

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.

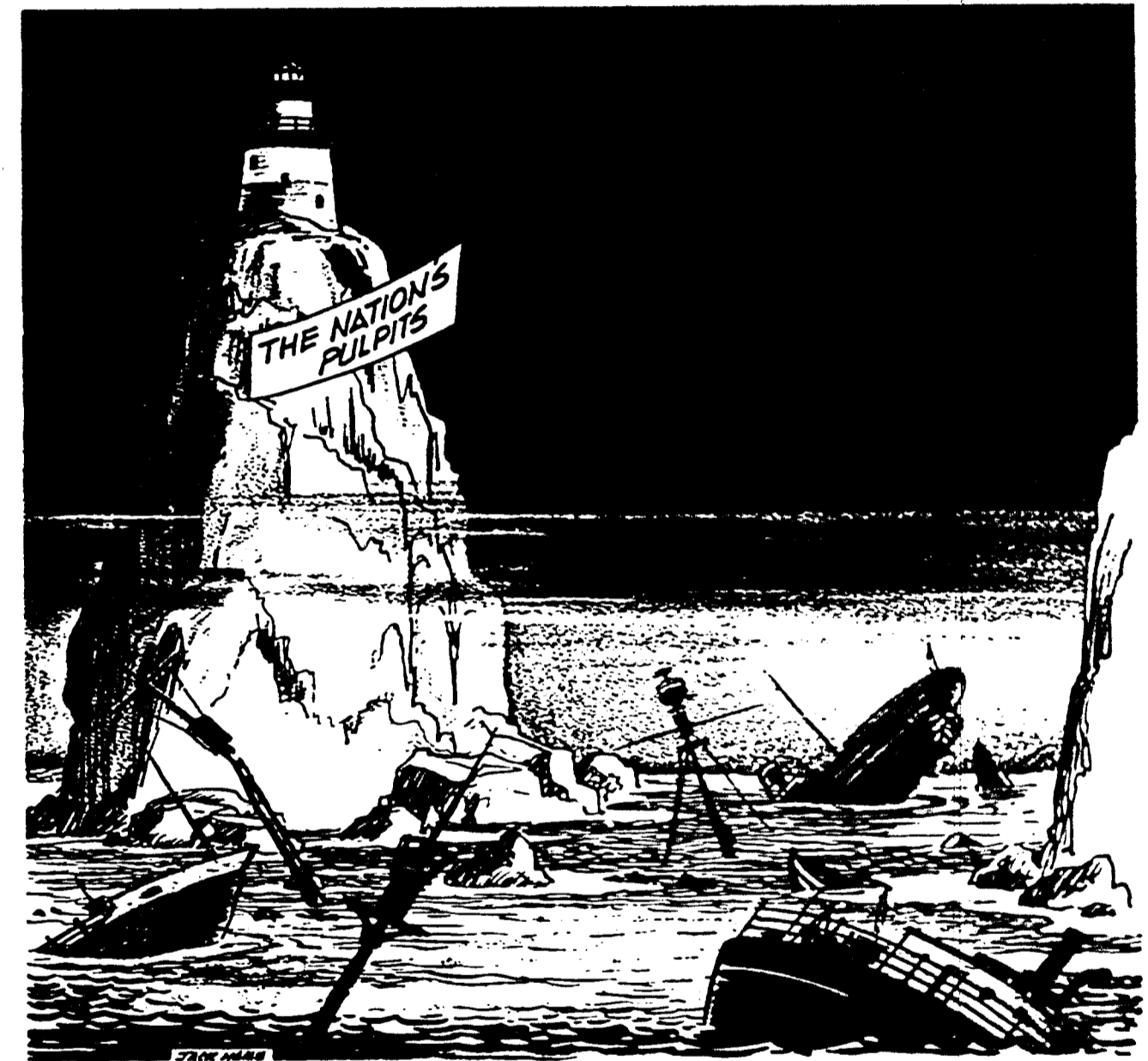
— Correspondent.

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).

The Sabbath Recorder

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Member of the Associated Church Press
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Conference is Coming

The last month prior to General Conference is well along. In fact, from the date on this issue until the one bearing the date of the opening day of Conference at Mission Farms, Minneapolis, is exactly one month. Almost everyone intending to attend this annual gathering of representatives from our churches throughout the nation has certainly made preliminary, if not detailed plans for the trip. The nearness of the coming meetings for business and inspiration is brought to our attention by the fact that the president of Conference is already well on his way. According to his previously published schedule, he is visiting churches as far away as the West Coast and will come to Minneapolis from that direction.

Perhaps others, who are able to combine a vacation trip with attending Conference, are already en route. Soon the Commission, which meets for nearly a week prior to the August 13 date, must be on the way. The youth and the young adults have been duly and frequently alerted to the interesting program arranged for them on the long weekend just ahead of the general sessions. Transportation and financing have been a major concern of the young folks for some time. It would seem that almost everyone is thinking about whether or not he can get to Conference. Getting ready is the talk in many a youth group and many a home.

Are our adults ready or getting ready for Conference? Let each answer for himself. This gathering is going to be different in numerous respects. There will be such departures from usual program procedures as the president thinks best. He is responsible for the program and the allocation of time to the boards and agencies. There are other responsibilities which are ours and not his. We must make the decisions in committee and when business is brought to the floor. It is a serious thing to attend Conference and to discuss the total organized work of Seventh Day Baptists. We are called upon to make far-reaching decisions.

If we cherish democratic procedures we must not let others do all of our thinking for us. Though we have utmost confidence in our chosen leaders, we cannot assume that any leader has all the

information and background for decisions in every area of work. We may have helpful thoughts that ought to be expressed on subjects that we have carefully considered. We must prepare ourselves by becoming thoroughly familiar with some of the issues and problems that will come up. Conference is not entertainment, not just a gathering of old friends, not just the inspiration of sermons or listening to reports; it is business — the Lord's business.

We are told that there is to be a prayer vigil. This is good; it may prove to be a power. Delegates, however, must also be prepared for a work vigil. Compared with the sacrifices and almost super-human efforts of our representatives on the mission fields, Conference is usually a pleasant vacation. It should be more than that. The Bible speaks of agonizing in prayer. If we have been willing to do that for the extension of the cause of Christ we will have the proper attitude toward the important matters that should claim our attention. Then we will not make decisions on the basis of emotions. Neither will we take hasty action just because we want to do something of lesser importance as soon as the meeting is dismissed.

What are some of the important issues? Some of them have been mentioned in previous issues of the Recorder; some will be found elsewhere in this issue; others will be previewed in the two remaining issues before Conference. There are proposed changes in ministerial training, in ecumenical relations, in social action, and some other areas of activity. Some of these proposals are in the direction of centralization of authority. They would appear to give Commission more control over churches and individuals than Conference itself has. A laudable attempt to provide for greater organizational efficiency could also open the way for unforeseen control in matters of faith and practice. If the time should come when we were more concerned about preserving the machinery and keeping it well oiled than about really spreading the Gospel it would be a sorry day and we would have lost the uniqueness of our mission — the very thing re-organization is designed to foster.

This year and every year we must take a long sharp look at ourselves individually, as local churches, and as a working association of churches doing together what we could not do alone. There are several kinds of self examination. In the quiet of our own prayer closets and in the church we should find it profitable to give some priority to that type of self-examination called for by the great apostle, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13: 5a). If a flourishing first-century church needed such admonition, certainly a twentieth-century church that cannot boast of its evangelistic fire needs it.

Soul-searching in a national gathering is not easy. Perhaps that is the most important home preparation we can make for General Conference. It is something that can be done by all, whether or not they go to Mission Farms, Minn., in August. The power of intercession knows no barriers of distance. When you have searched your soul in the light of the Great Commission you, too, can be at Conference by way of prayer. We should add that a special love offering for our united work will be one of the greatest encouragements to those on the great harvest field.

Mission to the Social Frontiers

Seventh Day Baptist churches, still finishing the earlier stages of their Program for Advance, are now preparing to launch the fourth-year program. Much labor has gone into the writing and gathering of material for the valuable packet of suggestions now in the hands of all pastors. The theme for the coming year is "The Mission to the Social Frontiers," of which frontiers there are a number.

Can it be that our people should give high priority to a new concern for ministering to people of other races and nations? In our yearly themes we have been following the leading of American Baptists more closely than some of the five other Baptist bodies engaged in this five-year Jubilee Advance. It is interesting to note that when the Ameri-



MEMORY TEXT

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10: 13.



can Baptist Convention was in annual session in Philadelphia May 23-27, major stress was laid on this particular frontier. To launch their "Mission to the Social Frontiers" they invited Dr. Martin Luther King to give the launching address. Dr. King was introduced as leader of a movement as significant as the non-violence movement of Gandhi in India, except that this movement is rooted in the Christian church. Dr. King's local church is affiliated both with the American and the National (Negro) Conventions. Among other things he is quoted as saying, "The church must make it palpably clear that segregation is a moral evil which no Christian can accept." He called upon the church to first remove the yoke of segregation from its own body. The great congregation in Philadelphia's Convention Hall gave Dr. King a standing ovation when he finished.

Whether or not this emphasis struck the highest possible note in an evangelistic and membership advance may be open to question. The fact remains that if we are going to win any large number of Negroes to Christ and His Sabbath we must learn to show them the same sort of love and neighborliness that we would show to those of lighter skin color whom we hope to reach.

Algerian Refugees Receive CROP Food

Governments and voluntary agencies are working together to help hungry and homeless refugees returning to Algeria. Some recent shipments from CROP — 15,000 pounds of beans from Michigan in April; 100,000 pounds of wheat from Oklahoma in May — will be used to aid these Algerians trying to start a new life.

Preliminary Report Ministerial Training Committee

The Ministerial Training Committee presents herewith to the General Conference an integrated program for the training of Seventh Day Baptist ministers. The committee is convinced that the plan presented will provide a flexible program of high quality, adaptable to the needs and beliefs of all Seventh Day Baptists.

The General Conference of 1961 directed the committee to "prepare and propose a specific program in full detail" for the training of ministerial students in the event that such a program should be needed. The information from representatives of the Genesee Methodist Conference that the contribution of that conference to the annual support of the Alfred University School of Theology would not be continued after June 1964, precipitated the decision of the committee that a new training program should be initiated in the immediate future. The plan here submitted evolved from plans previously submitted to Conference. The committee recommends that General Conference:

1. Notify Alfred University of its intention to discontinue support of the Alfred University School of Theology effective June 30, 1963, and request its officers to transfer to the General Conference and its representatives such capital funds, equities, books, and equipment as may justly be considered Seventh Day Baptist property.
2. Notify the Genesee Methodist Conference of this action, and express to them our appreciation for their co-operation and support to the School of Theology during recent years.
3. Establish a Council on Ministerial Training to replace the present Committee on Ministerial Training. The Council shall consist of six (6) members, nominated by Commission and elected by General Conference, for three-year terms. Vacancies which may occur are to be filled by the Commission. The Council shall elect annually a chairman, secretary, treasurer, and such other officers as may be necessary.

4. Authorize the Council on Ministerial Training to conclude the present program and to implement the new program to begin July 1, 1963.

5. To adopt the program as outlined (see program).

6. Authorize the Council, in consultation with Commission, to employ the Director (see program) effective January 1, 1963, or as soon thereafter as possible.

PROPOSED MINISTERIAL TRAINING PROGRAM

1. The Council on Ministerial Training shall be responsible for the recruitment, licentiate training, and theological education of candidates for the ministry and shall promote activities and conduct programs to accomplish these objectives under policies approved by General Conference.

2. **Training Center** — The Council shall establish a Training Center at the Seventh Day Baptist Building in Plainfield, N. J., to strengthen Sabbath appreciation and to develop denominational ties and mutual understanding among candidates for the ministry. The Council shall provide library, study facilities and office space for the director and such housing space as may be required in connection with the program. (Reasonable housing may be found at the YMCA.)

3. **The Director** — The Director shall have the following duties under supervision of the Council:

- a. Promote recruitment for the ministry through continuation of present programs and by new and imaginative means.
- b. Counsel students in planning their total theological programs in schools of their choice.
- c. Organize and administer the Center activities, for degree students and licentiates.
- d. Provide for meeting requirements of General Conference accreditation on Sabbath philosophy, history and polity; six semester hours or its equivalent.
- e. Award tuition and financial aids under policies established by the Council and General Conference.
- f. Maintain appropriate contacts

with pre-theological students and theological students and their seminaries through campus visitations.

g. Report to the Council and recommend means of enriching and improving the program.

4. **Education of Degree Students** — Each student shall plan his total theological program in consultation with the Director and shall attend a seminary of his (the student's) choice within a reasonable distance from the Center. Participating students shall be expected to attend week-end conferences at regular intervals and summer workshops at the close and/or beginning of each academic year arranged by the Director to meet requirements for Conference accreditation. Grants in financial aid shall be made to those students satisfactorily pursuing approved programs.

5. **Accreditation** — The Council shall review applications for General Conference accreditation of ministers and make appropriate recommendations to Commission.

6. **Budget** — The Council shall submit to the Commission an annual budget for the General Conference Our World Mission Budget.

7. **Reporting** — The Council shall submit to the semiannual meetings of Commission and to General Conference reports on the progress of the program.

Reconciliation Over War Graves

More than 6,000 Protestant and Roman Catholic young people will take part this summer in remodelling and tending the graves and garden sites of World War II cemeteries in several European countries, including France, England, and Italy. Most of the youths are German, but there also will be young people from many west European and several overseas countries. The project is under the joint sponsorship of the German Catholic Kolping organization and the Young Men's Christian Association, in conjunction with the German Association for the Care of War Graves. Conducted under the slogan "Reconciliation Over the Graves," the scheme also receives financial support from the West German government. — W. W. Reid.

Ecumenical Relations Need New Appraisal

By Everett Dickinson*

I have been very much concerned with reports in the Recorder recently concerning actions at the recent World Council of Churches in New Delhi, especially our representative's stand concerning the basis for membership and the inclusion of the Russian Orthodox Church into full membership of the Council. I was shocked to read in Commission's mid-year report, "We express our satisfaction that Mr. Hansen presented a forthright analysis regarding the basis of membership in the Council." What has happened to our belief in the Bible as "the infallible Word of God"? Is our denomination as liberal as some larger bodies which have voted recently in their conferences as high as three to one in favor of continuing publications which deny the infallible Bible: God forgive us if this is so. In reality the basis does not mean too much as each church will interpret it as they see fit, and the Council has no authority to question the doctrine of the member churches. Can there ever be a basis for believers and unbelievers alike? See 2 Cor. 6: 14-18.

The recommendation of the Commission to make a change in the handling of our ecumenical relations has promoted these remarks. Are our affiliations with the National Council and World Council aiding in the spiritual growth of our denomination or are our beliefs and convictions weakened by so-called unity and brotherhood? Can the World Council accept into full membership the Russian Orthodox Church, whose leaders have been identified by Yuri Rastvorov and Petr S. Deriabian (former Soviet secret police officers) before the United States Senate Internal Security Subcommittee as agents of the secret police, and not expect their influence to be felt? Were not five of their sixteen-member delegation elected to the one-hundred-member Central Committee of the World

Council and their leader Archbishop Nikodim a member of the sixteen-member Executive Committee? Were not the WCC assembly participants invited on Saturday, December 2, to the Soviet Embassy in New Delhi to view a film showing the life of the Russian Orthodox Church, at which time they distributed freely their communist literature?

The *Indian Express*, conservative paper in New Delhi, headed its story, "Russian Church Joins World Council, A Major Development in History of Communism," and in the body of the story, by its staff reporter, it said, "Observers are of the view that the change in the attitude of the Russian Orthodox Church, on the question of seeking membership of the international church agency, is the result of de-Stalinization policies by the present regime in the Soviet Union, and its realization of utilizing the forum of the international church agency to put forth views of the Soviet Union effectively on international problems and social affairs." The day after the Russian Church was admitted, Archbishop Nikodim read a message from the Patriarch Alexei, head of the Russian Orthodox Church, which followed their familiar peace line, total disarmament, and all the rest.

Already since New Delhi, five more churches that seem to be communist controlled are joining the WCC. Their formal applications will presumably be approved at the meeting of the Central Committee of the WCC in Paris, France, August 7-17. The five new applicants are: the Evangelical Lutheran Church of Latvia, the Armenian Apostolic Church, the Evangelical Lutheran Church of Estonia, the Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the U. S. S. R. (total membership of the five bodies 6,000,000.) The application of the Baptist body was signed by Jakov Zhidkov, president, and General Secretary Alexander Karev. These two men have made statements favorable to communism during the past several years.

On our own national level, why does the NCC consistently follow the left as it tries to speak for its member churches? Does it not spend more time and money

on labor problems, social justice, and trying to build a one world church than it does promoting the true Gospel of the Lord Jesus Christ? I agree there is a lot of good done locally for the migrants and the overseas relief and the like, but even here it is reported that some who oppose the liberalism of these large bodies are cut off from this relief. Is this Christian?

I appeal to all Seventh Day Baptists and especially those who will be dealing with these problems at General Conference to be steadfast in prayer that our witness for Jesus Christ may be pure, for, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27), and that the church of Jesus Christ might be "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27b).

Greetings from Nigeria

Letters from leaders of Seventh Day Baptist churches in Nigeria continue to indicate faithfulness and devotion in spite of economic and other problems. The principal spokesman for such groups during the past several years is Pastor E. Osa of Ede Town in the Ahoada District of Eastern Nigeria in the delta area. A recent letter enclosed a photo which is reproduced here.

The major portion of one letter follows:

"Greetings to all in the sweet name of our Lord Jesus Christ.

The Lord bless thee, and keep thee, the Lord make his face to shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace (Num. 6: 24-27).

"We are still working very hard to spread the Gospel in this part of the world, and the Lord is answering prayer in very wonderful ways. I cannot very much speak of my earnest diligence in my duty that comforts us, but my personal endeavors shall evidently verify all things. Here is our photo showing Pastor E. Osa, the overseer of Seventh Day Baptist churches in Nigeria with his wife Mrs.



B. N. Osa. The third person (in white) is known as Brother J. W. Osa, the lay-worker in Ede Town Church."

Pastor Osa has written that his assistant in the field, G. E. Dapper, lost his home and all his possessions in a fire some months ago. He appeals for literature, especially the *Helping Hand* and copies of the *Sabbath Recorder*. He expresses willingness to use quarterlies a year old since it is not possible to ship current copies early enough for effective use. He speaks of being ready to depart on a missionary journey of 36 miles into the province just north of them. He would like financial aid for himself and Brother Dapper. A letter closes thus: "We again pray that the missionary may attend the work here in Nigeria, near future."

These people of Nigeria are frequently reminded that our present missionary budget cannot be stretched to take on a new field. They are also told that we are interested in the work that they are doing and that we are remembering them in prayer. With their faces before us on the printed page and imbedded in the recesses of our minds, perhaps love for them will be a little stronger and our prayers a little more articulate.

*Everett Dickinson, a young deacon of his church and mayor of Shiloh, speaks his mind and welcomes correspondence in regard to the issues raised.

Missionaries Speak at Special Board Meeting

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, voted by the April quarterly meeting, was held Sunday afternoon, July 1, 1962, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. Of the twenty-three persons present, sixteen were Board members. President George V. Crandall called the meeting to order, and it was opened with prayer by the Rev. Edgar Wheeler. President Crandall welcomed the visitors to the meeting, with privilege of participating in the discussion. Special welcome was extended to Dr. and Mrs. Victor Burdick and Miss Barbara Bivins.

Dr. Burdick showed a series of pictures (color slides) of Makapwa Mission, showing the over-all layout of the mission, also individual buildings, including the new church, native pastors and others relating to the mission. In connection with his remarks on the pictures he outlined some of the needs of the mission, particularly an adequate sanitary water supply and additional buildings, as already outlined in the "Five Year Plan."

Mrs. Burdick spoke also of the needs of the mission, emphasizing again the water supply problem.

There then followed an extended general discussion of the Five Year Plan, with particular emphasis on the first year's step, and the problems caused by the question of clear lease and title resulting from the 1959 Mortmain Ordinance.

It was voted: That the Board of Managers in special meeting assembled (on this date) appropriate the sum of \$1,500 for the purpose of constructing a water supply for Makapwa Mission.

Miss Barbara Bivins spoke of recent developments at Makapwa, speaking of political and economic conditions in Nyasaland, of unemployment as being a serious problem, and also of the necessity of reducing the number of employees at Makapwa, laborers as well as mission staff.

Secretary Harris read excerpts from recent letters from the Rev. David Pearson, superintendent of Makapwa.

The board voted the adoption of the following resolution:

Resolved: That the Missionary Board strongly recommend that increments to salaries of staff workers at Makapwa Mission shall hereafter be derived from benefits received from increased income from services on the field. Specifically this would work as follows: Increments to salaries of pastors to come from increased tithes and offerings of the Nyasaland Conference; increments to salaries of medical workers to come from increased medical fees, total or individual; increments for salaries of teachers to come from increased income from the schools and/or mission; and increments to other workers from increased income to the mission.

The following resolutions were also adopted:

Resolved: That the Missionary Board express to Dr. and Mrs. Victor Burdick our gratitude for their presence and assistance at this special meeting of the board considering problems relating to the Nyasaland Mission field; and also that we assure them of our prayers and continued support as they leave for another term of missionary service in Nyasaland on Thursday, July 5, 1962, according to the present flight schedule.

Resolved: That the Missionary Board express to Miss Barbara Bivins our appreciation for meeting with the Missionary Board today and bringing to us direct from Makapwa Mission in Nyasaland word as to recent developments on that mission field; and assure her of our prayers and support as she begins her furlough, planning to attend General Conference at Mission Farms, Minn., visiting Seventh Day Baptist churches en route, and return to Marlboro; and that we also express appreciation for Miss Bivins' willingness to return home on furlough earlier than expected, exchanging furlough years with Miss Joan Clement, at her request, so that Joan might help establish three new African teachers in our school system at Makapwa; and that we appreciate Miss Bivins' services

as missionary nurse and especially as a helper in child evangelism at Makapwa Mission and in the nearby villages.

The reading of the minutes was waived, and following prayer by Rev. Leon M. Maltby the meeting was adjourned at 4:25 p.m.

Western Association Statement on Closing of Seminary

The Western Association would register with the Commission and the General Conference its regret and concern over the proposed closing of the Alfred School of Theology.

It has been publicly stated that support for the existence of the School of Theology has been based on emotion. We believe that back of that emotion and undergirding it was a positive faith in the school's possibilities if wholeheartedly supported and a belief that the training of our ministers is not a luxury but is essential to our continuance in vital service as a denomination.

The future training of our ministers is in the hands of the Ministerial Training Committee and the General Conference, but we must face the fact that any program providing adequate training will require a major financial effort and a united support. Half-truths and uninformed statements can only harm such an effort.

Whatever program is adopted we are aware that support for it must be based on our Baptist covenant to work for the upbuilding of one another in the things of the spirit rather than on theological agreement. We rest assured that God will guide us into a fruitful and happy solution to this problem.

To future plans we pledge our support.

The Western Association of
Seventh Day Baptist Churches.

Recorder Comment:

SPOKANE, WASH. — I wish to express appreciation for the many interesting, encouraging and informative items and articles published in the Recorder. I look forward to each issue with real delight.

Concordia Films Launches Discussion Series

Concordia Films, Audio-Visual Department of Concordia Publishing House, St. Louis, will release a new adult series of "open-end" discussion films this summer.

The five new titles concern such timely subjects as "Christian Honesty," "Christian Stewardship," "Race Relations," "Christian Concern in Politics," and "Responsibility — Work or Home."

The "open-end" series is designed to set the scene for meaningful discussion in adult groups. Each film opens with a moderator introducing the discussion topic, alerting the audience to the discussion session to follow, and laying the groundwork for a true-to-life dramatic sequence. The modern-day situation ends in a challenging problem to be solved by the viewers on the basis of Christian teaching. Concluding the film, a panel sharpens the issues, focuses thinking on the main principles, and provides a starting point for audience discussion.

Previewing the "Christian Stewardship" title, a Southern California pastoral conference commented, "Most stewardship films give a pat answer. This one presents a compelling question." Illinois Pastor W. H. Symank writes, "I believe that allowing the question(s) to remain unanswered is a very good technique. It lays the groundwork for a good group discussion and at the same time stimulates thought."

The new black-and-white films run 15 to 18 minutes each. Special series rental for the 5 films is \$27.50, with individual rental, \$6.00. The accompanying leader's guide contains Scripture references, detailed suggestions on questions for discussion, tips on getting the discussion started, and a summary of the basic Christian principles involved.

Some of our churches are considering using one or more of these stewardship films at workshops this coming fall. See your nearest film dealer or write to the producer at 3558 So. Jefferson Ave., St. Louis 18, Mo.

**ERNEST K. BEE, JR.
ORDINATION STATEMENT
JUNE 9, 1962**

**STATEMENT OF
CHRISTIAN EXPERIENCE**

No one escapes the conditioning of personal experience, objective knowledge, training processes of home and society, and temperament molded by heredity and environment. We are the sum total of time, the time before our present existence and the time of our present experiencing.

My early home life was influenced by protestant morals and ethics. My parents were members of a Seventh Day Baptist Church and under their guidance I attended church as regularly as possible. (The earliest remembrance of church was having to sit quietly on my father's rough trousers and disliking it.) During a few years of my early life my father was the pastor of a small rural church in Iowa. During my high school years my family lived thirty-one miles from the Salem Seventh Day Baptist Church. I shall not forget the sacrifice made so that we might attend the worship services at Salem. Most of all I remember with vivid clarity certain homespun philosophies. I can now reflect with gratitude upon the strict standard: "white was white" and "black was black."

During the spring a dozen years ago I was baptized and joined the Salem Seventh Day Baptist Church. The baptismal service was for me solemn, but mysterious. I could not comprehend what the service meant. I was only vaguely aware it meant the following of Jesus Christ as a perfect example and a Savior. As I now reflect upon this experience I realize that this was a formalization of what I felt the church expected.

My early church experiences usually included the long drive to church on Sabbath day, the morning worship, the Sabbath School, lunch with friends, and the afternoon spent either in a meeting of the church or companionship with a friend. I am thankful for the early experience of association with those whose thinking encompassed the conservative through the liberal viewpoints. I probably will never forget the summer church

camps, but I must confess that what actual convictions I gained from camping were absorbed with the quality of the staff.

While attending a large southern university for two years, I became convinced that the lives led by my fellow students exhibited frustration (including myself) and a lack of direction. It was here that I felt more plainly what I did not want to do or to be like, than what I wanted to do during my lifetime. During my last two years of college while at Salem, I began to search for a sense of direction and purpose. I must admit it was more a groping than a systematic seeking. Having gained many pieces of the puzzle of life with which most college students are confronted, I was aware of a lack of unity. The alternative which faces the young Christian to either accept without critical examination the "faith of our fathers," or to reject it altogether, was confronted. I am grateful for the preservation of what I feel to be the essentials of "the faith of our fathers" and the realization that the form of expression is not the supreme value. I am grateful to the Rev. Clifford Hansen, my former pastor, for helping me to see that scientific knowledge and religious knowledge are both a part of the unity of life. I have come to believe that they are two approaches to answering the questions of the unknown.

It was during my Junior year of college that I began to consider the possibility of the Christian ministry. I feel that the seeds of this had been planted by Pastor Hansen in my high school years and reinforced by the assurance given me by the fellowship of the church. During my senior year I was given by a close friend, H. Richard Niebuhr's book, **The Purpose of the Church and Its Ministry**. I feel this book had a part in crystallizing my thoughts and helped me to come closer to a decision.

After graduation I came to the School of Theology at Alfred though not entirely convinced that the pastoral ministry was to be my vocation. In these past four years I have often doubted the wisdom of my tentative choice. I am grateful for much of the guidance of my seminary

professors. Especially I would thank Dr. Melvin Nida for his endeavors not only to help me broaden my viewpoint, but for his guidance and forthright sharing of his personal Christian convictions. I am grateful to the Richburg church for the opportunity to try my tentative choice and to cement the assurance that it was a wise choice.

Soon after the beginning of my second year in seminary I was licensed to preach by my home church. This I feel was the culmination of many years of influence which its members had upon me. I feel that the awareness which began years ago has begun to come to its fruition.

STATEMENT OF PERSONAL BELIEF

These beliefs set forth in the following statement are dated. They are my expression of what is essential in my religious convictions. My convictions are constantly being modified by "new" insights and discoveries and hence are not my opinion for all future time.

GOD

I believe that God is the ultimate source of all things and the sustainer of all things. I believe that God is actively concerned with His creation. I believe that this universe is outside the moral realm — that it is amoral. The universe is for me an impersonal order, in which things happen not because of the appealing ends which they realize, but by the pressure of their natural causes. I believe that values are relative to the society in which man finds himself at a particular time. I believe that this universe is within the realm of God's control and guidance. All substances are encompassed by God's control. I believe God is therefore the creator of "the heavens and the earth." I feel that the sum of the knowledge of this universe does not equal God.

I believe that whatever is of eternal worth is of God. I believe that God is that to which man gives his highest allegiance and in which he finds his greatest sense of morality. The ultimate reality of this universe in which we find ourselves and that from which all beings, substances, and events derive their existence, coherence, and character is God. The realization of a principle of order, a

principle of system in the universe is for me the perception of God's being.

I believe that revelation is the perceiving of some knowledge about God; it is God being perceived by man; it is the clearing of the mist of ignorance. I believe revelation is man's realization of the already existent nature of God. (The Bible is a record of revelation. Jesus speaking to the crowd on the mount was revelation to some of that crowd, but we have a record of, not the actual experience. I believe that God is known through personal confrontation and consciousness of the reception of insight.)

I believe that God and man do not meet as equals. God is always the Creator and man is always the steward of the Creator. In the realization of this relationship I believe that man is able to more fully realize his potential. I believe that God does not favor any man or nation over any other man or nation.

Man seeks and understands God through creation (natural laws), through man's moral and ethical insights, through man's capacity to discover and understand and to use symbols and to transmit culture.

I believe in the Hebraic creed (Deut. 6: 4, 5) of the oneness of God, which was reaffirmed by Jesus as the supreme command.

I believe that the "holy spirit" is a term which refers to the perceived presence of God by man.

JESUS CHRIST

I believe that Jesus was a man born within a period of six years before and six years after the beginning of the common era. I feel because of his background, because of the religious atmosphere of the time, he acquired a special sense of dedication in time, to the task of seeking and doing what he perceived to be the will of God. I think Jesus conceived of his career in life as not the messiah of the Jewish conception, but envisioned himself as an interpreter of the Jewish messianic concept. I feel that conscious of something greater he attempted to awaken in the Jewish people a sense of response that would bring about their own awareness of God's character more adequately. Jesus was not

restricted to his own people, for he was a man who spoke for God. He had ability and insight to perceive what is true through the vastness and complexities of time and culture. His message was one of priorities. He spoke of love for God and love for fellow man. He spoke of the overwhelming attitude of love which I believe was what he meant by being "not far from the kingdom of God" (Mark 12: 34).

Jesus did a great service to all of mankind in showing man his limitless possibilities rather than lowering his conception of God's character (attributes). Jesus came to lift man to God, to evolve the latent divinity which is implanted in each of us — which the ancient Hebraic insight presents in Genesis 3: 22, "Then the Lord God said, 'Behold, the man has become like one of us, knowing good and evil. . . .'" (This for me is the basis for God's judgment of man.) I believe that Jesus added depth and latitude to the ancient religion which had developed through the patriarchs, judges, and prophets of Israel.

Jesus has been considered traditionally by the Christian church as Son of God and Son of Man. The first attribute has had the major emphasis. I believe that as a part of God's creation we too are sons of God and sons of man. I believe that the first attribute speaks of man's spiritual (moral) potential — the possible; and the second attribute speaks of man's physical realization — which gives expression to the first. I believe that there is within mankind a consciousness of something better, and that this is part of the evolutionary framework of man's being and is that to which Jesus directed his message.

I feel that Jesus pointed beyond himself to God. I believe that he wanted to point the way in which we should live from the principles of higher morality and ethics, the ideals to which we should respond.

I believe that the death of Jesus was the result of his love and devotion to a cause, the final appeal within his power for a life embracing the principles of his conviction, i.e., the Sermon on the Mount. I believe he demonstrated the ideal of the

love of man for others. For me, the cross holds the symbolism of the two directions of Christian love:

1. The horizontal crossbar represents man's concern and love for his fellow man — Jesus' dedication to service of his fellow man.

2. The vertical bar represents man's love and dedication to the perception of God's standard of principles — Jesus' complete fidelity and reverence for those higher principles which are of God.

For me, the cross is the outstanding symbol of the two great principles of the Judaic-Christian religion.

(To be continued)

WOMEN'S WORK — Mrs. Lawrence W. Marsden

A Letter to the Women from British Guiana Worker

The Missions Committee of the Women's Board suggested that excerpts of the letter received by them from Mrs. Leland Davis, 19 Gordon St., Kitty, East Coast, Demerara, British Guiana, S. A., be published in the Recorder as it suggests ways that we might help in the work in British Guiana. The Missions Committee suggested some time ago that local women's groups have rummage sales, bake sales, etc., and send the proceeds to them or direct to the Women's Board to be used for things needed by missionaries in their work.

Part of Mrs. Davis' letter follows:

You are probably aware of the fact that we have recently moved to a new location. It was very trying living in a small upper flat with a family of growing children. Then too, we were too crowded for meetings. Our new home is large so we can spread out. We also have a little yard space and a few bushes and flowers. Another nice feature is that we can hang the clothes under the house on rainy days. We are now in the rainy season so it seemed imperative to get moved before it hit with full force. It is very hot and sticky now so we all have to use mosquito nets for sleeping. We have running water in the house, but of course we have no heating system, so we take only cold water showers. All water for washing must be heated on the kerosene stove. I have a nice woman who comes to the house now and helps with the

heavy work. She washes all bed linens, towels, rugs, etc., by hand. She is a marvel, in my way of thinking, but I still do not feel that it is right for her, or the other women, to have to work so hard. I hope that some day we can have a washing machine so that the burden can be eased a little.

I would like to tell you about our plans for holding meetings here at our home. We live in the upper part of the house, and, as is typical here, the underneath area is paved. It is cool and pleasant down there. We are going to start furnishing it for a chapel. We are stepping out on faith to have pews made to fit the area. The wood is native and will be purchased through the Forestry Department. We have a skilled laborer who will do most of the work, so that they will be beautiful and of good quality. We haven't the money for this project, but are moving forth on faith, hoping that our friends in the States will send us gifts to make it possible. We believe that \$30 U. S. money will pay for one pew. We will start by having six pews made, then we hope to have a pulpit of matching wood. We have three beautiful ferns hanging from baskets which already invite one to worship. A native palm or two on either side of the pulpit or altar table, and we will not be ashamed of our meeting place in any way. My secret dream is for a piano or organ for our services some day. These plans have been born out of our desire and need for a clean, restful place to worship. We had none of this in the Ruimveldt Kindergarten school, and after talking to those who attended there, we felt that the environment did nothing to lift our spirits in praise or worship. We are eager to carry forth with this plan as we feel Seventh Day Baptists can win and influence for Christ, if we are willing to start in small ways to carry on and advance.

Please share our plans with the other women of the Board, and the women of the denomination if you are so led by the Holy Spirit.

Sincerely in Christ's service,
Gertrude Davis.

Exhibits Wanted

The chairman of the Women's Board exhibit at Conference sends this request for help to presidents of local groups:

PLEASE send or bring something for the Women's Board exhibit at Conference that will give an idea to someone from another group. Here are some suggestions:

1. A poster showing the different kinds of work your society is doing
2. A booklet of ideas used by any one or several of your committees
3. Pictures of special work done
4. Handwork or other money-making projects
5. Program booklets showing the year's work
6. Copies of original plays
7. Devotional suggestions
8. Ideas from other groups

It will be a help to the committee if you will drop a postcard telling of your plans to

Marjorie J. Burdick,
349 High Street,
Milton, Wisconsin.

A Weekend with the Missionaries

By Leon M. Maltby

It was the writer's privilege to attend a special meeting of the Missionary Board on the first Sunday of July, a meeting at which three Nyasaland missionaries were present. Comments on the board meeting are made by the secretary of the Missionary Board but the whole weekend was so filled with activities for the missionaries that it should be interesting to all of our readers to catch a glimpse of the activities of those who had just come back from the field and those who were at that time making last minute preparations for returning to their medical and evangelistic work in Nyasaland.

To be in the company of a missionary nurse during the time it takes to make two 175-mile drives is a privilege that anyone would covet. It gives an opportunity to pick up the bits of information that help to round out one's picture of the strenuous life that missionaries lead. It is good also to see a young missionary just back from her first tour of duty

presenting the message that is on her heart to the churches that can be contacted on a single weekend in New England. The missionary referred to is Miss Barbara Bivins of the Marlboro church who returned to this country the last of May for rest and study. She has found herself extremely busy working with children in Bible School and camp. We are told that her work with children in Nyasaland was greatly appreciated both at the mission station and in the outlying villages, so much so that when the political situation seemed to make it unwise for other missionaries to conduct village meetings, her services were still called for. On Sabbath morning, June 30, she was the speaker at the Pawcatuck church in Westerly.

It is not likely that the story of the last weekend of Dr. and Mrs. Burdick in the United States will be told by them. It needs to be told so that those who have not had an opportunity to observe firsthand the devotion of this couple to their work may more fully appreciate it. The doctor and his wife had spent just a few days with his folks at Waterford, Conn. On Friday he had made a fifty-mile trip to Westerly to confer with the missionary secretary and had taken part in services at the Waterford church that evening. On Sabbath morning he was due to preach at the 8:30 service of the Second Hopkinton church beyond Westerly and Ashaway. His wife and young son stopped at the Ashaway parsonage for the breakfast hour, ready to join Dr. Burdick at the Ashaway Sabbath School and church service. Mrs. Burdick took the Sabbath School hour showing some of the newest pictures of the mission work in Nyasaland and answering questions about that work.

The Ashaway church had the privilege of listening to a well-organized sermon by Dr. Burdick in the worship hour. It was a combination of Bible exposition and information about missionary work at Makapwa at Nyasaland. This thoughtful and challenging message was followed by a fellowship luncheon at the Parish House where many members and guests had a chance to spend a few minutes with the three missionaries.

Visiting had to be cut short because

the Burdick family was scheduled to take part in an afternoon service in the central part of Connecticut, the independent Sabbathkeeping church of Brother Kimshel. This is a church having close fellowship with the Seventh Day Baptist churches of New England and having an interest in the missionary work of our people. We are told that the meeting there was very well attended by people traveling considerable distances. The missionaries were involved in more than three hours of travel time to get there and to get back to Waterford about dark.

It had been hoped that Miss Bivins could get together with the Burdicks in the evening because she had had no opportunity to talk with them since her return from the field. Therefore the day's activity included a long evening in the home of Pastor and Mrs. Paul Burdick. There were many things of mutual interest to be discussed. Thus the hours of the day had been completely filled for these servants of the Lord. The next day called for a special meeting of the Missionary Board, as has already been mentioned. To lengthen out the weekend Dr. Burdick was scheduled to hold a meeting on Monday evening at the Rockville church so that a few more people in a church served by a former missionary to Jamaica, Rev. Neal D. Mills, could increase their knowledge of the work and problems in Nyasaland.

Such activity by the missionaries seems strenuous to many of us who have fewer appointments to drain our energy. We are told, however, that activities on the field are even more strenuous than this, if such a thing can be imagined. The question was asked of Miss Bivins why the missionary staff did not get together on Sabbath afternoons at Makapwa for a little fellowship and mutual encouragement. When she recited the hour-by-hour duties of a Sabbath in Nyasaland it could readily be seen that there were no moments to spare and that the Sabbath was a day of serving rather than of resting.

"The last chapter of history will not be written by Khrushchev, but by God."
— Billy Graham.

NEWS FROM THE CHURCHES

PUTNAM CO., FLA. — Besides the regular weekly services of the church — that is, depth Bible study on the Gospel of Matthew and prayer meeting on Sabbath eve, Study of Leviticus in Sabbath School, and preaching on Sabbath morning — we have had several special services.

On the night of April 18 we observed the annual Lord's Supper and foot washing. This was preceded by a "fellowship supper," following the example of the "Love Feast" of the early church. Several nonresident members sent messages to be read.

Brother and Mrs. William Kimshel of Durham, Conn., were with us one Sabbath. He preached a powerful sermon on "Answered Prayer." In the afternoon, several gathered at the parsonage for the singing of hymns and Gospel songs, led by Brother Kimshel with his guitar.

Twenty-five nearly new hymnals were given us by the Daytona Beach church. They were dedicated in a fitting service.

On Sabbath Rally Day we had a pot-luck dinner, followed by a service at which Dr. Walter Hancock of the Florida Normal and Industrial Memorial College of St. Augustine preached the sermon.

On Sabbath, May 26, Pastor Beebe brought us a compelling sermon on "The Sabbath — What Is It? Why Is It? and What Should It Mean to Us?" Following morning service, the congregation went to the home of "Aunt Hettie" Livingston for a dinner prepared and served by the young people in appreciation of the older members — those over 50 years of age. It was said, "We wanted to do it because you aren't always running down the young people, but try to help them." Several not of our regular congregation attended the dinner. The range of ages was great — "Aunt Hettie" nearly ninety, and Mark Victor Beebe, only nine days old.

Plans are being completed for Vacation Bible School, July 9-20, at which Jim De Land of Metairie, La., will help, and a revival, July 19-22, led by Brother James Mitchell of Little Rock. We need your prayers for their success.

We miss Paul V. Beebe, now at Camp Daniel Boone (Boy Scout Camp) in North

Carolina. Paul was licensed on March 3, to preach, and with his father conducted a radio broadcast, "Sabbath Awakening," early each Sabbath morning over a local station. This has now been discontinued. Some excellent programs, especially one on Jesus' stilling of the storm, were given.

A bit of explanation is perhaps needed. This church, sometimes called the "Carraway" church, is located on Route 100, ten miles west of Palatka. A small sign at the crossroads points to the church, where any passing friends will be made welcome — Correspondent.

LOST CREEK, W. VA. — Sabbath day, May 19, was Sabbath Rally Day at our church. Our morning worship hour was conducted by the choir of the Salem Seventh Day Baptist Church. They sang several numbers which were thoroughly enjoyed by the congregation. After Sabbath School a Fellowship Dinner was served in the dining room to give us an opportunity to meet our Salem friends and to welcome Rev. and Mrs. O. B. Bond from Daytona Beach, Fla., who were visiting relatives and friends in this vicinity.

Due to the death of an uncle, Pastor Davis and family were called to Verona, N. Y., so were not with us on this occasion. They spent several days there visiting relatives and the pastor was a leader in a Missionary Conference with the Verona Seventh Day Baptist Church. In his absence on May 26 the morning message was brought by the Rev. Merle Frank, pastor of the Lost Creek Methodist Church, who is always ready to lend us a helping hand.

Quarterly Communion was observed June 9. Services were very impressive and well attended.

A six-week series of depth Bible studies on 1 John closed June 12. These studies were both interesting and beneficial to all who attended.

Baptismal services followed the Sabbath School hour June 16. Three young people were baptized. The church is very happy to add these promising young people to their number.

The pastor and family, also several

The Sabbath Recorder

other members of our church, attended the Southeastern Association at Salemville, Pa., on the weekend of June 23.

A number of our boys and girls, as well as those from our sister churches, spent the last week in June at Camp Joy, Selbyville, W. Va. Pastor Davis was director and the staff was chosen from members of each church represented. It was both a pleasant and profitable week.

Vacation Bible School is in session from July 9 to July 20.

— Correspondent.

SABBATH SCHOOL LESSON

for July 28, 1962

Hope Beyond Tragedy

Lesson Scripture: Jer. 30: 18-19; 31: 31-34; 33: 14-16.

Marriages

Madara-Davis.—Janis Louise Davis, daughter of Mr. and Mrs. Thurman C. Davis, Shiloh, N. J., and William Howie Madara, Merchantville, N. J., were united in marriage June 30, 1962 in the Seventh Day Baptist Church at Shiloh, N. J., by the Rev. Charles H. Bond. They plan to make their home in Merchantville.

Stearns-Cowles.—On Sabbath, June 23, 1962, Don G. Stearns of Coudersport, Pa., and Thelma L. (Clarke) Cowles of Richburg, N. Y., were united in marriage at Richburg. The Rev. Ernest K. Bee, Jr., the bride's pastor, officiated.

Births

Mendiola.—A daughter, Jan Stacy, to Joe and Terry Mendiola of Bloomington, Calif., on May 13, 1962.

Obituaries

Cruzan.— Stella E., 72, wife of Roy Cruzan, died at her home, Stow Creek Township, on Friday evening, June 29, after several months of illness.

In addition to her husband she is survived by a daughter, Mrs. Emma Werkheiser, Shiloh, N. J., and three sons, the Rev. Earl Cruzan, Westerly, R. I., Frank and Bert Cruzan, both of Stow Creek Township; 13 grandchildren, 4 great-grandchildren; and two sisters, Mrs. Edna Richards, Riverside, Calif., and Mrs. Ethel Hamer, North Loup, Neb.

Mrs. Cruzan was a member of the Seventh Day Baptist Church, Shiloh.

Memorial services were held at the Garrison Funeral Home, Bridgeton, N. J., on July 2 with her pastor, the Rev. Charles H. Bond, in charge. Burial was in the cemetery at Shiloh.

Davis.—Earl William, son of Edgar and Jane Mearns Davis, was born Sept. 27, 1876, at Lost Creek, W. Va., and died Feb. 22, 1961, in St. Mary's Hospital, Clarksburg, W. Va., where he had been taken from his home in Salem.

A former Salem merchant, Mr. Davis had served many years as deputy tax assessor of Harrison County. He had been a member of the Salem Seventh Day Baptist Church for 75 years, where he served as church clerk for a number of years. He was a great booster for Salem College, especially its athletic teams.

On May 18, 1903, he married Candace Lowther, who died June 19, 1939.

He is survived by his second wife, Orpha Van Horn Davis, whom he married July 27, 1946. Other survivors are four daughters by the first marriage: Mrs. Miriam Hess of Harrisville; Mrs. Eleanor Horner of Pine Beach, N. J.; the Misses Leah Virginia and Candace Carolyn Davis of Salem; one sister, Mrs. Stella Thompson, Shinnston; three grandchildren and four great-grandchildren.

Funeral services were held at the Salem Seventh Day Baptist Church with the pastor, the Rev. C. W. P. Hansen officiating. Interment was in the Lost Creek Seventh Day Baptist Church Cemetery. — Leah V. Davis.

Note: This obituary, though late, is published by request as a matter of record and for the benefit of friends in distant places.

FitzRandolph.—Mrs. Bertha FitzRandolph, the eldest child of the Rev. and Mrs. James Newton Pierce, was born in Humbolt, Neb., Sept. 1, 1894. At the age of 10, she moved with her parents to Fouke, Ark., where they united with the Seventh Day Baptist Church and she and her brother and sisters attended the school conducted by the church.

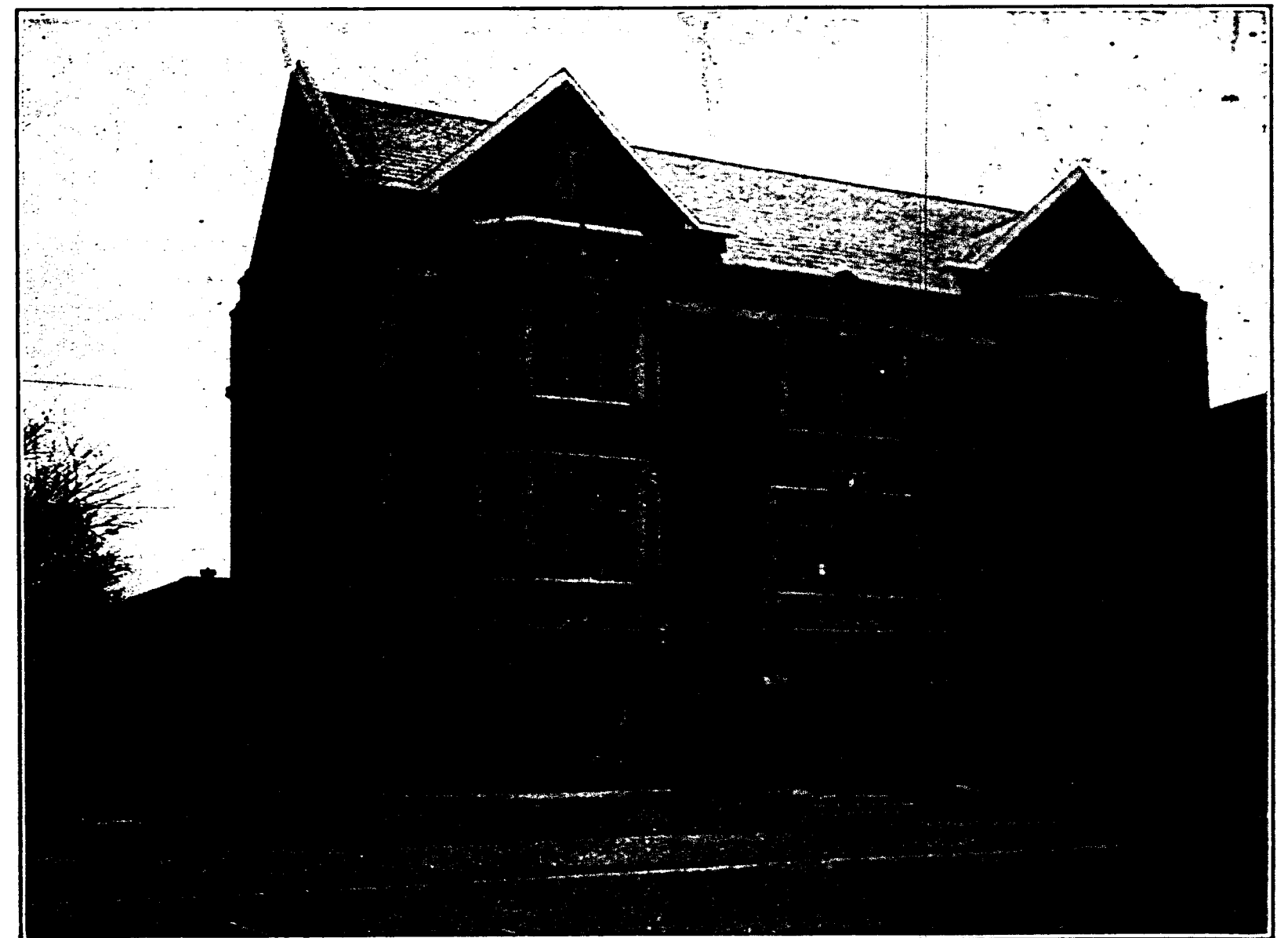
On Sept. 17, 1913, she was married to Wardner T. FitzRandolph, with whom she shared a long and fruitful life. Eight children were born to this marriage. All these children are now living and have their own families, counting 24 grandchildren for Bertha.

For a few years the family lived in Alfred, N. Y., where Rev. FitzRandolph pursued studies in Theology, and returned to Arkansas in 1926. In 1944 Rev. and Mrs. FitzRandolph with the three youngest children answered the call to become missionaries in Jamaica, where they spent ten very successful years.

They returned to the United States, making their home in Florida until the death of Mr. FitzRandolph about three years ago after which Mrs. FitzRandolph returned to her former home in Texarkana. She had served throughout a long and profitable life as mother of a large family, wife of a missionary, deaconess of her church and willing servant of her God.

She passed away at the home of her son, William P. FitzRandolph, May 20, 1962. The funeral service was conducted by Pastor Marion C. Van Horn in the Texarkana Seventh Day Baptist Church, and she was buried in Memorial Gardens at Texarkana, Arkansas.

—M.C.V.H.



SEVENTH DAY BAPTIST BUILDING

PLAINFIELD, N. J.

This building that has served the denomination so well since 1929 will take an added significance in another year when it will probably become the training center for future ministers of the church.