

# 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

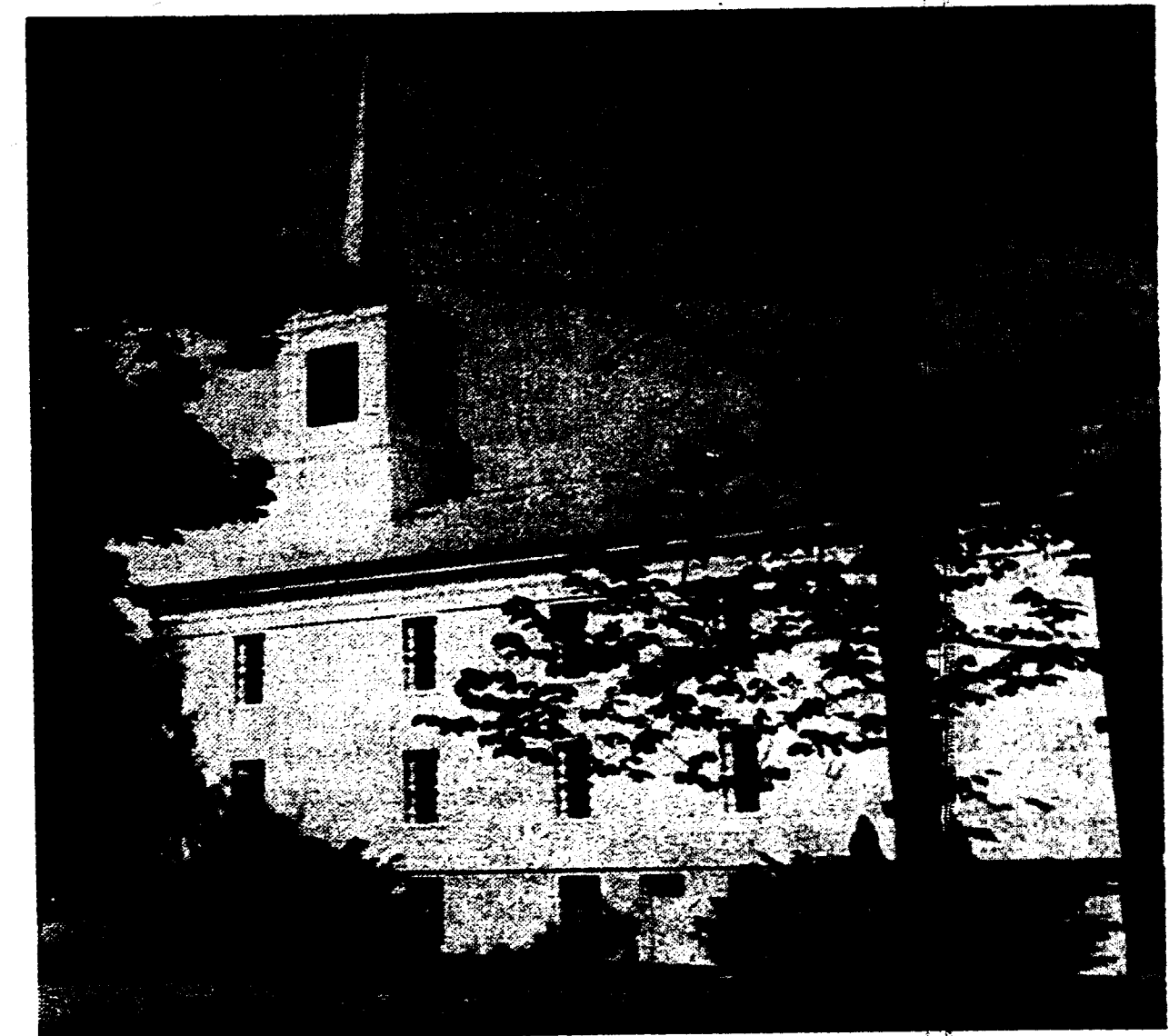
## Obituaries

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.

# 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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## Principles and Personalities

It would be wonderful if all of us had the courage to fight for principles and the grace to be charitable with persons who do not live by the same principles that we hold dear. We are mindful of the Scripture that exhorts us to contend earnestly for the faith — that faith which was delivered to the saints in the Word of God. There are all too few in our churches who have the will to do this — a will that characterized the apostles and the Reformers of a few centuries ago, for whom churches are named. But standing up for our principles and contending for our faith puts us in conflict with the utterances of some of our friends. Perhaps this is more noticeable in a small denomination than a large one, but not much more so.

Separating principles from persons is an intricate problem, one which calls for an honest, prayerful attempt on the part of those who see basic Christian faith threatened and those who see the reputation of some brethren in positions of leadership threatened. The New Testament lays down a maxim, "Let God be true, and every man a liar." It does not tell us to call every man who disagrees with us a liar or a communist, as so many are wont to do. Such terms are frequently used in anger rather than after careful consideration, and when this is done it is less than Christian. We are told to leave judgment to the Lord instead of setting ourselves up as judges. On the other hand, we are unfaithful to our Lord if we do not love truth enough to stand up for it. So we walk a difficult road. The perfection we desire in others must be earnestly sought within ourselves.

If we are too critical of the words and motives of other people in matters of Christian faith we endanger our own souls. On the other hand, if we close our eyes to the dangers of allowing denials of the faith to go unchallenged, we come under condemnation of the watchman passages in Ezekiel and the similar passages in the Gospels and epistles. The future of the church depends on the faith of the church. We can ill afford to barter temporary peace among the brethren for loss of faith in the next generation. "Peace in our time," sounded like a good principle

when the head of the British government announced it, but those who lost loved ones in the war that soon followed rose up to condemn that goal.

Perhaps many of the differences among us are minor rather than major, but not all of them. One thing is sure, the basics of Christian faith have been well formulated in the statements of faith that have been hammered out through the centuries by theologians and scholars. Christian standards are not in a flux just because certain people have a faith that is in a state of flux. It has been but a few years, relatively speaking, since our people agreed upon the statement of belief which we could present to the world. It serves as a standard. It gives us a framework from which to teach our children. None of us is compelled by the statement to believe contrary to what he thinks the Bible teaches. The right of individual interpretation of the Scriptures should be cherished by all but worshiped by one. It is not an article of faith, for faith rests in a person and Christian faith is expressed by the illumined disciple Peter in the words, "Thou art the Christ, the son of the living God."

Problems of procedure, questions of orderly business, training of ministers, and such like, are minor and are settled by discussion and vote. Hearts do not burn over these things although they are important. Disagreements are soon forgotten. We must not say the same about the clear teachings of the Bible. Sometimes it is hard to understand each other's terms but the content of our faith determines our salvation and thus it must be contended for at home and on the mission fields.

## Our Financial Responsibility

Each year the committees concerned with our denominational outreach have found it advisable to sponsor one or two special projects to increase the amount of money received by the boards and agencies through the Our World Mission budget. Considerable success has been reported from this year's two projects. "Thirty Pieces of Silver" and the "Little Churches" distributed through the Sabbath Schools.

## MEMORY TEXT

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 2 Cor. 2: 14.

Exact figures on the second project have not yet become available for publication.

One thing characterizes both the above schemes for increased giving; the emphasis on small gifts. This is good. A sufficient number of small contributions in addition to the regular periodic giving can amount to thousands of dollars. It also induces some to give who have made no pledges and who are not committed to a program of tithing. We would not discourage any Christ-honoring method of raising money for the Lord's work whether it be local church work or the missionary work that needs the co-operative giving of all. We would point out the obvious, however, by saying that our work can never be adequately supported by such projects as those mentioned above. Regular, proportionate, and even sacrificial giving is a necessity if our work is to be maintained and some of the new calls answered.

Some churches have "meals of sharing," "penny-a-meal," and other projects which doubtless bring a blessing as well as providing funds. There is a possible danger in these coin-catching schemes. They may in some cases foster a sense of having given that is out of proportion. Some people who leave the church dining room after a money-making dinner at which they have eaten their money's worth think they have contributed worthily. This is hardly the case. Again the emphasis is on small giving or small margins of profit. There have been a few times when our denomination came to the end of a fiscal year with the budget raised, but not many. When this was accomplished it was not by the little gifts on the numerous money-raising devices; it was by large gifts from people of small means, plus a few substantial gifts from a small number of people who could well afford to increase their contributions. It is checkbook giving rather than coin offerings that needs the major emphasis. Have we forgotten this?

JULY 30, 1962



Some of us almost squander money on pleasures and vacations, freely spending hundreds of dollars. How do we square this with the self-righteous satisfaction that may creep into our thinking when we gauge our missionary giving by the low average of our neighbors? We somehow think that a denominational budget dollar is a hundred times bigger than a household budget dollar.

Let's recognize our financial responsibility in support of the Lord's work.

## EDITORIAL NOTES

### Missing Items

Certainly many of our readers have missed the monthly statement of the OWM treasurer that normally is printed on the back page of the **Sabbath Recorder** about the third week. The omission of these statistics of our giving has not been intentional either on the part of the editor or the treasurer. Mr. Parrish has been able to handle the funds at the proper time, and distribute to the boards and agencies on a proportional basis whatever has come to him from the churches but has not always been able to prepare a report by churches for publication early enough for it to be of value. We are sorry not to be able to keep our readers fully informed. However, many of the churches print their weekly or monthly giving in the church bulletin, a practice which should stimulate efforts toward reaching local goals.

The joy of having a denominational weekly rather than a monthly is in the freshness of newsworthy items. Sometimes items are reported almost before they happen. To get them in soon enough to have maximum value calls for a sacrifice in time in the busy schedule of those who have news to report. Such sacrifice is much appreciated by readers and the editorial staff even though the appreciation is not always voiced. The subscription department frequently receives encouraging comments, most of which do not get into the pages of the **Recorder**.

A timely tip from the Traffic Safety Reporter: "If you must drive after drinking, drive a nail. The only thing you'll hit will be your hand."

## Stock Market Decline Will Affect Giving Only Slightly

"In the fund-raising field we are not so sure that the market has as much effect on giving as the public thinks it has," Austin V. McClain, president of Marts & Lundy, Inc., said at the fund-raising firm's conference for educators on July 26 at the Waldorf Astoria, New York.

Marts & Lundy, Inc., specializes in fund raising in the educational, religious and hospital fields. It was established 36 years ago and has a full-time staff of 55 fund-raising specialists.

In his address Mr. McClain gave the results of a study of the relation between philanthropic giving and the stock market declines of the past 25 years. Giving dropped only once during the entire period. It did fall off after the 1929 crash, but that was not so much a stock market decline as a complete business recession, and does not parallel the present situation.

"Note one other thing," he said; "The percentage of giving has run between one and two percent of national income. This has been fairly constant. It shows that people of good will give of what they have."

Looking into the immediate future, he sees good prospects for philanthropic fund raising. He bases it partially on the firm prospects of an expanding economy with an increasing population. It is expected that the Gross National Product will climb in the next 12 months to nearly \$600,000,000,000. He predicts that the 2 percent giving ratio will continue and that giving this year will reach \$8,600,000,000.

Answering the question of the potential of the American people to give in the future, he states:

"The figures now at our disposal suggest that we have only scratched the surface. We are headed into a \$600,000,000,000 economy, with personal savings in the vicinity of \$80,000,000,000. If this is so, then the people could give much more than they now do, which averages 2%. There is certainly no evidence that they have been bled white, or that they are about to be."

He concludes that:

1. Predictions of some individuals in the past about the end of giving have been wrong.

2. The economic forecasts for the immediate future appear to be good, or at least fair; no one sees a serious drop.

3. Our experience suggests that occasional drops in the market do not affect giving as much as the public thinks.

4. That the potential for greater total national giving is very, very great.

As long as the present motivation for giving continues, (a desire to raise the lot of their fellow human beings and to alleviate suffering) giving can be maintained at a high level, he predicts.

The article, of course, is dealing with gifts to general causes and is particularly geared to the prospects of professional fund raisers. To get the picture of the potential of local and denominational giving in one denomination, some other factors than he has mentioned would need to be considered. In our own denomination we may well assume that our people fit into the general economic average. Our potential of giving will increase as business improves but unfortunately not in proportion to the population increase — unless we become more active in winning souls. It is apparent that our major effort should be in this direction because it is the command of Christ. At the same time we should recognize that our percentage of giving is far below what it should be considering the extra motivation that we rightly claim.

## Unexpected Baptism Held at West Virginia Camp

Camp leaders always hope that among the young folks attending there will be some deep and lasting decisions made. The hope is not always realized. Sometimes it seems impossible to provide that sort of climate in which the Holy Spirit can move freely in the hearts of the campers. There is joy when the prayers of leaders are answered and the young folks definitely and progressively show new Christian growth.

The Southeastern Association this year drew campers to Camp Joy at Selbyville,

W. Va., from as far south as Florida. The Daytona Beach pastor gives us the story of the seven campers pictured here who were baptized at the close of the afternoon camp church service on June 30. There had been no baptism at camp for several years. It was held in the creek at the camp.



Kay Marsh, in front; from left to right: Martha, Cynthia and Julia Welch; Carol Sue Polan; Kathy Cushing, Danny Childers.

A girl made her decision at the Sabbath eve fagot service to accept Christ and expressed her desire to be baptized as soon as possible. After the service she called her parents. Also after the service six other campers approached their pastors or counsellors to talk about the decisions they had made. When time came for the baptism all the pastors present had a part in the service. For one pastor it was his first baptismal service. Three of his own daughters were among those immersed upon the profession of their faith. It is reported that two of the candidates made their decision during the service at the baptismal spot.

The reporting pastor says that the hearts of all present were strangely warmed and that they were aware of the presence of God. The whole atmosphere of camp had led up to such a glorious experience, he notes. The questions in the classes were searching. "Everyone," he writes, "felt that it was the spiritually deepest camp he had had the privilege of participating in." When camp broke up there was not a dry eye in his carload.

The saint in the pew might have been a criminal in prison but for the wonderful grace of God. — Walter E. Isenhour.

## CONFERENCE PROGRAM IN BRIEF

### Monday, August 13 — Sabbath, August 18, 1962

The following outline of the program that will be followed at Mission Farms, Minneapolis, Minn., is printed in this issue for the benefit of those unable to attend. It is hoped that many such people will keep this Recorder available during Conference week and pray for the designated leaders as the program unfolds.

#### Monday, August 13

Theme for the day: "Draw Near to God in Loving One Another"

- 10:00 Opening of the 150th Session of the Seventh Day Baptist General Conference  
Let us Draw Near to God in Prayer: Rev. Charles Swing  
Conference Hymn, "Dear Lord and Father of Mankind"
- 10:25 Words of Welcome and Response
- 11:00 Bible Study, The Book of James  
Rev. Kenneth E. Smith  
Pastor Mynor G. Soper
- 11:30 Conference President's Address: "Draw Near to God"
- 1:30 Opening of the Business Session  
Appointment of Conference Committees  
Reports of Officers, Boards, and Committees
- 5:30 Youth Banquet
- 7:30 Draw Near to God in Evening Vespers: Gary Cox
- 8:00 Conference Worship  
Leader: Rev. Kenneth B. Van Horn  
Sermon: "Love One Another," Rev. Elmo F. Randolph

#### Tuesday, August 14

Theme for the day: "Draw Near to God in Appreciating the Past"

- 8:30 Bible Study
- 9:00 Conference Business
- 9:30 Conference Committee Meetings
- 2:00 The Boards Report on the Past
  - 2:00 The Board of Christian Education
  - 2:30 The American Sabbath Tract Society
  - 3:00 The Missionary Society
  - 3:30 The Women's Society
- 5:30 Women's Banquet
- 7:30 Draw Near to God in Evening Vespers: Rev. J. Paul Green, Jr.
- 8:00 Conference Worship  
Leader: Pastor Ernest K. Bee, Jr.  
Sermon: "Appreciate the Past," Rev. Albert N. Rogers

#### Wednesday, August 15

Theme for the day: "Draw Near to God in Study"

- 8:30 Bible Study
- 9:00 Conference Business
- 9:30 Conference Committee Meetings
- 1:45 Study-Session Groups to meet in rooms as announced
  - 1. Church Moderators (Presidents) William H. Heinig

- 2. Church Treasurers
- 3. Ecumenical Interests
- 4. Evangelism and Missions in the Local Church
- 5. Sabbath School Superintendents
- 6. Social Concerns in the Local Church
- 7. Youth Work in the Local Church
- 8. Youth Group Leaders
- 9. Women's Work
- 10. The Pastor and His Records
- 7:00 Conference Worship  
Leader: Rev. Oscar C. Burdick  
Sermon: Rev. Dr. Wayne R. Rood
- 8:00 Plenary Session, Reports of the Study-Group Leaders

Dr. Ruth T. Rogers  
Rev. Dr. John W. Williams  
  
Rev. Duane L. Davis  
Rev. Rex Zweibel  
Dr. Burton B. Crandall  
Linda Bingham  
Rev. Eugene N. Fatato  
Mrs. Albert N. Rogers  
Rev. Donald T. Rossin

#### Thursday, August 16

Theme for the day: "Draw Near to God in Serving Others"

- 8:30 Bible Study
- 9:00 Conference Business
- 10:00 Conference Committee Meetings
- 11:00 Conference Business
- 1:45 "The Program for Advance" as seen by the Boards
  - 2:00 The Women's Society
  - 2:30 The Missionary Society
  - 3:00 The American Sabbath Tract Society
  - 3:30 The Board of Christian Education
  - 4:00 Summary and Challenge
- 5:30 Men's Banquet
- 7:30 Draw Near to God in Evening Vespers: J. Paul Green, Jr.
- 8:00 Conference Worship  
Leader: Rev. Duane L. Davis  
Sermon: "Baptist Sabbathkeepers — A Servant People," Rev. Clifford W. P. Hansen

#### Friday, August 17

Theme for the day: "Draw Near to God in Sabbath Observance"

- 8:30 Bible Study
- 9:00 Youth Report, Look Ahead, and Dedication of Youth Field Worker
- 10:00 Conference Committee Meetings or Conference Business
- 11:00 Conference Business
- 1:45 Conference Business

#### Sabbath Eve

- 7:30 Draw Near to God in Sabbath Vespers: The Conference Choir
- 8:00 Service for the Lighting of the Sabbath Candles  
Sabbath Eve Worship  
Leader: Rev. Marion C. Van Horn  
Sermon: "Observe the Sabbath," Rev. S. Kenneth Davis

#### Sabbath, August 18

Theme for the day: "Draw Near to God in Being a Seventh Day Baptist"

- 9:45 Sabbath School  
The Helping Hand lesson has been especially prepared for General Conference study.

- 11:00 Sabbath Worship  
 Leader: Rev. Francis D. Saunders  
 Sermon: Rev. Alton L. Wheeler, "Why Be a Seventh Day Baptist?"
- 2:30 The Great Communion  
 A period of testimonials about the theme: "I do own that I am a Seventh Day Baptist because . . ." led by Rev. Dr. Loyal F. Hurley  
 The Communion service under the direction of Rev. Victor W. Skaggs and Rev. Paul L. Maxson
- 8:00 Service for the Departure of the Sabbath  
 Leader: Pastor Wayne C. Maxson
- 8:20 Welcome to new Churches and Ministers  
 Presentation of Conference President, 1962-63  
 Message of Conference President George E. Parrish

### August Issues

The Sabbath Recorder in its August issues will feature General Conference even more than during July. Attention is called to the fact that there are only two Recorders published in August. They will be dated the 13th and the 27th. Omitted will be the issues of the first and third Mondays. It is expected that Dr. Nida's presidents message will be printed in the first August number, and that copies will be available for distribution during Conference. By the 27th it should be possible to get some reports and messages to the people unable to attend.

Each year following Conference the Recorder has more pictures than usual as well as items of special interest to all the people in the churches. Immediate action by subscribers in behalf of nonsubscribers will insure a wider reading of Conference reports and the other good things to come. Tell your friends to subscribe now or subscribe for them.

### SABBATH SCHOOL LESSON

for August 11, 1962

A Call to Repentance

Lesson Scripture: Ezekiel 1: 1; 2: 3-5; 3: 17-21; 18: 1-4, 30-32.

### SABBATH SCHOOL LESSON

for August 18, 1962

What It Means to Proclaim God's Love  
 Lesson Scripture: Ezekiel 34: 23-24, 30-31; 20: 19-21; 22: 26; 44: 23-24.

### American Chaplain in Moscow

The National Council of Churches has appointed the first Protestant chaplain to American residents in Moscow, Dr. Roy G. Ross, general secretary of the Council, announces.

The Rev. Donald V. Roberts, pastor of the First Presbyterian Church in Tonawanda, N. Y., has been named to the new interdenominational post.

As the only American Protestant pastor in Moscow, Mr. Roberts will minister chiefly to U. S. diplomatic and press personnel and their families now resident in the Russian capital. The American colony is now estimated to total some 280, of whom 235 are attached to the U. S. Embassy.

"Other English-speaking foreign residents of Moscow will of course be most welcome at Mr. Roberts' services, as well as American tourists and other visitors, who number some 10,000 annually," Dr. Ross said.

The Moscow Ministry Project was developed by a special committee of the NCC General Board's Policy and Strategy Committee, headed by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U. S. A., the Committee includes Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church and Dr. Franklin Clark Fry, president of the Lutheran Church in America.

Although Mr. Roberts will be directly responsible to the National Council, the three denominations represented on this special committee will finance his ministry in Moscow, Dr. Ross said.

MISSIONS — Sec. Everett T. Harris

### Mission Work and the Peace Corps

It has been a little over a year since the first of the two-year recruits for the U. S. Peace Corps began their training. Since then the actual performance of the Peace Corps has been good enough to justify Director Sargent Shriver in planning to have 10,000 Peace Corps recruits abroad by the fall of 1963.

There have been critics of the plan who feared that young idealists with weak characters, unfounded illusions and beards might be attracted. But beatniks have not been welcomed. Applicants have been carefully screened, given a rigorous training and have been winning the esteem of local populations wherever they have gone.

The Corps' screening system has resulted in an 18% drop-out rate among the men and women who actually started training. The training includes language and work instruction for specific projects on American College campuses ranging from Utah State to New York University. Many of the volunteers can go through a tough jungle camp in Puerto Rico. Their average age is 24 years but seven persons older than 60 have also made the grade.

An editorial in New York Times, from which the above information is taken, concludes, "One can hardly think of a better way of making friends, spreading democratic ideas and helping people."

From the July 13, 1962, issue of Time Magazine comes this information. Three Peace Corpsmen have died during the year. David L. Crozier, 23, from West Plains, Mo., one of two volunteers killed in a Colombia airplane crash, left the Peace Corps with what could well serve as its credo. Wrote Crozier to his parents during the early days of his work with Colombian peasants as a builder-farmer-teacher: "Should it come to it, I had rather give my life trying to help someone rather than to have to give my life looking down a gun barrel at them."

Secretary Leon Maltby has reported on his attendance on June 6, 1962, at a one-day consultation held at the Interchurch Center in New York. (See Sabbath Re-

order issue of June 18, 1962.) This consultation took place between Peace Corps Director Sargent Shriver and members of his staff, leaders of numerous Protestant denominations and the National Council of Churches' Peace Corps Committee, of which Dr. Alfred Carleton is chairman.

We are grateful to Mr. Maltby for representing Seventh Day Baptists at this consultation and for writing up his reactions. Whether Sabbathkeepers can fit into the Peace Corps program is a real problem. Perhaps some one will make a test case of this matter soon and will give us the answer.

We would agree with Director Shriver that there seems to be little likelihood of competition between the work of the Peace Corps and the missionary program of the churches. Mr. Shriver adds, ". . . but it does have the same primary aim to help people."

We would comment that the primary aim of Christian missionary work is to lead men and women, boys and girls, to accept Christ as their Savior. It is because they want to share a saving experience of Christ that our missionaries go and risk their lives. It is not likely that Peace Corpsmen will be motivated by this high and holy purpose. Of course our missionaries want to better the lot of the people with whom they work. And through the years their efforts have been wonderfully successful in doing this very thing through the fields of education, medical aid and social service.

We are sorry to have to admit that we have not been able to publicize the quiet heroism of our missionaries in the way the Peace Corps program is being presented today. Perhaps this should be stated to the shame of some of us who have been trying to bring the work and needs of our mission program to the attention of our people. But some do know that our missionaries themselves do not want publicity. They serve to the glory of God and not for the praise of men. God help us to give them better backing and support. As Director Shriver stated, "There's plenty of work to do for all of the missionaries and all of the Peace Corps members."



## Progress of Work In British Guiana

Rev. Leland Davis, mission supervisor in British Guiana, writes that a council meeting of the British Guiana Seventh Day Baptist churches was held "at Uitvlugt on June 10 with delegates from all the churches except Dartmouth." Deacon Scipio, who usually attends as representative of the Dartmouth church, was ill. "Aside from the regular delegate from Bona Ventura who was Wilbert Tobin, we were happy to have two other young adults from there coming as visitors. This shows a growing interest in our united effort on the part of Bona Ventura. We were also pleased to have Edgar Gittens from Wakenaam. Brother Gittens has recently shown a renewed interest in church work as a result of our revival services there. Being newly elected to the local tract committee, he took back a number of sample tracts with him. (Just before council meeting, I received my second shipment of tracts from the Tract Society in the amount of two thousand pieces, so was able to make tracts available to all of our churches once again.) Two of the delegates, including Mr. Gittens, also purchased new Bibles from me; the money from which will be turned back into a Bible Fund, made possible by the American Sabbath Tract Society.

"Due to the heavy rains, Parika felt it best to call off the revival meetings until later. Jacob Tyrrell was over there for Sabbath services and he said it rained very hard. As a result few came out to church. Not having the meetings at Parika this past week gave me a chance to get a little more settled in Georgetown. My primary concern now is the dire need for pews so we can use the 'chapel area.' For the past two Sabbaths, we have had to hold services in our living room. It is all right but it is not like having a separate meeting place, especially when it comes to inviting in strangers. For that reason, we have not pushed out into the new community to invite new folks to come. We have concentrated more on those Seventh Day Baptists who are scattered throughout the Greater Georgetown area who should be coming."

Pastor Davis is working on the problem of securing pews for use for meeting in the ground floor section of their residence. (This new location at 19 Gordon Street, Kitty, was chosen as the missionary's residence because of the possibilities offered for chapel as well as living quarters.) Pastor Davis writes: "Last week I did check on the possibility of making our own pews. I can secure well-seasoned native hard wood from the Forestry Department in Kingston. A resident of Kingston, (Georgetown) whom I previously knew, and who is a skilled cabinet-maker, has offered to make the pews at a price far below standard labor. We have secured a pattern from a nice sturdy pew being presently constructed in one of the Anglican churches. They will be 8 feet in length, 32 inches high, carrying a fair slope in the back rest. The Forestry Department has said we can have credit, so tomorrow we are launching out on faith that the money will eventually be forthcoming from somewhere, and are placing an order for sufficient lumber to build six pews. We estimate that for material and labor they will cost us approximately \$30 U. S. currency per pew. Six pews should seat about forty people, including children; and we trust that when these are filled and paid for, we can construct six more. Such pews can later be used in a church, if the Lord wills, and continues to bless our efforts. We feel in the long run it will be wiser to make sturdy pews than benches that would soon weaken and break down."

Missionary Davis closes by again expressing appreciation for the reading books being sent from various sources to build up a "lending library" in British Guiana among church members and friends.

## SPECIAL CONFERENCE OFFERING

The special Conference offering for OWM in all churches should be collected either August 11 or 18. All church treasurers have information as to relaying the results of this offering to General Conference to be counted on August 18.

## ORDINATION STATEMENT

Wayne C. Maxson

(Given at the Alfred Church  
Friday evening, July 20.)

### I

My decision to pursue the Christian ministry, the decision that has brought me here today, stems from a long interest in the church, and from activity within it from childhood. I cannot lay claim to any cataclysmic event which changed my thought or the direction of my life. I would rather say that circumstances, environment, and predisposition have combined to promote my interest and vocation in the field of religious thought and practice.

My interest in religious questions has not been uniform. I cannot recall any specific religious interest in my early life; it was always an inseparable part of my own world. As my awareness of the world about me grew, as I tended to sharpen my perspective — seeing things I had never seen before, seeing problems, contradictions, and relationships to which I had not awakened, I became sensitive and concerned over the attitudes and approaches to the area of religious discussion which were incongruous with attitudes and approaches which I daily met in "secular" life.

The religious community into which I grew seemed to me to lack the spirit of free enquiry and critical questioning which I sought. Instead, it seemed that the church took shelter behind tradition, fearing to look its sacred cows in the face, and unconscious of how repulsive some of them were to other men.

I believe I was conscious, in an unconscious sort of way of something deeper in that area of thought we call religious. I never disavowed the value of religion, but I did desperately rebel against those things I thought were not in the best interest of sound thought, either religious or otherwise.

I learned through my contacts with a broader sampling of the Christian ministry and church people generally that there were others who felt much the same way, and that there was an approach toward religious discussion that is not

disrespectful toward critical enquiry. In a large measure these contacts made me feel that I could find a place within the church which would allow me the freedom to pursue my thoughts within a religious community.

The logical place to pursue my growing interest was in active participation in the institution that devotes its energies and thought to such questions and problems that interested me, namely, the church. I decided that I could no longer stand on the sidelines, but had to take a more active part in shaping the message of the church and sharing those concerns which have always been the province of the church.

I cannot view the church from the vantage point of one who has come into it from the outside, but I like to feel that my own religious heritage is something worth building upon, and that it offers something that cannot be found elsewhere. It is not inherently better than another heritage, but it is mine, and to me worth sharing and perpetuating.

### II

Before proceeding further, perhaps it will be instructive to mention here my view of the church, and the place that belief plays in the life and thought of the church.

Belief never rises out of a vacuum but in response to early teaching and experience, to questioning and discovery. Religious beliefs are the product of a religious community; they develop within the religious community and are intended to express the meanings of the past and present which gave rise to and perpetrates the particular religious community. Distinctive concepts or beliefs tend to define the limits of acceptance and voluntary participation in the community.

The early Christians thought of their fellowship group as the church; it was a group with common experiences, ideas, and goals which they sought to maintain and share. The church exists to give expression to our beliefs through corporate activity. The church operates under the assumption that man is a responsible moral being and that he needs a community that appreciates, nourishes and guides his actions.

In light of this concept of the church, a community of persons brought together by common ties, there is no necessity to define the limits of what one should believe in order to belong to the community; it is a voluntary act on the part of the person when he joins a religious community where he may find stimulating and satisfying participation.

The church should be a **witness** to what it believes, inclusive rather than exclusive, inasmuch as we are seeking for, rather than having arrived at truth. Attempts to define what is "a correct" or "essential" belief arises from a desire to force conformity on a group, coupled with the feeling that there can be only **the truth**. It is tragic when any religious group feels the need to define whom it shall allow to become part of it; in so doing it is guilty of trying to regulate the beliefs of its membership. Exclusiveness is a defensive instead of an offensive action.

Religion is a way of arriving at meaningful understandings and adjustments to the facts of our existence, and not a fixed set of dogmas or doctrines purporting to set forth the correct interpretation. We will never be sure of the truth, for it is relative to our present understanding and not of the nature of an absolute. We can only try our best to arrive at relative truth rationally. We must work toward that nice balance between doubt and commitment while pursuing knowledge no matter how unpleasant it may be to our beliefs.

### III

We come now to a discussion of some of the major areas of Christian belief. I shall consider belief in God, the Bible, Jesus Christ, man, and the Sabbath, in that order, to suggest to you what use I have made of the Christian tradition in bringing the world into focus, and the meanings of that tradition which are helpful to me.

God is our integrative principle, that which is the focal point that holds our personal "world" together. It may be a person, principle or force, but it provides some answer for understanding and living within our universe. God is a hypothesis, and as such seeks to explain certain things

for which we have no other suitable explanation, and to provide a context in which we relate ourselves to the universe. The word God represents or connotes our center of deepest concern.

God is the central pivot of our world-view without which our lives would be shattered; hence its crucial significance. Everyone has a God; even the Communist "atheist" has a God, dialectical materialism, for everything proceeds from the dialectic and nothing is to be understood apart from it. My God is an orderly, natural universe.

God is found in the fact that nature's rules and laws cannot be suspended. God operates within and through nature rather than activating it from without. God is **nature**, as when we say "nature takes its course." Those casual relationships and underlying principles which make the universe inter-dependent is God. Out of this conviction that the world is an orderly one, that it is not chaotic, comes an assurance that "all things work together. . . ." God is present in every event.

God is that process whereby events and circumstances, including the element of chance, gives rise to great works of art, great philosophical thought, to uncommon religious perception, and amazing organizational powers as well as moral decay, insensitive cruelty, and mediocrity.

(To be continued)

### Bible Continues Popular in Japan

The Christian Scriptures have been best sellers in Japan for the third consecutive year, according to the American Bible Society. The total distribution of Bibles, Testaments, and Portions in Japan in 1961 was 2,505,305 copies. This compares with a distribution of 1,100,000 copies for the single book that led the Japanese non-fiction list, and 250,000 copies of the leading fiction best seller. Over 476,000 New Testaments were distributed, which means that, book for book, sales of the New Testament were almost twice the sales of Japan's most popular novel.

### June NCC General Board Meeting

By Oscar Burdick

Duane Davis and Oscar Burdick attended the meeting of the General Board of the National Council of Churches at Riverside Church in New York City, June 7-8. They are the regular delegates of our General Conference to that body which meets three times a year.

Church World Service presented a report of important activities. It has aided victims in more than 100 major disasters in various parts of the world over the past four years. Besides emergency relief, there is a movement to undertake projects which will bring dependent people to self-support. "In Pakistan CWS representatives have pioneered in helping to reclaim land from salt." "In Japan, the 'clover revolution' wrought in Honshu introduced clover seed in a region where the residents were seeking to grow rice on unsuitable soil; this in turn made possible the beginning of a dairying industry." "The revolving loan funds in the Near East enable refugees to receive loans with which to start small businesses. A high repayment of these loans has been evident."

Plans were approved for a National Study Conference on church and state. The General Board revised the date of the conference to Feb. 4-7, 1964; it will be held in Chicago. Several preparatory commissions are to prepare background documents to aid the conference. Areas of church and state concern will include religious liberty, education, welfare, and the status of religion.

A Communion Service has never been held in connection with a National Council of Churches' meeting! While most of us have no objection to receiving communion from some church not our own, there is at least one member denomination which refuses to accept the communion of other denominations. The General Board approved the idea of holding a Communion Service or services at the Philadelphia General Assembly in December, 1963. This would be done in accordance with the principles worked out at the Third World Conference on Faith and Order (Lund) in 1952. For those who cannot

partake in a united service, an attempt will be made to have other services available which would be acceptable to them.

Study documents on "the churches and persistent pockets of poverty" and "structural unemployment as affected by automation . . ." were presented to the Board. These study documents are available from the National Council's Division of Christian Life and Work, and its Department of the Church and Economic Life, respectively. Reports are in preparation on public morals and on Communism.

Besides the usual morning worship services, there was a special time of prayer for the people of Atlanta who were bereaved by the Paris airplane tragedy. At this time, prayer was offered by President J. Irwin Miller, the layman who is president of the Council for this triennium.

### Spend the Sabbath With Us

(An invitation to Conference delegates)

The churches of Dodge Center, Minn. and New Auburn, Wis., wish to make, through the Recorder, this special invitation for travelers to General Conference to stop for the Sabbath day, Aug. 11, with them. There will be accommodations both commercially and locally for night's lodgings in the vicinity of either of the churches. Travelers will find that either New Auburn or Dodge Center are not particularly out of the way in their journey.

Dodge Center will have its regular Bible study on Friday night. The morning worship service is at 10:00 with Sabbath School following. They are planning a pot-luck dinner at noon with some special activity in the afternoon.

New Auburn's worship service is at 10:00 on Sabbath morning with Sabbath School following. A pot-luck dinner is being planned for the noontime.

These invitations hold good for the Sabbath following General Conference if our friends want to remain a week before returning homeward.

Contact Pastor Kenneth Van Horn at New Auburn or Pastor Donald Richards at Dodge Center.



## Youth News

### Teacher Takes Class to Conference

Four graduates who will be going to Senior High this fall, Paul and Sharon Ayars, Clara Richardson, and Joan Schaible of the Shiloh church are traveling to Pre-Con and Conference in Minnesota with Miss Ethel Wilson. Plans are to camp out and prepare all meals. They plan to see Niagara Falls, tour the Kellogg plant in Battle Creek, and attend the Battle Creek Church services en route. Miss Wilson has been planning this Conference trip for her class for many months. It is something unique, according to reports from the Shiloh church.

Many more young people in the eastern part of the United States hope to be present at Pre-Con Retreat, but have not completed plans as yet.

### Camper Exchange

When the list of exchange campers was printed on the Christian Education Page of the issue of June 11 it was not known that Roberta Clarke or North Loup, Neb., daughter of Pastor and Mrs. David Clarke, would be sent from the North Central Association to Camp Holston at Battle Creek. Roberta made good use of her time by staying on as a faculty member of the Junior Camp.

The report that gives the above information mentions that there were 22 junior campers at Riverview, near North Loup.

It was decided to have the Senior Camp of the Association at North Loup this year instead of at Rocky Mountain Camp. The dates were July 18-25. Both the Boulder and Denver pastors were on the staff.

### Decisions at Pacific Pines

The July 20 bulletin of the Riverside, Calif., church contained the following item which stresses the value for eternity of camp programs with an evangelistic outreach:

"Heartiest thanks to all who worked, prayed, served on staff, gave monies, and helped in other ways to make the summer youth camps at Pacific Pines a spiritual success.

"During the course of the camps there were some 22 decisions for Christ and 14 re-dedications to Him."

Another notice told of a baptismal class to be conducted by the pastor in preparation for the baptism of candidates on July 28.

### Aid to Algeria

The American Friends' Service Committee has announced in Philadelphia that it is launching a million-dollar program to help resettle Algerian refugees in their homeland. Officials of the new Algerian provisional government have asked the Quaker organization to take a major role in the resettlement of those refugees from Morocco and Tunisia. There are currently some 250,000 refugees in countries bordering Algeria. In addition, the committee will aid some 2,000,000 men, women, and children held in "regroupment centers" during the seven years of war in Algeria. Bronson P. Clark, field director of the American Friends' Service Committee in Morocco, has made final plans for the new program which also calls for assistance to Algerians in the rebuilding of demolished homes and in putting the land back under cultivation. Approximately one-third of Algeria's population, some 10,000,000, are reported to be homeless.

To assist 3,255,000 Algerians in urgent need following the cease-fire, the World Council of Churches, through its division of inter-church aid, refugee, and world service, has launched an appeal for a comprehensive program of relief, medical care, material aid, technical training, and education. It is estimated that the program will cost \$1,400,000 in its first year, and an appeal for this sum has gone out to the Council's 197 member churches in more than 60 countries. A special "Christian Committee for Service in Algeria" has been formed to supervise the program. It includes representatives of churches in five nations.

**Western weakness:** "Too many opinions, too few convictions." — Frederick Boland, UN President.

## NEWS FROM THE CHURCHES

ALFRED, N. Y. — June was a busy month for the Alfred Church with many and varied activities. Sabbath, June 9, was Senior Recognition Day in which the seniors from our church from Alfred-Almond Central School, the University, Ag-Tech and the Seminary were honored. Pastor Warren preached a special sermon for the occasion. The second Sabbath in June our church was host to the annual meeting of the Western Association. Sermons were given by Conference President Melvin Nida and our student pastor, Wayne Maxson who had just graduated from the School of Theology. Sabbath afternoon our special guests, Executive Secretary Harley Bond and President Nida conducted a panel discussion of denomination and OWM problems with a chance for those present to ask questions. Many responded to this chance for becoming better informed about denominational matters especially as to plans for ministerial training after the closing of the School of Theology.

Sunday night after Association our church was host to the Baccalaureate Service for the seniors of Alfred-Almond Central School. Special music was furnished by a joint choir of almost forty voices from our church and the Union University Church under the direction of Dr. Melvin LeMon of the University Music Department and the Baccalaureate sermon was given by the Rev. Richard Bergren of the Union University Church.

Promotion and Children's Day was observed Sabbath, June 23. It was a most inspiring and well organized service under the direction of Mrs. Waldo Clair, superintendent of the Primary Sabbath School. All classes from both the Primary and Intermediate Sabbath School took part. A high point of the service was the presentation by the sixth graders, four boys and three girls, of the memory work they had learned for their promotion into the Intermediate Sabbath School. According to the best of the writer's memory which goes back over 30 years, it has been the custom in the Sabbath School of the Alfred Church for the sixth grade to learn various Psalms, the Books of the Bible, the Ten Commandments, etc., as require-

ment for graduation into the Intermediate Department. Eight babies and small children were also brought forward by their parents at this service and dedicated by Pastor Warren to Christian living.

The Ladies Aid of the Alfred Church has just concluded another successful year's work under the presidency of Mrs. Albert N. Rogers. Our Ladies Aid is a somewhat different type of organization than in some of our churches. Its main function is the maintenance and upkeep of the Parish House which was built over 50 years ago by the organization itself. Money for this upkeep is raised primarily through monthly church potluck suppers held during the spring, and through two rummage sales held each year, one in the spring in co-operation with the Alfred WCTU and a large one on Election Day. The Election Day Rummage Sale has become a regular institution in Alfred with everyone in the community contributing and attending. People for miles around in Allegany and Steuben Counties come to purchase articles of used clothing. The Ladies Aid feels this is a service to the community as well as a money-raising venture. Last fall our sale realized over \$800 for our society. This summer the Ladies Aid will hold two bake sales to swell the treasury. We are also embarking this summer on an ambitious program of repair and decoration of the building. This includes a new front porch and steps of masonry and brick with wrought iron railing, new front doors with new light fixtures and painting of the buildings wooden trim and side porches at the same time that the outside of the main church building is being painted. The Ladies Aid is also in the process of purchasing a complete set of new china dishes for use in the dining room. In addition to our activities for our own church, we have contributed, over the last several years, a considerable amount of money toward OWM.

— Correspondent.

METAIRIE, LA. — The Metairie group has had varied types of activities in the past few months. A group of five new campers along with the camp cook, Persus De Land, enjoyed a very inspiring week at the Southwestern Youth Camp in Chem-



# The Sabbath Recorder

Haute State Park in June. Several of the "oldsters" of the camp came up for the closing weekend so enjoyed the ever inspirational fagot consecration service. Camp closed on Sunday, and the following Thursday, June 21, was the opening of our Southwestern Association held in Metairie.

One of the highlights of the Association was the Ordination Service on Sunday morning. Earl De Land who has been an ordained deacon for several years was called to ordination as minister. (At the next business meeting of the local church he was called to act as assistant minister of the Metairie church.) Pastor Fred Kirtland of the Hammond church was also ordained, coming to our denomination from the First Baptist church. Mrs. Lela Coalwell was ordained a deaconess of the Metairie church.

The meetings were well attended with delegates from Little Rock, Texarkana, Houston and Hammond. We were disappointed that representatives from the Paint Rock church did not get here.

Following our Association the Metairie church had voted to assist in any way necessary to help the colored churches of Hammond and Algiers to organize into an Association of their own. The weekend of July 13-15 was a busy one, attending as many of their meetings as possible and assisting them in getting a firm foundation laid.

We also enjoyed another visit with our Shepherding Pastor, Marion Van Horn who spent the weekend helping the Association for the colored and holding a meeting with the local ministers discussing future plans concerning the young people and other matters of interest.

James De Land is spending two weeks in Palatka, Florida, teaching Bible School. The weekend he returns Ned De Land leaves for camp in Ashaway, R. I., as exchange camper.

Our project now is the building of our new camp site in Walker. More announcement of this will come later.

— Correspondent.

"America is morally solvent. Too many people are standing at the wailing wall when they ought to be out preaching our moral solvency and faith in our government." — Brooks Hays.

## Accessions

Lost Creek, W. Va.

By Baptism:  
Susan Loofboro.

## Births

Barber.—A daughter, Myrna Jane, to Denison and Eunice (Maxson) Barber of R.F.D. No. 2, Westerly, R. I., on July 11, 1962.

Burdick.—Susan Catherine, daughter of Mr. and Mrs. Stanley Burdick of Hamilton, Ohio, and granddaughter of the Rev. and Mrs. Paul S. Burdick, born March 10, 1962.

Greene.—A daughter, Mildred Saunders, to Ronald L. and Dorothy M. Greene of Greenville, Pa., on July 8, 1962. She is a granddaughter of Paul and Mildred (Saunders) Greene of Adams Center, N. Y.

## Obituaries

Hevener.—John Lee, son of Mansfield M. and Betty Ann Bird Hevener, was born December 31, 1885, at Roanoke, W. Va., and died there on July 13, 1962.

He was married on May 27, 1919, at Windsor, Ontario, Can., to Grace Bertram, who died in 1954. He was a member of the Roanoke Seventh Day Baptist Church for sixty-one years, always serving faithfully in whatever capacity he was called upon.

Surviving are one son, Willard, of Roanoke; one brother, C. W. Hevener of Cuyahoga Falls, Ohio; four sisters, Anita Bowyer, Roanoke; Lela Conley, Mt. Clare; Lulu Nay, Pennsboro, and Maude Ehret, Los Angeles, Calif.; and two grandsons.

Funeral services were conducted by his pastor, Duane L. Davis, and burial was in the Hevener Cemetery (Seventh Day Baptist Cemetery) at Roanoke.

— D.L.D.

Stukey.—Florence Clarke, daughter of the late Henry and Katherine Curtis Clarke, was born at Waterville, N. Y., May 15, 1873, and died July 6, 1962, at the home of her daughter, Mrs. John Williams, Oneida, N. Y.

On March 18, 1891, she was married to Daniel C. Stukey, and to the union were born two children, Florence (Mrs. John Williams) and Donald, Oxford, N. Y. She is also survived by 6 grandchildren, and ten great-grandchildren.

As a small child she professed the Christian faith and united with the First Brookfield Seventh Day Baptist Church. After her husband's death in 1922 she made her home with her daughter and transferred her membership to the Verona church where she remained devoted and active until the time of her death.

The memorial service was conducted July 9 from the home of her daughter and from the Verona Seventh Day Baptist Church by her pastor, C. Rex Burdick. Interment was in the New Union Cemetery, Verona Mills.

— C.R.B.



## Draw Near to God

Theme of the  
Seventh Day Baptist General Conference  
in session at Mission Farms, Medicine Lake,  
Minneapolis, Minn., August 13-18, 1962.