

The Sabbath Recorder

that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Sabbath, July 15, Dr. K. Duane Hurley, and his family, were visitors for the day.

Pastor Wheeler was back in the pulpit July 22, with his last sermon before leaving with his family for Pre-Con and Conference. "To whom is my allegiance pledged?" was the question he left with us. Our prayers will go with them in their absence. The choir also gave their last performance today, until fall. Their fine work has been appreciated, reinforced by the able director, Bernice Chapman, and the organist, Jean Lewis.

— Correspondent.

SALEM, W. VA. — Rev. Ralph Coon, assistant professor of Physics, Salem College, has been invited to participate in a national conference being held at the University of Denver, August 27 through September 2, to consider the subject of "Curricula for Undergraduate Majors in Physics."

Conference Director, Byron E. Cohn, congratulated Salem officials on the selection of the Salem educator to this nationwide conference, which has been called "a unique experiment in physics education."

Professor Coon has been a member of the Salem College staff since 1949. He serves the college in the field of Bible in addition to his work in the Physics Department. Two years ago, Professor Coon was the director and co-ordinator of the Science Workshop for high school students held on the Salem campus under the sponsorship of the National Science Foundation.

PAINT ROCK, ALA. — "Truth To Live By" is the new name of our weekly broadcast over Station WROS, Scottsboro. Some of the subjects discussed during the past quarter are: "What Is Repentance?" "The Warfare Against Self," "How to Receive Christ," "The Witness of a Changed Heart (Parts I, II, and III)," "Twentieth Century Heart Test."

A dedication service for children was a special blessing on July 8. Parents entering children in this service were Mr. and Mrs. Paul Beebe with a daughter, Mary Gladys; Mr. and Mrs. Gilbert Butler

with a son, Jed Dana, and a daughter, Leanna; Pastor and Mrs. Leroy C. Bass with a son, Clifford Wendell.

On June 25, we met at the home of Mrs. A. T. Bottoms for our annual business meeting. Besides other items of business, new officers for church and Sabbath School were elected. — Newsletter.

Accessions

Stone Fort, Ill.

By Baptism:

Dian Lewis
Susie McSparin
David McSparin
Bonnie Scott
Ellen Lewis
Mark Lewis

North Loup, Neb.

By Baptism:

Carol Clarke

By Letter:

Catherine Clarke
Sherman Clarke
Roberta Clarke
Mrs. Frances Clarke
Rev. David Clarke

Obituaries

Ogden.—Cora Fitz Randolph, daughter of George W. and Similda Lowther Fitz Randolph, was born in Salem, W. Va., July 20, 1870, and died in Auburndale, Fla., July 15, 1961.

She was a lifelong member of the Seventh Day Baptist Church of Salem, W. Va., and an affiliate member of the First Congregational Church of St. Petersburg, Fla., during thirty-six years of residence in that state.

In 1895 she was married to Charles G. Ogden. She is survived by three sons and two daughters: Lt. Col. Carroll R., Ft. Meade, Fla.; Rev. S. Duane, Sabetha, Kan.; Prof. E. Gordon, Alfred, N. Y.; Mrs. J. Mellor Phillips (Mary Lou), Pittsburgh, Pa.; and Mrs. Harry Haude (Charline), Cuyahoga Falls, Ohio. Mr. Ogden died in 1942. Two daughters also died: Zilpha, the first-born, in 1898, and the third daughter, Alise, in 1917. There also survive twelve grandchildren and nine great-grandchildren.

Truly, "her children rise up and call her blessed."

She was a graduate of Salem College, Salem, W. Va., and devoted her life and talents to her home and to religious, civic, and humanitarian organizations.

Memorial services were held at Ft. Meade, Fla. Services in her memory were held at the Seventh Day Baptist Church, Salem, W. Va., on August 9, 1961, with Rev. Hurley S. Warren, Alfred, N. Y., a long-time friend of the family, officiating, in the absence of Rev. Clifford W. P. Hansen, pastor of the Salem church. Interment was in the Odd Fellows Cemetery, Salem.

— H. S. W.



BOOTH AT WISCONSIN STATE FAIR

Rev. and Mrs. Kenneth Van Horn of New Auburn find all in readiness for the crowds of people who will show an interest in a large quantity of Seventh Day Baptist literature.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:
MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Fifty-First Labor Day Anniversary

It was back in 1910 that the American Federation of Labor under the presidency of Samuel Gompers requested the churches of America to observe the Sunday before Labor Day as Labor Sunday. Now it is customary for the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America to issue Labor Day messages.

This Sabbath Recorder bears the date of the fifty-first Labor Day. It is fitting that we pause to reflect for a moment on the dignity of work and the Christian attitude toward the labor movement in national and international affairs.

With the fall of man way back in the Garden of Eden, physical work lost its dignity and joy. With the advent of Christianity there came a new attitude toward work. In Colossians 3: 17 we read, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Although the reference is not primarily to secular work it can be so applied. When all labor is dedicated to the Lord it regains its dignity, however menial the task may be. One of the great problems of missionaries in underdeveloped countries is to implant the idea that physical work is not to be looked down upon when one advances in education.

If Christianity re-establishes the dignity of labor, must we not also look to the same source to provide the principles by which the struggle between management and labor is to be justly resolved? The struggle has continued long and with little thought of the application of Christian principles or an over-all concept of what is best for the whole nation. When management had the upper hand in past generations, labor took the long road to organization to secure its God-given rights. Now labor has power and law on its side and some of its highly paid leaders are seeking more and more advantage. One of the most recently announced goals in one great union is to have all agreements with the industries involved terminate at the same time so that a strike would exert more pressure.

Until the manifestly lacking spirit of Christ permeates both sides in labor disputes the only solution seems to be a legally imposed system of checks and balances.

There are some truly great Christians heading certain employer groups. In the sight of God the Christians in the ranks of labor are of equal worth. The crying need of the hour is not a highly influential church organization that can speak as a single voice to government, labor and industry, but a highly consecrated church whose members carry the transforming power of Christ selflessly to their self-seeking, unconverted neighbors. Such a permeation of society will produce future Labor Days devoid of present stresses and strains.

Let's Watch Our Business Manners

Seldom has General Conference business been carried through to the end with so little friction and outspoken disagreement as this year. It was not that there was lack of controversial issues but that they were handled with good grace, first in committee and then on the Conference floor. After such an achievement, for which President Osborn deserves his share of the credit, it may be well to remark that there is a continuing need to watch our business manners.

Your editor observed on two or three occasions when several from the audience wanted to speak on the questions under discussion that there was applause following the remarks of the speakers. It is a spontaneous and natural response indicating agreement with what has been said, with the spirit in which it is said, or general approval of the person who says it. Hand clapping is to be encouraged when an entertainer has pleased his audience. There are numerous other occasions when it is permissible or even good. Perhaps there are some types of business meetings (such as political conventions) where it can be used as a gauge. But when there is a motion before the house regarding an issue where there is wide difference of opinion applause is distinctly out of place.

Seventh Day Baptists make much of democratic procedure and pride themselves on doing Conference business by the accepted rules of order. This could become a false claim if we allowed ourselves to drift into the habit of applause in the

business meetings. We should speak when we have an opinion or a fact that ought to be expressed in order to give the uncommitted delegates a basis for action. Then we should wait quietly until the opportunity is given to vote on the question before the house. It is not right for the presiding officer to allow applause before the vote is taken or for the people to indulge in it. There is too much chance of taking unfair advantage. On the occasions observed at our recent Conference your editor recalls being in general agreement with those who clapped but he still contends that it is unbusinesslike and could become an unethical weapon in parliamentary practice.

Conference Bible Studies

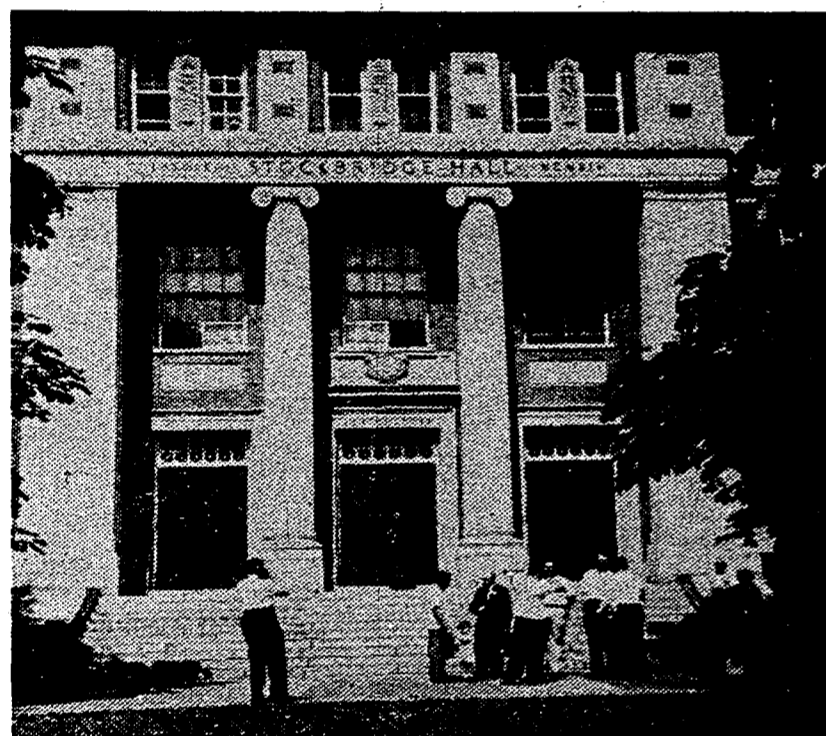
The devotional and inspirational part of our recent General Conference included a half-hour Bible study each afternoon at 1:30. These formed one of the most noticeable ways of carrying the daily emphasis on a portion of the theme, "I must be about my Father's business."

In keeping with the Lay Development program that has been urged throughout the year, the president picked laymen or new pastors even though there were many older ministers in attendance who perhaps could have presented the studies out of a richer background of knowledge and experience.

On Monday Leroy Bass, trained for the ministry in another Sabbathkeeping denomination, gathered together biblical material on the "I" emphasis of Scripture. The Tuesday afternoon speaker on the the "Must" of the Bible was Leslie Welch, formerly a farmer in the Leonardville, N. Y., area, but now pastor of the church at Berea, W. Va. This was followed on Wednesday by a Bible reading on "Be About" presented by members of the Westerly SDBYF and written by John Gavitt of that church. On Thursday Mrs. Burton Crandall, who has been a strong advocate of Scripture memorization in her own family, had a study that was well worth listening to. The final period on Friday was led by another layman, George E. Parrish of Battle Creek, Mich., who presented some of the passages relating to "Our Business."

Conference Covenant Service

It has become almost traditional to have a covenant service at the close of the Sabbath eve meeting. This is a time when those in attendance are urged to give testimonies as time allows. Most Seventh Day Baptists who attend our Conference from year to year look forward to the rare experience of hearing the spontaneous voicing of thanksgiving or aspiration from the many who are not on the program and who are gathered together from churches throughout the land. There are those who are lone Sabbathkeepers and feel led to say a few words before a representative audience, words about their Christian experiences.



Stockbridge Hall at the University of Massachusetts which included the auditorium, rooms for Junior, Primary, and Intermediate Conference as well as rooms for Commission, prayer meetings, and some of the committees. Unusually popular display tables were located at the entrance of the auditorium.

Leaders of Conference covenant service pray for guidance in how to make the occasion meaningful to the greatest number. There are unforeseen problems as meetings are held in different places each year — problems of making the spiritual atmosphere of the meeting conducive to the participation of those who are hesitant to get to their feet, problems of being unable to hear the speakers clearly. This year at Stockbridge Hall conditions were the best in several years. The acoustics were unusually good and the amplification

improved them. People could be heard no matter where they stood. The spirit of the meeting was such that folks needed no urging; they wanted to speak.

The sermon by the Rev. Edgar Wheeler on "Memo to Junior Partners" had been good. The Rev. Marion Van Horn introduced the Covenant Service with just a few remarks about sharing our deepest experiences with Christ and with one another. He did not suggest any order of speaking or grouping of testimonies; it proved to be needless to do so. From the choir behind him they rose, from both sides and the rear of the balcony, from beneath it, and from various parts of the main floor. There was pleasing variety in the things said and evident sincerity. For nearly an hour without a break except for a few verses of hymns the testimonies kept coming from here, there, and everywhere. Approximately 75 people, young and old, took part. The ministers did not in any way monopolize the time — only about fifteen testified — leaving it for the laymen to tell what the Lord meant to them. It was good to be there and to see how the Spirit was leading and calling to mind what the leader had termed our deepest experiences.



Dr. and Mrs. Melvin Nida of Alfred, N. Y., pose after he was elected president near the close of the 1961 session of General Conference.

New Conference President Speaks

Message given at final session of 1961 Conference at Amherst, Mass., August 19, 1961

By Rev. Melvin G. Nida

In his acceptance message the incoming Conference president may lead up to his theme for the year and leave it as the last thought fresh in the minds of the people to take back with them to the home churches. This order will be



reversed somewhat tonight for the theme for this coming year is the thought with which we would begin this message just as it is the thought that should begin our Christian experience as well as being a theme we should constantly strive to take with us. It is a challenge with promise taken from the Book of James, the fourth chapter, and the eighth verse: "Draw near to God and he will draw near to you."

This is a challenge that we can use both for ourselves and in our "Mission to the Unchurched." When we draw near to God and He has drawn near to us, it will not be difficult for us to enunciate this message to others: "Draw near to God and he will draw near to you." It is an experimental message without overtones of boastful egoism. Man in his sin and egoism needs to get outside of himself. In himself, man grows weary, weary with the world and himself. Man needs to draw near to God.

To draw near to God is what we have been striving to do through the medium of our Program for Advance and certainly this has been a God-inspired program. We have spent two years in a program of study and activity that has helped us to draw nearer to God in understanding ourselves and we come now to the middle year of our five-year program. Now we should be concerned to move out with a message to the unchurched. What finer message can we offer to others than that which has been meaningful to us: "Draw near to God and he will draw near to you."

At Ministers Conference this year, Dr. Frederick Kuether told us that man tends to order his existence on one of several levels of being. On the lowest level he thinks of himself as the center of the universe and he is frustrated when things change and don't go the way he wants them to go. On the highest level of being, man accepts himself for what he is, a relative human being. He also accepts others as they really are and knows that constant change is a necessary part of life.

We cannot help but recognize that there is a broad gulf between the levels of being on which man lives, and in the depths of our heart we long to live in the rarified atmosphere of the highest level. But how does one traverse the frustrating distance to that high level of the abundant life of which Jesus spoke? As Jesus saw, there is only one answer and that is God. Life can become meaningful with God. But man needs avenues upon which to draw near to Him, and there are five of these that we are proposing that we as Seventh Day Baptists use this year. They are avenues that will lead us and others nearer to Him.

Count Our Blessings

One of the finest ways we can draw near to God is in appreciating what God has done for us. There is an old Gospel song that has always been very dear to me. It goes:

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

When we as Seventh Day Baptists count our blessings, we cannot help but feel God's presence. For over 300 years God has preserved Seventh Day Baptists in direct organization. This is something of which to be grateful and proud. God has drawn near to us in many, many ways throughout these years and we must not

forget this heritage. To do so would be to forget the work of God.

A wonderful work was begun this year when we devoted a quarter's Sabbath School lessons through the pages of *The Helping Hand* in the appreciation of the heritage that is ours. Through these lessons we have realized afresh that God has worked in the lives of our forefathers. These lessons must not be put away when the quarter is ended the last of September, for they can well be used in family devotions throughout the year and be the basis of additional studies into the appreciation of what God has done for us.

There are several other things that we can do along the avenue of appreciation of what God has done for us. Let's remember that God has preserved us as **Seventh Day Baptists**. We are not Baptists, Seventh Day; nor are we Sabbathkeeping Christian Baptists. There can be much in a name and there is much in our name. We are **Seventh Day Baptists**.

There are several things that this must mean. First of all, to be a Seventh Day Baptist should be synonymous with being a Christian. Just as a Quaker's word was synonymous with anyone else's bond, so the title Seventh Day Baptist should be synonymous with an earnest Christian striving to do God's will in all things. This will draw us near to God. As A. H. Lewis wisely said in his report as the corresponding secretary of the Tract Society in 1899: "To be a Seventh Day Baptist means all that can be involved in the terms of consecration, devotion, sanctification, and higher life. It means more than can be defined by any set of terms. The standard by which the higher life may be measured is found in Christ, in his unflinching faith, and in his many-sided service. . . . The work given to Seventh Day Baptists demands a type of Christian life greater in every particular, richer in faith, and larger in hope than ordinary standards set by the Christian world."

This added demand is clear: To be truly a Seventh Day Baptist one must be a Sabbathkeeper. He must be anxious to follow God in all things even if it means

being different from the rest of the Christian world.

Too often we Seventh Day Baptists have tried too hard to be like every other Christian. We have forgotten to be ourselves. As Hans Denck has wisely said in the pages of *The Beacon*, no excuses and no apologies are necessary for being a Seventh Day Baptist. God has set us apart as Sabbathkeepers and the Sabbath is the most important belief in our expression of Christianity. We are dissenters from the world of Christendom which observes a substitute day for the Sabbath. We are dissenters, but this is not a stigma to be avoided; it is a heritage of which to be proud. Without the dissenter there would never be any advance, and this is just as true of religion as it is true of education, or philosophy, or science.

The Christian world in which we live needs the distinctive message that Seventh Day Baptists have to offer. However, the existence of a need and the recognition that we have the means to meet that need is no guarantee that we are filling it. Conformity with the message of every other Christian group will rob us of our most precious privilege: the declaration of our distinctive message.

This is not just my own judgment, but the judgment of contemporary students of our history and Seventh Day Baptist leaders in the past who stood in judgment of what was happening when there was a change from the declaration of a distinctive message to that of one in conformity with the rest of the Christian world.

In the last decade of the nineteenth century, *The Outlook*, a Sabbath reform publication, had a circulation of 45,000 copies. This was a direct approach to the Sabbath question and was eminently successful. It was scrapped, however, by the substitution of a magazine more in keeping with the usual message of the Christian world, and from that day the Sabbath Reform work as represented by the American Sabbath Tract Society declined. Dr. A. H. Lewis said in 1899: "That Sabbath Reform has suffered since the *Sabbath Outlook* was discontinued,

is clear. Our position is such, that without strenuous effort, the world will pass it by unheeded. This is the common experience of minorities. Intensity, earnestness, and large plans are positively essential in every great reform."

Intensity, earnestness, and large plans must be ours as Seventh Day Baptists and we must draw near to God in giving voice to our distinctive message. The lesson is clear: God has preserved us with our distinctive message of Sabbath observance; we must appreciate it and draw near to God in living it and enunciating it. We must draw near to God in Sabbath observance.

Sabbath Observance

This avenue of Sabbath observance cannot be over-emphasized. We have been prone to think so and Seventh Day Baptists have even been guilty of saying that we talk too much about the Sabbath. The simple fact is that man can draw near to God in Sabbath observance and we have not lived it as we ought nor have we said as much about it as we should.

Man cannot live in the rarified atmosphere of a spiritual abstraction. Any idea which is meaningful must be translated into some three-dimensional form if it is to be a reality for us humans. We must have the reality of time and effort if our worship of God is to be meaningful to us. And certainly it is true that the Sabbath can be this reality. The Sabbath is the bridge between the unfathomable world of the spiritual and the mundane world of everyday life.

The artist may have a glorious vision in his eye, but until he translates that vision into marble or stone or until he puts in on canvas, the vision dies a-borning within him. So it is necessary for us to translate every idea, every concept, every abstraction into communicable form. The Sabbath is the communicable form of a spiritual reality, and through it we can draw closer to God than we would otherwise be able to do.

The following is a quote from what was written by one of our students in a class on Sabbath philosophy: "The Sabbath can and does serve as a day in which

the world is shut out and one is given the opportunity to think, to be creative, or to simply rest. This is not a day free from tensions, since we all must have tension to exist. But this is a day on which the tensions that knot us on other days are laid aside.

"The Sabbath is a day set apart, a day that by its very activities is a different day. The worship service of that day is something that causes the day to be different. But the Sabbath is more than a day for formal worship.

"The Sabbath can serve as a day to be creative. Because of its religious significance the creativeness and distinctiveness ought to accord with the general tone of reverence. This means that not everything can be done on the Sabbath, for not everything would contribute to its difference in a reverent way. The rule-of-thumb which I find useful is the word 'involvement.' I find that the Sabbath has lost something for me when I am involved in other things, but the very fact that I make an effort not to be involved in the same way as the other days of the week, makes the Sabbath significant.

"This precludes some discipline in Sabbath observance. . . . At the same time we must be cautious in not letting the discipline assume primary importance."

In your packets of material for the third year Program of Advance you will find a new Seventh Day Baptist publication. It is entitled "You and Your Church" and has been prepared by members of the Board of Christian Education and pastors and church leaders across the denomination. This should be read not only by those contemplating church membership but also by those who are already members of our churches. Here is a quote from the section on the Sabbath: "The Sabbath is a 'sign' of the love of God for us, and our use of it shows our love for him. God gave us the Sabbath to enjoy, and we respond by showing our love for him in appreciation of his love for us.

"Everything that helps us feel nearer to him can be used in our observance of the Sabbath. There are certain things we should all do, such as attending church

Report of Corresponding Secretary Amherst, Mass., 1961

To the Seventh Day Baptist General Conference:

Statistical reports from the churches for 1961 show 55 reports in hand to date, with 6 churches not yet reporting. From current data at hand there is a total membership of 5,321. This, plus the 1960 membership for those churches whose statistics have not yet been received, shows a total membership of 5,776. This represents a loss in the Continental United States of 73 since the last report. Of the churches reporting, 16 show an increase in membership and 26 show a decrease. Part of this over-all decrease is due to the correction of some church rolls.

To date there has been reported a total of \$212,046 for local church expense and \$78,739 for benevolence, including Our World Mission.

Through the courtesy of the Corresponding Secretary of the Missionary Society statistics are available from six foreign conferences.

Netherlands Conference — 5 churches reported a total membership of 95.

German Conference — 7 churches reported with a total membership of 143.

British Guiana Conference — 6 churches and one branch group reported a total membership of 127.

Nyasaland Conference — 26 churches reported a total membership of 2,438.

Jamaica Conference — 20 churches and 12 branch groups reported a total membership of 975.

England — The Mill Yard Church reported 24 members.

Five fellowships have reported, with a total attendance of 91 at their meetings.

— Harley D. Bond.

and Sabbath School, but there are also special activities that have meaning for us as part of a family group or as an individual. Lighting candles on Sabbath eve can be a family observance. Learning about birds and flowers can be an individual observance. But whatever we do, we should do it in a spirit of prayer and love."

(To be continued)

MISSIONS — Sec. Everett T. Harris

Impressions of the Dutch Seventh Day Baptist Conference

By Rev. Paul Burdick

Holland is a land one could easily fall in love with. Its people, who have suffered much in the past because of wars among their more powerful neighbors, and from the constant pressure of the sea, are uniformly industrious, cheerful, and are great lovers of beauty. So much of their land has been reclaimed from shallow bays and inlets that every piece of land is precious. None is allowed to go to waste. In the countryside, the level fields are laced with parallel irrigation ditches, which not only serve as the boundaries of farms and fields, but act as fences to confine the herds of Holstein cows that one sees gazing in the lush pastures.

In city parks one sees many formal gardens, where flowers of red or yellow are set out in intricate patterns against a background of green. Can you imagine, dear one-day-in-the-week gardener, what labor is involved in keeping these borders in this precise detail?

We met for Conference in the large auditorium of the parkside Dutch Reformed Church. Its adjoining kitchen and dining room served for our dinner and supper on Sabbath day, and for frequent rest stops for coffee or tea. The great pipe organ was played by a son of Mr. de Jong, the presiding officer of the Conference.

We three traveling Americans were joined by a travel-worn Randy (Rev. Elmo Randolph of Milton, that is) who was flying back from Palestine via Switzerland. The details of these meetings I will not bore you with. The speeches and sermons were mostly in the Dutch language, which we could not understand either, with the exception of the opening welcome and the addresses of the American visitors, which were ably translated.

A feature of Sabbath afternoon was a program by the children and young people, which seemed to be greatly enjoyed by all. Present with Brother McGeachy from London were several of the Jamaican brethren, who were asked to

sing, and who responded in soul-stirring fashion.

Sunday of the Conference was held on a boat. This was an excursion steamer about 100 feet in length and 15 feet in width, and was hired for the day and for the purpose. It easily accommodated the seventy-five or so of our party, including the aged, the young, the children, and babies in arms. Into the hold of the ship went carton after carton of food, cups, dishes, and spoons for our breakfast, dinner, and the frequent coffee breaks that would be included in this day-long cruise. Thus fortified, we plied along the green-clad banks of the canal, through cities, under bridges, past beautiful countryside, dotted here and there with house-and-barn units, and everywhere the black and white cattle, with occasionally a few sheep or goats.

Remember, this is still a Dutch Conference, so midway of the day a serious meeting was held, at which time greetings were drawn up to all far-flung congregations of Seventh Day Baptists, and were received also from the foreigners who were present.

Metal savings banks were opened and contents carefully counted, for every family, it seemed, had been saving up for a year for this very occasion. Let it be noted here, then, that save for one free-will offering which was taken Sabbath afternoon, all expenses of the visiting brethren were taken care of by the Conference. This included the hotel bill of a dozen or more of us, our meals on Sabbath and Sunday, and the boat trip. We tried to contribute generously to the offering, but it was quite evident that this whole Conference was an expression of their self-sacrificing devotion and gratitude to us who were their guests from England, Germany, and America.

Some of the lighter moments of the trip were furnished when we anchored to the bank at one place where all got out and enjoyed a game of football, which is played like our soccer. Old against young, or boys against girls were the teams arranged against each other. Here Randy made the mistake of trying to run with the ball, and got properly

piled upon and carried from the field in defeat.

At another point we stopped by a beautiful artificial lake, which provided wading facilities for oldsters and youngsters, and bathing for a few of the in-betweens.

To add to the excitement of the trip, in backing around, we got stuck in a mud bank, and a small motor launch that was called to our assistance could not pull us off until the two brothers of Ploon Dijk, Evert and Jeurt, with long poles, helped to push us off.

We enjoyed again the singing of our Jamaica brethren on the homeward journey. That, with the happy voices of the children, and the hand-waving to the people along the banks, might inform one and all that we were a group of Christian people out for a "holiday."

Note: These impressions are intended to be that, only. For those who are interested in a more detailed account, we would recommend the report which will soon appear in Rev. McGeachy's Sabbath Observer. Brother McGeachy, who has a fair knowledge of the Dutch language, is a gentleman and a scholar. What he writes can be depended upon for accuracy and completeness. I can recommend heartily to those in this country who wish to know more of our overseas brethren, a subscription to this little paper. — P. B.

Important Resolutions Adopted

Whereas the use of beverage alcohol is a serious problem because it contributes to many accidents and produces an increasing number of alcoholics who become a burden to their families and to society as patients in public institutions; therefore be it

Resolved that we oppose the use of such beverages and commend the rehabilitation agencies and those organizations which are providing education as to the effects of alcohol. Be it further resolved that we urge our churches to promote such services and support efforts to restrict the advertising of alcoholic beverages particularly on television and radio.

Whereas the world appears threatened by a war that could result in the annihilation of the human race; be it

Resolved that we commend President John F. Kennedy, his administration, and

MEMORY TEXT

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
— Isaiah 52: 7.

the members of Congress for all their efforts toward international reconciliation and distarmament through negotiation and mutual trust, and assure them of our prayers for divine guidance in the difficult tasks which are theirs. In support of such aims we would urge our church members in their daily contacts with others to express more effectively the Christian conviction that war is not the way to peace and that the command of Jesus Christ, "Love your enemies," should be applied to all human relationships including those of nations.

Be it resolved that we commend President John F. Kennedy for his stand in favor of the historic principle of the separation of church and state in this country and that we oppose as being a violation of this principle the use of public funds either directly or indirectly in support of private or parochial schools.

Whereas the faith that Seventh Day Baptists profess requires not only a saving knowledge of Jesus Christ, but the willingness to put that faith into practice by doing all things which will advance the Kingdom of Heaven on earth, and

Whereas a sensitivity to the needs around us can come from many sources and especially from the thoughtful pondering of world-wide, local, and neighborhood problems, therefore be it

Resolved that the General Conference urge upon all members of its constituent churches, whatever their vocation, the habitual, thoughtful, and open-minded perusal of current religious and secular literature including magazines and newspapers, to the end that each individual may better apply himself to the task of being about his Father's business.

Annual Board Meeting

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held on Sunday, September 17, 1961, at the Alfred University School of Theology in Alfred, N. Y.

All Seventh Day Baptists who were in attendance at the last General Conference are eligible to attend and participate in the election of the directors of the board. All who qualify are urged to attend.

A call meeting of the directors of the board will follow the annual meeting.

V. C. S. Newsheet

We have heard that one of a camp's projects might be the publishing of a camp paper, but this year there was a copy sent to our office of "Bible School News" published by the Junior Hi class of the Vacation Church School held in Rockville, R. I. It contained five mimeographed pages with news of the school, cartoons, jokes, poems, and a picture to color. The teacher of the class was Ruth Ellis.

Outreach at Crites Mountain

A thrilling report of evangelistic work done by members of the Lost Creek, W. Va., church for the good folk on Crites Mountain, Little Birch, W. Va., portrays action that one group of people can take when they see a need. We quote from a progress report sent in by Mrs. Ernest Bond, Christian Education Committee chairman:

"... On October 31, 1960, Pastor Duane Davis and John Curry, the teacher of the Junior High Sabbath School Class, held a church service on the front porch of the Nellie Mullins home on the mountain.

"As a direct result of this visit, John became interested in the people and began to interest members of his Sabbath School class and some of their parents. On November 20, 1960, three carloads of persons, including John and Pastor Davis, Mrs. Bond, and members of the class (16 in number) visited five homes, walking some five miles in so doing. They

had singing, Scripture reading and prayer, and distributed used clothing.

"... On May 14, 1961, sixteen members from Lost Creek, including Pastor Leon Lawton, again journeyed to Crites Mountain to the schoolhouse where the first formal church service in many, many years was held, with a total attendance of some 45 men, women, and children. Clothing was again distributed. After the meeting, representatives from five homes met with Mrs. Bond to discuss the need and desire of the group for a Vacation Church School later in the summer. As a result, on Sunday afternoon, July 9, 1961, the county superintendent of schools of Braxton County supplied the keys to the Crites Mountain Schoolhouse for use as headquarters for the first Vacation Church School ever to be held there. Bud Bennett, of Bennett Motors of Buckhannon, drove into the mountains with a completely equipped hunting bus which was used as living quarters for the school personnel. Paul and Mary Beebe returned from a one-week vacation in Alabama to serve as teachers. Mr. and Mrs. Ernest Bond drove from Jane Lew in a borrowed jeep and trailer, loaned by a local filling station operator, with books, food, and supplies. The Gideons of Clarksburg and Mrs. Clell Hardman of our Roanoke church provided enough Bibles to have one placed in each home where one was desired. There were other items and gifts which made the school possible.

"With Mrs. Bond as director, a five-day school was held with a total enrollment of 28. Each evening a Bible study was conducted for the adults and children of the community. Attendance varied from 35 to 65 persons. On Sabbath morning a church service was held at the schoolhouse and a parent-sharing program was given, at which 55 attended.

"In the afternoon the director taught a leadership training class which was attended by eight interested persons in the hope of beginning the development of enough leadership to get the group going and to stand alone. Four filmstrips were used.

"Each afternoon of the school, home visitation was the order of business, and

a total of 15 homes were visited, and contacts were made with 2 others.

"At the close of the Sabbath eve service an invitation to accept Christ was given. One mother responded and requested baptism, and several others showed positive interest."

Youth Leaders Call for Programs on Patriotism to Fight Communism

Nearly 100 leaders of Protestant youth movements in America, in a conference at Winona Lake, Ind., July 4, called on Christian youth organizations to "make available programs on patriotism and provide information regarding the Communist threat" to help young people intelligently face Communism.

The meeting was the first in a series of conferences on Communism and American Youth to be sponsored by the National Association of Evangelicals, a co-operative Protestant organization which represents 38 denominations and two million members. Host for this first conference was Youth for Christ International.

The youth leaders heard John Noble, an American citizen who was a prisoner of the Communists for 9½ years, say that 90 per cent of the people behind the iron curtain are "avid anti-Communists. Anyone who has seen Communism at work despises it," he said. He called on America to put patriotism and the Bible back into the churches, education, government, and the economy. Noble asserted that since patriotism and the Bible are the keystones to American greatness, the Communists can win everything by destroying these two things in American life.

The next conference will be held November 28-30 at the Sherman Hotel in Chicago. — CNS.

No man has ever ended life gloriously and triumphantly who left God out.

— Rev. Walter E. Isenhour.

SABBATH SCHOOL LESSON

for September 16, 1961

Titus: Serving in Hard Places

Lesson Scripture: 2 Cor. 8: 6, 23a; Titus 1: 1a, 4-11.

CONFERENCE SNAPSHOTS



Upper left: Mr. and Mrs. Robert Nusom, nonresident members of the Berlin, N. Y., church attending their first Conference with the help of their Seeing Eye dogs; center: Mrs. Marian Hargis, former missionary to Jamaica with Mrs. Edna Harrison, official delegate from the Jamaica Conference; Rev. Marion Van Horn and Leslie Welch, missionary pastors from Arkansas-Texas and Berea, W. Va., respectively; right: Judy Wellman of the Buffalo Fellowship (editor of the daily Conference Crier); Mrs. Claude Severe (mother of Mrs. Victor Burdick) of California, and Emma Burdick of Rhode Island. Lower left: The Rene Mauch family; lower right, evangelist Victor Hasday of Newark, N. J., (a Jewish Christian who recently accepted the Sabbath) greeting Carlton Wilson of Philadelphia, with Leslie Welch listening in.



Statement of Christian Experience and Belief

By S. Kenneth Davis

(Given before his ordination to the ministry, July 22, 1961.)

(Continued from August 28)

Christian Beliefs God

1. In my statement of Christian experience I have already affirmed my belief in God. Because of the implications I believe it is important to define insofar as is possible the essentials of one's beliefs about God.

(a) I believe that there is but one God. Jesus Himself is quoted as teaching the uncompromisingly monotheistic SHEMA.

(b) I believe that God is Spirit. Christ affirmed this also. This concept of God is difficult for man to comprehend, imprisoned as he is in a physical world and conditioned by it, but the ramifications of this belief are vitally important.

(c) I believe God is personal. Man was made in the image of God. Those positive characteristics which we are likely to think of as human are, in their most refined form, divine. I believe God is loving, just, and patient. Jesus repeatedly spoke of God as Father. Perhaps this is the best description of the meaning of "personal" as applied to God.

(d) I believe that God is omnipresent. His knowledge, interest, and activity are at one and the same time everywhere.

(e) I believe that God is absolute. This implies two things: first, that God is eternal; second, that God is unchangeable; that is, His nature, principles, and ultimate purposes are unchanged and unchanging.

(f) I believe God is omnipotent. God is not limited by any other being. Any limitation of God's power is a self-imposed one.

(g) I believe God is omniscient, at least insofar as a perfect knowledge of the past and present are concerned.

(h) I believe that God is transcendent. He is more than the sum total of creation and more than the sum total of human beings. He is the supreme Thou whose being can scarcely begin to be known through nature and our encounter with others.

(i) I believe God is immanent in that He sustains His creation, that He is constantly creating, that He knows our thoughts, and that He reveals Himself to us.

Christ

2. I believe that the supreme revelation of God to man was in the person of Jesus of Nazareth, the Messiah, the Christ, the Anointed of God. I believe Jesus was a human being, but that He was also divine. Jesus declared that it was God who spoke and worked through Him. He credited God with all He did. Yet He also stressed that He and the Father were one. Plainly, while stressing His own subordination to God, He was equally aware of God's presence within Him. His ministry was motivated by a God-consciousness rather than a self-consciousness. I believe that God was in Christ more surely than and in a way different in more than degree than He has ever been in any other individual. God was incarnate in Jesus Christ insofar as a human finite body can entertain the divine.

I believe that Jesus died to show the depths of this world's sins and to demonstrate the extent to which God would go to redeem mankind. I believe Christ reconciled man to God as no other ever has or will.

. . . that He rose from the dead and appeared to His disciples in a form they recognized. The significance of this event for me cannot be over-emphasized. Here is proof for me that puts the promises and teachings of Christ beyond speculation. Here the Jesus of history and the Christ of faith become for me permanently intertwined.

Holy Spirit

3. We have mentioned two ways in which God has revealed Himself, through His creation and through Jesus Christ. Jesus promised that when His days in the flesh were ended that what had happened through His would not come to

an end, but that the Divine Presence which the disciples had experienced in Him would come back to them and continue in an even deeper, more marvelous way within their own beings. It would become a personal and corporate guiding light for them, independent of the incarnation of God. I believe in this Holy Spirit and have seen the influence of the Holy Spirit in my own life as well as in the lives of many others.

Man

I believe in man. First, man is limited. He is limited in that he is a creature, in that his days are numbered, in that he was dependent upon his parents and society, in that the human senses themselves are limited, in that strength and endurance are limited. However, there is a much more important side of man. By nature he is free. God created him that way. He is free to determine for himself to a marked degree what he will do. He has not only the choice of right and wrong but the choice of many things which are not so black and white. He chooses what kind of education he shall have and how much. He chooses his vocation. He chooses his life mate. God has given over to man at least some of the secondary powers of causation. Man stands at the unfinished edge of God's creation where God has given him a part in determining what that shall be. With this freedom man also has the responsibility for his choice. Man was created in the image of God and through the example of Christ he has the potential for divine sonship. Godlikeness is also implied in man's power of moral discrimination and concern with that dimension of life. I believe that human beings were created for divine fellowship. Man is incurably religious. So persistent is man's longing for God that if he does not find Him, his worship is perverted to some lower end — hero worship or animal worship, nature worship, or gods of stone. So necessary a part of mankind is this fellowship that mankind never gives up the search for God.

Because mankind is different from other animals, because man has a Godlike image, because he was created for fellowship with

God, man is of infinite worth. This for me is the basis of Christ's command that we love all men.

Sin

Closely connected to one's belief in man is his belief about the origin and nature of sin. Sin is disobedience to God or estrangement from God. (It does not depend so much upon actual deeds of individuals as it does upon their attitudes.) God created man free, thus giving man the capacity to sin, for his freedom includes the freedom to reject allegiance to God.

The Church

I believe in the Church. No one can truly say that he is a Christian and say also that he will have nothing to do with the church. No Christian has received a complete private revelation of Christianity. Our knowledge comes from the church, the gathered community of believers who preserved and passed on to others our Christian faith. Were it not for the church, Christianity might not have lived beyond the generation following Jesus' disciples. Even our Bible is ours through the Church. It was the Church guided by the Holy Spirit that decided which books would be included in the Bible and which would not. It was the Church that preserved the Bible. It was the Church that translated the Bible. It was the Church that interpreted the Bible. Anyone who claims to be a Christian is living on the capital assets of the Church.

Furthermore, the Church has decided through the ages what is heresy and what is not.

I believe that one can hardly be a Christian without being a church member. In the New Testament the thought of being a Christian outside of the fellowship of believers apparently never entered the disciples' minds.

In view of the foregoing, it is plain that the church is more than a mere group of people who have similar beliefs. The Church is the people of God. In the Old Testament the nation through which God chose to reveal Himself was called Israel, people of God. In the New Testament the Church becomes the true Israel,

the true people of God. This is the people of God transcending nations and groups. The Church is ordained of God. It is firmly founded on a divine foundation that cannot shake. The Church is those who are called out of the world to a special relationship with Christ as close as husband and wife. The Church is the means of witnessing for Christ in the world without becoming part of the world.

Eternal Life

I believe in eternal life. For me the belief in immortality has important implications in attitudes that affect the living of this earthly life. My belief in immortality is based upon the life and teachings of Christ as recorded in the Bible. He stressed that His Kingdom was not of this world. He promised that He would welcome us into His "Father's house." We know that our physical bodies are cast off after our life on earth is terminated. It is rather our spiritual existence that continues. I believe this existence is, however, no less real. Without the limitations imposed by our physical bodies, life actually becomes fuller and thereby more real.

The Sabbath

I believe the Sabbath at the close of the week was instituted by God for man's welfare and that the inclusion of the Sabbath commandment in the Decalogue made its observance a part of the moral law. In John 5 we read that one of the causes for Jesus' death was His stand on how He believed the Sabbath should be observed. If He was willing to die for that, I believe that had He any thought of changing the Sabbath to some other day, He certainly would have expressed it at that time. The Sabbath has enshrined within it symbols of many of the greatest truths known to man. These can never be transferred to another day without loss of meaning.

The Bible

I believe the Bible is the record of God's revelation to man and man's response to his understanding of God. I believe the writers of the Bible were deeply inspired by their encounter or encounters with God and expressed that

inspiration in written form. I believe the climax of revelation and inspiration in the Bible was reached in the account of the life and ministry of Christ.

Baptism and The Lord's Supper

Jesus suggested two ordinances to be practiced by his followers — baptism and the Lord's Supper.

I believe in baptism of believers only. Immersion best symbolizes for me the washing away of sin and the burying of the carnally-minded man and the raising to newness of life of the spiritually-minded man in Christ. I believe Jesus was baptized by immersion and that this is what is intended in the Great Commission. For this reason I would decline to baptize individuals by any other method except under extreme circumstances.

I believe that the Lord's Supper should be observed by all those who have accepted Jesus Christ and try to make Him the guide for their lives, and that an invitation to participate in the Communion service should be extended to all believers.

I have studied the Statement of Belief of Seventh Day Baptists and agree essentially with the doctrines expressed therein.

Sabbatarians in Newport

Copied from the Newport Daily News

August 17, 1961

Ask the average Newporter where the Sabbatarian or Seventh Day Baptist Church is, and he doesn't know. In fact, the building itself isn't visible from without because it is covered, for safety's sake, with a veneer of brick. But those who enter its interior through the Newport Historical Society find themselves in a house of worship that antedates most of Newport's ancient structures.

No wonder that representatives of the dwindling Sabbatarian sect make a pilgrimage to Newport almost every year to worship in this church, for it is the most venerable relic of the early days of their faith in this country.

It was in 1671 when several members of the first Baptist Church here, organized by Dr. John Clarke, separated from it to form the first Sabbatarian or Seventh Day Baptist Church in America. They

The Sabbath Recorder

believed that the Ten Commandments should be obeyed literally. Therefore they worshiped on the seventh day.

So here, behind its brick veneer facing, to the ancient edifice that succeeded the first building in 1729, representatives of the fewer than 6,000 Sabbatharians who remain true to tenets of their founders of nearly 300 years ago, come to worship, infrequently.

Last Saturday was one of those days when members of the faith prayed again in the historic structure designed by Richard Munday, who designed Trinity Church and the Colony House, too.

Just as the Sabbatharians suspended services here in the mid 19th century because of dwindling numbers, we suspect their strength will decline gradually even in their more populous centers, of which one is South County in Rhode Island. But there's one thing we can be sure of — the old church, as safe as possible from the elements, will continue to be one of Newport's most precious architectural and structural relics of the past, in the hands of the Newport Historical Society.

— Contributed by Rev. A. N. Rogers, president of the Seventh Day Baptist Historical Society, who presided at the service described.

Evangelistic Successes

Over 4,000 persons have made decisions for Christ in the Hyman Appelman Campaigns held in the United States and Mexico during the first four months of 1961, according to a news release sent out by Appleman Campaigns. Mr. Appelman is one of the most successful of the Jewish-Christian evangelists. The decisions were made in campaigns held in York, Pa.; National City, Calif.; Mexico City, Hallandale, St. Augustine, Panama City, and Naples, Fla.; Memphis, Tenn.; Texarkana, Tex.; Dodge City, Kan.; Ardmore, Okla.; and San Francisco, Calif.

Accessions

Carraway, (Putnam Co.) Fla.
By Baptism:
Timothy Looney
Ronald Cumbus
Mitchell Cumbus
Tanya Price (Mrs. Joseph)
Jeannie Bohannon
Lonette Selph

Tract Board Meeting September 17

The Board of Trustees of the American Sabbath Tract Society will hold its annual meeting in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., at 2 p.m. Sunday, September 17.

NEWS FROM THE CHURCHES

PUTNAM COUNTY, FLA. — A successful two weeks' Vacation Bible School was conducted by Mrs. Lela Price, Aaron Price, and Mrs. Clifford A. Beebe from July 17 through 28. Mrs. Price taught the four beginners; Aaron Price and Mrs. Beebe conducted the junior-intermediate class of seven. The theme of the school was "Why We Worship." The junior-intermediate class made a thorough study of the Ten Commandments and of baptism. Closing exercises were held on Sabbath eve with songs, Scripture readings, and a question-and-answer period.

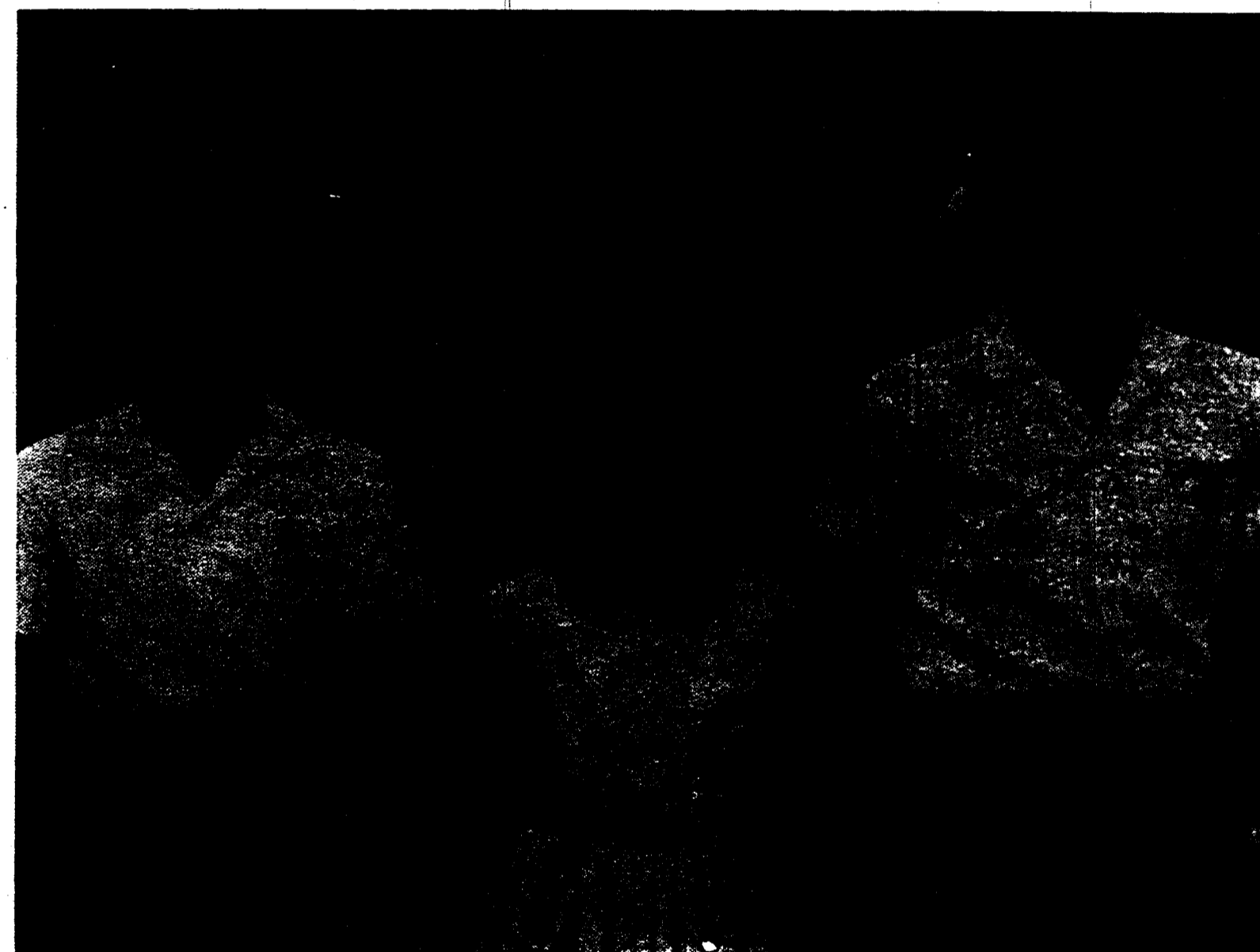
Partly as a result of the Bible School studies, all seven members of the junior-intermediate class presented themselves for baptism and church membership.

On Sabbath afternoon, August 12, Pastor Clifford A. Beebe baptized six candidates in the waters of Silver Lake. The day was ideal. A more beautiful scene could hardly be pictured than the five teen-age, or sub-teen, young people and a young mother, going down into the water as a group for the rite of baptism, then coming back up to kneel on the shore for the pastor's prayer and the consecration of the laying on of hands.

The fellowship of the dinner following, attended by parents, grandparents, and families of the candidates — many of them observers of the first day of the week — and the thoughtful talks by Pastor Beebe and Deacon Aaron Price, contributed a great deal to the blessing we all received. — Mrs. Clifford A. Beebe, Assistant Church Clerk.

Births

Harris.—A son, John Charles, to John and Lucy (Gray) Harris of Shiloh, N. J., on August 1, 1961.
Loper.—A daughter, Ruth Charleen, to Joseph and Carol (Harris) Loper of Shiloh, N. J., on July 19, 1961.
Price.—A son, Joel Hiram, to Mr. and Mrs. Joseph Price of R. 1, Palatka, Fla., on June 16, 1961.



NEW MISSIONARIES TO BRITISH GUIANA

The missionary program on Sabbath afternoon of General Conference closed with a dedicatory prayer for the new missionaries scheduled to go to British Guiana, S. A., at the end of this year. With the Rev. and Mrs. Leland Davis are, left to right, Ronald (12), Mary Sue (9), and Kenneth (almost 14). They are now starting a training course at Kennedy School of Missions.