

The Sabbath Recorder

Best Drug Cure Is Christ

Addiction to drugs has become so widespread as to cause great concern to the better elements of society. While the main endeavor is to give such instruction to the young as will keep them from starting the use of addictive drugs, attention must also be given to the cure of those who have been caught in drug habits. What type of cure has been found most effective?

The founder of Teen Challenge, the Rev. David Wilkerson, declared, "There is no other drug addiction program in the nation that can approach the success of this program. I say this in all humbleness, for we who work with the fellows and girls never take the credit—that belongs to God for He effects the total cure. We merely have made ourselves available to be instruments God can use in giving hope to the hopeless. We're here today to say thanks to Jesus for the miracles he has wrought in the lives of so many."

The roll call of alumni revealed that the former addicts are now pastors, church and social workers, state narcotics workers, college and Bible school students, roofers, printers, etc. A number of alumni are working with drug addicts in Teen Challenge centers across the country.

Portuguese Missions

One of the most interesting examples of missionary work is the sending of missionaries from Brazil to Portugal. Years ago Portugal colonized Brazil replacing the Indian dialects with Portuguese much as English became the language of our country. Traditionally Brazil has been a Catholic country with priests originally

Which Disturbs You Most?

A soul that may be lost in hell, or a scratch on your new car?

Missing a worship service, or missing a day's work?

A sermon ten minutes too long, or a lunch an hour too late?

The church not growing, or your garden and flowers not growing?

Your Bible unopened, or your newspaper unread?

Your offering decreasing, or your income decreasing?

Your children late for Bible school, or late for public school?

Church work neglected, or housework neglected?

Missing a Bible lesson, or missing your favorite TV program?

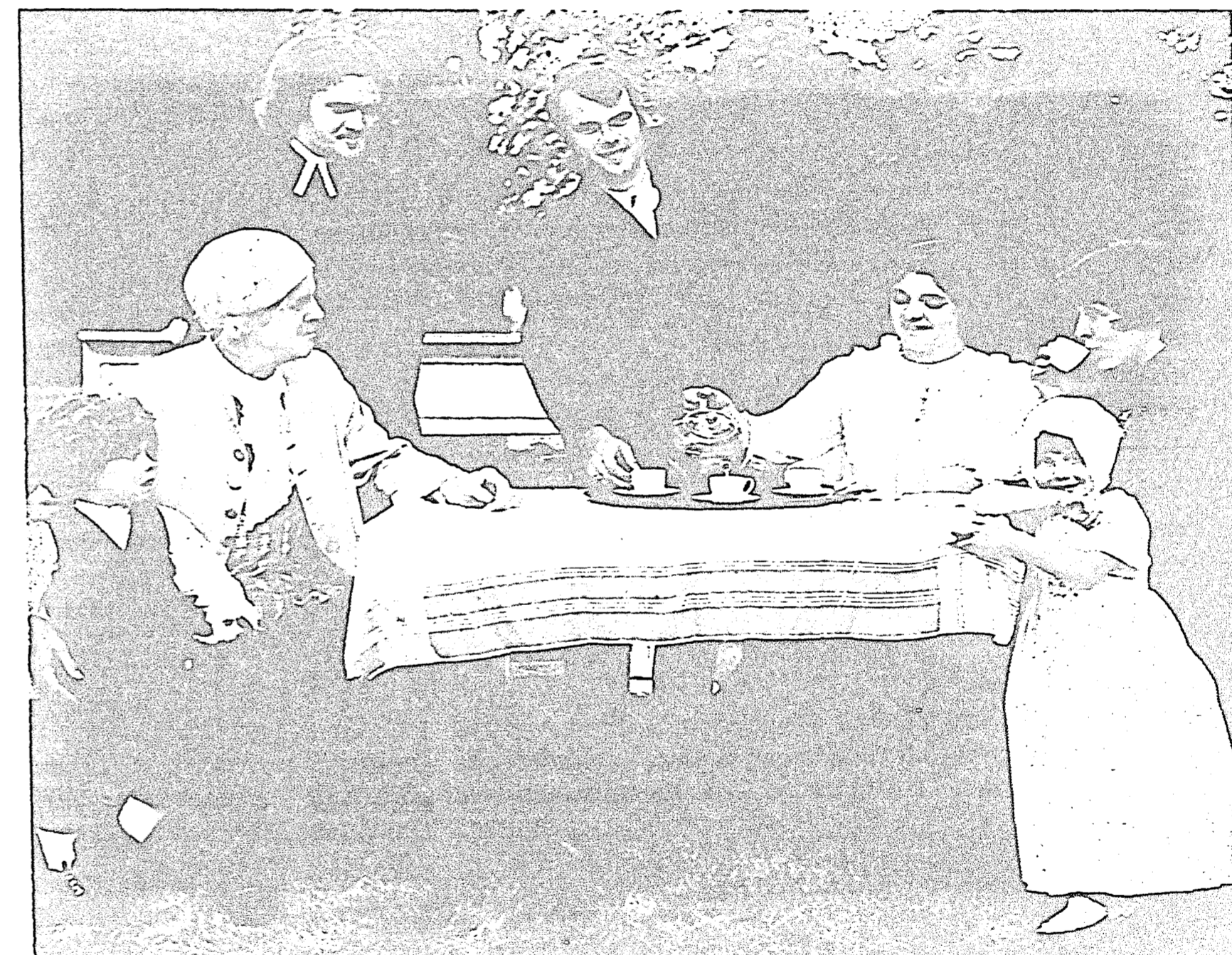
Low attendance at the worship service, or low attendance at a party you have planned?

By noticing what disturbs us most, we perhaps can understand why we do or do not take a big interest in the church.

—The Leader

being sent by the mother country.

This year Brazilian Baptists appointed Miss Lucy Gonclaves Guimaraes to teach in the Portuguese Baptist Theological Seminary. This is coming full circle. Portugal needs missionaries, and who could more naturally serve there than properly trained Brazilians whose native language is Portuguese. As a matter of fact, this is no new thing; Portugal has been a mission field of Brazilian Baptists (on a small scale) since 1908. Earnest new Christians use their language to serve the Lord.



Freedom for Faith

(Sun Photo)

The historical play, "Freedom for Faith," presented by a Summer Christian Service Corps team under the direction of the Rev. A. N. Rogers, president of the Seventh Day Baptist Historical Society, and pictured here in a churchyard setting at Ashaway, R. I., is a part of the Conference program when a pilgrimage is made to the meeting house at Newport, R. I., the Seventh Day Baptist church organized 300 years ago.

The players (above from left) are Ernest Wheeler of Ashaway; Rev. A. N. Rogers of Plainfield, N. J.; Tom Pederson of Milton, Wis.; Dale Harris of Euless, Tex.; Ruth Burdick of DeRuyter, N. Y.; Martha Welch of Berea, W. Va.; and Esther Wheeler of Ashaway. Ernest and Esther Wheeler are the children of the Rev. and Mrs. Edgar F. Wheeler.

The Sabbath Recorder

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Religion on the Moon

The religious practices of some of our astronauts while in outer space visiting the moon have been highly commended by most people and severely criticized by a few atheists. There was not much advance publicity of the religious practices of the latest group of astronauts, but now one or two interesting facts have been released.

Lt. Col. James B. Irwin is an active, testifying member of Nassau Bay Baptist Church of Houston. He was the first Southern Baptist to walk on the moon and one of the two "Rover Boys" to engage in a semireligious Sunday activity that is common on this green earth. His pastor, W. H. Rittenhouse, who was on the VIP viewing stand by special invitation at blast-off spoke of that Sunday, August 1, "It will be quite an interesting day in our church Sunday. One of our members will be out for a Sunday drive—on the moon." No one has ever done that before. His companion on that moon drive in the lunar buggy was David R. Scott, a lay reader in the Episcopal Church.

There is an interesting Sabbath connection with this team of astronauts who spent a thrilling, busy and thoughtful weekend on the moon. We say it was thoughtful because the last three Russian astronauts perished, and life on the moon hangs by a single thread, a life support system that could easily fail. The Sabbath connection is through the wife of James Irwin, who is reported to be an active Seventh-day Adventist. Thus it can be said that any thoughts of home on July 31 would include thoughts of his wife's Sabbath observance.

Some people on earth have problems of keeping the identity of the days when they cross too many time zones or the International date line. It poses questions about when the Sabbath (or Sunday) begins and ends. It is interesting to note that when our astronauts move 250,000 miles out into space and orbit the moon, they do not have these problems. It is in part due to the fact that communication with earth is practically instantaneous.

MEMORY TEXT

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love" (1 Thes. 1:2, 3a).

We might say that they look at time much as God looks at it. They measure their days and hours by a master timepiece and carry their days with them. They are in such close touch with Space Center that they do not lose a day, not even one second in the timing of their operations. These men begin to appreciate how dependable God is and how necessary that dependability is to their life and the completion of their mission.

The Bible speaks of the names of all believers being written in heaven. The members of Irwin's church who were present on "James Irwin Day" had their names inscribed on a church banner, a photographic reproduction of which was planted on the moon by the astronaut. This is not quite the same as being sure that your name is written in heaven, which can be done in a less expensive way—though it was made possible at the tremendous cost of God's Son. It is interesting to note that on James Irwin Day he gave his testimony before the whole church. His wife also, though a member of a Sabbathkeeping church, gave her testimony, asking for the congregation's prayer.

Jesus, noting how little genuine faith there was and looking down the years voiced the question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The question is not as applicable to the moon. Faith, however, can be found on the moon at such times as men from earth who have faith carry it with them on their visits to that barren satellite of earth. It is good to know that men of faith upheld by women of faith were the first to tour the moon on Sabbath and Sunday, July 31 and August 1. (No representatives of a God-denying government have yet made footprints on the moon.)

AUGUST 14, 1971

A Unified Church

Those who are well acquainted with members of numerous Seventh Day Baptist congregations are well aware that there are differences of opinion on practical and even on doctrinal matters. It is also known that the majority stand of one church may not be quite the same as that of another church in a different or the same part of the country. One church also may be much more mission-minded or denominationally minded than another.

With such an admission (or boast) one would possibly conclude that the Seventh Day Baptist denomination in the United States is not unified in faith and practice and therefore unable to move forward. This is not a proper conclusion. It may be true that we lack the on-the-surface efficiency of a highly centralized church in which a few leaders can speak for the whole church as to position, action, or ecumenical contribution. We believe, however, that a close scrutiny will show that our people are more unified than many of the churches with a centralized government and more than some of the other Baptist denominations.

Looking back into history it may be noted that our Conference had enough cohesion to keep it from splitting into North and South sections as did other Baptists, Methodists, and Presbyterians. Furthermore, we survived the liberal-conservative controversies which divided so many denominations a generation or more ago. Baptist Conferences lost many congregations over these issues, which gave rise to independent churches and several new denominations. We have had very little of that, which may be an indication that we have let the Holy Spirit guide us and have healed our diseases with an application of brotherly love.

It is quite possible that the Sabbath, which may have caused the loss of many members whose love of truth was not strong enough, has been a uniting force that has overcome the tendency to divide over other issues. The fact that we see the will of God in this matter as revealed in the Word of God is a stabilizing force. Although none can rightly call us litera-

President's Column

Milestone or Tombstone

By Stephen Thorngate, M.D.

Seventh Day Baptist, I have been told, is an anachronism. We are "not relevant . . ." "Remain distinct: become extinct."

God gave moral law — the Ten Commandments — to *all* the world. The Jews accepted the challenge and preserved them but embellished and overcomplicated them. God gave Christ who simplified God's law to *all* people. A small group of Christians — Jew and Gentile — developed the challenge and preserved His teaching, but in time the minutiae became overemphasized.

God gave the Reformation to the entire Western world. Certain Christians, Protestants and Catholics alike, saw the need to preserve and provide the gospel to *all*, but again in a short time they confused the moral and civil law, combining them, adding and subtracting as suited their purposes. In the seventeenth century the privilege of knowing and practicing God's law and Christ's teachings according to one's belief became either a responsibility of conscience, or an apathetic acceptance of conformity. A few took it on as a responsibility.

Have we changed so much in 300 years? True, politics no longer require us to conform. But . . . socioeconomic pres-

lists in our Bible interpretation, they can note that our profession of taking the Bible as our authoritative guide in faith and practice has some meaning. We are far from full consistency in this, but we are at least consistent in trying to obey rather than evade the Fourth Commandment and the example of Christ and the apostles.

We have a large measure of unity. It would be possible to lose it if each became a law unto himself and if we should let our love for the Bible diminish. Our efforts to conform our wills to His have held us together in the past and will continue to do so in the future.

ures? . . . rural life changing to urban? . . . ecumenical vs. "go-it-alone"?

Seventh Day Baptists have never represented themselves as a "chosen people" with a God-given assignment. We *have chosen* to be distinct from Jews because we are Christian, from Catholics because of our Protestant polity, from other Protestants because we accept only the authority of mature individual conscience, from Baptists because we believe in the literal interpretation of the Commandments. God has always allowed others to make these choices. He *gives* us no responsibility. Our responsibility is what *we accept*: to learn and live God's truth and Christ's precepts. We were, and could only have been, born into a tolerant environment, as we also must show tolerance in living among those who tolerate us.

If having firm beliefs, though in a minority, is an anachronism; if preserving God's laws and Christian maxims is "irrelevant"; if being distinct, (though tolerant and tolerated) leads to extinction; then the responsibility of maturity must be to conform.

God grant that Seventh Day Baptists examine their distinctions carefully in the light of a heritage of faith, a powerful and loving witness, and a steady hope which will never disappoint. Decisions must be made now to reflect the "Responsibility of Maturity."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The safe return of all Conference and SDBWF delegates to their homes and tasks throughout the U. S. and the world.
- 2) A greater sense of the presence and guidance of the Holy Spirit as we make and carry out plans for the Lord's work entrusted to Seventh Day Baptists.
- 3) More laborers for all the fields "white unto harvest."
- 4) The ability to convey to others the new spirit of devotion that may have come to us this week.

Growth Through the Years

Some of the most interesting things have been a long time in growing to their present size. Again, the beginnings and growth may be hidden from view until maturity. This is true of the formations in the greatest subterranean natural structure so far discovered on the planet Earth — Carlsbad Caverns in New Mexico.



This photo shows some of the stalactites hanging from the ceiling and the stalagmites rising from the floor. All this was formed, so the naturalists tell us, by the action of water through the ages on thick beds of limestone, salt, gypsum, and shale. Calculating that it takes 100 years to drip enough minerals in solution to make one cubic inch of stalagmite, they come up with some 50 million years for the formation of Giant Dome, which is sixty-two feet high and sixteen feet in diameter. Be that as it may, the caverns formed by the dissolving action of water as well as the subsequent building of their fantastic white or tinted formations were a long, long time developing before their existence was made known by the flight of millions of bats into and out of the natural entrance. The visitor learns that the little portion of the twenty-seven

miles of caverns open to him is at the 750 foot level and has a room 650 feet wide and 350 feet high.

Seventh Day Baptists this year are looking back 300 years to some small beginnings and not very rapid growth. There has, however, been some action and something solid that has developed as by the constant dripping of water laden with a mineral. One of the interesting observations about the stalactites and stalagmites in Carlsbad National Park is that a great many of them are moist. This means that they are still growing, though the rate is at present slow. If they could speak they would say that they are not dead but alive.

There are those who think of the Seventh Day Baptist movement as an interesting relic, a group that once carried the Sabbath torch, but now should drop out of the race. Some have predicted the demise of our organization from its very beginning and from time to time. We have now shown our sturdiness and staying qualities. We are not about to fall apart as some younger organizations have done or may do. We can look with pride at some things that have been done over a long span of years. We are as securely anchored as the stalactites in the great cavern. We hold to basic truths of the Bible unmixed, we trust, with errors.

It is not enough, however, to speak of our good history. Those who have gone before have finished their labors. It is we who live today and start another century of Seventh Day Baptist witness in this new world — it is we who must show that we are really alive and carrying a truth. We have all that any Christian can have in the way of gospel message and we have a little more, the joy of doing His will in regard to His Sabbath. It should empower us for greater witness as we try to demonstrate His love.

By the editor

SABBATH SCHOOL LESSON

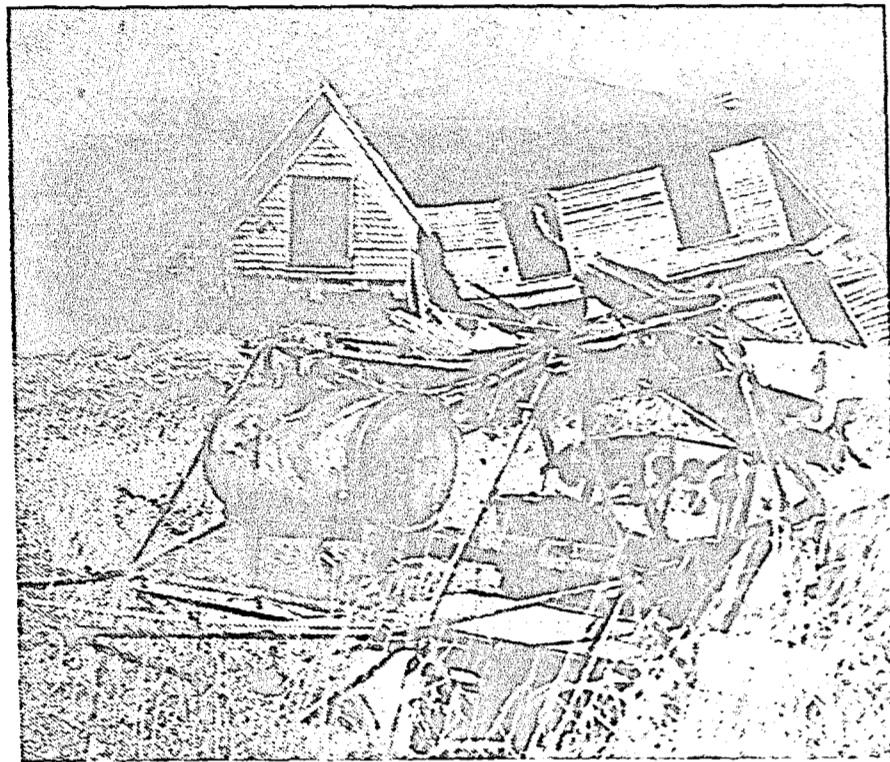
August 28, 1971

ALCOHOL AND THE
CHRISTIAN COMMUNITY

Lesson Scripture: Romans 14:13-23

Things New and Old

One does not have to look very hard in many New England and New York rural communities to see evidences of age and decay. It is not uncommon to see church buildings abandoned, but it is more common to see old churches in good repair and once prosperous farms and houses long since consigned to the elements.



This picture, taken near Berlin, N. Y., would be typical of many hilltop farm scenes where pioneers wrested fields from the forests except for the skeleton of a light plane overgrown with weeds in the dooryard of the sagging dwelling place. There is a little suggestion that perhaps a young owner who inherited the farm became more interested in pleasure than in work, but found that airplanes are not very durable. He seems to have lost both the plane and the farm through mismanagement in a situation where the balance between success and failure was delicate.

In 300 years of history Seventh Day Baptists have started some churches in rural areas that did not continue. Some city churches also have lost their congregations and their building because people found life too hard and moved on to other places.

The Berlin church is an example of an old village church that gives evidence of showing more life than the village of the valley or the little farms in the hills,

many of which have gone back to nature.

The church is an institution that can renew its youth in every generation if adults are faithful in bringing up their children in the nurture and admonition of the Lord — and if they evangelize the neighborhood. Houses and planes may settle or rust away, but if faith is transmitted the church endures and its well-kept building stands in sharp contrast with the decay that is often observed just off the main road. Are we doing all that we can to make our church renew itself and be ready to serve the future?

By the editor

Tolbert, President of Liberia

The black clergyman, William R. Tolbert, Jr., who presided over the twelfth Baptist World Congress in Tokyo in July of 1970 was installed as President of Liberia, Africa, the last of July 1971. Mr. Tolbert was elected president of the Baptist World Alliance at the Miami Congress in 1965 for the five-year period. He was at that time vice-president of Liberia. He assumed the highest executive position upon the death of Mr. Tubman, who had been in poor health.

Mr. Tolbert, interestingly enough, became a minister and pastor of two churches after 1951 when he was elected vice-president of his country.

When the vote of Baptist Congress was announced, Tolbert said, "I commit myself as a servant of God and an instrument in his hands. I recognize my inescapable duty to do all that lies within my power to bring all men unto God through our blessed Lord and Savior Jesus Christ."

At the same congress in Miami, Tolbert addressed the BWA Commission on Evangelism and Missions. "Christianity is on trial," he said. "The church must show its dynamic in modern life. One way we can do this is to let the gospel shine through the whole life. "Too often we have isolated Christianity into one area of our lives and operated on different principles in the areas of economics, politics and social life. Christianity must not remain outside; it must be a part of every area of life," he said.

"If I had one sermon to preach . . ."

HOW DO SABBATHKEEPERS GET TO HEAVEN?

Text: Galatians 3:22

Paul B. Osborn

This question could be answered by simply stating that Sabbathkeepers get to heaven the same way everybody else does . . . for there is only one way, Jesus Christ (John 14:6). But now that I have your attention, let's look at the way to heaven.

First let's consider some of the ways people are trying to get to heaven. One is going to church. Now this is fine to do, and Scriptural, for in Hebrews we read that we "should not stay away from our meetings . . ." (10:25, Beck). The sad truth is, however, that church-going does not satisfy. The Ethiopian official (Acts 8) found this out, for he had been "to church" in Jerusalem but had not found peace with God. He was not saved and was worried about it. As someone said, "Going to church doesn't make you a Christian any more than going to a garage makes you a car!"

Some hope to get to heaven on their family ties. How many songs are sung about mother and her faith? But God has no grandchildren! Christ told Nicodemus about being *born* of the Spirit (John 3) which makes it a personal experience, indeed. Parents do have a responsibility to *teach* their children (Deut. 6:4-9; Eph. 6:4), and should be instrumental in pointing them to the way to heaven (2 Tim. 1:5, 3:15), but the necessity of each generation's deciding for God is also taught in the Bible (Ezek. 18:4).

Good works have always been a favorite stand for many when asked about their hope for heaven. A certain ruler found that even keeping the law was not enough to gain entrance to heaven, for no one has ever kept the law perfectly (Luke 18:18-23). Then what is the purpose of the law? God says it is to give knowledge of sin (Rom. 3:20) and that it is a teacher to show us our need for Christ (Gal. 3:21-24).

So, the law brings us to Christ. Many

Sabbathkeepers believe that the law is important, so much so that it becomes an end in itself, and we must depend on our observance of the law for salvation. The truth is, "You who try to become righteous by the Law have cut yourselves off from Christ and lost God's love" (Gal. 5:4 Beck). Christ showed that Sabbathkeeping by itself failed when he said we should do "much better than . . . the Bible scholars and Pharisees" (Matt. 5:20 Beck) and these men were known for their strict Sabbathkeeping. Christ also declared Himself to be Lord of the Sabbath (Mark 2:28), so we can't really keep the Sabbath until we know its Lord. If the purpose of the Sabbath is for fellowship and worship, it cannot be enjoyed until we have experienced the joy of fellowship that comes from the cleansed life, cleansed by the blood of Christ (1 John 1:5-7).

So, how do we get to heaven? Our text gives the clues: "The scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe" (Gal. 3:22 NAS).

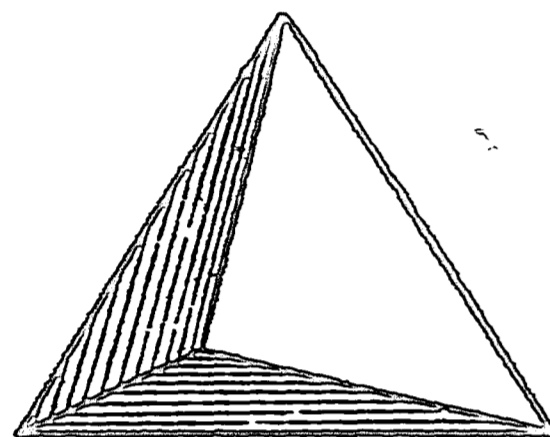
We must face sin, admit that we are not worthy to stand in God's presence. This takes humility, and is quite contrary to the normal human reaction expressed, "No! I'd rather do it myself!" Our Sabbathkeeping does not make us better than others, for "all have sinned and are without God's glory" (Rom. 3:23 Beck).

Finally convinced we cannot please God by ourselves, we must then accept by faith the promise of Jesus Christ, that all who receive Him will be sons of God (John 1:12). Our sins are forgiven because God in love and mercy chose to show in His Son the *awfulness of sin*. "He carried our sins in His body to the

(Continued on page 14)

Conference Program Highlights

Advance copies of the Conference program furnished to the *Sabbath Recorder* by President Thorngate made it possible to extract some of the items that appear to be highlights and to present them to the readers who are not able to attend the week of meetings at Amherst, Mass., August 8-14. Perhaps many will try to follow day by day the progress of this historical and historic Conference with its strong emphasis on responsibility for the future.



Tetrahedron.

The theme of the 1971 General Conference "The Responsibility of Maturity" has been emphasized by Dr. Thorngate in previous articles and will be prominent through the week as various speakers develop it and as all the business centers around it. The tetrahedron design featured in an article in the July 31 issue is emphasized on the cover of the printed program. Read again Dr. Thorngate's thoughts on this strongest of all structures and its possible application to Seventh Day Baptist foundations and work.

The program reminds us again as to why Conference is being held in New England. That is where Seventh Day Baptist churches in the Western world began—a beginning in 1671 that is being celebrated in this tri-centennial year at a convenient meeting place near enough to Newport so that a pilgrimage can be made on the Friday of Conference. There are other historical features on the program. These names are listed for the Tri-Centennial celebration: Director, Mrs. Clarence Rogers; Music, Lois Wells;

Production Coordinator, Dr. Wayne R. Rood; Chorus, Youth Pre-Con.

Lest anyone think that this Conference is just for inspirational programs it should be noted that there are fourteen committees with an equal number of assigned rooms — which rooms are also used for other small group meetings. There is much business, much planning that is done in committee meetings as well as on the floor of Conference during the week.

Although Conference officially begins on Monday morning, August 9, the printed program devotes a whole page to the events of Sunday evening. The traditional reception for the first evening has unusual significance this year because it honors the representatives from the nine foreign Conferences who came to the SDBWF meetings and remained for our Conference. This is only a formal meeting; the program calls for dividing Conference into many small groups so that all delegates can meet for one or more sessions with these representatives to get fully acquainted with the work in each country. These groups meet at 11:30 and 1:30 each day in a carefully worked out schedule under the coordination of the Rev. Rex Zwiebel.

Each day starts at 6:30 with prayer groups led by SCSC workers.

Beginning at 8:30 there is worship under the title "The Word Proclaimed in Worship." The president has designated the Revs. Herbert Saunders and Glen Warner as co-pastors of Conference. Their well-worked-out programs provide more worship material than at any previous gathering. There are different speakers each morning. The president's ideas on worship and congregational participation are incorporated.

Business normally follows the worship period, and committee meetings take up much of the morning until the small groups meet at 11:30.

Reports and programs come in the afternoon with commission's presentation leading off on Monday. The American

Bible Society and the Sabbath Tract Society have brief programs on Tuesday. On Wednesday afternoon come dedicated service and the Board of Christian Education. Thursday the Planning Committee presents Era of Action with an emphasis on Christian social action, and the Missionary Board has its workshop period.

Committee meetings and general business meetings are also held in the afternoons. The president has scheduled the final business meeting for Thursday afternoon in view of the fact that a pilgrimage to Newport and Ashaway is scheduled for Friday.

The evening meetings feature festival anthems conducted by Lois Wells and other all-Conference celebrations. The evening speakers are: Monday, Dr. Kenneth E. Smith — "300 Years Later"; Wednesday, Dr. K. Duane Hurley — "In Maturity—A New Mission"; Thursday, Rev. Alton E. Wheeler — "Valley of Decisions." Tuesday evening calls for a celebration coordination, and Sabbath Eve is Communion. On the final evening the new president, the Rev. Paul B. Osborn, gives his inaugural message.

On Sabbath Day the Conference moves to another auditorium for morning worship led by the Rev. Herbert Saunders, who brings the message. The afternoon program is arranged by Marion Vree for the SDB Tri-Centennial.

Youth participation is scheduled throughout the week and includes various activities. The young people as usual will publish the Conference *Crier* daily. It is edited by Michelle Hunt and Carole Burdick.

The program calls for children's Conference running concurrently with the adult program and is divided into Primary, Junior, and Junior High directed by Mrs. P. C. Bond, Mrs. Lewis V. May, and Miss Connie Coon respectively. Their choirs will sing on the last evening.

The Old Timer says, "Money no longer talks; it goes without saying." We might add that if money goes, why not make it go farther—by giving it to missionary or tract work in other countries?

Commission in Session

By Paul B. Osborn

The Seventh Day Baptist Commission met at Plainfield, July 27 - August 3, for its pre-Conference session. Its responsibility in surveying the whole of Seventh Day Baptist work made over eighty agenda items necessary. These included review of the annual reports of boards, agencies and the general secretary, receiving the text of the new *Manual of Seventh Day Baptist Procedure*, recommendations to be made to the 1971 General Conference, and, of course, a large section on finance.

The single item that was referred to most often was YOUTH, with consideration being given to the Board of Christian Education's plan for youth field work, the Daytona Beach spring program, and the report of the Ad Hoc Committee on Youth named at Milton in 1970.

The need for education and service in Christian social action was also of prime concern, replacing somewhat the urgency of ecumenical considerations. All of these and many others will be discussed in committees and on the floor of Conference meeting at Amherst, Mass., August 9 - 14, 1971.

And wouldn't you know it! An amendment to the Bylaws!

DIRECTORY OF CHURCHES

A second edition of the Directory of Churches, first distributed at Conference last year, has just been produced by the Tract Society. The new directory is in a convenient folder form that will fit in pocket, purse, or glove compartment. The churches are arranged alphabetically by states this time rather than by associations.

The purpose of the directory is to provide in a ready reference form information that will enable travelers to find the nearest Seventh Day Baptist church. It contains instructions as to how to locate the harder-to-find churches. It does not include church statistics or addresses of pastors. Such information is found in the *Yearbook*. The directory is furnished free of charge to those who wish to use it.

Malawi Missionaries on Furlough

The anticipated arrival in America of the Pearson family which had been announced on the missions page took place according to schedule July 28. David and Betty and their two growing children appeared in good health and good spirits after their fourteen-hour one-stop flight from Tel Aviv, Israel, as they came through customs at the TWA terminal at Kennedy Airport at 6:45 p.m.

The Pearsons had been able to spend eight days of vacation in Jerusalem and Galilee, taking welcome advantage of the rest and recreation fund of the Missionary Society provided by the late Ethel Stillman. Such a Holy Land visit (at no extra air fare from Malawi) is seldom possible for a whole family. This is the first time that our Malawi missionaries have been able to do it.

The family was met at the airport by Secretary and Mrs. Leon Maltby and taken to Secretary Alton Wheeler's home where they were entertained until the first of August. The Wheelers had visited the missionaries in Malawi earlier this year.

Mr. and Mrs. Pearson did not reach the United States in time to visit the quarterly meeting of the Missionary Board July 25) but were in time for Conference where they were able to greet so many who had been praying for their work.

Conference delegates were also privileged to have fellowship again with the LeRoy Bass family whose return to Guyana had been postponed until after Conference.

—L. M. M.

Report of Consultant in Office

(Requested and slightly shortened by editor)

Because of the absence of the executive vice-president on several field trips during the last quarter there have been more than the usual services for the consultant in office. Needful correspondence has been carried on and material for publications furnished.

Monthly meetings of the New England Yearly Meeting Executive Committee

have been chaired as plans progress for entertaining the Seventh Day Baptist World Federation at Westerly, August 4-8, followed by General Conference at Amherst, Mass. August 8-14.

Some assistance has been given in the publication of a historical booklet titled, *Seventh Day Baptists in New England, 1671-1971*. The publishing of this booklet is considered to be a part of the observances of the 300th anniversary of the establishing of the first Seventh Day Baptist church in America in Newport, R. I. The script was written by Karl G. Stillman and the sketches drawn by Richard Batchelder. The cost of publication is being shared equally by the New England Seventh Day Baptist Churches and the Seventh Day Baptist Historical Society.

The Annual Meeting of the Historical Society was attended at Plainfield on May 9, 1971. Eastern Association was attended at Shiloh, May 21-23, followed by a time of vacation. An Executive Committee meeting of the Missionary Board was attended June 2. Upon invitation the consultant accompanied the treasurer to meet with leaders of the Rockville church on June 18 for a discussion of matters relating to that church.

—Everett T. Harris

Quarterly Meeting of Missionary Board

A well attended and good spirited meeting of the Missionary Board was held Sunday afternoon, July 25, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. There were twenty members and two visitors present. The visitors welcomed were Mr. G. Zijlstra of the Netherlands and Mrs. Leon R. Lawton.

Quarterly reports of the treasurer, executive vice-president, consultant in office, and home field evangelist were read and approved. The executive vice-president's report had been written in Malawi, Africa, where he was on a field trip in behalf of missionary interests (See July 31 issue). It was stated that a more complete report of his visit would be shared after his return scheduled for August 2.

The Home Field Committee chairman,

Pastor Francis Saunders, reviewed the report of Home Field Evangelist Mynor Soper, and noted his schedule of services. Brother Soper has had a full and busy quarter. Future plans call for his participation in the Young Adult Pre-Con program at Lewis Camp, attendance at General Conference, and assisting in the post Conference Institute at Jersey Oaks Camp.

Other matters of interest growing out of Home Field Committee report were: approval of the application of the Paint Rock, Ala., church for aid in support of pastor at rate of \$2,000 per year; and approval of the application for aid in support of pastor of the Syracuse, N. Y., church, at rate of \$1,500 a year.

The report of the American Tropics Committee was brought by the chairman, Paul Johnson. He reviewed the previous action of the board deferring the return to Guyana of Pastor Leroy Bass and family "for two or three months to ease the extremely heavy financial burdens of this period." He also noted the necessity to delay construction of an additional classroom at Crandall High School, Kingston, Jamaica, until Seventh Day Baptists respond to a special appeal for funds. It was reported that a general mailing appeal would soon go out from the Plainfield Publishing House. The hope was expressed that a third of the needed amount would soon be at hand so that authorization could be given to our Jamaica missionary to let the contract for construction of the classroom, so that it might be ready for use at least by January 1972.

Pastor Edgar Wheeler, chairman of the African Interests Committee, read a brief report of that committee. He noted that Executive Vice-President Leon Lawton departed for Malawi by plane on June 17 and was scheduled to arrive back in New York on the evening of July 31. (It was understood that Pastor Lawton would go first to Plainfield for a meeting with denominational leaders, arriving back at the office on Monday, August 2.)

The African Interests Committee report concluded, "Arrangements are being completed for Miss Elizabeth Maddox's

going to give a year of dedicated service, helping Miss Sarah Becker at the dispensary in Makapwa. Plans are for her to arrive in Malawi in late September or early October this year."

The Executive Committee report noted that assistance had been granted to cover cost of tuition of Miss Maddox as she attended Loma Linda Institute in California in preparation for her year of dedicated service in Malawi.

The report of the committee for planning a program to be presented at General Conference on Thursday afternoon, Aug. 12, was given by Pastor Dale Rood and was approved with appreciation for what seemed an interesting and informative half-hour program.

The office consultant called attention to a special midyear report prepared by Executive Vice-President Lawton, to be included with the 1970 Annual Report of the Society for distribution at General Conference. The midyear report was approved.

Beach Team Ministry 1971

By Elizabeth Maddox



Registered nurse Elizabeth Maddox of Riverside, Calif., to begin a year of dedicated service on mission field.

See board report.

When I discovered, two days before time to go, that this effort was beach evangelism, Campus Crusade type, I called anyone I knew and said I wasn't going. (I don't go for the pressure salesman bit.) And when I arrived, I planned to leave the next day. That day came and Peter (Peter Morrison) took me out sharing. That was when I began discovering, as I did the rest of the week, that the Lord really does set up appointments.

The long hairs and straights never once put us down and rarely said they weren't

interested. I don't mean they were ready to accept Christ, or even admit they needed Him. But they listened and discussed; that was what was important. God knew their level of felt need and understanding and I know He sent us to them. (It was like His love, His caring showed through us in spite of our mood, anxiety, etc.)

I can't say how effective the week was for everyone involved, but for me, I found the power of prayer, how easy it is to depend on Christ — how do I say it? I knew Him before, but we got into each other's heads at Daytona.

If you're asking for a specific incident, there were many as I think back, many for me! But do you remember the last day on the beach and you came back with Steve as I was talking to three guys?

Beach Team Ministry 1971

By Steve Crouch

There was one aspect of our work in Daytona Beach which I did not anticipate: we had a real ministry in picking up hitchhikers. With the tens of thousands of students there, you could hardly turn around without seeing someone hitchhiking somewhere.

Our actual work on the beach wasn't supposed to start till three or four days after I got there. On the second night, Mynor, Peter, and I (the girls hadn't even arrived yet) decided to drive down on the beach for a while just to look it over. Pretty quick we came to six guys hitchhiking so we piled them in. They weren't going far, but while they were in the car, we shared Christ with them briefly and gave each a copy of the "Four Spiritual Laws." They seemed open to what we had to say and given more time, they would have discussed. But before we knew it, we were where they wanted to go, and they went on their way.

Nevertheless this was our first real witnessing experience on the beach, and it served to really get me excited about our project. We decided to begin the next afternoon instead of waiting.

We always drove between the beach and the church, and went to the airport

Well, I had been sitting there feeling miserable. This was the last day and I was stuck watching our stuff. So I decided the Lord would make use of my time and began reading Corinthians. These guys thought I was studying on vacation and came to put a stop to it, they said. What an opening — it makes me laugh to think of how God always comes through.

Then there were the guys who picked Carol (Carol Soper) and me up, (I just felt the Lord wanted something) and the one with me wanted to know why the Lord let all the crippled children suffer. (What was he talking about?!!) It turned out he works with this type of child on his time off. He was very perceptive and surprised to hear that through Christ (whom he thought didn't care) he could help these children more.

several times as well. Just about every time we were in the car, we saw hitchhikers. If we had room and time, we usually picked them up and shared Christ with them. We were able to witness to many students in this way.

These contacts were generally pretty brief, of course, but we know the Lord can make any witness work for good. A couple of times, when someone seemed particularly receptive, we pulled off the road and stopped so that we could have more time to talk. We did not have any hitchhikers receive Christ in our presence, but several came very close, and just think of all the seeds that were sown.

World Relief Commission Moves Headquarters

The World Relief Commission is moving its headquarters from Long Island City to the Valley Forge area as of July first. The mailing address will be Box 44, Valley Forge, Pa. 19481.

The commission was formed in 1944 as the overseas relief agency of the National Association of Evangelicals to "provide a medium for voluntary united action among evangelicals to assist needy people overseas, in the name of Christ."

Dr. Everett S. Graffam is executive vice-president.

Camp Joy, Berea, W. Va.

By Ernest F. Bond

The forty-second Southeastern Camp was held at Berea, W. Va., from June 27 through July 4, 1971, following the annual meeting of the Southeastern Association at Washington, D. C., June 25-27. This is the third year that the permanent facilities at Berea, W. Va., have been used.

In addition to minor improvements at the camp site, a new boys' dormitory was completed and new gas hot water tanks were installed. A permanent council circle was constructed for nightly camp fires and an amphitheater was prepared for regular use for evening vespers. This was in addition to the preparation of recreational facilities — softball, volleyball and horseshoes.

Attendance at Camp Joy this year was greater than any previous year, with seventy-five campers registered on a regular basis and six part-time campers in attendance from five states and the District of Columbia. This group was handled by a staff of seventeen instructors and cooks. The camp was directed by Ernest F. Bond, Galena, O., who was an eight-year-old camper at the first camp in 1929.

The theme of the 1971 Camp Joy was "In His Footsteps" with the Scripture theme: 1 Tim. Chapter 4. All activities for the week centered around this theme.

New ideas that were used this year for the first time included a fourfold analysis of each individual with special emphasis on four areas of his life — physical, mental, social, and spiritual. Senior campers were used as counselors, with responsibility for five or six younger campers. Not only did they assist with their four-fold analysis, they were also used to assist younger campers to adjust to camp life and responsibilities. The four-fold analysis was designed to help each individual discover his weak points and the camping program was designed to help him improve these weak points.

In addition to a regular class period of Bible study on the topic "In His Footsteps" for junior and senior campers a

class on "Experiences in Sabbathkeeping" was also instituted.

The junior campers were led in this class by the Rev. Delmer Van Horn with special emphasis given to the history of Seventh Day Baptists and basic Biblical reasons for Sabbathkeeping.

The senior group was led by the director, who planned for resource people to be present each day to give their own personal experiences in Sabbathkeeping as they related to their own beliefs and the vocations that they had chosen. This was a most interesting study of vocations for Sabbathkeepers.

Several optional classes were taught. Those who chose creative writing, designed to equip campers to help in local church publications, prepared the first Camp Joy mimeographed newspaper *Joyous Jottings* under the direction of Debbie Kagarise.

Sabbath worship was prepared by the campers as well as daily vespers and the Sabbath afternoon worship service was well presented to an overflow crowd in the Ritchie Seventh Day Baptist Church. The campers presented music with a modern touch using their own "Rock Band" as accompaniment. The whole service was a very moving presentation. Three Salem young people were baptized following this Sabbath afternoon service.

In addition to daily devotions, planned recreation, swimming, vespers and camp fire, Thursday night was Circus Night, Friday night produced a beautiful "Fagot Service," Sabbath night was the Talent Show, topped off with a fireworks display and the annual "Midnight Hike."

Camp Joy 1971 was a mountain top experience for the campers, staff, and their director.

Against Parochialism

Funds granted for secular education would free other funds for the teaching of religion, which is a vital part of the parochial school curriculum.

To deny that such is aid to religion is like saying the dentist doesn't aid the patient because he works on the patient's teeth. —William Haddad of PEARL

How Do Sabbathkeepers Get to Heaven?

(Continued from page 7)

cross . . ." (1 Pet. 2:24 Beck) . . . and the *magnificence of His love* . . . "He loved us, and sent His Son to pay for our sins" (1 John 4:9-10 Beck).

One of my favorite stories is of the man who asked His pastor to stop preaching about the atoning blood of Christ. "If you hold up Jesus as our example, we will follow Him!" The pastor replied, "Will you follow Him in everything?" "Yes." "All right. The Bible says that Christ 'did no sin' (1 Peter 2:22). Can you follow Him in that?" "No." "Then you need the blood of Christ to atone for your sin!" This is true. We must start with forgiveness, and only then can we follow Him!

So Sabbathkeepers do get to heaven just like everyone else. By Admitting sin, Believing Christ, and Confessing Him before others. They are easy steps to take if you know God's love, but they must be taken by *you*, personally. Why not do it?

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.—A baby dedication service was held at the Sabbath morning worship service, June 26. Babies dedicated were Jennifer Louise, daughter of Mr. and Mrs. Rollie Davis, and Sandra Ellen, daughter of Mr. and Mrs. Arden Davis.

Installation of Dr. Grace Missionary Society officers was held June 30 with Mrs. Erlo Cox in charge. The new officers are Mrs. Cecil Severance, pres., Mrs. Victor King, vice-pres., Mrs. John Williams, sec., Mrs. Elery King, treas., and Mrs. Homer Brannon, keyworker. Since then galloping breakfasts have been held in members' homes. Proceeds are to be used to purchase new folding chairs.

John Williams is the new Sabbath School superintendent. Other officers include Ron Cargill, asst. supt., Mrs. Arden Davis, sec-treas., Mrs. Merlyn Van Horn, graded supt., Mrs. George Cox, primary supt., Jerry Van Horn, chorister, Mrs.

Mynor Soper, pianist, Mrs. Ira Soper, cradle roll supt., and Mrs. Lee Farley, home dept.

The annual church meeting was held the evening of July 4. Officers were elected for the year. Among them are R. Clare Clement, moderator; Mrs. George Maxson, clerk, Sheldon Van Horn, treas., Mrs. Merlyn Van Horn, choir manager; Mrs. Ronald Goodrich, historian; Mrs. George Clement, *Recorder* reporter; Mrs. Louise Brennick, organist; and Merlyn Van Horn, trustee. It was unanimously approved that the Rev. Victor Skaggs continue to serve as our pastor. Business included the approval of plans to make changes in the kitchen and dining room facilities at Camp Riverview.

Junior Camp was held at Camp Riverview with an attendance of fourteen. Pastor Skaggs was director with Pastor and Mrs. Paul Osborn of Nortonville and Jani Williams on the staff. After a fellowship dinner at camp, Sabbath services were held at the camp chapel before camp closed. Two of the campers were baptized in North Loup River.

Day Camp was held the following week, July 5 through 9. Teachers and assistants were Theresa Clement, Jani Williams, Janece Goodrich, and Mrs. John Williams, with Pastor Skaggs as director.

The young folks attended Mid-Continent Association Camp at Camp Paul Hummel in the Rocky Mountains the week of July 10-18. Pastor Skaggs was on the staff and Mrs. Skaggs and Mrs. Ron Williams were cooks. Cheryl and Janece Goodrich speaking for the group at the morning service July 24 reported a wonderful camping experience.

The choir, under the direction of Mr. Jeneane Abel, is continuing with inspirational music through the summer. Mrs. Tom (Dianne) Merchant is making her home in this area while her husband is in Vietnam. She is a new addition to the choir.

Indications are that we have a busy year ahead of us working for the Lord.

—Correspondent

Accessions

ALBION, WIS.

By Baptism:
Richard Wallmow

By Letter:
Clarence White

DODGE CENTER, MINN.

By Baptism:
Arden L. Crane
Mary J. Bond

Marriages

Babcock - Erickson.— William Earl Babcock, son of the Rev. and Mrs. L. Wayne Babcock, Verona, N. Y., and Nancy Adair Erickson, daughter of Mr. and Mrs. C. Fay Erickson, Dodge Center, Minn., were united in marriage June 12, 1971, in the Dodge Center United Methodist Church, the Rev. Roy Harris officiating.

Burdick - Lewis.— Norman Keith Burdick, son of the Rev. and Mrs. C. Rex Burdick, and Victoria Susan Lewis, daughter of Mr. and Mrs. Philip H. Lewis, both of Riverside, Calif., were united in marriage July 18, 1971, at the Riverside Seventh Day Baptist Church by their pastor, the father of the groom, the Rev. C. Rex Burdick.

Obituaries

BABCOCK.— Albert H., son of Arthur H. and Esther Davis Babcock was born April 3, 1897, at North Loup, Nebr., and died June 5, 1971, at Los Angeles, Calif.

On Sept. 9, 1922, he was married to Jessie Sayre who survives him along with a son, the Rev. Albert H. Babcock of Los Angeles, and two daughters, Mary (Mrs. Wilton Hurley) of Bellflower, Calif., and Belva (Mrs. Doyle Allen) of Cerritos, Calif., and six grandchildren. Also surviving are a brother, Erlow T., of Santa Ana, Calif., and a sister, Ruth (Mrs. Dick Sporeleder) of Burbank, Calif.

Albert became a member of the North Loup Seventh Day Baptist Church as a youth and was an active worker as long as they lived in that area.

A memorial service was held in the First Baptist Church of Bellflower in which he was an active member with the Rev. Alexander Lambert officiating. Burial was in Rose Hills Memorial Park. —L. I. B.

CURTIS.— Clifton Leslie, son of Leslie P. and Alice Frair Curtis, was born in Brookfield, N. Y., August 12, 1895, and died July 17, 1971, in Hamilton, N. Y.

He attended school in Brookfield and Bridge-water. He was a lifelong, faithful member of the Brookfield Seventh Day Baptist Church and a deacon for most of his life.

He was married to Maude Jones, April 17, 1917. As a young man he worked with his uncle, Devillo Frair, in the general store in

Brookfield and was employed for several years in a store in West Winfield, N. Y. In 1929 he bought the Brookfield store and operated it for twenty-three years. In 1959 he moved to Hamilton, N. Y., and was employed by the Hamilton Pharmacal Co.

He is survived by his wife, a son Robert of Hamilton, a daughter Muriel (Mrs. Arthur) Miller of Attleboro, Mass., three grandchildren, and two brothers, Arthur of Whitesboro and Gleason of Riverside, Calif.

The funeral service was conducted in the Brookfield church by his pastor, Neal D. Mills, assisted by the Rev. Vernon Ross of Hamilton. Burial was in the Brookfield Cemetery.

—N. D. M.

GREENE.— Mack Clarence, was born March 28, 1881, in Wasioja Township, Dodge County, Minn., and died June 23, 1971, at Fairview Nursing Home, Dodge Center, after a brief illness.

He was baptized and joined the Dodge Center Seventh Day Baptist Church at an early age. He was an ardent Bible student and published many articles concerning his studies in various religious periodicals.

On Jan. 1, 1901, he married Anna Chaffee who died in 1904 soon after the birth of their son, Lester. On June 16, 1906, he married Ethel Duncan who survives him. To this marriage were born two sons, Clare and Wallace, both of the Dodge Center area. Most of their married life was spent in the Dodge Center area.

Other survivors include eleven grandchildren, and ten great-grandchildren.

Memorial services were conducted at the church, the Rev. John H. Camenga, officiating. Burial was in the Wildwood Cemetery, Wasioja, Minn. —J. H. C.

MONROE.— Emerald Mae, daughter of Enoch Rae and Edna Leola Stillman, was born at Elkhart, Kans., May 11, 1918 and died Oct. 19, 1970, at her home in Fouke, Ark.

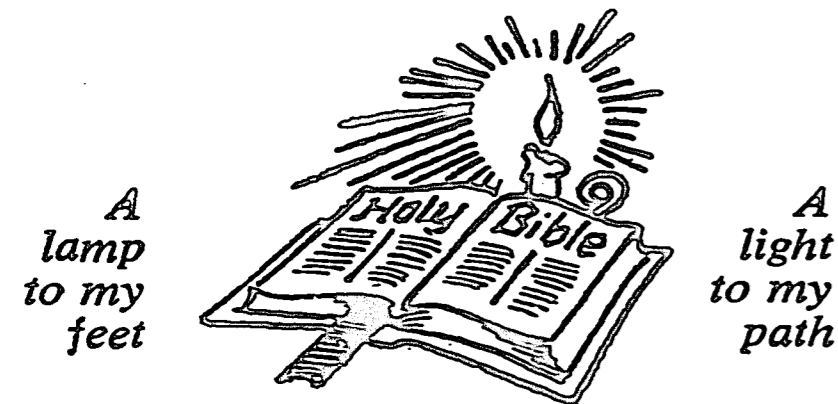
On Dec. 24, 1946, Emerald was married to John Frank Mick, who died Nov. 7, 1952. On March 2, 1955, she was married to Nathan O. Monroe who survives. To the union two children were born, a son Kenneth Irwin and a daughter Susie Marie. She is also survived by four stepsons: Lusbert D. of Bridgeton, Mo., Berwin L., of North Little Rock, Ark., Glathan and Everon M. of Fouke, Ark.; two stepdaughters, Collett Soper of North Loup, Nebr., and Meleta L. Babcock of North Little Rock, Ark.; two sisters, Mrs. Bettie Welch of Baltimore, Md., and Mrs. Mildred Lawrence of Bridgeton, N. J.

Emerald Mae was a faithful worker in the Fouke Seventh Day Baptist Church with adults and young people. She was secretary for the Bible Sabbath Association of Fairview, Okla. The funeral was conducted by Pastor Ralph Soper assisted by Pastor Ralph Hays in the Fouke church with burial in the Fouke Cemetery.

—N. O. M.

The Sabbath Recorder

DAILY BIBLE READINGS for September 1971



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

Thinking About God

- 1—Wed. Not Without Witness. Acts 14:1-17
- 2—Thur. All Men Are God's Children. Acts 17:16-34
- 3—Fri. God Dwells with Man. Rev. 21:1-8
- 4—Sabbath. Sign for Progress. Ezek. 20:8-17

God Transcends Our Understanding

- 5—Sun. God Can Guide. Exodus 33:12-23
- 6—Mon. God's Deep Realities. Job 11:7-20
- 7—Tues. God's Wondrous Work in Nature. Job 37:5-24
- 8—Wed. Man's Limited Knowledge. Job 38:12-21; Rom. 11:33-36
- 9—Thur. God's Glory and Man's Honor. Psa. 8; Isa. 40:18-26
- 10—Fri. God's Transcendent Knowledge. Rom. 12:1-21
- 11—Sabbath. No Shortcut to God's Fellowship. Col. 2:16-23

God Reveals Himself

- 12—Sun. God in His Creation. Psa. 19
- 13—Mon. Word of Life and Light. John 1:1-8; 9:1-5
- 14—Tues. The Word Became Flesh. John 1:9-18
- 15—Wed. Seen Through Jesus the Christ. John 14:5-14

- 16—Thur. All of God's Fullness. Col. 1:15-29
- 17—Fri. "God Spoke . . . by His Son" Heb. 1:1-14
- 18—Sabbath. Sovereign of the Sabbath. Isa. 40:21-31; Luke 6:1-5

God Gives Meaning to Life

- 19—Sun. Envy of Others' Prosperity. Psa. 73:1-14
- 20—Mon. How God Gives Values. Psa. 73:15-28
- 21—Tues. God's Purpose and Plan. Eph. 1:1-14
- 22—Wed. Hope, Inheritance, Power. Eph. 1:9-23
- 23—Thur. Christ Is the Way. Phil. 3:4b-16
- 24—Fri. God's Progressive Revelation. Eph. 3:1-13; Matt. 23:1-12, 16-22
- 25—Sabbath. The Sabbath Signals Reconciling Work. Ezek. 20:13-21

God Calls Men

- 26—Sun. Calling for a Deliverer. Exod. 2:23-3:10
- 27—Mon. Promised Deliverance. Exo. 3:11-20
- 28—Tues. Called to Saving Service. Judges 6:7-14; 2 Tim. 1:6-12
- 29—Wed. "Be Not Afraid." Ezek. 1:28-3:3
- 30—Thur. From Darkness to Light. Acts 26:9-23

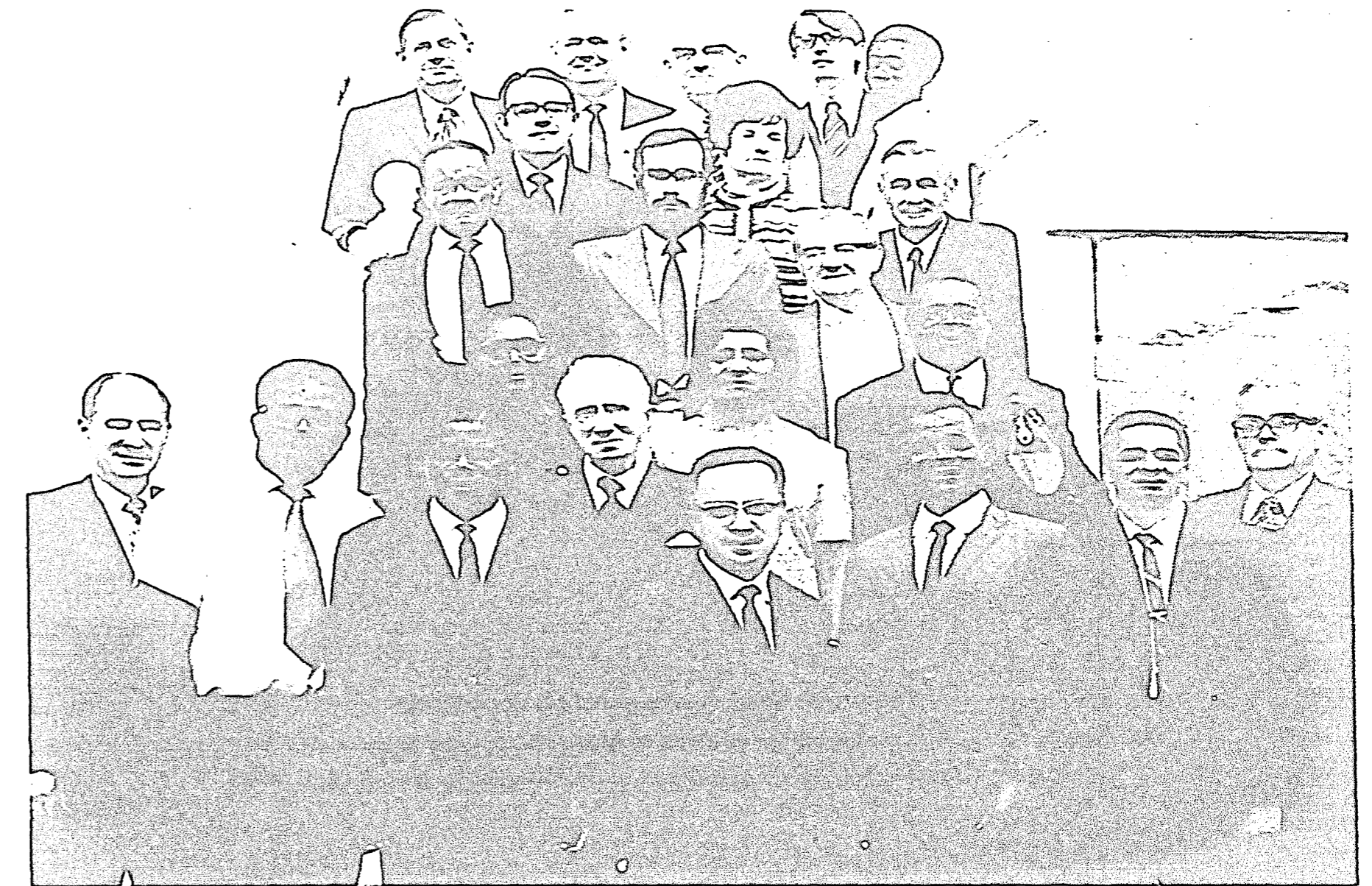
Refuse Obscene Mail

The U. S. Supreme Court ruled unanimously that a private citizen has the right to stop obscene advertisements from being sent to him.

The justices upheld a 1967 law which permits any person to tell the postman to stop "pandering advertisements" which "the addressee in his sole discretion believes to be erotically arousing or sexually provocative."

A group of fifteen companies argued that they had a right to communicate through the mail.

The court agreed that "communication is imperative to a healthy social order" but, it said: "The right of every person 'to be let alone' must be placed in the scales with the right of others to communicate."



SEVENTH DAY BAPTIST WORLD FEDERATION
Representatives gathered on the steps of the host church at
Westerly, Rhode Island, August 6, 1971

Left to right, first two rows: Alton L. Wheeler, U. S., executive secretary; Joseph A. Samuels, Jamaica, vice-president; Otrain B. Manani, Malawi, vice-president; Inez Peters, Guyana; Johannes Bahlke, Germany; Antonio Barrera, Brazil; Iris Codrington, England; Watson Mataka, Malawi; Simeon Lyons, Jamaica; Vincent Smith, Jamaica; Loren G. Osborn, U. S., president. Third and fourth rows: Albourne Peat, England; Rex E. Zwiebel, U. S., recording secretary; Peter Nieuwstraten, Netherlands; Ethel Wheeler, U. S.; Everett T. Harris, U. S., treasurer; Francis L. Johnson, New Zealand. Top Row: Leon M. Malby, U. S.; Leon R. Lawton, U. S.; G. Zijlstra, Netherlands; James A. Skaggs, U. S.; Jacob Tyrrell, Guyana.