NEWS FROM THE CHURCHES
RIVERSIDE, CALIF.—Our church entered its new year with the following officers elected: president, Mr. Charles Morris; vice president, Mr. Al Whittlock; clerk, Mrs. Helen Hurley; and treasurer, Mrs. Dorotha Brewer.

Special promotion day exercises were held at the close of the Sabbath School hour on September 24, in charge of Mrs. Nancy May, for those children advancing to a new department of the Sabbath School. Bibles were presented to all fourth graders as has been the custom for some years.

Opening exercises for Sabbath School are no longer being held, but classes convene 10 minutes after the close of the church service. The orchestra adds much to the effectiveness of the closing session.

From November 7 to 17 Pastor Burdick made the regular fall trip up the Pacific Coast contacting lone Sabbath-keepers and meeting with the groups at Monterey and the Bay Area in their services.

Many of our congregation attended the Association meeting with the Los Angeles church the week-end of October 21-23.

Our church united with the Victoria United Presbyterian Church, November 24 for a Thanksgiving service. Our pastor gave the sermon on "What Shall We Do with a Thanksgiving Ostrich?" or "Thanksgiving—Feast or Famine?" The music was by the combined choirs of the two churches.

Our Servicemen
Members of the Milton Church in the Services:
AC3 David Crouch AF 16875754
3338 Tech. Sch. Sq. Box 84
Amarillo AFB, Texas 79111
PFC Robert Van Horn 2161833
A. Company G.R.R.C. -1 IN
C & E Battalion M.C.R.D.
San Diego, Calif. 92140
Keith Burdick
Box 655
Sierra Vista, Ariz. 85635
Milton D. Davis, Jr.
Box 774
Geiger Trailer Camp
Camp LeJeune, N, C. 28540

SABBATH SCHOOL LESSON
for December 17, 1966
Preparing His Way

Accessions

BERLIN, N. Y.
By Letter:
Robert Clark Ellis (Mrs. Howard F.)
2ND BROOKFIELD, N. Y.
By Letter:
Mrs. Leona W. Burdick

Obituaries

GREENE.—Carlton Lewis, son of Frank J. and Ida Rebecca Lewis Greene, was born at Center Berlin, N. Y., Apr. 23, 1893, and died suddenly Oct. 29, 1966.
He married Belle Armsby Nov. 15, 1915. Besides his widow, he is survived by three sons: Erwin A., of Petersburg, N. Y., Arlie L., of Center Berlin, N. Y.; and Clifford C., of Spokane, Wash.; also several grandchildren and two great grandchildren.
He was baptized by Rev. E. H. Socwell May 6, 1905 and joined the church at Berlin the next Sabbath. He has served the church in many capacities: clerk for seven years, trustee for many years, and moderator for twenty-five years.
Funeral services were conducted by his pastor, the Rev. Paul L. Masson. Internment was in the Seventh Day Baptist Cemetery in Berlin.

HESS.—Hommer, son of George and Naomi Long Hess was born Jan. 12, 1889 at Roaring Springs, Pa., and died at Beloit Municipal Hospital Nov. 5, 1966.
He married Stella Lippincott Jan. 28, 1911. He is survived by his wife, a son, Loyd, a daughter, Norma Reiffle, and six grandchildren. Funeral services were conducted from the Milton Seventh Day Baptist Church by his pastor, Rev. Earl Cruzan, Nov. 8. Interment was in Milton Cemetery.

—E. C.

NORTHERN WISCONSIN FAIR BOOTH
"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). A feature story in this issue by the young pastor of the New Auburn, Wisconsin, church tells of the blessings received in taking this verse to include a Christian, Sabbath witness in Chipewa Falls. The church members were encouraged by the promise of Isaiah 55: 11 that the Word sent out would not return void.
Let's Be Independent In Truth

Let us assert our independence and our God-given individuality in the really important areas of Christian living! There are forces about that are from merely hammering us into molds of uniformity and conformity. A candid look at ourselves reveals that a very high percentage of our young people and perhaps as many supposedly mature people are virtual slaves of current fashions in hair styling and clothing styles. This seems to be as much the result of conscious manipulation by certain fashion designers as it is following the leader. The fakiness of fashion seems more apparent now than ever before. It is a reflection of the prosperous times in which we live. Our ladies and men can be persuaded to change their clothing styles from time to time to appear to have studied the matter and have decided that lasting happiness can be achieved only by kicking over the traces of moral forces. Reasons for resistance to the curtailing of freedom of choice are against the curbing of forces accepted standards of a Bible-influenced society is, of course, as evident today as in every other generation. It may take a few new forms. What we do observe is that this is a time when folks are more easily convinced that "everybody is doing it" and therefore I should do it also. This is pressure toward uniformity mentioned above.

What starts out in the young person's mind as a "righteous" cry for liberty easily turns into a pitiful slavery to group standards—or lack of standards. Rebellion against the restraints of the older generation and the clearly defined moral law easily turns into a mere substitution of subservience to a lower set of laws—the fluctuating laws of social pressure. All too frequently this lower level is fostered or manipulated by shrewd businessmen who have masterminded the art of psychology in advertising.

There is, however, another type of conformity which infects the Christian church and particularly those churches like ours which have prided themselves on individuality and independent thinking. I refer to the tendency to follow the crowd in making our Christian action seasonal. The time when our churches paid less attention than now to the church year which has come down to us through the Episcopal and other highly liturgical churches. There is nothing clearly wrong about following the church year except that a prolonged emphasis on Christmas, for instance, takes up so much time that we neglect other important things. If we would stop to think, we might realize that it can hardly be the will of our Lord to spend a month or more centering our activities and our thoughts toward a commercialized celebration of His birth when that excludes in large measure the fulfilling of the Great Commission for one-twelfth of the year. We have been maneuvered unconsciously into this situation.

Where is the liberty that we profess to have? Where is the individuality? We claim that we must assert our right and duty to keep the Sabbath contrary to the practice of the Christian world around us. This should give us the courage to resist unbbleibical practices in other areas and to be consistent evangelists the whole year through. This would be true liberty—freedom to do the will of our Lord, freedom from man-made (American-made) customs.

Missionaries to the Moon

A news item from a Southern Baptist source carries the heading "Houston church may send first moon missionaries." The title is probably meant to be taken with a smile although it is based on the fact that two members of the Nassau Bay Baptist Church are undergoing training for the Apollo moon mission. They may well be the first men to set foot on the moon. It is interesting to note that the government calls it a moon mission.

It is evident that not everyone who goes on a mission is a missionary in the Christian sense. It has been surprised and highly pleased with the remarkable pictures of the moon published after Orbiter II circled the moon many times and photographed the surface from only twenty-eight miles away. But a missionary is more than a person sent, more than a person sent to a certain place. He is a missionary only as he goes to a place where such are people and feels the call of the Holy Spirit to bring those people the message of eternal salvation through Christ and to bring them the benefits that go along with that message because of his love for them. Pictures of the moon reveal no people. All the means of sustaining life are lacking and hard to be carried from the earth to the sky. A missionary on the moon could be more discouraged than a pastor facing empty pews. Furthermore, in the interest of knowledge for man on earth, the long trip to the moon and back may be justified, but missionaries of the cross would feel such an urgency of helping people that time spent in such travel would probably seem wasted. Most of us have lightly talked of going to the moon, but as a vacation trip rather than a missionary endeavor.

With such thoughts in mind we are prompted to fulfill the tasks that are common to all and to leave the moon to those whose secular duty calls them there.

It is interesting to note that the two men who hope to be first on the moon are also anxious to take their full share of responsibility in extending the work of Christ. Native to Michigan, where they were active in church extension, they are both superintendents in the Bible School where they feel that they have a distinctly Christian mission. The church is only three years old and already has a membership of 450.
What Is Your Spiritual Age?

Age is something normally thought of as creeping up on adults relentlessly and rather uncomfortably. Yet the centuries, and years tick off at a regular rate until one finds that he has passed middle age and shows signs of growing old. Thank­fully, medical science has all but ex­dued the ordinary diseases that cut life short and has done much to add comfort to the advancing years that once were dreaded because of expected afflictions.

In many respects, however, age is relative. Recently a U. S. senator and a professional baseball player attended the same banquet. The newspapers referred to the 58-year-old ball player as “aging” and the 42-year-old senator as “boyish.”

This prompts a little serious thinking as to our spiritual age in relation to the years since our birth. In the work of the Lord are we senators or ball players? The evangelist Billy Graham on the eve of his recent forty-eighth birthday made the startling statement that at that age he considered himself to be”aging” the Word and by expending himself expecting that he is “more than a conqueror.”

The statement illustrates that at a certain age there is much latitude. Also there is no occasion to speak ill of either class, Negro or white, as to our spiritual age in relation to the years of our lives. It is important to critically evaluate our progress in spiritual growth and to see if we are advancing in our spiritual age.

People feel that there is much concern about the relief of suffering than the causes of disease. Most of the people who now have the means to help do not help because they believe that the church does not care about them,” he said.

“People pay more attention to what we do, not because they do not care for the church, but they believe the church does not care about them,” he said.

Bible Reading Schedule

Next week there will be a special col­umn that is expected to appear in the issue each month giving the sug­gested Bible readings for the following month. This may prove helpful to the many resident and non-resident members of our churches who are interested in guiding as to which chapters to read each week to get all the way through the Bible in 1967. The readings will alternate from month to month to enable people to use the New Testament.

It is believed that nearly all pastors are promoting the Thanksgiving to Chris­mas chapter-a-day Bible reading. This is a good start for the three chapters a day suggested for 1967. Remember, this is the Year of the Bible, the 150th anniversary of the American Bible So­ciety.

Self-Criticism

A Southern Baptist leader, Ross Cog­gins, director of communications of the Christian Life Commission, in an address to mission leaders at Ridgecrest, N. C., suggested some denominational self-criti­cism. Feeling that his people show more concern about the relief of suffering than the causes of disease. Most of the people who now have the means to help do not help because they believe that the church does not care about them,” he said.

The meetings began Friday morning and continued through Thursday evening, November 10.

The working minutes for a week of planning run into many pages besides the written reports and the documents prepared. Out of the planning have come a number of things that have already been put into effect. Other programs are due to be worked out, or the reports will be publicized at the appropriate time. Much of the work of the Planning Committee is delegated to it by General Conference. It is a little is ini­tiated by the chairman and the members of the committee.

Dedicated service, which has already proved productive and a means of recruiting for full-time service received major consideration. An immediate out­growth of this was the preparation of 4,000 copies of a “Dedicated Service” folder which appeared in the Sabbath Recorder of December 5 and was subse­quently sent to all churches for distribu­tion through the Committee on Sabbath Recorder.

Productive Week-Long Meeting Of Planning Committee

The need for more detailed current and long-range planning for the work of Southern Baptists was announced by the Planning Committee that it needed a full week both fall and spring to coordinate, plan, and produce the materials needed to do so. In recent years the committee, composed primarily of the three paid board secretaries and the general secretary, has held these long­er sessions at denominational headquar­ters at Plainfield. Others on the commit­tee are the president, or a representative, of the Women’s Board and the president and vice-president of General Conference. Usually only one is able to attend, This time both were present at least part of the time. Dr. Lewis May, president, came all the way from California, leaving his busy office to do so. The Women’s Board was unable to send a representative, but the director of evangelism, the Rev. Leon Lawton who is deeply involved in out­reach plans was available for consultation at all times. The meetings began Friday morning and continued, or the reports were published in the Saturday edition.

Another Planning Committee project that is of particular importance is the preparation of the Thanksgiving to Christ­mas chapter-a-day Bible reading. This is a good start for the three chapters a day suggested for 1967.

THE SABBATH RECORDER

DECEMBER 12, 1966

5
Deacon Leroy Samuel Davidson
By Hurley S. Warren

In early life he was baptized and joined the Friendship Seventh Day Baptist Church at Nile, N. Y. He was ordained a deacon of the church in 1922 and served faithfully in this capacity until the church disbanded in 1959. When he and Mrs. Davidson joined the R Ichburg, N. Y., Seventh Day Baptist Church, he became a deacon there.

As a lad, Mr. Davidson attended district school in the schoolhouse which was located on what, in later years, became his farm.

On September 6, 1910, he was united in marriage with Miss Martha Johnson of Friendship, N. Y., by the Rev. James L. Skaags, then pastor of the Friendship church. To this union were born two sons: Albert W. of Matawan, N. J., and N. Y.; three daughters, and several nephews and nieces.

Mr. Davidson devoted much of his early life to working in the oil fields. He was a member of the Friendship Farmers Cooperative Association, had served on the school board, on the board of supervisors of the Town of Wirt, and as Justice of the Peace in the Town of Wirt for many years.

On September 6, 1960, Mr. and Mrs. Davidson observed their golden wedding anniversary. Albert W., with family, had purchased a farm home where they had lived all of their married life. They lived to Nile a year later.

It was our privilege to serve the Friendship Church at Nile as student pastor and pastor for nearly four years. We like to remember the Davidson family as being a model family (living perfectly Sabbath morning). They were very understanding of and a great encouragement to a beginner.

Memorial services were conducted at the Davis Funeral Home, Friendship, N. Y., Thursday afternoon, Nov. 10, 1966, by Rev. Hurley S. Warren. Interment was in Maple Grove Cemetery, Friendship.

A Booth at the Fair
Impressions of a Pastor
By Edward Sarton

The date was July 29. Several people busied themselves with preparing tract packs (special issues of Sabbath Record­ ers in which were enclosed tracts, one of evangelistic nature and one to inform the people that Seventh Day Baptists are and what they stand for. Several hundred Recorders are used in this way during the Wisconsin State Fair in Northern Wis­ consin—over 4,000 pieces of literature altogether this year)! It is just a matter of four days until the big Northern Wis­ consin Fair is held and the circle of Christ's Falls. It is a time of excitement, curiosity, and anticipation. The new pastor won­ ders what it will be like working at a fair booth for a week, witnessing for the cause of Christ, and to the work of the pastor's first full-time church.

Now the date is July 31. A crew of five persons is at the Industrial Arts Building at the fair grounds. This is a new building designed to house display booths rented by companies, individual salesmen, churches, or whoever pays the rent on the floor space. This is a grand opportunity to reach the public and to sell one's wares: The North Central Association has rented a 'half booth' and the team of five persons begins the work of setting up the booth at about 10:00 a.m. in the morning and has completed this task by about 4:30 p.m. The results can be seen in the photo included with this article.

Now the date is August 1. Last minute preparations are being made. Finishing touches are added to the booth (like the fresh flowers brought each day, and the record player located in the back of the booth). Many of the booths are not fin­ ished, far from being ready to meet the people in marriage with Miss Martha Johnson of Nile, N. Y., on September 6, 1910.

The work done will show up in the months and years to come. The members felt that the pressure of time from the state of man, the way of salvation, and remembered forever. It is a time of excitement, curiosity, and anticipation. The new pastor wonders what it will be like working at a fair booth for a week, witnessing for the cause of Christ, and to the work of the pastor's first full-time church.

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And then, where do we go from here? Where were some of our greatest wit and bustle of the busy Industrial Arts other equipment we have is our smile, This is our only "gimmick." The only and pencil with which people can enter registered their names for at our booth. Several persons had been given the opportunity to witness to what we as a people believe, and to remind the governor of his responsibility to God.

Around a far corner are a man and his wife from California who are "rock-hounds," persons who hunt for unusual stones and who change them from their natural state into items of beauty with hounds," persons who hunt for unusual stones and who change them from their natural state into items of beauty with our attractive display and witnessed us for our attractive display and

One of theEcumenicity, and the fact that the fair booth is one of the most significant, cherished as one of the most significant, the responsibility to God.

We are not bragging about our given the opportunity to discuss common concerns. It gave us needed stimulation in discovering new expressions of evangelism. Others, writing of the value to them stated: "This retreat was very valuable to me in spiritual uplift. It challenged me to be a better leader of my people, by giving more of myself and walking closer to Jesus in everyday life."

"The retreat was very much worthwhile. There was much value in sticking to this faith, for the week. Consequently, I was led to give some real thought to visitation evangelism. I really appreciated the General Secretary's presentation.

Three area retreats were held, one in the spring at Nortonville, and the other two in the fall at Alfred Station (Camp Harley Sutton) and at Shiloh (Jersey Harley Sutton) and at Shiloh (Jersey Harley Sutton) and at Shiloh (Jersey Harley Sutton) and at Shiloh (Jersey Harley Sutton). The link with American Seventh Day Baptists that many of us were renewed and strengthened by his visit. Remember us and reinforce our efforts in the work of the Lord, I highly recommend it. It brings together the leaders of our churches to discuss their problems and work out solutions, to present new plans and prepare advancements in our work.

The first question has many answers. I am confident our greatest witness as a church was in the very fact that we rented the booth! Other churches in the general area had a witness, but it took the form of a chicken barbecue stand, a soda and hot dog stand, or some such activity. We were the only church representing the Lord Jesus Christ with a spoken witness. Most of the people who gave our booth any attention at all stopped in. We answered questions that had plagued them for a long time, or expressed genuine interest in knowing more about our double-faceted message (Sabbath). We are not bragging about our "great witness," for we can improve on that for sure, but we are happy to witness unashamedly and for Christ, not "incognito" via food stand.

Our second witness was to those who had booths in our area. We were an ever present witness in our personal contacts and deep-seated relationships with the vacuum cleaner salesman, the radio station personalities, the insurance agency salesmen, the chair salesmen, the dancing girls, the encyclopedia salesman, yes, and especially the heavy drinking "rock-hound." In an age when the word "ecumenicity" rings loudly throughout the land, we would express the thought that the fair booth is one of the best opportunities to further this spirit. In getting to know the relaxing, George Holleinstein, who is a Catholic, we establish a fine relationship and as an outgrowth of this relationship we have a chance to "swap" theology, learn about the Catholic faith from a layman's point of view, and explain more clearly what Seventh Day Baptists believe and why. We learn that George likes poetry and writes a lot of it and as he travels for his company, he spends all his free time recapturing his experiences in poetic form. We also find that George is an accomplished musician and is a major reader of music for his local Catholic church, to be used now that the Catholic church has sanctioned congregational singing.

(Continued on page 12)

DECEMBER 12, 1966

MISIONS—Sec. Everett T. Harris

Spiritual Renewal Retreats for Ministers

Was it a good plan to hold three area Spiritual Renewal Retreats for Seventh Day Baptist ministers in 1966? We do not know how the churches feel about it, but the ministers themselves have answered, "Yes."

One minister replied to the question of worthwhileness as follows: "This retreat by my estimation was the most meaningful thing that has happened since I became a full-time pastor."

Another pastor wrote, "The retreat gave opportunity for fellowship and study for ministers of common faith. We got to know each other better. There was opportunity to discuss common concerns. It gave us needed stimulation in discovering new expressions of evangelism."

Released for Work in Jamaica

Announcement may now be made that General Secretary Alton Wheeler will serve as a "released worker" in Jamaica for a few weeks during the spring of 1967. It will be recalled that Pastor Duane Davis served in a similar way in January, 1966.

Commenting on Pastor Davis, the Jamaica corresponding secretary's circular for May, 1966 stated. "The visit of Pastor Duane Davis was a great encouragement to all of us. The link with American Seventh Day Baptists that many felt was broken when Pastor Davis left us was renewed and strengthened by his visit. His repeated assurances that our brethren in America continue to remember us and reinforce our efforts in
the years immediately ahead, have increased our determination to go forward with the work which we felt that the Lord has for us in Jamaica.

Pastor Joe E. Samuels, corresponding secretary of the Jamaica Seventh Day Baptist Conference has written confirming the plan for Secretary Wheeler to come in the spring. He tells of the enthusiasm and joy expressed by the Jamaican brethren as they heard of the possibility that Secretary Wheeler might be released from his usual duties for service, under the direction of the Jamaica Conference Executive Committee.

The specific date in the spring which has now been set for Secretary Wheeler's visit is March 17 (Friday) to April 2 (Sunday). Although the Missionary Board is sponsoring this plan, all may feel a part of it as we support the Our World Mission budget. An appropriation of the Missionary Board was set up for carrying out the "Released Worker in Jamaica plan in 1967.

We may also uphold Secretary Wheeler in our prayers that he may have vision and understanding to carry forward a ministry of service. And also we may remember our Jamaica brethren in our prayers as preparations go forward for the coming visit, praying that God's will may be done and that His Kingdom may go forward.

There are large areas of agreement and numerous possibilities for joint programs and action, although we recognize and respect the differences of approach, emphases and contributions of each major faith.

To help families develop foundations for personally meaningful and socially acceptable behavior, we offer the following affirmations on which our historic faiths unite.

We believe, and unite in affirming, that God, the creator of the Universe and the Father of all mankind, did create us male and female and did establish families as part of his Divine Plan. Because of our understanding of this family life, we believe and unite in affirming that our sexuality is a wondrous gift from God to be accepted with thanksgiving and used within marriage with reverence and joy.

We believe and unite in affirming that our understanding of God's plan for marriage ideally calls for lifelong commitment and to sustain a supportive relationship in which each partner helps the other to develop to fullest capacity. We are united in our belief that God is an active partner in sustaining and enriching the husband-wife relationship in marriage.

We believe and unite in affirming that children are a trust from God and that parenthood is a joyous, though strenuous, adventure in partnership with God for the procreation and nurturing of each child. Parenthood calls for the responsible use of all of our God-given talents and abilities.

We believe and unite in affirming that family life is the cradle of personality and character for each child and creates an environment for the societal values of each succeeding generation as well as the principal source of meaningful personal relations for each adult member of our society. All children need fathers and a mother firmly united in love to guide their growth into manhood or womanhood and to provide the emotional security that fosters development toward mature and responsible relationships between men and women.

We believe that the family is the cornerstone of society. It shapes the attitudes, the hopes, the ambitions, the values of every citizen. The child is usually damaged when family living collapses.

When this happens on a massive scale, the community itself is crippled. There are no easy answers to all the complex problems facing marriage and family life. We believe that today, all of us are aware that there are many fronts on which we must work.

Therefore, we the major religious groups in the U. S., join forces in exploring all ways and means available to preserve and strengthen family life in America to the end that each person may enjoy fulfillment in dignity, justice, and peace.

We encourage the release of the book Sex, Family, and Society in Theological Focus, edited by J. C. Wynn. It is available from Association Press and sells for $2.25.

This book was the preparatory study volume for the Second North American Conference on Church and Family. It contains essays by Harvey Cox, Pieter de Jong, Roy Fairchild, Cynthia Wedel, Gibson Winter, and other outstanding writers. There is a guide for study and discussion.

The book is good for older youth groups as well as adults.

A Book for Discussion

Church groups who are looking for discussion material might like to use the paperback book, Sex, Family, and Society in Theological Focus, edited by J. C. Wynn. It is available from Association Press and sells for $2.25.

In Youth in Europe

Are there some Seventh Day Baptist young people who are planning a trip to Europe in 1968? Not many years ago that would have seemed like a foolish question; not anymore, for there are quite a number of ways for students and others to get help in financing a trip to Europe.

The year 1968 would be an unusually good summer to be in Europe as a Seventh Day Baptist. The Baptist Youth World Conference, sponsored by the Baptist World Alliance and held midway between the five-year adult congress sessions will be held at Berne, Switzerland, July 22-28, 1968. Plans started now could well materialize by that time for several of our young folks. The theme will be "One World, One Lord, One Witness."

ANNUAL PRE-CON RETREATS

Announcement from Battle Creek informing that the Youth Pre-Con Retreat for 1967 will be held at the 4-H Camp at Algonquin Lake near Hastings, Mich. The dates set are August 9-13. Watch for the Beacon and Sabbath Recorder for further data.

As plans are now, Young Adult Pre-Con Retreat will be held at Camp Holsom, the private camp of the Battle Creek church. The dates will probably coincide with those of the Youth Retreat.

The rugged trail

I do not seek the primrose path,
Or rose without a thorn;
I know the power of Satan's wrath,
With body wrecked and torn,
I ask just for the upward way,
And faith at any cost.
A pact with Christ, day by day,
Is burdensome for the lost. - Ralph Loofboro.
A Booth at the Fair

(Continued from page 8)

A third, and we feel very significant witness, was with the people who stopped by the booth to know more about our denomination. Many came with the comment, “How do you differ from the Adventists?” “I am a Baptist, and I’ve never heard of Seventh Day Baptists.” Or “I am a Baptist, and I understand you folk are in discussion with us about coming in with us. What are the basic differences between us?” One lady who had a booth all the way on the other side of the building, while walking around to see what was in the building, stopped by and introduced herself as a Seventh Day Adventist. She was interested to find that we had a building, or if she would be if she was under the impression we were so small that the church she was acquainted with in Kansas City was the only one. We had a long discussion and she wanted some more literature about us. Last year, a lady from Eau Claire, Wisconsin, stopped by for literature. She was a Baptist and was convinced of the rightness of our doctrine.

One day, a tall (I later learned he was six feet eleven inches tall) rather unemotional young man strolled up to our booth and began looking over our tract rack and the other materials laid out on the table. He asked how much the literature cost. He mentioned occasions when communities had provided them with services on the grounds where they had just “set up,” and how there had been a great deal of interest and correspondence regarding it more than words could ever express. This young man felt that there was a great need for a minister to witness with “a forgotten people.” The young man mentioned that he only lacked one year of having his high school diploma. He wanted to go on and become a minister to the carnival group. As we concluded our conversation, he mentioned that he was going that night to visit with his mother and asked me to remember him in prayer, for he didn’t really know for sure if he could find her, if she would want to see him, or in particular, would she be if he did find her. He felt if things were “O.K.” between them, he might stay with her and finish his education. This is a part of the fair booth impressions! The sad part of the story is that the opportunity to follow up in a situation like this depends upon the other person being at home and not appearing to have much interest in anything except the long filter-tipped cigarette she was sucking on as if her life depended upon it. How I yearned for Testaments for those little guys. It is for sure we will not open the second question, “Why do you differ from the Adventists?” in this way.

One of the young men who were “selling,” was working steady and who are facing seriously this matter of Christian living stop by. Non-Christians do go around looking for an opportunity to “test a Christian to see if they can stand up under pressure” stop by.

On the second question, “What were some of the greatest successes?” I would without hesitation say, “there is no matter of individual growth on the part of those who manned the booth. Each one, by nature of the fact that he had to evaluate his personal relationship to that which he was to proclaim, became the better person for the experience. Then too, the personal contacts with those who were our fair-booth neighbors provided great success also. It will be a long time before either those of us who worked, or those who were exposed to us who will forget our days together at the fair in Chippewa. The Holy Spirit certainly made good use of the relationship; the relationship was a two-way relationship. Last, but by no means least, there was much good which came out of our personal contacts, and church witness with the many individuals who stopped, either in relationship to the Bible’s being given away (many Catholics wanted to know if it was the right version),” meaning it was approved by the pope as one could read, or in relationship to our beliefs.

In answer to the third question, “What are our most keen observations?” I would say that we need more Scriptures to hand out to people. I recall in particular one family in which there were four or five children of grade school age and one teen-age girl. The younger boys wanted to enter their names for the Bible drawing, but their mother wouldn’t let them. Her argument was that their older sister had one they could read any time. From the sound of the language she used, she could have gotten some good use out of the Bible, too. Besides that, the teenage daughter didn’t appear to have had much interest in anything except the long filter-tipped cigarette she was sucking on as if her life depended upon it. How I yearned for Testaments for those little guys. It is for sure we will not open the fair booth next year without having on hand Testaments we can give away in such cases as this one. Another observation is that more people came to the booth when there wasn’t anyone standing there, than when there was. Perhaps the booth next year will take a different form, perhaps that of an area for relaxation and lounging, with free literature available for the taking. One person can be on hand to answer questions during a designated time of the day, and addresses will be clearly posted for contacting persons, with the hours when someone would be on hand. This is yet to be determined.

The last question, “Where do we go from here?” is one which puzzled us at this moment. We do know we want to have a fair booth again next year. We have learned a lot in the few years this Association has had the project. Most of the learning has been done by the New Auburn church since they have had the chief responsibility for setting up the booth and manning it. This is a good experience for the New Auburn people, but we have gained so much from it we want the same to be true for the others of the North Central Association. We are convinced that the day is not past when the gospel can be distributed and received in this way. We are aware that the church must keep up with the world about it as to the methods it uses for “selling,” or better still, “giving away” the good news. We must use the latest business techniques and materials in our approach. We must use up-to-date approaches in our booths.

We don’t have all the answers. We follow with interest any report others make about their fair booth work. We continue to experiment and we find that when we make ourselves available to be used by God, He can and does, effect changes in persons’ lives through us.

SABBATH SCHOOL LESSON

for December 24, 1966

Born This Day . . . A Savior

Protestant Church in China

New light on the status, strength, and attitude of the Protestant Church in Communist China has just been shed in Britain in what appears to be an informed report obtained from visitors to the country.

The report reads in part: "There is some information available from visitors to China who have had contact and conversations with Christians among others whom they have met. "The numerical strength of the Protestant Church is given by church leaders as 700,000. This contrasts with a membership figure of about a million in 1949 (when the Communist People's Government was established in Peking) and a clause in the constitution guarantees religious freedom."

"The only theological school now operating is the Nanking Theological Seminary, which has a staff of about a dozen (when this means about 15 graduates a year, and 85 students. With a five-year course, the Chinese Christian Three-Self Patriotic movement is the Nanking Theological Seminary, the only theological school now operating."

"As might be expected, the church is said to be strongly nationalistic and critical of the Churches of the West. The favorable attitude of the Chinese Christians to their government does not, however, mean that they support communism."

Not All Quiet

On the Eastern Front

The Russian Orthodox priests perhaps thought that they could question the failure of the Soviet leaders to live up to the constitutional guarantee of religious liberty. These two priests, Nicolas Eshliman and Yakunin, both of Moscow, wrote letters appealing to the constitution and protesting the government's actions in forcing church leaders to give up financial and administrative power of parishes to laymen subject to direct pressure of the state. The letters were directed to USSR President N. V. Podgorny and Patriarch Alexiei. If they thought they could get by with such protests, the priests were mistaken. On May 13 both were suspended from their clerical posts. They had charged the Patriarch of the church agency with 'illegal' governmental moves.

Peace

Where lies the peace, so universally sought?
That tranquilizing gem of mind and thought?
Upon a moon washed beach, quite hid away?
In fancy woodland Elves, there dance and sway.
Some tree locked bay of leaf laced fantasy?
A friendly stream with soul purging symphony.
Some dark wailed hidden valley in repose,
Last sunbeam, on mountain side, pinpoints a crimson rose.
Some laden ship, star-glimmed sky above, below,
Reflect like angel tears in water we do not know.
Peace? Within the realm of mind, of heart and soul.
Entwined with Him, and beauty here below.
Peace? When hearts as one, in all men on the sod.
In rhythm, throb and beat, with the great heart of God.

—Ralph Loofboro.

It is reported that the protest is growing—that it is being joined in by some Russian writers and poets. It is not all quiet on the Eastern front, but it is safe to assume that most of the Orthodox leaders will take the position that "discretion is the better part of valor." This seems to be indicated by the fact that Orthodox leaders on the Geneva meeting of the WCC World Conference on Church and Society advocated such a policy and urged the leaders of Western Christianity to accept the Russian social system rather than continuing to oppose it.

ITEMS OF INTEREST

Vietnam Christian Service

"War weariness is the dominant note in Vietnam," said Dr. Atlee Beechy, who has just returned to the United States after seven months as director of Vietnam Christian Service, in which Church World Service participates.

His first-hand report of increasing needs, particularly among refugees in Vietnam, confirmed a recent decision made by Church World Service to provide $300,000 for Vietnam Christian Service in 1967. The 1966 contribution of $250,000. The Protestant overseas agency is one of three church groups which support Vietnam Christian Service. The others are Lutheran World Relief and the Mennonite Central Committee.

Dr. Beechy said continued military action in Vietnam has created psychological and emotional problems among the refugee population that are as great as the physical problems they face. An estimated one million Vietnamese live as refugees within the borders of their own country, their lives increasingly showing the scars of repeated displacement and disruption of their economic and family life.

National Baptists Applauded

The National Baptist Convention, U. S. A., Inc., is the largest Negro church of America, having a membership of 5.5 million. When they met recently in Dallas, they were applauded by the secular press for the moderate stand taken on Negro rights. The delegates were welcomed to the whole city, not just certain segments of it, as when they met there in 1944. Dr. James H. Jackson of Chicago, reiterated his position and that of the Convention, eschewing all forms of civil disobedience and demonstrations—even non-violent ones—in favor of resort to law and the courts to achieve civil rights.

The governor of Texas praised the Convention and the Dallas Times stated that Dr. Jackson's "appeal for unity needs to be heard throughout the land.

Subscriptions Coming In

The subscriptions desk at the Seventh Day Baptist Publishing House has been busier than usual during November and the early days of December. Renewals and new subscriptions for the Sabbath Recorder were quite a little above the same period a year ago. People seem to have responded to the suggestions made in recent issues about taking responsibility for extending the witness of our denominational paper to friends who do not have it. Some Christmas gifts subscriptions have been entered. However the increase has not yet been substantial enough to greatly help in the financing of the denominational organ; it takes quite a few offset losses by death and general attrition. Readers are urged again to do all they can to extend the ministry of the Sabbath Recorder this month.

The November special order issue seems to have been well received. More were printed on advance orders than usual. Several late orders came in. The number now on hand for future distribution is relatively small. Attention is called to the fact that there will be another special issue in February—edited by the Rev. Coleman W. Kerry of Charlotte, N. C., said, "We are here not to parade, not to protest, not to sow the discord of hate and not to agitate. We come to Dallas to assert that the God we serve is not dead."

The long-time president of the Convention, Dr. Joseph H. Jackson of Chicago, reiterated his position and that of the Convention, eschewing all forms of civil disobedience and demonstrations—even non-violent ones—in favor of resort to law and the courts to achieve civil rights.

THE SABBATH RECORDER

DECEMBER 12, 1966
Church News Bits
The Lord's Acre project at North Lourp, Nub., has built up some history. The church bulletin calls attention to the fact that the sale on November 29 was the eighteenth annual Lord's Acre sale. Perhaps some other church has had this emphasis just as long.

Church bulletins received at the Recorder office indicate an enthusiastic response from many churches to the "sale" of red "bricks" for the Blantyre House. Some of the smaller churches have agreed to try to "sell" several hundred at $1.00 each.

The Ashaway, R. I., church calls attention to its new local paper carrying news and reports of church activities. It is named "The Layman's Call." The Boulder pastor, the Rev. Elmo F. Randolph, announces the name of a church newsletter which made its first appearance in November, a two-page, legal-size monthly letter called "The Mountain Signal-Trumpeyter." Not for many years has there been such a wide-spread or month-long emphasis on tithing in so many of our churches, judging by the consistent use of bulletin inserts. Quite a number of pastors followed the suggestion of preaching several sermons on stewardship or tithing. Some had supper and evening programs with the same emphasis.

Heritage Day on our denominational calendar was set for the Sabbath following Thanksgiving. It would appear that it was not quite as generally observed as in the past two years.

Youth Fellowships in a number of churches are undertaking money-raising projects to provide funds to support a youth field worker, according to announcements in church bulletins.

Advance planning becomes more and more apparent in local churches as well as on the denominational level. For example, at Milton on November 20 there was an Association Camp Committee meeting, looking forward to next summer.

Several Associations are laying definite plans for setting up booths at state and county fairs. They have already ordered (and received) special issues of the Sabbath Recorder in quantity. There will be two more special issues before most of the expositions and fairs are held.

The Riverside, Calif., church is about to publish the first volume of its history covering the years 1894-1949. Advent coin folders are used occasionally or regularly by some of our churches to secure extra funds for special purposes. At Riverside they have been distributed this year to raise money for the projected West Coast work which is expected to involve a full-time employee working for the Association.

Marriages
Erickson - Hitchcock.—At the Gothic Chapel, Alfred, N. Y., Sabbath afternoon, Nov. 12, 1966, Andrew Emil Erickson, Kane, Pa., son of Emil W. and Margaretta Lord Erickson, and Deborah Jolene Hitchcock, Alfred, N. Y., daughter of Robert Owen and Odessa Howes Hitchcock, were united in marriage. Rev. Hurley S. Warren, officiating.

Metzger - Jacox.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, Nov. 19, 1966, Stephen William Metzger, Norwood, N. Y., son of Howard and Irene Hunt Metzger, and Rebecca Dawn Jacox, Alfred, N. Y., daughter of Howard and Iva Norwood Jacox, were united in marriage. Rev. Hurley S. Warren, officiating.

Obituaries
DAVIDSON.—Deacon Leroy Samuel, son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Aug. 2, 1881, and died at the Cuba, N. Y., Memorial Hospital, Nov. 7, 1966. (See extended obituary elsewhere in this issue.)

EMERSON.—Agnes E. Whitford, daughter of Daniel and Hulda Stillman Whitford, was born at Hartsville Hill, N. Y., Sept. 6, 1877, and died at Batavia, N. Y., Nov. 18, 1966. Early in life she was baptized and joined the Hartsville Seventh Day Baptist Church, in which she taught a Sabbath School class for a number of years.

In 1914 she was united in marriage with Thomas W. Emerson of Alfred Station, N. Y. To this union was born one son, Thomas K. of Baravia, N. Y. Mrs. Emerson had lived since the death of her husband in 1946. She is survived also by two grandchildren, one great-grandchild, nephews, and nieces.

Mrs. Emerson taught school in the Hartsville-Alfred Station-Alfred area for 25 or 30 years.

Memorial and committal services were conducted at the Landon Funeral Home, Hornell, N. Y., by Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery.

—H. S. W.