

# 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.

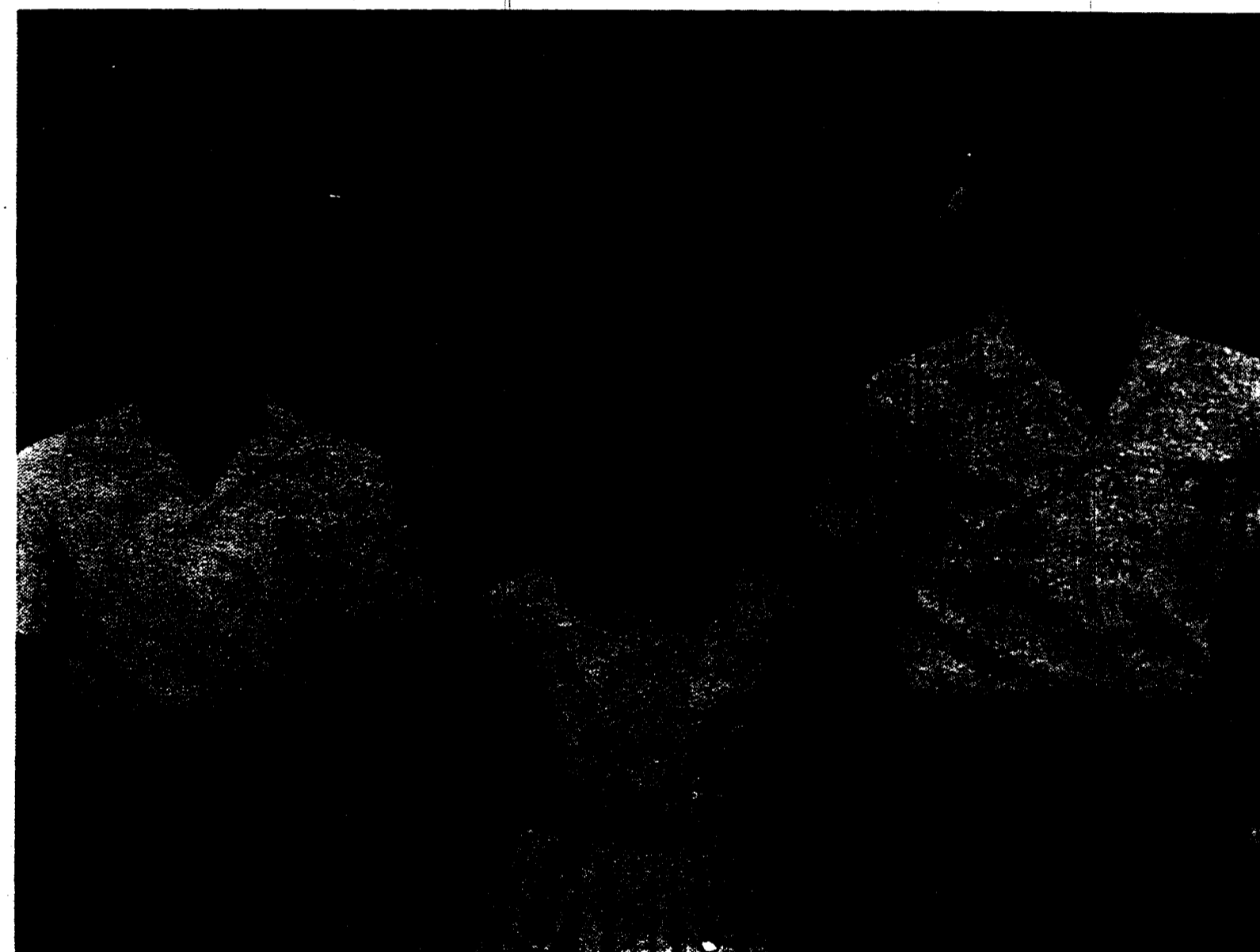
The fellowship of the dinner following, attended by parents, grandparents, and families of the candidates — many of them observers of the first day of the week — and the thoughtful talks by Pastor Beebe and Deacon Aaron Price, contributed a great deal to the blessing we all received. — Mrs. Clifford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

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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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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## The Beginning of Conference

Those who have attended many Seventh Day Baptist General Conferences come to expect a somewhat uniform way of beginning. It is the genius of our people, however, to spring a few surprises. When we elect a president and entrust him with planning for the annual gathering we never know just how he will arrange the inspirational and business portions of the program. We do know that both elements will be included and that during the week there will have to be at least eight hours of business besides the committee time that precedes the general consideration of most items.

The president has much leeway in arranging the worship and devotional periods and in the selection of ministers and laymen for the principal addresses. This year the president wanted to set the tone of Conference as a spiritual convention before introducing any of the business for which the delegates were assembled. The first meeting was at 10:30 Monday morning in the spacious, air-conditioned auditorium of the Stockbridge building, where all sessions were held. Everyone knew in his own mind why he was taking his place in the auditorium but there was nothing to suggest business; the president was not even on the platform. As a matter of fact, Mr. Osborn was inclined to stay away from the speaker's rostrum except at times when he was needed as a presiding officer. That first meeting was a worship service led by the newly ordained S. Kenneth Davis. Being in a strange place it was not possible for the Conference choir, which sang so beautifully after its first rehearsal, to be on the platform Monday morning. The worship service included a sermon on "Magnificent Faith" by the Rev. Eugene Fatato, the young and popular pastor of the Little Genesee, N. Y., church.

Some of the older members wondered how Conference could get its business done without taking time for the appointment of committees and the submitting of board reports by title on the first morning. Any such fears proved ill-founded as the week progressed. There was time enough for such appointments and the presentation of secretaries' reports in some detail in the afternoon. In fact Conference business went so well that the president

was usually ahead of schedule, and the final business meeting was adjourned on Friday afternoon earlier than was expected. Business at times was highly interesting and the discussion lively. More will be written about that elsewhere. Several of the reports will be quoted in part or in full.

## July and August Contributions

Attention is called to the figures on the back page of this issue. They speak for themselves and deliver their message of achievement and disappointment to every reader who has had a part in the totals there presented. We can have a feeling of personal satisfaction in the statistics for our church only according to the contributions we have made. Has our giving been regular, systematic, and generous? How does it compare with what we have spent for pleasure or invested for our own future economic security? These are questions to face, not in public, but in the secret place of prayer.

We cannot go back and change the giving figures that tell the story of July and the months preceding. We can, however, hurry to invest in the future security of the work of Seventh Day Baptists before the Conference year ends September 30. There is some encouragement in the announcement at the end of our recent General Conference. It was reported on Sabbath afternoon, August 19, that the offering taken that morning was about \$1,800 and that messages or money had been received from the churches that brought the total Conference offering slightly above \$5,000. There is still a long way to go in September. Herculean or self-sacrificing efforts are needed.

Unfortunately, failure to raise our OWM budget curtails the very work for which Conference delegates and loyal church members are most enthusiastic. Every board and agency of the denomination sees open doors and has plans for building up the home work and extending our witness to the world. When we read that Commission feels the necessity of cutting back our total budget to only \$1,000 above our present (unrealized) budget, we will see that what they have

suggested is delaying the spread of our message — the thing for which we exist. Missionary personnel cannot be increased; tract publication must be reduced; a youth worker cannot be employed; the theological seminary may have to be discontinued. The administrative costs cannot be cut back without undue hardship. The result is that we are less efficient than we could be; we serve ourselves as a denomination better than we serve others. Let us give enough to change this situation.

## 1961 Conference in Review

What are people saying about the 1961 General Conference of Seventh Day Baptists in the United States? What impressions will be lasting, what actions long remembered? One person cannot answer for all or be sure of that which is temporary and that which is lasting.

The thrilling moments of high inspiration, the moving power of strong sermons, may be of eternal significance in the lives of some but the impact of messages and worship services, being somewhat in the realm of feelings, cannot be expected to continue with the same force as the weeks slip by. Perhaps too often when delegates report Conference to their friends back home they try to impart the feelings they had at certain times during the week. It is difficult to do and should not be tried unless it can be done successfully. If we only succeed in making our friends who could not go wish they had been present we have not helped them much. A review of Conference in the areas of feelings and fellowship does, however, stimulate a desire to attend the next session, and is to be commended.

Conference, as has been so often said, is a wonderful experience for most of those who attend; but it does not exist for that purpose. It is primarily a business session. We pay the expenses of quite a number of denominational leaders. It is not to give them a vacation or to stimulate their religious fervor, though that may come. We send delegates to do the business, and the Conference president places almost all of them on committees so that their talents, interests, and store

of experience can be used in the smaller groups that take up the business of the session before it comes to the floor for general discussion. Thus the 1961 Conference, like others before it, will be remembered not so much for what was said in worship services but what was done in committees and on the floor.

The reports of some of the committees are being presented in part or in full in the *Sabbath Recorder* so that our people can know before the Yearbook is prepared, where we stand, what we have accomplished, and what we as a people propose to do during the next year.

We must face with grim determination the fact that at the end of our second year in the Program for Advance we failed to show a net increase in the number of Seventh Day Baptists on the rolls of our churches. Perhaps this is one of the reasons why the proposed budgets of our boards and agencies had to be cut back many thousands of dollars. Delegates at Amherst were made soberly aware of the fact that giving to denominational work so far this year was considerably short of our goal and that it would take almost a miracle of widespread grace to raise the remainder of the Our World Mission budget by the end of September.

One of the major acts of Conference was ratifying the budget for 1961-62 which the Commission had labored over both in December of 1960 and at their pre-Conference week of deliberation. It will be seen in the report of the Commission that once again that body has determined to strive for a fully raised budget only slightly larger than the one which we have not yet raised this year. Some of the cut-backs are in areas where we had previously decided with considerable enthusiasm to expand.

What can we say about the decisions of the Conference in relation to finances? We can affirm that there was a manifested inclination to be realistic and to face issues soberly, without the emotion that has sometimes made it difficult to take enlightened action. Perhaps one of the most notable examples of this is in regard to the School of Theology at Alfred University. Conference has now decided that the school cannot continue in its present

#### MEMORY TEXT

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Isaiah 9: 2.

status, which is to build up its faculty and finances to the point where it can be accredited; the financial burden would be too great. A study by Alfred University as to the need of an interdenominational seminary in that area of the state is expected to indicate what action may need to be taken next year in regard to establishing that sort of school or terminating the Alfred University School of Theology.

Other illustrations could be cited to show that this Conference was rather outstanding in the realism with which financial and other problems were faced. The movement last year to make some changes in the Statement of Belief was dealt with by the Commission in one of its recommendations. That body noted that the continuing study by the churches of our Statement of Belief "had not brought forth any significant expression of concern regarding the proposed revision" and therefore recommended that it not be adopted at this time. Neither the Committee on Reference and Counsel nor the delegates seemed inclined to argue the point on the floor. Another recommendation by one of the Los Angeles churches designed to put action words into our Statement of Belief was referred by the above mentioned committee to the Commission "for their further evaluation and consideration." It could not properly be acted upon at this session. Its future is uncertain.

A great many of the important matters before our people were first considered by the Commission and reviewed by the committee mentioned. These items then brought forth very little discussion by the body as a whole. Since the Commission's report embodies so much of what was done at our 1961 gathering it is being printed in this journal for the benefit of those who did not get to Conference.

## New Conference President Speaks

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

By Rev. Melvin G. Nida

(Continued from last week)

### Love One Another

Another of the important avenues that we must traverse in order to draw nearer to God is that one called "Love One Another." It is a beautiful avenue with many wonderful rewards, and yet we have often gone astray from it.

God has drawn us Seventh Day Baptists together and preserved us in this denomination for a purpose. It would seem beyond question that one purpose of our being a people is to preserve a heritage, but there must also be another purpose: that we should love and help one another. Certainly our Lord Jesus Christ has set the example that we should follow, but we have not always done so.

Too often we have been guilty of backbiting. We have criticized one another without regard for God's command that we love one another — and in this we have not been close to Him. There is a place for criticism — the helpful kind, but too often we have been picayunish; we have been petty; and, perhaps, we have even been mean.

There are many examples of this: We have criticized our pastors mercilessly, we have criticized our programs, and we have criticized our publications. We have not appreciated the tremendous amount of labor that has gone into the production of excellent programs and materials — and we have been the losers.

God does not draw near to us when we spend our time in criticism simply because we don't like someone. God does draw near to us when we will take the time to endeavor to make the good better, when we will endeavor to help our leaders and appreciate their work, and when we help make the programs more effective than they now are. During this past year we have had some excellent writing in the pages of the *Beacon*, the *Helping Hand*, and the *Sabbath Recorder*, our

major publications; and in material published by other boards, agencies, and associations. There has been material in these publications of which we can be justly proud, but all of it has been mercilessly criticized and in the presence of others I have heard well-written material with spiritual challenge torn apart and effectively destroyed simply because a Seventh Day Baptist was not drawing near to God in loving the one who had done the writing.

Even when there is legitimate reason for criticism, we might well do what is reported of an ancient stoic philosopher. It was said of him that he was tolerant of the mistakes of others; intolerant of his own. Fellow Christians, it is often true that the non-Christians live better than many a Christian. These things ought not so to be. Let's draw near to God in loving one another that He might draw near to us.

### The Road of Study

Another important avenue that we must take in our endeavor to draw near to God is the road of study. This is not an easy road to traverse but it is an essential one. It is easy for us to think that we have attained — easy, for instance, for us to believe that we have learned all there is to know about Christian truth, or about the Sabbath, or about our Christian heritage. But the phrase, "I have attained," is not a motto by which to live; it is an epitaph to carve on a tombstone. None of us knows even a fraction of what we should or of what we are capable of knowing.

This is not to say that Seventh Day Baptists have done little in the area of study. We have some excellent schools; we have some excellent study projects; we have some excellent students in many areas of endeavor. This is to say, however, that there is much more that we can do.

A few years ago a Sabbath research project was started. There are not great sheaves of results from this endeavor to date, but this is the type of endeavor in which we must be constantly engaged. Such a project does not need to come to a conclusion. The **engagement** is an essential one and should be a continuing endeavor.

During this past year, a great deal of study went into an attempt to understand one of our pioneers, John James. Out of this study and encounter has come some creative appreciations of the past. This type of study must continue.

The type of encounter that made this possible must continue, too. We Seventh Day Baptists are, in effect, shunning literary and theological controversy. But both literary and theological controversy are essential to creative understanding. When our study of John James began there was little agreement as to whether he was a genuine martyr to a religious cause or a martyr to a political fiasco. But out of this encounter has come a more general understanding of the life and times of John James. And I, for one, am proud to follow in his train and proud of his devotion to Christ's cause, even though he may have made political mistakes.

These are some of the results that can come from genuine study and a creative encounter in differences of opinion. It is not the differences of opinion that are hurtful; it is the meanness that suggests that unless I agree with you, I am not a Christian nor am I a good Seventh Day Baptist.

The Conference year which we have just begun will lead up to the 150th annual session of the Seventh Day Baptist General Conference. This is something of a sesquicentennial year and in it we can come to something of a deeper appreciation of our General Conference and of the history of its organization. During this Conference year we need to continue our efforts toward making our denominational work more effective so that we can live into the future. All this will take study.

There is available to Seventh Day Bap-

tists a tremendous potential of untapped resources for improving the effectiveness of our organizational and religious work. If we are to survive, we must take advantage of this dedicated skill available within our own ranks and through ecumenical organizations and agencies. Too often this potential has been lost, poured out on the sands of time, as a libation to our inability to love one another and our suspicion of ecumenical endeavors. As Seventh Day Baptists we have no more time to lose in such wasteful living. We must preserve the past, use the present, and march into the future in a full awareness of what we are and where we are going. This will take all the endeavor we can muster to study and to know, but this is an essential avenue in drawing near to God.

During this past Conference year our president, Loren G. Osborn, stressed the need for ecumenical appreciations. This we must continue to do. We must study our ecumenical relationships to find where and how we can work with others to the advancement of Christ's Kingdom. But above all else, we must study our Bibles. God has not left us without a testimony of His will for us. Each of us, in private devotions, must seek to find God's will. And let's not read the Bible for what we want to find. Let's read it for what is there — God's will for us and the world. "Study to show thyself approved unto God" and "He will draw near to you."

#### Service to Mankind

There is one final avenue that we must take in drawing near to God: it is the way of service to mankind. The imperative is clear and the example is apparent, but not always have we moved in accordance with this.

Jesus did not walk the weary paths of Palestine simply to make a few disciples happy. Jesus taught that His disciples must be about their Heavenly Father's business. Theirs was the task of carrying the Gospel to the world. And what is the Gospel? Those first Christians knew. They knew it was loving that unlovely wretch in the gutter; they knew it was

(Continued on page 15)

## CONFERENCE SNAPSHOTS



Left: Four girls from various parts of the country chat together between sessions at Conference. Right: Mrs. Everett T. Harris, just returned from Holland now has much in common with Ploon Dijk of that land who now cares for the Rev. and Mrs. George B. Shaw of Alfred, N. Y.



Left: Rev. Henry Lewis of Los Angeles caught relaxing on the Amherst campus. Right: Miss Mabel West, former China missionary in front of Dining Commons where she had many callers at her special table.

## Jamaica Seventh Day Baptist Conference

By Rev. Duane L. Davis

Seventh Day Baptists enjoy Conference. And not just the Seventh Day Baptists in America, but the brethren in Jamaica, too, look forward through the year to the blessings and joys of Conference!

This year's sessions of the Jamaica Seventh Day Baptist Conference were held with our Wakefield church in the sugarcane country of the Queen of Spain Valley in Trelawny Parish. Wakefield is inland from the North Coast of the island nine miles, and is in a very fruitful area, near the famed Cockpit Country. Thirty-five delegates plus officers, pastors, and official visitors began to arrive in Wakefield community by bus and motor car early in the week for the sessions which began Tuesday evening, July 18. Nineteen of the twenty organized churches, and several of the branch church groups were represented. Welcomed into the homes of church brethren and neighbor friends, all soon felt at home and comfortably refreshed, thanking the Lord for "journeying mercies."

The Wakefield church, with 112 members, is our third largest church in Jamaica, and perhaps the fastest growing. Under the leadership of Rev. Albert A. Black, energetic pastor, they constructed a dining-hall building next to the church for the convenience of the Conference. In the lot adjoining the church, a bamboo cooking building was constructed where the meals were prepared over charcoal fires. When the meal-time bell rang, the delegates found their places around the table, and after grace, were very capably served by waitresses in lovely maid uniforms, all alike. Those in charge wore badges of identification, such as cook, waitress, water boy, etc. Between fifty and sixty persons were served three times a day for six and a half days for the cost of thirty shillings (about \$4.25 American), and the meals were very good, also. Lest the reader feel prices are cheap in Jamaica, we should add that many of the food-stuffs such as breadfruit, green bananas,

yams, mangoes, pineapples were grown and donated by members of the host church.

Evening meetings of the Conference were open to the public and were of an evangelistic nature. As the congregation would gather, singing would begin and would continue till the official start of the service. In Jamaica, choruses are sung with a great deal of enthusiasm, not once or twice, but repeated dozens of times until the rhythm and the words get into your system. In Wakefield, they are even more enthusiastically sung than many other parts of our denomination, with accompaniment of calabash, tambourine, and hand clapping and foot tapping.

Tuesday evening, the acting president, Rev. Socrates A. Thompson, first vice-president who very capably served in the absence of the president, Rev. John E. Hamilton, gave his address and officially opened the Conference. We were welcomed to Wakefield by Pastor Black, after which a guest speaker, the Honorable E. H. Wakeland, member of the House of Representatives, and neighbor to our Wakefield church gave an inspiring address, "The Christian's Place in Society." Other evenings of the Conference sessions, the pastors of our churches brought the evangelistic message, with the aid of a layman in the worship service. Every session was blessed with a well presented anthem by the choir, who dressed in identical dresses and suits, and sang without books. From 250 to 300 people were present each night.

Mornings begin early at the Jamaica Conference. The first official item on the program was Quiet Hour at 5:30 a.m. Part of the time this service did not begin till that time; more often it would begin 45 minutes to an hour early, as people gathered in the darkness for this well-loved time of devotion and praise.

The Quiet Hours were led by lay leaders of our churches, and one had to hurry to try to get an opportunity for leading in prayer or testimony, with more people ready to speak than time allowed.

Each day, following the breakfast, short morning devotions were conducted and the day was devoted to business sessions. More time is spent on business in Jamaica

than in the American General Conference; even so, it was impossible to do all the business required in the time planned on the program. When the Friday sunset hours neared, and business was supposed to be over, the Conference decided to use the time allotted as "free time" after sunset Sabbath, for the business session. And so, after a full and spiritually satisfying Sabbath day, the delegates ate supper and came back into the church to sit again through the business session. There was much to do, so the hours moved along rapidly, and almost everyone stayed wide awake, as we moved on from one part of business to another. Finally, at 2:35 a.m. the president felt we had had enough for one day, and recognized a motion for adjournment, with the stipulation that all would come back early the next (?) morning to finish the business for the year.

Sabbath and Sunday were special days of the Conference. Sabbath morning we had Sabbath School and worship service, quite similar to the services of all our churches throughout the island, very carefully using the **Helping Hand** in Sabbath School, then moving on to divine worship. In the afternoon, the Young People's League had charge of the service, which was followed by Communion and testimonies, ending shortly before sunset.

On Sunday, barely after the delegates got in bed from their long business session, other Seventh Day Baptists began to arrive for the day by chartered truck, bus, and motor car. Truck trips from Kingston, Barrett Town, Higgin Town, and Bowensville, a busload from Blue Mountain, and two cars with Kingston members swelled the day's crowd to around five hundred. Early morning Quiet Hour was followed by a trip to the river two miles away, where Pastor Black immersed twelve new Christians in the example of the Lord. This was followed by breakfast, morning business session, divine worship, and an afternoon concert, with a guest chairman and many splendid solos, quartets, recitations, etc. The Sunday night evangelistic services featured the installation of the new officers of the Conference, and the evening sermon and altar call, and adjournment to meet next year with the oldest

Seventh Day Baptist Church in Jamaica, at Post Road.

Conference theme was "Reaching Forth for God" and through the sessions of prayer, praise, business, and fellowship time, those who attended showed a real earnestness in their desire to reach outward and upward and forward for God in their own lives, as Seventh Day Baptists in their churches, in the island and the world.

## Jamaica Delegate Appreciates Conference

Dear fellow travelers in the Lord Jesus Christ: Greetings!

I want to use this medium in expressing my gratitude to each one I met at Conference. I want to tell you how much I enjoyed the fellowship of everyone — the smiles and hand shakes which were extended to me. I must use the words of the Psalmist David when he said, "How good and how pleasant it is for brethren to dwell together in unity."

Truly Conference has been a blessing to me, and I am sure to every one who attended. I trust and hope that the spirit of Conference was not left at Amherst but will be taken to our different places and churches and that the theme, "I must be about my Father's business," will be ever before us.

May we realize that God is depending on us to do business as we are the only instruments He has to use. May every one of us truly draw near to God during this Conference year, so that we can be used as never before, and at the coming Conference it can be proven that we have been about our Father's business.

May God truly bless every one in our different fields of labor.

(Mrs.) Edna Harrison,  
Maiden Hall,  
Guy's Hill P. O.,  
Jamaica, W. I.

## SABBATH SCHOOL LESSON for September 23, 1961

Gaius: Commitment to Christ's Work  
Lesson Scripture: 3 John.

### Inspiration at Newport

A dream of many years was fulfilled on Sabbath day, August 12, 1961, when we attended the Service of Recollection and Prayer at the first Seventh Day Baptist Church in America at Newport, Rhode Island.

As we crossed on the ferry boat from Jamestown we could see the city of Newport and the spires of several churches. We wondered which one might be the Seventh Day Baptist church. We drove through the narrow streets but could not find the church. We stopped at the old Trinity Church which was built in 1725 and the man in charge directed us to the Newport Historical Society Building to which the Seventh Day Baptist Meetinghouse is attached.

We walked through the front part of the museum and entered the church with its rows of white chairs and its high pulpit. As we faced the pulpit, we saw a bronze tablet on our right on which was inscribed:

TO THE MEMORY OF  
WM. HISCOX, STEPHEN MUMFORD,  
SAMUEL HUBBARD, ROGER BASTER,  
SISTER HUBBARD, SISTER BASTER,  
SISTER RACHEL LANGWORTHY, &C.,  
WHO FOR GREATER FREEDOM IN THE  
EXERCISE OF RELIGIOUS FAITH IN THE  
OBSERVANCE OF GOD'S HOLY SABBATH  
THE SEVENTH DAY OF THE WEEK,  
RELUCTANTLY SEVERED THEIR CON-  
NECTION WITH THE PARENT CHURCH  
OF NEWPORT; AND ENTERED INTO A  
CHURCH COVT. THE 23d DAY DEC. 1671.  
(OLD STYLE: — JANUARY 3, 1672 NEW  
STYLE) THEREBY ESTABLISHING THE  
SEVENTH DAY BAPTIST CHURCH OF  
THAT FAITH IN THE NEW WORLD. IT  
WAS SOMETIMES CALLED THE THIRD  
BAPTIST CHURCH OF NEWPORT AND  
WAS THE FIRST SEVENTH DAY BAPTIST  
CHURCH TO BE ORGANIZED IN AMERICA.

THIS HOUSE OF WORSHIP WAS  
ERECTED IN 1729 UNDER THE DIRECTION  
OF JONATHAN WEEDEN AND HENRY  
COLLINS.

In 1664 Stephen Mumford came to Newport from London and told others of his opinion that the Sabbath Commandment was as binding as the others. Several members of the First Baptist Church agreed with him but did not leave the church until 1671 when the Seventh Day Baptist Church was formed. The first

house of worship was built between August 1706 and February 1707. The town grew and the 17 by 20 ft. meeting house became too small and the present 36 by 26 ft. building was started in 1729. However, the Revolutionary War scattered the congregation and the records of the church end in 1839. In 1884 the building was transferred to the Historical Society.

Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society, introduced Rev. Paul S. Burdick who brought greetings from churches of London, Holland, and Germany, and Rev. Lester Osborn who preached an inspiring sermon reminding us that our wonderful heritage must stimulate us to go forward.

Following a covenant meeting, Communion was served using the three-piece set given to the church in 1750 by Hannah Martin. The meeting closed with a Communion Hymn written by Joseph Stennett. This hymn was taken from the 1826 *Psalms and Hymns* published by a committee of the General Conference.

### Social Action Recommendations

Whereas it seems imperative that we as a Christian body take a positive stand regarding social injustice to any people, and social practices which bring forth evil . . . .

1. We recommend that the Commission appoint an interim committee for one year on Christian Social Action; the purpose of this committee would be:

a. To formulate the organizational structure of a permanent standing Conference Committee on Christian Social Action.

b. To formulate a statement of purpose and make a study of the wide scope of areas of concern in Christian Social Action.

c. To compile a file of work already completed or being done by various boards and agencies.

d. To determine immediate and specific areas to be studied and, if possible, undertake an action program.

Note: The report of the Christian Social Action Interests Committee (new this year) made other recommendations not quoted here.

### Unity and Youth: Ann Arbor 1961

A Report on the North American  
Ecumenical Youth Assembly

By Betty Thompson

Christian unity on the North American continent may be strongly influenced in the years ahead by encounters which took place on a Midwestern campus August 16-23, 1961.

The two thousand young Christians at the University of Michigan, Ann Arbor, issued no message to the world, nor to the churches to which they belong. The assembly made few headlines but it may make history.

"Entrusted with the Message of Reconciliation" was the theme. Never before had so many Protestant, Anglican, and Orthodox young people from Canada and the United States been specially delegated to an ecumenical assembly.

The assembly held for the purpose of study and encounter was sponsored by the youth departments of the World Council of Churches and by the World Council of Christian Education, the Committee of Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement affiliated with the National Council of Churches of Christ in the U. S. A.

"By the end of the first day everybody was beginning to realize that an assembly delegate should be like a wrist watch — moisture-proof, shock resistant, and anti-dogmatic," the Rev. Wilbur K. Howard, United Church of Canada, Toronto, said in summing up the assembly on the final night.

For seven days high school and college students from widely varying geographical and theological backgrounds gave and sustained a number of shocks. They were from 40 different religious groups. For some — notably the Orthodox — it was the first time they had met with Christian youth of other churches.

"We are grateful for the opportunity to participate in this dialogue in mutual respect and love in Christ," the Russian Orthodox young people said. "We deeply feel our own individual inadequacies in the knowledge of God (theology) that

is necessary to understand the scriptural truths on which the message of reconciliation of this assembly was based."

"We pray that all participants will come better prepared to future meetings to enter more fully into this dialogue for an ever richer experience of ecumenical encounter," they said.

Delegates were shocked as often by their lack of knowledge of their own traditions as they were by the strange liturgical practices and theological convictions of others. Greater confessional awareness grew along with more restlessness at the divided state of Christ's Church.

The young churchmen heard the biblical theme of the assembly presented each morning by Canada's Dr. George Johnson, dean of the United Theological College, Montreal. The heart of the assembly was the Bible study and the large group was divided into 125 small ones each morning after the main theme presentation in the university's vast Hill Auditorium. Here delegates grappled with the meaning of the Bible for themselves and their world.

Dr. Johnson drew upon history and the contemporary scene. As reporter Wilbur Howard pointed out, the theologian "with dazzling dexterity skipped from creation to automation, from Israelites to satellites." Among other things Dr. Johnson said:

"We don't formally recognize one another across the lines of division. Power politics work in Christian congregations because there aren't enough saints. . . .

"The lost dimension of man is his separation from God."

Two plays specially commissioned by the assembly to raise provocative questions more than succeeded in that aim. Some questioned whether they should have been produced at all. The first was "Break Them in Pieces," a drama of four troubled and rootless people in the contemporary world, written by 26-year-old Rhodes scholar Fred Myers.

Comments ranged from "garbage" to "great," "the poor man's 'La Dolce Vita,'" "a shocking presentation of lostness in an existential setting." That was on Thursday night and on Sunday the assembly dared again — this time with a satirical musical review, "For Heaven's Sake." The

assembly delegates rose in wildly applauding acclamation at the end. The next morning they backed up their enthusiasm with orders for 1,000 copies of an original cast record of the musical so they could listen again to such lyrics as "Use me, O Lord . . . But NOT just now."

As soon as I've reached retirement  
As soon as they're getting ahead  
As soon as I draw my pensions  
As soon as I am dead!

Canon Edward H. Patey, chairman of the first European Ecumenical Youth Assembly at Lausanne, Switzerland, last summer, shared the young people's enthusiasm. He felt it was the most successful attempt yet made to restate in fresh contemporary idiom some fundamental things about the mission of the church in the contemporary world. The canon residentiary of Coventry Cathedral, Canon Patey hopes to bring the production directed by Robert Seaver of Union Theological Seminary to England in the near future.

Delegates had opportunity to listen and learn as much as they could absorb from such speakers as the World Council of Churches president, Archbishop Iakovos of the Greek Archdiocese of North and South America. He led a worship service in the Orthodox tradition one morning.

The presence of 110 students from Europe, Latin America, Africa, and Asia reminded the North Americans that theirs was not the only continent. But observers who had attended last summer's European Ecumenical Assembly felt that this assembly was much less conscious of its responsibility or reconciliation with the rest of the world than the one at Lausanne.

U Kyaw Than, a Burmese Christian layman, was the speaker on the Gospel at one of the big plenary sessions. He warned against equating Western culture and Christianity.

The denominational youth sessions were considered by some a threat to the real concern for unity of the conference. Some felt them dull and competitive compared to the main program. But others welcomed such opportunities as that afforded Methodists, Presbyterians, United Church of Christ members, and Episcopalians who met together to hear Dr. Eugene Carson Blake, U. S. Presbyterian leader, discuss

his proposal for the merger of those four churches with Dean John B. Coburn of the Episcopal Theological Seminary, Cambridge, Mass.

The most painful moment in the assembly came at worship time Sunday morning when it was brought home to delegates that they were not united at the Table of the Lord. According to plans made beforehand the delegates were to go to churches of their choice in Ann Arbor. There was no common service of worship and Holy Communion on that morning because of the differing doctrines regarding the sacrament.

The Baptists, Disciples, and Church of the Brethren had a joint Communion service and the First Presbyterian Church of Ann Arbor invited all assembly participants who were able to do so to join in Communion there. Some participants felt the assembly was trying to force the issue of intercommunion. Others simply could not understand the age-old barriers at the Table of the Lord and reproached the assembly for not planning a Communion service within its framework.

As they returned to their homes in Canada and the United States and more than forty foreign countries, young delegates left with the challenge of the final speaker William Stringfellow, a New York attorney who has done most of his practice in East Harlem.

The secret of Christian unity must be sought and will only be found in the world, he told them. "If any man today would be a Christian and confront and bear the burden of the disorder of the churches, he must live in the world where Christ lives."

Charging that the assembly was not truly ecumenical Stringfellow said, "If it cares for the wholeness of the Body of Christ it must first confront and confess the fact that the disunity of the churches today has almost utterly immobilized both the service of the churches to Christ and the mission of the Church in the world."

The seriousness with which the young Christian leaders from Canada and the United States respond to this will determine the future of Christian unity on this continent in the years ahead.

## Forty-Third Annual Report of the Commission to the General Conference

### Introduction

The 1960-61 Commission has spent many hours in what we believe has been profitable discussion and planning. We have sought divine guidance in our deliberations as we have been about our Father's business.

### Organization

The Commission was organized at the post-Conference meeting held on August 21, 1960, at Siloam Springs, Arkansas. Rev. Victor W. Skaggs was elected chairman. Rev. Melvin Nida and Philip Lewis were appointed to act as auditing committee, and Victor Skaggs was appointed to countersign the checks of the treasurers of Our World Mission and the General Conference. Loren Osborn, Conference president, was authorized to prepare the program for the 1961 General Conference sessions. Boards and agencies were asked to continue in promoting the Seventh Day Baptist Program for Advance. Rev. Melvin Nida was named chairman of a committee to conduct a study on church-state relations. Philip Lewis was appointed to secure tentative sites for future meetings of General Conference.

### Mid-Winter Meeting

The mid-winter meeting of the Commission was held at Battle Creek, Michigan, December 26-29, 1960. All Commission members, Mrs. R. T. Fetherston, executive secretary, and Harley D. Bond, executive secretary-elect, were present. The Commission expresses sincere appreciation to the Battle Creek people for their generous hospitality. Loren Osborn presented plans for the coming sessions of Conference. He was commended for his work, and was authorized to appoint a Committee on Christian Social Action Interests to function at Conference.

The report of the Planning Committee was reviewed. The Commission spent considerable time discussing the purposes and duties of the Ministerial Training Committee and referred suggestions for a "job-analysis" to it.

Dr. Nida reported that he had received co-operation and enthusiastic participation in the study of church-state relations.

### Pre-Conference Meetings

The pre-Conference meetings were held at Westerly, R. I., August 7-11, 1961. The Commission is appreciative of the kindness shown by the Westerly people during this time. We are especially grateful to the Pawcatuck Church for the facilities made available to us, and to the women of the church for lunches served.

The Commission wishes to express sincere appreciation to Mrs. R. T. (Doris) Fetherston for the work she did as executive secretary until June 1 of this year, and to commend her for the orderly transition effected in the new executive secretary's assuming of office.

### Miscellaneous Considerations

Among the important items discussed on which no definite action was taken were: The Helping Hand, The Sabbath Recorder, long-range planning, procedure for accreditation, the importance of messages to the churches following Conference and Commission meetings, the School of Theology, and our Seventh Day Baptist relationship with, and our place among, other denominations.

### Member Ministerial Training Committee

The Rev. Charles Bond of Shiloh, N. J., was appointed a member of the Ministerial Training Committee for a period of five years.

### Planning Committee Report

The report of the Planning Committee was reviewed and accepted with commendation. The Commission wishes to express its appreciation to the personnel of the boards for the great amount of work which has gone into the development of the packet for the third year Advance Program.

### Executive Secretary's Report

The report of the executive secretary was reviewed and accepted with commendation.

#### Audit

The Auditing Committee examined the auditors' report of the treasurer of General Conference and found it to be in order.

#### Certificate of Ordination

It was agreed that the form for a certificate of ordination as presented by the Ministerial Training Committee would be printed individually for newly ordained persons and other ordained ministers requesting it, the cost to be borne by the General Conference Contingent Fund, and the certificate to be delivered by the executive secretary.

#### List of Ministers

The list of accredited ministers is being prepared for printing in the 1961 Yearbook, and will be available for examination.

#### Contact Baca

The Rev. Edward H. Baca of Socorro, New Mexico, has contacted the executive secretary regarding his interest in Seventh Day Baptists. The Rev. Kenneth Smith, Denver, Colorado, has been requested to arrange a meeting with him as soon as convenient.

#### Pastor Imegi

Attention is called to the fact that Pastor Imegi of Nigeria, who had earlier requested recognition by the Seventh Day Baptist General Conference, has now affiliated with the Advent Sabbath Church and no longer desires affiliation with Seventh Day Baptists.

#### My Spiritual Inventory

The Conference president was requested to encourage the use of "My Spiritual Inventory" by means of letters and/or other methods, prior to January 1, 1962.

#### Survey by Co-ordinating Council

The Commission drafted a proposal for conducting a survey of Seventh Day Baptist denominational administrative procedures and submitted it to the Co-ordinating Council for action. This survey will require each participating board and agency to evaluate its functions with regard to denominational responsibilities; to restate and re-examine operating policies; to determine if present procedures and organizations are efficient; and to recommend specific changes necessary to improve our effectiveness as a "businesslike" organization.

#### School of Theology

Discussion pertaining to the School of Theology centered on a report by Dr. Hermann Morse, special consultant of the American Association of Theological Schools. We call attention to the summation of his report in the annual report of the School of Theology. We observe that the study of the need for a theological seminary in the Alfred area will be a major factor in the decision before us. In addition, communications from individuals regarding the School of Theology were carefully considered.

#### Church - State

The preliminary study to develop an interpretation of our position regarding the separation of church and state is now complete. The Commission would express sincere appreciation to all who participated in this study. This material is now available in the Conference display. Next year the Commission intends to present an interpretation for action by Conference.

(To be continued next week)

### NOTICE

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the purpose of electing officers and for transaction of such other business as may be necessary or expedient, will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Sunday, September 17, 1961, at 2:00 p.m.

George V. Crandall, President,  
Elston H. Van Horn, Secretary.

### 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.

### New Conference President Speaks

(Continued from page 6)

a cup of cold water given in the Master's name; they knew it was a word of encouragement to some suffering soul when all seemed lost; they knew it was the expression of God's love to mankind.

Marcus Aurelius, emperor of Rome in the second century, looked at the Christians of his day in cold contempt. He said that they professed, but did not practice what they preached. Christians, he said, with their loose talk of brotherhood and humility and peace were hypocrites; and he persecuted them. So soon Christians had fallen from the way. But there were those who were faithful!

Polycarp, bishop of Smyrna, later martyred by Aurelius prayed as he faced the unknown future before him, "My God, in what a century thou hast caused me to live, but help me to live as I ought."

Any casual observer would recognize that some pretty loose talk about brotherhood, and humility, and peace has echoed in these halls as Seventh Day Baptists have been in general assembly. But in the day in which we live we must translate words into activity and sincerely pray with Polycarp: "My God, help me to live my profession of Christianity!"

The question is often asked as to why we do not evangelize. The answer is clear enough — perhaps too clear. We have not evangelized because we have not lived our Christianity. Christianity is not taught; it is caught. We do not need courses in evangelism; we need to draw near to God in loving and serving our fellow man. Then others will understand who Christ is and why we are Seventh Day Baptists.

These, then, are the avenues we must take in our efforts to draw near to God: Appreciate what God has done for us in the past; sincerely observe the Sabbath; love one another, study, serve others. But we need some impelling force to take us down these avenues and the only power we will find is that which is within ourselves: Christ in you, the hope of glory.

We must, in His strength, "Draw near to God."

One final word must be said. It is a word of praise and gratitude. It should be noted that neither the president nor the first vice-president of the Seventh Day Baptist General Conference is an "old-line" Seventh Day Baptist. It is not a Bond, or a Burdick, a Crandall, or a Davis; it is not a Hubbard, or an Osborn, a Stillman, or a Titsworth that holds these offices tonight. It is a minister by the name of Nida and a consecrated layman by the name of Parrish and we are not here because of any honor we come bringing to Seventh Day Baptists. We are here because of the love, and concern, and welcome that has been shown to us. This is evangelism and none of us lacks the tools to use it. This is the most effective type of evangelism that has ever been ordained, for it was ordained by the example of the Master Evangelist Himself. There is work for us to do as Seventh Day Baptists. The fields are white unto harvest. All over this troubled planet there are those in need of the help we can proffer. But most of all, right at home, there are those who need the love and concern and welcome that only we can offer.

Draw near to God and He will draw near to you!

### Tract Society Meeting

The annual meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Building, Sunday, September 17, at 2 p.m. Those who attended General Conference or have contributed to the work of the Society during the year are members and are entitled to vote. This meeting will be followed by the regular quarterly meeting of its Board of Trustees.

### Letter from Wichita, Kansas

"I found one of your tracts in the parking lot of one of the supermarkets here. I had learned of your group while I was in Mecca, Calif., last January. I read the announcement in the Riverside paper. We would like to know if you have a group here."



# The Sabbath Recorder

## OUR WORLD MISSION

### Statement of the Treasurer, July 31, 1961

#### Budget Receipts

	Treasurer's		Boards' 10 Mos.		Treasurer's		Boards' 10 Mos.
	July	10 Mos.			July	10 Mos.	
Adams Center .....		721.10		Los Angeles			
Albion .....	61.35	525.46	10.00	Christ's .....	15.00	75.00	
Alfred 1st .....	830.71	4,004.09	11.50	Lost Creek .....		1,282.50	
Alfred 2nd .....	230.40	1,781.26		Marlboro .....	466.66	3,234.85	55.00
Alfred School of Theology .....			400.00	Memorial Fund .....	122.73	1,193.03	
Associations and Groups .....	117.20	786.87	3,031.06	Middle Island .....	10.00	196.50	
Battle Creek .....	590.16	5,482.73	92.00	Milton .....		5,360.73	135.00
Bay Area Fellow. ..		34.50	50.00	Milton Junction ..	279.35	1,393.13	
Berlin .....	35.79	557.56	67.50	New Auburn .....	36.05	254.84	
Boulder .....	66.70	366.80	35.00	North Loup .....	240.15	823.52	32.50
Brookfield 1st .....	48.50	395.30		Nortonville .....	50.00	1,209.82	70.00
Brookfield 2nd .....		162.30		Ohio Valley .....		20.00	
Buckeye Fellow. ....		25.00		Old Stone Fort .....		108.00	
Buffalo Fellow. ....	50.00	200.00		Paint Rock .....	144.00	363.50	
Carraway .....		3.75		Pawcatuck .....	375.00	4,208.87	105.00
Chicago .....	99.00	739.00	410.00	Plainfield .....	262.20	3,731.74	600.00
Daytona Beach .....		810.49		Richburg .....	145.00	863.00	
Denver .....		199.56	25.00	Ritchie .....	25.00	237.00	9.00
DeRuyter .....		362.50		Riverside .....	520.26	2,794.00	
Dodge Center .....	108.32	785.12		Roanoke .....	10.00	25.00	
Edinburg .....		33.34		Rockville .....	24.22	271.08	
Farina .....	88.00	168.65		Salem .....	247.00	986.44	
Fouke .....		107.79		Salemville .....		230.71	6.00
Hammond .....	14.50	76.00		Schenectady .....	18.00	166.00	
Hebron 1st .....	21.00	248.72		Shiloh .....		4,026.36	264.00
Hopkinton 1st .....	164.50	1,809.65	90.00	Texarkana .....		47.72	
Hopkinton 2nd .....		87.65		Tract Society .....			606.00
Houston .....		100.54		Verona .....	165.00	1,611.48	
Independence .....	100.00	1,046.60		Walworth .....	32.50	427.60	
Individuals .....	130.00	2,702.62	134.41	Washington .....		348.00	
Irvington .....		1,390.00	500.00	Washington, People's .....	10.00	81.00	
Jackson Center .....	200.00	200.00		Waterford .....	98.80	884.87	
Little Genesee .....	172.65	664.43	10.00	White Cloud .....		515.56	
Little Rock .....		124.92		Yonah Mountain. ....		18.75	
Los Angeles .....	250.00	1,535.55	30.00	Totals	\$6,675.70	\$65,230.45	\$6,778.97

#### TREASURER'S DISBURSEMENTS

Board of Christian Education .....	\$ 534.35
General Conference .....	816.87
Historical Society .....	154.96
Ministerial Retirement .....	476.98
Ministerial Training .....	843.43
Missionary Society .....	2,840.76
Tract Society .....	666.10
Trustees of General Conference .....	42.75
Women's Society .....	128.84
World Fellowship .....	58.44
Special Fund .....	112.22
	<u>\$6,675.70</u>

#### SUMMARY

Current annual budget .....	\$111,295.00
Receipts for 10 months .....	72,009.42
Balance needed 2 months .....	\$ 39,285.58
Average needed per month .....	\$ 19,642.79
Percentage year elapsed .....	83.33%
Percentage budget raised .....	64.7%

G. E. Parrish,  
Treasurer.

205 Dogwood Trail,  
Battle Creek, Mich.



#### MARLBORO PARSONAGE

#### MORTGAGE BURNING

SEPTEMBER 9

Representatives of the Parsonage Building Committee burn the mortgage as the afternoon Harvest Home congregation stands by to sing praise to God.

Marlboro, N. J., parsonage viewed from the back to show the church across the highway. This \$20,000 parsonage, completed late in 1959, is now entirely paid for. Denominational giving has increased during this period. The now-vacant home will be occupied in December by Pastor J. Paul Green and family.

