

The Sabbath Recorder

A Year of Home Mission Service?

Extended dedicated service is the term used among Seventh Day Baptists for a program by which certain young people volunteer for a year of denominational work without wages — a mere \$7.50 per week paid by the organization that is benefiting from the dedicated service. There have been a number who have given a year or more of time. At the moment there is no one enrolled in the program at Conference headquarters.

Southern Baptists have had a somewhat similar program but now are starting something slightly different. It is a pilot project by which young people volunteer for home mission work at their own or their parents' expense. It all started up in Salt Lake City area in the Utah-Idaho Southern Baptist Convention where the young people were familiar with a similar Mormon program. Two of the first four volunteers are sons of Baptist executives who initiated the plan. Two girls responded to work among Indians. The girls are high school graduates from North Little Rock, Arkansas.

Baptist executive Darwin E. Welsh noted that the Latter Day Saints with a membership of three million have 13,000 missionaries — many of them on a two-year self-support basis. He saw no reason why this same zeal should not be found among Baptists. He asked numbers of his church how many would be willing to borrow money if needed to send their own children on a mission. A high percentage said they were willing.

It is pointed out that parents borrow money to send their children to college.

The cost of a year of home mission work is much lower than the cost of a year of college. Parents who cannot yet see their way clear to support a son in college could therefore save money during the year toward the expenses of college a year or two later. A year of witnessing for Christ might make college far more meaningful.

"I am not a great Bible scholar," said young Welsh, "but I know what I believe and I feel that I will be able to relate to others what I believe and also give them some basis for wanting to believe as I do.

"I would especially like to work with the forgotten and underprivileged people," the 19-year-old Welsh said.

"Our denomination can never do all the work that needs to be done," said Secretary Welsh. This program, with all its problems may be the answer. It could be the answer for Seventh Day Baptists.

Recommissioned

Missionaries in Central Java have seen a spontaneous outburst of testimonies and confessions at a prayer retreat such as veteran missionaries never saw before. Sessions continued far into the night with no one worrying about schedules or missed meals.

Toward the close of the retreat a special commissioning service was held for missionaries due for furlough. Members of the group explained, "We set them apart as our missionaries to America, to share as widely as possible why we are here and what God is doing in Indonesia."

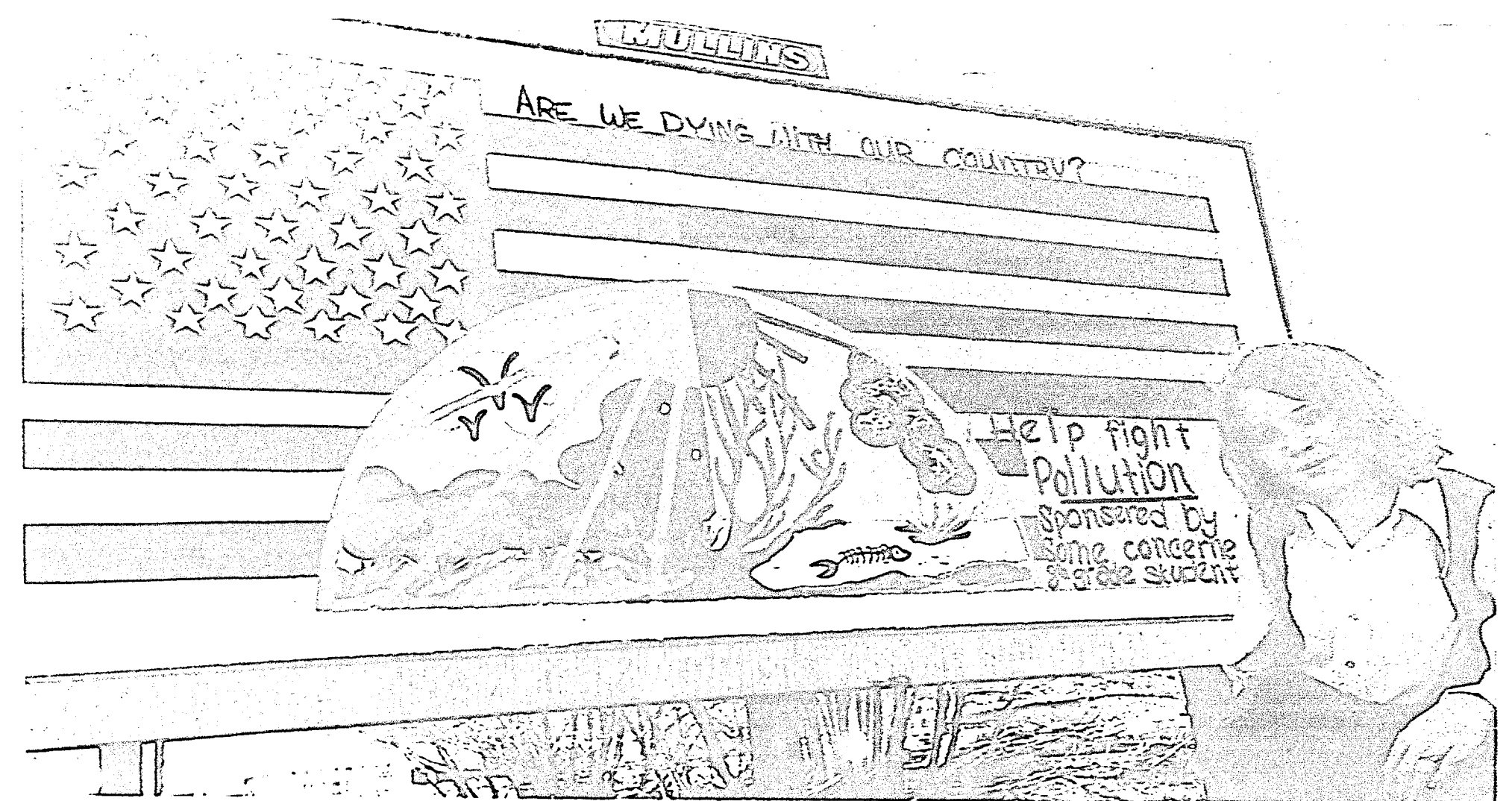


photo courtesy of Boulder Daily Camera

Ecology and Theology

"The earth is the Lord's and the fulness thereof," wrote the psalmist. And again, "The heavens declare the glory of God and the firmament showeth his handiwork." These are theological expressions. Ecology reminds us that if we pollute the Lord's earth and the firmament so that we cannot even see clearly the heavens that declare His glory we can be held accountable.

Ann Bottoms, daughter of Jane and Tom Bottoms, ninth grade student at Burbank Junior High in Boulder, Colorado, is pictured here with the ecology poster that was made into a billboard sign. In natural colors the poster shows a film of gray creeping over the country and the flag which represents it. Seventh Day Baptist youth are doing their part in good ecology and theology.

The Sabbath Recorder

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Is the Prayer Amendment Good?

The move to restore prayer to the public school is getting more and more Congressional support. Since prescribed prayers were declared unconstitutional by the Supreme Court in 1963 the only way to put this sort of religious exercise back into the public school is by an amendment to the Constitution. The so-called Dirksen amendment, often killed, has revived and is said to be gaining ground in Congress through sustained promotion by such people as Mrs. Ben Ruhlin of Cuyahoga Falls, Ohio, who has office space provided by her Congressman. It only needs a few more names on a petition to get it out of committee, with 197 out of the necessary 218 already secured.

The proposed amendment reads, "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Most of the Baptist denominations and their leaders are conscientiously opposing this tampering with the religious liberty clause of the Constitution. The Joint Committee on Public Affairs, on which Seventh Day Baptists have representation, thinks the amendment is dangerous and would open a Pandora's box of possible encroachments on the separation of Church and State.

John W. Baker, the acting executive director of the Baptist Joint Committee, warned that any new Constitutional amendment dealing with religious activity could "circumvent the First Amendment freedoms." He went on to say that it "creates ambiguities which do more harm than good for people and institutions."

Baker, a political scientist, explained that the proposal raises several questions. "Does it mean that only nondenominational prayers could be prayed in a denominational or public institution which receives public funds? Who decides for an institution what is a lawful assembly? What problems are raised by the 'right of persons lawfully assembled'? Do others have the same rights? Who determines the content for a nondenomi-

MEMORY TEXT

Praise ye the Lord. From the rising of the sun unto the going down of the same the Lord's name is to be praised (Psa. 113:1a, 3).

national prayer in a school? The school board, the superintendent, the principal, the teacher? If so, such a prayer becomes a government prescribed prayer," he said.

Another staff member of the Baptist Joint Committee on Public Affairs, James M. Sapp, said he believed that "once the American people gain an understanding of the difference between true voluntary prayer on the part of an individual or group, and official, prescribed prayers, they will reject the idea of government assistance to engage in prayer or religious exercises.

"The need for government assistance for a person to pray is unthinkable," Sapp declared.

If the proposed amendment is both unnecessary and dangerous, why are so many people in favor of it? The answer is that they are easily taken in and trapped into thinking that it would be good for the country.

C. R. Daley, in a long editorial in a Baptist state paper, *Western Recorder*, explains why Congressmen are supporting the amendment against their better judgment. He writes:

"This matter puts Congressmen on the spot. It's like motherhood and the flag. Who can oppose it without being accused of being anti-religious? It is known that some Congressmen who feel such an amendment would be unwise would feel constrained to vote for it if it ever reaches the floor. Not to do so would make them appear against prayer and this could be political suicide."

Why take up space in our paper for this article? Because there is something we can do if we feel an important issue is at stake. As Editor Daley concludes, "So far about the only voices heard by our Congressmen are those favoring the amendment. They need to hear from those who recognize the danger in it."

OCTOBER 16, 1971

A Burr Under the Saddle

Have you ever noticed that foreign missionaries on furlough see the desperate need of people in their home country much more clearly than those of us who lead easy-going lives and do not get very concerned about our neighbors? What they do, perhaps quite unintentionally, is to put a burr under the saddle of Christian responsibility that we were not carrying with good grace.

Let us illustrate. Our missionaries in Malawi are supposedly taking a well-deserved rest in the comfortable home of Mrs. Pearson's parents on a farm near Paint Rock, Alabama. They have less than a year of recuperation, half of which is to be spent in further schooling and a considerable portion in hard deputation work across the country. We read, however, that David Pearson is the evangelist for a series of revival meetings at Paint Rock. Why? Because he sees the need. There are souls to be saved in the South of the United States as well as in the South of Malawi.

A flier that was distributed in the community further illustrates the forthright approach of one who is a missionary. The last three lines of that printed flier read:

Come, if you can, and pray!

If you can't come, pray;

If you can't pray, COME!

There is a sermon in that last line, a call that cannot be lightly disregarded. Perhaps the best thing that can happen to Seventh Day Baptist churches is to listen carefully to our newly-returned missionaries who put a burr under our saddle and disturb our complacency. Will we heed? Will we seek revival and seek to minister to the lost souls in our communities?

Space scientist Dr. Wernher von Braun has expressed well-founded concern over the hostility that is growing in this country toward science and technology.

Our problems cannot be solved by the "return-to-nature cult." The desire and the need to know is more important than they understand.

Conference President Promotes Washington Pilot Project

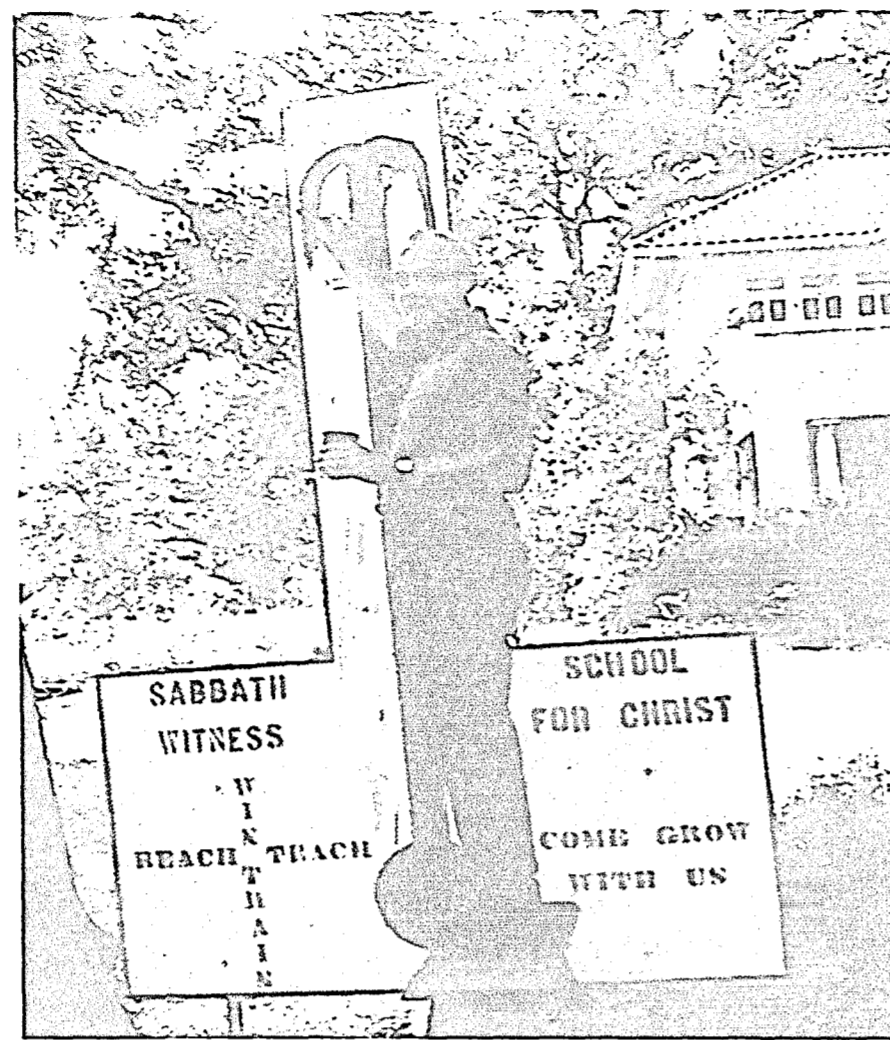
By Paul B. Osborn

The tutoring program for the current year had not yet started in the Washington, D. C., Seventh Day Baptist Church when I visited there September 27-30, (it will probably begin in November), but it was good to see the building inside and out where this and other activities of the church are centered. These activities are of interest to us especially because we have pledged to help the Washington church through Our World Mission with \$2,500 designated giving and a \$5,000 Memorial Fund grant.

Although between Sabbaths is not a good time to meet with a group as widely scattered as is the membership of our Washington church, I was pleased and humbled by meeting with fifteen of them on Tuesday night, to lead them in a Bible study relative to our Conference theme, "To God Be the Glory," and to share Conference concerns and plans. I was humbled by realizing the sacrifice made by those who attended, and pleased to note that five of the fifteen were a new member and four of his family. Not that I object at all to meeting old friends, but when one-third of a meeting is composed of new friends, it is most refreshing.

Since there had been a wedding at the church the weekend before my arrival (Janet Smith and Dale Thorngate) I was able to erase some of the wear of the week of sitting with the Planning Committee in Plainfield by helping vacuum the carpet and putting the furniture back into place. (I say "into place" advisedly, for I introduced some innovations in arrangement which only time and the people will be able to tell are good or not!) I long for a chance to return to D. C. on a Sabbath to see all the good folks who occupy the chairs.

A real joy was helping their Sabbath School contest. Earl Hibbard, superintendent, had set a cumulative attendance goal of 375 for the quarter ending September 25. This was topped by a total attendance of over 400. The lawn sign



using a thermometer to indicate progress toward the goal had not yet been filled in with the final results, so I used plenty of red paint to indicate that the thermometer had "blown its top." This act in itself called attention to the fact that there are Seventh Day Baptists in D. C., as I spoke with some who came from the synagogue across the street, and the traffic policeman who had been sent to keep an eye on congestion, for that was Yom Kippur.

One of the key parts of the Washington D. C. Pilot Program is the employment of a lay assistant to the pastor. Having been in the city with Pastor Van Horn, I can see that for a program of this scope in a city this large, such help must be provided. The church has begun a nationwide drive to advertise for candidates for this dedicated-service job. God will move His choice into His work at His time, but when that happens, we must be ready to pay the bill. The \$2,500 designated giving amount cannot be ignored in the future . . . so, remember our Washington church in your prayer support, and the Washington, D. C., Pilot Program in your designated giving through Our World Mission.

Denominational Planning Session

The fall meeting of the denominational Planning Committee was in session from Monday morning September 20 to Friday noon September 24 in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J. Chaired by General Secretary Alton L. Wheeler, the committee of seven secretaries and leaders reviewed past projects and made plans to help the churches in their outreach programs.

In addition to Paul Osborn, new president of Conference, a nonvoting member of the committee, the chairman of Commission, Francis Saunders, was present most of the week to represent that body in some of the matters on the agenda. Since one of the major emphases for 1972 is evangelism, the home front evangelist, Mynor Soper of North Loup, Nebr., was present to report and to set forth his evangelistic plans. Burton Crandall was also asked to attend for one whole day when the expanding work of the Board of Christian Education was to be coordinated with the other denominational work. Other consultants were also brought in from time to time. For the first time the committee made use of a telephone amplifier by which the whole committee could confer with the Social Action chairman in Wisconsin and the project director of the proposed evangelistic project at Daytona Beach.

There were a number of things growing out of Conference action, such as youth work, that needed discussion and coordination. Although not all that was proposed by two special committees and the Planning Committee could be implemented at this time, considerable progress was made at coordination of the work for 1972 when the secretary of the Board of Christian Education will be on the field as youth work director in an attempt to strengthen local youth groups and the National SDBYF.

There was a discussion under several agenda topics of closer coordination projects of the Tract Board and the Board of Christian Education. The possibility of further changes in the publication of denominational periodicals as suggested

by a Conference committee was briefly discussed but will be more fully taken up by Commission at its midyear meeting. There were a number of other items which were held over for a one-day joint meeting of Commission and Planning Committee next February.

The various forms of dedicated service, guidelines for which are drawn up by the Planning Committee, were discussed with a view to making the program more effective next year. The importance of the Women's Board in sponsoring the SCSC (Summer Christian Service Corps) was emphasized again. It was noted that the committee of the new board is picking up that aspect of women's work with discernment and vigor.

Although budget preparation is a function of Commission, the asking of the boards and agencies is a matter of overall coordination and therefore that matter came to the attention of the Planning Committee at this session. There was consideration of emergency situations especially with the Missionary Board and the need for extra income of the other boards and agencies if the work projected and endorsed by Conference is to go forward unhindered.

The committee is deeply involved in the development of lay and ordained leadership in the new "Era of Action" in the 70's. To this end the planners spent time on the subject of area spiritual retreats for ministers in 1972 as one means of equipping them spiritually and with technical know-how for effective personal evangelism.

It was agreed to further publicize and utilize the various interdenominational programs for youth and adult enlistment in evangelistic outreach such as "Key '73" for all denominations, "Reconciliation Through Christ" for all Baptists, and the great Campus Crusade Youth Congress in Dallas next June.

The Conference president outlined some of his program plans in carrying out the new theme "To God Be the Glory." He sought advice on some matters. There was discussion of several proposals for a better integrating of youth into the Conference program.

The committee is again fostering the

every church visitation, a program by which Commission members, Planning Committee members and other qualified persons coordinate any visits they are able to make, avoiding overlapping and presenting the whole denominational program in addition to the primary purpose of the visit.

CSA Reports

By Jared Van Horn

Chairman of the SDB standing committee
on Christian Social Action

Are American businesses and industries so blinded by profit-taking that they are oblivious to society ills in this country?

It may have been true a decade ago, but the tide appears to be turning. Business and trade magazines lately indicate that corporate leaders are shifting their priorities. Paraphrasing the way one board chairman put it, "We're in business for profit, but we have a moral obligation to improve our society while we're at it."

Put this changing attitude together with the implications of a recent study published in New York City, and you have what could be the beginning of a new, forceful coalition for social action. The survey report, "Youth and the Establishment," zeroed in on whether the nation's businessmen and college students share any common ground for pooling talents and ideas. The answer, according to the survey, is *yes*: businessmen, experienced at getting things done, and students, full of projects they want to see implemented to improve society, want to and can attack the problems together.

Showing up as common concerns in the survey were poverty, racism, pollution, overpopulation and drug addiction. What's more, three out of four businessmen want to work with students, and students prefer working with the "Establishment" three to one over working with protest groups. It's not all milk and honey, though. Student attitudes toward business and society haven't mellowed, indicating that businessmen — if a cooperative venture is launched — will

have to work with students on their home ground.

In spite of these limitations, however, the report sees the projects for youth and business leaders as opening wedges that may help stimulate communication and create understanding among the two groups.

Suggestion: If you're a businessman, write the J. D. Rockefeller 3rd Fund, Inc., 50 Rockefeller Plaza, New York, NY, 10020, for a copy of the survey. See if there's an opportunity for you to spur this budding relationship along as a positive force for Christian social concern.

Action Helps

For this Era of Action, CSA has introduced its basic program through the resource guides packet mailed recently to Seventh Day Baptist churches. Ask for your copy, and note CSA's promise to give you stimulating thought-action materials.

The first will be coming out soon: materials suggesting Christian concerns about U. S. involvement in Southeast Asia. No doubt about it, this national posture toward the Vietnamese is hard to reconcile with Christian values.

With the materials, your local church will get a suggested petition for expressing your views. Ask your local CSA chairman to present the petition's format to you for prayerful debate and response. You'll be urged to alter the petition if you disagree with its proposed content. Either way, get it moving for signatures and mail it to the list of key persons provided with the paper.

Through your actions, make Christian concern come alive.

Sharing Ideas

Sharing ideas is a concept wholeheartedly endorsed by CSA. If you've got something good going, don't hoard it.

From the Battle Creek church, for example: FISH program, introduced a while back by CSA, is gaining momentum; helping raise funds for a local alcoholism information and rehabilitation center; and spreading the word about a county social services' teen-age group

home project. Want to know more? write Dorothy (Mrs. Charles) Parrott, local CSA chairman, for details. (Address R. 1, Williamston, Mich. 48895)

From Westerly: moving fast into total church planning, with an all-church "head" session including active involvement by the local CSA chairman in programming for the future.

Help Wanted!

CSA is preparing materials for a special edition of the *Sabbath Recorder* aimed at concerns discussed by the CSA Interests Committee of General Conference. Please write CSA Chairman J. A. Van Horn, 1112 East Racine, Janesville, WI, 53545, if you know of persons within or outside the denomination with the knowledge and ability to author a factual, provoking article on ecological concerns, community health and welfare programs, and the Vietnam situation. Do it soon.

Cassette Tapes for Loan

The following cassette tapes are now available for loan to Seventh Day Baptist ministers from the library of the Center for Ministerial Education:

- Minister's Taped Digest* (2 sets),
Volume 3: No. 5 (May 1971),
No. 7 (July 1971) ✓
No. 8 (August 1971)
No. 9 (September 1971).

Each tape has up to 20 short presentations that have been spoken or written by outstanding leaders around the earth. Each presentation lasts from 35 seconds to 5 minutes. The advantage of the Cassette Tape Digest is that a minister who has only a few minutes of free time for thought (such as when driving between pastoral calls) can gain knowledge related to ever-present concerns.

While the tapes are dated, most of the subjects with which they deal are timeless.

Order by Volume and Number from:
C. M. E. Library
Box 868
Plainfield, NJ 07061

(Tapes are due back in the library within one month of mailing from the library).

SABBATH SCHOOL LESSON

for October 23, 1971

GOD HEALS BROKEN HUMANITY

Lesson Scripture: Isaiah 61:1-4; Colossians 1:21-23.

LITTLE PRAIRIE HISTORICAL MARKER

Plans are being made by remaining and former members of the Little Prairie, Ark., church in cooperation with the Seventh Day Baptist Historical Society, to place a marker at the site of the former church building, which burned some four years ago. Like many rural churches, its membership is now scattered.

Organized in June 1883, this was the first permanent Seventh Day Baptist church organization in the Southwest. Elder J. L. Hull was its first pastor, and served for some twenty years. The church building was dedicated Oct. 23, 1901. Though always small in membership, yet a large proportion of the membership of the three active Arkansas churches today are from pioneer Little Prairie families.

Dedication of the marker is planned for Sabbath afternoon, Oct. 23, 1971, the seventieth anniversary of the dedication of the church building.

—Clifford A. Beebe

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The quarterly meetings of the three major boards: Christian Education, Alfred, N. Y.; Tract, Plainfield, N. J.; and Missionary, Westerly, R. I., to be held October 17 and 31, that they may carry forward the work we have entrusted to them.

2) The local churches as they launch out into their gospel work in these important fall months.

3) The encouragement of many native workers in other countries who feel the burden of Seventh Day Baptist extension work without the close fellowship of other leaders of like faith and practice.

4) The strengthening of the young Christians among us, that they may have courage for every trial.

Why Wait To Be Drafted?

by Clay Cooper

When today's chapter of Americana becomes history, two names will loom large under the world missions entry: Drs. Dick and Don Hillis. Identical twins, their ways parted years ago when Don (now associate director of the Evangelical Alliance Mission) accepted the challenge of foreign missions in India, and Dick sailed away to China for the same reason. (Later, Dick founded and now directs the activities of Overseas Crusades.)

They were never "called." — These renowned Hillises do not hesitate to affirm that as young men they were never called to be missionaries, insisting instead they were reared to be missionaries. Godly parents played the decisive role and for their determinate part the people of many lands will be grateful forever.

So what? So what? The time has come to raise an issue. Is a personalized revelation of sorts necessary to justify a missionary career for myself as a Christian youth? Is it not rank presumption for me to take Christ's Great Commission at face value? Dare I aspire to such a high calling on my own?

Life's derailment. Fogginess here can result in a life of meandering and mediocrity for many otherwise promising disciples of Christ. Existence can turn into boredom for the spiritually ambitious who suddenly find themselves sidetracked minus a mythical missionary directive. This spells dishonor for Christ and, for the world, tragedy.

Half a world to go. Look at the world. In this, the last half of the twentieth century, only a quarter of the earth's population comes under the broadest classification of *Christian*. Approximately half of our three billion inhabitants have yet to hear the Lord's message of hope made personal. Why?

The imaginary hobgoblin. One culprit responsible for the snail-paced evangelization of pagandom with the Good News is that bugbear . . . "The Missionary Call." This imaginary goblin frightens

numberless talented youth away from life's most challenging, most purposeful, and most rewarding service. They veer off course because of a deep conscientiousness born of the misconception, "I have never had a *missionary call*."

Figments of imagination. This delusion, a satanic ruse, is accepted and advanced as gospel. It's like other once-believed fallacies. In Columbus' day the world was thought to be flat and the intrepid mariner was warned against the peril of sailing too near the edge. Within our living memory, the human heart could not endure speeds over forty miles an hour, or so it was thought. And, how could an atom be split when it could not even be seen? Now we know that once-held, once-taught "truths" were but figments of imagination.

Fatuous nonsense. It's the same with the commonly advanced opinion that requires a singular, personalized manifestation from God as the only alternative to being excluded from the ranks of those who serve in Christ's foreign ambassadorial service. I suspect no one knows where or when this myth was first fabricated but the time has surely come to stop accepting it as truth and commence denouncing it as fatuous nonsense, however deeply ingrained it is.

She didn't feel "called." A missionary father read me a paragraph from his daughter's letter and it went something like this: "I want to be a missionary but the school keeps talking about waiting for a *call* and I don't feel *called* . . ." She was attending a Bible College specializing in preparing students for world service.

Where does one find such reasoning? in the Bible? Certainly not in the two Scripture passages most often quoted in reaching an erroneous conclusion on this point (Isaiah 6:8 and Acts 16:9). Let's investigate these texts, being careful not to read something into them that isn't there.

A false supposition. In the first reference the prophet hears a voice saying, "Whom shall I send, and who will go for us?" God isn't *calling* anyone, really. Certainly He isn't calling someone to

leave home and native land and carry His message of salvation to a foreign shore. And he isn't calling "Isaiah." His name is not uttered. God seems only to be raising a question to Himself, musing in divine soliloquy. Yet how many professors, pastors, and even missionaries build the *call* dogma on this text. They make it say what it doesn't say at all, "Isaiah, will you go preach the gospel in the regions beyond?" Clearly, a false supposition!

Caught the Divine heartbeat. Actually, Isaiah was not conscripted. He was a volunteer. Having met the Lord in a crucible experience and having caught the Divine heartbeat over wayward people, he enlisted, "Here am I; send me."

Already a missionary. Now for a look at Paul's "Macedonian call" (Acts 16:9). Was this a call to one to *become* a missionary, or was it a call to one who was *already* a missionary? The records show that Paul was a missionary long before he ever had the vision of the man of Macedonia praying him ". . . come over into Macedonia and help us."

Location versus vocation. At least two years prior to this Troas experience, Paul had commenced his missionary work. The Macedonian vision could not possibly have constituted a *missionary call* as it is purported today. It must only be understood as a divine summons to change his *location*, not his *vocation*. Paul was *already* a missionary and had been since the church at Antioch first sent him out. Between then and now he had traveled hundreds of miles through Asia Minor as a worthy ambassador for Christ among alien peoples.

Becomes crystal gazing. God may supernaturally direct a person to a certain place to take up a special work, for He is sovereign. However, the Lord is under no obligation to verify in similar manner His already clear-cut order to us to evangelize the heathen world in each generation. Waiting for "the call" becomes crystal gazing: the doctrine of it a fetish.

Why demand chimes? No one demands a divine tap on the shoulder confirming his *call* to Zambia as a Peace Corpsman.

QUARTERLY MEETING OF MISSIONARY BOARD

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society will be held on Sunday, October 31 at 2:00 p.m., in the vestry of the Pawcatuck Seventh Day Baptist Church.

The above date is a week later than had formerly been stated, the action to postpone being taken by the Executive Committee. Board members and friends are asked to take notice.

No Christian GI waits to hear bells before reporting at the induction center for overseas duty. Why, then, should he demand chimes before enlisting in the Lord's expeditionary forces? Further orders of confirmation or clarification are unnecessary. Putting out fleeces, a la Gideon, is clearly out of order. The mumbo jumbo and mysticism associated with "the foreign missionary call" must be scotched and the rational of missionary service must take its place if the world is to be evangelized.

Why wait to be drafted? Ambassadors of Christ rally to the banner of the Cross. Humanity convulses while you wait. To throw your youthful strength and talent into the spiritual fray is the acme of common sense and the evidence of true discipleship. Even if there were no Great Commission ordering you into foreign service, it would still be right to go. Mankind's need would alone constitute the *call*. Surely you'll agree it's effrontery to wait for a *Voice* when you already have a *verse* directing you, "Go ye into all the world, and preach the gospel to every creature . . . and lo, I am with you alway, even unto the end of the world" (Mark 16:15; Mat. 28:20).

So, commence thinking missions! Plan your *curriculum vitae* with this in mind. Exchange your "utmost for His highest." Determine not to be a second-bester. Enlist today! Why wait to be drafted?

—World Map Digest

Churches in Transition

Dr. Lewis H. V. May

Loyal Hurley once remarked in jest, "The best thing that can happen to a church is to burn it down." His meaning, obviously, was that common troubles create a bond of fellowship, prescribe a common goal, and initiate active response to achieve the united task thus set before a Christian fellowship. Without crises, commonality of wills is difficult to achieve.

The tragic death of Gene Fatato has served as the catalyst in making me sit down and say to myself, "How does a church progress or even survive without professional leadership?"

The first thing felt is the ominous absence of a leader's "presence." The symbolic "presence" that signifies so much—that the church exists, that it exists in the community, that it is alive, teaching by example, leading by expectation, inspiring by insight, binding in love with sympathy, progressing through a program with a purpose.

The mechanics of worship, organization, and established programs can continue without apparent disturbance. But the vibrant feeling of being alive can easily be lost. Without leadership, the enthusiasm of hope has no symbol, no personification, and often no direction.

The biased conclusion is that a church should not let itself get caught without dedicated professional leadership. The overwhelming feeling of the people in a church, realizing that they have no place to turn for direction and guidance but to each other to promote the mission of their church, is a feeling of lostness. A corollary conclusion would be, that the ministerial professional should have a wealth of spirit, knowledge, insight, conviction, and techniques that keeps his church alive with a common purpose.

You are never so aware of the necessity for that leadership as when it is absent. A church in transition makes a fatal mistake when it tries to persevere without professional leadership, as many Seventh Day Baptist churches are wont to do. It is worth almost any sacrifice by the people of such a church fellowship

to avoid this lack of leadership and direction.

This may seem to put undue responsibility on the talents of our ministerial professionals, but "nobody" can exist without its head, symbolic, physical, and spiritual. Without an active leader, one loses the effect of the attitude of expectations — expectation of growth — attitude of purpose.

Is expecting such leadership unreasonable? Can we find a man whose priority is not with the mechanics of services, of church structure, of committees and departments? Is there a man available who can lead our church into fulfilling the divine plan for the church — in spiritual growth, Christian education, stewardship and, most particularly, in real Sabbath outreach? Who will answer our need for a minister whose passion is those basic goals set for the church by the Lord of the Church? These are the questions we have asked ourselves as a leaderless church.

Our church needs leadership which we laymen cannot give it, leadership that includes guidance, motivation, inspiration and spirit-filled direction. The membership is ready and anxious to respond, now that it has felt the void, but we need someone to lead us, enthuse us with purposeful plans, make us effective through essential organization, and, above all, by personal example, show us the Lord's will. We firmly believe that there is an important work for the Seventh Day Baptist Church in Riverside. Is there a minister who is ready by the help of God to really lead this church?

King

A noncommercial documentary film "King" has been released by the Martin Luther King Foundation which urges churches to book this civil rights epic and use it as an educational resource. When it was simultaneously shown in 300 cities last March, "The audiences were inordinately enthusiastic, and, in a rare show of unanimity, so were the critics. KING is probably the most acclaimed documentary ever made. It was nominated for an Academy Award as the Best Documentary of the Year."

Pastor Installed at Alfred



Sabbath Day, September 25, 1971, Russell G. Johnson was installed as minister of the Alfred Seventh Day Baptist Church. The service included special organ selections with Dr. Melvin LeMon at the Rosebush organ, two anthems by

the senior choir and one by the youth choir.

Mr. Edward Crandall, president of the church, presided at the service with the Rev. Hurley S. Warren, pastor emeritus of the Alfred church, and the Rev. Lawrence Littlehale, pastor of the Union University Church, assisting.

The chairman of the Church Trustees, Committee of Christian Education, Women's Society, Youth, Advisory Board and the president presented their committees, told of their duties, and pledged their support to the new pastor. Rev. Littlehale gave the greeting from the area ministers.

Pastor Johnson responded, giving some of his hopes and fears for himself and the church.

The members of the Women's Society were hostesses at a reception for Pastor and Mrs. Johnson in the Parish House immediately following the service.

CHRISTIAN EDUCATION—Soc. David S. Clarke

New President of Directors for 1972

At the special meeting of the Board of Directors which followed the annual corporation meeting of the board, Mrs. Mary Clare was elected to the presidency for 1972 upon the resignation of Dr. Burton B. Crandall, who will continue as vice-president. Mrs. Mae Lewis resigned from her well-conducted service as recording secretary and Mrs. Harold King was elected in her place. Treasurer Maurice McCrea was reelected to his post. To assist the process of enlarged field work by the executive secretary,

Mrs. David Clarke was elected to the newly created corresponding secretary's office.

The directors voted to send official word of appreciation to the retiring officers and directors in light of their very helpful service.

Christian Education Goals

An essential goal of Christian education in our churches should be to nourish the kind of churchmanship and citizenship which is set forth in the statement of the new president of the American Baptist Churches.

Mrs. Marcus Rohlfs said upon her acceptance of the presidency, "I sincerely believe that the Church is not on the way . . . The Church is where the action is. No other group is trying more realistically and on as broad a scale to improve the quality of life. No other group has maintained a comparable sacrificial concern, or consistently furnished the whole of society with the dedicated leadership for constructive services to improve the dignity of man."

Bylaws Amended

On Sept. 19, 1971, at the annual corporation meeting of the Board of Christian Education the bylaws were amended to provide for smoother succession of official duties and clearer methods of changing the working rules of the corporation.

New directors are invited to participate in committee work from the time of their election in September until their term of office opens in January. The executive secretary is now to be elected for a three-year term with an annual review. Amendments to the bylaws are now possible either by a year's notice and majority vote of the corporation, or by a quarter's notice and a two-thirds vote of the directors.

Fourteen members of the corporation and several visitors were present, and they elected Burton B. Crandall chairman for the meeting and Mrs. Mae Lewis secretary. The 31st annual report of the Board of Directors was unanimously adopted. The executive secretary expressed appreciation for the work of the

several chairmen of committees and the treasurer in composing that report.

Pastor Edward Sutton reported for the Nominations Committee that Mrs. Frank Snyder, Richard Cudahy, and Mrs. J. N. Norwood had asked to be relieved of full membership in the board this year. Directors who were elected to succeed them are Mrs. Don Pierce of Alfred Station, Mrs. Harold King of Little Genesee, and Mrs. David Clarke of Alfred Station. Mrs. Norwood will remain as a consultant on the Publications Committee. Other consultants on this and other committees will be chosen by the president and committee chairmen.

Rocky Hill Fair

By Thelma Tarbox

(Although we have printed an account of this fair booth as seen through the eyes of a college student, Darlene McCall, we think the story as told by Mrs. Tarbox adds something.)

Tuesday, August 17, 1971 — opening day for the first Seventh Day Baptist fair booth in Rhode Island. More than once since plans had been underway, I'd worried: Everyone's too busy with Conference, VBS, etc., this summer — the fair project is going to fall flat on its face! My awakening thought this Tuesday morning after a restless night is: Have faith! If this is the Lord's work, good will be accomplished!

Driving to Ashaway with Darlene, however, my spirits sink when she says no one, not one, is sure of being free to man the booth. (If it has to be left empty, it has to be left empty! What a shame!) The picture brightens when Skip (whom we thought was working) drives into Pastor Edgar Wheeler's yard the same instant we do.

Heads together — workers are lined up for Tuesday and Wednesday. Mrs. Wheeler will take charge of rounding up later attendants. The VW, bulging with tables, chairs, the Wheelers' magnificent picture of Christ, boxes of literature, leaves no room for Willie except on Darlene's lap. Extra halos for Darlene and Willie!

At the fairgrounds Darlene talks the gatekeeper into letting us drive to our

booth. What a transformation with paint and posters Leon, Skip, Darlene, and Willie have made on the 10 x 10 booth. Splashed across the black wall in back is a brilliant yellow and orange "comet" and above this symbol in beautiful lettering is the booth theme: "Natural High." The side walls are soft yellow. The left wall is decorated with five large multicolored "good news" messages: "God Is Love," "Love Is Patient," etc. Centered on this wall is a collage showing the good experiences, the "Natural Highs" which the Creator Father gives to us. The other wall is dominated by the picture of Christ, and at one side an arrangement of our monthly mission pictures with the names of the respective countries. Another poster or two, "Christ Changes Lives," "Sin Can't Conquer the Christian," and a delicately painted heart and cross symbol "Jesus Luvs You" complete the right wall.

The hole in the back corner is hidden by an earthenware jar filled with the tallest cat o' nine tails tipped with the fattest brown tails! There is even a roof sign proclaiming, "Natural High SDB." Like Abraham's ram in the thicket, an abandoned board was lying handily near our booth. Now scraped, painted and lettered, we hope the words arouse curiosity.

No time is wasted in arranging the fifteen or so different tracts and the good assortment of special *Recorders*. In the tract box is the unexpected bonus of a Finger-Phono. We are giving away daily a copy of "Good News for Modern Man." A plastic-topped three-pound shortening can, decorated with religious pictures makes a good container for registrations. A sign announcing "Children's Hour 11-12 & 2-3" is tacked at the side front and we are ready.

Many people do stop, converse, and take literature. The Finger-Phono attracts the children, and parents look over the booth while waiting.

In the evening the picture of Christ is lighted. Six bulbs (some flashing on-off) make our booth the brightest in the area. Leon and Skip arrive, bringing Skip's record player — "Tell It Like

It Is" — The music! The light! A crowd gathers — tracts are distributed.

"Fantastic! It was fantastic!"

And so it went throughout the six days of the fair. Not once did the booth have to be left unattended. Twenty-six people helped man the booth. From start to finish even though the right hand sometimes was unaware of what the left was doing, materials and helpers appeared when needed.

Who said the fair booth project was going to fall flat on its face! Rather, shouldn't we Seventh Day Baptists bow in humble gratitude before our Heavenly Father who in His mysterious and mighty fashion has directed so many people to perform those tasks necessary to assure a successful fair booth at Rocky Hill, R. I? How fitting to see the Holy Spirit at work among us in this place of Seventh Day Baptist beginnings in a new world, and at this time when we step into a fourth century of sharing our faith!

ITEMS OF INTEREST

Pakistan-India News

John D. Hughey, a Baptist missionary secretary for Europe and the Middle East, after making a trip to Pakistan and India reported back the impossibility of missionaries getting visas to return to Pakistan for evangelistic work at the present time. He cited the enormous relief needs of Pakistan where "the devastation of the civil war followed that of a cyclone and tidal wave."

"The plight of the Pakistan refugees in India is the most heartbreaking thing I have ever seen," Hughey continued. "It is as if the entire population of North and South Carolina should move into Georgia — except that India is already terribly overcrowded and short of food."

A few voluntary organizations which are already established in India, such as the Mennonite Central Committee, are permitted to supplement what the government is doing.

"I was much impressed with what the Mennonites are doing — providing tarpaulins or plastic to cover bamboo huts, giving milk to small children whose mothers cannot care for them, supply-

ing cooking utensils and so forth," Hughey said.

Since this report was written the situation in India has improved and it is hoped that more relief in Pakistan can be administered.

Court Upholds Conviction of Non-Cooperating "Objector"

Refusal to cooperate with the Selective Service system to determine his draft status cost a conscientious objector his 1-0 classification and resulted in a two-year prison sentence, according to an 8-1 decision by the United States Supreme Court.

The Supreme Court upheld the conviction of Vincent F. McGee. The impact of his conviction is that a person who claims to be a conscientious objector may forfeit his right to be classified as such if he refuses to cooperate with the Selective Service system to determine his classification.

McGee refused to fill out a current information questionnaire sent to him on his graduation from college. He announced, moreover, that he would not cooperate with the Selective Service system.

In April 1967 McGee wrote to President Lyndon B. Johnson, enclosing the charred remnants of his draft card and declaring his conviction that he must "sever every link with violence and war." A copy of the letter was forwarded to his local draft board.

The court concluded that McGee's failure to pursue administrative remedies "was deliberate and without excuse." Therefore the court upheld his conviction and sentencing to imprisonment.

NEWS FROM THE CHURCHES

MILTON JUNCTION, WIS.— We were glad to have Mrs. Addison Appel and Mrs. Thelma Wright give Conference reports at our Ladies Aid meeting on August 26. Our September meeting was at the church on the 16th with a birthday supper at 6 o'clock and a silent auction.

The church members gathered at the

home of Miss Nellie Freeborn on the evening of September 11 to observe the 50th wedding anniversary of Prof. and Mrs. Leland Shaw. It was a very enjoyable evening.

We are looking forward to the North Central Association at Albion, Wis., the third weekend in October.

During the last year we have become better acquainted with our World-Wide Witness by the use of tapes and slides. Pastor Appel has used them at the Sabbath morning service and at other church activities. —Correspondent

SHILOH, N. J.— Not meant for wider publication, but of interest to those who have been following the activities of the foreign delegates is a brief note in the church bulletin about the financing of the training institute held at Jersey Oaks Camp the week after Conference.

The camp was furnished rent free but there were expenses of \$213.60. Participants from this country paid \$72.50. The Shiloh church paid the eating expenses of the foreign delegates and the staff who freely gave their time and talent. The church contributed \$141.10 to the worthwhile project. Some of the activities were pictured in the September 18 *Sabbath Recorder*.

The bulletin also announced the annual church retreat on the weekend of October 1 and 2 consisting of a Sabbath eve poetry and fagot service in the lodge at Jersey Oaks, Sabbath morning worship in the church sanctuary, and a return to the camp (7 miles) for a program and discussion titled "Era of Action — FAD Panel."

PLAINFIELD, N. J.— Over the Labor Day weekend our church was given the use of Jersey Oaks Camp for a fellowship retreat. Forty-two of our members and friends made the 115-mile journey to South Jersey Sabbath afternoon and returned after breakfast Monday morning.

In addition to the fun, fellowship, and relaxation there was some solid discussion of the possibilities of small group development in the church. It was sponsored by the Evangelism Committee for

the purpose of promoting small group dynamics. The Rev. Alton Wheeler in three sessions presented tapes on this subject that had been secured by Ray Froding of the Marlboro church. Pastor Herbert Saunders led a session on the use of family devotions as a means of starting family "small group" sessions in one's own home.

PAINT ROCK, ALA.— Much of note has happened, in the last few months.

During late June and early July, the Misses Patty Lawton and Marion Jones, SCSC workers, conducted two successful Vacation Bible Schools, one in Paint Rock, and one in the Cedar Point Community. About fifty children were enrolled. In each school, young ladies from the Baptist church helped.

On July 21, Pastor and Mrs. Leslie A. Welch came from their former home at Berea, W. Va., to be regular full-time pastor and wife. For the past five years Pastor Clifford Beebe has served as supply pastor, with his son, Paul V. Beebe, and later his grandson, Timothy Looney, as assistant pastor.

Following the return of the Welchs from General Conference, an outreach in Birmingham has opened, meeting once a month, and cottage prayer meetings have been started in the Paint Rock area. We appreciate the dedication of Pastor and Mrs. Welch.

On Sabbath, September 18, a beautiful baptismal service, in the waters of Elk River Inlet, near Rogersville, Ala., was performed for Mr. and Mrs. Michael Rabatin of Huntsville, former members of a first-day church. Following baptism and the laying on of hands, the company was invited to the Rabatin cabin for supper and a time of fellowship. All in all, it was a day to remember.

During the week of September 27 to Oct. 2, evangelistic services were planned, with Missionary David Pearson, of Blantyre, Malawi, Africa, as speaker.

We are very happy to have the Pearsons (including their daughter Joanna) with us until they have to attend courses in line with their work.

—Church Clerk

Marriages

Browning - Bottoms.— Gary Browning, now in U. S. Navy, of Boulder, Colo., and Donna Bottoms, daughter of Mr. and Mrs. A. Thomas Bottoms of Boulder, were united in marriage, Sept. 17, 1971, in the Seventh Day Baptist Church of Boulder by the bride's pastor, the Rev. Elmo Fitz Randolph. Gary is stationed at Newport, R. I., where they will live.

Gouchenouer - Crandall.— Robert Gouchenouer, son of Mr. and Mrs. John Gouchenouer of Effingham, Ill., and Darla Crandall, daughter of Mr. and Mrs. Stanley Crandall of Farina, Ill., were united in marriage on Sabbath Day, August 7, 1971, at the Farina Seventh Day Baptist Church with the Rev. Wayne C. Maxson officiating.

Accessions

MILTON, WIS.

By Baptism:
Renee (Mrs. Ronald K.) Ochs
Wayland Arnold

By Letter:
Mrs. Adalyn Lippincott

ALFRED, N. Y.

By Letter:
Mr. and Mrs. Russell Johnson

PAINT ROCK, ALA.

By Baptism:
Mr. and Mrs. Michael Rabatin

By Letter:
Pastor and Mrs. Leslie A. Welch

Obituaries

BURDICK.— Frank Fisk, son of Alberne and Josephine Dunham Burdick was born in New Market (Piscataway) N. J., Nov. 4, 1888, and died Aug. 4, 1971, at Ormond Beach, Fla.

About 1916 he married Mabel Whitford of Dunellen, N. J., (who died early in life). To this marriage four children were born.

Early in life Frank became a member of the Seventh Day Baptist Church in New Market, N. J., where he was an active member. When that church was closed he transferred to the Daytona Beach, Fla., church. In the congregation his clear voice was always heard as he sang with others the words and music from memory.

In 1935 he married Altana Claire of Alfred Station, N. Y. They lived several years in Dunellen, Plainfield, and Bay Head, N. J., where he was engaged in remodeling and developing property. He came to Holly Hill, Fla., in 1956.

Surviving are his wife Altana; two daughters, Ruth (Mrs. Wm. P. Gangel) of Baywood, Brick Town, N. J., and Lois (Mrs. Emil Havasy) of North Plainfield, N. J.; one son, Myron of Dunellen, N. J.; three grandchildren; four great-grandchildren, also a brother, Harold O. of Alfred, N. Y.

A memorial service was held in Memorial Funeral Home in Plainfield, N. J., his pastor, the Rev. Marion C. Van Horn of Daytona Beach, officiating. Burial was at Hillside Cemetery, Plainfield. —M. C. V. H.

CROWELL.— Mildred, daughter of Claude and Mary Hyde Lippincott, was born Nov. 20, 1921, and died in Marion, Ohio, Aug. 5, 1971.

Surviving besides her husband Merle are three sons: Thadd, Myron and Dana, all of Marion, Ohio; her mother; and a sister, Mrs. Albert (Edna) Buller of Battle Creek; a sister, Mrs. Harold (Clara) Rock of Augusta, Mich.

Funeral services and burial were in Marion, Ohio. —S. K. D.

GREEN.— Dorothy M., daughter of Fred and Susan Clarke Stillman, was born June 1, 1896, in Little Genesee, N. Y., and died in the Sanitarium Hospital, Battle Creek, Mich., July 30, 1971, after an illness of a month.

Her husband Sherman F. Green preceded her in death several years ago. Surviving are: a son, Sherman F. Green of Harper, Conn.; a daughter, Mrs. Harry (Susan) Lock of Grand Haven, Mich.; three grandchildren; one great-grandchild; two sisters, Mrs. Harry (Bess Boehm) Pierce of La Miranda, Calif., and Mrs. Lou Coon of Colton, Calif. Services were held at the Farley Funeral Home with interment in Memorial Park Cemetery with the Rev. S. Kenneth Davis officiating. —S. K. D.

HANKE.— Wesley M., son of Ernest and Gladys Ling Hanke, was born Nov. 13, 1923, in New Auburn, Wis., and died in the Ann Arbor, Mich., hospital, June 28, 1971.

He was a resident of the Nashville, Mich., area many years and was a member of the Battle Creek Seventh Day Baptist Church. He was the 100th kidney transplant patient at the University of Michigan Medical Center in October 1970.

Besides his mother, he is survived by his wife Mavis; two sons, Dalyn and Gary at home; a sister, Mrs. Gene (Wanda) Walton; a brother, Rolland; and his maternal grandmother, Mrs. Coral Ling.

Funeral services and burial were in Nashville with the Rev. S. Kenneth Davis officiating. —S. K. D.

HUDSON.— Mildred, daughter of Harry B. and Mary F. Carlisle Crandall, was born March 12, 1902, in Farina, Ill., and died at Mercy Hospital, Janesville, Wis., Aug. 29, 1971.

She was married to Walter Hudson of Milton, Wis., June 28, 1919. She is survived by her husband, a son John, and two granddaughters. Funeral services were conducted from the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan. Burial was in the Milton Cemetery. —E. C.

The Sabbath Recorder

Let Your Church So Shine

By Clarence T. White

When a person travels across the country he sees many signs advertising business and recreation. Sometimes he sees religious signs and church locations. I always look to see if any of them say Seventh Day Baptist.

In planning my trips I always figure ahead of time where I will be on Sabbath Day. Sometimes when there is no Seventh Day Baptist church I worship with other seventh-day churches and always end up introducing our church to inquisitive persons. Some churches are easy to find while some seem to be hidden.

I felt very proud as we approached North Loup, Nebr., last year. As we entered the city limits there was a sign introducing the North Loup Seventh Day Baptist Church.

Because the day was Friday and we wanted to prepare what we had for Sabbath we located a Laundromat to wash clothes. While waiting for our clothes to wash I screened the literature rack and found some Seventh Day Baptist tracts. Yes, even a stranger not looking for a Seventh Day Baptist church in that city could easily be led to the Lord and be curious about the Sabbath.

I also traveled to many other towns where I knew there should be a Seventh Day Baptist church and a sign of any type indicating that a church existed. Some of these churches have been hidden for years and are only a few blocks off a main highway where thousands travel daily.

I have also noticed how many of our

churches miss a great opportunity to witness when they are located very close to a freeway where millions travel weekly. If there was only a sign for the motorists to read and think about as they travel bumper to bumper, how many more we could reach for Christ and the Sabbath.

Let your church so shine (with a sign) before men that they may see your good works and glorify your Father which is in heaven.

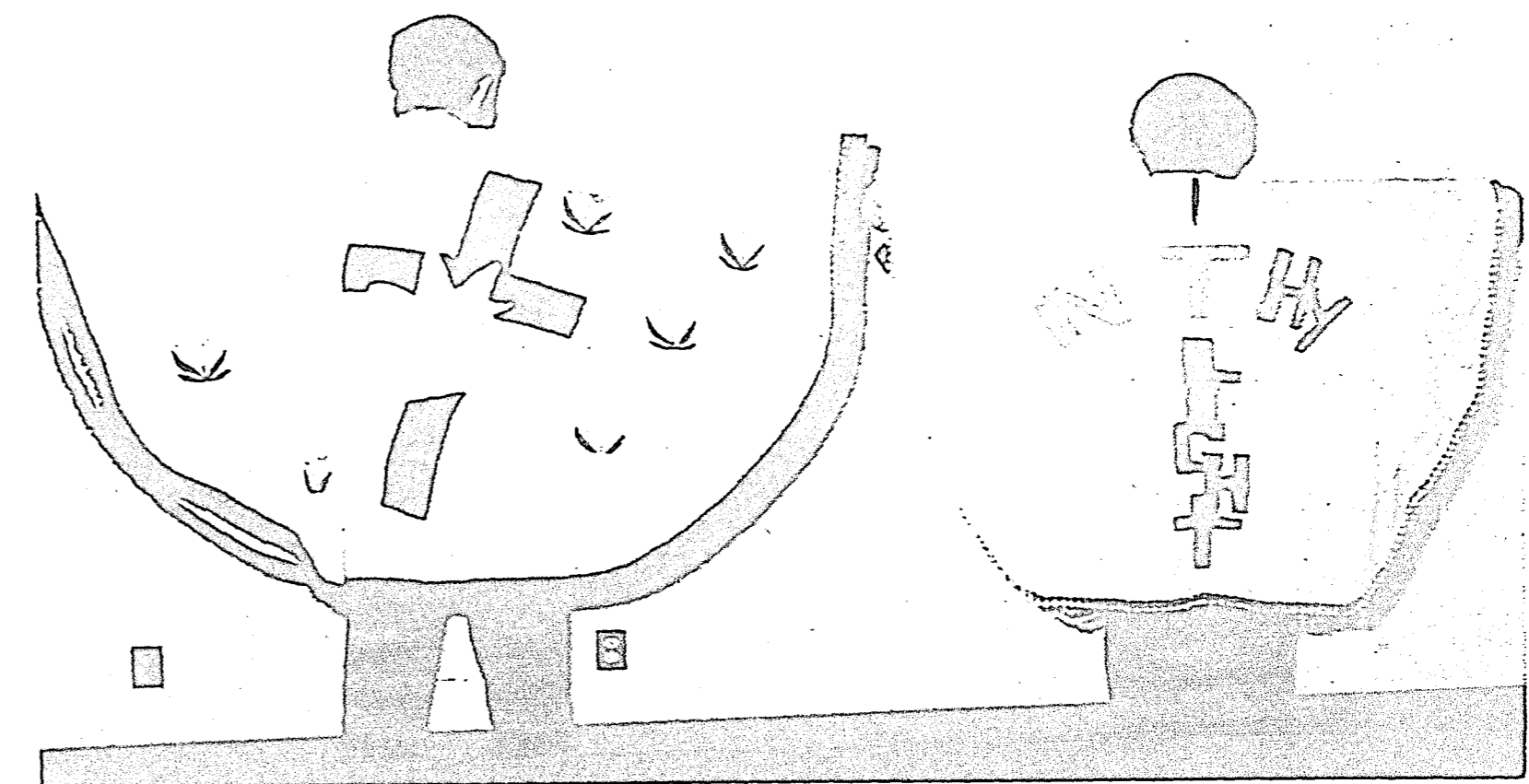
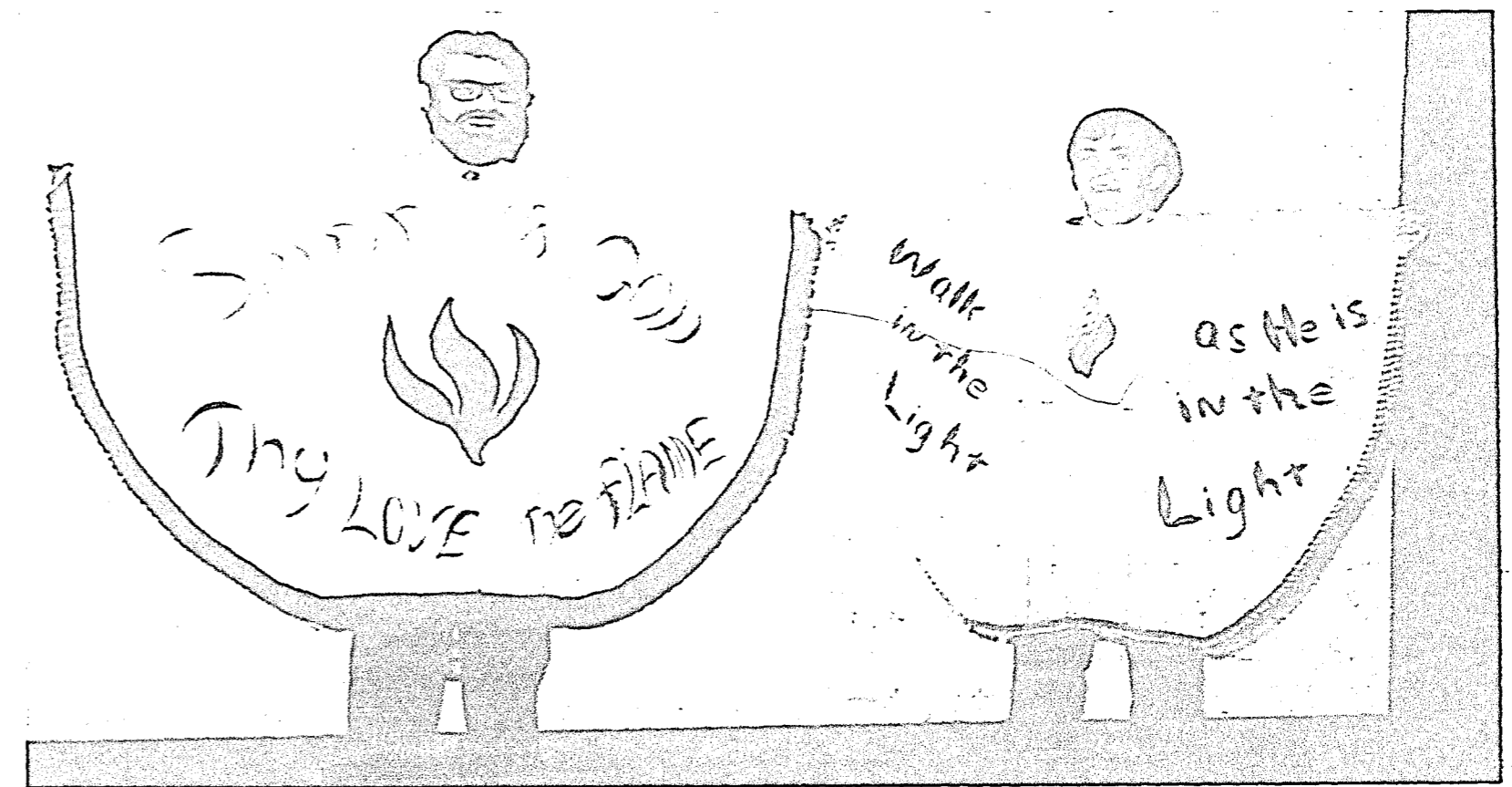
100 Largest Sunday Schools

Christian Life Magazine has compiled a list of the 100 largest Sunday Schools in America and their average attendance. Seventy-two of the one hundred are listed as "Baptist."

The statistical summary included thirty-three Southern Baptist churches, twenty-three Baptist Bible Fellowship churches, nine Independent Baptist churches, one American Baptist church, two Baptist General Conference churches, two Conservative Baptist churches, and one Free Will Baptist church.

Of the 100 largest none had an attendance of less than 1,000. Akron Baptist Bible Fellowship Church with 5,801 as average attendance is the largest. First Baptist of Dallas is second with 5,520. It has a church membership of over 15,000.

One might ask if there is a close relationship between the fact that Southern Baptists have 33 of the 100 largest Sunday Schools and can claim to be the largest denomination (over 11 million) in America.



Special Robes for Worship Leaders

Although Seventh Day Baptist ministers are not much given to wearing robes in the pulpit, there was reason for the two worship leaders at Conference, Herbert Saunders and Glen Warner, to wear these message-bearing robes.