Prayer Thought

Fastest Safety Signal in the World

Electronic signals travel exceedingly fast in computers but apparently not all the same speed. The claim is made for Sperry Rand's electronic UNIVAC 1108 that it can recover stored data faster than anything else on earth. The impulses going through this giant brain to bring the answer to the question asked travel at the rate of 696 million miles per hour. At that rate of speed the answer should be on its way very, very soon. Such speed is so far beyond anything we know of that we rightly say it is incomprehensible.

We had to wait until this late date in history to develop a machine that could send impulses at 696 million miles an hour. But when we stop to think, this is not so strange. Believers in God have known about the amazing hearing and answering power of God for thousands of years, perhaps even from the day when Adam first talked to his Maker.

A verse of Scripture comes to mind that is familiar to most of us and was suggested as a memory text in the Sabbath Recorder of June 13, 1966. In Isaiah 65:24 we read the promise: “And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.” Now that may be poetic rather than technical language, but the truth expressed there ought to mean more to us than our literature spread around the world. A subscription has recently come from a previously unknown man living in Port Elizabeth, South Africa. The contact is not entirely new, for he has been in touch with Job Duma Oliphant, long-time leader of Seventh Day Baptist work there, who occasionally writes to the American Sabbath Tract Society. In fact, Brother Oliphant had suggested that he subscribe to the Sabbath Recorder.

Readers in this country may find their denominational weekly meaning more to them when they recall that native leaders in faraway countries are encouraging their friends to gather up enough money to subscribe. People in Europe, Africa, India, Burma, Korea, Brazil, Mexico, Guyana, Jamaica, and Canada do not take our paper for granted (though some get it free); they read it carefully and thus challenge us to make it valuable.

Jesus Teaching in the Temple

We cannot sit at the feet of Jesus in the temple as so many did in the days of His flesh, but we can still sit at His feet as we study the Bible, for faithful disciples with memories sharpened by the Holy Spirit preserved His teaching for us. May we take heed.
Sad State of Stewardship

The church giving to Our World Mission for May and the first five months of the year is reported by Treasurer Gordon S. Lord on page 14. A glance at the totals will show that it was a relatively good month—nearly $12,000 as compared with a low figure of $8,000 in April. Perhaps this is a good time to remind ourselves that on the average we are not giving very well and that the amount now required to meet the obligations of our modest budget is about $13,500.

Let us take a look at ourselves in relation to the total gifts of our church. Maybe it would come closer to us if we thought of it in terms of tithing. Let us do a little supposing. For easy figuring let us say that half of your tithe could earn $400 per month as an average. That is a low figure, but it will do. A tithe of that total would be $40. Over a period of five months if such an average person turned in all of his tithe to denominational work his church would be credited with $200. But, of course, the local church needs part of that. How shall we say one half? Let us then suppose that there is no church so small that there would not be three people willing to give one-half of their tithe to Our World Mission. It would add up to $300 from January to May.

Now take a look at the list of churches on page 15. There are twenty-two of the sixty-five that are below $300. To put it a little more poetically, three people giving half their tithe would have contributed more than the whole church. This does not look very good. If you are a member of one of these twenty-two churches, how about asking yourself what you did with the Lord's share of your income.

We profess to believe in missions. We have to believe in missions if we believe in Jesus who was the greatest missionary of all time—sent from heaven to earth to tell people of salvation. If our belief in missions has to have the chance of proof or we must give to missions.

Our denominational budget is primarily for missions in the broader sense of that term. Church members may well pray the prayer of Saul when he met Jesus on the Damascus road, “Lord, what wilt thou have me to do?” It does not look good to see blank spaces opposite a mission giving column for six months after month in the treasurer’s columns. If, perchance, there are some who do not approve of even half of their tithe being used for missions, it is very easy to designate gifts for portions which seem most vital to the giver.

We have mentioned the churches where there are low gifts. Half of their tithe could have contributed more than the whole church. The same sort of figuring could be used for the larger churches. How is it in your church? If twenty people gave the same as you are giving would your church be credited now with $2,000? The question is not which churches are strongest in potential, but rather whether or not we as individuals are giving proportionately and giving it largely to the cause of Seventh Day Baptists. There is satisfaction and blessing in “rendering unto God the things that are God’s.” Let us resolve to have that blessing and be happy like those who are “bringing their tithes into the storehouse.”

The Uncertain Seventies

There are serious questions in the minds of many churchmen and secular observers as to what the seventies will bring forth in the way of church organization and growth. Some are wondering if the church will have to put its major emphasis on survival since there are so many challenges to its structure and past ways of doing things.

The Public Relations Association of the Southern Baptists held an annual meeting recently which faced some of these questions as they relate to public relations. One of the major addresses was by Dr. H. L. Williams, Dean of the Theology School at Southern Baptist Theological Seminary in which he challenged Baptists to get out of the survival-only rut and get a new attitude toward the extension of the church.

How much more applicable is that challenge to Seventh Day Baptists than to the large denomination of which we are a part in America. There are cases where survival is the natural attitude. Certain churches can look at their statistics over the past few years and say with determination that their strategy will be to press on in the direction they are going. Other local churches hesitate to even look at their baptism and membership figures, knowing full well that they have been slipping. A church that has been consistently losing ground over a period of years knows that travel in this direction leads to extinction. Thus when they get together to discuss the future it is pretty likely to be a council of defense instead of attack. They think first of survival, hoping that when they have learned how to survive they can give attention to plans for aggressive rather than defensive action.

The real issue is not that it cannot gain ground by just attempting to hold ground. There are some serious uncertainties in this period of the seventies. Some signs point to a resurgence of faith, a greater receptivity to the gospel. Other more glaring signs show a turning away from the institutional church. Where will the church go from here? Enough to predict how easy or how hard it is going to be to win converts and to add members to the church? And when it comes to the Seventh Day Baptist sector of the Christian line, the uncertainty is perhaps greater. Will we be able to persuade people to accept Christ and to also accept the proposition that it makes a difference to the Lord whether people keep His commandments (including the Sabbath)? Judging from the past, the percentage of our people who are willing to “contend earnestly for the faith” is not sufficient to guarantee a steady denomination-wide growth.

We are not bound to the lethargy of the past. God is able to shake these dry bones and put vibrant life into them. Some of our churches have died and some are apparently near death. It may take a miracle to change from a death march to a victory march, but miracles of survival and regained strength are more possible in the church building than in the medical building where the miracle has to happen. “God’s hand is not shortened that it cannot save,” wrote the prophet (Isa. 49:1.)
When England grew corrupt God brought over a number of pious persons and if they also wish to move it to the Murray D. Lincoln Campus Center at the University of Massachusetts, Amherst. It is planned to have tables available for displays along the sides of this room. The walls are rough concrete with fluorescent lighting overhead immediately above the tables. It is possible to mount posters with paper masking tape on the walls or to have a standing display that could lean against the wall. Tables, 4' x 30', will be available for display purposes, but all the other items needed for your display would need to be brought.

Witness for personal work cannot be put into effect. Not so with personal work. We are all in the water together or huddling within our crumbling walls, we will see growth. The seventies may be unusually crucial years. A hunger for solid foundations of faith in this hostile and insecure world is in a state of flux that we cannot tell what approach or what program will meet the need a few years hence. That is where personal work comes in. Regular boards and agencies of Conference may be possible that some association or local church would like to have a special display at Conference this year. If this is so, we would be glad to reserve space for you. Please write expressing your desire and reserving your space no later than July 15 to the Rev. Leon R. Lawton, 401 Washington Trust Building, Westerly, R.I. 02891.

The Conference program calls for movement from this hall to Stockbridge Hall on Friday, August 6. This is the Sabbath eve service. It will be necessary for displays to be dismantled or moved. There is only limited space at Stockbridge. Those desiring display space are asked to reserve it as early as possible indicating the number of tables required, and if they also wish to move it to Stockbridge. It is probable that the program will set up your display during registration time on Sunday afternoon, August 8, after 4 p.m. Your questions or suggestions would be welcome.

Let Go and Let God Challenge Your Future Endeavors

Romans 13:11-14

By Rev. Edgar F. Wheeler

These verses come at the conclusion of a chapter that concerns itself with practical Christian conduct, and they are immediately preceded by warnings against sins of excesses and the instruction to love our neighbor as ourseh. This passage then stresses the urgency of the times before Heaven, and his obligation to make the best use of it for the Lord.

Actually the Scripture is saying two things here in its warning against sins of excesses and lovelessness:

1. That they are to be avoided because they violate the will of God and deprave the soul.

2. That they are to be avoided because they dissipate one's time, energy, and ability, all of which belong to God.

We are reminded: "In all this, remember how critical the moment is, it is time for you to wake up to sleep." verse 11, NEB.

Quite frankly, there are also other ways of dissipating our lives and time than in licentiousness, debauchery and hatred. We must avoid wasting our time through selfish, indifferent, insensitive attitudes, and we are often guilty of not using their time profitably for the Lord, as they:

Daydream in "spiritual speculations" that are aside from and not essential to basic Christian truth.

Emphasize the mere mechanics of how to properly go about things, spending more time on legalities than the spirit of living and service for the Lord.

Focus on nonessentials, majoring on minor branches.

Dwell "at ease in Zion," rejoicing in our good fortune, but neglecting or even avoiding contact with a needy world.

We just could fall into that "Lord, Lord" class of professing believers (Matt. 7:21) to whom Jesus speaks a warning. The church has been guilty of "turning off the light" many people by its self-centeredness. (We must not be too self-conscious if at times we turn others off because the gospel faithfully shared and lived bothers their conscience.)

It is "high time to awake out of sleep: for now is our salvation nearer than when we believed." The reason is "near the return of the Lord Jesus Christ so expectantly awaited by the early church. This event will lead to them being "called to" joy for joy to Christians personally, but at the same time a cause for faithful living and urgent activity because of the time of judgment and a time when opportunity for spreading the good news would be past.

Their timetable was not accurate, but their spirit was correct. For Christians who take their faith seriously, the times are always urgent. The life of Christ is always full of challenge. We don't know how much time is allotted us personally to serve Him on earth, nor when this age will pass at His return. Some are saying no more than thirty years remain for the church to carry on its witness and work for Christ. Some say no more than ten. We don't know. We do know that these are troubled, revolutionary, threatening days. Never has the awareness of perishing souls, hungry bodies, oppressed masses and collapsing morals been more clearly impressed upon God's people. It is a pressing duty and privilege to share the gospel, to comfort, to feed, to visit, to teach, to make the best use of our life and abilities for the Lord in the name of our Lord Jesus Christ.

So the challenge to Christians is to "cast off the works of darkness" (v. 12) and to "put on the Lord Jesus Christ ..." (v. 14). It is time to quit living with the outlook of the natural man who is insensitive to God's will all His commands and to be wholly united with Him, covered by Him, submitted to Him, letting Him speak and work through us. Then we are truly a church, His body.

His lips, hands, feet, eyes and ears—through whom He works to do His redeeming will.

Let Go and Let God Challenge Your Future Endeavors

Note: This Bible study on the theme of Eastern Association was presented as a devotional message just prior to the consideration of the future work of the association.
Central Association Highlights

The Central New York Association is a grouping of Seventh Day Baptist churches in central and northern New York, which holds meetings in spring and fall, promotes a camping program, and does more things together than some of the other associations in the United States.

The annual meeting was held with the Verona, N.Y., church, June 4-6, under the direction of Richard Burdock of DeRuyter as moderator. Attendance was considered good and was swelled by delegates and visitors from other associations. The official delegates were the Rev. J. Paul Green from Southeastern, Dale Rood from Eastern, and the Rev. Edward Sutton from Allegheny. The pastor noted on Sabbath morning that only one association, Southwestern, was without representation in the audience that filled the church.

The theme of this 132nd annual meeting, "Listen, Love, and Respond," was well introduced and carried out in the full weekend of meetings, not only by the speakers but also by the music, much of which was modern. After a thought message on listening to God by Pastor Wayne Babcock the congregation celebrated the communion together with deacons from the various churches serving. At the Sabbath morning service, centered on "Love," the ushers had to bring in extra chairs to seat the crowded audience. Announcements made that the offering would go to Our World Mission. The ushers had only two plates which were fairly deep, but were well filled when they had collected from only half of the pews.

The young man had to hold down the table were a reminder of the love which had a goodly number of tired young people in it. It was a practical message based on portions of 1 Peter 3 and 4 calling for a demonstration of Christian attributes.

The young speaker, who for some months has been wearing a well-groomed beard, got an immediate burst of laughter when he began, "I have always been an admirer of Abraham Lincoln." What is admirable in Lincoln was his heart, not his face, as the story of ministering to a dying soldier showed. We, too, must begin to love with all that is in us. Compassion and concern are evidence that we are alive, not dead. The speaker made humility and love very desirable relatedness to the audience. He closed with the thought that we will be like-minded (as Peter says) and our lives will be a blessing when we take God's love seriously.

A song is no song till you sing it, "A bell is no bell till you ring it." The Rev. Edward Sutton, preaching at the closing service of the Central New York Association at Verona Sunday, June 6, was in the undivided attention of an audience that had a goodly number of tired young people in it. It was a practical message based on portions of 1 Peter 3 and 4 calling for a demonstration of Christian attributes.

The young speaker, who for some months has been wearing a well-groomed beard, got an immediate burst of laughter when he began, "I have always been an admirer of Abraham Lincoln." What is admirable in Lincoln was his heart, not his face, as the story of ministering to a dying soldier showed. We, too, must begin to love with all that is in us. Compassion and concern are evidence that we are alive, not dead. The speaker made humility and love very desirable relatedness to the audience. He closed with the thought that we will be like-minded (as Peter says) and our lives will be a blessing when we take God's love seriously.

"A bell is no bell till you ring it, A song is no song till you sing it, And love in the heart wasn't put there to stay. Love isn't love till you give it away."

Sabbath night and Sunday morning and elected officers for the year.

The business took a major portion of the Sunday morning time and continued into the afternoon as is usual in this association. There were many routine matters to take up as well as plans for evangelistic training, camp development, and the State Fair booth. There were two lengthy reports on proposed evangelistic outreach.

Camper Exchange 1971

Lyle Sutton, camper-exchange coordinator for the Youth Work Committee of the Board of Christian Education, finally has been able to draw together the names, dates and directors for the campers' visits to other Seventh Day Baptist camps this summer. Many phone calls, as well as frequent correspondence, have gone into his work. He extends his very best wishes for exciting Christian fellowship for campers and staff in the 71 camper exchange. The associations which send campers and the ones that receive also are expected to share in the vital experiences as they hear reports from their visiting campers.

By associations, the exchange program shows Eastern sending to Central New York, Central New York to Allegheny, Allegheny to Eastern, North Central to Southwestern, Southwestern to Southeastern, Southeastern to Pacific Coast, Mid-Continent to Southeastern, and Pacific Coast to Mid-Continent.

Exchange campers are:

Debbie Barber from Eastern, Waynette Burdock from Central, David Snyder from Allegheny, Sue Boler from Central, Becky Bond from Southeastern, Jeffrey Monroe from Southeastern, Lynn Ashcraft from Pacific Coast, and Becky Johnson from Mid-Continent.

Alternate exchange campers have been chosen in many cases, so that some representatives from sending associations can represent them in case of illness or other emergency for the chosen exchange camper. We feel sure that this is one case where "playing second fiddle" is no hardship.

Sending associations pay the cost of transportation to and from the host camp, while the host camp pays the cost of camp and arranges for the local transportation of the visitor.

SABBATH SCHOOL LESSON

for July 3, 1971

SET FREE TO SERVE

Lesson Scripture: Galatians 5:13-26
The Jesus Movement
Love Is Its Theme: and Evangelism Its Response
By the Baptist Press

“Wow! Jesus loves you.” Over and over teen-agers across the nation are using that phrase as the “Jesus Movement” shakes their lives. To them, it is a startling revelation. And it captures the theme of the movement. Love is the love. Jesus is the subject. Surprising discovery is the response.

In Southern California, a moustached youth shook his head and repeated the phrase, “Wow, I used to hate cops, and now I just love everybody. Praise God.”

In the worship services for teen-agers in the movement, love is the mood. You can feel it, hanging heavy in the atmosphere.

“It’s so peaceful there, man,” said one teen-ager in describing a worship and Bible study period at Calvary Chapel in Costa Mesa, about twenty miles south of Los Angeles. “You can go there and sing or listen and know Jesus loves you. The love is just so heavy.”

Why? The youth have discovered Jesus, and His love. And they can no more leave the commitment in those shining faces. The Jesus movement is intense.

Inside, five Christian rock groups, (one of them symbolically called Love Song), play and sing. Their sounds are quality; their musicianship, professional. Both in song and testimony, they tell of their search for meaning in life, their trips through drugs and sex and occult realms to Jesus. About 400 kids were there, packing the 1,700 capacity auditorium. Another 1,000 jammed into the gymnasium. Thousands were turned away; hundreds waited outside hoping to feel it. I mean, my arms got so light and I felt I could just reach out to heaven. And it was so good... .

She was referring to a rock concert sponsored by Calvary Chapel at the Woodrow Wilson High School in Long Beach. As estimated, 5,000 kids were there, packing the 1,700 capacity auditorium. Another 1,000 jammed into the gymnasium. Thousands were turned away; hundreds waited outside hoping someone would leave.

Inside, five Christian rock groups, (one of them symbolically called Love Song), play and sing. Their sounds are quality; their musicianship, professional. Both in song and testimony, they tell of their search for meaning in life, their trips through drugs and sex and occult realms to Jesus. About 400 kids respond to the invitation, tears rushing over their cheeks; smiles cutting their faces in half.

Though perhaps not necessarily a manifestation of the Jesus movement, but certainly complimenting it, “God-rock” music is sweeping the country in popularity. According to authorities in the music industry, only about one out of every 100 records becomes a hit; but one out of every twenty-five hits now has a religious theme.

Bare feet, long hair, ragged clothes—the mod look—are blended in a culture that new pietism in the movement that defies unquestioning, simple faith the Bible, and teaches logical criticism accept with such de-emphasis on preaching. With it goes the strong beat of rock music, and the twang of an amplified guitar. And the feng, like the electric.

Testified one thin, long-haired girl in a maroon T shirt: “Wow, I went to the rock concert Friday night... and wow, it was just wonderful. So beautiful.

“I mean, like the guys were playing and I raised my arms, and I could just feel my arms got so light and I felt I could just reach out to heaven. And it was so good...”

The Jesus movement is expansive. Paradoxically, love is the theme of evangelism is its response. The Jesus movement is intensely evangelistic.

Love is love as its theme, evangelism is its response. The Jesus movement is intensely evangelistic.

Why? The youth have discovered Jesus, and His love. And they can no more leave the commitment in those shining faces. The Jesus movement is intense.

The movement stresses the Ten Commandments. It strongly prohibits promiscuity, greed, pride, drunkenness, drugs, debauchery, laziness, cigarettes, etc. A new kingdom in moral conduct seems to be waiting in the wings.

Paradoxically, love is the theme of the movement; yet many of the participants would reject the situation ethics concept that Christians should reject rules in favor of doing whatever is “the loving thing to do” in each and every situation. Instead, they search the Bible for proof texts for a rule for each action.

But if any one trend seems to come through loud and clear in the movement, it is the deep, not shallow, in the heart of the gospel.

THE SABBATH RECORDER

MISSIONS—Leon R. Lawton

Missionary Board Takes Decisive Action

At a meeting of the Executive Committee of the Seventh Day Baptist Missionary Board (empowered to act in behalf of the board when occasion requires) several decisive actions were voted. With the full committee in attendance and President Loren Osborn in charge it was voted to authorize Executive Vice-President Leon Lawton “to visit Malawi as soon as can be arranged on emergency basis and that he request, at appropriate time, the inclusion of the repayment of the expense in the 1972 budget.”

Other actions taken at this meeting are as follows:

Dedicated service worker—Voted: to continue to correspond with Miss Elizabeth Maddox on her offer to serve as dedicated worker in Malawi and if support of budget is inadequate by September that we seek designated gifts for that item to make possible her service.

Crandall High classrooms—Voted: to ask Commission to authorize special appeal in amount of $10,000 for building of classrooms at Crandall High School.

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But if any one trend seems to come through loud and clear in the movement, it is the deep, not shallow, in the heart of the gospel.

JUNE 26, 1971
rev. leon lawton
to visit malawi, africa
by action of the executive committee of the missionary board, the executive vice-president, the rev. leon r. lawton expressed desire to visit malawi, africa, leaving from kennedy airport, n. y., june 17, 1971.

the objectives of this visit as presented to and approved by the executive committee are as follows:

1—to interpret board policy, understand the witness and work being done, and seek to apply policy to local situation. copies of the new handbook (published jan. 71) have been shared with missionaries and the secretary of central african conference of seventh day baptists.

2—since this is new to our missionaries, they are reluctant to "interpret" it without some understanding of its real meaning. they feel that someone from outside could do this better.

3—to answer repeated requests from the missionaries to visit the field and personally become familiar with the work, workers, etc. their request has been underscored by talks with secretary alton l. wheeler who visited the field the beginning of this year. it seems wise to visit malawi while the david pearsens are present to enable background information and their leadership to be best. they will be on furlough from july '71 to june '72.

4—to meet with central africa conference trustees and to come to know them and sense their vision and plans for the witness and work and how best the missionary board can be most meaningfully related to it.

5—to see the need for and place of service that a registered nurse dedicated worker—miss "tibbie" maddox—could fill at makapwa, and lay groundwork for her entering such work in october of this year, if present plans work out.

6—to provide personal experience and insights that would be of value in the proposed consultation on malawi planned for august 1971 in westerly, while representatives, missionaries, african interests committee members, and board executives were available for long-range planning. the carrying through of no. 1 and 3 above, would also make possible possible preliminary preparation of african conference seventh day baptists for their representatives to be able to fit into such a meeting most meaningfully.

it is expected that mr. lawton will return on july 31, in time to participate in conference planning committee sessions at plainfield on sunday, august 1.

brother lawton has requested that our prayers be with him as he meets with our seventh day baptist missionaries at makapwa and blantyre and with the central africa conference leaders, carrying out the objectives listed above, as god gives him guidance and strength.

the sabbath recorder
june 26, 1971

allegeny association views
past as door to a new era

a forward-looking program was viewed in the perspective of the denomination's 300 years at the annual meeting of allegeny association at alfred, n. y., may 14-16. guest speakers included the rev. and mrs. neal d. mills of brookfield, n. y., delegates from the central african conference, and albert n. rogers of plainfield, n. j., president of the seventh day baptist historical society.

the program, planned by the association's executive committee, was opened in the richburg church seventh day baptist eve with a fellowship supper. since members of allegeny association's churches live within an hour's drive of each other the practice of dividing the sessions in the eastern and western areas arose some years ago.

a historical paper was read by mrs. mae following fraternal greetings extended by central association and her husband. she cited deruyter academy and the protestant sentinel, predecessor of the sabbath savior, its early central association contributions to denominational life. mr. rogers then presented a series of color slides depicting architectural features of seventh day baptist churches, with special reference to the new england roots of york state churches.

mrs. francis bucher, sr., adult committee chairman for the association, presided at this session.

sabbath morning worship was held in the stately old alfred church with the rev. stephen a. lawton as pastor, pastoring in his new appointment as pastor, and presiding. it was announced that russell g. johnson of philadelphia, pa., has accepted the alfred pastorate effective september first, with mrs. nellie bond perry, soloist, and the alfred church choir sang. a special memorial hymn was sung by the church to miriam shaw, missionary to china, who died may 12, 1958. the theme sermon, "the door of a new era," was delivered by mrs. rogers from 1 cor. 16:9. a special children's service was conducted by mrs. luan sutt ellis of alfred station. dinner in the alfred parish house followed.

a youth group presented selections from the "tell it like it is" folk-musical by kaiser and carmichael on sabbath afternoon in the alfred church. mrs. phyllis burdick mattison substituted as director for miss arlouene van horn who was ill. after this a panel discussion by representative youth people and adults was held on the topic, "what can we do to encourage more youth to develop an interest in our church and keep them in the fold?" the afternoon concluded with a visual presentation of a series of color slides depicting architectural features of seventh day baptist churches.

the following morning mrs. lawton will move with her family to deruyter, new york. the middle of july to offer pastoral service to the deruyter and syracuse churches.

the rev. c. rex burdick, having assumed pastoral leadership in riverside, cal., since september of 1965, has accept

pastors accepted

a number of ministers including spring theological graduates have recently announced confirmed plans for involvement in new pastoral situations.

mr. melvin f. stephan having completed one year of study at welsey theological seminary at washington, d. c., has accepted the pastoral call extended to him at st. paul's baptist church, richburg, n. y., the middle of july to offer pastoral service to the deruyter and syracuse churches.

mr. russell g. johnson, graduate from eastern baptist theological seminary, who move with his family to deruyter, n. y., the middle of july to offer pastoral service to the deruyter and syracuse churches.

mr. alan r. crouch, graduate from new brunswick theological seminary, will move with his family to deruyter, n. y., the middle of july to offer pastoral service to the deruyter and syracuse churches.

mr. russell g. johnson, graduate from eastern baptist theological seminary, plans to assume the pastoral role in the richburg, n. y., church the first of septe

pastor leslie a. welch, who has served the lord at berea, west virginia, as pastor of the richie church since december of 1960, will become pastor of the paint rock, alabama, church the latter part of july.

the rev. c. rex burdick, having assumed pastoral leadership in riverside, cal., since september of 1965, has accepted pastoral leadership in the paint rock, alabama, church the latter part of july.
cepted the call of the Berlin, New York, church with pastoral duties to begin September 1.

Summer pastoral assistants include Mr. C. Justin Camenga at Los Angeles, Calif.; Rev. Eugene Fatato at Pasadena, Calif.; and Rev. Don Sanford at Milton, Wis. Other lay assistants include Mr. Dale Thompson of D.C., part-time, and Mr. Steven Crouch for the summer months beginning June 18 at Shilo, N.Y.

Since a number of churches remain pastorless, and in view of the fact that other types of spiritual leadership are needed and will be needed in the foreseeable future, the Rev. Rex E. Zwiebel as dean of the Center for Ministerial Education continues to challenge additional persons to be open to calling and to the leading of the Lord realizing that they will act wisely in seeking that academic training which will lead to further discovery and development of their God-given talents and skills needed in this complex and technological age.

---Alton L. Wheeler

News from Korea

Jin Sung Kim, the principal leader of Seventh Day Baptist work in Korea, in his most recent letter asked for prayers for a special meeting in Seoul where he had been invited to hold meetings with a church of another denomination that had accepted the invitation, and baptism. He promised more news when the meetings had been held in early June.

Much of Mr. Kim's work is with the Seventh Day Baptist church of Kwang Ju where he lives. Some distance from Seoul, the capital of South Korea. He writes that they are again holding church services in the tent now that the weather is warmer.

The spirit of this young man is reflected in what he says about the need of a building. He tells some time he has been receiving about $35 per month from interested Seventh Day Baptist friends in the United States. Mr. Kim's letter was the first this was felt to be needed to help with the maintenance and as a little encouragement for him to carry on. He showed himself capable of saving up the gifts for special purposes—like buying the tent for evangelistic work. More recently he has written of being able to provide his own living. Now he writes that he has received some assistance in Southeast Asia "that the weather is warmer."

The convention calls for the withdrawal from Vietnam of all U.S. military personnel except those in diplomatic service, "hopefully by Dec. 31." The resolution, carried by a margin of 1,451 to 199, also directs all American Seventh Day Baptists to refrain from taking the initiative in the dropping of bombs and the firing of weapons.

Other resolutions deal with criminal justice, re-registration in Mississippi, fragmented society, family life patterns, peace, and the Middle East. The section on criminal justice calls for reform of the penal system and puts Baptists on record as "willing to accept our share of the tax burden to pay for implementation of these goals."
The convention expressed "grave concern over role of the U.S. Department of Justice in approving new re-registration procedures adopted this year by a number of Mississippi counties;" contending that the procedures will work to the detriment of black voters.

The American Baptists are engaged in a study of denominational structure. The convention by a majority of three-to-one recommended that the name be changed from "church" to "churches" and that they meet every two years instead of yearly. These recommendations will be voted on at the next annual meeting, scheduled to be held on the campus of the University of Nebraska at Lincoln, May 23-27, 1972.

---J. Palmer, a

Plan Million Dollar Radio Effort for the Southeast

One of the most far-reaching single evangelistic movements in the history of Christian missions to China is being planned by the East Broadcasting Company. It is the biggest and most significant project under way in the world.

Though nothing like this amount of money you sent to me every year, and the late Mr. David Cough for the Twin Cities churches, Catholic and Protestant, to participate in a Communion service, the elements of which were grown by a community on their own place of worship.

The American Baptist Convention held at Minneapolis, Minn., May 12-16. The annual meeting, scheduled to be held on the campus of the University of Nebraska at Lincoln, May 23-27, 1972.

---J. Palmer, a

The church at Westerly, Conn., announced that Miss Helen Ruth Green, a well-trained and well-prepared nun, announce that she is quitting the order to become an artist. Miss Green, a nun since 1950, is one of the first of the new generation of nuns who are leaving the cloister to seek the world and its many opportunities for service.

The church at Westerly, R. I., announces that Miss Helen Ruth Green, known as "the nun who paints," will leave her convent to become an artist. Miss Green, a nun since 1950, is one of the first of the new generation of nuns who are leaving the cloister to seek the world and its many opportunities for service.

The church at Westerly, R. I., announces that Miss Helen Ruth Green, known as "the nun who paints," will leave her convent to become an artist. Miss Green, a nun since 1950, is one of the first of the new generation of nuns who are leaving the cloister to seek the world and its many opportunities for service.

A key resolution adopted by the convention calls for the withdrawal from Southeast Asia "that the weather is warmer."

The convention expressed "grave concern over role of the U.S. Department of Justice in approving new re-registration procedures adopted this year by a number of Mississippi counties;" contending that the procedures will work to the detriment of black voters.

The American Baptist Convention found it necessary to accept the invitation of the Berlin, New York, church with pastoral duties to begin September 1.

Summer pastoral assistants include Mr. C. Justin Camenga at Los Angeles, Calif.; Rev. Eugene Fatato at Pasadena, Calif.; and Rev. Don Sanford at Milton, Wis. Other lay assistants include Mr. Dale Thompson of D.C., part-time, and Mr. Steven Crouch for the summer months beginning June 18 at Shilo, N.Y.

Since a number of churches remain pastorless, and in view of the fact that other types of spiritual leadership are needed and will be needed in the foreseeable future, the Rev. Rex E. Zwiebel as dean of the Center for Ministerial Education continues to challenge additional persons to be open to calling and to the leading of the Lord realizing that they will act wisely in seeking that academic training which will lead to further discovery and development of their God-given talents and skills needed in this complex and technological age.
He assists in the camping and other educational program.

On the West Coast, as previously announced, the Rev. Eugene Fatato of Battle Creek is the summer assistant at Riverside. The Los Angeles church is served in a similar way by Justin C. North has been giving us "thumbnail" sketches of the lives of early Seventh Day Baptist women. We have also been singing some hymns of historical importance, opening our hearts and minds to the deep significance of the years of Seventh Day Baptists in America. The Helping Hand lessons have been inspiring us on this level also.

We have five graduating high school seniors this year and six graduating from eighth grade. High school graduation was the evening of May 22, and on that Sabbath morning our young people had charge of the church service. Seventeen young people took part in the morning message, being shared by four members of the group.

Other churches served part time by the Rev. Gordon D. Oliver and his family continue to be a great blessing to us. He preaches exuberantly the Word of God and he also does a lot of calling in this area.

Pastor Oliver attended the Ministers Conference in Battle Creek, April 28 - May 4. He has been sharing his experiences there with us. He is now attending the course of required instruction at the Ministerial Center in Plainfield in preparation for accreditation.

Pastor Oliver has been active in the ministerial group in New Auburn. This group is newly formed and certainly provides coordination in community-church activity. He also preaches at the two rest homes in Bloomer, taking his turn every five or six weeks. Usually women from our Missionary Society accompany him to sing with the patients, showing interest in their needs and providing compassion and love to them in their situation.

The Women's Missionary Society also helps with the American Legion's project of taking home baked cookies and books to the veterans' hospital at Tomah, Wis.

Our society chose secret pals again this year. At our meetings President Kittie C. North has been giving us "thumbnails" sketches of the lives of early Seventh Day Baptist women. We have also been singing some hymns of historical importance, opening our hearts and minds to the deep significance of the years of Seventh Day Baptists in America. The Helping Hand lessons have been inspiring us on this level also.

We have five graduating high school seniors this year and six graduating from eighth grade. High school graduation was the evening of May 22, and on that Sabbath morning our young people had charge of the church service. Seventeen young people took part in the morning message, being shared by four members of the five graduating seniors. The Women's Missionary Society presented the eleven graduates and their advisor with yellow carnations and gifts to the five seniors. Afterward the graduates were guests of honor at a fellowship dinner.

Our Youth Fellowship was guest of the Tillinghast F.Y.C. on May 1 at a banquet honoring graduates at the Holiday Inn in Eau Claire. Theron Ochs, inn manager, was also a guest and spoke to the group.

In March twenty young people and adults attended one session of the Inter-Fellowship Charismatic Renewal in Eau Claire. Nicky Cruz, first convert of David Wilkerson, was guest speaker. Resulting from that activity was a Community Y. F. meeting in New Auburn as well as the United Methodist children and children with no church home. We would ask your prayers as we join in this united ministry to the children of this area.

May the grace and peace of our Lord Jesus Christ be with and in each of you.

---Correspondent
DAILY BIBLE READINGS

For July 1971

A lamp to my feet
A light to my path

(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in “The Helping Hand.”)

Set Free To Serve
1—Thurs. From Bondage to Responsibility. Gen. 45:1-15
2—Fri. A Patriot’s Prayer. Psalm 122

God, the Christian, and Government
6—Tues. Respect for Authority. Romans 12:9 - 13:10
8—Thurs. Wisdom Asked of God and Then Applied. 1 Kings 3:5-28
10—Sabbath. Love’s Authority Achieves Health Every Day. John 7:14-31

God, the Christian, and Civil Law
12—Mon. Laws To Live By. Deut. 4:1-20
14—Wed. Obedience to God Changes a King. Daniel 6:16-28
16—Fri. The Christian Citizen. 1 Peter 2:9-25

Why the Family?
22—Thurs. God’s Concern for the Family. Malachi 2:1-5, 10-17
23—Fri. The Permanency and Blessings of Marriage. Mark 10:2-12; Psalm 128

Roles and Relationships
Within the Family
25—Sun. Relations Between Husband and Wife. Eph. 5:21-33; Gal. 3:28
26—Mon. Relations Between Children and Parents. Exod. 20:12, 14, 17; Eph. 6:1-8
31—Sabbath. The Sabbath Affords Family Rest. Exod. 16:22-36

Seventh Day Baptist
GENERAL CONFERENCE
August 8-14, 1971
University of Massachusetts
Campus Center
Amherst, Massachusetts

Registration ..................... $11.00
(Under 12 — $1.50)
Room (double occupancy) $ 2.50
Room (single occupancy) $ 3.50
Your own linens and blankets required
Meals — individual option: snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.