

OUR WORLD MISSION

Statement of the Treasurer, Month of February, 1962

	Treasurer's		Budget Receipts		Treasurer's		Boards'	
	Feb.	5 Mos.	Boards' 5 Mos.	Feb.	5 Mos.	Boards' 5 Mos.	5 Mos.	
Adams Center	\$ 53.25	351.00		Marlboro	281.73	1,255.67		
Albion	46.26	265.06		Memorial Fund		876.61	36.11	
Alfred 1st	388.15	2,306.54	136.50	Metairie		16.00		
Alfred 2nd	105.00	885.27		Middle Island	29.00	113.00		
Associations and				Milton	671.41	3,715.11	75.00	
Groups		123.97	666.95	Milton Junction	89.40	765.90	40.00	
Battle Creek	450.59	2,021.44	15.00	Missionary Society			749.70	
Bay Area Fellow.		112.39	15.80	New Auburn		209.64		
Berlin	214.69	732.18	10.46	North Loup		225.70		
Boulder	46.45	347.11	25.00	Nortonville	76.00	874.50	50.00	
Brookfield 1st		321.93		Old Stone Fort	30.00	60.00		
Brookfield 2nd	54.00	115.50		Paint Rock		135.00		
Buffalo Fellow.	50.00	172.00		Pawcatuck	504.40	2,431.00	753.48	
Chicago	72.50	420.50	205.00	Plainfield	410.30	2,046.57		
Daytona Beach	180.00	687.28	4.24	Putnam Co.		15.00		
Denver	80.70	424.78		Richburg	98.50	339.50		
DeRuyter		200.00		Ritchie		130.00	83.33	
Dodge Center	39.75	334.54	100.00	Riverside	525.50	1,453.15		
Farina		306.25		Roanoke	65.00	75.00		
Fouke		39.70	20.00	Rockville	30.03	214.05		
Hammond		10.00		Salem	110.00	725.00		
Hebron 1st		79.09		Salemville		145.90	6.00	
Hopkinton 1st		647.25	173.00	Schenectady	33.00	68.00	500.00	
Hopkinton 2nd	5.00	32.00		Shiloh	382.00	3,037.63	160.00	
Houston		18.68		Texarkana		42.00		
Independence	149.05	704.55		Verona	83.22	1,068.32		
Individuals (25.00)	(25.00)	224.00	284.00	Walworth	83.50	316.50		
Irvington	621.44	1,121.44		Washington	10.00	165.00		
Jackson Center		100.00	250.00	Washington, People's		32.00		
Little Genesee	165.00	404.30	39.00	Waterford	103.90	490.60		
Little Rock	16.66	60.62	34.33	White Cloud	35.98	231.11	50.00	
Los Angeles	250.00	1,181.10	15.00	Yonah Mountain		26.00		
Los Angeles Christ's		90.00						
Lost Creek		350.00						
				Totals	\$6,616.36	\$36,561.93	\$4,497.90	

TREASURER'S DISBURSEMENTS

Budget:		Non-Budget:	
General Conference	\$ 758.66	American Bible Society	\$ 10.00
Ministerial Training	704.61		
World Fellowship and Service	49.58		
Board of Christian Education	520.89		
Historical Society	168.59		
Ministerial Retirement	574.88		
Missionary Society	3,062.12		
Sabbath Tract Society	603.02		
Trustees of General Conference	34.71		
Women's Society	139.30		
Total Budget	\$6,616.36	Total received and disbursed by OWM Treasurer	\$6,626.36

SUMMARY

Current annual budget	\$112,193.00	Average amount needed each of next 7 months	\$ 10,804.44
Amount raised in 5 months	36,561.93	Average amount raised in last 5 months	7,312.38
Balance needed in 7 months	\$ 75,631.07	Necessary monthly increase	\$ 3,492.06
Percentage of year elapsed	41.7%	Necessary improvement factor	47.7%
Percentage of budget raised	32.5%		

R. A. Maxson,
Treasurer.

The Sabbath Recorder



PULPIT AND BIBLE

The strength of Protestantism has always been in the preaching of the Word. Thus the pulpit symbolizes most effectively Protestant distinctiveness. It calls for preaching of the whole counsel of God in keeping with this strong appeal.

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

Contributing Editors:
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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"Uncomplicate" Your Life!

Guest Editorial*

If you are tired of winter, tired of working, if you feel all tied up in knots, the travel folder will appeal to you. It shows a lazy, sunny scene somewhere in southern Europe, and it invites you to go where you can "uncomplicate" your life.

You may not find the word in Webster, but you get the idea. What you need, you tell yourself, is a vacation from all the responsibilities that tie up your hours, from the stresses and strains that twist your muscles and torture your spirit. You need to be untangled, released, unraveled, relaxed — or, in the made-up word of the tourist agency, why not "uncomplicate" your life?

Many a person, caught in the clutter of modern living, longs for the simple life. If he is as hardy as Thoreau, he will achieve it by strict adherence to principle and by living as an individual on the shores of Walden Pond. Or, at the other extreme, if one has no principles at all, he may find release as a beachcombing loafer who ignores all responsibility.

But few of us find simplicity so easily. If we follow the travel agency's advice and run away from it all, we soon discover how misleading the invitations are. For the tourist takes his old complicated self right with him — and he is just as worried a bundle of anxieties away from home as he ever was there. The simplification of life must begin from within. The setting is unimportant. A man with single-minded commitment to a worthy cause can find serenity wherever he lives because he gives primacy to the Kingdom of God, and having put it in first place he is not much concerned about all the details.

To be honest, life will never be simple for active persons participating in a highly complex civilization. But it can be simplified by a singleness of purpose that puts God at the center of every endeavor. And many of our nervous tensions could be eased and our twisted muscles relaxed if we trusted ourselves to the guidance of God's Holy Spirit. Let Jesus Christ "uncomplicate" your life. — K. M.

*Kenneth Morse, author of this editorial, has graciously permitted us to reprint this item from the February 17 issue of *Gospel Messenger*, official weekly of the Church of the Brethren.

MEMORY TEXT

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . . When therefore he was risen from the dead, his disciples remembered that he had said this unto them. John 2: 19, 22a.

EDITORIAL NOTES

Gunboats on Galilee

There are so many tension points throughout our world that we cannot allow ourselves to enter emotionally into every local incident that shatters the precarious peace. Biblical sites, however, have been immortalized in Gospel story and song, and anything that disturbs the peace of the Holy Land becomes a concern for lovers of the Bible. Thus newspaper reports of gunboats on Galilee, "sweet Galilee," spoil the picture of peace that we like to associate with that normally calm lake upon whose wind-swept waves our Lord walked. It just does not seem right that gunboats should be exchanging fire with shore batteries at the points where Jesus and His disciples sought rest and quiet after a strenuous healing ministry.

Almost the same mail that brought to our homes the news of gunfire on the lake brought also the editor's desk tourist literature from Israel describing boat tours of the Sea of Galilee — half a day for \$1.50. Probably the excursions can go on with little interruption, avoiding the possible danger spots. It is not pleasant to contemplate the international tensions that plague Galilee and Palestine in this Twentieth Century and virtually erect walls where in the days of Christ the "Pax Romana" insured freedom of travel throughout the whole area.

Jewish people of Old Testament times prayed beautifully in metered psalms for the peace of Jerusalem. Christians of today have a special concern for that peace. Let us pray and work for the restraint of evil and the triumph of good will in the land where good will was first proclaimed at the coming of Christ.

Helpful Books

The Challenge of the Cults

An 80-page symposium on Spiritualism, Unity, Mormonism, Christian Science, Jehovah's Witnesses, Seventh-day Adventism, and Zen-Buddhism.

This paperbound reprint by Zondervan from a series of articles in *Christianity Today* is a rather unique description of the teachings of these seven religious groups. Its uniqueness is in the emphasis of the title carried in the introductory chapter "Are Cults Outpacing Our Churches?" by Harold Lindsell, and by the concluding editorial chapter "The Challenge of the Cults." These two chapters bind together the thoughtful, moderate, brief treatments by such well-recognized authors as Walter R. Martin, Peter Fingesten, Wilbur M. Smith, Wesley P. Walters, John H. Gerstner, J. K. Van Baalen, and Lit-Sen Chang.

Dr. Lindsell denies the popular view that the regular denominations have lost their vitality and that the so-called cults are outstripping all of them in growth. In ten years Mormons gained 30%, Adventists 36%, Jehovah's Witnesses perhaps 50%, Spiritualists 40%, with Buddhists reportedly dropping from 70,000 to 10,000. In 1960 the so-called cults all put together made up about 3% of the total church membership. On the other side, Southern Baptists gained 41%; Reformed bodies gained about the same; and Pentecostal Assemblies had a growth rate of 132%. Dr. Lindsell calls, however, for the rapid growth of the modern cults to be accepted as a challenge by denominations to show greater vitality and zeal. It is pointed out that in our concept of freedom of worship there must be no attempt to make these cults the target of an evangelical barrage of abuse (which perhaps has been done) and that even the designation of "sect" or "cult" is not as appropriate in a land that has no state church. "But Christianity," the writer affirms (p. 75) "will need to preserve the distinction between truth and heresy if it is to have a future."

Seventh Day Baptists will find this book generally helpful. There is nothing in it that militates against us except a closing remark that touches on the Sab-

bath: "Answers must therefore be provided to Sabbatarianism, soul sleep and the annihilation of the wicked, the prophetic office of Ellen G. White, the investigative judgment and the sanctuary doctrines, dogmas which are actively promulgated by Seventh-day Adventism." Sabbatarianism, we believe, stands on quite a different biblical basis from the other dogmas grouped with it, and it is unfortunate that it must suffer from "guilt by association" in the popular mind. We can be happy that responsible writers never group Seventh Day Baptists with the so-called cults.

The brief chapter on Seventh-day Adventism by Walter Martin (who has a whole book on the subject) is well worth reading. When he wrote his book a few years ago he had hopes that there would be a reform within that denomination which would bring it into closer harmony with the teachings of other denominations. He now sees evidences that "there is a segment of Seventh-day Adventists vocal and apparently powerful enough to reverse some of the trends originally undertaken in good faith by the leadership of the denomination in 1956." The leaders had endorsed Martin's book as accurately representing their views and had agreed to push its sale. The fact that this was not done is one of the indications to Dr. Martin that there is a deeper cleft in the ranks than appears on the surface. Certain elements of their theology, he claims, are now in flux. He attributes part of it to *The Gathering Call*, published for so many years by the Rev. E. S. Ballenger and now edited by Donald E. Mote (a member of the Riverside Seventh Day Baptist Church).

Christian Writers Workshop

From April 26 to 28 there will be a Christian Writers Workshop and conference at Moody Bible Institute, 820 N. LaSalle, Chicago, Ill., sponsored by Christian Writers Institute. The publicity emphasizes the fellowship possible in such a group. The faculty of editors and authors numbers twenty, among whom is Dr. Benjamin Browne, a very well-known author, teacher, and writers conference organizer. Registration is \$6 per day.

President's Message

THURSDAY AND FRIDAY AT GENERAL CONFERENCE

We wrote last week about Wednesday at General Conference and the week before that about Sabbath day at Conference. It is the days in between these two that will be our subject today.

Much time on Thursday and Friday of General Conference is devoted to business sessions. This is necessary so that the work and plans of General Conference might be completed before the Sabbath and after due consideration within the democratic process. General Conference is in effect a church of local churches and just as the local church must plan and work for the spiritual welfare of its members, so the Conference sessions are the time when this larger body has the opportunity to plan and work for the spiritual welfare of its member churches.

Within the Baptist heritage, of which Seventh Day Baptists are a part, time must be taken for open debate in seeking God's will. This takes time. Some preparatory work can be done by Commission, but it is General Conference in session that must make the necessary decisions and recommendations for the good of the Cause and the member churches. Work to be done in the interim between General Conference annual sessions must be assigned, and all this takes time.

Occasionally someone will express the opinion that this work of General Conference is not as "spiritual" in nature as the worship periods, or the prayer sessions, or the Bible studies. But God works through the Church and God speaks through the Church as well as through individuals. In discussion and open debate decisions may be reached that can in truth be God at work in our world. Who is there to say that this is not "spiritual" or inspirational? Individual Christians and individual churches, although they have individual responsibilities and privileges, must also listen to the voice of God through the larger group. God may well be speaking in the business sessions of General Conference to the local churches.

But not nearly all of the time on

Thursday and Friday will be devoted to business sessions. The theme for the day on Thursday is "Draw Near to God in Serving Others." The afternoon will be devoted to a presentation by our boards (working bodies serving General Conference) as to how we might find ways to serve God and others in the year ahead. They will present the Program for Advance, Year IV, our mission on the frontiers of service and how we might all co-operate to take the Gospel to those less fortunate than ourselves. There will also be the other regular periods of devotion and Bible study throughout the day.

The theme for the day on Friday is "Draw Near to God in Sabbath Observance" and besides the devotional periods during the day this theme will be the subject of the Sabbath eve message. A particularly inspirational period is being developed through the ministry of the Conference choir.

As a break in the Friday morning business sessions, the young people will present a report on their activities of the year and what the challenge of the future is as they see it.

Thursday and Friday at Conference will be busy days and inspirational ones.

See you at Conference,
Melvin G. Nida.

Early Planning Urged for Sabbath Rally Day

One of the important dates on the denominational and local church calendar is May 19, Sabbath Rally Day. In most churches this special day for Sabbath emphasis on the third Sabbath of May has become a cherished tradition. It is sponsored by the American Sabbath Tract Society through its Sabbath Promotion Committee. The rather extensive materials provided include free bulletin covers with a responsive reading on the back, sample worship programs for adult and children's departments of the Sabbath School, and other suggestions for making the day meaningful.

The suggested theme for this year is "Shoulder to Shoulder in Sabbath Witness," a theme in keeping with our third year denominational Program for Advance

and drawn from the popular Seventh Day Baptist Rally Song.

May 19 can be a great day for the church if plans are made early and carried forward enthusiastically in every department of the church. Some of the suggestions of the committee will be mailed soon; the bulletins will be sent in time for all churches to make use of them.

DR. POLING TO RESIGN WORLD'S C. E. POST

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, will conclude his service as head of this worldwide movement in August, according to announcement made today by Harold E. Westerhoff, general secretary of the World's Union. A new leader will be elected in Sydney, Australia, during the World's Christian Endeavor Convention, August 16-21.

In a message to national Christian Endeavor Union leaders around the world, Dr. Poling stated: "After thirty-five years in this high office, to which I succeeded our beloved founder, Francis E. Clark, immediately following his death in 1927, it is now my reasoned and prayerful conclusion that my successor should be named.

"Since 1908, when I became general and field secretary of the Ohio Christian Endeavor Union," continued Dr. Poling, "I have been in unbroken, continuous Christian Endeavor executive and administrative service. Beyond any abilities of mine, I have been privileged, loved, and honored. Now, while I continue in apparent full vigor of mind and body, I must relinquish the active leadership to another and younger man whom I may hope to install as my successor at Sydney, Australia, in August of 1962."

Dr. Poling has two earned and fifteen honorary degrees. He is the author of more than 25 books, including four novels. His most recent books are: "Mine Eyes Have Seen" (an autobiography) and "Jesus Says to You." His book reviews, numbering more than 300 annually, are widely quoted.

NEW DELHI ECHOES

The Change of Basis Story

By C. W. P. Hansen

Getting the Russians into the World Council drew from Visser 't Hooft perhaps the most brilliant single performance of his life — an illuminating example of how creeds are written. It took place in a Leningrad hotel, where he was breakfasting with an Orthodox delegation. At the time the constitutional definition of the World Council was: "A fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The Russians complained that this definition overlooked the trinitarian basis of Christianity prized by Orthodox churches.

Visser 't Hooft recalled that Protestants had often voiced another complaint: the absence of any mention of Scripture. And he saw that he had a chance, by the right words, to stress the unifying elements of Christianity while diplomatically playing down differences. "So," he remembers, "I took the breakfast menu and wrote out a new formula." Last week in New Delhi the Council adopted Visser 't Hooft's breakfast-menu definition as the Council's new credo. It reads:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Holy Scriptures and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit."

In these words *Time* magazine (Dec. 8, 1961, p. 50) not only records the New Delhi change of wording in the basis of the World Council membership, but also unmasks a major motive for the maneuvering of World Council leaders which brought about this revision in the Council's constitution, without a really adequate discussion of the matter. It is true that the Evanston Assembly asked the Central Committee to study the question of revising the basis and to report, presumably with a recommendation, to the Third Assembly. It is true that notice of the Central Committee's revision was sent to all member churches more than six months before the New Delhi Assembly met, thus fulfilling the requirements of the constitution for such a change. But it is also true that the desires and official requests of some churches in the Council were ignored in the revision that was proposed by the Central Committee, and it is also a fact that very few of the member churches gave adequate consideration to the proposed revision before the New Delhi meeting. I was amazed, when I got to New Delhi, to find that some of



Clifford Hansen and C. Emanuel Carlson at New Delhi.

the delegates were not at all familiar with the change to be proposed.

Prior to my going to New Delhi, I sought the counsel of Seventh Day Baptist ministers in this matter, and the many letters received from our ministers were of great assistance to me in determining the position which I presented to the Assembly. In New Delhi, prior to the basis debate, I was further assisted and encouraged to present this position by a number of other participants.

The new basis appeals to Scripture for its authority. Surely all Seventh Day Baptists welcome that appeal. The new basis also mentions specifically the three persons of the Trinity. Since there are a number of widely accepted interpretations of the trinitarian symbols, this addition to the basis would, I think, also be generally acceptable to Seventh Day Baptists. But it is no secret that this formula is specifically designed to prevent some churches from obtaining membership in the Council, and since the Council already embraces in its fellowship such a wide diversity of churches, and is doing all it can to bridge the present separation from the Roman Church, and since it is the avowed purpose of the Council to work toward the overcoming of all divisions between Christians, it was felt by some from whom I received correspondence that the new proposed formula was "a divisive element which is contrary to the spirit of love that Jesus Christ expressed both in his life and in his words," that "there is a greater responsibility for an ecumenical Christian

body to live with its Christian faith than to formulate a credal basis which becomes a test of fellowship," and that we should therefore oppose "the inclusion of any formula which would exclude any group seeking fellowship in the World Council of Churches."

Parliamentary procedure at New Delhi did not permit an adequate discussion of this important issue. It was presented to the Assembly only in a business session and all speeches in business sessions were limited, by those who planned the Assembly, to a maximum of five minutes and no speaker was permitted to speak twice on the same motion. Though there were a number of indications that democratic principles and procedures are being seriously threatened by the power of the central organization, at no time in New Delhi was the determination of the Council staff to see its decision approved by the Assembly more in evidence than when this issue was debated.

My contribution to this debate is published in the March 19 issue of the *Recorder*.

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. Another Baptist delegate asked the Assembly, "According to what Scriptures, do we find Jesus Christ designated as 'God and Saviour'?" No reply was made to that question.

A major objection to the revision was that it tended to set the basis up as a creed for the Council and that New Delhi action changing the basis would prevent a more adequate consideration of the matter and a more satisfactory revision of the statement.

When the vote was counted, there were 383 for the change, 36 against, and 7 officially recorded abstentions. Thus more than 11% of the recorded votes did not support the change. Since it is reported that there were 577 delegates in attendance at the Assembly, one wonders where the other 151 delegates were. Doubtless some were absent at that particular session, but it is safe to assume that considerably more than seven among those who were present abstained from voting.

The official press of the Assembly that afternoon was quick to report that "chief opponents to the change were of several member bodies — for the most part of small size," reflecting the attitude that positions taken by the representatives of small churches do not merit the same consideration as those taken by large churches. I am confident that if the words spoken in opposition to the change had been by the delegates of even one of the larger churches of the Council, the change would not have been made and the proposal which I made to postpone action on the revision of the basis would have carried.

As matters stand now, this issue will continue to plague the Council until a more satisfactory resolution of the issue is achieved. *Missions* magazine (American Baptist) reported this session of the Assembly as "a darker side" of the New Delhi picture and the revision as an obvious "trend toward creedalism"; agreed also that "perhaps the strongest argument against it is its careless use of the Scriptures in categorically identifying Jesus with God. So the statement sidesteps the preponderant emphasis in the New Testament, first, on Jesus as the Son of God;

second, on the Incarnation — the Word that became flesh and dwelt among us." (Jan. 1962, p. 19.) In the words of Time, this whole episode was indeed "an illuminating example of how creeds are written."

On the other hand, it should be often remembered and repeated, as Editor Kyle Haselden wrote in his *Christian Century* report (Jan. 10, 1962):

No appraisal of the 1961 Assembly, however many gross deficiencies it may uncover, will be accurate or complete if it fails to stress heavily those centripetal forces which increased the unity of the churches at New Delhi or fails to sense that in this Event God was moving toward the fulfillment of his purposes. . . . That Event — the outpouring of God's unifying and empowering Spirit upon his people and their acceptance of the unity he gives — will bless and challenge the churches long after the failures at New Delhi are canceled, corrected and forgotten.

Let Seventh Day Baptists pray for the guidance of the Spirit of God in the ecumenical movement, and let them also study how they may contribute ever more constructively toward its efforts to serve in the building of the Kingdom of God.

LET'S THINK IT OVER

True Basis for Social Action

Any program of social ethics is suspect if it dulls the Christian passion to evangelize the lost, or attaches the Christian's hope for transforming society to any other dynamic than that of spiritual regeneration.

Christian social action, accordingly, is no mere program of propaganda, resolution, or legislation which imposes scriptural ideals upon the confused world of unregenerate men. The Christian is obligated, of course, to protest injustice, protect human rights before the law, and promote justice. He has no mandate to legislate "Christian love" upon unregenerate society, however, for such love is a gift that must be voluntarily accepted. Only the Christian who has experienced God's redemptive love knows the secret of displaying true neighbor-love.

— Dr. Carl F. H. Henry.

MISSIONS — Sec. Everett T. Harris

Spiritual Retreat of Jamaica Church Leaders



Pictured above are twenty of the twenty-three pastors, deacons, and other lay leaders who gathered at the Maiden Hall farm and beautiful church in the mountains of Jamaica for another spiritual retreat February 22-26. The participants in the sessions of training and inspiration came from at least fourteen different churches. The buildings and farm will be used later this year for another young people's camp.

Ministerial Training at Makapwa

There is an appropriation of 100 pounds or \$280 in the Makapwa Mission Account for 1962 which is specified for ministerial training. One twelfth of this amount is sent each month, within the total monthly payment of \$416.67. (It will be recalled that the total amount approved for the Central African Conference of Seventh Day Baptists during 1962 is \$5,000.)

We understand that three ministerial students are currently taking the courses offered at Makapwa. A timetable of courses shows that our mission workers and some local pastors are presenting a varied training program for the young men.

A two-hour course in Christian Education, a two-hour course in Background Studies, and a three-hour course in Homiletics are all being taught by Rev. David Pearson.

A two-hour Bible study on The Acts of the Apostles and a three-hour course in Church History are being taught by Pastor Otrain Manan. Pastor L. Kawere is teaching a one-hour course on Pastoral Work.

Two-hour courses are being taught by Miss Sarah Becker in Speech and by Miss Barbara Bivins in Typology. Miss Joan Clement is teaching a three-hour course in English.

Work assignments and study are scheduled every afternoon of the weekdays from one to four p.m. at which time (4:00 p.m.) Miss Clement offers her course. The students' day begins at 8:00 a.m. and ends at 5:00 p.m. From 6:30 to 8:30 each evening there is scheduled a study period. It seems evident that the three ministerial students are being offered a full and worth-while training preparation for their coming years of service to the churches.

Incorporation of Jamaica Conference

The Conference of Seventh Day Baptist Churches of Jamaica has now incorporated under the name "Jamaica Seventh Day Baptist Conference Incorporated." It is a company limited by guarantee (without share capital).

The registered office of the company will be situated at Kingston "or at such other place as may from time to time be determined." Twenty-four objects for which the company is established are listed, covering such matters as the receiving and use of gifts, the holding of property, etc.

Membership in the company is confined to male and female Christians known to be in sympathy with the objects of the company and who express their adherence to the doctrines usually held by Seventh Day Baptists.

"The management of the company shall be and is hereby vested in the Directors who may exercise all such powers of the company and carry out all such operations required for the business thereof and

do all such things as may be exercised by the company in General Meeting." (See Article 20.)

"The number of Directors shall not be less than two nor more than five but the continuing Directors may act notwithstanding any vacancies on the body." (See Article 17.)

Rev. Leon Lawton has written regarding the incorporation of the Conference that it has been needed for a long time, making it possible for the Conference to have and hold legal possession of property such as the Maiden Hall farm and buildings. Local churches may also now incorporate and hold deeds to their church properties. It is a long step in the direction of the fully indigenous church in Jamaica.

Maiden Hall School Funds Transferred by Board Action

Following the closing of the Maiden Hall School a request was received from the Jamaica mission leaders to transfer the budgeted amount for the school (\$750) to the Jamaica Mission Fund. It was stated that such transfer would make possible the placing on the field of several additional workers.

At the January meeting of the Missionary Board it was decided that "the Maiden Hall Matching Fund of \$750 which had been voted to be transferred to the Jamaica Mission Fund should be sent in monthly amounts of one-twelfth the total appropriation, with the expectation that the Jamaica Conference will at least match the increased amount on their giving in 1962."

Word has now been received from our mission supervisor, Rev. Leon Lawton, that "the added amount to the 'Aid to Local Workers — Mission Fund,' will greatly help in the proposed circuit plan and the proposal to place at least three full-time workers on the field. The plan was adopted in principle at the January (Jamaica Conference) board meeting and referred to (Jamaica Conference) Planning Commission" (for expediting the plan).

SABBATH SCHOOL LESSON for April 14, 1962 The Cross Calls Us

Lesson Scripture: Titus 2: 11 — 3: 8.

Exemption for Sabbathkeepers Declared Unconstitutional by United States Supreme Court

By the Rev. C. Harmon Dickinson, chairman of the Sabbath Promotion Committee of the American Sabbath Tract Society

Early in January a Nashville, Tenn., judge declared the city's new Sunday closing law unconstitutional. As passed by the city council, the ordinance provided exemption for any person observing the Sabbath on a day other than Sunday. "I don't think it is constitutional for a Jew or Seventh-day Adventist to be allowed to operate on a day when a Methodist or Baptist cannot operate a business," said Judge Andrew Doyle.

Why this interpretive twist to the constitutionality of a Sunday ordinance? On first thought the reason for the judge's decision may appear absurd, but he was undoubtedly influenced by the 1961 Supreme Court decision affirming the constitutionality of Sunday laws but declaring the unconstitutionality of exemptions for Sabbathkeepers.

Are Sunday closing laws constitutional? The Supreme Court of the United States said "Yes" by a vote of 8 to 1. May Sabbathkeepers be exempt? The Court said "No" but with a less certain vote of 6 to 3.

The Supreme Court's decision strikes Sabbathkeepers a double blow. First, by declaring Sunday laws constitutional, the decision forces us to re-examine our contention that such laws are discriminatory and infringe upon the free exercise of the religious convictions of minority groups. Having lost our case, the natural recourse would be to seek exemption for those who conscientiously keep the Sabbath on another day and consequently feel that it is their right to be able to operate their businesses on Sunday. But here the highest court of the land levels a counterblow, declaring that such exemptions create privileges for certain classes and are thus unconstitutional.

Of course the issue is not completely closed, nor is justice for the minority a lost hope. The court was not unanimous in its thinking and some of the dissenting opinions upheld the rights of minorities. Sunday laws are upheld primarily on the

basis of their being secular rather than religious. As the religious nature of these laws becomes more clear, the constitutionality of "blue laws" will come more in question, and in time there may possibly be a reversal.

Let us examine the thinking of the members of the Supreme Court on the legality of Sunday laws, especially as it relates to the exemption of Sabbathkeepers.

The right of Sabbathkeepers to remain open on Sunday was referred to the Supreme Court in the appeal of the Crown Kosher Super Market of Springfield, Mass., and in a separate case, by Orthodox Jewish merchants in Philadelphia. The court could hardly avoid considering the validity of the religious appeal, but they came to some strange conclusions on the subject of religious liberty.

Chief Justice Earl Warren, while admitting that the origin of Sunday laws was religious, said that such statutes had gradually changed over the years so that now their basic purpose is to provide a uniform day of rest, to prevent overwork, and to guard against unfair competition. He spoke of Sunday laws as having a secular rather than a religious character. On this basis, the exemption plea of the Springfield and Philadelphia merchants was turned down. The fact that the appeal was made on religious grounds, the stores being closed on Sabbath because of conviction and again on Sunday because of the civil ordinance, did not, it was claimed, alter the purpose of these "civil regulations" to aid the community good. The Chief Justice agreed that Sunday closing laws might hurt Orthodox Jews and other Sabbathkeepers, but contended that this was only an indirect effect on religion, not a prohibition of its free exercise. He said, ". . . the statute at bar does not make unlawful any religious practices of appellants; the Sunday law simply regulates a secular activity and, as applied to appellants, operates so as to make the

practice of their religious beliefs more expensive."

The appellants in these cases charged that Sunday laws violated the constitutional safeguard of equal protection respecting the establishment of religion and prohibited the free exercise thereof. The court argued that Sunday laws, regulating certain activities and restricting the sale of certain items, do not necessarily mean that the day is intended to be religious, or an aid to religion. The secular "character" of the day would appear more likely to be intended to be one of repose and recreation." Neither does the restriction or permission of items for sale give aid to religion, but in some cases more appropriately aids recreation, they said.

One-day-rest-in-seven

Answering the argument that a one-day-rest-in-seven law was a reasonable alternative for those who oppose Sunday laws on religious grounds, the court said in the words of Warren, "Thus, reason and experience teach that to permit the exemption might well undermine the state's goal of providing a day that, as best possible, eliminates the atmosphere of commercial noise and activity."

A word of warning was injected here, however, that such ordinances would be constitutionally invalid if the effect of the law was to impede the observance of religion or to discriminate between religions, even though the burden may be only indirect. But if "the purpose and effect of which is to advance the state's secular goals, the statute is valid despite its indirect burden upon religious observance." Thus the court concurred that a state could enforce blue laws against those who closed shop an extra day a week because of their religion.

The majority opinion also reflected the exemption provision on the assumption that it might provide greater economic advantage to Sabbatharians by having a larger market among fewer stores on Sunday. Little or no evidence was cited to indicate that such might be the case. One wonders how often in economic practice this is a serious factor. Would it not be likely that the average competitive gain from Sunday sales would be

balanced by the economic disadvantage of being closed on the Sabbath?

Objections to exemption

Several difficulties are stated as possible objections for allowing an exemption to permit Sabbathkeepers to do business on Sunday, such as increased police duties, more Sunday noise, and complaint that non-Sunday observers were getting an unfair advantage. Justice Brennan expressed a dissenting opinion on the refusal to allow exemptions for religious objectors, and says that the foreseen difficulties "seem to me more fanciful than real." He states that in the 34 states which have general Sunday regulations, a majority, 21, have some kind of exemptions. Where exemptions are granted, those states are not significantly noisier, nor are their police significantly more burdened.

It was suggested that exemption for Sabbathkeepers might entail state-conducted inquiry into the sincerity of the individual's religious beliefs. Proof of religious sincerity was felt necessary to avoid a cause for cheating by those who would close their businesses on the least profitable day. It is pointed out that all the states providing exemptions seem to reflect this consideration. Ten require that a person claiming exemption believe "conscientiously" in the sanctity of another day (as in Connecticut, Michigan, Nebraska, Ohio, Texas, West Virginia, and Wisconsin). Five demand that he keep another day as "holy time." Three (including Kansas and Missouri) allow exemption only to members of a "religious" society observing another day. In addition, Rhode Island requires proof of membership by the certificate of a preacher or any three adherents. In Illinois the claimant must observe some day as a "Sabbath," and in New Jersey (although currently inoperative) one must prove that he devotes the day to religious exercises. Connecticut has a statute requiring one seeking exemption to file a notice of such belief with the prosecuting attorney. Such an inquiry as a religious test appears unconstitutional, as suggested in the concurring statement, and such fear recognizes the religious involvement of Sunday laws.

In his dissent, Justice Brennan wrote: "The court, in my opinion, has exalted administrative convenience to a constitutional level high enough to justify making one religion economically disadvantageous. The court would justify this result on the ground that the effect on religion, though substantial, is indirect. The court forgets, I think, a warning uttered during the congressional discussion of the First Amendment itself: '... the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand . . .'"

Religious-economic choice

Justice Stewart, agreeing with Brennan's dissent, wrote: "Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economical survival. That is a cruel choice. It is a choice which I think no state can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their constitutional right to the free exercise of their religion."

Justice Douglas, the only one to dissent in all four cases, said in his opening comments, "I do not see how a State can make protesting citizens refrain from doing innocent acts on Sunday because the doing of those acts offends sentiments of their Christian neighbors."

He continues, "The institutions of our society are founded on the belief that there is an authority higher than the authority of the state; that there is a moral law which the state is powerless to alter; that the individual possesses rights, conferred by the Creator, which government must respect."

Are Sunday laws religious? There seems to be no doubt that they are in Douglas's mind. "The court picks and chooses language from various decisions to bolster its conclusion that these Sunday laws in the modern setting are 'civil regulations.' No matter how much is written, no matter what is said, the parentage of these laws is the Fourth Commandment; and they serve and satisfy the religious predispositions of our Christian communities."

A prime question in the whole consideration of the constitutionality of Sunday laws is the effect upon the "free exercise" of the individual's rights guaranteed by the Constitution. On this Douglas remarked, "These laws are sustained because, it is said, the First Amendment is concerned with religious convictions or opinion, not with conduct. But it is a strange Bill of Rights that makes it possible for the dominant religious group to bring the minority to heel because the minority, in the doing of acts which intrinsically are wholesome and not anti-social, does not defer to the majority's religious beliefs. The special protection which Sunday laws give the dominant religious groups and the penalty they place on minorities whose holy day is Saturday constitute in my view state interference with the 'free exercise' of religion."

Seventh Day Baptists mentioned

It was startling to see on the last page of the Supreme Court decision a reference by Douglas to the Sabbath scruples and convictions of Seventh Day Baptists. He quotes Allan C. Parker, Jr., pastor of the South Park Presbyterian Church, Seattle, Washington, who referred to a small Seventh Day Baptist church around the corner. "I disagree with the Seventh Day Baptists on many points of doctrine. Among the tenets of their faith with which I disagree is the 'seventh day worship.' But they are good neighbors and fellow Christians, and while we disagree, we respect one another. The good people of my congregation set aside their jobs on the first day of the week and gather in God's house for worship. Of course, it is easy for them to set aside their jobs since Sunday closing laws — inspired by church — keep them from their work. At the Seventh Day Baptist church the people set aside their jobs on Saturday to worship God. This takes real sacrifice because Saturday is a good day for business. But that is not all — they are required by law to set aside their jobs on Sunday while more orthodox Christians worship. . . . I do not believe that because I have set aside Sunday as a holy day I have the right to force all men to set aside that day also. Why should my faith

be favored by the State over any other man's faith?"

Following the above quote, Douglas closed his dissenting opinion stating, "With all deference none of the opinions filed today in support of the Sunday laws have answered that question."

The court was divided 6 to 3 on this issue and as is seen from the above dissenting comments, there were some widely divergent opinions on the exemption of Sabbathkeepers. It may be that the absurdity of not allowing exemptions may have the effect of helping the general public to see the fallacy of Sunday laws and their threat to the free exercises of religious rights.

Rev. Henry Nelson Jordan

Dr. Henry Nelson Jordan, 91, died at his home, 801 Superior Street, Grove City, Pa., March 14, 1962.

He was a graduate of Alfred University and Union Theological Seminary, and had received a Doctor of Divinity Degree from Lincoln Memorial University. He was a minister in the Seventh Day Baptist denomination and had served pastorates in New Jersey and Wisconsin.

Dr. Jordan had served as chaplain of the Battle Creek Sanitarium for 27 years before coming to Grove City to make his home with his son-in-law and daughter, Dr. and Mrs. R. D. Dawes. He was an associate member of the East Main United Presbyterian Church and a member of the men's Bible Class of the church.

A 32nd degree Mason, Dr. Jordan was a member of Battle Creek Lodge, No. 12, F&AM, and the Valley of Grand Rapids Consistory.

His wife, Frances V. Jordan, preceded him in death in November 1956.

He is survived by one daughter, Mrs. R. C. (Helen) Dawes, and two grandchildren.

Funeral services were conducted on March 17 by Dr. Gordon E. Boak and interment was in Crestview Memorial Cemetery. — Helen Dawes.

Why Do We Worship?

How shall we judge the worship of our congregations in the regular Sabbath morning service? Shall we judge it by the quality of the music; that it is well rendered by the choir and congregation; whether it was worthy of the sanctuary or not? Was it a good worship service if it was well arranged and skillfully executed; if the people left the church speaking about the lovely service? Is the average member more concerned to get through by 12 o'clock sharp, than that it be interesting, helpful, and satisfying?

Perhaps the great purpose we should keep before us always in worship is that all worshipers may say with Isaiah in the temple: "I saw the Lord." The audience is not in church to be entertained, nor should the leaders feel they are there just to induce a pleasing mood of self-satisfaction, genial good feeling, and peace.

The worship of God should be thought of as an end and not the means to an end. Soren Kierkegaard draws a striking contrast between the common idea of worship and authentic worship. He says that ordinarily the congregation thinks of itself as an audience, for whose special benefit the minister and choirs give their performance. The relation which God bears to this performance is rather like that of an absentee playwright or producer. But a true picture, says Kierkegaard, shows us the church as a stage rather than a theatre. Those in the congregation are themselves the actors, and minister and the choirs are but prompters making suggestions and giving cues from the wings. What part does God play? He is the audience. This puts God where He has a right to be, at the very center of worship.

Worship leaders should ever be reminded that their skill, talent, artistry, and pride may keep some soul from the great moment when he could say, "I saw the Lord." It's really a solemn obligation to guide people in worship. With God out there in the audience watching and knowing that we presume to help each other see Him, we should be challenged to present ourselves most humbly and sincerely.

That high moment when all find Him won't come every Sabbath morning; possibly it's too awful and searching for that to happen. But that should be the goal of our worship. Above all we should remember that we are in the sanctuary for no other reason so important as this — to worship God with all the power that is within us.

More Camp Dates

The Rev. Duane L. Davis, pastor of the Lost Creek and Roanoke Seventh Day Baptist Churches, has been chosen as the director of Camp Joy, Southeastern Association Camp. The dates chosen for Camp Joy are June 25 to July 1. Boys and girls from the age of 10 through 18 are invited to participate. The camp will be held at Camp Selby, Upshur County 4-H Camp.

Walter Bond is camp committee chairman.

Let's Face It

Let's face it, the filmstrip belonging to the Seventh Day Baptist Board of Christian Education called "Let's Face It," has been borrowed and not returned. We would appreciate it if the borrower would return it immediately to us at Box 15, Alfred Station, N. Y.

CAMP MILES

The Southwestern Association Youth Camp will be held June 10 to 17, 1962. The place is the same as for the last several years. Chemin-A-Haut State Park, Bastrop, La.

Always back of our hopes and ambitions is the faith and assurance that "Christ Answers My Prayer," and the prayer, "May I Live Ever Steadfast."

Our theme this year is "The Burning Bush." Pastor Leroy Bass of the Paint Rock church will teach a class on the Miracles of Jesus and Pastor Paul Osborn of the Little Rock church will teach a class on The Sabbath. Also along with the devotions, alone hour and campfire, vesper and recreation, there will be the afternoon workshop period with films and pictures on varied themes such as vocations, the ministry, Seventh Day Baptist

outreach, youth in the church and in the home.

Mrs. H. E. DeLand of the Metairie church will be the cook. Other staff members will be announced later. Ned DeLand of the Metairie church, is the honor camper of last year's camp and our exchange camper for 1962.

Alfred Theological Students Attend Interseminary Meeting

Wayne C. Maxson and Gailey Carpenter represented the students of the Alfred University School of Theology at the area Interseminary Conference held March 16 and 17 in Philadelphia. Students of the Eastern Baptist Seminary were hosts to the conference.

Dr. Keith R. Bridston, director of the Lilly Endowment study on pre-seminary education, was the principal speaker of the program which dealt with church politics. He discussed the historic formation, deformation, and reformation of political structure in Christianity as well as the present situation in which every denomination finds itself. He commented on the need for "loyal opposition" and informed opinion based on theological positions in ecumenical as well as denominational meetings.

The conference, which included students from a dozen or more theological seminaries in the Middle-Atlantic States, elected Ray Parkins of the Virginia Episcopal Theological Seminary as its president for the next year.

Mr. Maxson is a Seventh Day Baptist and a Senior at the School of Theology, and Mr. Carpenter is a Methodist and a Middler. — Albert N. Rogers.

A Bible Portion in the Bag

Christian businessmen in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse, and a plastics manufacturer who places a Scripture Portion in each clothing bag.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Churches War on Child Hunger in Hong Kong

A frontal attack on child hunger in Hong Kong aimed at making it literally true that every child now unable to find adequate food shall have at least one hot meal a day, has been announced by the Rev. Elbert E. Gates, Jr., Hong Kong Church World Service director.

In response to a request from the Hong Kong Department of Education, CWS is setting up the program to provide a daily hot meal to an estimated 70,000 children who do not get one hot meal from one week to the next.

The meal will consist of rice and "sung" (a bit of meat and vegetable), and will be sent in large containers to schools where it will be served to children designated by the school authorities.

Foodstuffs are being provided by the U. S. Government from surplus stocks, and by CROP, the Christian Rural Overseas Program. Two central food kitchens, each with a capacity of 20,000 meals daily, are being built with funds provided by the U. S. Government.

Operational costs are being underwritten by Hong Kong Church World Service, the British Council of Churches, and the Reformed Churches of Holland.

Where Is Calvary?

The Church of the Holy Sepulchre is erected upon the Calvary site of Jesus' crucifixion, burial, and resurrection.

Proof of exact location dates back to Emperor Hadrian (A.D. 117-138), who, determined to found an entirely pagan city, rebuilt Jerusalem, renamed it Aelia Capitolina and erected a temple to Venus upon Calvary and the tomb to wean Christians away from their faith and the holy places. Ironically, this deed of Hadrian fixed forever the precise spot of Jesus' crucifixion and burial.

Upon Constantine's conversion to Christianity, he had no doubt or difficulty in identifying these sacred sites and ordered the temple removed and a magnificent church built in its place. — Jordan Tourism Information.

Teen Talk

Large Crumbs from the Children's Table

In a teen-age boys' class the Sabbath School lesson included an incident from the life of Christ. It was the touching story of the Syrophenician woman, a Greek, who asked Jesus to cast out the demon from her daughter. You remember the testing remark of Jesus that the children must be fed rather than the dogs. The Master was highly pleased with her reply, "Yes, Lord; yet even the dogs under the table eat the children's crumbs." The instant healing at His word was a pretty large crumb in that mother's viewpoint.

Coming from this great act to the story of a porter may be like "changing from the sublime to the ridiculous," but perhaps not. A "skycap," a redcap who handles luggage for air passengers, had faithfully worked for 30 years at an air terminal in Buffalo, collecting normal tips for his service. Then one day it happened.

A real estate man and his wife from New Zealand finished their tour of the United States at Buffalo and were about to board a plane. The skycap had transferred his four bags from the car the man had bought in Miami for \$750. The 64-year-old porter asked the departing realtor, "What about the car?" "It's yours," was the reply. An officer was called to witness the transaction. This indeed was an unusual tip — a large crumb from the table.

We do not ordinarily receive from our fellow men something for nothing, and we should not expect to. But from the hand of the Lord everyone who receives eternal salvation knows that he has not earned it; it is given in response to faith — like that of the Syrophenician woman who asked only for crumbs from the table.

"Just as America has grown and prospered within the framework of our Constitution, so Christianity has flourished and spread according to the laws set forth in the Bible. While the Constitution of the United States may be amended from time to time, no amendment is ever necessary for the Bible." — Selected.

The Sabbath Recorder

New Seasonal Filmstrips

The Audio-Visual Aids Committee of the Tract Board has two new filmstrips appropriate to the resurrection season available for primary age children. They are in full color with 33 1/3 r.p.m. recordings. The running time for each filmstrip is about eight minutes.

"Jesus Is Not Afraid" tells of Jesus' triumphal entry into Jerusalem, the last supper, and the night in the garden when He is arrested and tried before the authorities. But even as He faces death, Jesus is not afraid because He knows He is finishing the work that God has given Him to do.

"Jesus Lives" tells how after His death, His friends are filled with sadness. One of them, Joseph, arranges for Jesus' body to be buried in a tomb cut out of rock. A great stone is rolled in front of the entrance to seal it, but when the women arrive with spices and ointment, they are told that Jesus is alive. Jesus' many appearances are depicted with the final scene where Jesus tells His disciples to "go and make disciples of all nations" and assures them that He will continue to be with them.

Some of the passion-resurrection filmstrips suitable for older children and adults may still be available. Order from the Tract Society at Plainfield, N. J., giving second and third choices.

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — The Communications Committee is getting organized here and hereby submits the following:

Pastor Paul Osborn and his family have entered into the physical and spiritual labors of the Seventh Day Baptist Church of Little Rock, Ark.

Physical reconstruction has included new acoustical-tile ceilings throughout the building; refinishing the floors and painting the auditorium, construction of a classroom and pastor's study on either side of the front entrance, a new fluorescent lighting system in the sanctuary, and a floor furnace. Insurance covered the expense of asbestos roofing for the half that was damaged during the storm, also the paint for the outside of the church.

Spiritual activities include depth Bible study Friday at 7 p.m., Sabbath worship services — 10 a.m., Sabbath School —

11 a.m., Community Visitation program Sabbath afternoon 3 p.m. Also regular fellowship suppers are held at 6 p.m. on the third Friday of each month.

The annual business meeting of the church was held January 3, 1962, with the election of the following officers: moderator, James Mitchell; secretary, Mrs. Calvin Babcock (Meleta Monroe); treasurer, Irving Seager; assistant treasurer, Calvin Babcock; pianist, Mrs. Robert Noonan; trustees, Dr. Lloyd D. Seager, Berwin Monroe, and Calvin Babcock; Sabbath School superintendent, Berwin Monroe; Sabbath School treasurer, Mrs. Charles Cato.

Grateful appreciation is expressed to the pastor and his family, to the Missionary Board, and to the many interested Christian friends who have contributed generously to the work here.

— The Communications Committee.

Accessions

Paint Rock, Ala.

By Testimony:
Mrs. James W. Rankin

Obituaries

Hoffman.—A. Colwell, son of Ellsworth and Rachel Rainear Hoffman, was born Oct. 31, 1897, in Stow Creek Township, N. J., and died after a very brief illness, on March 9, 1962.

Mr. Hoffman was married to Susie Bivins on December 22, 1923. They have lived in their home on West Avenue in Shiloh for many years.

He was an active member of the Shiloh Seventh Day Baptist Church, Ardenis Tribe 198, Red Men, and the Cumberland County Firemen's Association.

In addition to his wife, he is survived by three sisters: Mrs. Edna Dickinson, Shiloh; Mrs. Josephine Allen, Quinton; Mrs. Leona Jeffrey, Florida; and a brother, John B. Hoffman of Rhode Island.

Memorial services were held at the Garrison Funeral Home, March 12, 1962, with the Rev. Charles H. Bond officiating. Interment was in the Shiloh cemetery. — C. H. B.

Jordan.—Rev. Henry Nelson, son of James and Amanda Jordan, was born in the Township of Wirt, Allegany Co., N. Y., Oct. 18, 1870, and died at his home in Grove City, Pa., March 14, 1962. (See extended obituary elsewhere in this issue.)

