

# 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.

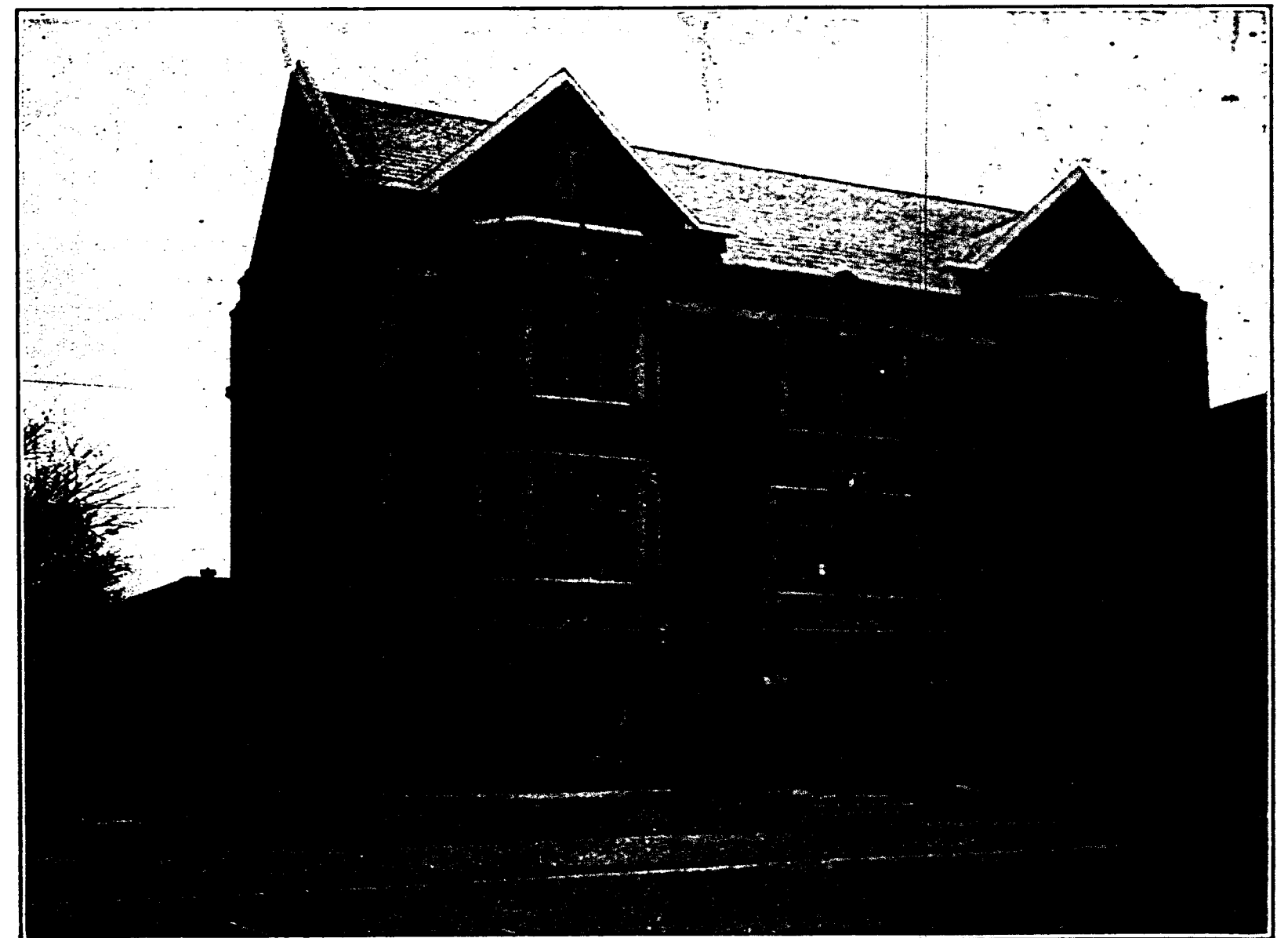
On Sept. 17, 1913, she was married to Wardner T. FitzRandolph, with whom she shared a long and fruitful life. Eight children were born to this marriage. All these children are now living and have their own families, counting 24 grandchildren for Bertha.

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.

# The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## IN THIS ISSUE

<b>Editorials:</b>	
Men in Uniform .....	2
Let's Face Our Problems .....	3
Love Is Slow but Strong .....	4
<b>Features:</b>	
Children's Meals at Conference .....	4
Christian Social Action .....	5
Southwestern Association .....	8
Soul Winning Fellowship .....	9
Ernest K. Bee, Jr. Ordination Statement .....	10
People in the News .....	12
Tract Board Holds Full Meeting .....	13
Central Committee of WCC to Meet in Paris .....	15
<b>Missions:</b>	
Improving the Water Supply at Makapwa .....	6
Welcome and Farewell to Missionaries .....	7
The Battle for Men's Minds .....	7
<b>Christian Education:</b>	
New Methods of Communications for the Church .....	14
<b>Women's Work:</b>	
Meeting of United Church Women of Wisconsin .....	15
News from the Churches .....	15
Accessions.—Obituaries .....	Back Cover

## Men in Uniform

Most of us only vaguely aware of a rather large segment of American life, the life of the men in uniform. We see but a few of the thousands of such men and see them singly or in small groups as they return on leave to their home towns or congregate at transportation terminals. We are little concerned about their manner of life within the open gates of the military reservations on which they spend most of their time maintaining a state of readiness and performing their assigned duties that relate to the over-all defense of our country. We do well to think about them as a group and to pray for them as we would for any other large segment of our population.

Not all of us have the opportunity of observing military life at first hand by living with the men and officers on a military post long enough to understand the disciplines and problems of such a life. Your editor, as a chaplain in the United States Army Reserve, has that opportunity for two weeks each summer. Life in the peacetime army is relatively complex and to attempt to picture it in a few words may be a little like asking a group of blind men to describe an elephant by feeling of different portions of its anatomy.

Here, for example, is a basic training post with a population of 40,000. A high percentage of the men are only boys, some as young as 17 years. Many of them are learning discipline and strict authority for the first time. On the second day after being assigned to a company they have an hour in the chapel as a group (Protestants, Catholics, and Jews meeting separately). The chaplain tries to orient them to all the religious opportunities available to them, including counseling. They fill out forms that will be of help to the chaplain in serving them. In their first eight weeks there will be four character guidance lectures by the chaplain as part of their compulsory classroom training. The chaplain will also visit his companies in their field training from time to time to keep in touch with them. In spite of all this the situation is much the same as in civilian life in that relatively few of the men choose to demonstrate by chapel attendance the Protestant faith that they profess.

Military life is disciplined, as we have mentioned. The problem of the chaplains and other leaders is to make it self-disciplined — to lead men and officers into a basic loyalty to the laws of God, which are broader than the regulations which make the individual conform to the relatively loose standards of personal conduct.

Looking at the new recruits and longer-term soldiers we find a general willingness "to endure hardness as a good soldier" as the Scripture says. The rapid progress of physical achievement becomes a motivating force in the first weeks and the sense of proficiency is never quite lost no matter how many years one is in the military. It makes its lasting contribution to life and is different to a degree from anything in normal civilian life. There ought to be some way of more effectively building upon this in the church life of those released from active duty.

There are some sad situations on any military post. There seems to be a general increase in smoking, drinking, gambling, coarse language, and loose morals although there are efforts to curb some of these social ills. Some men get into trouble in civilian communities and some attempt to throw off the discipline that they have sworn to accept. Such men are sentenced and confined to the stockade. The treatment of such offenders is much the same as in civilian life. An officer with considerable experience remarked to a Clemency Board that commanding officers sent men to the stockade as punishment but that he considered it his duty not to punish but to rehabilitate the men sent to him. A combination of influences contribute to considerable success. Restriction convinces the man that disobedience to enforceable authority does not pay. The counseling of social workers and chaplains helps the immature to think things through and sometimes makes earnest Christians of them.

What else does one find in the military? In this cross section of young American males one finds men who are hungry for spiritual guidance and some who can be led to devote their lives to the cause of Christ. Those who attend chapel may come under the instruction

of dedicated chaplains. What can we do for the men in uniform? We have no need to pity them or to shower them with gifts because their income is low. Their physical needs are provided for well enough so that carnival owners and other money grabbers consider them a prime target for exploitation. Let us try to be sufficiently familiar with the life of the serviceman so that we can intelligently pray for his spiritual welfare.

## Let's Face Our Problems

Who is going to solve our church problems for us? What agency is going to devise plans that will guarantee each year a favorable balance in the vital statistics of our denomination? Conference is coming; Commission is about to meet; Planning Committee will have a session soon; boards and agencies are summarizing the work of the year and moving resolutely into the future. Not one, and not all of these groupings can guarantee the success of the mission that we feel to be ours. Not one can produce really significant growth. The reason is apparent: denominational growth is the sum total of local church growth. The church is not a corporation with a head office that can make its operations successful. Rather, it is an association of dedicated individuals with a message of salvation for the other individuals with whom they come in contact. This group can grow only as the message of divine love draws friends and neighbors to Christ and to the members in whom Christ is seen to dwell. Do our words, backed up by our lives, have a noticeable drawing power? Each of us has to answer that for himself.

If we fail to grow, we cannot put the blame at some far-off headquarters which may have made inadequate plans or unwise decisions. The organizations mentioned above have been voted into existence through the years to help the local churches and the individuals trying to gather together new churches. What they can do is decidedly limited, and further centralization ought to be limited because it cannot supply the real elements of growth. No central organization can

rightly do more than suggest and advise. Through the combined giving of the people it can provide tools and possibly send out workers, but nothing can take the place of the individual personal worker who has it within his power to be the instrument by which Christ adds to His Church daily.

Have we forgotten that we have this personal mission? No outside group can solve our problems of church growth. We must do it ourselves individually.

### Love Is Slow but Strong

Stella Shephard is a woman who grew up in the city of Cleveland, Ohio, with ideals. Her ideals were communist ideals. She was devoted to them, passionately believing in the inherent goodness of the mass of mankind who were being (she thought) exploited by the greedy rich. She set out to work for a perfect world. She found that people would not respond to communist preaching unless it was cleverly mixed with hate. She rose to high prominence in the party, married a member of its national committee, and accommodated herself to the maximum use of hate, though in her heart she had love.

In an article in the July issue of **Guidepost** entitled "Deception," Mrs. Shephard tells of her disillusionments. She found that party leaders rising to power retained none of the ideals they had originally preached. Her dream world built on the goodness of man was shattered. A hospital experience with a chaplain led to her conversion from atheism. She felt the strange drawing power of Christ and finally openly confessed Him. Having lost husband and friends she now devotes herself to the cause of Christ. At first, she says, she hoped to win masses for the Lord, as clever manipulators had swayed crowds to the communist cause, but the easy emotion of hate could not be used, and love was slow, terribly slow, when used on one person at a time. She tells how she discovered eventually that although love is slow, it is strong — it works. She hears Christians ask, "What can I do — just one person?" When she hears this question, she says she wants to laugh for

sheer joy. The single human being, she says, is the vehicle God has chosen to begin the redemption of the world.

Such a story as this is most refreshing; it makes us realize the power of God, whose "hand is not shortened, that it cannot save." It makes us wonder if we have fully appreciated God's love in Christ Jesus or have exploited the power of outgoing love in winning people to the Lord. Sometimes converted communists devote most of their energy to warning the world of the pitfalls of that system. Others, like Stella Shephard, take the slow but strong and highly rewarding method of love. In all of our dealings with men may we let love shine forth. True, there are evils to expose, and false philosophies of life embodied in some of our friends, but love and intercessory prayer are blessed of the Lord to convert people from error to truth.

### CHILDREN'S MEALS AT CONFERENCE

(A Clarification)

There is a further clarification which needs to be made concerning the rates for meals and lodging at Conference.

The half-rate for children under 16 years applies to such children whose parents are in attendance and paying the full rate. In the majority of cases parents of such children will be present, of course. Children in this age group whose parents are not present and paying full rate will not receive half-rate, but will be asked to pay full rate. This will still be a very reasonable price, but it is a thing for which some of us will need to plan.

If only one parent is present, this will suffice. Also, it is possible that some young folks in this bracket, whose parents cannot be in attendance, will plan with this in mind and enlist the help of some individual or group to make up the difference.

This does not represent a change of policy on the part of Mission Farms — this has been the policy all the time. It is just that it needed spelling out. Also, this in no way affects the rates for ministers and their families.

### Christian Social Action

Primarily because the coming year's emphasis is on Mission to the Social Frontiers (Year IV) the Commission recommended that a denominational committee on Christian Social Action be considered. A Conference Interests Committee explored the need and potential of such a committee, and as a result of that study group's recommendation, an Interim Committee on Christian Social Action was appointed by the Commission, with these instructions:

1. To formulate the organizational structure of a permanent standing Conference Committee on Christian Social Action.

2. To formulate a statement of purpose and make a study of the wide scope of areas of concern in Christian Social Action.

3. To compile a file of work already completed or being done by the various boards and agencies.

4. To determine immediate and specific areas to be studied, and if possible, to undertake an active program.

The activities of this committee and its resultant report to the Commission will provide one of the most important phases of denominational business to be considered at General Conference this year. The implications of Christian responsibility within the society and to fellow human beings are limitless — such a committee can only hope to focus the attention of the denomination on a small part of this great area of concern; and it can make the General Conference position on contemporary problems clear by giving voice in official circles to our collective convictions and intentions.

The Interim Committee has suggested the organization and composition of the standing committee, giving a rough outline as to how it can be given administrative direction, and formulated a statement of purpose that should guide the committee and the denomination in the future. With the help of Miss Evalois St. John a summary of some social actions of former General Conferences has been prepared and rather widely distributed. Leaders of the

denomination have been polled to determine areas of Christian concern for Seventh Day Baptists in Christian Social Action. A file has been assembled of work being done or already completed. Statements have been prepared on some of these subjects for consideration by Conference committees with the thought of their presentation to General Conference for consideration and action.

**Proposed Definition:** Christian Social Action begins with our personal commitment to God as revealed through Jesus Christ. As a result of this commitment we seek to interpret the love of God to society in our human relationships and to exert righteous influence on the world in which we live.

### Proposed Committee:

1. To provide a central study group to consider social problems that are of specific concern to Seventh Day Baptists.

2. To formulate policies on these social problems for consideration of General Conference.

3. To draft statements of position on specific social problems to General Conference and recommend their adoption so that the influence of the organization can be felt.

4. To suggest methods for implementing these policies into action and to press for positive action by General Conference, churches, and individuals.

### Proposed Committee:

1. The Committee on Christian Social Action to consist of 12 members, approximately two-thirds of whom shall be laymen and one-third ordained ministers. The Executive Secretary shall be an ex-officio member and the members of the Planning Committee shall be considered as consultant and liaison members.

2. Members of the committee shall be appointed by Commission, with special consideration to areas where there are no active denominational agencies.

3. Committee members shall be appointed for three years, except for the initial appointments which shall be for 1, 2, and 3-year terms. Members may not serve more than two consecutive terms, partial or complete.

4. The chairman shall co-ordinate the

activities of the committee and report to Conference through Commission.

5. Members may call on any individuals or committees for resource material and assistance.

6. The chairman and secretary would normally be selected from the same geographical area, for purposes of coordination.

### Chaplaincy Anniversary

A special retreat review to commemorate the 187th Anniversary of the U. S. Army Chaplaincy will be held at 4 p.m., Sunday, July 29, at Summerall Field, Ft. Myer, Va.

The Chaplaincy was created by an act of the Continental Congress on July 29, 1775, upon the recommendation of General George Washington.

In a special anniversary message, Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains, extended birthday greetings to members of the Chaplaincy and commended them "for a difficult job well done."

"The Chaplaincy in the United States Army is unique," he said. "Its importance at the time of its establishment was recognized by those who were aware of the vital role of religion in the lives of those who serve in uniform."

"Through each succeeding generation the stature of the Chaplaincy has increased so that today its influence is felt far beyond the Army installations and reaches into every community of our Nation," Maj. Gen. Tobey added.

One of the challenges is the Army Character Guidance program, which is aimed at inspiring men to perform their duties with responsibility and enthusiasm.

Today, the Army has nearly 1,300 chaplains, plus a large number of enlisted chaplain's assistants who aid in a chaplain's daily duties.

### MEMORY TEXT

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Psalm 112: 1, 2.

MISSIONS — Sec. Everett T. Harris

### Improving the Water Supply at Makapwa, Nyasa'land

Soon after Nurse Sarah Becker arrived at Makapwa Mission Station in Nyasaland she wrote, "We are treating many students for Bilharzia, a serious chronic disease transmitted through contaminated river water." This was a disturbing thought to many in this country where we take good water and a plentiful supply of it as a matter of course.

During the recent visit of Dr. and Mrs. Victor Burdick and Miss Barbara Bivins to Westerly, R. I., to attend a special meeting of the Board of Managers of the Missionary Society, one of the chief items for discussion was how to provide an improved water supply for Makapwa.

By means of slide pictures we saw how rain water is captured and run into a large cistern which the mission leaders guard carefully to keep out anything that would contaminate it. Then we saw how water is also pumped from shallow, dug wells and were told how these go dry during the dry season of the year.

The struggle to keep the mission station sanitary and free from disease is a constant and demanding one. It is hard for us to realize how difficult this can be when even the clothing washed in the river may be a source of spreading disease.

The Missionary Board members were faced with the need to find approximately \$1,500 in funds to begin as early as possible to drill a well, build a water reservoir and begin to provide the Makapwa Mission Station with an adequate and constant supply of good water. The water is there in the ground. Other mission stations have artesian wells. We must have one too.

The vote of the Board was as follows: "That the Board of Managers in special meeting assembled (on this date) appropriate the sum of \$1,500.00 for the purpose of constructing a water supply for Makapwa Mission."

This amount (\$1,500) is being added to the tentative budget of the Missionary Society to be sent to General Conference for approval.

It is hoped that this first step of providing an adequate water supply at Makapwa may soon be followed by a second step: that of providing a sanitary latrine system for Makapwa Mission Station.

### Welcome and Farewell to Missionaries

Incoming and outgoing missionaries crossed paths last Thursday, July 5, for a few minutes at Idlewild Airport, New York. Headmaster and Mrs. Courtland V. Davis were arriving back in this country from Kingston, Jamaica, W. I., for a short vacation, and Dr. and Mrs. Victor H. Burdick and small son were departing for another term of service in Nyasaland, Africa.

Among family and friends at the International Airport were a party of four from Westerly, R. I., two from Waterford, Conn., and the parents of the Rev. David C. Pearson from Amsterdam, N. Y.

It is understood that Mr. and Mrs. Courtland Davis plan to return to Jamaica sometime during the week of August 6-10, before camp begins at Maiden Hall on August 12. They will be staying at a cottage near Salem, N. J., where they have vacationed on other occasions.

Dr. and Mrs. Burdick and son are carrying the greetings of the Seventh Day Baptist General Conference to the Dutch and German Seventh Day Baptist Conferences scheduled to meet July 6-8 and July 13-14, respectively. They hope to arrive back at Makapwa Mission, Nyasaland on July 17, the day when the Nyasaland Conference of Seventh Day Baptist Churches is scheduled to begin.

It was an enjoyable experience to watch and listen in as the Davises and Burdicks exchanged greetings and visited all too briefly at the airport. And we felt a certain sense of pride mixed with humility that God has seen fit to grant us some part to hold in the great missionary work of our day. We felt a sense of gratitude and praise to God that He has touched the hearts of these dedicated workers who are coming and going about our Father's business.

### The Battle for Men's Minds

Our missionary, Rev. Leland Davis, has mentioned the rioting in Georgetown, British Guiana, on Black Friday, February 16. The British Colony's leader, Premier Cheddi Jagan, was recently questioned by a three-man commission sent from London to investigate the cause of the rioting. The decision of the commission may have some bearing on whether Britain decides to grant independence to this colony this year.

During the questioning of the commission, Dr. Jagan was asked about his views on communism. He is reported to have replied, "I believe the tenets of communism to mean 'from each according to his ability and to each according to his need.' And I believe that represents the communist belief and I accept it." He went on to say that he admired Nikita Khrushchev and considered Cuba's Castro as "the greatest liberator of the 20th century."

The thing that impels a communist to serve or even die for his idea is that he thinks that he has the truth. He is convinced that this truth will win out, no matter what happens to him personally.

There is just one error in this thinking: it is entirely wrong. Christianity is the true way of life. Christ Himself is the Way, the Truth, and the Life.

The Russian astronaut said he looked all around and saw no God when he flew high above the earth. The American astronaut said that he took God with him and was conscious of His presence. There is a great and far-reaching difference in the point of view of one who follows the communist line and one who is a Christian.

But we must believe in and live out our Christian faith even more conscientiously than do the communists. We must believe fiercely enough to die if necessary for Christ's sake, and we will do this for our children, because one or the other of these beliefs — communism or Christianity — will capture men's minds for generations to come.

Dr. Elton Trueblood says the conversion of this world is not going to come by the efforts of clergymen alone but by the

combined efforts of "all who are deeply committed to the person and way of Jesus Christ." This means that every one of us must come to a clearer realization of the battle for men's minds that is going on all around us today. And it means that we will go all out for Jesus Christ, talking it up and living out our faith in Him every day we live. It calls for a more dedicated loyalty than the twisted truths of communism can produce.

### Southwestern Association

By Erma Van Horn, Recording Secretary  
"Christ the Rock" was the theme of the Southwestern Association meetings in session at the Metairie, La., church from Thursday evening, June 21 through Sunday evening. The program was in charge of Pastor Ralph Hays, president of the Association, and included messages related to the theme. Some of these were "Christ the Rock," "Building," "Water from the Rock" and "Stepping Stones." Devotional services were prepared by the churches and groups in the Association.

Official delegates were present from the churches at Little Rock, Texarkana, Yonah Mountain, Hammond and Metairie, and from the Houston Fellowship. Pastor and Mrs. Lester G. Osborn were delegates from the Eastern, Central New York, and Western Associations. Members of the People of the Living God Temple in New Orleans were present at several of the services.

On Sunday morning an ordination council was formed at the request of the Hammond and Metairie churches for the ordination to the ministry of Pastor Fred Kirtland of the Hammond church, Earl DeLand of the Metairie church, and of Mrs. Lela Coalwell as deaconess of the Metairie church. The council proceeded with the ordination. The prayer of dedication was given by Pastor Clifford Beebe, the ordination sermon including the charges to the candidates and to the churches was given by Pastor Paul Osborn. Pastor Marion Van Horn welcomed the candidates to the ministry and diaconate. Beauty and meaning were added to this service by two quartets. One, made up of the grandchildren of Mrs.

Coalwell, sang "Just As I Am." The other, including three sons and daughter-in-law of Earl DeLand, sang "I Can Hear My Saviour Calling." Following the ordination a Communion service was conducted by Pastor Kirtland and Brother DeLand.

In the business of the Association consideration was given to the proposed revision of the constitution. This was referred again to the Executive Committee for further study. One of the recommendations adopted by the Association was "that the Association commend the Metairie church for their work with the colored churches in giving counsel and guidance in the forming of their Association."

Fine meals were served by the Metairie people in their Recreation Hall and sheltered area outside. Most of the delegates were housed in homes nearby. The Association will meet in 1963 with the Texarkana church with William P. FitzRandolph as president.

### Peaceful Nuclear Reactor

A \$360,000 nuclear reactor, the gift of American Episcopalians, has been dedicated at St. Paul's (Rikkyo) University, Tokyo. To be used for research in the peaceful uses of atomic energy, and for producing isotopes for medical diagnosis and treatment, the reactor is housed in a building provided largely by Japanese donors on a twelve-acre site near Yokosuka City, 40 miles from the Tokyo campus. The dedication ceremony was attended by more than 15,000 representatives of the churches, education, government, and industry.

— W. W. Reid.

### Recorder Comment

PRINCETON, MASS. — Lois Fay Powell, our oldest sister, deceased in 1960, was known to many of the Seventh Day Baptists through her contributions to the columns of the Recorder. As a tribute to her faithfulness as a lone Sabbathkeeper and because we enjoy the magazine also, I want to keep it coming.

May God bless your efforts in keeping the knowledge of the Sabbath truth alive.

### SOUL WINNING FELLOWSHIP

By Rev. Paul Osborn, Little Rock, Ark.

In May of 1955 a fellowship was organized during Ministers' Conference at Salemville, Pennsylvania, a conference that stressed evangelism. The first bulletin published later that month reported it thus:

"Some days ago several of us were walking together and talking of those problems (of revival), and the soul winning fellowship was suggested as a means by which we might encourage one another to keep ever before our minds our chief work as Christians, the winning of souls to Christ. The Soul Winning Fellowship was born on that walk at a prayer meeting in a cemetery — symbolic perhaps of the rekindling of a spark of life in the almost dead corpse of our personal evangelism experiences. It is our hope that many Seventh Day Baptists will be encouraged by this fellowship to more active soul winning, and will find blessing through association with the fellowship.

"There is no formal organization connected with the Soul Winning Fellowship. The only requirement to be a part of it is an interest in winning souls to eternal life by faith in God's Son, the Savior of the world, the Lord Jesus Christ. The purpose of the fellowship is, as we have said, to stimulate our interest in winning souls, to pray for each other and our individual witness for Christ, to intercede for the lost and to share with one another the blessings of our prayer and soul winning experiences.

"... Brothers, let us pray together as we labor together."

The Prayer Bulletin for the Soul Winning Fellowship has not been published for some years now, not because the need for prayer has gone, but because of my own lapse as last "appointed" editor to see that it was done. Because it is my fault, I wish to call on fellow Christians everywhere to join together in prayer at this crucial time. Can Seventh Day Baptists continue to win souls for Christ? We can, but not if we continue as we are.

As General Conference approaches, let us pray earnestly for God's will to unite us in the winning of souls. I will list three areas for prayer. If the third item is diligently pursued and prayerfully settled, the first two will easily be attained.

1. **Money.** Again the budget is in trouble, and the work which our boards are attempting is being cut back. God's work will be done, so we must pray that God will reveal His will. Then there will be no more problems with finances, for as we yield to Him, faith will fill the bill. Read again in the May 14, 1962, Special Issue of the Recorder Pastor Alton Wheeler's article on "Power for Witnessing," especially paragraphs 5-8. Then let us seek the Lord.

2. **Organization.** The re-shaping of the program for training our ministers has brought to the front the issue of "where is the authority?" Some think the Commission is trying to assume too much authority while others believe we must give them more if we are to operate sanely and efficiently. It is essentially a problem of interpretation of Baptist polity and can become explosive if the participants in debate are not motivated by love. Let us pray that God will guide and guard in this matter.

3. **Doctrine.** No one who reads the Recorder should be ignorant of the fact that the matter of "sound doctrine" has not been settled within our denomination. Not all Seventh Day Baptists believe as I do that the Bible is "our final authority in matters of faith and conduct." Let us ask God for wisdom to discern the proper basis for our beliefs, and for courage to stand firm on this basis. Only when we have a common basis for belief can we have intelligent and constructive discussion about what we believe.

I pledge myself to this prayer, found in Psalm 139: 23-24.

Search me, O God, and know my heart:  
Try me, and know my thoughts:  
And see if there be any wicked way in me,  
and lead me in the way everlasting.

Will you join with me in this prayer, that God may be able to continue to use Seventh Day Baptists in the winning of souls for His glory?

**ERNEST K. BEE, JR.  
ORDINATION STATEMENT**

**JUNE 9, 1962**

**STATEMENT OF PERSONAL BELIEF**

(Continued from last week)

**MAN**

I believe that a doctrine of man is important to my conception of the purpose of Jesus and my conception of God. Just how man thinks of himself at any point in time is significant in molding his life.

I believe that man was created by God. I believe that this creative process began with the formation of hydro-carbons into the first molecule of protoplasm. I believe that God created man only insofar as man is biologically a product of the physical universe and evolutionary laws which were ultimately from God. I believe that man's moral codes are evolutionary in nature. I believe that man is finite and dependent, subject to the many limitations of his physical organism and his cultural accumulations. Morally I believe man is a free creature. Jesus exhorted mankind to "be perfect, as your heavenly Father is perfect" (Matt. 5: 48). I believe that to sin requires a free decision, for praise and blame have meaning only in connection with acts in which the individual is at least to some extent a free agent. I agree with Theodosius Dobzhansky that, "Man is likely to prefer to be free rather than to be reasonable."

I believe that man is a spiritual creature. It is from this special condition of man that he is aware of such abstractions as "purity" or "impurity." From this attribute of man we have become aware of a standard of purity (morality). Sin or "impurity" comes from our lack of "obedience" to the standard. I believe that sin is a result of man's choice, not his heredity.

Because of the awareness of a standard of morality man has always attempted to describe the reason for his deviations from the standard, hence the concept of original sin. I believe that the biblical concept of original sin is the explanation

of certain primitive theological systems for the presence of this deviation of man from the standard.

When I pray for forgiveness I do so with the first conviction that it was my choice which was wrong. If I have not the freedom of choice between right and wrong and if I have not the capacity to distinguish between the alternatives then I need not pray for forgiveness. I believe in the necessity of freedom as a prerequisite of judgment. (I believe Jesus revealed insights of this higher standard which is of God.)

I believe that "salvation" is the recognition of those situations which can cause "sinfulness" and is the victory over those attitudes of mind and consequent deeds which separate us from God.

**BIBLE**

I believe that the Bible is a record of early Semitic man's conception of God's revelation of Himself to man. I believe that certain insights of the biblical writers are indications of man's evolving standard of morality and his struggle along the path of religious development. I believe that the Bible is a book for inspiration and guidance, a religious guide of mankind in faith and conduct. I believe it to be a major source of man's formulation of a standard of morality and ethics.

I believe that the Bible is a record of revelation, of God's being perceived by man through the context of man's situation. I believe that God is revealed in the great events, the utterances, and insights recorded in the Bible. I believe that the Bible is tested by the totality of human experience. I believe that this is the process through which our present Bible has come.

I believe that the Bible is most fruitfully interpreted as a cultural tradition and as the literature of such expressing the religious encounters of a particular people and their outstanding insights concerning God and man. I believe that man can find God through the biblical records when he is freed from the restrictions imposed upon interpretation by his fellowman.

**THE SABBATH**

I believe that the Sabbath of the Bible, the seventh day of the calendar week, is an institution which derives its sanctity from its service to man. I believe that the Sabbath is meant to be an aid in man's approach to God. I believe that it is a means to worship rather than an object of worship. I believe that the Sabbath was meant to be a vehicle to bring man to a better understanding of his highest morality and goodness by being a weekly reminder that we are responsible to a higher morality than that of our society.

I believe that Jesus of Nazareth stressed interpretation of the Sabbath and at no time questioned the validity of the Sabbath. I believe that the Sabbath is a symbol of God's creative superiority and His redemptive concern. I believe that the Sabbath is set apart by the individual's attitude to it and by the maintaining of an atmosphere of constant remembrance of the Creator and Redeemer of man. I believe that the Sabbath should be kept out of deep reverence for the Creator of all time. It is a weekly reminder of the relationship that exists between God and man. For me, the Sabbath is a symbol of man's freedom and dignity. The Sabbath is for me a most valuable symbol — a solemn joy — of man's highest aspirations.

Rich in heritage and memories, not only of the ancient Hebrew patriarchs and prophets — molders of the parent faith of Christianity, but also of Jesus Christ and his followers, the Sabbath concept could never for me be transferred to any other day. The Sabbath lends a feeling of continuity with the generations of others who have sought God and His standard of morality and truth. The Sabbath is the ever-recurring call to man to a consideration of those things which he holds to be the highest worth.

I believe the Sabbath should be devoted to private meditation and prayer, to active participation in public worship, to fellowship with friends, and to deeds of mercy and helpfulness.

**THE CHURCH**

The word "church" can be used to describe (1) a certain building made of

bricks or lumber or stone and set aside for worship and education and fellowship among the members of an organization; (2) that organization which is a cultural institution, differing from others of its kind often by virtue of its geographic location, prevailing social customs, and historical heritage; and (3) the designation of Jesus of those who believed in the rightness of his principles and had given themselves to their fulfillment. It was the fellowship of those who believed in his principles upon which the Kingdom of God would be built. I believe that the Kingdom of God is a description of the presence of those attitudes which express the principles of God within the minds and souls of men.

I believe that the church is both a community of believers in the principles of Jesus Christ and the institution which gives situational expression and form. I believe that symbolism (cross, candles, Communion service) is of definite value for the worship of God, but I feel that a lack of adequate instruction in the meaning of the symbols of the church can perpetuate ignorance. I believe that teaching is a primary mission of the organized church. I believe that the church must determine what is of primary value and what is secondary and contributory. I believe that the "Church" in the sense which Jesus conceived it was potentially all-inclusive.

I believe that the unity of the Church lies in the recognition of Jesus' principles and "in that union is absolute liberty of thought, of worship, and of action" (quoted from Lyman Abbott, *The Evolution of Christianity*, p. 172). Unity can be found in seeking to apply the principles in our separate lives. I believe that Christians should be concerned with unity on the level of seeking to satisfy the conditions of the principles of Jesus, the exchange of methods of expression of them, and should not be concerned with uniformity of organizational structure. Out of our diversity the Church can better meet the needs of the variety of situations and backgrounds of mankind. I believe that in the Judaic-Christian ideals lies the future and hope of mankind, but only insofar as these ideals are not per-

mitted to be smothered by the organization of the local church.

I believe that baptism is a rite of initiation of the organized church. I believe that baptism symbolizes the initiate's repentance (acknowledgement of his deviation from the highest morality of which he is conscious) and is an act of sincere renewal (dedication to the standard). I believe it is a public declaration of intention to follow the principles of Jesus. I believe the primary significance of baptism is not physical, but moral and spiritual. Baptism is a pledge to God proceeding from a clear conscience made so by repentance (1 Pet. 3: 21). I believe that baptism by immersion as chosen by Jesus is an adequate symbol of my repentance and God's forgiveness.

I believe that the Lord's Supper is an ordinance or rite of the organized church. I believe its value depends upon the attitude of the recipient. It is for me an act of remembrance, a symbolic memorial, calling to mind the life and devotion of Jesus. I believe that the Communion service is for all who would devote themselves to the principles and expression of them regardless of the apparent imperfections. The Lord's Supper symbolizes for me:

(a) the depth of God's love for mankind through the insight of the death of Jesus Christ; and

(b) the fellowship of the followers of Jesus which is the renewing of our efforts to be sincerely devoted to the principle of love.

I believe ordination to be a ceremony of the organized church whereby an individual is set aside to uphold and perpetuate its purposes; to provide dedicated leadership for the institution; and to speak the insights which he has perceived concerning the relationship of God with man and man with man. I believe ordination to the ministry to be a symbolization of allegiance to God and truth through fidelity, reverence, and service.

As "Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit" and "... have no binding creed to which members must subscribe," I feel

in all sincerity that my candidacy for ordination into the Seventh Day Baptist ministry does not violate the good faith of my church or myself. I am proud to claim as mine the heritage and living faith of Seventh Day Baptists.

#### People in the News

Miss Rua Van Horn, a native of North Loup, Neb., has been in high level educational work which has taken her to many parts of the world and a lengthy tour of duty in Pakistan. She returned from that assignment last fall. Now it is reported that she has been appointed "womanpower specialist" for the U. S. Department of Health, Education and Welfare.

Miss Van Horn will advise states and local communities on the possibilities of training and retraining women for housework under this year's Manpower Development and Training Act. Many unemployed women will be trained for jobs as practical nurses, maids, and domestic nurses.

The law, effective July 1, provides for federal grants to local governments for training both men and women whose skills have become obsolete by dislocations in the economy. Congress has authorized an outlay of \$435 million.

Miss Van Horn's main job will be to guide the states in developing courses for training skilled domestics, who are in short supply all across the country despite the good wages available.

"Through a well-rounded training," she says, "a new work force can be developed in the field of family services. It will also give domestic workers a professional status they long have lacked."

Miss Van Horn will be transferred to Washington from North Loup, where she has been employed.

#### SABBATH SCHOOL LESSON

for August 4, 1962

Conquered and Exiled

Scripture Lesson: 2 Kings 24: 12-14, 20b; 25: 1-2, 8-11.

THE SABBATH RECORDER

#### Tract Board Holds Full Meeting

By the Corresponding Secretary

The quarterly meeting of the Tract Board, held Sunday afternoon, July 8, was a full meeting — full of quick moving business, full in attendance, and full in time. It continued (with one 5-minute break) from 2 p.m. until nearly 5:30 and was followed by a meeting of the Advisory Committee that continued until after six o'clock. As usual, two committees met for an hour just prior to the board meeting. Only four of the 29 members were absent. Two consultant members, Courtland Davis and Harley Bond, were present besides the manager of the Publishing House. Mr. Davis had returned from Jamaica just two days earlier and contributed much to the Advisory Committee discussion.

This was the time for the annual reports to be presented as well as the quarterly resumes of work done and recommendations for future work. Of interest to the board but perhaps not to the majority of readers were some detailed changes in the by-laws presented as part of the report of the Budget Committee. Now written into the by-laws is the job analysis of the manager of the Publishing House. A lengthy resolution embodying the suggestions of the auditor establishes a somewhat simpler procedure for handling the invested funds of the society.

Financial procedures must of necessity occupy some of the time of a board meeting because the work of every department depends very largely on income from invested funds. Faithfulness in these matters is a major concern of quite a few of those who spent the long afternoon of a hot day in the Board Room. They and others were vitally concerned with the more colorful aspects of the work, the testimonies about the value of the *Sabbath Recorder*, the prospect of publishing more tracts in foreign languages, and the renewed interest in promoting the message of Seventh Day Baptists at large gatherings of people.

Several committees, alert to opportunities of service throughout the country

and on our mission fields, recommended extension of work in the coming months. Perhaps most notable were the proposals of the Radio and Television Committee under the leadership of Frederick Ayars of Philadelphia. One of these proposals looked forward to the probable lack of high-quality equipment at future Conference sites and authorized the gradual purchase of a complete system of tape recording equipment by adding next a microphone with high specifications. Another authorized advancing some funds for an album of sacred music for sale to those interested.

The increasing number of church and Association-sponsored literature booths at fairs and festivals encouraged by the board brought recommendations from three committees: Sabbath Promotion, Publications, and Distribution. A motion was also made from the floor to ask the Distribution Committee to make a survey of procedures for setting up fair booths and the evaluation of results of literature distribution methods used. It is proposed to prepare a pamphlet on the subject for the guidance of other churches.

The annual reports which will be studied by a committee of Conference showed numerous achievements with a budget that was not balanced. The treasurer reported that the deficit was not as large as anticipated. The *Sabbath Recorder* and other publications were just within their budget. Calls for literature were reported to be rapidly depleting stocks on hand and necessitating reprinting of items that normally last for several years. One committee noted that late receipt of large orders sometimes made it impossible to meet the requests in time for the scheduled use of the materials. A special reprint order of 15,000 tracts for the Little Rock church was authorized. The board hopes to honor all requests for free literature from organizations that have well considered plans for distribution. One substantial gift for our Sabbath ministry was received during the quarter, and more will be needed if the work is not to be hampered by lack of funds.

**New Methods of Communications  
for the Church**

NEW YORK, N. Y., June 28 — Protestant leaders from across the nation will be studying the most effective means of using new communications tools for conveying the Christian message during a week of meetings, Aug. 26-31, in Rochester, New York.

A communications seminar, sponsored by the department of audio-visual broadcast education of the National Council of Churches, will bring together 200 specialists in church programming to study modern communications techniques and their use in present denominational programs.

"The Church exists to communicate," Mr. Alva I. Cox, Jr., head of the Council department sponsoring the seminar, said. "It must proclaim, clarify, and make the Gospel understood to persons.

"If the churches are going to be heard, we must know how to use these tools as well as, or better than, those who are competing for the attention of the people we want to reach.

"The churches are becoming too large for the face to face relationship our religious leaders once had with their people. Therefore, we must find ways to use the mass media effectively in order to keep church people informed and inspired.

"We are long past the stage where we can sit on the sidelines condemning the bad influence the mass media may have on our culture. The churches must learn how to use modern communications technology and theory in presenting the Gospel and thereby extend the good influence of the Church in society."

Such outstanding leaders in the communications field will be Dr. Adrian ter Louw, educational consultant for the Eastman Kodak Company; Dr. James K. Finn, director of cinema, University of Southern California and director of a special project studying the significance and role of the new technology of communication; Dr. Vincent Nowliss, professor of psychology, University of

Rochester, an expert in the study of the meaning of language to children in their development of values.

Among the religious leaders will be Dr. Martin E. Marty, a contributing editor to the *Christian Century* who will explore the cultural setting for Christian communication; Dr. John Bachman, Union Theological Seminary, New York City, a specialist in the field of church communications.

The seminar is open to denominational and interdenominational executives in all program areas who have a responsibility for communications.

In addition to lectures and discussions, participants in the seminar will actually prepare outlines for communications programs designed for use with particular audiences in mind.

A tour of the facilities of the Eastman Kodak is included in the schedule, where opportunity will be provided for discussions with executives engaged in personnel development, training, consumer education, and public information.

**Post Mortems Talk**

How much does alcohol contribute to traffic accidents?

Checking records extending back to 1928, Dr. Campbell examined hundreds of post mortem reports of drivers killed in traffic accidents in several areas of the country. They showed that the number of driver victims who had been drinking ranged from 50 per cent in one area to a high of 87 per cent in another area.

Dr. Campbell believes that more detailed examinations of all traffic accidents should be made in order for corrective steps to be taken.

Accident reports should be uniform, he says, and to this end he has solicited the aid of Dr. William Haddon of New York in drawing up a form which would assist authorities in determining whether alcohol was a factor in a fatal accident.

"Wine is a mocker, . . ." (Prov. 20. 1).

We live on mortgages and temporize on eternity. — Rev. Theodore E. Matson.

**Central Committee of WCC  
to Meet in Paris**

The annual meeting of the Central Committee of the World Council of Churches will be held in Paris August 7-17. The 100-member body represents 197 Protestant, Anglican, Old Catholic, and Orthodox churches with members in more than 80 countries.

It will be the first meeting of the policy-making committee since its appointment by the WCC's Third Assembly late last year in New Delhi, India. Sessions will be held at the International House, Cite Universitaire.

During the ten-day session the committee will review plans made in line with the Third Assembly's mandates and will take action on a number of issues designed to strengthen the churches' cooperative work and advance the cause of Christian unity. Major topics under discussion will include:

1. The role of the churches in international affairs, particularly with regard to the problems of nuclear weapons testing and disarmament.
2. The relationship of the World Council to the Second Vatican Council.
3. Christian responsibility for education, both "ecumenical education" through the churches, and generally.
4. Consideration of plans for a new study dealing with the responsibility of all the WCC's member churches in social, political, and economic questions.
5. The future of the Theological Education Fund. This \$4,000,000 fund which has made major grants to seminaries in Asia, Africa, and Latin America, was set up in 1958 by the International Missionary Council, now the WCC's Division of World Mission and Evangelism.
6. A report on a study now under way of the pattern of the ministry. The study deals with such questions as whether present patterns of the ministry meet the real needs of the churches and whether the present ordained ministry with a salaried professional class is "theologically correct."

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

(Continued from July 9 issue)

On Tuesday morning, Mrs. James Connell gave a very interesting talk on "Parliamentary Procedure." She suggested first, that leaders need to have their agenda outlined before the meeting, that they speak clearly, and that they maintain order so that things may be done in a businesslike way. If the meeting is to elect officers, the Nominating Committee reports one nomination for each office. An opportunity is given to nominate others from the floor. If no other nominations are made, a motion may be made to elect this slate of officers. It is not correct to have the secretary cast an unanimous ballot.

Following this I attended a Public Relations Workshop and learned that the United Church Women are very active in reviewing movies. Mrs. Albeman stated that far too much is said negatively which only gives publicity to bad pictures. As many as 156 million people abroad see our motion pictures which often give a false impression of the American people. The United Church Women of Wisconsin are also represented on the American Council of Better Broadcasting, 243 North Pinckney St., Madison, Wis.

Mrs. Lester Braun of Racine was elected the new president of the United Church Women of Wisconsin.

The thought left with us was, "Do not pray for tasks equal to your power, but power equal to your tasks."

**NEWS FROM THE CHURCHES**

TEXARKANA, ARK. — At an annual business meeting of the Texarkana church reports showed a net increase in membership and in average attendance. Our pastor, also the shepherding pastor in the Southwest, was absent from our services twelve Sabbaths during the year. On ten of these occasions the pulpit was filled by lay people of the church. Once in the exchange of pulpits with the Little Rock church, Pastor Paul Osborn preached, and once James Mitchell filled the pulpit.



# The Sabbath Recorder

Our youth reported regular meetings and socials and such projects as purchasing aluminum screens for the church and Bulletin Board in the church entry for notices and pictures, etc. The Ladies Aid have secured a range and new stainless steel flatware for our Church Center.

Some of the interesting events of the year were the weekend Arkansas Youth Retreat entertained by our church, a joint meeting with the Little Rock church held in Gurdon, about halfway between the two churches, the Fifth Anniversary of the organization of the church, and a Mother-Daughter Banquet served to the ladies by the men of the church.

This year the monthly all-day meetings held on the first Sabbaths have added a new element of fellowship in the dinner and the afternoon programs with a variety of interests.

The church sent 15, including three staff members, to Camp MILES, and seven attended the Southwestern Association in Metairie, La., all riding in the pastor's car.

A two-week Bible School to begin July 16 and a Father-Son Banquet on July 21 were scheduled. We anticipate the completion of the painting of our church and other projects of improvement during the summer.

Our pastor recently made a trip for calls and services with the Houston Fellowship. Before returning home he attended the meetings of the proposed Colored Association in southern Louisiana expected to be composed of two churches at present: the Westside Seventh Day Baptist Fellowship in Hammond, La., and the Lighthouse of Prayer Seventh Day Baptist Church in Algiers, La. The meetings are to be held with Algiers church.

Fifty per cent of the members of the church were present at the annual business meeting. The pastor was given a unanimous vote of approval. Officers elected were Wardner FitzRandolph, moderator, Lura Crow, clerk, Ruth Joy Smith, treasurer.

— Correspondent.

**Cultural empathy** — the ability to understand the inner logic of an alien culture and a reticence to judge it except on its own terms. — Gerald J. Mangone.

## LET'S THINK IT OVER

### Lack of Church Unity

Attributing the lack of stylistic unity in church design to a lack of spiritual unity in the churches, Dr. Samuel H. Miller, Dean of Harvard Divinity School, called on U. S. architects "to make some order out of the Protestant chaos." The prominent theologian was addressing the 22nd National Church Architectural Conference in Cleveland, Ohio.

Architects need to decide, he said, whether the altar or pulpit shall have priority, what relationship exists between worship and social experience in the congregation, and "how to attach the clubhouse to the sanctuary." — Religious Newsweekly.

Could the dean be serious in wanting to turn over to architects the theology-fraught question of altar or pulpit? Are they qualified interpreters of New Testament practice and preaching? Are we to be brought to church union by way of church architecture? Awards in architectural design were given at the NCC-sponsored conference to 8 churches (4 Protestant, 3 Catholic, and 1 Community). — Ed.

## Accessions

Daytona Beach, Fla.

By Baptism:

Kathy Cushing

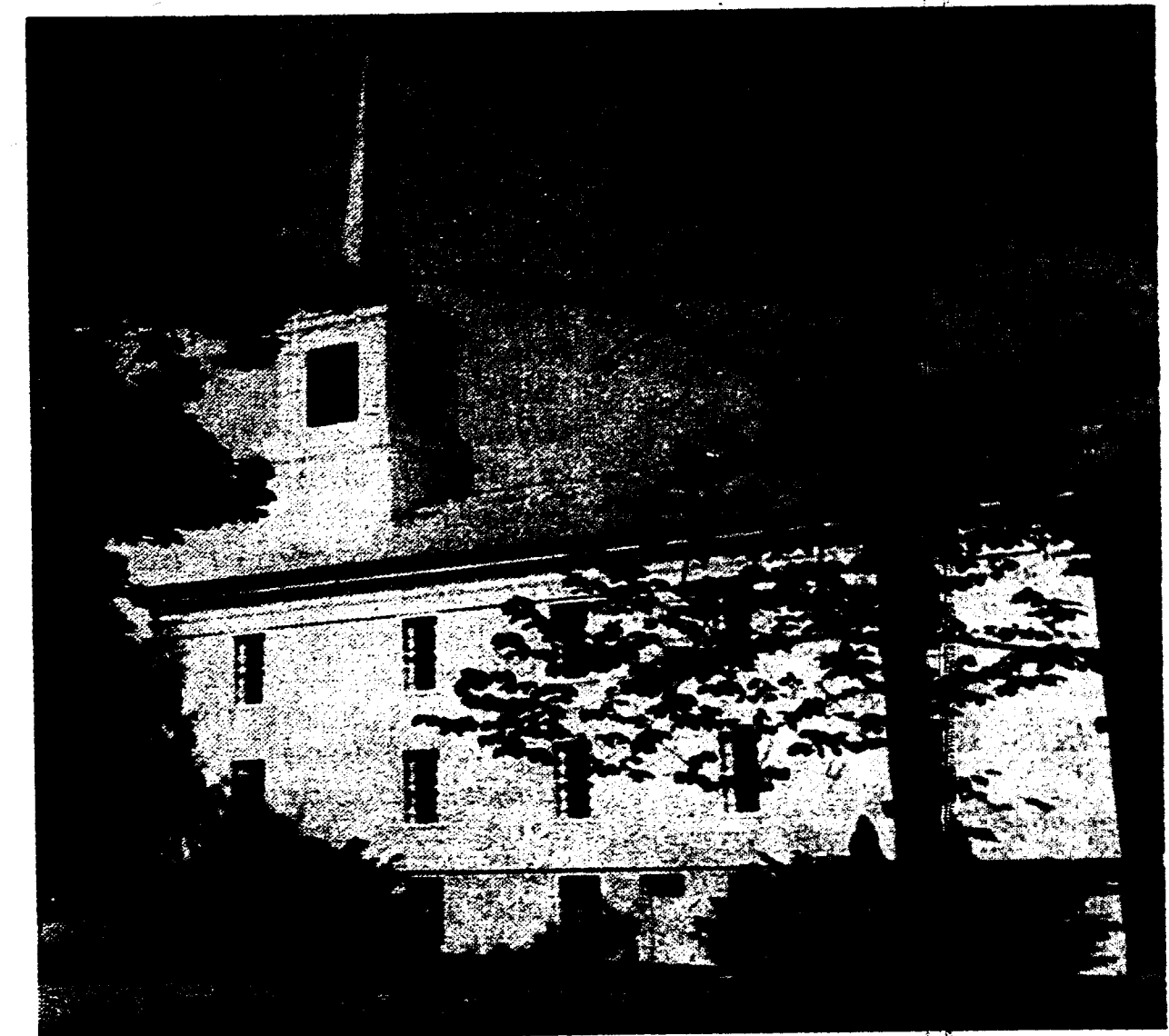
## Obituaries

Clarke.—Floyd C., son of Orville and Alice Briggs Clarke, was born in Independence, N. Y., May 7, 1881, and died June 21, 1962.

He was baptized and joined the Independence Seventh Day Baptist Church in his youth and was an active life-long member, being moderator of the church at the time of his death. Mr. Clarke served as an assessor for the Town of Independence for 21 years, was affiliated with the Extension Service 40 years, and worked on County Conservation and Employment committees.

Floyd C. Clarke was married November 8, 1906, to Celestia Crandall who survives him, along with one son, Decatur of Independence, and three grandsons.

Funeral services were conducted June 24 at the Independence Seventh Day Baptist Church with the pastor, Rev. John E. Holmes, officiating. Committal was in the Independence Cemetery. — Grace C. Spicer, Clerk.



**First Hopkinton Church at Ashaway, R. I.**

This striking view of the Seventh Day Baptist Church at Ashaway emphasizes the colonial architecture and calls to mind the long history of our Sabbath witness in old New England. The building has a full basement and clear-glass windows above and below the balcony in its spacious, glistening auditorium. A book commemorating the 200th Anniversary of the church in September of 1908 has an explanatory note stating that the history of this church is surpassed by that of few, if any, churches in America. It is now the oldest Seventh Day Baptist congregation in this country. The building was extensively restored in 1949. House of many revivals, it witnessed another this year in which souls were saved and new members added.