Symbols of Freedom and Government

The flag of freedom and of union flies high in the minds of patriotic Americans on Independence Day. Does it fly high enough to engender the kind of interest in good government needed? Does the flag over the capitol remind the Christian that "His banner over us is love" and that our ultimate allegiance is to the Judge of all the earth, the Lord Jesus?
Independence Day 1966

This issue bears the date July 4, Independence Day. Manifestly a national journal of this type cannot be delivered to every subscriber on the announced publication date. Many receive it two days ahead of the date; some as much as a week afterwards. It does seem fitting that this issue should have something in relative to the anniversary of our nationhood.

We live in a great nation; we think it is the greatest and best. What made it great? Not just its square mile area, for there are many other less favored countries having a far greater land mass. Not just the fact that this nation lies at the productive heart of the North American Continent, avoiding the heat of Mexico and cold of Canada. There were, indeed, some differences in the colonization of the countries to the north and south of our land where there was, in general, more mixing with the native population. We could continue the list of what the secret of our greatness is not. It may be a little more difficult to state it in the form of a positive statement. Certainly we could look at ourselves and state that we are more deserving than others of the bounties we enjoy. We of this generation can only say that we are thankful to be so favored.

Somewhere back in our history there was something that started our nation on that path of greatness which has led it to become what it is today. Some have said that those who came to Mexico were seeking gold but those who came to “America” were seeking God. This is probably an oversimplification, but there may be some truth in it. Our forefathers were sturdy pioneers. They had a driving force to conquer the wilderness, that came largely from their religious and political ideologies. They sought independence when it became apparent that only thus could they preserve their cherished liberty of conscience.

In the course of time, July 4, 1776, former colonial colonies proclaimed their independence. They were able to make that proclamation stick.

Not all of our pioneering ancestors were as religious as we might like to remember them as being, but God was no less important in the formulation of this nation.

Dependence on Him is as much a part of our historical documents as political independence is. It would appear that the American government way back there had a clearer concept of both than we have at the present time. We may offer the excuse that life has become more complicated. The fact that life has become so easy that we do not readily force ourselves to think of the basic issues that lie back of our historic national position. We become so much more concerned about the little, marginal issues of personal liberty and how to take advantage of legal loopholes that we forget the principles underlying “liberty in law.”

This is a time, as never before, when Christian people must take the lead in preserving independence and in preserving also that dependence on God which alone can make life meaningful.

Presbyterians Make Changes

It may have seemed to some that Presbyterians are less likely to make significant changes than some other denominations that have less historical heritage and a more flexible creed. However, the 178th General Assembly of the Presbyterian Church USA at its recent meeting in Canada, and 1966, left some of the commissioners reserved and apprehensive. It is reported, The assembly went as far as it could toward adopting a new confession. It has become long overdue; some think that this issue should have appeared much earlier.

A new moderator was elected. That significant was the choice of a new stated clerk, the executive head of the denomination who will serve for five years and may serve indefinitely. This was necessary because Eugene Carlson Blake has left that position to become the General Secretary of the World Council of Churches.

What relation do these changes in one denomination have to other denominations or to Seventh Day Baptists in particular? At first thought it might seem that there is little connection. This is not quite true, for nothing is done in a corner in this day. What happens within one denomination may mean news to others at a time when patterns of thought are changing, talk of church union is in vogue, and church personality is widely known.

Whether or not the new confession of Presbyterians will set some kind of pattern in statements of belief remains to be seen. The committee that did the work to date has not yet ratified this one. Some sent overtures to the General Assembly urging another year of study. Opinions vary as to the implications of the new statement. Some praise it as being long overdue; some condemn it as detracting from basic faith taught in the Scriptures. We may think that it is largely a dressing up in more modern language of the long-held doctrinal position—perhaps something less historical heritage and more modernizing and less historical heritage and more modernizing. It is difficult to say what is going to happen. It is difficult to say what is going to happen.

Patriotism, in the strictest sense, was routine. It was patriotic to shout ‘Hurrah for the Red, White and Blue!’ It was patriotic to be a Union man, or a Confederate and to support the Union, or the Confederacy, or to be an abolitionist or a Southern sympathizer. It was patriotic to fight for the Union or for the Confederacy. It was patriotic to do what one thought was right.

America was growing and was spreading, from the east coast to the west coast, with the exception of the Great Plains, and from the northern border to the southern border. America was growing and was spreading, from the east coast to the west coast, with the exception of the Great Plains, and from the northern border to the southern border. America was growing and was spreading, from the east coast to the west coast, with the exception of the Great Plains, and from the northern border to the southern border.
Did you ever notice that when you change to another make or model of car you find that a lot of other people have done the same thing? We used to drive an Oldsmobile. It then seemed as though there were a lot of other people driving that make. When we changed to a Rambler four or five years ago, we were surprised how many Ramblers there were on the road. Seemed like everybody had changed to a compact car.

The SABBATH — JULY 16

is the time for that
Special Sacrificial Gift
to OWM

THE SABBATH RECORDER

Denominational Consultation Called by Tract Board

An all day meeting of representatives of denominational agencies was held Sunday, June 26, in the Board Room of the Seventh Day Baptist Building. The meeting was in response to a call of the Tract Board, Board of Church Union, Commission of Christian Education, Women's Board, and the Tract Board, Board of Christian Education, Women's Board, Memorial Fund, Historical Society, Commission of General Conference, and Commission of Ministerial Education.

The fourteen people present were asked to consider the possibility of an enlarged outreach of the mission and a number of recommendations will be given to them at the full session of the board.

Our Next Issue

The July 11 issue will be the first of a series of alternating eight- and sixteen-page issues. Some people like a more compact, quick-reading paper that they do not have to put aside for a more convenient time to digest the solid articles. This should satisfy them. Others look forward to spending more time with their denominational paper, with sermons and other material, as a Sabbath day reading. For such, the sixteenth page every other week will continue to satisfy.

Looking ahead, in August we normally publish only two sixteen-page issues. This year there are five Mondays in August. By omitting eight-page issues on the 8th and the 29th and we will print three large

Recorders announcing and covering Conference — more pages than usual.

Beauty Queen Gives Answers to Teen-Age Interviewers

With the proficiency of old pros, approximately 100 youthful reporters fired a barrage of questions at Vonda Kay Van Dyke, Miss America 1965.

What is your general impression of teen-agers across the country? Popular music, going steady, long hair, religious involvement, drinking, smoking, success — indicate the kind of things about which teen-agers want a "socialist's" opinion.

Teen-agers represented their school publications as editors and key reporters; others were teen representatives of church newsletters and student correspondents on city newspaper staffs. Their questions were direct and pointed, and each youthful opinion maker was afterwards responsible for writing up the interview for his respective publication.

Vonda Van Dyke, who faced adult reporters constantly during her Miss America reign, answered the questions with dignity and sincerity. Author of the recently published That Girl in Your Mirror, Revell, $2.95, she impressed her...
interviewers with her talent for getting to the point.

Vonda again witnessed to her Christian faith and high personal standards, just as she did throughout her year as Miss America. Asked concerning the one single factor which I would say is most important to her success, Vonda replied, "...the one single factor which I would say is most important to her success is that I have faith in Christ, which helps me from day to day, helps in relationships with my family, with my friends, with the Miss America title, with the writing of a book, with people I meet."

Vonda neither smokes nor drinks and stated her reason very clearly. "...I consider the body a temple of the Holy Spirit and with this in mind I don't think drinking or smoking fits in. I believe that God gave me the body I have and it is up to me to take care of it."

One interviewer wondered if teenagers need more religious involvement and if Vonda had a recommendation. "As I have seen teenagers and as I felt when I was one, they are looking for a cause, for a purpose, and maybe if they really thought about it, for a meaning. I have found that these come only through Christ and a companionship with Him—and this I would recommend."

She feels that newspapers pick up only the stories of irresponsibility and scandal. "Sometimes they don't pick up news of the great things I have seen in teenagers. I have met many who have set for themselves very high goals, who are interested in other people, who are interested in helping people, who have an interest in themselves, their parents, and in something in their community and their school. Yes, teenagers are up and coming."

How to Reach the General Secretary

The office of the General Secretary is being established in Southern California for the months of July and August. Departing from Plainfield, New Jersey on June 30, he was scheduled to spend the week end in Battle Creek, Michigan, finding what it means to live a life. He will be in the church and confering with commissioners residing there regarding General Conference business matters.

After vacationing July 10-24, Secretary Wheeler will have set up an office at Riverside, California, until General Conference convenes August 15-20 at Wildwood, New Jersey. Commission of God: Riverside August 7-12. His mailing address until August 13 will be General Delivery, Riverside, California.

A Tourist Guide

A little four-page folder has just been published at Plainfield for free distribution. It is entitled "A Tourist Guide to Seventh Day Baptist Historical Sites." It very briefly describes the Ephrata Cloisters, the historical museum and library at Plainfield, the Milton House, and the old Newport Church, giving the hours for visiting these places. Authored by John Conrod, student pastor at Selensville, Pa., copies may be obtained from him, from the Historical Society, or from the American Sabbath Satch Society. The purpose of the little leaflet is to encourage people to learn more about Seventh Day Baptists.

Want a Paying Passenger?

A retired teacher-librarian of Salem, W. Va., wants to go to Conference at Redlands, Calif. She wants to see the country at least once in her life and has available each of fly back. Is there someone who wants to drive but does not have a companion to share the joys and the expenses of the trip? Contact Mrs. Daisy J. Summers of Salem College.

"If you can't stand criticism you're not worthy of it," wrote Verna W. Wilder, The Cochran (Georgia) Journal.

STATEMENT OF BELIEF

By Herbert E. Saunders

(Continued from last week)

Man, Sin, and Salvation

"I believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibilities, that he is capable of divine creation for divinity and human fellowship, but because of disobedience he is in need of a redeemer. I believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ, is the gift of God to those who are redeemed love, centered in the atoning death of Christ on the cross." Man is the noblest and most expressive of God's creativity. Of all the beings which God, in His wisdom and understanding, created, man is the only one that has been given the opportunity for direct communion and fellowship with the Father. He has been given a mind and heart and shares with God the ultimate the emotions of joy, and peace. He is endowed with infinite possibilities for creativity and is capable of expressing this capacity in many attributes for good or evil. I believe that man, because of this unique role in the plan of God, has been given freedom to choose between the way of God and the way of his own selfish nature.

Sin is the lack of conformity to the will and character of God. The ideal attributes that we often give to God are the attributes that mankind desperately needs. But we are sinful, I believe, not by heredity, but by the fact that we are capable of determining our own destinies on this earth. God has a plan for His creatures, man, but it has allowed each of us to choose that plan as one of the many roads we may take. He has willed that we take the road that leads to life, and man sins when he takes another road. But the unique quality of man is that he has this right to make a decision that will affect his future. Because of this," Vonda said, "I believe that Jesus Christ became a Savior. And Jesus Christ became that Savior. Through His reconciling work on the cross—through His example as He walked the hills through His teachings about the broad and narrow ways—He has called men to take the road that leads to life—the road that is in opposition to the road of death. I believe that it is only in the life of Jesus Christ that man can truly experience and understand the love of God. I believe that man has capabilities for good which are expressed as he finds a life 'in Christ.' Man cannot be complete, I believe, until he knows the will of God and lives according to that will. Yes, man is the noblest of all creatures, but he is still a creature and is limited by this condition. Man cannot be perfect like God, because he cannot be God. But through the life, death, and resurrection of the Son, man can learn to live more perfectly, as he understands more fully the will and mind of God.

The Bible

I believe that the Bible is the inspired Word of God for man. It is a book written by men who are capable of determining their own destinies on this earth. God speaks to men through the Bible.

The Scriptures represent to me, the greatest expressions of the reality of God. The Scriptures are the only source of knowledge of God and their experience of Him. It speaks to men who are willing to be inspired by this same God and who desire to find His will for their own lives. The Scriptures represent, to me, the greatest expressions of the reality of God. And these Scriptures are unique in that they represent the highest thought of men who knew their relationship to God and shared with their fellow men the realities which they experienced.

I believe that the Bible, if accepted as the inspired Word of God, will affect the lives of all men and women. There are great spiritual truths that are expressed in its pages. And these truths are from God. But I do not believe that the Bible is infallible. It was written by human individuals. The individuals who were inspired by God—they knew God and experienced His reality in their lives—but they were still human. And because they were fallible, so is their expression of their experience with God. That does not, to me, discredit the Bible. It only enhances its value, I believe. That human individuals like you and me could exper-
The Sabbath

I believe the Sabbath—the seventh day of the week—the only sign of God's continued presence in the affairs and lives of His human creatures. I believe that the Sabbath demands a response from all men—a heritage of obedience out of love. I believe that because of its divine origin and continuing importance in history the Sabbath is a valid and significant doctrine which should be respected by all men and given its rightful place among the great doctrines of Protestant Christianity. I believe that we are called upon, as those who by our heritage have received this blessing, to offer the Sabbath as an alternative to the nondoctrinalism of modern Sunday worship. And I believe that Christian unity will be the final result of a renewal of the Sabbath idea in the hearts and lives of Christian men and women.

Dr. A. H. Lewis once said that "there is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend." I agree with Dr. Lewis, and I believe that the significance of the Christian Church in the twentieth century is hampered because of its rejection of the Sabbath and its blessings. I am convinced that the only way we are going to again find meaning in our observance of Christianity is by a return to the Sabbath and then to the God who offered the Sabbath as a blessing for mankind.

My belief in the Sabbath emerges from my belief in a God of creation. I believe that "God created the heavens and the earth." I also believe that God created the Sabbath Day. We are told by the biblical account that in six days God created the heavens and the earth, and then on the seventh day He "rested from all His work." This rest was not complete until on the eighth day God "blessed the seventh day, calling it the Sabbath day, a holy day of rest; because in it He rested from all His work." I believe that God created the Sabbath as a reminder to us of His creation of the world. This is one of the most important aspects of life—spiritual rest. And I believe that at that time God created the Sabbath Day.

In commemoration of the entire creative process, God sanctified and hallowed His final creation—the Sabbath Day—and gave it to man. Here in the Sabbath was the culmination of all that God created. In it, God created the Sabbath Day, and it remains the sign and symbol of the spirit of obedience out of love. I believe that because of its divine origin and continuing importance in history the Sabbath is a valid and significant doctrine which should be respected by all men and given its rightful place among the great doctrines of Protestant Christianity. I believe that we are called upon, as those who by our heritage have received this blessing, to offer the Sabbath as an alternative to the nondoctrinalism of modern Sunday worship. And I believe that Christian unity will be the final result of a renewal of the Sabbath idea in the hearts and lives of Christian men and women.

ORDAIN DEACON AND DEACONESS

at Kansas City, Mo.

The Seventh Day Baptist Church of Kansas City called Mr. and Mrs. Philip Burrows to the Diaconate on January 23, 1966. After prayerful consideration of the call, they accepted, and, following many delays, the ordination was held on June 18. Forty-five from Little Rock, Ark.; Nortonville, Kan.; and Kansas City were present.

The service began at 2:45 Sabbath afternoon, following a short Bible Club song service for the 18 children present. Winston Wheeler of Nortonville gave the Prayer of Invocation and Muriel Osborn, assistant clerk of the Kansas City church, reported the action of the church regarding the call of the candidates. The statements of both candidates gave evidence of the wisdom of the church's action in issuing the call. As the pastor said, "Phil and Harriet have been doing the work for some time.... We are just now as a church formally recognizing the fact."

Lloyd-August of Nortonville gave the Charge to the Candidates in which he assured them both of hard work ahead and of the reward which God has in store for faithful servants. The Charge to the Church by Rev. Floyd Bond reminded the members that the Diaconate was a position of leadership, and that all members must continue to work personally for Christ. Clifford and Carol Bond and Ed Johnson gave a message in song on "The Fruit-Bearing Christian."

The Prayer of Consecration with the Laying on of Hands was led by the pastor, Paul B. Osborn. Others who participated were Deacon Calvin Babcock of Little Rock, Ark., Deacons Winston and Lloyd Wheeler of Nortonville, and Deaconess Edwin Johnson and Licentiate Clifford Bond of Kansas City.

There was a double welcome to the Diaconate given. The first, urging them to remember God's ability in all situations, was given by Calvin Babcock, Mrs. Burrows' son, who was ordained as deacon of the Little Rock church during Paul Osborn's pastorate there. Calvin's father and grandfather were both deacons of the former Seventh Day Baptist Church, which was Pastor Osborn's first pastorate. It is unusual for a son to be able to give such a welcome to his mother and stepfather, but all agreed that perhaps Phil and Harriet would have been ordained before except for their twenty years as lay preachers after they moved from Nile.

The second welcome was given by Mr. and Mrs. Johnson of Kansas City. Ed was unable to attend, but the church came to realize that this was the answer to their prayers for another couple to share in the work of Seventh Day Baptist Church.

Deacon Burrows closed the service with prayer.

Paul B. Osborn.

I can feel only pity—were I less warmhearted it might take the form of contempt—for people whose moral fiber is so weak as to require legislative action for a day of "family rest and relaxation." Anyone who is seriously concerned for family unity will achieve it within his own family with a positive approach of love not with laws. No one who seriously desires to observe or keep a day of rest, relaxation, and recreation is being forced to work or to do business on their chosen day.
Burma Missionaries Out, But Work Will Go On
(Reprint from Missions magazine issue of June, 1966.)

The Burma Government had requested all foreign missionaries to leave the country by May 31. Presumably now carried out, that order meant the withdrawal of fifty-eight American missionaries—twenty-three American Baptists, twenty-three Roman Catholics, seven Seventh-day Adventists, and five Methodists. The departure of the missionaries "marks the end of an era," says Addison J. Eastman, formerly an American Baptist missionary in Burma, now the mission director of the National Council of Churches of the Nai't Council of Churches.

It does, of course, but, by the same token, it marks also the beginning of an era. As Dr. Eastman points out, "there is now in Burma a Christian church of approximately 600,000 members. This church has become a missionary community, and has developed a strong indigenous leadership." So the work that American Baptists began 153 years ago, and nurtured through the years, will go on. It will be an indigenous work, and the church in Burma will be an indigenous church, the arrival of which has been missionary objective from the beginning.

For several years, the transfer of both property and program to nationals has been the policy of the American Baptist Foreign Mission Society. "Burma Baptists are good stewards," he comments, "and now they need all the help we can continue to send.

Did the American Baptist mission in Burma fail? No, it succeeded! It succeeded in planting the church firmly in Burma soil, and the church is there to stay.

Jamaica Emphasis Sabbath at Hopkinton, R. I.
By Mrs. Thelma Kenyon Tarbox, missionary keyworker of the 2nd Hopkinton Church.

At Second Hopkinton the Jamaican Emphasis Sabbath was highlighted by slides and an exhibit of Jamaican crafts and products. It was provided by Dickson and Mrs. Mills. Following a Fact Sheet read by Mrs. Donna James, Mrs. Martha Mills showed slides of past products native to Jamaica including nutmeg, cocoa, coconuts, cashew nuts, and allspice. We were awed at the many uses of the coconut palm—how the coconut husk makes a fine floor brush. There was a wide-brimmed woven hat so flexible it could be crumpled into a ball and still spring back to shape. Mrs. Mills displayed an exquisitely embroidered apron of Jamaican comradeship, and has developed a strong in-Although William E. Jarvis, treasurer of the American Baptist Foreign Mission Societies, reports that all funds now are being sent directly to the treasurer of the Burma Baptist Convention, "Burma Baptists are good stewards," he comments, "and now they need all the help we can continue to send.

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CHRISTIAN EDUCATION — Sec. Rex E. Zwingel

Annual Youth Banquet

The Annual Youth Banquet will be held on Tuesday night of General Conference in June. The speaker will be Dr. Lee Travis, dean of the Department of Sociology of Fuller Seminary. He has served as professor of Psychology at the University of Iowa and at the University of Southern California. Having a doctorate in psychology, he heads a private clinic in Beverly Hills. His addresses will be one of the challenging experiences that await Seventh Day Baptist youth at General Conference.

49th International C. E. Convention

The 49th International Christian Endeavor Convention will be held in the fabulous Cobo Hall in Detroit, Michigan, July 3-7, 1967. Those interested may inquire at the office of the Seventh Day Baptist Board of Christian Education.

Sabbath School Achievement

The "Church Chimes," publication of the Riverside Seventh Day Baptist Church, states that their Sabbath School will try for the Gold Cross Achievement Certificate during the current fiscal year. We quote: "With a new program beginning June 1, the local this year's Education Committee suggests a vigorous program to meet the goals of the Gold Cross Certificate during 1966-67. The achieving of a better Sabbath School will be the main purpose of the program."

Sabbath Schools may earn one of the certificates by starting now and checking the results May 31, 1967. You may get more information on this program by writing the Seventh Day Baptist Board of Christian Education.

SABBATH SCHOOL LESSON

For July 9, 1966

Make Up Your Mind!

Lesson Scripture: Ex. 20: 3; 1 Kings 18: 17-21; Matt. 4: 8-10; Mark 12: 28-30.

The SEVENTH DAY BAPTIST CHURCH

Farina, Illinois

July 9, 1966

THE SEVENTH DAY BAPTIST CHURCH

Farina, Illinois

One hundred years of service as a church in a local community is not a long time compared with some Seventh Day Baptist churches that are well over twice that age but a centennial looks a long way off to our newer churches. The Farina, Ill., church has reached that important milestone and can well lay claim to having served well. It is located in an area of Southern Illinois that has not kept pace in population increase with many other areas. Thus the church has had the honor of furnishing more leaders for other places than it has attracted to this rural village.

The plans for the centennial have been well laid over a period of many months. A convenient time for people to come back was chosen rather than the exact date (April 14). Program participation is by people from places far distant as well as near. A Green family reunion coincides with the celebration and draws these Farina people back to the church of their childhood. Pastors and other people of prominence are featured on the July 9 and 10 programs.

On Sabbath morning Elizabeth Green of Milton plays the organ and former

THE SEVENTH DAY BAPTIST CHURCH

Farina, Illinois

July 9, 1966

100 YEARS OF SERVICE

ON APRIL 14, 1866

God has blessed the working of God's hands.

Baptist Professors Join Catholic Faculties

James William McClendon, a Southern Baptist professor of systematic theology at Golden Gate Theological Seminary has been named to the theological department of the University of San Francisco, a Jesuit institution. By joint agreement he will also serve on the staff of the University of San Francisco, a private Catholic institution. He is believed to be the first Southern Baptist to be called to a Catholic faculty. Professor McClendon told the Baptist Press he was not leaving his denomination, and that he will remain active in the Southern Baptist ministry. "This joint appointment is a compliment not only to me, but also to the seminary where I have been teaching," he said. "It is an opportunity for the denomination I serve."

The Rev. Oscar E. Remich, an American Baptist minister, has been named assistant professor of philosophy at Assumption College, Worcester, Mass., a Roman Catholic institution. It is reported that he is impatient with the slowness which American Baptists have manifested in dropping their Baptist distinctives and joining the ecumenical church union movement. He is said to believe that there are evidences that the Catholic church shows more true reformation spirit than the Baptists who are descendents of the Protestant Reformation. He speaks as if he may have to leave the Baptists behind.

NOTE: There seems to be a difference inattitude between Roman Catholics and the two Baptists of different conventions as they look forward to their teaching in Catholic institutions of higher education.

Doing good to our enemies is our responsibility not so much to cause them to love us, but rather that we may love them. Love grows when its opportunities are exercised.

—Ira Bond.

JULY 4, 1966
Statement of Belief (continued from page 8)

Sabbath." This I believe. God created the Sabbath for man's blessing. He has given us this opportunity to show our love for Him, and we must avail ourselves of this opportunity. I believe in the seventh-day Sabbath because I believe in God and His will as revealed in His Son by His love for them compels me to "remember the Sabbath day to keep it holy." I believe that the Sabbath is the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully observed by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

The Church and the Sacraments

I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming the common convictions of the believing congregation; that baptism of believers by immersion is a symbol of God's acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to self and a new life in Christ. I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, and is a symbol of His fellowship and a pledge of renewed allegiance to our risen Lord. I cannot add much to this Seventy-First Baptist Statement of Belief concerning the church and the sacraments. To me the church is a company of committed individuals who have dedicated their lives to the worship, praise, service and witness of God, through their proclamation of Jesus Christ. I believe that it is the church's duty to proclaim the Christian faith as it is the Christian's duty to share his faith and give himself totally to the worship of Christ. As Elton Trueblood writes:

The Church is not a building or a place, or a convention, or a doctor's office, or a president of the church. It is a body of persons who believe in the Lord Jesus Christ. The Church is a company of persons who believe in the Lord Jesus Christ. The Church is a company of persons who believe in the Lord Jesus Christ. The Church is a company of persons who believe in the Lord Jesus Christ.

By which to transcend itself, its main responsibilities are written in the redemption of the common life. That is why we call it a redemptive society.

I believe the sacraments are the outward expression of the commitment one has to the church and the faith of Jesus Christ. Baptism is the initial public expression of one's willingness to live according to the precepts of God and share with others the truth of the Bible. The Lord's Supper is a symbol of the reminder that dedication must make periodically to the faith, and remembers the sacrifice of our Lord on the cross for our atonement.

Conclusion

I offer this statement of belief in the knowledge that it is not final, nor will ever be in this life. But I offer it as the expression that I can make of that which I believe to be true today. May God grant me the wisdom and courage to always stand up for what I believe, and share this belief, and live as I believe. For it is only in His wisdom and understanding that we may find with revealed, and I can only pray for His guidance. May I learn to "grow in wisdom and understanding and in favor with God and man."

NEWS FROM THE CHURCHES

DODGE CENTER MINN.—Yes, we are still alive and doing here although it has been quite some time since sending a report to the Recorder.

Our dear Pastor Babcock has done a fine job of planning for our services during our vacation in the pastorate. Pastors from other denominations have willingly filled our pulpit. Don Gray from Milton, Wis., also has supplied once a month.

Youth Fellowship with the help of the church has continued another year with a large number going to Camp Wakonda (June 20 - July 3). Some hope to go to Conference and Pre-Con. They put on a bake sale, ice cream social, chicken biscuit supper, talent show, etc., all proceeds going toward camp expenses.

The Northern Wisconsin and Minnesota meetings convened at Dodge Center April 15-17 with 129 in attendance on Sabbath. Our joy was to have the Wayne Babcock family with us. Mr. Babcock was guest speaker at two services. We were able to receive a phone call from our former pastor, Rev. Don Richards of Verona, N. Y., sending greetings to our Semiannual. Even though we are far apart, we still are united in Christ.

New officers elected were: Mrs. Arden Pedersen, New Auburn, clerk; Mr. John Torgerson, New Auburn, deacon; Helen Greene continues for two more years as corresponding secretary-treasurer.

Now our new pastor, Wayne Babcock and family are settled in the parsonage. Pray for us that we will tie our knots tight and work together spiritually for our Lord.

Pastor Babcock's first sermon, June 4, was on "Eternal Hope in Today's Living." An altar call and a call for rededication were given at the close of the sermon. The pastor, his wife, and son Bill were received into the membership during the service. A reception was held for the pastor's family with 69 present followed the service. Welcomes were given from members of the church.

The church held a reception for four high school seniors and the college graduates. We want to remember them in our prayers that they will always take God as their advisor and guide as they begin their new life!

—Correspondent.

PLAINFIELD, N. J.—June 4-25 we were glad to welcome the ministerial students who attended the Summer Institute. On June 11 and 12 Dard Sutton read the Scripture and offered prayer, and Paul Beebe gave the children's message. On June 18 the Rev. David Pearson gave the children's message, followed the next Sunday by a large number going to Camp Wakonda (June 20 - July 3). Some hope to go to Conference and Pre-Con. They put on a bake sale, ice cream social, chicken biscuit supper, talent show, etc., all proceeds going toward camp expenses.

The Northern Wisconsin and Minnesota meetings convened at Dodge Center April 15-17 with 129 in attendance on Sabbath. Our joy was to
is the real baptism. After a fellowship dinner, Secretary Zwiebel conducted a curriculum evaluation workshop with 25 present, and at 7:30 he met with the Christian Education Committee, headed by Dean Skaggs, for more specific consideration of a unified curriculum.

On May 7, when some of our people were attending Eastern Association, the Rev. Wayne Maxson conducted our service and preached on the need for daily repentance.

The Junior High Youth Fellowship of Shiloh were guests of our young people April 23-24. They attended church Sabbath morning, visited the Shiloh community building five miles west of Salem, Va., and at 7:30 Sabbath afternoon, visited the Salem Historical Museum, and enjoyed a social program planned by Miss Janet Whitford in the evening.

—Correspondent.

BUCKEYE FELLOWSHIP, W. VA.—For several years a group of Sabbath-keepers have been meeting at the Buckeye community building five miles west of Salem, W. Va. Meeting time has normally been 2:30 Sabbath afternoons. Sabbath School has been held quite regularly. From time to time ministerial students from Salem College have supported the pulpit.

In September of 1965 Bro. Paul Beebe was called to pastor the group. Pastor Beebe is attending Salem College as well as working at the Kapka Sigma Pi Home (south of Clarksburg) where he and his wife are "Home Parents." He is chaplain and counselor.

On Sabbath, April 9, the Lord's Supper was observed for the first time since the group began meeting. Those present included the local participants, Pastor Leslie Welch and family of the Berea Seventh Day Baptist Church; Deaconess Greta Randolph of the Middle Island Church; G. Timothy Looney, a ministerial student from Micanopy, Fla.; Pastor and Mrs. C. A. Beebe of the Ceresville Missionary Church.

Pastor C. A. Beebe assisted in the service with Greta Randolph, Mrs. Welch, and Pastor Beebe serving the elements.

The Goodsons and Davies have recently gone to Arizona where Floyd Goodson will work towards his doctor's degree. Services have been temporarily discontinued.—P. V. B.

Accessions

SECOND BROOKFIELD, N. Y.
By Baptism:

Michael Burdick
KANSAS CITY, MO.

By Letter:

Clifford Bond
Carol Bond

PLAINFIELD, N. J.
By Baptism:

Diane Ruby Paquette
Patrick James Skaggs

Marriages

BUCHANAN-OWENS.—In Westerly, R. I., June 4, 1966, at the Pawcatuck Seventh Day Baptist Church, Donald G. Buchanan of Bradford, R. I., and Julia A. Owens, daughter of Mr. and Mrs. Robert Owens of Charlestown, R. I., were united in marriage

MITCHELL-HAAR.—Orley T. Mitchell, son of Mr. and Mrs. Jack Mitchell, of Rifle, Colo., and Teri Dora Haar, daughter of Mr. and Mrs. Ernest Haar of Longmont, Colo., were united in marriage on Sabbath afternoon, June 4, 1966, at the Seventh Day Baptist Church of North Loops, Neb., the Rev. Duane L. Davis officiating. They will reside at Pensacola, Fla., where the groom will be in Navy Flight School.

Births

BARBER.—A daughter, Doreen Elizabeth to Mr. & Mrs. James Barber of Westerly on April 12, 1966.

CRANDALL.—A son, Benjamin Scott, to Mr. and Mrs. David E. Crandall, Narragansett, R. I., on May 13, 1966.

GREENWOOD.—A son, Brian Michael, to Mr. & Mrs. (Carolyn Moses) Greenwood of North Miami Beach, Fla., on May 28, 1966.

Obituaries

PALMITER.—Earl L., son of Edward and Ina Kersley Palminter, was born at Alfred Station, N. Y., March 4, 1888, and died at the home of his daughter, Mrs. John Ide, Alm­mond, N. Y., March 28, 1966. On August 1, 1911, he was married to the late Bertha Pierce. He is survived by his daugh­ter and four sons: Lester, Corning, N. Y.; Clinton, Alfred, N. Y.; and Charles and Lynn, both of Hornell, N. Y.

Mr. Palminter was a lifelong resident of Al­fred Station. He operated a farm in the vicin­ity for more than 50 years. He was a member of the Alfred Station Seventh Day Baptist Church for 61 years. Funeral services were conducted by his pas­tor, the Rev. Ernest K. Bee, Jr., Burial was at the Alfred Rural Cemetery.

—E. K. B.

Mass Evangelism Reaches New High in London

Can undisciplined youth be reached for Christ by a popular evangelist in this day? The answer seems to be in the affirmative if the evangelist is Dr. Billy Graham and the place is London.

The picture here shows the evangelist chatting with some of the "swinging" young people who were waiting for the meeting to begin. This type of young folks, strangely, was attracted. They make up some 30 percent of London's young people between the ages of 15 and 34. The Graham statistics showed 60 to 70 percent of the attendance to be young people.

As the meetings came to a close on July 2 with 94,000 in attendance at Wembly Stadium it was revealed that this was the largest month-long crusade in history. Mr. Graham preached to more people than in any 30-day period of his life. The "inquiring" totaled more than 40,000.

The churches of many denominations profess a large increase in attendance and prospective members. It has been said that it will be ten years before the results of this crusade are really known, but many already are certain that the impact of the gospel on England on this occasion goes far deeper than it did twelve years ago. The real results will be more apparent when Mr. Graham goes back next year to counsel with converts and when many of these young people go into full-time service for Christ.

If there is "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10) how much joy there should be among Christians when thousands repent!