



# The Sabbath Recorder

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## Sunrise Prayer at Kingston Conference

Our American Conference, old as it is, may have something to learn from its younger and faster-growing Jamaican counterpart. We might learn something from the attention to detail in business, from their manifest Christian spirit in the handling of difficult problems relating to erring members and leaders. Certainly we could learn something about zeal in prayer at early hours in the morning.

The 5:30 devotional "quiet hour" service apparently did not seem too early for the 30 or more delegates who attended the first such service. Neither did it seem too long to continue the service for an hour or until 7:30 on one morning. Indeed, the bell had to be rung to cut off the earnest praying at the appointed time. It was praying for personal power in life, praying for the Conference and Seventh Day Baptists throughout the island. But the meeting was not all prayer, not all emotion; it was also thoughtful exposition and application of Scripture — not to mention hymn-singing that filled the house of God and burst out through the open windows upon the ears of a close-crowding, awakening neighborhood.

In an American Conference we have such a comparative abundance of ministers that morning and evening prayer services are usually given to pastors, or students. In this Jamaica Conference the morning "quiet hours" were under lay leadership with four of the five leaders being ladies — exceedingly capable leaders. With confidence, dignity, and ability, Sister E. R. Robinson from one of the somewhat remote country churches presided on the first day at the early hour mentioned. Besides being a valuable lay leader in her home church she was, it was learned, the secretary of the Women's Board of the island which had met just before Conference began. The economic problems and other seemingly overwhelming difficulties of the participants of the prayer meeting were not at all evident in this soul-stirring public meeting.

How do the people pray? Language suitable to convey the spirit and the life throb of such a meeting fails us. With

shame we recognize this difficulty in reporting. There is no reason why there should not be in our country a greater familiarity with and desire for what these good brethren and sisters experience.

The editor felt it his duty to observe in prayerful attitude the spontaneity of prayer. Prayer was broken up into short periods by standing for hymn-singing. Some of those who had not prayed in the previous period stood following the hymn to indicate their desire to pray. One of the old Bible workers remained on her feet but other younger people, not noticing her, were so quick in following each other in fervent prayer that the elderly lady finally had to sit down, and the period was brought to a close without an opportunity being given her of imploring the Lord out of her rich and joyful years of experience and service. (She did get a chance to pray in public the next morning.) On one occasion two people started praying at the same time without intending to do so. Those in front joined with one, and those in the rear prayed with the one farther back.

Unlike American Conference prayer meetings, almost none of the pastors present found a moment in which their voices could be raised. Thus they pray in Jamaica as the day dawns. The number at prayer meeting was very close to the number at the breakfast table. We can learn from them.

## August Issues

The statement always carried in the masthead that two August issues are omitted each year may not be sufficient to alert all libraries, readers, and correspondents. It does not tell which issues in a given August will be left out. That is determined by the number of Mondays (five again this year) and the relation of publishing dates to the sessions of General Conference. It is expected that there will be no Recorders under the dates of August 8 and 22, 1960. The deadlines for material for the issues of August 15 will be Thursday, August 4.

JULY 25, 1960

## Around the World in Eight Days

A popular motion picture, "Around the World in Eighty Days," depicts a fantastic story of exciting, hilarious experiences of world travel in an earlier generation. Those who attended the Baptist World Congress recently held at Rio de Janeiro, Brazil, had the opportunity, it might be said, of traveling around the world in eight days, indeed every day, for there were assembled in one place Baptist representatives from 67 countries of the world and it was possible to talk with many of them in one lunch hour and with most of them in the period of the eight days of the World Congress. Exciting travel? Yes. Fantastic? No. Hilarious? If the joy of sharing the many elements of Christian faith and experience can be termed hilarious, the answer would be yes. At least it was joyful, and perhaps your editor can in some measure help the reader to travel around the world in the time it takes to read these paragraphs.

Where shall we start our journey? There is the interesting Continent of Australia. A considerable delegation started from there by ship months before the World Congress began, and toured many countries en route, but at Rio they were neighbors of all the rest of us with whom we could, of course, communicate easily.

The people of the Far East were our almost daily companions. It was a privilege to travel more than 5,000 miles with the Rev. Roland Ching, of the Taipei Baptist Church who is the head of Baptist work on Formosa. President Eisenhower had just visited his country. We could have daily Christian fellowship with Taiwan. Then one might chat with Dr. Lam Chi Fung of Hong Kong who responded to the address of welcome on the opening day of the Congress. He assured the 30,000 people to whom he spoke that on that very day people of like faith in the Crown Colony were praying for those assembled in Rio, and emphasized, "We have the true Gospel of Peace to declare to nations and men in commotion." It was his hope that the next Congress could be held in Asia or Africa.





## National Council of Churches General Board Meeting

Rev. C. Harmon Dickinson, chairman of the denominational Committee on Ecumenical Relations.

The General Board of the National Council of Churches met in New York City, June 1 and 2. Because the Seventh Day Baptist representative on the board found it impossible to attend, the writer joined with about 250 other delegates representing 33 member denominations, in considering matters relating to policy of the council. Among the topics coming up for discussion were the Air Force manual controversy, the impact on the general public for good or evil of radio and television programs, the compulsion to share with disaster areas such as Chile, the use of nuclear energy for peaceful purposes, peaceful relations between the family of nations, and race relations including the "sit-in" demonstrations.

The general secretary of the National Council, Dr. Roy G. Ross, reported that attempts have been made to secure a tenth-year appraisal of the council on the part of the executives of the member denominations, to discover what the image of the council is in the minds of local church ministers. It was felt that the council had achieved a good degree of effectiveness during the past 9½ years.

It was reported that considerable time, effort, and expense were involved in the refuting of the charges against the council, and also against the churches and ministers of the land, of being influenced by and supporters of Communism. James Wine, associate general secretary for interpretation, felt that harm had been done to the whole institution of religion on the part of the critics of the churches, who were "purveyors of half-truths, perverters of facts." He claimed a temporary victory for the council, but closed his report by saying, "I feel that we removed an excrescence, leaving the fundamental problem unresolved — the eternal requirement for the churches to bear witness to Jesus Christ, come fair weather or foul, come good times or hard — and to remain on

the positive offensive, but with the highest sense of responsibility, in discharging this obligation."

A Special Study Commission on the Role of Radio, Television and Films in Religion recommended self-criticism and regulation rather than censorship to the mass media industry in a 4,500-word statement presented to the General Board. The document will be referred to the churches for study.

"The effect of the mass media is of inescapable concern to all Christian churches and Christian people," the study commission affirmed, pointing out that mass media does much "to expand man's horizons," while at the same time, "the potential of these media for good is balanced by a disturbing potential for the degradation of man. The image of man that comes through in all these media is often poles apart from the Christian understanding of man and his purpose." For a more constructive use, "the churches should employ the mass media to illuminate the major thrusts of the Gospel into the modern world which the Christian community understands to be imperative."

Dr. Norris Wilson reported through the Department of Church World Service that \$6,500 in cash, 1,500 blankets, 115,000 pounds of clothing, and \$15,000 in air-lifted medical supplies were rushed to stricken Chile. In addition, \$10,000 worth of vitamins and antibiotics were donated by a pharmaceutical company and 80,000 pounds of food were diverted to Chile from the regular Share Our Surplus program.

The Department of the Church and Economic Life presented a pronouncement urging international cooperation rather than "selfish national competition" in the development and use of nuclear energy for peaceful purposes. "Nuclear energy is a gift from God to the whole human race, and not a prize to be used by one nation-state to dominate other nation-states.

"The unlocking of the atom provides to man a new dimension of energy with

(Continue to page 12)

## Statement of Belief

By Eugene Fatato

(Continued from last week)

### Man

I believe that man was created by God in His own image (Gen. 1: 27). As the creature of God the Creator, man is finite and mortal, like any other mere creature and belongs to the order of nature; but he bears the image of God.

I believe that in the sight of God his Judge, man is a sinner. It has become second nature for man to oppose the will of God and thereby to fall into contradiction with his fellow men, with himself, and with the world. Man has misused the great powers with which God has endowed him so that he dishonors his Maker instead of glorifying Him, hates and oppresses his fellow men instead of loving and serving them, is inwardly at war with himself, and becomes the slave of those natural and temporal forces he was meant to dominate. So long as man remains in this condition, he remains under the condemnation of God his Judge.

I believe that man is in a "fourfold state." He is in a state of "integrity" as created, a state of "corruption" as fallen into sin, a state of "grace" as a member of Christ's new and restored humanity, and a state of "glory" through which he moves in faith and hope with occasional foretastes of coming triumph.

### Sin and Salvation

I believe that sin is anything which does not conform to the character and will of God. Sin is a state of imperfection which we all have. Perfection lies beyond us. We can never attain perfection as long as we are continually growing and developing beings. Paul wrote to the Roman Church these words, "All have sinned and fallen short of the glory of God." I believe that man should not be contented with his state of sin but should continually strive to overcome the evil forces which tend to invade his life.

I believe that salvation from sin and death can be obtained through repentance of the individual as he seeks to maintain

faith in Christ as Savior. Salvation is a gift of God by redeeming love centered in the atoning death of Christ on the Cross.

I believe that man is in need of salvation because he is at odds with himself and his fellow man, he is a prisoner of the power of evil, and he is alienated from God. If Christ is the universal Savior, His saving work must at least make an inward change in man, free him from his external bondage, and reconcile him with God's holiness. I believe that salvation is possible through Jesus Christ because of the life He led, His death, and His resurrection.

### The Sabbath

I believe that the seventh day of the week is the Sabbath and that it should be kept as a day of rest and worship. The Sabbath means more to me than just a day to cease from everyday activities. It is a day that God has given to me as a tool to aid me in turning my thoughts solely to Him.

I believe that from the beginning of time the Sabbath has been an intricate part of society. I believe that it should be kept not because of tradition but because it was given to man by God. "The sabbath was made for man and not man for the sabbath." The teachings of the Scriptures are clear on this subject and the record of the early Christian Church leaves no doubt in my mind that this is the day which was given to us as a symbol of God's presence in time.

### Eternal Life

"I believe that Jesus Christ rose from the dead and lives eternally with the Father and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, is the gift of God to the redeemed" (from Seventh Day Baptist Statement of Beliefs).

### The Church

I believe that the Church of God is the whole company of believers who believe that God is the creator and sustainer of this universe; that Jesus Christ is the Son of God and the Head of the Church; and that all who are born again are members.



I believe that the local church is a body of men united together by the profession of the same Christian faith and practicing and proclaiming common convictions.

#### The Sacraments

I believe in baptism by immersion as a symbol of death to sin and as the acceptance of Jesus Christ as a personal Savior, who was buried and rose from the dead, and that it stands for the beginning of a new life in Christ.

"I believe that the Lord's Supper commemorates the suffering and death of the world's redeemer, 'till he come,' and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord" (from Seventh Day Baptist Statement of Beliefs).

I do not believe that either or both of these sacraments have the power of repentance or forgiveness. The only basis for forgiveness is repentance and the value of repentance is independent of any external rite.

#### Evangelism and Christian Education

I believe that evangelism and Christian education are the personal duty of every Christian. Jesus Christ gave this great commission when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

I have placed before you these statements upon which I base my Christian faith. I solicit your prayers that I may continue to grow in His likeness. Here I stand; may God help me.

On the recommendation of their Chiefs of Chaplains, chaplains of the Army and Air Force have, in the past three months, been provided with NSC kits of "Moral Responsibility for Safety" materials, and Safety has been included in the Character Guidance Manuals of these two branches of the U. S. Armed Forces.

—Church and Safety.

MISSIONS — Sec. Everett T. Harris

#### Word Regarding Former Dutch Supported Missionaries

Many will recall a Seventh Day Baptist missionary work in Java, Indonesia, which our Dutch brethren of the Netherlands carried on so faithfully for many years. Anyone having access to the 1920 Year Book or the Sabbath Recorder issue of July 19, 1920, may read further concerning this work. It was a work of love conducted "for the poor and unfortunate in body, mind and heart." Among those serving at the mission at that time were Sisters Margaret Alt, Cornelia Slagter, and Klara Kiel, all Dutch Seventh Day Baptists. During World War II the Japanese occupied the area where this mission work was being carried on (Pangoengsen, Java, Indonesia).

In the 1946 Year Book it is written, "Some Seventh Day Baptists lost their lives during the war and others have returned to Holland."

A further word can now be written regarding this missionary effort. In a letter received December 10, 1959, from Miss Sarah Becker, mention was made of her visit in Holland with "some retired missionary ladies from Java, Indonesia." A letter of inquiry went to Mr. G. Zijlstra, secretary of the Holland churches and his reply is enlightening to all who have continued to follow this matter with loving concern through the years.

Mr. Zijlstra writes: "You asked me about the missionary ladies the nurses met at Haarlem. Indeed, they met two former missionaries from Java. One is our old sister Marie Graffstal Vandersteur, 91 years of age, a constituent member of the Haarlem church, who lived for about 54 years on Java, first as a help to her brother Jan Vandersteur, a friend of Brother Gerard Velthuysen, Jr. (these two young men began the war against the habits of drinking and then became the first midnight missionaries in our country), and later on, taking care of the lame and blind men and disabled. When I think of her I always visualize her in the role of a true Christian, who never thinks of herself and always cares for those cast off. The second lady is her sister, J. H. Mol-Vandersteur, 82 years of age, who went to Pangoengsen to help Sister C. Slagter.

"Both of these sisters were closed up in the Japanese concentration camps and afterwards passed some time in camps at Ceylon, from where they repatriated to Holland.

"Though the doctor of the Mennonite brethren promised to visit Pangoengsen if he went that way, we never heard anything from him and so we do not know anything about the situation there.

"Sister Davids is still living at Bandoeng. Perhaps a half year ago there was a meeting at the church at Haarlem, when a few persons talked to her on the wire recorder at the occasion of her 80th birthday. She was much surprised and was very glad to receive this token of sympathy. She is blind. Mrs. Broere, who formerly lived at Bandoeng too and helped her in many things, repatriated too, and is now living at Haarlem."

#### Mission Schools and Government Aid

A problem which has been given much consideration during the past year, both in committees and board meetings, has been whether or not we should accept government aid in support of schools operated as part of a foreign mission program. The presence of the Rev. and Mrs. David Pearson at the October 1959 and January 1960 board meetings aided in this discussion, especially as it affects our Nyasaland work.

At the October board meeting it was decided to direct our mission leaders not to accept government aid. But word came soon after from Dr. Victor Burdick: "With things as they are here now we wonder if the board's stand should be reconsidered." At the April board meeting it was voted to appoint a special committee to restudy the policy of "non-acceptance of government aid for schools."

Dr. Burdick has written again: "We are limited by government regulations regarding schools, available funds, drawing power of proper teachers, possibility of proper supervision. The African pastors' apparent ideal is a Grade 8 (Standard VI) at each church, which is presently impossible. So the tension, and our recent appeal for your reconsideration of the government school grants issue, which would be a kind of compromise."

In neighboring Belgian Congo, the Conservative Baptist missionaries refused to apply for government aid toward schools when requested to do so by their church people. Tension increased over the issue until finally rioting by students and people forced them to change their policy. They wrote to their headquarters in this country that they "had to accept the government aid or close out and go home."

The Rev. Robert E. Barr, Baptist missionary on furlough from Nyasaland, who is acquainted with our present missionaries and mission work, has written: "Your problem in regard to receiving government aid for mission schools is a real one. We had to face it about 25 years ago and it was decided to take it. It seemed the only way we would meet the ever-increasing demand for education on the part of the Africans. An important fact that must be faced is that the people are demanding education. If we cannot give it to them they will call in the Catholics, etc., and get it from them, along with their teaching. As long as we are allowed by government to run the schools we have a marvelous opportunity to reach many children for our Lord, and through these children, their parents. (Emphasis ours.)

At our request to the Rev. David Pearson for an estimate of cost to run a good school at Makapwa, he stated, "Makapwa Mission School with ample teaching staff to run eight classes (through Standard VI) would cost roughly \$1,050 per year. This figure would rise annually approximately \$50 to make salary increases possible. The above school would be considered an unassisted senior primary school. Makapwa is presently registered as a junior primary school. The government is not pleased for us to run a senior primary school at Makapwa unless we have feeder schools in the villages. We might conduct more such village schools if the African people would assist in the financial support of these schools."

In order to carry out an adequate educational program at Makapwa, one that will command the respect of government officials and African leaders, it will be necessary to send a headmaster to supervise and to aid in the teaching program. The acceptance of government grants-in-aid would aid material-

ly with the expense of the school. The increased cost to Our World Mission budget would be largely for the travel expense and partial salary of such headmaster and his family. This is a forward-looking program to meet the challenge of changing situations in foreign missions, especially in this awakening country of Nyasaland.

Do Seventh Day Baptists have the faith and courage to launch out into such a program?

#### A Study of Faces

Here in a close-up view of a very small section of the balcony of Maracana gym-



nasium at Rio de Janeiro one sees a few of the 30,000 delegates and visitors attending the first session of the great Baptist Congress which drew together representatives of so many nations. Typically Brazilian is the man at the left on the front row. Thousands like him listened intently to the messages in the Portuguese language or in translation. Many also were the Negroes to whom that language is their mother tongue. Next to the Negro is one who is probably an American representing the religious press.

Back of them, with different shades of skin color, are numerous other registered and unregistered people of perhaps several countries, but more likely Brazil, who are drawn together by a common faith or a desire for a more satisfying faith than that professed by the majority of their countrymen. The impact of these meetings upon the great city of Rio and the surrounding country was one of the major values of holding the Baptist World Congress in a mission land.

#### A Message From the Committee on Ministerial Training

Rev. Paul S. Burdick\*

Our committee was charged by Conference in 1959 to approach the pastors, church and camp leaders, and program committees of the Associations with the responsibility of presenting the challenge of the ministry to our young people. This has been done, and now we await the answer as to what results, if any, have followed.

Our denomination is in need of leaders, both in the full-time ministry, and as lay leaders in the churches. Will they be forthcoming in the days ahead? What encouragement have you received in your church, camp, or Associational gatherings, that our young people are responding to the challenge?

An educated ministry is needed, but even more we need Spirit-filled men and women in every walk of life who will heed the call to service, who will dedicate their all-life, talents, money, to the cause of God's Kingdom in the hearts of men. Are we facing the call and the challenge as we should?

The time is getting late. God's clock of time is moving relentlessly toward some fatal accounting. What we need is not so much preparedness in the matter of destructiveness, but more preparation to "preach good tidings unto the meek, bind up the broken-hearted, proclaim liberty to the captives, and the opening of prison to them that are bound" in sin. That has ever been the message of God's prophets, and of Jesus Himself. That should be our message today.

\*This message was sent out by Mr. Burdick, the secretary, with the hope that the leaders who received it would report back to him on what was being done in camps and at the Pre-Con Retreat in challenging young people to "full-time and full-talent dedication to the Lord's work."

#### SABBATH SCHOOL LESSON for August 6, 1960

God Loves His Erring Children  
Lesson Scripture: Hosea 11:1-9.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Maxson

#### GROW IN THE SPIRIT THROUGH FAITHFULNESS

By Sylvia B. Carr

##### Meditation:

Luke 16:10 says, "He that is faithful in that which is least is faithful also in much." "A little thing is a little thing; but faithfulness in little things is a very great thing" (D. M. Prescott). "It is a joy to give thanks to the Eternal, to sing Thy praise, O Thou most High, to proclaim Thy goodness in the morning and Thy faithfulness at night" (Psalm 98-1-2, Moffatt).

One definition of Spirit is a divine inspiring or animated being. I'm sure we want to be filled with this kind of Spirit. When I think of the Spirit I like to think of the fruits of the Spirit. "The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. Against such there is no law" (Gal. 5:22-23).

"It is by faith that we wait in the Spirit for the righteousness we hope for" (Gal. 5:5, Moffatt). Hence we would be seeking to be filled with all these attributes. Paul says, "If we live in the Spirit, let us also walk in the Spirit." But to be consistent we must have faith and trust in God to help us grow in these characteristics. Too often we make a new start or resolution and fall by the wayside for the lack of contact with our guiding Power. When the electricity goes off in our homes at night we are in the dark until we are connected again with the power plant. How much more serious it is when we lose God's guiding hand by some careless thought or act on our part. The power is always waiting to contact us. In the beautiful world of nature we see flowers blooming, and the only way to prevent their blooming is to cut their stems. It is the same with us — nothing can prevent our blossoming in faith but to cut us off from the power of God, if we have the true belief in the doctrines or teaching of religion.

"We shall never know how much or how little faith we have till we start

to give it away. And we shall never know anything like its full joy and adventure, till we let God use us to make it real to another human being" (Samuel Shoemaker). One of the best ways for us to grow in faithfulness is by setting aside a certain time of day, preferably early morning, for daily meditation, Bible reading, and prayer. We need devotional habits to grow in the Spirit.

##### Prayer:

"O God, who didst call strong men of old, and gavest them the work which Thou didst call them to do, help us to obey Thee in all the small things in our lives; to choose to go Thy way instead of our own; that when any great choice lies before us, we may learn to hear and obey Thy voice, and to know Thy way, and to do it; through the Grace of our Lord Jesus Christ, who gave His life for us" (D. M. Prescott).

#### SOUTHEASTERN ASSOCIATION

June 24—26, 1960

The 84th session of the Southeastern Association was held at Salem, W. Va., using "My Personal Responsibilities" as the theme throughout the weekend.

Association started Friday afternoon. Harley Bond was moderator, and the Rev. Duane L. Davis of Lost Creek led opening devotions. The rest of the afternoon was spent in appointing committees and hearing reports. The Rev. Donald E. Richards, pastor at Berea and Middle Island, brought our Sabbath evening message entitled, "My Personal Responsibilities in Fellowship, Faithfulness, and Fullness." A testimony service followed.

Sabbath morning Sabbath School was conducted continuing with our study of Seventh Day Baptist Beliefs.

The Rev. C. W. P. Hansen of Salem led the morning worship service with the Rev. Edgar Wheeler, delegate from the Eastern Association, bringing the message, "What Will You Have Me Do?"

We participated together in the Lord's Supper with the Revs. David Pearson of Nyasaland, Africa, and Mr. Wheeler conducting the service.



On Sabbath afternoon the Rev. Elizabeth Randolph of Washington, D. C., brought us the devotions and then the David Pearsons gave a report on Missionary Interests. Following, progress and plans for the Lay Development program were given with each church given an opportunity to present their progress. Ann Bond and Greta Randolph gave a summary on two of the future workshops.

The young people were in charge of the evening service. Three talks were given by Steve Rogers, Doris Bond, and Charles Hansen on "Responsibilities of the Youth in the Home, in the Community, and in the Church." Following this service the young people had a recreational hour in the church basement.

Sunday morning began bright and early with a young people's breakfast at the Clarence Rogers farm. Most of the day was taken up with business sessions, with devotions led by representatives of the Ohio Valley Fellowship and the Salemville Church. The closing sermon was given by Deacon Leslie Welch, delegate from the Central New York Association.

The business meetings evidenced concern for outreach, growth, and strengthening of the Association's program. The group, in some of the outstanding decisions, voted to:

1. Look into an Association campsite.
2. Double financial apportionment from 35c to 70c per member in order to broaden evangelistic work within the Association.
3. Approve recommendations of the Association's co-ordinating council for aiding the Ohio Valley Fellowship advertising, outreach work with lone Sabbathkeepers, and area visitation.
4. Pass resolution urging immediate action of the General Conference to promote urban evangelism work in the United States and requesting the Missionary Board to carefully reconsider its recent decision to accept government aid for education in Nyasaland.
5. Ask the Commission to study a possible uniform highway marker for Seventh Day Baptists.

Mrs. Duane L. Davis,  
Assistant Recording Secretary.

## General Board Meeting

(Continued from page 6)

sufficient breadth and depth to accommodate the needs of the world for centuries . . . We, therefore, deem it our Christian responsibility, as faithful stewards, to work for an orderly development of nuclear energy for peaceful purposes for the benefit of all mankind. . . . Christians believe and rejoice in the knowledge that God's gifts are intended for the enrichment of all mankind for the glory of God. We call upon the churches to lead their people to an ever clearer understanding of Christian responsibility to serve their fellowmen, that all may share in the development of the peaceful uses of atomic energy."

Another pronouncement, "Toward a Family of Nations under God — Agenda of Action for Peace," was approved, not without debate, by a vote of 69 to 3. The opening statement declares, "The mandate of Christian faith requires us to take initiatives for peace, and against such ancient enemies of man as human want, denial of individual freedoms, war-breeding international tensions. We believe in the sovereignty of God's love in the life of mankind. As United States citizens, we respect the dignity and worth of the individual. Both as Christians and as citizens of a democracy, our duty is to find and support practical programs of action toward peace and justice." Seven proposals for action were presented showing our national responsibility both to mitigate the common danger facing mankind and under God to serve the common good.

After debating for one and one-half hours, the General Board overwhelmingly voted to back lunchcounter sit-ins and other non-violent protests against discriminatory laws. As finally approved for presentation to the council the statement declared that sit-ins were "expressions of just and righteous indignation against laws, customs, and traditions that violate human personality as well as efforts to bring these laws, customs, and traditions into conformity with the law of God which recognizes the dignity and worth of each and every person."

Concern was expressed on the floor that the democratic process of representation and expression in the National Council be strengthened. A recommendation was passed that the General Board hold two meetings annually, each lasting three days rather than three meetings annually of two days' length, with a view to providing adequate consideration of policy matters requiring the attention of the General Board. There was lively pro and con discussion on this proposal, some feeling that it would give more time for delegates to debate issues, others feeling that the change would result in longer delay for consideration of important issues arising between meetings, thus being further removed from the voice of the people.

A recommendation urged the appointment of a larger percentage of laymen and youth as delegates to the General Board and General Assembly.

Does the National Council of Churches speak for the denominations and their members? Some charge the council with trying to do just that, something which they cannot rightly do. The council claims that its pronouncements more correctly speak to the churches, more in the nature of referring to them matters of vital concern for study. If there is a tendency for the higher echelons to form programs and statements for the churches, then the need is even greater that the people themselves make their voices heard by participation and interest through their appointed representatives.

Coinciding with the General Board meetings was the opening and dedication of the new Interchurch Center at 475 Riverside Drive, an 18-story building which houses the headquarters offices of the National Council. These offices overlook the Hudson River, a majestic and awe-inspiring view. Inside the front entrance, carved in marble with golden letters, are the words of Paul's Letter to the Ephesians, "There is one Body and one Spirit, just as you are called to the one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in all."

In the corridor at the rear is a sculptured mural of linden wood, appliqued with red cherry panels, emphasizing the witness of the Christian through daily work and the sacredness of vocation, the figures at work explained by the words of Scripture: "Whatsoever you do, do all to the glory of God" (1 Cor. 10:31).

Yet the work of the council is much more than the witness of a beautiful building providing "quarter for the churches," as Dr. Leslie E. Cook, associate general secretary of the World Council of Churches in an address at a dedicatory dinner in the Interchurch Center said; it is the bringing of the Christian message to bear on the manifold problems of a great city; in the midst of educational institutions it upholds the truth of God; by an ever-flowing river it symbolizes the missionary outreach of the council to the nation and to the world.

## Army Chaplaincy to Observe 185th Anniversary This Month

The Army Chaplaincy will pause on July 29, 1960, to reflect anew upon its long history of service to the American soldier, when it completes the 185th anniversary of its beginning.

In commemoration of this occasion, a retreat parade has been scheduled at Fort Myer, Va., at 5 p.m. on the preceding Sunday, July 24. Major General Frank A. Tobey, Chief of Chaplains, has invited the public to be present for the ceremony.

Chaplain Tobey supervises the activities of approximately 1,100 Army chaplains of all three faiths who serve throughout the world where members of the Army are stationed.

Currently active in the United States Army Reserve are at least two Seventh Day Baptist chaplains, Robert P. Lippincott of Nortonville, Kan., who has his first two weeks of active duty field-training with his unit in August, and Leon M. Maltby of Plainfield, N. J., who normally has a similar two weeks of training and service to his regiment each summer. It is believed that Chaplain Wayne R. Rood of Berkeley, Calif., is also keeping up his status as a Reserve officer.

### Leaders of Pre-Con Youth

Several more leaders have agreed to help with the 1960 Pre-Con for Youth at Siloam Springs, Ark., August 10-15.

The Rev. Eugene Fatato, of Little Genesee, N. Y., and Hebron, Pa., will be assistant director, and be on hand to help out wherever needed. His omnibus job was recommended by the Conference Youth Committee to help round out the camp staff.

Mr. and Mrs. Leland W. Bond of Clarksburg, W. Va., will also be on the Pre-Con Youth staff. Both are adult advisers of the Lost Creek SDBYF, and will be aiding as counselors at John Brown University campus.

Several youth of Pre-Con age are also planning to be on the staff as counselors, and lead in the discussion groups of the Seventh Day Baptist Beliefs being directed by the Rev. David Clarke.

We hope the youth of your church are making every effort to attend Pre-Con this year. Perhaps you can be of some help in making the \$19 fee a little less for some of the young people you know.

— Duane L. Davis, Director.

### Report on Camp MILES

Twenty campers and seven staff members traveled over 21,000 miles again this year to attend Camp MILES at Chemin-a-haut State Park in Bastrop, Louisiana. The week from June 13 to 19 was filled to overflowing with rich experiences and warm fellowship as these young people worshiped, played, worked, and prayed together on the theme, "The Best I Can Become — For Jesus' Sake."

As usual, certain parts of the program were favorites of the campers: the daily swim, a necessity in Louisiana's fry-pan; evening vesper services, completely planned and led by campers; afternoon workshops, filmstrips with discussion; and, of course, the spontaneous pranks and songs of each campfire program.

As director, Pastor Van Horn supervised the busy week's schedule from the opening soft-ball game, which was interrupted each time a new carload of expectant campers arrived, through the clos-

ing consecration service around the embers of a dying campfire. Pastor Leroy Bass of the Paint Rock Church taught a class on the Parables of Jesus and acted as a boys' counselor. Also an indispensable member of the staff was Miss Luan Sutton, the summer youth worker, who taught a class on SDBYF goals and helped as girls' counselor.

Other staff members included Floyd Coalwell, business manager; Janet Van Horn, worship leader; and Austa Coalwell, cook, assisted by Erma Van Horn.

The Sabbath service included talks by three campers, with the offering from that service being designated for the exchange-camper program. This year Ruth Craw of Texarkana represented Camp MILES at Camp Holston, accompanied by Jo Van Horn, and Butch Hibbard was chosen for next year's exchange. — J. V. H.

### Billy Graham's Message to World Council at Geneva

Immediately after addressing on July 3 the largest audience of his evangelistic career (200,000), the closing rally of the Baptist World Congress at Rio de Janeiro, Brazil, Dr. Graham flew to Geneva to speak to 50 evangelism executives.

Evangelist Billy Graham told a World Council of Churches-sponsored consultation that a return to "dynamic, vital, New Testament evangelism" is the solution to the problem of "an anaemic Christianity and a loss of spiritual strength on the part of the churches."

Dr. Graham called upon the churches everywhere to join in a mass evangelistic effort to bring Christ's message to all men in this "crisis hour of world history."

In his first formal address to a World Council meeting, Dr. Graham addressed some 50 evangelism executives, missionaries, and other church leaders convened from around the world for a five-day Consultation on Evangelism (July 6-11) at the WCC's Ecumenical Institute at Bossey, near Geneva. The theme of the conference was "The Relation of Revival Within the Church and the Communication of the Gospel to the Outsider."

### JAMAICA CONFERENCE

(A report by the editor who was unexpectedly able to be present).

The Conference officially opened at 7 p.m. Tuesday, July 12, with a rousing song service during which the choir and dignitaries came to the platform. Among the dignitaries was the Honorable Mayor Frank Spaulding of the City of Kingston, nominally a Roman Catholic, who was scheduled to give the address of the evening after the preliminaries of the opening session. The mayor joined heartily in the singing of the Gospel songs.

In the chair, after announcements by the Rev. Leon Lawton, field supervisor, was the vice-president of the Jamaica Conference, the Rev. Socrates A. Thompson.

The Jamaica Conference is slightly different from our American Conference in that the number of delegates from the country churches is not expected to be large — just a few from each church (who sat by themselves in the central section of the church during business sessions). It was thrilling, however, to see young people, leaders, and pastors from all parts of the island — people who never gathered in one place except at these annual occasions. There was a manifest feeling of solidarity and fellowship.

A layman of the Kingston church, Lloyd Smith, gave more than a welcoming address. It was a resume of the work and progress made during the year in spite of the losses by death and by removal from the island. The response by L. Saunders of Bowensville, one of the larger country churches, also was a spiritual and much appreciated message.

Brother Thompson, taking the place of the Rev. N. H. Grant, who had recently associated himself with a split-off group, proved himself well qualified to take over the chair and to deliver what he termed a substitute president's address. Introducing the theme of the Conference, "Forward with Christ," he referred to the strongholds of the devil which Christians are empowered through Christ to overcome. He likened this Conference to the waiting

of the disciples at Jerusalem until they were "empowered from on high."

As his message progressed there were many "amens" of quiet approval of the thoughts so forcibly expressed. In the midst of local and world problems he affirmed that we can have all the power we need from the Holy Spirit working in our lives. A service well studded with Scriptural promises of victory stirred the hearts of listeners and was in effect a strong keynote address emphasizing that the power is not a certainty but something we must strive for with great determination and effort.

Thus began the Conference of the 20 churches and six or more groups on the Island of Jamaica. It had been preceded, even as in America, with one or two days of important preliminary meetings, particularly two long sessions of the small Executive Council and the larger Board of Christian Education.

The total facilities of Crandall High School as well as the church were thrown open to the delegates. Three meals a day were served to the out-of-town people many of whom were quartered in the buildings with temporary accommodations. Breakfasts were necessary because the daily schedule called for a devotional service every morning at 5:30.

It was interesting to note that lack of a well equipped kitchen and other facilities are not counted in Jamaica as making it impossible to serve a considerable crowd of people with tasty and nourishing food.

Almost all that is needed for a kitchen is a concrete floor on which the charcoal burners can be placed. There the bread-fruit can be roasted on the open coals or cooked in a pot. There that which is to be boiled can be boiled and that which is to be fried can be fried in the coconut oil so readily available. Brother Meyers of the local committee proudly showed the orderly arrangement of the produce in an upstairs classroom converted into a storage room. There one found stems of ripening green bananas from Maiden Hall, giant yam roots and the vegetables and fruits strange to our northern climate which, with the slabs of saltfish and quantities of



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rice, would make up the main items of diet. Yes, food would be plentiful but it would be simple as befitted the financial status of most of the delegates. The cost for all the meals of conference was 24 shillings.

What comes up in a business meeting? The usual things and some besides. For instance, the problem of country people moving to the city and getting lost between the home church and the city church, which some felt was due to a certain amount of seeming "coldness" in the city church. This came out of a statistical report and grew into a lengthy and spiritual discussion. Members stated that differences in forms of worship between country and city did exist but that they did not signify a difference in love and zeal. Your editor, who was graciously given the privilege of discussion, tried to encourage the people by observing that they were discussing a problem that was common to America in a way that should be most helpful to the total solution of the problems.

There is a law of holiness, which results from union with God through sacrifice, when we present our bodies a living sacrifice to Him. Some men show themselves to God instead of presenting themselves to Him.

— A. Ramsey, Philadelphia.

## Marriages

Gordon - Gillan. — Donald Walter Gordon, son of Mr. and Mrs. Walter Gordon of Rockville, R. I., and Marie Louise Gillan, daughter of Mr. and Mrs. Walter D. Gillan of Hope Valley, R. I., were married at the Rockville Seventh Day Baptist Church Sabbath afternoon, July 2, 1960. The Rev. Neal D. Mills, pastor of the groom, officiated.

## Obituaries

Bond. — William Corwin, son of William F. and Nellie Corwin Bond was born at Quiet Dell, Harrison County, W. Va., May 17, 1888, and died at Flemingsburg, Kentucky, June 28, 1960.

He was twice married, first to Alfreda Wilt, who died seven years ago, and later to Elizabeth Folk, who survives. Also surviving are: two

daughters, Mrs. Maxine McElfresh and Mrs. Vivian Ellis of Fort Myers, Florida; one son, Mark Eberly, Buckhannon, W. Va.; two sisters, Mrs. Louise Riblett of Mt. Clare, W. Va., and Mrs. Mary Calvert, Akron, Ohio; a brother Harmon Boothe of Quiet Dell, and a foster brother, John, Clarksburg, W. Va., and three grandchildren.

Funeral services were conducted at the Bond homestead by Dr. John E. Hanifan, Methodist District Superintendent, and the Rev. Duane L. Davis. Burial was in the Deacon Abel Bond family cemetery at Quiet Dell.

— D. L. D.

Coon. — Harry Edgar, son of Ray G. and Viola West Coon, was born at Farina, Ill., Sept. 2, 1884, and died July 11, 1960.

Mr. Coon lived his entire life in and around Farina where he was known to many as a carpenter and as a strawberry grower. On April 12, 1901, he was baptized and joined the Farina Seventh Day Baptist Church of which his father was a charter member. He remained an active member of that church until his death, serving as treasurer for more than thirty years. He was especially interested in the history of Farina and made an effort to see that this area of public interest was not forgotten. He is survived by several nieces and nephews.

Funeral services were held in Farina, Ill., by his pastor, Wayne C. Maxson. Interment was in the Farina Cemetery.

— W. C. M.

Vincent. — Mignon Whitford, daughter of Algemon and Vernetta Woodworth Whitford, was born Jan. 4th, 1887, at Albion, Wis., and died in the Edgerton Community Hospital June 17, 1960.

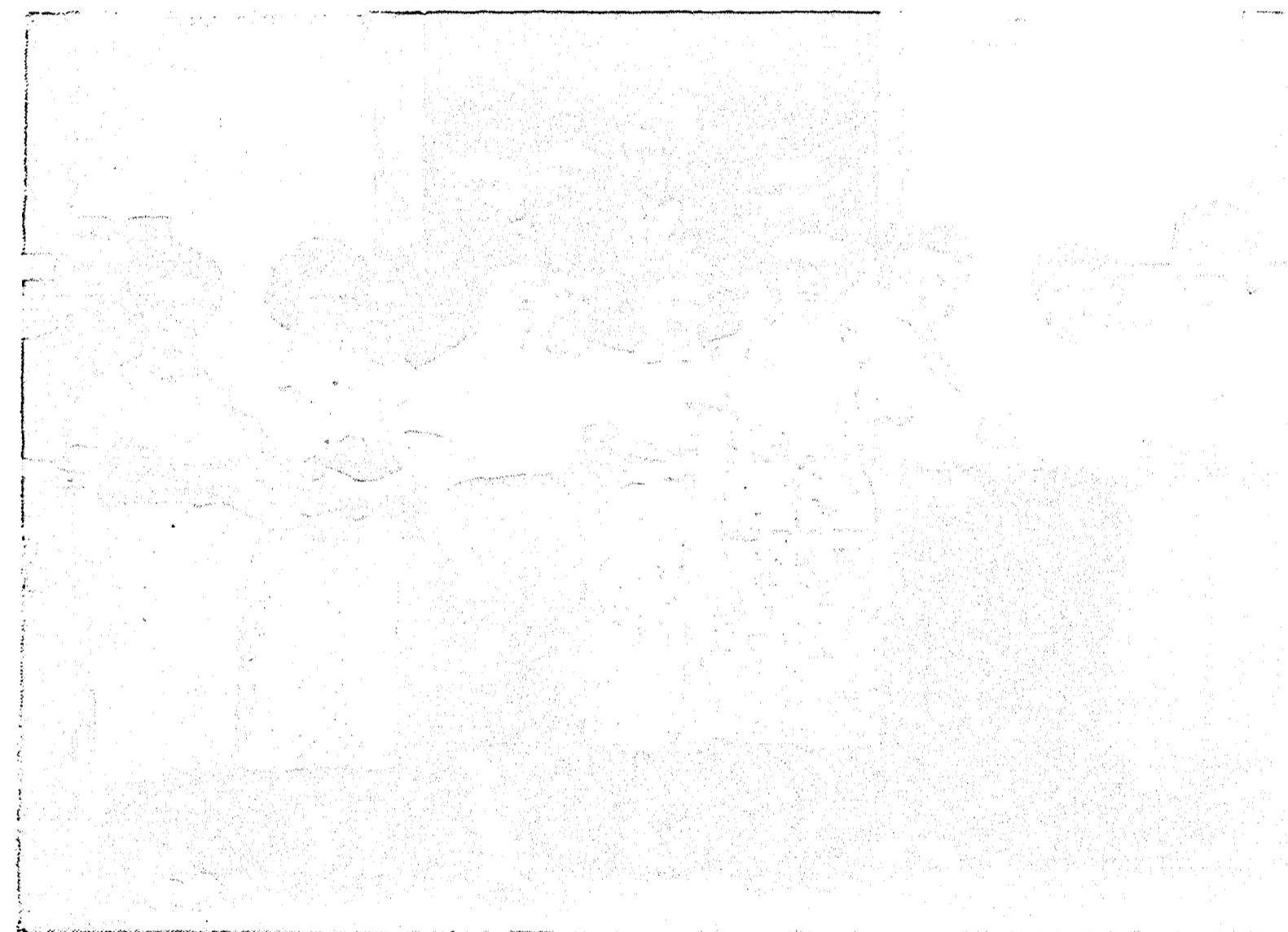
She was married to Floyd Vincent Nov. 29, 1905. They lived on a farm on Rock River until 1948 when they moved to Milton. They celebrated their golden wedding anniversary in 1955. To them were born two children: Beulah, (Mrs. Paul Kaase) of Milton, Wis., and Doris, (Mrs. Harold Baker) of Lansing, Mich., who survive her, together with her husband, three grandsons and six great-grandchildren. She is also survived by her sister, Mrs. Edna Thomas of Milton; two brothers: Elmer of Lincoln, Calif., and Burl, Berrien Springs, Mich. Five brothers preceded her in death.

Mrs. Vincent was baptized and united with the Albion Seventh Day Baptist Church in early life. For about fifty years she has been a member of the Milton Junction Church. She was active in the organizations of the church, as well as in the Milton Grange, the Royal Neighbors, and the Rock River Woman's Club.

Memorial services were conducted in her home church by the Rev. John Fitz Randolph in the absence of her pastor. Burial was in the Milton Cemetery.

— J.F.R.

FOR SALE. — Shiloh Church Plates, picture of church on front and brief history on back. Cost \$2.50 plus 25c for handling. Write Mrs. Doris Fogg, R3, Bridgeton, N. J.



CHOIR OF A BRAZILIAN SEVENTH DAY BAPTIST CHURCH

Whether in Portuguese or any other national language Seventh Day Baptists like to worship with well-led singing. The choir of the church at Itarari (quite a distance from any of the cities recently visited by the secretary of the Tract Society) is pictured here in front of their place of worship. The director, Morina Ferreira, is at the extreme right. For part of the story of conferences with leaders of the headquarters church at Curitiba (capital of the State of Parana) see editorial in the July 18 issue.