

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

INDEPENDENCE DAY

JULY 4, 1974



From The Living Bible

Blessed is the nation whose God is the Lord, whose people he has chosen as his own. The Lord gazes down upon mankind from heaven where he lives. He has made their hearts and closely watches everything they do. The best-equipped army cannot save a king for great strength is not enough to save anyone. A war horse is a poor risk for winning victories it is strong but it cannot save. But the eyes of the Lord are watching over those who fear him, who rely upon his steady love. He will keep them from death even in times of famine! We depend upon the Lord alone to save us. Only he can help us; he protects us like a shield. No wonder we are happy in the Lord! For we are trusting him. We trust his holy name. Yes, Lord, let your constant love surround us, for our hopes are in you alone.

(Psalms 33:12-22)

Religious Heritage of America, Washington, D.C.

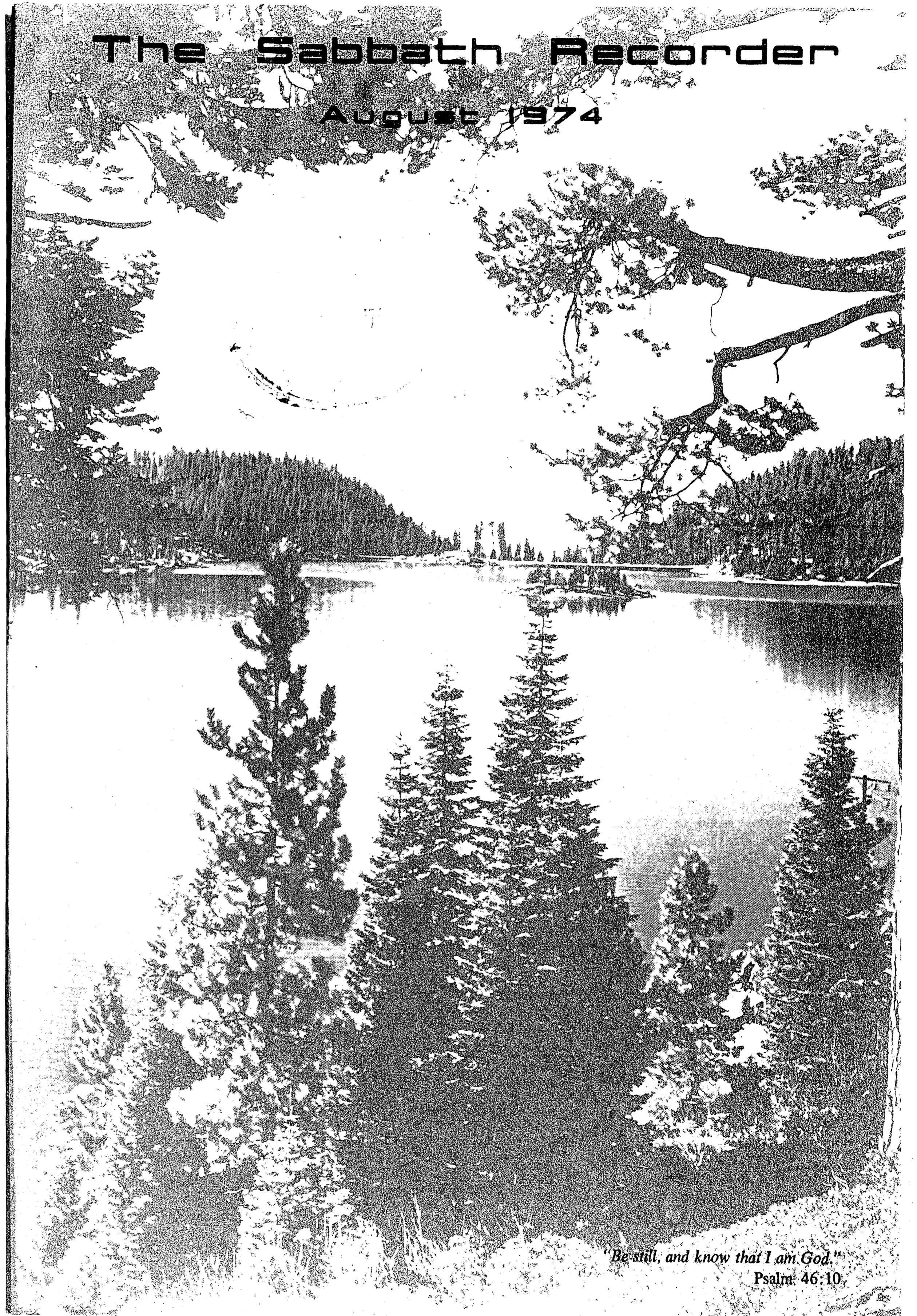
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The founding fathers believed devoutly that there was a God and that the inalienable rights of man were rooted not in the state, nor the legislature, nor in any other human power but in God alone.

—Tom C. Clark

The Sabbath Recorder

August 1974



"Be still, and know that I am God."
Psalm 46:10

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CREDIT

The verse "Freedom in Christ" was written by Dr. David Allan Hubbard, president of Fuller Theological Seminary in Pasadena, California. It was published under the title of "Christian Essentials" and reprinted from the Fuller Theological Seminary Bulletin, Volume XXIV, February-March, 1974. Used by permission. The artwork was by Mrs. John (Ruth) Peil of Los Angeles.

NEXT MONTH

Theme issue prepared by the Christian Social Action Committee under the direction of Mrs. Dorothy Parrott. This will be an excellent issue to share with your friends. Place your order now: 25 for \$3.00, 50 for \$6.00, or \$10 per hundred. We still have some copies of "Because We Care" and "Sharing Is Caring." There are no more issues of the March Sabbath insert available. Order from: The Sabbath Recorder, Box 868, Plainfield, N. J. 07061.



When I received the unfamiliar *Sabbath Recorder* I wondered if I was going to enjoy it as I had the previous issues. There is no comparison. I can't tell whether it is the material, the entertaining pictures, the easier reading or the "opening up" attitude that gives me the feeling that we *are* actually a living church. Enclosed find our renewal check and all our best wishes for this giant step forward.

—Mrs. Daniel Rase
Alfred, N. Y.

* * *

I am enjoying the improved looks, content and new format. It is quite professional without losing any of its inspiration.

—Dr. Allison L. Burdick, Sr.
Chicago, Ill.

* * *

Enclosed please find a check for our renewal to the *Sabbath Recorder*. We find the new format and layout of the *Recorder* exciting and beautiful as well as interesting and inspirational.

—Willard Wells
Boulder, Colo.

* * *

I do enjoy the new *Sabbath Recorder* very much. I am still trying to adjust to it as a monthly paper. I have not found any other Sabbathkeepers near me and seldom have a chance to worship in my home church at New Auburn, Wis. Please accept my check to renew my subscription to this valuable magazine.

—Mrs. Mayo Fuss
Milwaukee, Wis.

* * *

I'm gladly renewing our subscription. We do enjoy the "new look" in the *Sabbath Recorder*, though it seems a long time between copies now. The pictures and all articles are especially inspiring. May God continue to bless.

—Mrs. Wallace Greene
Faribault, Minn.

* * *

I want to echo all of the praises that have been given to you and the contributors for a very fine periodical. Its attractiveness and its informative articles should invite wide readership.

—Mrs. Gladys Drake
Milton, Wis.

* * *

ATTENTION

SABBATH SCHOOL TEACHERS

Are you looking for lesson helps to aid in your teaching from the *Helping Hand*? We are happy to offer to you *Arnold's Commentary* for use with the International Uniform Lessons for September 1974 through August 1975. *Arnold's* has exciting articles on teaching: suggested teaching methods, directions for teaching various adult groups, instructions for home Bible classes, practical discussion starters and more. Order your copy today: \$3.90.

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DENOMINATIONAL

DATLINE

August 11-17
General Conference Sessions
Salem College
Salem, W. Va.

September 9
Women's Society Board Meeting
Mrs. Myrna Cox
Denver, Colorado

September 14
Rev. S. Kenneth Davis
Ohio S.D.B. Fellowship

September 15
American Sabbath Tract Society
Annual Corporate Meeting
Plainfield, N. J.

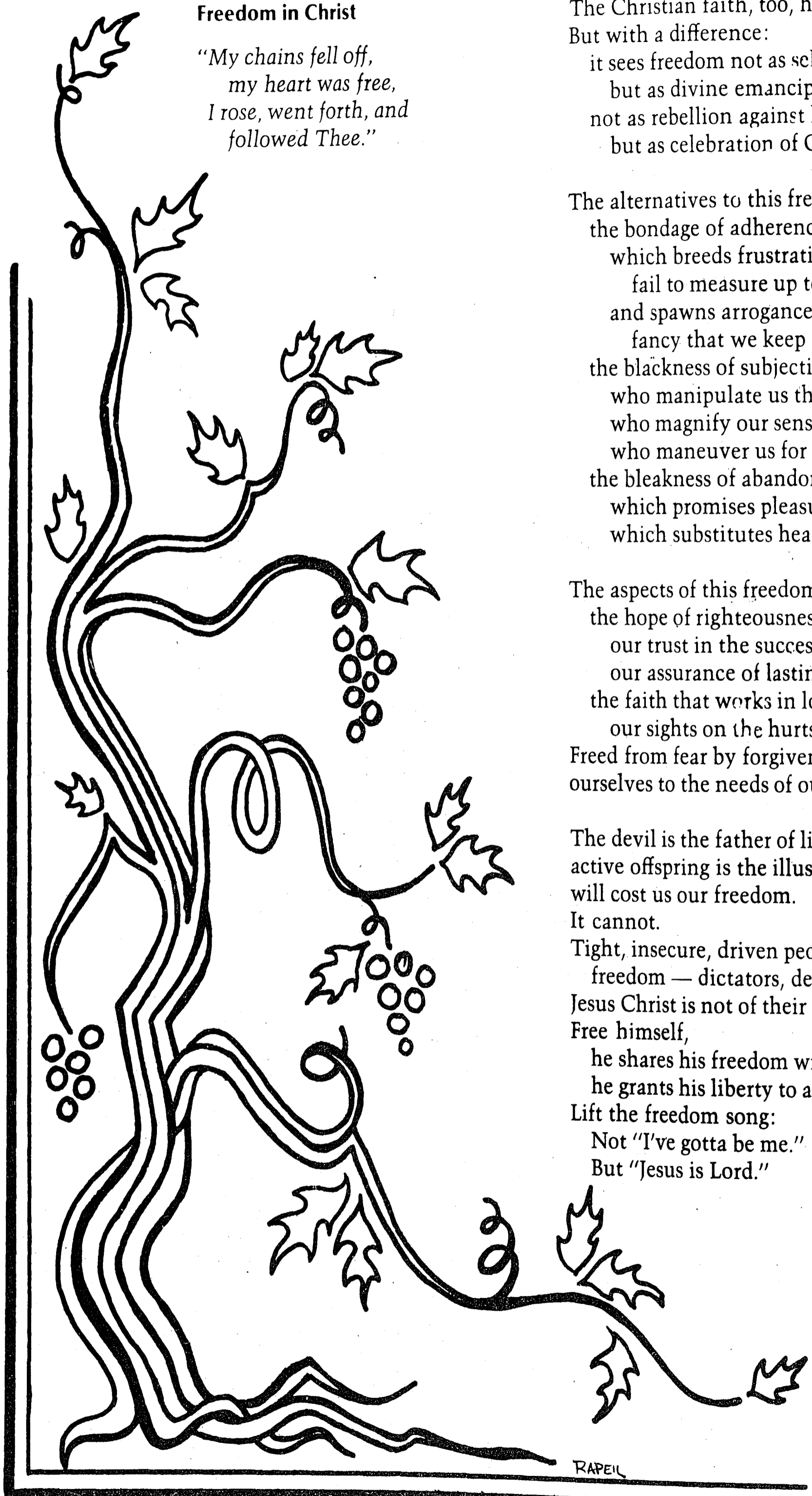
September 22-27
Planning Committee Meeting
Plainfield, N. J.

CHRISTIAN ESSENTIALS

by David Allan Hubbard

Freedom in Christ

"My chains fell off,
my heart was free,
I rose, went forth, and
followed Thee."



"I've gotta be me" declares the popular song, a campaign theme for freedom, a slogan of the age of liberation. The Christian faith, too, has its freedom song. But with a difference: it sees freedom not as self-expression but as divine emancipation; not as rebellion against human authority but as celebration of Christ's grace.

The alternatives to this freedom are frightening: the bondage of adherence to law, which breeds frustration in us who fail to measure up to its demands and spawns arrogance in us who fancy that we keep it; the blackness of subjection to demons, who manipulate us through fear, who magnify our sense of failure, who maneuver us for fallen causes; the bleakness of abandonment to lust, which promises pleasure and provides pain, which substitutes heartbreak for happiness.

The aspects of this freedom are heartening: the hope of righteousness, which sparks our trust in the success of God's plans, our assurance of lasting fellowship with him, the faith that works in love, which sets our sights on the hurts of others. Freed from fear by forgiveness, we freely fetter ourselves to the needs of our fellows.

The devil is the father of lies. One of his most active offspring is the illusion that our faith will cost us our freedom. It cannot.

Tight, insecure, driven people seek to throttle freedom — dictators, demagogues, bigots.

Jesus Christ is not of their company.

Free himself,

he shares his freedom with all who ask,
he grants his liberty to all who seek.

Lift the freedom song:

Not "I've gotta be me."

But "Jesus is Lord."



Zwingli-

A REFORMER

AMONG REFORMERS

By Charles J. Bachman

When thinking of the Reformation, one name comes to mind immediately — Martin Luther. And second among the names of the reformers is John Calvin.

When the name of Ulrich Zwingli is mentioned, many are not aware of who he was or what he did.

Ulrich Zwingli was born January 1, 1484, just seven weeks after the birth of Martin Luther. Zwingli was born in Switzerland, and Luther in Germany. While Martin Luther was born of what might be called "working class" people, Ulrich Zwingli was born of parents whose families were educated and religious. Ulrich Zwingli's father was the bailiff of the village. His father's brother Bartholomew was the curate of the parish. His mother, Margaret Meili Zwingli, had a brother John who was an abbot of a convent. It is only natural then, that Ulrich's parents were anxious for his education.

His studies carried him to Wesen, the University of Bale, studies with the Dominicans and Franciscans at Berne, and then to Vienna. After much study he taught school at St. Martin's. While he intently sought knowledge, he found release, as do most Swiss, in the love of music. His pursuit of Greek and Latin had only one purpose, as he said "to draw from the true source the doctrines of Christ."

His reputation as a scholar reached deep into the mountains, and the people of Glaris chose him to be their priest. Zwingli was

ordained a priest in the same place John Huss had paid the supreme sacrifice—Constance. After preaching his first sermon at Rapperwill, and celebrating his first mass at Wildhaus on St. Michael's day, he set off for Glaris to represent Christ. Nevertheless, the beginnings of conflict were aroused within his soul. For he had heard the teachings of Thomas Wittebach who had said, "The time is not far distant when scholastic theology will be abolished and the primitive teaching of the Church restored. The death of Christ is the only ransom of our souls!"

The ultimate theology at which Zwingli arrived was his own. There was no exchange between him and Luther. For Zwingli said, "I began to preach the gospel in the year of grace 1516 — that is, at a time when the name of Luther had never been heard among these countries. It was not from Luther that I learned the doctrine of Christ — it was from God's word. If Luther preached Christ, he does as I do: that is all."

There was a vast difference in the purposes of Luther and Zwingli which could not help but separate them in their determined courses. Luther began a reformation within the Roman Catholic Church. Zwingli began a spirit of inquiry as to what is truth. It was his purpose not to reform Catholicism, but to restore Christianity to its primitive simplicity. Speaking with great force Zwingli said, "Christ is our only treasure." He asked of the

people, "Read the Scriptures, and for better understanding of them, consult St. Jerome. And yet, the time is coming and soon too, with God's help, when Christians will think little of St. Jerome or any other teacher, but only the Word of God." His preaching was a kind of earthquake of Reformation which moved its very foundations.

He was called to Zurich to pastor on Dec. 27, 1518. His prime purpose "to promote primitive Christianity." He said, "The history of Jesus has been too long kept out of the people's view. It is my purpose to lecture upon the whole of the Gospel according to St. Matthew, drawing from the fountains of Scripture alone, sounding all its depths, comparing text with text, and putting up earnest and unceasing prayers, that I may be permitted to discover what is the mind of the Holy Spirit. It is to the glory of God, to the praise of His only Son, to the salvation of souls, and their instruction in the true faith, that I desire to consecrate my ministry." As a result of his preaching his hearers commented, "Glory be to God, this is a preacher of truth. He will be our Moses to lead us forth from Egypt."

Zwingli's revulsion at the corruption of the Roman Church led him to dispute the confessional, unprofitable works, pilgrimages, prayers to the Virgin and the saints, or

(Continued on page 28)

Many times I find myself "down in the dumps" and all the prayer in the world doesn't seem to help, mainly because I'm probably praying half-heartedly.

Last week was one of those times when I felt as if I had the whole world on my shoulders and felt as if I was as far away from God, as far as my attitude was concerned, as I could get.

It was one of those weeks when I decided that the only reason I was Christian was because I had looked around and had found nothing else better.

But then I walked into a nursing home and all at once my eyes were opened and I could see again.

I looked at all those people suffering and began to count my blessings.

I realized then that what little I might have was far more than what those lying in their beds or sitting in wheelchairs, had.

Even though I didn't really want to look at those people something kept telling me to "look and see just what you have to be thankful for."

"Look at those people sitting in their wheelchairs," something said, "then notice the spring in your feet as you walk."

"Over there," the little voice continued, "is a man in an oxygen tent, look at him, now take a deep breath and let it out."

As I walked into my relative's room, the woman bedfast next to her managed a weak yet bright smile and said, "Hello, how are you?"

Can you imagine a person obviously in great pain asking me how I was?

Her greeting left a burning impression on me and it was hard for me to remove from my mind the things I had seen and heard.

This wasn't my first visit to the nursing home as I had had occasion to go there many times before, but apparently it was the first time I had really looked around.

I felt humble and grateful as I left the nursing home and was allowed to leave the world inside, and I thanked God I was alive.

But I wasn't going to be let off that easy.

As I was sitting in my car thanking God, for what He had given me, a nurse walked by pushing a young man in a wheelchair and as they passed I overheard some of their conversation.

I couldn't hear all they were saying but by the twinkle in the young man's eyes and the smile on his face I could sense it wasn't a "tale of woe."

In the rear view mirror I could observe the nurse lifting the man into her car and driving away and all the while I watched all I could do was thank God for the patience it had taken to put up with me all week.

I left the nursing home behind that day and drove home to a warm house with healthy, happy children and walked into the kitchen and told my wife, "You know what. We're going to make it."

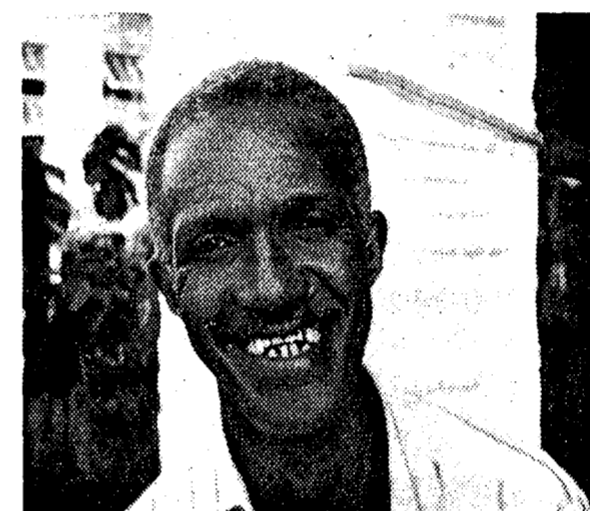
Then I walked into the other room and alone thanked God for what I had seen that day. Not for the suffering which I had seen, but for the blessings which were all about me but which I couldn't see because I was too blind with self-pity. □

GUYANA SPIRITUAL RETREAT

by Missionary Leroy Bass



Missionary Leroy C. Bass



Pastor George L. Bowen, Parika



Pastor Jacob Tyrrell, Georgetown



Pastor Rickford English, Bona Ventura

Intercessory Prayer was the theme of Guyana's second annual Spiritual Retreat, and it was a theme fervently engaged in during the three days of the retreat. Thirty-six persons, half of them youths, joyously participated in this Spiritual Retreat held at Den Amstel government camp under the leadership of Missionary Leroy Bass.

From February 8 - 10, we began each day with individual Alone-with-God periods. Several Bible studies on Intercessory Prayer were given by Guyanese leaders to precede each prayer period. These were ably given by Sisters Peters and Haynes, and Pastors Bowen and Tyrrell. Subjects of the praying were taken from a blank chart on the wall on which retreaters wrote in the name of persons they felt concerned to have prayer for. Included were names of unsaved husbands, of backsliders, of places where crusades had been and will be held, the recently discovered Tasaday Tribe in the Philippine Islands that they may soon be reached with the good news of God's gospel, for our traveling World Federation Ambassadors Lawton and Wheeler, and for the nearby village of Den Amstel.

There were other features of this retreat also. We included an introduction to Church-Growth Principles based on Dr. Donald McGavran's lectures that Pastor Bass attended in 1971 in the U.S.A. We spoke on the three kinds of church growth; we played cassette tapes on "Need for Church Growth Eyes," and "Five Kinds of Leaders," by Dr. McGavran. In the future we desire to go deeper into this subject.

We had yet another series of three Bible studies during the re-

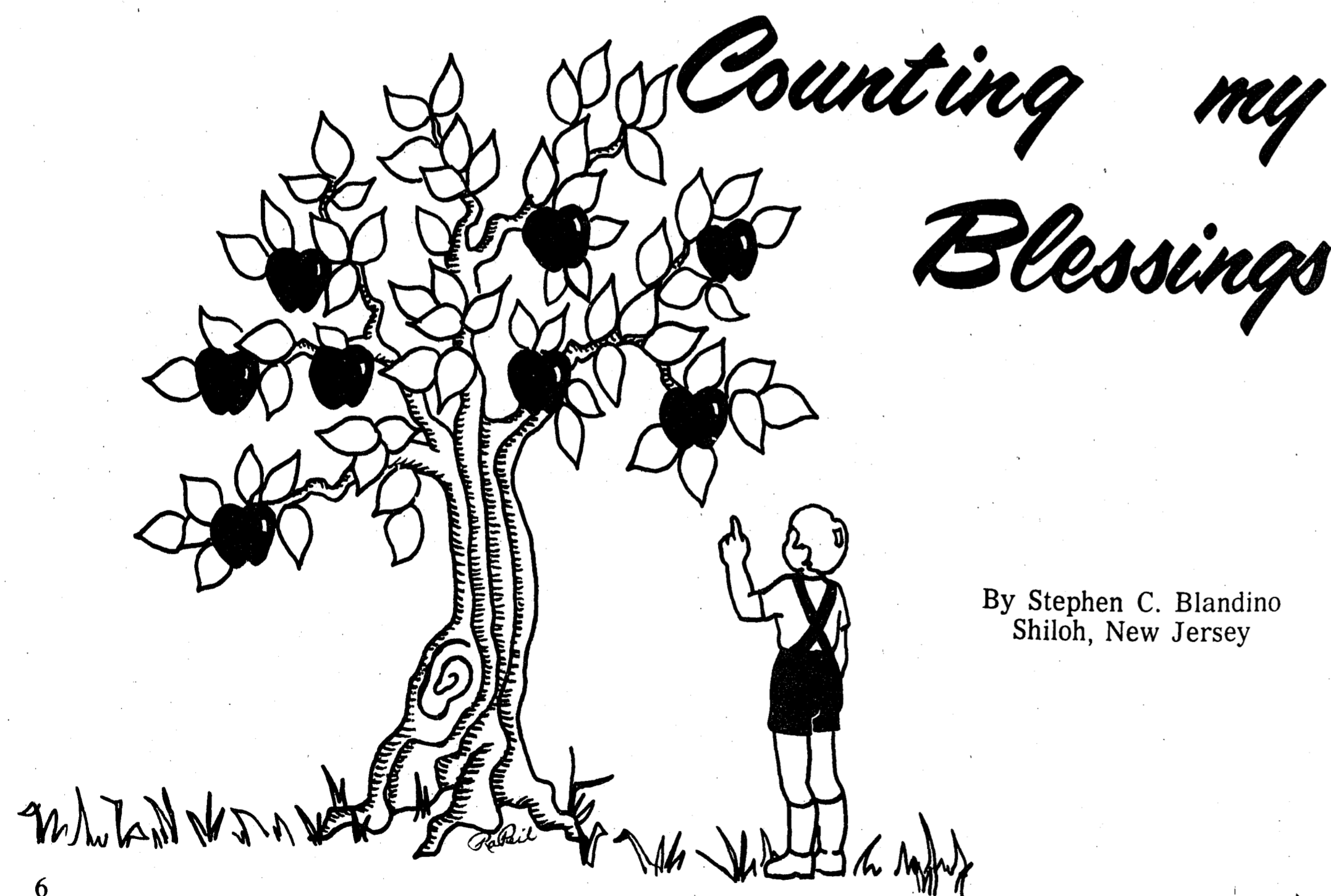
trete: on "What Is Worship?" and "More Perfect Worship." These were led by Pastors Rickford English, George Bowen, and Leroy Bass.

On Friday and Sabbath afternoons, everyone went out of camp into the village of DenAmstel, two by two, with a printed special message to give to every home and passerby along the road. The "special message" contained a question, answered by five printed Scripture verses pertaining to the return of Jesus Christ. At the bottom of the message was an invitation to enroll in our Bible home-study course. The response was very good in the village, and even though half the retreaters had never gone out on visitation for Jesus like this, they now found it wasn't so hard after all. Many had stories to tell about their contacts.

In the evening the Women's Board met, and simultaneously I met with the young people, asking them to write down their answers to: "What Are the Hindrances to Our Church Growth?" They wrote well, and contributed many solid and thoughtful observations, which I read back to them and entertained discussion. Conference officers and church leaders were later given typed copies so the benefits of this introspection could be maintained.

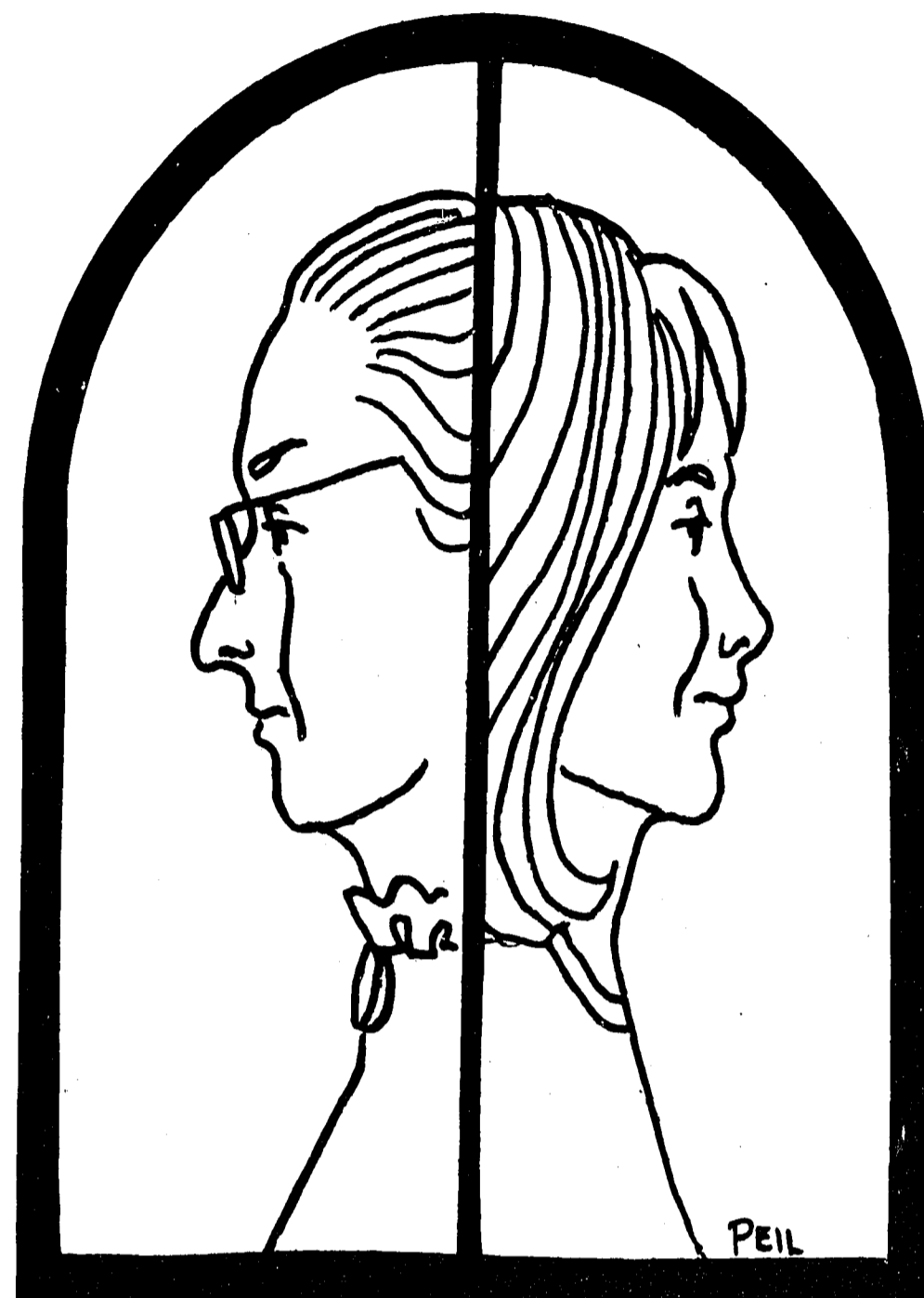
On Sunday morning after the opening Bible study on Worship led by Pastor Bowen, we went into what proved to be a deeply moving sharing time, open to all. One after another came to the front to sing, or to give a personal testimony, or to read a favorite passage of Scripture, or to share an experience while out visiting in the village. It was at once a most solemn and yet joyous period of time. Sister Haynes remarked: "A spiritual rain is needed in our souls; let us knock on the door until the Lord opens it."

During that very afternoon, at our last intercessory prayer session, the Lord opened the door to shower this spiritual rain upon our souls, and the praying went soul-deep on behalf of others whose names were called out to petition God to work mightily upon them. □



By Stephen C. Blandino
Shiloh, New Jersey

LOOK LIKE?



Dressed in my party best, I gazed at him smiled, and teasingly asked, "And what does a preacher's wife look like?"

"Well, you know . . . that is . . . I just imagined . . . I mean . . . I really don't know that I've ever seen one before!" We laughed, and that was the end of that.

What **does** a preacher's wife look like? And how does she . . . and how must she . . . fit into the expectations of a congregation of dozens, or hundreds, or thousands?

The Women's Liberation movement, if it took cognizance of the ministry, would have something brash and bratty to say about women who try to please everyone. Many P. W.'s are forced into a serving role before the bridal bouquet has dried out enough to put in the scrapbook. Somewhere between the kitchen and the church's Sunday School rooms, a P. W. can begin to feel like a Prisoner of War.

But the Lord's Army is involved here, so that makes it all right for one person to be singled out to relay all messages, keep the preacher fed and happy, teach the class no one else wants to teach, be responsible for women's work, men's dinners, visiting with father, raising model kids, going to school meetings . . .

Now who can do all that? Only one person in our culture: the P. W., who gives herself willingly and without need of praise or credit. Gladly does she work like a workhorse. If her husband gets all the praise, she may well get all the blame. Occasionally some great sensitive soul will express appreciation for what the P. W. does to hold things together.

Nowhere in all the world is the P. W. more necessary (and more taken for granted) than in the small church. Whether in a rural village, the impersonal city, or the international metropolis, the P. W. often stands holding the bag.

Most of the time she doesn't mind holding the bag, teaching the class, washing communion cups, calling absentees. But she would like to be recognized as a person in her own right, and not a non-descript, unordained assistant pastor.

And it would be nice if she could be asked to join the *découpage* or garden club—not because she's the pastor's wife — but because she is a friend you love. □

(Mrs. Ruchti lives in Rome, and she really is a preacher's wife.)

—European Baptist Press Service

by Helen Ruchti
"Baptist Minister's Wife Entertains Bridge Group with Cocktail-Dance Sunday Evening" was the article's headline.

Of course, you know I'm joking . . . Or do you have the nagging feeling it may be true? Could a preacher's wife be that blatantly liberated—liberal—or daring?

Surely, your preacher's wife would do nothing to hinder her husband's work or tarnish his good name. But how much of the old image of the preacher's wife is it necessary to retain for the preacher's security, the congregation's peace of mind, the community self-esteem, the wife's sense of being?

A few years ago my husband and I were guests of a group of priests. We gathered in the sitting room for an informal time of getting-acquainted before dinner. An Italian prince was present. "What does your husband do?" the prince asked me.

"He is pastor of a Baptist church," I answered.

"Your husband is a minister? That makes you a preacher's wife! You certainly don't look like a preacher's wife!"

I Used to Think That Being a 'Preacher's Wife' Was . . .

- Sharing with the spiritually hungry . . .
interceding for the spiritually indifferent . . .
keeping confidences (often lifetime ones) . . .
 - Learning from people—the young, the old,
the wise, the simple . . .
 - Watching souls being born into God's kingdom . . .
delighting in the growth and maturity of some . . .
aching over the stumblings and failures
of others . . .
 - Becoming discouraged sometimes (even when she
shouldn't) . . .
feeling lonely sometimes (even in a building
full of people) . . .
"letting her hair down" (even in the
presence of deacons) . . .
 - Living a busy, fulfilling, rewarding kind
of life . . .
using the gift of hospitality . . .
wishing for more hours in the day in which
to attempt all that she would like
to accomplish . . .
 - Marveling at God's grace and goodness
and guidance . . .
realizing her utter dependence upon the Spirit
of God for absolutely everything . . .
sensing that she is among the most privileged
of women on earth . . .
 - Growing to love a "flock" so deeply that when she
leaves them, a part of her remains . . .
 - And now I *know* it is!
- Pat Hanstad
- Experiencing the calling of the Lord for her
task . . .
feeling desperately inadequate for her
calling . . .
relying upon the Word of God for wisdom,
strength and courage . . .
 - Belonging to a godly, conscientious, lovable
man . . .
allowing her husband to be "married" to the
people as well as to her . . .
standing by him when he knows he has made
a mistake (and everyone else seems
to know it too) . . .
 - Raising children in the proverbial fishbowl . . .
teaching them that a fishbowl is, after all,
quite pleasant . . .
seeing those children come to Christ and
begin to blossom . . .
 - Knowing that she and her family often do not
measure up to others' expectations . . .
realizing that her church "family" is not
perfect either . . .
striving for a blending of spirits as
she works with a variety of
personalities . . .
 - Loving people—the young, the old,
the extroverted, the introverted . . .
 - Praying with the despondent . . .
listening to the disgruntled . . .
counseling with the disappointed . . .
 - Laughing with the happy-hearted . . .
weeping with the heavy-hearted . . .
fellowshipping with the humble . . .



SOURCES FOR ENABLERS OF CHRISTIAN GROWTH

Honey for a Child's Heart by Gladys Hunt "deals with the imaginative use of books in family life. In my opinion, it's superb," writes one of our friends who recently shared a workshop on church and home working together.

If "Gee" Crouch (Mrs. Alan) recommends it, we are glad to join her in passing on her invitation to enjoy the book in your family!

The book is published by Zondervan at \$3.50 in a hardback edition.

Born To Love by the Rev. Muriel James is a creative course on making Transactional Analysis work for the church in the various facets of its mission.

Developed with an eye to being used in actual training for growth and maturing, the book presents background philosophy in one typeface, and illustrative situations stand out in another type. "Exercises in relevancy" are given in detailed steps with a group of exercises for individual use and another set for group use.

Dr. James writes from many kinds of ministry in which she has been involved. Ordained in the United Church of Christ, and having a doctorate in the psychology of adult education, she has served on the faculty of Pacific School of Religion and San Francisco Theological Seminary, has led seminars in the U. S. and Europe, has advised many school districts, and is a licensed marriage and family counselor.

Born To Love is published by Addison-Wesley Publishing Co. and is available from Word in Waco, Tex., and many bookstores, \$5.95 in hard covers.

Camping Law Abstract

Produced through careful research by the American Camping Association, the *Camping Law Abstract* is a monthly updated collection of

latest information on laws affecting camp programs. One section outlines the latest laws that have come into effect regarding camps and their operation. These are arranged by states.

A second section outlines the laws which are pending in both national and state legislatures. These brief accounts of pending legislation give camp leaders an opportunity to express opinions and anticipate changes.

The Camp Program Committee of the Board of Christian Education has subscribed to this periodical for a year, and will probably renew its subscription on the basis of being able to share information of special concern to camp trustees and program leaders. At \$25 per year, not many camps will be subscribing for a nationally oriented journal.

We invite your inquiry, if your local health or labor or social services department hasn't already provided information. Write: Box 1381, Alfred, NY, 14802.

ACCLIMATIZING

"*Acclimatizing, A Personal and Reflective Approach to a Natural Relationship.*" Steve Van Matre sparked a real warmth in campers' appreciation of their environment in his bulky-syllabled "*Acclimatization, A Sensory and Conceptual Approach to Ecological Involvement.*" That manual for getting campers into the nature and interrelations of our good earth's substances and critters was written just three summers ago as a means of sharing a program Van Matre has been directing in Wisconsin for several years. Now Van Matre extends his creative learning methods into a deeper appreciation of our world.

Camping with Boy Scouts, leading travel and student groups, di-

recting Camp Towering Pines, Steve Van Matre is now assistant professor of environmental studies at the Institute of Environmental Awareness of George Williams College, Downers Grove, Ill. He is directing American Essences, a program to immerse youth in their natural and cultural heritage, related to the Bicentennial of our Nation.

The author bluntly tells his outlook in the "Acclimatizing" program: "I cannot pretend to be an expert in environmental education. I believe natural resources are not things, but communities. I am concerned about essential concepts of ecology. I remain convinced that where it's at is in the wholeness of our thrust. Interlink: mind/body. I am interested in fostering individual growth and development. I feel that self-awareness follows natural awareness. I am taken up with beauty. Good teachers do not teach; they create exciting learning situations."

Then he proceeds to outline, with detailed development in each part, a series of projects, experiences, programs. They fall into these groups: Natural Awareness, Quiet Walk, Environmental Study Station, Environmental Study Trail, Cruseo Camp, Muir Trek, Seton Journey, and Walden Solo.

If you order the book through the Board of Christian Education, or any other American Camping Association member (such as Elmo Randolph or Clarence Rogers) you can get their membership discount passed on to you. The 225-page guide costs about \$3.00 with postage. Or you can borrow a copy for the return postage only, from the Board Office, Box 1381, Alfred, NY, 14802. □

apollos

CRITERION FOR MINISTRY

Principal Samuel Mikolaski confronted a group of North American Baptist Christian Education executives this spring with the supporting story for saying: "The criterion for ministry is NOT ordination but baptism—baptism not into the institution, but into ministry."

Dr. Mikolaski's school, The Baptist Leadership Training School, was host to the annual meeting of the Baptist Christian Education Executives of North America in Calgary, Alberta, Canada, May 1, 2, 1974. Fifteen men were present from eight different Baptist bodies, joined over several years of fellowship within the movement to unite many common interests of Baptists in North America. Sec. Rex Zwiebel is a founding member of the group. Sec. Clarke was privileged to be at this meeting and several previous ones. He is chairman for 1974-75. They meet in Alfred, N. Y., April 30, May 1, 1975.

Prior to his speech the group had surveyed each other's materials in the several Christian education enterprises promoted in the denominations, had discussed lay leader enlistment in panel and small-group discussion, had heard Dr. Ernest Runions of Bonnie Doon Church in Edmonton (also a practicing psychiatrist) speak on "principles and methods of motivation." They had also enjoyed the pleasant dining and lounge areas, the comfortable dormitory and beautiful foothills vistas.

The Baptist Leadership Training School, under a mission spelled out by Dr. Mikolaski to the Baptist Union of Western Canada, gives a one-year course to high school graduates for Christian service. The school seeks to train Christians in "Scriptures, Christian doctrine, witnessing, social concern, history, and many other subjects" to "build fellowship and produce ministry."

Some of his remarks were:

"For Baptists, Christian experience includes more than witness; it includes discipleship, which is church-oriented." Reviewing early Church history and the role of conversion, planning and fellowship, he pointed out that, then as now, "conventicles, or cell groups . . . were an abomination politically because they are the stuff of which Christianity grows . . . (but) Christianity offered a way of living in the world. We need to remember in our modern moves to make Christianity more existential . . . the early Church was very existential in witness, but also very confessional. Inflation was even more rampant than today, yet Christianity was centered in people and investment of energy was in people . . . estimated that 1,500 poor and widows were supported in the church of 250 A.D. in Rome."

"The Christian faith is ferocious in quality-of-life demanding."

"Baptist life is composite, not monolithic."

The principal outlined futurist's ideas of personality and vocational change expected in the 1980's, especially a cutting back of goal-orientation among Canadian and U. S. men and women. "Goal-orientation," on the other hand, "is arising strongly in the 'third world.'" He called for radical changes in church thinking on enlisting lay leaders under these changes. "The number of paid staff in the church to organize and recruit the laity for sporadic and short-term efforts must greatly increase." Of course he discussed the use of data processing systems.

Drawing from a Social Futures Study in Alberta, of which he had been a researcher, he spoke about "the stress on the value of the self as a religious phenomenon" and about "individually-acquired reli-

gious experiences." An increase of loneliness because of the "subjective existentialism and transcendentalism emphasized now" is predicted. Mikolaski noted that even the Bible Conferences have moved toward that subjective existentialism in change from "self-debasing to self-fulfilling" approaches.

In enlistment of laity for church leadership, he pointed out that "Planning is a middle-class, goal-oriented phenomenon. Upper classers are oriented to tradition . . . lowest classers live for the moment . . . and psychologically these differences of time-orientation are built into personal life at a very early age. Christian educators must develop ministries oriented to person's actual life as well as for their growth."

"Planning systems may lead those who manage (we stress both local and national systems) away from planning. They fall into the trap of numerology. The purpose of planning is to produce results."

Curricular materials need to deal with more than "life-situations" Dr. Mikolaski observed; "They need a Christian world-view. They need to meet the needs of the lowest, mobile classes" helping them to move beyond frustrations. "They need the confessional aspect of the Church."

Enlisting laity for leadership needs to be aware that "the old denominationalism is being displaced by a new existential, granular independence. Our purpose is the local body of Christ" active in Christlike ministries. New Testament characteristics of the church need to be the inspiration of members' service and life, he said in effect as he urged that worship, fellowship, witness, confession and altruistic service characterize our goal-setting in enlistment.

His remarks about "planning that includes people in tailor-made programs, continuing awareness and study of leadership potential in the church's membership, keeping an active relation between character and gifts, between training and gifts of the Spirit, applying the believer's church idea in all plans for ministry" found forceful conclusion in his point about the local church, the body of Christ:

"The criterion for ministry is not ordination, but baptism . . . not into the institution but into ministry." □

Editors Attend Seminar

The twelfth Annual School of Christian Writing was ended. After a strenuous three days of panel presentations, seminars, lectures, workshops and critique groups, we had checked out of our hotel and were waiting for the limousine to take us to the airport. I turned to the girl standing next to me. "Will you be going back to college in September?"

"No, I'm going to take a year from school to do some writing. I came here to find out whether God wants me to write, and now I really believe He does."

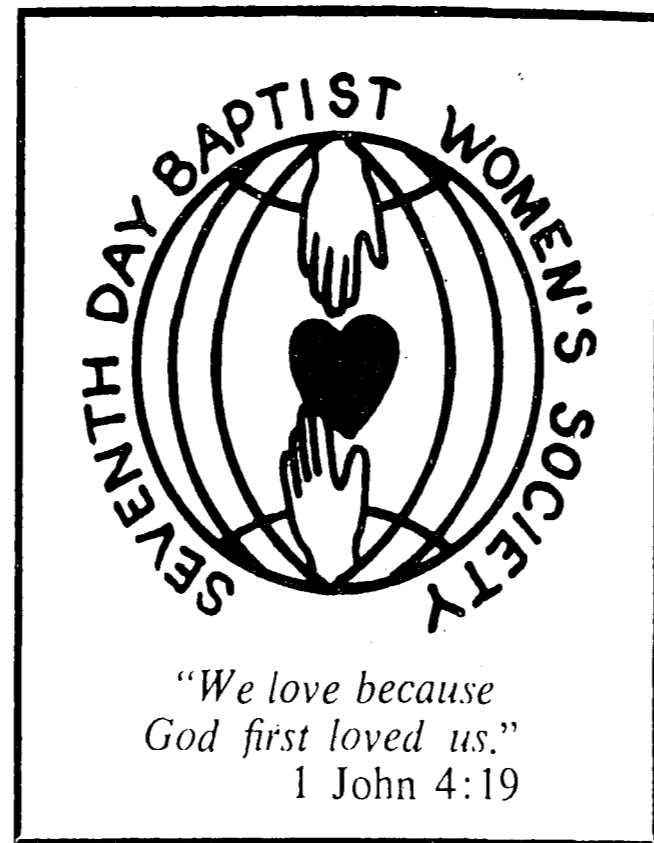
Nineteen-year-old Donalyn Wolf, a college sophomore, was able to evaluate her talent for writing through the study and discussions of the past three days. It was a turning point in her life, as it was for many who attended the school.

From 310 applications for entry, the school staff chose 224 persons and when we gathered in the Billy Graham Evangelistic Association Offices in Minneapolis on Sunday evening, June 16, there were 206 registered participants.

We were uniform in purpose for we had come together to learn more of the craft of writing from a Christian point of view. However, we were not uniform in age, for 62 of us were between the ages of 18 and 25 years and 6 over 65 years old. We were certainly not uniform in talent or accomplishments, for within our group there were many who had not yet written "seriously," but desired very much to do so; there were many whose works had been published; there were several who had written but not attempted to sell a manuscript; in short, all stages of writing pro-



Mrs. Madeline Fitz Randolph, Dr. Sherwood Wirt, editor of DECISION, and Editor John D. Bevis at the School of Christian Writing.



by Madeline Fitz Randolph

ficiency were represented. This fact made us feel comfortable with one another, and none were afraid to ask questions or share experiences.

The workshops were scheduled to give attention to the major forms of writing. For those whose main interest was the writing of poetry there were two workshops and an informal critique session. An experienced writer for many religious magazines led us in a study of writing the short story, with two workshops devoted to this area of interest. A session to consider "Devotional" writing was quite valuable and a printed set of guidelines was provided for each participant. Those who wish to write the religious "news" article were directed in their thinking to contemporary problems and how to deal with them on paper. Would-be book authors were given quite a bit of attention since several editors were present from eight different book-publishing houses. These qualified people presented ideas of a most practical nature, dealing with such topics as "What the Book Editors Want"; "Writing for Youth"; "Before You Write Your Book"; "The Novel"; "Writing for Children"; and "Getting into Print."

Our experience together was highlighted by the emphasis on the need for excellence in the workmanship of Christian writers. There is so much contemporary writing flooding the cheap market and presenting impure and immoral ideas. Many readers are harmed by this kind of writing. There is a real MINISTRY OF WRITING and anyone who is concerned for mankind in any walk of life can see why we need more Christian writers.

Dr. Sherwood Wirt, editor of *Decision* Magazine, and director of the School of Christian Writing, advised us that we should have a Biblical point of view, building our ministry of writing upon a firm foundation. He told us that we should seek to know how the other fellow sees life and that we should know what the alien philosophies of life are about. For our major writing tools he advised using the Bible, the Greek New Testament, a Concordance, a book of quotations, and a Thesaurus. If anyone wishes to write and ask about any phase of this school, we would try to answer any questions. □

Some voices have been raised that proclaim the age of Christian Missions has passed. For evidence, statistics of the declining number of workers under traditional Prot-

has commanded us to "Go into all the world and make disciples of all nations." If we did wait until all in the U.S. became Christians before going, then most of the world would never hear. Also we understand that not all who hear will respond, so America will never become totally Christian. We must be diligent to "set our own house in order," but we must also be obedient.

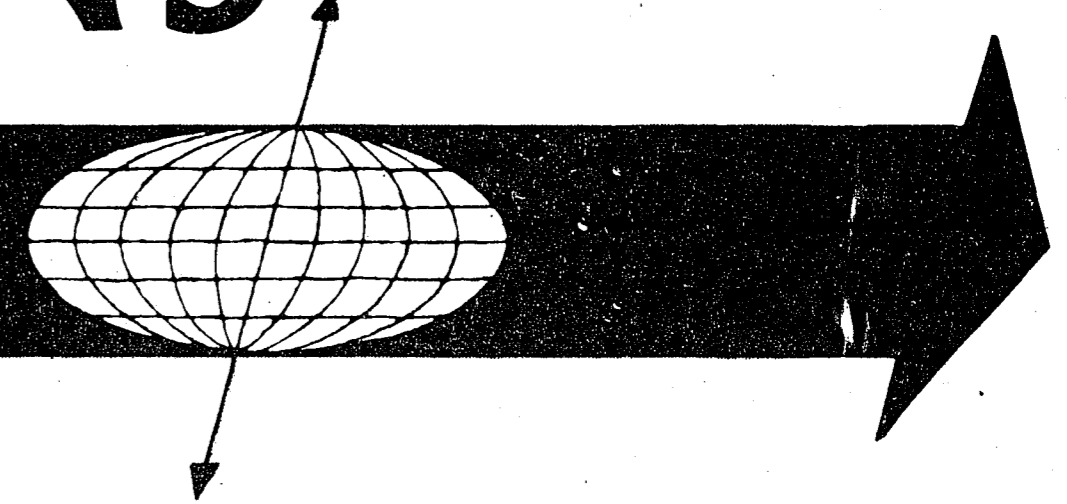
With the rise of the national church some argue that missionaries are no longer needed. It is clear there are at least three main phases of missionary activity.

Seventh Day Baptists have not been privileged, in recent generations, to be pioneers in missions. Specialized workers in linguistics, those having resources, equipment and skills, have spearheaded this phase. Instead we have responded to the call of the national Christian . . . a single family or a small group . . . to help them in their outreach and witness. Such has been true in Guyana, in Jamaica, and in Malawi.

The challenge today is to respond to the growing voices in many lands where Christians holding a like faith call. Each one has to be considered individually. National leadership

MISSIONS

TODAY



stant boards are cited. Yet when one views the Evangelical and Pentecostal churches, and nondenominational missions, the exact reverse is true — there are more missionaries than ever before.

Are missionaries still needed? With the rise of education, medical services, and other phases of mission work taken up by governments and groups not related to the church, the goals and motives of some are dimmed. But this is not missions. True, social ministries have been a vital part of the Christian presence. But the core reason for missions has been, and must continue to be, the proclamation of the gospel of Jesus Christ. Whenever this is preached and people become His followers, their social conditions will also improve.

Why send missionaries overseas when there is so much to be done at home? There are thousands about us who need Christ. But the Lord

THE PIONEER PHASE: The missionary introduces the gospel and begins the work. Judson, Carey, Carpenter, Wardner, and a host of others worked this way. Today few nations are without a pioneer witness, but there are places for pioneer work still.

THE ADMINISTRATOR PHASE: The missionary serves with the national Christians as a leader and administrator. In many places the local church calls, "come over and help us." The skills and experience of a mature Christian leader are vital in the developing witness. Training and theological education offer national believers the opportunity to learn and to assume the leadership roles.

THE SPECIALIST PHASE: Nationals assume leadership, while missionaries work alongside in cooperation, sometimes in an advisory capacity, sometimes working under the nationals. On many fields the work has moved into this third phase.

may be adequate and financial resources are the key to an expanded work. In others a short-term administrator could bring a scattered group of believers into a vital witnessing body. Some need only a specialist to supplement and help in certain ministries.

The day is no less challenging. The needs are no less real. The call is no less vital. How will we respond? The answer lies in you. We must pray out workers, help them prepare, and send them throughout the world to proclaim the gospel of Christ. "But you will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth" (Acts 1:8 TEV). □

Twenty

I wish I were twenty men.

Twenty young men.
I'd pack my bags and go to
challenging places in this world.

All twenty of me.
"Where opportunity knows no bounds,
And a breath of fresh air is still not
hard to find."

Where individuals and small groups of
believers of like faith seek help,
And understanding,
And love, and long to better
reach those about them.

To help them do their work.
I say twenty. It could be more, ten
times more, or even 1,000.
"I just stopped when I ran out of
fingers and toes."

Countries. Cities. Villages. Places
Where a missionary has never
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"There are no footprints there to tell
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Individuals of many sizes, smiles,
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Yet with the same heartaches,
the same needs, the same life-changing
possibility — people for whom Christ
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To lead in fellowship with the
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I would go to Kisii, Kenya, in the
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Where those taking their stand for
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"What a challenge! What a life!
What a way to live it! Really
one full life would not be
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Jesus in this land. But I would go."

I would go to Mexico. Down south of
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Spanish. Indian. A mixture and a
people close in family life.
Many groups needing uniting in fellowship,
in vision, in outreach to their
own. Cities where the gospel is
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is rife but sterile.
Beauty in the faces of the children, in
the bounty of the fields, in the
color of the sky, hills, trees,
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But so many know not the joy and fullness
of Life in Christ.
To be led by His Spirit, His Word.

I would go to Korea. Where God's
people have sparked revival. Where
the organized church is growing faster
than the population. Where individuals
have come out of the freedom of conviction
and action that we know.

How do you organize a local church?
How can one be trained for the ministry?
Is it possible to start with one, then
six, then eighteen?
Come over and help us . . . Yes!

I would go to Nigeria. There several
spiritual leaders write to tell of their
groups and needs. Yet mystery surrounds
every letter and unanswered questions
abound. Who are they? Do they have the
open hearts and willingness to forsake
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Christ? Leadership to bring understanding;
to bring "pastors" together; to
offer escape from narrow sight that
binds growth and witness . . .

Young Men

I would go to Holland — to a people who
have no ordained leadership, where youth
are open to the Word yet are not challenged
with participatory roles;

I would go to Germany — where individuals
here and there remember a day of stronger
numbers; of staunch young leaders; of
hope and vision now limited by age and
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I would go to the Philippines. Seven thousand isles.
"They are friendly people and their old
religion neither holds hope for them nor
hope to hold the loyalty which once it held.
Empty, anxious, waiting for the living
Christ to make their otherwise physically
beautiful lives have meaning.

A few have come to Him. Their joy and zeal
are great. They share mimeographed tracts.
They are opening new groups. They are doing
much. But they seek leadership in
specialized roles. Is it not possible the
trickle could become a torrent?

A man to stand in the fight with his
brothers in Christ. A man to share their
vision and aid in its reality. I choose to
be that man.

Yet as I look around other places beckon . . .
In my own culture, where my own tongue
is enough.

Small church groups left behind by
migrating youth. Now centers of growing
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services are held, but hope is dim.

Where youth and children are not told the
love of Jesus. Where church buildings bear
mute testimony of a former faith, a former
day now unknown by the coming generation.
"There is no feeling quite so warm as to meet
neighbors and know in every contact made you
serve in Jesus' name." Here I am Lord!
Use me!

"God cares that men are lost, that sin has
marred the course, and, strangled in the
tangled threads of life, life ebbs out."

And you dream of laughing voices, of
earnest eyes, of baptisms, of witness, of
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May my life be so invested.

Yes, more than six, or eight, or ten such
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wringing dry rags to fill with water
one's own cup."

Lord, so many opportunities are there.
In lands afar and towns so near.
I've counted, and keep counting. But

I am only one!
So use me well: that minutes, hours and days
are not lost in such a glorious task;
And grant, O Lord, that others also may
be shown the vision of your Son . . .
looking up with grace-teared eyes, to see
the wonder of a harvest to be reaped;
to see the individuals to be reached;
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OFFERING

SUMMER CHRISTIAN SERVICE CORPS

1974

W
A
I
S
E

BRING IT ON

SHARE IT OUT

WITNESS

INSIGHT

SHARING

ENTHUSIASM

TO OUR LORD!



Shelley Hunt



Esther Losey



Debbie Barber



Jocelyn Fletcher



Gene Davis



Carl DeLand



Carol Pinder



Dawn Soper



Mary Jane Curry



Lynn Ashcraft



Penny Hurley



New York



Westerly

ACROSS THE U.S.A.

S. E. Assoc.



Elva Owen

Farina



FeDell Steele



Tricia Thorngate

Denver Boulder

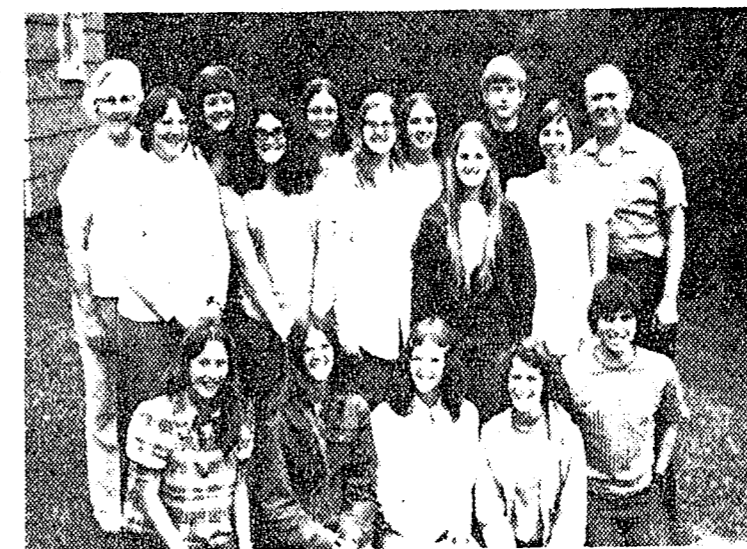
STAFF



Mynor Soper



David Clarke



GROUP AT TRAINING

Leon R. Lawton, Director



Charles and Anita Harris

AMBASSADORIAL MISSION

a renewing contact

One of the pleasant surprises on the Ambassadorial Mission was the "discovery" of a Seventh Day Baptist conference of churches in South Africa. Limited correspondence had been carried on with Elspeth Ganca by the Tract Board secretary for several years. Requests for tracts and literature were filled. The need for a trained leadership was shared. Thus it was planned, and made possible, for a brief visit to Port Elizabeth.

The one Sabbath there was filled full! We met with the assembled pastors and church leaders early Sabbath morning, recording the listing of their local churches, the pastors, deacons, Conference officers, and checking the map to "see" locations. The sketch map of part of Cape Province shows the location of the twelve groups which reportedly have a membership between 800 and 1,000.

The center and strength is in the Port Elizabeth area where four churches/groups are located. Here over 150 gathered for the special occasion. Following a fellowship lunch the afternoon was spent sharing information about SDB's around the world and learning more about each other.

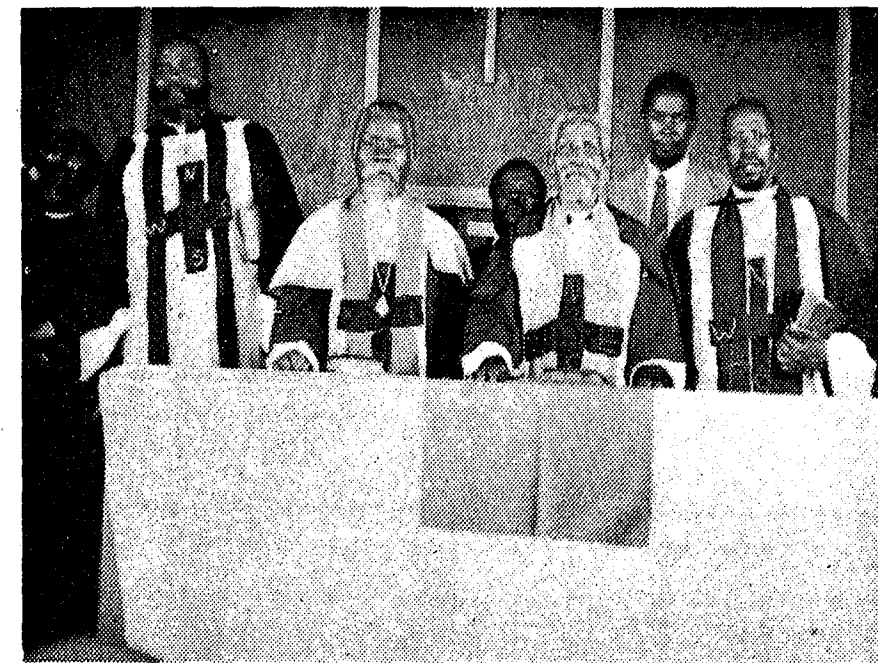
The SDB witness in South Africa began in 1906 by Pastor William Olifant (Oliphant). A follower of Joseph Booth had shared the fact of Seventh Day Baptists with Pastor Oliphant, a Baptist with Sabbath convictions, and they have been SDB's through the years. Close contact with SDB's in other countries has not been maintained, however.

Pastor David Pearson made a brief visit to some of their leaders enroute to the Malawi field some years ago. Mr. G. H. Rowe, of Johannesburg, South Africa, visited Makapwa, Malawi, in 1953, and joined the church there. Later he was licensed and corresponded with Dr. Victor Burdick. Mr. Rowe, a European, has helped bring government recognition to the SDB Conference of South Africa and counseled with them on their witness and work.

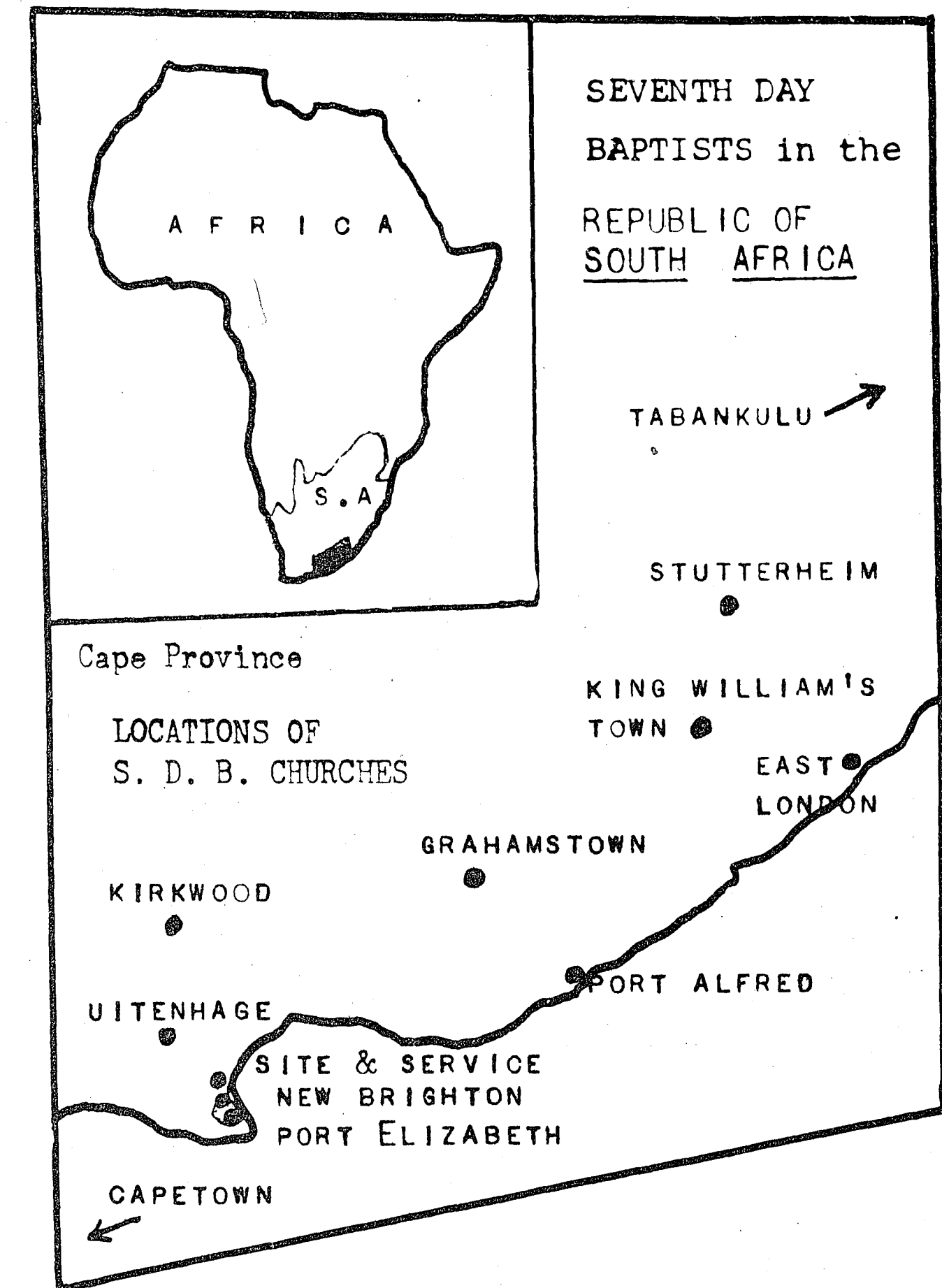
Praise the Lord that we have again entered into fellowship with these brethren of like faith in South Africa. We look forward to closer relationships in the days ahead. □



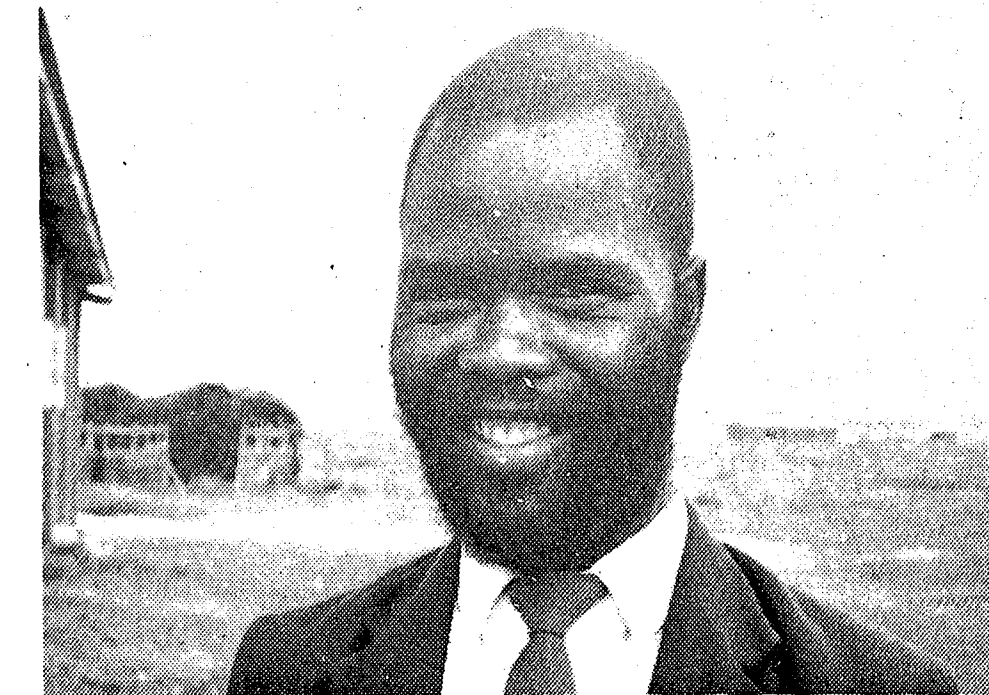
Ambassador Alton L. Wheeler speaks Sabbath afternoon to those gathered in a special service at the Site and Service SDB group, Port Elizabeth, South Africa. Most of the pastors and leaders were in attendance to learn more of other Seventh Day Baptists around the world. Their conference and work has been almost totally cut off from like groups around the world, though their beginnings go back to 1906.



The Sabbath worship service is a beautiful, formal hour of praise. The pastors were robed and began the service by foot washing and putting on these robes, not for show but to appear before God in other than everyday dress. Bible passages are chanted or more often beautifully sung by choir and people as a part of the service. No hymns or gospel songs were sung. Rather, verses of Scripture offered the words for their praise in music.



Plans have been made since 1969 for the first church building in Site and Service area of Port Elizabeth. Here Pastor John Mateketa of the SDB church of Uitenhage points to where the foundation is started. The building funds are growing but not sufficient for them to continue its construction. Plans were also shown the ambassadors for a church building in Uitenhage.

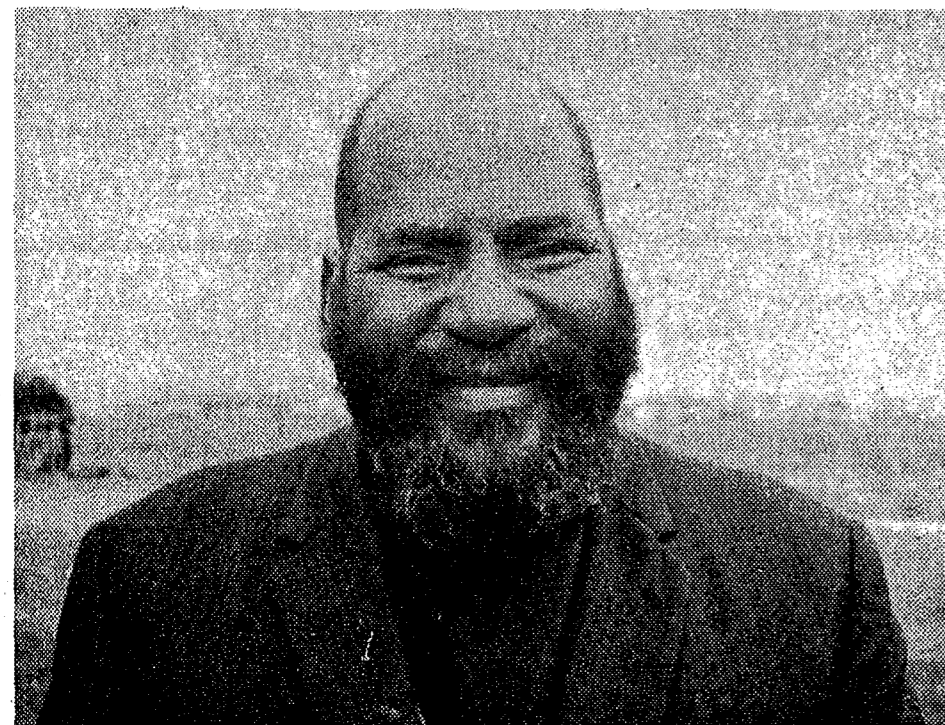


Two main requests were made to the ambassadors: First, that all possible help be given so that Brother James Swani could be trained for the gospel ministry. It was a joy to refer him to the Baptist Seminary near Gwelo, Rhodesia, which had been visited and which said they would welcome SDB students. We pray that he may soon be enrolled there.

SOUTH AFRICA



The next generation is seen in the many children in attendance. Here mothers carry their babes in the natural way. There were many children and youth in attendance too at the service, and they seemed to participate and be a vital part in the worship.



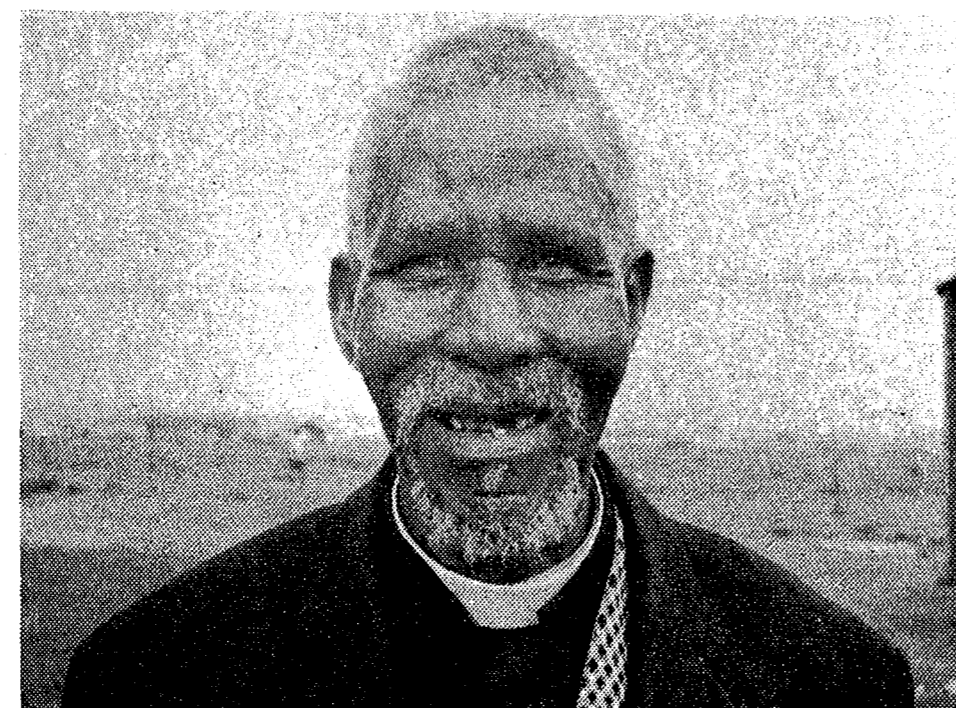
The host pastor during our visit was John Shoba of the SDB church of Site and Service. None of the local churches have their own buildings. A Presbyterian church was obtained for the Sabbath your ambassadors were with them. Usually they meet in schools, halls, and other buildings.



Elspheth Ganca, a primary school principal and Joseph Mazomba, clerk in a business firm in Port Elizabeth offered initial correspondence and local communication to the ambassadors on their visit in early March. Here they are shown with the large group gathered at the airport to see the ambassadors on their way.



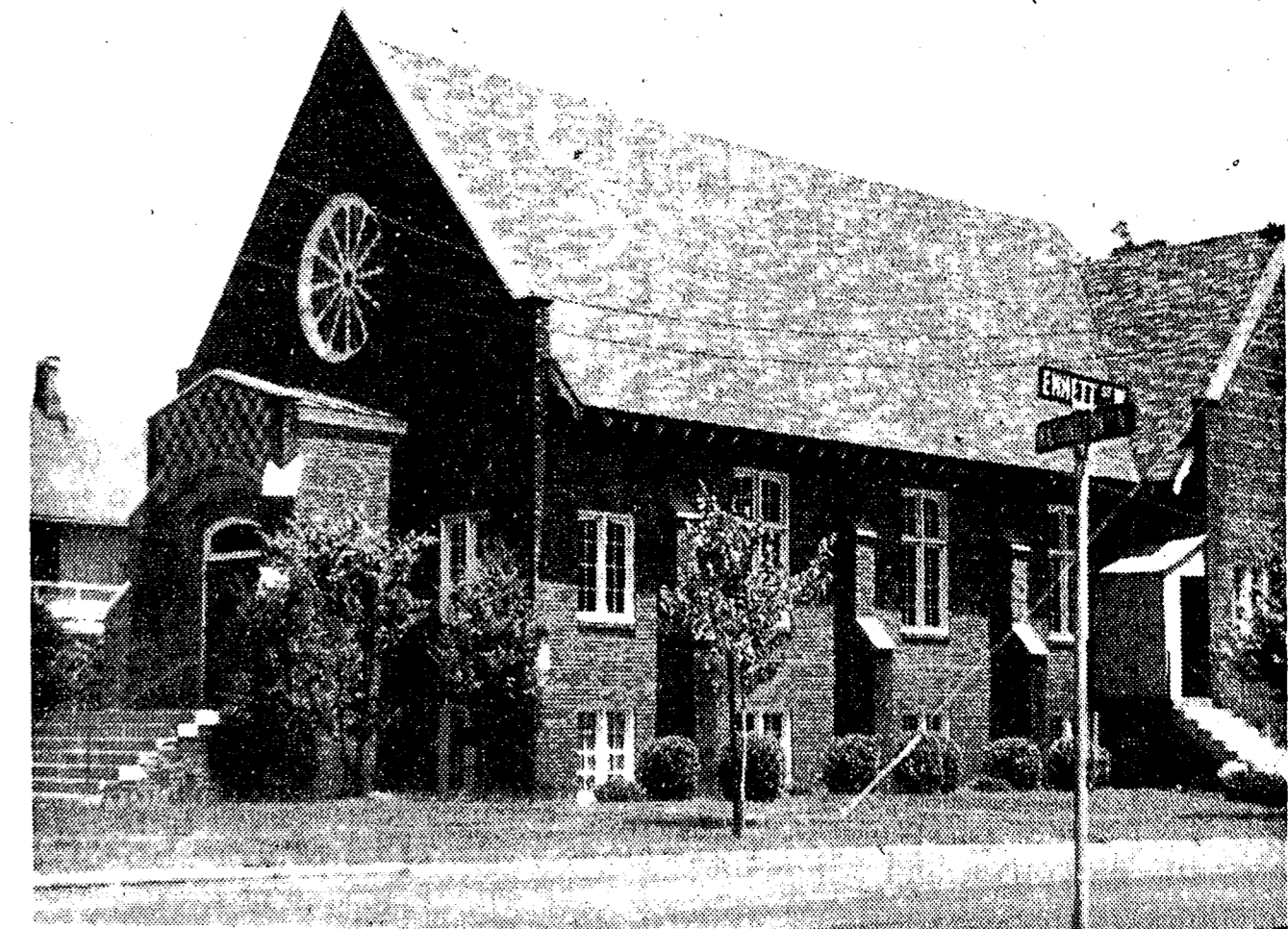
The choir was robed and offered special numbers and led the whole congregation in the music of praise from the Scriptures. It seemed spontaneous and from the soul. The Xhosa language was used.



Pastor Petros Pama of the SDB church of Port Elizabeth is the conference president. In former years their conference session was held between Christmas and New Year's but in 1974 is being held in August.

The Church In Action

NEWS FROM THE CHURCHES



Battle Creek, Michigan, Church

BATTLE CREEK SPONSORS "Project Philip"

BATTLE CREEK, MICH.— Our church has become involved, together with other area churches, in a unique new witnessing program designed by the World Home Bible League called "Project Philip." "Project Philip" is a Scripture distribution and Bible correspondence school program which relies on church laymen for its success. Living New Testaments, with invitations to enroll in a Bible correspondence course, can be distributed in a variety of ways, but we have voted to underwrite the cost of three distribution plans — to hotels and motels, to hospitals, and to offices, shops, or stores. Whenever possible, New Testaments are placed, urging people to take them and write in for lessons. Requests for enrolling in the Bible course are sent to a central office (named by the area churches on a cooperative basis) for sorting and distribution by code number to the respective churches for follow-up. The many volunteers and Bibles needed for this Project Philip ministry were dedicated at the morning worship service June 1 led by Pastor Kenneth Davis, and a twenty-four-hour prayer period preceded the worship service, with some forty-seven individuals and couples praying for the project in half-hour shifts around the clock.

Laymen have been taking leadership roles in our church services recently — assisting the pastor by

reading the Scripture lessons or Responsive Readings, and also giving the sermons when it was necessary for the pastor to be away. Those giving sermons recently have been Claire Merchant, Herbert Bennett, and Dorothy Parrott.

A Big Brother/Big Sister program, especially for new members, has been initiated this year whereby each new member selects someone spiritually older to serve as his personal spiritual counselor. New members are also completing twelve lessons covering the entire area of Christian growth, which has been designed primarily for them. "Big Brothers and Big Sisters" have found the lessons to be meaningful, too.

"Sabbath Keeper Seekers" is the name for the newly formed group of young adults in the church. This group of marrieds and singles, whose members range in age from eighteen to forty, has sponsored socials for the entire church besides their monthly get-togethers and recently held a car wash to raise money for church and camp service projects.

Getting our Camp Holston ready for the camping season has necessitated workbees at the camp on consecutive Sundays this spring. We rent the camp to outside groups besides using it for our own camps. The new bathroom addition to the main lodge, made possible by the Memorial Board, is not only a welcome convenience, but has made it possible to rent just the lodge to groups using the camp for a day.

Our camps have been scheduled as follows:

- Day Camp—July 1, 2, 3, and 5
- Intermediate Camp—July 7-14
- Junior Camp—July 15-21
- Primary Camp—July 22-24.

John Peil has agreed to be our assistant pastor this summer, and he and his wife Ruth will be serving as staff members at each of the camps, along with Connie Coon and Kenneth Davis. Pastor Ken will direct all of the camps except the Junior one, which will be led by the Rev. Earl DeLand of White Cloud. We look forward to welcoming the Peils and Ken Davis on June 29. □

—Karen Thorngate

METAIRIE AIDS FLOOD VICTIMS

METAIRIE, LA. — Regular Sabbath School and worship services have continued with an average attendance of fourteen since the first of this year. In addition, a few informal song services have been held at the pastor's home.

Pastors Ralph and Jack Hays have opened a retail store called the S. D. B. Surplus and Salvage Center. Starting a year ago with only a few items, it has grown to an inventory of several thousand items (some new, some used) for sale to the public at less than normal retail prices. When particular needs have been made known, such things as food, shoes, clothing, and furniture have been provided at no cost for individuals and fami-

lies. In addition, 500 items of clothing were sent to aid flood victims in the area of Hattiesburg, Miss. The center is also looking toward the time when printing and reproducing machines can be used on a commercial basis, whereas now they are helping in the mail ministry of the church. The business offers constructive work opportunities to physically and mentally handicapped persons.

—Linda B. Hays

SEMIANNUAL MEETINGS Held in Dodge Center

The Semiannual Meetings of the Northern Wisconsin and Minnesota Seventh Day Baptist Churches were held May 4, 5, and 6 in Dodge Center, Minnesota. Approximately eighty people attended the meetings.

The theme for the weekend was "I would not have you ignorant, brethren," and the Scripture emphasis was Ephesians 4.

Activities began Friday evening with an informal time of singing, sharing, and praising the Lord, led by Dan Greene and Bob Martin. The Sabbath morning worship service was led by Bill Bond. Following a fellowship dinner served by the Dodge Center Ladies' Aid, people went to small group discussions. Discussion topics were taken from Ephesians 4 and concerned the church, church members, and the churches functions.

For recreation Sabbath night, people were given a choice between a volleyball game and an ice cream making party. Each group held its own devotional time. A business meeting was held Sunday morning, moderated by Wallace Greene.

Semiannual meetings will not be held this fall due to a conflict which North Central Association meetings which will be held in New Auburn. The next Semiannual Meetings will be held in the spring of 1975 with Clare Greene as the moderator. □

MILTON HONORS SENIOR MEMBERS

MILTON, WIS.—The Seventh Day Baptist Church of Milton, Wis., honored the members of her congregation on Sabbath, June 8, who were born prior to 1890. The service on Sabbath morning was directed to the thoughts of "Honor and Respect." At the Meal of Shar-

ing, a special table was set and a special meal prepared for these members.

Pastor Cruzan introduced each one and they in turn shared something from their life experiences. Eighteen persons qualified for this honor and eleven were able to be present. Those attending were Miss Mabel West, Mrs. Maude Coon, Miss Cecile Crandall, Miss Alberta Crandall, Mrs. Nellie Daland, Mrs. Gertrude Goddard, Mrs. Elizabeth Cartwright, Mrs. Esther Nelson, Mrs. Mabel Nelson, Clark Todd and Henry Ochs. Those who could not attend were Rev. and Mrs. John Randolph, Mrs. Carrie Frederick, Mrs. Bernice Hurley, D. N. Inglis, Mrs. Cora Hurley and Miss Flora Zinn.

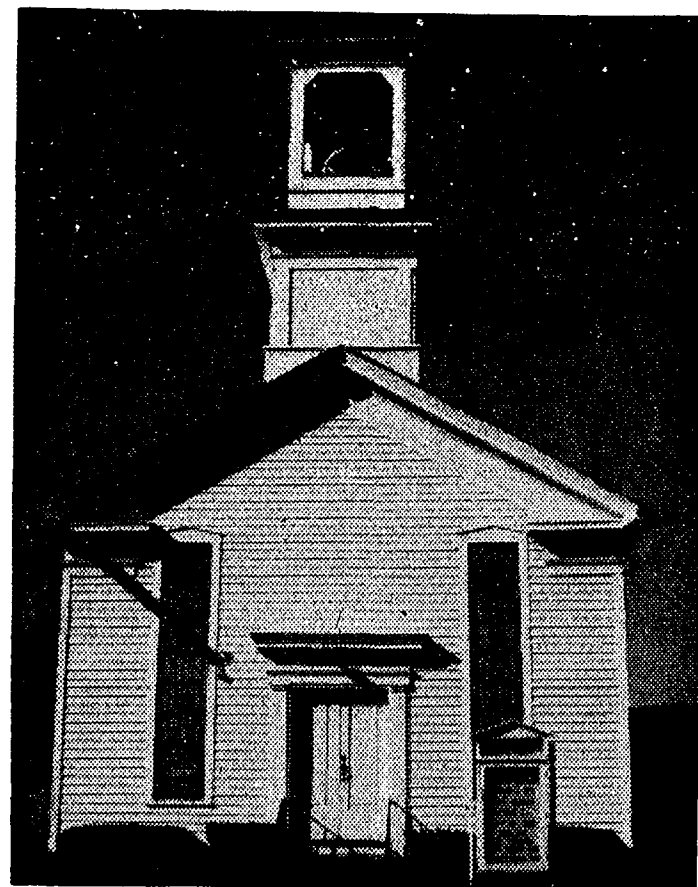
The Eutharsos Class sponsored this project and each one was presented with a rose from the Charles Williams garden and a box of candy from the class. □

BIBLE STUDY, MUSIC, OUTREACH—

Richburg Has Busy Program

RICHBURG, N. Y.—The Richburg church worships each Sabbath with our pastor, the Rev. C. Harmon Dickinson, directing our thoughts on such inspirational themes as "Christ Gives the Sabbath to Your World" and "Tempted To Be God's Person." At the Christmas and Easter seasons, community effort was emphasized with every family contact in form of a letter and an appropriate tract. Before Christmas 155 letters were mailed with the tract "We Love a White Christmas," and at Easter time thirty personal contacts and ninety letters with the tract "He Arose" were presented at the door or mailed.

Sabbath night, June 8, the Music Committee, ReRoger Baker, Mrs. L. Maurice (Grace) McCrea, Miss Onnalee Saunders, and the choir director, Mrs. C. Harmon (Ethel) Dickinson, presented a Hymn Sing. Many friends from the community and area attended. Musical numbers by Wesley McCrea, Mr. Baker, Maurice and Ellen McCrea, Lynne Stout, Mrs. Gertrude Burrows, and Mrs. Ruth Bucher and accompanied by Mrs. Dickinson at the piano or Miss Saunders at the organ were inspiring. These were interspersed



Richburg, N. Y., Church

with prayer, readings, and verses from favorite hymns. At the close of the program everyone felt a real joy and fellowship in God's presence.

The Youth Fellowship meets regularly and continues its work in the church and the association. Several of the members will assist with the camping program at Camp Harley Sutton during July and also with the Vacation Bible School the last week of June. Graduates this year were Debbie Soules from Otto-Eldred High School in Pennsylvania and Gregory Bucher from Bolivar Central School, New York.

Light Bearers for Christ with the Rev. Mynor Soper visited our church in November and we are looking forward to their return next fall. Many attended their presentation of inspirational songs and testimonies at the Presbyterian Church, Portville, New York, in the spring.

The Ladies' Aid Society meets monthly for fellowship and worship at the homes of the members or at the church dining room. With Mrs. Gertrude Burrows, president, and Mrs. Bertha Drake, keyworker, we are kept well informed. Many of the members heard Mrs. Myrna Cox, president of the Women's Board, at the annual Association meeting in Alfred. Several ladies participated in the May Fellowship of the Church Women United in Oswayo Valley group, Shinglehouse, Pa.

We solicit your prayers that we may continue our area outreach in God's holy name. □

—Mrs. Don (Thelma) Stearns



James Snyder leading the hymnsing in San Jose at the Bay Area — San Jose joint meeting.

BAY AREA CHURCH

Sponsors New Group

SAN FRANCISCO, CALIF.—The Bay Area SDB Church continues to meet in the chapel of the Arlington Community Church in Kensington (Berkeley) California, although consideration has been given on several occasions to meet elsewhere. One of the main reasons has been new members and attenders from the local area. Another was the fact that some who had been traveling a long distance from the southbay area are now in attendance in the new group formed in San Jose. On June 8 we held a combined meeting with the San Jose brethren in the community room of the Security Savings and Loan office in San Jose, and an enjoyable time of worship and fellowship was experienced by all in attendance. At a special business meeting held the next Sabbath, June 15, we voted to license Mr. James Snyder, the lay leader at San Jose who is a member of our church, to preach the gospel for one year. We also voted to invite the Pacific Coast Association to hold its October meetings in the San Francisco Bay Area. This will only be the second time that the Association meetings were held outside of the Southern California area. We are always happy to have new people (new to us) come to the Bay Area to live and worship with us, the most recent person being Colleen Keown from North Loup, Nebraska. □

—John Conrod

"ALL THINGS WORK TOGETHER FOR GOOD" at PAWCATUCK CHURCH

WESTERLY, R. I.—Hi! We've been so busy, we haven't had time to write, but now we're so excited, we have to take time to share with everyone how the Lord has been blessing us! A verse of Scripture which is hanging on the wall in the vestry has become very meaningful to us as the Lord's teaching:

"And we know that all things work together for good to them that love God, to them that are the called according to his purpose" (Rom. 8:28). In March, our pastor Francis Saunders, suffered a heart attack. Even in this we can praise God, for "all things work together for good . . ." This gave him a

much-needed rest, the deacons a chance to reach out into the community for fill-in pastors; and members of the church to participate in the church service with children's stories, Scripture reading and prayer. The young people did a fantastic job conducting the service March 16, with guitars, banjo, contemporary vocal music, and a closing fellowship circle around the sanctuary, singing "We Are One in the Spirit."

April 6, the choir presented the gospel in song through John Peterson's cantata, "No Greater Love." The Lord's Supper was then shared as we renewed our covenant with the Lord.

Sabbath School is a growing, vital part of our outreach for the Lord. Attendance record-keeper, Hiram Barber, Jr., indicates that the average attendance is up by five from this time last year. We have opening worship with all ages working on memory verses and remembering to bring their Bibles. If your Bible is "in your mind" nobody can take it away from you, ever! VBS is planned for five days, with our closing program on Sabbath Day, and a fellowship dinner following. We invite all parents to attend, and a number have continued to attend after having once "broken the ice." Our SCSC team has been instrumental each year in reaching out into the community by visitation-calling to find new kids for VBS. We have Team "Sharing" with us now . . . Mary Jane Curry from West Virginia, and Elva Owen from California.

Camping is a vital part of our Christian outreach and ministry to youth. Because we feel this so strongly, our church has been in the forefront backing the purchase of land for a new Lewis Camp. The Lord has really provided, by closing a door to a 69-acre parcel that was under consideration, and providing a 36-acre parcel of His choosing the same day! Steve Saunders and Denny Barber have done a lot of telephoning, interviewing and "leg work" in connection with property surveys, deeds, and cutting property lines. The initial goal has been oversubscribed . . . again, the Lord provided at the "eleventh hour." Plans are being drawn for buildings, and a work-worship camp will be held at the new site in July.

The importance of a camp was brought home during the May Retreat for teens, held in Berlin, N. Y., at the summer cabin of the Rev. and Mrs. Paul Maxson. We'd like to share with you excerpts received from some notes written by campers at the close of the weekend, and let you decide how important camping is to young people.

"I'm so thankful to God that you both could come to our retreat. I know we all learned and experienced a lot. I myself feel forgiven for some past sins I never confessed. It was God's will for you to come. You both helped me so much with a lot of problems I had."

" . . . It was a really great experience for me especially because you and Al were so happy, joyful, and full of the Lord all the time."

" . . . Your knowledge was brought right out the way people should do it. It was kind of surprising at at first to hear your stories. It did hit home and meant a great deal to me . . ."

" . . . I sure did take a big leap up the ladder that weekend. The Holy Spirit was there and the love of our Lord was in everyone's hearts. Praise God that He sent you two to all of us . . ."

The campers recommended that everyone in church be exposed to such a retreat weekend of loving and sharing Christ as they experienced! (They even volunteered to plan the weekend.) We'll see what we can do about that idea!

We thank and praise God for the excitement, enthusiasm, and spiritual growth we are seeing, and pray for His continued blessing! □

—Eunice Barber

LICENSE GRANTED TO

IRA E. BOND

NORTONVILLE, KANS. — The Nortonville church recently voted to grant a license to preach to Ira E. Bond an active layman in the church. Mr. Bond conducts worship services in several area nursing homes and assists in the local church when the pastor is absent. Mr. Bond submitted the following statement of religious faith and belief:

All things were created from nothing, by God, who is the supreme Being, all powerful, everlasting, knowing all things. His nature has never changed, and never will. He is self-sufficient, existing before any of His creation. He is not the sum total of all good impulses in the world today, but is the source of them. His plans are from the beginning, and are not influenced by our prayers or actions. Though our disobedience displeases Him, He is never tired, discouraged, annoyed, or unhappy. He loves completely, and is our Savior through His virgin-born Son, Jesus Christ.

Man was created perfect, in harmony with God-directed laws of nature. Man, through self-seeking disobedience, inherited the curse of physical and spiritual death.

Satan is a real person, though a spirit created by God. He was once highly favored as an angel, but rebelled, and was cast out. Now, in enmity toward God, he leads men into disobedience to their Creator, but will be permanently put down. He offers pleasure without happiness, and material gain without true peace of mind.

Sin is any wilful resistance to voice of the Holy Spirit. Such a condition causes man to suffer loss of fellowship with God. Man cannot by any act of goodness diminish the debt incurred by disobedience.

Jesus was and is the Messiah promised by the prophets of the Bible. He lived sinlessly, by works and words serving others completely. He is not God, yet is God's Son in a unique sense. Through His obedience unto death on the cross, He offers purity and eternal life to any and all who renounce self-will, and in loving faith receive the heavenly Father as Lord,

desiring His glorification more than life itself.

The *Holy Spirit* is God's presence at work in the world, and particularly in the mind and hearts of mankind. God's Spirit disciplines, rebukes, comforts, encourages, teaches, and transforms anyone who asks for God's healing of the heart. Unlike the Bible, it is essential to man's spiritual welfare, always.

Prayer is basically listening to God's Holy Spirit, as one praises, thanks, or asks of Him.

Worship is any conscious attitude, word, or act which pays a compliment to Deity.

The *Ten Commandments* encompass all of man's duty, and any lack of heart-obedience is damaging to body and happiness.

The *Seventh Day* is holy time, memorial of creation, on which one is to suspend his material ambitions, in loving worship reaffirming God's Lordship.

The *Church* is the fellowship of all born-again believers. It is the body of Christ, and is not subject to man-made rules or man-made restrictive identification.

The *Bible* is a library of sixty-six books written by men, concerning God's will and works for time past and future. Parts of it are God's Words, plainly claiming to be by revelation, and through the centuries demonstrating powers of knowledge beyond man's natural intelligence. Other portions, though faithful, reliable record, make no claim to being God's inspired word.

God is my Savior, through His Son, Jesus Christ. I seek to live a life perfectly pleasing to Him. In this I fail, yet I rely on His goodness to cover my many faults, making me worthy of never-ending fellowship with Him in the world to come. □

REV. WHEELER REPORTS ON WORLD TOUR

PLAINFIELD, N. J. — At our Mother's Day service May 11 four children were dedicated — Keith Le Mieux, Andrew Cruzan, Heather Van Horn, and David Maltby.

The Mother-Daughter Banquet of our Women's Society was held on Mother's Day, May 12, with Margrét Armstrong and Janette Rogers in charge of the dinner and Barbara Saunders as toastmistress. Over fifty were present, including

the men who served the dinner and presented the humorous "Peanuts" skit. Singing was led by Alice Parker.

Our church has voted to sponsor the New York City Group, which meets Sabbath afternoons at the Sloane House YMCA on 34th Street, with Pastor Herbert Saunders and John Bevis in charge. On May 18 the Rev. Rex Zwiebel conducted the services in Plainfield and New York City, since our pastor and many members of our congregation were attending the Easter Association meetings at the Marlboro Church.

Members of the Irvington Church and many Jamaicans from the New York City Group attended our all-day meeting and fellowship dinner May 25. General Secretary Alton Wheeler preached on the topic "Changed Lives in These Changing Times," relating how God is opening doors in a number of countries, and many people accepted Christ during his ambassadorial world tour. In the afternoon he gave an exciting and challenging account of the tour and showed some of his color slides.

On May 4 the Young Adults met for supper and fellowship, and on May 25 they met at 6:00 to put together the June issue of "The Joyful Sound." A couples' Bible study group is meeting on Friday evenings in the homes of members. Our Women's Society held a rummage, furniture, and bake sale at the church on the afternoon of May 28.

—Ruth Parker □

Accessions

PLAINFIELD, N. J.
Rev. Herbert E. Saunders, Pastor
By Baptism:
(Mrs. Charles H.) Elizabeth M. North

ALBION, WISCONSIN
Rev. A. A. Appel, Pastor
By Baptism:
Barbara A. Schock

SALEM, WEST VIRGINIA
Rev. Paul Green, Pastor
By Letter:
Walter J. Swann
Deloris Ann (Mrs. Walter) Swann
By Testimony:
Carol Ann Swann
Craig Stephen Swann

STONE FORT, ILL.
Rev. Carlos McSparin, Pastor
By Baptism:
Michael Todd

THE SABBATH RECORDER

No Threat to Church Deductions

By John W. Baker*

No, Congress is not about to remove the tax deductibility of contributions to churches, schools, and other public charities.

No, Congress is not about to discontinue the provision for the tax-free housing allowance for ministers.

In the colorful language of a highly placed member of the staff of the House Committee on Ways and Means, such proposals in this Congress "are dead, cold and buried."

The research department of the Baptist Joint Committee on Public Affairs has checked and double-checked authoritative sources of information. On the basis of this investigation, the Baptist Joint Committee assures the churches that Congress in the foreseeable future has no plans or intentions in tax reform legislation to discontinue the income tax deductibility of contributions or to require ministers to pay taxes on their housing allowances.

This does not mean that tax reforms will never affect the churches or their agencies. In this regard, the churches need to remember that "eternal vigilance is the price of freedom." It is proper that the churches be alert to public policy that affects their freedom. However, they must take care that their participation in public affairs shall be positive, constructive and based on solid information and hard facts. Hearsay, rumor, scare tactics, fantasy, and inspiration are poor bases on which to launch church action.

During the past few months rumors have spread throughout the country that Congress is about to act on one of several tax review and reform bills (specifically S. 3657, H. 15230 or H. 636) or that a "blue ribbon" committee is holding sessions on an unnamed bill. The rumor is that any or all of these bills would remove the tax deductibility of contributions to churches, schools and other public charities and will discontinue the tax-free housing allowance for ministers.

These rumors on tax law changes are based on half truths and untruths. Let us look at the facts:

The Mills-Mansfield bill (H. 15230 and S. 3657) was introduced in 1972 — an election year in which general and specific tax reform had become a major issue. Representative Wilbur Mills, chairman of the House Committee on Ways and Means, proposed that each instance of special tax treatment be reexamined over a three year period and then be abandoned if good reasons could not be found for retaining the special and favorable treatment. Tax deductible contributions to "public charities" and ministers' tax-free housing allowances were a part of the category of special tax treatment to be examined.

The Mills-Mansfield bill (H. 15230, S. 3657) officially died with the end of the 92nd Congress in January 1973. It has not been reintroduced in the 93rd Congress and, according to Mills, it will not be reintroduced.

Congressman John Heinz of Pennsylvania did introduce H. 636 in the 93rd Congress. It was essentially the same as the Mills-Mansfield bill and, as a result, attracted some attention. However, the Committee on Ways and Means did not schedule hearings on the bill and in April of this year Heinz publicly abandoned his bill in a speech on the floor of the House of Representatives.

There are no bills currently alive in Congress which would abolish either the tax deductibility of gifts to churches, schools and other public charities, or the tax-free status of ministers' housing allowances. There are no committees — either the regular standing committees or a "blue ribbon" special committee — which are holding hearings or contemplating holding hearings. In short, the rumors now circulating about plans to do away with the tax deductible gifts and ministers' housing allowances are without foundation or substance. □



NATION'S RELIGIOUS LEADERSHIP SUPPORTS BICENTENNIAL PROJECT

More than 100 prominent leaders in religion, business, education, and service organizations have become sponsors of FORWARD '76, a bicentennial project organized by the Trustees of The Interchurch Center of New York. The word FORWARD is an acronym for Freedom Of Religion Will Advance Real Democracy, in recognition of the important role religion has had in shaping our national values, and in the continuing need to reexamine these values in the light of present day problems. The sponsors group represents a broad spectrum of American religious life from Catholic Archbishops to Southern Baptists and Jewish Executives. It also includes religious lay men and women working in secular fields, and representatives of most major religious and ecumenical bodies in this country.

FORWARD '76 will seek to stimulate a deeper appreciation of the contribution of religious freedom to our national heritage of "liberty and justice for all" across all lines of race, class, creed, sex, ethnic identity, national origin, and political affiliation. It will serve as a channel through which many groups can coordinate their Bicentennial plans and programs, especially those groups which view America's religious heritage as a source of national value as the nation enters its third century.

Dr. R. H. Edwin Espy, recently retired as general secretary of the

*Dr. Baker is director of Research Services of the Baptist Joint Committee on Public Affairs, Washington, D. C.

National Council of Churches, is chairman of the project. He said "A major source of high human values in most societies is religion. Religious beliefs in the dignity of man and his God-given rights of self-determination and freedom were basic to the thinking of those who forged a new nation in America. In our agreement and conviction that 'Congress shall make no law respecting an establishment of religion' we tend to forget that 'the free exercise thereof' produced a remarkable dedication to fundamental moral principles in the establishment of this country. If we can recover these basic religiously inspired moral value systems and restate them in convincing ways, they should be instrumental in helping us to rededicate ourselves and our nation to higher standards of human dignity." □

CHRISTISON URGES AMENDMENT TO FAIR PRACTICES ACT

Valley Forge, Pa.— Strong support of Bill 1275, calling for the addition of the phrase "sexual orientation" to the Fair Practices Act, was expressed today by a representative of American Baptist Churches. In light of the historic role of the church as a leading force in bringing about social and institutional change which improves the quality of human existence, James A. Christison, executive secretary of National Ministries of ABC/USA, urged passage of the bill which will amend sections of the Philadelphia Code relating to prohibiting discrimination in employment, housing, and public accommodations based on sexual orientation.

In a letter to the Honorable George X. Schwartz, president of the Philadelphia City Council, Mr. Christison asserted that such discrimination against minorities which exist under the present Fair Practices Act, is not reconcilable with the religious tenet of the denomination. "Although individuals within our communion have widely varying opinions on the subject of homosexuality, Baptists have a long record of insisting on the right of each individual to listen to her own or his own conscience in matters of faith and morals." □ (ABNS).

SUMMER INSTITUTE 1974

The annual Summer Institute for Seventh Day Baptist ministerial students was held at the Seventh Day Baptist Center for Ministerial Education in Plainfield, New Jersey, June 10-28, 1974.

Those in attendance included Robert Harris, a senior at Ashland, Ohio, Theological Seminary; John Peil, a senior at American Baptist Seminary of the West at Covina, California; Ruth Anne Peil, a recent college graduate and part-time student at the Covina seminary along with her husband, John; Robert Babcock, a middler at North American Baptist Theological School, Sioux Falls, South Dakota; Linda Smith, a Junior at Pacific School of Religion, Berkeley, California; and Floyd Goodson, pastor of the Fouke, Arkansas, Seventh Day Baptist Church. Mr. Harris has now participated in the three Institutes offered by the Center. He plans to graduate from seminary in 1975.

The topic under discussion was "Sabbath Philosophy."

The dean of the Center, Rex E. Zwiebel, led in the presentation and discussion classes. Our resource person was the Rev. Herbert E. Saunders, pastor of the Plainfield Seventh Day Baptist Church and author of our principal textbook, *The Sabbath: Symbol of Creation and Re-Creation*. Mr. Saunders spent three mornings with us.

General Secretary Alton L. Wheeler spent one morning with the students.

Two of the students attended a Sabbath Eve service and Bar Mitzvah at Temple Bethel in Plainfield. All of the students attended a meeting of the newly organized Seventh Day Baptist group in New York City. They participated in the services of the Plainfield church.

Six homes of Plainfield church members were shared with the students. We are most grateful for their hospitality.

The students and the staff realize the great effort put forth by our Seventh Day Baptist churches



Linda Smith, Ruth Peil, Floyd Goodson, Robert Harris, John Peil, and Robert Babcock attended the ministerial summer Institute held in Plainfield.

across our land to maintain the Center program, and we thank our God for all who share in our educational advance.

We congratulate Mrs. Elaine (Jinx) Stonestrom, a student in the Seventh Day Baptist program, who received her Master of Divinity degree during the 107th Commencement at the Pacific School of Religion in Berkeley, California, June 14, 1974.

Mrs. Stonestrom received her A.B. degree in 1971 from Swarthmore College in Pennsylvania and attended Union Theological Seminary in New York City for one year prior to going to California.

She is a native of Orange, Connecticut, and a member of the Pawcatuck Seventh Day Baptist Church in Westerly, Rhode Island. Her husband, Peter, is completing his doctorate at Stanford University.

We recommend for our ministers the book, "New Forms of Worship" by James F. White, Abingdon Press, Nashville, Tennessee, \$5.75.

WANTED

Elderly couple, northern California, desires housekeeper. Live in. Salary negotiable. Please send references. Write: The Editor, P. O. Box 868, Plainfield, NJ 07061

THE SABBATH RECORDER



Claudette Blake
49 Lowell Ave.
Duhaney Park P.A.
St. Andrew, Jamaica, W. I.
Age 20

Gaye Samuels
18 Bunyan Cres.
Duhaney Park P.A.
St. Andrew, Jamaica, W. I.
Age 12-15

Dawn Vassell
7 Shelley Ave.
Duhaney Park P.A.
St. Andrew, Jamaica, W. I.
Age 13-15

John R. Sly
Box C, Waupun, Wis. 53963
A new Christian in the state prison. Matthew 25:36.

ON GETTING LOST

"How do cows get lost?" a farmer was asked. He thought awhile and then answered, "They nibble themselves lost."

Anyone that has observed cows in a pasture field will remember how they nibble the grass, never looking up. We can appreciate and understand the farmer's reply.

How do people get lost? In many ways they are like cows, they nibble themselves lost. They get so involved in their jobs or they get so wrapped up in their own personal doings, they never look up to God in prayer or seek the fellowship of His people.

Like Peter of old, they follow afar off and presently their good intentions are lost and like boasting Peter, when the testing time comes they fail our Lord. □ E. T. H.

Births

Sholtz.— A daughter, Stephanie Dawn, to Louis and Nina (Skaggs) Sholtz, of Oneida, N. Y., on March 19, 1974.
Snyder.— A son, Cale Michael, March 24, 1974 to Ronald and Kathleen (Curran) Snyder of Alfred, N. Y.
Reiersen.— A daughter, Sarah Marie, to Greg and Mona (Appel) Reiersen of Edgerton, Wis., on April 26, 1974.

Dooley.— A daughter, Tonia Joy, to Mike and Shirley (Vaught) Dooley of Janesville, Wis., on their second wedding anniversary, April 29, 1974.

Paquette.— A daughter, Jennifer Lee, to Arthur J., Jr., and Caroline (Randolph) Paquette of North Plainfield, N. J., on June 30, 1974.

Obituaries

BROOKS.— Albert Henry, son of Burtus A. and Emma Gavitt Brooks, was born in Waterford, Conn., on April 8, 1887, and died in Albany, N. Y., on June 4, 1975.

Albert was a self-employed painter and interior decorator, and was a veteran of World War I. He was a deacon and faithful member of the Waterford Seventh Day Baptist Church.

He was preceded in death by his wife, Mary Elizabeth Brooks in 1963.

Surviving are: a daughter, Mrs. Eleanor Cosgrove of Albany, N. Y.; three brothers, James of Linbrook, N. Y., Leroy of Waterford, Conn., and Oliver Brooks of Marathon, Fla.; four sisters, Mrs. Damaris Getchell and Mrs. Hancy Burdick, both of Waterford, Mrs. Mary Sanctuary of Amherst, Mass., and Mrs. Martha Paxton of Marathon, Fla.; and by one grandchild, Elizabeth Cosgrove Tenczar.

Services were held Thursday morning, June 6, 1974 at the Waterford Seventh Day Baptist Church, with the Revs. Paul S. Burdick and Dale E. Rood officiating. Burial was in West Neck Cemetery in Waterford.

—D. E. R.
DAVIS.— Thurman C., 72, son of the late Mr. and Mrs. S. V. Davis, was born in Shiloh, N. J., June 9, 1902, and died suddenly of a heart attack at the Salem County Memorial Hospital, Salem, N. J., on July 2, 1974.

He was married to Sarah Allen on June 16, 1924, and only last month they celebrated their fiftieth wedding anniversary. He was a faithful member of the Seventh Day Baptist Church of Shiloh, and took an active part in its program. He served as chairman of the Camp Building Program, which is now known as Jersey Oaks. He served the denomination for many years as a member of the Tract Board and as a trustee of the Memorial Fund.

Mr. Davis, a lifelong resident of Shiloh, owned and operated his own farm equipment business in Shiloh for forty-five years, retiring only a few years ago.

He served not only his church but his community. He served for twenty years on the Shiloh Borough Council; as director and second vice-president of the Farmers and Merchants National Bank; as past president of the Farm Equipment Association and Equitable Building and Loan Association. He was a fifty-year member of the Evening Star Mason Lodge 97.

Surviving are his wife; daughter, Mrs. William (Janis) Madara of Cherry Hill, N. J.; the son-in-law, William; a grandson; and a sister, Emily R. Davis of Morristown, N. J.

Services were held in the Seventh Day

Baptist Church of Shiloh July 5, 1974, with his pastor, the Rev. Charles H. Bond, officiating. Burial was in the Church Cemetery.

—C. H. B.

DIXON.— Sean Allan Dixon, 6, the son of Richard and Catherine Hurley Dixon, passed away at the Bridgeton Hospital, Bridgeton, N. J., on Sabbath morning, July 6, 1974. He had been seriously ill since February.

Sean attended the Seventh Day Baptist Church in Shiloh, N. J., with his parents, and was a member of the Sabbath School. He finished kindergarten at Seabrook School in June.

Surviving in addition to his parents are: a sister, Richelle, age 4; maternal grandparents, Mr. and Mrs. K. Duane Hurley of Salem, W. Va.; paternal grandparents, Mr. and Mrs. Cecil Dixon of Marion, Ohio; and several aunts, uncles and cousins.

Services were held on Tuesday morning, July 9, 1974, in the Seventh Day Baptist Church of Shiloh with his pastor, Rev. Charles H. Bond, officiating. Burial was in the Shiloh Church Cemetery.

—C. H. B.

HARTMAN.— Oscar Fred, son of John and Otilie Weidensee Hartman, was born July 21, 1893, in Big Springs, Nebraska, and died May 27, 1974, at his home in Milton Junction, Wisconsin, of an apparent heart attack.

His family moved to Bushnell, Illinois, where he lived until coming to Milton Junction.

He was married to Gladys Anderson, who died in 1942. On October 6, 1945, he married Leora Gray Ferguson who survives.

He served in France during World War I and was a machinist at the Burdick Corporation, Milton, for thirty-four years, retiring in 1956. He was a member of the Milton Junction Seventh Day Baptist Church, serving on the Board of Trustees. He took a great interest in the maintenance and beautification of the church.

Survivors include his wife; two sisters, Mrs. Dora Lantry, Wichita, Kansas, and Mrs. Edith Barrett, Jacksonville, Florida; nieces and nephews. He was preceded in death by two sisters and a brother.

The funeral service was held May 30, 1974, at the Albrecht Funeral Home, conducted by his pastor, the Rev. A. Addison Appel. Burial was in the Milton Junction Cemetery.

—A. A. A.

ROGERS.— Laura Mae, the daughter of Henry and Laura Compton Saunders, was born July 27, 1884 and died at the Mary's Nursing Home in Wellsville, N. Y., March 7, 1974.

A native of Alfred, she lived most of her life in Scio. She was a member of the Alfred church and a graduate of the Battle Creek Sanitarium Training School for Nurses. Mrs. Rogers was a registered nurse until her retirement.

Survivors include a daughter, Mrs. Florence Merriam of Scio, a son, Roy Rogers in Framingham, Mass.; nine grandchildren and one great-grandson.

The Rev. Russell Johnson officiated at the memorial services and burial was in the Scio Cemetery.

—M. C.

Larry Graffius, president of the National SDB Youth Fellowship, will by the time you read this have completed a strenuous tour of several parts of our American youth scene and will have helped lead a part of the International Baptist youth gathering in Portland, Oregon.

If plans worked out, Larry has worked in churches and associations in the following places since May 28: Verona, Schenectady, Berlin, Ashaway, Waterford, Pawcattuck, Plainfield, Washington, South-eastern Assn., Texarkana, Fouke, and Little Rock, Ark., North Loup, Denver, and Seattle.

His presentations have been to various groups and in a variety of ways. Camps, YF Retreats, YF meetings, personal counselling, etc. Bible studies, lectures, dialogues, debates, etc.

His travel has been paid for by the Board of Christian Education from funds given for "youth field worker," and several groups have contributed to his mission or to related work in the future. It is hoped that many adults and youth will want to continue the support of such work.

Suggestions and criticisms are welcomed by the Youth Program Committee so that Larry and any future field workers among youth in our USA churches may benefit from your responsible evaluation.

Larry will be in a part of some SDB youth given "core group leadership" assignments for the Youth World Convention in Portland. The youth will receive training from the BWA Program team July 28-31, and will help conduct the programmed features of the convention July 31 - Aug. 4. Immediately thereafter, they'll take off for SCSC Evaluation, Pre-Con, and Conference. Several of the youth have been helped by their home churches in the costs at Portland. The SCSC-ers have been aided by their project-hosts and the Women's Society in payment of all their travel to and from project to Portland and back to Evaluation in W. Va. □

adoration of priestly garments. Putting aside the authority of the Church, he said, "How is it that you fear to draw nigh to that tender Father who has chosen us? Why has He chosen us of His free mercy? Why has He called us? Why has He drawn us to Himself — to this end only, think you, that we should shrink from approaching Him."

Many efforts were made to associate him with Martin Luther, but his own answer to all such efforts was, "Never has a single line been addressed by me to Luther, or by Luther to me."

His Scriptural authority made him many friends, and many enemies. Many attempts were made upon his life by authorized persons of the Roman Church. But Zwingli had no fears. Labeled by the church as a heretic he did not waver. His brothers in the family pleaded with him to reconsider his course, but even these pleadings did not change his course.

His answer to all was, "As long as God shall enable me, I will perform the task he has assigned me, without fearing the world and its proud tyrants. I know all that may befall me. There is no danger, no evil, that I have not long and carefully considered. My strength is weakness itself, and I know the power of my enemies; but I likewise know that I can do all things through Christ that strengtheneth me. All my efforts have no other end than to make known to men the treasures of blessedness that Christ has purchased for us; that all men may turn to the Father, through the death of His Son. If this doctrine should offend you, your anger cannot stop my testimony." And to this he added, "Farewell."

He considered himself a soldier of Christ. He was willing to fight for his faith — and if necessary die for it!

And die for it he did!

Religious war in the name of civil authority is common in history. Ulrich Zwingli fell heir to his willingness to die for Christ. In

the heat of battle,—Ulrich Zwingli with a helmet on his head, a sword at his side, and a battle axe in his hand defended his faith to the last. He died under a peach tree — his last words were, "What evil is this? They indeed kill the body but they cannot kill the soul."

Zwingli was a true soldier of the Cross. A defender of the Faith, and an unconquerable foe. Only death could silence him.

His opponents had these words to say of him, words written by the Roman Catholic historian Salat of Lucerne, "they were left to die like infidel dogs . . . that they might go so much quicker to the devil."

The memory of Ulrich Zwingli remains, but the names of those who killed him are unknown. □

(All quotes are taken from—D'Aubignes *History of the Reformation*, 1846 Edition — Robt. Carter, New York.)

Marriages

Gerren - Campbell.— Michael W. Garren, son of Mr. and Mrs. Jerry Garren of San Diego, California, and Laurie Ann Campbell, daughter of Mr. and Mrs. James Campbell, of Madison, Wis., were united in marriage on May 11, 1974, at the First Baptist Church in Madison, Wis., with the Rev. Andrew Davison officiating.

Sias - Ayars.— Walter Fredrick Sias, son of Walter J. Sias and the late Iva Mae McCanahan Sias, of Huntington, W. Va., and Christine Marie Ayars, daughter of Frederick Monro and Virginia Bivins Ayars, of Lansdale, Pa., were united in marriage at Marlboro Seventh Day Baptist Church, on June 1, 1974, by the Revs. Paul Green and Donald E. Richards.

McPherson - Campbell.— Myron McPherson Jr., son of Myron Kristen and Corrine Metcalf McPherson, of Glassboro, N. J. (formerly from Randle, Wash.), and Mary Jane Campbell, daughter of Francis Elliot and Marion Davis Campbell, of Bridgeton, N. J., were married June 8, 1974, at the Marlboro Seventh Day Baptist Church, by the Rev. Donald E. Richards.

Williams - North.—Dr. Roger S. Williams and Judith Louise North, daughter of Charles H. North and the late Elizabeth Doane North, Plainfield, N. J., were united in marriage on June 1, 1974. The ceremony took place at the Chapel of the Little Gate to the City of Gladness, Hampton Falls, New Hampshire, the Rev. Herbert E. Saunders officiating. The new home is in Lexington, Mass.

Children's Page



the seeds that didn't grow

Judy remembered something. She hopped out of the porch swing, hurried to the back porch, and reaching up to a high shelf found the packet of flower seeds she had put there in early spring for safe keeping until time to plant them.

Now it was August! Was it too late? Judy decided she'd plant them anyway.

The picture on the packet was so pretty—sweet peas, pink and white and lavender. Surely they would come up if she gave them good care. After all, her father was a farmer. Didn't she know everything about planting seeds? Well, almost.

She knew exactly where she would plant her seeds. In the pasture beyond the lane there was a low stone wall. A barn had once been there, her father said. The flowers would be beautiful blooming along that wall.

Judy found a shovel and went to work—digging, digging, digging until she had a long, deep hole. Then in went the seeds, and shovel full by shovel full, she carefully put all the dirt back covering up the seeds. She brought water in a pail and put lots of it on the flower bed. Then she went back to the porch swing to rest. It was such a hot day, and she had worked so hard!

Every day Judy watered her flower bed by the stone wall. Every day she looked for the flowers to come up. The dirt got hard. Some weeds began to grow. But no flowers.

After a long, long time of waiting and watching, Judy knew her seeds were just not going to grow. She felt so sad. She sat on the old stone wall with her chin in her hands and cried.

Just about that time Judy's father came in from the field. As he drove the tractor up the lane he saw his little girl and knew there was some-

thing wrong. He stopped the tractor and went over to her.

"What's the matter, honey?" he asked.

He sat down beside Judy. She snuggled up to him as she told him how she had planted her seeds that didn't grow.

Daddy didn't laugh. Or scold. He just said gently, "Judy, you planted your seeds too late and too deep. You should have asked someone to help you."

One last big tear rolled down Judy's face.

"I really goofed, didn't I, Daddy?" she said.

"Yes, I guess you could say that. But now, I'll tell you what we can do. It's too late in the summer to plant seeds that will grow into flowering plants, but over at the roadside market there are plants to set out with flowers already in bloom. We'll go get some, and we'll set them out right here."

Judy climbed into Daddy's lap and gave him a great big kiss.

"As a father is kind to his children, So the Lord is kind to those who revere (love) him."—Psalm 103:13 (Smith-Goodspeed)

Boys and girls, this story is about a little girl named Judy who was like a lot of boys and girls. She didn't do anything wrong in God's sight, but she had a lot to learn and she needed to ask for help. She was also like a lot of other boys and girls who feel sad sometimes. Judy must have been glad to have a good Daddy to come and help her to feel better.

God who is our Heavenly Father is always ready to help. When we pray we can tell him all of our troubles. Jesus told us to say when we pray, "Our Father in heaven . . ." □

—Story by Ethel Dickinson
Illustrated by Margaret Taylor

OUR WORLD MISSION

OWM BUDGET RECEIPTS FOR JUNE 1974

	Treasurer's		Boards'			Treasurer's		Boards'	
	June	6 months	6 months		June	6 months	6 months		6 months
Adams Center NY	\$ 122.19	\$ 484.84	\$ 70.00	Salem WV	243.00	1,828.18	150.00		
Albion WI	32.94	276.10	125.58	Salemville PA		275.00	206.00		
Alfred NY	1,199.85	2,973.65	365.00	Schenectady NY		40.10			
Alfred Station NY	387.50	1,354.65	30.00	Seattle WA	93.39	357.02	10.00		
Ashaway RI	200.00	2,237.49	225.00	Shiloh NJ	664.75	4,137.15	130.00		
Assns & Groups	139.49	789.79	2,096.90	Siskiyou, CA					
Battle Creek MI	584.48	3,230.38	225.00	Stonefort IL	30.00	280.00	20.00		
Bay Area CA		270.00		Syracuse NY					
Berea WV	58.39	209.39		Texarkana AR		20.00	20.00		
Berlin NY	188.17	1,106.48	55.00	Verona NY	245.73	933.88	50.00		
Boulder CO	205.52	685.81	265.00	Walworth WI	210.00	720.00	10.00		
Brookfield NY	260.50	353.00	82.50	Washington DC	301.00	861.00	30.00		
Buffalo NY		750.00		Waterford CT	393.25	1,185.61	90.00		
Dallas Fellowship TX				Westerly RI	500.00	1,948.00	365.16		
Daytona Beach FL	249.60	929.60	110.00	White Cloud MI	86.19	490.46	20.00		
Denver CO	1,084.42	2,275.66	230.00						
De Ruyter NY		163.00	10.00	Totals	\$14,602.96	\$62,102.11	\$9,370.71		
Dodge Center MN	183.59	1,117.92	50.00	Non-Budget	177.00				
Farina IL	260.33	366.71	10.00	Total To Disburse	\$14,779.96				
Fouke AR	20.00	70.00	10.00						
Hammond LA				JUNE DISBURSEMENTS					
Hebron PA	108.30	592.38	70.00	Board of Christian Education	\$ 1,392.27				
Hopkinton RI			140.00	Council on Ministry	778.18				
Houston TX		320.00	10.00	Historical Society	8.84				
Independence NY	19.75	235.00	30.00	Ministerial Retirement	761.06				
Individuals	200.00	480.45	584.88	Missionary Society	6,610.62				
Irvington NJ		950.00	200.00	Tract Society	2,041.67				
Kansas City MO	113.69	370.24	10.00	Trustees of General Conference	25.55				
Leonardsville NY	70.00	286.00	62.50	Women's Society	169.70				
Lincoln Fellowship NE	50.00	50.00		World Fellowship and Service	122.07				
Little Genesee NY	153.06	858.22	20.00	General Conference	2,870.00				
Little Rock AR	31.00	81.96	20.00						
Los Angeles CA	900.00	2,700.00	1,195.00						
Lost Creek WV	27.56	1,694.50	100.00						
Marlboro NJ	409.52	2,519.00	20.00						
Metairie LA		250.00							
Milton WI	861.33	5,929.98	445.00						
Milton Junction WI	92.90	452.80	100.00						
Monterey CA		100.00							
New Auburn WI	169.77	446.22	88.47						
New Milton WV	60.00	285.00							
New Orleans LA									
North Loup NE	210.00	1,360.00	115.00						
Nortonville KS	427.00	1,225.00	80.00						
Ohio Fellowship OH		540.00	100.00						
Paint Rock AL	20.00	305.00	147.82						
Phoenix AZ									
Plainfield NJ	1,257.30	2,737.06	555.90						
Putnam County FL		100.00							
Richburg NY	99.50	974.43	80.00						
Riverside CA	1,068.00	3,204.00	80.00						
Rockville RI	60.00	334.00	55.00						

Totals \$14,602.96 \$62,102.11 \$9,370.71
Non-Budget 177.00

Total To Disburse \$14,779.96

JUNE DISBURSEMENTS	
Board of Christian Education	\$ 1,392.27
Council on Ministry	778.18
Historical Society	8.84
Ministerial Retirement	761.06
Missionary Society	6,610.62
Tract Society	2,041.67
Trustees of General Conference	25.55
Women's Society	169.70
World Fellowship and Service	122.07
General Conference	2,870.00
	\$14,779.96

SUMMARY	
1974 Budget	\$183,650.00
Receipts for six months:	
OWM treasurer	\$62,102.11
Boards	9,370.71
	71,472.82
To be raised by December 31, 1974	\$112,177.18
Percentage of year elapsed	50.00%
Percentage of budget raised	38.91%
Six months:	
Due	\$ 91,825.02
Raised	71,472.82
Arrears	\$ 20,352.20
	Gordon Sanford
	OWM Treasurer

EDITORIAL

Is our God a pauper?

"Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). Does our God really own the cattle on a thousand hills or is He a pauper?

Look across to the other page at Our World Mission receipts. We are \$20,352.20 in arrears in our support of the worldwide work of Seventh Day Baptists. Is the God we claim to serve so poor as to depend upon our financial support? Will he allow His missionaries to go unpaid, the work of His church to falter because of our lack of commitment?

Will the work of Seventh Day Baptists collapse simply because an affluent society and apathetic Christians hoard and waste money?

God in his infinite wisdom has given us the opportunity of sharing in His work upon this earth. We have been entrusted with certain talents and gifts which we are to develop to the glory of God. And I cannot believe that He is pleased with us when we allow the work of the church to lag so far behind.

Our God is not a pauper! Time and time again He has provided our every need, He has answered

when we have called upon Him in our hour of trial and distress. But He desires that we learn to share our substance with others. He desires that we have an active role in the program of His church. Do you believe He is pleased with our record thus far this year? Many of our churches have not averaged one dollar per member per month for the OWM budget!

This is no time to cut back — this is the day to move forward in faith as new doors of opportunity are open wide. I am convinced that we have the funds to support our program. However, I believe that we as a people have not seen the vision. "Where there is no vision the people perish . . ." (Proverbs 29:18).

Our God is a great God—He has great resources at His command. And He has promised to open the windows of heaven to us if we will only put our trust in Him. Let's take God at His word—let's meet our financial obligations — let's believe His promises — let's expect great things! Our God is no pauper. Our God is a great God and will do great things through us if we will only give Him the opportunity. □



SOUTHERN BAPTISTS MEET IN DALLAS

Jaroy Weber, pastor of the First Baptist Church, Lubbock, Texas, was elected president of the 12.3 million-member Southern Baptist Convention. He is fifty-two.

Weber, outgoing president of this year's SBC Pastors' Conference, won over Kenneth L. Chafin, pastor of South Main Baptist Church in Houston. He succeeds Owen Cooper, Yazoo City, Miss., a retired industrialist, who will step down after serving two one-year terms.

Charles King, a seventy-eight-year old black Baptist pastor from Frankfort, Kentucky, was elected

second vice-president and thus became the first black officer in the 129-year history of the denomination.

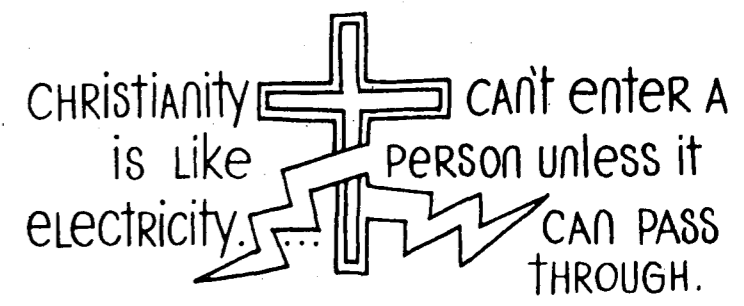
King, pastor of Corinthian Baptist Church in Frankfort, is a former vice-president of the Kentucky Baptist Convention.

The convention voted to study the possibility of changing the denominational name. The motion, made by W. A. Criswell, pastor of the First Baptist Church in Dallas, passed by an estimated three to two ratio, according to SBC President Owen Cooper.

A seven-member committee appointed by the new convention officers will study the possibility of changing the convention's 129-year-old name, and report its finding to the convention meeting next June in Miami Beach.

Criswell, pastor of the 18,000-member Dallas church, told the delegates he felt deeply that a name was needed that adequately described the national scope of the denomination. "I have no crusading spirit in my heart at all . . . I just ask common consent that we look at it and ask a committee to come back and tell us what they find," he said. One name suggested to the committee for study was Baptist Convention of the United States. □

—Baptist Press Service



BOOK REVIEW

Drugs at My Door Step, by Art Linkletter (Word Books, \$5.95). This moving book is about a very real personal tragedy. Art Linklet-

ter, the well-known entertainer, was preparing to address the U.S. Air Force Academy when a phone call from his son changed his life.

His daughter, twenty, was dead. She had jumped from the window of her sixth floor apartment while under the influence of LSD. "It wasn't suicide; she wasn't herself," an anguished Linkletter told the Los Angeles Times the next day. "It was murder; she was murdered by the

people who manufacture and sell LSD."

In this account of one man's fight against drug abuse, Mr. Linkletter tells how he channeled his initial reaction of anger and vengeance against drug pushers into a search for answers about drug abuse.

Mr. Linkletter has written a provocative, informative, and very readable account of the drug problem we face today.

"The Lord gave the word: great was the company of those that published it" (Psalm 68:11).



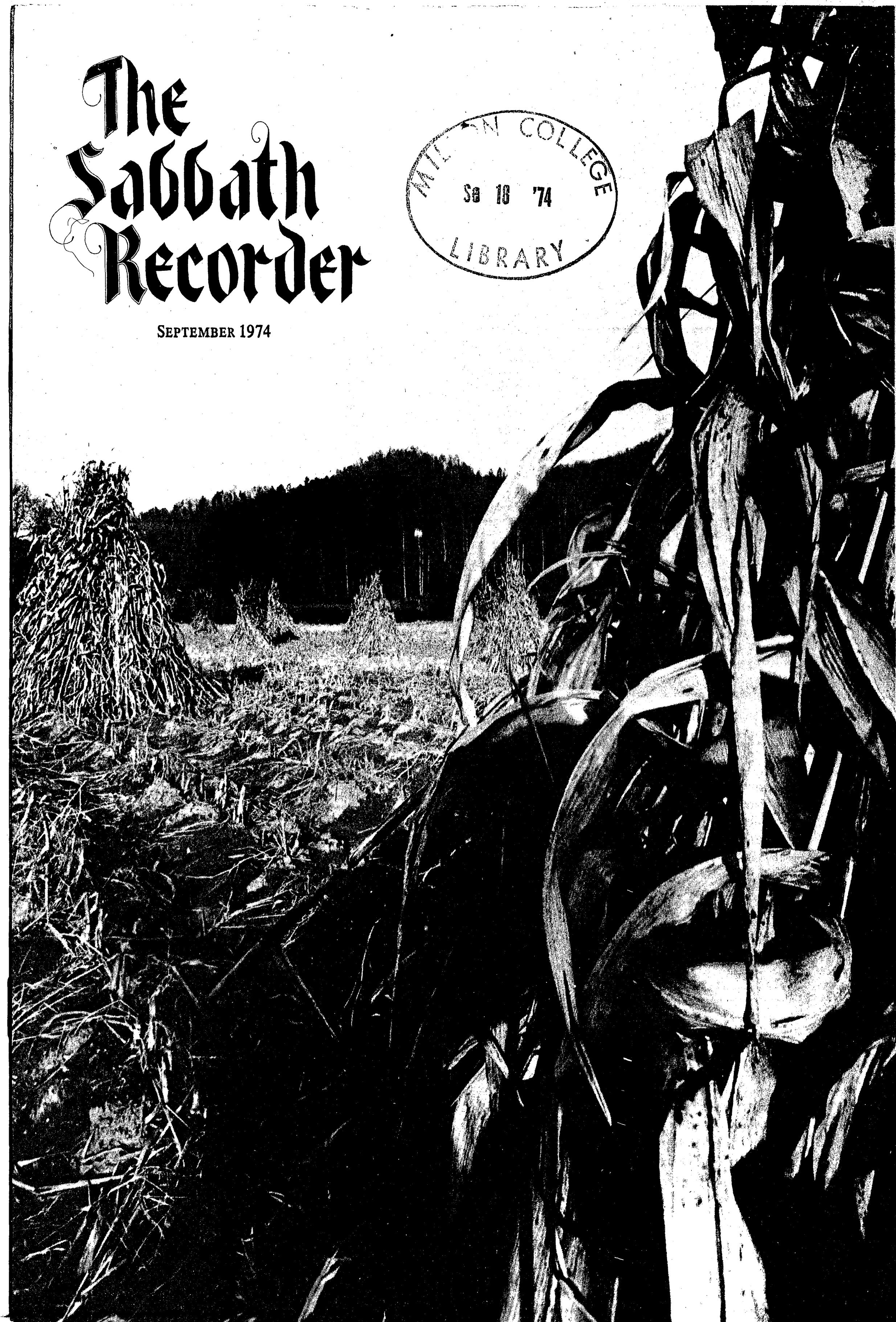
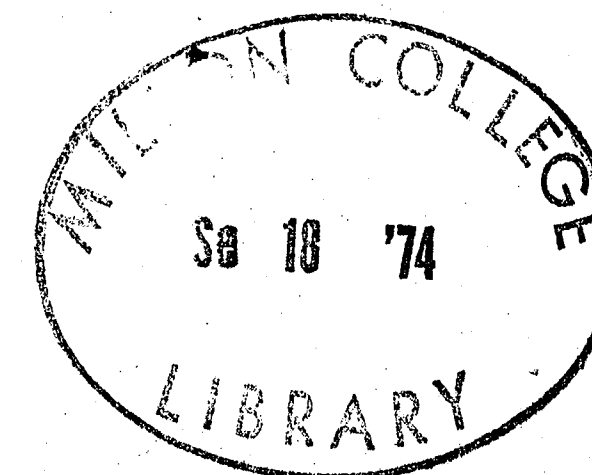
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