

We continue to be blessed with the devotions given by the young people at the Sunday night service. The young people have recently announced that they will purchase new hymnals for the church.

Our new project is sending letters through the mail to all homes in the vicinity of the church. Approximately 700 letters will be sent at regular intervals during the year. These letters are simple invitations to our services. Enclosed will be one or more tracts about Seventh Day Baptists. We want to follow each letter with a special issue of the **Sabbath Recorder**. If any churches have purchased more Recorders in the past than they have used and wish to put them to good use, we would appreciate a letter stating what you have. Special issues are not dated and are always full of wonderful messages. Our 1962 goal is not only to strengthen the spirit of our little church, but to really let the world know "who and what we are." — Correspondent.

### Accessions

Little Rock, Ark.

By Testimony:  
Mrs. Charles Cato  
Miss Judy Woodell (Associate)

Texarkana, Ark.

By Testimony:  
Charles T. Britton  
Ruth Britton (Mrs. Charles T.)

### Births

Davis.—A daughter, Lynn Dee, to Leonard H., Jr. and Pauline (Lewis) Davis of Bridgeton, N. J., on January 9, 1962.

Pierce.—A son, Karl Randolph, was born Dec. 11, 1961, to Stephen and Virginia Pierce of 4115 Woodcraft, Houston 25, Texas.

### Obituaries

Campbell.—Edna Booth, was born at Farina, Ill., February 3, 1871, and died at her home in Hammond, La., January 17, 1962.

Mrs. Campbell was the widow of Merrill Campbell. They lived for a time in Nortonville, Kan., but she had been a resident of Hammond for 75 years and was the oldest member of the local Seventh Day Baptist church. She was known as one who served her Master well and one who was an inspiration to those who knew her.

Survivors include: two sons, Paul of Hammond and John of Chicago; two daughters, Mrs. Sam Jones of Kentwood, La., and Mrs. Irene Mitchell of Hammond; twelve grandchildren and thirty-seven great grandchildren.

Farewell services were held from the Thomas Memorial Chapel in Hammond with the Rev. Ralph Hays, pastor of the Metairie church, in charge of the service. — Mrs. H. E. De Land.

Gilchrist.—Olive Powell, daughter of Rev. Sylvester S. and Sarah Elizabeth Post Powell, died suddenly at her home in Hamilton, Mo., Dec. 15, 1961.

Olive was the second of five children, Miriam, Olive, Paul, Heber, and Helen, born to the Rev. Mr. Powell by his first wife. She was baptized by her father about 1900 at Rochester, N. Y., in the few years of secular employment between his Little Genesee and Adams Center, N. Y., pastorates. On May 23, 1923, she was united in marriage with Earl G. Gilchrist of Wayne, Pa., at the home of her elder sister Miriam Jones, at Covington, Ky. They first lived at Sheridan, Wyo., later at Clarinda, Iowa, before moving to Hamilton. At the time of her death she was a member of the Nortonville, Kan., Seventh Day Baptist Church. She is survived by her husband and one daughter Louise, (Mrs. Dallas Venn) besides others of her own generation. Interment was in Highland Cemetery at Hamilton. — Alena M. Bond.

Simpson.—Olin Huffman, son of William B. and Sylvia Eunice Maxson Simpson, was born at Jackson Center, Ohio, May 25, 1879, and died en route from Alfred to Bethesda Hospital, North Hornell, N. Y., December 31, 1961.

In early life he was baptized and joined the Jackson Center Seventh Day Baptist Church. He retained his membership there, feeling that he and Mrs. Simpson wanted to be of help to the church of their earlier years.

On August 17, 1913, he was married to Miss Carrie Maud Young, daughter of Leslie E. and Ella Saunders Young, at Alfred. Mrs. Simpson died October 9, 1961.

He is survived by one of his two daughters, Doris E. Simpson, at home, and one son, William L. Simpson of Kingsport, Tenn. Three grandchildren also survive.

Mr. Simpson had been principal of or teacher in seven school systems in Western New York. He retired in 1941 and, with his family, returned to Alfred to live.

Memorial services were held at the Alfred Seventh Day Baptist Church, January 4, 1962, with the Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery.

— H. S. W.

### SABBATH SCHOOL LESSON

for February 17, 1962

Respect for Human Life

Lesson Scripture: Ex. 20: 13; Matt. 5: 21-26; Luke 12: 4-7.

for February 24, 1962

Fidelity in the Home

Lesson Scripture: Ex. 20: 14; Matt. 5: 27-30; Eph. 5: 21-33.

# The Sabbath Recorder

## HOW CAN COMMITTED

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Give My Life More Definite Purpose and a Greater Sense of Worth?

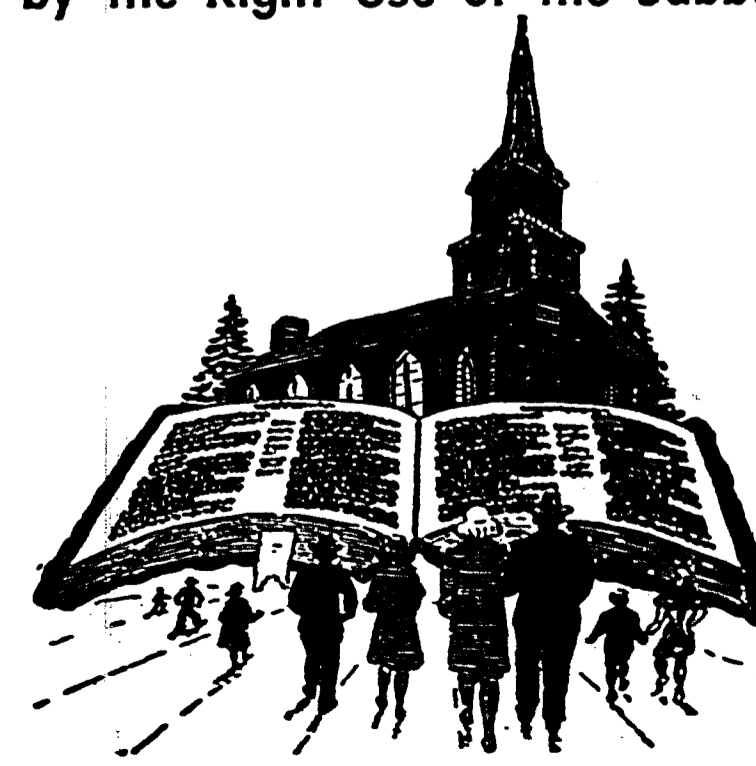
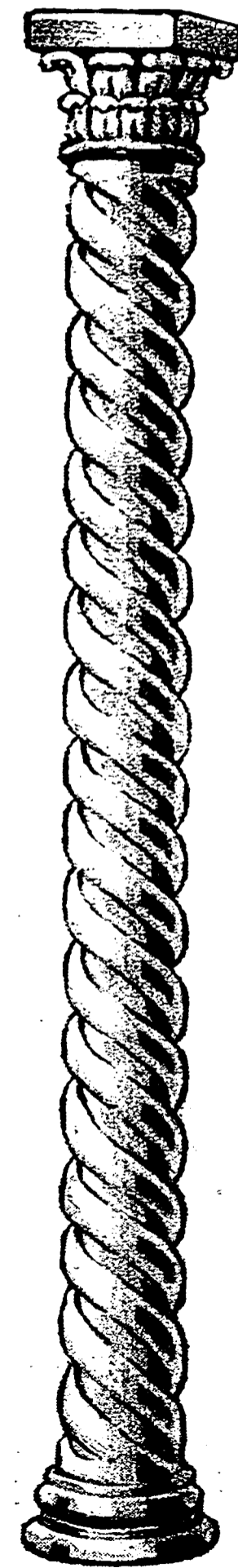
Help Me to Find Answers to My Personal Problems?

Bring Increased Harmony and Joy to My Family Life?

Enrich My Fellowship with Others?

Impel Me to Take Vital Constructive Action in Today's Troubled World?

Be Strengthened and Enriched by the Right Use of the Sabbath?



# WHO'S WHO IN THIS ISSUE

## Dr. George Thorngate, Sr.

Physician in Monterey, Calif., member of the Milton, Wisconsin, Seventh Day Baptist Church. Former missionary to China and was for a time employed by the United States Government in its overseas rehabilitation and relief program.

## Miss Constance Coon

A Junior High School physical education instructor in Pontiac, Mich., member of the First Hopkinton Seventh Day Baptist Church of Ashaway, R. I. At one time employed by the Y.W.C.A. of Jackson, Mich., and for a number of years has served various Seventh Day Baptist churches as director or helper in summer camps and vacation Bible schools.

## Rev. Loyal F. Hurley

Pastor of the Salemville Seventh Day Baptist Church at New Enterprise, Pa. Former field evangelist on the Home Mission field and personal counselor and Christian friend to many who have sought his help at Conference, in his travels, and as a pastor.

## Albyn Mackintosh

Consulting engineer, member of the Los Angeles, Calif., Seventh Day Baptist Church which he is now serving as trustee. Former member of the Commission of General Conference; at present chairman of the Conference Committee on Peace Education.

## Dr. O. B. Bond

Retired schoolteacher and administrator and former missionary in Jamaica, W. I. A member of the Daytona Beach, Fla., Seventh Day Baptist Church where he serves as elder, junior high school Sabbath School teacher, and as a member of the Stewardship and Church Executive Committees.

## Mrs. Nettie Fowler

Retired schoolteacher, member of the White Cloud, Mich., Seventh Day Baptist Church, which she serves as a deaconess. She is at present chairman

of a committee under the direction of the Women's Board which keeps in touch by personal correspondence with lone Sabbathkeepers and supplies them with wanted denominational literature.

## Dr. E. Keith Davis

Physician and surgeon of Denver, Colo., member of the Denver Seventh Day Baptist Church which he at present serves as deacon. Former member of the Commission of General Conference.

## Hon. Jennings F. Randolph

United States Senator from West Virginia, member of the Washington, D. C., Seventh Day Baptist Church.

## Mrs. Charles Parrott

Housewife and mother living in Williamston, Mich., member of the Battle Creek, Mich., Seventh Day Baptist Church which she serves as a deaconess. She is also teacher of an adult Sabbath School class.

## Miss Joyce Sholtz

Schoolteacher, member of the Verona, N. Y., Seventh Day Baptist Church where she serves as advisor for the SDBYF. She is also one of the adult advisors for the Central New York Association SDBYF. She was employed by the General Conference Board of Christian Education as a field worker in the summer of 1961.

## Fred Ayars

An electronic engineer residing in Philadelphia, Pa., member of the Marlboro, N. J., Seventh Day Baptist Church where he serves as a deacon, Sabbath School superintendent, and Sabbath School and Youth Fellowship teacher.

## Mrs. R. T. Fetherston, Editor

Housewife, member of the Battle Creek, Mich., Seventh Day Baptist Church which she serves as chairman of the local Board of Christian Education and as adult superintendent of the Sabbath School. She formerly served as executive secretary of the General Conference.

# Committed Living

by Mrs. R. T. Fetherston

Two definitions of the word commit, given in the dictionary, seem to apply as we think of the term committed living. (1) To give in trust; entrust; consign. (2) To pledge; to bind; as to COMMIT oneself to a certain course. Committed living then, involves the pledging and giving of one's time, effort, and material possessions to the fulfillment of a purpose or the advancement of a cause.

Every person lives a more or less committed life in many areas. Any who seek an education, in a sense, give their minds over to the influences of teachers and books and bind themselves to the routine of classes and study hours. In order to become an accomplished musician one must pledge himself to hours of routine practice and give over his emotions to the mood and feeling of the music. Lodge members and those who join service organizations entrust a portion of their money to the group and agree to attend meetings regularly and work on committees. The state of matrimony and the raising of a family call for committed living. And so it is in all areas of life. Of course, one can enroll in school and go through some of the motions of being a student without being really committed and thereby lose the benefits that come from real study. And one can have a family and pretty thoroughly shirk the duties that this should entail; then one could hardly be recognized as committed to the task and would surely lose the joys and blessings of the love and trust of one's children and spouse.

How is it when we consider the matter of being a Christian? Perhaps we could say that a committed Christian entrusts his life to Christ and the leading of the Holy Spirit and pledges himself to an ever-increasing study of the Bible in order to discover the basic principles of Christ-like living. Certainly in this area, too, it is possible to be only nominally committed and thereby never discover the joy and peace and the zest for life that is possible when one is striving to be truly committed to Christ and His cause.

In order to fulfill the purpose for which we are created as men and women in the image of God we must each take the responsibility of choosing our own course of action. It is the privilege of each of us to decide whether we want to commit our way unto the Lord or to follow some other way of life. Many today believe that the freedom of all men depends in great part on the choices made by each man in his everyday living — in other words, the continuance of our opportunity to live as free people depends on what you and I as individuals are committed to in our lives from day to day.

On the following pages you will find articles, requested for this issue, that relate the experiences of the writers in various areas of life as they strive to commit their lives to Christ.

Six titles were chosen and, with the exception of one, two people of different backgrounds and experience have written on each. Under each heading, then, will be found two articles, the first headed "Article one" and the second, "Article two."

# The Sabbath Recorder

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## ARTICLE ONE

by Dr. George Thorngate

A cause is one of the greatest forces known to man — something to work for, to fight for, to give for, to sacrifice for, to live for, to die for. Jesus had a cause — to reveal the Father to mankind, and to offer mankind a way of reconciliation with God. For this He lived — and died.

The Communist has a cause — to bring the whole wide world under the domination of the Communist party, by force, if necessary. We may despise this objective and hate the methods used, but we cannot but admire the man who works and sacrifices, and indeed is willing to die for his cause.

The person committed to Christian living has a cause. It is to bring about the Kingdom of God on earth — the bringing of the whole wide world voluntarily under the domination of God, who is Love. That person is in contact with tremendous power, power that is so profound that nuclear fission, megaton bombs, interplanetary missiles are as childish fireworks in comparison. He is on the side of God, the creator of everything, even atomic energy.

A person whose life is committed to the Christian way is one who knows where he is going. He is one who seeks — and gets — God's guidance in every decision and act. It is easy to find God's guidance. For every decision and act one checks himself by asking, Is it honest? Is it pure? Is it unselfish? Is it loving? If the answer is affirmative to all, God is guiding positively. Then, all along the route which that one is following there are green lights.

The life committed to Christian living has power, direction, security and peace. At this season of stock-taking, what could be more practical or profitable or worthwhile?

## ARTICLE TWO

by Miss Constance Coon

Real purpose in life comes when one accepts Christ as personal Savior and Lord of his life. Christ gives us a new understanding of life and its meaning. Previous to acknowledging Him as Savior most of us have the purpose of self-will and lead "I"-centered lives. Upon acceptance of Christ we realize our own weaknesses to live the lives Christ would have us live. Full surrender to Him makes a difference in our lives. We look to Him for guidance in choosing our career. He helps us to see the abilities we have and then opens the way for us to use them to His glory. At one time I felt the Lord would have me give my life to Him as a full-time missionary. Time was spent in preparation for this task. Upon completion no doors seemed to be open. I am convinced now that this was the way the Lord used to tell me that He wanted me to use the ability which He gave me as a teacher of physical education. The Lord uses a Christian teacher in a classroom. He opened up the way for us to start a Bible Club to meet before school and I praise Him for this opportunity to witness to belief in Him which makes life most meaningful. Devotions in a school camping situation give place to witness to our Creator. The teaching profession also affords the opportunity to work in Vacation Bible Schools and camps during the summer months.

There is no greater thrill in life than to see young people accept Christ as their Savior and surrender their all to Him. What a joy and what peace enters the life of a saved person. Only a personal experience can truly explain it.

The presence of Christ in one's life gives one a blessed assurance of life everlasting at the time of loss of a loved one. It may mean the difference of utter despair or even question of the worth of

## ARTICLE ONE

by Rev. Loyal F. Hurley

An old Negro preacher once prayed as follows: "O Lawd, we ain't what we ought to be; and Lawd, we ain't what we want to be; and Lawd, we ain't what we'se gwine to be; but, O Lawd, we thank you that we ain't what we wuz." Every real Christian can say "Amen" to that prayer. The Lord has done something to change us and "we ain't what we wuz"; and yet, "we ain't what we ought to be." Even Paul wrote: "Not that I am already perfect, but I press on." Every Christian is "only a Christian in the making," and so has far to go in the attainment of a truly Christlike life. Every Christian has problems in living.

The problems of life lie in four general areas: 1. The Individual and His Inner Self; 2. The Individual in Relationship to the Family; 3. The Individual in Relationship to Larger Social Groups (Church, Society, Nation); 4. The Individual in Relationship to God and the Universe. Our study is only about No. 1.

Just what are your personal problems? What persistent and nagging difficulty lies at the heart of your "inner self"?

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living; whereas a Christian realizes it as part of God's plan somehow and is assured of the blessed reunion of loved ones who have gone to be with their Maker. "Blessed Assurance, Jesus is mine! O, what a foretaste of glory divine; Heir of salvation, purchase of God, Born of His Spirit, washed in His blood."

The purpose of a Christian is expressed nicely by —

"Only one life — 'twill soon be past. Only what's done for Christ will last."

The prayer of each Christian should be that his life may be used of God to win others to Him that they might experience real joy and peace.

What would you most like to have settled? What is your crying need in the realm of inner cleansing? Let us look at some of the major personal problems and see if yours lie in one or more of them.

First of all are some evil habits that are growing rapidly among us — liquor, tobacco, drugs. Then there seems to be a growing tendency to irreverence and profanity. There is widespread dishonesty and falsehood; there is gossip and slander.

Most of these are outgrowths of what our psychologists call the major "devils" of life, viz: 1. fear, including worry and anxiety; 2. hate, with a whole brood of relatives — envy, jealousy, bitterness, unforgiveness; 3. inferiority, with its accompanying list of frustration, hopelessness, and despair; 4. guilt, the self-condemnation which results from our wrong behavior. This group of four covers most of our problems. Also, these problems all seem to be related somehow to our three basic instincts, the self instinct, the sex instinct, the herd instinct.

The self is God's rich gift in making us human. To know that one is himself, with no other like him in all creation is almost breath-taking. To have intelligence and be able to learn — to think God's thoughts after Him; to be endowed with moral judgment and be able to discern good from evil, is to be made, in part at least, in the image of God. Yet the self wants its own way, it wants to do as it pleases, it wants to rule, to dominate. Self puts itself in the place of God, though sometimes unconsciously. "Nobody can tell me what to do." That is self!

The sex instinct is one of the richest blessings God ever granted us. It is not only the instinct to procreate, to continue the race, but our psychologists assure us that it is the source of all our artistic ability, our creativeness, our desire to love and serve others. But when all this is perverted and turned only to lust, it be-

comes loathsome. It is then that we think it just sexy!

The herd instinct again can be either a blessing or a curse. If we rejoice in the privilege of being a member of the human family and seek to share and help and uplift, then the herd instinct is a blessing. But if we bow down to the herd, and ape its ways, and fear to transgress its passing whims, and "copy the Joneses," then we are slaves.

There are some students of life who insist that the basic sin of all is pride. The term is used to mean undue sense of one's superiority; self-conceit, vanity. It is an exaggerated opinion of what one is, or has, or has done. Many of us would not say it to ourselves, but our attitude really says, "I can sing, or play, or speak better than others"; "I can sew, or make cookies better than others"; "My English is better than my neighbor's"; "I can throw more touchdown passes than any other quarterback," and on and on and on. You pick out the applications. And whether pride is attached to the self instinct, or the sex instinct, or the herd instinct, it is still pride with its exaggerated opinion. It always puts the person above his proper level.

Now, let us look a bit more carefully at our theme: "How Can Committed Christian Living Help Me Find Answers to My Personal Problems?" The answer lies in the word "Committed."

There are many sincere Christians who are not committed. They believe in Christ as their Savior. They are sure He died for their sins. They are sure that above all others He is the Example of what life should be like. And they honestly strive to be like Him. They think that being a Christian consists of the effort to be like Him, and to that task they set themselves with grim determination. They are like the folks who testify in prayer meeting, "I know I make many mistakes, but I intend to struggle on." For them the Christian life is just that, a struggle, but it is all by their own understanding, and effort and will. They have never learned to "commit." They need to memorize the Bible verse, "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." This

is the way of victory — "commit" and "trust."

Just commit alcoholism to the Lord — that is what Alcoholics Anonymous do! Thousands have committed tobacco to the Lord and have found a great deliverance. One man who had used tobacco over eighty years was set free and "died clean" as he desired. Some of us have seen drug addicts completely remade by surrender to the Lord. And what about fear? One lady said, "Oh, yes, I know that fear can come upon me at times, but now I know what to do with it." She had learned to commit and trust. How about hate? Is there any cure for it, along with its relatives, envy, jealousy, bitterness, and unforgiveness? Commit them all to the Lord and He will help you to see honestly the cure He advised, "Love your enemies, do good to them that hate you, and pray for them who despitefully use you and persecute you." Some of us have found that to be the only safe method to use. And do the same with inferiority, and pride, and guilt. He can handle the whole brood of sin's poisons if we will let Him. Commit them to Him, and trust.

Suppose you had a very valuable diamond worth thousands of dollars in your home. A neighbor tells you how unsafe it is for you to keep it unprotected, and urges you to put it unto a safety vault. You begin to worry about it then. Finally you deposit it in the safety of a bank vault. What happens then? Two things. First, the diamond is safe, and second, you lose your worry. "He who keeps the treasure bears the care." That is true of a problem the same as with a diamond. If you insist on keeping your valuables, AND your troubles, YOU MUST BEAR THE CARE OF THEM. If you commit them to the Lord, HE WILL BEAR THE CARE OF THEM. Why not surrender them to Him now?

## ARTICLE TWO

by Albyn Mackintosh

Committed Christian living answers all of my personal problems by establishing certainty and purpose in my life. Faith in God is the greatest gift that I have

ever received. It has put "the silver lining" in every cloud that has overshadowed me. It has determined my vocation, my aspirations, my residence, my marriage, my life. With my fellow servant, Paul, I can truly say, "I know in whom I have believed" and that "He is able."

Worry about the present and fear of the future are symptoms which indicate a lack of true commitment to Christ. A friend of mine after attending a lecture concerning communist infiltration came away with his mind filled with suspicion as he looked at those about him. Then Christ came into his life and love drove out his suspicion and fear. He realized that God is alive today and that governments, times, and seasons are in His hand! "God is my refuge and fortress, in him will I trust." Fear of man is not compatible with committed Christian living!

Another friend complained that he was unable to find work sufficient to make ends meet. Living costs were increasing constantly. Taxes, medical expenses, clothes, television, and even his children's toys were expensive. Then a call came from a neighbor who had suffered misfortune and his heart was touched. As he helped another, his own life took on more meaning and he realized that his real problem was selfishness. Selfishness is not merely pursuing our own desires but includes neglecting the needs of our neighbor.

When selfishness is eliminated, personal problems are gone. To satiate our personal desires is to create problems. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other . . . Therefore I say unto you, take no thought for your life . . ." (Matt. 6: 24, 25). A person who has committed himself to Christ can no longer serve self. His personal problems are taken to Christ and then left there. Selfishness is not compatible with committed Christian living!

The Christian life is not merely hearing or knowing but doing the will of Christ completely. Jesus pointed out the importance of this dedication for His followers when He said in Matthew 24: 20

that they should pray that their flight should not be in the winter nor on the Sabbath day. It is easy to see that flight in the winter would be a hardship but one might ask, "What is wrong about fleeing from present danger on the Sabbath day?" Christ would answer that it is selfish. Flight symbolizes a concern for one's self first and he who would keep God's time holy must deny self and put others first. To fulfill the law of Christ, we must bear one another's burdens.

The simplicity of a committed Christian life eliminates the desire to waste money and gives time to develop talents and to work. Had it not been for a strong determination to live a Christian life, it would have been impossible for me to get a college education. The entertainment of this world is expensive. Smoking, drinking, movies, dancing, parties are expensive, not only in money but in time and health. Waste of time, talent, or money is not compatible with committed Christian living!

Balaam is used in the Bible as the symbol of unrighteousness. It is recorded that he was a man who had committed his life to be a prophet of God. When the king offered a large reward to him if he would curse the invading nation, God told Balaam not to do so. The king offered an even greater amount of money and then Balaam began to rationalize. Soon he succeeded in finding a way to get the money without cursing the invading nation. Balaam — a symbol of unrighteousness, a selfish man who justified his actions in direct contrast to God's directions. When confronted by temptation, do we rationalize to justify our desires rather than obeying God? Rationalization is not compatible with committed Christian living!

The simplicity of the Christian life is Love. Love God and love man. If we love God, we will keep His Commandments — all of them. Let us pray that we might keep His Sabbath holy. Let us love all, friend and enemy, as He would have us love. Perfect love casteth out fear and solves our personal problems.

## ARTICLE ONE

by Dr. O. B. Bond

To this question, I promptly reply, "Commit thy way unto the Lord, trust also in him; and he shall bring it to pass" (Psa. 37: 5). This I use as a text from which to depart.

I feel very humble when I review the important words of this question and discover that they are directed to me and are definitely related to my own choices, decisions, and commitments as well as being concerned with bringing increased harmony and joy into my family life.

To get into the implied significance and intimate relations of this question becomes an almost overwhelming and a slightly embarrassing task, because it is concerned with my parents, my childhood and early youth, courtship days, establishing a home, growing a family, determining my profession, and involving my challenging retirement years.

My father was a strict disciplinarian and believed that to spare the rod was to spoil the child. Every member of his household felt warmly secure in this atmosphere. Although my mother was quite modest, and almost recessive, her life made an impact upon the personal life and habits of my father. He threw away his tobacco rather than stint the fond caress of a blushing maiden or blight the effectiveness of his example. He was an orderly man about his work, neighborly, and very co-operative in matters of concern for the welfare of his family and the community of which he was a part, and was always regular in church attendance. In all these matters, my mother was a faithful companion and supporter.

I found myself, as a child, in a family circle where there had been unanimous agreement upon the general principles to be used in governing that circle, even before it was established.

My first acquaintance with the nature

of God and meaning of worship was at my mother's knee and around the family altar. I cherish the constancy of the truth she spoke when she said, "God is a Spirit; He is a Good Man; The other spirit is the Bad Man." She did not call the other spirit the "Devil." My decision to become a Christian can best be expressed in a desire to be a "Good Man."

To meet the dimensions of the world in which I lived as a child, God was great enough and sufficiently personalized that He could tiptoe over the hills and streams in West Virginia and not only care for us but look down and see our every act, though I never was privileged to meet Him in that childish image.

While regular church attendance was practiced in our childhood home, I did not feel the impact of that practice until I returned home from college one time and came downstairs and announced to my father that, since I had some correspondence to take care of, I would not go to church today. He promptly responded, "We all go to church at our house." I went to church with the family. The experience lingers with fond memories, as the faithful witness of my parent comes to mind.

Courtship days brought me into acquaintance with another family that maintained quite rigid standards of conduct, including age limitations for the daughter who might be tempted to invite a special friend to the home. While this restriction, at times, seemed to me to be for my control, it was a challenge to maintain a minimum degree of relationship and still respect the standards of the household. I shall always cherish with deep appreciation the privileges granted me by my wife's father when I would finally get up courage enough to ask for permission to accompany his daughter upon a special occasion. I grew under

## ARTICLE ONE

by Mrs. Nettie Fowler

In Jesus' reply to the lawyer, He gives us the ground rules for life at its best: to love God supremely, and to love one's neighbor as oneself. Love is the strongest force known to man. It will induce behavior which neither threats nor privation will bring about. Love gives all and asks nothing in return. It seeks only the greatest good for the loved one, at whatever cost.

To love God supremely is to bow heart, soul, strength, and mind before Him with full commitment to His purposes. The second commandment, "Love thy neighbor as thyself" is pertinent to the intention of this article. The average person deals very tenderly with himself. His opinions and preferences are most important to him. To love one's neighbor with such fervor indicates an involvement of deep concern for all phases of his life. Jesus went further when He said, "Love your enemies." All classes love their own, but to meet the conditions set by Christ for His followers — to love even one's persecutors — one must rise far above the level of average living.

Jesus prayed from the cross, "Father, forgive them." We often repeat the words, "Forgive us our debts as we forgive our debtors." The Christian's concern, then, is not that he has been offended. It is, rather, that he bear no ill will toward such a one. "I will repay, saith the Lord." We see each individual

the procedure and I have a feeling that his heart may have been strangely warmed.

Establishing and maintaining a home is not easy but the accomplishing of that task is the reward of a lifetime. Our home was established the spring of 1916. I recall as vividly as if it were yesterday

as a child of God, one for whom Christ died. Such is the love He requires of His followers. Jesus saw weak humanity and was moved with compassion toward them "as sheep having no shepherd." This is our pattern.

The testimony of many converts shows that they were first drawn to Christ by His reflection in the lives of His followers. And, to our shame, other seekers for a better way have been repelled by the harsh spirit they have found among professed Christians.

Love seems to be the test of discipleship. "As the Father hath loved me, so have I loved you. This is my commandment, that ye love one another as I have loved you." This is the life to which we are called.

The benefits of the Christian's concern for others follow a two-way path. To the extent that we reflect the Spirit of Christ, we can hope to recognize Christ in others, giving us new insight, assurance, refreshment. As we pray for the Spirit to guide others, we have the right to expect intercessory prayer to be offered for us. As we are patient, understanding, charitable of the weaknesses of those about us, we can be confident that truly committed Christians will see our faults with eyes of love and be kind. In the Christian fellowship there will be the constant warmth and pull toward better living.

"If we walk in the light as He is in the light, we have fellowship one with another." "Truly our fellowship is with the Father and with His Son Jesus Christ."

that first night, as we sat on the bed and breathed out that first united prayer. Out of the inspiration prompted by the spirit of that prayer has come a unity of purpose that has helped us to surmount many difficulties and led us into a Seventh Day Baptist community in

which to raise our children. We chose Lost Creek, W. Va., as that community.

One of the greatest thrills of our Lost Creek experience came in the spring of 1953 when we went to church and found present our four sons, their wives and children, bringing the family total present to 23 as compared with 3 in 1918.

Being a lover of the soil and being interested in a rural atmosphere for the development of our children seemed to lead me to farming as a profession, but by 1930, after twelve years of farming, teaching, and preaching (filling the pulpit, in my own church, when it seemed my church could do no better), I decided to concentrate my energy upon education. My wife became "General Supervisor" of farm activities and each boy managed the farm, as, in turn each carried to completion his Vocational Agriculture projects through high school. Out of this background of experience, our children have made choices and decisions which have been concerned with the establishing of their own homes and choosing their life work.

Our hearts rejoice to find our four families constructively active in the Seventh Day Baptist churches and communities of which they are a part. We are convinced that our measure of success, if it can be so called, has been due not only to commitment to Christian living, but by doing to and for our children the things that ought to be done, at the time they ought to be done, though we could not always see clearly how we could do it. It takes faith, patience, and courage to grow a family to maturity.

Retirement years are just as challenging as the other periods of a lifetime. Their freshness depends upon the spirit in which you have completed every other period of a lifetime.

Frequently my wife will say, "Now what are you smiling about?" When I say, "Oh, I was just thinking of a particular mountain that we crossed," she is likely to say, "I should think you would try to forget it." It is then I like to say, "Sweetheart, it is not the mountain that we encountered that makes me smile; it is the blessings that have come to us by finding a delightful way over the mountain."

This brief review of some of the outstanding events of a lifetime reveals to me the activities through which committed Christian living has brought increased harmony and joy to my family life.

Out of this background of experience, I am prompted to say:

I believe that the stability and orderliness of the universe reveals the Spirit of God and represents the stability, order, and security that should be found in every home.

I believe that Jesus is the most perfect revelation of God's plan to "The Way of Life" for man.

I believe that the seventh day is the Sabbath and is a beautiful symbol of God's culminating acts of creation and I have, from my childhood, been happy to be able to see the Sabbath come and go with the setting of the sun. I have also observed that the calendar of the civilized countries of the world begins the first day of the week with Sunday and ends the week with the seventh day (Saturday), known to Seventh Day Baptists as the Sabbath (Gen. 2: 1-3; Heb. 4: 1-4).

I believe that man has no better way to get in tune with God than by submitting to the Christian way of life and practicing it as he goes about his daily tasks, among his daily associates, at home and abroad.

I believe that a life of increased harmony and joy is approached only as we find our right relationship to God and our fellow men and by acknowledging the privilege of creatorship with Him.

I believe that man is fulfilling his mission in life when his whole being is getting in tune with God's Universal Laws.

In conclusion may I say that the reward of a strenuous effort to put first things first in committed Christian living is best expressed in the product of that effort, a life in tune with God's plan.

Our hearts rejoice as we review the activities of a lifetime and approach the end of life's day, to have some feeling that those whose lives we have touched, are painting the sunset of our dreams.

This is how committed Christian living is bringing increased harmony and joy to my family life.

## ARTICLE TWO

by Dr. E. Keith Davis

The summation of Christian ethics is contained in the idea of service. Service to God through doctrinal concepts, prayer, and worship are, without doubt, important. Service to Him by serving His people appears to have even greater value according to Scripture. The Gospels repeatedly quote Jesus as teaching that doctrines, per se, without human relationships, have little meaning. A survey of the parables and His review of the commandments exemplifies this contention.

The Christ who said, "He who loves his life loses it, and he who hates his life in this world will keep it for eternal life" (John 12: 25), also said, "He who is greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Matt. 23: 11-12). Luke quotes Him, ". . . remembering the words of Lord Jesus, how he said, 'It is more blessed to give than to receive'" (Acts 20: 35).

Christians who are psychologically oriented realize that emotional immaturity discourages spiritual maturation. Some would say that it prohibits it! It is proper for a ten-year-old to act like a ten-year-old. Adults with emotional motivations of a ten-year-old are living dangerously. Such immaturity blocks Christian fellowship within the church and practically prohibits the effectiveness of Christians working with the unchurched.

Juvenile egocentric thoughts are incapable of embracing an idea of service to anyone except their author. As the immature wallows in the confines of his self-oriented world, he ultimately finds himself — egotistically, that is — only to be lost in his neurotic processes. This thinking will ultimately produce a conclusion that, "I am no good to anyone." Suicide is the ultimate conclusion. He has lost himself!

On the brighter side, ". . . he that loses himself will find himself . . ." is a challenge for all Christians. The individual who continually seeks opportunity

to be of service to his fellow man will eventually abandon self-centered thoughts and habits. He will grow in the fellowship of the church and become a kind, loving, and gracious spiritual giant who stands, head and shoulders above the church pygmies who are content to ride piggy-back in the kingdom. He has lost himself — egotistically, that is — yet has found himself in service to mankind.

Service to the non-religious offers great challenge to the growing Christian. When motivated by a sincere desire to acquaint his non-believing brother with values offered by Christendom, the personal evangelist need not have fears about "the proper techniques of approach." He should, merely, tell the simple story of the Gospel message of love, with love. Love for mankind will offset errors of technique he might commit in ignorance. Society is crying, without knowing the source of its pain, for a revelation of God.

The church, like individuals, has her problems in the struggle to see beyond the confines of her walls. Extrinsic realities are obscured from the intramural life of the church by intervening stained glass windows. She is pleased by what is reflected by mirrors that should be replaced by picture windows. Trying to secure membership for the sake of her secular organization or for favorable reports that might come from committees, places evangelism in a category of an ecclesiastical slot machine. A little is put in with the hope of getting a lot out with minimal effort. There is great risk in such a gamble. Nothing may come out and the little that was invested stands a good chance of being lost also. She must avoid ecclesiolatry.

Service to mankind should be a daily motivating force in a Christian's life regardless of his secular vocation. Life, as we now experience it, hangs by a precarious thread. Upon arising a Christian should pray, "Today is my most valuable asset. Help me to make the most of it."

"You cannot sprinkle the perfume of happiness upon others without getting some of the fragrance on yourself." (Anon.)

## ARTICLE ONE

by Hon. Jennings F. Randolph

"Each for the other and both for God."

Those words, inscribed by my mother in the Bible she gave me as a graduation gift strengthened the meaning which the Book had earlier for me. In this brief entreaty she crystallized in my thinking its two most basic teachings — the brotherhood of man and the fatherhood of God. The Bible has supplied this understanding since I first came to it in my youth.

The day my mother penned those beautiful and reassuring words was a memorable one.

I recall when the certain guidance in the Bible heightened my consciousness of life and the application of the Scriptures to living. It was unfolded, when reading the Proverbs as a young man, in the truth of the passage —

"Pleasant words are as an honeycomb, sweet of the soul, and health to the bones" (Prov. 16: 24).

I believed this and attempt to apply it in my life. We should search out the worth-while qualities in our fellow citizens, rather than play the role of detractor and faultfinder. This does not imply a surrender of one's values to mere flattery, nor deny the existence of injustice that must be redressed. The truth of these thoughts has been confirmed many times during my service in Congress.

At twelve noon, when the United States Senate meets in regular session, the doors leading on to the Floor and into the galleries are closed — all talking and motion ceases and a hushed quietness settles over the Chamber and in the galleries.

At this moment, the rostrum of the United States Senate becomes a national altar of prayer to God, as the Vice-President announces: "The Senate will be in order and the Chaplain will offer

prayer." All the sessions of Congress are opened by prayer. We are inspired and encouraged to find strength and understanding for the day before we become preoccupied with pressing public business.

The five hundred and thirty-seven members of the Senate and the House of Representatives, with the exception of five (two in the Senate and three in the House) have publicly announced their religious affiliation as follows:

### RELIGIOUS AFFILIATIONS OF MEMBERS OF 87TH CONGRESS (Summary as of 3/22/61)

PROTESTANT	Senate	House	Total
General .....	4	19	23
Apostolic Christian .....	0	1	1
Baptist .....	13	48	61
Central Schwenkfelder .....	0	1	1
Christian Church .....	0	3	3
Christian Scientist .....	0	4	4
Church of Christ .....	0	5	5
Congregational Christian ..	7	18	25
Cumberland Presbyterian ..	0	1	1
Disciples of Christ .....	2	8	10
Episcopal .....	13	53	66
Evangelical and			
Reformed Church .....	0	2	2
Evangelical Free .....	0	2	2
Evangelical and			
United Brethren .....	0	1	1
Latter-day Saints			
(Mormons) .....	3	3	6
Latter-day Saints			
(Reorganized) .....	1	0	1
Lutheran .....	4	17	21
Methodist .....	19	77	96
Presbyterian .....	11	60	71
Reformed Church			
in America .....	1	0	1
Seventh Day Baptist .....	1	0	1
Society of Friends .....	1	1	2
Unitarian .....	5	4	9
United Presbyterian .....	0	1	1
Protestant Totals .....	85	329	414
ROMAN CATHOLIC .....	12	88	100
JEWISH			
CONGREGATION .....	1	11	12
SIKH .....	0	1	1
Not Given .....	2	3	5
Vacancies .....	0	5	5

Source: Library of Congress, Legislative Reference Service From Congressional Quarterly No. 14, 4/7/61.

These members of many faiths deepen their convictions often by using the Prayer Room in the Capitol.

Members of Congress meet weekly when it is in session in Senate and House Prayer Breakfast Groups. One of their own members leads, the Scriptures are read, there is discussion, sharing of problems and prayer. The searchlight of God's Word is turned on motives and activities. These groups have been meeting without intermission for eighteen years.

Probably the most forceful and direct way to take constructive action in today's world is by sponsoring and supporting purposeful and humanitarian legislation in the national interest and for the public good.

The theologian, Dietrich Bonhoeffer, executed in a concentration camp, expressed the Christian objectives which we in the Congress are trying to achieve by enacting laws which are meaningful.

The hungry man needs bread, and the homeless man needs a roof; the dispossessed need justice, and the lonely need fellowship; the undisciplined need order, and the slave needs freedom.

To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor.

It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him and that I share my dwelling with the homeless.

If the hungry man does not attain to faith, then the guilt falls on those who refused him bread.

Justice for the dispossessed; order for the undisciplined; freedom for the oppressed: surely these are motives which we as a democratic and peaceful nation are morally obligated to support. The challenge is urgent.

I was privileged to sponsor and support the measure which established our Disarmament Agency for World Peace and Security and seeks to give impetus to the goals for a world which is free from the scourge of war and the dangers and burdens of armaments.

Dag Hammarskjold worked tirelessly and courageously for this ideal. His

mission was in part — as he wrote to a friend shortly before his death — in response to the need for a "... deep sense for the spiritual basis — and responsibility —" of the United Nations.

At such times as now, when the United Nations is riven by the disruptive tactics of the Soviet Union it is difficult for us to maintain the vision of this spiritual ideal to which Hammarskjold was so fully committed. Yet, we must, if we are to avert the unparalleled disaster of nuclear war, maintain the vision of what the UN must become — an effective agency for bringing the rule of law into international affairs.

As a member of the Senate Special Committee on Aging, I am particularly concerned with programs to aid our senior citizens by providing medical care based on the social security system and other desirable measures to assist them in obtaining suitable housing and to remain or become valued, appreciated members of our society.

My strong personal support of legislation to assist the handicapped has been constant.

There are many ethical and vital problems facing Congress. Of enduring significance is that of preserving inviolate the wall of separation between church and state. There are many areas in which this wall may be breached — at local, state and Federal levels — though the one in which the most pressure is currently being generated is that involving Federal assistance to education.

The clearest expression of the intent of Madison, who authored the first Amendment, and of the other Founders of the Constitution who adopted it, was offered by one of America's distinguished jurists, Jeremiah S. Black, in his essay, **Religious Liberty**.

"The manifest object of the men who framed the institutions of this country, was to have a State without religion, and a Church without politics — that is to say, they meant that one should never be used as an engine for any purpose of the other . . . Our fathers seem to have been perfectly sincere in their belief that the members of the Church would be more patriotic, and the citizens of the State more religious, by keeping their

respective functions entirely separate. For that reason they built up a wall of complete and perfect partition between the two."

In Mark 5: 19 we find the admonition: "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." Many opportunities are provided to us to "Go home to . . . friends and tell them . . ." through speaking and counseling in our official capacity as representatives of our States. I am conscious of this personal responsibility.

## ARTICLE TWO

by Mrs. Charles Parrott

You are responsible. Yes, you are! When I point one finger at you the other three fingers are pointing at me. Together we are responsible, for we are the people.

All through history when a major reform or some revolutionary idea has been brought about it has started with an individual effort, for example, I would remind you of the Protestant Reformation, the coming of the Pilgrims to America, labor reforms, woman suffrage, and many others.

Individual effort is essential to progress today just as it has always been. Often people feel that nothing can be done outside of an organized group. How many times have you heard these refrains: "One person can't do anything"; "What can I do? I'm only a woman"; "I don't have any special talent"; "I'm too busy for activities outside my business or my home"? Well, if you are dissatisfied with existing conditions in the world we live in you'd better find some time, some talent, and find out what you can do as an individual. God has given us the freedom of choice and with this freedom of choice comes responsibility. Our forefathers have used this freedom and assumed responsibility to give us the society we live in today. Now it is up to us to carry on.

Each one of us has a Christian responsibility to perform any civic duty that we can. Christ taught us to develop

our talents, to let our light shine, and to be salt with savor. Of course that doesn't mean that each one should endeavor to be a public servant but the very least we can do is to study the candidates and vote for the one we think will serve in a Christian manner. Anyone can organize special groups to discuss current issues so that he has a conviction before he goes to the polls. Is this too much effort? Have you ever urged a Christian friend who has ability to run for a public office, or offered to help in a campaign to elect a good man to office? Do you confer on this calling the respect and dignity it deserves? We live in an age of collective action but each action starts with individual responsibility. There is no escape from free choice. You either act or don't act and your choice makes mankind what it is.

To me, Christian living means service. So let's take a long hard look at ourselves. (I'll warn you, you may find it a bit nauseating.) What have you done to make this a more Christian world? We cannot afford to indulge in self-deception and refusal of responsibility. The more we "let George do it," the less true freedom is ours.

Why is this a Christian's concern? Because if he doesn't see to it that it is a Christian community and country, opposing forces will see to it that it is otherwise. This individual responsibility and act is the only therapeutic against the ills of our time. We've dozed long enough. Let us "put on the full armor of God" and go to battle — one battle that could have meaning for all of us.

The next time you feel concern for the "awful state of affairs" today — juvenile delinquency, pornographic literature, the divorce rate, corrupt politics, labor malpractice, alcoholism, mismanaged farm programs, etc., far into the night — you do something about it — if nothing more than studying the issue and voting on it if you have the opportunity.

So we say with Paul, "You must work out your own salvation with fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose" (Phil. 2: 12, 13).

## ARTICLE ONE

by Miss Joyce Sholtz

"Remember the sabbath day to keep it holy" (Ex. 20: 8). How familiar this fourth commandment is to each of us. How wonderful it is when we consider that each Sabbath is given to us as a gift from God. God expresses His love to us in the gift of the Sabbath. When we use the Sabbath in the right way it becomes an oasis at the end of the week's journey. Great joy and blessings are to be found in its proper observance.

In order to use the Sabbath in the right way we need to be committed Christians. When we are capable of proper observance of the Sabbath, then it strengthens and enriches our Christian living. When we become Christians, we acknowledge the fact that we are not sufficient unto ourselves. We recognize that there is one who is greater than we are. We accept His gift of salvation and desire to live lives that will please Him. Is this committed Christian living? I believe that this is only the beginning.

To me, committed Christian living is this: that God through the Holy Spirit dwells within us supplying power, love, wisdom, strength, and all that we need to meet every situation; that we live so aware of God's presence with us that He becomes the center of our lives, shares all of our experiences, and we let Him take over and direct our thoughts, our communications, and our actions.

This type of living does not come with a simple decision that this is what we desire for ourselves. There are many factors which enter in. However, the right use of the Sabbath is a large factor in the strengthening and enriching of a committed life.

What is the right use of the Sabbath? God set it apart for physical rest and spiritual communion. God's purpose

for the creation of man was His desire for a being in His world with whom He could commune, one whom He could love and who could return His love, one with a moral sensitivity to right and wrong but who would choose to be obedient to Him. Anything that we do on the Sabbath that fulfills these purposes is the right use of it.

Those who plan ahead and make the Sabbath (beginning on Friday at sundown) as free as possible from the work, the routines, and the concerns of the week will find a great blessing in it. Those who crowd it full of tasks left undone during the week or their own pleasures will find that even though they take time for public worship there is no spiritual uplift.

The following activities bring meaning to my Sabbath observances: being at home with my family; listening to religious music; reading inspiring articles and books; spending time in public and private worship, Bible study, and fellowship with God through prayer; and planning ahead so that we are ready for the Sabbath when it comes. It is my experience that leaving our TV and radios turned off, refraining from doing business, and doing a minimum of routine tasks leaves more time for fellowship with God and is a real blessing. Too often we think of quiet time, of Bible study and of prayer as factors for our own spiritual progress. They are, of course. However, they also mean something to God. He loves us. He has redeemed us at a great cost. He desires our fellowship.

Committed Christian living and the right use of the Sabbath become a circle — interwoven — enriching each other. Out of love to God we keep the Sabbath. In doing this, we are doing the will of God. By being obedient to Him we are drawn into closer fellowship. Because of the closer fellowship our love for Him is greater.



# The Sabbath Recorder

Is the Sabbath a drag on you? Commit your life to Him and observe it out of love for Him. Do you desire to live a committed life but find it is difficult? Examine your Sabbath attitudes and habits. Perhaps there is some way you can experience a closer companionship with the Lord.

## ARTICLE TWO by Fred Ayars

There are times when almost every Christian or non-Christian wishes he had the necessary characteristics to lead him toward harmonious relations with God, family, and neighbor. If somehow we could get such personal characteristics, one might rightly say, "I'm so happy I feel as though I'm riding on the high places of the earth." Interestingly enough the Bible in Isaiah 58: 13, 14 makes such a promise to those who keep the Sabbath day holy (commonly called Saturday). I would like to share with you some of the blessings I receive from God as I enter into a typical Sabbath day.

My work is in electronics. Just as anyone does, I invariably become so involved in the problems at work that all too often they are still with me Friday night, when the Sabbath commences, and sometimes on into the next day. These problems, mixed in with distorted attitudes toward the world and those around me, follow me as we drive the fifty miles from Philadelphia to Marlboro, N. J. We enter the little red church and find our place with the other worshipers. Presently, the service starts and then, rather suddenly, something starts to happen to me, for a warm soothing feeling comes over me, and encompasses me. I actually feel a glow. Immediately the world and its problems seem eons away. The glowing feeling slowly fades away and leaves me in a somewhat charged state. This feeling I've recognized as the Holy Spirit and at times has been felt in such force as to bring tears to my eyes.

The service continues and invariably I learn of new ideas or attitudes to apply at home or at work. Not too seldom the pastor seems to deliver sermons directly to me for some fault I know he's unaware

of. The Sabbath sermon ends. In the interlude before Sabbath School genuine greetings and warmth are prevalent.

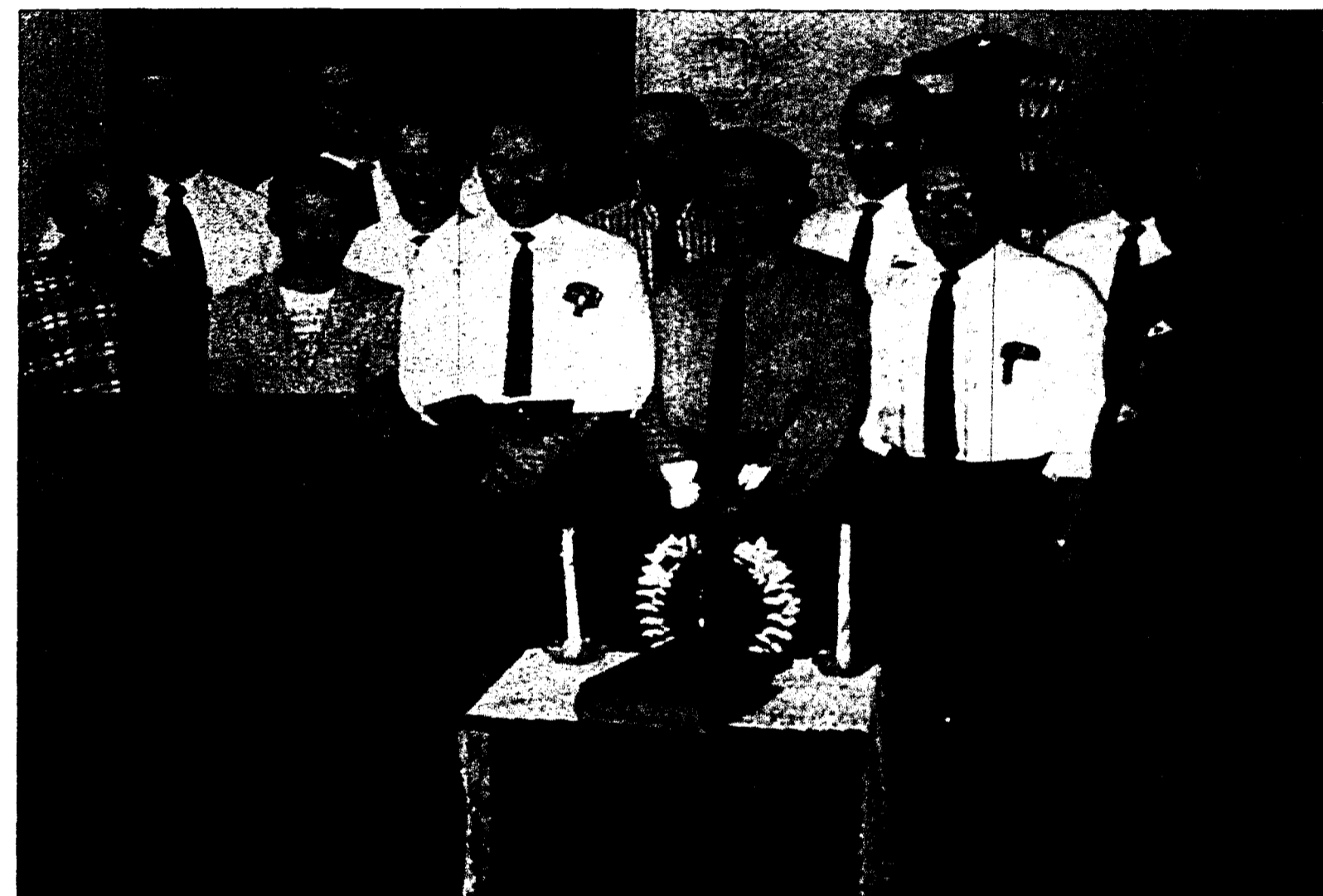
Soon we are deep in the day's topic. It is my pleasure to be the teacher for the senior young people's group. My capabilities as teacher are such that it would be utter folly to try and teach alone, therefore I earnestly seek divine guidance during the preparation and the delivery. What a joy it is to start stumbling into a lesson delivery and suddenly feel possessed, after which student attention becomes keen and effectiveness is shown by an occasional tear or by earnest discussion.

Indeed what a joy to be literally possessed by the Holy Spirit. Sabbath activities continue into the afternoon, a sick friend may be visited, Christian Endeavor is conducted. Again what joy there is in visiting the sick or in entering into discussion with young people.

The sun sinks slowly in the west and another Sabbath day is over. As we travel back to Philadelphia after the Sabbath, I might summarize the Sabbath's blessings. First, a time of cleansing, when any wrong attitudes or cares of the world vanish away. Second, I'm highly honored and empowered by the Holy Spirit. Third, I'm taught and criticized by the sermon the Lord has laid on the lips of the pastor. Fourth, I've enjoyed the fellowship of other Christians. Indeed, I feel as though I'd been to a feast. Now I feel prepared to enter the next week's work and, along with home devotions and Bible studies, I should be spiritually fit until next Sabbath. There have been times when I have not been able to go to church and spend the Sabbath as I would like. During such times I've noted myself to be decidedly less resistant to all types of sin.

As an electronics engineer I continually deal with unseen but nevertheless real forces. The experiences related are just as real as the unseen electron that makes possible the marvels of this age.

My friend, what do you get out of the Sabbath or whom do you meet that day? Why not go to church as Jesus did on the seventh-day Sabbath? (See Luke 4: 16.) There is power for Christian living, why not have it? It can be found through the proper use of the Sabbath day, and the Lord is found earnestly awaiting any who but ask for help.



### MISSIONARY PASTORS' INSTITUTE AT NEW ORLEANS

To hold an institute primarily for pastors who receive part of their support from the Missionary Board is a new venture for Seventh Day Baptists. Because more of the missionary churches are in the South it was decided to have the week-long training and planning meeting at the little Metairie, La., church near New Orleans. The above picture shows the ministers and friends present on the first day, Feb. 5, 1962. From left to right they are: Clifford Beebe (Palatka, Fla.), Ralph Hays (pastor at Metairie), Paul Beebe (Palatka), Jack Hays (brother of Ralph), Marion Van Horn (shepherding pastor of Southwest), Melvin Nida (School of Theology), Leslie Welch (Berea, W. Va.), S. Kenneth Davis (Daytona Beach, Fla.), Paul Osborn (Little Rock, Ark.), Everett Harris (missionary secretary), Leroy Bass (Paint Rock, Ala.), Earl DeLand (local deacon).