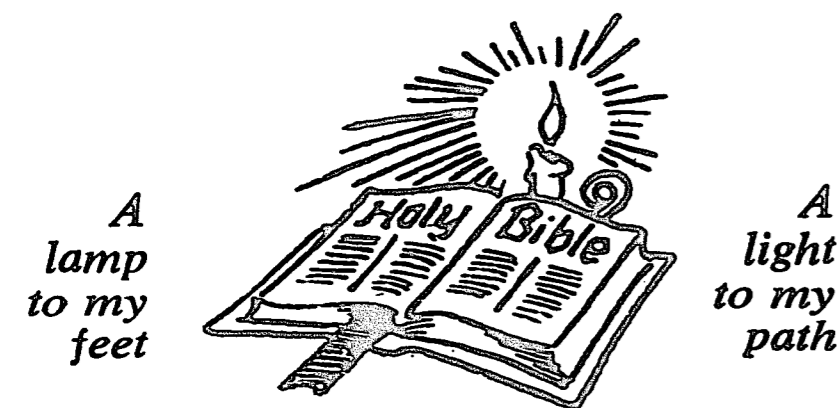


The Sabbath Recorder

DAILY BIBLE READINGS

For March 1971



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

Living by the Law of Love

- 1—Mon. Neighborhood Laws. Leviticus 19:9-18, 32-20:8
- 2—Tues. Love God and Neighbor. Mark 12:28-44
- 3—Wed. My Neighbor, Luke 10:25-42
- 4—Thurs. As God Loves. Matthew 5:17-48
- 5—Fri. Love in Deed and Truth. 1 John 3:9-24
- 6—Sab. "He Who Loves . . . Knows God." 1 John 4:7-21; John 15:12-17

Forgiven and Forgiving

- 7—Sun. A Prayer of Forgiveness. Psalm 51
- 8—Mon. The Joy of Being Forgiven. Psalm 32
- 9—Tues. Forgiveness through Jesus Christ. Acts 13:26-33, 38-39
- 10—Wed. Forgiveness from an Action. Luke 7:36-50
- 11—Thurs. The Forgiving Are Forgiven. Matthew 18:21-35; 6:5-15
- 12—Fri. Forgive as God Forgave. Ephesians 4:22-32
- 13—Sab. Follow Jesus' Example. John 3:13-17; Luke 4:16-21

Preparing for His Coming

- 14—Sun. When the Bridegroom Comes. Matthew 25:1-13
- 15—Mon. Only God Knows. Mark 13:1-8; 28-37
- 16—Tues. Who May Dwell with the Lord? Psalms 1 and 15
- 17—Wed. "Prepare the Way of the Lord." Isaiah 40:1-11

- 18—Thurs. "Fruits of Repentance." Luke 3:7-17
- 19—Fri. "Sons of the Day." 1 Thessalonians 5:1-11
- 20—Sab. A Day Set Apart. Exodus 16:22-36

Faithful in All Things

- 21—Sun. Use of Gifts. Matthew 25:14-30
- 22—Mon. Use of Opportunity. Luke 19:12-26
- 23—Tues. Meaning of Faith. Hebrews 11:1-7, 39-12:11
- 24—Wed. Faith of Abraham. Hebrews 11:8-12; Gen. 18:22-33
- 25—Thurs. Faith of Moses. Hebrews 11:24-28; Exodus 16:9-21
- 26—Fri. Steward of God's Mysteries. 1 Corinthians 3:18-4:7
- 27—Sab. Faithfulness to Christ. Hebrews 3:1-15

Christ Acclaimed and Rejected

- 28—Sun. The Triumphal Entry. Matthew 21:1-11; John 12:12-19
- 29—Mon. Cleansing the Temple. Matthew 21:12-27
- 30—Tues. The Wicked Tenants. Matthew 21:28-46
- 31—Wed. Take — Follow. Mark 8:27-38

Daily Bible Reading Sources

To persons or families who are reading the *Daily Bible Readings* that bring us together around the Bible in the Facing Frontiers with Faith program:

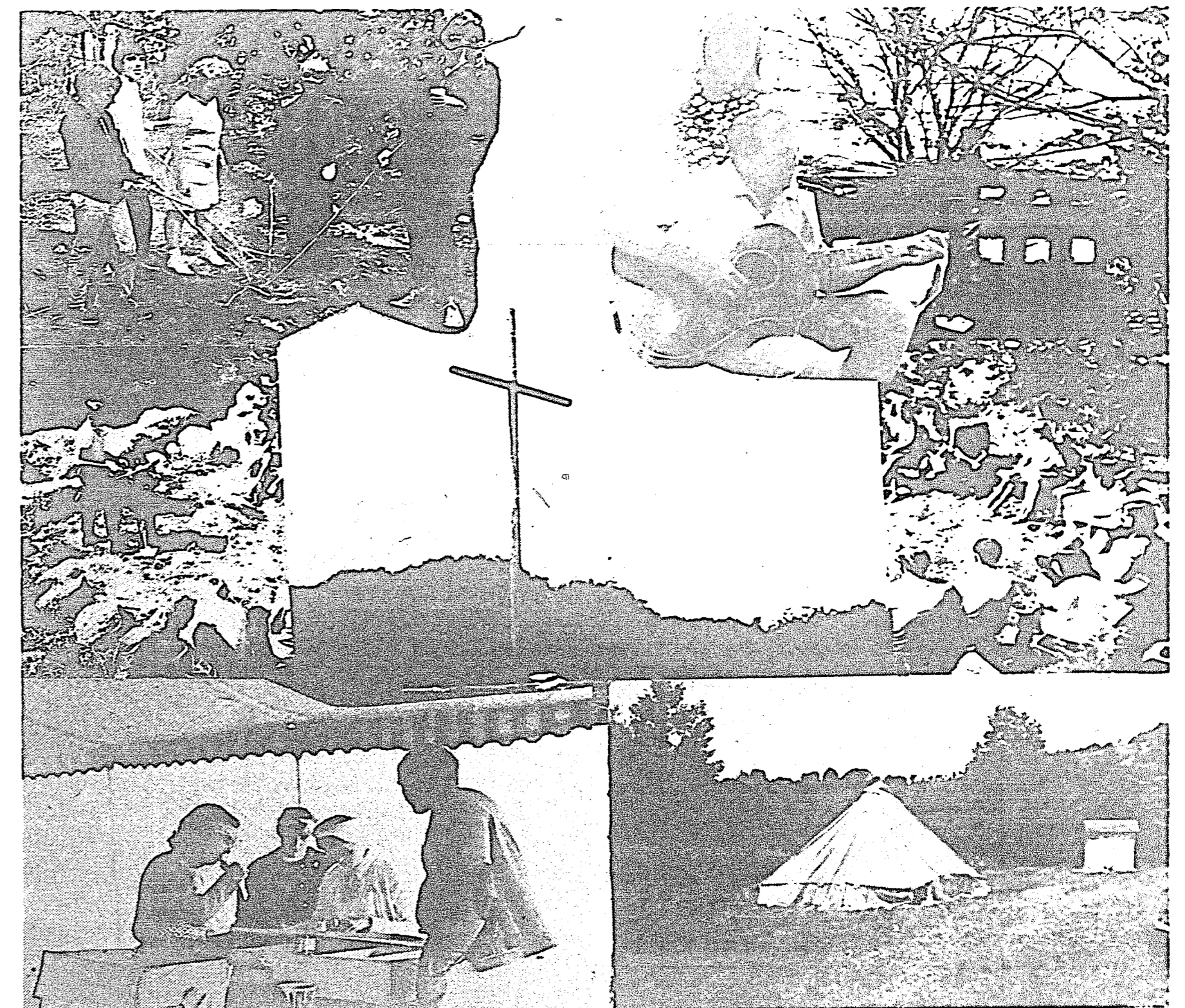
Have your friends asked where to find the listing of daily readings? Remind them that the *Helping Hand* lists these, that the *Sabbath Recorder* monthly publishes them, and that for the most part, any Uniform Series lessons will list the ones in our publications.

Each Sabbath has a special one for our meditation. This year, at least, additional context passages supplement the Uniform Series choices.

So, help your friends by introducing them to the *Recorder* at \$5.00 for a year of weekly visits, or the *Helping Hand* at \$2.50 a year — and bringing them into fellowship in Bible study.

—David S. Clarke

Christian Education Through Camping



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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PLAINFIELD, N. J. March 6, 1971
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About This Issue

This is one of a series of emphasis issues that our subscribers have come to look forward to. Most of the material is provided by and related to the Board of Christian Education now under the direction of the Rev. David S. Clarke, executive secretary and Burton Crandall, president.

The board has chosen to put the major emphasis on the camping program this time with three substantial articles. It is probable that no other denomination of comparable size has done as much in the way of developing camping facilities throughout the country or has as high a percentage of youth in a denominational camping experience.

The Board of Christian Education

Burton B. Crandall, Pres.

The last half of 1970 provided the Board of Christian Education the occasion for retrospect, prospect and introspect. A review of the work of Secretary Zwiebel showed very clearly the many contributions he made during his term of office. Perhaps his greatest were in the development of youth activities including his work with the Summer Christian Service Corps, the expansion and strengthening of the camp programs, the continuing aid and counsel to the Beacon staffs, cooperating in the Dedicated Service program, the strengthening of the Youth Pre-Con, the instigation and continued development of the Young Adult Pre-Con, and the promulgation of guide lines for the dedicated service of the high school youth (as requested by the Planning Committee) with Pastors Dickinson and King. The board has consistently endeavored to develop and promulgate programs for youth and will so continue. We have tried numerous methods to strengthen the vocational area.

There are numerous services available to laymen, ministers and churches which we hope to promote and publicize to a greater extent. These include, in addition to personal contact with the secretary, numerous others to churches and specific church groups including: workshops, study outlines, bibliographies in several areas and filmstrips and slides. We have

had to limit our publication activities to the *Helping Hand* and the *Sabbath Visitor* but other Sabbath School materials are available on request.

We wish to continue virtually all of our present activities and strengthen them during the coming years. We hope to add a new and important dimension through the increased activity of the Family Life Committee. Our most current concern continues to be the securing of a youth field worker which will broaden our outreach and, in cooperation with the executive secretary, enable us to increase the availability of all of our programs to the denomination.

Such a time as this is opportune for introspect. Several changes in our bylaws are being considered, especially in relation to the executive secretary. A three-year term, for instance, was voted. A committee is now developing a detailed job analysis of the secretary's work and this should prove of great value in clarifying as well as outlining his duties in these changing times. The board and its committees consider 1971 as a year of soul-searching and analysis and we ask your prayers.

New Board Members

We regret that several of our members have found it necessary to resign from the board: Mrs. Richard (Susan) Bond; Mrs. Simon (Helena) Aldrich, Mark Sanford and Dr. H. O. Burdick. However, we are happy that Dr. Burdick and Mr. Sanford have remained on the board as "consultants."

We welcome to the board:

John Woodruff, son of Mr. and Mrs. William Woodruff of Alfred Station. John graduated from Alfred-Almond Central School and SUNY in Alfred. He served in the Army two years, being discharged in December 1969. John is a junior at Alfred University, expecting to be graduated in 1972 with a B.S. degree in Business Administration.

Mrs. Francis (Ruth) Bucher, Little Genesee, N. Y., is the mother of seven children: Mrs. Walter (Mary) Steesy, Little Genesee; Mrs. David (Margaret) Taylor, Friendship; Mrs. Samuel (M.

MARCH 6, 1971

MEMORY TEXT

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Psa. 111:10).

Jean) Cook, Seaside, California; and Robert Cartwright, a senior at SUNY Alfred, also mother of Francis, Gregory, and Sue Anne all at home. Ruth is a very active member of the Richburg church, active in community affairs and former moderator of the Allegheny Association of SDB Churches.

Thomas L. Burdick is a member of the Little Genesee church, having moved there after his retirement in July 1969. He was graduated from Milton College and was a member of the faculty of the East Aurora Public Schools for forty-one years. At present he is developing a Christmas tree plantation in Little Genesee.

Mrs. William (Kathryn) Thompson is a member of the Hebron church, being the treasurer of the church. She is secretary in the prothonotary office in Pennsylvania. She is the mother of two sons: William who teaches in Webster, N. Y., and George who teaches in Oil City, Pa.

Richard Cudahy, son of Mr. and Mrs. Richard Cudahy is a member of the Little Genesee church. He graduated from Bolivar Central School and attended Buffalo State University. At present he is a senior at Alfred University and hopes to be a doctor one day.

Parochial School Aid

Have you thought of this argument against state support of parochial schools—such as is pending in New York state to the tune of \$28,000,000? Charles B. Rangel, who defeated Adam Clayton Powell for nomination in New York, recently pointed out in an upstate address that political power is in the hands of the middle class; so when middle class children go to parochial schools the politicians will respond to the needs of parochial schools. "This is another form," he said, "of robbing the poor to pay the rich."

Technology and Thanksgiving

By David S. Clarke

Christian education ought to prepare members of the church to realistically participate in the world's affairs with effective contribution towards its becoming Christian.

To effectively serve and witness in the world the Christian must understand the meaning of modern technology and how it is changing our world. And it is important for the Christian to help others appreciate the meaning of this technology.

Is it not essential for us to have a primary life-style of thankfulness to God if we are to appreciate our technology? Astronauts from the free world freely expressed that idea. Creative inventors like Steinmetz kept God in the front of their planning.

Users of technology, as well as creators of it, will prevent its manipulation for selfish ends, its strangulating domination by thankfulness to God. Why? Because if we do not thank the just God for the creation of men who could invent speech to symbolize ideas and relations, what is to prevent computers from being used for tyranny? Because if we do not thank the true God for the creation of men who could listen, react and commit themselves, what is to prevent radio and TV from setting all our standards? Because if we do not thank the God of love for the creation of dependable order in the world of "electrical," "gravitational" and other forces, what is to prevent us from panicking in the face of another nation's creation of an H-bomb?

If we are not primarily thankful to God — and not to lords of industry or commerce—for the capacity to organize, produce and distribute, what is to prevent us from losing heart in the face of great impersonal forces of mass production? Each of us can truly understand the technology of our day only if we recognize that God has given us resources and laws with which to work. And these are not monopolized by anyone or any group, no matter how impressive may be the achievements. God has blessed all His children with tremendous capacities to

appreciate the meanings of life and thereby to participate in changing the world for good.

Thankfulness to God will further remind us that compassion, forgiveness, graciousness, responsibility and loyalty are essential to the operation of a highly technological world. Think how these "fruits of the spirit" operate in the midst of earthquake, blizzard, riot, or commercial panic! How thankful we need to be for the loyalty of executives and repairmen, for the dependability and god humor of operators and machinists when we need a phone in an emergency! And how much we need to ultimately thank God for their capacity to organize tools for men's brotherhood!

Does your Christian education go far enough in helping all members to remember God's guiding presence with us in a world whose technology has skillfully used so many of His forces, principles and goals? Thankfulness-to-God belongs at the front of goals for Christian education.

S D B W F

"Seventy-one Session"

We note from the regular church bulletin of the Milton Seventh Day Baptist Church that they gave the money received from a recent "Meal of Sharing" toward the expense of "'71 Session" of the Seventh Day Baptist World Federation. Milton folk are to be commended, and we suggest that other churches may want to help this worthwhile cause by giving proceeds from special endeavors. Money may be sent to OWM Treasurer Gordon Sanford, Little Genesee, New York 14754. Mark it "SDBWF Special."
—Rex E. Zwiebel

Ministerial Accreditation

Seventh Day Baptist churches that plan to ask for accreditation for their pastors by General Conference this fall are urged to fill out the accreditation blank provided by the office of the Center for Ministerial Education and return it to the dean by April 15, if possible. The address is C M E, Box 868, Plainfield, NJ 07061.

Spiritual Values in Camping

Dr. Lowell B. Hazzard

I think the basic philosophy underlying the camping program is something like this:

We believe that in the experience of living together, in cooperative fellowship close to God's natural universe, the best conditions are found for discerning the reality of God, and for developing Christian character.

Now in that statement of basic conviction, you will find two main points at which the camping experience is made to order for Christian teaching:

1. The fact that it is an experience of living together in cooperative fellowship.
2. The fact that it is out-of-doors, close to God's natural universe.

Not once, but several times in my life it has come over me with the force of a revelation that the great evils of the world are man-made, and that if we would cure the sickness of a maddened world we must return to nature for the great lessons which God would have us learn. I know that there is an aspect of nature which, too, seems evil—the aspect of which Tennyson speaks when he says, "Nature, red in tooth and claw, will survive," and which Thoreau describes in the famous battle of the ants. But by and large, nature heals where man destroys, nature is sane where man is mad, and the person who learns the lessons which nature has to teach has God's way before him — a healing for his spirit and a guide for his feet.

What has nature to say to our children as day after day we live with them in the midst of its wonder and beauty?

First, there is the lesson of *wonder*. I am forced to say that perhaps the purest approach to the reality of God is the sense of wonder. Take a book like *How Miracles Abound* and see whether you can read it without a profound sense of the reality of God. Then think of your opportunities as you introduce children to the beauty of the mushroom pattern, the symmetry of the spider web, the gol-

den glow of sunshine after rain. There is no worship experience more poignant than the experience of the sunset over the lake, as a group of campers catch their breath at the glowing and fading of the colors, and a leader breathes, "God, who toucest earth with beauty— Make me lovely, too!"

Second, there is the experience of *harmony* and *order*. One studies design best in nature, and finds it to consist of balance and harmony. Not the artificial balance and harmony of accurately established calculations, but the balance and harmony of lights and shades, of mass and color, of trees and mountains and that are beautiful just by being themselves. The best cure for the gaudiness and artificiality, which is our civilization's worst gift to her children, is the unself-conscious beauty of the world that God has made.

Third, there is the challenge to *creativity* in response to God's great creativeness. Not that one sets out to imitate nature, but that the prodigal creativeness of nature sets loose within the human spirit that urge which makes us all akin to God—the urge to create, out of the deepest yearnings of our spirit, forms of beauty that are even yet waiting to be released.

May I add a fourth and call it *adaptability*? Nature is inexorable. The rain rains in spite of all our fond desires. But when we learn to live with nature, to adapt ourselves to her moods, we find that in every aspect she is beautiful. And we learn that perhaps that is true also of all the vicissitudes of our lives. The person who says rain is "depressing" has not been camping. To a real camper the rain is only a challenge, and under its gentle ministry life takes on a new tranquility. There are so many beauties that are apparent only when it rains.

Living together in cooperative fellowship provides the second great spiritual value of the camping experience. There is the discovery of *community* and *democracy*.

Rediscovering God is necessary to cure our sick world. Another just as prime necessity is that of rediscovering community. We are members one of another and our world is going to disintegrate completely under us unless we recognize it.

Nowhere does one discover the necessity and the joy of community more fully than at camp. There is simply no place for the lone wolf in the camp experience; no place, either, for the selfish person who expects to be waited on but not to serve; no place for cliques, for snobs, for social barriers, for anything but fellowship. In the give-and-take of camp life the shy, inhibited person finds himself working with others and forgets his shyness. The selfish person finds that it is fun to help, and "trotting" at meals and washing dishes are no longer menial tasks, but a part of the routine of fellowship. In camp artificial distinctions melt away and we are who we are, persons all having our own significance, no more and no less than our fellows, part of a beloved community, one and all.

What camp counselor has not seen a young person pampered or dominated at home, take a responsibility for the first time and grow greatly under it? Who has not seen the democratic process at work in the solving of some problem of camp procedure and marvelled at the wisdom and poise of intermediates and seniors alike when they come to decisions under the stimulus of shared responsibility? Who has not wished that our log-rolling politicians might learn the lessons of "each for all" that our young persons learn in camps?

Democracy means another thing also. It means a levelling process in which at certain points the campers may be able to teach the counselor, and all the artificial distinctions drop away. In camp all wear the same kind of clothes, all do the same jobs, each is accepted for his own worth.

Camping without an awareness of spiritual values is camping with its very heart left out. And the church has an opportunity to lead the way in the camping movement because church camps (when they are true church camps) are organized with spiritual values upper-

most. You do not have to drag them in. They are there.

Camp leaders have been given a great opportunity. And happy is the leader whose own awareness of spiritual values is so high and keen that the camping experience into which he leads his boys and girls is all high spiritual adventure.

Every Person Counts

We would remind Sabbath School superintendents, teachers, and pupils that each school may begin earning the Bronze, Silver, or Gold Award Certificate at any time. It is presented at the Conference following the date all requirements are fulfilled.

Plaques for the 1970-71 season will be awarded at General Conference in August 1971.

One plaque will be awarded for largest percentage of increase in attendance for the year. Attendance is computed on the actual number present.

One plaque will be awarded for largest percentage of increase in enrollment. Enrollment is computed thus: a person becomes a member of a Sabbath School class when he attends the class session three times in succession and attends a total of six times in a quarter, sickness being an excused absence and for students or others away from home, attendance at another school counts as attending.

Several schools have indicated they are participating in the plans—please send in your figures by June 1 in order that we may have the plaque engraved with *your* name.

Relief to Pakistan

The amount of relief sent in relation to the continuing need is not known, but Christian people want to contribute to the survivors of history's greatest natural disaster. Among other large gifts is one of \$14,555 appropriated by the Southern Baptist Foreign Mission Board at its December meeting. Part of the first \$5,000 spent by the Southern Baptists on Pakistan relief went for hand-operated pumps to provide safe drinking water.

Worldwide Witness for Christ

Having completed four months of the year of emphasis on Worldwide Witness for Christ by Seventh Day Baptists in the various Conferences and groups around the world, we have recently sought to understand how these materials are being used in the local churches. With about a third of the replies in, we can share some of the exciting things that are happening on the local level.

Some of the churches are enlarging and supplementing the material sent for the bulletin board. Two sent us pictures of their bulletin boards showing added material gleaned from the *Recorder* and other sources. In one church the display materials sent were rearranged and displayed in a three dimensional setting with each of the pictures on the larger glossy separated and with special colored paper to highlight it.

In one church where there was a national Christian (at a nearby university) from one of the countries being emphasized, they invited the student and his wife to be with them. He told of life in the country, and sang a couple of choruses in the native language.

The time of presentation of the filmstrip varies from church to church. One missionary keyworker wrote: "We have approached our mission program in different ways to see how we would get the largest group to participate. A fellowship dinner followed with filmstrip, etc., a good-sized group gathered around the tables but several left. The next two months we had a mission emphasis given during church but had the filmstrip preceding our Bible study in the afternoon."

Several have the filmstrips shown during the Sabbath School hour and in one church the room was decorated to resemble the overseas area and the one presenting the emphasis dressed in a costume resembling the native costume.

We do appreciate the cooperation of so many and the vital suggestions that have been sent to us to enable us to evaluate and make the coming months even better.

Continuing Education

Seventh Day Baptist pastors may apply for study at the the Seventh Annual Workshop in the Mental Health Disciplines which will be held at Georgetown University, Washington, D.C., June 21-August 6, 1971.

Clergy and religious today encounter a wide variety of human problems. The Mental Health Workshop is designed to fill their need to increase their understanding of emotional functioning.

"Although the workshop is planned for three summers one need not attend all three sessions. A participant may resume after an absence of a summer or more. However, he must reapply for each summer and may not skip from the first session to the third. First applications are accepted only for the introductory session.

To obtain a Summer School application send a request to Miss Kathleen M. Shevlin, Department of Social Work, Georgetown University Hospital, Washington, D.C. 20007." Deadline is June 1, 1971.

"Academic charges are based on the four credits (at \$67.00 a credit), and a non-refundable \$15 registration fee due with the application.

"Air-conditioned rooms are available on the campus for \$123 for the seven weeks if shared with one other. Meals will cost approximately \$33 a week on a pay-as-you-go basis.

"Approximately thirty clergy or other religious workers of any faith will be admitted to this seven-week program."

Seventh Day Baptist ministers who have an inclination to participate may apply to the dean of the Seventh Day Baptist Center for Ministerial Education for an application form for possible financial assistance from the Continuing Education Fund. This should be done prior to April 1, 1971.

SABBATH SCHOOL LESSON

for March 13, 1971

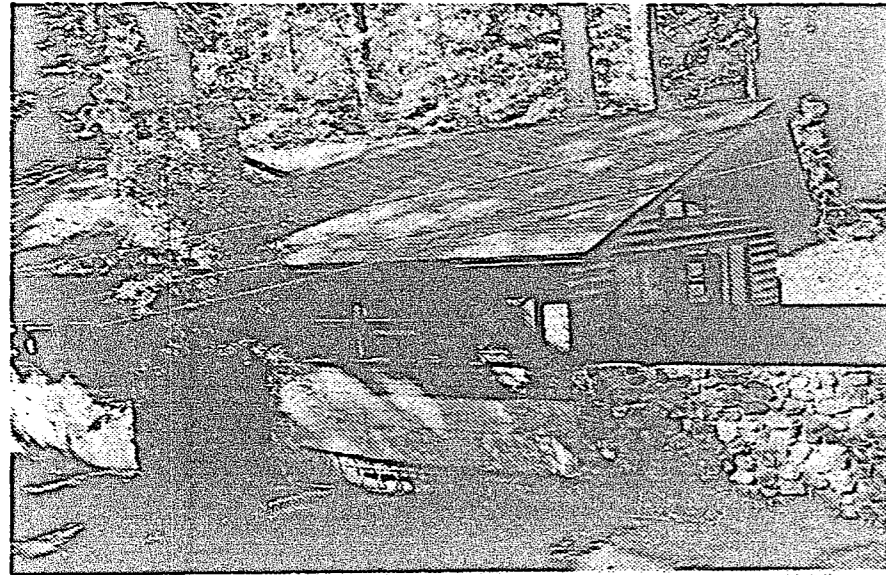
FORGIVEN AND FORGIVING

Lesson Scripture: Matthew 18:21-35

Seventh Day Baptist Camps

By Mary Clare

Inasmuch as previous issues devoted to the Board of Christian Education have carried information concerning the various committees of the board and as these committees are continuing to work on similar problems, in this issue the Publicity Committee is emphasizing one of the concerns of the board — Christian camping.



Lodge at Pacific Pines Camp

We wrote to several individuals, asking information concerning each of the camps of the denomination. In reply, we received interesting histories of the camps, for which we are most grateful. Because of the limited space only parts of each report are included, directly quoted in many cases although not so indicated. The complete reports have been turned over to the Youth Work Committee which is in the process of preparing a camp brochure.

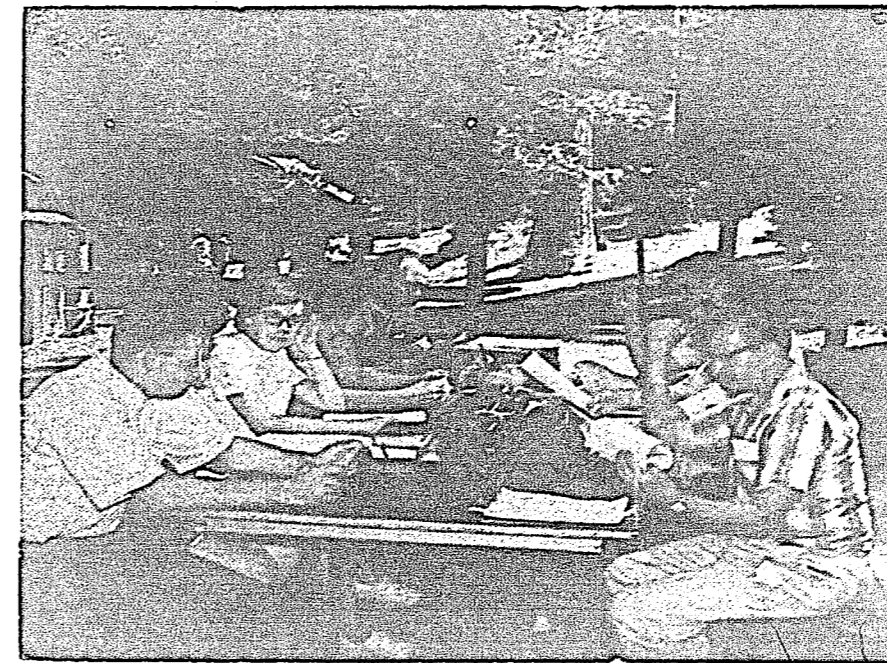
Because Rocky Mountain Camp (now *Camp Paul Hummel*, Rocky Mountain Christian Retreat) is in the process of expanding we asked for a complete report which is included in its entirety.

Church camping is not new to Seventh Day Baptists as the history of Camp Lewis indicates that in 1926 the Rev. A. J. C. Bond and Marjorie Burdick "borrowed" a camp in Bethel, Conn., and held a ten-day camp for girls ages ten to twenty. In 1927 Mr. Nathan Lewis built a lodge on his farm in Bradford, R. I., and "Camp Lewis" was born. The origi-

nal plan of two weeks of camping for girls and two weeks for boys has been changed to co-ed camping. At present they hold one week of Junior Camp (ages 10-13) and one week of Senior Camp (ages 14-19). Because many youths of the Senior Camp age are at least partially employed during the summer months, an emphasis on weekend retreats is being considered — the age span of Junior Camp might then be increased to include those on the lower end of Senior Camp age.

In the early days of Camp Lewis some of the young people attended from South Jersey. However, this camp was nearly three hundred miles away from Shiloh and Marlboro, so later a camp closer to the local churches was rented. However, it too, was so far away as to be a hardship to attend. After much searching, a miracle took place in the winter of 1959-60. A twelve acre plot of land located only seven miles from Shiloh was purchased on Maskell's Mill Pond. That winter saw twenty to forty men gathered to work Sunday after Sunday to prepare the camp. The clearing of the land began late in September and on July 2 a dedication service was held for Jersey Oaks Camp. The camp is owned and operated by the Shiloh church but the Shiloh and Marlboro churches work very closely together in the summer camping program. As is the case with most other camps, young people from other churches—or no church — are included in the program, and the facilities are used by other groups.

On the other side of the continent in 1932, eighteen campers under the direction of Bernice Brewer (Mrs. Orvis Chapman) and the Rev. and Mrs. Lester G. Osborn, studied their Bibles together, slept under the stars and cooked on two outdoor stoves in a public campground at Twin Peaks in the San Bernardino Mountains, California. Little did they dream that this camp would evolve into Pacific Pines Camp, consisting of six buildings (with plans for more), now



completely modernized and winterized for year-round use with a capacity of one hundred campers.

Twenty years after the pioneer Camp Lewis was started, youth camping began in the Southwestern Association with the Rev. Harley Sutton as director. It was held in the Ouachita (pronounced wash-i-taw) Mountains near Y-city. Since that time camp has been held in nearly every state in the association.

The second year of camp it was noted that the average distance traveled by campers (round trip) was 900 miles. The third year, 1949, the name MILES with the slogan "*May I Live Ever Steadfast*" was chosen. In 1960, the additional slogan was added: "*Christ Answers My Prayers.*" In more recent years as the number of campers increased the total round trip mileage has reached as high as 42,000 miles. When camp goes to one edge of the association on occasion, it has been more than 900 miles one way for some of the campers.

Our newest camp, Camp Joy, is nestled in the wooded hills of Ritchie County, West Virginia, on a ten acre tract of land completely surrounded by the winding Hughes River. Adjacent to the village of Berea, W. Va., this land has been a gathering place for Seventh Day Baptists for many generations. Plans are under way to put into effect the thinking of the Camp Committee of having a layman alternate with a minister as camp director in order to give a broader scope to the camping program.

For those living in the center of the

continent, there are four camps available; Camp Holston located on Lake Cotton features canoeing, sailing and a well-developed nature trail, as well as a picnic and campfire area which are enjoyed by family groups as well as campers. Their camping program includes disadvantaged and interracial children from Battle Creek.

Riverview, near North Loup, Nebr., which boasts probably the most rustic setting of any of the camps, is built on a large rectangle of land that has to be de-mosquitoed every year (an exciting process to the campers). The girls' cement floor dorm provides protection from rainstorms — when you get the wooden flaps down! Further down the rectangle in the trees is the boys' cabin of recent vintage. On the far side of the rectangle are the outdoor "John and Mary" with "running" cold water out of tin cans with holes in the bottom. (As one camper said, "In spite of it, we survived remarkably well.") A campfire circle opposite the girls' cabin and a volleyball court complete the setting, except for one small thing—the river, with shifting sand which affords a cool place to play whiffle ball baseball.

Camp Wakonda is located approximately five miles from Milton, Wisconsin. It comes out of seclusion as one crests a small rise downhill over a back road which winds out through some of the remaining farm land of Rock County. From no less than four states and from all over the largest territory now covered by an association (perhaps second largest area) kids come and become one by the common cause that unites men of good will.

The "spirit of camping" has manifested itself in many different ways in the last forty years or so, and can only be recalled as one recalls the numerous directors who have led the campers over the years. From camping of a "wilderness sort" living in the woods, to less "primitive" camping (partly indoors, partly out), to modern camping with the modern facilities, it is perhaps best summed up in the words of one of the directors of recent years: "At camp . . . there is Christian

(Continued on page 14)

Our Bible in a Permissive Age

"If you had really believed Moses, you would have believed me," said Jesus (TEV) in a vigorous encounter with His own religious "leaders" who resented His releasing Sabbathkeeping from their restrictive laws.

What really irked them was the obvious joy and simplicity of Christ's healing of the man who had lived thirty-eight years—a whole generation—with a crippling disease.

What thoroughly upset them was the direct and refreshing way in which Jesus the Christ had infused healthy freedom into the man's existence. He moved him out of the ruthless competition of animals seeking health at Bethesda's pool. He had moved the man from the self-pity paralyzing his life into the wholeness of self-respecting and serving personhood.

The Seventh Day Baptist Board of Christian Education seeks through many channels to release the power of Christ through our people. The board's chief contacts are through the Sabbath Schools, camps, and study groups of our churches. Vocational and Christian education keyworkers, and youth leaders are vital contacts in sharing this board's general presentations. We appreciate your study and application. Several forms of leadership training are offered to ministers, teachers, and leaders. Pre-Cons and Ministers Conferences are our chief national gatherings for teaching-learning.

Look again, if you will, please, at the inside cover of the *Helping Hand*. Imagine with us what the possibilities are for Christian education through this study guide if we develop all these goals with good achievement! But this study guide is of little use unless you and your Seventh Day Baptist friends find regular contact with the Christ who inspires these lessons. Hence, it is our particular privilege to strongly urge the use of the *Helping Hand* weekly (not weakly), and the Daily Bible Readings therein. Planning Committee this year is promoting the use of these selections for the "Facing Frontiers with Faith" program, and the *Sabbath Recorder* publishes the selections month-

ly, in case you don't have the *Helping Hand*.

In Christ's encounter with His religious "leaders," He stressed how much He depended on God's speaking to Him out of Scripture, how much He depended on God for truth and power, how much committed person-to-person relation with God counts in health and salvation.

Jesus challenged the poor use of the Scriptures (Old Covenant only, for His day) in the strong debate at the end of His confrontation over the Bethesda healing (John 5:37-46). All our use of Scriptures should lead to that abundant life in Christ, neither stopping at Moses' legality nor Paul's theology.

The 1970 Conference Interests Committee on Christian Education said (in part): "Considering the need and the value in our lives of storing the Word of God in our minds and hearts, we recommend that a committee of the Board of Christian Education develop a program of Bible memory work which can be used in our Sabbath School or homes."

The Family Life Committee of this board has considered this recommendation, and will continue to seek out ways of helping Seventh Day Baptists to store the Word in heart and life. The encouragement of various well-tried methods of Scripture-memory has been offered by the board, and perhaps some single plan will be forthcoming. Because this board's mission is educational, its work may be said to be that of making Christ come alive out of the Scriptures so that we meet the world with the reflexes of the gospel. Is not the main thing needed right now: more honesty with God in our "Scriptural relations"? Sabbath School, worship, family life, personal devotions, street, shop and highway application—all need to be more honestly used for the expression of Christ's "way, truth and life."

We are convinced that Jesus the Christ is the ultimate Master, final source of power, and immediate Teacher, Enabler!

We are convinced that a permissive society needs the wholeness that brings together the *permitter*, the *permitters* and the *permitted*; that unites person and com-

munity in lively helpfulness; that shares God's Son with "all His chillun." We are convinced that Seventh Day Baptists have a place in the spectrum of Christian forces and that the Sabbath is part of the wave of the future in the Church's relation to the world. How else could we interpret the as-yet-unfulfilled life-giving encounters of Christ with the worldly leaders of His day, like the ones referred to at the first of this article?

Rev. David S. Clarke,
Executive secretary of Board of
Christian Education

Carl Roderick Maxson

By Rex E. Zwiebel



It was my privilege to start a life-long friendship with Carl Maxson while attending commencement at Salem College in June 1938. He was finishing his freshman year at the college, and by his gentle urging he aroused my interest in joining him at the school next fall. For his encouragement and knowledge shared, I will be forever grateful.

Carl had come to Salem, quite penniless, with the firm conviction that God was calling him to the gospel ministry. He assured me that God would provide if a man were faithful to His directing.

As an individual, or with singing

groups, he set the example in assisting local churches in the West Virginia hills. Through diligence and tenaciousness, he arranged for the YMCA quartet, in which he sang second tenor, to perform at the New York World's Fair and later for President and Mrs. Franklin D. Roosevelt and their royal guests from Europe.

Giving in to his roving nature he transferred from Salem to Milton College, and in 1942 he was given the Bachelor of Philosophy degree. After a time working in the psychiatric ward of the St. Elizabeth Hospital in Washington, D. C., he entered the service of his country. The predominant portion of his years of service was spent working in the St. Albans Naval Hospital on Long Island. At the close of hostilities, the urge to be a minister once more asserted itself, and in 1949 he claimed his Bachelor of Divinity degree from the Alfred University School of Theology, Alfred, N. Y.

After successful pastorates with the Andover and Independence Seventh Day Baptist Churches in New York, and then with the Waterford, Conn., church, Carl prepared to serve more fully by taking clinical training at Bellevue Hospital and with the Council for Clinical Training, Inc., both in New York City. With this preparation he became the first full-time chaplain at Kings Park Hospital, Kings Park, New York, in 1954. He fulfilled this calling until his untimely death.

Through correspondence and visits we shared victories and defeats, and we believe that all who really knew Carl echo the plaudits given him by his fellow chaplains at the memorial service. Carl was a Christian optimist, always willing to be of help to care for the concerns of patients and fellow-workers. We claim for him the reward that Jesus offered to those who, "... offer a cup of water in my name."

A Bronx VA hospital researcher reports significant results in the immunization of guinea pigs against leukemia. It was demonstrated for the first time that active specific immunity can be obtained in lab animals.

A New Era for Seventh Day Baptist Camping in the Rocky Mountains

For some forty years Seventh Day Baptist youth of the Mid-Continent Association have been camping at Rocky Mountain Seventh Day Baptist Camp. In 1941 the second Pre-Conference Youth Retreat was held there and in 1963 it was the site for the Young Adult Pre-Conference Retreat.



Paul Hummel, a rancher and cattleman widely known in Seventh Day Baptist circles for his churchmanship and Christian witness, first leased, and later gave, the 240 acre mountain property to the Boulder and Denver Seventh Day Baptist churches for a Christian camp. In the beginning of the camp there was only one building, a cabin still serving called "old rusty." Through the years four buildings have been erected — a main lodge and dormitory, two bunkhouses and a staff cabin. These facilities provide for a capacity of thirty girls and forty boys under normal camping conditions. Until this year, a spring has been

the source of water supply and until recent years the electricity was generated with mobile equipment owned by Mr. Hummel. The kitchen is well-equipped and there are hot water showers but pit-type toilets have lowered the health ratings for the camp through the years. (State of Colorado camp standards now being enforced make it mandatory that major improvements be made soon.)

The potential for development of this mountaintop property as a Seventh Day Baptist camp and retreat center is almost unlimited. Located nine miles, or thirty minutes drive, from Boulder, the site offers a magnificent view of the Rocky Mountain front range to the continental divide and of the plains sweeping eastward to Nebraska and Kansas. The elevation of the camp is 7500 feet. Untouched by agricultural or related practices for at least forty years, the unspoiled acres provide a natural habitat for mountain wildlife, forests and flowers. (Deer are often seen by campers and a black bear visited the camp last summer). The varied mountain terrain offers challenging rock bluffs and outcroppings and lovely meadows that make hiking and nature study favored activities for campers. There is ample cleared, level land for volleyball and softball and other outdoor sports. The John Watts Memorial telescope, a 12-inch reflector type instrument, makes astronomy a thrilling field of interest few camps can duplicate. It is worthy of note that current real estate values indicate that the value of our property approaches a quarter million dollars.

Now a new era of development and program for this Seventh Day Baptist camp in the Rocky Mountains is beginning. The camp trustees, representing the Boulder and Denver Seventh Day Baptist churches, has recognized the urgent need for up-grading the facilities of the camp to meet standards now required by the state of Colorado. Included in the basic needs are: a new roof for the main lodge; a well and pumping system for distribution of water; a bathhouse to provide indoor toilets and showers; winterizing of all facilities to make the camp usable

year-round. Financing such an overall project meant finding a sum of money well beyond the present means of the two churches.

The Seventh Day Baptist Memorial Fund, with discretionary funds available through bequests and trusts of past years, demonstrated their faith in the potential of Rocky Mountain Camp (and of the camping program for all Seventh Day Baptists) by funding the projected development with a \$25,000 grant to be made over a two year period.

We are happy to report the completion of important parts of the total project already. The main lodge has a new roof. A well, 260 feet deep, is drilled that will produce over 4000 gallons of water per day and an electric pumping system is installed to distribute the water. Basic plans have been approved for a bathhouse equipped to serve 120 people with toilets and showers. Building materials are being stockpiled now to be ready for a construction program to begin next June. We should be ready for the final phase of the development project, winterizing the lodge and bunkhouses, by late summer or fall of 1971.

It is worthy of special note that we expect to build the bathhouse — approximately a \$15,000 plant—with employees who are Seventh Day Baptists. We will welcome inquiries from persons in our churches who have building skills and would enjoy employment for the summer in the foothills of the Rocky Mountains.

When the projects outlined above have been completed, we will be ready to launch a new concept and philosophy of programming for the camp. Our first goal will be to make use of the camp facilities for much more time in each year than we have in the past. Using so valuable an asset for a maximum of three or four weeks each year makes us poor stewards of a gift whose potential for Christian nurture and outreach is so great. To accomplish this goal we will set ourselves to plan a series of camps, retreats, workshops and inspirational meetings that will span every season of the year and include all age groups in our churches.

Surely a great challenge to be creative and imaginative in the areas of Christian education and evangelism is offered Seventh Day Baptists as we envision fuller, more meaningful use of our excellent camping facilities across the country.

With our present insight we predict that, even with much greater use of our camp by Seventh Day Baptists, there will still be considerable blocks of time when the needs of other Christian groups in the Rocky Mountain area can be served. It has already been demonstrated that many groups from churches ranging several hundred miles from the camp will be eager to use the camp and, in paying a fair rental fee, will share in maintaining and further developing the property. Through such sharing and cooperation we will give meaning to the ecumenical movement in Christ's Church.

A third facet of the new era for this Seventh Day Baptist camp in the foothills of the Rockies is the restructuring of the administrative and management organization representing the Boulder and Denver churches. Under the title, "Joint Venture," the camp Board of Trustees will be enlarged from six to twelve members, equally divided between the two churches. This more representative body will be given much more comprehensive and inclusive powers in the management and administration of the camp than previously.

All of us involved in the new era of this highest, largest and (perhaps) oldest (in consecutive years of use) Seventh Day Baptist camp are eagerly looking forward to August of 1972 when the Seventh Day Baptist General Conference will meet in Colorado. We anticipate now that the Youth Pre-Conference Retreat and the Young Adult Pre-Conference Retreat will be held simultaneously at our camp. If this is accomplished, it will be a "first" for our denominational camping program.

We will also expect many Seventh Day Baptists from all parts of the country to visit the camp in 1972. At that time we will have completed the current development program and will hope to be demonstrating in dramatic ways the fulfillment of the camp's potential through

Christian programming.

Now we share a final exciting change designed to "highlight" the new era for our Seventh Day Baptist camp in the Rockies. At the annual meetings of the Boulder and Denver churches official action was taken approving a recommendation from the camp trustees that a new name be given to the camp.

The new name is:

Camp Paul Hummel
Rocky Mountain Christian Retreat

All literature and correspondence relating to the camp will indicate that it is owned and operated by the Boulder and Denver Seventh Day Baptist Churches.

Elmo Randolph,
Pastor, Boulder church

Seventh Day Baptist Camps

(Continued from page 9)

fellowship, worship and study under the supervision of a dedicated staff which is ready to serve you."

For youth there is limitless opportunity to make rare discoveries — acquire lasting memories with Christ. In our three hundredth year of "Responsible Maturity" may we praise God for camps which have become the instruments of God's peace and brought youth towards maturity and consecrated lives as constructive individuals to our society.

Camp Programs

The period for most of the formal camping programs seems to be in July with retreats held outside that time block. This gives time for Midget or Primary Day Camps, Junior and Senior Camps as well as opportunity for groups other than Seventh Day Baptists to enjoy our facilities.

The aim of Lewis Camp was originally stated as follows: "Lewis Camp is run in the interest of Seventh Day Baptist young people. Its aim is to promote happiness, increase Sabbath loyalty, and build Christian character." This, I believe, could be the stated aim of all our camps.

As our camping programs develop, more and more non-Seventh Day Baptists attend the camps and the programs become increasingly evangelistic, seeking to

win commitment to Jesus Christ. Most camps report studies in Bible, Seventh Day Baptist beliefs and history, and nature study.

Pacific Pines reports, "Two recent developments seem to have increased the vitality and the meaningful experiences in Intermediate Camp. For the past three years elective courses have been made available to these campers, and from the offerings, each camper selects one Bible study class and one Christian life class. Since, for the most part, the Seniors do their own planning, no elective program has seemed necessary there. The younger campers have followed prescribed courses. For two years, the Intermediate camp has been organized into movie-making teams, each of which has produced and filmed a creative Christian drama. Campers have done the directing, the script writing, the acting, the camera and sound work, and have prepared the props and scenery as an arts and crafts project. The productions have been truly their own. At a later time during the year, these productions have been presented at a "camp-in" which has brought campers together during the year to renew their experiences at summer camp.

Family Camps

Most of our camps seem to focus their attention on camping experiences for children and young people. Camp Harmony and Camp Harley Sutton have expanded their program to include family camps which have proven most successful and meaningful.

Thinking it might be helpful to others who wish to include this type of experience in their program, we are including a rather detailed report of these two camps:

Two family camps have been held each summer at Camp Harley Sutton in the Allegheny Association since 1966. The average number of people attending is about thirty-five, ranging in age from babies to seventy-five years of age. Camp starts with the evening meal Friday evening and closes after the noon meal Sunday.

The type of program has varied with each director. Some have been rather

heavy with discussion and worship while others have been quite relaxing yet inspirational.

A high point in the program the past two summers has been a Communion service held on Sunday just before breaking camp.

The second family camp under the able direction of the Rev. Rex Zwiebel, started Friday evening with a delicious fellowship supper followed by vespers led by Pastor Harold and Kathi King. Kathi rendered several flute solos.

On Sabbath morning Sabbath School was led by the Rev. David Clarke at camp. We attended services at the Alfred Station church. In the afternoon Mr. Richard Horwood of the Buffalo church, gave a talk on the "Misuse of Drugs." That evening Cathy Clarke led in a song-fest and games around the fireplace.

The family camp in September of 1970 was much fun and had quite a lot of frank discussions. Sabbath morning found the campers at Alfred Station worshipping in camp clothes. Back in camp in the afternoon the Family Life Committee presented a program on their work which involves reviewing material on preparing statements on such things as sexuality, abortion, and family planning.

Following the presentation came question and answer time. The parents and kids at times ganged up on each other but we also came to a better communication through understanding the point of view of each other.

So from supper Friday to breakfast Sunday, the group at camp worked, played, and prayed together and grew.

At Camp Harmony, family camp was a weekend of joy, fellowship, sharing, study and prayer attended by young people, married couples and a few oldsters. Not everyone came at the same time or stayed for the entire period of camp but each one came, expecting to find something of spiritual value. Many came because of the experiences they had known at this same camp during the summer. It seemed important to continue these experiences of growth and also to give

(Continued on back page)

Accessions

SEATTLE AREA, WASH.

By Baptism:
Jeffrey Inabnit
Mark Inabnit

By Letter:
Reuel Bates
Sharon Bates (Mrs. Reuel)

Marriages

Williams - Johnson.— James Orson Williams, Millville, N. J., son of Mrs. Susie Bond Williams and the late C. Everett Williams of Lost Creek, W. Va., and Shirley Pierce Johnson, Bridgeton, N. J., daughter of Carl and Lucy Cuff Pierce, were united in marriage on Sabbath afternoon, Feb. 13, 1971, in the Marlboro Seventh Day Baptist Church, by the Rev. Donald E. Richards, pastor.

Obituaries

MAXSON.— Rev. Carl Roderick, son of Darwin Ellsworth and Eunice Almira Huffman Maxson, was born in Gentry, Ark., March 24, 1912, and died at his home at Setauket, Long Island, N. Y., Jan. 28, 1971. He had been hospitalized for three months following an automobile accident in which he suffered a broken leg.

He became the first full-time chaplain at Kings Park Hospital in 1954.

He was married to Mildred Carr Whitcomb on December 23, 1947, at Winchester, Mass. To this union were born three children: Sandra Whitcomb (Mrs. Daniel Crowlev) of 205 Crestridge Drive, Coraopolis, Pa.; Carl Roderick, Jr., a sophomore at Norwich University in Northville, Vt.; and Kimberlee who lives with her mother, Mrs. Nicholas Cipollina of Shoreham, Long Island, N. Y. There is also one granddaughter.

He is also survived by: two sisters, Mrs. Grace Lewis of Siloam Springs, Ark., and Mrs. Geneva Holland of Crossett, Ark.; and three brothers, Russel J. of Milton, Wis., Fitch H. of Bridgeton, N. J., and the Rev. Paul L. of Berlin, N. Y. His sister, Mrs. Ruth Spinks preceded him in death.

A memorial service was held at York Hall, Kings Park Hospital, on Sunday, January 31, conducted by the Rev. Horace Schoenberger and assisted by Rabbi Watchfogel and Father Koricki. The funeral service was conducted at the United Methodist Church in Kings Park with the above clergy officiating on February 1, 1971.

Interment was in Long Island National Cemetery in Pinelawn, Long Island, N. Y. (See tribute elsewhere in this issue.) —P. L. M.

The Sabbath Recorder

Notice of Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R. I. 02891, on Sunday, March 21, 1971, at 2:00 for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1970, to December 31, 1970.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1971, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn,
Secretary

A Woman, So What!

Mrs. Shirley Chisholm of New York, the first black woman to be elected to Congress, says she has always found politicians more prejudiced against her as a woman than as a black. Mrs. Chisholm says she "got sick" of hearing men say, "Shirley has brains, she is articulate, she's a fighter, she's been effective, but she's a woman."

(Continued from page 15)
the opportunity for others not included in our church camp to attend.

The camp opened Sabbath Eve with the sharing of Psalm 150, and all those there enjoyed the Scripture in music shared.

Sabbath day brought others to join in the church service and afternoon sharing, the highlight being the cantata, "Tell It Like It Is" presented by the young people. Everyone could sense their joy and enthusiasm in singing. Sabbath night brought a time of recreation with a bit of square dancing, and a mock wedding in honor of a new bride and groom to be, now Mr. and Mrs. Larry Brannon.

Sunday was the time for devotions, group discussions and the end of a wonderful fellowship in Christ.

Of family camps, Mrs. Nelson Snyder says, "With three small children, the six family camps we've attended at Camp Harley Sutton are our vacations with our children. Other than being a vacation, two main thoughts stand out in our minds: fellowship and an awakening (or reawakening) of a more spiritual nature. More thoughts stand out: plenty of food, lots of volleyball games, 'announcements,' work crews, minor expense. This is the type of vacation we enjoy! It's a place where our children can learn further the meaning of cooperation and I (the wife) don't have to get meals."

Lord we greet Thee at Thine altar,
On this Sabbath day;
Keep us steadfast when we falter;
Make us Thine, we pray. Amen.

