

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.

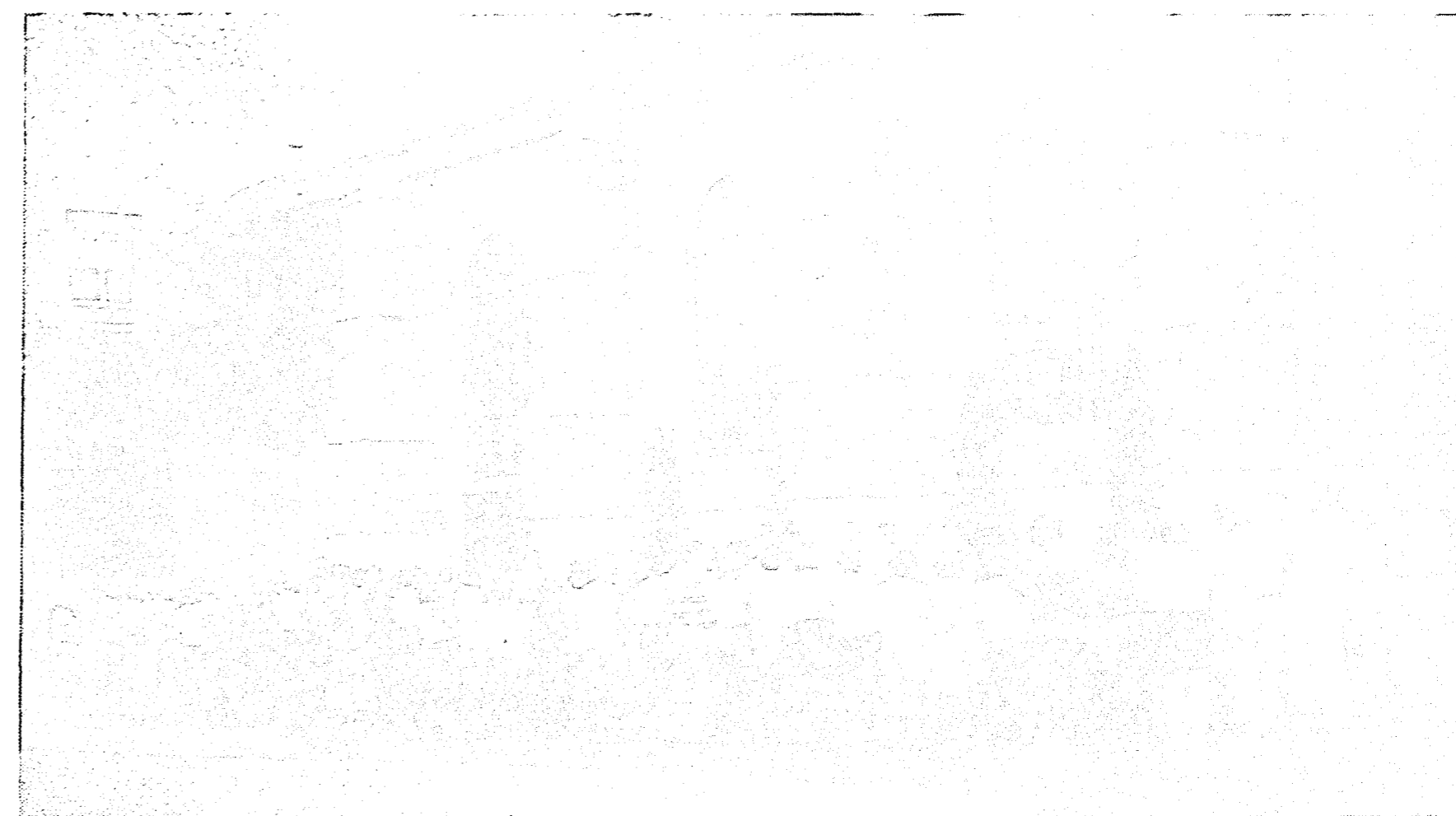
Funeral services were held in the Salem Seventh Day Baptist Church with the pastor, the Rev. C. W. P. Hansen officiating. Interment was in the Salem IOOF Cemetery. — C. W. P. H.

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.

The Sabbath Recorder

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Member of the Associated Church Press

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The Sabbath Before Conference

On the Sabbath just preceding Conference the spacious "Cathedral of the Ozarks" and the chapel beneath the main auditorium at John Brown University rang with music of high quality — music from the hearts and voices of young Seventh Day Baptists.

The "Cathedral," as it is called, is not ornate as one usually thinks of cathedrals. The massive stone building with its high-vaulted interior and stained glass windows of warm colors and without pictures, achieves the spirit of worship even though it is simple in design. Perhaps the fact that among all the buildings on the campus it alone is air-conditioned, is one of the factors contributing to the silence of an assembling audience. We are informed that this auditorium is never used for anything but worship and that the business sessions of Conference will be held in the lower auditorium.

The designers made ample provision for a great choir to sing praises to God. Due to its being vacation time at the university the regular Sunday services would be sparsely attended and without benefit of a large choir. Perhaps seldom before had the tiered, semicircular choirloft been so well filled on a Sabbath afternoon as when some 80 young folks of the Pre-Con Youth Retreat quietly took their places before the appointed hour. Here were eager youth who had been singing together for several days under the able leadership of Gary Cox. They had rehearsed for an hour that very morning and were so well directed that they were invited to record a half-hour program for the university radio station which has power enough for a three-state coverage.

The audience for the opening worship was select on that Sabbath afternoon, for there had been another church service in the morning in a smaller, well-filled chapel conducted by the Young Adult Pre-Con staff and campers. This group had its own Sabbath afternoon schedule. It was yet two days before the actual beginning of the Conference program which would open with a somewhat similar worship service. In the audience besides the few adults of the denomination who were required or had elected to come early there

was the dean of the college, a man with whom the speaker of the afternoon, K. Duane Hurley, president of Salem College, had worked in his intercollege relationships.

When the young leaders of the worship service had finished their parts and the choir had finished its anthem they filed down to make up as compact and challenging an audience as any speaker could desire.

Dr. Hurley entitled his message, "Reaching for the Moon." Smoothly and effectively he brought in news items showing the scientific possibility of literally reaching the moon in the near future. He pointed out that the term "lunatic" had already lost its original significance. "What man's mind can conceive," he claimed, "man's hand can achieve." Skillfully he applied this principle to the lives of the young people pointing out the strong features that must be built into a successful rocket ship. He cautioned about trying to get by with imperfect materials, and stressed personal integrity.

The Christian space traveler must have a faith sufficient not only for himself but equal to the task of keeping others alive—like that of Eddie Rickenbacker when he was adrift in a life raft. Dr. Hurley concluded with an emphasis on prayer which, he said, was part of a right attitude toward the Infinite and was the fuel needed if we are to "reach for the moon."

When Conference Begins

There could be wide difference of opinion as to which day or at what time of day the General Conference began. It seems to begin when one enters the grounds, registers, and is assigned a room. For some this was considerable time before the first meetings; perhaps the beginning of the Pre-Con Retreats which later merged into the larger gathering. For others it was the first greeting of old friends in lobbies, grounds, or cafeteria. There were some who could not reach Siloam Springs on the opening day. For

them what had gone on before their arrival was blank except as they heard about it or studied the program and reports previously given. They would think of Conference really beginning for them at the point where they came in.

Actually, when does Conference begin? Is it at the first assembling on the opening day? The answer depends upon one's definition of Conference. Technically it begins when the president raps his gavel and declares, "The one hundred forty-eighth annual session of the Seventh Day Baptist General Conference is now in session." Words of that nature were not spoken in the morning of the first day or before the Bible study that began the afternoon program, but at 2 o'clock when the president took the chair. This points up the fact that officially this annual session is for the purpose of transacting the business that must be taken care of by the denomination. This comes almost as a shock even to official delegates, for at the beginning there is no examination of credentials and no sharp distinction between visitors and delegates. Only later does the Credentials Committee, appointed at the opening session, make inquiry as to the names of those appointed by their home churches.

Conference begins with business, is filled with business, and ends with business, no matter what appeals most to the majority of the delegates who attend. Many inspirational and worshipful items are carefully built into the program by each succeeding president, and the time allotted to them is considerable. Then, too, business is a term that can be made to cover little or much. Workshops and presentations of the denominational program by the use of pictures and charts — much of this is business in a sweetened or more nourishing form. The gavel is used far less than piano, organ, microphone, or tape recorder, but gavel and bell are the symbols that constantly remind those in attendance that they have come together for considered action rather than to be passive members of a flock in the fold.

With such thoughts before them the delegates at Siloam Springs may be ex-

pected to bring back to their churches the story of action taken and work contemplated.

Conference Reports

The next few issues of the Recorder will carry reports, pictures, and messages of General Conference selected with a view to presenting the most important actions and the most stimulating thoughts from this well-planned program. Space and time do not permit the printing of a full report in this first issue.

Quite outstanding this year was the prominence of young people and the generally high spiritual tone that was manifest in their programs before and during Conference. The older delegates could not forget the young people because they made up more than one fourth of the total attendance — especially in the dining room. They took their places loyally on committees and sang as a group several times. On the evening that their Pre-Con director, the Rev. Duane L. Davis, had charge of the worship service they surprised him by marching in as a body and occupying the front pews of the large auditorium. There will be more about their activities next week.

The new president (advanced from vice-president) is Loren Osborn of Westerly. The new first vice-president named by a representative Nominating Committee is the Rev. Melvin G. Nida of Alfred, N. Y. It was necessary to elect a new treasurer of Our World Mission to replace Eldred Batson. The new treasurer who will take over the books October 1 is George E. Parish, 205 Dogwood Trail, Battle Creek, Mich. For the first time in history a woman was elected to Commission, Mrs. Eldred Batson of Parkersburg, W. Va. Probably the biggest news of Conference was the announcement by Commission that a successor to Mrs. Fetherston as executive secretary (resigning) had been secured, Harley D. Bond of Salem, W. Va. Mrs. Fetherston will continue in office until next June.

Watch the Sabbath Recorder for news and interesting reports of progress and statements of bright hopes for the future.

Conference voted to urge upon the Tract Board and our churches a strong effort to get our denominational weekly into every home. What time could be better than immediately after Conference to get new subscriptions in! Upon request they can be started with this issue.

The Conference at Worship

The Conference president for 1960, the Rev. Victor W. Skaggs, early in the year made a study of past Conference programs and determined that in his program more time and emphasis would be placed on pure worship. The atmosphere for such worship was well provided by reserving the upper or main auditorium for the periods of worship and having the Conference assemble in the lower auditorium for all other parts of the program.



On the first morning of Conference, Monday, August 15, there was nothing but worship — no welcoming speeches, no responses, no lengthy announcements, no appointing of committees, no receiving of reports by title, nothing of a light nature, nothing, in short, but worship in song, prayer, Scripture, and sermon. Other things could wait until afternoon or evening. The president did not even appear on the platform.

This first worship service, conducted by the Rev. David S. Clarke, with the help of a newly formed men's chorus under the direction of J. Paul Green, was stately. Audience participation was maintained throughout with hymns, responsive readings, and periods of prayer. Guided silent

prayer at one point was followed at a later point by voices from the audience.

From planned participation of the types mentioned above, the people who had thronged to the campus on Sunday afternoon and evening were then called upon to participate in a period of guided thinking in what we call a sermon. Dr. Melvin Nida, the speaker, had read Isaiah 45:1-13, 18-23, upon which he based his message entitled, "The Word of Hope." (The sermon is expected to be available for an early issue of the Recorder.)

Quietly (for an audience of Seventh Day Baptists gathered together from all over the United States) the people moved out of the sanctuary to enjoy the food and fellowship of the dining room. The spirit and attitude of worship had been well established in this first service. In the days to come there would be many more well-planned services of similar nature in both the upper and lower auditoriums.

Our World Mission Budget

The back page carries the statement of the treasurer as of July 31. It should be read with great interest as usual, and with some concern. Let us not look at the figures merely as news about what others are doing or not doing but as a revelation of what more we ourselves might have done for a great God-given work.

The figures printed here are not quite as up-to-date as those given by the treasurer of OWM on the last day of Conference after the morning offering had been counted and the latest reports of offerings in the churches were tabulated. The Sabbath morning offering of delegates and visitors at Siloam Springs was \$1,319.87. Money actually received by Mr. Batson, treasurer, from the churches to be counted as Conference offering, amounted to \$2,702.38. He also had reports from church treasurers of \$1,362.12 that had been given, making a total Conference offering up to the time of reporting of \$5,384.37. This brings our OWM budget receipts up to within 3.42 percent of where they should be at this time of year. Mr.

Batson stated that the remaining \$21,000 that needs to be raised in September seems like a staggering amount but not beyond our ability. He expressed hope that it could be raised. That depends very largely on us — those who read the Sabbath Recorder.

Pre-Conference Retreat Is Twenty Years Old

By Duane L. Davis

As the Pre-Conference Youth and Young-Adult Retreats met this month at Siloam Springs, Arkansas, they marked the twentieth anniversary of the founding of



Pre-Con Youth pose for picture

the Pre-Conference Retreat. This "Pre-Con" was the seventeenth session in the first twenty years of its history.

In 1950, the Rev. Harley Sutton, late secretary of the Board of Christian Education commented in the Sabbath Recorder:

"It is a real thrill to think of the service being rendered to the denomination by the young people who attended that first retreat. One young man is secretary of the Missionary Society and his wife was also in attendance. Another young man has been ordained deacon in his church. Many kinds of lay activities might be listed in giving account of those who made up that first group.

"One of the many good features of the retreat is the opportunity for young people and ministers to get better acquainted. This, along with other features, makes the retreat a real factor in the development of denominational unity."

Christian Responsibility

or What Will You Have Me Do?

Given by the Rev. Edgar Wheeler, exchange delegate at
the Southeastern Association, Sabbath morning, June 25.

Saul's words, "Lord, what wilt thou have me do?" as he met the risen and glorified Christ on the Damascus road are expressive of the first concern of every individual coming face to face with the Lord Jesus Christ. It is not needful for another to impress upon the new believer the duty of seeking to know the Lord's will. To know Jesus Christ as Savior supplies the inner compulsion to search for His will.

When we think of Christian responsibility, we do not think of a coldly calculated relationship between the believer and his Lord. The factory worker may count it his duty to turn out a good day's work simply because he is being paid for it, and it is a matter of either producing or being replaced. The salesman may energetically promote sales of his company's product because his own profit depends upon his efforts. In contrast, the motivating force behind the acceptance of Christian responsibility is well summed up in faith, gratitude, love.

Constraining Love Replaces Fanaticism

The Apostle Paul revealed the secret of his abundant life, the spontaneity of his service, and effectiveness of his efforts when he declared: "The love of Christ constrains me." That love which warmed his own heart was immeasurably greater than the driving fanaticism and personal ambition which had fired his earlier life. He lived for God under the impulse of grateful love contemplating the grace of God: "Jesus Christ came to save sinners, of whom I am chief." He felt himself a debtor to life, to divine love.

It would be futile to speak of Christian responsibility to those who have person-

ally known nothing of the grace of our Lord Jesus Christ, and who therefore do not accept life and its duties in the spirit of a grateful debtor. To speak of such responsibility to those unacquainted with Him would imply to them the imposing of burdensome duties, or of chafing restrictions upon personal liberty and ambition.

I trust, however, that the majority of my audience this morning have experienced and continue to know the redeeming grace of Jesus Christ — that they know the assurance of forgiven sin, of God become real and precious, and life renewed in spirit and hope. Those of such persuasion will find themselves in perfect harmony with the Scriptural call to service: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2). As we respond to God's gracious redemption in Christ Jesus we acknowledge His lordship over us, and faithful service flows spontaneously from hearts devoted to Him.

Giving Expression to Our Responsibility

A question foremost in the mind of the dedicated believer is: "How may I give expression to Christian responsibility in life?" Vagueness in this matter has long been a spiritual disease seriously afflicting the church. Ask several professing Christians to define Christian duty, and the chances are that they will answer in vague generalities: "Live a good life; go to church."

Our Lay Development program has been undertaken by Seventh Day Baptists to make laymen aware that they have definite responsibilities in the advancement of Christ's Kingdom, that their carrying out of their duties and opportunities is essential to the growth and progress of the church. Then, too, an effort is being made to help believers see how their faith may be brought to bear on all circumstances of life.

Our Lord seems to have taught Christian duty under three heads: confession of Christ as Savior; obedience to His commands; service to God and man.

Our First Duty — Confessing Our Lord

He declared confession, or profession by word of mouth, to be the believer's first duty. "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). And Paul urges such witnessing: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

This is personal evangelism. This is a declaration of what Jesus Christ means to you, a declaration of your devotion to Him. It is the carrying out of His commission to persuade others to receive Him as Savior and Lord, and to help the needy find comfort in Him. This is the testimony of personal experience, such as Jesus required of the Gadarene demoniac whom He had healed: "Go to thy home and tell thy friends what great things the Lord hath done for thee." We can find no substitute for the testimony of words, though we add that deeds must be consistent with such a witness.

Keeping His Commandments

Second, Jesus called upon believers to keep His commandments. "If ye love me, keep my commandments" (John 14: 15). Our thoughts are not here to be restricted to the legal sense of observing written statutes, although He made it clear that observance of the written commandments is essential. Beyond this, He refers to an intimate spiritual relationship between be-

liever and Himself. He is speaking of those inner promptings of the heart which are indeed His commands. We are to obey those holy impulses, to heed His teachings, live by His principles. He calls us to lives that are receptive and sensitive to His leadings. For the Christian life is at its highest, penetrated and filled with Christ through His Holy Spirit, and this blessed doctrine of the Holy Spirit is one which assures constant and safe leading in every circumstance of life.

Service to God and Man

Finally, Jesus declared that service to God and man — perhaps I should say service to God through man — is every believer's responsibility. In the parable of the sheep and the goats, He made it abundantly clear that love to God issues in service of mercy and kindness toward man. Those who were blessed at the judgment were those who had given the cup of cold water, encouraged the imprisoned, visited the sick — "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." We may expand this to say that all social service, all that is done to erase injustice and inequality, to relieve human need, to better mankind, when it is done in the name and spirit of Jesus Christ, is the active expression of Christian responsibility. Christians ought to be in the vanguard of all such activity.

It is the believer's duty to give substance to the meaning of the Gospel of Jesus Christ. For Christianity is not just a system, but a way of life. And that means that Christians are "salesmen" of a sort for the way of faith in Him. As the good salesman makes an effort to prove the usefulness of his product under a wide variety of conditions, Christians are to demonstrate that this faith and Christian principles are the true way of life. We are to prove to the world that this faith is effective in every dilemma, in every need, in all social relations, in the world of business, in politics, for all ages and walks of life. "Ye are the light of the world . . . ye are the salt of the earth," declared Jesus. And Paul adds: "Ye are living epistles, known and read by all men."

**Accepting Our
Acknowledged Responsibility**

However, to know duty is not always to accept it. When the young ruler confronted Jesus with the question of what he must do to inherit life, he displayed a spirit that is present in many professing believers. He had been precise in those duties which were obvious and acceptable to him. Likely an inward sigh of relief accompanied his own reply: "All these things have I done from my youth." But what a rude awakening it was when Jesus pointed out those very duties concerning which he held reservations. He went away sorrowing, for he acknowledged responsibilities which he would not accept.

We are called above all to be "100 per-centers" in faith and service. There are to be no reservations, no preferences, no blind spots. We are admonished to be "steadfast, unmovable, always abounding in the work of the Lord."

The Duke of Wellington, seeing a British officer standing in a slack manner, asked, "Why do you stand in such an unbecoming attitude?"

The officer answered, "I am off duty, sir."

But the Duke replied, "A British officer is never off duty; so resume your military standing."

So it is Christian duty to always be responsible toward one's Lord — to be always on duty in manner of life. We cannot boil Christian responsibility down to wearing a badge. Like it or not, if we have taken the name of Christ, we are His witnesses, good or bad.

The Lay Development booklet on "Community Witness" says: "High among these (the laymen's) responsibilities is the task of telling the gospel story and bringing the gospel to challenge our communities in a way which is stirring and effective. To find adequate resources for this challenging task is one of the real needs of our time."

Through love and gratitude to our Lord who loved us and gave Himself for us, let us accept the challenge of Christian responsibility.

MISSIONS — Sec. Everett T. Harris

**Hoped-for Achievements in
the Second Year of the
Lay Development Program**

One practical benefit which it is hoped will come from the second year of the Lay Development Program in the churches is all our churches will set the practice of holding a Church Retreat Planning Conference at the most appropriate time in the church year.

Also we do hope that these two years of carrying on the Lay Development Program will show the practical and helpful value of encouraging every organization of the church to work together toward one central and commanding purpose. Things happen in the life of a church when they are planned in advance.

Another greatly hoped-for and needed result of this second year of this program is that we really will develop some new leaders who will give Seventh Day Baptists a new grip on life, new vision, new dedication, new challenge to deepened faith for all our people.

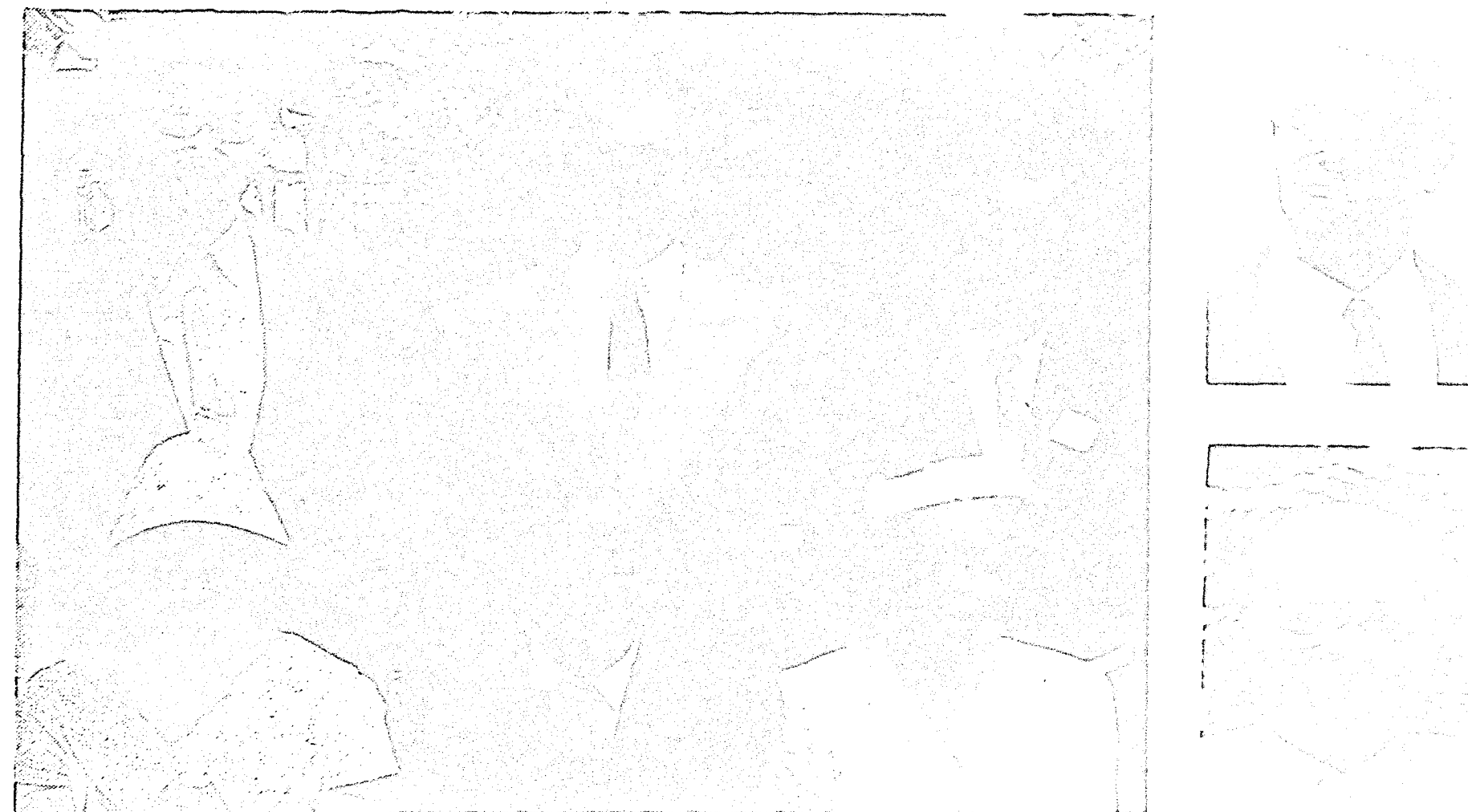
Prayerfully we look to God to touch the hearts of some of our young people (and older folks, too) to enter the ministry so that we may have enough pastors to fill the needs of our churches and enough missionaries to be able to fill the needs of our foreign fields.

But beyond this and even more pressing, we are praying that God will touch the hearts of our most deeply consecrated laymen to go further, to give more, to serve more devotedly, that in their lay professions and in their home churches and communities, they may give spiritual leadership. This is the undergirding, the quiet witnessing of lives lived openly for Christ, which will revitalize our churches.

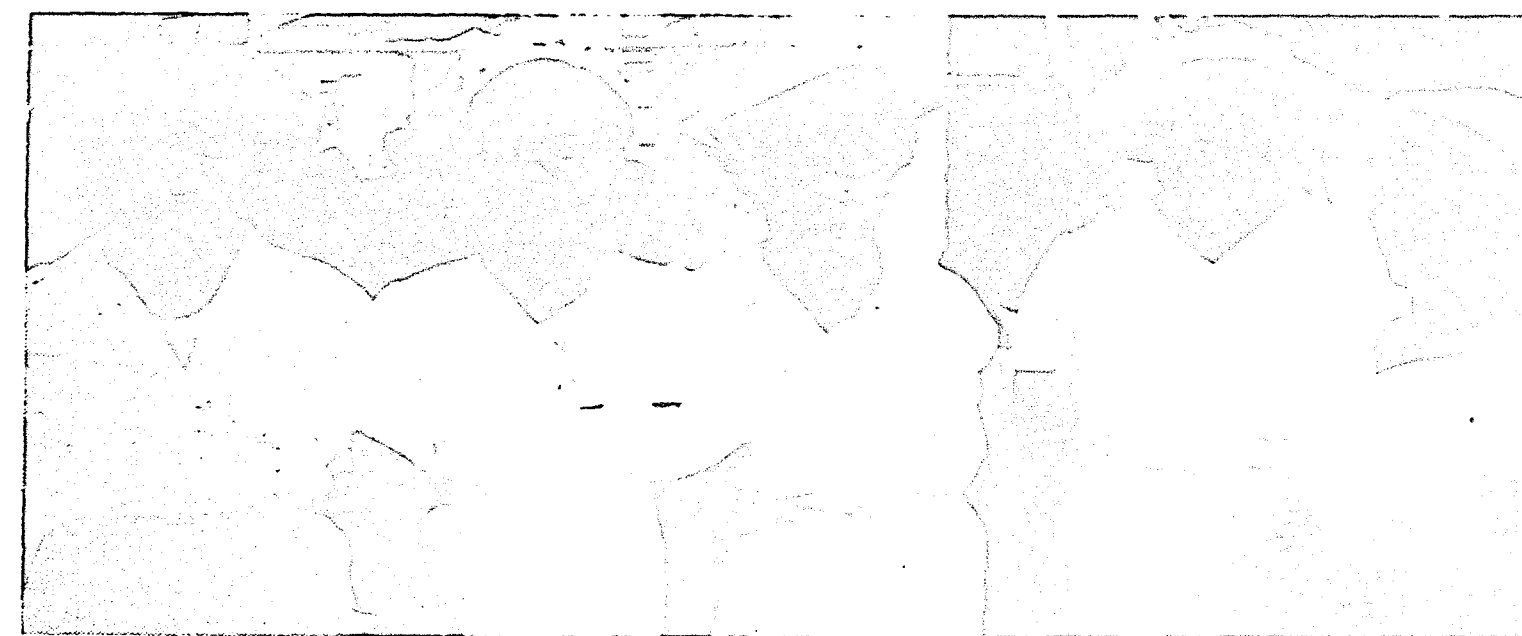
We must take our faith out of its wraps into the rough-and-tumble of life and prove that it works. We must prove that Seventh Day Sabbathkeeping makes better people, better church members, and better members of the communities where we live and work. Unless we stand on a

(Continued on page 10)

GLIMPSES OF JAMAICA CONFERENCE



Executive Council of the Jamaica Conference under the able chairmanship of the Rev. S. Thompson (front center) acted as a steering committee. The Rev. Leon R. Lawton, patient and efficient supervisor of the field stands back of his wife, the treasurer. Beside Mr. Lawton are Pastors Hamilton and Lyons. Mrs. Thompson, right front, is clerk. The Rev. A. A. Black (upper right) who has been recently ordained was made pastor of the Wakefield Church. Pastor C. S. Lyons (lower right) was named the first full-time pastor-evangelist in one of the most forward-looking actions of the Conference.



JAMAICA CONFERENCE QUIET HOUR LEADERS

The early-rising delegates at the Jamaica Conference were led in the 5:30 to 7:15 Quiet Hour periods of prayer and praise by the sisters pictured above. Left to right: E. Smilde of Post Road, E. R. Robinson of Higgentown, E. Anderson of Sunning Hill, E. Harrison of Maiden Hall, and D. Reid of Jackson Town.

short message linking together Eccles. 12:1-3; John 4; and Psalm 144:12. The meeting came to an end with the presentation of a new flag to the Young People's Society. It had a yellow background, and two diagonal stripes across it with the letters SA JO between them, signifying in Dutch "Sabbatvierende Jongeren," or "Sabbath-keeping Youth." In the top left-hand corner was an open Bible with the reference Matt. 22:37-39 across it, referring to the two greatest commandments of the Law, to love God with all our hearts, and our neighbor as ourselves.

In the bottom right-hand corner was a tent with a tree planted by it, and so illustrated the main activities of the young Dutch Sabbatharians, the study of the Bible on the one hand, and outdoor activities on the other, giving a balanced outlook on life.

At the meeting on Sunday morning Brother Van Dijk of Utrecht presided, and the main feature was a report I had been asked to give of the work and activities of the Mill Yard Church in London. They heard about the beginning of our Sabbath School and Sabbath morning service at the Westminster Baptist Church, Horseferry Road, not very far from Westminster Abbey, since the beginning of this year. Sabbath School begins there at 10:30 a. m., and the service about noon. The afternoon service is as usual at the Upper Holloway Baptist Church at 3 p. m. (American friends intending to visit London please note times and places of worship.)

We told of the great encouragement the coming of our Jamaican brethren and sisters had given to the Mill Yard church. We mentioned also visiting preachers among whom was the Rev. J. F. Twilley, secretary of the Society for Distributing the Holy Scriptures to the Jews, and his kind offer to place at our disposal New Testaments in Hebrew and English and in Hebrew and Dutch, and showed a copy of the latter, and several of our Dutch friends asked for copies to give to Jewish friends. A Hebrew-Portuguese version is also being produced and we have written to Elder Afonso Martins of our church in Curitiba, Parana, Brazil, about it.

Sister Duncan gave a short message from Rev. 22:12, and Brother Henry Wright sang a solo and gave his testimony.

The missionary boxes which our Dutch brethren keep in their homes were brought and opened Sunday morning. They contained a total of 563 guilders, or about £56, or 160 dollars. This sum will be sent to the Nyasaland Mission. Last year the offerings helped to build a house for one of the native teachers at Makapwa. £75 (or \$214) were sent for this purpose. This shows the great interest our Dutch brethren have in this mission field, and it should be an inspiration to us all.

A business session was held in the afternoon. Brother Baars, president of the Dutch Union, presided. All the officers were reappointed, and the invitation to hold the 1961 Conference at Leeuwarden was favorably considered. The Conference closed with the singing of "God Be With You Till We Meet Again" in Dutch and English.

The love and hospitality of the Dutch brethren was much appreciated by us all, and especially by the Jamaicans whose presence for the first time so greatly contributed to the success of the Conference.

During the following two days Brother Rijkers of Axel kindly showed us around Amsterdam and The Hague. We returned to England on Tuesday night. The crossing of the North Sea was rather stormy and rough all night, but we arrived safely, thanking God and praising Him for all the blessings received at this Conference in Holland.

Social State

It is no secret that many of our wisest minds today are worried over the gradual but constant movement of the Federal Government into areas of influence hitherto considered off-limits for government aid. How much of a welfare state we already are or how much of a welfare state we want to be is of considerable debate, but that we have moved rapidly in this direction in recent years is certain.

— John Daley,
in *Western Recorder*.

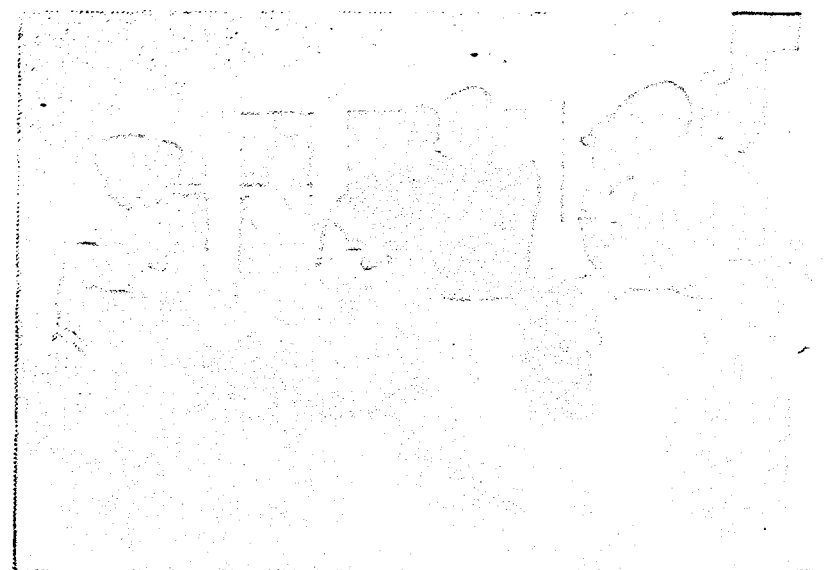
Young Adult Retreat

The second annual Young Adult Pre-Con Retreat was held on the beautiful campus of John Brown University, Siloam Springs, Ark., August 10-15, 1960.

Twenty-eight Seventh Day Baptists joined together to study, worship, and recreate. Nineteen young adults from Canada and Connecticut to California and Louisiana enthusiastically participated in all phases of the fully planned program.

A two-hour session was invested by all each morning except Sabbath in a study of "Knowing and Using the Bible," taught by Dr. Loyal F. Hurley. (Mrs. Hurley was "guest mother.")

In the afternoon each day, two practical and very interesting workshops were led concurrently: "Courtship and Marriage," by the Rev. Francis D. Saunders; and "Making Good as Married Couples," by Dr. Melvin G. Nida.



INFORMAL DISCUSSION

The young adults (unmarried section) could not drop the discussion of how to achieve marital happiness when the workshop ended, as the camera of Winfield Randolph reveals. Some of them assemble again at the dormitory where the Rev. Elmo Randolph (seated) seems to be leading them.

A special hour each day was given to missionary interests as presented by the Rev. and Mrs. David Pearson, furlough missionaries from Nyasaland. Much of their sincere presentation came from their own wonderful experiences.

All worship sessions were planned by and under the direction of Mrs. Austa Coalwell. She also was in charge of music.

"Faith, Hope, and Charity" was her theme as she wove a pleasant pattern of music and worship.

Formal worship with several guests was conducted on Sabbath morning with the Rev. Rex E. Zwibel, director of the retreat, preaching.

Two worship sessions of General Conference, planned by Mrs. Coalwell, were led by the retreaters.

Always a valuable youth camp leader, the Rev. Elmo Fitz Randolph was at his best at campfire and recreation time.

Who can measure the depth of thought, inspiration, and fellowship so full and free offered and received when young adults earnestly seek to learn and serve Him who made us all?

Board Meeting

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held Sunday, September 18, 1960, at 2 p. m. at the School of Theology in Alfred, N. Y. All Seventh Day Baptists who were in attendance at the most recent General Conference are eligible to attend and participate in the election of directors of the board. All who qualify are urged to attend.

A special meeting of the board will follow the annual meeting.

Our Constitution

"The Constitution of the United States is not a charter of rights granted by government to a people but a limit of powers to which a free people restricts its government. It is not a government edict which people must obey but a people's law which government must obey. It defends us from dictatorship and the statism of Communism that regiments men, their minds, and their bodies."

— Elkland, Pa., Journal.

SABBATH SCHOOL LESSON

for September 10, 1960

Man's Hope for Peace

Lesson Scripture: Isaiah 11:1-9

Women's Activities at Conference

By Mrs. Doris Coney

The verse of Scripture from Matthew 18:20, "For where two or three are gathered together in my name there am I in the midst," was used in the theme of "How Can I Be a Good Group Member?" Tuesday afternoon in the Women's Meeting of General Conference, in the downstairs assembly of the "Chapel of the Ozarks."

The president, Mrs. Arabeth DeLand, called the meeting to order shortly after 4 o'clock, with an opening hymn, "He Leadeth Me."

Announcements were made about the interesting exhibit tables displayed in the long hall between the committee rooms on the second floor.

The women were urged to use the "Goals Booklet," with the theme "Grow In Spirit," for meditation, the first day of each month. This will give them the feeling of being a part of a group fellowship, of all doing the same thing together, at the same time, even though far apart.

The use of The Women's Board Newsletter was mentioned and recommended, and the announcement that our annual report has been sent out to all of the women, was made.

A skit "Possibilities Limited," written by Mrs. Leon Mosher of White Cloud, and directed by Miss Mary Neils, was used to show how easy it is for a meeting to end in confusion and disorder if each one does not take an interest in her part of the work. The skit was given to start women thinking on "How To Improve Our Ladies' Aid Meetings."

Three groups were used for the buzz sessions:

Group 1, led by Mrs. George Parrish: "How To Develop New Leaders."

Group 2, led by Mrs. Everett Harris: "How To Plan Better Programs."

Group 3, led by Mrs. Doris Stillman: "How To Be A Good Group Member."

Each group had a forty-minute discussion period on questions pertaining to

their subjects. A secretary was appointed by each group, notes were taken, and all returned to the assembly room to hear the conclusions. It was an inspiration to all and many good points were brought to the notice of all participants.

In dismissal of the meeting the prayer of the Women's Board Meditation Card was read in unison.

A Prayer for Every Day

Heavenly Father, help us to learn how to walk with Thee.

Forgive us when we falter because of our weakness or a careless way of living. Grant that we may not become discouraged by the slowness of our spiritual growth. May we walk more and more as Jesus walked, taking steps of faith with Him.

In His Name,
Amen.

Women's Board News

The Music Contest has been completed under the able and efficient direction of Mrs. Oscar Burdick of El Cerrito, California. Winners' names were announced at Conference as well as in the Recorder of August 15. It is to be hoped that the music thus written and produced in the contest this year and in other years may soon be put into a form to be shared with all Seventh Day Baptists.

The annual report of the Women's Society has been sent out to all on our mailing list, taking the place of the regular newsletter. In this way each woman will be able to have one to study. If you do not receive one, ask your keyworker about it. Your comments as to format, interest, and value would be welcome.

Announcement has been made that at a recent meeting in Milton of representative women from the Milton, Milton Junction, and Albion, Wis., churches, vote was taken signifying that the women of this area would be willing to accept the responsibility of the Women's Board work beginning immediately after Conference in 1961. The term of ten years for the board's stay in Battle Creek will close at that time.

At the meeting in Milton Mrs. Fetherston, executive secretary of the Conference,

and Mrs. DeLand, president of our board, were present to explain the work of the board and answer questions pertaining to it. A steering committee was elected, whose duties will be to study closely the work of the board during the ensuing year and present nominations for a Board of Directors to the Conference next year. The steering committee is made up of Mrs. Milton Van Horn of Milton, chairman, Mrs. Don Gray, and Mrs. Roger Burdick, also of Milton; Mrs. Robert Green of Milton Junction; Mrs. Lawrence Marsden, and Mrs. Charles Saunders of Albion.

The direction of the work of the women of our denomination will be passing in 1961, into capable and consecrated hands. In the meantime the Battle Creek women carry on.

LET'S THINK IT OVER

Stereotyped Religion

The family-limitation advice and help sought from the United States by such over-populated, starvation-ridden nations as India has become a major political and religious issue in recent weeks. Political aspirants in many cases are avoiding the subject like the plague because of the church-dictated views of a large segment of the electorate.

Among the many comments on the subject in religious journals is one from a Jewish source, Robert Gordis, in *Congress Bi-Weekly*. It provides food for thought. Mr. Gordis mentions one unhappy result of the present controversy:

It has served to reinforce for many Americans their stereotype of religion, their fixed image of the content of religion and of its practical workings in the lives of men. Every stereotype is a labor-saving device. It spares men the necessity of honest observation and rigorous thinking. Its principal defect is that the end-result is a blanket prejudice instead of rational understanding. It behooves Jews above all, who have been the most universal victims of stereotype thinking, to be on guard against its moral and intellectual perils.

NEWS FROM THE CHURCHES

METAIRIE, LA. — Our group has had varied activities this summer. Some of our young people have been away on vacations all summer. A carload of young people enjoyed another successful week at Camp MILES. Judy Coalwell went directly from camp to Paint Rock, Ala., where she assisted in Bible School. Ned DeLand who has been spending his entire summer with Dr. and Mrs. LeRoy DeLand and family in Bellevue, Mich., assisted in Bible School in Battle Creek. We are happy that our young people can help others.

Our pastor, Brother Melton, has been attending Chaplains School at Fort Slocum, N. Y., during July and August. While there he has visited several of our eastern churches, and preached for them. During his absence we have been supplied here by Brother Mentch, also a seminary student. We have greatly enjoyed Brother Mentch and his family, and are hoping they will continue fellowshipping with us when Brother Melton returns.

Our church has made several contacts with a new colored group across the river in the Algiers section of New Orleans. Perhaps in the near future a story can appear in the Recorder as to the beginning of this group. Their leader, Mary Johnson, expressed a strong desire to attend Conference. We are happy that several from here could attend Conference.

Again we wish to thank those churches who continue to send us boxes of clothing which we readily place.

— Correspondent.

Marriages

Peters-Hulett. — Wayne Eugene Peters, son of Mr. and Mrs. Harold C. Peters, Sr., of Edgerton, Wis., was united in marriage to Nancy Maureen Hulett, daughter of Leland W. and Alberta Babcock Hulett of Milton, Wis., on Aug. 6, 1960, in the Milton Seventh Day Baptist Church. The service was conducted by the bride's great-uncle, Rev. Herbert L. Polan of Battle Creek, Mich., assisted by Rev. Elmo F. Randolph, pastor of the Milton Seventh Day Baptist Church.

