skaggs led the opening devotions, based on selections from Revelation 1-3. The moderator, Mrs. Iris Malthy, presided. A membership of 108 (82 active, 24 inactive, 2 associate) was reported by the clerk, Mrs. Anna North. The Women's Society had bought 75 new folding chairs for the Sabbath School room, and the Sabbath School had bought 20 RSV Bibles in memory of Mrs. Ethel T. Stillman. All the classes except the adults were using American Baptist helps. Miss Loisanna Dickinson is president of the Youth Fellowship, and the Rev. Victor Skaggs, the Rev. Alton Wheeler, and Miss Andrea Crandall are its advisers.

The Evangelism Committee reported that three Bible study groups with 20 members were continuing the "Growth by Groups" program started in February.

Pastor Dickinson in his tenth annual report summarized his work over the past nine and a half years, during which our membership had remained steady. Average attendance for the past year was

The Sabbath Recorder

Family Week Issue

58. Our pastor had been responsible for the Midweek Messages in the **Courier-News** for several years.

The following officers were reelected: Thomas Curtis, trustee; Mrs. Iris Maltby, moderator; Mrs. Anna North, clerk; L. H. North, treasurer; Mrs. Gladys Poulin, assistant treasurer; Ronald Maltby, head usher.

A delicious chicken dinner was served by the Youth Fellowship as a project to help youth work. A budget of \$14,495 and an OWM goal of \$4,620 were adopted. During the roll call a letter was read from our Jamaica missionary, Courtland V. Davis. A filmstrip, "Jamaica Mission Trip" by the Rev. Duane Davis, was the main feature of the evening program.

On April 1 a filmstrip on Guyana was shown as part of the Sabbath School's missionary emphasis.

When the Rev. Leon Lawton was with us in February, he presented three very challenging evangelistic messages, showed a filmstrip, conducted a workshop, and initiated a "Growth by Groups" program. On February 18 a fellowship dinner was enjoyed between the morning and afternoon sessions.

—Correspondent.

Advanced Tolerance in Spain

Non-Catholics in Spain will be granted new liberties if the law now in process is passed by the Cortes, the parliamentary body. It will not guarantee full religious liberty, but can better be described as giving advanced tolerance. Baptists and other Protestants will be allowed to marry, and the burial of their dead cannot be lawfully obstructed. It may also be possible for them to legally open new churches.

Dodge Center Invites Visitors

The Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches will be at Dodge Center, Minn., May 5, 6, 7. The host church is anxious for non-resident members as well as others to make a special effort to get to the week-end meetings.

"The Urgency of the Hour" is the theme. Special speakers are General Secretary Alton L. Wheeler of Plainfield, N. J., and Edward Sutton, pastor of the New Auburn church.

This Semi-annual Meeting is organized like an Association. One of the items of business is the revision of its sixty-eight-year-old constitution.

SABBATH SCHOOL LESSON

for May 6, 1967

The Character of the Early Church

Lesson Scripture: Acts 4:23-33.

Accessions

MILTON, WIS.

By Baptism:

Janice Lynn Whitford
Kenneth Charles Scholl

PAINT ROCK, ALA.

By Letter:

Clifford A. Beebe
Clara L. Beebe

Births

Saunders.—A daughter, Rebecca Lanette, to Stephen and Irene (Bond) Saunders of Milton on April 13, 1967.

Stephan.—A son, Richard Kirk, to Mr. and Mrs. Melvin Stephan of Milton, Wis., on April 7, 1967.

Van Horn.—A daughter, Alicia Jane, to Carroll D. and Terry Anne (Hurley) Van Horn of Salem, W. Va., on March 11, 1967.



'The family that prays together stays together.' This we believe to be true. God ordained and blessed the family relationship. When the family prays as a unit there is recognition of this fact, and family unity is preserved. See story inside about a film based on this theme.