

The Sabbath Recorder

Theology of Ecology

Calling the ecological crisis "the most important and controversial social issue we face today," a Southern Baptist Christian Life Commission staff member urged churches to develop a theology of ecology and a practice stewardship of power to correct abuses of the environment.

During a lecture-dialogue at Golden Gate Baptist Theological Seminary, Harry N. Hollis Jr., urged action based on a theology of ecology drawn from Biblical teaching that God is Creator, that creation is good, that man should respond to God's creation with stewardship, that God will judge man for misusing the earth, that the whole creation is moving toward completion with a divine purpose, that God is redeemer, and that man must respond to creation and redemption with love.

Hollis quoted several experts in the field as predicting the possible extinction of mankind if something is not done soon about the pollution problem.

Ecology is controversial because it will involve the examination of such issues as "compulsory birth control, abortion and a shift in popularly held views of family life," he said. It also will call for higher taxes and further modification of the free enterprise system to stop industrial pollution, and will lead to limiting the number of automobiles.

Hollis cited figures indicating it would cost \$100 billion in the next five years to clean up the country. But the cost of pollution ultimately is greater than the cost of cleaning up the problem.

Men Working

At times, when driving along the highway, one sees signs saying, "Men Working." And sometimes you also see the men working! Other times there is no sight of the men — just the sign.

But in contrast to this, as we go down the highways and byways of life, and as we follow the path of study of the Bible, we see over and over the sign, as it were, "God Working." It may seem to some that He is not at work today, but He is. The signs are all around, if we but have the spiritual eyes to see them.

Jesus said, "My Father worketh . . ." Let us trust and praise Him that He works today, and does all things well!

W. A. B.

Sabbath Renewal

*O Lord our God, we praise Your name;
You are from age to age the same;
We seek from You Your holy way
And pray that in our hearts You'll stay.*

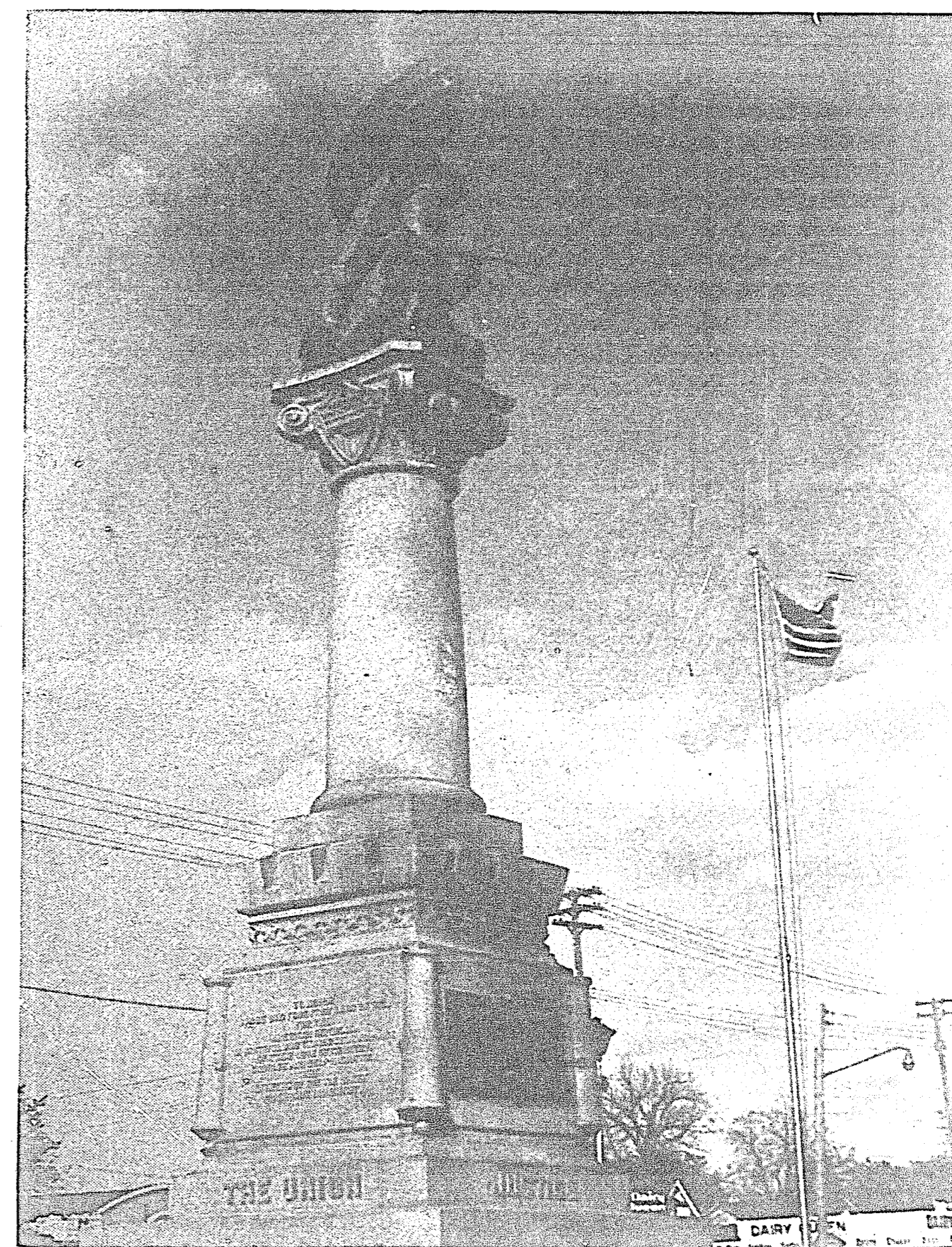
*To rest and worship on the day
That ends the week is Your own way;
For in the day which You did bless
We find true worship and Your rest.*

*The Sabbath law is one of ten
That are the basic rules for men.
While keeping Sabbath in Your name
Help us to keep all ten the same.*

*Through Sabbath rest which we observe
May we be readied, Lord, to serve
In whate'er way Your Spirit leads
To follow Christ and meet man's needs.*

*Resting, working, laughing, weeping,
Serving, praying, Sabbathkeeping,
May we ever learn Your call
And dedicate to You our all.*

John H. Camenga



Memorial Day impells us to pause again by the monuments raised by patriotic citizens to honor those who have given their lives for their country. This memorial, with the fluttering flag beside it, stands prominently in Battle Creek.

The Sabbath Recorder

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A Great Conference Year

Some events are said to occur only once in a lifetime, such as a total eclipse of the sun, or the appearance of certain famous comets. The same is true of centennials. It so happens that 1971 is the tercentennial year of organized Seventh Day Baptist churches in America. Happy are those who are in good health on this centennial year and can attend General Conference in New England not too far from where it all began.

The theme this year is far more challenging than any purely historical theme could be. President Thorngate was conscious of a long history when he picked his theme "The Responsibility of Maturity." What we of this generation have inherited from our New England forefathers of three centuries ago is not something old and ready to die, but something mature and ready to function as only a mature person can. We have the strength of developed form, of corrected mistakes, of cleared vision, ripened wisdom and often-flexed muscles.

Maturity brings its responsibilities. It calls for steady progress in evangelism, in foreign and home missions and in social service that befits a Christian church. Maturity in facing the problems of our day implies something more than youthful flash-in-the-pan activism. It tempers activism with realism. Responsible action is not applying so much steam to the driving wheels that they roll sparks off the track instead of steadily pulling the freight to its proper destination.

Some of us who try to remember the best of all former years of church work feel that the years ahead are more full of opportunities than any in the past. With a world population increasing faster than past or present efforts at gospel presentation we have a challenge. In spite of many discouragements that have beset our gospel proclamation in recent years, there are now evidences that doors are coming ajar even in Communist dominated countries.

The youth revolution of other lands has been imported to ours. There is evidence that much of its radicalism has spent its force. Drugs and free sex are being found not to satisfy the youth. There is a turning to the solid foundation of the

gospel. Popular evangelists are reaching the thirsting young people in greater numbers than ever before. This does not mean that society is about to completely reform itself. Far from it! It may mean that a generation of restless youth is learning that it must grow up. The wisdom of Christian maturity is at least beginning to get the ear of youth.

Better days lie ahead if we sense the responsibility of maturity. Vacillating uncertainty in matters of faith, which has afflicted so many, must be put away else our leadership will be spurned. A new day is dawning and we must put on our strength to meet it. Youth wants Christ. Men want Christ. They will want the church if the church shows its maturity and demonstrates love. A church that is only interested in institutional self-preservation rather than in the needy, searching people at its doors will lose what it is trying to preserve. Our churches united under our timely theme must find more ways of serving and proclaiming. We are turning another century. Let us turn it with strength.

White House Conference on Youth

Some American Baptist leaders commenting ahead of time on the White House Youth Conference scheduled far from the center of government at Estes Park, Colo., April 18-22 were critical of the arrangements and structuring, fearing that the true voice of youth would not be heard. They wanted to set up a rival conference. Judging from the reports of two Baptist young people at odds with the Government, those fears were not well founded.

Donald Earl Mitchell, 23, a graduate of Swarthmore College in Pennsylvania, said in an interview that he was "deeply moved" that the administration would sponsor a conference where young people were permitted to speak as freely as they did at the conference.

Mitchell is currently serving a two-year alternate service contract in lieu of the military draft. He is assigned to the American Baptist Convention where he is editing materials on youth culture for

the Division on Educational Ministries. Citing his past disenchantment with administration policies, he admitted that he had been "very dissatisfied with being an American. I was happily surprised to find such openness in a government-sponsored conference," he stated.

Mark Barker, another conscientious objector, serving his two years of alternate service with the American Baptist Department of International Affairs in New York City, also said he was "surprised" at the kind of young people who attended. His own expenses were paid by the White House Conference. He helped draft a recommendation which will go to the President concerning post-war reconstruction in Southeast Asia.

Two-thirds of the nearly 1,500 conference delegates were youth aged 14 to 24. The youth were nominated by 220 national organizations and governors of all fifty states. Representatives came also from sixty-two countries. Numerous reports and recommendations growing out of the four-day meeting will go soon to President Nixon.

It must be remembered that this was not a religious conference. The recommendations reflect a consensus of those present, not the voice of Christian youth, such as the 10,000 who met at the University of Illinois for the Inter-Varsity missionary conference last December. These recommendations may be taken, however, as a broadly based sampling of youth opinion on a number of subjects. They may also suggest to Christian youth leaders the areas where work is most needed. Here are some of the recommendations approved by the youth conference as reported by Baptist Public Affairs:

"Stop the war and withdraw all U. S. military forces from Indochina by December 31, 1971. End poverty. Eliminate all discrimination based on race, color or political ideology. Cut the defense budget to \$50 billion for 1972. Repeal the draft. Establish an all-volunteer national service. Spend 25 percent of the national budget on education. Clean up the environment. Improve the quality of

life for people in the inner cities. Legalize marijuana.

"Guarantee an adequate income for all. Stabilize the world's population. Share the world's resources equally among all people. Close as many as possible of the cycles of production and consumption by recycling and reusing. Give 18-year-olds the right to vote along with all other majority rights and responsibilities. Recognize and tolerate any sexual behavior between consenting, responsible individuals as an accepted life-style. Call another White House Conference on Youth in four years."

Memorial Day Stirs Us Again

Our national Memorial Day sets a time for remembering our loved ones who have gone on before, including those who have served in uniform under their country's flag. It is a beautiful custom to decorate their graves each Memorial Day with small flags, a patriotic gesture carried out by veteran organizations.

We need to be reminded that a failure to turn our thoughts backward on such a stated occasion to honor the dead is an indication that we do not have a proper view of life as a whole. To see life as past, present, and future requires a discipline that we ought to cultivate. Not everyone can enter into the fullness of appreciation of the ongoing stream of life. Some do not have it tied together by an active faith in God or in Christ "who is the same yesterday, today, and forever." The Christian, however, knowing from whence he came and whither he goes can honor the past without worshipping it, can live in the present without being obsessed with it, and can look beyond the grave to a reunion in heaven—a hope that sweetens and motivates this present life.

The graves in our national, village, and church cemeteries which we visit if possible on "Decoration Day" mean different things to different people, depending on their faith. In the presence of death the Christian, according to the Bible, "sorrow not as those who have no hope." The same is true of the anniversaries of that death as they stretch out over the years.

MEMORY TEXT

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3).

Cemeteries have not robbed us of all that we held dear, for they are but the resting places of bodies separated from spirit and personality until the time of the general resurrection and final reward. The tombstones serve a temporary purpose preserving names and life statistics for all to read.

Those who have died in Christ are now with Christ, the Scripture tells us—with Him in a closer sense than those still in the flesh. The Lord does not need to read gravestone inscriptions and the time will come when all who believe will forget the cemeteries and join together in eternal praise to our Redeemer.

For the moment of our earthly lives we are so cluttered with daily rounds of duties and distractions that we need reminders like Memorial Day and tombstones to tie us to our past as we look toward our future. As we honor our dead—even those who died without faith—let us dedicate our lives to the mission of seeing that all the living hear the message of salvation. Only then can we rest in peace when our time comes.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The Central, Southeastern, and Southwestern Associations as they meet in June, that the delegates and the churches may be strengthened.
- 2) The youth and children's camp programs, that they may build and nurture faith.
- 3) The many adults who are making vacation plans, that they may choose the best and find opportunities to witness effectively of their faith.
- 4) A sense of the guidance of the Holy Spirit in the hearts of many who have requested prayer.

Conference Publicity

Camping and Lodging Facilities

No preview of General Conference would be complete without a look at camping and lodging facilities removed from the center of activity. For some delegates traveling from a distance this will be an unusual opportunity to indulge the desire for a camping experience in scenic New England with the attendant desire to live "in the rough" while attending Conference.

Others may find short-term lodging more convenient in regular commercial facilities in the area. In this interest the following information has been developed and is passed on here for what assistance it may provide the traveling delegates. All are urged, however, to enjoy the fellowship of "living on campus."

Actual camping sites are scarce in the Amherst area. Three privately owned sites are operating in the area: Sleepy Hollow Recreation Area is approximately four miles outside of town and can handle thirty camp units; Lake Wyola Park, Montague, Mass., 01351 is sixteen miles North of Amherst and has sixty campsites; Robin Farm has facilities for over 200 camping units and is located in Belchertown, Mass., which is more than twenty miles from Amherst. Without personal investigation, no assessment of the desirability of any of these facilities can be given.

Several lodging places are available in Amherst beginning with the famous Lord Jeffrey Inn in the center of town. Amherst Carriage Motor Inn, and University Motor Lodge are also conveniently close to the University Campus. In addition to these complete hotel accommodations are available at prevailing prices in the Campus Center. This last would be the ultimate in convenience since it is right in the same building as the Conference sessions and the ultimate in luxury as it is an ultra-modern hotel with all the appointments for comfort normally provided.

Subsequent articles will outline routes of travel and methods of transportation serving the area so that the delegate from

another state can choose the best way for him and his family to make the trip to Amherst, Mass., and General Conference 1971. Plan now to attend!

So You're Going to Conference

Some of us have had the pleasure of attending Conference in the past. Maybe that is no longer possible but we are still anxious to know what goes on. Some of our church members have never had the thrill of attending Conference and don't know what they have missed. As a delegate, when you return home and give your report, keep both groups in mind.

Try to pass on the thrill of being a part of that larger group—the fellowship, meeting "celebrities," new friendships. Most important, what is its effect on you personally? How has it changed your thinking and attitudes? Try to make everyone listening to you wish they had been there and determine to go next year.

Then be more specific. How was this Conference different than the others? What are the new programs, new leadership, changes in emphasis? What is each church urged to try to do this year?

In order to do this you must make an effort to attend *all* sessions. Take notes, pick up programs and outlines. Study these over on your return home.

When you are ready to give your report, make notes and go over these several times in preparation. Never get up before an audience, reach for your printed program, shuffle through a sheaf of papers to find a name or a certain quote. *Be prepared* to give it in concise form. Present it in such a way that everyone hearing it will determine to try to do more next year to emphasize "The Responsibility of Maturity" and remember that maturity is a relative term and on certain issues can come, even during the teen-age years.

Be sure that someone in the church is ready to help promote these plans and report progress later, otherwise all this new-found enthusiasm may stop here.

Let's go to Conference!

—Margaret L. Collings

Daytona Beach Ministry

Many individuals have prayed for the special Team Ministry at Daytona Beach in April. The report of the Rev. Mynor G. Soper to the Missionary Board includes the following:

The last day of March I flew to Daytona Beach for the long-planned beach ministry among the college students who flock to the beaches each spring vacation. This dedicated service project was planned by the Daytona Beach church, and the team worked under their sponsorship. The team members who came to work with me were Steve Crouch of Plainfield, N. J.; Peter Morris of Los Angeles, Calif.; Tibbie Maddox of Riverside, Calif.; and Carol Soper of Bartlesville, Okla. They had all arrived by Sunday, April 4. Each morning we started the day by fixing our own breakfast in the church kitchen with food the church provided. (This was done because we did not get up early due to the fact that we worked late each night on the beach.) We then spent time in Bible study and prayer and practicing of music which we would share with the church when needed. We usually were on the beach by about 1:00 or 1:30 p.m. We spent the afternoon witnessing then went to one of the church members' homes for the evening meal. In the evening I taught the training course in the church. The team members stayed to hear some of those lectures but usually left for the beach again right after the evening meal. They would work there until 11:00, 12:00 or even 1:00 a.m.

The approach used was basically that of Campus Crusade for Christ using the "Four Spiritual Laws" as a means of clearly presenting the claims of Christ upon all of our lives. During the time of our witness six or eight young people prayed to receive Christ as their personal Savior and many gave serious consideration to these claims. We did not keep a record of the numbers that we talked with but the personal confrontations would run close to two hundred for the week. Many more than this were approached but no meaningful dialogue

carried on. The young people were urged to always get the name and address of those with whom a meaningful follow-up ministry could be carried on by correspondence.

The result of this beach ministry is not something which will make any impact upon our churches . . . not in the near future at least. But it is a meaningful and necessary ministry to the young people of our land. This ministry was also conducted by other Christian groups such as Campus Crusade who had approximately 1,000 young people there for witnessing and Baptist Student Union who had 300 there for the same purpose. There were approximately 80,000 young people on the beach during the week of our ministry. By the end of the week it was difficult to approach anyone to talk about Christ who had not already been contacted at least once and often several times. I consider this not only significant but valuable in that this witness for Christ, given to so many from all over the land, cannot be without an impact upon their lives even if they did not make any decision at the present time. This kind of consistent witness through the years could not help but have an impact upon our nation.

In addition to the beach work the team shared in the life and worship of the Daytona church. On Wednesday noon the church gathered for a noon meal together. At this time each of the team members shared a testimony of their own Christian faith and a witnessing experience with the assembled group. On "Good Friday" community services were held in our church, with Pastor Van Horn as the host pastor. The team provided music for three of those services and again a testimony to the group from the community.

Beginning on Friday night evangelistic meetings were held for the church. These continued through Sunday night. Again the team shared by music and testimonies. They participated in every area of the church life during their stay with the church in Daytona Beach.

Probe '72 Aims for Key '73

Readers of this journal are getting used to the term "Key '73" which will become much better known when Protestant denominations begin a never-before-attempted effort of sharing Christ with every person in North America. Seventh Day Baptists are committed to this program and will hopefully make such preparations before '73 as will contribute effectively to our denominational evangelistic effort. Knowledge of the preparations that others are making may be helpful.

All branches of the Mennonites are planning a convocation of some 2,000 delegates in 1972 in what they call Probe '72. The idea is to probe every possible area of evangelism and to lay plans for entering at least eleven areas of human contact with the gospel.

A major effort for Mennonites and related groups will begin this summer. Congregations throughout the Anabaptist brotherhood will soon be laying plans for involvement in Probe '72. A Probe planning kit—brochure, fact sheet, response card — is currently being mailed to pastors of all participating groups from denominational offices.

Probe '72, the All-Mennonite Consultation in Evangelism, will in turn help prepare congregations for the year-long evangelism-in-depth thrust of Key '73. Henry Ginder, director of Evangelism, Brethren in Christ Churches, sees Probe '72 a vital opportunity for renewing evangelistic interest in local congregations.

"Probe should intensify our concern for the whole man — and for all men," Ginder stated. "The consultation can deepen our love for the Lord Jesus Christ, and bring us to the fulness of the Holy Spirit for our ministry of reconciliation. We need this now — and we'll certainly need it for Key '73."

Key '73 is a never-before-attempted effort in country-wide evangelism. The stated aim is "Christians working together to share Christ with every person in North America." New methods of outreach will be attempted, new resources developed, new local efforts will be made to penetrate Canadian and

United States society.

The planners for the all-Mennonite consultation called "Probe '72" have already divided up evangelism into the following eleven areas of human contact and appointed a chairman over each to present evidences, methods, means and testimonies:

- Evangelism in the Healing Arts
- Evangelism Through Teaching
- Evangelism in Preaching
- Retreats and Small Groups
- Personal Evangelism and Visitation
- Social Evangelism
- Peace Witness as Evangelism
- Evangelism through Mass Media
- Evangelism in Music
- Youth and Evangelism
- Drama and the Arts

Prominent Persons

Dr. Lewis "Pete" May is prominent as a physician in the Arcadia-Temple City area of Southern California. He is strongly civic minded and wanted to do something to improve the school system. His interest in education may have been enhanced by the fact that he and his wife Nancy have four sons coming up through the schools. Anyway, he ran an active campaign for membership on the Arcadia Unified School District Board of Education.

The *Arcadia News-Post* of April 21 pictures him as one of the three winners with five contestants. The two incumbents were returned to office. The paper states that the vote was the largest in history with 68.8 percent of the registered voters going to the polls. After the election Dr. May, who had run on a first-time platform of providing better quality education through the use of educational television and a revamping of the vocational educational program, stated, "We have got a lot of things that we need to do, and I have made my case and now I will follow through."

Dr. May had previously made a name for himself in denominational circles, having served as president of General Conference in 1967 and member of Commission for three years ending in 1968.

Sabbath Belief Strengthened by Exposure to Sunday Belief

The following comparison between seventh-day and first-day Sabbath arguments has been developing in the mind of the writer, Gladys Sutton Randolph, for a long time. The title refers to the fact that she lives at some distance from her home church (Milton, Wis.) and that for years she has been closely associated with the leadership of large Sunday-keeping churches as church organist. She was impelled and encouraged to write out her thoughts for the benefit of others. By way of identification, Mrs. Randolph is the daughter of the late Rev. Erlo E. Sutton and the sister of the Rev. Trevah R. Sutton.

Sabbath

I

That the seventh day is the Sabbath is plainly stated in the Ten Commandments. It was observed by Jesus, although He removed many of the rigid restrictions imposed on it by legalistic Jews. Rather, He went about "doing good on the sabbath" and made it "a day of delight" unto the Lord (Isa. 58:13).

II

The Ten Commandments are still valid. Christ said "I came not to destroy the law or the prophets, but to fulfill" (Matt. 5:17).

III

The seventh-day Sabbath was instituted by God as the one day in the week of seven days when man should rest from his labors for physical and spiritual refreshment (Gen. 2:2 and Heb. 4:4).

Each Sabbath is equally important. True Sabbathkeepers try to keep every Sabbath holy, which includes "doing good."

Sunday

I

The first day of the week is supposedly kept by Christians because of the Resurrection, which was discovered after the Sabbath was past. No one knows exactly when Christ arose since He was gone from the tomb when the women came to anoint the body. Records in the Gospels vary from "when the Sabbath was past" to early in the morning the first day of the week" (Mark 16:1, 2).

II

Because of the accounts of Christ's walking with the men "on the road to Emmaus" the evening of the same day that the Resurrection was discovered, validity is claimed for keeping the first day of the week. Jesus "broke bread with them" (Luke 24:13-30).

He did not indicate that they should make that day a day of rest nor did He institute Communion then. The Lord's Supper was instituted at His last supper with them during the feast of the Passover (Matt. 26:18-30, Luke 22:7-20).

III

First day observance definitely has its high and low periods. Easter or Resurrection Day is the "Big Day" for special observance and celebration. All the other Sundays in the year have been called "little Easters," but the "season" is too short-lived. One minister trying to solve the problem of church attendance suggested having fifty-two Easter services in the year!

IV

The seventh-day Sabbath was kept by religious peoples in both the Old and New Testaments. Prophets (men of God) and Apostles (followers of Christ) observed the seventh day of the week, the latter preaching, teaching, and healing on the Sabbath as Christ did (Luke 4:16-44).

My conclusion to the matter is that there is no proof Christ arose on the first day of the week. He was gone from the tomb by then, and he did not leave any instructions about a change in the day of worship and rest. How much better to follow the practice of Jesus worshiping on the Sabbath "as his custom was" at the beginning of His ministry (Luke 4:16). Jesus made the Sabbath (the seventh day of the week) a day of rest and a day of delight unto the Lord. I wish to do the same.

The Hope of Contemporary Man

Biblical insights on the problems of contemporary man were considered at Dallas, Tex., by more than 3,500 Southern Baptists gathered for the denomination's first Nationwide Bible Conference.

Some ninety-five Bible scholars supported the conference theme of "Christian Hope in a Time of Crisis" through sermons, intensive Bible study and discussions of the Bible and contemporary concerns.

Most of the time during the three-day meeting was spent in forty daily morning Bible study group sessions, and in forty-five afternoon conferences dealing with application of the Bible to contemporary concerns. General sessions were held each evening.

In a group dealing with what the Bible says to youth, Peter Rhea Jones, professor of New Testament at Southern Seminary, said that the church must remember she is one step from extinction.

"If we give them (youth) shallow concern and lose the dynamics of commitment to Christ, we lose a whole generation," Jones said. "If we care for them, we will lead them throughout life. To youth workers, pastors and others I would say that you must get on the wave length of youth rather than insisting on their getting on your wave length."

Duke K. McCall, president of Southern Seminary, said, "We each may not have the same understanding of the Bible, but we must each study it with the light God

IV

First day observers will argue that the Sabbath was changed from the seventh day to the first day because of the Resurrection and because the Apostles met one evening "on the first day of the week for fear of the Jews" (John 20:19). Were they meeting to worship or to talk about events or socializing?

has given us and ask the Holy Spirit to help us understand it.

"My Bible is not as large as 'the' Bible; I have not appropriated into my life and thoughts and expectations enough of its teachings and its meanings," said McCall.

In the first evening session of the week-long Bible emphasis, Culbert Rutenber, professor of philosophy of religion at the American Baptist Seminary of the West, Covina, Calif., told conference participants that "the Bible shaped modern man.

"The Bible understands modern man more than he understands himself. It revolutionizes modern man," he said. "The last word the Bible gives is resurrection. History will not be in vain. The world will not end in history. God is able to bring order out of chaos."

Dale Moody, professor of Christian Theology at Southern Seminary, spoke out against authoritarianism in the interpretation of Scriptures as he addressed himself to "The Bible and the Holy Spirit.

"If all you have is a 'wooden authoritarianism' and if you don't have the Holy Spirit to help you understand this book, then your religion will be a masquerade.

"I want an open Bible, with no strait-jackets and superimposed limits on interpretations. I want freedom in the Holy Spirit," Moody declared.

—From a B.P. report by Charles Willis

Quarterly Meeting News and Goals

Twenty-one members and a guest were present for the regular quarterly directors' meeting of the Seventh Day Baptist Board of Christian Education on April 25, 1971, at the Alfred Parish House. Treasurer Maurice McCrea was absent due to surgery, and a resolution of loving concern was voted to be conveyed to him by his pastor, C. Harmon Dickinson, who is chairman of the Board's Finance Committee.

The regular reports of officers and committees were augmented by a report from a Bylaw Revision Committee appointed by the president. Donald Van Horn as chairman reported proposed changes which would:

- 1—encourage selection of consultants by committee chairmen,
- 2—encourage overlap of communication between outgoing committee members and newly elected board members,
- 3—provide for a three-year term for the executive secretary with annual review of his employment,
- 4—provide for amendment of bylaws with presentation of the proposal at previous meeting or in the call to the meeting, (a) by majority vote of the corporation membership, or (b) by two-third vote of the Board of Directors.

These amendments will be presented at the next meeting of the Board of Directors for further consideration before proposal to the corporate meeting for final action.

The executive secretary's report was presented in mimeo form. "In addition to a report of his work during the quarter," the recording secretary's minutes read, "Rev. Clarke distributed copies of his thoughts regarding goals, *processes*, *products* and *agencies* of the Board of Christian Education. He asked that these outlines be considered for a period of time before they are formally accepted or rejected by the board."

The executive presented a correlation between the purposes of the board as stated in the corporate charter, the goals

of Christian Education as generally described in ecumenical groups and the "products" of the Board of Christian Education such as program and curricular materials, guidebooks, periodicals, services and activities in local churches. He asked the board members to assist him in better achievement of goals using the committees (agencies) and the processes to "both honor Christ and share Him with others." He concluded, "Everything, then, that the board does becomes a means of facilitating, or 'enabling the loving revolution' (Wayne Rood's phrase), helping our churches to discover the objectives, the scope, the context, the learning tasks, and the group relations which both honor Christ and share Him with others."

These suggestions came out of the Executive Committee's consideration of both the bylaws and the job analysis of the executive secretary.

The treasurer's report, presented by Harmon Dickinson, showed quarter's receipts of \$4,633.32. General Fund balance, Jan. 1, was \$3,784.07 and on Mar. 31 was \$1,932.80. Publications costs in the quarter were: *Helping Hand* \$2,182.44; *Sabbath Visitor* \$228.50 *Beacon* \$50; *The Sabbath: Symbol of Creation and Re-Creation* \$500 (one third of board's total); Annual Report \$253. Total expenditures for the quarter were \$5,703.08.

The Finance Committee reported on its work on the proposed 1972 budget, and minor adjustments in the 1971 operation. The Higher Education Committee reported plans for the Ministers Conference and other forms of higher education. The Vocational Committee told of its work in preparing general distribution folders to accumulate helpful vignettes of "Able Seventh Day Baptists" who keep Sabbath in their vocation. The Publicity Committee expressed thanks for

SABBATH SCHOOL LESSON

for June 5, 1971

LEADING CHRISTIAN MORAL REFORM

Lesson Scripture: Gen. 1:26, 27; Matt. 22:35-39; Gal. 3:26-28; 1 John 4:19-21

Reply to Women's Forum

To the Sabbath Recorder:

A mother facing the prospect of sending a son into the army writes in the *Sabbath Recorder* of May 8, 1971, "I feel this war will never stop, as the Bible says there will be wars and rumors of wars till the end of time. Am I right?"

In an attempt to answer this question, you are asked to consider the quotation given in Matthew 24 and Luke 21. The disciples had been asking Jesus about His coming and the end of the age, when Jesus made the statement about the coming of wars and rumors of wars; but He went on to say, "the end is not yet" or, "the end will not be at once."

This gives us some hope that there will be an interval even before the Lord's return, when wars will be a thing of the past. At least it should not discourage us from the attempt to overcome the sins that make for war.

James says in the fourth chapter of his letter, "What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members?" So we who are Christians must try with God's help to overcome these passions.

A similar controversy arose over the Lord's saying, "The poor you have always with you." Some interpreted this to mean that it would be futile to try to abolish poverty and to try to improve the lot of the desperately poor. Surely Jesus, in His wonderful compassion, would not want His words to be understood in that fashion.

—Rev. Paul S. Burdick
Waterford, Conn.

the contributions to its major project of the special issue of the *Sabbath Recorder* with its camping theme. The Family Life Committee told of its work on social issues and Family Life Week programs.

The Board president, Burton B. Crandall, closed the meeting with prayer. Prayers of all Seventh Day Baptists are needed for the effective working of this board's program.

MAY 29, 1971

Stewardship Observations

By Paul B. Osborn

I was able to visit with several pastors at our Ministers Conference recently. One pastor was quite distressed because of criticism he had heard regarding his salary, which is partially paid by the Missionary Society. "But," he said, "if I got any less I'd have to leave my field of service." Let's not forget that our workers (God's workers, really) have responsibilities, and they'll have to take the time working at something else to fulfill them unless we fulfill our responsibility in financial stewardship.

The Battle Creek church entertained Ministers Conference, giving through co-operative efforts, food and service to make the conference as low a cost as possible. I estimated around \$1,000 as a minimum was provided in this way, which would have been charged to the church or pastor if handled otherwise. (Any invitations to entertain Ministers Conference in 1973 should be sent to Exec. Sec. David Clarke, Box 115, Alfred Station NY 14803!) Travel costs, registration, and lost wages were reported (on a survey made by the Stewardship chairman) at \$2,700, of which the pastors themselves were out about one-third personally. Some churches pay all expenses, others pay none. The fellowship of pastors of like faith draws our clergy together. Remember that it is worth the time and expense to encourage your pastor! Why not check on your pastor's expenses and helping out on that other \$900 he (collectively) spent?

Everyone sets priorities every day, scheduling activities by time, money and ability. Be sure God gets first choice in your priority list!

Unselling Drugs

The President has asked that an advertising campaign be created to "unsell" drugs to all Americans — particularly young Americans. The Advertising Council was given the assignment. The ads are appearing in newspapers.

Pacific Coast Association

By Evelyn Ring

The Pacific Coast Association of Seventh Day Baptists met with the Riverside church April 23, 24, 25 with the program theme, "Christian Commitment: The Challenge of Change." Friday evening Pastor Leland Davis spoke on "Who Wants Change?" emphasizing that we must be able to recognize that sometimes change can be beneficial.

Sabbath morning Pastor Duane Davis preached about "Christian Commitment in Today's World." In this age of breakdown of home life when values are relative, when people believe only what can be proved, when freedom is doing what we please, when man seems to be insignificant, when being certain about religion is arrogant, the church must make an impact on the world, must penetrate every segment of society, must dissolve traditionalism, must intensify personal relationships, and cultivate a stronger faith. Christ must be all inclusive.

In the afternoon the Los Angeles young adults presented the program on "The Challenge of Commitment" with Peter Morris as leader. Several young people spoke from their experiences in Christian endeavor, including Tibbie Maddox on her experiences in Daytona Beach.

The highlight of the association program was the wonderful presentation on Sabbath evening of the cantata, "Hail Glorious King" on the crucifixion and resurrection presented by the Los Angeles choir of thirty voices, directed by Miss Lois Wells. Everyone felt spiritually blessed as they listened to the beautiful music and the penetrating message which it brought.

After the cantata Sabbath night the time was open for social activities for the adults. The young people held a party at the home of Mrs. Ida Hibbard and the young adults relaxed at Jan Maddox's home. The Sunday morning SDBYF Fellowship breakfast scheduled for Redlands' Sytan Park was transferred to the church fellowship hall because of inclement weather.

The association sessions ended on Sunday morning with devotions led by

Elmer Maddox substituting for Dick Ashcraft, vice-president of the association followed by the business meeting with President Leland Bond presiding. The following officers were elected for the coming year:

President, Charles Morris; Vice-President, Lambert Lynch; Recording Secretary, Mrs. John Peil; Corresponding Secretary, Mrs. Dale Curtis; Treasurer, Jack Jensen; Historian, Miss Evelyn Ring; Members at large:

Eugene Epp, Bay Area; Mrs. Frank Kerwin, Seattle; John Peil, Los Angeles; Mrs. Stephen Thorngate, Monterey; Mrs. Arlie Davis, Phoenix; Dr. Dale Curtis, Riverside.

The Sabbath offering for the Pacific Coast Association amounted to about \$450, and will be applied toward the new budget of \$12,373.

Central New York Association

The Verona church is host to the Central New York Association of Seventh Day Baptist churches this year with meetings scheduled for June 4, 5, and 6. The moderator, Richard Burdick of the De Ruyter church, has announced the theme, "Listen, Love, and Respond." The subject for the Communion meditation on Sabbath eve is "Listen to God." The Scripture on which the program is based is 1 John 3:17, 18. The association theme hymn "Open My Eyes that I May See" will be sung.

The Sabbath morning service begins at eleven o'clock. Dale Rood, guest speaker from the Eastern Association, will bring the message on "Love Thy Neighbor."

The delegate from the Southeastern Association is scheduled to speak Sabbath afternoon on "Respond to Others' Needs." A special musical group will be featured in the afternoon program. The youth will hold a meeting at four o'clock and enjoy recreation in the evening.

Association business will be considered Sunday morning followed by a worship service in which the Rev. and Mrs. Edward Sutton of the Allegheny Association will tie together the various parts of the theme. Business will be completed in the afternoon.

Deacon Roswell P. Seager

By Hurley S. Warren

Roswell P. Seager who died May 1, 1971, at 83, was baptized in early youth by his father, the Rev. L. D. Seager, and joined the Farina, Ill., Seventh Day Baptist Church. Upon moving to West Virginia in 1925, he and his wife joined the Salem Seventh Day Baptist Church in 1926. He was later ordained a deacon of the Salem church, an office which he held at the time of his death.

On August 12, 1919, he was united in marriage with Miss Ogareta Ford of West Union, W. Va., who survives him. To this union were born three daughters: Betty Jean, who passed away in 1928; Barbara Jane (Mrs. Murray D. Sayer) of Yorktown Heights, N. Y.; and Janice Lee (Mrs. James R. Lockhard) of Oxon Hill, Md. There also survive four grandchildren: Jari Lynn Lockard, Gregory Paul Sayer, Laura Anne Sayer, and Victoria Jane Sayer. Sandra Jane Lockard preceded her grandfather in death. Besides these, he is survived by two sisters, Eva (Mrs. Henry Bezzant) of Gainesville, Fla., and Susie (Mrs. Glenn L. Ford) of Indianapolis, Ind.; and two brothers, H. Bernard Seager of Hendersonville, N. C., and Dr. Lloyd D. Seager of Little Rock, Ark.

Prior to his service in the United States Army, Mr. Seager operated a farm and taught school in Farina, having completed the Standard Normal Course at Salem College, Salem, W. Va. He served in the Army during 1918-1919, eleven months of which service was overseas. Upon discharge from the Army, he returned to Farina, where he taught school for six years. After he and his family moved to West Virginia, he served as principal of the Smithburg Public School and was engaged in a farming operation nearby. In due time they went to Salem to live, which was their home until they moved to Alfred, N. Y., in 1968, where he lived until his time of death.

In 1937, Mr. Seager was graduated from West Virginia University at Morgantown with a degree in agriculture, and the same year received a bachelor of arts degree from Salem College. He then

organized the Vocational Agriculture Department of the Bristol, W. Va., High School, in which he taught well past retirement age, due to a shortage of teachers in his field. He was deeply interested in the progress of his students.

He had been a member of the American Legion and was a past president of the Salem Kiwanis Club.

Due to the nature of his last illness, he and Mrs. Seager consented to certain procedures which added to his suffering, yet with the hope that such research might be of help to future sufferers.

Deacon Seager was always interested in nature. To paraphrase the hymn writer's words: All nature sang, and round him rang the music of the spheres. His strongest quality resided in his faith in nature's Creator, which led him to the dedication of his life to Jesus Christ, our Savior and Lord, in and through His church. He understood God's plan of reconciliation and was one of God's reconcilers.

Memorial services were held at the Alfred Seventh Day Baptist Church on Tuesday afternoon, May 4, 1971, with the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery.

Religion in Working Clothes

Out of a large congregation only a half dozen had volunteered to visit the county jail. Amid surroundings vastly different from the church, they sang, prayed, and talked with prisoners. The six had sat in comfortable pews that morning and heard a trained choir sing an anthem; now they attempted to sing simple gospel songs without accompaniment to men behind the bars. Instead of a polished sermon, a talk in simple, down-to-earth terms about the essentials of salvation was given by one of the jail band.

Visible results? Nothing spectacular—one prisoner out of all the ones in several cell blocks gave his heart to God. Yet there was another less evident result; six lay members had become better fitted for future witnessing of their Savior.

—Eugene Lincoln

Arab-Jewish Friendship Efforts

In spite of all that gets in the news about the hostility between Arabs and Jews in Israel and the occupied territories, there is much to indicate that the barriers between them are breaking down. Some local stories that illustrate this include:

Informal Arab-Israeli discussion groups meeting in private homes, taking place alternately in the homes of Arabs and Israelis.

"The Friends of Abu Gosh," a group that sponsors various activities for children at an Arab village of that name near Jerusalem. A recent trip for sixty-seven children, for example, included a swim in the Mediterranean, which many of the children saw for the first time, and a visit to a kibbutz where Arab and Israeli children mingled freely.

The Spafford Children's Playground, only playground for children in East Jerusalem. Three hundred and fifty children, predominantly Muslim and Christian Arab, but with some Israelis as well, come to the playground daily for activity directed by an experienced young Arab social service graduate, one of whose goals is "to teach brotherhood and the love of mankind."

The ulpan, or intensive language school, conducted by Mother Aline, Mother Superior of a convent on the Via Dolorosa, in East Jerusalem within the ancient walls. This school, which teaches Hebrew to Arabs, Arabic to Israelis, and both languages to foreign Christians, has been attended by more than 1,000 students in the past three years.

Southwestern Association

The eightieth session of the Southwestern Association will meet with the Texarkana church from June 10 to 13. The theme of the association will be "The True Simplicity of Christianity." Robert Fitz Randolph of 1401 Orleans St., Texarkana, Ark., is president. His mother, Mrs. Wardner E. Fitz Randolph is assistant secretary, and Mrs. C. A. Beebe, Paint Rock, Ala. 35764 is general secretary. —Secretary

NEWS FROM THE CHURCHES

PLAINFIELD, N. J.— Dr. Stephen Thorngate, Conference president, spoke on "The Responsibility of Maturity" at our February 27 worship service. During Pastor and Mrs. Saunders' trip to the Holy Land, Missionary Leroy Bass preached March 6 on "The Relevance of World Missions." and the Rev. Rex Zwiebel presented a stewardship sermon March 13 entitled, "Is It Enough?" He stressed love and generosity in giving.

On the three Sabbath Eves Pastor Saunders' Bible study on the events of Holy Week was illustrated by color slides, including many that he took on his recent trip to the Holy Land. He showed more of his slides on April 18 at the Pro-Con meeting.

On April 3 the choir sang an inspiring cantata, "On the Passion of Christ" by David Williams.

At our annual meeting April 11 it was brought out that our extensive organ renovation had been paid for and that the new pastor's study and classroom under the balcony had been completed by the men of the church with a minimum of paid labor. The Master Plan Committee announced its future plans for improvement of the church facilities.

A budget of \$10,515, plus goals of \$5,200 for OWM and \$7,500 for special projects, was adopted. The budget reflected a \$1,000 rise in insurance premiums! The treasurer's report showed that giving during the past year had gone up almost \$2,000.

Pastor Saunders was reelected unanimously for two years. The following officers were reelected: Albert Rogers, moderator; Anna North, clerk; Charles North, treasurer; Jean McAllister, assistant treasurer; Janet Whitford, trustee; Kay Satterlee, Etta O'Connor, and Jeanette Duryea, Sabbath School superintendent, secretary, and treasurer.

In his report Pastor Saunders said: "It has been an exciting and rewarding year for your pastor. The continuing growth of our witness and service as a people has been an encouragement. We have felt the impact of God's Spirit working within us."

The Board of Christian Education reported an average attendance of fifty-two at Sabbath School. The children's classes during the sermon period had been particularly successful.

Once a month at the close of Sabbath School the Evangelism Committee has presented filmstrips on Seventh Day Baptist conferences in various parts of the world.

The Women's Society has shown special interest this year in the Day-Care Center, providing refreshments frequently and making many items for the comfort and training of the children. An average of fifteen women have attended the Women's Society meetings.

The new young adult group is meeting in various homes once a month.

We are sorry to lose our assistant pastor, Alan Crouch, and his family when they go to DeRuyter. In his report Pastor Saunders said of him: "He is a conscientious young pastor and has shown abilities that we all thank God for. His awareness of need and his compassion and love for people have been inspirational."

On April 17 three children were dedicated by the Rev. Alton Wheeler: Michael Saunders, Dawn LeMieux, and James Camenga.

Our annual planning session was held May 7-8 instead of in September, so that the committees could get an early start on their work for the church year. A covered-dish dinner preceded the afternoon meeting.

—Correspondent

Accessions

BROOKFIELD, N. Y.

By Baptism:

Terri Ann Jewett
Patti Sue Jewett

Births

Hays.— A daughter, Janet Lynn, to Mr. and Mrs. James J. Hays, of Westerly, R. I., on Dec. 14, 1970.

Wilson.— A son, Jason Dwight, to Mr. and Mrs. Paul E. Wilson, of Sarasota, Fla., on March 20, 1971.

Obituaries

GARDNER.— Mary E. (Champlin), daughter of George E. and Hattie (Edmund) Champlin, was born June 24, 1883, in Westerly, R. I., and died May 5, 1971, at her home on Shore Road, Westerly, R. I.

While health permitted she was an active member of the Pawcatuck Seventh Day Baptist Church and of the Women's Society of the church. During most of her adult years she was employed at Woodmansee's Gift Shop in Westerly.

Her husband, Edwin L. Gardner, preceded her in death. She is survived by a sister, Mrs. Charles W. Hubbard of Rahway, N. J.; a step-daughter, Mrs. Harold W. Batchelder, and four step-grandchildren.

Funeral services were held at the Schilke Funeral Home, conducted by the Rev. Francis D. Saunders and the Rev. Everett T. Harris, with burial in Riverbend Cemetery, Westerly.

—E. T. H.

ORMSBY.— Elwood Walter, son of Walter and Bertha Clair Ormsby, was born at Alfred Station, N. Y., Nov. 4, 1893, and died at his home near Almond, N. Y., May 2, 1971.

He was baptized in early youth and joined the Alfred Station Seventh Day Baptist Church. He served the church as treasurer for a number of years and had been active in the Sabbath School.

On June 3, 1917, he was united in marriage with Miss Helen Mentzer of Marion, Iowa, who survives him. To this union was born one daughter, Mary Jane (Mrs. Berwyn Reid) of Alfred Station. He is also survived by five grandchildren; three brothers, Robert Ormsby and Rowland K. Ormsby of Alfred Station, and Walter M. Ormsby of Shelter Island, N. Y.; and one sister, Miss Elizabeth Ormsby of Bayport, L. I.

Mr. Ormsby taught school at Alfred Station for seven years after taking the Teachers Training Course at Alfred. The family moved to the present farm home in 1925, where they operated a dairy and poultry farm.

He had served on the Alfred-Almond Central School Board and was a veteran of World War I.

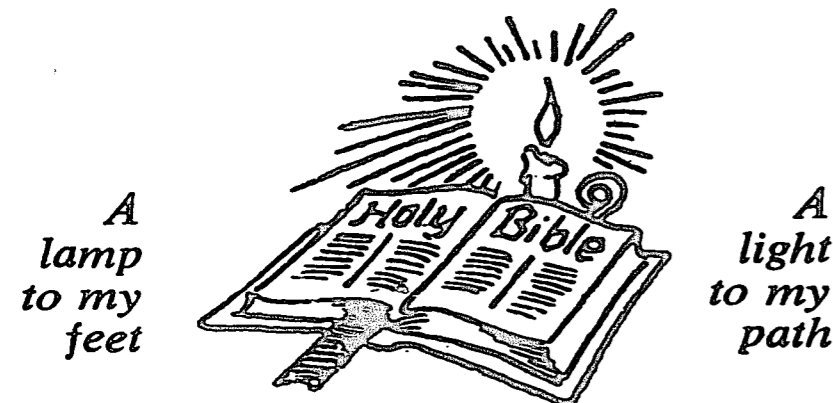
Memorial services were conducted at the Alfred Station Seventh Day Baptist Church by the Rev. Hurley S. Warren. Burial will be in Alfred Rural Cemetery.

—H. S. W.

SEAGER.— Deacon Roswell Paul, son of the Rev. Lely D. and Bianca Jane Maxson Seager, was born at Jackson Center, O., Oct. 3, 1887, and died at Bethesda Community Hospital, North Hornell, N. Y., May 1, 1971. (More extended obituary on another page).

The Sabbath Recorder

DAILY BIBLE READINGS For June 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

God's Call to Faith

- 1—Tues. Trust the Lord, Not Men. Isaiah 31
- 2—Wed. A World Renewed. Isaiah 32:1-8, 15-20
- 3—Thurs. Hezekiah's Prayer. Isaiah 37:5-20
- 4—Fri. The Life of Faith. 1 Timothy 6:11-21
- 5—Sabbath. Outsiders and the Sabbath. Isaiah 56:1-8; Deut. 5:12-15.

The Coming Messianic Kingdom

- 6—Sun. The King of All the Earth. Psalm 148
- 7—Mon. The Lord's Universal Reign. Isaiah 2:2-4; Micah 4:1-5
- 8—Tues. The Messianic King. Isaiah 9:2-7; Luke 4:16-21
- 9—Wed. The Hope of the Future. Isaiah 11:1-10
- 10—Thurs. "New Heavens and a New Earth." Isaiah 65:17-25; Rev. 21:1-7
- 11—Fri. A Time of Thanksgiving. Isaiah 11:11-12:6
- 12—Sabbath Restraint. Exodus 20:8-11; Romans 7:13-25

God Requires Economic Justice

- 13—Sun. The Lord Judges. Micah 1:2-16
- 14—Mon. More Woe. Micah 2:1-9; 3:1-4
- 15—Tues. Slavery. Nehemiah 5:1-13
- 16—Wed. God Demands Justice. Psalms 82 and 76
- 17—Thurs. Divine Help for the Needy. Psalms 113 and 111
- 18—Fri. False Leaders Bring Destruction. Micah 3:5-12; 5:10-15
- 19—Sabbath. Profaning the Sabbath for Profit. Nehemiah 13:15-22; Jeremiah 17:19-27

God Requires Personal Righteousness

- 20—Sun. What Is Required? Micah 6:1-8; Deut. 10:12-15
- 21—Mon. Punishment for the Unjust. Micah 6:9-16; Deut. 25:13-16
- 22—Tues. Evil Leads to Distrust. Micah 7:1-7
- 23—Wed. Forgiveness by the Lord. Micah 7:8-20
- 24—Thurs. Prayer for God's Guidance. Psalm 25:4-15.
- 25—Fri. God's Approval. Isaiah 33:5-16
- 26—Sabbath. The Sabbath, Made for Man. Mark 2:18-3:6

Set Free To Serve

- 27—Sun. Greatness Through Service. Mark 10:35-45
- 28—Mon. Set Free by Truth. John 8:31-59.
- 29—Tues. Limits in Christian Freedom. 1 Cor. 6:1-12; 9:13-23
- 30—Wed. Walk by the Spirit. Galatians 5:13-26

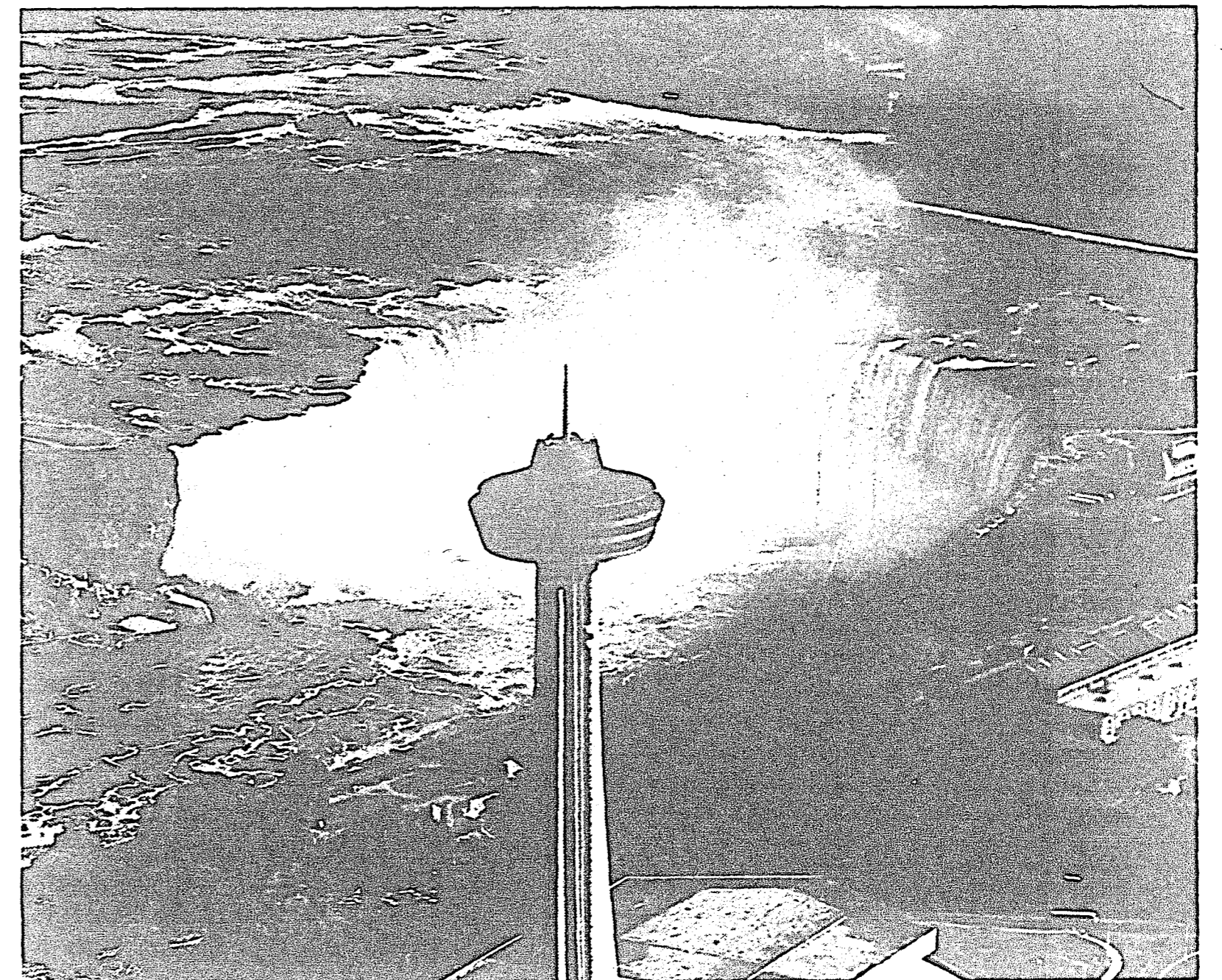
Pointing Up the Year

By Leon R. Lawton

A recent letter from a business corporation had a unique method of showing that this was their ninety-first year of operation. At the heading of the letter the date was given "May 4th of—91st year - 1971."

Since this is the 300th year for Seventh Day Baptists in America the thought immediately came: Why not use a similar method in our correspondence? The words would be a bit longer but would be a constant reminder to those with whom we correspond, as well as to those who write, that this is the 300th anniversary of Seventh Day Baptists in America.

Why not consider changing your letter headings in this way? Instead of just putting down May 10, 1971, write it this way: May 10 of Seventh Day Baptists' 300th Year - 1971. It may be that this would help others understand and enter in with us in the joy of our tercentennial celebration.



Niagara Falls from a Different Viewpoint

The aerial photograph of what some have called the world's most spectacular view improves on that view from the Skylon Tower in the center foreground—a view not possible when we older folks first visited Niagara Falls. We see in one glance the American and Canadian horseshoe falls, the river above and the river below with the perpetual mist rising up from the pounding of the water on the rocks. Here we appreciate the creative hand of God that fashioned the Great Lakes and caused the waters to move over this precipice emptying Lake Erie into Lake Ontario and on through the picturesque island-dotted St. Lawrence River to the ocean. Would that man had done as well in using God's spiritual resources as in harnessing the power of such natural resources as Niagara Falls.