Two Important Dates
To Remember
April 15, 1973
December 31, 1972
On or before April 15, 1973 you must make your income tax report.
Remember
The deductions for contributions that are tax deductible which you will report must be made before December 31, 1972.
Does December 31 seem far away?
Do some important dates creep upon us with important things left undone?
Are decisions then made without adequate time for thought and preparation?
Consider this: Any investment which you are going to make in Christian work before December 31 should be carefully and prayerfully planned.
You need to secure pertinent information regarding:
* Worthy Christian causes.
* Various methods by which to contribute.
* Steps involved in conveying a gift.
No, it's not too early to become informed and to act. Now is a good time for all of us to review our "giving" to the work of the Lord during this year. You can conserve dollars for the Lord's work. Such arrangements involve considerable time. Don't be found making a hasty decision at the end of the year simply because you had not prepared adequately for a decision using helpful information.
Speak with your church treasurer or pastor or write the General Conference Office.
—Adapted from NOW

Church Women United
Sister Mary Luke Tobin, an ecumenical leader with a worldwide reputation, was elected as director of Citizen Action on the national staff of Church Women United.
Sister Mary Luke was named by Pope Paul VI to be the first American woman auditor at Vatican Council II. She has been a vice-president on the National Board and is well known in the movement of Church Women United through which Protestant, Roman Catholic, and Orthodox women express their faith in action in thousands of local units in every state.
The Citizen Action Department is one of four major areas of activity of Church Women United. Its emphasis is to encourage the constituency in their response as Christians to domestic and global issues which face all citizens. Church Women United, meeting in Ecumenical Assembly in April 1971, launched a new plan for citizen action and issued three calls to Citizen Action. Local units were called to Share in Shaping New Social Structures, Open New Opportunities for Women in Transition and Engage in Peace Building. Through Task Forces in local units church women examine what their commitment as Christians compels them to do in the midst of radical technological and social changes. Action study and training are initiated to explore how problems and resources found in the local community have national and international implications, and through appropriate action in several thousand communities they expect to give a significant scope to their witness throughout the nation.
Generosity and Thanksgiving

There is more to Thanksgiving than remembering our temporal blessings and offering a prayer to God to acknowledge that He is the source of all the fruit of the earth which we enjoy. The Bible tells us that all good gifts and all occasions call to our attention the relation between generosity and thanksgiving.

Not every country has a national Thanksgiving Day. In fact, the United States is quite unique among the nations in this regard. We must not be able to claim that this is a Christian country, but it comes nearer to it in proclaiming the fourth Thursday of November as Thanksgiving Day than in any other official act.

Here, indeed, is a recognition of God in the affairs of men, for thankfulness has to be something more than an inner feeling of well-being. It is the expression of gratitude to someone who can be called our Heavenly Father. The observance of the day grows out of the experiences of our Bible-loving Pilgrim forefathers. Only where the Bible is regarded as the guidebook of life can we expect people to set up days of thanksgiving.

There are many Bible passages to which we could turn for guidance and exhortation in the matter of thankfulness. One of the most outstanding chapters is Second Corinthians 9, a chapter in which the great apostle draws a close parallel between generosity and thanksgiving. Here is a whole chapter which we could turn for guidance and support of our people thankful and to increase our own joy?

Guest Editorial

THANKSGIVING

1972

All of us can be proud of and thankful for our remarkable heritage, our many blessings, and our hopeful future. We can be grateful that they have not been without hardships and suffering.

With hindsight we can wonder that they have not been without hardships and suffering.

Kenneth Taylor in his popular paraphrase, The Living Bible, renders verses 11 and 12 thus: "Yes, God will give you much so that you can give away much, and when you take your gifts to those who need them they will break out into thanksgiving and praise to God for your help. So, too good things happen as a result of your gifts; those in need are helped, and you overflow with thanks to God.

The verses just preceding make this thought of generosity very clear in the New English Bible: "And it is in God's power to provide you richly with every good gift; thus you will have ample means in yourselves to meet each and every situation, with eagerness and to spare for every good cause — He will multiply it and swell the harvest of your beneficence, and you will always be rich enough to be generous.

Have we really claimed these promises of God? Have we trusted Him to shower us with blessings when we have given others cause for thanksgiving? There is certainly more much we could learn from this passage that would improve our observance of Thanksgiving Day. We are advertising the whole Bible and the great apostle draws a close parallel between generosity and thanksgiving. Here is a whole chapter which we could turn for guidance and support of our people thankful and to increase our own joy?

Tax Aid to Sectarian Schools

The mood of Congress seems to be to enact some kind of tax aid to parochial schools and for diverting $1 billion from public to parochial and private schools through tuition reimbursements made through the Internal Revenue Service. Its passage when Congress reconvenes is probable unless concerned people let their Congressmen know that they are opposed to the mixing of church and state.

There is a united effort to combat this give-away of public funds. Church-and-State News Service of Americans United tells of a joint statement on the subject signed by twenty national educational, religious, civic, and labor groups. Among them is the Baptist Joint Committee on Public Affairs and one Catholic group, the National Association of Laity.

The statement reads in part: "We believe that both President Nixon..."
and Senator McGovern have seriously misjudged the climate of opinion on this matter. The American people oppose government aid to sectarian schools.

"Tax credits have been justified on the ground that the existing system of sectarian schools is on the brink of collapse and that it can be saved only by massive governmental assistance. This argument is constantly repeated even though it has been refuted by every study of the subject that has been made. In any case, it is not the responsibility of the government to help religious bodies maintain their institutions.

"We hope that the tax credit proposal will be decisively rejected by the U.S. Congress as totally at odds with American traditions and constitutional principle. America must be spared the religious divisiveness engendered by this proposal."

If some kind of tax refund credit is voted by the next Congress, it is quite possible that some of the 20 organizations mentioned above will take it all the way to the Supreme Court and that the Court will not strike it down. It is clear that a similar bill in purpose and intent to the several state laws that have recently been struck down. Would it not seem better to kill the proposal from the ground that the existing system of sectarian schools is on the brink of collapse and that it can be saved only by massive governmental assistance. This argument is constantly repeated even though it has been refuted by every study of the subject that has been made. In any case, it is not the responsibility of the government to help religious bodies maintain their institutions.

"We hope that the tax credit proposal will be decisively rejected by the U.S. Congress as totally at odds with American traditions and constitutional principle. America must be spared the religious divisiveness engendered by this proposal."

A letter to the Editor

On Speaking in Tongues

By G. Zijlstra, Netherland

Dear Brother,

It has been a long time since I promised you to let you know my view as to the "speaking in tongues," as practiced by the Pentecostal brethren.

From their name we might assume that their practice, which I understand to be the uttering of unarticulated sounds, will in the first place be based on the outpouring of the Holy Ghost on the day of Pentecost (Acts 2).

We must realize that in the seventeenth century the word "tongue" was in general use meaning language. According to A Modern Dictionary of the English Language the word tongue means: 1. the organ of speech; 2. language; 3. anything shaped like a tongue.

Let us first turn up Acts 2. In the A.V. we read in verse 4: "they began to speak with other tongues (Gr. glossas)"; verse 6: "every man heard them speak in his own tongue (Gr. dialekto); verse 8: "how hear we every man in our own tongue (Gr. dialekto)." It seems Luke did not make much difference between the words glossas and dialekto.

My conclusion is that we cannot even speak of other languages, but of dialects of the language, generally spoken by the Jews of that time. We encounter the same today, at least in our country.

So I don't see any ground for speaking in "Pentecostal tongues" in this chapter.

The first letter of Paul to the Corinthians is also used as a basis for their speaking with tongues. When reading this letter we must keep in mind that it is from the beginning to the end an admonition against the blameworthy behavior in the church at Corinth.

In the A.V. the word glossas is always translated by "tongue." We find this word four times in chapter twelve, only twice in chapter 13 and several times in chapter 14.

The Pentecostal brethren are taught to pray for their being filled with the Holy Ghost (sometimes called the outpouring of the Spirit). As soon as they begin to speak in tongues the filling with or the outpouring of the Spirit will have taken place, they are told.

The point of the question now is, does Paul teach this? We do not find any evidence of this in his letters.

He begins the twelfth chapter by mentioning the pneumatikoi (spiritual) members of the church who have been endowed with special gifts by the Spirit. The ending kou of the Greek word indicates that we have to do with persons who possess something, i.e., the capability, the talent of e.g. healing, a spiritual gift given to the church (1 Cor. 12:10). We may be sure that he did not mean: wherever I come I speak with unarticulated sounds! Paul was a learned man and possessed the talent of speaking in many languages. That made him a chosen vessel.

We find the solution. I think, in verse 21, where he recites the law (Deut. 28:49): "I will give you other tongues will I speak unto this people." It is clear that this is not spoken of ecstatic sounds, not of unarticulated sounds, but of the language of a foreign people, i.e., the Babylonians, their common language. Moreover he states in verse 22 that tongues are a sign to signify those who believe not, just like the sign of the ship Paul travelled with was Castor and Pollux (Acts 28:11).

The result, therefore, of my study is, that there is no evidence at all in the Bible, that speaking in unarticulated sounds is a spiritual talent, a gift of the Spirit.

With fraternal greetings,

G. Zijlstra

Ten Commandments to Worship

From an Old English Church

I

Thou shalt not come to service late, Nor for the "Amen" fail to wait.

When speaks the organ's sweet refrain Thy noisy tongue thou shalt restrain.

But when the hymns are sounded out, Thou shalt lift up thy voice and shout.

And when the anthem thou shalt hear, Thy sticky throat thou shalt not clear.

The endmost seat thou shalt leave free, For more must share the pew with thee.

The offering plate thou shalt not fear, But give thine uttermost with cheer.

Thou shalt the minister give heed, Nor blame him when thou art disregarded.

Unto thy neighbor thou shalt bend, And, if a stranger, make a friend.

Thou shalt in every way be kind, Compassionate, and of tender mind.

And so, by all thy spirit's grace, Thou shalt show God within this place.

Note—Your editor finds most of the parodies on the Ten Commandments—and their number is legion—to be in poor taste. This one, claiming no similarity except the number ten, comes from James Buchanan, his titled in King James English. It is quoted from the Boulder church bulletin of October 21.

THE SABBATH RECORDER

NOVEMBER 18, 1972

NOTE

THE SABBATH RECORDER
Prudence Crandall Memorial
The Hopkinton Historical Society at a ceremony at Hope Valley, R.I., on Sunday, October 15, dedicated a large inscribed stone to the memory of Prudence Crandall a native of Hope Valley who conducted a girls' school in the 1830's. Prudence was a Quaker, though some slight Seventh Day Baptist connection is claimed, according to the Ashaway church bulletin. Margaret Collins of the Ashaway church participated in the ceremony at the Hope Valley School.

The following story of Prudence Crandall and her problems after admitting a negro girl to her school is copied from the Sabbath Recorder of May 10, 1937:

Story of Prudence Crandall
The people of Hope Valley, R.I., with pride to the site of the home of Prudence Crandall. The old house, one of the oldest in the village, was recently torn down. On its foundation stands a modern home.

There she was born in 1803. After being educated in the Friends' School, Providence, and after returning to her home, she moved to Canterbury, Conn., with her father. There she opened a school and when she allowed a negro girl to enroll, a storm was let loose. Negroes were not to be educated if the people of that community could stop it. That was in 1833.

When her white patrons threatened to withdraw their pupils, she asked them to do so. The school then became a school for young ladies and little misses of color.

The community was aroused. It became necessary for new legislation at Hartford. Then Prudence Crandall was arrested and arrested again. She was sent to prison. All sorts of persecutions were heaped upon her. Her house was set afire. Further resistance was useless. Then she abandoned her enterprise; later she married and moved to Kansas where she died at the ripe age of eighty-seven.

Old Westerly

A Forty-Mile Ride
Through 4,000 Years of History
By Frank A. Sharp

Dr. Sharp has recently returned from a three-week tour of the Middle East as a member of the Journey for Peace Symposium which is described as "an ecumenical act to affirm the basis for reconciliation between Christians and Jews in the Middle East, and between Christians and Jews in the United States." It was conceived and led by James A. Christiansen, general secretary of the American Baptist Churches in the USA for Nationalities.

For those who were brought up on Bible stories about the Holy Land, a trip from Ammon (the old city of Philadelphia), Jordan, to Jerusalem, brings back many memories and the topographical features of the land lend new meaning and significance to what had hitherto been only words on a printed page or locations on a map.

One of the significant experiences on such a journey is the view from Mt. Nebo on the Jordanian side of the Jordan River. Here at this same pinnacle Moses was permitted to view the Promised Land before his death.

From the heights of the mountain one can see the landscape spread out before him as a giant relief map. The northern extremity of the Dead Sea, located 1,286 feet below sea level, a green line running through the dry rocky wilderness where the rainfall is no more than two or three inches a year, punctuates the Jordan River as it empties into the Sea of Galilee.

Not far beyond the Jordan on the occupied West Bank of what was formerly Jordan but taken by Israel in the 1967 six-day war, is the lush oasis city of Jericho, believed by some to be the oldest city in the world. It was the first Canaanite town conquered and destroyed by Joshua when the walls fell at the sound of his trumpet. Here Jesus healed blind Bartimaeus and was the guest of Zacchaeus.

Recently eleven members of the journey for Peace Symposium stood on the top of Mt. Nebo and viewed the landscape over which they would travel from Ammon to Jerusalem. Looking across the valley to the slope on the opposite side one can see the spires of Jerusalem silhouetted against the setting sun.

Also near the northern tip of the Dead Sea Scrolls of the monastery inhabited by the Essenes, where in 1947 the Dead Sea Scrolls were found, it is thought that the monastery was destroyed by the Romans in 67 B.C.

Across the wide valley is a mountain range rising out of the Judean Desert about 3000 feet above the level of the Dead Sea.

One of the most exciting experiences was crossing over the Jordan river on the Allenby Bridge from the country of Jordan to the West Bank an area formerly belonging to Jordan from the bridge up to and including East Jerusalem, the old city. Since 1967, the area has been held under an Israeli military regime called "administered territories," which includes also the Gaza Strip and the Sinai Peninsula, formerly part of Egypt and the Golan Heights, formerly part of Syria.

Technically, Jordan and Israel are at war with each other but this was obvious as the bus started on the 40-mile journey from Ammon to Jerusalem. There were evidences of soldiers, and checkpoints along the way.

Ordinarily it is not possible to enter Israel from Jordan. But by special permission of the Jordanian and Israeli governments it was possible for the group to travel by land across the Allenby Bridge.

The crossing of the Allenby bridge over the Jordan is an interesting experience. The narrow road to the bridge was active with buses bringing people to the corrugated iron checkpoint near the Jordanian side. At this point the people in the buses, together with their luggage, were unloaded and placed on another bus which took the passengers across the bridge to the Israeli checkpoint on the other side of the river, where the baggage and passengers were unloaded again in order to pass through the Israeli passport control and baggage check.

The Allenby bridge is narrow, made with wood planking, and with room for only one car to cross. The bridge is about 100 feet long.

When the party members reached the center of the bridge, which is approximately 100 feet long, the Jordanian guards gave permission to take photographs of the Jordan river downstream where one could see the original Allenby bridge, destroyed during the 1967 six-day war.

It was not possible to take pictures upstream because of the military installations, nor of the Jordanian side of the bridge. But the Jordanian guard said, with a smile, you may take pictures of the Israeli side of the bridge.

The Israeli guard, however, said we couldn't take pictures of the Israeli side but that it would be proper to take pictures of the Jordanian side. The stalemate meant that we got only a downstream photo with the Jordan river, a small muddy stream at that point not more than twenty feet wide, the focus of the picture.

After another twenty-mile ride through rocky hilly country where Bedouin shepherds tended their flocks on the rather barren hillsides much the same as was the case 2,000 years ago, the party arrived at Jerusalem, the Holy City as the center of the world's religions, Islam, Christianity, and Judaism.

—ABNS

Our Prayer Corner
Suggestions for Prayer This Week
Thank God for:
1) The bountiful production of our good earth and the new efforts to keep up its productivity by curtting our pollution of the environment.
2) The generally high standard of living we enjoy which enables us to share significantly with less fortunate people of the world.
3) The blessing of God which has enabled us to regularly hear the gospel and to be nurtured in well staffed and well appointed churches.
4) The upsurge of Christian conviction that is coming to so many of our youth, causing them to give dedicated service to the Lord and to volunteer for full-time Christian service.
Fatato Memorial Recreation Court Dedicated

By Karen Thomgate

A dream of the late Eugene N. Fatato was realized September 30 at Battle Creek when the Fatato Memorial Recreation Court was dedicated at Camp Hols­ton. The Rev. S. Kenneth Davis had charge of the meaningful dedication service. His invocation began . . . “we come before Thee as thy people, adults and children alike—to express our gratitude and to dedicate our new recreation court to the glory of Thy name, to the memory of Uncle Gene (Pastor Gene) and the perpetuation of the life and teachings of our Lord Jesus Christ.” About forty people gathered on the multi-purpose, black-topped and fenced court for the 3:00 p.m. service.

A hymn of dedication was sung accompanied on the trumpet by Arthur Milllar; then, various individuals read portions of a “Declaration of Purpose.” Some memorable excerpts of the “Declaration” were: “Today we have taken the dreams of another and given them form . . . We are those chosen of God to show the fuller life. No place will that be more evident than in camping together and playing together, in exposing our Chris­tian character.”

The dedication ceremony was marked by a litany of dedication, with contributions for the recreation court and on this recreation court are nestled among stately oaks overlooking Cotton Lake and is a fitting tribute.

Contributions for the recreation court which was begun in 1968 and followed by the benediction.

GROWING UP

in Every Way into Christ

By Conference President, Edward J. Horsley, M.D.

(Continued from last week)

Ingredients of Growth

What are these ingredients to which I allude? You know them well. Growing up into Christ requires adequate food which is graduated according to one’s need. We find Peter’s “sincere milk of the word” for the spiritually undeveloped progressing to Paul’s “strong meat” for those who are further along. Unfortunately, many Christians are still gummy pudding, while others with Paul’s wisdom have made their teeth into solid spiritual food. The writer of the book of Hebrews reacts vigorously to this situation as recorded in the fifth chapter starting with the twelfth verse: “. . . at a time when you should be teaching others, you need teachers yourselves to repeat to you the ABC of God’s revelation to men.” You have become people who need a milk diet and cannot face solid food. For anyone who continues to live on milk is exposed playing the game of water hockey, tennis, and badminton on the black-topped court. Fencing of the court was just recently completed.

Contributions for the recreation court in memory of Pastor Gene were received from friends all over the United States. These memorial monies of $2,096.00, added to the already large sum, will be used to expand the Recreation Court Fund,” which was begun in 1968 by individuals and youth groups, made possible the beautiful, $3,175.00 recreation court at Camp Hols­ton.

The Eugene N. Fatato Memorial Recreation Court is nestled among stately oaks overlooking Cotton Lake and is directly adjacent to the dormitories and main lodge of the camp. “To the memory of him whom we have loved and lost only a short time ago, with shelter from excessive stresses. The process is a long and arduous process — but God will accomplish it if we let Him.”

The process is also a long and arduous process — but God will accomplish it if we let Him.”

Growth Is Active

I have stressed that growth toward maturity is a passive process — that it is God’s work. We cannot born ourselves or grow ourselves or mature ourselves and therefore, it would appear that the result is entirely His responsibility — either His credit or His blame. But His part in the process is ours that is in doubt. He works with the materials we provide Him — the time we give Him, what we read, what we listen to — and the influences brought to bear upon our lives in persons we associate with, in meetings we attend or fail to attend, in music, in books, in the TV programs we watch. Every influence to which we are exposed is an occasion for or against God and makes its mark upon our lives. Of course, we cannot change what is bad — Change for better or for worse.

THE SABBATH RECORDER

NOVEMBER 18, 1972
—God matures your spirit and character through external forces. He does His work by influencing and experiences that we make available for His use.

I am well aware that I have made the growth process sound all passive with no part for us to play, and having emphasized that point, I now want to assure you that it is all active, requiring all the will and the work of which we are capable. God wants our lives to be beautiful with the family likeness readily identified, but He never uses force.

**Letting God Transform Us**

In the spiritual sense each person begins like a block cut from the trunk of an apple tree—rough, gnarled, ugly with nothing on the surface to recommend us, but God, the master workman, sees the potential in that rough piece of apple wood. He places it in the lathe and begins His work with all the instruments at His command. In some areas large chunks fly off and in other areas fine little flecks of wood are removed. Here He smooths, there He deepens, overall He shapes and polishes to erase which is the lathe that holds us where we are held until He can let His record be used or should we not use it as a “filter” or because it is part of the material in the manual.

Some reasons for using a story:
1. opener for teaching — learning situation
2. effective way to set up a discussion
3. may start imaginative thinking
4. set off a long-term project
5. serve to dramatize a point of the situation
6. summarize the lesson
7. direct thinking toward a single point (particularly in worship service)
8. illustration of point of lesson

Storytelling is most effective in small groups where the teacher has eye-to-eye contact with pupils, but it is good even for large groups.

The story should always be related in some way to the experience of the class; they cannot understand unless it is tied in some way with the things they already know.

We must be careful not to make Christianity just a beautiful story. The Bible is a history of people, their joys and sorrows, successes and failures, beliefs and disbeliefs. These people may be made to live, for only by being alive can we identify with them.

Simplicity is the key to the effectiveness of a short story. It usually has three things: events, conversation, and description. The opening sentence gives time, place, nature of the story, and introduction of the main character. Any description, drama, and suspense follows, building to the climax (high point of interest), then ending quickly. Let your characters speak for themselves.

Usually we don’t have to point out the moral of the story; if it is not clear, then the story should not be used or should perhaps be changed in some way. Don’t be afraid of changing the story; it is there only as a guide unless it is true; then words and phrases may be changed.

**Method of Storytelling**

Select a story suitable for the age group and one which you like and understand. Read the story over several times. Find the key idea and words. Practice saying it several times to yourself but don’t try to memorize it because if you forget a word the whole story may be incomplete.

If you miss a point either work it in at another place or leave it out. Never say, “I forgot to tell you…” and tell something else out of context, because you will lose the sequence of thought and the interest of the listeners. Use an outline or list of key words if necessary and always hold a Bible in your hands if telling a Bible story. Use words understandable to your group. Simple words and repetition of words or phrases are effective. Also use your voice dramatically. Change the voice as from the character or shout if logical to the sense of the story.

A good story needs only the audience and the teller but puppets, flannelgraphs, pictures, or objects will add interest.

—Mary G. Clare, President
As Seventh Day Baptists we face similar situations. We must take necessary steps to strengthen His work on mission fields. Logically this may call for the withdrawal of some support and rechanneling it into new programs of outreach.

In an article on "Developing Indigenous Churches on Mission Fields," Secretary Everett Harris wrote (Sabbath Recorder, July 28, 1970):

"Self-support is the goal toward which the indigenous church must grow or it will never succeed in becoming independent and self-governing. The local pastor needs to look toward his congregation rather than to the mission headquarters for his support. Thus he is drawn to his people and they feel closer to him. The pastor then realizes that if he is to better his condition financially, he must build up his church."

The Missionary Society Handbook also speaks to this need (p. 15):

"The society and its workers are open to new work, and expect that the national work may suffer in understanding and growth if financial aid is given without due consideration. Any national church should, from its earliest history, be in the habit of giving a major part of the support of its work. Thus aid given will be only on the condition that it be for the support of its work. Thus aid given will be only on the condition that it be for a specific purpose of the church."

As Seventh Day Baptists look to God, let us seek to fulfill our fellowship and prayers! If we look to any man we are putting our trust in that man and not in God. We must trust Him above all others. He has promised to supply our needs! Let us also pray for our brethren in many lands that they too may enter into the fullness of joy that comes when an individual and group knows the abundant provision of their God.

Lincoln (Nebr.) Fellowship News

Dear Friends in Christ:

The Lincoln Baptist Fellowship met Sabbath Day, October 21. Services were led by Bernard and Terry Keown. After dinner the group held one of its enlightening business meetings. Advertising seemed to be the topic of the day. The fellowship has received money for advertising purposes and it was agreed by all that the best be at it! It is common knowledge that advertising can be a tricky thing, so we formed committees to do a little investigating on the matter and how we might best make use of the funds.

Terry Keown and Keith Severance are responsible for looking into the matter of radio advertising, while Bernard Keown will investigate the possibilities of newspaper advertising.

While spirits are high most of the time it is possible to lose a little enthusiasm — so in order to give our fellowship a boost Milt and Jean Jorgensen have written to the Glen and Nancy Warner to see if possibly they could come to Lincoln at Christmas to give us a push in the right direction.

Starting a new fellowship is no easy task — and none of us thought it would be — but to insure our strength and zeal for the Lord we held a dedication service. Each member dedicated himself to the Lord and the work of building a strong fellowship for Christ.

Sabbath Day, November 4, the fellowship began meeting at the Wesley Foundation at 10:30 a.m. During Sabbath School a special lesson concerning the Sabbath was given. It is something most of us feel we don't know enough about.

Yours in Christ,
Lincoln Baptist Fellowship

NOVEMBER 18, 1972
The following are legislation the upstairs apartment in the Parish House is given to her in return for her services. All of the church's office machines are new and consigned in this office. An extension of the church telephone has also been installed in the office. Pastor Ken now spends weekday mornings at the office.

Volunteer help painted the Parish House exterior this past summer. The house is not large enough to match the church. Another project, that of remodeling the church kitchen, is under way. The Ladies' Aid has saved the proceeds from its smorgasbords for several seasons to finance the project. Their plans for the kitchen include a dropped ceiling, tile floor, stove hood, new sinks, cabinets, and paint. The ladies have begun their fall series of biweekly smorgasbords in the church basement. Needlework is also sold.

Many of our church members attended the associational meetings in Dodge Center October 6, 7, and 8. Highlights of the meetings included the film, "There's a New Wind Ablowing," by Conference President Edward J. Horsley, and a Key '73 presentation.

Our church is also becoming a part of the Key '73 project. Our pastor will be helping to distribute Bibles as part of a city committee for Key '73; and, in the next few weeks, church members will be meeting to discuss just how our church can fit into the Key '73 program at the local level.

DENVER, COLO.—The following are a few highlights of the 1972 Seventh Day Baptist Conference in Denver from the pen of our pastor, the Rev. Glen Warner.

"Many thanks to Mr. and Mrs. Daryl White for their hard work in organizing and motivating the many details of Conference hosting and to their efficient committees; gratitude to Mrs. Ted Horsley for successfully completing physical arrangements around 2301 Wadsworth Blvd.; appreciation to Mrs. Gary Cox for planning the hosting of the Convention members. Conference registration was 597. The publicity in local papers was good. Gary Cox did a great job in conducting the Conference choir, and Dr. Ted Horsley, the newly-elected Conference president, gave a masterful address on the 1973 theme, 'Let Us Grow Up In Matters Of Things.'"

Early in September all from Boulder and Denver who had been involved in Conference enjoyed a potluck dinner to hear some final reports and celebrate the completion of our hosting.

And now, "full steam ahead" into the fall church activities! This quote so adequately expresses our need for continued involvement. It was expressed some years ago by Dr. J. Nelson Norwood as the mantle of the presidency of Alfred University fell upon his shoulders with the untimely death of President Paul E. Fitzworth.

Two baptisms have been held with five adults being received into church membership.

The choir, under the direction of Mrs. Jerome Van Dyke, has resumed weekly rehearsals.

"The Ladies' Aid, with several younger members, has as its theme, "The Time Is Now — Reach Out." Relevant problems of the community will where Ladies' Aid meetings will be considered. We are finding that our funds are increasing through our "Thanks boxes."

A memorial is being established honoring our beloved associate member, Mrs. Mildred Stevenson. An eloquent resolution prepared by the Denver Branch of the National Association for the Advancement of Colored People bespeaks the wide range of her activities and Christian influence.

In the fall series entitled "Make Up Your Mind," our pastor is presenting weekly sermons using our Church Covenant as the basis for study. Subjects to be covered are: Bible, Sabbath, Law and Grace, Sin and Forgiveness, Stewardship, and Communion. To further examine our beliefs during the Sabbath School hour, Pastor Glen's and Dr. Ted's classes meet jointly for thorough discussions.

In carrying out our Covenant statement, "To uphold each other in Christian love," the Pastor and Mrs. Cox are initiating a calling plan with definite assignments in a rotating system which is proving very enjoyable.

Another innovation is the "Denver Dynamic," a monthly publication of our church with Miss Sharon Widman, editor. The first edition, Sept. 30, contains articles about the Denver Young Adult Group, the Cumberland Presbyterian group, and other items of general interest to our church membership. A copy of the first edition, and an address, is sent to each member who plans to see church members, and sends it to those in need. May we practice brotherhood. —Correspondent

WHITE CLOUD, MICH.—The annual business meeting was held October 8, the day after Pastor Earl DeLand began his work among us. Plans were made for immediate beautifying of the church and parsonage.

New storm windows and doors, insulation and aluminum siding are being installed on the parsonage, the work being done by the men of the church under the supervision of the Cruzan brothers, builders of the house. The furniture of the sanctuary previously furnished with old pews is being refurbished and the "new room" will become the "church gallery." Men's Brotherhood, and youth meetings can be held. It will also continue to serve as a classroom. This beautification is one of the projects of the Ladies' Aid Society.

A reception was held for the new pastor, his wife Persus, and son Carl, the evening after the Sabbath, October 14. The men of the church met for a breakfast at the parsonage October 15. The diaconne met with the pastor the same date to arrange for and promote the work of the Lord. Growing out of this meeting were plans for devotional services every Sabbath Eve and youth activities. On October 18 a chicken-pan supper was served to the public by the Ladies' Aid.

The youth attended a Key '73 Rally in Grand Rapids, October 15. They meet with the community Key '73 organization on Sunday nights. Youth meetings are scheduled Sabbath afternoon. They plan to visit convalescent homes and homes of shut-ins and to render other services to the community.

Mrs. Lela Coalwell, mother of Mrs. DeLand has come from Hammond, La., to make her home with her daughter. The pastor and family express gratitude for the cordial reception by the church and community.

—Correspondent

Right to Life

The program for which the Right to Life Committee is best known is the fight against legislation that promotes permissiveness. The New Jersey chairman is a Protestant, Dr. Edwin H. Palmer. The committee also works against so-called "mercy killing" or euthanasia, mandatory sterilization and infanticide. It is reported that there is legislation pending in Hawaii that would legalize mandatory sterilization for every woman with two or more children and that the governor of Oregon is also pushing such laws.

Accessions

BATTLE CREEK, MICH.

By Baptism

Mark Blodgett
Roger Palmer
Robert Noel

Marriages

Norris-Bowone—Larry Lee Norris, son of Mr. and Mrs. William F. Norris of Battle Creek, and Deborah Sue Bowone, daughter of Mr. and Mrs. Harold E. Bowone, also of Battle Creek, were united in marriage in the Cantor's House this past Sabbath at the First Baptist Church on Sunday afternoon, Oct. 28, 1972, by the groom's pastor, the Rev. S. Kenneth Davis.

Births


Starr—A son, David John, born to Willard and Jeanine Starr, of Waterford, Conn., on Sept. 21, 1972.

Scripture

Jesus viewed the Scripture as verbally inspired and wholly trustworthy. To deny His view is to deny His Person; to accept His Person is to accept His view of Scripture.

—Harold Lindsell
Praise in Prison
By the Editor

When earnest Christian workers have an experience of being thrown in jail they are likely to remember and reenact the behavior of Paul and Silas in the Philippian prison. The following story is printed by African Enterprise, a relatively new missionary organization started by Michael Cassidy which has been effectively reaching the university people of South Africa. The work has now spread to other African countries. The story, dated September 28, is written by Michael Cassidy to keep friends informed of the work of African Enterprise which has a Pasadena, Calif., home address. It follows:

In the past few days, the new media have carried the story of the fighting and bloodshed in Uganda and the devastation and despair of the Asians who are being expelled.

Festo Kivengere and his team are preaching the gospel while caught up in this troubled situation.

A few weeks ago, Festo and Zeb Kabaza were leaving to be speakers to 6,000 people at a convention in Tanzania. Kabaza was at the bus terminal to see off a busload of Christians going to the same convention. Before the bus left, some army officers and men came and rounded them all up and put them in military prison — some eighty people!

What happened when these Christians arrived at the prison? They began praising the Lord. The prison was like a church!

For two days the soldiers were exposed to the most wonderful atmosphere: men and women praising God, singing, reading the Scriptures and loving them to the extent that when the President gave the order to release them, we are told that all the soldiers and their wives lined up to shake the hands of these Christian men and women. A number of soldiers were under conviction of sin and some came to inquire how they could receive Christ. They will not soon forget the faces of those Christians and the love, joy, freedom and liberty expressed in the lives of these prisoners.

Festo says, "It is an exciting thing to preach the gospel under these circumstances because you do not know what to expect. All we know is that Jesus is here and He has given us something very precious to share and we are sharing!"

Flood Relief

When the floods of Agnes struck Western New York in June the Rev. Kim Dwan Suk, general secretary of the National Council of Churches of Korea, headed a drive for $10,000 to send relief. By August when floods hit Korea $2,500 had been contributed and sent. Then the Korean churches had to turn their attention to their own disaster, the worst in sixty-five years. That flood left 530 dead, 400 injured and 300,000 homeless and hungry. The WCC is asking for contributions of $110,000 to provide construction materials for self-help home building by Korean flood victims.