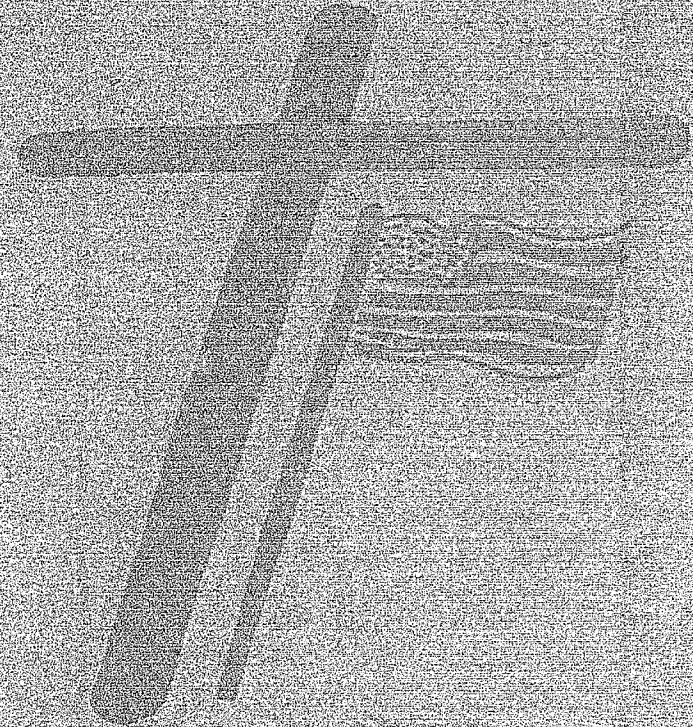


The Sabbath Recorder

America
on its knees



Our Father in Heaven

We pray that you save us from ourselves.

The world that you have made for us, to live in peace, we have made into an armed camp. We live in fear of war to come.

We are afraid of "the terror that flies by night, the arrow that flies by day, the pestilence that walks in darkness, the destruction that wastes at noonday."

We have turned from you to go our selfish way. We have broken your commandments and denied your truth. We have left your altars to serve the false gods of money and pleasure and power.

Forgive us and help us.

Now, darkness gathers around us and we are confused in all our counsels. Losing faith in you, we lose faith in ourselves.

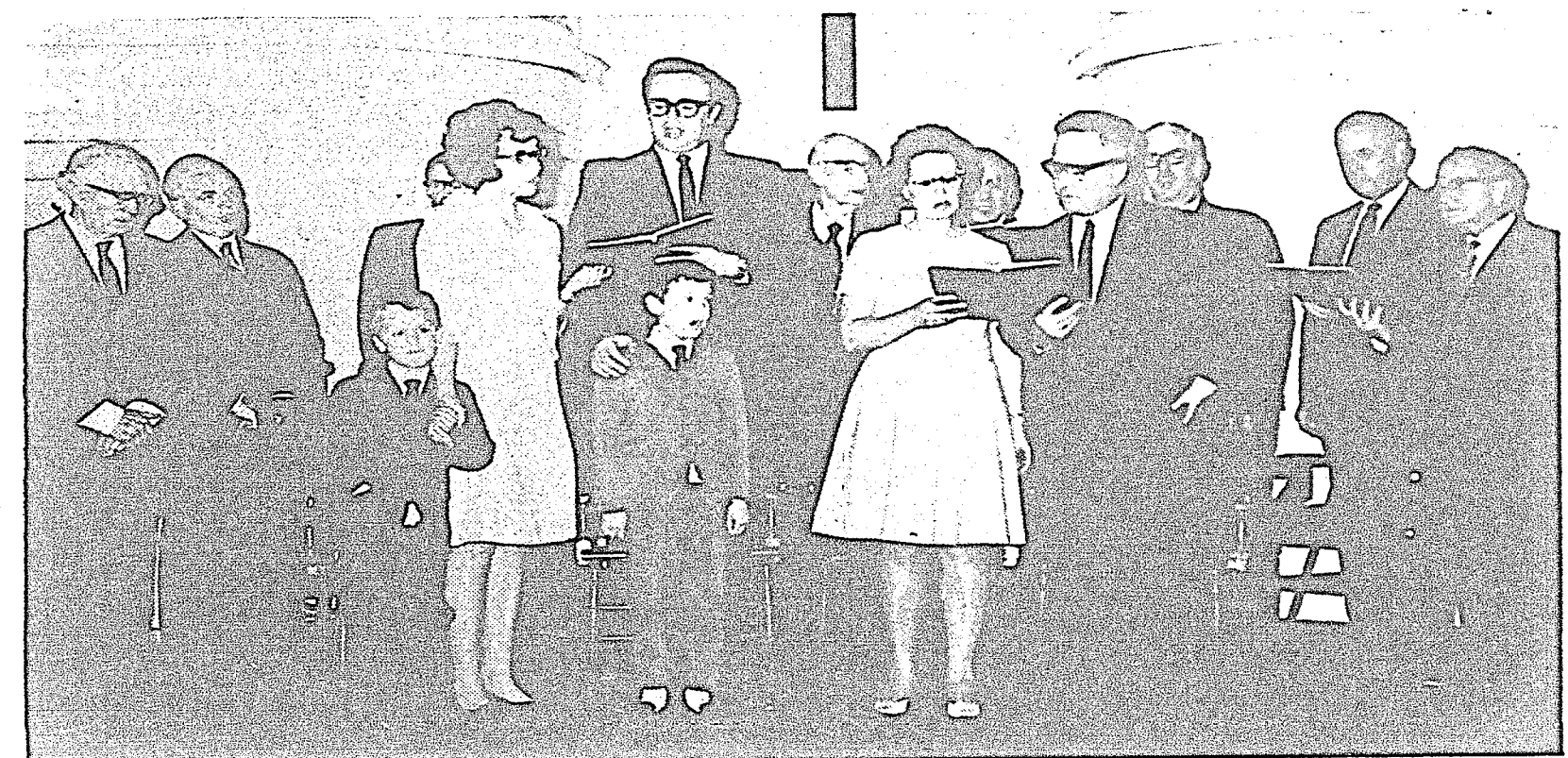
Inspire us with wisdom, all of us of every color, race, and creed, to use our wealth, our strength, to help our brother, instead of destroying him.

Help us to do your will as it is done in heaven, and to be worthy of your promise of peace on earth.

Fill us with new faith, new strength, and new courage, that we may win the Battle for Peace.

Be swift to save us, dear God, before the darkness falls. Amen.

—From "The Battle for Peace,"
an address by Conrad N. Hilton
Sunshine Magazine



Photos by Arthur Brayman

TWO COUPLES COMMISSIONED FOR MISSIONARY SERVICE

UPPER: Mr. & Mrs. Wayne Crandall, Rev. & Mrs. John Conrod and their children pose with Missionary Secretary Leon Lawton and Conference President Edgar Wheeler.
LOWER: Closing hymn at Commissioning Service in Ashway after laying on of hands by the ten ministers present.

The Sabbath Recorder

First Issue June 13, 1844

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

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The Jewish Passover

Passover has come and gone for our Jewish friends the last weekend of April. We are quite familiar with the ancient celebration of the Passover, for the instructions are given in the Old Testament. We are not so familiar with how it is celebrated or what it signifies to modern Jews. Christians study its essential meaning and think of it primarily in relation to the Lord's Supper which replaced it in the Church as instituted by Christ. He celebrated two Passovers in the traditional way during His ministry, but at the close of the third celebration He gave his followers a new commemorative ceremony to replace it.

Just as we Christians wonder how the Jews can neglect the Messianic prophecies which seem to us to be so perfectly fulfilled in Christ, so, too, we wonder how Passover can continue to have meaning in modern Judaism when the New Testament Scripture makes it so clear that "Christ our passover is sacrificed for us" (1 Cor. 5:7).

The fact of the matter is that this most significant feast in the Jewish calendar does not mean the same to all who celebrate it — just as the Lord's Supper is not understood in the same way by all professing Christians. There are different schools of thought. Some spiritualize the symbols and some seek a modern application of the deliverance from Egyptian slavery that lies back of the first Passover celebration. They are not unmindful of the fact that there is again a struggle for national existence and that trouble with Egypt did not end in the days of Moses.

When we turn to the writings and radio messages of a prominent rabbi who is seeking to publicize Jewish faith and practice, we pick up a few interesting thoughts about what the 1970 Passover may have meant to some Jews. Rabbi Tanenbaum remarks: "Every Jew, the Haggadah commentary says, should regard himself as if he had personally come out of Egypt." That is a good thought, one that fosters identity and in a spiritual sense makes the event a present experience. That idea, of course, is applicable only to Jews. The Bible frequently draws parallels with bondage to and de-

liverance from sin, which application is not limited to Jews and carries over into Christian preaching.

The rabbi goes on to say that the Passover this year finds Jewish people throughout the world relating the message of liberation from slavery to the present plight of three million Jews in the Soviet Union, the continued threat to the security of the Jewish people in Israel, the oppressed state of Jews in Arab countries, the situation of black and brown people and other deprived minorities here and abroad, and to the yearning for peace in Vietnam, the Middle East and elsewhere.

This, too, is interesting. We can see how it may appeal to those who are looking for new meanings in old symbols.

Rabbi Tanenbaum notes that "at the famous Seder family meal with its intriguing symbolic foods . . . the high point comes when the door is thrown open to the prophet Elijah, who according to legend, enters the room and sips from the goblet of wine set aside for him. The prophet Elijah has arrived today; the Messiah will come in the future. Thus, past and present are joined with future hope as Passover reaffirms the belief of Judaism that the future deliverance from war and oppression will come about through a second Moses, a Messiah, who will free the Jews and all men everywhere on the very eve of the Great Passover of Tomorrow."

Joyful and fanciful as this Elijah bit may be for the children, some of us may be a little disturbed by the nature of the connection made by the rabbi with the thought of the coming Messiah. It is heartening to learn that there is still a Messianic expectation, but our conversations with some orthodox Jews in this country and in Israel lead us to think that looking for a Messiah to come in person is not a very dominant expectation. It is disturbing not only to recall that so few Jews recognized Jesus as the Messiah when He came, but also to get the feeling in the above quotation that perhaps the future coming of the Messiah has no more substance than the belief that Elijah sips the wine at the

Passover supper in the home. Somehow we must find the words and the love to explain to our Jewish friends that Christ has come, is present, and will come again at the close of the age to reign over all.

A Growing Need Calls for a Growing Church

There may be a few questionable motives for stressing the need for numeric growth of our denomination. If that be so, we do well to stress the motives that are not questionable. Among these one looms large: We face a growing world need, and that calls for a growing church. There may be a few local situations where a given church sees no great need to fulfill it (perhaps a lack of vision) and is struggling to exist rather than to serve. But a conference or denomination may see in better perspective how desperately the world needs the gospel message with which we are entrusted.

The other day I read in a Baptist news story from Europe that the Baptist churches of England are growing smaller instead of larger. Membership is slipping. Some 250 ordained and lay leaders of the British Isles planned a soul-searching conference for May 12-15 to delve into the problems of the seventies. One of the papers prepared for that conference discusses stewardship in the light of a declining membership. "By any calculation the point must surely be reached when from a declining membership annual increases for the denominational fund cannot be expected," states the study document. If the sense of need is keenly felt, people will respond with more money, but the man is right that the point will eventually be reached when a smaller number of ever so devoted people cannot further increase their giving. On the other hand, that devotion can spread. When it becomes evangelistic as well as monetary devotion, there will be numerical growth.

There is much that can be done in a philanthropic way to meet certain world needs. If our attention is almost entirely on providing food and shelter, we can do this with money alone, and we will run out of money in the course of time.

MAY 11, 1970

MEMORY TEXT

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. —John 21:15

Evangelism sees a deeper need than the physical, and a glimpse of this need puts wings on our feet as well as on our money. We go, we send, in response to this eternal need. When we go either to our near neighbors or to those across the sea, we grow.

Seventh Day Baptists are faced with as many or more calls for help in spreading the gospel than at any time in our history. We must grow, not so that we can have a more comfortable church building or anything like that, but we must grow to meet the spiritual needs of those who are counting on us to help.

Spring Meeting of Tract Board

By L. M. Maltby
Corresponding Secretary

Twenty-one members of the Board of Trustees of the American Sabbath Tract Society were present at the Seventh Day Baptist Building in Plainfield for the quarterly meeting of the board when it assembled at 1 p.m., Sunday, April 19. Three committees, with members from Pennsylvania or South Jersey, held meetings in the forenoon. Reports of past work and plans for the future were considered in the three-hour meeting of the board.

Mrs. Ella Sheppard of Shiloh, N. J., member of the board, who edits the May special issue of the *Sabbath Recorder*, brought to the office the pasted up dummy ready to be turned over to the pressman for hand composition and printing. The Advisory Committee has secured special issue editors for 1971 and hopes to announce soon a new choice of editor for the November 1970 issue.

Editor Maltby reported things going well during the quarter. *Sabbath Recorder* Day on February 21 was considered to

be successful. The board, upon recommendation of the Committee on Publications, voted to ask that a similar day be set aside by the churches next year. It was reported that up to the present some seventy-five people have requested and are receiving sample copies on the two-month offer. The editor mentioned speaking engagements and representing the publication work of the board in the Irvington and Plainfield, N. J., churches; in Jerusalem; in Washington, D. C.; and in Daytona Beach, Fla.

The secretary reported brisk correspondence during the quarter and a slight backlog of unanswered inquiries developing from an offer of free literature in an advertisement in *Christianity Today*. He mentioned continuing correspondence with a number of people in the United States and other countries who seem to be growing in their faith and their desire to serve as a result of this exchange of letters.

The Committee on Publications heard with gratitude of the rapid progress being made on the production of the book by the Rev. Herbert E. Saunders, *The Sabbath: Symbol of Creation and Recreation*. The galley proofs had been corrected and the art work on the cover approved. It was voted to allow a ten per cent discount off the \$2.50 price on orders of ten or more.

The committee and the whole group listened to the reading of a proposed new Sabbath tract, "Have You Made the

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The college-age students who have offered themselves for SCSC (Summer Christian Service Corps).
- 2) The churches that have seen the need for outreach and are planning to use Service Corps teams.
- 3) The Junior Conference at Milton under the leadership of Mary McSparin (who makes the request).
- 4) The Burma Seventh Day Baptist churches whose zeal is greater than their material resources.

Wonderful Discovery of the Spirit-Filled Sabbath?" that grew out of the recent Missionary Pastors Institute and is designed to supplement similar tracts produced by Campus Crusade for Christ. The board authorized printing 15,000 copies as soon as it can be made ready.

It was reported that three tracts have recently been printed in the Telugu language of India (through a special gift) and that three somewhat revised tracts in English have been reprinted recently: "Word of God or Traditions of Men," "First Day of the Week in the New Testament," and "Second Coming of Christ." There was an increase in calls for sample copies of our tracts but few large orders from churches or individuals. An order of over 200 was placed by a new friend in the Canal Zone, a man about to complete his Navy career.

The chairman of the Committee on Audio and Visual Services, Fred Ayars, reported considerable progress in assembling the electronic components of studio sound system which the board is providing for Conference use and the production of audio-visual materials. The committee also reported good progress on the new and enlarged catalog of filmstrips and tape recordings.

Time was given in the board meeting to Publishing House matters. The chairman of the Supervisory Committee explained the new arrangement just put into effect of committee management of the Publishing House. There are not sufficient funds available to hire a manager, and the general secretary, Alton Wheeler, who had been doing it voluntarily in addition to his other duties, felt that he must give it up the first of April. An explanation of the new arrangement as it affects organizations having printing done will appear in a separate article soon.

The board listened to portions of the annual report of 1969 which will be presented at General Conference in August. Actions were taken to eliminate the Publishing House debt, to adjust the current budget, and to advance the general work of the society. The next regular meeting of the trustees will be held at the Marlboro, N. J., church Sunday, July 19.

MISSIONS—Leon R. Lawton

Commissioning Service for Outgoing Missionaries

A service rich in Christian fellowship and spiritual inspiration was enjoyed by a large gathering of Seventh Day Baptists at an all day meeting at the First Seventh Day Baptist Church of Hopkinton in Ashaway, R. I., on Sabbath, April 25. This was the occasion of commissioning the Rev. and Mrs. John A. Conrod, missionaries-elect to Malawi, Africa, and Mr. and Mrs. Wayne Crandall, missionaries-elect to Jamaica, W. I.



Fellowship meal at Ashaway Parish House, Conrods in foreground

Speaking from the high pulpit of the oldest living Seventh Day Baptist Church in America, the Rev. Alton L. Wheeler, general secretary, brought the Sabbath morning sermon on the theme, "Called—Sanctified—Sent." He based a challenging missionary message on Jesus' prayer for His followers as recorded in the seventeenth chapter of the Gospel of John.

The Rev. Edgar F. Wheeler, host pastor, had charge of the worship service and as chairman of the African Interests Committee of the Missionary Board, worked out the program for the day. A noontime meal was served in the church Parish House to well over 150 persons under the arrangements of the ladies of the local church.

During the afternoon Commissioning Service members of a large and appreciative audience were inspired by the statements of the missionaries-elect followed by a charge to the people by the Rev. S. Kenneth Davis, pastor of the Pawcatuck Seventh Day Baptist Church. The missionaries-elect were introduced

and presented by retiring executive vice-president, the Rev. Everett T. Harris.

The charge to the missionaries-elect was given by the new executive vice-president, the Rev. Leon R. Lawton. As a culmination to this Spirit-led service and climax of a wonderful day all ordained Seventh Day Baptist ministers present were called forward by Missionary Board president, Loren Osborn, presiding leader of the afternoon service. Pastor Emeritus Harold R. Crandall offered a moving prayer as the ministers participated in a circle of prayer and laying on of hands.

It was a joy to have present a large number of members of the Pine Street Gospel Chapel of Middletown, Conn. They, with their pastor, the Rev. William J. Kimshel, participated in the services of the day. Also represented among the guests were members of the Marlboro, Salemville, Plainfield, Milton, and Independence Seventh Day Baptist churches. The churches of the Seventh Day Baptist New England Yearly Meetings (First and Second Hopkinton, Pawcatuck, Rockville and Waterford churches) had discontinued their regular Sabbath services for the day in order to encourage attendance.

The weekend culminated in the departure of our missionaries, John and Joyce Conrod and their sons, Michael and Philip, by air flight from Logan International Airport at Boston on Sunday evening. A group from Westerly and Concord, N. H., went with them to the airport. After binding ourselves together in a circle of prayer and entrusting them to our Heavenly Father's care we bid them one more farewell as they went down the ramp in the plane enroute to London, England. They were due to arrive at Blantyre, Malawi, on Tuesday morning, April 29. —E. T. H.

Approximately one billion people (one-fourth of the world's population) have no way to hear the gospel except by radio. The Far East Broadcasting Company concentrates its powerful transmission facilities on those countries where churches have been closed and missionaries banned.

Jamaica Conference News

The April corresponding secretary's *Circular* from Jamaica gives encouraging reports on the work there. We quote:

"On the 15th February, 1970, there was an impressive stone-laying service at Coker, in which several officers of Conference and sister churches participated. This was a significant milestone reached for the church. Their old building has been taken down and a larger, modern concrete structure now stands on the site. All the sides are up and the building is covered and it now provides the brethren with a spacious house of worship. This is another outstanding achievement of the Conference Centralized Building Program. It was noted that the construction of this church was the fastest of any in the history of our church building.

"The great joy and happiness of the brethren throughout the day's proceedings was indicative of their satisfaction. The chief stone was laid by Pastor C. S. Lyons, supervising pastor. The Rev. Joe A. Samuels preached the sermon."

Seventh Day Baptists in the American churches help in providing funds on a matching basis for new buildings in Jamaica. Our gifts through Our World Mission help them in this way. In recent years an increasing amount is being raised by our Jamaican brethren so in fact their participation is above 50 percent.

"Reports from our churches where our student pastors are serving are most encouraging and very heartening. The corresponding secretary has visited:

"1. *Lemon Hall* where Pastor J. Roberts is serving. He was much impressed by the fine job that is being done. As a result of the pastor's evangelistic campaign, four candidates were baptized, one couple married and two more plan to be married in another two weeks. The church is greatly revived.

"2. *Maiden Hall* and *Waterford* where Pastor A. Chambers serves. As a result of a campaign three candidates were baptized and added at Maiden Hall. A couple is to be married this next Sunday. Maiden Hall had its first Harvest on Re-

trat Sunday. Two weeks of meetings have just closed at Waterford."

"The young pastor is studying the possibility of obtaining a spot at Hartlands on which a building for worship can be erected. There are quite a number of believers and children in this district.

"Pastor A. Black writes that the new work at Lottery, St. James, is progressing nicely. A temporary place of worship has been erected and regular services are being held with over twenty believers.

"Also, Wakefield is remodeling and enlarging their church.

"The (spiritual) retreat this year was held March 26-27, at Maiden Hall. The attendance was very disappointing—the poorest yet! Only five churches were represented: Bethsalem, Blue Mountain, Bowensville, Kingston and Waterford.

"Nevertheless, the spirit of the retreat was keen and the blessings wonderful. Bro. Sammy Peters, 2nd year student at Jamaica Theological Seminary, took the Bible Studies, which were very inspiring and heart-warming. Pastor Samuels had the classes in Church Leadership and Administration. An added feature of the retreat was fasting on the Sabbath.

"The Lord honoured His promise, '... where two or three are gathered together in my name, there am I in the midst of them' to bless."

It is interesting to note that the Jamaica churches are in process of extending calls for pastoral leadership thus bringing them more closely in line with our Baptist polity. For many years pastors were assigned by the Conference to circuits of churches. One paragraph in the circular is headed, "Churches Calling Pastors":

"Churches are reminded again of the Conference action permitting them to call the pastor of their choice to serve them. The Albion Mountain church is in the process of calling a pastor, and so is Luna, Kingston and Orange Bay. Mountain View has about completed theirs. What about the rest of the churches? If you would like the assistance of Conference in advising on how to proceed, please send your request to the Conference office to the corresponding secretary."

Bible Clubs, Riverside, Calif.

Jan. 31 - Mar. 14, 1970

(This is a continuing report from Miss Connie Coon, Assistant in Evangelism, now serving on the west coast.)

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Certainly the time spent in Riverside was one real victory for Him. Previous to my arrival five places of meeting were made available. The Lord gave the increase as we enrolled a total of 219 youngsters in the clubs.

Much of the success of the program is due to the cooperative efforts of the Dorcas, Mary Martha, teen-agers who willingly gave of their time in helping with the clubs, the adults who furnished refreshments, and most of all, the prayer support of so many of the church.

The largest club was held in an apartment housing area where eighty-one youngsters gathered to participate in the craft projects and listen to the gospel story. About ten staff members graciously gave of their time for this Friday afternoon event. Thirty-three were enrolled on Mondays at the Boatmans, thirty-nine on Tuesdays at the Rosses, twenty-two met Wednesdays at the Parish House, and forty-four met at the parsonage on Thursdays.

Friday evening, March 13, we brought as many of the club members as possible together at the church for a sharing program. Over sixty came and recited memory verses and sang after which we saw the movie "Hidden Island" and had refreshments.

Besides working with the clubs, six children's messages were brought on Sabbath mornings, one talk about the work, one young people's meeting, one testimony given in a Sabbath School class, and one slumber party chaperoned.

Again, fellowship was beyond compare and we just praise Him for the wondrous ways in which He works.

A nation which can set foot on the moon can no longer explain to the world why some Americans do not have shoes.

—U. S. Rep. Louis Stokes, Ohio

It's a Home Run!

By Herbert E. Saunders

On the shelf in my study there resides a book that I take out if I want a good laugh. Perhaps the funniest things that happen in life are the most unexpected things — the little mistakes that we so often make. The book I refer to is titled *Pardon My Blooper*. It is a collection of little stories about people who with big audiences said things they hadn't intended to say. One such story is about an announcer for a major league baseball team. The game was an exciting one, and the moment in question was described in this manner by the announcer. "Here's the pitch. It's a deep line drive into straightaway center field. It's going, it's going, it's . . . curving foul." Technically, such a description is virtually impossible, but the story impresses upon us a condition regarding our relationship to our children that is so true.

How often it is that we pride ourselves on the fact that we have given our children a lead on life that sends them toward straightaway center field — we're sure that they are going to make it. But to our amazement and to our deep distress we find that they are curving foul—that they are beginning to stray away from the path we so carefully planned out for them. We find them off in "left field" as it were, and we're sure that they are out of reach.

But if we have been true to our mission as parents, grandparents, and friends — if we have given the child the proper guidance and a cornerstone of faith and purpose that we know is right, we will find that when the final announcement is made the verdict will not be, "Foul ball, strike two" but rather, "It's a home run."

We are reminded of the tremendous responsibilities we all have to be faithful witnesses to our children of the love of Christ and His will for their lives. If there is one experience from which none of us can claim to be exempt it is the influence we have on children. Here are God's most precious gifts to us as fathers and mothers, grandfathers and grand-

mothers, aunts and uncles, and good friends. Here is the greatest natural resource we have as a people — the little children put into our care by a loving and benevolent God. The responsibility for their future lies in our hands and the future of the world depends upon how we bring them up "in the nurture and admonition of the Lord."

It is only logical, then, that we use as our text the sixth verse of the twenty-second chapter of the Proverbs—Solomon's collection of witty and thoughtful sayings delivered over the years of his reign as Israel's king: "Train up a child in the way he should go, and when he is old he will not depart from it." What a promise! At a time when we feel the pressures of the world pulling our children away from us this verse of Scripture from the lips of one of the wisest men the world has known gives encouragement to our efforts and adds impetus to our endeavors to give our children what they need of love, discipline, and security.

If ever children needed the active concern and commitment of parents, grandparents, relatives, and friends, it is now. And the call goes forth for a more dynamic and concerned relationship among adults for the lives and thoughts of our children. Their future and the future of the world lies in our hands—and we cannot afford to throw up our hands in despair and abdicate our position as teachers and guides for these young minds and hearts.

Two stories illustrate the possibilities we have to influence the lives of our children. One is taken from the Biblical record and the other is so immediately contemporary that the emotions felt are still deep with us. I refer, of course, to the recent successful return of Apollo 13. How does this scientific achievement tell us anything about children and their growth and nurture? Let us analyze the situation for a few moments. Apollo 13 was almost too perfect at the beginning. German measles had put some doubt

upon the mission, but that was quickly resolved by a substitution of pilots. In fact, so perfect was the beginning of the flight that a newspaper in Milan, Italy, ran the headline, "Too perfect: The public is getting bored." Indeed, such was the case, until 10:08 p.m. Monday, April 18 when the explosion aboard the service module aborted the mission of Apollo 13's landing on the moon. The four days that followed were an emotional upheaval throughout the world the likes of which the world has never seen before in relative peacetime.

It is not necessary to go into the details of the flight from the time of the explosion because we all know too well the circumstances of the flight home and the collective sigh of relief when we saw Lovell, Haise, and Swigert step onto the aircraft carrier Iwo Jima. But the circumstances of their return were the result of several things. First of all, the pilots were trained test pilots. They knew what they were doing. Long hours had been spent in simulators and in discussions and in preparations for the flight. They had been trained to the limits of their abilities and knew the dangers and the opportunities that lay before them. That training and ability proved to be the key to their survival in the hostilities of outer space. Without the knowledge of the spacecraft and the various systems that controlled attitude, velocity, and environment, they would have died. Their training paid off even greater than they had ever anticipated.

Secondly, they had back-up from the ground. Analysis, practice, computer and human decision all added up to the proper instructions given to the trained pilots to maneuver their craft to reach the certain corridors of space that were necessary to bring them back safely. Ten thousand men were on the job for four days and several thousand more were in the wings ready to do their part in the effort to bring them back. The ground could not make the adjustments, but could instruct the Apollo 13 crew what they could do. And three precise burns of an engine that was designed for another purpose, brought them back to that two degree corridor in the at-

mosphere that landed them within 800 yards of their proposed splashdown in the Pacific — within television distance of the carrier that was sent on a 500-mile journey to meet them. They needed the analyzation of the systems—they needed the computer decision and the human decision of other men—they needed the strength of knowing that equally trained individuals in other fields were working together to bring them home safely.

Finally, they had with them the prayers of millions of people the world over. Technology, science, and skill combined with prayer and deep concern—that made for the safe return of Apollo 13. Despite what Madalyn Murray O'Hair might say, I would agree with others that prayer had much to do with the safe return of the astronauts. They had great courage in the face of almost overwhelming odds, but the strength of prayer and the presence of God added to their condition of courage and clear thinking. A consciousness of God was with those who analyzed the situation too, in order for them to have clear thinking in making momentous decisions that would determine the fate of three men. Jack Swigert's parents reiterated over and over again during the harrowing hours of the flight that they were praying for the safe return of their son and his companions. Anyone with any consciousness of the presence of God in his life, would not deny the power of prayer as it affected the safe return of the Odyssey. What a "home run" that flight was!

What has this to do with children, then? It illustrates the fact that when a child is given proper guidance in his life, then the decisions he has to make throughout his life will be affected by what he learned at home, in the church, or in his school. Psychologists tell us that what a child sees and learns in his first five years of life has much to do with what he will be psychologically and emotionally throughout his life. Training in proper relationships and in love and understanding, and in the faith of God and His Son, Jesus Christ, does affect the life of one who is born into a Christian home. And parents, grandparents, and friends all need to remind themselves

that they are the teachers—that they are the ones who develop the method of training and actualize it in practice. I am certain that the head of the astronaut training program in Houston was probably the proudest man alive when the return was successful—he was the one responsible for the development that gave the astronauts the skills that saved their lives. And, my friends, every child that comes into our sphere of influence is our responsibility and our assignment.

But not only that—we must continue to be responsible in our relationships to our children. The influence we have on children and young people does not stop when they leave our homes or immediate responsibility. Many parents today get the idea that once the child is gone from home all responsibility for the actions and all concerns for the continuing maturity of that individual are gone, but that is not the case. If the ground crew of Mission Control had determined that when that rocket lifted off from Cape Kennedy that the mission was the astronauts' alone, three brave men would never have returned to earth alive. Yes, they were trained—they had all the skills necessary to be responsible in their jobs—but they needed the continuing awareness of the ground crew and the continuing concern and responsibility of those who manned the little boxes that computed their needs. And, my friends, our children need us as well—they need our concern—they need our suggestions—they need our continuing influence over their lives. We can abdicate our role if we please—but the results will be our responsibility just as much as theirs. I believe that much of the current teen-age and young adult rebellion against home and family would be minimized if we all took to heart the responsibility we continually have for our children and their future. True, independence and personal decisions are paramount, and mistakes will be made—but the awareness of continuing concern and the willingness to be of help when necessary would do much to strengthen ties that may have loosened.

Then, there is prayer. How we need to pray for the continuing development of our children and their maturity. How

we need to get on our knees, admit our failures, and pray for the continuing awareness of God in their lives. Our children need courage; they need security; they need strength, and these can become a part of their lives if their parents, grandparents, and friends continue to pray for them. We need to keep in our prayers our young men in Vietnam. We need to keep in our prayers all those who are apart from us because of occupation. These we need to be concerned about, reminding ourselves that we still bear some responsibility for their lives.

The end result will be, according to our promise, a "home run." Their future will be assured — everything that we have hoped for will be accomplished in them, perhaps not in the way we intended, but by the strength of their own character and personalities.

The Biblical story mentioned before as being evidence of this promise is the story told by Jesus of the Prodigal Son. So often we are caught up in the joy of the father at the return of his son that we forget that there must have been something in the training the boy got at home that convinced him of the value of his return. He had spent his life away—as a young man in "riotous living" but when the chips were down he did not forget what his father had taught him and he was reminded of the security and trust of home and the faith of his father. There was something strong in the character of his father that made him think of home in the first place and then make the momentous decision to go back. Perhaps Jesus was reminded of the proverb as He told the story to His disciples.

My friends, the fact of the matter is that the son *did* return home, and if we are faithful to the responsibilities God has given us for our children by giving them good homes, with creative and loving atmospheres, centered in faith in God and His purpose for every life, we will find that when our children are old, they will not depart from what has been taught them. Notice, please, that it does not say "when they are teenagers," or "when they are young adults"

(Continued on page 12)

WOMEN'S WORK—Mrs. Earl Cruzan

Attempted Evangelism in Deep Forest

Mrs. B. Mary Suseela again writes of activities in India:

On the south side of Nellore City about 100 miles is the Chittoor district in Andhra Pradesh State. This district is full of forests, valleys, mountains and wet lands. The people of this district are all very poor. They are still in ugly and very dangerous position. There is a large forest in this district called Karveti Forest, which is almost impossible to go into. We can not find the way to get inside it and we cannot walk freely in this forest. There are no proper paths, which makes it very difficult. Wherever we go we can see some types of wild animals in this forest. There are very big caves and deep valleys. Most of the trees are full of snakes in the inner forest area. Some of the people live in caves, some are living in small huts, which are on the biggest trees in the forest and some have bamboo houses.

Eleven persons went to that forest area February 23, 1970, myself and four other women, the rest men. We followed the Rev. B. John V. Rao as our leader. We stayed in the forest five days, but the forest people did not allow us to preach the Word of God to their community people. They have their own stone gods for their worship. They have many drunkards; their women are like devils. Adultery is common. They cook forest rice for their daily food. They eat all sorts of birds, snakes, crows. Both the men and the women put feathers on their heads every evening they do all sorts of forest dances. They do not like the city people even though we tried to make friends with them, and we failed in this work. They offered us their drinks and forest dances and when we said, "no," they called us fools. There is no special news in this new trip to the forest, no soul turned to Christ! No preaching work done by us in the forest! We returned to Nellore City on the 28th of February during the night. Praise the Lord! We will be going again to the forest this month to try to spread the Word of God. Pray for this trip!

Ongole Trip

In February five of us women went to Ongole district for a baptismal service, along with the Rev. B. John V. Rao. There were 56 persons baptized by Rev. B. John V. Rao on February 21, and then we returned to Nellore. Pray for these new converts.

We have started new gospel work in two districts, namely, Chittoor District and Ongole District and are going to conduct open air meetings in another new district named Godavari District. Pray for this work and for the Rev. B. John V. Rao.

Note: Mary Suseela, a gospel preacher and women's worker, is the wife of the Rev. B. John V. Rao.

CORRECTION

SCSC Training Date Change

Please note a change in the beginning of SCSC training. The young people will gather at North Loup, Nebr., Tuesday, June 9, rather than June 11, the date given in the article on page 8 of the April 27 issue. The training period will end June 17. The dedicated workers will be enroute to their assigned projects June 18.

Women as Preachers

The Baptist Union of Great Britain and Ireland made a study, and concluded that "The New Testament does not yield a Biblical basis for either the acceptance or rejection of the ordination of women." Erik Ruden, general secretary of the Baptist Union of Sweden, says their churches have used women evangelists since the beginning of this century. "Women were the first to declare that Christ had risen," Ruden said. "So it would not be improper for them to proclaim it today."

The truth is that practice will vary from faith to faith, from congregation to congregation. Whether their role is official or unofficial, dedicated women will continue to be "last at the cross and first at the tomb."

—Robert J. Hastings

Sermon Tasters

Why go to church? It's not worth the effort if you go only to be a sermon taster or an anthem rater. There is more.

Camp Dates

Pacific Pines, the camp owned by the Riverside Seventh Day Baptist Church has set the following dates for this year's camping program:

Intermediate Camp will be held June 21-28; Primary Camp, June 28 - July 1; Senior, July 2-5; and Junior, July 5-12.

There will be other camping experiences for staff training, family living, and camp maintenance. When not in use by the church or the association, Pacific Pines is occupied by other groups.

Camp Harley Sutton—In a recent issue of the *Sabbath Recorder*, we printed the director of the Primary Camp at Camp Harley Sutton as Pastor Harold King. The name should have been Mrs. Richard (Susie) Bond. (See March 2 issue.)

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education plans to publish a camp manual in loose-leaf form sending out materials and information as they are gathered.

For camp directors and camp committee chairmen we recommend a subscription to *Camp Management*, the administrative magazine for managers of camps and resorts. It was formerly called *Camps and Conference Magazine*. It is published four times a year in January, March, May, and October at Gunderson Drive, and Schmale Road, Wheaton, Ill. 60187. Cost, \$4.00 per year.

At the request of Planning Committee, the Board of Christian Education is formulating a plan for the use of teen-agers in the local church and association. Watch for the presentation of suggestions for this area of dedicated service.

Alan Crouch, one of our Seventh Day Baptist theological students, has agreed to serve as business manager for Young Adult Pre-Con.

The Youth Work Committee has agreed to sponsor the Camp Filmstrip Exchange. All camp directors are urged to have slide pictures taken of the total aspect of their camping endeavors with the aim of form-

ing a filmstrip, with a manuscript, that will give a complete picture of the program. The filmstrips thus produced will be offered for circulation among our camps and associations, as well as among other Seventh Day Baptist conferences.

The nominations for the 1970-71 Seventh Day Baptist Youth Fellowship National officers have been submitted to the *Beacon* editor. A write-up will be published of each nominee and a ballot included in the *Beacon*. Those who are members of the National Seventh Day Baptist Youth Fellowship will have the privilege of electing next year's officers. The nominees are from the New England area since that is the district in which General Conference will be held in 1971.

It's a Home Run

(Continued from page 10)

but "when they are old." And we must, if we would be true to the responsibilities that are ours never give up on those who are our children.

Some people find meaning for life and a purpose in life much faster than others. Some people because of the very nature of their personalities come to grips with the issues of life and make their decision quickly. Others, by no means inferior, take longer to reach the goals of their lives and meet the demands of their personalities. But all of them need our continuing concern and prayer—all of them need the deep-seated understanding that transcends the barriers—the generation gap, if you please—that separates us.

"Train up a child in the way he shall go, and when he is old he will not depart from it." What a promise! What a responsibility! What an opportunity! If we are faithful to our trust as parents, grandparents, and friends to train up our children in the best way we know we can be assured that some time in their lives they will find meaning in what they have been taught. If we are faithful to our trust to keep in touch with our children, we will find that their lives will be affected and strengthened by our concern. If we are faithful to our trust in

God to pray for those who belong to us we will be rewarded by the continuing growth in purpose and trust in their lives. For He who has promised is faithful, and we can be assured that He will bring to pass that which He has made known to us.

Yes, a "home run" is a great thing. It can determine the outcome of the game. But it has to be hit hard and on a direct path in order not to curve foul. Our children need the guidance of their parents, grandparents and friends in order to be directed on a path that is straight and true. But if they do start to curve foul—if they do stray from the set pattern of life as it has been taught them—let us not despair, for the promise is true and sure. If we have trained up our children properly—if we have done our best in instruction and practice—they will not depart so far from what has been taught them that the "home run" is impossible. And the game of life will be won and we can thank God for His great promise and for His continuing presence in our lives.

LET'S THINK IT OVER

Assessing the University Situation

Faculty as well as students are responsible for what a University of Michigan history professor called the "politicization" of the universities. By this term Stephen J. Tonsor means the shifting of the focus of campus concern from education to politics, and the use of universities as bases of political activity. Rather than blaming Vietnam and civil rights for the "crisis" in education, Tonsor believes students behave the way they do because of what they observe among the faculty. He identified these characteristics of youth today and related them to faculty traits:

1. Political involvement: Faculty are increasingly giving themselves to political rather than educational concerns.

2. Lack of willingness to debate the issues; they simply want to have their prejudices confirmed. "Many professors reject the idea of the university as an

open forum in which truth is ascertained."

3. Failure to allow those with whom they disagree to speak: Faculty think achievement in one field qualifies them to speak on all subjects with unquestioned authority. "They not only think they have the right to speak in such fashion, but the authority of their voice ought to silence any opposing views."

4. Totalitarian attitudes: Tonsor cited faculty "censorship" of other than the currently accepted "orthodox" views in their areas of study. "Tenure operates to exclude those whose views diverge from the orthodox position."

5. Irresponsibility: "Faculty cloak themselves in the medieval robes of tenure and insist on the right to do as they damn well please."

—IV Youth Today
(Interpretive Newsletter of IVCF)

What Apollo 13 Accomplished

"The Apollo 13 mission, as perhaps nothing else in this amazing twentieth century, has brought science and religion together at their best," an editorial in the Arkansas Baptist Newsmagazine said.

Editorial Erwin L. McDonald wrote here that the Apollo 13 mission, far from being a failure, may turn out to be "the greatest mission of all" if somehow "Apollo 13 can point the way for a universal and prayerful concern for all people such as that we have felt for three astronauts in peril."

Noting that the world looked on with prayerful, bated breath as Astronauts James A. Lovell, Jr., Fred W. Haise, Jr., and John L. Swigert, Jr., splashed home safely, the editorial observed that "never before had so many hearts of praying people been united in intercession for a common objective.

"Some will say that the original mission was not accomplished, and that Apollo 13 was a colossal failure. But many will see a much greater achievement in the altered, emergency operation than if the flight as originally planned had come off routinely.

"And if, as now has been so forcefully brought home to us, science must be able to function on an emergency basis as well as routinely, so must religion," the editorial continued. "For prayer, if it never gets out of the day-to-day ritual, may degenerate into the mumbo jumbo of mere incantation."

"What has happened to us, giving us a traumatic realization of man's helplessness even in the space age, has turned our hearts Godward," the editorial said. "And men and women of faith around the world see God's loving and helping hand in what has come to pass."

"The experience itself of uniting the hearts of peoples of all nations is of far greater import for the world than the placing of a few additional tracks on the surface of the moon," the editorial said.

Man from Macedonia

I want to tell you about the man from Macedonia. He wears every kind of clothing. He has all degrees of education, or the lack of it. Sometimes he is a man of high estate, sometimes a man of low estate. Sometimes this man of Macedonia is a Greek, sometimes a Roman or a Jew or a Frenchman, a German or an Englishman, sometimes an African, sometimes an Indian, sometimes a Korean, a Japanese, a Chinese, a Malay. Some who hunted and searched for the man from Macedonia found him to be a white man; others found him to be a black man; some, a yellow man, and some, a red man. This man from Macedonia speaks every language under the sun. But wherever and whoever he is, whatever his color and whatever his speech, there is one thing about him that is always the same—he is a man who needs help; he needs Christ. Although he speaks so many languages, he has just one speech. Sometimes it is his conscious need which pronounces that speech, sometimes the bitter hostility to Christ and his message; sometimes his sins and follies and crimes pronounce the words. But, wherever you find him, the sentence is the same: "Come over . . . and help us" (Acts 16:9).

—Clarence Macartney

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.— Rather than making a one-week Sabbath emphasis on Sabbath Rally Day, the pastor plans a Sabbath Emphasis month for May, using the theme, "The Sabbath for New Testament Christians." This would be a good time to invite people who might be interested in our approach to the Sabbath. Next week: "*Christ and the Sabbath: A Home Experience.*" —Bulletin of May 2

SHILOH, N. J.— At our Friday night prayer service on March 20, after the dedication of our new baptismal pool, the first baptismal for many years was held in the church sanctuary with seven candidates.

On Good Friday evening many attended a candlelight Communion Service in the Fellowship Hall. The tables were arranged in the shape of a cross. A chair with a picture of Christ on it was at the head. As we sat around the tables, poems and Scripture were read along with the singing of familiar hymns. An opportunity to share experiences or Bible verses was given. This was indeed a very thrilling and touching way in which to celebrate the Lord's Supper during this Easter season.

Easter Sunrise services under the direction of the Tri-C class were held at the Jersey Oaks Camp at 5:45 a.m. with a brief message by Pastor Bond. Hot coffee and doughnuts were served afterward. —Correspondent

VERONA, N. Y.—The Verona Seventh Day Baptist Church is making plans to celebrate its Sesquicentennial on August 21 and 22, 1970. We are hopeful many nonresident members, former members and friends will be able to attend. Former pastors will take part and a historical sketch and pageant are in the making. Make a circle around the date and plan to help us celebrate. —Correspondent

SABBATH SCHOOL LESSON

for May 23, 1970

CONFRONTING THE WORLD WITH
THE GOSPEL

Lesson Scripture: Acts 17:16-19, 32;
Acts 19:23-29a

THE SABBATH RECORDER

Marriages

Barber - Wiswell.— John Arthur Barber, son of Deacon and Mrs. Hiram W. Barber, Jr., of Westerly, R. I., and Nancy Lauretta Wiswell, daughter of Mr. and Mrs. Eben Wiswell of Tioga, Pa., were united in marriage at the Alfred Station Seventh Day Baptist Church, Sunday, April 26, 1970, by the Rev. Edward Sutton, pastor of the church.

Davis - Florin.— Philip C. Davis, son of Mr. and Mrs. Percy Davis of Shiloh, N. J., and Jasmyne L. Florin, daughter of Mr. and Mrs. Gustav Florin of Boalsburg, Pa., were united in marriage in the Shiloh Seventh Day Baptist Church, April 4, 1970, by the groom's pastor, the Rev. Charles H. Bond.

Davis - Dolbow.— R. Wesley Davis of Vine-land, N. J., and Ella Tomlinson Dolbow of R.F.D., Bridgeton, N. J., were united in marriage in the Marlboro Seventh Day Baptist Church, April 23 1970, by the Rev. Charles H. Bond.

Gilmore - Loofboro.— Beaumont Gilmore, son of Mr. and Mrs. Russell B. Gilmore of Racine, Wis., and Linda Annette Loofboro, daughter of Mr. and Mrs. Carroll Loofboro of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on March 28, 1970, with the Rev. Earl Cruzan, pastor of the bride, officiating.

Martin - Hurley.— Rebecca Marie Hurley, daughter of Pres. & Mrs. K. Duane Hurley of Salem, W. Va., and Gary David Martin, son of Mr. and Mrs. Robert L. Martin, Sr., were united in marriage April 11, 1970, at the Salem Seventh Day Baptist Church, Pastor J. Paul Green officiating. They are making their home at Fort Knox, Ky., where Mr. Martin is serving with the United States Army.

Miller - Kenyon.— Joseph B. Miller, son of Mr. and Mrs. Joe A. Miller of Mount Washington, Ky., and Kathleen Ann Kenyon, daughter of Deacon and Mrs. Elwin A. Kenyon, Jr., of Westerly, R. I., were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, Sabbath, March 21, 1970, by the Rev. Paul L. Maxson assisted by the Rev. S. Kenneth Davis, pastor of the bride.

Osborn - Wisniewski.— Lance G. Osborn, son of Deacon and Mrs. Loren G. Osborn of Concord, N. H., and Joanne C. Wisniewski, daughter of B. Wisniewski of Bound Brook, N. J., were united in marriage at the Kirkpatrick Chapel, Rutgers University, New Brunswick, N. J., by the Rev. Herbert E. Saunders, March 21, 1970.

Rogers - Blagg.— Alfred R. Rogers, son of Mr. and Mrs. Clarence M. Rogers of Salem, W. Va., was married to Cheryl L. Blagg, daughter of Mr. and Mrs. Henry Blagg, of Salem, W. Va., Dec. 24, 1969,

at the Oakland United Methodist Church, Oakland, Md., by the Rev. Lawrence Sherwood. The couple are making their home in Salem.

Valentine - Davis.— Jack Valentine, son of Mrs. Marie Valentine of West Union, W. Va., and Jackie Davis of Salem, daughter of the late Mr. and Mrs. Forrest Davis, were married Dec. 20, 1969, at the Lost Creek Seventh Day Baptist Church, Pastor Francis D. Saunders officiating. They are living at West Union.

Obituaries

FLANIGAN.— Ernest Aubrey son of Anderson P. William and Tiny Lee Verner Flanigan, was born at Salem, W. Va., June 16, 1900, and died Jan. 10, 1970, at Jacobs Run, W. Va.

On April 14, 1920, he married Isabella Davis, who survives. She is a member of the Salem Seventh Day Baptist Church. Also surviving are three sons: Paul and Aubrey of Industrial and Gordon of New Cumberland; two daughters, Mrs. Hedrick (Mary) McDonald of Salem and Mrs. Jack (Virginia) Cross of Clarksburg; three brothers: Wade, Walter and John of Salem; three sisters: Mrs. Gay Cutwright, Mrs. Bessie Nutter and Mrs. Blanche Smith, all local; 19 grandchildren, and 16 great-grandchildren.

Funeral services were conducted by the Revs. Marshall Compton and J. Paul Green. Burial was in the Odd Fellows Cemetery in Salem.

—J. P. G.

FOSTER.— E. Waldo, son of the late Edwin and Bessie Stillman Foster, was born Jan. 19, 1902, in Little Genesee, N. Y., and died at St. Francis Hospital in Olean, N. Y., following a brief illness, April 14, 1970. On June 21, 1928, he married Cora Mortland.

Mr. Foster was a member of the Seventh Day Baptist Church in Little Genesee; a 32nd degree Mason and a member of the Corning, N. Y., Consistory.

In addition to his wife Cora he is survived by a brother, J. Weldon of Princeton, Ind.; a sister, Mrs. Juanita F. Lanphere of Olean; and several nieces and nephews.

Funeral services were held at the Guenther Funeral Home in Portville, N. Y., the Rev. William R. Horn, pastor of the Bolivar United Methodist Church officiating. Burial was in Wells Cemetery in Little Genesee.

—H. D. K.

Accessions

SALEM, W. VA.

By Letter:
Calvin P. Jones
Stilla Jones (Mrs. Calvin)
Lyle Shreves

Associate Member:
Sylvia B. Shreves (Mrs. Lyle)

The Sabbath Recorder

On to Washington

A Cross and a Wheelbarrow

Some time ago mention was made in these pages to the fact that Arthur Blessitt, a Baptist evangelist well known for his successful Sunset Strip ministry in Los Angeles, had started across the United States carrying a large cross and holding meetings along the way. Pictures in the papers show the cross with wheels attached to the foot of it so that the full weight does not have to be carried when the evangelist shoulders it. Reports are that this unusual means of getting attention is coupled with articulate witnessing and preaching. He expects to reach Washington in mid July.

Another group of seven young evangelists are now on the way to Washington pushing a wheelbarrow load of Bibles. They are trying to dramatize the fact that America has a spiritual hunger that can be satisfied with the Word of God. The group started March 16 traveling across Alabama and Mississippi. They expect to join Arthur Blessitt in Washington, D. C., on July 18 for a mass rally and a 24-hour period of prayer. The young people financed the trip by selling personal possessions, even cars. They ask nothing from the churches where they hold revivals. Some go on ahead making plans for meetings while others of the party push the wheelbarrow.

Sammy Tippit, 22, a spokesman for the group who have held successful revivals during the winter, felt the need to do something. After talking several hours with Evangelist Blessitt and with the Lord in prayer, the group decided to simulate Blessitt's trip.

Young Tippit spoke exuberantly of his desire to see a spiritual reawakening in this country. "We're just challenging people the whole way to let Christ be

a part of their lives," he said. He added he believes that the country is on the brink of a religious revival comparable to the great awakening of the nineteenth century.

Their wheelbarrow carries "psychedelic Bibles" and copies of Good News for Modern Man, a contemporary translation of the New Testament. "We feel that it's time for positive action rather than negative analysis," Tippit explained.

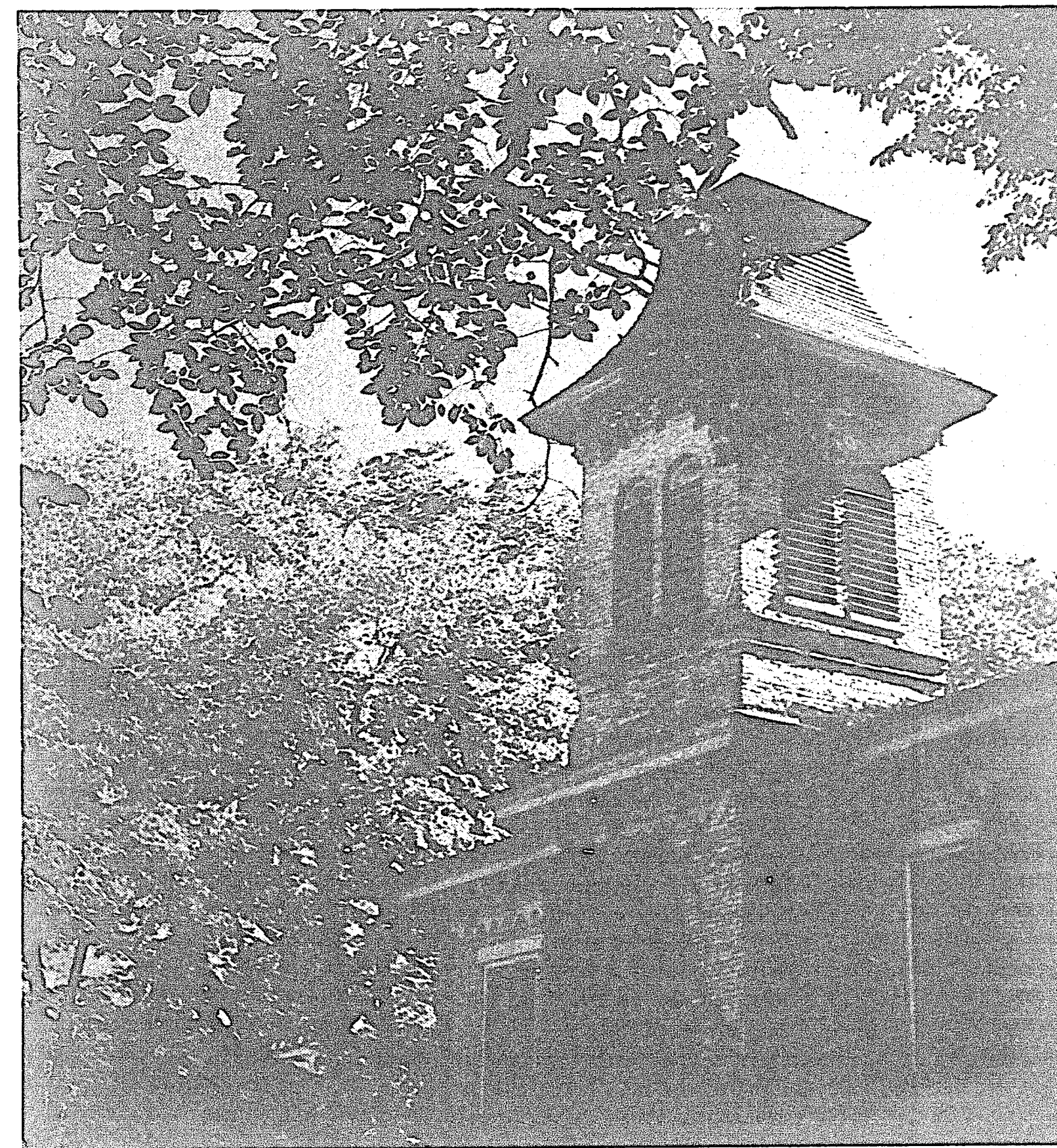
Crusade Committee Urges Fellowship Continuation

The Crusade of the Americas Central Coordinating Committee, meeting for its final session, evaluated results of the hemispheric four-year evangelist effort and urged the fifty participating conventions to appoint representatives to conserve and continue the fellowship and spirit created by the crusade.

In his final report to the Central Coordinating Committee, Crusade of the Americas President Rubens Lopes of Sao Paulo, Brazil, called the crusade "The greatest evangelistic campaign in the last one hundred years."

Crusade of Americas General Coordinator Henry Earl Peacock of Sao Paulo said that incomplete reports from twenty-five of the fifty participating national Baptist conventions in the thirty countries in North, Central, South America and the Caribbean indicated a total of 494,018 decisions for Christ during 1969, the climactic year of the crusade.

Although the various cooperating conventions in North America listed many benefits they did not have the great increase in baptisms reported by the churches in Central and South America. Results are not all recorded. This year of 1970 is "the Year of Conservation of Results."



Bell Tower, Symbol of Milton

The Seventh Day Baptist General Conference uses the facilities of Milton College for its meeting in August. Many who attend will be drawn back by memories of student days and the bell that called them to chapel and to the aspirations associated with historic Main Hall.