

The Sabbath Recorder

of June 22, 23 and 24, because many members were in New Auburn, Wis., in attendance at the Association meetings.

A baptismal service has been planned for June 30, preceded by a "Meal of Sharing" at noon.

Youth Fellowship took in over \$50 at their bake and parcel post social held recently. The money is to be used as a camp fund.

Newly elected principal officers of the Ladies Aid are as follows: president, Marguerite Clapper; secretary, Sheila Crane; treasurer, Charlotte Lindahl; Program Committee chairman, Edna Ruth Richards.

Under the guidance of Mrs. Claire Green the Sabbath School library is taking shape. The plan was started with the gift of several books entitled *The Book of Life*, donated by Mrs. Wm. Baldrige of Grand Forks, North Dakota. Mrs. Green says that there are now fifty books on the shelves.

— Correspondent.

Accessions

Lost Creek, W. Va.

By Baptism:

Jessie Curry
David L. Curry, Jr.
Jane Kennedy

By Letter:

Stanley K. Allen
Margaret B. Allen (Mrs. S. K.)

Marriages

Bailey-Bond.—Ann Bond, daughter of Mr. and Mrs. Paul V. Bond, of Lost Creek, W. Va., and Dallas Bailey, Jr., of Salem, W. Va., were united in marriage June 10, 1962, at the Lost Creek Seventh Day Baptist Church, by the Rev. Duane L. Davis, assisted by the Rev. C. W. P. Hansen. They will reside at Stopher Hall, Kent State University, Kent, Ohio.

Sharp-Scott.—James Sharp of North Loup, Neb., was married to Karen Scott of North Loup on May 27, 1962, at the Seventh Day Baptist Church. Her pastor, the Rev. David Clarke, officiated. The new home is in Ellis, Kansas.

Births

Bond.—A son, Glenn Russel, was born to Deacon and Mrs. Walter L. Bond (Roanoke Church) of 503 Heavner Ave., Nutter Fort, W. Va., Feb. 6, 1962.

Obituaries

Brissey.—Reuben M., son of George E. and Permelia Van Horn Brissey, was born in Ritchie County, W. Va., March 13, 1887, and died at Veterans' Hospital, Clarksburg, W. Va., May 3, 1962.

Mr. Brissey, a veteran of World War I, was a retired schoolteacher and farmer. He was an active member of the Ritchie Seventh Day Baptist Church for many years.

Surviving are: his widow, Mrs. Droxie Meathrell Brissey; two sons, Reuben N., Media, Pa., and George E., Harborcreek, Pa.; three grandchildren; three brothers: John of Long Beach, Calif., Thurman, Salem, W. Va., and Grover, Laurel, Md.; a sister, Mrs. Elsie Robinson, Middlebourne, W. Va.

Funeral services were from the Ritchie Seventh Day Baptist Church, with the pastor, Leslie Welch, in charge. Burial was in the Pine Grove cemetery at Berea. — L. A. W.

Fitz Randolph.—Leslie, son of the late Iseus and Laverna Lippincott Fitz Randolph was born near Jackson Center, Ohio, April 29, 1892, and died at Mountainside Hospital near his home in Verona, N. J., May 27, 1962. The family moved to New Milton, W. Va., for one year, then to New Market, N. J., in 1901.

He was married to Kathryn MacBride on June 26, 1919. To this union two sons were born: James, who lost his life in World War II, and Richard, who lives with his wife Ann and two children in Verona.

He was a member of the Piscataway church and young men's Bible class until 1919, when he joined the First Presbyterian Church of Verona where he served as elder until his death.

Besides his wife and family there survive a sister, Merle Harris of Shiloh, N. J., and two brothers, Milton of Daytona Beach, Fla., and Elston of Winters, Calif.

Memorial services were held in the First Presbyterian Church of Verona by his pastor, the Rev. Walter Moore, and burial was at Hillside Cemetery, Plainfield.

— Merle R. Harris.

Shrader.—Audree Claire, daughter of Sam G. and Lottie Babcock, was born at Grand Junction, Iowa, Oct. 12, 1900, and died at Mesa, Arizona, June 10, 1962, following a four-day illness.

In her childhood she lived at Gentry, Ark., and Garwin, Iowa. Baptized by the Rev. J. T. Davis, she became a member of the Garwin Church April 2, 1910. After graduation from Milton College she taught for two years in Illinois and was married to Lowell Shrader in August 1927. After a teaching career of both husband and wife in Wyoming they moved to Arizona for health reasons in 1961.

The funeral service and burial were at Garwin, Iowa, on June 15 with Dr. G. E. MacCanon of the E. U. B. church in charge.

Surviving are her husband and her mother of Garwin. — Lenora B. Saunders.



A committee of three ministers and two laymen was created by General Conference to plan for the training of ministers to serve Seventh Day Baptist Churches. They hold meetings periodically and have met recently at Plainfield, N. J., to give consideration to implementing a new training program that will be presented to Conference next month and put into operation in the fall of 1963 (See report of the meeting on page 4).

Members and invited guests pictured here are, back row: Dr. Melvin G. Nida, Rev. Charles H. Bond, J. Leland Skaggs, and Rev. Albert N. Rogers; front row: Wayne N. Crandall, Rev. Paul S. Burdick, Harley D. Bond, and Rev. C. Rex Burdick. The new training center is expected to be located in the Seventh Day Baptist Building in the rooms where the committee held its sessions.

The Sabbath Recorder

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

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WOMEN'S WORK Mrs. Lawrence W. Marsden
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Protestant-Catholic Area of Co-operation

The areas of real co-operation between Roman Catholics and Protestants are very limited, and much precious time can be wasted by Protestants carrying spades and chasing the end of the illusive rainbow of union or united effort. No pot of gold awaits such a search.

There is, however, one area of co-operation between the fundamentally different religious bodies that ought to receive further encouragement — producing a version of the Bible acceptable to both. A beginning has been made. Protestant and Roman Catholic theologians have collaborated in producing a special edition of the Gospel of Luke, recently published by Unité Chrétienne in Lyons, France — a Roman Catholic organization working for unity — to provide a common text to be distributed by Protestant and Roman Catholic colporteurs.

Why should not this be extended to the whole Bible? It is true that there are a few places where the Catholic translators, in older English editions, have incorrectly inserted elements of their doctrine in their choice of words. Notable is their substitution of "do penance" for "repent" in the words of Jesus "... except ye repent, ye shall all likewise perish" (Luke 13: 3). Not having a copy of the new French version mentioned above, it is not possible to comment on how this passage would read in English, but it is believed that Catholics could quite easily give up their incorrect translations of this nature. After all, they depend far more on their teaching program than the text of the Bible to indoctrinate their people.

The differences between Catholic and Protestant Bibles are relatively slight. Indeed there has been throughout Christian history a great interdependence of Catholic and Protestant scholarship in the area of transmission of the Bible. Co-operation in textual studies has been good. It is at the popular priest-parish level that difficulty has arisen. People are told that they must not read any Bible but the one carrying the imprint of the official Catholic press. Since the priests and those over them have had reason not to be enthusiastic about promoting Bible distribution, the vast

majority of nominal Catholics have not purchased Bibles. Protestants who minister in hospitals or have contacts with large numbers of such people would like to let the Bible speak for itself and would distribute it almost without cost — if it could be accepted without fear of discipline. The Bible, which has put new hope into the hearts of millions can do the same for millions more. Let there be more of the type of co-operation sponsored by the Unité Chrétienne in Lyons, France.

Christian Citizen Movement

Some months ago this editorial column carried news of a new movement called Christian Citizen and pointed out that the organization seemed to be devoted to a worthy cause, and that it was to be clearly distinguished from any right-wing or other pressure organizations with high-sounding names. Its purpose is stated as training Christians to be better citizens, i.e., leaders. Subsequent correspondence with the founder of this organization and further reading of its literature encouraged the editor to pass along more information about what the movement is and what it is not.

Christian Citizen (42 Lakeside Center, Denver 12, Colo.) is preparing study courses available to all participants for a nominal monthly fee (with all financial records open for public scrutiny). It is anticipated that once the courses are completed the participants will drop out and that there will be no organization, political or otherwise, to join. It is expected, however, that the trained citizen "will become active in the political party of his choice, to advance Christian principles in politics, government, and every area that influences public opinion."

The leader of the movement stated in correspondence that when he originally conceived the idea he had thought that one of the areas of action could be better Sunday observance. Later, through contacts with Seventh Day Baptists in Denver, he came to the conclusion that to promote Sunday legislation would not be fair to Sabbathkeepers. He therefore withdrew his support for such legislation more than a year ago. This attempt to be consistent

with the announced non-political aims of Christian Citizen appears worthy of commendation.

The monthly report for June answers many of the questions that might be asked about this secular organization upholding Christian principles. The strange working of some people's minds is illustrated by the criticism voiced by those who say that if the movement is limited to Christians it must be anti-Semitic. The answer to this type of criticism is quoted here, not as a brief for Christian Citizen, but because the thoughts have value:

"A good Christian can no more be anti-Semitic than a good Jew can be anti-Christian.

"This is the answer Christian Citizen gives to those who make false accusations against the Christian Citizen movement. The accusations have come from groups and persons who have not taken the time to investigate the purpose and program of Christian Citizen. Simply because those who founded the movement profess a strong and unswerving belief in Christ and have chosen to rally citizens under the banner of Christianity, Christian Citizen has been accused of being anti-Semitic, anti-this, anti-that.

"Christian Citizen readily acknowledges the debt of Christianity itself to Judaism. It was out of Judaism that Christianity was born. It was out of Judaism that the Ten Commandments arose. It was out of Judaism that the Old Testament of the Bible — commonly accepted by both Jew and Christian — was brought forth. It was Judaism that produced the great Old Testament psalmists and prophets. And, above all, it was from Judaism that Jesus Himself came forth.

"Christian Citizen is aimed at the 114 million Christians in the United States who — because of their belief in Christ and their adherence to the principles of Christianity — have a common basis for unity.

"This does not mean that Christian Citizen is opposed to those of other religious faiths, such as those of the Jewish faith. It is simply that belief in Christ is the common denominator around which the largest segment of the American population can be rallied.

"Through its program, Christian Citi-

zen hopes to make Christians realize America's Christian heritage and their responsibilities to protect that heritage.

"Christian Citizen is not 'anti-' anything that is acceptable to the American way of life. And Christian Citizen is an ally of all those who profess belief in a moral God ruling a moral universe and who feel that they are answerable for their actions to God."

A Word to the Wise

A Conference Report:

"There followed the adoption of the Unified Budget for 1963. This was carried with lightning rapidity, no questions, no elucidation of items, and no description. This indifference to so important a factor in the Convention's affairs is an alarming condition."

A few words in the above quotation indicate that it is not a report of an item of business in our own General Conference. It actually comes from the June 21 issue of *The Watchman Examiner* and refers to American Baptists. The similarity with what could usually be said about the adoption of our denominational budget on the closing day of business is so striking as to be rather uncomfortable. What will need be said in the *Sabbath Recorder* of August 27? The Committee on Reference and Counsel will give what consideration it has time for to the budget, but its docket is crowded. In previous years representatives of Commission have been given opportunity to explain to the delegates how that body arrived at the totals allocated to boards and agencies. The same will probably be done this year, and there will be an opportunity for concerned individuals to question the largeness or the smallness of budget items if there seems need for such questions. Will we give these matters the deep concern that they deserve, or will we return to our home churches, wishing that we had? Let us remind ourselves of the hours of deliberation spent by boards and Commission members in arriving at the figures presented, while at the same time remembering that we still have a democracy in which the vote of General Conference stands above the recommendations of Commission.

MEMORY TEXT

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Romans 5: 1, 2.

Ministerial Training Committee Makes Plans for the Future

The Conference Committee on Ministerial Training met June 24 and 25 in the Seventh Day Baptist Building, Plainfield, New Jersey, with all members present. Members of the committee are: J. Leland Skaggs, chairman, Milton, Wis.; the Rev. Paul S. Burdick, secretary, Waterford, Conn.; Wayne N. Crandall, Canisteo, N. Y.; the Rev. Charles H. Bond, Shiloh, N. J. and the Rev. C. Rex Burdick, Verona, N. Y. Invited guests included Conference President Melvin G. Nida, Executive Secretary Harley D. Bond, and Dean Albert N. Rogers of the Alfred University School of Theology.

Matters relating to the closure of the Alfred University School of Theology and the provision of a workable plan of ministerial education during future years occupied a major portion of the committee's time. A proposed program for ministerial education has been completed and recommendations are being made to Conference through the Commission for its initiation and implementation. The committee is convinced that the plan will provide a flexible program of high quality, adaptable to the needs and beliefs of all Seventh Day Baptists.

Attention was given to financial concerns both for the present plan of theological education through the School of Theology which must be continued for at least one more year, for the interim period when relatively high financing will be required to complete the old program and establish the new program, and for the continuing operating expense of the new program. Proposed budgets were prepared for Commission's consideration. Readers are again reminded that any good program for theological education will be expensive

and Conference must be prepared to provide for this as it has in the past.

Applications for accreditation by Conference of ordained ministers were considered and recommendations made to Commission. Several other communications were received by the Committee and appropriate action was taken.

The Ministerial Training Committee believes that it is important that every Seventh Day Baptist be thoroughly conversant with the problems related to the education of their future ministry. The program to be proposed should have thorough consideration. Working together we believe that the problems can be solved and the challenges met.

— By the Committee.

"It would deprive them of their souls" Inter-Faith Clergy Group Studies Communist Threat

Four of the nation's outstanding authorities on communist strategy and tactics were the featured speakers at a joint two-day meeting of the Clerical Advisory Council and the Clergy-Industry Relations Committee of the National Association of Manufacturers held at the Drake Hotel in Chicago, June 11 and 12. The Clerical Advisory Council of the NAM is composed of leading clergymen of the three leading faiths. It meets three times a year with a committee of businessmen to discuss national problems of mutual interest.

The over-all topic of the Chicago meeting was the communist threat in its various aspects. Prominent among the speakers was Dr. William Yandell Elliott of Harvard University, a former member of the Planning Board of the National Security Council and consultant to the United States Secretary of State.

Dr. Elliott said communism is a threat, not only to Americans, but to all the peoples of the world because it would deprive them of their souls. Our spiritual heritage, he said, is the high ground and if we take our stand on it, it will make us impervious to the communist threat.

Some members of the clergy, Dr. Elliott said, tend to look too charitably of communism as a form of "Christian

Heresy" because it claims that its purpose is to ameliorate the lot of the people. This is, as a means to a better and freer life, a Christian objective; but he said the methods by which the Communists set out to do this are anything but Christians, since they include the ruthless elimination of whole classes of human beings, and the elimination of moral freedom.

Dr. Elliott concluded his address on an optimistic note. Communism, he said, is not delivering on its promises and the moral tide is turning in our favor, through the contagion of the human love of freedom, faster than we have any right to expect.

Dr. Frank Barnett, founder and program director of the Institute of American Strategy and a lecturer at the National War College, said the greatest threat to our civilization may not stem from rockets or nuclear weapons, but from what he called "fourth dimensional warfare." He defined this as a type of psycho-social competition in which we are hopelessly outclassed.

Lt. Col. William E. Mayer, psychiatrist of the United States Army Medical Corps, described what was learned of the weaknesses of American character-training as a result of interviewing the returned prisoners of war who were released by the Chinese Reds after the Korean armistice. Colonel Mayer was chief of the team of psychiatrists which interviewed these released prisoners.

He reported that grave weaknesses were found in the training and education of many of these young soldiers — deficiencies which made them ill-equipped to cope with communist brainwashing. They had little real understanding of their country or its basic principles and little idea of the human values they were fighting to protect. This, he said, was a problem for all the American people — for parents, for teachers, and for the clergy because, unless we raise our children to understand their heritage and to be as fervent in support of the principles of freedom as the communists are in the propagation of their ideas, we would continue to be at a grave disadvantage in the perhaps decade-long struggle which confronts us. — NAM

The Place of Seventh Day Baptists In the Current Movement Toward Church Union

Rev. Don A. Sanford
White Cloud, Mich.

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body. . . . and all were made to drink of one Spirit" (1 Cor. 12: 12-13).

The Protestant Reformation is nearly 450 years old, yet in the minds of many, the Reformation is incomplete, still being carried on in every quarter where men are sincerely attempting to recapture the sense and the spirit of the New Testament Church at its best.

Our present generation is witnessing what many consider the "Ecumenical Reformation," in recognition of the many church unions and the great increase in interdenominational councils and organizations which work toward either unity of action and witness, or actual union of church bodies. Seventh Day Baptists are a part of this movement, whether all wish to be counted or not. We have had a voice and a vote in many of these movements which has been far out of proportion to our numerical strength. But our position in the past does not need to determine completely what our position is in the future. We need to evaluate continually our stand in this movement to realize more completely the church as the body of Christ. We need to make such evaluations in the light of Scriptures, in the traditions of our past and the insights of the present, for there are both false hopes and justifiable fears in any attempt to organize a body of Christ without the Spirit of Christ.

In the World Council of Churches' study booklet centered on the theme of the Third Assembly, "Jesus Christ, the Light of the World," are listed some of the fears and hopes which are aroused by the various unions, mergers, and co-operative actions of the Christian churches.

"Some fear uniformity of teaching, organization and ways of worship; others hope that unity will bring a fruitful diversity in a more inclusive unity.

"Some fear that essential truth may be compromised; others hope that in unity we may be led into a greater understanding of truth.

"Some fear that unity will mean a dull and lifeless uniformity; others hope that the sharing of our different experiences will bring renewal.

"Some fear that a nation-wide church will foster nationalism; others hope that unity will enable the church to fulfill more faithfully its calling within the life of the nation and also maintain its close relations with churches of other lands.

"Some fear that unity will increase the burden and power of central organization; others hope that unity may give us more adequate means to fulfill neglected parts of the Church's mission.

"Some fear that a particular union will delay a wider union; others hope that such a union will give the uniting churches a wider and deeper Christian life than that of the parent churches, and so be a step to wider union."

Most of these fears are realized to some extent by members of our own churches. There is danger in becoming allied too closely with those with whom we disagree. As Baptists we prize our freedom of worship and freedom of thought, and fear uniformity of teaching, organization, and worship. As Sabbath-keepers we fear the compromising of what we consider as essential truth as revealed in God's laws and the practice of Jesus and the early church. As firm believers in the separation of church and state, we fear the creation of a super-church which might tend to become too political in attempting to legislate morality. Being congregational in polity, we value the autonomy of the local church and fear too much dictation and organization from the top down.

On the basis of scriptural teaching and the practices of our forefathers, we need to exercise caution in accepting ecumenicity as the panacea for all our difficulties. Separation and division may not be the great sin of the church as it is sometimes

claimed. The Israelites were often called out from those nations and peoples who did not belong to the covenant. The prophet Amos asked a pertinent question when he said, "Can two walk together, except they be agreed?" Jesus spoke more of the separation to be made than He did of any uniting and joining together. The concept of the New Testament church was one of election and limitation. "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light," wrote Peter. "Once you were no people but now you are God's people; once you had not received mercy but now you have mercy" (1 Peter 2: 9-10). Some may object to thinking of the church as in any way made up of the spiritually elite. Though we may reject the motion of a "chosen people," we can readily think of the Christian church as a "choosing people": it is made up of those who have chosen Jesus Christ.

However, if our problem were that of deciding whether to join forces with Buddhism, or communism, or heathenism of any sort, we would have quite clear and explicit scriptural directions: "Do not become yoked with unbelievers." But the question which we must face is one of relationship to other Christians, particularly with those who do not accept the validity of the seventh-day Sabbath. Does participation with other Christians of different theological persuasion constitute a compromise or an admission that it makes little or no difference?

What do we mean when we speak of the Church as the body of Christ? The total Church of Christ has sometimes been pictured as a circle composed of individual Christians, or bodies of Christians. At times they have appeared widely separated on a large circumference. But joining hands in common tasks and co-operative action, we move closer toward the center, which is Christ. The pattern of the current ecumenical movement has been largely of this type, and we give thanks for this fellowship which we find drawing us together. Many have come to a fuller understanding of faith in Christ

and His mission in the world through this means.

Yet there is a basic fallacy in this picture which we cannot fail to observe. Paul would not have us begin on the circumference and work inward; he would have us begin at the center with Christ, and then work outward as spokes of a wheel. The farther out one gets from the center, the more different ways we can witness to the central unity so long as we keep our connection with Christ flowing freely in power and love.

Acknowledging our unity in Christ as a beginning rather than as the end, it is possible that Seventh Day Baptists may have a distinct place in the ecumenical reformation to witness to the Sabbath. At a recent writers' conference, one of the leading editors of the American Baptist Convention spoke of his desire that our two denominations draw closer together, we becoming the Sabbathkeeping branch of the Baptist Church. He saw no reason why we could not hold worship on the Sabbath while they continued on Sunday. In the preparation of materials, there could be considerable exchange or co-operation.

Now such union, though perhaps possible, is a long way off and may never be desired nor practicable. Yet if we are to take Paul's picture of the church as the body of Christ seriously, we cannot avoid the implications which it involves for all Christians. Our fear of being "swallowed up" and losing our identity and our distinctive beliefs may be overcome by remembering Paul's further interpretation as he said, "On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with greater honor. . . ." Is it not possible that our part in the body of Christ might be similar to that of a small gland which, like the thyroid gland, stimulates growth and affects the basal metabolism, or like the adrenal gland which quickens bodily functions to prepare for an emergency.

If we and the various other Christians who claim to belong to Christ are in the body of Christ, then we must function as a body. If we are the only members

of the body, and others who claim to be Christian are not, then it is our responsibility to bring them into the body. If there are other Christians who are members of Christ's body and we are not, then we must search out ways to become members. If neither we, nor others, are members, there appears little hope for our world till we can all say, "Now are we members of the body of Christ and individually members of it." There are no other alternatives. And as an integral part of that body, we must begin to think not so much in terms of what it will gain us but rather, "What function can we perform in the body of Christ? What can we give?" For Paul said, "God has so adjusted the body. . . that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together."

Note: (This message given at General Conference last August is adapted from the **Helping Hand Lesson** for October 28, 1961, prepared by the writer of this paper.)

Am I One of You?

A lady in Oregon writes to the Tract Society in this interesting fashion:

"I wish to inquire about a manual or set of lessons which I can study to determine if I am a Seventh Day Baptist. From the literature I have read I am much convinced that I am."

The lady has not had the opportunity of meeting any of our people since she is a great distance from an organized church of our faith. The letter enclosed money for our adult lesson quarterly, the **Helping Hand**, which she has much appreciated during the past year.

Herbert L. Cottrell

Word has been received of the death of the Rev. Herbert L. Cottrell (retired) on June 27. He had made his home with his daughter Harriet Gilson of Glen Burnie, Md., for a number of years. Funeral services and burial will be at the Marlboro, N. J., church; full biographical data in a later issue.

MISSIONS — Sec. Everett T. Harris

Southeastern Association Emphasizes Missions in Program

The theme of Southeastern Association meetings, "Seeking the Lord," was helpfully expressed through sermons and slide views of mission fields. The secretary of the Missionary Society was happy to accept an invitation to attend the Association meetings held with the Salemville Seventh Day Baptist Church June 22-24, 1962, and take a part on the program.

The Sabbath eve sermon, as presented by the Rev. S. Kenneth Davis, very effectively set the tenor of the Association as he spoke on the subject, "Seeking the Lord in Worship." Secretary Harris spoke on Sabbath morning and also shared the Sabbath afternoon program with Executive Secretary Harley Bond in a discussion of denominational interests.

Two outstanding slide sets provided informational background for messages from the Rev. Duane L. Davis and Dr. Victor Burdick. Pastor Davis told of his experiences in Jamaica during his nine months' exchange with Missionary Leon R. Lawton and Dr. Burdick told of the work and plans of Nyasaland Mission. He especially emphasized the hopes and plans for the future at Makapwa Mission.

Dr. Warren Brannon, visiting delegate from Central Association, led a panel discussion of the Sabbath School lesson on Sabbath morning, preceding the Sabbath worship hour. Rev. Paul L. Maxson of Berlin, N. Y., visiting delegate from Eastern Association, gave the closing sermon of the Association.

The pastor of the Salemville church, the Rev. Loyal F. Hurley, led the Sabbath morning worship service and assisted the Rev. Grover Brissey in observance of the Lord's Supper as a fitting conclusion of the Sabbath morning service.

A young active worker of the Salemville church, Orlo Kagarise, was moderator of the Association and kept the program moving along in an orderly and inspiring way. It was a joy and privilege for the secretary of the Missionary Society to be present and to enjoy the fellowship and inspiration of these meetings.

Makapwa Mission Head Comments on Situation

The Rev. David C. Pearson, head of the Seventh Day Baptist Mission in Nyasaland, Africa, has written: "Our problems pertaining to land (tenure) are still unsolved. I expect that things will continue to be very slow for some time." Seventh Day Baptists have "a financial investment here and we will try to protect it. . . . Naturally we are interested too, and have and are investing some of the best years of our lives. Please understand that Nyasaland has entered into a revolution — bloodless, thank God, but nonetheless a revolution."

Pastor Pearson states that in May of 1961 he took part "in discussions on Christian Unity with other mission leaders during our visit to Livingstonia Mission at the time of our Christian Council meeting. . . . There was considerable interest shown in the discussion at the time, but it seems to be lagging at present. Possibly others like myself may be wondering as to where we go from here. I understand that such discussions must be taken slowly and advisedly." Brother Pearson requested information as to the Missionary Board's position as a guide to his future activity in taking part in such discussions.

His letter concludes, "May God grant wisdom and peace of mind to all of you as you seek to know His guidance."

Davises to Visit in the States

At the close of the present school semester of Crandall High School, Kingston, Jamaica, W. I., it is understood that Headmaster and Mrs. Courtland V. Davis plan to take a brief vacation in this country. They will come at their own expense to a cottage near Salem, N. J., where they have vacationed on other occasions.

The Davises have been invited to attend the quarterly meeting of the Missionary Board on July 22 at Westerly. They are also being requested to meet with the American Tropics Committee of the board for an informal discussion of their work.

The Davises succeeded the Rev. and Mrs. Grover Brissey at Crandall High in July 1960. They are doing excellent work and have been well received by the Jamaicans.

On Asia's Rim

A Book Review

The jacket of this 1962 book by Friendship Press (166 pages, cloth, \$2.95) carries the following words of introduction:

"Andrew T. Roy's book opens a window upon thirty-eight million people crowded together on Asia's rim. They are people who deserve the immediate attention of the West for two reasons: first, in their own right; and second, because what happens to them affects world destiny.

"In vivid prose Dr. Roy paints the historical, economic, political, and religious picture in Korea, Okinawa, Taiwan, and Hong Kong. **On Asia's Rim** sets the church squarely in the midst of the problems of fifteen million refugees; of the pros and cons of foreign aid; of freedom in a world of power politics; of reconstruction from the havoc of war and revolution."

In reading the above book one is amazed at the wealth of up-to-date information about Christian work in the islands and peninsulas covered by the study. In fact, it is so up to the minute that it must be read this year or next, for it will go out of date. One does not have to agree with all the analyses or conclusions of the author; they may be weighted on the side of ecumenical work. But those who have an interest in the problems of the Orient (and who hasn't?) will find this book rewardingly informative, warmly challenging, and soberly thought-provoking. Having some slight personal acquaintance with this part of the world your editor felt a tingling in his toes as he read each chapter. The missionary and welfare work yet to be done in each country is made vivid. If it does not challenge the reader to become foot-loose and engage in the task it will at least give him an appreciation of what others are doing.

Young Adult Retreat

The Director Says:
"We Need You,
If You —

are 20 to 45 years of age (we might let you in if you are just a little bit past).
need fellowship with other Seventh Day Baptists.

are concerned about Survival or Survival?
desire a deep religious experience.

want to appreciate your Bible more (bring as many Bibles as you have translations).

want to be a part of vital group discussions concerning the future of your children as S. D. B.'s.

like to sing.

enjoy recreation. (The water's fine, come on in).

want to see such a retreat continued.

have some young people to bring to Youth Pre-Con.

can bring your wife or your husband.

have \$13 to take care of room, board, insurance, and other fees.

feel lucky by now (I know we are going to have more than 13).

can be at Mission Farms, Wednesday, August 8, 3:00 to 5:00 p.m. to register (We might let you be a little late).

have some bed linens (enough for Conference too).

think you would enjoy having Don Sanford, Paul Osborn and Albyn Mackintosh on the staff.

can start planning now to attend (Don't forget to bring a car full).

can take time to let Don V. Gray, Box 517, Milton, Wis. know you plan to attend both Pre-Con and Conference (I'll find you a place to rest, even if you don't let him know).

have time off for a vacation.

want to make your director a happy fellow."

I'll be seeing you all,
Leland Bond, director.

Register for Young Adult Pre-Con Retreat

Begins — Registration during the afternoon, Wednesday, August 8.

Closes — Sunday evening, August 12.

Place — Mission Farms, Medicine Lake, Minneapolis, Minn.

Fee — \$13.00, including insurance.

Ages — About age 20 through age 45, single or married.

Bring — Bedding, toilet articles, camp clothing, Sabbath clothing, swimsuit, flashlight, Bible, notebook and pencil. Optional: Music, musical instrument, camera.

Theme: "Survival or Survival?"

Director — Mr. Leland Bond

Staff Members — Rev. Don Sanford, Bible Study; Rev. Paul Osborn, Worship Leader; Albyn Mackintosh, "Survival or Survival?"

PLEASE PRE-REGISTER IF AT ALL POSSIBLE. Mail registration before July 27.

Youth Field Worker Fund

Our young people can do it! Last August at General Conference, those who represented the youth of our Seventh Day Baptist churches said they could raise the expenses of a youth field worker for one year. Some doubted, but the offer was accepted and given the support of the Conference delegates.

Our youth, through projects of various nature, have now raised, just 10 months later, \$954 and there is promise of the minimum amount necessary, \$1,000, being on hand before Conference at Mission Farms.

Miss Linda Bingham is now on the field, and although we feel that \$1,000 is a substantial amount, we are equally sure that her expenses will amount to much more. Our Youth Fellowships are to be congratulated on their splendid cooperation and are urged to work toward the full guarantee of Miss Bingham's expenses.

First Pre-Con Retreat

Since the 1962 Pre-Con Youth Retreat will soon be in session, we think that a list of the campers and staff of the first Pre-Con Retreat held at Battle Creek, Michigan, might be of interest to our readers. The staff was comprised of the Rev. Harley H. Sutton, Mrs. Madge Sutton, the Rev. Elmo F. Randolph, Dr. A. J. C. Bond, and Mrs. Bond.

Retreaters were Marjorie Green of Albion, Wis.; Frances C. Polan, Frank Lobough, Jr., and David Clarke, all of Alfred, N. Y.; Randall Palmiter, Jean L. Lewis, and Louise Austin, all of Alfred Station, N. Y.; Dorothea Clarke and Wilna Crandall of Battle Creek, Mich.; Eloise Parker of De Ruyter, N. Y.; Dorothea Payne and Mary Thorngate of Dodge Center, Minn.; Emma and Esther Burdick of Leonardsville, N. Y.; Gordon and Bob Sanford of Little Genesee, N. Y.; Willard Wells of Los Angeles, Calif.; Thelma Pierce of Milton, Wis.; Arlene Loofboro and Purcell Coalwell from Milton Junction, Wis.; Irene McKay, Little Prairie (Nady, Ark.); Courtland V. Davis, Jr., of Plainfield, N. J.; Alva Warner, Verona, N. Y.; and Alberta Siems, White Cloud, Mich.

Due to a polio epidemic and World War II, no Pre-Con Retreat was again held until 1946 at Milton, Wis. Retreats have been in session yearly since that time. They have been sponsored by the Youth Work Committee of the Seventh Day Baptist Board of Christian Education.

WOMEN'S WORK — Mrs. Lawrence W. Marsden Board Members Attend Meeting of the United Church Women of Wisconsin

Several members of your Women's Board attended a recent meeting of the United Council of Church Women of Wisconsin. The theme was "The Church Ecumenical"—its mission — its ministry — its oneness.

Mrs. Ernest Hoeldtke, who is national representative and national treasurer of the United Church Women, gave an interesting talk on "What of the Church?" She stressed the importance of getting

the right start and told of a sign out West which read, "Choose your rut carefully, for you may be in it for 100 miles." She said that if the church will not be an instrument of God, He will shake it off. Mrs. Hoeldtke stated the fact that American women will bake a cake or offer their sympathy but hate to become really involved in the problems of the people. Christ said that we must love people even though they don't love us.

Monday evening the Lakeland College Choir sang. This was of special interest to the group because one of its members is an Indian girl, Mary Ellen Stacey, who is attending the college on a scholarship furnished by the United Church Women of Wisconsin.

Following this, a panel discussion was held by Rev. Broholm, Rev. Ronald Buell, Rev. Bruce Berg, and Mrs. Herbert Dorman, on "Our Oneness on Campus."

To close the evening, a fellowship powwow was held with the Washington County Council in charge. With many jingles and songs about the products of their county such as West Bend Aluminum and Regal Ware, they entertained us and then gave away the aluminum ware to the oldest lady present, the youngest, and the one with the most children. Your president, Mrs. Whitford, received the gift in the last group.

After light refreshments, the group returned to their rooms at Brayton Case, feeling that the Baptist Assembly Grounds at Green Lake, Wis., was a lovely place for such a meeting.

(To be continued)

NOTICE TO PROGRAM CHAIRMAN:

It was decided at the Women's Board meeting that, while the Prayer Cards will be sent out as usual, there will be no program packet this year. Much of the program material usually included in the packet will be printed in the Newsletter. Watch for it!

SABBATH SCHOOL LESSON

for July 21, 1962

Patriotism — True or False

Lesson Scripture: Jer. 27: 12-17; 37: 6-10.

Central Association Holds Profitable Meetings

By Mrs. Delmer Van Horn
Corresponding Secretary

One of the highlights of the Central New York Association was the opening service Friday evening, June 1. This service was arranged by Pastor Charles D. Swing and Moderator Wayne Burdick. The testimony time was opened with a short meditation by the Rev. Delmer E. Van Horn. He also conducted the testimony meeting. Mr. Swing, assisted by Pastor Van Horn, conducted a very beautiful candlelight Communion service. The atmosphere for this worship was already achieved as one drove through God's beauties of nature to arrive at the De Ruyter church. The music by the De Ruyter choir, under the direction of Robert Mickel, and accompanied at the organ by Mrs. Harry Parker, brought both beauty and dignity to the service.

On Sabbath morning, the Rev. Earl Cruzan, delegate from the Eastern Association, challenged each of us with an inspiring message based on the theme, "Thou Art My God." One strong point he stressed was the need for each individual to make a personal affirmation of our theme in his own life.

After a short worship service Sabbath afternoon conducted by the Rev. C. Rex Burdick, the choirs of the Association churches combined to sing "Holy Art Thou" by Handel. This choir was directed by Delmer Van Horn and accompanied by Mrs. Harold Thompson. Following this the Rev. Rex Zwiebel, executive secretary of the Board of Christian Education, stressed the need of the entire church being aware of the responsibilities and privilege of Christian education as exercised at the present time only by our Sabbath School teachers, youth leaders and pastors. His remarks were strengthened by the showing of the film, "Walk A New Road."

On Sabbath night added interest, inspiration, and fellowship were achieved by the Association meeting in three separate groups — men, women, and youth. Mrs. Robert Mickel and the De Ruyter youth were in charge of the youth

group meeting. The Rev. Rex Burdick was in charge of arrangements for the men's group. Mrs. Wayne Burdick led the meeting in the women's group.

Sunday morning was opened with a Youth Fellowship Breakfast at 7 o'clock, being held at Lake De Ruyter. At 9:30 a.m., Moderator Wayne Burdick effectively conducted a very interesting business meeting.

The Rev. Grover Brissey, delegate from the Southeastern Association, spoke for a very short time on God speaking to Moses — telling him that he should tell the children of Israel that "I Am" had sent him. This speaks of the reality of God as basic to our theme, "Thou Art My God."

In the afternoon, after a short business meeting Mr. Zwiebel again spoke to the Association concerning the improvement of our Sabbath schools by making use of information and materials available through our Board of Christian Education.

The pastor and people of the host church had carefully planned each detail to bring comfort and happiness to all of their guests. They were assisted by the ladies of the Federated Church who served the meals. The Lincklaen Church, which Pastor Swing also serves, helped by furnishing some of the food. Some of the people in the community also opened their home to entertain guests.

There was evidence throughout the Association meetings of the fine guiding hand of our moderator, Wayne Burdick.

I am sure that all who were privileged to attend the meetings were helped and inspired by the services and felt the leading and presence of God during the full weekend.

Dr. Rood Promoted

Pacific School of Religion, Berkeley, Calif., announces that Wayne R. Rood, Th.D., has been promoted from Associate Professor of Religious Education (his position since 1952) to a full professorship effective June 1. Dr. Rood was elected at the Seventh Day Baptist General Conference last August to a three-year term on the Commission.

The Importance of Inductive (Direct) Bible Study

By Dr. Rebecca R. Price*

If we believe the Bible is the Word of God — and we do;

If we believe God speaks to us through His Word — and we do;

If we believe the Word of God is the infallible guide for life and practice — and we do;

Then, our people need to know how to study the Word for themselves, to be able to stand alone in handling the Bible, and not be dependent on other books or people.

They need direct, firsthand study of the Bible, inductive study. So often there has been mere secondhand acquaintance, a listening passively to what someone else has found in the Bible or reading books about the Bible. Such experience is almost entirely secondhand. Good and profitable though the books and lectures may be, they cannot give to the individual what self-discovery in the Scripture itself will bring to him. Direct, firsthand study will give him the thrill and joy of discovering the truths of God's Word for himself, will keep alive an eager interest in the Scripture, will bring conviction far beyond what just "being told" can bring. The individual who makes direct contact will more closely perceive the character and will of the Lord.

Direct or inductive Bible study is natural study procedure. It is the study of the object itself — in this case the Bible — to learn about the object. It demands that one examine the Word to see what it says, to look at a passage, and look again and again to see what is there. It leads one to say, with some astonishment, "I thought I'd seen everything in that paragraph but the more I look the more I see," or "I see something I've never seen before." It deals

*Dr. Rebecca R. Price is Professor of Christian Education at Fuller Theological Seminary, Pasadena, Calif. The above article is lifted from the spring bulletin of the seminary which features the methods and the results of inductive Bible study.

first with what the passage says. It next asks what the passage means, or what is its interpretation. It then asks "What does the passage mean to me?" and it calls on the individual to act in the light of the meaning, to "behave the Bible" as well as believe it. Direct Bible study moves from the paragraph to the chapter to the Book, for the Bible is literature, though far more than literature. It calls on the student of the Word to let the Book speak, to build his concepts from what the Word says, rather than finding proof-texts for his convictions within the Word. It is orderly, and systematic, reasoning from the part to the whole. Direct Bible study aims to make the student independent. This does not mean he will shun the helps at his disposal, the Bible dictionaries, the concordances, the commentaries, but that he will use them as aids to Bible study. The study will center in the Bible itself. Such study demands that the individual open his heart to God, asking Him to reveal Himself and His truth, for "Beyond the sacred page we seek Thee, Lord." It calls on one to observe, question, compare, apply, keep seeking.

Direct Bible study is for all. "The Bible was not written for an intellectual aristocracy." The boy and girl who have learned to read may search the page diligently. Children love to think, to answer questions, to solve problems. The junior boy who, with notebook at hand, searches in the Word for the answer to the question, "Who is Jesus Christ?" is on his way to becoming an independent student of the Word. His eagerness for study, expressed in "This is fun!" does not need to die. The high school youth, finding out by observation and analysis God's purpose in the Book of Genesis, "didn't know the Bible could be so interesting." The college student who sees by firsthand study "that it all makes sense" becomes a convinced Christian. The adult finds "there is just no end to what you can find for yourself in the Bible," or confess, "I started out not to believe it, but studying it has convinced me it's true" or realizes "I thought I'd seen everything that was in the Bible until I started studying it this way."

News of Foreign Missions

Vietnam Missionaries Kidnapped

BANMETHUOT, VIETNAM (CNS) — Efforts to secure the release of three American missionaries now being held by Communist Viet Cong guerillas somewhere in the primitive jungle area about 150 miles south of Saigon, Vietnam, have not thus far been successful. Late intelligence reports have pinpointed the approximate location of the captives, but the elusive nature of the Red guerillas and the dense jungle cover have prevented any contact with the captors.

Two of the Americans, Rev. A. E. Mitchell of Bly, Oregon, and Dr. Edith A. Vietti, a woman doctor from Houston, Texas, are in Vietnam under the Christian and Missionary Alliance. The third American captive is Daniel Gerber of Dalton, Ohio, a volunteer worker under the Mennonite Central Committee of Akron, Pa. The other missionaries on the station — Mrs. Mitchell, the couple's four children, and four nurses on the hospital staff were not molested by the raiders.

In commenting on the capture of their missionaries, the Rev. L. L. King, foreign secretary of the Christian and Missionary Alliance, said in New York that most likely the doctor and two men were taken by the rebel Viet Cong so that they might care for their wounded and meet the medical needs. He said that the raiders specifically searched and asked for medical supplies such as bandages, penicillin, and sulfa drugs, as well as surgical instruments for amputations and extracting bullets from wounds.

The capture of the missionaries took place May 30, a special report from missionaries on the scene said, when a group of twelve armed men arrived at dusk. While some of the raiders began ransacking the houses and hospital for food, medical supplies and articles of value, the others who were guarding the women and children subjected them to a long propaganda lecture. In it they made threats to all the missionaries and called them oppressors and betrayers of the people as well as agents of the government. The missionaries, they said, "were all worthy of death." The 250 patients

at the leprosarium were ordered to leave and go to their home villages.

After the Viet Cong raiders left at 10 p.m., Mrs. Mitchell found her young daughter awake, quietly awaiting her mother's return. The group of missionaries which was left spent the night together and started for the nearby town the next morning in three vehicles that had been left on the station. The trip took several hours because three bridges had been destroyed.

Missionaries in Vietnam have faced dangers like this for a long time, since there has been much rebel activity in the area for many months. Just five days before the raid the Viet Cong had cut the nine-mile road from Banmethuot to the leprosarium by destroying three bridges and felling 21 trees across the road. They also implanted bamboo spikes along the road and put up signs warning against its use.

The leprosarium, located in dense jungle, is jointly financed by the Christian and Missionary Alliance, the Mennonite Central Committee, and the American Leprosy Mission. Its complex of buildings is located on a 60-acre tract where the staff cares for 200 hospital patients. An additional 2,000 out-patients are regularly treated at centers and village clinics within an 80-mile radius. Despite the raid, the work continues as the missionary nurses drive out each day from Banmethuot to the leprosarium to care for the patients.

Banmethuot, the provincial capital, is the most advanced and populous city in the tribes country of South Vietnam. It has good roads, mail, telegraph and telephone facilities as well as an airfield. It is also the hub of Alliance mission activities among the tribal people. There are two Alliance churches in the city and 54 church groups in the outlying areas.

Haiti is the "poorest fed" of 76 foreign nations covered in a recent U. S. survey. Donations of \$1 per package to the CARE Food Crusade, New York 16, N. Y., help provide a daily cooked lunch for 60,000 underfed school children on the little island.

ITEMS OF INTEREST

Layman of the Year Memorizes Scripture

It takes many qualifications and some notable achievements in various areas of service to merit interdenominational acclaim as layman of the year. The story of Carl Gundersen of Wheaton, Ill., who was honored by the two-million-member National Association of Evangelicals, is interesting. The fact that he spends much time in Scripture memorization and daily recites at least ten chapters would not of itself entitle him to such an honor. A member of the Evangelical Free Church of America, he came to the United States from Norway at the age of nine with his widowed mother and made a name for himself in business and church work.

Mr. Gundersen, now 67, does more than quote Scriptures. He is a building contractor and real estate developer who has expanded from building his first house at the age of 17. For twenty years he has been treasurer of the NAE. He is a member of the boards of the Evangelical Alliance Mission, Chicago, Ill.; Youth for Christ International, Wheaton, Ill.; and Trinity College and Seminary, Chicago. He is also chairman of the finance committee and on the executive committee of the Greater Chicago Billy Graham Crusade.

It frequently appears that the busiest people have the most time for the important things of life, which makes them candidates for high honors by their fellow Christians.

Emancipation Centennial

The National Council of the Protestant Episcopal Church is asking President Kennedy to issue a commemorative statement honoring the century of the Emancipation Proclamation "in terms appropriate for 1963," anniversary year of the document. The council also "suggests that congregations of the Protestant Episcopal Church join with other citizens in celebrating this occasion: by the rededication of the nation to its heritage of freedom symbolized by the Proclamation and other documents; by a re-affirmation of opposition to any denial of human rights; and

by acts of penitence for failure to act more affirmatively in response to these documents in the cause of justice."

— W. W. Reid.

C. E. Assembly in Indiana

Christian Endeavor youth from the United States and Canada spent a week of concentrated study on the campus of Huntington College, as they participated in the International Summer Assembly July 2-7 in Huntington, Indiana.

Major emphases of the session were Christian citizenship, evangelism, intensive Bible study, and Christian Endeavor leadership. Program features included personal Quiet Hour periods, Bible classes and discussion groups, chapel and vesper services, recreation and informal sessions, and group demonstrations.

Sessions of the Youth Assembly were scheduled each day July 3-6 at 3:45 p.m. Official representatives of state and provincial unions and denominations participated.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — Pastor Fatato has passed his senior life saving and water safety instruction courses.

On April 16 Mrs. Alice Fifield was 92 years young. A birthday cake was presented at the church Sabbath afternoon April 14.

Mrs. R. T. Fetherston gave a baby shower for Mrs. Victor Burdick May 8. Beth received many nice baby gifts.

April 28 at 5 o'clock a discussion of our denominational program was held. Colored slides of the Medicine Lake Conference grounds where Conference will convene in August were shown.

The Northern Association was at Battle Creek May 4-6. On Sabbath eve the program included joint Communion. The theme of the meeting was "Draw nigh to God, and He will draw nigh to you." Sabbath morning Pastor Fatato preached on "A Sabbath Day Miracle." After dinner at 1:30 there was a men's song fest, led by Dr. Ellis Johanson.

At the afternoon meeting the Rev. Don Sanford was to talk on "The Devil's Advocate," but since he did not have

The Sabbath Recorder

time to express fully his ideas he was asked to write his sermon out and send it to the Sabbath Recorder so all could read it.

A Mother and Daughter Banquet was held in the social rooms May 6. A spaghetti dinner was served, as one of the money-making projects of the senior youth fellowship.

Sabbath afternoon, May 12, the church people enjoyed two films on Africa, with comments by Dr. Burdick. One film was "The Green Slopes," about the tea industry and the second was "Round Lake Nyasa," which was about a boat trip around the lake.

Christian Education workers held a retreat May 19 at Camp Holston. Dinner and supper were served and two sessions of discussions were held in the new lodge.

Seventh Day Baptists had a booth in the Cereal City Festival in May. In one week about 14,000 pieces of literature were given out.

June 2 at family night supper, presentations of gifts were made of kitchenware for the new kitchen at Camp Holston.

Dr. and Mrs. DeLand held open house Sunday afternoon, June 3, in Bellevue in honor of our graduates, Marlene Spells, Karen Fick, Daren Williams, Dennis Boody, and Laurinne DeLand.

The Bell Carillon now being used in our church for services was installed as a memorial to Mrs. Bessie P. Johanson.

— Correspondent.

DAYTONA BEACH, FLA. — Special emphasis on the Sabbath was given when we observed Sabbath Rally Day on May 19. A good number returned to the church in the afternoon for a deeper study of the Scriptures concerning the Sabbath. It proved to be most helpful. In the fall, Pastor Davis hopes to inaugurate a series of depth Bible studies.

Mrs. Ruby Babcock has been appointed to be our church historian. Since her appointment she has spent countless hours working on church records — getting them in order and omitting the superfluous matter over the years.

Investigation is being made for possible Federal aid for a Seventh Day Baptist retirement home in Daytona Beach. In the past, there have been a number of inquiries from those who would like to live here under such a plan.

A number of gifts have been forwarded to the Historical Society from our church, which include duplicate records of the organization of the Putnam County church; duplicate blueprints of the present Daytona church; the Rev. Jay Crofoot's slides of the Holy Land and a shield given to Dr. Crofoot by the Chinese on his return to America.

Thirty-one enjoyed a Sabbath School picnic on May 27 at Capt. Frank's in Ormond Beach. Almost everyone took the leisurely two-hour Jungle Cruise on the Tomoka River. The weather was ideal and quite a contrast to the down-pour that "washed out" our first one in March. A picnic dinner followed the cruise.

The Sabbath School has purchased a filmstrip projector for general use. They have also paid for a subscription to the Recorder for the Stetson University Library in De Land. The college is a Baptist-sponsored college and welcomes all Baptist publications. We are hoping to place it in public libraries in and around Daytona Beach also.

The sidewalk in front of the church has been repaired and a railing installed on the porch leading to the Social Hall.

A church membership book has been purchased for members to sign when they join the church and also as an official record of members who already belong.

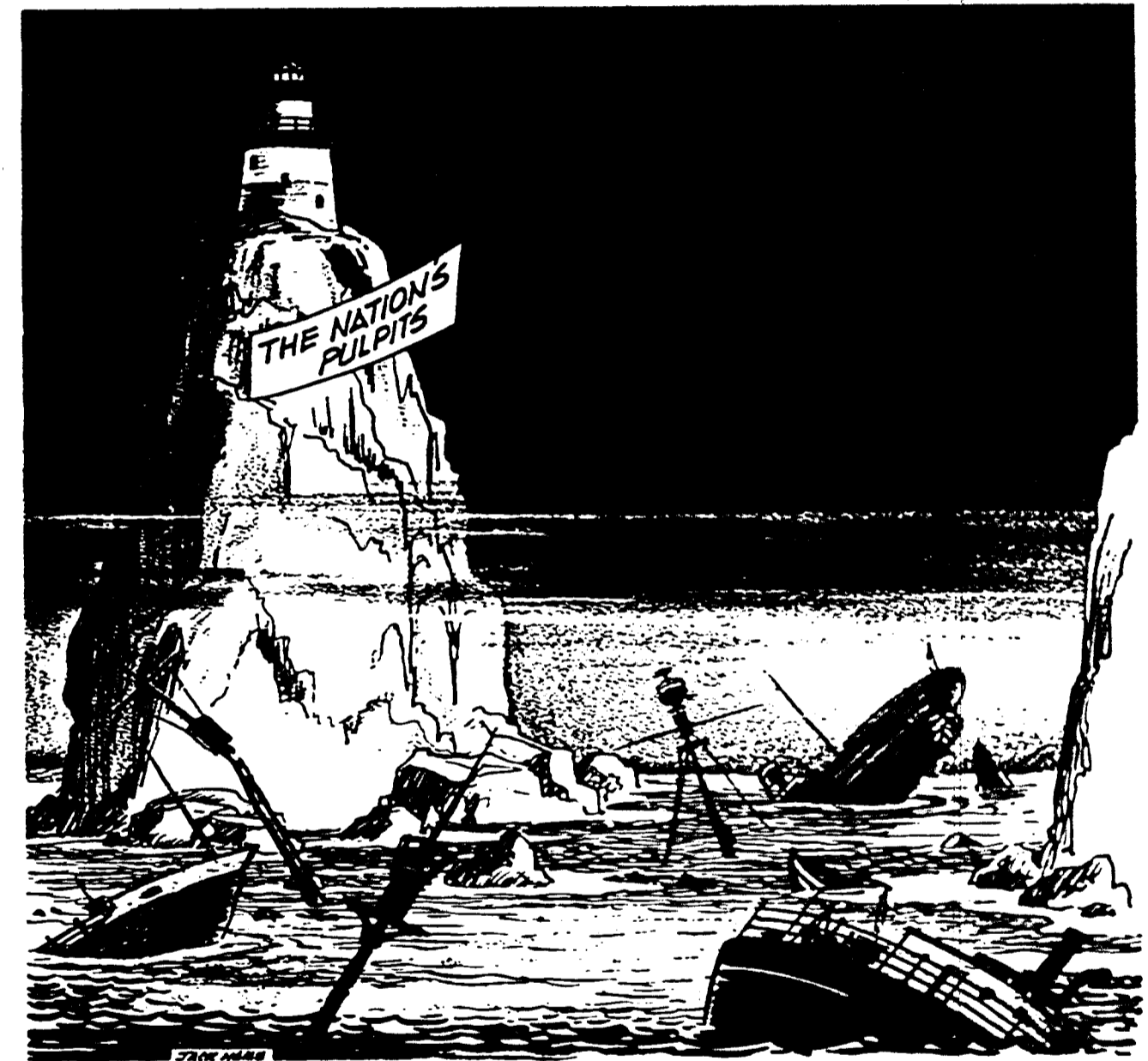
— Correspondent.

NEWS FROM THE SOUTHWEST —

The second number of a little printed-mimeographed paper **Seventh Day Baptist Southwest Advance** sponsored by the Texarkana church carries a few items of news that merit wider circulation. Among them is the listing of Paul V. Beebe as pastor-elect (Sept. 1) of the Fouke, Ark., church. Paul has been helping his father Clifford with some of the work of the Putnam County church of Palatka, Fla.

Hammond, La., which has been pastorless for some little time is now listed as having a pastor, Fred Kirtland, of 404 E. Coleman Ave.

The publication lists addresses for the twelve churches or groups in the Southwestern Association. It also notes that information-filled Seventh Day Baptist calendars sponsored by the Texarkana church are available for \$1.00. Pastor Van Horn's address is 884 Maud Ave.



MINISTRY TO A LOST WORLD

Protestantism exalts the preaching of the Word rather than ritual, symbolism, and priestly function. This is in accord with such Scriptures as 2 Corinthians 4: 1, 2: "Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

The nation's pulpits are as lighthouses, and pastors like to echo the words of Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).