

# The Sabbath Recorder

Rocky Mt. area did not curtail our work. Dale Hastings with tractor and other members of our group cleared the 13- to 16-inch snow so that church appointments could be met. We anticipate the completion this year of the first unit of our building program, the Fellowship Hall.

The Advisory Board "pep" dinner started the year's activities. We have increased our budget. Don Widman is our dedicated stewardship chairman. Though tithing is not unanimous, there is a growing consciousness that it is necessary for a committed life. Our Evangelistic Committee with Daryl White as chairman, leads in meeting the ever-present challenge of visitation. New faces appear in our Sabbath services, and a warm welcome is always extended to all who come. We anticipate an average attendance of 100 and often have that number. Our choir of 25 voices with Gary Cox conducting and with Gladys Randolph at the Wurlitzer supplements the challenging sermons of our pastor. We are blessed in our babies and children. Five bundles of precious new arrivals elicit smiles of approval, and a large group of boys and girls go to the front for the children's sermons which are listened to with as much enthusiasm by the adults as by the children.

The Rules Committee with Dr. Keith Davis as chairman is working on some needed changes in our church constitution. Programs following the monthly fellowship dinners give an opportunity for presentation of local, denominational, and world interests and for that delight of all, namely "visiting." The Weekly Reminder from the parsonage is just that — a reminder of meetings scheduled, local news items, and the sermon topic for the following Sabbath.

The youth groups, the Kum Dubl, Friendly, and Blanche Sutton classes, and the Ladies Aid met regularly, maintaining not only a lively enthusiasm but adding to the church exchequer. Six of our members represent us at the meetings of the Denver Council of Churches.

A thought in a recent church bulletin helps us in making our daily walk with Christ the basis of our lives. "Let the intensity of our individual faith, the warmth of our Christian love, and the sacrifice of personal interests grow steadily in each of us and bear much fruit." — Correspondent.

The Commandment "Thou shalt not kill" seems to have little moral influence on drivers of automobiles, whether the warning comes from God or traffic authorities. — National Safety Council.

## Obituaries

**Clarke.**—Mary Eleanor (Ella) Pierce, daughter of John L. and Mary Hawks Pierce, was born in the Town of Alfred, N. Y., Dec. 2, 1873, and died at her home in the Town of Almond, N. Y., Jan. 22, 1962.

On her eighteenth birthday, she was married to Rosco Clarke formerly of Scott, N. Y. Six children were born to this marriage. Mr. Clarke died in May 1916. On September 22, 1917, she married Alvah Clarke, brother of her late husband. He preceded her in death in 1945.

Mrs. Clarke joined the Second Alfred Seventh Day Baptist Church in March of 1892 and continued active until ill health and advanced years prevented. She was a charter member of the Alfred Station WCTU and an honorary member of the Union Industrial Society. The home where she died had been her residence for 68 years.

She is survived by three daughters: Mrs. Clifford Hadsell of Almond, Miss Rubie Clarke of Alfred, and Miss Rena Clarke of Alfred Station; a son, Merl B. of Alfred Station; a sister, Mrs. Leon Lewis; three brothers: Fred, Ira, and Harrison Pierce; six grandchildren, ten great-grandchildren, and six great-great-grandchildren.

Memorial services were conducted by her pastor, the Rev. Victor W. Skaggs and the Rev. Albert N. Rogers. Services were at the Second Alfred Church and burial was in the Maplewood Cemetery, Alfred Station, N. Y. — V. W. S.

**Lewis.**—Ivanna Ormsby, daughter of Walter G. and Bertha Clair Ormsby, was born in the Town of Alfred, N. Y., July 19, 1888, and died at Bethesda Hospital, North Hornell, N. Y., Nov. 24, 1961.

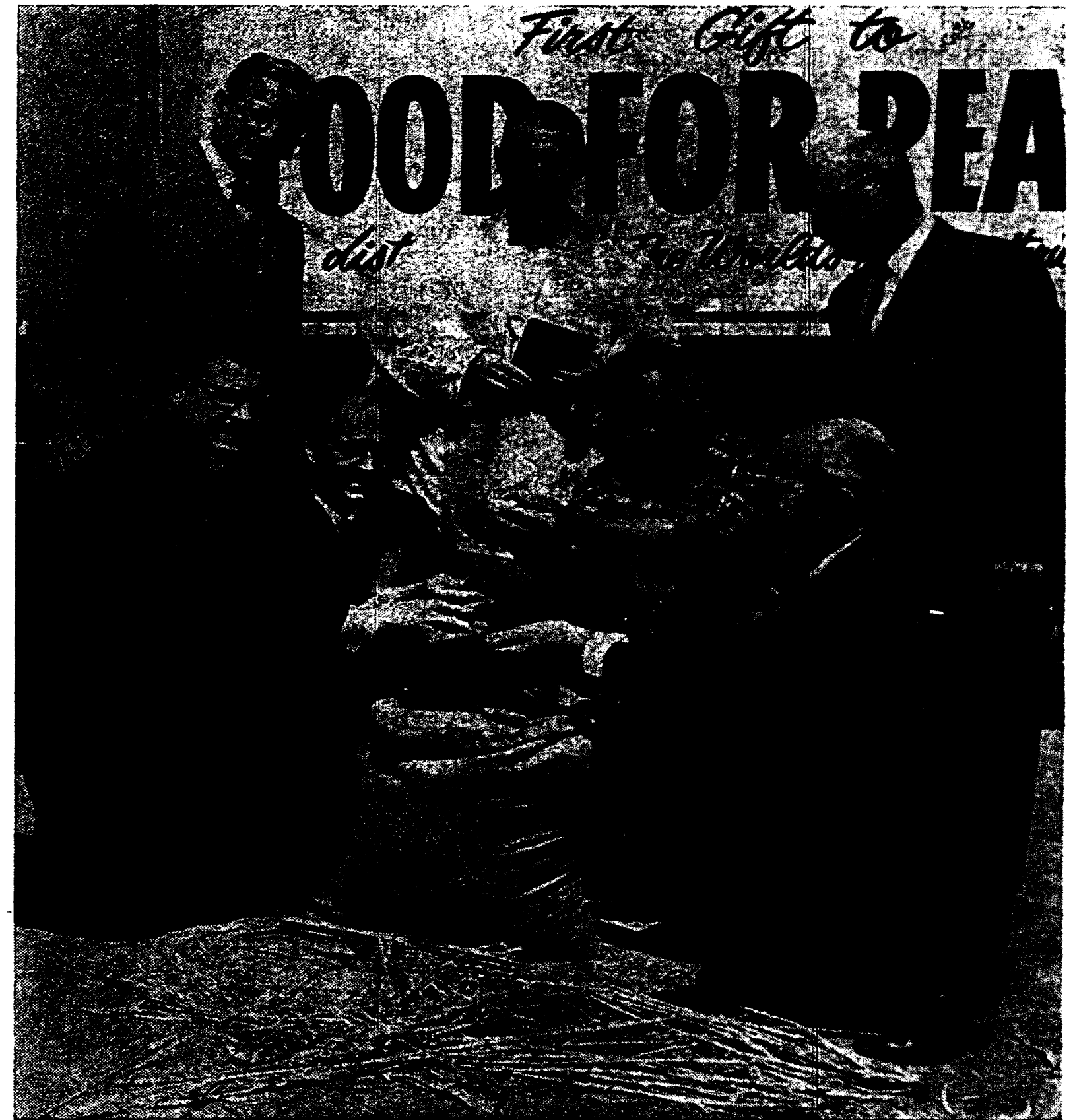
She received her education at Alfred Academy and was a graduate of the Teacher Training Class at Alfred.

On June 23, 1909, she was married to John M. Lewis. They made their home in Alfred Station. Mr. Lewis died in 1934 after 7 years as a cripple.

Mrs. Lewis was employed 3 years as a school-teacher and 26 years as postmaster at Alfred Station. For more than 50 years she was an active member of the Second Alfred Seventh Day Baptist Church right up to the last Sabbath before her death. Love for her church and deep interest in education characterized her life. She believed that true riches were those of the mind and spirit.

She is survived by two of her three daughters: Mrs. Bertha Willard and Mrs. Jean Pierce; 7 grandchildren and 3 great grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers assisted by the Rev. Rex E. Zwiebel at the Second Alfred church. Burial was in the Maplewood Cemetery, Alfred Station. — V. W. S.



FOOD FOR PEACE (See page 4.)

# 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. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Fiscal Segregation

The power of words, like the power of the split atom, can be used against the common good. The clever misuse of words to achieve the goal of a politically-minded church can cross the moral borderline with as much guilt as triggering atomic fission over civilian population centers.

Your editor believes that a case in point comes from the speech of Msgr. John Dougherty, president of Seton Hall University, at the same Catholic educators' meeting at which Cardinal Spellman made the much publicized statement that President Kennedy's school-aid proposals would mean the end of Catholic parochial schools. Msgr. Dougherty, in similar vein, urged Catholics to fight for their "minority rights" and added, "We are . . . set upon the exercise of our civil rights, the free choice of schools for our children without fiscal segregation." Those last two words are a powder keg thrown into the national fires of racial segregation.

Time and again responsible public figures have pointed out that the refusal of tax money for schools dedicated to the promotion of a single denomination's tenets of faith is not segregation, not a denial of civil rights, but rather a protection of them. To capitalize psychologically on the explosive segregation issue by such terms as the high ranking priest has used is morally indefensible. It is like the cleverly planted insinuation of a lawyer which the judge asks to be stricken from the record — after the jury has heard it.

There could be a point at which the arguments for government aid to parochial schools would receive credence. We may be on the road to such a point. When the social state comes to maturity and children become the wards of the state rather than their parents (perish the thought) then the state will have an obligation to provide equal funds for all. Even so, the conflict over separation of church and state could not end except in the subservience of one to the other. In the drawn battle lines the Roman Catholic Church, in spite of its public protestations to the contrary, is seeking for supremacy and the Protestant Church has no choice but to champion the state in its public education program — in spite of the dangers of going too far toward a social state.

## Playing With Fire

The City of New York has been taking considerable time recently on its city-owned radio station to appeal to its eight million inhabitants to do their part in fire prevention. Over and over the announcement has been broadcast that three out of five fires are caused by careless smokers. The term, "playing with fire," was not used but might well have been. Fire, throughout all human history, has been one of man's best servants when controlled and used for good, but one of his worst enemies and his master when played with or improperly used.

To speak of smoking as playing with fire is to be more charitable than the facts would warrant. Who can claim that the fire burning at a man's mouth is serving a useful purpose, especially when the careless tossing away of that fire causes so much property damage and loss of life. From a health viewpoint also, smoking is playing with fire, as the statistics on lung cancer and heart trouble have so clearly shown.

Family punishment is necessarily meted out to the children who play with matches, for parents know full well the disaster that might come if their children did not learn early the lesson of being careful with fire. If our Forestry Department, striving to preserve our natural resources; if our greatest city, trying to save lives; if our parents training their children must say so much about these dangers, why do not we who are grown Christians lay more stress on the wrongfulness of defiling or destroying our bodies, "the temple of God," with this smoking — this playing with fire?

## Consistency Needed

The often-quoted saying, "Consistency, thou art a jewel," seems applicable to the monthly labor paper CWA News. The March issue on page 5 has a big headline: "'Think Machine' May Wipe Out Jobs, Undermine Democracy, Study Warns." The leading paragraph in bold type reads: "Vast unemployment and social unrest which would weaken the very foundations of our democracy may be

the end result of automation and widespread use of computers, a Fund for the Republic study warns." The remainder of the article elaborates on how many different kinds of labor will be eliminated as automation increases.

The next page is entirely given over in this labor union paper to a picture article entitled "Complete Automatic Data Processing System in Operation at International Headquarters." Explanation is given as to how this labor-saving machinery can serve the union's interests, and adds that its component parts are all union-made.

The inconsistency of pointing out the dangers of labor-saving devices in industry on one page and the advantages of it to labor's big business operations on the next page is passed over very lightly. We may smile at the "pot calling the kettle black" but in doing so we need to take an inward look. How many times would we find ourselves doing much the same thing? It is hard to be objective and much easier to put the blame on the other fellow when we see our jobs or our interests threatened. The Christian is called to a higher level of conduct. Self-seeking is not part of his code of ethics — or is it? The writer of Hebrews sets forth the ideal and the example, "Looking unto Jesus the author and finisher of our faith." Are we daily looking that way? It will make us more consistent in every area of thought and action.

## Theology Expressed in Church Architecture

One of the aims of the annual meeting of the National Conference on Church Architecture scheduled for March 20-22 at Cleveland, Ohio, is to discuss what a church should look like. It is a timely consideration in light of the fact that there is a church building boom on that reaches an annual total of one billion dollars. Some of us think it is timely because some of the recently erected churches seem to give little evidence of serious consideration of what a church ought to look like. We have seen some that look more like a barn for cattle, an industrial fair building, or a Howard Johnson motel office than a sanctuary for the worship of God.

MARCH 19, 1962

At the Cleveland meeting 1,200 leading architects, artists, and churchmen will study together "the importance of building churches that express the doctrinal convictions of the groups putting up these new churches." "We also," says a spokesman, "want to take the intermediate step between doctrinal expression and liturgical expression which is so necessary if an architect is properly to relate the faith of the denominational body to the church building he envisions."

It can be hoped that the architects, who are usually considered expert advisors by building committees of local churches, will make a rather thorough study of the theology of the various denominations so that they will really know how to express "the doctrinal convictions of the groups." One can easily see how the structure of a building can be made to contribute to liturgical worship but not quite so easy to imagine how to express Baptist or Seventh Day Baptist distinctives in the architecture.

Perhaps our denomination should be represented at the conference with samples of our literature and to gather ideas from the discussion as to what a Seventh Day Baptist church ought to look like. If this is not possible (and it probably is not) we should urge local churches that are considering new buildings to employ only such architects as understand the difference between Lutheran, Methodist, and Baptist doctrine. Are there any suggestions as to how we could build our doctrinal emphasis into our houses of worship?

#### OUR COVER

The first citizen gift to President Kennedy's Food-for-Peace program — 200 tons of wheat — is dedicated to the overseas relief work of the churches. Through CROP and Church World Service — the NCC's overseas relief and rehabilitation agencies — thousands of lives have been saved: earthquake victims in Chile, tuberculosis patients in Korea, undernourished school children in Jamaica and Jordan, and starving farmers in Pakistan and Greece whose submarginal land no longer supports them.



#### MEMORY TEXT

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12: 25.



#### Helpful Books

A Doctor's Casebook in the Light of the Bible by Paul Tournier of Switzerland was written in the noted doctor's native French several years ago, and came out in an American edition (Harper) in 1960. It is a most helpful book both for laymen and doctors. Written in simple style, it devotes 76 pages in 10 brief chapters to "The Biblical Perspective," 41 pages to "The Problem of Magic," 76 more pages in 10 chapters to "Life, Death, Disease and Healing," and closes with "The Choice: Life or Death" and "The Highest Good."

The index of subjects includes 92 items, the index of cases quoted 30, but the index of biblical references adds up to about 590. There are only 12 books of the Old Testament and 3 from the New that are not drawn upon by way of illustration or otherwise. The author's knowledge of and dependence on the Bible is remarkable. The meaning of numerous passages is opened up by one who devoutly views them from a profound knowledge of medical science.

Reading this book will do more than strengthen faith in the revelation of God; it will strengthen our faith in Christian doctors who minister to persons (whole persons) rather than dealing with cases as if the people were mere numbers. The bond between the doctor and his patient, says Tournier, may be compared to the personal contact of the Christian with Jesus Christ.

In summing up his purpose the author states on page 240: "I have tried to show throughout this book that we cannot ignore medicine on the pretext that salvation is more important than health. And, further, so far from being less doctors because we are no longer concerned only with health, the truth is that we are more fully doctors."

## President's Message

### Sabbath day at General Conference, 1962

Sabbath day at General Conference this year will proceed a little differently than usual. There are no "new" innovations, but a little different arrangement which it is hoped will heighten our awareness of the Sabbath and our Seventh Day Baptist distinctives.

Perhaps the big difference in program will be Sabbath School. Sabbath School at General Conference? Yes! Because of another aspect of the program, groups of a manageable size will already have been organized for adults, and the children will go to their respective Conference groups in which they have been meeting throughout the week. A special Conference Study Lesson will have been prepared and teachers will be on hand to conduct the study.

Because of another arrangement in the program, it will be possible for Sabbath School to be conducted at the reasonable hour of 9:45 a.m., for Sabbath Morning Worship to begin at 11:00 a.m., and for the service to be over in time for our Sabbath day dinner at 12:30 p.m.

In the early days of Seventh Day Baptists in America, our forefathers met together in a general convocation called "The Great Communion." This two-day meeting was the precursor of our General Conference. The final service of this conference was the Communion Service and from it the people returned to their homes with their lamps refilled, ready to bear witness to the "glorious light of the Sabbath" in their home communities.

General Conference, 1962, will conclude with "The Great Communion." This service will be held Sabbath afternoon. Before the elements are distributed there will be a period of testimonials about the theme: "I do own that I am a Seventh Day Baptist because. . . ." With this order of our Conference Program we will have time to study together, to commune with God together, and to commune with one another. Our lamps should be refilled and ready to shine forth in our com-

munities all through the new Conference year.

After a "Service for the Departure of the Sabbath," and the welcoming of new Seventh Day Baptist ministers and churches, the new Conference President will be presented and he will introduce his program for the new Conference year. A new Conference year will have begun.

See you at General Conference!  
Melvin G. Nida.

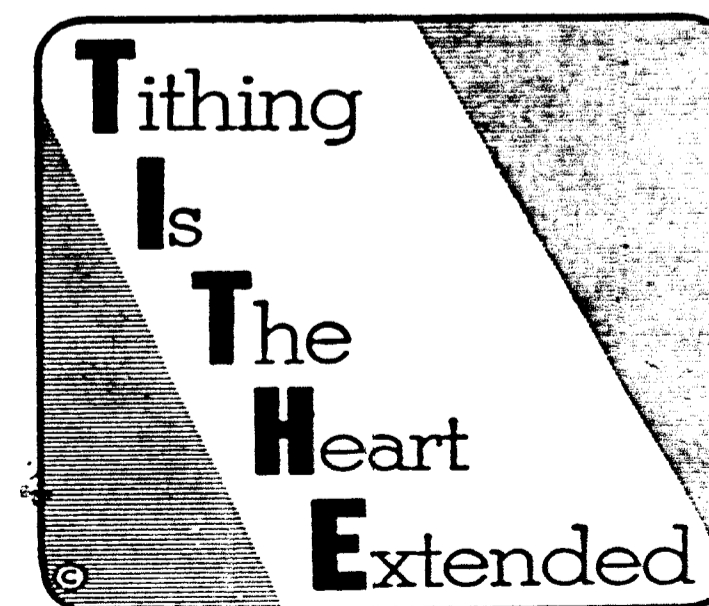
#### OUR WORLD MISSION

January 31 concluded one third of our Conference year. An analysis of the monthly giving to Our World Mission for the first four months of the Conference year would not be amiss. Such an analysis is replacing the January listing of giving by churches.

	Amt. Needed	Amt. Received
October .....	\$ 9,349.41	\$ 4,983.12
November .....	9,349.41	6,277.31
December .....	9,349.43	10,963.14
January .....	9,349.41	7,722.00
Four months .....	\$37,397.66	\$29,945.57
Short, Jan. 31 .....		7,452.09
Average per month first four months		\$ 7,486.29
Necessary average last eight months		\$10,280.92

Undesignated giving, and designated giving to those items within the budget, an average monthly amount of \$10,280.92 for the next eight months, will assure the success of all projects for which agencies have been encouraged to plan for 1962.

— Executive Secretary.



## Social Action Committee Asks Questionnaire Response

The Interim Social Action Committee sent out a letter to our pastors, committee and board personnel in December in which was reviewed the action of Conference in appointing the committee. Two meetings were held at which a tentative list of purposes was drawn up and a few methods were suggested which might be utilized by associations and local churches.

On the third sheet were listed those major areas of concern under four general divisions: Social-Economic Problems, Religious Welfare, Racial and Cultural Relations, and National and International Affairs. The items which appeared to the committee to be of greatest immediate importance were starred. We asked, however, that this sheet on which these areas were listed be returned, with suggestions of areas not included and that the first ten items be listed in order of priority. This information would be of value not only to the interim committee in its attempt to maximize its efforts on those areas of first priority but also provide an invaluable guide to the permanent committee to be appointed next summer.

The committee was somewhat dismayed at the response. Not only is the committee certain the recipients have some definite choice for priority of study but that several groups are working now in areas of social action which the new committee certainly does not wish to duplicate but co-ordinate in a denominational plan.

Our denomination has been slow in developing a concerted program in this area but a review of Conference resolutions reveals numerous pronouncements during past years, especially during the last decade. Thanks to the efforts of Miss Evalois St. John, these resolutions have been collected and will be distributed to our mailing list in the near future, and will be available for general distribution at a later date.

The committee would again request the return of the sheets with areas checked and comments on present and proposed activity. We would also appreciate comments on methods for implementing social action at the local level. — Burton B. Crandall, 300 Elm St., Fayetteville, N. Y.

## Retired Navy Man Now Farina Police Magistrate

By Ernest F. Furrow

Experiences of a Sabbathkeeper serving his nation, his community, and his Lord. (Mr. Furrow had a Sabbath sermon in the January 1 issue.)

One of my richest experiences during my Navy career was during the entry of allied forces into China. My ship along with many others, proceeded to Shanghai, China, and at that time I was privileged to visit the Seventh Day Baptist mission in Shanghai, while visiting with Dr. Grace Crandall and Miss Mabel West (niece of my stepfather). Two other Navy men, Seventh Day Baptists from New York State, came also to the mission, and during this visit Dr. George Thorngate arrived, at that time a surgeon on board the USS Holland, also present in the bay. I had not seen Dr. George since he was a member of the Milton College Glee Club either just before or immediately after World War I. Dr. George and I had many jovial moments during this visit at the Shanghai mission. It was my pleasure, being a photographer by trade, to take many pictures at the mission and send a large number of prints back to be given to the people, adults and children, appearing with Dr. Grace, Dr. George, and Miss West, in the group views.

At one time during a tour of duty at the U. S. Naval Air Station at Glenview, Ill., about 70 miles south of Milton, Wis., I visited in the home of my aunt and uncle, Mr. and Mrs. John Daland, and Uncle John at that time did his best to persuade me to take up the ministry upon retirement from naval service. I could not at that time agree, although many times since I have wished I did consider it more favorably.

During my service with the Navy, I was, in the late 20's and early 30's stationed at New London, Conn. While there I attended the Waterford church, during the student ministry in the New England churches of Carroll Hill, Everett Harris, and Albert Rogers. During this period of duty at New London, I quite often attended services in our church at

Ashaway, R. I., and Rockville, R. I. During a later tour of duty at the Navy Department in Washington, D. C., I was privileged to attend services at both Washington churches.

Presently, I am serving my community as its police magistrate and, although considerable reluctance was felt at first to enter into this work, I felt that some effort should be exerted to "life" the status of the justice court in this community and county. I studied thoroughly the pros and cons of a magistrate's duties and probable involvements. After much loss of sleep and serious thinking, decided it must be done — so made the race. I was elected by a great plurality and feel most satisfied at what has been accomplished. The village even erected a new village hall with a courtroom that appears well in its purpose.

I have found, through attendance at various conferences and courses of study at the University of Illinois, regarding law enforcement and court procedure, that it is a great thing to be able to talk to those brought before me of the basis of our laws on right, and their foundation in the Holy Bible. I use this approach a great deal with those brought before me, and particularly with the teen-agers. It is interesting to see the reaction of these subjects, especially with a Holy Bible lying on my desk and directing their attention to its presence. Several justices with whom I have become acquainted since taking office, have learned of this procedure, and are also making an effort to use the same approach — although some of these justices themselves have had to do a good deal of Bible reading to be able to use the approach. The State's Attorney of our county has on several occasions directed the attention of other justices in the county to the procedure followed by the judge at Farina.

Recently while visiting in the county court of Goochland, Va. (where our eldest daughter resides with her family), I commented on this approach to the officials there, including a judge, state troopers, commonwealth attorney, and others present, and it met with approval.

After canvassing the group, I found among them two Episcopalians; one Methodist; one Primitive Baptist; one Presbyterian; two Southern Baptists; one Catholic; one Church of God member; and three non-churchgoers. One of the Episcopalians asked me about my faith, and it offered me a good chance to educate this group — at least inform.

## New Filmstrips Offered by Tract Society

The Audio-Visual Aids Committee of the Tract Board at Plainfield, N. J., has added a number of new filmstrips to its free library recently. Some are Bible-centered and closely correlated with Sabbath School lessons for children; some have a temperance emphasis; some are particularly challenging to young people; some are of special interest to adults.

The audio-visual library covers the whole range of Christian activity including much on evangelism and missions and one program of slides on how to use tracts. Church leaders planning special outreach programs may find helpful material in the catalog. The committee hopes to send out soon to all churches a supplement describing all the filmstrips acquired since the second edition of the catalog was published in 1961.

## Sabbath Privileges in Air Force

There has been a revision of one paragraph of Air Force Regulation 265-1, covering "Air Force Chaplain Program." It is quoted in *Chaplain Newsletter* forwarded to this periodical by the Rev. Carl Maxson, Seventh Day Baptist representative on the Commission on Chaplains. He felt that this change in Paragraph 7 entitled "Observance of Sabbath and Holy Days" would be of interest to our people as well as to other groups who keep the Sabbath. It reads:

"Military personnel who observe Sabbath (from sunset Friday to sunset Saturday) as their regular day of worship and High Holy Days which fall on weekdays will be excused from duty to attend these services locally if the military situation permits (also see par. 39d).

## LET US THINK BEFORE WE ACT!

By the Rev. Clifford W. P. Hansen, delegate representing the  
Seventh Day Baptist General Conference  
at the

Third Assembly of the World Council of Churches in New Delhi, India,  
November 18 to December 5, 1961

Remarks made during the debate on revising the Basis of Membership in the Council. Prior to the New Delhi Assembly, the basis had read: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The formula presented to the assembly for adoption on December 2, 1961, and approved by a vote of 383 to 36, with 7 recorded abstentions, reads as follows: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Mr. Chairman: Seventh Day Baptists are strongly committed to the principle of ecumenical fellowship in general, and to the World Council of Churches in particular. We believe in the mission of the Council, under God, and we want to support and participate as we can in all efforts to fulfill that mission. We would not want to see — much less contribute to — any discussion of this matter of the basis that would seriously disrupt the fellowship of the Council, or hamper its possibilities for future worth-while achievements. It is in that spirit that I comment upon this proposal.

All Seventh Day Baptists rejoice at the growing emphasis within the Council, upon a recognition of the Bible as the primary source of religious insight and experience, and of guidance for the church. The inclusion, in this proposed basis, of the phrase "according to the Scriptures," is sufficient, I am sure, to win the preference of many of my constituents, for the entire proposal, particularly since that phrase suggests anew the rather wide range of Biblical interpretation.

On the other hand, a significant number of us, with whom I associate myself, object to the proposed basis for the following five reasons:

**Objection 1.** This proposal appears to us to attribute to the Bible a somewhat distorted image of Jesus, contrary to the Scriptures which teach that God was in Christ, and which regularly differentiate between God and Jesus. As one well-known scripture puts it, "there is one God, and one mediator between God and men, the man, Christ Jesus." The humanness of Jesus would seem to be a point which is essential to any expression implying incarnation, particularly if it is said to be Biblical.

To illustrate the inadequacy of the statement, "Jesus is God," by itself, we need only to assert the other aspect of our historical faith and say, "Jesus is man, alone and by itself." The inadequacy of such a statement and the resultant misunderstanding, will, I think, be readily agreed upon; and if that be true, it must also be true that it is at least equally insufficient to say only that "Jesus is God."

**Objection 2.** The basis tends to remove Jesus from the life of man and make him ineffective in human behavior. An over-emphasis on the divine quality of Jesus' life, to the neglect of the human aspect, tends to provide a psychological excuse for our not living up to the high standard he demands of us. I would consider this wrong emphasis, in our churches, to be a major cause of our disunity as churches.

**Objection 3.** The formula is not a straightforward statement saying precisely what many Christians mean when they speak the words; it demands too much in the way of interpretation; and is thus contrary to the injunction of Jesus to "let your yea be yea, and your nay, nay." That other truly Biblical ways of referring to Jesus are far more natural and preferable can easily be documented by the large number of times in which they, rather than the words of the basis, occur in official World Council documents. For

example, consider the words of the St. Andrews Report of Faith and Order: "The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship." If that is what Faith and Order understands, and what the rest of us also understand, to be God's will for our fellowship in the Council, why can we not say so in so many words?

**Objection 4.** This statement asserts an unbiblical premise which may well lead to added confusion, dissatisfaction, and division within and between member churches, over the question of Jesus' relationship to his mother, thus actually doing the opposite of what the basis was intended to do.

There is one more objection which some of my constituents have urged me to present. We wonder if the proposed basis might not tend to exclude some churches of conscientious Christians whom Jesus Himself would welcome, and thus be contrary both to the ecumenical spirit and to the spirit of love that Jesus bequeathed to His Church.

While I agree that the present basis requires reconsideration, and possibly modification, I also believe that the basis is so important to us as a Council that it should never be over-hastily altered, and I would question whether we are ready or able, at this time, to make those revisions necessary for any lasting, unanimous, and wholehearted approval. I would therefore hope, Mr. Chairman, that this Assembly, in view of the inadequacies of this proposal, will oppose the motion in anticipation of some more acceptable proposal in the future that will be more carefully and seriously studied by member churches before being voted upon, and thus, if adopted, be more appropriate and beneficial to this body as a whole.

Thank you.

Reprints of this article will be available soon. A longer background statement by the author intended for publication is being mimeographed instead by action of the Advisory Committee. It is being sent to pastors and may be requested by others.

(Reprints by order of the Commission. Write to the executive secretary.)

### Mr. Hansen's Remarks on Objection No. 4

"Because of the time limit imposed upon delegates, the points are briefly made, but I believe that Recorder readers will find all objections sufficiently clear with the possible exception of objection 4. The reason for objection 4 is this: since the basis for membership asserts categorically that Jesus is God, without qualification, it also provides a sound logical basis for an additional assertion, namely, that Mary is the mother of God. This, in turn, provides a basis for the worship of Mary. I have attended several Council meetings where printed prayers used in worship have been addressed to Mary. While it was not my purpose to limit the privilege of member churches to hold this belief and practice within their own communion, it was my purpose to oppose binding upon all of the churches of the Council, a specific commitment to the logical foundation for that belief and practice. It is true that this foundation existed in the former basis. Some churches have objected to this from the beginning. But the new formula asserts scriptural authority for this statement when, in fact, such scriptural authority is lacking."

### Secretary of the Army Appreciates Work of Chaplains

The Honorable Elvis J. Stahr, Jr., Secretary of the Army, in an address before the Denominational Endorsing Agency and Command Chaplains' Conference Luncheon at Washington, D. C., January 26, outlined his opinion of the responsibility of the denominational representatives in encouraging ministers to serve as chaplains. A few extracts from that address quoted here are thought-provoking.

In our present preoccupation with science and technology — important and indispensable though they may be — lurk the dangers of both self-destruction and of intellectual intoxication. Man's ability to tap awesome new sources of power threatens to outstrip his political ability to control its use, and the thrilling new vistas of exploration which study and research have opened cause him sometimes

to forget the original source of his power and dominion.

The aims and missions of the Armed Forces of the United States have never been more closely allied with those of the Church than they are today. From time immemorial, it has been a major function of religion, regardless of creed, to wage relentless war against the forces of evil, both to keep from going down before them and to fulfill the moral obligation to oppose them for the greater good of humanity.

The Judaeo-Christian ministry is made to order for this conflict and these times. At the turn of the century, it was popular to question the relevance of faith for modern man. Circumstances have changed that. It is no longer a problem of whether faith makes any sense in the modern world, but whether the world makes any sense without faith.

I consider it of paramount importance that we get back to the fundamentals; that we inculcate in the youth of our nation a wholesome respect for God. We would be unfaithful to our duty as parents, teachers, and ministers if we denied our young people, through neglect, this source of lifelong power and inspiration.

As denominational representatives appointed by your churches, you directly support and uphold the hands of our Chaplains, and serve as liaison between the churches and the military. The responsibility for the propagation of our national and spiritual heritage is in a very real sense dependent upon the quality of your performance. No one else, in my opinion, has a greater opportunity to influence spiritually a great cross section of American youth than do the Chaplains you provide to the Armed Forces.

This fact becomes increasingly apparent when we realize — as had been reported to me by our Chaplains — that a large number of the youths who come into the Army have not participated in any way in the activities of any church. One Chaplain even told me that 36 per cent of the young recruits who came over a period of six months through the replacement training center where he was assigned confided that he was the first clergyman they had ever met!

## THE CHURCH — A SAVING COMMUNITY

By Rev. Leland E. Davis

(Continued from last week)

It is reported that a visitor to British Guiana found himself traveling on the crowded little train that links up the Demerara and Essequibo rivers. He was sitting beside a young West Indian who proclaimed himself to be a trade union official, profoundly convinced that trade unionism held the key to the salvation of the West Indies, including British Guiana. As the crowd squeezed off the train at the terminus, the visitor remarked, "What a variety of people there is in British Guiana!" To which his companion replied: "Yes, but the problem is to get them to know how to live together." This is indeed a grave problem, in the solution of which we as Seventh Day Baptists have a most important part to play.

When the leadership of a large East Indian community in British Guiana was under discussion, it was inspiring to hear a leading East Indian declare, "What British Guiana needs is not a Gospel for the East Indian or a Gospel for the West Indian, but the one Gospel for all men."

Our Gospel is the Gospel of mutual regard. It is the task of the Evangelical Church to inspire mutual esteem, which is the grace to treat everyone as a person and not to use another as "thing" to your own advantage. This Gospel of mutual regard comes up against a harder problem than color in British Guiana where one, I am told, senses the existence of racial tension between negro and East Indian. Racial differences between them cause segregation. Few East Indians in British Guiana are Christians today. Even where they have become Christian, it is still unusual to find East Indian and negro worshiping together. Historical and cultural differences serve to keep the two races apart, a division that has been accentuated by the granting of independence to India in 1947. This, together with the East Indian's knowledge of his ancient culture, his skill in handcrafts, his patience in industry, and his thrift, have not been lost on the West African (negro). Bereft of

so much, and only now reaching after the creation of nationhood, he feels the superiority of the East Indian and is fretting under the fear of a new dispossession.

The Archbishop of the West Indies, who is also the Bishop of Guiana, several years ago gave a forthright message in which he called on all the races to take stock of themselves and to realize that the only hope for the colony lay in its becoming a land of one people rather than six peoples. He said the country was resting on the edge of a volcano, prostrate in the merciless grip of that evil tyrant whose name is Fear. For him the evils were not so much political, or even economic, as they were moral and social. Local officials, he said, were corrupted. There was favoritism, profiteering, and abuses of wealth being shown, besides privilege in the merchant class. "The small man is always the loser," he said, "and with his sense of helpless frustration he has become embittered, revengeful, and even desperate. Can you blame him if he follows some extremist who feeds him with wild promises of a new order in society?"

Missions exclusively to the East Indian have not contributed to the reconciliation of the races in British Guiana. In the early days language barriers separated the two, and the church had to bring in missionaries who were experienced in work in India and who could speak to the Indians in their own language. During the past half-century the children and grandchildren of the East Indians have all learned English and today instruction goes on in the one language. The eagerness of the churches to bring their separate missions together, at least in some kind of a working unity, is made more difficult by the race consciousness of the East Indians who are now opening their own day schools in an attempt to educate their children in their own tradition.

While the far greater number of the East Indians are of the Hindu faith, quite a number are of the Moslem religion.

Wrote one missionary in British Guiana: "Among the Moslems we have some encouraging responses. For several years boys and girls would frequent the church

yard and wish to be a part of the activities. But their parents wouldn't allow them to come. Now they are in Church School, and several of them came to Bible School this year. A visit to the home revealed that the parents were willing for them to come regularly to Church School, but when they were older they would have to practice the Moslem faith. Said the missionaries, "That is our challenge. Perhaps Christ will win them first."

Surely, that is our challenge as Seventh Day Baptists. Up to now, our ministry has been mainly among the negroes. We are encouraged by the fact that a few East Indians of Hindu background are attending at least one of our churches along the coast.

The visitor is told that the gulf between East and West Indian is widening. Nothing can bridge that gulf but the Christian Gospel which teaches that God has made of one blood all nations, and again that "in Christ we are all one — whether slave or free, East or West." The Gospel creates a church which is not only "a saved community but a saving community." Its miracle of reconciliation can be seen here and there where common worship has been achieved, and One Lord has brought about that unselfish mutual regard with a oneness in community that His Spirit alone can bestow.

The Pentecost story records that it was through the Holy Spirit that the early apostles were able to communicate to men of all nations the wonderful works of God. The story ends with the description of a community knit together by the Spirit into a common life in which natural divisions and barriers were transcended. Does not that imply the method by which we are able to effectively communicate our faith today?

Forget them not, O Christ, who stand  
Thy vanguard in the distant land.  
In flood, in flame, in dark, in dread  
Sustain, we pray, each lifted head.  
Be Thou in every faithful breast,  
Be peace and happiness and rest!  
Exalt them over every fear  
In peril, come Thyself more near.  
Let heaven above their pathway pour  
A radiance from its open door.  
Thine is the work they strive to do,  
Their foes so many, they so few.  
Yet Thou art with them and Thy name  
Forever lives, is aye the same.

### Work in Our Missionary Churches

Reports from missionary churches (churches aided by the Missionary Board in the support of their pastors) show that they are co-operating in the Advance program of the denomination and with good results. A resume of recent reports follows.

#### Metairie, La.

In Metairie at least one or two home Bible studies have been held regularly each week under the leadership of Pastor Ralph Hays.

Their program for 1962 consists of sending out letters to every home in the vicinity of the church, covering approximately 700 homes. These letters carry an invitation to attend the services of the church and enclose a tract telling who Seventh Day Baptists are. They expect to follow these letters with a distribution of special issues of the **Sabbath Recorder**.

Plans are being made to hold projector Bible studies in the homes in the vicinity of the Metairie church with the young people leading, assisting Pastor Hays in this work.

#### Berea, W. Va.

The Berea church with Pastor Leslie Welch as spiritual leader has held four workshops on Advance program planning. Several special issues of the **Sabbath Recorder** and tracts have been handed out in the community.

This church hopes to organize a Youth Fellowship and a Junior Fellowship during the coming months.

#### Paint Rock, Ala.

In the Paint Rock church Friday night depth Bible studies in Revelation were begun by Pastor Leroy Bass on October 17. The church held a special Thanksgiving service on Thanksgiving eve, and on Christmas morning presented a special fifteen-minute radio broadcast.

On Vocations Sabbath, observed December 30, 1961, sixteen young people made decisions for Christ, to guide them in the choice of life vocations that will glorify God.

#### Daytona Beach, Fla.

Since the church has had the pastoral leadership of a full-time Seventh Day

Baptist pastor, the Rev. S. Kenneth Davis, there has been a renewed interest in the work of the church. Most of the non-resident members in the state have been visited.

A directory of all Seventh Day Baptists in Florida has been prepared by Pastor Davis, looking toward the possibility of starting Sabbath Schools or fellowships in different areas of the state.

A Youth Fellowship has been organized with the pastor as leader. The work of visitation evangelism is being planned by the diaconate of the church.

#### Washington, D. C.

The Washington church is studying the book, "You and Your Church," at the Lay Development meetings held twice a month, with good attendance. Lay members of the church are being asked to give a children's message as a part of the morning worship services.

The church has reduced the amount of its asking from the Missionary Board for aid in support of their pastor, Rev. Elizabeth F. Randolph, looking forward to the time when the church may become self-supporting.

#### Salemville, Pa.

Union Bible Hour studies with Pastor Loyal Hurley as instructor were held with the New Enterprise Church of the Brethren for a time during the past quarter until Pastor Hurley's health caused a temporary discontinuation. From twenty-five to thirty-four attended these union Bible studies.

In early January Pastor Hurley wrote: "A plan was adopted (by the Church Council) to have a luncheon at the church on Sabbath, every other week, and take up lay visitation training for four or five weeks."

Mrs. Frances Kagarise, clerk, writes that during the coming months the Salemville church plans for "Depth Bible study, a brief preaching mission, and studying 'You and Your Church' by the youth group," besides the training in lay visitation.

#### New Auburn, Wis.

The church at New Auburn under the leadership of the Rev. Kenneth Van Horn has continued to co-operate in the denominational Advance program.

Weekly prayer meetings, as well as church services, are held. There have been six persons baptized during the past year.

Union Thanksgiving and Lenten services and Vacation Bible School program were held in co-operation with other churches in the community during the past year.

#### Little Rock, Ark.

Pastor Paul Osborn and members of the Little Rock church have been very busy in church activities. Quite a bit of reorganization has been taking place in the church. The clerk, Mrs. Meleta Babcock, writes, "After a few committees get organized and set up a planned program we will be able to know more about the work in the future."

Pastor Osborn reports that results are gradually becoming evident from contacts made through newspaper ads, organized calling by church members, and contact by letters.

A state Seventh Day Baptist Fellowship and a Youth Fellowship have been organized. Weekly Bible studies are held with an average attendance of fifteen.

Pastor Osborn writes that he has attended eight Sunday services in churches of the city to try to become acquainted in the vicinity of the Little Rock Seventh Day Baptist Church.

#### Texarkana, Ark.

The Rev. Marion C. Van Horn, shepherding pastor on the Southwest field, serves the Texarkana church as pastor besides carrying on his duties as shepherding pastor. He reports that a young adult group is meeting every two weeks, and the church is continuing the monthly all-day-meetings on Sabbath. Some of the families have been making evangelistic calls as the result of these meetings.

The youth of the church are preparing brief essays on the subject of "Spiritual Vitamins" as a result of recent studies.

Besides activities in Arkansas during the past quarter Pastor Van Horn attended the ordination of Pastor Leroy Bass at Paint Rock and made two visits to the Houston Fellowship.

Let's be honest! Let's quit claiming we have the answer for the world until we are willing to give it to the world.

— C. R. Daley.

### Venture with Christ — Train

By Eleanor Fogg

One of three talks by high school students given in the Sabbath morning worship service on Christian Endeavor Day at Shiloh, N. J.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

For 81 years the purpose of Christian Endeavor Societies has been to reach, teach, hold, train, and inspire young people in Christian living and in Christian service.

Its basic principles are confession of Christ, service for Him, loyalty to his church and fellowship with His people.

To uphold these principles a training course is needed and this can be done through a number of channels.

**First, by a personal devotional life.** In 1 Chronicles 16: 11 we read, "Seek the Lord and his strength, seek his face continually." By a systematic plan of daily Bible study and prayer for guidance we can acquire strength to meet each day's needs. This trains the individual for better contacts with fellow Christians.

**Second, through active participation.** In Paul's letter to Timothy he tells him, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4: 12).

Youth is a time of beginning. The Christian Endeavor Society offers a training field for the young to take their place in spiritual world. Service for a beginner can start with participation on a committee, as an officer, or assisting in Bible School classes. In the case of our own society there is an open field for service at Jersey Oaks Camp.

**Third, through study** as in Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is the rendering of these small services that leads into training for leadership.

A good workman needs to follow through with a study of the Christian Endeavor essentials. The pledge begins "Trusting in the Lord Jesus Christ for

**Assignment: RACE 1961-1964**

By Anna C. North

One of the significant actions at the National Assembly of United Church Women held at Miami Beach last October was the launching of a three-year program to combat racial discrimination in churches, housing, schools, and employment.

Church women who accept the invitation to take part in "Assignment: RACE" will concentrate on those areas of greatest racial tension in their own communities. They will work against racial or ethnic discrimination toward whatever groups it is practiced anywhere in the United States — Negro, Indian, Jew, Puerto Rican, or Japanese-American.

Suggested by Methodist women, the idea had already been approved by various denominational women's groups, including that of the Seventh Day Baptist General Conference.

The three-year plan is to be financed in part by a grant of \$66,000 from the Field Foundation to United Church Women. Miss Carrie E. Meares of South Carolina has been appointed national director to co-ordinate the new program. She has had wide experience in race

relations work, most recently serving for three years with the YWCA in Africa.

Shortly after the National Assembly, a regional meeting of leaders from twelve southern states was held for consideration of this program. Here, at an interracial gathering, Christian women wrestled with plans for the implementation of this project. Here they came to substitute the word "partnership" for "fellowship."

The plan calls for a series of workshops to be held in eight different sections of the country. Plans are already under way for three or four such workshops to be held this spring. Each participating denomination will take responsibility for an action program to be developed within its own communion. How well this project fits in with the 1962 May Fellowship Day emphasis, "One Family," and with the emphasis for the fourth year of our own Seventh Day Baptist Program for Advance!

Every church woman of every racial background in every part of the United States who is convinced that God made of one blood all men, and who wants to express this conviction in concrete, effective action, is invited. Our only hope of reaching the goals lies in full partnership at every level of action by all who together comprise the "one family."

strength, I promise Him that I will strive to do whatever He would have me do." This offers a challenge to the young worker. A good leader is an example of service in word, in conversation, in spirit, and in faith.

**Fourth, through accepting responsibility.** The early training received in our Christian Endeavor Unions prepares us for larger responsibilities in the church circle. It can be with us as it was with Jesus in Luke 2: 52, "And Jesus increased in wisdom and stature, and in favor with God and man." The young workman is equipped with the qualities to accept greater responsibilities.

Lastly, dedicate your training for advanced and growing service. The training received in the Christian Endeavor Society should not be wasted; it should be apparent to all with whom we have contact.

Take heed to 1 Timothy 4: 15 and

16, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

"Your task — to build a better world,"

God said. I answered, "How?"

The world is such a large place,

So complicated now;

And I am so small and useless am,

There's nothing I can do."

But God in all His wisdom said,

"Just build a better you."

**SABBATH SCHOOL LESSON  
for March 31, 1962**

Christ — Center of Our Faith

Lesson Scripture: 1 Timothy 1: 12-17;  
2: 3-6; 6: 11-12.

**LET'S THINK IT OVER**

**Proposes Air Drinkers  
Pay Their Own Bill**

Sen. Olin D. Johnston, (D-S. C.) has introduced a bill that would prohibit the serving of "free" alcoholic beverages to airline passengers.

Under today's system of serving free drinks to first-class passengers, the Senator said, "The passengers who are teetotalers and preachers are helping to pay for the imbibing of those who enjoy drinking such beverages."

Johnston's bill would require the airlines to figure all costs of serving liquor including additional help, the beverage itself, and related services such as glassware, washing, transporting, etc. This would not be figured in the cost of first-class passenger tickets as is now the policy, but would be charged to those who purchase drinks.

— B.P.

**"Operation Abolition"**

The controversial film, "Operation Abolition" depicting Communist influence in the San Francisco student riots has now been revised by cutting out certain portions. One of the students accused of violence and communism in the film has since been acquitted by a jury. As now presented the film gives a true chronology of events. In its revised form "Operation Abolition" is apparently acceptable to those interdenominational bodies that had formerly questioned its sponsorship by churches.

**Conscientious Objectors**

If no right is secure while any man's right is in jeopardy, NSB cannot relax while the right of conscience is denied to any man who cannot — with the majority — support the claims of military defense. The dissenter's way has often been difficult. It must never become impossible. — J. Harold Sherk, executive secretary, National Service Board for Religious Objectors.

Today's newspapers are carrying articles from thoughtful commentators, who believe that the American people have

walked the last mile. Except for the prayers of faithful, God-fearing folk, conditions might even be worse than they are in our beloved country.

**NEWS FROM THE CHURCHES**

TEXARKANA, ARK. — At a recent meeting of the church called by the pastor's Advisory Committee the matters discussed included evangelistic activity by house-to-house calling and also mailing of tracts and special issues of the Recorder with announcements of church programs and invitations by special permit mail.

The name of the "Finance Committee" was ordered changed to "Stewardship and Finance Committee" with the broader implications in the name expected in the work of the committee. The moderator was authorized to appoint a new committee. "Evangelism and Tract," to take up activities that have been indirectly expected of a number of other groups in the church. At a joint meeting of the Arkansas churches held in Gurdon, about halfway between Texarkana and Little Rock, on February 17, the Texarkana church was represented by 15 people.

The theme of the meeting was "Religion in the Home." The afternoon program presented by the Texarkana and Fouke churches emphasized co-operation of the church and home and also family altar and worship centers. It illustrated by colored slides. The slide set showing the Conference grounds at Mission Farms, Minn., was also shown.

After the covered-dish supper the program continued, changing the emphasis to recreation, presented by the Little Rock church. Family type games after the pattern of some TV programs were played by mixed age groups as demonstrations. "Concentration," "Pass Word," and others prepared with a definitely Seventh Day Baptist denominational slant were very interesting and suggested possibilities open to families, youth, and adult groups of the church.

The joint meeting in Gurdon was held in the American Legion Hall called the "Hut," an all-community center with kitchen, dining room with stage, a library and a Town Clerk's office.



# The Sabbath Recorder

Severe sickness in both the Little Rock and Texarkana churches limited the number attending, but the 28 able to attend were much enriched by the fellowship and took home rather glowing reports of the exchange, expressing the hope another such meeting may be planned for more to enjoy.

PLAINFIELD, N. J. — Our church adapted the Third-Year Program for Advance suggestions and materials to its local situation. We began with an all-day retreat last fall with some of the speakers drawn from the South Jersey churches. Plans were developed for five workshops — one on stewardship in the fall, and four on evangelism after the first of the year. One in January, two in February, and the last one on March 3 were held on alternate Sabbath afternoons from 1:30 to 3 o'clock following a co-operative hot lunch arranged by the Fellowship Committee. The program began with a half-hour Bible study on Jeremiah presented by the pastor. This supplemented the Sabbath eve studies on the same book.

The Evangelism Committee in planning the workshops decided to put the emphasis on preparing the laymen for witnessing in their daily contacts rather than for assigned two-by-two evangelistic visitation. The people were divided into three groups: young people, women, and men. All groups had one project in common, the assignment and memorizing of selected Scripture verses that had been mimeographed on small cards — a total of nearly fifty verses. The discussions usually included suggestions on how to find opportunities for witnessing and how to use the verses already memorized. The young people, with Mrs. Lloyd Coon as leader, used the Tract Board's four new filmstrips on teen-age witnessing as the basis for their discussion. In the third and fourth workshops all the adults spent the first part of their hour pondering the lessons to be learned from two filmstrips, "Winning Friends" and "Winning Strangers."

The Bible verse memorization in class and at home generated unexpected enthusiasm on the part of young and old. At the final meeting the twenty or more women present were given individual opportunity to state how they had witnessed or how they thought they might witness

in the future. Congregational response to the workshops was considered remarkably good. On March 3, with a church attendance of just under sixty, there were about 50 in the afternoon groups. The number at the other three workshops was only slightly less. — Chairman of Evangelism Committee.

DAYTONA BEACH, FLA. — Youth Week was observed on the Sabbath of February 3 when our SDBYF was in charge of the morning worship service. Linda Leonard led the service. Others taking part were Rex Kenyon, Nancy Morgan, Kathy Cushing, and Susie Davis. Our young people are actively engaged in money-making projects such as car washes, selling greeting cards, etc., to pay their way to Camp Joy in West Virginia this summer.

Pastor Davis was privileged to attend the Missionary Ministers' Conference in Metairie, La., February 5-10. In his absence, the Rev. Rhodes Thompson, our former interim pastor, was back in the pulpit again. On the afternoon of February 24, Pastor Davis brought us his impressions of the conference, which proved to be highly interesting.

The third phase of meetings for the Program for Advance have been completed. There was a good attendance throughout and several recommendations were brought to a special business meeting as a result of these meetings. Among those for immediate action is a neighborhood canvass to contact unchurched children in preparation for Vacation Bible School this summer. Tentative plans for fall include a series of evangelistic services.

The banquet for the Daytona chapter of the Alfred University alumni was served in the church Social Hall on February 26 by the ladies of the church. Attractive table decorations in the school colors of purple and gold made a beautiful setting for the banquet, served to thirty-five members and guests. Mrs. Alice Hyde was general chairman for the dinner. A half hour of organ music before dinner proved to be enjoyable for the guests as they arrived.

The average attendance since the beginning of 1962 is up 15 over last year during the same period, another new high in the history of our church.

— Correspondent.



## CHURCH AND WORLD RELATIONSHIPS

Christians are to consider themselves as being in the world but not of the world, according to the Scriptures. This is true of believers corporately as well as individually. The church and its members are called upon to have world vision and a sense of world mission. To this vision and mission of salvation every church member should be wholeheartedly committed.