A Year of Home Mission Service?
Extended dedicated service is the term used among Seventh Day Baptists for a program by which certain young people volunteer for a year of denominational work without wages — a mere $7.50 per week paid by the organization that is benefiting from the dedicated service. There have been a number who have given a year or more of time. At the moment there is no one enrolled in the program at Conference headquarters.

Southern Baptists have had a somewhat similar program but now are starting something slightly different. It is a pilot project by which young people volunteer for home mission work at their own or their parents’ expense. It all started up in Salt Lake City area in the Utah-Idaho Southern Baptist Convention where the young people were familiar with a similar Mormon program. Two of the first four volunteers are sons of Baptist executives who initiated the plan. Two girls responded to work among Indians. The girls are high school graduates from North Little Rock, Arkansas.

Baptist executive Darwin E. Welsh noted that the Latter Day Saints with a membership of three million have 13,000 missionaries — many of them on a two-year self-support basis. He saw no reason why this same zeal should not be found among Baptists. He asked numbers of his church how many would be willing to borrow money if needed to send their own children on a mission. A high percentage said they were willing.

It is pointed out that parents borrow money to send their children to college. The cost of a year of home mission work is much lower than the cost of a year of college. Parents who cannot yet see their way clear to support a son in college could therefore save money during the year toward the expenses of college a year or two later. A year of witnessing for Christ might make college far more meaningful.

“I am not a great Bible scholar,” said young Welsh, “but I know what I believe and I feel that I will be able to relate to others what I believe and also give them some basis for wanting to believe as I do.

“I would especially like to work with the forgotten and underprivileged people,” the 19-year-old Welsh said.

“Our denomination can never do all the work that needs to be done,” said Secretary Welsh. This program, with all its problems may be the answer. It could be the answer for Seventh Day Baptists.

Recommissioned
Missionaries in Central Java have seen a spontaneous outburst of testimonies and confessions at a prayer retreat such as veteran missionaries never saw before.

Sessions continued far into the night with no one worrying about schedules or missed meals.

Toward the close of the retreat a special commissioning service was held for missionaries due for furlough. Members of the group explained, “We set them apart as our missionaries to America, to share as widely as possible why we are here and what God is doing in Indonesia.”

Ecology and Theology
“The earth is the Lord’s and the fulness thereof,” wrote the psalmist. And again, “The heavens declare the glory of God and the firmament shoveth his handiwork.” These are theological expressions. Ecology reminds us that if we pollute the Lord’s earth and the firmament so that we cannot even see clearly the heavens that declare His glory we can be held accountable.

Ann Bottoms, daughter of Jane and Tom Bottoms, Ninth grade student at Burbank Junior High in Boulder, Colorado, is pictured here with the ecology poster that was made into a billboard sign. In natural colors the poster shows a film of gray creeping over the country and the flag which represents it. Seventh Day Baptist youth are doing their part in good ecology and theology.
**Is the Prayer Amendment Good?**

The move to restore prayer to the public schools has been gaining Congressional support. Since prescribed prayers were declared unconstitutional by the Supreme Court in 1963 the only way to put this sort of religious exercise back into the public school system is by an amendment to the Constitution. The so-called Dingley amendment, often killed, has revived and is said to be gaining ground in Congress through sustained promotion by such people as Mrs. Ben Kuhl of Cuyahoga Falls, Ohio, who has offered a space in Congress for a congressman. It only needs a few more names on a petition to get it out of committee, with 197 out of the necessary 218 already secured.

The proposed amendment reads, "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Most of the Baptist denominations and their leaders are conscientiously opposing this tampering with the religious liberty clause of the Constitution. The Joint Committee on Public Affairs, on which Seventh Day Baptists have representation, thinks the amendment is dangerous and would open a Pandora's box of possible encroachments on the separation of Church and State.

John W. Baker, the acting executive director of the Baptist Joint Committee, warned that any new Constitutional amendment dealing with religious activity could "circuit the First Amendment freedoms." He went on to say that it "creates ambiguities which do more harm than good for people and institutions."

Baker, a political scientist, explained that the proposal raises several questions. "Does it mean that only nondenominational prayers could be prayed in a denominational or public institution which receives public funds? Who decides for an institution what is a lawful assembly? What problems are raised by the 'right of persons lawfully assembled'? Do others have the same rights? Who determines the content for a nondenominational prayer in a school? The school board may designate the principal, the teacher? If so, such a prayer becomes a 'government prescribed prayer,'" he said.

Another staff member of the Baptist Joint Committee on Public Affairs, James M. Sapp, said he believed that "once the American people gain an understanding of the difference between true voluntary prayer on the part of an individual or group, and official, prescribed prayers, they will reject the idea of government assistance to engage in prayer or religious exercises."

"The need for government assistance for a person to pray is unthinkable," Sapp declared.

If the proposed amendment is both unnecessary and dangerous, why are so many people in favor of it? The answer is that they are easily taken in and trapped into thinking that it would be good for the country.

C. R. Dake, in a long editorial in a Baptist Sunday paper, Western Recorder, explains why Congressmen are supporting the amendment against their better judgment. He writes: "This matter puts Congressmen on the spot. It's like motherhood and the flag. Who can oppose it without being accused of being anti-religious? It is known that some Congressmen who feel such an amendment would be unwise would feel constrained to vote for it if it ever reached the floor. Not to do so would make them appear against prayer and this could be political suicide."

"Why take up space in our paper for this article? Because there is something which we cannot do if we want to do an important issue is at stake. As Editor Dake concludes, 'So far about the only voices heard by our paper, and favoring the amendment, they need to hear from those who recognize the danger in it.'"
The tutoring program for the current year has not yet started in the Washington, D. C., Seventh Day Baptist Church when I visited there September 27-30, (it will probably begin in November), but it was good to see the building inside and out where this and other activities of the church are centered. These activities are of interest to us especially because we have pledged to help the Washington church through Our World Mission with $2,500 designated giving and a $5,000 Memorial Fund grant.

Although between Sabbaths is not a good time to meet with a group as widely scattered as is the membership of our Washington church through because we have pledged to help the Bible study relative to our Conference on Tuesday night, to lead them in a share Conference concerns and plans. I

theme, (it will probably begin in the week of sitting with the Planning Committee in Plainfield, N. J. Chaired by General Secretary Alton L. Wheeler, the committee discussed and leaders reviewed past projects and made plans to help the churches in their outreach programs.

In addition to Paul Osborn, new president of Conference, a nonvoting member of the committee, the chairman of Commission, Francis Saunders, was present most of the week to represent that body in some of the matters on the agenda. Since one of the major emphases for 1972 is evangelism, the home front evangelist, Mynor Soper of North Loup, Nebr., was present to report and to set forth his evangelistic plans. Burton Crandall was also asked to attend for one whole day when the expanding work of the Board of Christian Education was to be coordinated with the other denominational work. Other consultants were also brought in from time to time. For the first time the committee made use of a telephone amplifier by which the whole committee could confer with the Social Action chairman in Wisconsin and the project director of the proposed evangelistic project at Daytona Beach.

There were a number of things growing out of Conference action, such as youth work, that needed discussion and coordination. Although not all that was proposed by two special committees and the Planning Committee could be implemented at this time, considerable progress was made at coordination of the work for 1972 when the secretary of the Board of Christian Education will be on the field as youth work director in an attempt to strengthen local youth groups and the National SDBYF.

There was a discussion under several agenda topics of closer coordination projects of the Tract Board and the Board of Christian Education. The possibility of including in the publication of denominational periodicals as suggested by a Conference committee was briefly discussed but will be more fully taken up by Commission at its midyear meeting. There were a number of other items which were held over for a one-day joint meeting of Commission and Planning Committee next February.

The various forms of dedicated service, guidelines for which are drawn up by the Planning Committee, were discussed with a view to making the program more effective next year. The importance of the Women's Board in sponsoring the SCSC (Summer Christian Service Corps) was emphasized again. It was noted that the committee of the new board is picking up that aspect of women's work with discernment and vigor.

Although budget preparation is a function of Commission, the asking of the boards and agencies is a matter of overall coordination and therefore that matter came to the attention of the Planning Committee at this session. There was consideration of emergency situations. The need for extra income of the other boards and agencies if the work projected and endorsed by Conference is to go forward unhindered.

The committee is deeply involved in the development of lay and ordained leadership in the new "Era of Action" in the 70's. To this end the planners spent time on the subject of area spiritual retreats for ministers in 1972 as one means of equipping them spiritually and with technical know-how for effective personal evangelism.

It was agreed to further publicize and utilize the various interdenominational programs for youth and adult enlistment in evangelistic outreach such as "Key '73" for all denominations, "Reconciliation Through Christ" for all Baptists, and the great Campus Crusade Youth Congress in Dallas next June.

The Conference president outlined some of his program plans in carrying out the new theme "To God Be the Glory." He sought advice on some matters. There was discussion of several proposals for better integrating of youth work in the Conference.

The committee is again fostering the
every church visitation, a program by which Commission members, Planning Committee members and other qualified persons coordinate visits they are able to make, avoiding overlapping and presenting the whole denominational program in addition to the primary purpose of the visit.

**CSA Reports**

By Jared Van Horn

Chairman of the SDB standing committee on Christian Social Action

Are American businesses and industries so blinded by profit-taking that they are oblivious to society ills in this country?

It may have been true a decade ago, but the tide appears to be turning. Business and trade magazines lately indicate that corporate leaders are shifting their priorities. Paraphrasing the way one board chairman put it, “We’re in business for profit, but we have a moral obligation to improve our society while we’re at it.”

Putting this changing attitude together with the implications of a recent study published in New York, NY, 10020, for a copy of the survey. See if there’s an opportunity for you to spur this budding relationship along as a positive force for Christian social concern.

**Action Helps**

For this Era of Action, CSA has introduced its basic program through the resource guides packet mailed recently to Seventh Day Baptist churches. Ask for your copy, and note CSA’s promise to give you stimulating thought-action materials.

The first will be coming out soon: materials suggesting Christian concerns and action in Southeast Asia. No doubt about it, this national posture toward the Vietnamese is hard to reconcile with Christian values.

With the materials, your local church will get a suggested petition for expressing your views. Ask your local CSA chairman to present the petition’s format to you for prayerful response. You’ll be urged to alter the petition if you disagree with its proposed content. Either way, get it moving for signatures and mail it to the list of key persons provided with the paper.

Through your actions, make Christian concern come alive.

**Sharing Ideas**

Sharing ideas is a concept wholeheartedly endorsed by CSA. If you’ve got something good going, don’t hoard it.

From the Battle Creek church, for example: FISH program, introduced a while back by CSA, is gaining momentum; helping raise funds for a local alcoholism information and rehabilitation center; and spreading the word about a county social services’ teen-age group home project. Want to know more? Write Dorothy (Mrs. Charles) Parrott, local CSA chairman, for details. (Address: R. 1, Williamson, Mich. 48895).

From Westerly: moving fast into total church planning, with an all-church “head” session including active involvement by the local CSA chairman in programing for the future.

**Help Wanted!**

CSA is preparing materials for a special edition of the Sabbath Recorder aimed at concerns discussed by the CSA Interests Committee of General Conference. Please write CSA Chairman J. A. Van Horn, 1112 East Racine, Janesville, WI, 53545, if you know of persons within or outside the denomination with the knowledge and ability to author a factual, provoking article on ecological concerns, community health and welfare programs, and the Vietnam situation. Do it soon.

**Cassette Tapes for Loan**

The following cassette tapes are now available for loan to Seventh Day Baptist ministers from the library of the Center for Ministerial Education:

*Minister’s Taped Digest* (2 sets), Volume 3: No. 5 (May 1971), No. 7 (July 1971), No. 9 (September 1971).

Each tape has up to 20 short presentations that have been spoken or written by outstanding leaders around the earth. Each presentation lasts from 35 seconds to 5 minutes. The advantage of the Cassette Tape Digest is that a minister who has only a few minutes of free time for thoughtfulness (like when driving between pastoral calls) can gain knowledge related to ever-present concerns.

While the tapes are dated, most of the subjects with which they deal are timeless.

Order by Volume and Number from:

*C. M. E. Library*

Box 868
Plaintfield, NJ 07061

(Tapes are available in the library within one month of mailing from the library).

SABBATH SCHOOL LESSON

October 23, 1971

**GOD HEALS BROKEN HUMANITY**

Lesson Scripture: Isaiah 61:1-4; Colossians 1:21-23.

**LITTLE PRAIRIE HISTORICAL MARKER**

Plans are being made by remaining and former members of the Little Prairie Church, Ark., church in cooperation with the Seventh Day Baptist Historical Society, to place a marker at the site of the former church building, which burned some four years ago. Like many rural churches, its membership is now scattered.

Organized in June 1883, this was the first permanent Seventh Day Baptist church organization in the Southwest. Elder J. L. Hull was its first pastor, and served for twenty years. The church building was dedicated Oct. 23, 1901. Though always small in membership, yet a large proportion of the membership of the three active Arkansas churches today are from Little Prairie families.

Dedication of the marker is planned for Sabbath afternoon, Oct. 23, 1971, the seventieth anniversary of the dedication of the church building by:

Clifford A. Beebe

**Suggestions for Prayer This Week**

Pray for:

1) The quarterly meetings of the three major boards: Christian Education, Alfred, N. Y.; Tract, Plainfield, N. J.; and Missionary, Worley, R. I., to be held Oct. 17 and 31, that they may carry forward the work we have entrusted to them.

2) The local churches as they launch into their gospel work in these important fall months.

3) The encouragement of many native workers in other countries who feel the burden of Seventh Day Baptist extension work without the close fellowship of other leaders of like faith and practice.

4) The strengthening of the young Christians among whom they may have courage for every trial.
becomes history, two names will loom large under the world missions entry: Drs. Dick and Don Hillis. Identical twins, their challenge of Dick sailed away to China for the same reason. (Later, Dick founded and now
associate-director of the Evangelical Alliance Mission) renowned Hillises do not hesitate to face value? Dare I aspire to such a high calling on my youth? Is it not rank presumption for me to take Christ's Great Commission at face value? Why wait to be drafted? Why denland chimes? Why wait for His call? Why denland chimes? Is a personalized revelation of sorts necessary to justify a missionary career for myself as a Christian?
It's the same with the commonly advanced opinion that requires a singular, personalized manifestation from God as the only alternative to being excluded from the ranks of those who serve in Christ's foreign ambassadorial service. I suspect no one ever asked who was a Christian youth? Is it not rank presumption for me to take Christ's Great Commission at face value? Dare I aspire to such a high calling on my youth? Is it not rank presumption for me to take Christ's Great Commission at face value? Why wait to be drafted? Why denland chimes? Why wait for His call? Why denland chimes? Is a personalized revelation of sorts necessary to justify a missionary career for myself as a Christian?

Foginess here can result in a life of meandering and mediocrity for many otherwise promising disciples. If you can't endure the boredom for the spiritually ambitious who suddenly find themselves sidetracked minus a mythical missionary directive. This spells dishonor for Christ and, for the world, tragedy. Half a world to go. Look at the world. In this, the last half of the twentieth century, only a quarter of the earth's population comes under the broadest classification of Christian. Approximately half of our three billion inhabitants have yet to hear the Lord's message of hope made personal. Why? The imaginary hogoblin. One culprit responsible for the snail-paced evangelization of the world with the Good News is that bugbear . . . "The Missionary Call." This imaginary goblin frightens
numberless talented youth away from life's most challenging, most purposeful, and most rewarding service. They veer from the missionary course because it seems only to be raising a question to Himself, musing in divine soliloquy. Yet how many professors, pastors, and even missionaries build the call dogma on this text. They make it say what it doesn't say at all. "Isaiah, will you go preach the gospel in the regions beyond?" Clearly, a false supposition. Caught the Divine heartbeat. Actually, Isaiah was not conscripted. He was a volunteer. Having met the Lord in a crucible experience and having caught the Divine heartbeat over wayward people, he enlisted, "Here am I: send me." Already a missionary. Now for a look at Paul's "Macedonian call" (Acts 16:9). Was this a call to one to become a missionary, or was it a call to one who was already a missionary? The records show that Paul was a missionary long before he ever had the vision of the man of Macedonia praying him "... come over into Macedonia and help us." At least two years prior to this Troas experience, Paul had commenced his missionary work. The Macedonian vision could not possibly have constituted a missionary "call" as it is purported today. It must only be understood as a divine summons to change his location, not his vocation. For Paul there is no "call": It is just being directed by the Lord's command chimes before enlisting in the Lord's expeditory forces? Further orders of confirmation or clarification are unnecessary. Putting out fleeces, a la Gideon, is clearly out of order. The mumbo jumbo and mysticism associated with "the foreign missionary call" must be scotched and the rational of missionary service must take its place if the world is to be evangelized. Why wait to be drafted? Ambassadors of Christ rally to the banner of the Cross. Humanity convulses while you wait. To throw your youthful strength and talent into the spiritual fray is the acme of common sense and the evidence of true discipleship. Even if there were no Great Commission ordering you into foreign service, it would still be right to go. Mankind's need would alone constitute the call. Surely you'll agree it's effrontery to wait for a Voice when you already have a verse directing you, "Go ye into all the world, and preach the gospel to every creature ... and lo, I am with you always, even unto the end of the world." (Mark 16:15; Matt. 28:20) So, commence thinking missions! Plan your curriculum with this in mind. Exchange your "utmost for His highest." Determine not to be a second-bester. Enlist today! Why wait to be drafted?

No Christian GI waits to hear bells before reporting at the induction center for overseas duty. Why, then, should he demand chimes before enlisting in the Lord's expeditory forces? Further orders of confirmation or clarification are unnecessary. Putting out fleeces, a la Gideon, is clearly out of order. The mumbo jumbo and mysticism associated with "the foreign missionary call" must be scotched and the rational of missionary service must take its place if the world is to be evangelized.

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society will be held on Sunday, October 31 at 2:00 p.m., in the vestry room of the Pawcatuck Seventh Day Baptist Church.

The above date is a week later than had formerly been stated, the action to postpone being taken by the Executive Committee. Board members and friends are asked to take notice.

THE SABBATH RECORDER

OCTOBER 16, 1971

QUARTERLY MEETING OF MISSIONARY BOARD
Churches in Transition
Dr. Lewis H. V. May

Loyal Hurley once remarked in jest, "The best thing that can happen to a church is to burn it down." His meaning, obviously, was that common troubles create a bond of fellowship, prescribe a common goal, and initiate active response to achieve the united task thus set before a fellowship. Without crises, commonality of wills is difficult to achieve.

The tragic death of Gene Fatato has served as the catalyst in making me sit down and say to myself, "How does a church progress or even survive without leadership?"

The first thing felt is the ominous absence of a leader's "presence." The symbolic "presence" that signifies so much—the church exists, that it exists in the community, that it is alive, teaching by example, leading by expectation, inspiring by insight, binding in love with sympathy, progress through a program with a purpose.

The mechanics of worship, organization, and established programs can continue without apparent disturbance. But the vibrant feeling of being alive can easily be lost. Without leadership, the enthusiasm of hope has no symbol, no person, no direction.

The biased conclusion is that a church should not let itself get caught without dedicated professional leadership. The current generation of people in a church, realizing that they have no place to turn for direction and guidance but to each other to promote the mission of their church, is a feeling of lostness. A corollary conclusion would be, that the ministerial professional should have a wealth of spirit, knowledge, insight, conviction, and techniques that keeps his church alive with a common purpose.

You are never so aware of the necessity for that leadership as when it is absent. A church in transition makes a fatal mistake when it tries to persevere without professional leadership, as many Seventh Day Baptist churches are wont to do. It can only sacrifice by the people of such a church fellowship to avoid this lack of leadership and direction.

This may seem to put undue responsibility on the talents of our ministerial professionals, but "nobody" can exist without its head, symbolic, physical, and spiritual. Without an active leader, the church loses the effect of the attitude of expectations—growth—attitude of purpose.

Is expecting such leadership unreasonable? Can we find a man whose priority is not with the mechanics of services, of church structure, of committees and departments? Is there a church leader available who can lead our church into fulfilling the divine plan for the church—spiritual growth, Christian education, stewardship and, most particularly, in real Sabbath outreach? Who will answer our need for a minister whose passion is those basic goals set for the church by the Lord of the Church? These are the questions we have asked ourselves as a leaderless church.

Our church needs leadership which we laymen cannot give it, leadership that includes guidance, motivation, inspiration and spirit-filled direction. The membership is ready and anxious to respond, but it feels that it is adrift, that it has no head. But we need someone to lead us, to enthuse us with purposeful plans, make us effective through essential organization, and, above all, by personal example, show us the Lord’s will. We firmly believe that there is an important work for the Seventeenth Baptist Church in Riverside.

Is there a minister who is ready by the help of God to really lead this church?

Pastor Installed at Alfred

Sabbath Day, September 25, 1971

Russell G. Johnson was installed as minister of the Alfred Seventh Day Baptist Church. The service included special organ selections with Dr. Melvin LeMon at the Rosebush organ, two anthems by the senior choir and one by the youth choir.

Mr. Edward Crandall, president of the church, presented at the service with the Rev. Hurley S. Warren, pastor emeritus of the Alfred church, and the Rev. Lawrence Littlehale, pastor of the Union University Church, assisting.

The chairman of the Church Trustees, Committee of Christian Education, Women’s Society, Youth, Advisory Board and the president presented their committees, told of their duties, and pledged their support to the new pastor. Rev. Littlehale gave the greeting from the area ministers.

Pastor Johnson responded, giving some of his hopes and fears for himself and the church.

The members of the Women’s Society were hostesses at a reception for Pastor and Mrs. Johnson in the Parish House immediately following the service.

Bylaws Amended

On Sept. 19, 1971, at the annual corporation meeting of the Board of Christian Education the bylaws were amended to provide for smoother succession of officials and clearer methods of changing the working rules of the corporation.

New directors are invited to participate in committee work from the time of their election in September until their term of office opens in January. The executive secretary is now to be elected for a three-year term with an annual review. Amendments to the bylaws are now possible either by a year’s notice and majority vote of the corporation, or by a quarter’s notice and a two-thirds vote of the directors.

Fourteen members of the corporation and several visitors were present, and they elected Burton B. Crandall chairman for the meeting and Mrs. Mae Lewis secretary. The 31st annual report of the Board of Directors was unanimously adopted. The executive secretary expressed appreciation for the work of the
several chairman of committees and the treasurer in composing that report.

Pastor Edward Sutton reported for the Nomination Committee that Mrs. Frank Snyder, Richard Cudahy, and Mrs. J. N. Norwood had asked to be relieved of full membership in the board this year. Directors who were elected to succeed them are Mrs. Don Pierce of Alfred Station, Mrs. Harold King of Little Genesee, and Mrs. David Clarke of Alfred Station. Mrs. Norwood will continue as a consultant on the Publications Committee. Other consultants on this and other committees will be chosen by the president and committee chairman.

Rocky Hill Fair

By Thelma Tarbox

(Although we have printed an account of this fair booth as seen through the eyes of a college student, Darlene McGall, we think the story as told by Mrs. Thelma Wright, magnificent.

Tuesday, August 17, 1971 — opening day for the first Seventh Day Baptist fair booth in Rhode Island. More than once since plans had been underway, I'd wondered whether the Fair's very existence would be threatened. Consulting with Mrs. Tarbox adds something.)

The hole in the back corner is hidden by an earthenware jar filled with the tallest cat o' nine tails tipped with the fattest brown tails! There is even a roof in the back. A plastic-lined, ten cent Fenian, Like Abraham's ram in the thicket, an abandoned board was lying handily near our booth. Now, scraped, painted and lettered, we hope the words arouse curiosity.

No time is wasted in arranging the fifteen or so different tracts and the good assortment of special Recorders. In the tract box is the unexpected bonus of a Finger-Phono. We are giving away daily a copy of "Good News for Modern Man." A plastic-topped three-pound shortening can, decorated with religious pictures makes a good container for registrations. A sign announcing "Children's Hour 11-12 & 2-3," is tacked at the side front and we are ready.

Many people do stop, converse, and take literature. The Finger-Phono attracts the children, and parents look over the booth while waiting.

In the evening the picture of Christ is lighted. Six bulbs (some flashing on-off) make our booth the brightest in the area. Leon and Skip arrive in Skip's record player — "Tell It Like It Is" — The music! The light! A crowd gathers — tracts are distributed.

It was fantastic!

And so it went throughout the six days of the fair. Not once did the booth have to be left unattended. Twenty-six people helped man the booth. From start to finish even though the right hand sometimes was unawares of what the left was doing, materials and helpers appeared when needed.

Who said the fair booth project was going to fall flat on its face? Rather, shouldn't the Seventh Day Baptist bow in humble gratitude before our Heavenly Father who in His mysterious and mighty fashion has directed so many people to perform those tasks necessary to assure a successful fair booth at Rocky Hill, R. I.? How fitting to see the Holy Spirit at work among us in this place of Seventh Day Baptist beginnings in a new world, and at this time when we step into a fourth century of sharing our faith!

ITEMS OF INTEREST

Pakistan-India News

John D. Hughey, a Baptist missionary secretary for Europe and the Middle East, after making a trip to Pakistan and India reported back the impossibility of missionaries getting visas to return to Pakistan for evangelistic work at the present time. He cited the enormous relief needs of Pakistan where "the devastation of the civil war continued to be a matter of concern."

The plight of the Pakistan refugees in India is the most heartbreaking thing I have ever seen," Hughey continued. "It is as if the entire population of North and South Carolina should move into Georgia — except that India is already terribly overcrowded and short of food."

A few voluntary organizations which are already established in India, such as the Mennonite Central Committee, are permitted to supplement what the government is doing.

"I was much impressed with what the Mennonites are doing, providing tarps and plastic shelters, bamboo huts, giving milk to small children whose mothers cannot care for them, supplying cooking utensils and so forth," Hughey said.

Since this report was written the situation in India has improved and it is hoped that more relief in Pakistan can be administered.

Court Upholds Conviction of Non-Cooperating "Objector"

Refusal to cooperate with the Selective Service System cost a conscientious objector his 1-0 classification and resulted in a two-year prison sentence, according to an 8-1 decision by the United States Supreme Court.

The Supreme Court upheld the conviction of Vincent F. McGee. The impact of his conviction is that a person who claims to be a conscientious objector may forfeit his right to be classified as such if he refuses to cooperate with the Selective Service system to determine his classification.

McGee refused to fill out a current information questionnaire sent to him by the draft board.

In April 1967 McGee wrote to President Lyndon B. Johnson, enclosing the charred remnants of his draft card and declaring his conviction that he must "sever every link with violence and war."

A copy of the letter was forwarded to his local draft board.

The court concluded that McGee's failure to pursue administrative remedies was "deliberate and without excuse. Therefore the court upheld his conviction and sentencing to imprisonment.

NEWS FROM THE CHURCHES

MILTON JUNCTION, WIS. — We were glad to have Mrs. Addison Appel and Mr. Charles Appel with us last Wednesday. Mrs. Appel gave Conference reports at our Ladies Aid meeting on August 26. Our September meeting was at the church on the 16th with a birthday supper at 6 o'clock and a silent auction.

The church members gathered at the
home of Miss Nellie Freeborn on the evening of September 11 to observe the 50th Anniversary of the marriage of Mr. and Mrs. Leland Shaw. It was a very enjoyable evening.

We are looking forward to the North Central Association at Albion, Wis., the third weekend in October.

During the last year we have become better acquainted with our World-Wide Pastor Appel has used them at the Sab­bath morning service and at other church activities. -Correspondent

Some participants from this country paid $72.50. The staff who freely gave their time and energy to the worthwhile project were pictured in the annual church retreat on the weekend of September 11-12. The Reverend Alton Wheeler in line with their work.

A memorial service was held in Memorial Union in Plainfield, N. J., his pastor, Brethren R. C. and Mrs. Harold V. Maxson, officiating. Burial was at Hillside Cemetery, Plainfield.

- M. C. V. H.

CROWELL.— Mildred, daughter of Claude and Mary A. Crowell, died at her home in Marion, Ohio, Aug. 20, 1921, and was buried in a month.

Surviving besides her husband Merle are three sons: Thadd, Myron and Dana, all of Marion, and the Rev. Mr. and Mrs. Albert (Edna) Bullet of Battle Creek; a sister, Mrs. Harold A. Antilla, N. J; and a brother, Mrs. Mary Owen, N. J. The funeral services and burial were in Marion, Ohio.

- S. K. D.

GREEN.— Dorothy M., daughter of Fred and Susan Clarke Stillman, was born June 1, 1896, in Little Genesee, N. Y., and died in the Sanitarium Hospital, Battle Creek, Mich., July 30, 1971, after an illness of a month.

Her husband Sherman F. Green preceded her in death several years ago. Surviving are: a son, Sherman F. Green of Harper, Corn., a daughter, Mrs. Harry (Susan) Lock of Grand Haven, Mich.; three grandchildren; one great-grandchild; two sisters, Mrs. Harry (Bess Boehm) Pierce of La Miranda, Calif., and Mrs. Louise Conner of California, Calif., all of whom were present at the Funeral services held at the Fairley Funeral Home with interment in Memorial Park Cemetery with the Rev. S. Kenneth Davis of Ann Arbor, Mich.

HANKE.— Wesley M., son of Ernest and Gladys Ling Hanke, was born Nov. 13, 1925, in New Aurora, Ill., and died in the Ann Arbor, Mich., hospital, June 28, 1971.

He was a resident of the Nashville, Mich., area many years and was a member of the Battle Creek Church. He was the 100th kidney transplant patient at the University of Michigan Medical Center in October 1970.

Besides his mother, he is survived by his wife, Mary; two sons, Dalyn and Myron; one daughter, Mrs. Gene (Wanda) Walton; a brother, Rolland; and his maternal grandmother, Mrs. Hazen Hanke. The funeral services and burial were in Nashville with the Rev. S. Kenneth Davis of Ann Arbor, Mich.

- S. K. D.

HARLAN.— Mildred, daughter of Harry B. and Mary F. Carpino, was born March 12, 1919, in Marion, Ohio, and died at Mercy Hospital, Janesville, Wis., Aug. 29, 1971.

She was married to Walter Hudson of Milton, Wis., June 28, 1919. She is survived by her husband, Mr. Harlan Kinder, and two granddaughters. The funeral services were conducted by the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan. Burial was in the Milton Cemetery.

- E. C.

The following obituaries were published in the Miller's Weekly:

Mrs. Lily B. Allen died Aug. 25, 1921, at the home of her son, Mr. and Mrs. Harry B. Allen, Milton, Wis., and was buried in the Central Cemetery.

- E. C.

The Sabbath Recorder

October 16, 1971

The Sabbath Recorder
Let Your Church So Shine
By Clarence T. White

When a person travels across the country he sees many signs advertising business and recreation. Sometimes he sees religious signs and church locations. I always look to see if any of them say Seventh Day Baptist.

In planning my trips I always figure ahead of time where I will be on Sabbath Day. Sometimes when there is no Seventh Day Baptist church I worship with other seventh-day churches and always end up introducing our church to inquisitive persons. Some churches are easy to find while some seem to be hidden.

I felt very proud as we approached North Loup, Nebr., last year. As we entered the city limits there was a sign introducing the North Loup Seventh Day Baptist Church.

Because the day was Friday and we wanted to prepare what we had for Sabbath we located a Laundromat to wash clothes. While waiting for our clothes to wash I screened the literature rack and found some Seventh Day Baptist tracts.

Yes, even a stranger not looking for a Seventh Day Baptist church in that city could easily be led to the Lord and be curious about the Sabbath.

I also traveled to many other towns where I knew there should be a Seventh Day Baptist church and a sign of any type indicating that a church existed. Some of these churches have been hidden for years and are only a few blocks off a main highway where thousands travel daily.

I have also noticed how many of our churches miss a great opportunity to witness when they are located very close to a freeway where millions travel weekly. If there was only a sign for the motorists to read and think about as they travel bumper to bumper, how many more we could reach for Christ and the Sabbath.

Let your church so shine (with a sign) before men that they may see your good works and glorify your Father which is in heaven.

100 Largest Sunday Schools

Christian Life Magazine has compiled a list of the 100 largest Sunday Schools in America and their average attendance. Seventy-two of the one hundred are listed as “Baptist.”

The statistical summary included thirty-three Southern Baptist churches, twenty-three Baptist Bible Fellowship churches, nine Independent Baptist churches, one American Baptist church, two Baptist General Conference churches, two Conservative Baptist churches, and one Free Will Baptist church.

Of the 100 largest none had an attendance of less than 1,000. Akron Baptist Bible Fellowship Church with 5,801 as average attendance is the largest. First Baptist of Dallas is second with 5,520. It has a church membership of over 15,000.

One might ask if there is a close relationship between the fact that Southern Baptists have 33 of the 100 largest Sunday Schools and can claim to be the largest denomination (over 11 million) in America.

Special Robes for Worship Leaders

Although Seventh Day Baptist ministers are not much given to wearing robes in the pulpit, there was reason for the two worship leaders at Conference, Herbert Saunders and Glen Warner, to wear these message-bearing robes.