

The Sabbath Recorder

The chapter on "The Disappearance of the Messianic Hope in Contemporary Judaism" is a revealing survey of literature on that subject and ought to be read by anyone who contemplates Jewish evangelism.

Your editor has been urged from time to time to have a series of articles on how to use concordances and other standard tools that can bring joy to the study of the Bible by those who are not theologically trained. The book described here does much in showing laymen a multitude of popular subjects and how to pursue them. It is a remarkable companion volume to Dr. Smith's older book Profitable Bible Study.

— Editor.

NEWS FROM THE CHURCHES

BOULDER, COLO. — Christian Family Month was observed during May in the Seventh Day Baptist Church. Each family was urged to worship as a family, to study God's Word together, plan family activities for the Sabbath, subscribe to church publications (and read them), etc. The entire program was under direction of Mrs. Vera Wright, Sabbath School superintendent, and the Rev. David S. Clarke, chairman, Board of Christian education.

— The Rocky Mountain Churchman.

VERONA, N. Y. — Mother's Day or Family Day was celebrated on May 7 with dedication of babies as a part of the morning service. During the Sabbath School hour a White Ribbon Recruit service was conducted by the county director of Child Welfare of the W.C.T.U., who is a member of our church. Seven babies were enrolled, the grandmothers of the children tying on the white ribbons.

Sabbath Rally Day was observed on May 28. The sermon by Pastor Rex Burdick was a continuation of a series on Seventh Day Baptist beliefs.

The Daily Vacation Bible School held a two-week session June 27 through July 8 from 8 to 11:45 a.m. at the Seventh Day Baptist and Lutheran churches. There were 183 boys and girls enrolled, with Mrs. Harold Gillette of New London as director and a large staff of helpers from

the cooperating church schools. Others joining with us were New London Methodist, Verona Presbyterian, and St. Peter's Lutheran. Each of the four schools contributed \$25 toward the project which we believe was well worth the cost and effort expended. A missionary offering brought by the children was sent to an orphanage in Korea. A treat of ice cream and cookies for each child attending took the place of the usual picnic at the close.

In the absence of Pastor Burdick who was delegate to the Eastern Association, the Sabbath service on June 11 was ably conducted by Glen Warner, a student at Salem College, home for the vacation.

Children's Day was held June 18 during the Sabbath School hour with all the Junior Department participating.

Camp Harmony was held at Mill Site Lake in northern New York July 6-13 under the direction of Pastor Charles Swing of De Ruyter. There were 10 campers and three staff members from our church.

In our next news item we hope to report the organization of a young adult group, this coming from a suggestion of the Community Witness workshop held during the "Advance" program last winter.

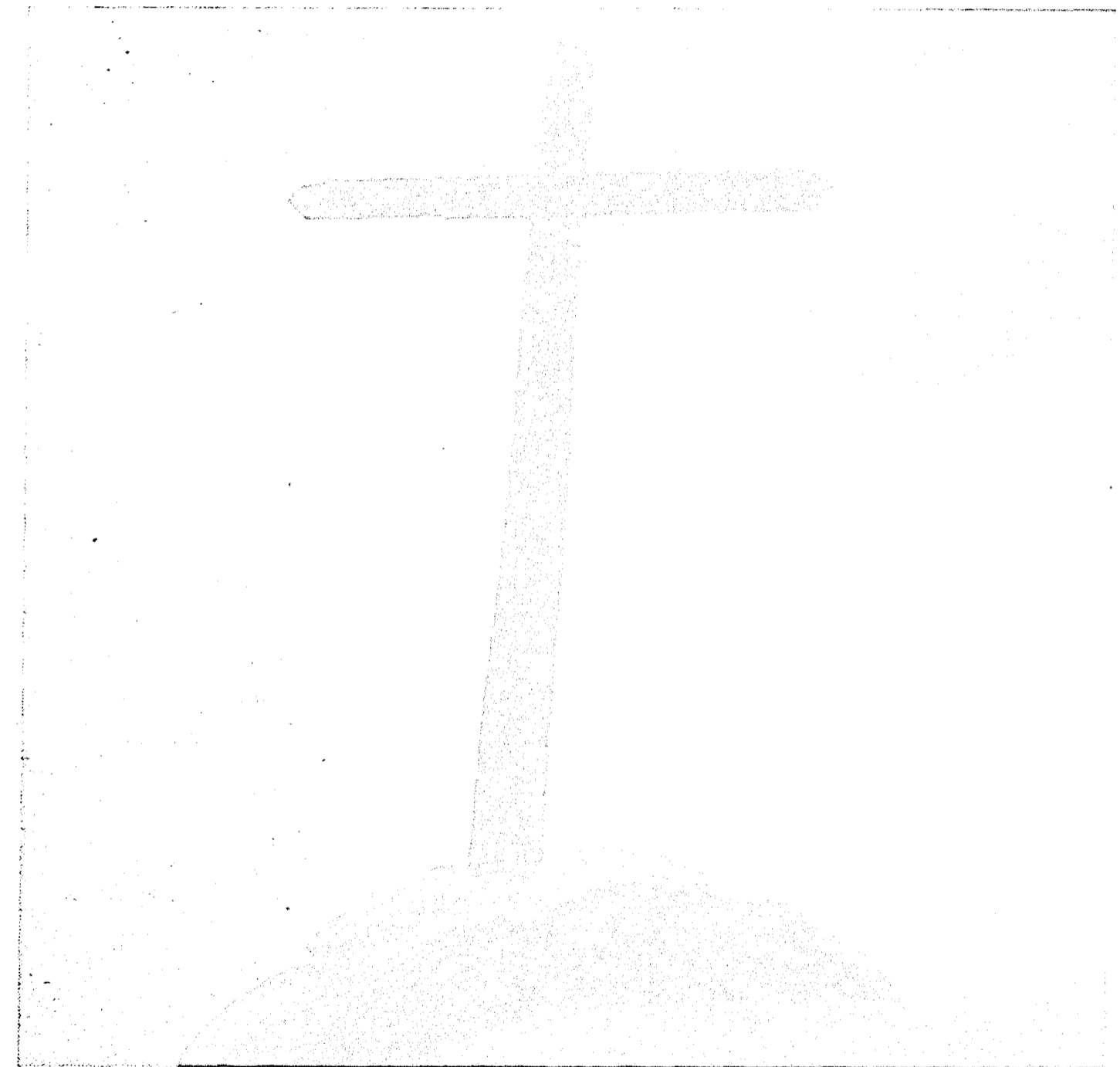
The annual picnic of the Sabbath School was held Sunday, July 24, at Brown's Picnic grounds on Fish Creek with an attendance of sixty. Games and swimming were enjoyed.

— Correspondent.

Marriages

Gobolos - Craw. — Joseph Vincent, son of Mr. and Mrs. Joseph Gobolos, Sr., of Lackawanna, N. Y., and Marjorie Lee Craw, daughter of James and Elmina (McWilliam) Craw, Jr., of Shopiere, Wis., was married by the bride's uncle, the Rev. John F. Randolph of Milton, Wis., at the Congregational Church in Shopiere, Wis., on June 4, 1960.

Loper - Harris. — Joseph C. Loper, son of Mr. and Mrs. Chester G. Loper of Bridgeton, N. J., was united in marriage to Carol Frances, daughter of Mr. and Mrs. Charles F. Harris of Shiloh, N. J., on July 10, 1960, in the Shiloh Seventh Day Baptist Church in a service conducted by the Rev. Everett T. Harris assisted by the Rev. Davis Simons.



SEVENTH DAY BAPTISTS FACE A CROSS

Assembled again in annual Conference, Seventh Day Baptists are once more aware that there is a cross to be borne to some sort of personal calvary — that they "must be crucified with Christ" in order to live with Him and for Him. They are aware that, like their pioneer forefathers, there is a symbolic cross to be planted on yonder hilltop to claim the new ground of the uncommitted souls of this present generation. Will the 1960 General Conference make us more aware of these things? May the theme "For Jesus' Sake" animate our praying, deliberation, and our doing!

The Sabbath Recorder

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The Conference Spirit

Writing before the Seventh Day Baptist General Conference begins and trying to describe the Conference spirit is a bit difficult. We have to delve back into past experience as well as project ourselves into what will surely be something new and different. What does the approach of this annual gathering mean to those making the trip and the larger number who look to the Sabbath Recorder and to the reports of delegates for what we choose to call the Conference spirit — a rather undefinable term?

Basically there is one spirit in all our people, a spirit of hope and of prayer. Whether we are present or absent we are praying for the success of the Conference and we have real hope that the leadership of the Holy Spirit will be felt as all who are assembled on the John Brown University campus search for the best ways to carry out the cooperative work of all our churches through our boards and agencies.

What those at home feel as the meetings are about to begin or as they are in session is a longing for the fellowship afforded, a little uncertainty about how they would vote on the continuation or expansion of our present work, a desire to know more about our home and foreign mission opportunities. Perhaps there is with many a wistfulness, a restlessness, a recollection of times when we were present and felt closer to the problems faced by the various committees.

The Conference spirit involves a little sacrifice for many. Some stay at home so that others can go. Some go at considerable financial sacrifice but go because they want to and feel that they ought to. The family budget may be strained a little for nearly everyone, since those in both East and West, North and South, have considerable distances to travel. We are glad, however, that some from the Southwest who seldom can afford to go will find it easier this year and all will find the cost of food and lodging unusually low.

On the part of one who attends there is perhaps a little doubt at the beginning of Conference as to whether what he can do in committee, or what his vote can do, will justify the expense. Then one remem-

MEMORY TEXT

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. 2 Chron. 6: 40.

bers that Conference is inspiration as well as business; prayer and testimony as well as consideration of reports. Remembering the blessings of such meetings he is sure that as the week progresses he will be glad that he broke the confining routine of life at home to give attention to bigger things at this place of meeting.

What about the place of meeting? We can report more later about it but a pictorial guide to John Brown University at Siloam Springs, Ark., makes a strong impression. If the spirit of the founder carries over to the delegates, as it probably will, this should be a good Conference. The simply built, well-kept white building on an adequate campus ought to be fully as suitable as the accommodations in California a few years ago, and the unifying value of a campus-centered Conference may well surpass that new experience that came at the Methodist Conference grounds at Fayetteville, Ark., when our gathering was held there. Besides this, the place will already be hallowed for many, by the pre-Conference experiences of youth and young adults.

One thing no one can be sure of ahead of time; he cannot know what influence a week together will have on his thinking about the problems that we face, and on which we may have few ideas at this moment. Probably not many of us in our homes and churches have really fixed our attention for days at a time on the bigger things. We must expect that our minds (if we are among those present), or the minds of our delegates (if we are still at home) will be open to the leading that comes through counseling together and praying together. It may be that the spirit of Conference will result in an attitude toward Our World Mission that will later permeate all our churches to an extent that has not up to now been achieved.

AUGUST 15, 1960

The Doctrine of Baptisms

Only once in the Scriptures do we find such an expression as "the doctrine of baptisms." It comes, as you may recall, in Hebrews 6: 2 as the writer announces a new section of the epistle. It is interesting to note that it is not his intention to lay again the foundation of basic doctrine, which includes the doctrine of baptism as one of the fundamental things such as repentance, faith, ordination, resurrection, and judgment. The believers have been instructed in these things and should no more call their baptism (immersion) into question than their repentance.

There have been those in every generation, as there are throughout the Christian world today, who have raised again the question of the validity of their baptism or the form of words used on that important occasion. They would do well to heed the message of Hebrews 6: 2 as outlined above. At the present stage of our Christian experience most of us might better give attention to "stronger meat" than this.

Various denominations and ecumenical organizations have been restudying the subject of baptism rather seriously. The Faith and Order Commission, with a task set before it of "proclaiming the essential oneness of the Church of Christ," has prepared a document on "The Meaning of Baptism" which has been widely discussed in theological faculties during the past year. When we remember the purpose stated above there is question whether Baptists of any variety will be in full agreement with such a document. It may, however, be a noble endeavor to try to formulate a statement on baptism which seeks common ground.

A story heard at Rio recently illustrates the difficulty of Baptists finding common ground with non-Baptists on the mode of baptism. A noted Methodist made light of the insistence on immersion in a public meeting with the words, "After all, it is only a river that keeps us apart." To this the Baptist, whose name I cannot recall, answered, "It is true that only a river separates us, and we are willing to meet you half-way."

Baptists also are restudying baptism and a paper on the subject was presented at the Tenth World Congress. It was in line, one might say, with the thought of Hebrews 6: 2 in that it in no way questioned the foundation laid or the validity of the experience. Naturally, it re-emphasized its importance in the Christian Church and the part that Baptists have had in preserving the Scriptural meaning of the ordinance among those who fail to see its true significance. On this particular subject there is basic solidarity among all Baptists, including our own Conference. Among 23 million Baptists we of like faith can feel at home and far from alone. In any discussion of baptism in a great gathering like the one in Brazil there was no need to be on one's guard lest a statement should be adopted that would compromise our convictions.

Again we repeat, "the doctrine of baptisms" is an integral and fundamental part of basic doctrine and practice. To restudy it does not shake one's faith or lead an intelligent person to question his immersion, performed in accordance with the Great Commission; it leads to a reaffirmation of what he has been taught from these great passages of Scripture.

Thoughts on Summer Camps

No one thing has so fully occupied the minds of church leaders of most of our churches during the past weeks as the summer camp program for children and youth. Of course some churches have been more deeply involved in this training program than others. The interest is particularly keen in those churches that are in the process of building or developing their own camps.

There is but one completely new church-owned camp that has opened its doors and its facilities this summer and which for that reason illustrates more clearly than others the hopes and aspirations of those who have worked so hard to provide such physical accommodations as are needed to convey spiritual blessings. The story of the dedication of Jersey Oaks Camp located a few miles from the Shiloh

and Marlboro churches was told a few weeks ago. Now the major camping program of the season is over with the closing of the youth program, the last of three full camps.

How do people feel when the strenuous and continuous work of three-quarters of a year comes to its climax on the last Sabbath afternoon or when the young people return to their homes the day after they have given their testimonies at the last campfire? It would be only natural to wonder whether or not the results so far achieved justify the spending of so much money and effort. Of course every camp is a permanent facility for promoting spiritual growth and cannot be judged on the basis of one year's program alone.

The public service at Jersey Oaks on Sabbath afternoon, July 30, drew an audience of about 80 people who gathered together close in the wake of the first major storm of the season. Heavy rain had given way to clearing skies at noon. It was an impressive service conducted by young people whose religious experiences had been deepened and whose abilities had been increased by the training received. Those who listened could not help but feel, as is usually the case at the end of a well-conducted Christian camp, that what they had contributed was effort and money put into one of the most worthy causes.

The deeper things of camp cannot be fully shown to an audience, even such a sympathetic or interested audience as comes together from Middletown, Conn., to Baltimore, Md., to observe the results in the lives of 45 youths. The deeper things come out in the testimonies and decisions voiced at the more intimate circle in front of the fireplace later in the evening. There the campers tell of reconsecration, rededication, and a desire to live above the failures of the past. A few speak of having accepted Christ at camp, and one or two with rather unique testimonies say that they are not yet Christians but they hope to be ready to make the great decision soon. Almost everyone in the big room makes the long journey

(Continued on page 14)

Conference President's Address

Rev. Victor W. Skaggs

(Advance release of message delivered Monday evening, August 15 at General Conference, Siloam Springs, Ark.)

"Blessed art thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come from thee, and thou rulest over all. In thy hand are power and might; and in thy hand it is to make great and to give strength to all. And now we thank thee, our God, and praise thy glorious name."
(1 Chron. 29: 10-13 RSV)

With these words David the king praised God, and men in all ages since have seen in them the expression of devotion and thanksgiving. Such heartfelt praise is the beginning of wisdom and the nurture of such a faith is growth in spirit.

For some years now there has been growing within me a feeling that the greatest need of our time is for us all to realize in some concrete fashion that God is Lord, that the world is still His, that men must still be subservient to His will or be broken by His inexorable power. For the greatness and power and love of God are beyond our imagination and far beyond the poor power of our words to express.

We who are Seventh Day Baptists have something to offer our world in this modern age.

We can offer FREEDOM! In this world where freedoms are disappearing, swallowed up by a new tyranny, we can offer a freedom that is lasting. Traditionally we have! Yet there are those who would curb our freedom in the name of tradition.

We can offer LOYALTY! In a world of mixed and competing loyalties we can offer a great and all-important loyalty to God and His purposes. Traditionally we have! Yet there are those who would temper that loyalty with compromise.

We can offer TRUTH! In a world where truth is daily mistreated and maligned we can offer truth that proves its own validity. Traditionally we have! Yet there are those who would distort truth with prejudice.

We can offer FAITH! In a world where faithfulness and honor have been trampled in the dust we can offer a holy trust that is unafraid. Traditionally we have! Yet there are those who have listened to the cries of: "Faithlessness! Faithlessness!" and have withdrawn to themselves, fearful of what is to come.

We can offer LOVE! In a world where selfless love is derided and various forms of self-seeking are called by that exquisite word, we can offer a love so self-forgetful that it may destroy us even as this same love destroyed our Lord. Traditionally we have tried! Yet there are those who would destroy it completely by an attitude that says: "But where does that leave us?"

Actually, at our worst, we offer our world the ashes of dead fires and the remains of worn-out loyalties. At our common level we offer the world the glowing embers of fires that once blazed brightly. At our best, we offer the world Almighty God who remakes human life through His in-dwelling Spirit, recreating in us His image. This is our purpose and our prayer.

Only as we engage wholeheartedly in every form of spiritual exercise, thus opening our minds to the Heavenly Father, only as we recognize His presence and understand His guidance in the midst of our deliberate self-centeredness — only so can we begin to accomplish our purpose. This Conference has been planned with this in mind. We will begin each day with prayer. Let everyone come and pray. We will worship together in song and reading and prayer. We will seek to learn lessons from His Word in Bible Study. We will listen as that Word is expounded by prophetic preachers. We are called here, in part, to give ourselves to devotional exercise to the end that God may be glorified in us.

Only as we plan toward the future in the light of understanding which is the gift of God — only so can we work and develop and accomplish within the framework of His Kingdom. This Conference has been planned with this in mind. We will spend adequate time in committee and in business and in hearing the work that is laid before us so that we may with calmness and consideration and prayer discover the direction in which we ought to move as individuals and as a church.

So many phrases and sentences of the Scripture are applicable here that it is difficult to select from among them those that most nearly express my feeling as Conference 1960 has begun.

These come from Paul:

"I feel myself under a sort of universal obligation, I owe something to all men. . ."

"Our message has been engraved, not in stone but in living men and women."

"The true Jew is one who belongs to God in heart."

"You belong to the power which you choose to obey."

"So now, give yourselves to the service of righteousness."

"Live your lives in love — the same sort of love which Christ gives us and which He perfectly expressed when He gave Himself up for us in sacrifice to God." (The above references are from Phillips translation).

This is from John:

"We know what love is — through Christ's having laid down His life on our behalf; and in the same way we ought to lay down our lives for our brethren" (Weymouth).

This Conference is a call to dedication: dedication to praise, dedication to sonship, dedication to the search for truth, dedication to the love of people, dedication to the keeping of the Sabbath, dedication to inward growth, dedication of self for Jesus' sake.

Only by a dedication such as that of Jesus Christ can we realize the possibilities that lie before us in the open hand of God.

It is to this we have been welcomed. It is to this act of incalculable worth that we give this week.

Resolutions at Rio

(Adopted by Baptist World Alliance)

Baptist bodies feel an obligation to pass resolutions on the current problems of the day in order that the world may know that there is vital concern to apply the principles of a common faith to life as it is lived in contemporary society. Seventh Day Baptists feel such an urge, and it is not surprising that the 10th World Baptist Congress would not conclude its meetings at Rio de Janeiro (June 26-July 3) without some resolutions.

The courtesy portions of the committee's report are not of vital interest to those who were not involved in the meeting. The others, neither avoiding spectacular extremes and innocuous mildness, an example of considered concern and well expressed inclusiveness, follow.

Resolution on Race Relations

The Baptist World Congress of 1934 declared that there is in Christ an all-embracing unity, so that in Him there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all in all," and condemned every form of oppression or unfair discrimination toward the Jews,

toward colored peoples, or toward subject races.

At this Baptist World Congress in 1960 we reaffirm the conviction stated in that resolution. We express our gratitude to God for the measure of progress which has been made in the improvement of race relations. Nevertheless, we recognize that in some parts of the world much still remains to be done and the situation is grave.

We call, therefore, upon our Baptist people around the world to live above race prejudice and to take the lead in abolishing racial discrimination and removing the indignities of racial segregation and the caste system wherever these still exist.

Resolution on Nuclear Testing

We believe:

1. That God has created man in His own image and intended for him a life of peace, mutual respect and interdependence.

2. That the Holy Spirit moves all Christians in these days of international tension and unrest to exercise every possible influence for the furtherance of the cause of peace and good will among men, remembering the spiritual command to "seek peace and ensue it."

3. That nuclear testing and the stockpiling of nuclear weapons tends to foment international mistrust, suspicion and fear and seriously to threaten the life of man, physically and spiritually.

THEREFORE, We urge the nations to dispense with all testing of nuclear weapons and the production of the same, and, co-operatively, to agree on satisfactory methods of inspection designed to ensure that all nations shall exercise good faith in this matter. And we urge the Baptists of the world earnestly to seek to become well-informed in this field of critical concern, and that they engage in unceasing prayer for that increase in the spirit of understanding and mutual trust through which peace shall become possible for all mankind.

Resolution on Underprivileged Persons

We believe that all peoples of the world have one Father and that one God has

created us all and that it is God's will that all of His peoples should share in the conditions that provide for freedom, self-determination, technical knowledge, and the materials necessary to the life of persons whom God has created to fulfill His purposes.

THEREFORE,

1. We urge the peoples who have received these conditions in trust from previous generations to share them with peoples who today are aspiring to them.

2. We commend to all Baptist churches the Relief Committee of the Baptist World Alliance and plead for continued support of its ministries in the name of Christ.

3. We commend those governments that have supported the purposes of World Refugee Year and urge them to continue their efforts toward the solution of the refugee problem.

Resolution on Separation of Church and State

Since Baptists everywhere have understood the Gospel to call men to responsiveness to Christ as Lord, and have therefore been constant advocates of religious liberty, this 10th Congress of the Baptist World Alliance reaffirms its belief in the separation of the church and its institutions from the state and its institutions. We express our satisfaction that so many governments have gained the confidence needed to recognize the right of churches to be free and to make them equal before the law. We commend this practice to all governments.

In carrying forward this desire we urge that adequate public instructional opportunities be provided for the whole population, while respecting the right of churches also to formulate and support educational endeavors.

We also urge that programs and charitable efforts of the churches be so planned as to represent the love and the stewardship of the people of the churches and not the taxing power of the government.

MISSIONS AND THE STATE A Need for a Careful Evaluation

By Clarence M. Rogers,
Clarksburg, W. Va., Attorney

We have recently received in the Sabbath Recorder an expression of a need for a marked change in our traditional approach to the policy of continuing a maximum degree of separation of church and state in our missionary endeavors. An article ably written by Loren Osborn has presented the need for this change. I would express my concern that we maintain with increased awareness, at least the degree of separation which we now have.

The concept of separation of church and state arose out of the background of the Spanish Inquisition, the "heresy" trials of the Puritans, and in general the intense desire of the free church to make religious freedom a cornerstone to the democratic way of life. Let us all admit, before discussion of this principle, that separation of church and state does not "per se" make more or fewer Christians. Although the need for separation has come down to us as a principle of church policy in our denominational life we may further say that the principle is related to the essence of the Gospel but not necessarily at the heart of it.

We come then to the precise problem facing us in our work in Nyasaland. Should we accept a greatly increased degree of government control and sponsorship of our mission school which we have not heretofore had? Let us assume, as Mr. Osborn states, that to do so would permit us to educate more natives and thereby permit us to "make" more Christians which is our primary purpose. I still raise the question, "Are we to use any means available to do that?" More money, from whatever source, and more power, from whatever authority, would be almost certain to accomplish that same primary purpose on any mission field. Bingo in the church; favoritism from public officials and local authority, both methods of obtaining wealth and power for

the work of the church, have long been considered by many as inappropriate and perhaps even "un-Christian" ways of securing the means by which the church advances. This acceptance of aid from the state may well be a contradiction in terms. The "method" we use to reach any goal may be so inseparably a part of the goal itself as to make reasonable consistency between method and goal a requirement of any approach used.

Separation of church and state is often weakened not so much by the abrupt about-face of our ideas but by the policy of "gradualism" which wears away at the barriers of restraint we have raised. In time it leaves us with little or no principle. This is in evidence today in this country with the continual pressure applied to our national and state courts and legislatures to permit and provide more funds for parochial and private schools, more power for church-owned and operated institutions. An observation which it appears proper to make would be that the natives are really as interested in the diploma which the state gives as they are in a real education. In other words, we are here faced with the very type of pressure and conduct which led to the establishment of the concept of separation of church and state, namely, that the government is about to say, "We will not approve your school unless we can support your program with state funds and thereby control the process of education." The natives are about to say, "We want none of your education unless you give us a government diploma." I can appreciate the dilemma which this brings to our missionary staff in Nyasaland and our Missionary Board. However, we do not really solve our problem by capitulation.

A fundamental part of the educational process, certainly in Christian education, is the teaching of self-discipline and the need for sacrificial living. Although it may be difficult to teach natives the foundation blocks for good church-state relationships, particularly when we may not be too sure of them ourselves, it would seem to me a requirement in our day that we try to do so. That to accept aid, and

thereby control, is a direct contradiction of this requirement and therefore unacceptable.

A solution to our problem in Nyasaland might be an approach along one or more of the following lines: (1) put enough into our program there, in terms of time, prayer, funds, and consecration to make it work for us in our established tradition; (2) remove some educational advantages we now try to offer the natives and conduct a more limited program within the scope of our tradition; (3) re-evaluate as a denomination, our entire concept of the relation of church and state to the point where we can maintain a principle reasonably consistent with our conduct, which may then require that we curtail our educational program in Nyasaland, or capitulate to state control. This presents a challenging task — one which other Baptists have been wrestling with in a more direct and continuous manner than have we. It may well be that this is an opportune time, as we study anew our tenets of belief, that we also look to this principle which we have assumed to be inherent in our Christian faith. A closer look would certainly deepen our Christian experience and make us better qualified and prepared to state and hold our point of view. To this end let us undertake a denominational study of the problem of church-state relationships before we embark upon an expended program contrary to our traditional position.

Mr. Osborn seems to rely heavily upon the fact that the problem differs in Nyasaland from that in our country because the natives know nothing of the meaning of separation of church and state. Yet he compares those same natives to our founding fathers of 1776 who were uncommonly aware of this very problem and masters in the art of providing safeguards to protect against the evils of state control.

I trust that our religious conviction is such that if we decide that government aid is not desirable, we will have the fortitude to make our position known both to the government and the natives, but also that we will be persuasive, patient, and loving in the explanation of that position.

MISSIONS — Sec. Everett T. Harris

Items of Interest from Missionary Board Meeting

Among items of interest brought before the July 24th meeting of the Missionary Board for discussion and action are the following:

The corresponding secretary was instructed to engage a substitute missionary-pastor to Jamaica for the Rev. Leon R. Lawton for the nine-month period of his furlough in this country and an amount was appropriated to pay the travel expense of this exchange plan.

A special committee appointed to reconsider policy toward government assistance for work on mission fields reported the following: "It is recommended that the policy of our board be to accept government support to schools and medical work at the discretion of the local representatives of the board on the mission field and subject to the final approval by the board as a whole. The reasons for this action are many and have been enumerated before. It will be seen that this action can only be taken in foreign mission work where the workers on the field deem it advisable."

The board voted to approve the report of the special committee and then referred the action taken to the Conference secretary (secretary of Commission) for information.

Headmaster and Mrs. Grover Brissey addressed the group expressing appreciation for the opportunity for service which had been afforded to them. A tribute of praise was expressed to them in behalf of the board for their five years of dedicated service at Crandall High School.

By unanimous vote the Missionary Board extended a call to the Rev. Paul B. Osborn, pastor of the Marlboro Seventh Day Baptist Church, to serve as City Pastor-Evangelist on the home field. Word has been received since the board meeting that Pastor Osborn accepts this call. It is expected that he will begin services in the late spring of 1961. Details of place of service are yet to be worked out.

Separation of Church and State Applying the Principle

(A summary of comments made by the Rev. Neal D. Mills at the July 24, 1960, meeting of the Missionary Board and requested for publication.)

As a Seventh Day Baptist and a citizen of the United States I believe firmly in the principle of separation of church and state. That principle, established by the founders of our nation, has been accepted by later generations but in many cases with too little thought as to what it really means and how it is to be applied. It developed as a reaction against the situation in European countries where there was a state church supported by the state and exercising some authority over it. We in the United States believe that neither the church nor the state should have authority over the other or be supported by the other.

Now when it comes to the application of our principle to detailed situations many questions arise. Should churches pay taxes or should they enjoy the special privilege of tax exemption? If they do not pay taxes should they expect police protection of their property? Is tax exemption a form of government support? Is it right for our Christian colleges and hospitals to receive various kinds of government aid?

We must recognize that the churches and the state exist within the same geographical boundaries and deal with the same people. We recognize, too, that there are certain functions for which both have a legitimate concern. Two such functions are health and education. Without either dominating the other, government and churches have found ways of cooperating in these fields. In the pioneer days Seventh Day Baptists maintained a number of schools until the time came when they could be turned over to the government.

But how do we proceed in a foreign land where the principle of separation of church and state is not recognized and under a government in which we have no voice? Such is the case in Nyasaland.

The natives there are demanding education; they want schools with standards as high as possible and they want them now, for this generation. They do not understand the problems involved. The government is unable to provide either sufficient funds or the personnel needed. There is a real emergency. The way it is met may determine whether there will be rioting, revolution, or orderly development, whether Nyasaland will be Mohammedan or Christian in the next generation.

Various denominations including Baptists are striving to meet the need by establishing schools, and the government is giving financial support for their operation. Will such cooperation lead to a union of church and state? Can Seventh Day Baptists join in this plan to meet this emergency in Nyasaland, or would it be a compromise of principle? Does the principle of separation of church and state apply here? Or does the obligation come first to proclaim release to the captives, the blind, and the oppressed, made so by poverty, disease, and ignorance?

I would like to see several Seventh Day Baptist teachers go to the rescue of this generation of Nyasaland youth. I would have them operate one or more schools until a public school system or some other adequate system can be established. And what a challenging and limitless opportunity they would have to spread the Gospel of Jesus Christ!

New Missionary in Jamaica

The new headmaster of Crandall High School, Courtland V. Davis, and his wife Frankie sailed from Miami on Tuesday, August 2. Field Supervisor Lawton wrote that he was looking forward to meeting them with the mission van at Port Antonio on Thursday, August 4. This port is on the north shore of the island not far from the eastern end. Thus, before arriving at their place of labor in Kingston, the Davises would get an opportunity to cross the rugged mountains or see the beautiful views afforded if they chose the road that skirts the eastern tip of the island which will be their home as they seek to bring advanced education to many Jamaican young people.

Greetings From Our Brethren of the Mill Yard Church

(As prepared by the Rev. James McGeachy of London, England)

"The pastor and members of the Mill Yard church send greetings to all the other churches of the denomination.

"The coming of the Jamaican brethren and sisters to London has been a great encouragement to us, and has resulted in our beginning a Sabbath School, which is held at the Westminster Baptist Church, Horseferry Road, London S.W. 1 at 10:30 a.m., followed by a short service about noon. The superintendent is Deacon A. L. Peat, the secretary is Mrs. R. Hamilton, and the teacher is Brother E. C. Morris, all from Jamaica.

"The afternoon service at 3 p.m. is held as usual at the Upper Holloway Baptist Church, Holloway Road, London, N. 7.

"In June, 1960, a party of six from the Mill Yard church attended the Conference in Holland, and enjoyed the fellowship with our Dutch and German brethren who were there. (An interesting report of the Holland Conference telling of the part taken by the Jamaicans will appear in the Aug. 29 issue — Ed.)

"We are always pleased to welcome at our services any American brethren and sisters who pass through London. The visits of our missionaries have been especially encouraging. Mill Yard is interested in all our mission fields, and we pray that God will revive our testimony everywhere throughout the world."

A Good Question

It is reported in the Riverside, Calif., church bulletin that Dr. Victor Burdick met with an interesting remark when he took his new son to church for the first time at Makapwa Mission in Nyasaland. Holding the baby in his arms he introduced him as "the new American missionary." Several of the people present protested, "No, he is of our Land and of our People, an African."

Our Baptist Jubilee Advance

There are seven Baptist denominations cooperating in our Baptist Jubilee Advance program. They are the American Baptist Convention, the Baptist Federation of Canada, the National Baptist Convention USA, Inc., the National Baptist Convention of America, the North American Baptist General Conference, the Southern Baptist Convention, and the Seventh Day Baptist General Conference.

These denominations are developing their own programs for advance and sharing them with each other. Our only goal is to advance the cause of Jesus Christ as interpreted by Baptist communions.

The Baptist Jubilee Advance is a five-year program timed to celebrate the 150th anniversary in 1964 of Baptist cooperation. The ongoing organizational program is the work of the Baptist World Alliance.

The physical makeup of our Baptist Jubilee Advance is composed of a Joint Committee whose membership is formed by elected delegates from each denomination. Our delegates this year have been the president of our Conference, the Rev. Victor Skaggs, and Secretaries Leon M. Maltby and Rex E. Zwiebel. A chairman is chosen annually with Mrs. Howard Roach, an American Baptist, serving this year. The Joint Committee meets twice a year to lay plans and to discuss ways of cooperating. Keynote speeches are delivered each time, and Mr. Maltby has been chosen to speak on the next occasion of the meeting.

Working under the Joint Committee are committees of emphasis for each year. Chairmen for these subcommittees have been chosen and members selected from each body. The members of the subcommittees are not necessarily members of the Joint Committee. For instance, Dr. Kenneth Cober of the American Baptists, and not a member of the Joint Committee, was chairman of the Emphasis Committee for 1960.

Dr. Merrill D. Moore, a Southern Baptist, is chairman for Emphasis for 1961, and Mr. Maltby is a member of that

committee. The theme is "Stewardship and Enlistment."

Dr. Casper C. Warren, also a Southern Baptist, is chairman for 1962 with the theme "Church Extension." Mr. Zwiebel is a member of that committee.

The 1963 theme is "Mission to the World." In 1964 all combined effort will culminate in a giant Jubilee Convention.

Other more permanent committees are working on a Baptist history, the possibility of a joint hymnal, and an interchange of leadership.

All of the possible returns from this united labor cannot be foreseen, but there is one. Quoting from a Baptist Jubilee Advance progress report following our March 2, 1960, meeting I read: "One permanent result of the Baptist Jubilee Advance was apparent when the Rev. Dr. Kenneth L. Cober, Philadelphia, Pa., chairman of the 1960 Emphasis, announced that Christian education leaders of the seven Baptist bodies in the BJA will meet annually to share ideas and programs." We have plans to participate in this endeavor.

When your delegates go to the committee meetings we present what we are doing as a denomination in our advance program, and we are shown what is being done in the other six. We do have something to show, and there is much to receive. The fellowship is marvelous, and I count it a rare privilege to work in our Baptist Jubilee Advance.

Youth Field Work

By Luan Sutton,
Youth Field Worker

The summer youth field worker has attended five Association camps this summer: Camp MILES, Southwestern; Camp Wakonda, North Central; Camp Harmony, Central, N. Y.; Camp Harley, Western; and Jersey Oaks, Eastern.

At each camp a class on the aims of the Seventh Day Baptist Youth Fellowship was taught. During this class time the campers also discussed some of the problems they were having with their

local youth fellowships. Sometimes the discussions were unusually interesting.

In this summer program I have had the privilege of working with 145 youth plus those at Pre-Con. The largest group had 46 campers and the smallest, 15. The ages varied from 10 to 17 years.

Camp MILES was a wonderful experience for all since this is one of the few times during the year that they can meet as an Associational youth fellowship.

Although it rained most of the week at Camp Wakonda, it did not dampen our spirits.

Camp Harmony began on Wednesday and ended a week later, putting the weekend in the middle of the camp week, an arrangement completely new to me.

Since we had a small group at Camp Harley, we were able to have "Campers Day" on which the young people took over the duties of the staff. The campers were equal to the occasion and did a fine job.

It was wonderful to be one of the first to camp in the beautiful new camp near Shiloh. The people in that vicinity should be complimented very highly for the progress they have made at Jersey Oaks in such a short time.

This summer has really been an "adventure" with Christ for me. I am so glad I have had the chance to work with so many wonderful Seventh Day Baptist people.

At the time of writing I am looking forward to Pre-Conference Retreat where I can again work with some of these people and others as well.

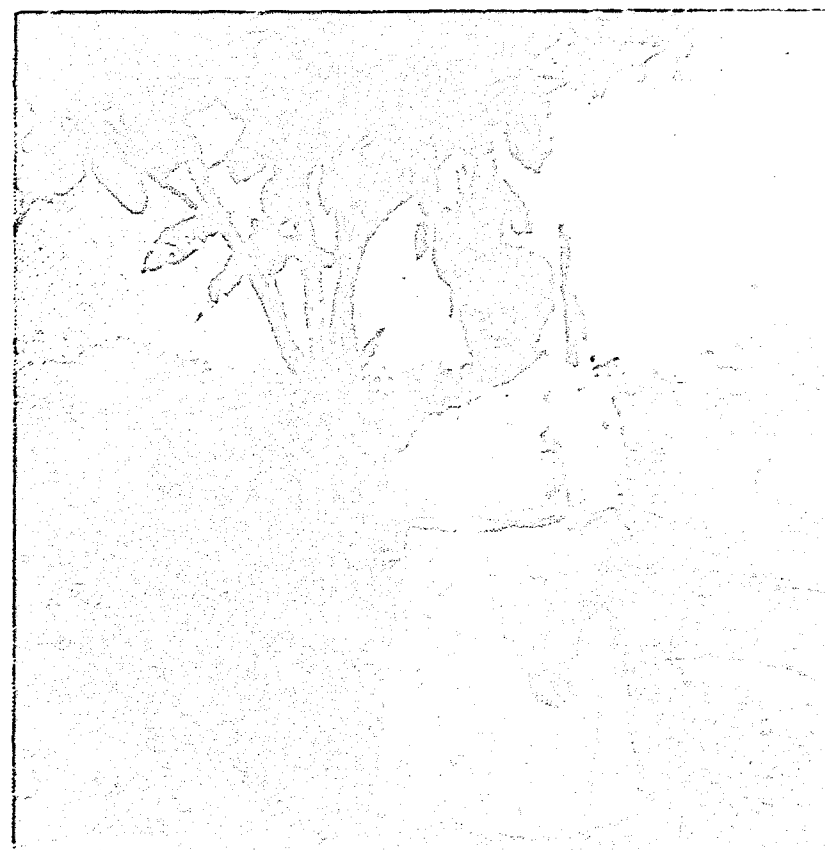
SABBATH SCHOOL LESSON for August 27, 1960

The Danger of Military Alliances
Lesson Scripture: Isaiah 30: 1-3, 15-18.

for September 3, 1960 God's Hand in History

Lesson Scripture: Isaiah 10: 5-7,
12-15; 14: 24-27.

Life and Work of Sister Emelie Smikle (Up to her retirement on July 15, 1960) By Socrates Thompson



Sister Emelie Smikle, the oldest Seventh Day Baptist worker in Jamaica, was retired by action of the Conference on July 15, 1960, and was encouraged to continue her heart-warming ministrations in the almshouse and hospital, with expenses paid by the Conference. When the action was taken the vice-president, the Rev. Socrates Thompson, congratulated and praised her with well chosen words. Later he wrote the following account at the request of the editor of the Recorder.

Sister Smikle, born May 31, 1880, became a Seventh Day Adventist in 1907.

In 1921 she left the group and became a "Free Adventist" working with Elder Henry Louis Mignott.

In 1923, she read a paper which was edited by the Rev. Robert St. Clair, "The Voice," and having accepted its teachings, she wrote to the American Missionary Board for the sending of a missionary to Jamaica.

In November of 1923, Dr. Hanson and Dr. W. L. Burdick came to the island and together with Elder Mignott, began preaching. As a result of this, the Jamaica Seventh Day Baptist Association was organized on December 20, 1923.

Sister Smikle, during this time, gave greatly of her time and energy in the promotion of the cause of Seventh Day Baptists without receiving anything in return.

The Lord continued to bless her work and, among other groups which came into being, was the Lemon Hall Church which was organized in 1937 and which she has served as Bible worker, but more as pastor from its inception until ill health forced her resignation in 1958. She was then transferred to York Pen where she served under the supervision of one of the pastors until 1959 when the state of her health made it impossible for her to be active for months.

During the years of her active life, she gave relentlessly of both time, effort, and devotion to those whose health made it impossible for them to go to the house of worship. She took very active interest in the bringing of the "Word" to those who were confined to the May Pen Almshouse and Chapelton Hospital, not only bringing Christ to them, but also bringing cheer to them. She has thus developed a galaxy of friends.

Sister Smikle was the first person to lay down a shilling on the conference table at Bowensville in 1939 for the promotion of a vocational school. From this shilling have come the birth of two schools — Crandall High and the Maiden Hall Vocational School.

It was not until 1942 that she was put on a payroll, receiving a mere honorarium and on July 15, 1960, the Conference Executive Council recommended her permanent retirement with a two-thirds allowance of her honorarium which is to be paid from the conference "Sustentation Fund."

Believing in "bringing flowers in one's lifetime," the Jamaica Conference expresses appreciation and gratitude to Sister E. Smikle — the mother among us and wishes her many more years of useful and happy life in the service of her Lord, but more so, an endless life in His Kingdom and glory.

Youth News

BATTLE CREEK, MICH. — Some ten Juniors made decisions for Christ on Sabbath eve at Holston Camp during the dedication service. Several who were baptized last year reaffirmed their faith in Christ and expressed their continued desire to follow Him. At least one young person in the Senior Youth camp has indicated his desire to follow Christ in baptism. It is hoped that others who have made previous commitments and have not as yet been baptized will be led of the Spirit to do so. We praise God for these momentous decisions and pray God will lead the parents of these boys and girls as they instruct them in the Christian way of life. There will be a class in church membership to be held this fall by the pastor.

It is noteworthy that all 25 Junior campers gave personal testimonies as to their joy of attending Holston Camp this year. Aside from mentioning the decisions they had made while at camp, they told of the many blessings which they had graciously received. — June - July News Notes.

The Battle Creek bulletin for July 30 carried the SDBYF financial report for the past seven or eight months. It showed an income of about \$110 for projects such as camp and CARE. The money-raising efforts included card sales, car washes, and a chicken barbecue to be held the day following the date of the bulletin. It reminded the congregation that the young people needed at least \$75 more for the projects they had endorsed.

News of Ministers

From time to time there are changes in the location and work of ministers — enough to be gathered together into one item for more easy remembering. Some are missionary pastors, some student pastors, and some retired ministers.

The Rev. Donald E. Richards soon leaves an extensive West Virginia ministry, where he has been pastor of the Ritchie and Middle Island churches, and

goes to the Dodge Center, Minn., church which has been pastorless since the Rev. Kenneth B. Van Horn accepted the call of the New Auburn, Wis., church.

Dr. Loyal F. Hurley, retired, has agreed to serve the Salemville, Pa., church, which has for some time been seeking a pastor.

Salem College some weeks ago made the following announcement:

Doyle Keith Zwiebel, pastor of the Bolivar, N. Y., Seventh Day Baptist Church, has accepted a position on the Salem College faculty as assistant registrar, reports K. Duane Hurley, Salem president.

"Mr. Zwiebel and family will report to the Salem campus in September when he assumes his duties. At the present he is completing a Master of Arts degree in Education at Alfred University."

During the several years that Mr. Zwiebel has been pastor of the Richburg, N. Y., church numerous improvements have been made in the church property. He received his Bachelor of Divinity degree at Alfred in 1958.

Ernest Bee, who has been serving the Battle Creek church as an assistant during the summer, has been called to be student pastor of Richburg church with duties beginning in September.

(Continued from page 4)

from where he happens to be sitting and turns to look into the firelit faces of fellow campers as he speaks a few words for the Lord.

Are camps worth while, even those which involve so much effort for development and upkeep as do our church-owned camps? Your editor believes that they are if the effort of the laborers is matched by similar, consistent planning through the year and at the time the camps are held. It goes without saying that a camp without a Christ-centered program is like a highly advertized banquet that lacks the great essential — well-prepared food in plentiful quantity. Now is the time for camp leaders to evaluate their programs and to make notes for next year so that the campers will be assured of receiving all the help possible.

ECUMENICAL NEWS WCC Central Committee In Session

The annual sessions of the 90-member policy-making Central Committee of the World Council of Churches is being held in Scotland August 16 - 24 to discuss unity of Protestant, Anglican, and Orthodox churches. Attending in addition to the committee will be an estimated 300 other leaders from many of the WCC's 172 member churches in more than 50 countries.

Among the major concerns of the committee during the nine-day session will be the role of the World Council in promoting church unity and the problem of overpopulation.

The discussion on the WCC role in church unity will reflect a growing interest in defining the WCC's function in keeping types of closer church union before its members.

Traditionally the WCC has remained aloof from union negotiations between churches and has confined itself to study and cooperation and to providing the framework within which its members carry on cooperative practical programs.

Also to be discussed are tentative proposals for changing the criterion for membership of the council. The present basis is acceptance of "our Lord Jesus Christ as God and Savior." Some member churches have requested changes to bring the basis more explicitly into line with the doctrine of the Trinity and to base it more clearly on the Bible. Proposals made will be referred to the Third Assembly, which is the only body with the authority to approve a change.

High Time

There is a growing feeling throughout the Methodist Church that the business of Christianity is not to make political decisions but rather to call sinners to repentance. — Bob Shuler.

"The church door is tall enough so you can bring your head with you in." — A pastor.

WOMEN'S WORK — Mrs. A. Russell Maxson

1960 Winners of Music Contest

By Mrs. Oscar Burdick

The Seventh Day Baptist Sacred Music Contest has resulted in three winning entries. The first-place award goes to Miss Alberta Crandall of Milton, Wis., for a Sabbath hymn which she entitled "Return, My Soul." This is an excellent new setting of the familiar words by Joseph Stennett, "Another Six Days Work Is Done."

The second-place award is also given to Miss Crandall for another lovely Sabbath hymn, entitled, "Softly Fades the Twilight Ray," words by H. B. Smith. Miss Crandall is retired from the Milton College Music Department where she taught for many years.

The third-place winner is Fern Barber Maxson of North Loup for her hymn-poem, "Hold Thou My Hand," to be sung to the music of the familiar hymn, "Have Thine Own Way."

Don Gray, the music director for Conference this year, will try to have one or more of these hymns sung sometime during the Conference sessions.

The judges were Irwin Randolph of Wheatridge, Colo.; Delmer Van Horn of Adams Center, N. Y.; and Oscar Burdick of El Cerrito, Calif., all judges of the music. Miss Zea Zinn of Milton judged the words. Mrs. Oscar Burdick was the non-voting chairman.

NEWS FROM THE CHURCHES

EDINBURG, TEX. — With the Southwestern Association acting as host of General Conference this year, attention is fixed on the relatively small and scattered churches, one of which is Edinburg in the extreme south. A letter to the Sabbath Recorder from one of the faithful members, Mrs. J. R. Boehler, 801 W. Schunior, reminds Seventh Day Baptists not to forget the opportunities for temporary or permanent residence in that particular valley. The church does not at present have a regular pastor and cannot

The Sabbath Recorder

afford one, she says, but the members would do all they could to help one who came there for a short or longer period of time. She also urges others to visit their church. "Anyone going through San Antonio," she writes, "is invited to stop at Pavilion Beach Brook Hospital at Fort Sam Houston" to visit their son, James Harold Boehler (ward 43-C) who will be in traction until mid-October.

Marriages

Babcock - Peck. — Patricia Peck, daughter of Mr. and Mrs. Maynard Ford of White Cloud, Mich., and Earl Babcock, son of Mr. and Mrs. Verne Babcock, also of White Cloud, were united in marriage June 18, 1960, in the Seventh Day Baptist Church of White Cloud by the pastor, the Rev. Don A. Sanford.

Births

Foster. — A daughter, Cindy Jeanine, was born to Mr. and Mrs. Charles Foster of White Cloud, Mich., May 2, 1960.

Gober. — A daughter, Lesa Lu, on June 26, 1960, to Mr. and Mrs. Eddie Gober, San Bernardino, California.

Rudert. — A daughter, Lauren Sue, was born to Mr. and Mrs. Donald Rudert of White Cloud, Mich., June 1, 1960.

Viscosi. — A son, Robert Claude, to John and Twila (Sholtz) Viscosi of Oneida, N. Y., on July 9, 1960.

Obituaries

Brissey. — Judith Ann, daughter of Richard D. and Nellie Jo Bond Brissey, was born at Sacramento, Calif., April 26, 1954, and died Dec. 7, 1959, after several months' illness, in a Clarksburg, W. Va. hospital.

Judith Ann is survived by her parents and one sister, Cynthia Jeane Brissey; by the maternal grandparents, Mr. and Mrs. Harley D. Bond; and by the paternal grandparents, Mr. and Mrs. A. G. T. Brissey, all of Salem.

On May 14, 1960, the Salem church dedicated a library, known as the Judy Brissey Memorial Library, to the memory of Judy's keen and eager spirit. This library consists of books and filmstrips carefully selected to meet the needs and interests of growing children and will be especially helpful to teachers, parents, and children of the Sabbath School. Bronze memorial bookends will maintain the unity of this library.

Funeral services were held at the Salem Seventh Day Baptist Church and interment was

made in the K of P Memorial Park of Salem. The pastor of the church, the Rev. Clifford W. P. Hansen, officiated. — C.W.P.H.

Divers. — Gladie O., daughter of Alvin and Victoria Dotson Davis, was born in Doddridge County, W. Va., Aug. 30, 1871, and died in a West Union, W. Va., nursing home on April 8, 1960, following a long illness.

On Nov. 30, 1905, she was married to G. Scott Divers who died July 10, 1958. Mrs. Divers was for many years a member of the Salem Church. She is survived by one son, Leland L., of Columbus, Ohio; two grandchildren; four great-grandchildren and several nieces and nephews. Two sisters preceded her in death. Funeral services were held at the Harbert Funeral Home by the Rev. C. W. P. Hansen. Interment was in the Salem IOOF Cemetery. — C. W. P. H.

Randolph. — Alice M., daughter of Levi B. and Sarah Jane Rymer Davis, was born July 5, 1870, in Lost Creek, W. Va., and died May 5, 1960, at her home in Salem, W. Va.

"Aunt Allie," as she was affectionately known by her many friends, was graduated from Salem College in 1894 and was married on June 25, 1896, to Ray Randolph who died in 1942. She was an active member of the Salem Church for more than 60 years and was for some time the oldest living alumna of Salem College. The Randolphs had one son, Harold Creed, who died in 1956.

Since 1902, "Aunt Allie" operated a boarding house for Salem College men students. Through the inspiration, courage, and devotion to noble goals and ideals which "Aunt Allie" inspired in these her "boys," her influence has gone out literally to the "ends of the earth" and continues to bless the world.

Survivors include two sisters, Mrs. Althea Randolph and Miss Girthea Davis, both of Salem; and several nieces and nephews.

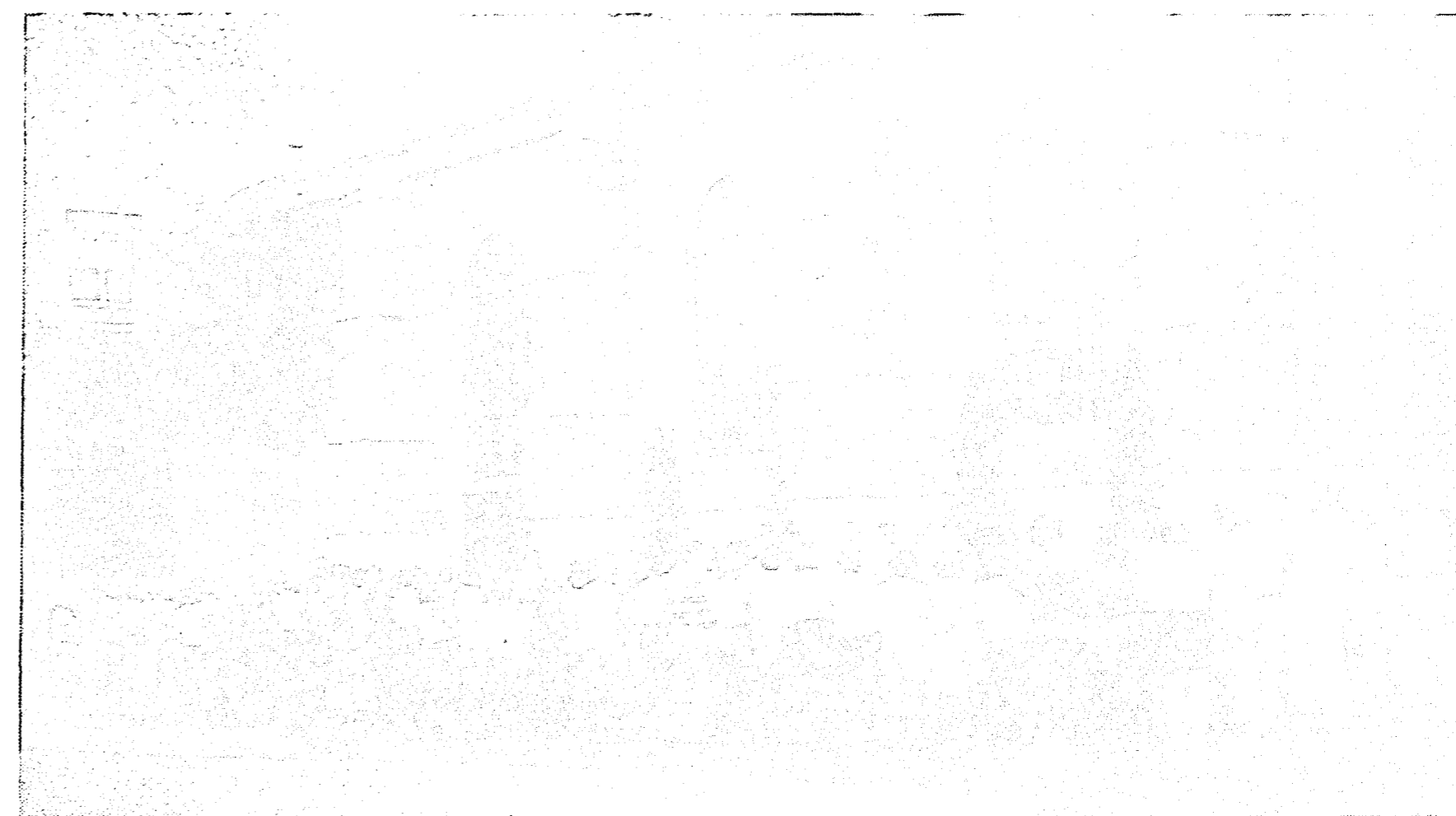
Funeral services were held in the Salem Seventh Day Baptist Church with the pastor, the Rev. C. W. P. Hansen officiating. Interment was in the Salem IOOF Cemetery. — C. W. P. H.

Randolph. — Anna Laura, daughter of Hiram and Mandane Ellen Lowther Wilson, was born in Salem, W. Va., June 1, 1874, and died at her Salem home Jan. 4, 1960.

Because of illness she had been confined to her home for some years before her death. She was married Sept. 17, 1901, to Evander Milton Randolph who died in 1924. She was a lifelong and faithful member of the Salem Seventh Day Baptist Church. Funeral services were held in the Salem church on Jan. 8, 1960, and burial was in the Salem IOOF Cemetery. The Rev. C. W. P. Hansen officiated.

Surviving her is one daughter, Mrs. Joseph L. (Gladys) Vincent of Salem, two grandchildren, and five great-grandchildren.

— C. W. P. H.



PRE-CONFERENCE YOUTH BESIDE CATHEDRAL OF THE OZARKS

Hands clasped in large fellowship circle, the nearly one hundred youth and their leaders complete their program on Sunday afternoon, August 14, at John Brown University, Siloam Springs, Ark. Gathered here from the far corners of the United States, many of the young people had experiences more lofty even than might be suggested by the high sanctuary within whose walls college students have doubtless found inspiration. Great decisions are known to have been made by some of those in the circle. Faith was strengthened and leadership developed.