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Marriages

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In 1898 he was married to Susan Wolfe who died in 1936. Surviving are three daughters and three sons: Mrs. Ora Walter of Altoona, Pa.; Mrs. Dorothy Guyer and Mrs. Mae Imler, both of Woodbury, Pa.; Sherman R. and John W. of New Enterprise, Pa.; and Willard of Kent, Ohio; 18 grandchildren and 42 great grandchildren; three brothers and a sister, Arthur of Huntingdon, Pa.; Preston of Wilkinsburg, Pa.; Lee and Mrs. Daisy Plack of Altoona, Pa.; a half-sister, Mrs. Leah Henck of Harrisburg, Pa.; and a half-brother, Robert Walter of Reedsville, Pa. Two children, Warden and Julia, died in infancy.

Mr. Kagarise worked as a carpenter throughout Morrisons Cove for about 65 years.

He was an active member of the Seventh Day Baptist Church of Salemville for 74 years, being its treasurer for 35 years.

Funeral services were held at the Brick Church in Salemville, Aug. 23, 1962, conducted by his former pastor, Loyal F. Hurley, with the burial in the Salemville Cemetery. —L.F.H.

The Sabbath Recorder



Pre-Con Youth Retreat

From down east and out west, from up north and down south came Seventh Day Baptist youth and their leaders to the Conference grounds at Mission Farms, Minneapolis, Minn., in larger numbers than at any previous Pre-Conference Retreat. Days spent together in worship, study, discussion, and singing drew together many who had never before had such fellowship and some who will never again have it. None knows what the future may hold, but He who holds the future can safely hold the youth who are committed to Him and trained by faithful leaders.



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The Sabbath Recorder

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Member of the Associated Church Press
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Church Burnings

The President has spoken out forcefully on the matter of the burning of two Negro churches in a southern state. He called it cowardly and outrageous.

At his press conference the President said, "I don't know any more outrageous action which I have seen occur in this country for a good many months or years than the burning of a church, two churches, because of the effort made by the Negroes to be registered to vote."

After such forthright words what more can be added in our columns? Yet presidential pronouncements are not enough. Righteous indignation should flame so high in the heart of every Christian and law-abiding citizen that those responsible for inciting such crimes will be made to feel the enormity of them and will be brought to justice the same as the arsonists.

The 86th Congress, faced with segregationist and anti-civic rights activities such as this, passed legislation making it a Federal offense to bomb or burn churches or synagogues. Yet the irresponsible, dastardly business goes on, and since the President spoke, another Negro church has gone up in flames.

In some areas the justice-flouting Ku Klux Klan has again reared its ugly head threatening to burn crosses throughout the length and breadth of the south-land to terrorize those who can be terrorized. Must we ask again in the latter half of the 20th Century when the white man will come out of his primitive African jungle behavior and approach the Christian standards he has long claimed to revere?

Speaking of Christian standards, how long can society tolerate the profanation of the greatest emblem and standard that has been raised so reverently throughout the world for nearly 2,000 years — the cross? On the cross Christ died for sinners, for the downtrodden, for the slaves of the Roman Empire, for all Jews and all gentiles. What a perversion, what a debasement of all that is high and holy, when supposedly Christian men hood themselves and use the oil-soaked cross to strike terror to the hearts of those for whom Christ died on Calvary's hill! Let's have done with it — in the name of Christ.

Space Flight Chaplains

There have been those who have nourished the impression that Southern Baptists with their continuing Bible emphasis and their traditionally more conservative faith are behind the times. This impression should be corrected if the Baptists of Cocoa, Fla., can be taken as an example. Those Baptists living so near Cape Canaveral are space-conscious. They have seriously proposed that the Southern Baptist Convention select, qualify and train men as chaplains to go along on manned space flights.

The Baptist church points out that physical fitness requirements as rigid as those expected of present astronauts are needed. That would imply that they think such manned space flights are imminent and that men trained to be chaplains would not lose their physical fitness before they were needed.

Perhaps this proposal is a little previous and the flight of many men in one spaceship is still quite a ways in the future. However, the fact remains that the First Baptist Church of Cocoa is as up-to-date as possible. True to the Baptist position of the authority of the Bible, as they probably are, they claim to be first among all denominations in looking ahead to the need of spacecraft chaplains.

EDITORIAL NOTES

To the Empty Seats

In the Battle Creek church bulletin of recent date appears this line: "Morning Message . . . To The Empty Seats." What Pastor Fatato said on that occasion is not known at this office. It is interesting to try to imagine what sort of morning message is given every Sabbath in many of our churches "to the empty seats." If your seat is frequently empty can it absorb and store up the message that was meant for you and needed by you? Hardly.

It is rather interesting to observe the response of occupied seats. Sometimes you can feel the bass notes of the organ throbbing and vibrating the wood. Again, when you sing lustily from your

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MEMORY TEXT

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10: 31.

seat your lungs are very close to the back of the seat and it picks up something and carries it along to the other occupants of the pew. But the response of empty seats is limited indeed. Sermons to them are wasted. Empty seats are deadwood, and church members who leave them empty, instead of being "living epistles known and read of all men" are deadwood in the church. In them the Lord sees no beauty, no matter how manly the face or how well fitted with clothing is the body.

Room in Rome for Bible Institute

In Roman Catholic countries like Spain and Colombia, Protestant church activity has been proscribed or severely repressed both by government and church. Although the principle of "live and let live" appears to be gaining ground in both of those countries it is even more encouraging to note how much more progress has been made in the tolerance of religious minorities in Italy. Perhaps Protestants (much as they would hate to admit it) enjoy this greater degree of tolerance because of the high percentage of Communists in Italy, who must be reckoned with by the government. The struggle for liberty sometimes makes some very incompatible bedfellows (as our alliances in World War II demonstrated).

Whatever forces may have contributed to the possibility, it is interesting to note that Greater European Mission has been able to establish in Rome a tuition-free Italian Bible Institute which is now in its second year. There is room in Rome for a training school for Bible workers and evangelists. Christians throughout the world should thank God and pray that the situation will continue favorable. Greater European Mission (G.E.M.) has operated such an institute in France for a number of years and more recently started one in Germany.

Conference President's Address

First Official Message of George E. Parrish given at the close of Conference, August 18, 1962.

(Continued from last week)

We Are Trustees

This being my conviction, what then is my relationship to the things of this world? I am a trustee, and trustee only. I would say that my relationship to material things is very similar to the trusteeship of a trust fund or piece of property. A trustee is charged with taking care of something that **belongs** to someone else. A trustee guards his charge with diligence, he sees that the best possible care is given to it; he provides for the safekeeping and preservation of the property and in the case of funds, sees that they are invested properly to assure the greatest possible return consistent with safety. My responsibility to the things of God is no less! The time, the abilities, the material things we have at our disposal are a trust from Him, to be administered to the best of our ability for the benefit of our fellow man and to the glory of God.

In what ways can we actually put this into practice? I believe there are many things we can do as individuals and as churches that will enable us to practice good trusteeship. If we consider our time and talents together we can find many service projects that could benefit from our efforts.

Is there an old folks' home or a rescue mission in your community where the youth fellowship could hold an inspirational meeting each week? Can you find elderly people who live in loneliness wishing they had someone who cared enough to visit them? Does your church have enough volunteer workers in carrying on the mechanics of administration, every job being done well and on time? Is your pastor burdened down with detail, much of which he could pass along to you, if you would offer to assist? Does your church have a building project? How much time do you spend in helping?

How about service projects on the associational level? Is there a church in

your Association that needs paint or repair? Could a men's group or youth group spend a day or two in getting the job done? Here is a specific case where associational action could be considered. The cemetery of the former Piscataway Seventh Day Baptist Church at New Market, N. J., is said to be in need of attention. The Commission was asked to consider the report submitted to it wherein it was outlined what was needed and there was an estimated cost of \$1,000 mentioned. Much of this figure represents labor. I would suggest that the local people concerned consider this as a possible service project. This is a matter of trusteeship! Lord, what wilt thou have me to do?

(Local people have made a good start on this project. — Editor.)

In John 21: 21, 22, we read, "Peter seeing him saith to Jesus, Lord and what shall this man do? Jesus saith unto him, If I will that he tarry until I come, what is that to thee? Follow thou me." I think the answer is pretty plain here that what someone else does is between that one and God and not our affair. I hope and pray that the day will come when we Seventh Day Baptists will be so busy acting as trustees for God in His world, so involved in His work, and so committed to His cause that we will not have time or the inclination to ask, "Lord, and what shall this man do?" When this day comes, we will be so involved in **working** that we will not have time for internal denominational wrangling. If all our time and energy were expended in really working constructively, how much more good would be accomplished. Our business is to see that we — you and I — are doing God's will and not worrying about what the other fellow is doing. This is our trusteeship. This is the answer to the question, "Lord, what wilt Thou have me to do?"

Just a couple more fields in which trusteeship should be mentioned. One of the highlights of this Conference, to me, was Dr. Rood's presentation on study. It is our privilege to make this a matter of concern in our everyday living. God has given us the ability and has given us time and materials to

study. This, I am sure, God would have us do. This too, is being a good trustee of our time and ability.

Conviction and Involvement

I would like to touch briefly on the matter of conviction, especially for our young people. A number of years ago, I met a young lady who had conviction. Because of her conviction, she would not seriously consider any young man who did not share her faith and beliefs in God and the Sabbath. Because of her conviction and commitment, I am here now, one of you. You young people have opportunities that few of us older ones have open to us. In your school and social life, have fun, make many friends, have dates, and find your life partner. At the same time, make it a matter of your stewardship to have convictions and to stand upon them. This, God would have you do. I count it my greatest blessing that I found a girl with conviction and she stood by her commitment.

I feel we all need to become more involved in the work of the Kingdom and the work of the denomination. There is nothing that creates interest as much as does involvement. If we become involved, we almost automatically become interested. The more we put into any movement or effort, the greater will be the blessing obtained from the work. It is inconceivable to me that one can receive much blessing from the church and church affiliation until one gives oneself wholeheartedly to the cause and throws his life into it with zeal and gusto. Proverbs 11: 25 reads: "The liberal soul shall be made fat; and he that watereth shall be watered also himself." This truth is beautifully illustrated by the following simple story.

Three children played in a back yard on a hot summer day. They threw water into the air and it fell back upon them and cooled their bodies. The mother of one of the girls commented, "What a wonderful way to have a shower." "Yes, Mother," said her daughter, "but we have to throw the water up before it will come down on us." This truth has many applications. We have to give to

know the blessing of giving or the blessing of receiving. We have to give love before we know the joy of love bestowed upon us. The benefits of God are channeled upon our lives through the paths of service and dedication in which we walk. What are we doing and what have we done to make it possible for showers of blessings to fall upon us or upon the lives of others? The three children in the back yard stood close together so the water could fall upon all of humanity makes it impossible for blessing from God when we stand close together as one with all men, so those benefits may fall upon all. To pray to God and then stand apart from the needs of humanity makes it impossible for even our own lives to be refreshed.

Let us not be smug in our beliefs and complacency in our actions. Let us be ever searching for new truths and greater understanding of God's will for us. Let us give more of ourselves in all aspects of our living and become more involved in His Kingdom work. Let us love as He showed us how to love. Let us continually ask, and accept His answer to the question, "Lord, What Wilt Thou Have Me to Do?"

Dean of Religion Needed In Church-Related Colleges

The job of a dean of religion at a Christian college is to help see that it doesn't stray from its original purpose of being a Christian college. So said Gilbert L. Guffin, Birmingham, dean of Religion at Howard College (Baptist), in a paper presented to the Association of Baptist Professors of Religion.

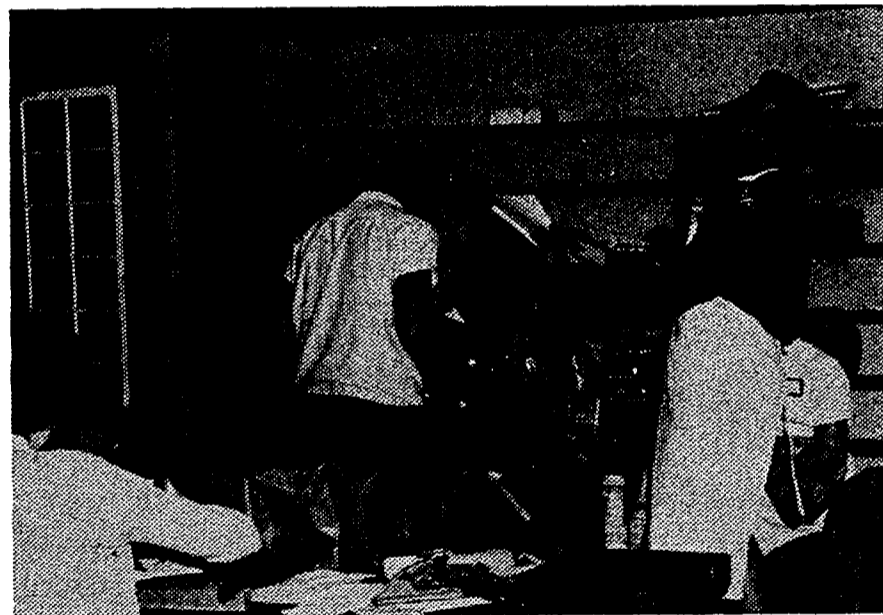
"There seems to be a serious and growingly crucial need of some person in the leadership of church-related colleges and universities who can give his **full time** to the study of the school's relationship to its Christian purpose, who can endeavor constantly to interpret within the school the meaning of that purpose and who can call attention to ways by which this purpose can be steadily and more fully realized throughout the life of the institution," Guffin declared.

Young People and Leaders of Youth at Pre-Con and Conference



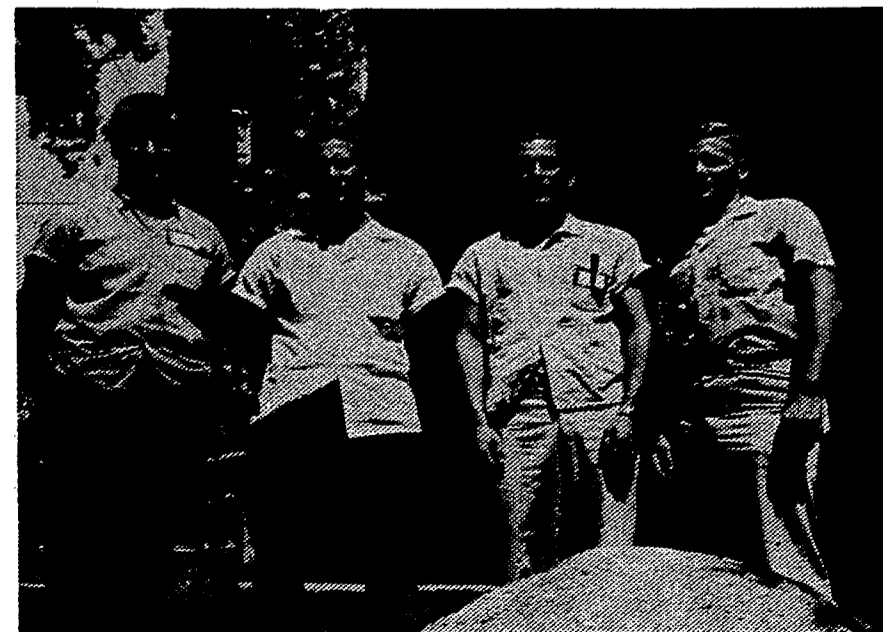
Above: Two girls who attended Pre-Con appear to be thinking things over as they view the lake.

Upper left: Pre-Con staff. Back rows: Clarence Rogers, Irwin Randolph, Wayne Cruzan, Gary Cox, Duane Davis, Eugene Fatato. Front: Dorothea Brewer, Freda Fatato, Rose Stillman, Linda Bingham.



Above: At the foot of the stairs at Fort Christian the morning meditation of one of the girls is caught by the candid camera.

Upper left: Part of the staff of the Conference Crier hard at work in the mimeograph room where much work was done besides publishing the news sheets.



Lower left: A group of young men from Shiloh, N. J., who did not get to either of the Pre-Con groups but came to Conference.

(More Conference pictures next week.)

Statement of Editorial Policy for the Sabbath Recorder

(Adopted by the Tract Board Sept. 16, 1962, upon recommendation of the Advisory Committee.)

1. The majority point of view among Seventh Day Baptists as determined by the actions of the General Conference is always to be presented.
2. The point of view of any considerable minority of Seventh Day Baptists shall be presented with due regard to space limitations and balance of material.
3. Presentation of one's own beliefs can be, and in the columns of the **Sabbath Recorder** should be, unaccompanied by attack upon the beliefs of those who have arrived at different conclusions. Articles containing attacks upon the beliefs or points of view of others shall not be accepted until the offending words, sentences or paragraphs are deleted or rewritten to meet the requirements of this policy. Positive statements of the beliefs of minority groups will be accepted under the condition of policy No. 2. When the editor finds himself confronted with difficult decisions regarding publication of minority viewpoints and attacks on the beliefs of others, he shall be expected to consult the Advisory Committee.
4. Long and elaborately involved articles cannot be accepted.
5. Materials addressed primarily to ministers or other specialized groups shall be avoided.
6. No payment is authorized for contributions.
7. Selection of articles to go in any specific issue of the **Sabbath Recorder** must be made for reasonable balance of types of material presented.
8. The make-up of any specific issue of the **Sabbath Recorder** shall be the sole responsibility of the editor.
9. The Advisory Committee shall have the final decision as to whether any article about which a question is raised by its author or any other responsible person shall or shall not be

Attention Religious Youth Moral Implications of Safety

To assist the National Safety Council in celebrating the 50th Anniversary Year, we would like to have all youth groups devote the weekend of October 27-28 to a program devised to further the moral implications of safety.

In the past year, 2,700,000 of 6,500,000 teen drivers were involved in traffic accidents. Six thousand of these were fatal. There were 8,550 traffic deaths and injuries to young people between the ages of 15 and 24. These are startling statistics.

Why should religious youth be concerned? The answer lies in the fact that traffic safety is your moral responsibility. Authority over human life belongs to God alone, and every human being is obliged to do all in his power to preserve and protect it, both in himself and in others. Human failures, such as failure to obey traffic laws and lack of skill in driving, are violations not only of statutory law, but also of moral law. The commandment, "Thou shalt not kill," forbids killing and injury of others as well as ourselves. It can be directly applied to the inept driver.

What should you as a religious youth do? First, be concerned with your own driving habits. Set a good example for your friends and driving companions as well as the fellow in the other car. Second, make October 27-28 a weekend devoted to traffic safety.

For further assistance write Religious Activities, National Safety Council, 425 North Michigan Ave., Chicago 11, Ill. Guides, prayers, moral responsibility, programs for teenagers, films, and other safety materials are available upon request. We'll be looking forward to hearing from you.

— From Church and Safety.

used in the **Sabbath Recorder**. Before any material by a Seventh Day Baptist is finally rejected, it shall be referred to the Advisory Committee before being returned to the author.

Commission Report

(Continued from last issue)

In previous issues the **Sabbath Recorder** has been attempting to tell the story of the Commission report as it moved through committee and was discussed on the floor of Conference. The account is designed as part of a newsworthy account of proceedings and delegate expression rather than presenting a word-for-word report such as will appear in the Yearbook. With this purpose in mind we mention in passing only a recommendation concerning the appointment of a cosigner of checks. Another for dropping from the accredited list the names of ministers who had been listed "in secular work" was referred back to the Commission for further study. Recommendation 11 outlined a different Yearbook procedure for making note of licensed laymen. Number 12 raising the price of the Yearbook to \$2 took up perhaps more than its rightful share of discussion time. The committee secretary, Rev. Alton Wheeler, stated, "As a point of clarity it should be noted that the treasurer of the General Conference now sustains a deficit of some \$1,000 or more for the printing of the Yearbooks which has not been paid, and this increase would help to defray this in future years."

This recommendation was discussed on the floor in relation to the probable effect of increased price on the demand for them. Previously, it was noted, churches have not been required to pay for the first few copies.

Amendments were voted down before the recommendation finally passed — with quite a few negative votes.

Ecumenical Relations

This brings us to the matter of ecumenical relations and the setting up of a small Council on Ecumenical Affairs to replace the larger Committee on Ecumenical Relations which has been functioning for a number of years without having its duties and prerogatives as clearly defined as might be desired. When the Committee on Reference and Counsel took up the Commission's detailed recommendation on this they felt that certain changes would make it more acceptable. In order to present it in the most easily

understood way they provided a mimeographed substitute sheet embodying the changes of detail. One of the changes was to make the executive secretary a fourth nonvoting member rather than one of three voting members. The substitute proposals as outlined by the committee were accepted by strong vote and little clarifying discussion. (The new Council held a meeting at Plainfield, N. J., on the evening of September 16. Elected members are C. Harmon Dickinson, J. Paul Green, Jr., and Anna C. North.) The recommendation as adopted follows.

In order to define responsibilities for ecumenical relations more clearly, and to ensure adequate representation in the interdenominational organizations with which the General Conference is associated, we recommend that —

1. The present Committee on Ecumenical Relations be discontinued.
2. An executive group to be called "The Council on Ecumenical Affairs" be established.
3. This council be composed of three persons.
4. The original composition of the council be as follows:
 - a. One member to be elected for three years.
 - b. The chairman of the present Committee on Ecumenical Relations for two years.
 - c. A third member to be elected for one year.
 - d. The executive secretary of the General Conference ex officio, nonvoting.
5. The Commission submit to the Committee on Nominations the name of one member each year to serve for a three-year term, the executive secretary remaining a member ex officio, nonvoting. No member shall serve more than two consecutive terms, partial or complete.
6. The council elect its own officers each year.
7. The council be responsible for promotion of and publicity regarding ecumenical activities.
8. The council report annually on its activities to the General Conference and to the Commission.
9. The council propose a tentative budget on World Fellowship and Service to the Commission for inclusion in the Our World Mission budget.
10. The council submit to the General Conference Committee on Nominations the names of representatives to ecumenical gatherings and agencies and make interim appointments as need arises.
11. The council receive written reports from these representatives.
12. These representatives serve in an advisory capacity to the council.
13. The executive secretary act as liaison between the Commission of the General Conference and the council.

Christian Social Action

Recommendation 14 of the Commission's report concerned the setting up of a permanent committee on Christian Social Action to replace the interim committee on Christian Social Action which was set up last year and had held several planning meetings. Here again the Conference Committee on Reference and Counsel chaired by the Rev. Victor W. Skaggs, a recent Conference president, felt that certain improvements could be made by adding some details to the Commission proposal. The committee presented a substitute sheet so that the two could be readily compared by the delegates. Since there was an overlapping of concern in this case between two committees the president had asked the Conference Committee on Social Action Interests, headed by Herbert L. Crouch to collaborate with Reference and Counsel in bringing a report to the floor. Since no significant changes of the first two numbered items (all that Commission itself had recommended) were discussed we shall print them here and then attempt to give a little of the flavor of the discussion that took place regarding spelling out the purposes of the new permanent committee. The first part as adopted follows.

The report of the Interim Committee on Christian Social Action was received, and the Commission voted to commend the committee for its report. We recommend that—

1. A Committee on Christian Social Action be organized.
2. The organization be as follows:
 - a. The Committee on Christian Social Action shall consist of twelve (12) members, approximately two-thirds of whom shall be laymen and one-third ordained ministers. The executive secretary of the General Conference, who is also chairman of the Planning Committee, shall be a member ex officio.
 - b. A chairman, secretary, and members shall be nominated annually by the Commission with special consideration given to the interests of nominees, and to geographical areas where no active denominational agencies are located.

(1.) The chairman shall co-ordinate the activities of the committee and report to Conference through the Commission.

(2.) Committee members shall serve for three-year terms, except for the first year when four groups of three members shall be elected for one-, two-, and three-year terms respectively, and may not serve more than two consecutive terms, partial or complete.

(3.) The chairman and secretary shall be selected from the same geographical area.

The two above mentioned committees jointly proposed for consideration as a part of the Commission's recommendation containing a definition and a spelling out of four purposes. The definition was easily accepted by Conference but some questions were raised as to how much such a committee could say on the issues involved. There were those who feared that the proposed wording about presenting our denominational policy between annual sessions of General Conference might give the committee too much liberty. From the tape recording we reproduce representative portions of the discussion.

Clarence Rogers, noting our tradition of "reluctance to issue authoritative statements of position on specific public issues which might be considered by some to be binding upon individual members," stated: "Now I think we are at the point of contradicting that basic traditional statement if we present to this committee the ability to speak for us in interim matters on problems of Christian social action. . . . (The proposal) should be so changed as to limit the function of the committee in that regard to the precise pronouncements of the General Conference." He felt that interim problems could wait for Conference action.

Wayne Maxson made the following remarks: "It seems to me I must question the advisability of formulating policies in regard to social issues — social action. It seems to me it is not to the Conference's best interest to ever formulate policies of this nature, although I am aware that it has been done previously. It seems to me it would be much better to have our committee be a study group presenting to us as a denomination for their concern and for our concern what we may do as individuals. This brings it from the grass roots rather than formulating a policy that will go down from the top."

Later in the discussion Paul Osborn stated, "I don't think they can present denominational policy until the denomination has acted on it."

An amendment to the questioned wording proposed by Doris Fetherston proved

satisfactory in that it limits the committee to presenting what has previously been enacted by Conference. The material added to the Commission's report reads as follows:

3. Definition: Christian Social Action is our personal commitment to God as revealed through Jesus Christ translated into human relationships which interpret the love of God to society and exert righteous influence in the world.

4. The purposes of the Committee on Christian Social Action are to—

a. Provide a central group to consider and study social problems, local, state, national, and world, and to evaluate current practices from the perspective of this understanding.

b. Formulate policies on these problems and draft statements of position on specific issues for consideration by the General Conference.

c. Suggest methods of implementing these policies into action and to press for positive action by the General Conference, the associations, the local churches, and individuals, working when possible in co-operation with other organizations both religious and secular.

d. Present our denominational policy as previously enacted by Conference between annual sessions of the General Conference when requested or when our position should be declared.

Southwestern Association News

Southwest Advance

The third issue of a combination printed and mimeographed publication called the *Southwest Advance* published by the Texarkana Seventh Day Baptist Church and edited by the shepherding pastor of the whole Southwest field, Marion Van Horn, has been sent out to a mailing list of about 230 people. It contains interesting news and helpful Bible thoughts. Reproduced below are a few of the briefer items.

From even unto even. Seventh Day Baptists accept the Bible teaching that the Sabbath day begins and ends with the setting of the sun. The first Seventh Day Baptist church in Texarkana was known as the "Sundown Church" because of this belief.

Remember in Prayer

The Fouke church and its new pastor and family, who arrived August 26, had their first Sabbath service September 1. It is indeed interesting to note that just forty years ago this same week Pastor and

Mrs. Clifford Beebe began their ministry in the Fouke church. Pastor and Mrs. Beebe assisted their son Paul and family in moving to Fouke and were there for the first service.

Some Things Worth Praying For

That Seventh Day Baptists may never lose their confident faith that the Bible is the inspired Word of God, and that it is "our final authority in matters of faith and conduct."

Dear S.D.B. friends,

I often wonder how many of you subscribe to the *Sabbath Recorder*, and if you have access to the news of our people and our missions that appear in it. I would hope that most of you do, and wish all of you did, and pray that if you do not you will subscribe for it right away. — Pastor Van Horn.

Seventh Day Baptists believe the Bible is "inspired of God and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Seventh Day Baptists accept the Bible as "final authority for faith and conduct," believing that by it "the man of God may be thoroughly furnished unto all good works."

Thoughts from Camp MILES

The Power of God

The Power of God is a wonderful thing — Even more wonderful than the birds on the wing.

He sent His Son to save us from sin,
Yet this world still has sin within.
If only we were as humble as He,
What a better place this world would be.
— Annalie Butler.

Correction: It has been called to the editor's attention that in a Conference news item in the September 5 issue mentioning retired ministers who normally get to the annual gathering and did not this year no mention was made of H. L. Polan. The omission was inadvertent. Other retired ordained men who might also have been mentioned are O. B. Bond, H. Eugene Davis (who hasn't been able to attend recently), and Ralph M. Soper (who has not attended regularly). Elizabeth F. Randolph, not present, will probably be listed as retired in the 1962 Yearbook.

The Future of Seventh Day Baptist Missions

(Address by Karl G. Stillman, continued from last week.)

Seventh Day Baptists not only have the obligation through their Missionary Society to "go into all the world" preaching the Gospel, but also to explain and promote Sabbath observance. In our zeal to preach and teach salvation we tend to follow our brethren who observe the first day of the week as a day of rest and fail to emphasize sufficiently the utmost importance of the Sabbath of our Lord. This is perhaps our most glaring weakness and a detriment to our future. How we can fail to capitalize on this unassailable truth is beyond comprehension when it is so apparent that those who observe Sunday do so by tradition and not by biblical injunction.

Recently a great hue and cry has been raised in many parts of our country about the inequity of the old Blue Laws compelling Sunday observance. More liberal privileges for Sunday work and pleasure are being sought because of the recognition of the lack of spiritual authority for Sunday as the weekly day set aside for worship. Our Supreme Court has ruled that we Americans can worship on any day of our choice, but, on the other hand, that a law prohibiting us from working on Sunday is constitutional.

In Massachusetts, the General Court voted to prohibit certain activities on Sunday, at the same time permitting those who conscientiously believed in and observed the seventh-day Sabbath to carry on their usual work on Sunday as long as they closed on the Sabbath. This brought about a loud protest from the Catholic hierarchy and the Lord's Day League, the former of which admonished the Massachusetts Senate for responding "to pressure that will destroy Sunday observance in favor of those — principally Jews and Adventists — who worship on Saturday." Is it not reasonable to believe that if Sunday was scripturally ordained as the Sabbath, no fear would be felt as to the future of Sunday? However, the Catholic position is easily understandable in the light of the findings of the Council of Trent called at the time

of the Reformation when it was asserted that the Protestants claimed to rely on the Scriptures as their sole rule of faith and practice yet proposed to observe Sunday as the Sabbath which had only tradition to justify it, and that consequently Catholicism had nothing to worry about in the Protestant movement, as their claim of scriptural reliance fell of its own weight on this Sabbath question.

It is interesting also to note the title of the Bill passed by the Massachusetts General Court, viz. "Common Day of Rest Law." Studious avoidance of religious connotations gives Sabbatarians including Seventh Day Baptists a convincing point in getting our message about the Sabbath to the people. I would like to quote the Rev. Robert W. Haney, minister of Education of the First Church in Boston from his letter which appeared in the *Boston Herald* June 29, 1962, as follows:

... not all provisions of the law are as fair as we might wish. The most unjust part is the absence of a portion dealing with the fact that a great many businesses are operated by people whose religion requires Saturday rather than Sunday as a day of rest and worship.

An early version of the "Blue Law" Bill granted considerable freedom on Sundays to these Sabbatarians. A large majority of the members of the State Senate agreed to this provision but after they had approved it, pressures brought to bear by The Pilot and the Lord's Day League caused them to reverse their earlier decision. This reversal is imprudent for two reasons, and we hope that either the General Court will turn back to its original plan or that the Governor will incite it to do so.

The lack of a provision granting an exemption from Sunday laws to those who observe Saturday as a day of rest agrees, to be sure, with the desire of the General Court that there is a "common" day of rest. But the new law expressed that desire in what is, we think, an unconstitutional law.

While the "Day of Rest" law is being treated as a purely secular measure, the selection of Sunday as the required day turns the law into a religious measure that violates the First Amendment to the Federal

Constitution as applied to the states by the Fourteenth: "Congress shall make no law respecting an establishment of religion. . . ."

It is my opinion that the adherents of Sunday observance are maneuvering themselves into a very vulnerable and indefensible position and that if Sabbatarians, whether Seventh Day Baptist, Jews, Adventists, or other groups will present a united front, the cause of Sabbath observance will be advanced tremendously. It has been said that success in any enterprise is achieved by a formula consisting of ten per cent inspiration and ninety per cent perspiration, a challenging thought for us in this connection.

Forward-Looking Plans

In spite of our weakness outlined, certain progressive developments in our missionary program are in the offing. It is our stated policy to have a goal for all our mission fields — the relinquishment of American control in favor of native leadership as fast as the latter demonstrates its ability to be self-supporting, self-governing, and self-perpetuating. This is the policy of the indigenous church, so-called.

In Jamaica we have offered to sell to the Kingston church its church building at one-half its cost to us or \$3,000 even though this property is now worth several times that amount. We have also matched native gifts earmarked for church construction and repair up to a modest total amount annually in both Jamaica and British Guiana. In Nyasaland a fine group of native leaders is being groomed and specially trained to assume top leadership at an appropriate time. We have embarked officially on a five-year program which will culminate in the completion, equipment, and staffing of a modest but fine modern hospital, the result of the thoughtful benevolence of the late Mrs. Alfred S. Burdick whose initial gift of \$10,000 to our Second Century Fund through fortunate investment and reinvestment now exceeds \$21,500.

Reverting to a further consideration of our weaknesses, it is proposed that a program be presented to an early meeting of the Missionary Society Board of

Managers under which a salary schedule for its ordained full-time workers containing salary increases annually leading up to a maximum annual stipend of \$5,000 in two years' time or shorter if finances permit. Also full-time missionaries as well as missionary church pastors will be urged to emphasize Sabbath observance more often than the annual Sabbath Rally Day Plan now followed.

These are controllable items affecting our future and are our direct responsibility. The actions of each and every church constituting our denomination are their individual responsibilities. I repeat my opening theorem — **The future of Seventh Day Baptists missions is dependent solely on the future of our own Seventh Day Baptist denomination. Expansion or contraction — we make our own choice!**

Items of Interest From the Leland Davis Family

Under date of August 16 Pastor Leland Davis wrote from British Guiana: "We spent a rich and profitable four-day weekend at Wakenaam arriving on Friday noon (August 10). We found them busily engaged scrubbing down the church walls. The boys stayed with a Moslem friend who goes to Central School in Georgetown. We were entertained in their home Friday for supper. The Moslem boy and his older sister attended two of our services. We had a prayer service on Friday night at the church . . . with about 20 in attendance. On Sabbath morning we had nearly twice the number for Sabbath School. Gertrude (Mrs. Davis) gave them a flannelgraph story from the material sent by Mrs. Alexander Austin." Some 80 worshipers were present at the Sunday night service in the church. "We came home Monday afternoon rejoicing at the Spirit's working and the fine fellowship we had in the Lord."

Plans called for Mrs. Davis to go by ferry and train to Parika on Sabbath day, August 18, to attend the "Women's Day." "She has been asked to speak (as well as sing). She keeps quite busy in the Lord's work. Her Wednesday Joy Club is

making progress and the flannelgraph Bible stories hold their attention and keep them coming regularly."

Attendance continues to be good at the youth meetings led by Pastor Davis. "We are continuing the weekly prayer services in the homes on Laing Ave. in W. Ruimveldt.

Regarding the activities of the Davis children Pastor Davis writes: "I am taking Mary Sue to her first invited birthday party. The friend attends Stella Maris. Mary Sue is slowly making a few friends. It has been more difficult for her than the boys, as girls are more sheltered at home." Ken and Ron (the Davis boys) recently attended a church camp at the Atkinson Airport through the invitation of "their Church of God friends, the Oldhams (also new missionaries)."

Pastor Davis comments: "You will be pleased to know that we have received sufficient designated gifts to complete 12 pews, the pulpit and (I believe) the altar table . . . We marvel at the way the Lord is providing for our day-by-day needs in His ministry."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel Annual Meeting

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held at the Alfred School of Theology, Sunday, September 16, 1962, at 2 p.m.

Board President Wayne N. Crandall was elected to preside over the meeting, and Mrs. Marie H. Bee was chosen to act as secretary.

The annual reports of the executive secretary, the treasurer, and the standing committees were adopted.

The report of the Nominating Committee was read, and the following persons were elected to serve as directors of the board: Ben R. Crandall, Barbara Cruzan, Melvin G. Nida, Dora D. Norwood, J. Nelson Norwood, Helen A. Ogden, Philip B. Post, Albert N. Rogers, L. Eugene Reynolds, Mabel F. Reynolds, Eugene Van Horn, and Hurley S. Warren, all of Alfred, N. Y.; Victor W. Skaggs, Lyle Sutton, Madge Sutton, and Rex E.

Zwiebel, all of Alfred Station, N. Y.; Helena K. Aldrich, Almond, N. Y.; Wayne Crandall, Canisteo, N. Y.; Don Stearns and Thelma C. Stearns, Coudersport, Pa.; Richard R. Bond, Elmira, N. Y.; Warren Brannon, Freeville, N. Y.; Richard Horwood, Farnham, N. Y.; John M. Reynolds, Mark R. Sanford, and Herbert Saunders, all of Little Genesee, N. Y.; Ernest K. Bee, Marie H. Bee, L. Maurice McCrea, and Onnalee G. Saunders, all of Richburg, N. Y.

It was voted that the Nominating Committee for 1962-63 be Mrs. Agnes Bond, John M. Reynolds, and Rex E. Zwiebel, ex officio.

Special Board Meeting

At a special meeting of the Seventh Day Baptist Board of Christian Education, September 16, 1962, the following were elected to office: Rev. Victor W. Skaggs, president; Don Stearns, vice-president; Mrs. Marie H. Bee, recording secretary; Rev. Rex E. Zwiebel, executive and corresponding secretary; and L. Maurice McCrea, treasurer.

Correspondence from the Seventh Day Baptist Women's Board and the executive secretary of the denomination was discussed and referred to proper committees.

It was voted that assistance be continued for the executive secretary to complete his resident requirement at Syracuse University.

Drinking prevents thinking.

Some day **thinking** will prevent drinking.

Once I heard a man say, "I spent twenty years trying to come to terms with my doubts. Then one day it dawned on me that I had better come to terms with my faith. Now I have passed from the agony of questions I cannot answer into the agony of answers I cannot escape. And it's a great relief!" — David Roberts, **The Grandeur and Misery of Man.**

SABBATH SCHOOL LESSON

for October 13, 1962

What Is God Like?

Lesson Scripture: Acts 17: 22-34.

The Church's Ministry to the Aging October Study Program

By Lucile Prentice Todd, Milton, Wis.

No thoughtful person in his right mind can say that aging is a problem that does not concern him. With time no respecter of persons, the problem of aging is a universal one. Let us study the special needs of our older members and discover ways in which the church can be of larger service.

First — a few facts. If your church is average, about 10½ to 12 per cent of the members are over 65 and the percentage is expected to increase. Indeed since 1930 it has increased 100 per cent while the total population has increased only 30 per cent. Advances in medical science and in living standards continue to add years to the average life span. By 1970, according to present indications, 1 out of every 9 residents will be over 65 years of age.

Some of the factors which make life difficult for our aging citizens are (1) the tendency of business and industry to employ younger workers, (2) the lowering of retirement age, (3) the rising cost of living, (4) the shift from rural to urban living often into smaller housing units with little room for aging relatives, (5) the lack in our society of understanding and appreciation for the aging.

While some of the problems of old age are economic there are many personal and emotional problems as well. Here pastoral counseling is a help but pastors are not omnipresent and their time is often limited by many other obligations. The needs of the older members should become the concern of the whole congregation. Since "everybody's business is nobody's business" some group in the church should make definite plans for affectionate fellowship and care.

Churches which fail their older members are also failing the younger ones. We all need the wealth of experience, deeper insight, and other special gifts that aging persons have to offer. Who has not experienced the close feeling of kinship with persons much older than

himself and gained spiritual strength from contacts with them? Association with older people is often a most enriching experience. The church needs them fully as much as they need the church. Should we not show our appreciation for these older friends by giving more thought to their special needs?

We know that our churches perform many small services for their older members. Too often this is hit-or-miss fashion and not planned adequately with all of the needs of aging persons in mind. Has your church or women's group appointed a committee to compile the vital facts about the older people in the church and their individual needs? If so, what use has been made of these statistics? Check the questions below to find areas in which your church might improve its service.

Do you have a planned visitation program with church members assisting the pastor in making calls? Does your church have a special ministry for those in nursing homes or institutions? Does your church provide transportation to church and related activities when needed? Are older persons given an opportunity to help in church work in keeping with their abilities? How are you serving those who are lonely and needing friends? How is the church meeting the need for recreation and mental stimulation for older persons? Do your aging members have adequate physical care and special home services for the handicapped? Where strength is failing, is some assistance provided in obtaining the proper nutrition for older persons? Are the aging, who especially need the religious and pastoral ministry of the church receiving it? Are the housing and health care facilities adequate for older persons in your community? How can your church improve its social ministry to aging members? Do youth groups in your church find really helpful ways to serve elderly people? Does your church reach out to help the aging of the community as well as its members?

(To be continued)

The Finality of Jesus Christ In an Age of Universal History

Under the above title a significant message was delivered by the Rev. Dr. John Marsh of Oxford University to the policy-making Central Committee of the World Council of Churches in Paris, August 8.

"We shall not find a way of evangelism until we have been much more radical in thought and experiment than we have so far managed to be," the speaker, who is chairman of the Congregational Union of England and Wales, said.

Dr. Marsh said that Christ was to be thought of as "final" in the sense of being the real subject of the history of this and all ages, of our own and other people's religion, culture, politics, and society, and added:

"The Cross was the bridging of the unbridgeable gulf between man and God, between man and man, between man and woman, between slave and free, between Jew and Gentile, between cultured and barbarian.

"The good news of the Gospel is that the really unbridgeable gulfs have been bridged already, and that the secret of human, as well as distinctively Christian living, is to live in the knowledge that the divisive powers in human life have been proved finally impotent.

"What Christ has already done has already given the final ending to the tragic divisions of our own time. Whatever tragedies our present divisions may bring to us, or whatever darkness we may avoid, we shall know that what takes place will be what has already taken place at the Cross, where the whole universal history was affirmed and reaffirmed as the story of God's reconciliation of an alienated universe to himself."

"Jesus Christ is final," Dr. Marsh said, "not only for the history of our planet but even for the vast universe of the modern physicist. Today we are doubtless boggled in our attempts to imagine what it is like to live in a universe where stars may be millions of light years away. But, if we are to retain the insights of the biblical writers, we shall still want to claim that even the story of so vast a universe is still, by the

exercise of God's power, the theatre of a salvation of the universe in Jesus Christ."

Later in his message he said we could not afford to neglect one-fourth of humanity in our human community by keeping People's China out of the United Nations.

FALL ASSOCIATIONS

The White Cloud, Mich., church announces that the fall meetings of the Northern Association will be held at White Cloud with the dates tentatively set for October 12-14.

The Mid-Continent Association, which holds no spring meeting, goes to Nortonville, Kan., this fall for a full weekend of meetings. The president is Lloyd E. August of Atchison, Kan., and the dates set are the 12th and 13th of October.

The Rev. Everett T. Harris, secretary of the Missionary Society, will speak.

The fall session of the Central New York Association of Seventh Day Baptist churches will meet with the Verona church October 13 at 11 a.m. The Rev. Herbert E. Levoy, pastor of the Brookfield-Leonardsville churches will speak on the theme, "The Living God." In the afternoon Executive Secretary Harley D. Bond will bring a denominational message with an opportunity for discussion.

The Pacific Coast Association normally meets in Riverside in the spring and Los Angeles in the fall. The meeting with the latter church is scheduled for October 19-21 this year.

The Western Association, composed of Seventh Day Baptist churches in Western New York and nearby Pennsylvania will hold its semiannual meeting with the Alfred Station church on Sabbath day, October 20.

YEARLY MEETING DATES

The New England Yearly Meeting will be held with the Pawcatuck Church in Westerly, R. I., on Sabbath, October 6.

The New Jersey Yearly Meeting is scheduled to convene with the Marlboro, N. J., church on Sabbath eve and all day Sabbath, October 12 and 13.

The Sabbath Recorder

NEWS FROM THE CHURCHES

HAMMOND, LA. — Our church has bought a new piano which has greatly influenced our song service.

An extensive and very vigorous building program is now under way. At the present time repairs are being made on the flooring, in the vestibule, new steps have been purchased, and we are planning to paint the outside of the building and install stained glass windows. Deacon Richard Raiford is doing the carpentry. The ladies of the church very graciously give their time in cleaning the inside of the building while the young people are cleaning the outside.

On Sabbath afternoon, Aug. 11, 1962, a special service was held for the ordination of Paul W. Campbell as deacon of the Hammond church. Paul Campbell is a life-long and well-known figure in Hammond. He was baptized into the church in 1916 and is the son of the late Edna Booth Campbell, who was a charter member of our church and a deaconess.

Assisting Pastor Kirtland with the ordination service were Pastor Ralph Hays and Earl DeLand both from the Metairie church. Also assisting with the service was Brother Richard Raiford who is presently a deacon of the Hammond church.

There were visitors from Hammond and a very good representation from the Metairie church. Pastor Hays delivered the Ordination Sermon.

— Earl (Butch) Hibbard.

LOST CREEK, W. VA. — Our church has been quite busy the past few months taking care of its many duties as they present themselves. Attendance has been very good considering our widely scattered membership. Much interest has been manifested in Bible reading and the Sabbath School lessons.

Our Sabbath School picnic was held July 22 at Holly River State Park and was well attended. All enjoyed a picnic lunch together and reached home in the evening tired but happy.

A Junior Christian Endeavor meeting was held at the church Sabbath afternoon, July 28, where parents discussed their children's Christian education and Christian Endeavor needs, also ways to help

families living a great distance from church.

A number of our young people attended Pre-Con and Young Adult Retreats at Minneapolis. All young people attending were very fortunate in having Leland Bond from our church as director. Several of our members also attended General Conference.

After Conference, Pastor Davis and family spent a week's vacation in Denver, Colo. In his absence we were fortunate in having neighboring guest ministers of several denominations.

After church services on September 1, a group journeyed to Crites Mountain in Braxton County and conducted a Sabbath worship service in the school yard that afternoon. Fifteen youth and children and six adults from that section attended. They manifested quite an interest. It is a wonderful opportunity for home mission work and fits in with our theme for the fourth year of Advance, "Mission to the Social Frontiers." We need your prayers as we consider this opportunity.

The theme for quarterly Communion Service September 8 was "Power." This was a very impressive service and should make us better servants of God.

Our Ladies Aid is promoting the purchase of badly needed new hymnals for the church, and it is hoped nonresident members will help with this.

Pastor Davis is part-time teacher at Lost Creek High School and our prayers are for his success in all his undertakings. He is indeed a very busy man.

— Correspondent.

Southern Baptist Gains

Southern Baptists have started 12,796 missions and churches since 1956, according to C. C. Warren of Charlotte, N. C.

Warren, director of the denomination's 30,000 Movement, reported the information during Home Mission Week at the Glorieta Baptist Assembly.

The 30,000 Movement, a mammoth program to start 20,000 missions and 10,000 churches by 1964, originated from a challenge to the Southern Baptist Convention by Warren when he was president in 1956.

This report shows 4,175 churches started and 8,621 missions begun in 27 states and many foreign countries. — B. P.



TENTH ANNIVERSARY OF REVISED STANDARD VERSION

Ten years ago members of the Translation Committee looked over the fruit of their years of labor as they scanned the printer's proofs of pages of the Revised Standard Version — a version that has maintained a wide sale during a decade that has witnessed the publishing of several modern English translations of merit. The passage applicable to all who partake of the Lord's Supper on World-Wide Communion day reads as follows in the RSV:

"Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself" (1 Cor. 11: 27-29).