appreciate the fine, professional job Kathy does.

Miss Connie Coon is now in Rhode Island following up the summer visitation program. The Sabbath School is providing our financial share of Connie’s work for our church as she visits in the Rockville, Ashaway and Westerly areas.

—Correspondent

DAYTONA BEACH, FLA.—Each week more of our people are returning from vacations in the North so we are experiencing increasing attendance and renewed vigor in church programming and planning. Pastor Van Horn has been conducting our Sabbath eve vespers from the worship service programs of the recent Kearney Conference. These with his emphasis on the themes and messages in the Sabbath morning worship have brought to us much of the challenge and inspiration of the Conference.

We have some “New Frontiers to Face with Faith” in an older young adult group, in a college and career group, and the developing program of Bible Clubs for young children. These clubs had their beginning this summer in the really successful work of the SCSC team with our church. We are truly seeking to be more “Sensitive in His Service” in these new frontiers of opportunity.

—Correspondent

Semiannual Meeting

The Semiannual Meeting of Northern Wisconsin and Minnesota churches, will be held October 25th, 26th, and 27th at the New Auburn Seventh Day Baptist Church, New Auburn, Wisconsin.

The theme for the weekend meetings will be “Sensitive in His Service,” and the guest speakers will be Rev. Leon Lawton, and Rev. Don Sanford.

One of the highlights of the weekend will be the rededication of the church, Sabbath afternoon, October 26th, with the burning of the mortgage.

Semiannual Corresponding Secretary,
Briana Sutton

Accessions

DENVER, COLO.
By profession of faith:
Constance Lynn Higuera

Marriages

Conroy - Baum.— William Raymond Conroy, son of Mr. and Mrs. William H. Conroy, Janesville, Wis., and Carol Ann Baum, daughter of Mr. and Mrs. William C. Baum, Sr., Edgerton, were united in marriage on Sabbath afternoon, August 31, 1968, in the Albion Seventh Day Baptist Church by the pastor, the Rev. A. A. Appel.

Pearson - McEvoy.— Paul Pearson, son of Mrs. Joy Pearson of Los Angeles, Calif., and Elizabeth J. McEvoy of Midlothian County, Scotland, were united in marriage September 1, 1968, at the Seventh Day Baptist Church in Dodge Center, Minn., by the pastor of the groom, Rev. Wayne Babcock.

Psalm 119: 105.

Why word is a lamp unto my feet, and a light unto my path.
What's Happening to the Protestant Reformation?

Our thoughts turn again at the end of October to Reformation Day, which is very much in the minds of Lutherans and other denominations of the European origins of their denominations. Seventh Day Baptists are not very far removed historically from these groups that sprang forth at Reformation Day. The spirit of God on Reformation Day stems from that day in 1517 when Martin Luther nailed that sheet of paper on the door of the church at Wittenberg. It took other Reformers of the European church to form, and a Seventh Day Baptist church was organized in London less than 100 years from the posting of those famous 95 Theses. Seventh Day Baptists churches arising about the same time are one step removed from the Reformation but close enough to appreciate the heritage.

The great gain of the Reformation was in posting the authority of the Bible above the authority of the Church. The recovered truth was the theory of faith being able to live by faith. This is personal faith, personal salvation rather than salvation by church membership. There are forces today trying to re-establish the church as supreme in politics and perhaps even in the sciences. Are we again putting the church to form, and a church to live by faith? Some fear that the ecumenical movement has a tendency to re-establish the church as supreme in politics and perhaps even in the sciences. Are we again putting the church above the Bible and leaving little room for private interpretation? Perhaps that danger is not great. Others are greater.

Last spring Clark H. Pimnoch, assistant professor of New Testament at New Orleans Baptist Seminary was addressing several 506 men at a pastor's conference. He made this statement. "The Protestant Reformation has become the 'Protestant Deformation,' exposing a man-centered and man-made theology whose material had been doing, as many troubled men of science will testify.

For what does the doctor of science, medicine or philosophy come to church? Is it to hear a discourse on science by a minister of the gospel who is trying to meet the man with a specialized education on his own mundane ground? Ask a few such people. Observe them going away from church unsatisfied. Or watch them respond with the same kind of fear that flow from the eyes of other mortals when eternal truths are presented and they are struggling to get into right relation with God through Christ.

If the man of science comes to church and gets nothing essentially different from what he is immersed in the first six days of the week, why should he come to church? The surgeon all week has been doing a good work putting together broken bones or sewing up torn tissues. He has been doing ex-
President's Column

What Does It Mean to You?

Recently I had the wonderful opportunity at a weekend retreat to share an experience with an outstanding group of Salem College young people and their advisors. It is always quite revealing because they make you feel so young again, but also I get the next day in the form of sore muscles, as well as the realization that in many ways you just aren't "with it, man." This is the kind of experience you need if you want your thinking challenged. I was asked to speak to the group. I thought that it might be a good idea to see what young college people thought of the Conference theme "Sensitive in His Service." Before I spoke, I asked them to share with me in writing just what the theme meant to them. Their answers were quite stimulating and revealing so I want to share with you the thoughts they shared as a way to get you thinking about what it means to be "Sensitive in His Service."

-Sensitive in His Service

(Meaning from a group of Salem College youth at a retreat, September 28, 1968)

"Being sensitive is being able to feel to a strong degree the need or small desire in others for help. The preacher makes his fingers more sensitive by roughing them with sandpaper. This might be done to smooth souls that we possess. Roughing them would make our souls be tender and thus feel the small clickings of the tumbler in another's soul." 1. "Being sensitive means always listening for a call to His service. 2. When He wants anything or even if He doesn't, being aware of His many blessings and knowing that all things can happen if we are sensitive." "Being sensitive in His service seems to me to be first of all a Christian, being a Christian and practicing Christian ways one must serve God and be a friend to man. We have learned that we need to be ready to understand how another person acts since he is a Christian." "To me it really means doing something. Not just saying that you are going to serve Christ. Getting up and doing it to the glory of God. Committing yourself to the very purpose of living up to Christ's ideal and being aware of His service." "Taking the work of the Lord seriously. Being sincere in helping others. Doing things for Christ not because you are forced to but because you love Him." "Naive + complete open-mindedness. Loose + revealing. Up tight + out of sight. A tagalong." "Negatively: Does not mean that we are sensitive in the sense of 'wearing our feelings on our sleeve' - 'being easily offended.' Positively: 1. Sensitive to the guiding of the Lord. 2. Sensitive to the real needs and feelings of other people." "Total Church Involvement. 1. Attendance. 2. Committee work. 3. Giving 10% of salary. Total Christian Commitment. 1. At work or business. 2. Christian living seven days a week. 3. Bible study. 4. Prayer." "Sensitive to the needs of others. Sensitive to God's will for yourself. To be less sensitive to your own wants and desires and less sensitive about opening purse strings." "To try to make an effort, more than usual, being aware of our stand as Christians. To know that others are watching us, and that we are leaders. To think before we act." "To be a Christian. For being sensitive in God's service is when you have an inspired motive in your life to try and convey it to other people to win them to Jesus Christ. At times in life the emotions a person has, whether he is on a speaker's platform or not, don't matter, but the inspired feeling he has should be told to another person for whom he thinks it would do some good. This is how I felt on Sabbath night at Conference this year. When the program started I felt normal, but after your excellent message I felt being sensitive is hard to put into words."

"The Christian as he serves Christ Jesus should be sensitive to the surroundings and especially the feelings and attitudes of others. He must be ready to help and love those who do not know Christ or do not heed the will of the Lord with a true Christian heart. Sensitive perception to do the will or service of God."

"Sensitive in His Service" means being aware of the needs of others and doing your best to help them out in any way you can. The reason for helping is that you care because God cared first. Actually this is one facet of trying to follow our Lord's example.

"Often we are sensitive to personal fronts, etc. I believe that we as servants of God should be sensitive, not so much to what is going on out of God's will, but live a Christlike life, but sensitive as Christlike individuals to the needs of the everyday world we contact every day. Eyes open and a willing heart to see a need and to fulfill it in the name of Christ."

"This would mean to me one who was always ready and attuned to God. One who was willing, at any personal cost, to do anything God wanted him to do. One who puts the welfare of God ahead of all personal wants and desires and would determine to live a Christlike life, but sensitive as Christlike individuals to the needs of the everyday world we contact every day. Eyes open and a willing heart to see a need and to fulfill it in the name of Christ."

-OCTOBER 21, 1968
LETTERS TO THE EDITOR

A recent editorial "To Paraphrase or Not to Paraphrase" has brought comment from one of our past editors, Ernest O. Knock, head of the Concordant Publishing Concern, which publishes a very literal translation of the New Testament and a Bible study magazine received by the Sabbath Recorder for many years on an exchange basis. The exchange basis is full, Mr. Knock's letter, in part.

We Paraphrase—Like It or Not

We all know that there are those who use the Scripture for their own selfish ends. No matter how they treat them, by paraphrase or by omission some fulfill their desire to make the Bible read more liberally or more conservatively than God intended. But if paraphrasing will make the Scriptures come alive to some of us and speak to our everyday living, shedding light on God's choice in our decision making, as it has for some, then I refuse to knock it.

What the Scripture says to individuals is what counts in their lives. We do not react to God's Word if we do not understand what it says to us. For some of us paraphrasing helps articulate language say something to us.

Like it or not, the life of every Christian is an animated paraphrasing of his knowledge of the Word of God: every life imperfectly, some wildly paraphrased. I am convinced that the more often we sit down with writing materials to put God's word into our language and our situations, the more perfectly our animating paraphrasings will interpret God's will.

This is not in any sense a defense of the many abstract, psychadelic or empirical paraphrasings which are all too common today but in support of those who want to know what God says, "to me in my situation," because I want to do His will.

—Wayne Babcock,
Dodge Center, Minn.

Dear Sir and Brother in the Lord:

In looking over your editorials in the current issue of the Recorder, I was struck with the one titled "To Paraphrase or Not to Paraphrase." Sure-ly this is an important matter, especially in view of the many "modern" versions, which are really paraphrases, which were started from the original than the paraphrases, yet it is also true that the New Testament was originally written in Greek.

My father spent the greater part of his life in an attempt to make available to the ordinary English reader, the Scriptures just as they are in the original languages. He wanted to give them the facts, not his ideas of what it means.

May the Lord bless you in your work for Him.

—Ernest O. Knock

One Issue Voters

By T. B. Maston
Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

One of the most common mistakes of many Christian citizens is that they are one issue voters. If a politician is right, from their perspective on that particular issue, they may vote for him. Frequently they will do this, regardless of how much or how little background he may have for the responsibilities of the office he seeks.

The one issue will most frequently be something in the area of personal morality. For example, if the one seeking an office does not drink, many Christians will vote for him regardless of what else he may or may not do, and regardless of his position on the major issues of the race he seeks.

I am not suggesting that any of the issues mentioned are of minor importance. For example, a Christian certainly should give serious consideration to the personal morality of candidates. He may wisely some consideration to their religious affiliation. He should seek to know the position of candidates regarding all the issues that he personally thinks are important.

What I am attempting to emphasize is that we should not become so enamored with one particular issue that we will not give proper consideration to other issues that may be of equal importance. Also, it will be wise for us to seek to determine whether or not the candidate's position on an issue represents his honest personal conviction or is a political convenience.

One candidate announced that his platform was the Ten Commandments and the Sermon on the Mount. It would be unfortunate if Christian men and women were "fell" for this token of propaganda. At least, they should ask how he would apply the Ten Commandments and the Sermon on the Mount to daily problems that he would face if elected.

There are at least three things that Christian citizens should consider in determining the one for whom they will vote: (1) The basic character and integrity, as best it can be determined, of the candidates. (2) The position of the candidates on all the issues that are relevant to the office they are seeking. (3) The ability, the training, and the experience of the candidates to fulfill the responsibilities of the office.

Bible Reading Guide for 1968

NOVEMBER

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over a month of services as assistant in evangelism. During these weeks she has been staying at the home of Pastor* Miss Connie Coon has now completed her six-weeks outreach of three New England churches, working in cooperation with Pastor Clifford Bond of the First Hopkinton church of Ashaway, Pastor Cooper, a Southern Baptist layman, says that the great need of the church today is for more building, not for more profound understanding of theology, not for more missionaries, but for lay members to become totally involved in the Christianity they profess. This will include more than witnessing, but it will of necessity include witnessing!

One challenging objective of the Crusade of the Americas is the mass distribution of the New Testament. It is estimated that there are less than 38 million Bibles scattered among the more than 200 million people in Latin America. In North America it is charged that churches are interested in preserving themselves than in helping people. There is spiritual lethargy, indifference, selfishness. The Gallup Poll claims that the "church is rapidly losing influence in today's world." In many churches, attendance is stagnant or declining. We all need to rediscover a vital personal relationship to Christ as Savior and Lord and seek afresh the mission of the church in the world today.

An expectation of the Crusade of the Americas is exactly this—renewal and revival past the local church.

II. The Evangelizing of the American Continents

The Crusade of the Americas is unequivocally and unashamedly evangelistic. Basic is the belief that men without Christ are lost and doomed. "He who believes is not condemned. He who does not believe is condemned already because he has not believed in the name of the only begotten Son of God." Each individual is responsible before God. Reconciliation is possible because Christ died for our sins.

The Crusade of the Americas is a sincere, conscious, organized effort to enlist every Baptist church in the Americas in evangelistic activity directed toward non-Christians and inactive Christians in their community.

A variety of evangelistic activities are suggested for the church: a religious census to discover prospects; Sabbath School enlargement and outreach; the establishment of missions, preaching points and new churches in unchurched areas; church revivals; area and open air meetings.

One challenging objective of the Crusade of the Americas is the establishment of missions, preaching points and new churches in unchurched areas; church revivals; area and open air meetings.

Another major Crusade objective is the involvement of laymen in witnessing. Owen Cooper, a Southern Baptist layman, says that the great need of the church today is for more building, not for more profound understanding of theology, not for more missionaries, but for lay members to become totally involved in the Christianity they profess. This will include more than witnessing, but it will of necessity include witnessing!

Today, in country after country in the western hemisphere, untold thousands of men and women are being trained in classes in thousands of churches on how to use the Bible and how to witness. In 1969, it is expected that these lay witnesses will fan out in teams throughout the hemisphere witnessing from door to door and on the street corners and in the marketplaces.
After the Crusade of the Americas is over, it can be expected that the ties that bind us together in Christian love should be stronger because we have borne each other’s burdens in the crusade.

VI. A Challenge to Youth

It is a prayerful hope that the Crusade of the Americas will capture the imagination of youth and lead them to be involved in the winning of the world for Christ.

Christian youth ever wants for a worthy cause to claim its life and talents. A fervent evangelistic church stimulates the claims of Christ and His Church. We believe that the Crusade of the Americas could be the answer to the concern in North America over dwindling seminary enrollments and the shortage of ministerial students and mission volunteers in our colleges.

A True Ecumenicity

We believe this is the true ecumenicity, that spoken of by Jesus in John 17:21, “That they also may be one in us: that the world may believe . . ..” Clearly the object as well as the basis of unity is the common cause of evangelism “that the world may believe.”

Film for WCC Assembly

Premieres at New York Church

An experimental film commissioned and produced by the mission department of Churches’ 4th General Assembly in Uppsala, Sweden, received its first public showing at Judson Memorial church here last week.

A unique feature of the production, centered around a traditional worship service, is the total disrobing of the minister at the close of the service. The nudity—an appeal for honesty—did not shock the several hundred Judson members or visitors who saw the surrealistic 40-minute movie, “Another Pilgrim,” during a regular Sunday worship hour.

Mr. Jon Hendricks, who plays the part of the minister, was for three years a director of the church’s art gallery as well as its residence for artists-in-training. He is a Quaker and a pacifist. He said he hoped the film would not be criticized by people who had not seen it.

SABBATH SCHOOL LESSON

for November 2, 1968

WITNESS IN SUFFERING

Lesson Scripture: I Peter 3:13-17; 4:12-17.

THE SABBATH RECORDER

GENERAL CONFERENCE

SCSC Project Directors

Enthusiastic About Work Teams

On the Sabbath afternoon program featuring dedicated service reports the project directors spoke. (Taken from the tape):

S. Kenneth Davis

President of the Church at Westerly, R. I.

I suppose the most important thing that happened to us this summer was that we discovered in spite of the hard things in life that can come to every person, even to Christians, that even in perhaps the hardest thing that can come to a Christian, God still works for good in so many ways, “for those who love Him and are called according to His purposes.”

Before you can appreciate the transformation that has taken place in Westerly, you would have to know something of the religious climate of our community. Not very many years ago we called to hold special evangelistic services in our church the man in our denomination who certainly stands very close to top, as far as I know, and you. He goes in that regard. We got out publicity by word-of-mouth, in the newspaper, on the radio, in the stores. Tracts were handed person to person all over town. When our evangelist showed up, very religiously the regular attenders of our church came, who also, by the way, was a member of the church, but hadn’t bothered to attend recently.

That’s example one. Example 2: When the Home Field Committee of the Missionary Board was discussing what kind of criteria should be used to establish whether a community had enough of a religious spirit in which an independent church could be promoted, someone suggested that our community was the one that we would not send a missionary pastor to. There wasn’t any potential. Several of the members of our church have told me that we had a dying church on our hands. Concerned, I spoke to the other ministers in town about it at one of our Pastors’ Association meetings. They all said they had dying churches on their hands too. The Methodists and the Episcopalians in Westerly had quite holding Vacation Bible School because the return they got for the time invested wasn’t worth it.

This was the situation into which our assistant pastor and his wife walked this summer along with two wonderfully Christian youth, Dutch and Laura Lee Bond. As a result of their visitation in homes that had been previously contacted by letter or home visits that were suggested by others of our members, we had, I presume the largest Bible School that we have had in recent years. We had a parent sharing program as part of our worship service Sabbath morning at the conclusion of Bible School and had the second largest attendance in church in the summer. You have to be in Westerly to appreciate this. They tell me that any Sabbath I can find more of my members on the beach than I can in church. I have never been down to church before Sunday, but it reflects something of the thinking of the community anyway. This the other pastors concur on too, as far as Sunday School is concerned. Anyway, it doesn’t take a lot of attendance since I’ve been there, the only larger one being a year ago at Easter time.

After church we had dinner in the vestry. The appetizer plate is the beginning of the social event of our church each year. We had more people out to this dinner than we’ve had to an annual dinner since I’ve been there. Not only that, but we looked through that crowd and, checking backgrounds, we determined that that more than half of them were either first generation Seventh Day Baptists, not having any ancestors from whom faith has been inherited, or that they had attended First Baptist Church Westerly and the First Baptist Church Westerly were joined the church yet, or were first generation Seventh Day Baptists, not having any ancestors from whom faith has been inherited.

Well, numbers don’t tell the whole story. There is the youngster whose parents came that day. The father is slowly deteriorating and dying of muscular dystrophy. After church he asked if he
could speak with me a while. We went into the study, and he asked how his family was. He was a member of this church. There was a couple there for the first time who said that this was by far the friendliest church they had found in New England—and they had been searching. There was a mother there who was an Episcopalian and whose husband was a Baptist. The youngster had gone occasionally to an Episcopalian church, occasionally to the Baptist church, occasionally to the Vacation Bible School that they had. She said that this was the first time that the youngster had been so enthusiastic about that he insisted on coming every day without Mother pushing him. She said that he had learned more in this short week than he had any other time in his life from a religious institution.

In Pastor Dale's class, other than the Seventh Day Baptists, he had three or four youngsters that were not related to the church. One was absolutely impossible. Not only did the girl not understand what she was being taught, she didn't know how to learn. The poor assistant pastor was at his wit's end. Many times during our prayer time he mentioned her and prayed for grace and love to be able to put up with her for the next day. Well, guess which youngster it was that was back at church the week after Bible School, that was the one—because she had seen in Pastor Dale a love that she hadn't experienced before.

Two families whose youngsters had quit church were back in church. We had grandchildren of a couple whose parents had parted company. The youngsters had something of this agonism within them. They are now established. The grandparents are happy to have them there. They said the kids had been asking questions about God, but they couldn't answer. They were happy to find someone interested in sharing the answers. The numbers don't count but individual cases certainly do. And through the love that these young people shared in the Westerly community, I don't believe Westerly will ever be the same.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Field Worker Secured

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education is pleased to announce that Miss Esther Burdick of Waterford, Connecticut, has accepted the position of youth field worker.

Miss Burdick is the daughter of the Rev. and Mrs. Paul Burdick. Her head quarters will be in Waterford, Connecticut, and she has begun her work for the board. She is planning to visit as many of our churches as possible in order to lay plans for a more extended work.

Holding a Master's degree in social work, Miss Burdick worked for seven years as the executive director of the Onondaga County, New York, Campfire Girls with headquarters in Syracuse.

Our readers are urged to look for articles from the new youth field worker in the Sabbath Recorder and the Beacon. As soon as some plans are made definite, they will be shared with our churches.

Those wishing to contact her directly may write to her at 4 Shore Road, Waterford, CT 06385.

Annual Meeting

Board of Christian Education

The annual meeting of the Seventh Day Baptist Board of Christian Education, Inc., was held in the Seventh Day Baptist Church Parish House on Sunday, September 15, at 2:00 p.m.

The meeting was called to order by the vice-president, Dr. Burton B. Crandall. The Rev. Harmon Dickinson led in prayer.

It was voted that the bylaws of the Board of Christian Education be adopted and recommended by the Board of Directors be adopted.

The chairman of the Nominating Committee, Mac Gordon, presented the list of nominees for the directors for the year, 1968-69. The following were elected: Agnes C. Bond, Harold O. Burdick, Cathy Clarke, David S. Clarke, Burton B. Crandall, E. Wayne

Cruzan, Catharine S. Jacox, Dora D. Norwood, Helen A. Ogden, and Jean P. Snyder, all of Alfred, N. Y.; Susan D. Bond, Mary D. Clare, Madonna W. Sutton, and Rex E. Zwiebel, all of Alfred Station; Mae R. Lewis, A. Lyle Sutton, and Hurley Warren, all of Almond, N. Y.; Mark R. Sanders, Harold King, and John M. Reynolds, all of Little Genesee, N. Y.; C. Harmon Dickinson, Ethel D. Bond, and Patricia McCrea, all of Richburg, N. Y.; Don G. Stearns, and Thelma C. Stearns, Shinglehouse, Pa.; Warren F. Brannon, Freeville, N. Y. Associate members elected were Richard E. Bond, lawyer, Syracuse, and Eugene, Kathy Kenyon, and Gretchen Zwiebel.

It was voted to accept with appreciation the annual report of the Board of Directors.

The officers of the Seventh Day Baptist Board of Christian Education for 1968-69 were:

President, E. Wayne Cruzan, 17½ Sayles Street, Alfred, N. Y. 14802; vice-president, Dr. Burton B. Crandall, 5 Sayles Street, Alfred, N. Y. 14802; recording secretary, Mrs. Mae R. Lewis, Box 115, Alfred Station, N. Y. 14803.

Junior High Conference

Nineteen young people registered with an average attendance of fifteen for the Junior High Conference held at Kearney, Nebr., Aug. 12-16, 1968.

The body of the program featured the life of Christ, the Patriarchs, and the issue and their vile and false attacks have been so over-publicized by the sensational-seeing press, radio, and TV, that the basic reason for America's involvement in Vietnam—the defense of freedom from aggression—has been all but forgotten.

These various discontent seem likely to have a major impact on the coming election. There is nothing inherently disturbing in that; discontent with the status quo is a hallmark of the labor movement, and indeed of the American people as a whole. What is disturbing is that some of the discontented in all these groups have seemingly lost faith in America and lost sight of the fundamental principles on which American society rests.

Three afternoons were spent at the beautiful city swimming pool and park. A most interesting trip was made to Pioneer village, Minden, Nebraska. An another afternoon was spent examining an old fort.

My appreciation goes to all who shared in the responsibility of this conference. Special thanks to the young people for being so cooperative both in their needed volunteer activities. May each of us have grown spiritually during these sessions together.

—Connie Coon, director.

LET'S THINK IT OVER

Analysis of Discontent

Listing several kinds of discontent in our nation, the General Board of the AFL-CIO in a statement on party platforms (it favors the Democratic platform) has this to say about one type of discontent:

Finally there are those whose discontent stems primarily from the war in Vietnam. They cry "peace" or "end the war" for various reasons. Some want war—and as though Hanoi wanted an honorable peace. Responsible Americans, who dissent on the war, have done so with reasonable recognition of the intransigence of the other side. Too many, however, are deaf to reason and more than willing to provoke, in the name of "peace in Vietnam," ugly disorders in the streets of American cities. These extremists include some whole loyalties are not to the United States or the democratic cause. But the extremists have so inflamed the Vietnam issue and their vile and false attacks have been so over-publicized by the sensational-seeking press, radio, and TV, that the basic reason for America's involvement in Vietnam—the defense of freedom from aggression—has been all but forgotten.

Senator:—Connie Coon, director.

THE SABBATH RECORDER

OCTOBER 21, 1968 13
Miss Cynthia Ro­
Levy shares reports from women of oth­
Baptist women.
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"We North American Baptist wom­
en have been given a rich heritage. God
has committed unto us a great task and
has called us to a wonderful adventure
to make His love known to those about
us. We live in a confused and chaotic
world. This is a time of crisis and of
challenge for the Christian Church. We
need to be on an endless quest for those
things Day Baptists doesn’t let that
idea die; he takes action. This is true of
his proposal to start a $400,000 home
for retired Seventh Day Baptists and a
home for needy orphans. It is also true
of his idea to get the U. S. Post Office
Department to issue in 1971 a special
commemorative stamp recognizing the
300th anniversary of the first Seventh
Day Baptist church in America.

Mr. Hays wrote to his local repre­
sentative in Congress asking him to work
for this proposal. Mr. Boggs, assistant
majority leader in the House, commu­
icated with the Postmaster General but
did not yet have an answer from the Post­
master General in this matter. Senator
Jennings Randolph brought a
response from a representative of the
Postmaster General to Senator Randolph,
expressing appreciation for the Sena­
tor’s interest in this particular stamp.
No promise was made because the
schedule for commemorative stamps in
1971 was set as early as 1970. It was stated
that the suggestion would be retained in
our files for consideration when the
stamp program for 1971 is being formu­
lated in 1970.”

Some Aid Gets to Biafra
 Officials of the American Protestant
and Catholic overseas aid agencies an­
ounced that during the month of Sep­
tember and the first week of October
over 2,890 tons of food and medicines
were flown into blockaded Biafra.

During September 200 mercy flights
were completed. 75 such flights from
October 1 to October 7.

I think we learned a lot from this ex­
perience—first, faith will take you a
long way; second, our denomination is
blessed with many talented young peo­
ple, most of whom are very unselfish
in His service.

—Madeline Randolph

300th Anniversary Stamp?

Jack Hays, assistant pastor of the
Metairie, La., church, when he has a
new idea of something for the good of
Seventh Day Baptists, doesn’t let that
idea die; he takes action. This is true of
his proposal to start a $400,000 home
for retired Seventh Day Baptists and a
home for needy orphans. It is also true
of his idea to get the U. S. Post Office
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1971 was set as early as 1970. It was stated
that the suggestion would be retained in
our files for consideration when the
stamp program for 1971 is being formu­
lated in 1970.”

On Sabbath eve the emphasis was,
“Sensitive in Prayer.” It featured a film­
strip “Making the Lord’s Prayer Our Own.” The theme for the morning ser­
vice was, “Sensitive in Worship.” Pas­
tor Conrod shared the service with
Russell Johnson of Kansas City, part­
time student assistant to the pastor. Fol­
lowing a bountiful dinner and sociable
time at noon an afternoon meeting was
held under the theme, “Sensitive in
Christian Growth.” This theme included
Sabbath School promotions from one
department to another with appropriate
readings, poems, welcomes, etc. Bible
were presented to many young people
who had recently joined the church
after baptism. There were also Confer­
ence reports by two young delegates,
Jeanne Lawrence and Christine Ayars.

NEWS FROM THE CHURCHES

DENVER, COLO.—Miss Cynthia Ro­
gers, daughter of the Rev. and Mrs.
Albert N. Rogers, Denver, Colo., flew
to West Germany September 12th as­
suming a position in the U. S. Army
Special Services. She is temporarily as­
signed in Munich as a recreation special­
ist.

Cindy, who earned the bachelor of
fine arts degree at the University of
Denver in June, attended the Young
Adult Pre-Con at North Loup, Nebr.,
and served as clerk of the Denver church
for the past year. She was presented
with a gold wristwatch by the women of
the Denver church before her depar­
ture.

MARLBORO, N. J.—The last Sabbath
of September was the annual Harvest
Home Sabbath in the Marlboro church.
The sanctuary was decorated with a
plethora of fruits and vegetables grown
in the South Jersey farming commu­

This Day of Prayer is a medium that
can bind Baptist women together. Mrs.
Levy shares reports from women of oth­
er continents who say that the Day of
Prayer is of great significance to women
behind political currents. Prayer is their
only means of fellowship with other
Baptist women.

Baptist Day of Prayer will be held
November 4, 1968. If it is going to be
impossible for you to hold it on the 4th
in your community, may we suggest you
hold it some other day during the same
week. It is suggested the different Bap­
tist groups meet together and a count be
taken of the number from each of the
different Baptist denominations. This in­
formation should be sent with the offer­
ing to Mrs. L. S. Casazza, P. O. Box
4116, Washington, D. C. 20015.

THE SABBATH RECORDER

October 21, 1968
ence president, Leland Bond, did as a visual aid in his address when he borrowed the shoes of some of our denominational leaders, Mr. and Mrs. Fred Ayars presented a dramatization, "Testimony of Conference." The work of the local church as well as the denominational goes forward when we are sensitive in His service" and try to appreciate what it means to stand in the shoes of the leaders. In this case it was: Pastor and Mrs. John Conrod, Mr. and Mrs. James Davis, Mrs. Paul Lewis, Mr. and Mrs. Jonathan Davis, Miss Mary Jane Campbell, Duane Cruzan, Mr., and Mrs. Frank Davis. They came forward to be presented with their shoes, as was done at Conference. The Harvest Home service ended with a poem read by Mrs. Alberta Godfrey, "If Dare Not Idle Stand," followed by a prayer circle around the church. The closing hymn as they joined hands was "Blest is the Tie That Binds."

The October 5 church bulletin gives the names and addresses of twelve college students in widely scattered areas. Two are in Salem College, the others in Rutgers and Douglass (N. J.), Alfred (N. Y.), Adelphi (N. Y.), Drexel Institute (Pa.), Cumberland (N. J.), Catawba (N. C.), Oklahoma, Maryland, and Mississippi (Air Force).

—Correspondent.

Obituaries

CARTER—William Paul, son of Ralph and Mary Crandall Carter, was born April 17, 1950, and died July 30, 1968, as a result of injuries sustained in a motorcycle accident.

Billy had lived all his 18 years in the Riverside, Calif., area where the Seventh Day Baptist church was his church home. At the time of his death he was making plans to enter Valley College at San Bernardino, Calif.

In addition to his parents, he is survived by brothers and sisters, Ralph Jr., Jeannette (Lovett), Barbara, Victor, Debbie and Cynthia; and by his grandparents, Mr. and Mrs. Paul Crandall, and Mr. and Mrs. William Petree, all of the Riverside area.

Memorial services were conducted by his pastor, C. Rex Burdick, at the Simons Mortuary in Riverside on August 2, 1968, and the body was laid to rest at Green Acres Memorial Gardens in Bloomington, Calif.

—C. R. B.

GRIESEHABER.—William August, was born in Berlin, Germany, Aug. 10, 1888, and came with his parents to America at the age of four. He passed away at his home in Riverside, Calif., July 8, 1968.

He was united in marriage to Alta M. Hurley at Everly, la., Oct. 23, 1914. She preceded him in death Jan. 13, 1958. To this union was born one son, Arden Given Grieshaber.

Besides his son, Arden, he is survived by three grandchildren and two great-grandchildren, all of Riverside.

He was active in the Riverside Seventh Day Baptist Church until the time of his death.

Memorial services were conducted at the Simons Mortuary in Riverside on July 11 by his pastor, C. Rex Burdick. Interment was at Evergreen Memorial Park in Riverside.

—C. R. B.

WHITFORD.—Charles A., son of the late Kenneth and Gertrude Smith Whitford, was born at Albion, Wis., on July 4, 1910, and died suddenly at his home in Milton, Wis., on Oct. 2, 1968.

He was married Jan. 5, 1938, to Charlotte Polan. To this union were born five sons: Charles of Kewaskum, Wis., Monte of Chicago, Ill., Phillip and Gary of Janesville, Wis., Donald, at home; and two daughters: Mrs. Marjorie Arms of Gays Mills, Wis., and Janice, at home.

Charles was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the Milton Seventh Day Baptist Church on Oct. 5, 1968, by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

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

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

October 28, 1968

OWN Budget Almost Raised

Seventh Day Baptist people showed a strong upward thrust in their giving to Our World Mission during September to close out the year with the budget almost raised.

We lacked only six percent of reaching the higher-than-usual goal. The figures from the treasurer on page 15 of this issue are far more encouraging than expected two months ago.

Praise the Lord for the faithfulness of His concerned and committed people! But the Lord's work cannot stand still; it must go forward. We are already one month into the new year with its challenge of greater work and of necessity a larger budget. May our giving reflect a growing love for our Lord.