

# The Sabbath Recorder

done by his grandfather, Bert A. Brooks, self-trained Seventh Day Baptist artist of Waterford, Conn., who died in the late thirties. Copies of these prints are also available and chiefly include seascapes and still life treatments.

Prices fixed to recover cost of materials plus a small return to the artist are 50¢ for postcard size and \$4.00 for 8 x 10 enlargements postpaid. Write Rev. Albert N. Rogers, president, 2301 Wadsworth Blvd., Denver, Colo. 80215 for list of prints.

## Licensed to Preach

Under Seventh Day Baptist polity when a local church wishes to express its confidence in certain members who have indicated their felt call to the ministry the church may by vote grant them license to preach. In olden days it was spoken of as encouraging them "to improve their gifts." A number of young people have recently been given such licenses.

From Ashaway, R. I., came word this summer that Miss Connie Coon had been given a license to preach.

A Daytona Beach, Fla., information sheet states that Timothy Looney, who has devoted three summers to dedicated service, was recently licensed.

The North Loup, Nebr., church bulletin states that at the October 1 business meeting the following three young men were granted licenses, Harold King, Robert Babcock, and LaVere Soper. All are engaged in some kind of training for greater service.

## SABBATH SCHOOL LESSON

for November 4, 1967

MAN

## THE INDIVIDUAL

One of the greatest contrasts between Christianity and Communism is in their treatment of the individual. Communism deals with society, Christianity reaches for the individuals who make up the society. Communism puts in power a ruthless government, because no individual is more important than the state. Christianity puts in practice compassion and love because the individual is important to God. Put these facts alongside the fact that Communism denies the existence of God, while Christianity believes that Christ and the Father are one God, and it is easy to see why these two philosophies are mutually exclusive.

## Accessions

SALEM, W. VA.

By Baptism:

Harold Hulin  
Duska Goodson  
Thomas Goodson

By Letter:

Josephine Rogers (Mrs. Stephen)

Associate Member:

Chattie Mae Swiger (Mrs. Del)

## Obituaries

**GAVITT.**—Edmund Russell, son of Munson and Sybil Champlin Gavitt, was born May 25, 1886, and died at Halifax General Hospital, Daytona Beach, Fla., Sept. 26, 1967.

He was a master mechanic and had given up operating his own business only about a year ago. He was married to Ethel Rogers on Nov. 8, 1911. For the last twenty-seven years they had lived in Daytona Beach. He was baptized on April 4, 1958, and joined the Daytona Seventh Day Baptist Church. He was a trustee and a most willing worker.

Surviving are his wife and a sister, Mrs. Minnie Lewis, of Niantic, Conn.

The funeral service was conducted by his pastor, Marion C. Van Horn, and burial was in Bellevue Memorial Park in Daytona Beach.

—M. C. V. H.



## Reformation Symbol in Washington

The streets, parks and church grounds of our nation's capital are graced with statues of men who have made important contributions to our history and culture. The Protestant Reformation has probably come to its fullest flower in America because our new country could more easily break with church tradition than the countries of Europe. It is fitting for Martin Luther to stand high on a memorial stone in front of a Lutheran church in Washington. Let us not lose sight of the Reformation doctrines which gave him the courage to stand for fundamental truth as found in the Word of God.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. Earl Cruzan

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## This Troubled World

It is safe to say, in spite of the fact that there is no war of great magnitude now raging, that there has never been a time when the world has been more troubled than at this moment. The world is beset with many festering sore spots. One great difference between this and previous days is that the world is troubled about its troubles more than ever before. This is particularly true of church people and other idealists. International and domestic problems that were once shrugged off or left to those who were charged with the responsibility of dealing with the problem areas are now taken up by the inexperts, the students, the "do-gooders," the churchmen, and the "ghetto-dwellers."

We are all aware that we have problems because suddenly we have started magnifying them. We make big campaigns in little causes. For example, the country with the greatest riches, the best distributed wealth and by far the highest standard of living deals with its pockets of poverty, calling it a war and spending \$26 billion to wage that war. In the midst of it we experience unprecedented riots on the part of those most benefited by the lavish expenditure of this "war" budget. A relatively small group whose frustrations have been magnified by themselves and the loud voice of the organized church flout the law in many localities.

Students with good brains but poor judgment are against war but willing to wage war against their college authorities or the civil authorities whose responsibility it is to maintain order. Thousands who clamor for international peace are quite willing to sow the seeds of anarchy and civil war at home. We are all experts on international affairs, but we so magnify our little problems that we appear to the world to be incapable of self-government. We organize sit-downs; we stone the police; we besiege induction centers and defy the laws relating to military training.

A day of trouble we call it, and rightly. As a nation we saw a worthy cause in the little country of Vietnam. Almost everyone was ready to give the President much more financial support than he

asked for. Now, suddenly, the attitude is seen to have changed. We want to take the decisions out of the hands of constituted authorities who have the facts. We who desire to kick the shins of the President would probably cry out with pain if we succeeded in knocking him down and had to stand uncomfortably in his shoes.

The political, economic, and religious situation in the new nations of Africa makes that continent vie for first place with Asia as the most troubled land area of the world. Our Government, as well as our missionary societies, has found it necessary to take a second look at the aid being sent to emergent countries. Your editor had occasion recently to spend a profitable four hours on a bus with a woman who has been connected with the U S. foreign service for more than twenty years in many countries and was recently evacuated from Nigeria, a nation that was considered one of the most promising. She mentioned that our Government was having to evaluate its educational and other help to such a shaky country. President Kennedy's Peace Corps dream was applied in full measure to Nigeria, but today all 900 Peace Corps workers have had to be withdrawn when section is fighting against section and tribe against tribe. Leaders of the Federal Government and of the now dominant tribe say that the highly advanced Ibos must be greatly reduced in number. The fate of Seventh Day Baptists of this tribe in Eastern Nigeria is uncertain. Mail has been suspended for some time.

Details and examples of world troubles could be multiplied. Bold new ventures in political independence and democratic government are more notable by their failures than their successes. There is a worldwide ideological warfare of uncertain outcome surging back and forth.

In the midst of this turmoil Christianity itself is more certain as a personal solution to trouble than ever before, both at home and abroad. Evidences of apparent failure are due to too little permeation by Christianity of the culture of given coun-

tries, insufficient application of the social aspects of Christianity, or wrong identification of goals and methods. Not everything that goes by the name of applied Christianity is closely related to it. Some is creeping socialism that plays into the hands of militantly atheistic communism. What is the solution for the troubles of a much troubled world? More Christianity not less; more consistent living; orderly means of achieving worthy goals; dedication to eternal things rather than pursuit of temporal pleasures and short-sighted programs.

## Civil Disobedience As a Cause of Riots

Since printing an editorial in the October 9 issue on "Roots of Riot" there has come to hand an article by J. Edgar Hoover on the causes and cure of riots, an article which cites one cause which has not been mentioned much in religious journals.

Admitting that causes can be counted by the score this eminent authority on crime claims that the widespread violence that has plagued our northern cities this past summer is to some extent a direct outgrowth of the civil disobedience movement and that society is to be blamed for not punishing such civil disobedience when it occurred. He writes:

Young thugs and misguided teenagers, seeing others defy authority and the courts with impunity, have been led to believe that any crime under a banner of complaints is justified. Consequently, they ignore the law and roam through their communities creating violence and terror. Certainly, those who espouse the theory of civil disobedience and authorities who free guilty violators must share a portion of the blame and responsibility for the turmoil in our streets. It should be abundantly clear that the doctrine of civil disobedience is a doctrine of self-destruction.

Stern, decisive action is needed when a street disturbance begins. Justice is not served when a growing horde of vandals and looters is appeased and their pillage overlooked lest "a show of force might provoke them to greater violence." Quiescence does not satisfy rioters. Procrastination or uncertainty on the part of authorities denotes weakness or concession to a mob. Thus, the offenders are encouraged, and their violence gains momentum.

Has Mr. Hoover proved his point as to the connection between civil disobedience and riots? Has he overstated it? Before saying that the head of the F.B.I. is wrong we should at least stop and think. Many church people have encouraged civil disobedience as a method of bringing a worthy cause to the attention of the public and the public authorities. They did not mean to sow the seeds of riot; they hoped the fires kindled would burn just a little, but, as James says in another connection in the Bible, "Behold how great a matter a little fire kindleth."

J. Edgar Hoover not only opens up a cause of violence; he presents some thoughts for a cure. If we think other causes are more important we would do well as Christians to try to think of some more reasonable cures than giving the rioters the publicity they seek and the dubious gains some of their spokesmen say they want. The F.B.I. chief says:

Many proposals have been advanced to help eliminate the causes of riots. Just as there is no single cause, there is no single remedy. I do know, however, that the answer will not be found in sociological remedies alone. If our system of law is to survive, then the law must be enforced. Those who break the law, acting alone or in concert, must be detected and arrested, promptly prosecuted, and given proper, substantial punishment. In halting riots and removing crime from our nation's streets, this should be our first order of business.

### Reading the Bible Through

Wherever we go mingling with members of our churches we hear some testimonies of the blessings received by people who are following the individual and local church enrichment program of reading the Bible through in 1967. This is part of the emphasis on "Facing Frontiers with Faith" sponsored by the Planning Committee. We have just heard of another person who is ahead of schedule and has already finished reading the whole Bible this year.

Since so many pastors have promoted consistent Bible reading in their church bulletins during the year, and since the *Sabbath Recorder* has been doing the same, it has occurred to us that now would be a good time to gather up some

news on this project. There is still considerable time before the end of the year—enough to do quite a lot of catching up if some of us have fallen behind. It is surprising how much can be read in one hour.

Our appeal is to church members and friends. If you think you can finish the Bible before the end of the year, as you set out to do, write a note to your pastor about your progress and your intention. If you do it at once the pastor can send the results to the *Sabbath Recorder* for publication early in November. It might help in the further development of plans for the Bible reading assignment for 1968. In any case, it would be a joy to all of us to know how large a fellowship of consistent Bible readers we have. Tell your pastor what it has meant to you to read larger amounts of Scripture than usual.

### Reformation Day Discussions

Can Catholics and Lutherans profitably discuss the Reformation, as the Lutherans have suggested? A Roman Catholic paper *Direction Unity* says it might be possible and employs these significant words: "The sin of using a half-truth to infer a half-lie has wrought its destructive work to some extent in every generation. Here as in so many areas of life the 'double caricature' became the flailing stick; each comparing himself at his best with the other at his worst."

The article later states: "The differences which still separate Lutherans from Roman Catholics remain difficult of resolution. They cannot be ignored; Christian unity is not well served by sweeping disagreements on vital matters under the rug in order to be 'nice' to each other. Any compromise which sacrifices conviction is a step backwards rather than forwards."

### RECORDER Comment

I would like a student subscription to *The Sabbath Recorder*. I am a student at the University of Nebraska. I enjoy reading the *Recorder* very much. Thank you.

### Where Is Harold King?



"Where is Harold King?" That is an appropriate inquiry to make almost any time whether he be laboring for the Lord in the Plainfield area or elsewhere. His assignments are many and his work is varied.

Last April, Harold King, an aspiring ministerial student, sent to the office of General Conference his Dedicated Service sheets indicating his willingness to serve the Lord in this way for one year. During the summer months he participated in the Summer Christian Service Corps work; and following General Conference sessions convening in August, he came to Plainfield to continue serving as the Lord should lead.

Even before Conference had recessed at Grand Rapids, Mich., several leaders of churches had registered their desire to issue Harold a "Macedonian call" for shorter or longer periods of service. The request was made, and will continue to be repeated, that any such applications for his leadership must be in written form. (Such blanks in triplicate are available upon request from the office of General Conference in Plainfield.)

When Harold is at headquarters, the inquiry is appropriately made as to where he is. He has worked in the office indexing the minutes of General Conference, cataloging church periodicals, or filing other materials. He has been out in the publishing house helping prepare programming and promotional materials for mailing, banding and wrapping thousands of tracts for storage, operating the power paper cutter, melting lead for the linotype machines, or assuming custodial duties.

While Harold is on missions to other places, he may be assuming a pastoral role, assisting a pastor, helping staff a fair booth, or doing personal witnessing. In September, he worked one weekend in the Seventh Day Baptist booth at the

### MEMORY TEXT

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. Isaiah 35:8.

New York State Fair in Syracuse, and over two weeks in Lost Creek, W. Va., assisting with pastoral activities and mission work. In October, he assumed the pastoral role in Brookfield and Leonardsville, N. Y., while Pastor Leon R. Lawton, as Director of Evangelism, was laboring in the mid-western states.

So far as future commitments are concerned, he is scheduled in November to work for the Historical Society in the denominational building for at least one week, and other assignments await him at headquarters. Tentative or informal requests have been made for his services in five or six churches and it is anticipated that these will be confirmed in the near future.

Academically, Harold completed two years of college work at Norfolk, Nebr., last spring, and he plans to resume studies next fall. We thank the Lord for his youthful exuberance and for his spiritual endowments.

—A. L. W.

### Presidential Call to Prayer

Let each of us pray that God will endow us with the constancy to prevail in defense of freedom, and with the courage and resolution to preserve and extend His blessings of liberty.

Let us ask God to enlighten the minds of all our people so that we may work together to remove the inequalities that are among us. Let us pray that the Supreme Lawgiver will inspire all Americans to take the law into our hearts, not into our hands, and teach us all a respect for the rights of our fellowmen.

Let us all thank God for His bounty, praying as we do that He will make America worthy of its continuance.

—Lyndon B. Johnson

## Religious Liberty Conference Held in Washington

Two hundred Baptist leaders from 31 states, the District of Columbia and Canada and from eight denominations conferred for three days on "The Role of the Christian Through Church and State in Human Welfare." Seventh Day Baptist participants were Rev. Delmer E. Van Horn of Washington and Rev. Leon M. Maltby of Plainfield, N. J.

This was the 11th annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs of which C. Emanuel Carlson is the executive director.

James M. Sapp, director of the conference, explained that the report of any consensus of opinion that may have been achieved was not authoritative or binding on any person, church or denominational group. The views expressed, he continued, are relayed to the Baptist Joint Committee for help in future policy discussion.

"The motivation of welfare is rooted in the Christian's relation to God," one section of the conference declared. "God's purposes are realized through the Christian's response, in love, to human need," it said.

"In a church's priority of motives its function in responding to human need is of equal significance to its function in proclamation. Its witness may be said to consist in both its proclamation of the gospel and in its efforts in human welfare," the section continued. Editor Leon Maltby chose this section on motivation.

A prime concern of another section was the relation of church welfare programs and those of government. Both of these types of social welfare should "exist for the benefit of persons, not for the benefit of institutions," it declared.

When Christians reject government programs to meet human need, they should offer other and better alternatives, it continued.

"What should be the churches' attitude toward the role of government in meeting human need?" the section asked. In part it replied:

"Too often churchmen have taken the stance that they alone are really helping people as God wants people helped. The government not only may not be of Satan, but may very well be of God. Some would even dare to say that it frequently is more godly than certain so-called Christian agencies and churches."

The problem of church-government cooperation in welfare programs was met head-on by the conference. The section that dealt with this issue said that "co-operative relationships with government and public agencies should be neither summarily rejected nor facilely established."

It was generally agreed that in all co-operative church-government relationships neither party should sacrifice its own objectives, principles and independence.

The section that worked on the problem of financing welfare activity agreed that "if a church establishes a program of social welfare in order to win persons to a sectarian point of view, it should finance that program out of its own funds." Rev. Delmer Van Horn contributed to the discussion in this section.

An almost unanimous view was expressed in the conference that "both individual Christians and churches should minister to human need." The differences arose in how this was to be done.

This section pointed out that the differences were based largely on varying theological viewpoints. As a result, the report said:

1. Some reject government aid completely;
2. Some say that churches and government should cooperate;
3. Some concluded that increasing government aid to church-related bodies is inevitable and desirable; and
4. Others attached conditions to government aid "when it does not infringe on the moral freedom of the individual."

The finance section concluded that "any church organization refusing tax funds for welfare work must be prepared to support fully all its responsibilities under God in meeting human needs."

During the conference, in addition to dialogue among themselves, the Baptist leaders heard three prominent government experts in the field of welfare. These included Vice-President Hubert H. Humphrey, Philip D. Hardberger, special assistant in the Office of Economic Opportunity, and H. Ralph Taylor, an assistant secretary in the Department of Housing and Urban Development.

One afternoon of the conference in order to get first hand information from public authorities, three groups visited the Judiciary Committee of the House of Representatives, the department of State and the Office of Economic Opportunity.

The Religious Liberty Conference this year was one of a series of three on the role of the Christian through church and state. Last year the theme was education. Next year the subject will be international relations.

The conference each year is by invitation to Baptist leaders nominated to the Baptist Joint Committee on Public Affairs by denominational agencies and leaders in its sponsoring denominations.

The Baptist Joint Committee is a denominational agency maintained in the nation's capital by the Southern Baptist Convention, American Baptist Convention, Baptist General Conference, Baptist Federation of Canada, National Baptist Convention of America, National Baptist Convention U. S. A., Inc., North American Baptist General Conference and Seventh Day Baptist General Conference.

## Religious Liberty Conference

### Comments by Delmer E. Van Horn

On arriving at the conference, the first thing that impressed me was the promptness of beginning, 8:30 a.m., right on time. Soon after the opening there was a roll call of denominations present. The Southern Baptists had the largest representation. They were able to make a strong impact upon the conference not only by the force of numbers but by the ability of many of their men to ably express themselves as to their convictions.

It was a work conference. The schedule was heavy. If one attended all the meetings, there was very little time off until about 9:30 p.m. Beginning again at 8:30 a.m. the next morning, Thursday, we were busy until after 6:00 p.m., and again Friday morning until noon.

The conference was not aimed to be legislative but to explore the areas of agreement and disagreement in an effort to find means of clarifying our duties and privileges as Christians, and with the hope for more meaningful involvement in this important part of a Christian's life.

Certain theological problems "bugged" the discussions, particularly the one on finance. These differences made the creation of principles in which there was agreement difficult. There is a distinct difference of opinion and conviction about the purpose and function of the church. Another difference is an understanding of the function and primacy of evangelism.

I would like to list a few of the statements made at the closing plenary session for your consideration:

"The motivation of welfare is rooted in the Christian's relation to God. God's purposes are realized through the Christian's response, in love, to human need."

"The basic motive is a characteristically Christian quality. It is not contingent upon one's estimate of the deserts of the needy, but solely upon his condition of need. The satisfactory realization of one's helpfulness to the needy person, however, does depend upon a responsive participation."

"Christians cannot assume direct responsibility for meeting all human need, but they must develop specific structures for meeting some. Christians do not meet human need in order to validate their personal Christian experience but rather because this is a normal expression of Christian concern. Christians must be willing to join with others in the church, the denomination and the community to identify, validate, and meet the welfare needs of mid-twentieth century man."

## Dedicated Service Musings

By Winfield W. F. Randolph  
Daytona Beach, Fla.

The strains of soft organ music played by a master, or the sound of a well-trained choir or orchestra, conducted by one who interprets the music in the mood that was intended by the composer, removes me from consciousness to everything around me and transports me to the realm of fantasy—things shrouded in the mists of the past, or projects me into the dreams of a probably improbable future.

Such was the case as I sat in the highly modern and wonderfully functional auditorium at Calvin College and listened to the fascinating charm of the Bell Ringers and the exhilarating and heart warming harmony of the several choirs or hung upon the words of a speaker who caused one to open his heart and do a lot of soul-searching.

This was especially true as I listened to the reports of the young people of the Summer Christian Service Corps telling of their projects of the past summer. As Becky Butts introduced the workers I thrilled at the geographical scope of their work and, as their witness proceeded, at the enthusiasm which they exhibited for their work and the feeling of confidence with which they seemed to be fired. Surely nothing but the assurance of the ever presence of God and His sustaining power could have effected this transformation.

Pat Williams launched into the story of their work in Little Rock, Ark., and I lost consciousness of what was being said, as I returned to my childhood at Fouke, Ark.

(Dedicated service? I don't know what they called it then, but evangelistic teams were sent out—preachers and quartets. Rev. Henry Hurley and a quartet of college boys came to Fouke. I can't seem to remember any of them except Okley Hurley. Maybe some of the old-timers could tell me the others. That was dedicated service and that was mass evangelism, not individual or visitation by two's. I wonder which is the best way? Or

should we use both? I guess both is the answer, but certainly "action" of some kind is needed.)

(I wonder if my father's project, the Fouke school, was the first of that type of dedicated service? No, I'm sure it wasn't. He probably got the idea while in China from the denominational school there. But this was different. I guess he thought it was mighty important for us boys and the other children of the community to get an education. He surely put all he had into the project, but how he convinced so many young people to give up a year or more to the project I guess I will never know. I wonder how many there were? I must look it up.)

What is Sam Studer talking about? Oh! The work at Kansas City—visitations in the red light district—visitations by two's. What an experience!

What a change in Sam since I met him at Adams Center last year. Going to study for the ministry, I hear. I wonder how many of those who taught at Fouke became ministers. I can think of four—maybe there were others—I wonder. Visitation by two's—it's hard to evaluate the results, but whether it has brought others to Christ or not, it has certainly made new boys out of that pair.

What was that Sharon Fish said about the Billy Graham Crusade? That pair did visitations, too.

(Well I can't listen to them all! Billy Graham thinks mass evangelism is okay I guess. I wonder if his workers do visitations by two's? Mass evangelism I can understand, but visitation by two's I couldn't do, but it is what we dreamed of in the Missionary Interests Committee at the Conference at Covina, Calif., when we recommended having a director of evangelism. I wonder how much more we would have accomplished if it had gone through then instead of six years later? This kind of work might have been going on all that time.)

Ruth Anne Lewis is speaking about the follow-up work they did at Syracuse. That is the second summer's work there. Things are moving.

(Continued on page 13)

## New England Churches Organize

By Everett Harris

At the Yearly Meeting of New England Seventh Day Baptist Churches held Sabbath day, October 7, 1967, at the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., it was decided to officially organize for more effective service. Yearly meetings of Seventh Day Baptist churches in New England have been held regularly since 1696, preceding even the organization of General Conference.

Dr. A. E. Main wrote in Volume I of *Seventh Day Baptists in Europe and America*, page 150, as follows: "Our chief historical stream had its source in Newport, R. I., for in 1696 there was appointed a General or Yearly Meeting of Rhode Island Seventh Day Baptists and our conference is a direct descendent of that General Meeting. From that meeting there sprang up a 'Mission and Communion' among such churches as entered into the fellowship which continued for 105 years, without written constitution or very formal organization."

Those churches represented at the Yearly Meeting at Westerly were: the First Hopkinton Seventh Day Baptist Church of Ashaway; the Second Hopkinton Seventh Day Baptist Church of Hopkinton City; the Rockville Seventh Day Baptist Church of Rockville; the Waterford Seventh Day Baptist Church of Waterford, Conn.; the Pawcatuck Seventh Day Baptist Church of Westerly, R. I.; and an independent Sabbathkeeping church of Middletown, Conn., "The Pine Street Chapel" of which the Rev. William J. Kimshel is pastor. Those assembled voted to organize as a New England Yearly Meeting of Seventh Day Baptist Churches within Eastern Association without affecting association membership.

The Rev. S. Kenneth Davis, pastor of the Pawcatuck Seventh Day Baptist Church was elected to serve as moderator of the "Yearly Meeting of Seventh Day Baptist Churches." Other officers elected were Mrs. Paul Johnson secretary, and Arthur Brayman, Ashaway, treas-

urer. Mrs. Johnson (nee Emma Burdick) resides at 45 Godfrey St., Groton, Conn. 06340.

At the Sabbath morning worship service the Rev. Everett T. Harris, secretary of the Seventh Day Baptist Missionary Society, presented the sermon on the topic "Strengthening the Church." Other area ministers who participated in the service were the Rev. Edgar Wheeler, the Rev. Paul Burdick, the Rev. William Kimshel, and the Rev. S. Kenneth Davis, host pastor.

The service was followed by a fellowship dinner after which the youth, children, and adults divided for separate sessions of their individual interests. The Rev. Harold R. Crandall, pastor emeritus of the local church, moderated the afternoon session.

Approval was voted at the afternoon meeting to begin a "Larger Parish" plan for the purpose of increased fellowship among young and old and for working more closely together on jointly approved projects.

One such major project which the Yearly Meeting of Churches approved was that of extending an invitation to the General Conference of Seventh Day Baptist Churches to meet in the New England area in 1971, meeting as near as possible to Newport, R. I. This is the location of the first Seventh Day Baptist Church in America, organized in 1671. It is expected that such invitation will go before the General Conference in 1968 for approval before the plan is finalized.

The formation of an executive committee was approved to meet at the call of the moderator as occasion may require. This Executive Committee will consist of acting pastors and/or moderators of the churches in addition to the officers of the Yearly Meeting. This committee was authorized to plan programs and make decisions in behalf of the Yearly Meeting.

## SABBATH SCHOOL LESSON

for November 11, 1967  
SIN AND SALVATION

## Director of Evangelism Reports His Activities

(To the Board of Managers, Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1967)

The summer quarter of this year has flown by, and, as we review it, we have much for which to be thankful. We praise the Lord for His continued leading and blessing. The general oversight of the Summer Christian Service Corps teams, correspondence, and activities prior to and during Conference filled the weeks of service. The two last weeks of August were taken as vacation.

In following the action of the Missionary Board, I represented Seventh Day Baptists at the Central Coordinating Committee meeting of the Crusade of the Americas at Louisville, Ky., July 24-28. There I was welcomed as a member of the committee, and Seventh Day Baptists, through me, were welcomed into this united evangelistic thrust. What a thrilling experience it was to meet Baptist leaders from most countries of the western hemisphere and from many Baptist communions within our own country. Surely here is opportunity for us to participate in the planning and to carry through in our local churches the preaching of the gospel of Christ in a united endeavor to reach all men. At General Conference, a filmstrip was shown telling of the Crusade of the Americas. This is now available to our local churches through the Tract Society library in Plainfield.

As a member of the staff of Youth Pre-Con, a class was taught each day. This immediately followed the annual evaluation session for Dedicated Service workers held at Camp Holston where I assisted the director, Mrs. Lucile Todd. Since then the evaluation papers have been typed and the four copies put into notebooks for use by the Women's Board committee, Board of Christian Education, the General Secretary, and the undersigned.

At General Conference your director assisted in the Dedicated Service program, spoke on "Looking Ahead on the Home Field," and served on the Reference and Council Committee. While in Grand Rapids, he was interviewed by a reporter from the Grand Rapids *Press* on Dedicated Service and Seventh Day Baptist beliefs and history. An article giving this information was featured in the *Press* the closing day of Conference.

Two trips have been made to Plainfield. Early in September a general letter to pastors was prepared and sent out with an Evangelism Plan Book shared with us by Southern Baptists. Later in the month another visit was made to aid in the first joint issue of *Mission Notes* with *The Sabbath Recorder*, the former becoming a "special emphasis issue" of the latter. There was need to interrelate the mailing lists. Counseling with the general secretary on our mutual responsibilities, travel plans, dates for Spiritual Retreats, Extended Dedicated Service, etc., was done at both times.

As the quarter ended, I was in Westery, R. I., as missionary, giving particular emphasis to a Growth by Groups workshop but also counseling with the Youth Fellowship in visitation, showing the Crusade of the Americas filmstrip, and bringing the Sabbath morning message. A visit was made to the 2nd Hopkinton church where discussion was held with the clerk and the Extended Dedicated Service worker, Connie Coon, on this work in evangelism being done under your director's office, as designated by the Planning Committee.

Statistics show that your director has attended one Home Field Committee meeting, one American Tropics Committee meeting (as consultant), and the quarterly Missionary Board meeting, and has met with members of the 2nd Hopkinton church and SCSC team members relating to their summer witness there. A meeting with team and church members at Syracuse was also helpful. He has also attended, on invitation, a meeting of the Planning Committee and Commission just before Conference. Individual letters

sent out numbered 117 this quarter in addition to the general mailing of the Plan Book.

In residence at Brookfield, he has continued to serve as acting pastor, filling the pulpit when at home on the Sabbath, conducting one funeral, and acting as Project Director for a Summer Christian Service Corps team project in the Brookfield-Leonardsville area. He also served on the staff of the Central New York Association camp teaching a class and bringing the chapel messages.

—Leon R. Lawton.

## Spiritual Leadership in Guyana

Guyana mission leader Leroy Bass has written concerning spiritual leadership of pastors and lay leaders among the Guyana churches under date of October 5, 1967: "I want to tell you what we are doing for our new leader at Parika, Brother Randolph Williams. We have arranged for him to travel to Georgetown once a week for the purpose of taking evening classes at Guyana Bible College. He is enrolled and has been doing very well in his studies since the term began. He comes on Monday afternoon, attends classes Monday and Tuesday evenings, and returns home on Wednesday morning. The Parika church is thriving under his ministry as more people are attending services. He has been doing a lot of visitation in the community there. He is thrilled to have this opportunity for getting more training. He is a grandfather, age 51, but very young in spirit and zeal, and is putting into practice what he is learning.

The costs of this training for him are negligible, and our Workers' Fund is well able to handle this.

"Another project I want to tell you about is the need for a woman Bible worker in our Georgetown work, and to this end I made arrangements for our own Sister Inez Peters to engage in a work of visitation and Bible studies, especially for women in the homes. She is to do this for one month during the summer holiday time. Now she is back at her kindergarten school, which she runs un-

der the auspices of the government. She does this as a means of supplementing her husband's income. She kept a good record of her work and gave the record to me. She worked half days for five days a week. The half days were long, that is, from 2:30 or so to about 7:00 in the evening. It was a new venture for all of us here. And, of course, this is what we want to encourage, very much.

"We are going to need to use our women, especially when we have a shortage of men leaders. It was one of the actions of our recent Conference to encourage our women in each church to enter actively into the visitation of the homes. The Conference at Parika voted to form a Conference Women's Board which will plan for a united project for Conference, and will assist in fund raising and other activities which they are yet to decide upon."

## LET'S THINK IT OVER

### Can 40 Million Evangelicals Unite?

A new association of churches and churchgoers loyal to traditional biblical principles, with a membership potential of an estimated 40,000,000 in the United States alone, is proposed by a leading Protestant magazine, *Christianity Today*.

Dr. Carl F. H. Henry, editor of the bi-weekly journal, said the proposal does not entail establishment of a new denomination and should not be regarded as necessarily competitive with the present National and World Council of Churches.

"For a long time evangelicals have been engaged in a defense of their faith against liberal critics," Dr. Henry said. "Many of us now feel that we have a faith to project as well as to protect."

Reactions to this proposal will continue to be heard. Southern Baptist leaders are divided in their evaluation of it. Their denomination has ten million of the forty million not now in an ecumenical organization. Dr. Jess Moody, senior minister of First Baptist Church, West Palm Beach, said all denominations could keep their identity and cooperate voluntarily for the purpose of world evangelism.

### No Heresy Today?

Christians should stop using the word "heresy" because it is anachronistic and tends to impose threats of censorship or thought-control upon free human beings.

This directive is contained in an appeal by a special committee of the Episcopal Church which said the word "heresy" should be used only when referring to the doctrinal struggles of the early Christian centuries.

The Episcopal Church is anxious to avoid a formal heresy trial against the Rev. James A. Pike, formerly Bishop of California and now a theologian in residence at the Center for the Study of Democratic Institutions in Santa Barbara, Calif. Pike's repudiation of such traditional Christian doctrines as the Virgin Birth and the Trinity has provided one of the rare "heresy" confrontations in recent Christian history.

—ABNS.

WOMEN'S WORK—Mrs. Earl Cruzan

### Worship Suggestions for November

In November our emphasis should be on humility and thanksgiving. With this in mind please share with me a thanksgiving meditation written by J. C. Penney.

Thanksgiving is one of America's outstanding annual festival days. Our Pilgrim Fathers first observed it at Plymouth in 1621 as an occasion to express their gratitude to God for his many mercies.

Two vitally constructive elements were manifested in the thanksgiving attitude of Pilgrims; they assembled for worship, thus recognizing God as the blesser of their labors and the giver of all good things, and they placed great emphasis on the instruction of their youth, thus acknowledging education as one of the principal factors in the attainment of life's largest possibilities.

These two elements — worship and education — have possessed the mind and heart of America's increasing population. There is no creed or cult recognizing the fatherhood of God and His

approval of the honest efforts of men, in our knowledge, that does not participate in the American spirit of Thanksgiving. We all ought, once a year, to spend one day in devout recognition of our Heavenly Father, who has blessed the nation with bountiful crops and prosperity.

Have you seen the other helpful suggestions for worship materials in the packet? Have you read "Blessings Never Stop When You're Thankful" by Norman Vincent Peale, from the resource envelope? It will only take you a few minutes and is well worth your time.

### Projects and Needs

Presented by Mrs. Ralph Green  
Monday afternoon of Conference

As a representative of the Women's Board I will refer you to the annual report of the Board of Directors of the Women's Society. It tells of the following projects. As usual with women, we have many projects and often are called on to help with projects of other boards.

The first one in the 1966-1967 year was to raise money for a much needed washing machine for Jamaica. The response was good and it was completed before the end of 1966.

The women of the denomination raised \$570 toward the purchase of a car for Blantyre. No green stamps this time.

We send magazine subscriptions to our missionaries.

The "Newsletters" are prepared and sent to the key workers in the churches five times a year, to be distributed to the women. This includes the reports of board meetings and committees, your local society news, and projects.

This year a prayer calendar has been suggested and the women of the denomination were asked to join in the program of systematic Bible reading. A prayer card has been prepared and a worship service for fall church retreats has been planned.

We present the "Robe of Achievement" to an outstanding lady at our annual meeting.

Our corresponding secretary has the denominational directory to keep up-to-

date in this day of people on the move.

We have the cooperation of the White Cloud ladies to keep in touch with the Lone Sabbathkeepers. They sent them the "Newsletter," *Helping Hand, Junior Quarterly, Sabbath Visitor*, and the special issues of the *Sabbath Recorder*.

Our vice-president, Mrs. Charles Saunders, attended the Executive Committee meeting of the North American Baptist Women's Union in Washington, D. C. She felt this very worthwhile. They pay expenses for one delegate.

Mrs. Harmon Dickinson was our delegate to the General Assembly of the National Council of Churches in Miami Beach, Fla., in 1966.

The program packet is materials and suggestions for programs to be used by the ladies of the churches. This is the 1967-1968 material.

Last but not least of our projects is our SCSC (Summer Christian Service Corps). They have just completed their summer work. The workers were doubled in numbers this year and more requests for workers came to us this year. The workers are here at Conference so you will hear more of this project from them. Possibly this was our biggest project.

We have needs, and our biggest and greatest need has been money for our SCSC project. This was started on faith that money would continue to come so the work could be completed.

We cannot anticipate what the project will be next year—will it double as it did this year?

We need cooperation from our societies for more news items and suggested projects to put in our "Newsletter"—let's make it really a news letter.

The Associational Representative should send in a report of the societies in the association for the *Yearbook*. Each society needs to know that the reports are needed.

To keep the directory up-to-date, Mrs. Oscar Hartman, Milton Jct., needs to have all addresses kept up-to-date—new members of churches, any change of names, names of newlyweds, etc., including addresses.

We will probably need your help on

things we do not see now but we thank all for the help we have had in our work.

We ask for your guidance and prayers for our year ahead.

### Prayer Calendar

Suggestions for your prayer calendar which have been appearing regularly will not be printed on this page during November and December but will appear in the Newsletter scheduled to be mailed the last of October to all churches.

### Dedicated Service Musings

(Continued from page 8)

We Daytonians ought to be proud of Tim Looney, who is now talking. That work is going to lead to the ministry for him too. I am glad that the Daytona Beach church licensed him to preach. Well, our church does a lot of good things, like getting that resolution about the *Sabbath Recorder* in every Seventh Day Baptist home started. I surely hope something is passed that will help. I must do all I can.)

Fawzia Drake is talking of the work at Second Hopkinton. They helped in Vacation Bible School and also did visitation.

(I wonder how many of them will be teachers? Come to think of it, there must be a few dedicated workers in every church to keep these Vacation Bible Schools going every year, and the camps too — more dedicated workers; and I thought there wasn't this dedicated worker idea from the time the Fouke school closed in 1927 until last year. How wrong can a man be? I wonder how many of those young teachers at Fouke took up teaching as a profession. I must look it up when I get home. I am sure there were many besides me.)

Now Susan Davis Bond is telling of her work with the others in making a survey at Schenectady.

(How Susie has grown up! Wouldn't have suspected a year ago that she would be married. I wonder how many happily married couples we have who met at Conference or Pre-Con?)

Well the SCSC has finished its report.

I guess I didn't hear too much of it but I will read about it in the "Crier", or the Recorder.

Note by the writer:

I went home and read the history of the Seventh Day Baptist Mission School at Fouke.

The facts are: From 1901 to 1927 there were forty-nine different individuals who gave a year or more to teach in the school—thirty-three gave one year; eight, two years; two, three years; two, four years; two, five years; and two, seven years.

Fourteen were former pupils of the school, five were or are ministers, nine became teachers.

Of the students John and Wardner Randolph, Marion C. Van Horn, and Hurley Warren became ministers. There were many who went into education, including a State Superintendent of Education, several superintendents and principals, and many teachers.

A total of 87 school years' service was rendered by the dedicated teachers with no compensation but travel, food and lodging and one dollar a week for pocket money.

Well! We seem to be having a revival of something quite old in our denomination—Dedicated Service.

### Northern Association

By Elma Matson

The Northern Association held its semiannual meeting in White Cloud on October 13 and 14. Visitors included about fifty-five from the Battle Creek church and eight from the Milton, Wis., church. Among the latter was Robert Burdick of De Kalb, Ill., president of the North Central Association.

The Friday evening program was arranged by the Youth Fellowship of Battle Creek. The Rev. Earl Cruzan of Milton brought the Sabbath morning message. The afternoon service consisted of a thirty minute men's sing directed by Dr. Ellis Johanson of Battle Creek, followed by a panel discussion of the desirability of working more closely with the North Central Association, with the possibility of merging the two associations.

In the evening, a commemorative service arranged by Nettie Fowler marked

# Youth

## The Windowsill of Heaven

This was going to be a special morning. I got up at 6:00 and drove to the beach. Except for another man walking along the shore I was alone. There was a nearly full moon in the west, and in the east, out over the ocean, the sky glowed faintly.

The Atlantic appeared to be a narrow lake, with a cloud bank forming its eastern shore. Soon there were broad, pink sunbeams against the blue sky. Then a low, dark cloud moved past, blocking for a time the lovely scene. I thought, that's the way it is when we allow cares and distractions to block our view of what is lovely in nature, and in other people. I had to look higher to see the beautiful pink clouds overhead. Finally it appeared as though there was fire behind the clouds on the horizon. There was—the sun! It appeared suddenly and rose quickly in the sky.

The words of Thomas Blake came to mind: "Every morning lean thine arms awhile upon the windowsill of heaven and gaze upon thy Lord, then, with the vision in thy heart, turn strong to meet thy day."

—Alan Crouch, Milton, Wis.

## Narrow-minded Christians

Let us strive to be narrow-minded if that is the term for Jesus who said of the way of salvation, "I am the way, the truth and the life: no man cometh unto the Father, but by me."

the fiftieth anniversary of the White Cloud Church's joining the Seventh Day Baptist denomination. Following the business meeting there was a fellowship hour with anniversary cake served in the church basement.

Dinner and supper were served by the Ladies' Aid of the White Cloud Church.

## NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA.— After a rather lonely summer, we are happy to be getting back into the routine of services and planning.

Pastor Van Horn had a brief vacation before time for Commission meeting and Conference. There were so few left here that no church services were held on July 29 or August 5. Alan Crouch, a student from Milton who was spending some time here, conducted the services on August 12 and 19. We were very grateful for his help and for the friendly visits he made in our community.

The pastor was back in the pulpit on August 26. Tim Looney gave us an interesting account of some of his SCSC experiences. Also present on that day was our former pastor, the Rev. Oscar C. Burdick, his wife Mary, and their three children. It was a very happy Sabbath for all of us.

On September 23 we took our special collection for OWM., and in the afternoon Pastor Van Horn gave a presentation and led a discussion on the subject of Conference finances and budgets.

Promotion Day for the children's department of the Sabbath School was September 30, and a special service was held with the adult Sabbath School in attendance. Members of the classes and their teachers were introduced to the audience and there was a dedicated service for the teachers for the new year. They are Mary Green, Mary Stearns, Marguerite Heinig, Velma Maxson, Rev. Marion Van Horn, Rev. O. B. Bond, and Dr. Ruth Rogers. After the dedication service, Mr. Bond gave a story "From Jamaica to England." It was the story of Owen Lynch, who was a young boy in school in Jamaica when the Rev. and Mrs. Bond were there. He told how Owen had grown and developed and now was serving a newly organized church in Birmingham, England. That group is hoping soon to have a church building of its own. Our Sabbath School, in its various departments, collected \$41 to be sent to Mr. Lynch to help in their work.

At the close of Sabbath School a family fellowship dinner was held in the

Social Hall. There were 37 at the tables. After the dinner there was a program of special interest to children and grown-ups alike, telling of mission work and workers at Makapwa and Blantyre, Malawi.

We are happy to welcome our northern friends as they return to us and we hope to see many more before the winter is over.  
—Correspondent.

VERONA, N. Y.— Our church keeps active but has no spectacular news to report. Our attendance has been good, increased during the summer months by ever-welcome visitors. The Sabbath School has been holding contests to encourage prompt assembling and bringing our Bibles. The Junior department recently held promotion exercises and teacher recognition.

Junior and Senior Youth Fellowship worship meetings are held twice a month on Sabbath afternoons as well as occasional meetings for recreation. Our young people are also active in the Central Association Youth Fellowship and summer camp programs.

The Ladies Aid meets once a month in the homes of members for worship and business, using the program packet from the Women's Board. Occasional work meetings are scheduled. As moneymaking projects, Sunday dinners are served to the public, sometimes including sale of bazaar items. Meals are served to organized groups at their request. Two quilts were made for the Lord's Acre auction which is an annual project of the church and looked forward to by church members and people of the community.

Bible study sessions have been started, using the book of Hebrews as suggested by our Conference president. We have recently been encouraged and challenged by a series of workshop meetings conducted by Miss Florence Bowden, dedicated worker from Shiloh, N. J. These meetings were planned by the Christian Education committee of the church and attendance of interested parties from our sister churches in the area was encouraged.

We look forward to a year of greater dedication and service in the name of our Savior.  
—Correspondent.



## Accessions

### RIVERSIDE, CALIF.

#### By Baptism:

Stanley Boatman  
Lynne Gibson  
Beverly Hambleton  
Gary Morris  
Mrs. Boyd Maddox

### WHITE CLOUD, MICH.

#### By Baptism:

Eric Rudert

## Births

Brossier.— A daughter, Wendy Marie, to Mr. and Mrs. Charles Brossier, II, of Denver, Colo., June 21, 1967.

## Obituaries

BATSON.— Onita (Mrs. Claren), daughter of Wheaton and Julia Drummond Morrison, was born at Clarksburg, W. Va., April 20, 1912, and died at Fishersville, Va., Aug. 28, 1967.

Mrs. Batson is survived by: her husband; three children, Gordon, Sue (Mrs. Robert) Warren, Ann (Mrs. Harry) Burns; a sister, Mrs. Frieda Garrett of Clarksburg; and three grandchildren.

Funeral services were held at the Fishersville Baptist church with interment in Augusta Memorial Park. —J. P. G.

DAVIS.— Mrs. Ethel Jeffrey, daughter of the late B. F. and Lida Jeffrey was born Sept. 30, 1880, in Albion, Wis., and died May 2, 1967, at her home in Riverside, Calif.

Mrs. Davis was baptized and became a member of the Albion Seventh Day Baptist Church in 1914. She transferred her membership to the Riverside Seventh Day Baptist Church in 1930 where she remained a faithful and active member until her death. She is survived by one son, Ben Wilson Davis, of Riverside.

Funeral services were conducted from the Simons Mortuary by her pastor, C. Rex Burdick, and burial was in the Olivewood Cemetery. —C. R. B.

DAVIS.—Harland, son of Samuel and Annetta Childers Davis, was born July 10, 1883, in Doddridge Co., W. Va., and died Feb. 2, 1967, in a South Charleston hospital.

He was a resident of Hurricane, W. Va., and a member of the Seventh Day Baptist church.

Mr. Davis is survived by: his wife, Leta Davis; two daughters, Mrs. Hazel Snider of Elizabeth, and Mrs. Ruth Burnside of Hurricane; three sons, Rexal Davis and Morris Davis of Hurricane and Laurel Davis of Winfield; 15 grandchildren; and ten great-grandchildren.

The funeral services and interment were at Hurricane with the Rev. J. Paul Green in charge. —J. P. G.

FORD.—Charles Dana, son of S. Arden and Katherine Irene Davis Ford, was born May 21, 1898, in Doddridge Co., W. Va., and died at the Veteran's Administration Hospital at Clarksburg, W. Va., Feb. 4, 1967, after a brief illness.

Mr. Ford was a member of the Seventh Day Baptist Church at Salem, W. Va., and was a veteran of World War II. He resided at West Union. He is survived by a half brother Earl Ford of Follansbee and two nieces and two nephews.

Funeral services were conducted by his pastor, the Rev. J. Paul Green, with interment in the Masonic Memorial Cemetery. —J. P. G.

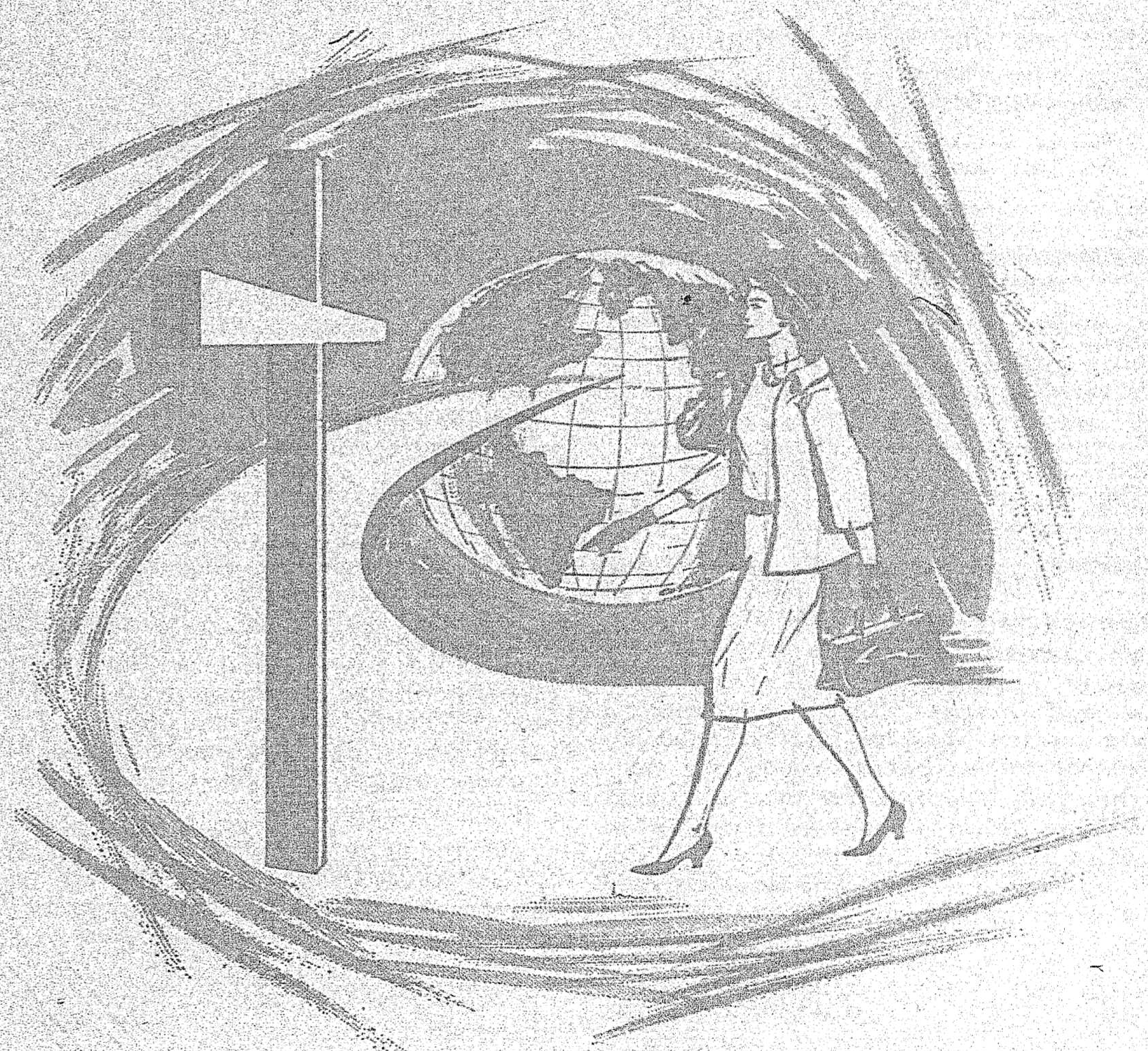
HARRIS.—Judson H., son of L. Hoover and Jennie Tomlinson Harris was born near Shiloh, N. J., April 28, 1900, and died suddenly at his home there on October 11, 1967.

Mr. Harris, who was retired from farming in 1963, was an active member of the Seventh Day Baptist Church of Shiloh up to the time of his death. He was also active in the local Grange, a charter member of the Shiloh Deer Club and a member of the Ruritan Club.

Surviving are: his wife Lora, nee Shimp; a daughter, Mrs. Melvin H. Dickinson; five grandchildren, Larry, Steven, and Beatrice Harris, Randy and Barbara Dickinson; five sisters, Mrs. Nellie Holding, Mrs. Elizabeth Bonham, Riverside, Calif., Mrs. Benjamin Iralan, Mrs. Elden Hitchner, and Mrs. Belford Harris; and three brothers, Olin R. Harris, the Rev. Everett T. Harris, and Charles F. Harris. Most of the family live near Shiloh.

Funeral services were conducted by his pastor, Charles H. Bond, in the Seventh Day Baptist Church of Shiloh on Sunday, Oct. 15, 1967, and burial was in the church cemetery. —C. H. B.

# The Sabbath RECORDER



"These Are Your Women, World!"

in

## ACTION PRAYER