

Woodland Terrace offers Conference delegates a beautiful view of the "Valley of Learning" — Salem's new campus.

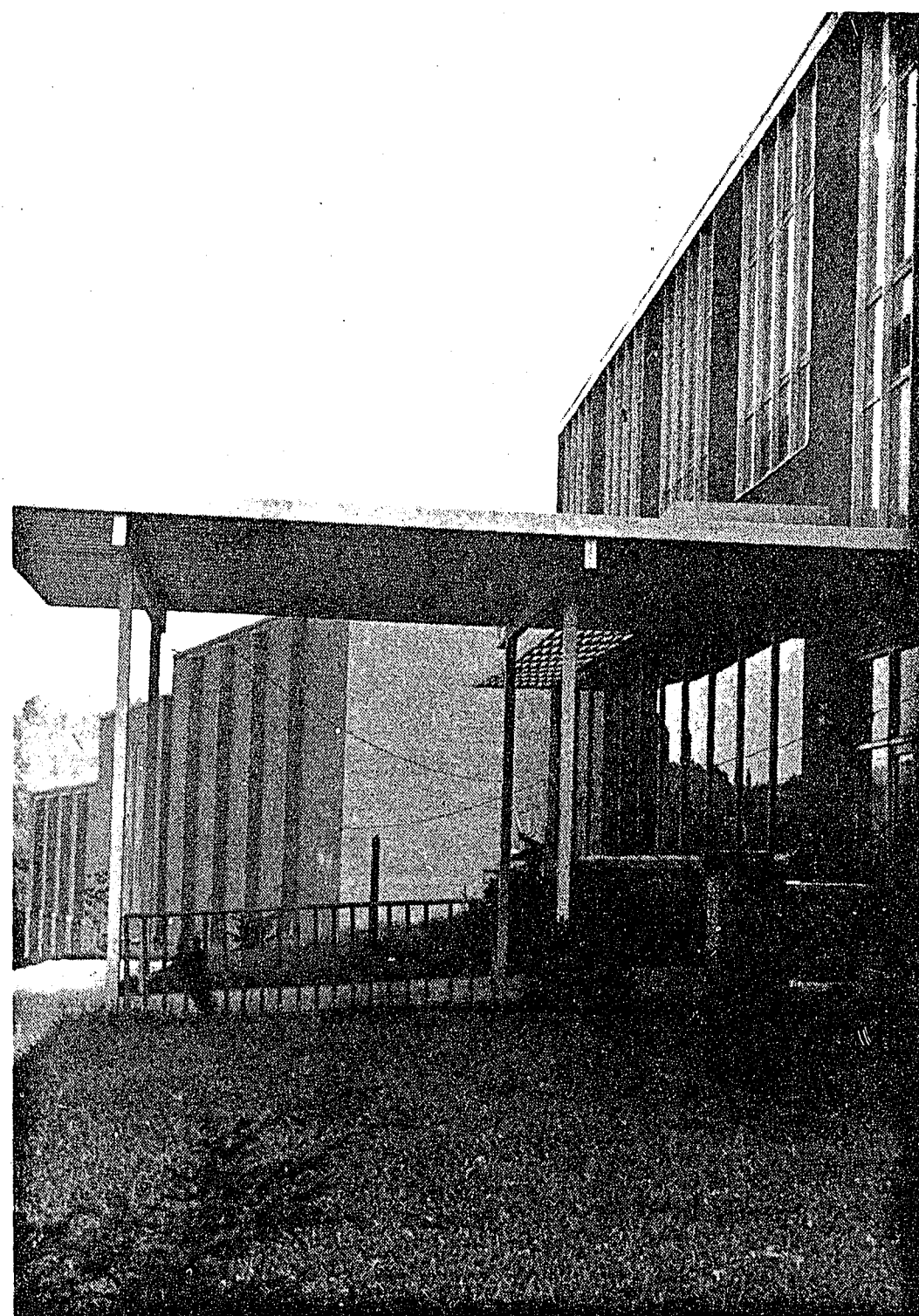
The Sabbath Recorder
 510 Wächung Ave., Box 868
 Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

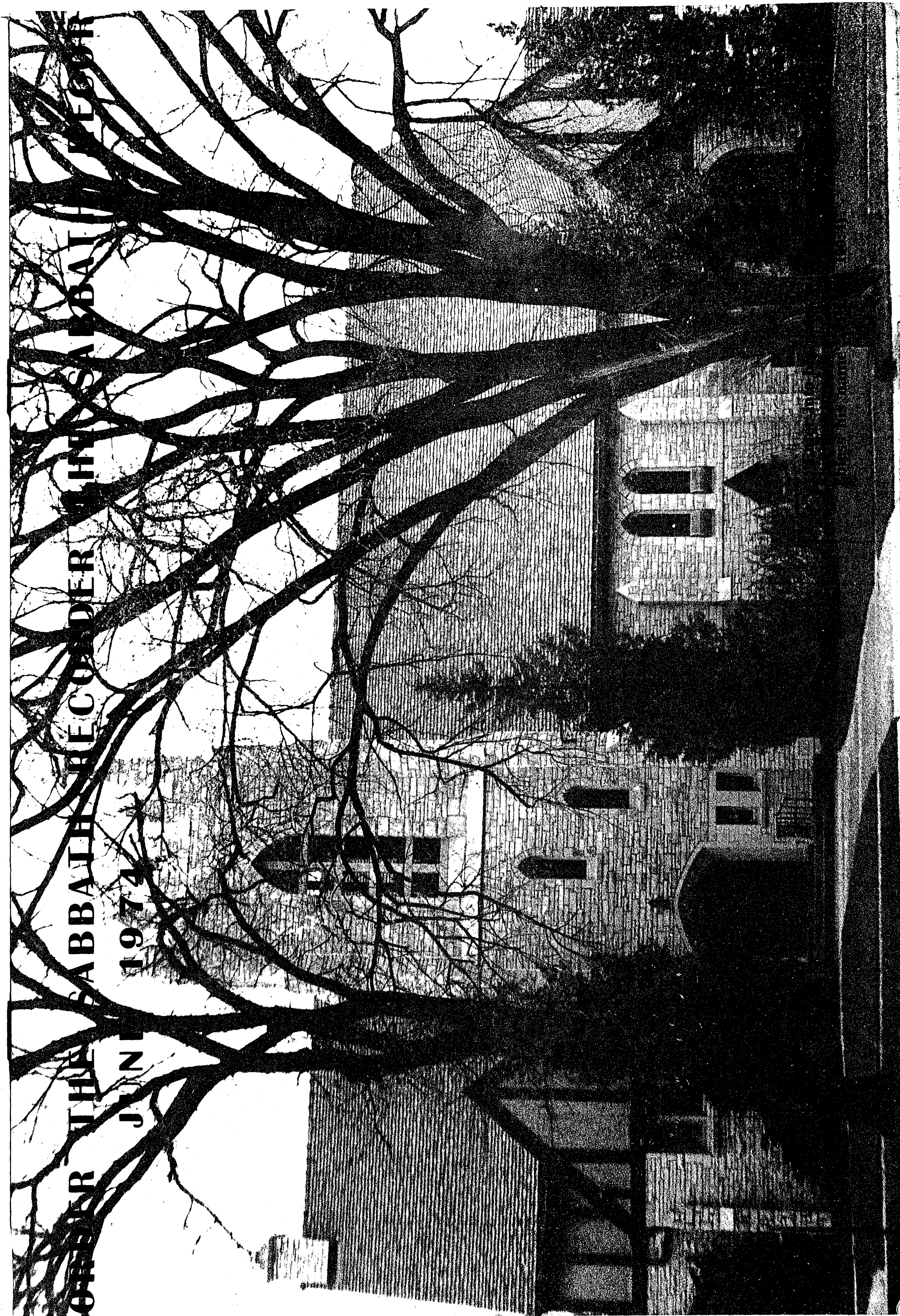
1274
 MILTON COLLEGE LIBRARY
 MILTON WI 53063

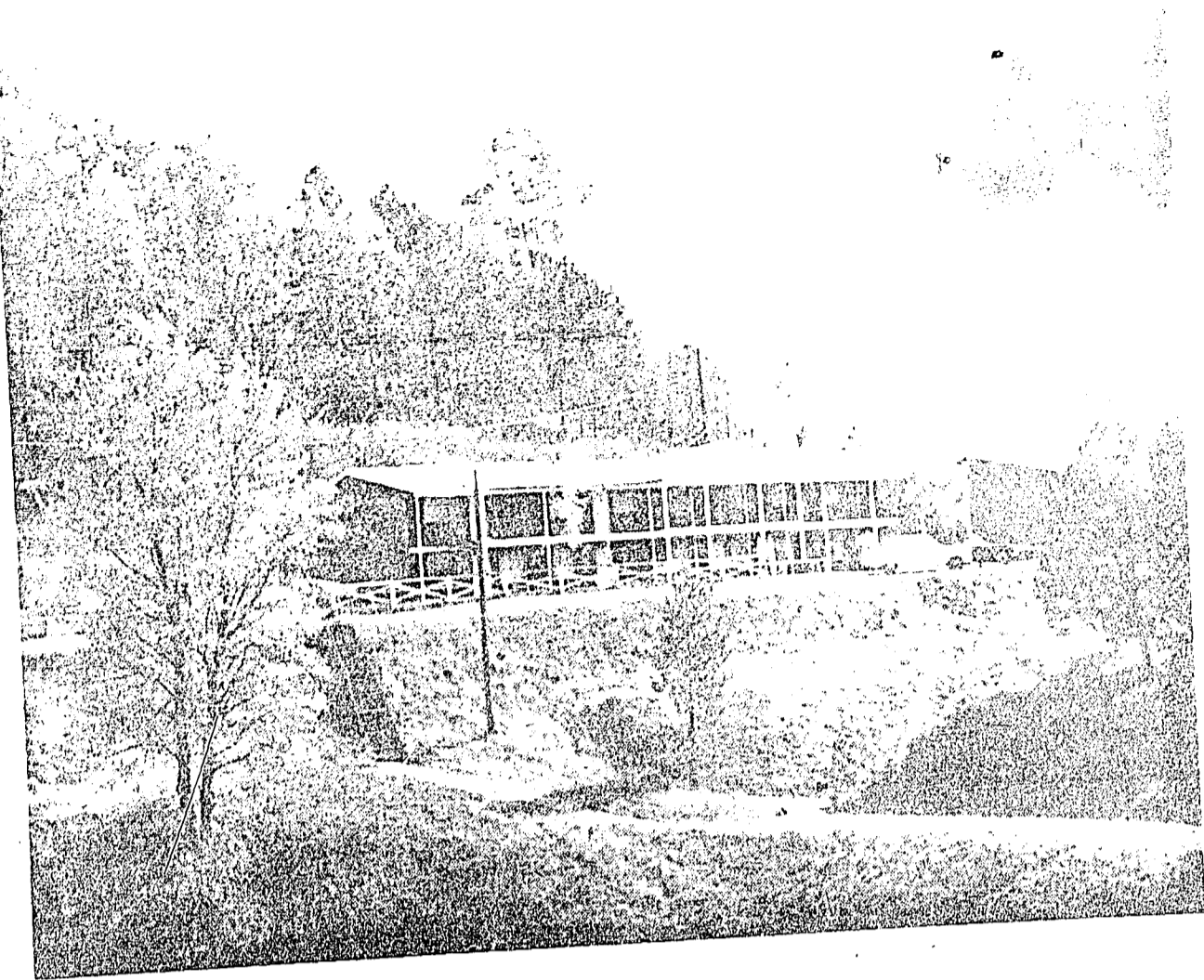
SALEM COLLEGE Conference 1974

AUGUST 11 - 17, 1974
 SALEM, WEST VIRGINIA



Benedum Learning Resources Center is located next to the recently completed T. Edward Davis Gymnasium where most of the Conference sessions will be held.





Woodland Terrace offers Conference delegates a beautiful view of the "Valley of Learning" — Salem's new campus.

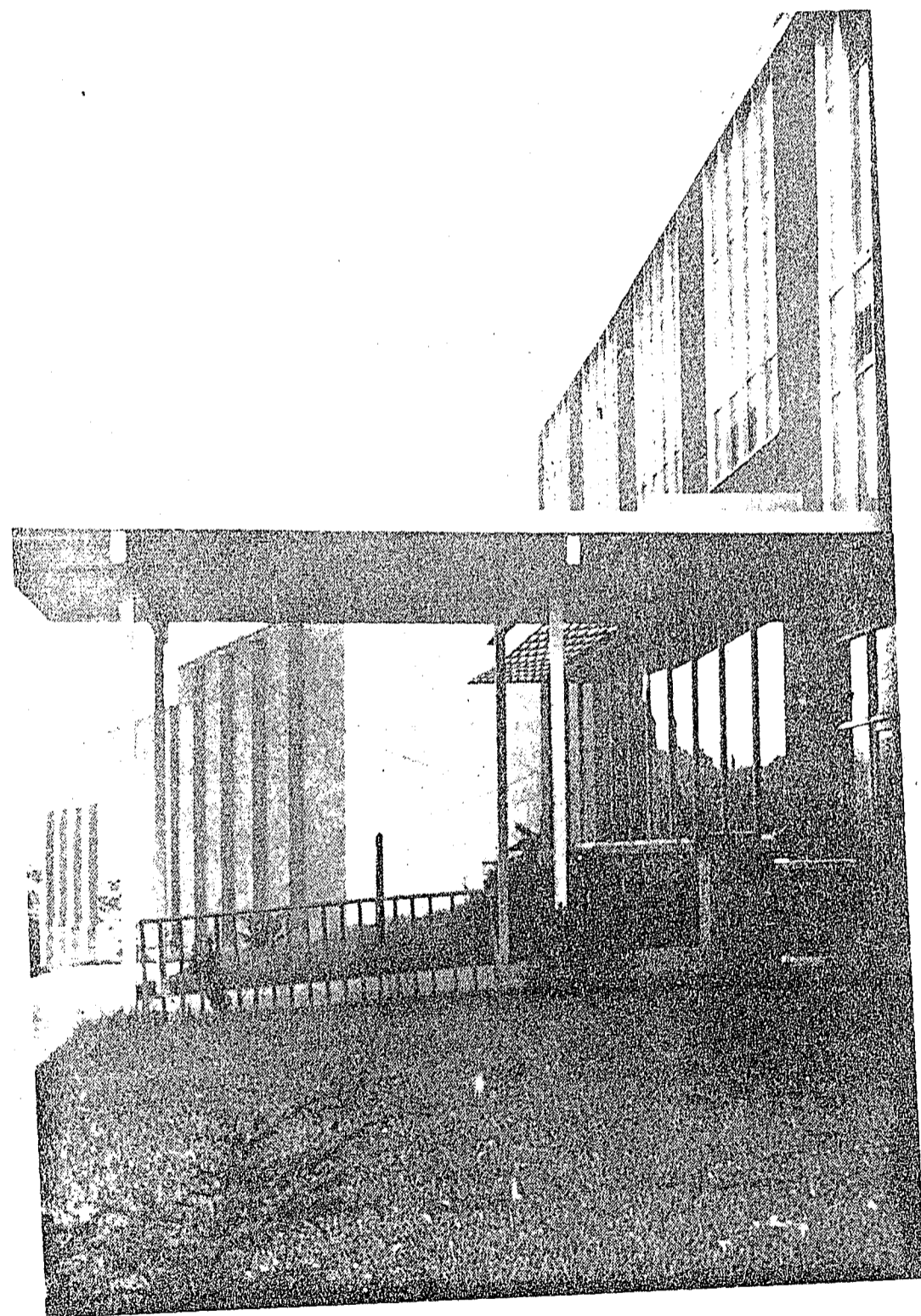
The Sabbath Recorder
 510 Watchung Ave., Box 868
 Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

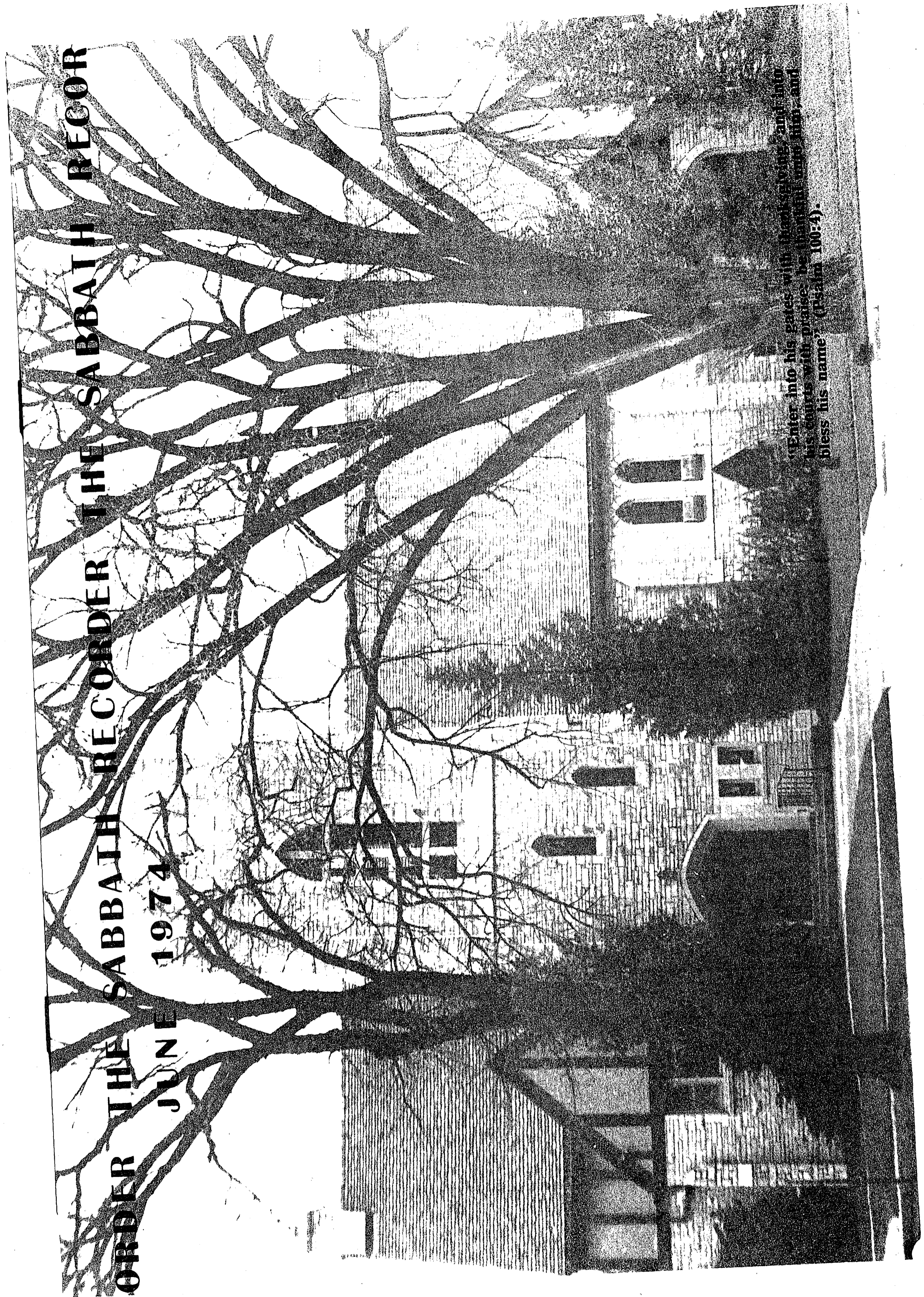
1974
 METHODIST CHURCH LIBRARY
 METHODIST CHURCH

SALEM COLLEGE Conference 1974

AUGUST 11 - 17, 1974
 SALEM, WEST VIRGINIA



Benedum Learning Resources Center is located next to the recently completed T. Edward Davis Gymnasium where most of the Conference sessions will be held.



Enter into his gates with thanksgiving and into his courts with praise: for the praise and the glory, and bless his name" (Psalm 100:4)

A SEVENTH DAY BAPTIST PUBLICATION
Published monthly by the American Sabbath Tract Society,
510 Watchung Avenue, Box 868, Plainfield, NJ 07061.
Printed in the U.S.A. First issue June 13, 1844. Second
class postage paid at Plainfield, New Jersey.
Subscriptions: United States \$6.00; Foreign \$6.50.
Single copies 50 cents. Special rates for students, retired
Seventh Day Baptist ministers and service persons.

Member of the Associated Church Press.
The Sabbath Recorder does not necessarily
endorse signed articles.



JOHN D. BEVIS, EDITOR

CONTRIBUTING EDITORS

Ernest F. Bond, Rev. David S. Clarke, Mrs. Madeline Fitz
Randolph, Rev. Leon R. Lawton, Rev. Albert N. Rogers, Rev.
Alton L. Wheeler, Rev. Rex E. Zwiebel.

ADVISORY COMMITTEE

John Harris, Chairman, Rev. Charles H. Bond, Miss Florence
B. Bowden, George Cruzan, Jonathan B. Davis, Charles F.
Harris, Charles H. North, ex officio, Owen H. Probasco, Rev.
Albert N. Rogers, Rev. Herbert E. Saunders, Mrs. Ethel M.
Wheeler.

Address all correspondence to The Sabbath Recorder,
P. O. Box 868, Plainfield, NJ 07061.

IN THIS ISSUE

Features:

Redeeming Our Resolutions	4
Garlands from India	6
Spiritual Retreat	7
Personality Profile	9
Christian Social Action	10
Growing Is Sharing	13
Young Adult Pre-Con Retreat	32

Departments:

Board of Christian Education	21
Historical Society	11
Ministerial Center	30
Missionary Society	23
Women's Society	12

Children's Page	29
Denominational Dateline	3
Recorder Reactions	3
The Church in Action	24
Our World Mission Report	28
Births — Marriages	28
Accessions — Obituaries	31

WELCOME
NEW SUBSCRIBERS

Mr. Lewis Whitlock
Glendale, R. I.

Mr. and Mrs. Ernest Israel
Watsonville, Calif.

Rev. Willis Jones
Lincoln, Nebr.

Mr. J. A. Nieuwstraten
Haarlem, Holland

Miss Susie Monroe
Fouke, Ark.

Mrs. Ruth Babcock
Santa Ana, Calif.

Mrs. Esther Churchward
Bridgeton, N. J.

Letha Miller
Salem, N. J.

Dorothy Van Meter
Woodstown, N. J.

Mr. Albert Gray
Moncton, N. B., Canada

Mr. and Mrs. Lloyd Curtis
Whittier, Calif.

Mrs. Wanda Short
Knoxville, Ill.

Carl C. Zwiebel
Jackson Center, Ohio

Miss Judith North
Menomonie, Wis.
(student)

Warren North
New Auburn, Wis.



COVER

The Milton, Wisconsin, Seventh Day
Baptist Church, Rev. Earl Cruzan,
Pastor. Photo courtesy of Mr. Elston
Shaw.



We are happy to report the in-
auguration of our new Templo
Evangelico in Ubatuba, Brazil. Our
600 seat church was packed for the
dedication services and we had the
joy to welcome a delegation from
the Seventh Day Baptist Church of
Sao Paulo. Our tract and literature
ministry is expanding. We thank
you for sending us the *Sabbath Re-
corder*; some of the articles we are
using in our Bible studies.

—Dr. Albert Widmer
Igreja Evangelica
Ubatuba, Brazil

* * *

I think the new *Sabbath Re-
corder* is great, as I am a lone
Sabbathkeeper I enjoy the well writ-
ten articles very much.

—Howard E. Davis
Baltimore, Md.

For years Mother, (Mrs. L. L.
Loofboro of Milton), has sent us
the *Sabbath Recorder* as a gift.
The new format is worth the time
and effort that the staff has dedi-
cated to the change. Congratula-
tions!

—Roger and Genevieve Johnson
Emporia, Kans.

* * *

I want to say how much I enjoy
the new format for the *Recorder*.
It now has the appealing look that
can be used in outreach programs.
I feel that the increasing articles
about the evangelism of the church
are encouraging . . . I am praising
the Lord for this new Spirit that I
am reading about.

—Pastor Wayne Colflesh
Free Methodist Church
Missouri

Please renew my subscription. I
am nearly eighty-six and don't be-
lieve in putting things off, it's "later
than we think." I don't begrudge
a penny of this \$6.00 as careful as
I am of my spending. I sure enjoy
the new editions with the new look.
I told Mr. Bevis so when he was in
Brookfield (September, 1973), and
feel more so now.

—Elsie L. Croop
Leonardsville, N. Y.

* * *

I send my congratulations to all
who have given so much fine work
to the new *Recorder*. I praise the
Lord Jesus Christ for the great in-
spiration that he has given to his
editor and contributing editors to
do this great work . . .

Please receive from your brothers
and sisters in Christ in Mexico our
warmest greetings.

—Rev. Elias Camacho
General Pastor Mexican Churches
Brownsville, Texas

DENOMINATIONAL DATELINE

JUNE 1 - 2
Rev. Alton L. Wheeler
Central New York Association
Brookfield, N. Y.

Rev. David S. Clarke
Camp Joy Leader Training
Berea, W. Va.

June 3
Mrs. Myrna Cox
Women's Society Meeting
Denver, Colo.

June 10 - 28
Summer Institute
SDB Ministerial Students
Plainfield, N. J.

June 11 - 20
SCSC Training Session
Alfred, N. Y.
Rev. Leon R. Lawton
Rev. David S. Clarke
Rev. Mynor G. Soper

JUNE 14
Editor John D. Bevis
Seventh Day Baptist Church
Dodge Center, Minn.

JUNE 16 - 19
Editor John D. Bevis
Mrs. Madeline F. Randolph
School of Christian Writing
Minneapolis, Minn.

JUNE 20
Editor John D. Bevis
Seventh Day Baptist Church
New Auburn, Wis.

JUNE 28 - 30
Southeastern Association
German SDB Church
Salemville, Pa.

JULY 5 - 7
Editor John D. Bevis
Southwestern Association
Fouke, Ark.

"And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I! Send me.'" Isaiah 6:8.

Any time of year is a good time to make good resolutions, the beginning of the year or the middle of the year are appropriate. You see I am old-fashioned enough to believe that it is good to make resolutions. A clear and definite understanding of one's goals and purposes is a powerful aid in achieving them.

Jesus was always trying to get people to have more worthy purposes. He didn't consider food, clothes, and houses as worthy of being anyone's chief concern in life. He said, "Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things will be yours as well" (Matt. 6:32, 33). These material things are necessary but secondary.

Jesus loved the rich young man who came to him, because he lived a morally upright and religious life and he had a high purpose, to inherit eternal life. But he wasn't quite willing to make that high purpose first in his life. So he went away sorrowful when he might have been joyfully "treading on air" if he had accepted the challenge of Jesus.

The easy halfway goals were never acceptable to Jesus. The mediocre life — being as good as other people, refraining from the grosser sins of murder and adultery, and false promises, exacting an eye for an eye and a tooth for a tooth, loving your friend but hating your enemies — that sort of life rates no approval from Jesus. He said, "Unless your righteousness exceeds that of the scribes and Pharisees (very good people) you will never enter the kingdom of heaven" (Matt. 5:20).

The devil is always saying to us, "Be reasonable, set your goals within reach. If they're too high you may fail to reach them and be discouraged." Well he knows that the lower the aim, the lower the achievement. He never counsels, "Hitch your wagon to a star." But Jesus said, "You, therefore, must be perfect, as your heavenly Father is perfect" (Matt. 5:48). Many people think that isn't reasonable; human beings just can't be perfect. Perhaps Jesus knew that, but I'm sure he knew that the greater the goal the greater the achievement.

Of course living up to our resolutions is usually harder than making them. We need plenty of determination and to remember that there are sources of help. Paul said, "I can do all things through Christ who strengthens me." Through prayer and worship we, too, can find that divine strength to help us. And if we were to use that strength

to the limit, who knows how near we might come to perfection?

And let us remember that we can help or hinder other people in keeping their resolutions. Plutarch tells how the Greek philosopher Socrates called Alcibiades to the virtuous life, drawing tears to his eyes and shaking his very soul. Yet sometimes Socrates had to pursue him as a fugitive slave and bring him back to the life he had left. In our day of independent living it is still true that I am my brother's keeper.

Jesus told a story about two sons who were asked by their father to go and work in the vineyard. The first son refused to go but later he repented and went. He may have been like some people we know who refuse to make a promise or a pledge to give to the church lest later they might not be able to keep, or want to keep the promise. Sometimes those people do the thing they refused to do but they cannot be depended upon to do it.

The second son quickly agreed to go to the vineyard but then failed to go. There are many like him whose promises are easily made and easily broken. A broken promise is like a bad check, a nuisance to the receiver and a disgrace to the maker. But the way to avoid broken promises and resolutions is not to refuse to make any. There are promises that we ought to make and keep.

There are practical suggestions for us as well as inspiration in Isaiah's account of his commitment to the service of God. It was during a high religious experience that Isaiah had a vision of God and heard His voice. This worship experience gave him a sense of humility and the assurance that his sins were forgiven. Then as he heard the call of God he reverently committed himself with the words, "Here am I! Send me." That experience and that self-dedication were so real, so sincere, and so complete that Isaiah

could never forget, and he was faithful and true to his commitment to the end of his life. Isaiah's example should inspire us to seek forgiveness for our past failures and to dedicate ourselves earnestly and reverently to the life that God would have us live.

There are some dangers in making and keeping resolutions and we need to watch out for them. One danger is in thinking that the mere making of a resolution is a great achievement. In revival meetings some people declare their intention to follow Christ but soon forget. Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21). Making a resolution is an important first step, but the real achievement is in living up to it. Hell is paved with good intentions, we are told.

Another danger is that we may not realize the cost involved in carrying out our resolutions. When the Israelite soldiers were put to flight by the soldiers of Ai, Joshua in deep dismay said, "Would that we had been content to dwell beyond the Jordan" (Joshua 7:7). The conquest of Palestine was not as easy as he had thought it to be. Living up to a resolution may cost more than we thought, in effort, patience, and determination.

Now here are four rules to remember regarding the making and keeping of resolutions. And if you like alliteration here it is.

1. Record Resolutions Reverently

Write them down and put them where you will see them often. Tell your friends; they can help you to remember. But whether you tell any one or not, tell God; pray about them. That helps to get a good start, and a good start is important. William James, speaking of forming a new habit, said, "Launch vigorously."

2. Refrain from Relapses Resolutely

The literary character, Rip Van Winkle, tried to break a habit but he kept saying "This time won't count." It is easy to say that just this once won't matter; tomorrow I'll begin again to keep my resolution. But before we realize it we have forgotten or failed so many times that we are discouraged and quit.

But if, being human, we sometimes relapse, let us

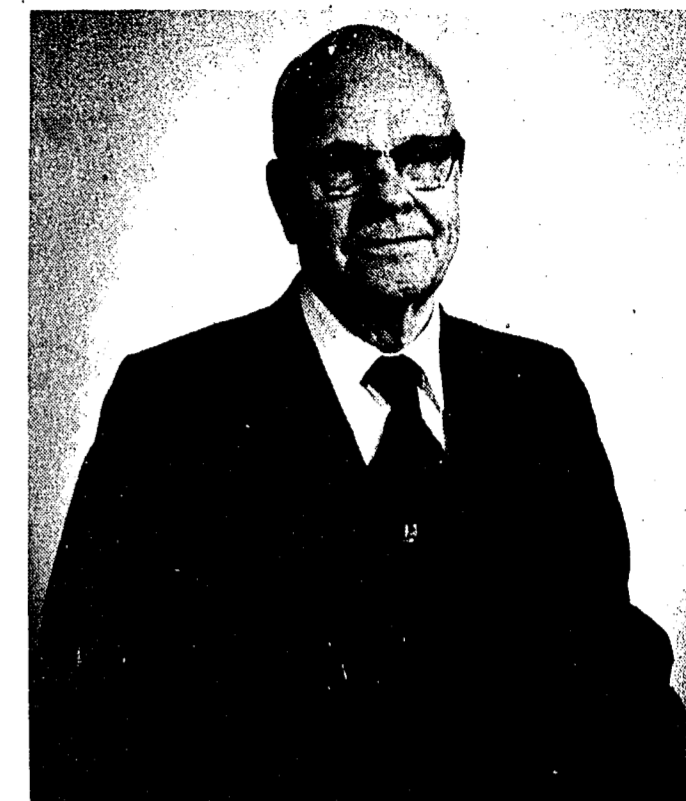
3. Rescue and Reinstate Rapidly

after every relapse. When laws have been disregarded for a long time the courts no longer consider them valid. So resolutions may lose their validity if they go unpracticed for a long time. Rescue them quickly from such a fate and reinstate them in full force every time you slip.

4. Repeat Rigorously and Relentlessly

After making a resolution and keeping it for a time we are apt to relax our efforts before the new habit is well established. We need to seek for opportunities to practice, and make opportunities if necessary, so we can keep our resolutions often. Sometimes it may be hard to live up to our resolutions. These are just the times that are especially important and valuable. Don't miss them! Let us keep everlastingly at it till the new habit is thoroughly fixed.

Let us think carefully and prayerfully what we need to resolve now at the middle of the year. If it is not to quit smoking, or drinking, or swearing, or losing our temper, perhaps it should be to read the Bible daily, or be a better father or mother, or a Christian friend, to give a tithe or more to the Church, to observe the Sabbath more faithfully, to take a definite part in building a better world, or to win some one to Christ, or to serve God more faithfully. God needs us to be working toward high goals with determination to reach them. May He guide us and help us. □



The Rev. Neal Mills is pastor of the Brookfield and Leonardsville Seventh Day Baptist Churches in New York. He is a former missionary to Jamaica.

by Rev. Neal Mills

REDEEMING OUR RESOLUTIONS

AMBASSADORIAL MISSION

Garlands from India

The love of Christ and longing for extended Christian fellowship were dramatically expressed by Seventh Day Baptists in India in many ways toward ambassadors for Christ Leon Lawton and Alton Wheeler as they visited denominational churches and institutions there in February. Most dramatic was their being presented garlands of beaded mums and roses from the moment they were greeted upon arrival at the Madras Airport until nearly two weeks later as they made their departure.

In many instances churches had constructed colorful and ornate banners or welcoming signboards and had erected them forming archways in front of churches or across roads. At some villages four or five drummers would lead a procession through the streets to the location of the church. Everywhere they went, the ambassadors for Christ were extended a hearty and colorful Christian welcome!

The witness for Christ by Seventh Day Baptists has continued in Southeast India for some twenty years as they have persisted in that predominantly Hindu country to reach upward to the Lord and outward toward others proclaiming the transforming power of the gospel.

For several years detailed statistical reports have been prepared by executive secretary, Rev. B. John V. Rao, and submitted on request for inclusion in the annually published *Yearbook* of the General Conference (USA). These have reflected phenomenal growth and extension of Christian witness and service.

In 1973 a total membership of 18,533 was indicated. While some 250 churches and other preaching places were reported, the ambassadors were told that such number can be doubled if one were to count the churches not officially reporting regularly to the Conference and not receiving financial aid.

The witness extends through seven states and the territory is divided into sixty-two (62) associations, each having a field officer, supervisor, and other appointed officers who report monthly to the Conference.

Theological training of ministers is being stressed and over thirty pastors have reportedly received four years of seminary education plus one year of

Seventh Day Baptist instruction. A pastor is expected to serve fifteen years with an effective ministry and must be recommended by his field officer and supervisor before ordination is considered.

Other institutions associated with the Conference include a clinic hospital at Giddalur as well as free medical dispensary at Nellore, a Montessori Primary and Medium School where English is taught (current enrollment is over 250 pupils) and the Arabeth DeLand Sewing Center where through the use of five machines some thirty women are receiving sewing lessons. Both establishments in Nellore were visited by the ambassadors who were honored guests at the fifth anniversary celebration at the Montessori School with some 500 students and guests attending an evening program. Land has been purchased and it is hoped that more adequate facilities can be provided as soon as possible.

While three hostels for children were recently closed when the government discontinued giving financial aid, the dire need for such ministry persists.



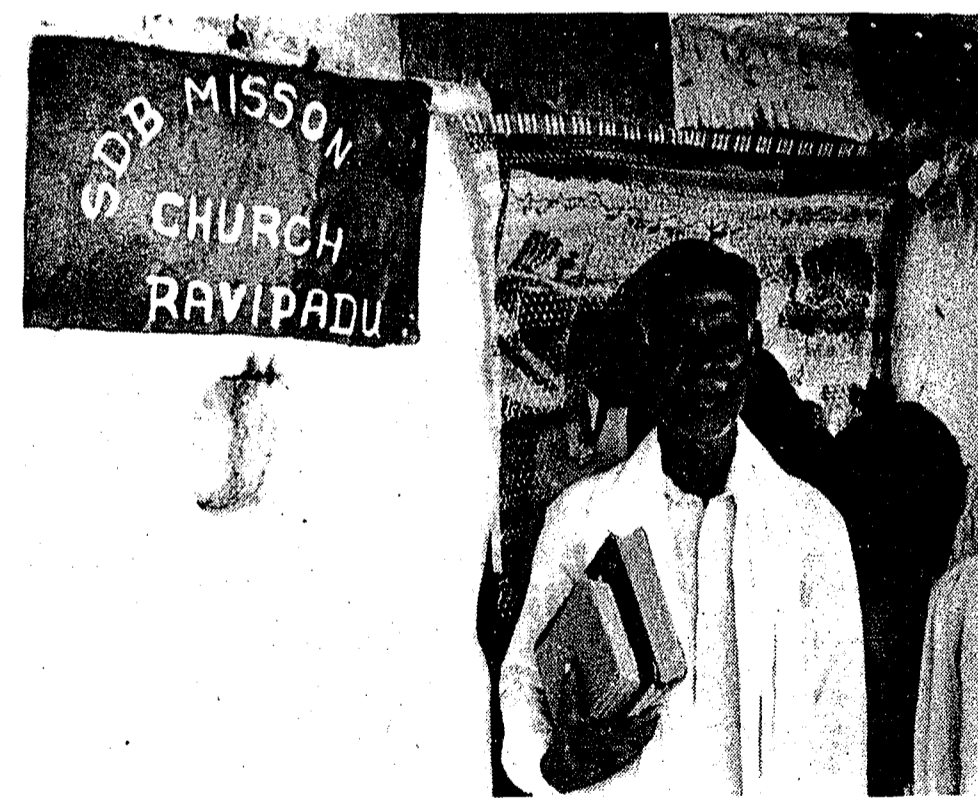
This village welcomed the ambassadors with a band.

Officers of the Conference include Rev. T. Bayanna, president; Rev. B. John V. Rao, executive secretary; and Mary Suseela, treasurer.

The ambassadors regretted having to limit their visit to twelve days, for even though at times they travelled both during and night extended distances with a staff of some ten persons, having to use a four-wheel-drive jeep to traverse much rough and rugged terrain, they were able to visit only about thirty churches. On one single day, some forty pastors and other leaders came to the tourist bungalow where they were staying near Cumbum begging the ambassadors and host leaders to visit additional churches in their respective areas.

As the Lord continues to open other doors for sharing the gospel, the witness is being extended through personal contacts, correspondence and distribution of gospel literature in Northeast India, Sri Lanka (formerly Ceylon) and Indonesia. May we all give heed to the Great Commission of Christ (Matthew 28:18-20) in these days as opportunities for witness open and close. □

—Alton L. Wheeler



An Indian pastor at the Ravipadu S. D. B. Church

1974

SPIRITUAL RETREAT

By Christine Pederson

As ministers, their wives, and selected laymen and women descended upon the community of Berea, W. Va., the sweet spirit of Jesus Christ also transcended in a renewing way. The Spiritual Retreat, held April 30 - May 7, convened at Camp Joy, also utilizing the facilities of the Ritchie Seventh Day Baptist Church. The community was invited to the evening meetings and these involved various evangelistic films, music by the "Light Bearers for Christ" and much prayer and praise!

An exciting highlight was the presentation by Alton Wheeler and Leon Lawton on their recent world tour. They described many rich experiences, but also their frustration when they saw people so hungry for spiritual knowledge, yet schedules did not permit them to stay and minister through Bible study.

Don Phillips of Riverside, Calif., spoke in a series of meetings, about prayer challenging that, "First of all . . . entreaties, prayers and petitions . . . be made on behalf of all men" (1 Tim. 2:1). Effective prayer within the church includes individual prayer life; prayer with one other developing a partnership; and prayer within the church body, where Christians can agree about requests and then claim God's answers and blessings. In Matthew 18:19 Jesus is saying ". . . if two of you agree on earth about anything they ask, it will be done for them . . ."

Special sessions for the women were coordinated by Anita Harris, in which they discussed needs in the churches and what women can do, especially as prayer warriors. A study in Ephesians, and more specifically, concerning a life of prayer, was led by Mrs. Pinkerton or "Aunt Zena" from Los Angeles. This woman was active in the Youth for Christ program in Brazil where she became acquainted with Don Phillips.

Several hours were dedicated to informing the participants of programs or resources which could greatly enhance the ministry of the individual Christian and the church. The Institute of Church Renewal sent Mr. and Mrs. John Wolf to share their testimonies and the concept of the Lay Witness program. This involved sharing and praying in a deep meaningful way in a "twosome" and



Rev. Mynor Soper, home field evangelist, was the primary director of the Spiritual Retreat.

then a "foursome." Delmar Van Horn and Leland Davis summarized their involvement with the Kennedy Program and Basic Youth Conflicts seminars, respectively. Many testified to the value that the Basic Youth seminars had in their marriage and family life. Staff members and representatives from Inter-Varsity Christian Fellowship and the Navigators shared their programs and the association these interdenominational groups can cultivate with the local church. It was interesting to learn how similar university strategy and the church ministry are — by and through the power of the Holy Spirit!

On Laymen's Day, Mr. and Mrs. Ed King of New Enterprise, Pa., and Dr. and Mrs. Ron Markwood of Bedford, Pa., shared testimonies of the miracles of spiritual and physical healing in their lives! Only by God's power are Grace and Ed King alive today, because of the severe heart and kidney problems they were having. Then the ministers discussed how to react when lives of their people were being dramatically changed by the power of God, as was so evident in the lives of these couples. Furthermore, how can ministers "keep up" with these suddenly "fanatical" Christians?

Mynor Soper, the primary director of the retreat, shared some basic techniques to use when giving invitations or altar calls. He also organized a spiritual evaluation session in which we considered three questions: What is my greatest need? What is the single greatest need in my church? What is the single greatest need in our denomination? Perhaps this need was recognized as a spirit of prayer prevailed. One could see a small group, sometimes only two, in prayer anywhere and anytime during the day. It was most common for a person to ask for prayer before speaking, that everything said and done would be in the name of Jesus!

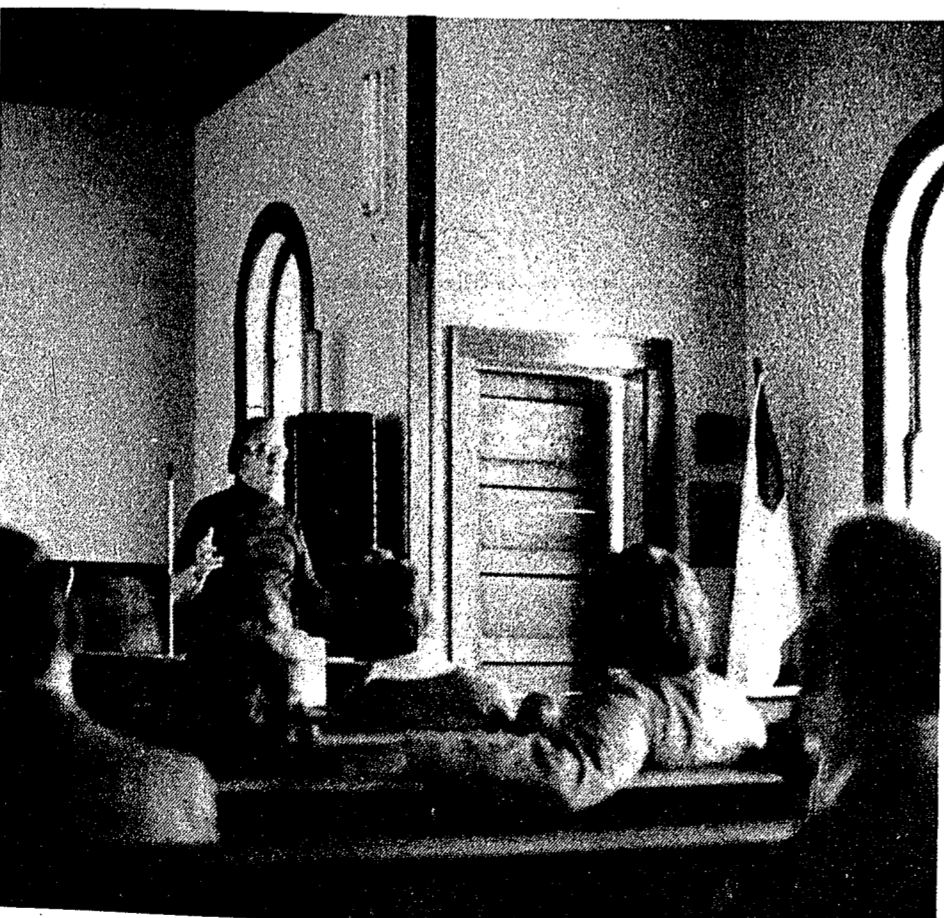
If one were to tally all the insights, emotions, and knowledge interchanged during those days, it could only be said that God called His men to participate in His glory, because they had been with Jesus!



The assembly room at Camp Joy became a classroom as some sixty participated in a variety of lectures and discussions.



Under a banner which proclaims "Shout Joy" delegates prepare to share lunch together in the dining room at Camp Joy.



Rev. Don Phillips of Riverside, Calif., led in a series on "Prayer and Praise." These sessions were held in the Berea church.

personality profile

Walter B. Cockerill



After a life packed with excitement, adventure and historic importance, Walter B. Cockerill is spending the remainder of his years quietly as a resident of the Rock Haven senior citizens home near Milton, Wisconsin.

Cockerill, a member of the Plainfield, N. J., Seventh Day Baptist Church, was interviewed by Adeline Riesterer of the Janesville, Wis., *Gazette* on his years in Africa. Cockerill, an alert eighty-seven-year-old, recounted the days during World War I when he was a witness and sole recorder of a native uprising in Central Africa when battles were being fought between British and German armies.

He documented the revolt of John Chilembwe in 1915 in which the grandson of David Livingston was beheaded. A Seventh Day Baptist missionary at the time, serving in Malawi, Cockerill said the short-lived revolt left him sleepless for three days and nights in fear for his life.

Cockerill's record of the uprising lay dormant until World War II when a Scottish professor heard of the uprising from a native soldier. Intensive research by two professors was fruitless until an American Air Force chaplain notified the professors of Cockerill's involvement with the uprising. Thus began six years of intensive correspondence between Prof. George Shepperson, one of the authors, and Cockerill which led

to the publication of the book, "Independent Africa" which has sold well in Europe.

Shepperson and the co-author, Thomas Pierce, told Cockerill they had to turn to him because a ban had apparently been placed on information about the uprising.

According to Cockerill he went to Africa entirely on his own means with a keen desire to preach the gospel and work for the advancement of educational opportunities for the natives.

Almost immediately after arriving in Central Africa he was suspected by government officials, although completely innocent of any wrongdoing. Cockerill said he was following in the footsteps of Joseph Booth, a former Seventh Day Baptist missionary, who had had a warrant issued for his arrest because of his activities in native African advancement.

Cockerill based himself at Booth's old station and began picking up the pieces of the Seventh Day Baptist mission left by Booth.

"Tried Without a Trial"

During the course of his work, Cockerill spoke, wrote, and visited people the administration was watching closely. Eventually, he said he was sent home because of conditions during the 1915 uprising. "I was summoned without a summons and tried without a trial." While aboard ship on his way home,

he recalled the unique opportunity to witness the first battle fought in Africa between British and German troops. He received detailed reports about the battle from British officers and later conversed with a German friend who had talked to Prussian officers captured during the battle, all of which Cockerill documented in the form of letters home to friends and relatives.

Shepperson and Price devoted two entire chapters entitled "An Innocent Abroad" and "The Seventh Day Baptist Scapegoat" to Cockerill. These two chapters explain his innocence in the entire adventure.

"Book Is Very Gratifying"

Cockerill said the book is very gratifying to him. He recalled a highlight in his life during a two-day institute on local history held in Madison, when he was introduced as "a writer and historian in his own right" by Dr. Leslie Fishel, director of the Wisconsin State Historical Society.

It was while he was a student at Milton College that Walter Cockerill became a Seventh Day Baptist. After his African adventure, he farmed for twenty-two years near Berlin, Wis. In 1917 he married the former Clara Fox of Milton Junction and moved to Milton in 1944, spending the next seventeen years working for the Burdick Cor-

(Continued on page 27)



A LETTER FROM XENIA, OHIO

You have doubtless heard of the terrible tragedy that came to Xenia last Wednesday afternoon, April 3. Our home was untouched, but Mildred and I escaped being caught up in the worst of the tornado by about half a minute. We had been shopping in the area that was hit the worst, and we realized that a storm was approaching when we came out of the grocery market, but we had no idea a tornado had struck. It was probably already entering the southeast corner of Xenia. A railroad track goes by the parking lot of the store, and as we came to the crossing, the red blinker lights were going, indicating the coming of a train. We went on ahead of the train, and it is good we did, for that train was overturned across the road. If we had waited for the train, we would have been in the center of the tornado, perhaps with a railroad car turned over on top of us, or our small Toyota carried who knows where? When we were about three blocks from home, we discovered that the tornado had indeed struck and seemed to be following us and heading straight for our home. We hurried the best we could, but if the tornado had kept coming in that direction, we probably could not have reached our home in time. As it was, the tornado turned about four blocks before reaching our home and went out toward Wilberforce.

The community of Wilberforce was terribly devastated, with several of our faculty members losing their homes and others having their homes damaged. Our Wilberforce University buildings suffered considerable damage, but the Central State University adjoining us suf-

fered the most, being about three-fourths destroyed.

The devastation in Xenia is beyond description. Men who were in the war say it would have taken several days of intensive bombing to cause as much destruction. About half of Xenia is now gone. Almost all stores are affected — many of them completely destroyed. Also several thousand homes are gone or damaged. It seems a miracle that only about forty are known dead at this time. The tornado struck at about 4:40 p.m., and the children were home from school. This was fortunate, for seven of our schools were destroyed. Buses and trucks were thrown around like match boxes. It also happens that many business places in Xenia are closed on Wednesday afternoon, and this fact, too, doubtless helped to limit the loss of life. We have just heard that several children were found alive yesterday (Sunday) in rooms covered by debris when the tornado struck on Wednesday. At least 2,000 or more are injured. It will be many years before Xenia can be completely rebuilt. We feel so fortunate, but we sorrow deeply for those who suffered loss.

None of our students were killed, or at the state university, but some were injured. Our seminary (Payne Theological Seminary) was very badly damaged, and some buildings were destroyed. Students at both universities have been sent home. We were just two weeks short of closing a trimester, so we are going to give grades to students on the basis of work done to date, and begin the new trimester on schedule April 29.

This tornado was much wider and more severe than most that are on record. It destroyed a path

from one-quarter to one-half mile wide. Mildred and I have been somewhat numb ever since the tornado — affected not only by the widespread devastation, but also by the fact of our narrow escape to safety. In fact, in driving home, we had all the green lights in our favor. Had we been stopped to wait for one red light, we very likely would have been overtaken, for, as I said, the tornado followed the exact route of our drive home, up to four blocks of our home. Right now, it is getting cold, and snow is falling. This will make clean up operations all the more difficult. □

—Clifford W. P. Hansen
April, 1974

"YOU ARE THERE BECAUSE YOU CARE"

The amount of \$50 has been sent to aid orphans in South Vietnam. This was handled by the CSAC in response to a specific request that accompanied a contribution.

A contribution of \$500 has been sent for direct relief for victims of the March tornadoes in the United States.

Anyone wishing to make additional contributions to these or other causes may do so through his local church treasurer. Lone Sabbathkeepers may send to: OWM Treasurer, Gordon Sanford, Little Genesee, NY, 14754. Mark your contribution: SDB United Relief Fund and name your specific request. □

SEVENTH DAY BAPTIST
HISTORICAL SOCIETY

James McGeachy's Seventy - Seven Years



Rev. and Mrs. James McGeachy

by Albert N. Rogers

Seventy-seven active years were recently celebrated on his April birthday by the Rev. James McGeachy, pastor emeritus of the Mill Yard, London, Seventh Day Baptist Church. Since his retirement Mr. and Mrs. McGeachy have been living at Hessle, some miles north of London in Yorkshire.

A Scottish preacher often has the advantage that his listeners follow him closely for his accent, but McGeachy's early years were rather dour and difficult. Born near Glasgow, Scotland, April 6, 1897, the son of a Baptist deacon, he accepted the Seventh-day Adventist faith at age sixteen over the objection of his father. In order to keep the Sabbath he left a job in industry and sold and repaired electric appliances. One year was spent in an Adventist college before the outbreak of World War I, and when drafted into the army he asked to be assigned to a noncombatant unit.

The British Army could accept a conscientious objector, but not a Sabbathkeeper. After a short time of being excused from duties on the Sabbath, Adventist young men were treated harshly in military prisons. Isolated from each other, they were given extra hours of hard labor, severe punishments, humiliation, and torture. At length reports of this treatment led to their being reassigned for work in a fertilizer factory in Scotland. During the later months of the war McGeachy worked on a farm and did college studies during the evening.

After some months of quite good success in selling Bibles and religious literature in his home land following the war, the young man was commissioned a Seventh-day

Adventist missionary to Egypt in 1920. In Cairo he was married March 9, 1922 to Miss Florence Edwards, and at Tetaliah, Upper Egypt, he was ordained to the ministry February 2, 1924. During this four year period of service he learned Arabic and worked in various parts of Egypt.

Two years more were spent in Iraq and during this time he visited other countries of the Near East. Meanwhile doubts arose in his mind as to certain Adventist doctrines, and on furlough he severed these ties and joined the Mill Yard Seventh Day Baptist Church. He was named pastor of the church October 6, 1928.

A council was called by the Mill Yard Church July 27, 1930, to determine if its pastor's beliefs were in accord with Seventh Day Baptists. The Rev. Gerhard Velthuysen, Haarlem, Holland, Corliss F. Randolph, clerk of the New York City Church, Mr. and Mrs. William M. Stillman, Plainfield, N. J., B. A. Morris and George Vane, deacon and clerk respectively of the host church, and Mrs. Gertrude E. Richardson, widow of its former pastor, participated in the examination. The council found Mr. McGeachy's beliefs completely acceptable and recommended his recognition by General Conference (USA). Conference had earlier accredited other candidates from overseas although that policy has now been discontinued.

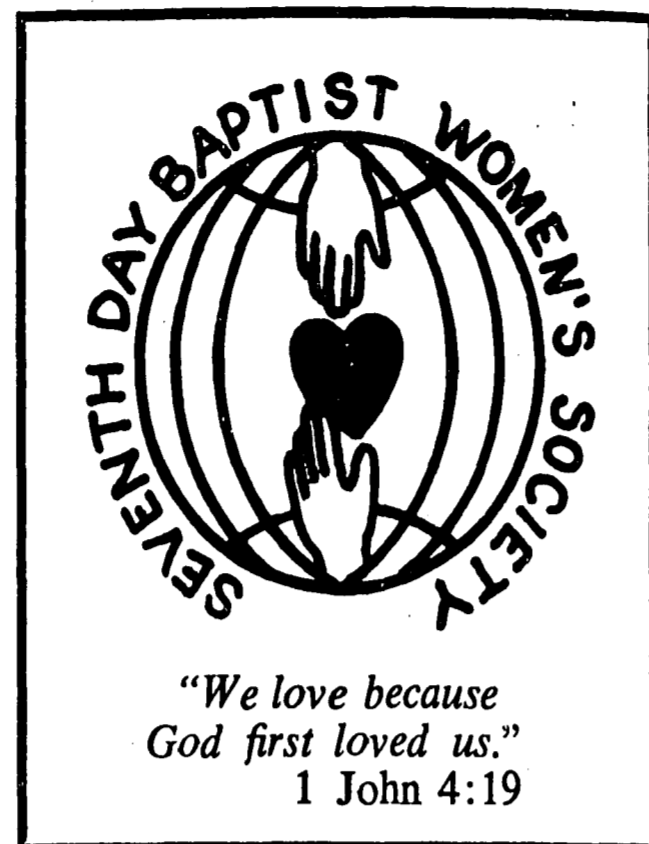
Pastor McGeachy organized the

Evangelical Sabbatarian Mission which published a series of paperback books written by him, *Tales from the East*, *Tales from the West*, etc. These dealt in readable style with missions and church life in various lands. Nearly 300,000 copies were sold besides other publications, profits from which were used to supplement the pastor's salary and to aid Seventh Day Baptist missions in Guyana and elsewhere. McGeachy was also agent for publications of the Jewish Christian Community in which he was interested. The quarterly magazine of the Mill Yard Church, *The Sabbath Observer*, became his responsibility upon the death of Deacon Morris, its former editor.

Strong ties were developed with Seventh Day Baptists in Holland and in the new churches being organized by the Rev. L. Richard Conradi in Germany. A dramatic conference was held at Haarlem in August 1933, when McGeachy and Velthuysen first met Conradi who had left the Seventh-day Adventist Conference to become a Seventh Day Baptist leader at Hamburg following his accreditation at Adams Center, N. Y. Cornelia Slagter of the Dutch-sponsored mission in Java and Walter Loesch, young German leader being trained as Conradi's assistant, were also present. The Communion was administered by Pastor Pieter Taekema and

(Continued on page 27)

LIFE



by Madeline Fitz Randolph

Here is a "fragmented" life. It is all in little pieces. This may be exactly the way our lives look to us. If we become involved in so many things that there is just not time enough to do them all, we begin to have trouble deciding just which things have priority over the others. We are not talking here about mere "busy-ness" — there are many important and necessary ways we are called upon to serve, some things we promise to do, and some which by our very way of life bind us even tighter than our promises! Women today are caught between duties to family, church, friends, school, community life, and on without an end. We know that we should do all of these tasks, they are worthy of our finest efforts, but it is bewildering, and the word "fragmented" describes it for us.

A popular phrase "getting it all together" works for us here. We understand this to mean sorting out your problems, thoughts, etc., and finding meaning for your approach to life. This surely is important to the Christian woman, to stop and sort out the activities which fit into the pattern of life we have in Christ's example for us.

When I was a young girl at home, and the only girl in the family, my mother and I would do all the household chores together. When we had an unusually "heavy" day ahead, when we simply could not accomplish the task in one day, my mother would say, jokingly, "Well, let's just sit down and rest awhile, and we'll have that much more done!" So we would sit down, have another cup of coffee, and plan our attack upon the household duties, having decided which things were most urgent, and which ones to postpone.

As we "get it all together" we cannot help but remember what our real purposes are and why we are here . . . we are indeed committed to many

tasks, let us first take a moment to thank God for strength and ability . . . and then do our sorting. This may call for cancelling out something which would benefit ourselves in favor of something for someone else. There are so many hundreds of women and men doing volunteer services that I do not see how places of entertainment and clubs can keep going. It must be that there is a great joy and satisfaction in volunteering for nonpaying services, for there are so many who are into these kinds of activities.

Let us "get it all together" as we work for the coming of His Kingdom on earth. □

A LETTER TO AN OLD FRIEND

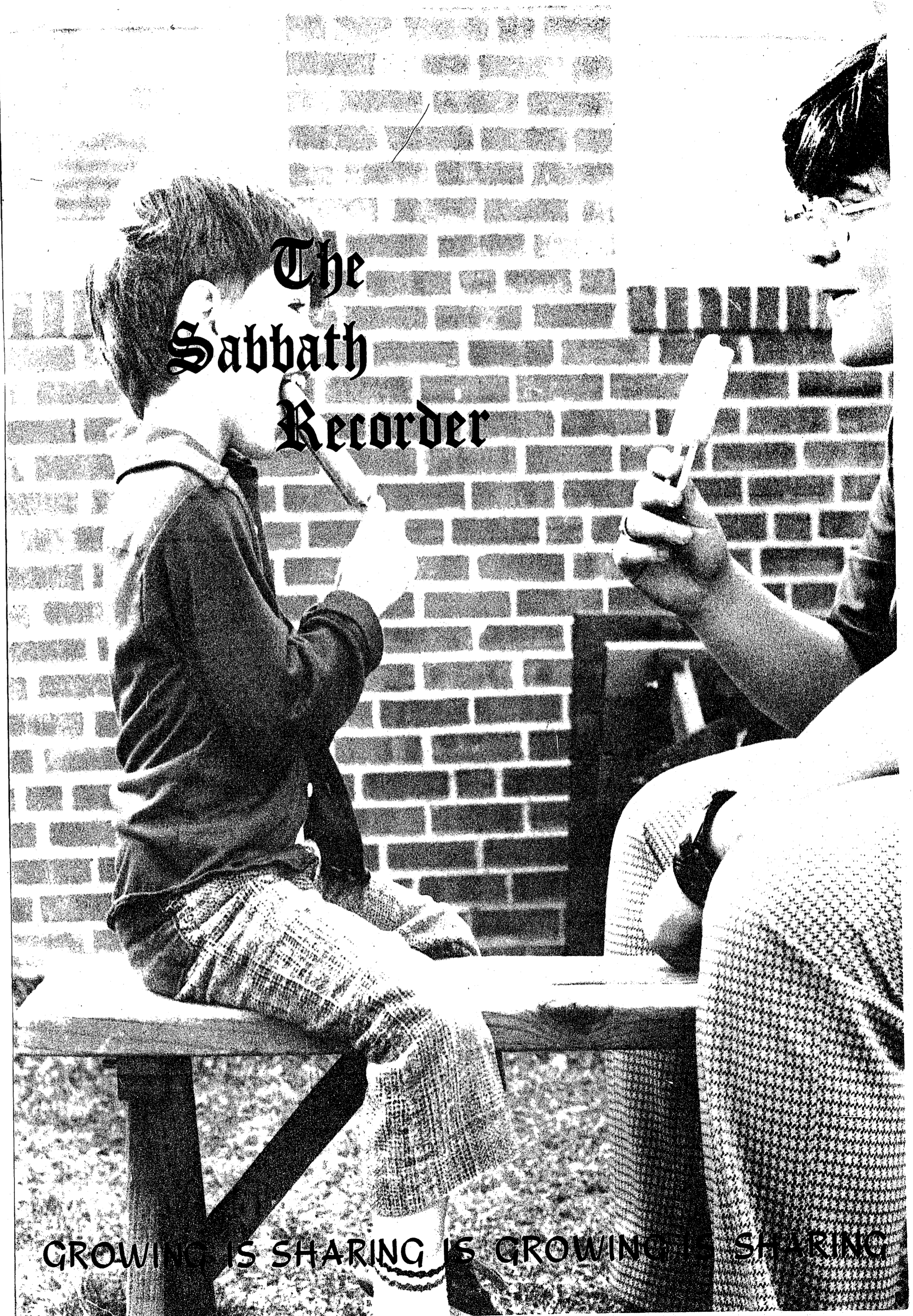
Dear Friend:

We just finished reading First John 4:12. "If we love one another, God dwells in us, and His love is completed in us." The simplicity and purity of this verse stirred me deeply. My thoughts went back to the time when we first became friends and when I first began to understand the meaning of the Christian way of life. At that time I was childishly enthusiastic and fearless.

"Oh yes! Of course I will serve Him; naturally I will love with my whole heart!" It seemed like such a simple thing to do; very little indeed to do for One who gave His life for us. And yet as the years passed, I learned that loving others was not such a simple, easy thing to accomplish. It was because of you, good friend, and others who loved me, (which must not have been easy to do) that I began to realize that the "caring" way of life brings to us all the indwelling of the Holy Spirit. This is why I feel so childishly enthusiastic and fearless about life!

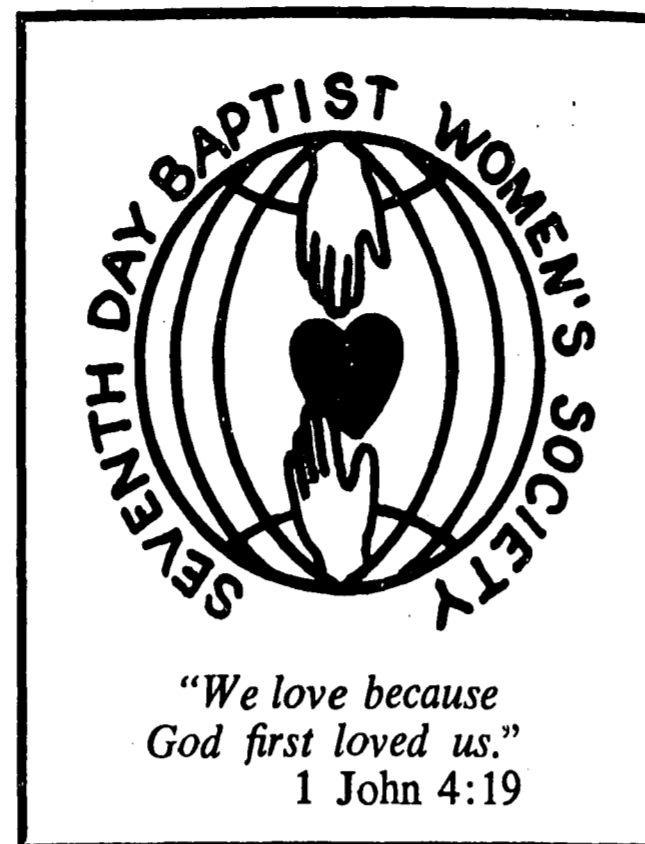
I just wanted to tell you how grateful I am.
Your Friend □

The Sabbath Recorder



GROWING IS SHARING IS GROWING IS SHARING

LIFE



by Madeline Fitz Randolph

Here is a "fragmented" life. It is all in little pieces. This may be exactly the way our lives look to us. If we become involved in so many things that there is just not time enough to do them all, we begin to have trouble deciding just which things have priority over the others. We are not talking here about mere "busy-ness" — there are many important and necessary ways we are called upon to serve, some things we promise to do, and some which by our very way of life bind us even tighter than our promises! Women today are caught between duties to family, church, friends, school, community life, and on without an end. We know that we should do all of these tasks, they are worthy of our finest efforts, but it is bewildering, and the word "fragmented" describes it for us.

A popular phrase "getting it all together" works for us here. We understand this to mean sorting out your problems, thoughts, etc., and finding meaning for your approach to life. This surely is important to the Christian woman, to stop and sort out the activities which fit into the pattern of life we have in Christ's example for us.

When I was a young girl at home, and the only girl in the family, my mother and I would do all the household chores together. When we had an unusually "heavy" day ahead, when we simply could not accomplish the task in one day, my mother would say, jokingly, "Well, let's just sit down and rest awhile, and we'll have that much more done!" So we would sit down, have another cup of coffee, and plan our attack upon the household duties, having decided which things were most urgent, and which ones to postpone.

As we "get it all together" we cannot help but remember what our real purposes are and why we are here . . . we are indeed committed to many

tasks, let us first take a moment to thank God for strength and ability . . . and then do our sorting. This may call for cancelling out something which would benefit ourselves in favor of something for someone else. There are so many hundreds of women and men doing volunteer services that I do not see how places of entertainment and clubs can keep going. It must be that there is a great joy and satisfaction in volunteering for nonpaying services, for there are so many who are into these kinds of activities.

Let us "get it all together" as we work for the coming of His Kingdom on earth. □

A LETTER TO AN OLD FRIEND

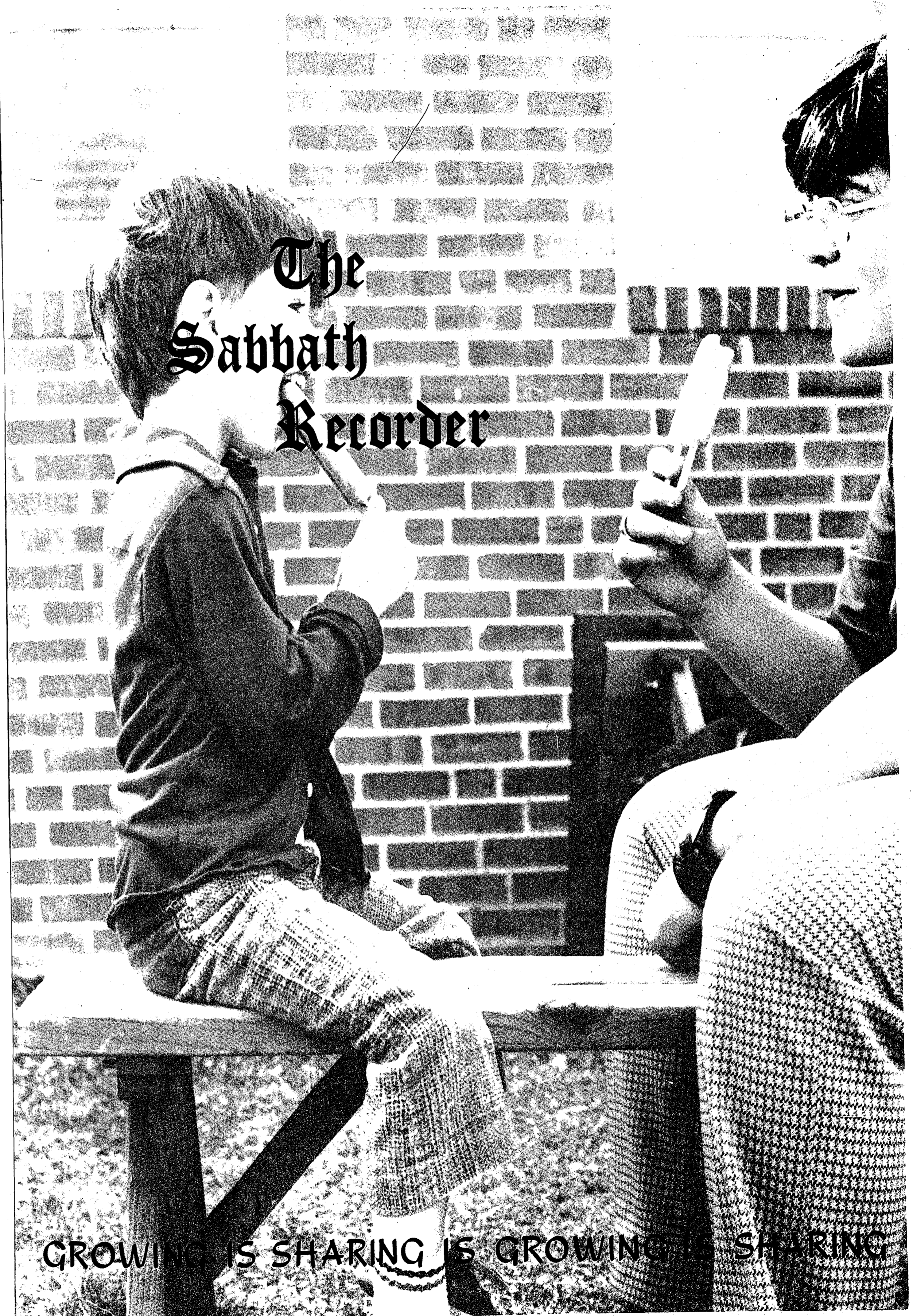
Dear Friend:

We just finished reading First John 4:12. "If we love one another, God dwells in us, and His love is completed in us." The simplicity and purity of this verse stirred me deeply. My thoughts went back to the time when we first became friends and when I first began to understand the meaning of the Christian way of life. At that time I was childishly enthusiastic and fearless.

"Oh yes! Of course I will serve Him; naturally I will love with my whole heart!" It seemed like such a simple thing to do; very little indeed to do for One who gave His life for us. And yet as the years passed, I learned that loving others was not such a simple, easy thing to accomplish. It was because of you, good friend, and others who loved me, (which must not have been easy to do) that I began to realize that the "caring" way of life brings to us all the indwelling of the Holy Spirit. This is why I feel so childishly enthusiastic and fearless about life!

I just wanted to tell you how grateful I am.
Your Friend □

The Sabbath Recorder



GROWING IS SHARING IS GROWING IS SHARING

WE CANNOT LIVE TO SELF ALONE

by Edwin H. Lewis

WE CANNOT LIVE TO SELF ALONE,
FOR, BE OUR LIVING GOOD OR ILL,
ITS CIRCLING INFLUENCES GO ON,
FOR BANE OR BLESSING SPREADING STILL.

AS FROM THE SEAMLESS ROBE OF OLD,
HEALING DIVINE IN SILENCE WENT,
LIFE-GIVING IMPULSES UNTOLD
BY SAINTLY LIVES TO OURS ARE LENT.

FROM MARY'S BROKEN VASE THE OIL
HAS PERFUMED ALL THE AGES THROUGH,
AND SWEETENS FOR US ALL OUR TOIL,
REMEMBERING, 'TIL FOR HIM WE DO.

WE CANNOT LIVE TO SELF ALONE;
HE ONLY LIVES WHO EVER STRIVES
TO LIVE FOR GOD'S ANOINTED ONE,
AND SERVES THE MASTER OF OUR LIVES.

Edwin H. Lewis was the son of Abraham H. Lewis and edited his father's final book, SPIRITUAL SABBATHISM, for publication posthumously. He was a linguist and English literature teacher who also wrote a book on Jonathan Allen, great teacher and President of Alfred University entitled ALLEN OF ALFRED. Our Historian, Rev. Albert N. Rogers, remembers Lewis giving the Commencement address at his graduation from Milton College in 1932. "He was one of my early heroes," Rogers says. "What pleased me most was to meet a Jewish rabbi in Denver who had been personally befriended by Dr. Lewis in the Lewis Institute, Chicago, where he taught. The rabbi spoke of his warm and understanding friendship and the encouragement he gave that he study to become a rabbi as he felt the Lord leading him."

"TRULY I SAY TO YOU, AS YOU DID IT TO ONE OF THE LEAST OF THESE MY BRETHREN, YOU DID IT TO ME."

HUMAN COMMUNION

by Linda Smith

In its truest sense, sharing expresses the universally human need for communion. In seeking that communion we must understand our human nature which unites all men, and our individuality which makes each of us unique in the sight of God.

All of us possess the common seed of life. Through the grace of God that seed begins to grow and roots extend forth to form the ground of our being. To this we must remain faithful.

As moments become years, the first shoots radiate forth acknowledging the strength of that faith. We are drawn upward, nourished by the Son's never-ending rays of hope. As our branches unfold, we bring forth the first fruits of that original seed; our love - it is the expression of that love which draws us into our most fully human communion with others and with God.

It is through sharing that we remain faithful to the basis of our being, while radiating continual hope in the present and future. But above all, it is the expression of our love both through acceptance of the gift and the act of giving.

Linda Smith, a member of the Milton, Wisconsin, Seventh Day Baptist Church, is a student at the Pacific School of Religion. She is majoring in Christian Education, looking forward to full-time Christian service.



POPSICLES

Matthew 46:40 (RSV)

To Share is To Have More of Everything

by Mrs. Garth Warner

It was a day like any other day and starting off with the family to attend a wedding wasn't out of the ordinary.

But a simple "happening" took us out of the ordinary and taught us all a deep lesson.

It was hot. After about an hour's ride over a particularly winding road, we stopped to shift seats and get some ice cream. All that was available at the moment was a box of twelve popsicles for just four of us. Oh well, we can handle that.

But then an idea came - - Why not give some away? Two little children with mother were our first benefactors.

"Would you like some popsicles?" Of course, the children immediately reached out for them, but the mother was reluctant and hesitated some time before deciding that it was all right.

Second was a young teenager walking down the road and we didn't have to coax him to accept the treat, but his smile of real surprise was more than enough thanks.

Then we came to some construction. The man stationed to motion traffic on ahead was our next victim. What fun to slow way down, just hand him a popsicle, and see the very surprised look on his face and hear his hearty, "Thanks alot!"

Well, that was four gone now, all in the space of about five minutes, plus the four that we ate. Four more to go - - with no one else in sight. And now traveling on an interstate highway, it looked like our fun was over.

But no. Soon we had to turn off that road to ask directions to the town where the wedding was to take place. A farmer and his two sons gave us the needed information and we gave them the rest of our popsicles.

The really deep joy that we all felt was what Jesus must have been talking about when He said, "Give, and it shall be given you; good measure, pressed down, and shaken together and running over." (Luke 6:38)

Mayola Warner is the mother of four children and an active member of the Seventh Day Baptist Church in Verona, New York. She also sponsors an interdenominational singing group, "Power Company," in the Verona area.

Growing and Sharing

What better month than June to think about sharing? It is one of the first lessons we try to teach our children. Yet we are aware that we never stop learning to share - - if we are truly alive and growing. And we cannot teach it unless we live it.

June is growing time. In June the gardens we've planted start growing. In June we set aside "Children's Day." In June we celebrate love and growing up with wedding ceremonies and commencement exercises. In June our churches focus on the nature of Christian growth in Vacation Bible School and camping programs.

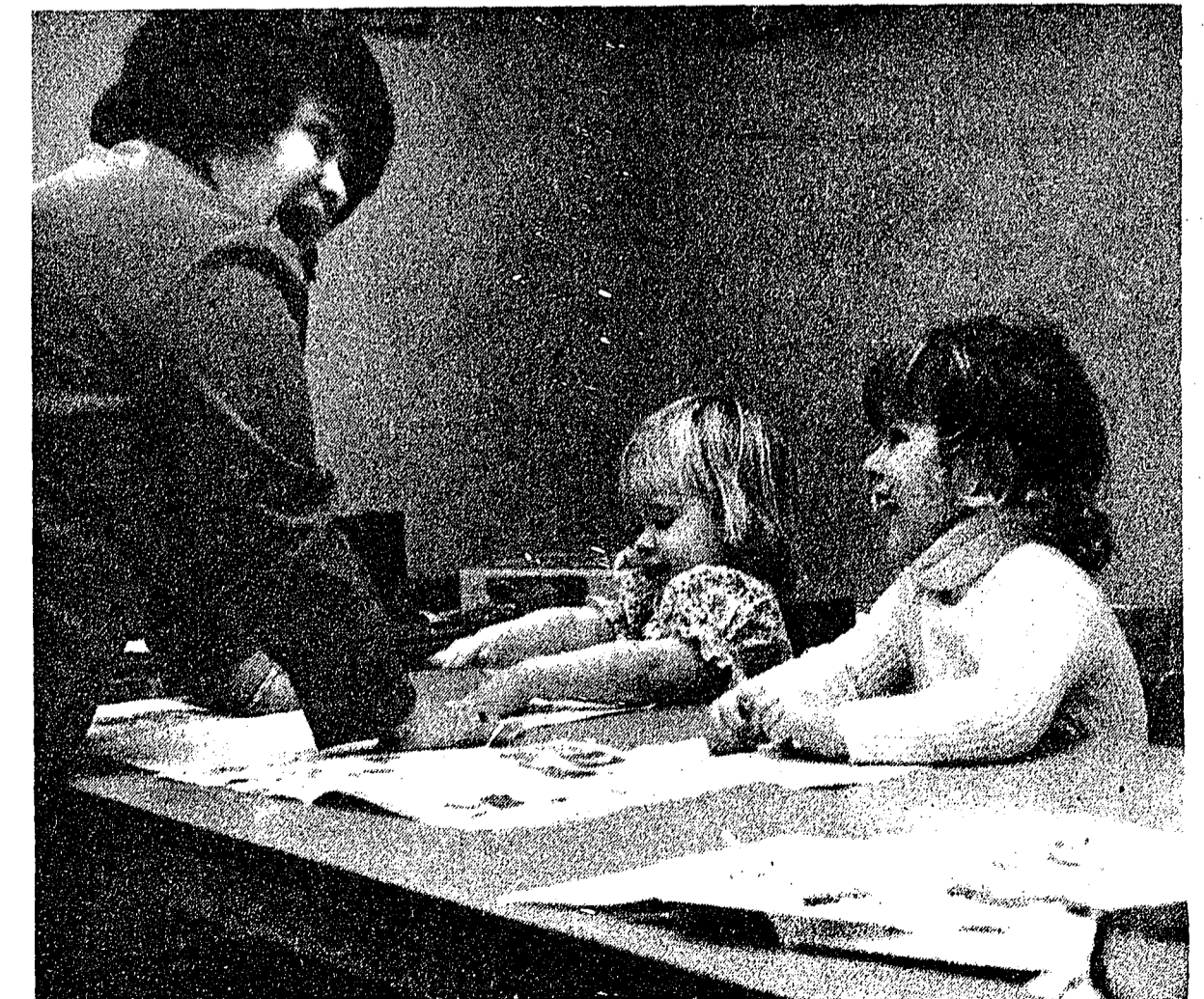
Sharing - - we found in preparing this special theme section of THE SABBATH RECORDER - - has to do with learning and growing. And so often it is our children who lead us. Because they play with the neighbor's children, we get acquainted with the neighbors.

Since we are Christian, it is with the "Inasmuch" of sharing that we are concerned. "Truly I say to you, as you did it to one of the least to these my brethren, you did it to me. (Matthew 46:40)

Photos in this section were taken of children in the Sabbath School of the Washington Seventh Day Baptist Church where the guest editors are members.

JANET AND DALE THORNGATE
GUEST EDITORS

The Sabbath Recorder, Box 868, Plainfield, N. J. 07061



Another day,
after the rebirth of wonder,
each of those who knew him
took their memories
and traded them
with every open soul
they met.

Along the road to Everywhere,
they helped those burdened,
they took the cause of those
downtrodden strangers
upon themselves
as their own cross to bear.

SHARING

by Bill Comeau

Another day,
when they began to
understand it all
they had no choice.

Their only way to live
became a death to all
the world's soft pleasures
and a brand new joy
in each day.

And as the world discovered
them and began
to take away their freedom,
they discovered the secret:
Love
made fully alive,
multiplies.

From ALIVE NOW! Summer 1972,
Copyright (c) 1972 by The Upper Room.
Reprinted by permission.

AMONG THE LARGE NUMBER WHO HAD BECOME BELIEVERS THERE WAS COMPLETE AGREEMENT OF HEART AND SOUL. NOT ONE OF THEM CLAIMED ANY OF HIS POSSESSIONS AS HIS OWN BUT EVERYTHING WAS COMMON PROPERTY TO ALL. THE APOSTLES CONTINUED TO GIVE THEIR WITNESS TO THE RESURRECTION OF THE LORD JESUS WITH GREAT FORCE, AND A WONDERFUL SPIRIT OF GENEROSITY PERVADED THE WHOLE FELLOWSHIP.

-- Acts 4:32-33 (Phillips)

JESUS IS TRUE

by Cathy Thorngate

Jesus is my only love
He doesn't use me in
such a way that
makes me sad,
but uses me in
such a way that
makes not only
me but others
happy.
He would never
stand me up
He's always there
when I want
him
He expects me to
be loving to
every human
being.
I really want
to share him
with all you
guys out there
He's Love, Peace
and ours.

Cathy Thorngate is a high school student in Temple Hills, Maryland. She is active in the choir and youth fellowship of the Washington Seventh Day Baptist Church.

A Time for

Getting Involved

by Suzie Holland

We have become Small Talkers,
Like old ladies, who with their tea
tread only on light subjects,
And sit with their cups on their knees.

Or, as in Passing People
Who ask, "How's things?" while on their way
Not listening to the answer,
To hear what one might have to say.

Can't you remember the time
When we shared what we wished to hide?
When we let all barriers down,
And when we tucked away our pride?

I can recall the feeling
But, it might be slipping away.
Perhaps it's only sleeping,
And we'll awaken it some way.

Used by permission, POWER, Personal
Reflections by Youth for Youth,
Box 8032, St. Louis, Missouri 63156

"DAY AFTER DAY THEY MET BY COMMON CONSENT IN THE TEMPLE: THEY BROKE BREAD TOGETHER IN THEIR HOMES, SHARING MEALS WITH SIMPLE JOY. THEY PRAISED GOD CONTINUALLY AND ALL THE PEOPLE RESPECTED THEM. EVERY DAY THE LORD ADDED TO THEIR NUMBER THOSE WHO WERE FINDING SALVATION."

-- Acts 2:46-47 (Phillips)

SHARING HIS PRESENCE

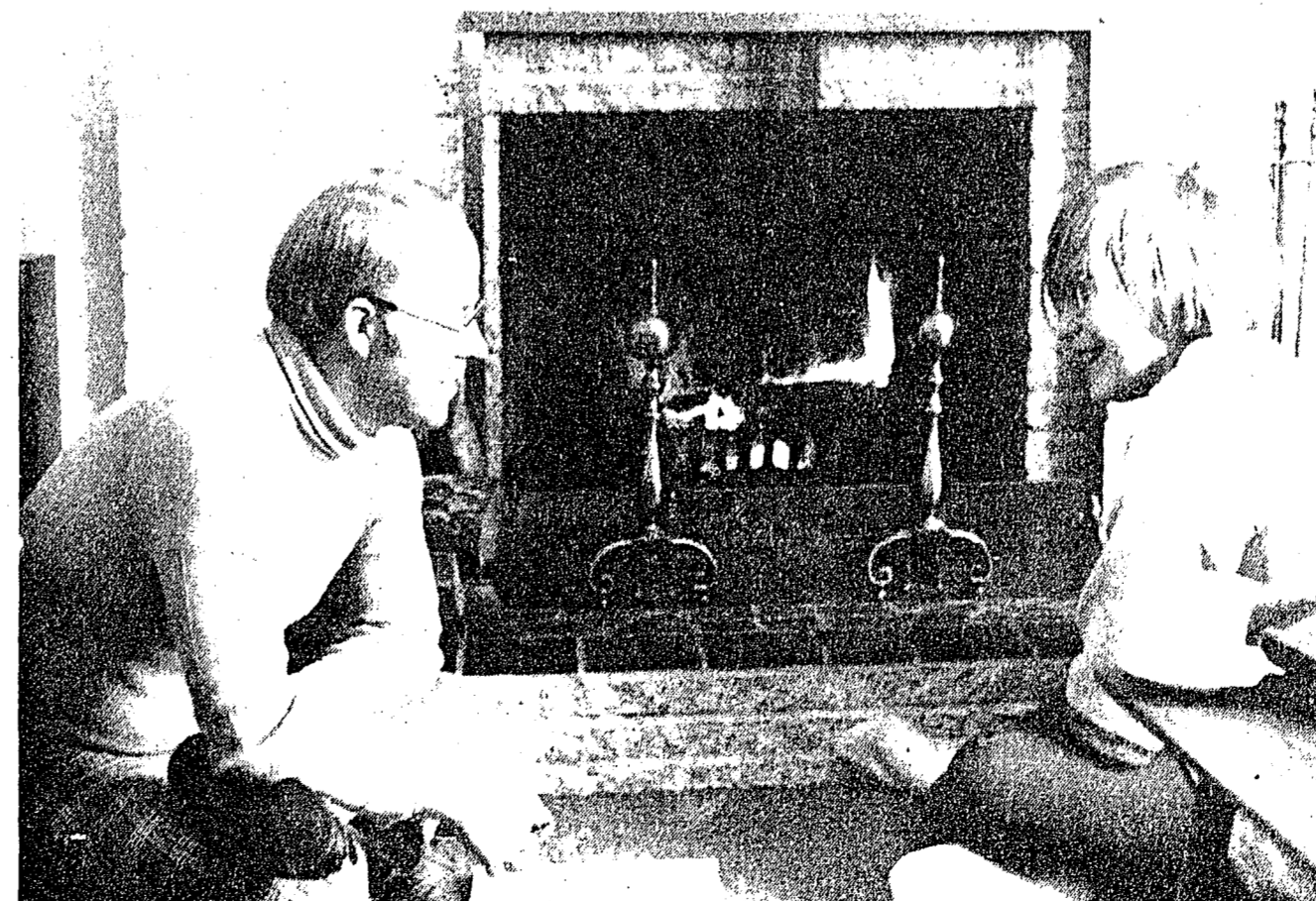
I cannot recall exactly when the
idea, and why, of prayer began to
change radically in my own life.

Prayer, for me, used to stand as
something separate from other parts of
life. But I have come to learn that
real prayer is not so much talking to
God as just sharing his presence. More
and more, prayer and my style of life
as a Christian now seem inseparable.

This assertion may seem to smack
of self-righteousness, as if I have it
"made." I don't mean it that way. It
is simple an awareness that Christ has
it "made." and my life is a life in his,
not at all by any goodness or merits on
my part but because of his love. Thus
I am able to live in a kind of Christian
nonchalance rooted in a trust of God
which serves the old double-standard
morality game I used to play with him.
In a given situation where I know he is
with me (perhaps in another person,
or persons), I speak out of that deep
trust and love which can spring only
from a healthy, tried, and authentic
freedom.

From ARE YOU RUNNING WITH ME,
JESUS?

by Malcolm Boyd. Copyright (c) 1965
by Malcolm Boyd. Reprinted by Per-
mission of Holt, Rinehart and Winston,
Inc.



THE EXPERIENCE OF SHARING

by Rev. Ernest K. Bee, Jr.

It never ceases to amaze me that the great stories of scripture are of man sharing with man and finding God's presence there. The story of the Prodigal Son in Luke's (15:11-24) Gospel is such a story. If we trace what occurred in the Prodigal Son's life we can see the phases of life through which we must pass in order to share on a satisfying level.

The first growth phase, EXISTENCE, occurs at the beginning of the story. It is illustrated by the phrase, "Father, give me . . ." In the biological organism the embryonic life is dependent upon the mother organism for life. The experience of sharing is this phase is elemental existence. Without this type of sharing the organism does not exist. We might say this is basic sharing which is needed for existence as an organism. Later the new organism is banished from its totally dependent existence in order that it might continue to grow. The baby is born in order to continue growing.

Still dependent upon the parent organisms for existence the baby begins to express himself. Identity begins to form. The rupture of the umbilical cord is the first of continual steps in the first growth phase. It continues with the beginning of school and the beginning of a separate independent life (college, trade school, armed services, job or marriage). It is basically, "Father, give me . . ." or "Mother, give me . . ." or "Teacher, give me . . ." This GIVE ME phase is essentially a one-sided sharing experience.

The younger son in our story had undoubtedly shared with his family in this phase but we wanted something more. The story says that he "gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want." The son took not only the money from his share of the father's property but also the "do's and don'ts"



Ernest Bee is a guidance counselor at Gwen Park Junior High School in Maryland. He is a member of the Washington Seventh Day Baptist Church where he teaches the Junior High-High School Sabbath School Class as well as a special class in Seventh Day Baptist polity and beliefs.

which he had learned from family and friends. What more could a young man wish than money, clothes and values? We don't know the young man's age. Perhaps it isn't important. What is significant is that he had existed pretty much with an exoskeleton system of values and experiences, protected and nurtured within the family. Sharing in this phase of growth is one-sided and limited in satisfaction.

The younger son now moved into the second growth phase of life, SKETETAL or SURVIVAL. It is illustrated by the phrases, ". . . gathered all he had . . . and when he had spent everything . . . he began to be in want." The younger man had lived his life to this step within the safe exoskeleton system of his parents and family. Such an exoskeleton, like the turtle's, is rather awkward, bulky and rigid but provides a safe existence in the first phase of growth. It had been a necessary system in which he could develop his endoskeleton system of values and experiences.

It was necessary at this step in his life to substitute experience in a far country for the relatively inflexible safety of his father's farm. Innocence such as his is a condition of powerlessness. It acts as a blinder. It tends to keep us from new awareness, from growing into the survival phase and beyond. Remember the picture of the grief stricken girl kneeling over the body of the Kent State (Ohio) University student killed in the 1970 riot? She was a fourteen year old "run away" whose parents located her by that photo. Last year she was arrested in her home state of Florida for vagrancy and prostitution.

At this step in her life the young girl is "stuck" in the survival phase. She as the prodigal has cast off her exoskeleton - - whatever it may have been - - and had yet to build a workable endoskeleton. Many of us get "stuck" in this phase or retreat to it, even temporarily. Don't misunderstand. This phase is very useful both physically and psychologically. This phase is necessary developmentally and remedially.

We might slip on the stairway and break our leg (endoskeleton). The doctor puts the leg in a cast (exoskeleton). When the bone heals the cast can be removed and we have a more flexible useful leg. We might be passed over for that coveted promotion and feel others don't appreciate our contributions of hard work and genius on the job. Pretty soon it dawns on us that we are avoiding certain individuals with whom we work and spending more time alone. We have withdrawn just a little. In a short time the emotional system (endoskeleton) is healed and the distance (exoskeleton) we have placed between ourselves and others can be removed. Again we can move toward a more flexible, useful experience of sharing.

Remember Moses fled to the wilderness to preserve his life. Jonah fled to another city to avoid the responsibility God had placed on him. Jesus spent

time in the wilderness struggling with the nature of his mission and the problem of evil. The "drop-out" experience can be a means to heal the endoskeleton and to assist in its formation. It is an extended "retreat" experience. Typically we push away from others during this period. We much like the younger son want to be alone with ourselves in order to put the pieces together again.

This state of feeling through which we gain a renewed sense of personal power is loneliness. We read in our story that ". . . no one gave him anything." Alone the younger son found the answers to his questions about his

came to himself . . ." If we want to get close to someone we first have to get with ourselves. We have to be aware of our feelings. "But when he came to himself . . ." the younger son sensed and realized how the experiences and values of his past could be useful. Now he could shed the exoskeleton with its limitations and become a freer person. Life's continuous process of steps had brought him through loneliness to self-awareness.

It still wasn't a bed of roses. Now he must face his discontent with where he was and his guilt over what he had done. He even suffered the greatest trail of all - - shame in the presence of

and "What do I wish?" and "What does God want of Me?". It is at this step in the experience of sharing that we like the younger son can reach out to someone significant to us and find them running to meet us filled with joy. It is in such an experience of feeling free to come to another person and wishing to come to them that love is born. The experience of sharing is no longer in bud but has opened into a beautiful flower.

We all are mobile in terms of our development through the growth phases of life. There are times when it becomes obvious that we have difficulty sharing with someone. We find we are

THERE ARE TWO WAYS OF SPREADING LIGHT:
TO BE THE CANDLE
OR THE MIRROR THAT REFLECTS IT.

(Edith Wharton)

life. He found a sense of power alone. No one gave him this inner feeling. If they had it would always have been the giver's and not really his own. But he struggled by himself without his family. Alone he was to succeed and from that overcoming of opposition he gained his sense of personal power. He had become aware of himself. But sharing in this phase of growth is still limited. It is like the bud of a rose bush. It is beautiful but we know there is another phase which contains even more beauty.

The younger son had reached the third growth phase of life, DECLARATIVE or FREEDOM. It is illustrated in our story by the phrase, ". . . he

his father. But through all he had gained the strength to share his feelings and wishes. "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son - - treat me as one of your hired servants". He made the initial move to restore the relationship and from his sense of shame asked only to be considered for what he could give.

If we want to get close to someone we have to shed the exoskeleton, that coat of armor which not only protects us but also gets in the way. If we want to get close to someone we first have to get with ourself. We have to confront the questions, "What do I feel?"

not on the same step or even in the same growth phase of life as the other person and because of this our sharing is a little out of focus. This is not to say we are "right" and the other person "wrong."

There are times when it becomes too much for us - - when we must take too many steps too quickly. We feel frustrated and perhaps rejected. We may retreat or withdraw for awhile. But if we can confront ourself with the questions, "What do I feel?" and "What do I want?" and "What does God want me?" we will come to ourself and hear another say, ". . . he was lost and is found" and know that we are free to share the love which God has given us.



We teach each other
to love:

One Little Girl Learns to Share

the only thing in the world
that matters.

We teach each other to love
by loving.



CHRISTIAN EDUCATION—Sec. David S. Clarke



SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

"FILMS TO GROW BY"

"What would make a ship a happy ship?" he asked, "One which had a captain the crew trusts," she replied.

Such is a brief spot of the dialogue about "Spaceship Earth" in an upcoming film by Warner Troyer of a Canadian T.V. team. The film presents many of the current problems of our world in their moral qualities, so often overlooked in the glamor of other aspects more revenue-worthy.

Discussion of our religion in relation to business, government, and home is sure to come from groups that see this film, "Small World."

"The Long Way Home" portrays in beautiful photography and first-person tribal accounts the Creek Indian experience. Through many years of migrations as a result of changing federal deals, these Indians move their families and try to maintain their way of life.

Produced by a Tulsa firm called Lodesfar, this documentary contributes much to our appreciation of native Americans without preaching or whipping about blame. The situation is placed in clear focus and viewers are apt to reach out in compassion rather than anger.

The sad emptiness of his grandma's face was repeated in her shallow response to every offer and every question. He hadn't seen her for two years while he'd been away at college. She had gone blind . . . and the light had gone out of her face too.

"Peege" is the grandma's nickname. Her son's family comes to visit her at Christmas, bearing gifts and determined to "cheer her up." The son, his wife, and their three sons (the collegian and two high school brothers) each try to brighten her life with gifts and good news.

Her son mechanically puts the new gown into her hand so she can feel its soft fabric. His wife earnestly urges the younger boys to tell of happy achievements which they briefly do.

After the others leave the room, the collegian grandson grasps his grandma's hand and starts her to recalling memories of happy times. He not only bridged the mind and spirit gap unreached by mechanical sharing, but he crossed over his grandma's loneliness-wall. His simple but time-defying holding of her physical hand and conversing about her life brought her out of her flat, colorless world. His gentle kiss on her forehead triggers her smile.

The film leaves its viewers with the glorious vision of Peege's glowing face "seeing" happy events which her grandson took the time and imagination to bring into focus.

Viewers are going to be more ready to bridge the gaps between lonely folk and those who are busily related to all kinds of lively worlds. Viewers will examine their own methods of communicating love. Family groups will watch Peege with new appreciation for each member's place in the community and its institutions, as well as in his own family. Young adults will discuss the various elements of the film with undoubted concern for health care, family activities, and personal growth. Of course, persons won't agree on every part's value to the story.

Discussion of euthanasia and/or dysthanasia are sure to result from viewing "Walk Up the Hill." This film (by Family Films) involves its audience in the intense dilemma of two doctors. The older doctor has brought his hospital to a point of high achievement and he makes the

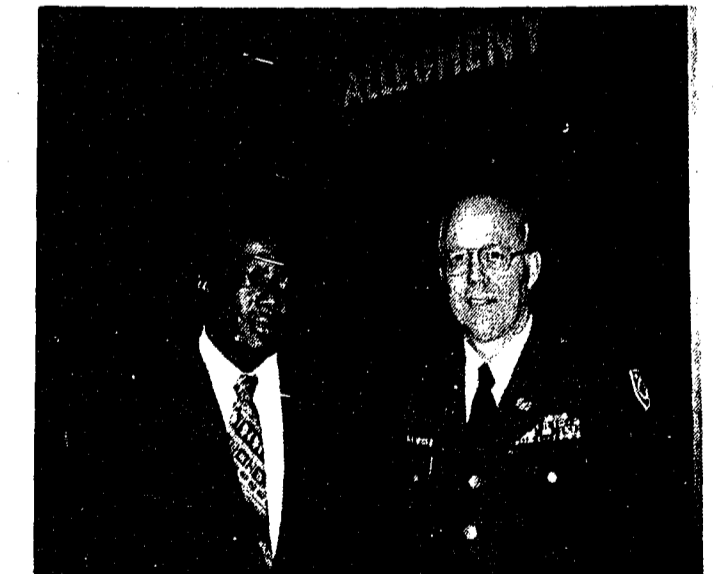
necessary moves to retire and turn leadership over to his protégé.

Walking his newly-purchased ranch, getting back to boyhood experiences in the rural scene—these are the bright hopes of the aging doctor sharing with his staff.

And then a massive heart attack fells him, and his wife and the younger doctor must agonize over his hopeless condition. Both are, of course, very personally involved, making very lifelike the dilemmas many of us face.

Church groups will find this film a good discussion starter on euthanasia and related choices. The

(Continued on page 27)



Rev. John Pettway, newly-installed as the pastor of the Washington Seventh Day Baptist Church, and Dale Thorngate, secretary of the Camp Joy trustees and Washington S.D.B.Y.F. advisor, came to the Washington International Airport, on February 27 for a consultation with Secretary David S. Clarke. Each man gave significant help to the education secretary in the extended supper meeting.

**HELPING GOOD ENCOUNTERS
TO HAPPEN**

People of many roles come together for deep encounters with each other and God because of decisions worked out in the Board of Christian Education quarterly directors' meetings.

Sunday, April 21, 1974, twenty-two directors of the Board of Christian Education met for the regular Quarterly Meeting in the Champlin Community House of the Alfred S. D. B. Church. As responsible agents for the Christian education interests of the U.S.A. Conference, they made choices about these encounters meant to include SDB's: the 1975 national biennial Ministers Conference, meetings across the nation with national Y. F. president Larry Graffius, Youth Pre-Con and activities at Conference, Young Adult Pre-Con, Creative Camping Project in Colorado, Baptist Youth World Convention, "Pre-Con Alumni Gathering," and observances of Christian family life.

The directors' decisions show up in publicity about each of these events, described through several local church workers. The director's confidence in Christian leadership by many SDB's is shown in the responsibility and freedom given the directors or leaders of each of the various "encounters."

In their production of materials to enable Christian growth, the directors are currently working to secure a successor to Duane Davis as editor-writer of the *Helping Hand*. His resignation does not take effect till March 1, 1975, but the search is well under way by the Resource Development Committee.

The directors are also studying proposals about Sabbath-education materials, and about ways of co-operation among all Seventh Day Baptist agencies in producing, buying and promoting educational resources.

At this meeting the board also set up the process for developing the Conference program on Christian Education. Pres. Ernest Bond's plan for workshops includes one by this board and leadership was delegated. □

**REVIEW OF QUARTERLY
MISSIONARY BOARD MEETING**

The Board of Managers of the Seventh Day Baptist Missionary Society met for quarterly session at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., on Sunday afternoon, April 28, 1974, with eighteen members present. Two visitors in attendance were the Rev. Alton L. Wheeler and Gordon Lawton from Plainfield, N. J.

The quarterly board meeting was preceded by the adjourned Annual Meeting of the Missionary Society. President Loren Osborn presided at both meetings but asked to be excused early in the board meeting at which time newly elected vice-president, Edgar F. Wheeler took the chair.

The quarterly report of the treasurer, Karl G. Stillman, was received followed by verbal comments on the financial condition of the society. Approval was voted subject to publication in the *Missionary Reporter*. It was voted that the treasurer's audited report for the year (1973), along with the executive vice-president's Annual Report to the Society, be printed in quantity for distribution at General Conference and for all voting members of the board.

It was voted that a message of respect, greetings and best wishes be carried to the Rev. Francis Saunders as he recovers from illness, expressing the pleasure of the board at the news of his improved health.

The chairman of the American Tropics Committee, Paul A. Johnson, gave a report on work in Jamaica and Guyana. He noted that construction of the new science classroom at Crandall High School in Kingston, Jamaica, is approximately at the halfway mark. The work permits required by the Jamaica government for Mr. and Mrs. Douglas Mackintosh to enter and serve in Jamaica have been returned to the Jamaican authorities for processing. It is hoped that the mission car presently used by Mr. and Mrs. Wayne Crandall may soon be replaced.

Reviewing the work in Guyana it was reported that Pastor Leroy Bass has been asked to furnish a complete inventory of items in the

pastor's home and church office there. Secretary Lawton commented on his recent visit to Jamaica and Guyana and mentioned various problems and needs on these mission fields.

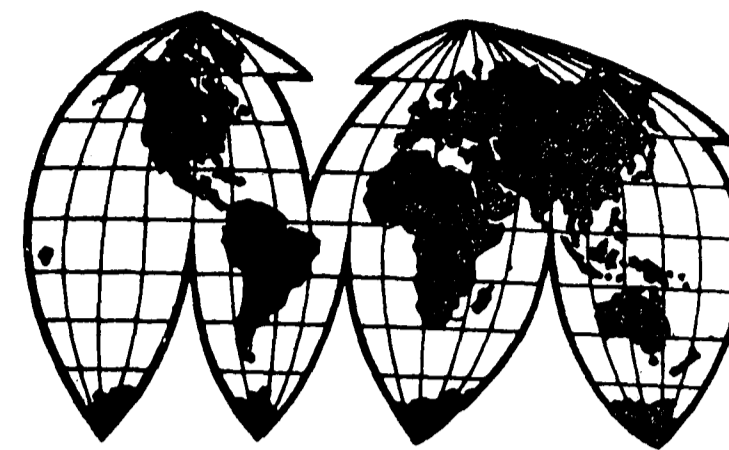
The Rev. Edgar Wheeler, chairman of the African Interests Committee, reported that the committee had met with Secretary Lawton since his return from a world tour, including visits in Malawi, Rhodesia, and South Africa. Good fellowship and constructive discussion were enjoyed with the David Pearsons and the Menzo Fullers. A request for aid in building a four room classroom block at Makapwa Station was noted and will be given further consideration. It was reported that Miss Sarah Becker, R.N., has been employed full time as of April 1, 1974 at a nursing home in Washington State.

The New Fields Committee with the Rev. Dale Rood as chairman, reported that the committee had met with Vice-President Leon Lawton and Conference Secretary Alton L. Wheeler. "New requests for aid were considered and past aid commitments to new fields were reviewed." Upon recommendation of the committee it was voted that the support of L. Sawi Thanga (of Burma) be increased from \$100.00 to \$150.00 per month as of May 1, 1974. "The committee is pleased to note that the monies designated for new fields coming in through Our World Mission and the Special Sabbath School Mission Offerings has been ample" (to carry on present commitments).

The president was asked to appoint a committee to arrange for presenting missionary interests at General Conference and also to appoint the standing committees and consultants of the Missionary Board for the ensuing year. These will be published in the next issue of the *Missionary Reporter*.

Conference Secretary Alton L. Wheeler was called on to bring matters of denominational interests to the board, after which he was asked to offer the closing prayer.

—E. T. Harris



MISSIONS—Leon R. Lawton

**JESUS CHRIST
DENOUNCED OR EXALTED?**

Here in Malawi it has become the habit of some to denounce Jesus Christ openly, even in the marketplace. Praise God, others extol Him, even in the marketplace.

Desiring to supplement my knowledge of what others are saying in opposition to Jesus Christ, I asked Hezekiah Mwango, one of our pastors, to write down these earthly contentions. This he did, which I am pleased to share with you.

Ena ati, "Yesu ndi munthu." Others say, "Jesus was a man." This is nothing other than a bit of liberal theology, an attack against the Divinity of Jesus. Jesus claimed Divinity, and if He was not Divine, he was a fraud. Christianity with a fraud at its head, would soon disintegrate.

Ena ati, "Yesu anaba buru." Others say, "Jesus stole (an) ass." Reference here is made to Matthew 21:2, 3 wherein Jesus sent two of His disciples to loosen an ass, because He had need of it. Jesus was not a thief, and such accusation seems unworthy of comment.

Ena ati, "Yesu anali kukhala ndi azimai." Others say, "Jesus was staying with women."

Here is a very serious accusation, and not restricted to the African continent. It implies that Jesus was guilty of sexual sin. Men had better forget their false accusations, and beg forgiveness now, now, now . . . Christ will someday sit enthroned as Judge!

Ena ati, "Yesu ndi wa Azungu." Others say, "Jesus is (one) of (the) Europeans."

The point made here is that Jesus is for whites, and Africans need to have their own savior. How

pitiful and unscriptural this is. Jesus said in John 12:32, "And I, when I am lifted up from the earth, will draw all men to myself." Thousands of Africans have found Him to be their Savior indeed. They love Him for what He did for them on the Cross.

Ena ati, "Abrahamu anali ndi akazi awiri." Others say, "Abraham was with wives two."

This does not sound like an attack against Jesus, but Jesus favored monogamy. If Abraham had two wives, what about the people of Africa? It might seem to some that the way of Abraham is preferable to the way of Christ.

Ena ati, "Yesu sadzabwera. Anabwera 1914."

Others say, "Jesus will not come. He came (in) 1914."

This is false teaching, and savors of Watchtower doctrine. The truth is that when He returns "every eye shall see him" (Rev. 1:7). If my parents who were both living in 1914 had seen Him, they most certainly would have told me. In our home we believed the return of Christ was yet future, and we used to repeat together Titus 2:13 which reads, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Everywhere Satan is at work. False teaching abounds. The more vocal Satan and his advocates become, let us declare from the rooftops, the truth and awe-inspiring beauty of Jesus Christ. If others must denounce Him, denounce Him they must, but it is our purpose and privilege to exalt Him, and exalt Him we must. □

—H. Mwango

**MEDICAL MISSIONARIES
NEED YOUR HELP**

The medical mission work of all voluntary agencies has been severely handicapped by the Internal Revenue Code legislation of 1969. This restricted the ability of corporations to contribute large quantities of their products as had been possible prior to 1969. No longer could they take fair market value of goods donated as an income tax deduction; they were allowed simply cost of product. This made no allowance for overhead, packaging, handling, transportation, etc.

Now, in making large donations, corporations have to allow for a cash outlay along with the considerable goods donation. Many could not do this, so our voluntary agencies have lost an estimated \$50 million in donated goods each year since 1970.

To correct this situation, two bills have been introduced in Congress to permit corporations to have an income tax deduction of 50 percent of the excess of fair market value on goods donated to our medical agencies. This will not bring it back to the pre-1969 status, but will considerably improve the flow of much-needed supplies.

Your help is urgently needed to ensure passage of this legislation. The bills are HR, 2808 introduced by Congressman Hugh Carey (D) of New York and HR. 5491 introduced by Congressman Barber Conable (R) of New York. Both bills are identical; thus making it bipartisan legislation.

Write your Congressman, The Honorable (fill in his name) House Office Building, Washington, D. C. 20515 and also a letter to the chairman of the Ways and Means Committee, Congressman Wilbur D. Mills at the same address. Ask your friends to make a similar approach. Those wishing letters that are prepared can write to MAP, Box 50, Wheaton, Ill. 60187.

The Church in Action

NEWS FROM THE CHURCHES

NEWS FROM HOLLAND

Haarlem, Holland — The weekend of March 23 was the time of the annual meeting with the Haarlem church. The morning worship and Holy Communion was led by Elder Cornelis Bosch of the Amsterdam church.

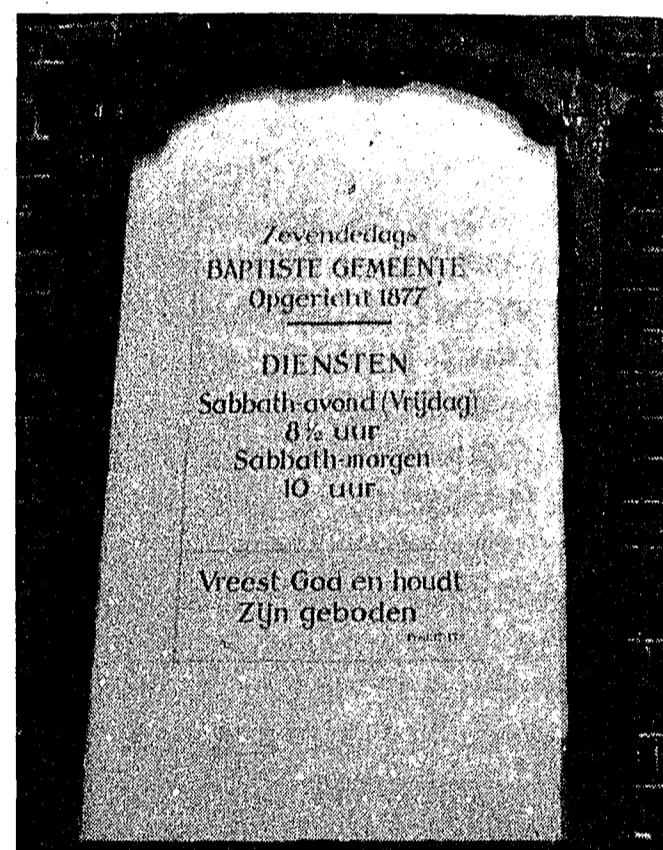
In his opening prayer, Mr. Bosch asked God's blessing on those who were unable to be with us because of health problems. The church has been near death at many times in the past but always God's mighty voice spoke "There shall be life," and we believe that God is just as able today to change our dead churches into living ones as He did in the days of Paul.

The spirit of God can hit us very hard by telling us how dark and sinful our hearts are. And like the people who were present on the square when Peter spoke "YOU are the ones who put Jesus on the cross." It must have been a terrible shock for them to hear his words, but praise God, Peter also told how they could be saved by this man they had crucified.

In the middle of a very dark time in our lives we often think God does not care for us, but we can sing that wonderful song, "Oh Blessed Day" and realize that our problems are only for our good (Romans 8:28). The result is that we will become like the gold that was thrown into the melting furnace to be purified. Reports from countries behind the bamboo and iron curtains speak of a tremend-



The Haarlem Seventh Day Baptist Church was established in 1877 and serves as the headquarters church in Holland.



The Haarlem church sign announces the time of services and proclaims in Dutch "Fear God and Keep His Commandments."



John Farenhorst is our reporter-photographer in Holland. We look forward to his reports from our Dutch churches.

ous hot furnace, but the result is that the gold is much purer than in our free countries. After the hot fire God's loving hands will hold us up and we shall be comforted. The close relationship with God through the bread and wine of the Communion service is always a wonderful experience for me. It gives me fresh power to face the trials of my daily life.

After the morning service a fellowship lunch was served. There was plenty of time for fellowship with each other. The afternoon service was led by Jaap Nieuwstraten from Haarlem. News from the various churches was shared. The main news item was from Amsterdam where the church is working with two other churches in a program of outreach.

The joint meetings are planned with the purpose of reaching the neighborhood with songs and testimonies. It is a real blessing to work together with other Christians, and although we have some difference in doctrine, our main point is the faith we share in Christ.

The Haarlem church is sponsoring an open house and Bible study at a different home each month. The Bible study is from the book of Revelation. The Ladies' Aid Society recently celebrated their fifth anniversary. They have been raising funds for various mission projects.

The youth participated in the annual meeting by singing and the giving of a message on the theme,



Following the annual meeting the Dutch members enjoyed a bountiful fellowship dinner together.

"Meeting Others." It was a wonderful meeting and God really blessed us. We hope that everyone will remember the work of the Dutch churches in prayer; prayer is the most powerful link that binds us together. □

—John Farenhorst

SHILOH HOSTS LIGHT BEARERS

SHILOH, N. J. — The West District Churches, made up of five community churches, concluded their 1973-74 season of Hymnsings. This season five Hymnsings were held with refreshments served in the social rooms and a time a fellowship enjoyed.

Pastor Charles H. Bond serves as president of the District churches. A covered-dish dinner was held in the session room for the ministers and their wives, hosted by Pastor Bond and his wife, Margaret.

The West District Churches for many years have sponsored the Hymnsings. Mrs. Elizabeth Fisher Davis once directed a men's chorus in the 1930's which originated interest in the formation of a West District Basketball Tournament for the young people and a spiritual leader to work with the Puerto Rican Labor Camp program.

Four Emphasis Sabbaths, which included dinners, were held this past year. Special guest speakers included Rev. Auley Parvin, Mr. John D. Bevis, and Rev. David S. Clarke. Following the fourth fellowship dinner a "favorite song and chorus rally" was enjoyed by all those attending.

The Junior High Y. F., directed by Ron Bond, sponsored two Family Film Nights which featured Dis-

ney Productions. Refreshments of popcorn, punch, etc., were sold and individual donations were received.

Throughout the year there have been Youth Center activities for grades 7-8 on Monday nights and for grades 9-12 on Wednesday nights from 7-9 p.m. Supervisors included Mr. and Mrs. Philip Bond, Mr. Gary Bidwell, Mrs. Allen Hanford, and Mr. and Mrs. Clifford McAllister. At the close of the season a pizza party was held with the supervisors as guests in appreciation.

There were about thirty people who attended the hand bell demonstration called by the Music Committee with Mrs. Lora Harris as chairman.

The musical, "Jesus Is Coming," was presented on April 27 and 28. Mrs. Melvin Dickinson was the director, with Mrs. Robert Jernoske and Mrs. William C. Fogg accompanying on the piano and organ, respectively.

For several Sabbath services Pastor Bond has included the unison reading, Affirmation of Faith, preceding the prayer for our Preaching Crusade by a layman of our church.

A praise service was held in the sanctuary followed by a twenty-four hour prayer vigil with the arrival of the Light Bearers for Christ.

The Preaching Crusade was led by the Light Bearers and Rev. Mynor Soper, March 31 - April 6. It was a week full and overflowing with joy, love, happiness.

It was a special privilege to hear the testimonies and to converse with these dedicated and talented people. Daytime presentations by the Light Bearers included a broadcast at our local radio station, WSNJ, Bridgeton Junior High School, Shiloh, Hopewell, Stow Creek Elementary Schools, Cumberland Manor (Nursing Home), Cumberland County College, and a television video tape for "One Hour for Christ," sponsored by Ranch Hope for Boys.

A baptismal service was the highlight of the Crusade conducted by Pastor Bond and the Light Bearers. A Communion service was held on Sabbath Day and new members were received. A well attended covered-dish dinner was held following the service which included the Marlboro Church.

A Father and Son Banquet was held in our Fellowship Hall on

April 21.

Pastor Bond, Charles and Anita Harris attended the SDB Ministers Retreat at Berea, W. Va., April 30 - May 7.

Bus and Linda Dickinson were directors of the Youth Retreat at Jersey Oaks Camp, May 3-5. The theme was "The Coffee House Itch."

The Rev. Albert N. Rogers, of the Seventh Day Baptist Historical Society, was our guest minister for the Easter weekend. Mrs. Joseph Loper directed the senior choir in two special numbers: "King All Glorious" and the "Hallelujah Chorus." Mrs. William Fogg served as organist.

Pastor and Mrs. Bond attended the wedding of their son Timothy to Miss Donna Sanford in Milton, Wisconsin.

There were about ninety in attendance for the early sunrise service at Jersey Oaks Camp. Mrs. Charles F. Harris directed the song service, with Mr. Tye Roberts bringing the message. Deacon Rex V. Ayars gave the benediction. The Tri-C Class was in charge of pre-breakfast and program arrangements. □

—Mrs. Martie Hitchner

BAPTISM IN ARKANSAS

TEXARKANA, ARK. — Representatives of the three Arkansas Seventh Day Baptist churches met for a joint service on April 13 at the Texarkana church. Pastor Floyd Goodson of the Fouke church spoke on the meaning of Baptism, with music provided by the young people of the Fouke church, led by Russell Davis.

Mr. and Mrs. Charles O. Stanley were baptized by the Rev. John Camenga, pastor of the Little Rock church. Pastor Ralph Soper, of the Texarkana church led in a spirit-filled prayer for this couple as they begin their new life in Christ.

The Arkansas churches are looking forward to Southwestern Association which will meet with the Fouke church July 4-7, 1974. Russell Davis of Fouke is associational president. □

—Pastor Floyd Goodson

PLAINFIELD CELEBRATES PASSOVER

PLAINFIELD, N. J.—Our Passover Seder on Friday evening, April 12, was both instructive and worshipful. Pastor Herbert Saunders was the celebrant, the Rev. Rex Zwiebel was the narrator, and ninety-eight members and friends participated in the celebration. The Passover ceremony was followed by a bountiful lamb dinner, served by the Fellowship Committee, and then by the Lord's Supper.

On Easter Sabbath we had ninety-nine at the church service and eighty-three in Sabbath School. The Rev. Alton Wheeler was welcomed back after his three-month world tour for the SDB World Federation.

Our 136th annual meeting, April 14 began at 4:00 with a delicious spaghetti dinner put on by the high school class to earn money for redecorating their tower room. There were nine messages from absent members.

The following officers were elected or reelected: moderator, Albert Rogers; treasurer, Charles North; clerk, Anna North; trustees, Jean McAllister and Ronald Maltby; Sabbath School superintendent, secretary, and treasurer, Alice Parker, Etta O'Connor, and Marjorie McAllister; chairman of the Board of Christian Education, Janette Rogers.

Pastor Saunders reported that the average attendance in church had been sixty-nine and in Sabbath School sixty-four. Four times there were over ninety in church. He had edited three issues of the "Joyful Sound" and prepared nineteen Bible studies for small groups. He had recently been appointed to represent the churches and clergy on the new Civil Defense Council, and had been working with John Bevis to establish a New York City Fellowship.

Our treasurer reported total giving of over \$20,000 (nearly \$21,000 including Sabbath School). The completed organ renovation had cost \$2,976. A budget of over \$24,000 for Our Local Mission was adopted.

The trustees reported a number of repairs and improvements that had been made in the church and parsonage. Albert Rogers was commended for the many hours of labor and consultation he had contributed.

The Board of Christian Education had sponsored the Sabbath School, with forty-one children and high school students, the fellowship break, children's church experience during the sermon, and Vacation Bible School.

The Fellowship Committee had served the meals at the fall retreat and five other dinners, as well as furnishing refreshments four times and sponsoring the church picnic and church Christmas party.

The Discipleship Committee had produced the new church directory and had sponsored a work bee and several special offerings.

The Evangelism Committee had helped to plan for the SCSC and the retreat, initiated the calling program and the Bible study groups, and presented the movie, "For Pete's Sake."

The Women's Society had purchased a new church refrigerator and had given to our three missions, to the Eastern Association women's project and to OWM. The Social Committee had sponsored the Mother-Daughter Banquet, a reception, five showers, and the Secret Pal Christmas party.

We look forward to hearing about Secretary Wheeler's ambassadorial tour at an all-day meeting May 25.

—Ruth Parker

PACIFIC COAST ASSOCIATION

"And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in His Son Jesus Christ. This is the true God and eternal life" — 1 John 5:20

Members from all over the Pacific Coast Association assembled, April 26-28, in Los Angeles, for our April meeting, and the fellowship in worship, business, and play seemed to ring out the truth "... we know that the Son of God has come ..." Sabbath eve and morning worship services were filled with praise and admonition as choir directors Rollie Maxson and Lois Wells led both congregation and choir in song, and as Reverends Duane Davis and Arlie Davis spoke on the themes "You and Christ" and "Christ in All." As classes met for Sabbath School, our hearts were opened up to a further understanding of the truth of our Lord.

Following a fantastic fellowship luncheon, (thank you Betty Barber

and crew) the men returned to the sanctuary for a rousing half hour of Men's Sing, led by Lois Wells. The women joined them later for a hymn sing led by Justin Camenga, and a talk on "Christ in Our Association . . . Vision for the Future" given by our PCA field pastor, John Conrod. At the same time, the children were in a classroom having their own meeting, led by Mr. and Mrs. Randy Henry.

Following an afternoon break for one-to-one sharing, group raps and naps, and a light supper, we gathered again for an "open-to-community" outreach musical entitled, *Reaching People*, which was sung by the LA choir and special guests. Our hearts were lifted and convicted as the messages to "Share His Love" and "Give the Lord a Chance" were presented through the songs of the musical and the interspersed testimonies of Los Angeles Young Adults. The climax of the evening came as the choir sang the words, "People who know go to people who need to know Jesus," and as the congregation gathered around the edges of the sanctuary holding hands, symbolizing the necessity for people to go to people to share that "... the true God has come and has given us understanding, to know him who is true . . . the true God and eternal life." The musical was then followed by "fun and fellowship" meetings in different homes and a rented gym in the community.

Bright and early Sunday morning, the Associational Youth Fellowship met for breakfast for the purpose of electing new officers and exchange campers for the new year. Officers chosen were:

President—Warren Wear; Vice-President—Pam Geiger; Secretary-Treasurer—Julie Welch; Members at Large—Kathy Ross (Riverside), Marsha Morris (LA), Craig Inabinat (Seattle).

Later in the morning, Association meetings convened with a devotional period led by Dr. Victor Burdick, and business meeting, led by John Peil, followed. Representation was good and business was handled with love, discussion and bits and pieces of humor, which aided in making a long business meeting a fruitful, enjoyable endeavor. We were once again assured

(Continued on page 27)

REV. JAMES MC GEACHY

(Continued from page 11)

Loesch who had ridden his bicycle from Hamburg wrote of the deep spiritual impressions he received. On the eve of World War II McGeachy was able to assist Conradi in the publication by a London firm of his last major book, *The Impelling Force of Prophetic Truth*.

Mrs. McGeachy, known as Florrie, was much loved by the Mill Yard congregation with their daughter Ruth, now Mrs. L. P. Anderson. A son Alan died in childhood and twins born in Upper Egypt died soon after birth. During the World War II bombing of London the family moved to the country, which proved fortunate as the front of their former home was blown out by an explosion. Mr. McGeachy took a part-time clerical position in a manufacturing plant during the war in addition to his pastoral duties.

Columns of *The Sabbath Observer* show the continued scholarly discipline McGeachy set for himself. From a fairly orthodox Biblical viewpoint he set forth the claims of the gospel in their relation to enlightened good will and responsible citizenship. In 1964 he wrote a historical study, "The Times of Stephen Mumford," one of the first British Sabbathkeepers to emigrate to Newport, R. I. McGeachy also represented his congregation at Salem, W. Va. that year in the organization of the Seventh Day Baptist World Federation.

Since retirement McGeachy has continued to act as trustee of the Davis Charity in London, a board of trust which benefits Seventh Day Baptist work in part. He visits the Mill Yard congregation occasionally now led by Pastor Albourne L. Peat, but preaches more frequently for the Birmingham Fellowship which is much nearer his home. Through his efforts the third record book of the Mill Yard Church was sent to Plainfield for safe keeping in the Historical Society vaults. His correspondence reflects his continued interest in the current work of the denomination and particularly concern for the moral issues involved in military service. □

SOURCES FOR ENABLERS

(Continued from page 21)

intense drama makes the story important as involving viewers in real experience.

"Sudan" portrays history and current conditions of this drought ridden African nation in a way that opens the heart in compassion.

The movie is instructive on life choices and values. It shows a significant kind of movement that too many of us can't visualize in any other way. The story will help people appreciate the U. S.'s and all other agencies' efforts to share skills and wealth with the developing nations.

These and several others were viewed and discussed after sessions of Department of Education for Mission at Philadelphia. Secretary Clarke will be glad to furnish more information if you do not have local access to these films or catalogues listing them. ("Small World" won't be listed for a while, anyway.) □

PERSONALITY PROFILE

(Continued from page 9)

poration. Finding he was not ready to retire at age seventy, he worked another six years as a bookkeeper for Dix and Company.

Citizens of Milton and Seventh Day Baptists in general can be proud to claim Walter B. Cockerill as a citizen whose life and experiences — coupled with his exceptional memory and writing talent — have given him a place in history. —*Much of this article was taken from the Janesville Gazette, December 20, 1973 article by Adeline Riesterer. Photograph courtesy of Mr. Elston Shaw, Milton, Wis.* □

NOTICE

Your help is needed now. SCSC support gifts are far below our needs! Send your designated gift today to: Mrs. Jane Bottoms, Treasurer 1118 Ravenwood Drive Boulder, CO 80302

PACIFIC COAST ASSN.

(Continued from page 26)

that Jesus "... has come and has given us understanding, to know him who is true," and to understand His ways for us. New associational officers were elected.

President—John Peil; Vice-President — Mrs. Elmer Maddox; Recording Secretary — Mrs. Norman Burdick; Corresponding Secretary—Mrs. John Peil; Treasurer—Mrs. Victor Burdick; Historian — Miss Evelyn Ring; Youth Coordinator—Patrick Peil; Members at Large—Riverside, Boyd Maddox; Seattle, Mrs. Lois Kerwin; Bay Area, Mrs. Helen Johnson; Los Angeles, Richard Ashcraft; Monterey, Dr. Stephen Thorngate; Phoenix, Mrs. Sharon Bates; San Jose, Mrs. Doris Fetherston; Siskiyou, Mrs. Connie Webster; Trustees—George Barber (1975), Albyn Mackintosh (1976), Miss Lois Wells (1977), Charles Morris (1978), William Lewis (1979).

As we look back over the weekend, we observe that many hearts were broken and made whole again for the purpose of sharing that "... we are in him who is true, in His Son Jesus Christ. This is the true God and eternal life." For this we praise God! □

—Janie Mackintosh



PRAYER REQUEST

Special prayer is requested for Mrs. Mary Hays, wife of Pastor Ralph Hays of Metairie, La. Mrs. Hays was seriously injured in an accident some time ago and is hospitalized. Let us pray that God will be near in this time and will grant healing, Lord willing.

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR APRIL 1974

Treasurer's			Boards'			Treasurer's			Boards'		
April	4 months	4 months	April	4 months	4 months	April	4 months	4 months	April	4 months	4 months
Adams Ctr NY	\$ 86.80	\$ 362.65	\$ 20.00	Salemville PA							
Albion WI	54.89	198.36	100.58	Schenectady NY		165.00	206.00				
Alfred NY	360.00	1,773.80	305.00	Seattle WA		20.80					
Alfred Station NY		693.23	30.00	Shiloh NJ	452.50	3,472.40	80.00				
Ashaway RI	268.68	1,730.96	175.00	Siskiyou, CA							
Assns & Groups	100.00	330.18	530.00	Stonefort IL	30.00	185.00	20.00				
Battle Creek MI	472.80	2,139.68	100.00	Syracuse NY							
Bay Area CA		145.00		Texarkana AR		20.00	20.00				
Berea WV		106.00		Verona NY	117.00	575.15	50.00				
Berlin NY	142.54	788.98	30.00	Walworth WI	110.00	300.00					
Boulder CO	251.85	480.29	165.00	Washington DC		205.00	30.00				
Brookfield NY		92.50	20.00	Waterford CT		588.42	90.00				
Buffalo NY	50.00	650.00		Westerly RI	160.00	810.00	327.37				
Dallas Fellowship TX				White Cloud MI	77.72	326.15	20.00				
Daytona Beach FL	100.00	680.00	30.00								
Denver CO		1,160.09	75.00	Totals	\$ 8,796.39	\$40,565.15	\$5,901.02				
De Ruyter NY	51.00	163.00	10.00	Total Non-Budget	35.65						
Dodge Center MN	566.20	934.33	50.00	Total To Disburse	\$8,832.04						
Farina IL		106.38	10.00								
Fouke AR		50.00	10.00								
Hammond LA				APRIL DISBURSEMENTS							
Hebron PA	98.73	370.53	70.00	Board of Christian Education	\$ 691.74						
Hopkinton RI			140.00	Council on Ministry	386.64						
Houston TX		90.00	10.00	Historical Society	4.40						
Independence NY	27.75	194.00	30.00	Ministerial Retirement	345.85						
Individuals		130.45	331.88	Missionary Society	3,348.21						
Irvington NJ		950.00	200.00	Tract Society	988.55						
Kansas City MO	59.85	256.55	10.00	Trustees of General Conference	12.69						
Leonardsville NY		191.00		Women's Society	94.44						
Little Genesee NY	148.05	584.11	15.00	World Fellowship & Service	74.87						
Little Rock AR	6.50	36.35	20.00	General Conference	2,883.65						
Los Angeles CA	450.00	1,800.00	1,070.00								
Lost Creek WV	849.36	1,666.94	100.00								
Marlboro NJ	347.00	1,752.48	20.00								
Metairie LA				SUMMARY							
Milton WI	1,692.17	3,786.14	214.00	1974 Budget	\$183,650.00						
Milton Junction WI	74.00	305.90		Receipts for four months:							
Monterey CA		100.00		OWM Treasurer	\$40,565.15						
New Auburn WI	20.00	276.45	88.47	Boards	5,901.02						
New Milton WV	60.00	165.00									
New Orleans LA				To be raised by December 31, 1974	\$137,183.83						
North Loup NB	200.00	900.00	45.00	Percentage of year elapsed	33.33%						
Nortonville KS	179.50	798.00	80.00	Percentage of budget raised	25.30%						
Ohio Fellowship OH	100.00	490.00		Four months:							
Paint Rock AL		285.00	110.82	Due	\$ 61,216.68						
Phoenix, AZ				Raised	46,466.17						
Plainfield NJ	1,479.76	545.90		Arrears	\$ 14,750.51						
Putnam County FL		100.00									
Richburg NY	112.50	774.78	40.00								
Riverside CA	534.00	2,136.00	80.00								
Rockville RI	120.00	224.00	20.00								
Salem WV	265.00	1,204.73	150.00								

Gordon Sanford
OWM Treasurer

Births

Brewer.— A son, Stephen Andrew, to Gary A. and Libby Brewer of Sydney, N.S.W., Australia, on April 8, 1974.

Camara.— A son, James Alyn, to Mr. and Mrs. Albert Camara of Ashaway, R. I., on December 19, 1973.

Fausset.— A son, Jesse David, to Mr. and Mrs. David Fausset of Ashaway, R. I., on December 9, 1973.

Maltby.— A son, David Monroe, to Ronald and Kay (Satterlee) Maltby of North Plainfield, N. J., on March 23, 1974.

McSparin.— Dustin Shane, to Mr. and Mrs. David P. McSparin of Marissa, Illinois (Stonefort Seventh Day Baptist Church), on March 5, 1974.

Rood.— Christopher Edward, to Mr. and Mrs. Philip Rood of Boulder, Colo., on March 22, 1974.

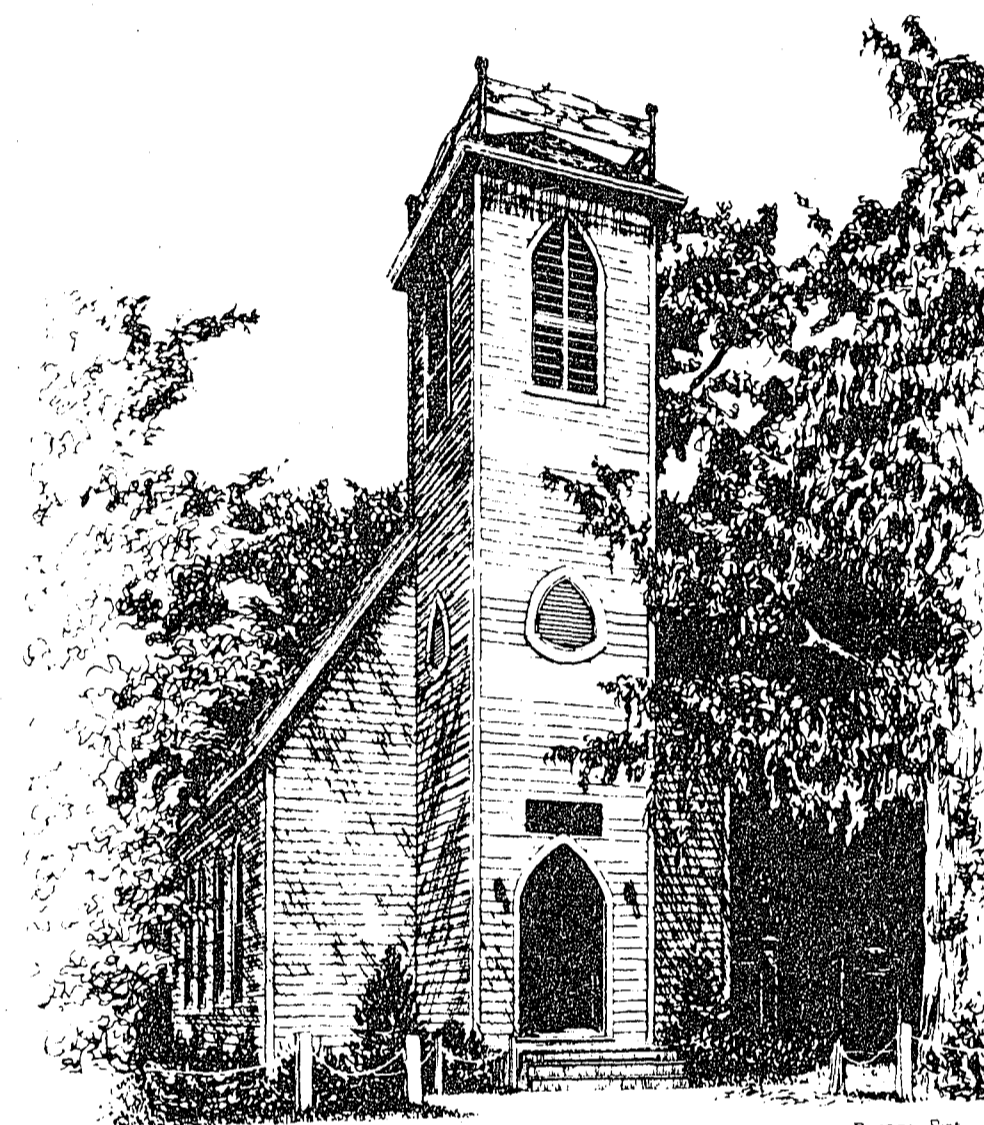
Marriages

Wheeler - Hunt.— Richard Lee Wheeler, son of the Rev. and Mrs. Edgar Wheeler of Ashaway, R. I., and Michele Marie Hunt, daughter of Mr. and Mrs. Jack Hunt of Lake-wood, Colo., were united in marriage at the Denver Seventh Day Baptist Church by the groom's father on March 16, 1974. They are living at Fort Collins, Colo., where both plan to complete studies at the University of Colorado.

C P Children's Page

The Little Brown Church in the Vale

Old Bradford — Nashua, Iowa



*"Oh, come, come, come, come,
Come to the church in the wildwood—"*

Have you ever sung this song in your church? Maybe you have, and maybe you haven't, because it's an old hymn.

"The Church in the Wildwood" is the name of the song about the little brown church in the vale. The song is pretty, it's peppy, and it's fun to sing, "Come, come, come, come," in the chorus. Best of all, it makes us feel happy that we can be in church.

One of the verses of the hymn begins, "How sweet on a clear Sabbath morning—" Not many of our hymns that we sing in church use the word "Sabbath." It is good to sing this one that does.

There really is a little brown church. It is near Nashua, Iowa. Trees were cut down, sawed into lumber, and the church was built between 1860 and 1864. When it was finished, it was painted—you guessed it! Brown. Because brown paint cost less than white paint, some people say.

William S. Pitts, a young school teacher who later became a medical doctor, wrote the song before the church was built. He visited the beautiful place known as Old Bradford near Nashua in the year 1857. He said that in his mind he could "see" a brown church among the trees, and so he wrote the words of the song. How surprised he was to come back several years later and discover

a brown church on this very spot. "It is one of God's miracles!" he exclaimed.

The little brown church looks like it might be made of chocolate, but it isn't. It's real. People go there to worship, and children go to church school. Lots of couples come from miles away just to have their weddings there. The little church has over 100,000 visitors a year.

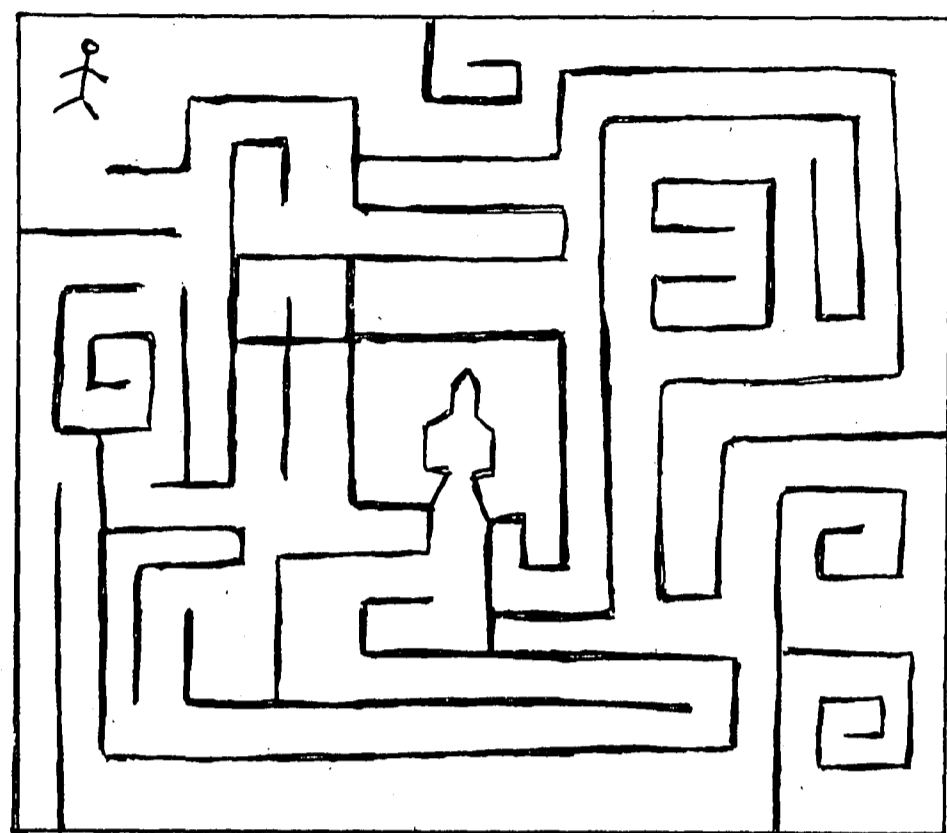
A new song has been written called, "I Went to Church in the Little Brown Church." One of the lines of the new song is, "And (I) felt God's presence there."

That's what really counts about a church, isn't it? Not that it is brown, or white, or red, but that people go there and feel very close to God.

Jesus said, "Is it not written, 'My house shall be called a house of prayer for all the nations?'" (Mark 11:17). Look up in your Bible the 56th chapter of Isaiah, verses 6 and 7. (Think about verse 6 where it says, "... everyone who keeps the sabbath.") In the last part of the seventh verse we read, "... my house shall be called a house of prayer for all peoples." Jesus knew about this verse of Scripture.

What about your church? Is it a house of prayer for all people — big and little, old and young — people with dark skin and people who are lighter in color? Is it a happy place? Do you help to make it so? □

Can you help the man get to church?



Is there more than ONE WAY?
Look up John 14:6.

What's Missing?

CH -- CH
UR!

Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may be well with you and that you may live long on the earth." — Ephesians 6:1-3 (RSV)

—contributed by Mrs. Ethel Dickinson

MINISTERIAL EDUCATION—Rex E. Zwiebel

NEWS NOTES

According to the *Baptist Press* of February 1973, Southern Baptists spent \$1,601 on each seminary student in the school year of 1971-72; American Baptists spent \$4,819; Episcopalians spent \$5,681.

The Seventh Day Baptist Council on Ministry has discontinued its offer to subscribe for magazines for Seventh Day Baptist pastors.

The Seventh Day Baptist Center is updating the list of ministers as it appears in the *Seventh Day Baptist Yearbook*. Any minister who would like to have his listing changed is urged to write the Dean, Box 868, Plainfield, NJ 07061.

After much research regarding the authenticity of seminary accreditation the Seventh Day Baptist Council on Ministry voted to accept students who attend seminaries accredited by agencies recognized by the National Commission on Accrediting. This allows our students a broader choice of seminaries as our program was restricted to seminaries accredited only by the American Association of Theological Schools. Henceforth, each seminary will be evaluated by the above standard.

BOOKLETS NEEDED

The booklet "Seventh Day Baptist Beliefs" is out of print. Several copies are needed for the summer ministerial institute. Any one having extra copies to share may send them to the Rev. Rex Zwiebel. The booklet is undergoing a revision for republication in the near future. □

NOW AVAILABLE ON CASSETTE

"Because We Care," a sermon on marriage by the Rev. Herbert Saunders, Plainfield, N. J.

"Exacting Discipleship" by the Rev. Leland Davis, Los Angeles, CA.

"The Sabbath Recorder," the April, May, and June issues are available.

There is no charge for this service—you only pay the return postage. Order from: The American Sabbath Tract Society, P. O. Box 868, Plainfield, N. J. 07061 □

THE STORY OF A COW

THAT ATE SCRIPTURES

A Maasai tribesman in Kenya came up to a mobile Christian literature van and asked for a copy of the Gospel of Matthew and the Book of Revelation in his language.

This struck the driver as a strange request. He explained to the tribesman that although the Gospel of Matthew existed as a single book in Maasai, the book of Revelation had not been published separately. Reaching into the van, he took out a copy of the New Testament in Maasai, and asked if the tribesman would not prefer to purchase that. He would then have not only Matthew and Revelation, but all the other books in the New Testament as well.

To his surprise, the tribesman put his hand inside his red blanket and pulled out a tattered, coverless copy of exactly the same New Testament, just about held together by what was left of the inner binding.

"I already have that book," he said, "but last month my cow ate the first part and last part." He went off happily with a New Testament. □

—Baptist World

Accessions

FOUKE, ARK.

Floyd Goodson, Pastor

By Baptism:

Kenneth Monroe
Ruby Gay Sartin
Charles O. Stanley
Mrs. Charles O. (Yvonne) Stanley

MILTON, WIS.

Rev. Earl Cruzan, Pastor

By Baptism:

Arleen Kay (Mrs. Warren) Loofboro
Susan Ann (Mrs. Neil) Loofboro
Alan Bradley Loofboro
Lorraine Carol Loofboro
Shirley Jane Leach

By Testimony:

Dr. Allison L. Burdick

PLAINFIELD, N. J.

Rev. Herbert Saunders, Pastor

By Letter:

John D. Bevis
Mrs. John D. (Hope) Bevis
Robert M. Parker
Mrs. Robert M. (Alice) Parker

SHILOH, N. J.

Rev. Charles Bond, Pastor

By Baptism:

Andrea Christina Forte
Laurie Lee Lupton
Christina Elizabeth Roger Roberts
Terri L. Wendell
Kenneth W. Pennington
Karla C. Force (Mrs. William)
Denise Lane
Debra L. Rossi
Gary E. Burdsall
Robert L. Jernoske

By Testimony:

Anne C. Pennington (Mrs. Russell)

PHOENIX, ARIZ.

Arlie Davis, Pastor

By Testimony:

Mrs. Helen Frye
Miss Tonya Frye

stepson, Robert Cartwright, all at home; and three stepdaughters, Mrs. Walter (Mary) Steesy of Interlaken, N. Y., Mrs. David (Margaret) Taylor of Little Genesee, and Mrs. Sam (Martha Jean) Cook of Beltsville, Md.

The funeral service was held in the Little Genesee Seventh Day Baptist Church on February 26 with the Rev. C. Harmon Dickinson officiating assisted by the Rev. Kenneth Van Horn. Interment was in the Wells Cemetery, Little Genesee. —C. H. D.

EWING.—Minnie L. (Coleman) Ewing was born January 31, 1918, in Fordyce, Arkansas, and died March 19, 1974, in Albany, California.

She is survived by her husband, Glasco I. Ewing; four brothers, Fletcher Coleman of Las Vegas, Henry T. Coleman and Columbus Coleman, both of South Bend, Indiana; and John L. Coleman of Herlong, California; three sisters, Clementine Lowe of Chicago, Arquilla and Lilly B. Coleman, both of Richmond; and several nieces and nephews.

Funeral services were conducted by the Pacific Coast Association field pastor, John A. Conrod, on March 22, 1974, at the Baker Memorial Chapel in Oakland, California. Interment was in the Rolling Hills Cemetery in Richmond. —J. A. C.

ROGERS.—Roy P., was born in Farina, Illinois, July 25, 1882, and died January 26, 1974, in Boulder, Colo.

In 1912 Roy was married to Nancy Parkinson and in 1920 they came to Boulder where he had a successful career as a nurseryman. During his working years he achieved outstanding knowledge of the habitat and characteristics of mountain flora.

Roy was a member of the Farina Seventh Day Baptist Church in his youth and affiliated with the Boulder church when he came to Colorado. He kept a lively interest in the life and program of the church and attended when health permitted. He was a member of the Masonic Lodge.

He is survived by a daughter, Barbara Toy, who cared for him in his failing years, and a granddaughter, Barbara Gunn, Boulder. Mrs. Rogers died in 1954. Two brothers and three sisters are deceased.

The memorial service was conducted by his pastor, the Rev. Elmo Fitz Randolph, with interment in Mountain View Memorial Park, Boulder, Colorado. —E. F. R.

Obituaries

BUCHER.—Francis H. of Little Genesee, N. Y., was born September 11, 1911, a son of Joseph and Anna Bucher, and died at the Jones Memorial Hospital, Wellsville, N. Y., on February 22, 1974, after a long illness.

Mr. Bucher married the former Ruth Cartwright, June 16, 1953, who survives. He was an area beef cattle breeder. He was associated with the Richburg Seventh Day Baptist Church where his family are loyal supporters.

In addition to his widow, he is survived by two sons, Francis E. and Gregory, a daughter Sue Anne Bucher, a

NEFF.—Peter J. Neff, son of Virgil B. and Ruth Swinney Neff, was born May 6, 1953, and died Thursday, April 4, 1974, after being struck by a car Wednesday night while crossing a street in West Sedona, Arizona.

Peter lived in Niantic, Connecticut, until two and a half years ago, when he moved, with his parents, to West Sedona, Arizona. He grew up in the Waterford Seventh Day Baptist Church. He is survived by his parents. Memorial services were conducted Friday, April 5, 1974, in West Sedona, Arizona. —D. E. R.

SKINNER.—Mrs. May Beale Skinner, daughter of George W. and Mary Jane Luck Beale, was born May 1, 1884, in Kent County, England, and passed away February 9, 1974, at the Vineland Convalescent Center, where she had lived for four months.

Mrs. Skinner was a member of the Marlboro Seventh Day Baptist Church. She is survived by a son, Jack, of New York; three daughters, Mrs. Dominick (Betty) Vastano, Jr., of Vineland, Mrs. William (Heather) Townsend, of Texas, and Mrs. Howard Church, of New York; twelve grandchildren, and three great-grandchildren.

A service was held February 13, 1974, at Garrison-Sray Funeral Home in Bridgeton, with Pastor Don Richards officiating. Interment was in the Marlboro Cemetery. —D. E. R.

DAVIS.—Mrs. Mabel Harris Davis, daughter of Rudolph T. and Margaret Ayars Harris, was born February 17, 1885, in Stow Creek Township, and passed away March 5, 1974, at the Bridgeton, New Jersey, City Hospital, where she had been a patient for one day.

Mabel was united in marriage to Morton David Davis on April 5, 1904, and they celebrated their sixty-ninth anniversary last year. She had been almost a lifelong member of the Shiloh Seventh Day Baptist Church, and has attended the Marlboro Seventh Day Baptist Church with her husband. She served as secretary for the Marlboro Ladies' Aid Society for forty years.

Surviving, in addition to her husband, are two nieces, Mrs. Thomas (Marion) Peterson, of Bridgeton, and Mrs. Frank (Ruth) Cruzan, of Bridgeton, whom she reared from childhood, and several other nieces and nephews.

Funeral services were conducted May 8, 1974, at the Garrison-Sray Funeral Home in Bridgeton, with Pastors Charles H. Bond and Donald E. Richards officiating. Interment was in the Shiloh Cemetery. —D. E. R.

LIVERMORE.—Lelia Davidson, was born March 23, 1885, in the Town of Wirt near Nile, N. Y., and died at the Jones Memorial Hospital, Wellsville, N. Y., on February 8, 1974.

Mrs. Davidson was a daughter of George and Martha Burdick Davidson. On January 31, 1911, she married Henry Livermore of Andover, N. Y. He died February 13, 1946.

She joined the Friendship Seventh Day Baptist Church at Nile in 1897, transferred to the Andover church in 1912, later joining the Independence church where she was ordained a deaconess in 1961. She was interested in Camp Harley Sutton and was cook for several years.

She is survived by a sister-in-law, Mrs. Will (Mabel) Davidson of Nile.

The memorial service was held at the Mulholland Funeral Home in Andover on February 10, conducted by the Rev. Floyd Aldrich assisted by the Rev. C. Harmon Dickinson. Burial is in Hillside Cemetery, Andover. —C. H. D.

**YOUNG ADULT PRE-CON RETREAT
CAMP JOY — BEREA, W. VA.
AUGUST 7 - 11, 1974**

Theme: "Joy Is Knowing"

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11).

The staff for the young adult retreat at Camp Joy is looking forward to a joyful experience with the young adults (ages 18-35) who will participate with us.

Emphasis will be placed on Bible studies so we may know and claim the promises which God offers to us now. A balanced program will include music, prayer and praise, small group sharing, counseling and recreation.

Members of the staff have had educational training at Alfred University, Milton College, Salem College, and advanced work in schools in California, Montana, Wyoming, Florida, New Jersey, and Pennsylvania. Special preparation includes training at Basic Youth Conflicts Seminars, Campus Crusade for Christ, Lay Witness Missions for Church Renewal and Light Bearers for Christ.

"When you obey Me you are living in My love, just as I obey My Father and live in His love. I have told you this so that you will be filled with My joy. Yes, your cup of joy will overflow" (John 15:10-11 Living Bible translation).

Those accepting staff assignments are the Rev. Herbert and Barbara Saunders, Plainfield, N. J.; the Rev. Dale and Althea Rood, Waterford, Conn.; John and Lucy Harris, Pennsville, N. J.; Rodney and Camille Henry, and Dr. Ronald E. Davis, M.D., of Los Angeles, Calif.

Information on registration and fees will be announced by the Board of Christian Education.

"Fill my cup Lord, I lift it up, Lord,
Come and quench this thirsting of my soul.
Bread of heaven, feed me till I want no more;
Fill my cup, fill it up and make me whole." □

—Charles and Anita Harris, Directors
R.D. 1, Bridgeton, N. J. 08302

CONFERENCE

PLANS

The 1974 General Conference Host Committee, working with the administration and staff of Salem College, has announced that room and meal charges have been set for those who are planning to attend Conference in Salem, West Virginia, in August.

Meals will be available either a la carte or on a meal-ticket basis at the college cafeteria which is located in the Randolph Student Life Center. It is directly across from the air-conditioned T. Edward Davis Gymnasium where most Conference meetings will be held. Also located in the Student Life Center is a snack bar.

The Sabbath Recorder
510 Watchung Ave., Box 868
Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

375
MILTON COLLEGE
MILTON W. 28550

Meal tickets will cost \$30. plus tax for the six days of Conference, or \$5 per day for those not present for the full week. A la carte meals will run slightly higher.

Rooms will be provided in four different dormitories, all within a very short walking distance of the cafeteria and the Davis building. The fifth and sixth floors of Hoffheimer Hall and fourth, fifth and sixth floors of Terrace Towers will be reserved for Conference participants. These buildings are equipped with elevators. Also open for use by those attending Conference will be Oak and Maple Halls in the Woodland Terrace dorm complex overlooking the new campus buildings.

The charge for rooms will be \$15 plus tax per person over twelve years of age. Children under twelve are free. A single room will be \$22.50 plus tax. There is a limit of five people per room.

Guests may either provide their own linens, or rent sheets and pillow cases for \$2.00.

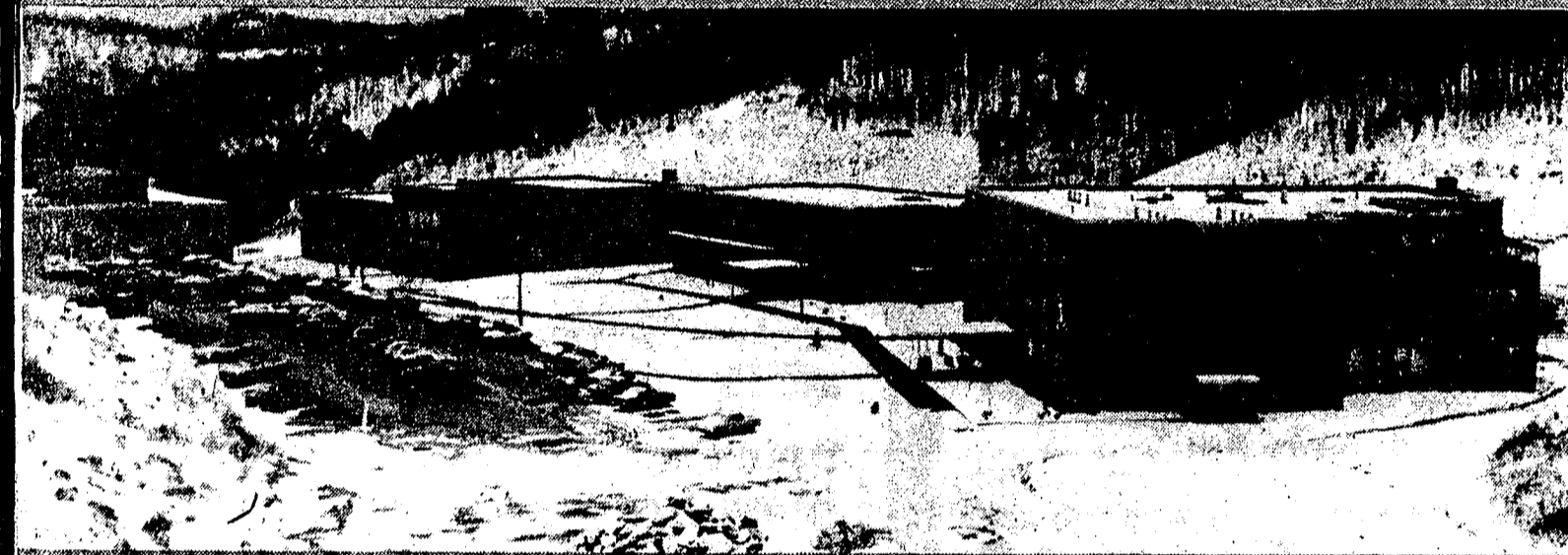
There is no place for camping on the campus, but two comfortable private camp grounds are within a short driving distance. Special arrangements are being made by Fred and Venita Zinn in Salem, and those interested in specific information should contact them.

A large modern motel with restaurant adjoining is now located within ten miles of Salem and there are two smaller motels charging moderate rates closer.

Pre-registration packets with further information are now being prepared by Doyle Zwiebel, Chairman of Registration, and will be sent out to all the churches in the near future.

**THE
SABBATH
RECORDER**

JULY 1974



**CONFERENCE
SPECIAL**