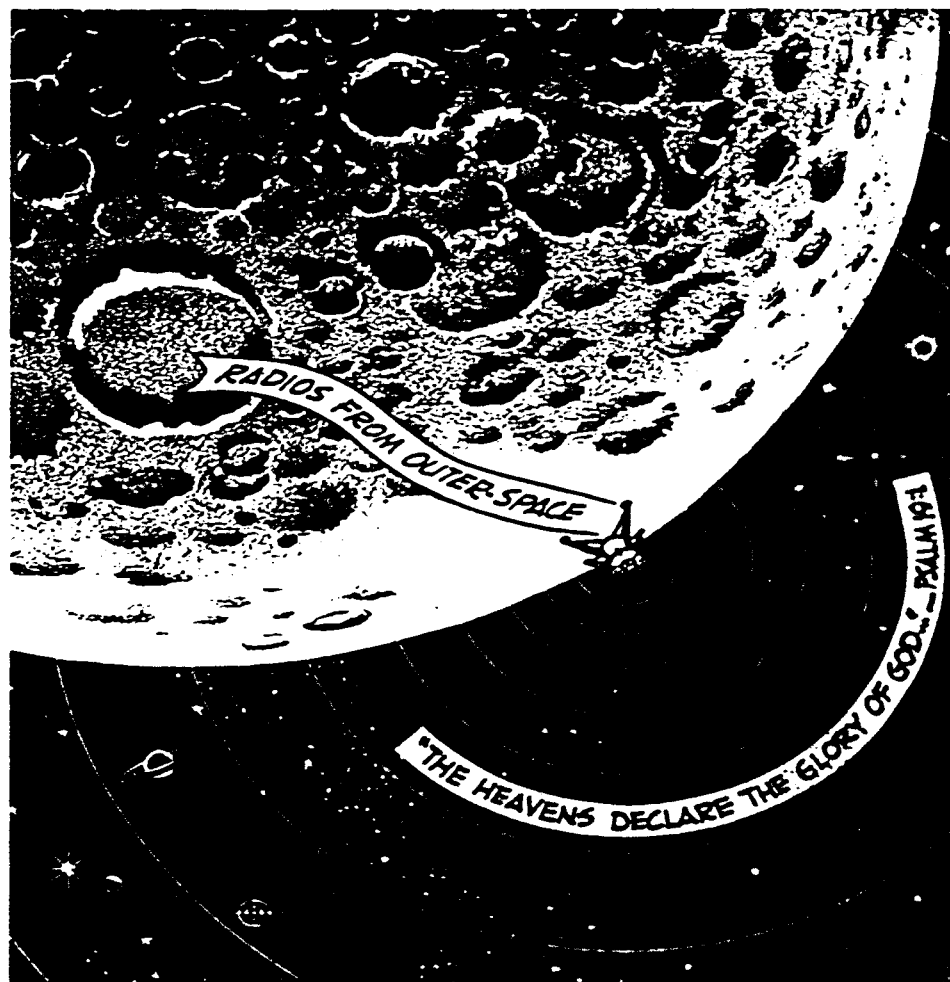


JANUARY 7, 1963

The Sabbath Recorder



God Speaks from Heaven

What the world needs in 1963 is not the voice of man planted on the moon nor the beeping of instruments trying to pierce the cloud cover of Venus but a message from the God of all the universe such as we have throughout the Bible, a message from heaven to earth — of light, of hope, of eternal salvation. The fringes of space may be explored, but the depth of heaven is revealed — to the hearts of men who are attuned to the voice of God. "From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works" (Psa. 33: 14, 15). "The eyes of the Lord are upon the righteous, and his ears are open to their cry . . . The Lord . . . saveth such as be of a contrite spirit" (Psa. 34: 15, 18).

The Sabbath Recorder

almost all Methodists and Unitarians. In the largest response to any single question, 186 replied No.

Support of a FOR advertisement, an "Appeal to the President," carried in the Washington Post, May 20, 1962, and signed by several prominent churchmen, brought 101 Yes votes and 107 No votes.

"Some of the unfavorable comments," says the report from FOR Executive Secretary I. J. Rogers, Jr., "revealed a startling lack of information about the world situation." Stating that one can make his own analysis of the tabulation, he adds: "It is certainly worthy of note that, at a moment when even small children are aware of the danger which is hanging over the world, the largest single number of answers were No to the question, 'Is there any established group in your congregation actively concerned about the problem of peace?'"

Baptist Counselors Discuss Church's Divorce Stand

Are churches stressing premarital counseling too much and giving too little attention to counseling on marriage problems leading to divorce?

In refusing to marry someone because of an earlier divorce, can a minister create the attitude that the church has rejected this couple? Will it make them so hostile to the church that future spiritual contact is impossible?

Does the pastor have sole freedom to decide whether he should perform a ceremony when someone was previously divorced? Or is this a matter the church should set a policy on for the pastor to follow?

These were among the sensitive questions on divorce and remarriage raised during a section meeting at the Southern Baptist Counseling and Guidance Conference at Nashville in September.

The section included ministers, professors at seminaries, editors of denominational magazines, and persons engaged in full-time church counseling positions.

There was no complete agreement on the answers to these controversial issues. The conference group had no intent to recommend a policy. Its purpose was to bring the touchy question into the open to see the many angles involved in it.

The participants, to a great extent, were

thinking aloud and voicing past personal experiences. Their comments were often phrased as questions rather than as firm statements. — BP.

Births

Cruzan.—A daughter, Diane Lynn, born April 25, 1962, to Duane and Lois Cruzan, R.D. 3, Bridgeton, N. J.

Cook.—A daughter, Joyce Annette, born May 23, 1962, to Edward (Jr.) and Jill Cook, Elmer, N. J.

Hiles.—A son, Hugh Randall, Born Oct. 9, 1962, to Hartley and Frances (Davis) Hiles, R.D. 3, Salem, N. J.

Obituaries

Cook.—Edward B. Sr., son of the late Frank B. and Miriam McWilliams Cook, was born July 4, 1897, in Stowe Creek Township near Shiloh, N. J., and died Sept. 22, 1962, at Bridgeton Hospital, Bridgeton, N. J.

Mr. Cook married Arabelle Husted Cook on October 15, 1919. During their married life, they lived in several communities in the Shiloh-Marlboro area. For the past thirty years, he was employed by a meat packing company in Bridgeton.

Mr. Cook joined the Marlboro Seventh Day Baptist Church on Jan. 20, 1950. He was an active and faithful member. For a time he served on the Board of Trustees of the American Sabbath Tract Society.

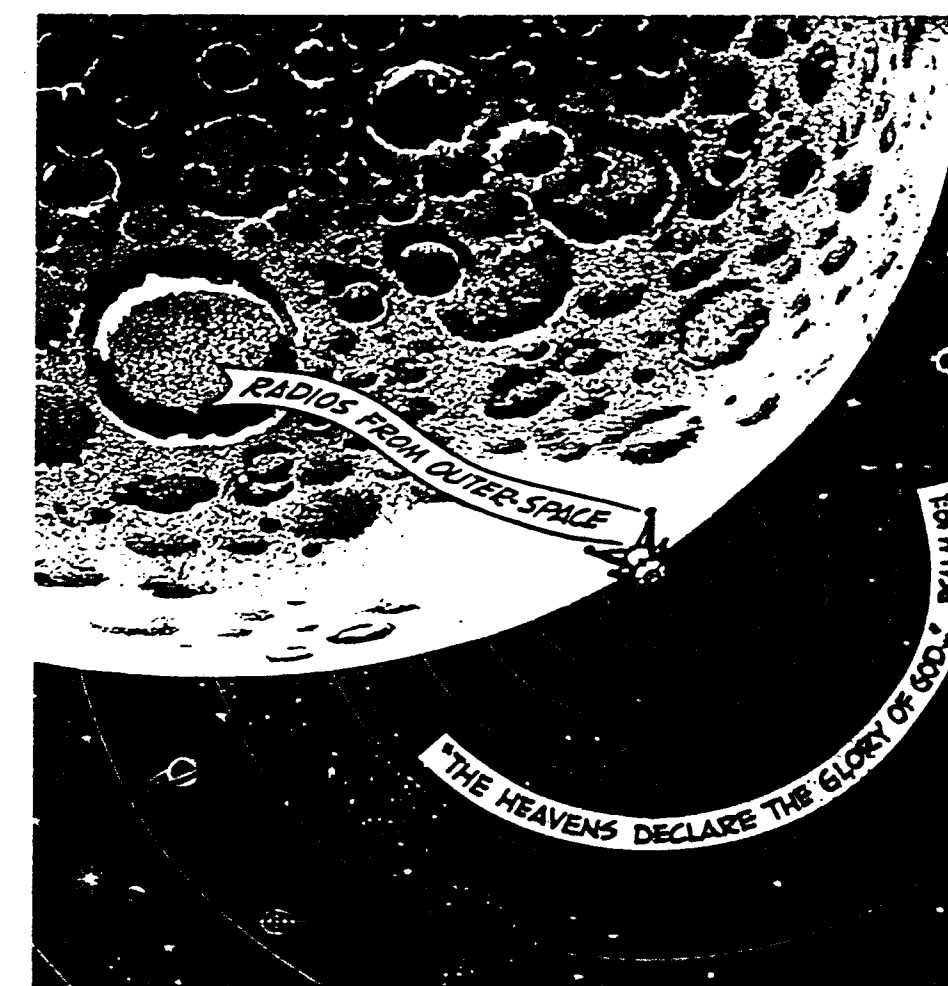
In addition to his wife, he is survived by a daughter, Mrs. Paul Lewis of Marlboro, a son, Edward Cook, Jr., of Elmer, N. J., six grandchildren, and one great-grandchild. Two sons preceded him in death.

The memorial service was conducted by his pastor, the Rev. J. Paul Green, Jr., on Sept. 25, 1962, at the Garrison Funeral Home in Bridgeton. Interment was in the Marlboro Church Cemetery. — J. P. G.

Randolph.—Jessie Amos Highland, wife of Esle Fitz Randolph and daughter of Edgar W. and Dorcas Clayton Amos, was born in West Virginia, Sept. 25, 1873, and died at Fairmont, W. Va., Dec. 11, 1962.

The youngest of ten children, all deceased, Mrs. Randolph was first married Oct. 7, 1902, to Charles B. Highland who died in the early 1920s. She was married again in New York City, Oct. 1, 1943, to Esle Fitz Randolph, who survives. She was a prominent businesswoman in Fairmont, operating the Highland Men's Clothing Store for many years. She maintained membership in the First Methodist Church. Farewell services were conducted by the Rev. Dr. Paul Redfearn and interment was in Woodlawn Cemetery. Besides her husband, she is survived by two stepdaughters, Mrs. F. W. Williamson of Long Island, N. Y., and Mrs. Hugh D. MacIntyre of York, Pa.

— Ruth Williamson.



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The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALBY, 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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Church Growth Statistics

Every Christian must take some interest in the statistics of the over-all growth of religious bodies in the United States. He must be interested in the increase or decrease of the rate of growth of the major faiths and particularly how that is related to the vital statistics of his own denomination.

Thus the figures soon to be available in the 1963 issue of the Yearbook of American Churches will present a sobering backdrop against which church leaders must project their outreach plans for the new year. The latest figures are for the year 1961, and therefore are almost a year behind. On the basis of 1961 statistics we can only guess what the situation is now, for which we will have to wait another year.

The sobering tabulation of church membership reveals that for the first time in 100 years the rate of church membership growth did not exceed the estimated rate of population increase. There was a fractional decrease, which in itself is very minor. Taking all faiths together, their membership in 1961 was 63.4 per cent of the population as compared with 63.6 per cent the year before. This can best be called a leveling off; it does not indicate much more. Church membership increased by 1.4 per cent while the population increased by 1.6 per cent. It must be remembered that some religious groups (such as the Catholics) count all infants while others count only those who have come into the church upon profession of faith.

Some will be interested to know what the figures are as to the relative growth of Protestants and Catholics. The membership reported for the Roman Church is 42,876,665, a gain of 1.9 per cent over last year's total, but considerably less than the 3.2 per cent increase reported in 1960.

A table shows that Protestants were 27 per cent of the total population of the U. S. population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 35.2 per cent in 1961. The Roman Catholic population increased from 16 per cent in 1926 to 23.6 per cent in 1960 and declined slightly to 23.4 in 1961.

Other major faiths reporting to the Yearbook account for 5,365,000 persons in Jewish congregations; 2,800,401 mem-

bers of Eastern churches; 572,897 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, Diocese of North America. The Buddhists, who had reported 20,000 adherents last year, give a membership of 60,000 in the new Yearbook. This implies that the reporting system of Buddhist officials was changed during the year.

Some 228 religious bodies reported 286,661 Sunday or Sabbath schools in 1961, with 3,715,221 teachers and officers and a total enrollment of 44,434,291.

The Protestant churches reported a loss of 3.1 per cent of the total Sunday school enrollment; they now account for 90 per cent of the total, or 40,239,020.

The above figures are challenging to all. Those of us who are in a small denomination cannot hope to contribute much to the total membership increases or the leveling off of them. Our people must, however, be uncomfortably conscious of the fact that we did not win enough new converts or baptize enough of our growing children to hold our own in this race with the population. Others may say that they have come close to their growth potential because they have worked very hard to spread the knowledge of salvation. Dare we make such a claim? Our potential is as great or as small as our zeal. — By the editor.

The Light that Failed

Baptist Press brings news of a light failure that might have been serious. It could be remarked that if the light of a church fails it is always serious. In this case a new church was nearing completion at Shreveport, La. A \$10,000 chandelier weighing 1,500 pounds had been hung in the sanctuary and workmen were installing pews. The cable supporting the chandelier snapped, letting it crash to the floor. Fortunately it broke at a time when no worshipers were in the building, and it did not injure any workmen.

The lighting fixture can be replaced and suspended next time by a flawless cable. Before the new sanctuary is opened to believers and to strangers there will be assurance of steady, unflinching light from

above. Perhaps the pastor, James W. Middleton, will find a sermon illustration in this construction accident. Every church wants adequate lighting and will spend large sums of money to provide it. Every pastor and church leader is challenged with the responsibility of making sure that the full light of the Gospel goes forth from the church and that there are no defects in the human cables required in the process. We are painfully aware of instances of such defects of faith and practice in the past and present that have hindered the spread of the never-failing light. Individuals, congregations, and denominations can fail, but there need not be such failures. Light failures in dealing with souls are sometimes failures for eternity and the losses cannot be recovered.

There is only one Light, Jesus, of whom we learn in the Word of God and whose presence we experience through faith.

Special Prayer Observances

There are quite a number of special prayer observances sponsored by the National Council of Churches not to mention other days and weeks promoted by various denominations. Not all of the days and weeks listed under NCC sponsorship are observed by member churches as a whole, which is perhaps as it should be. There are so many that a choice has to be made, especially if there are denominational periods of prayer that need to be stressed. In order to choose wisely which designated times will be given the greater emphasis, it may be well for church people to view the whole list at one time.

The first full week of January (6-13 this year) is the Universal Week of Prayer, now marking its 116th Anniversary. Much older than the NCC, this is now sponsored by the Department of Evangelism. It has long been observed by Seventh Day Baptists either in co-operation with other local churches or as individual congregations.

The Week of Prayer for Christian Unity comes January 18-25. It has been more popular in Europe in churches other than Baptist. This week of prayer has been sponsored by the World Council of

Churches and, as suggested by its name, has had a goal of uniting all Christendom. In this country it is sponsored by the Department of Faith and Order Studies.

On February 17, comes the Universal Day of Prayer for Students. It had its beginning in 1895 and has as its ecumenical purpose unifying Christian students throughout the world in prayer. Sponsor: National Student Christian Federation.

The World Day of Prayer on March 1 (always on Friday) is familiar to all, especially the women of our churches, who have long promoted community-wide observance of the day. This day dates back to 1887 and stresses support for home and foreign missions. In the NCC the sponsoring unit is the General Department of United Church Women.

EDITORIAL NOTES

Recorder Subscription Day?

The pastor of the Hammond, La. church, the Rev. C. Fred Kirtland, is relatively new to the Seventh Day Baptist denomination and had not until recently discovered the value to himself and his people of the *Sabbath Recorder*. He decided to designate December 15 as "Sabbath Recorder Subscription Day." The result, in that little church that had almost been written off as a lost cause, was nine new subscriptions (including the pastor's). The check, in full payment, included subscriptions for three nonmembers who worship with them regularly. The pastor, enthusiastic about the response in his church recommends that "if we do not have a special day set aside already for the *Recorder* that we set aside a yearly denominational 'Sabbath Recorder Subscription Day.'" He feels that many in his congregation and those on the prospect list have been missing a great deal of valuable denominational information.

Mr. Kirtland wants to know what the editor thinks about a special subscription day. The editor passes the question on to our whole list of subscribers and welcomes correspondence on the subject.

MEMORY TEXT

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Hebrews 10: 16, 17.

Have You Seen "Decision"?

What sort of magazine do Christians like to read? One that upholds the Word of God and calls men to decision? This seems to be proved by the growing popularity of the magazine *Decision* published by Billy Graham Evangelistic Association. Starting in the fall of 1960 with a circulation of 250,000 it has now increased 307 per cent to a total of over 1,000,000. It is estimated that, on the average, five people read each copy. It circulates on three continents and will soon be published in several other languages.

The stated purpose of the publication is "to provide spiritual food for Christians and to publish evangelistic messages and articles aimed at reaching the secular mind and winning the nonbeliever to Christ."

If a nondenominational paper with such a purpose grows as rapidly as this it indicates a hunger for such material in many denominations. It stands to reason that a greater emphasis on this type of material in denominational publications will meet with a grateful response from the readers. When the children cry for bread, wise and loving parents will make sure that the food supplied is rich in nourishment.

Secularized Religion

"The 'common religion' of Americans today, in the sense of the operative religion of our culture, is the entity generally known as 'the American way of life,'" notes Prof. Will Herberg of Drew Theological Seminary, Madison, N. J. "In this sense, America is the most religious of nations, for religion takes a high place in the national consensus that constitutes the American way. What it has done is to secularize our religion, just as, on the other side, it has tended to religionize our secularism."

Year-End Report: The State of the Church

(From *Christianity Today*, condensed)

Christian history may single out 1962 as the year in which the alarm was sounded.

It was the year in which concern over lack of virility in the church broke into the secular press.

In a lead article in the September *Reader's Digest* Dr. Norman Vincent Peale charged that "Protestantism is losing ground" in spiritual effectiveness.

In November, the *Saturday Evening Post* carried a provocative article by an anonymous writer who said he quit the ministry because of frustrations encountered in dealing with the laity of the church he pastored. A sub-heading asserted that there is an acute shortage of clergymen.

A few days later the Massachusetts Council of Churches got into the controversy with a startling report based on a poll conducted among 1,620 clergymen in the state. The poll indicated, said a council news release, that "nearly one out of every two Protestant ministers in the state may be retiring soon from the pastoral ministry."

Public Relations Director James L. Hofford hastily cautioned against any "misinterpretation" of the findings: "We sincerely request that the keyline for any of this copy used not state that nearly one out of two ministers in Massachusetts will soon quit the ministry itself. Our information only indicates that nearly one out of every two will soon leave the pastoral ministry . . . i. e., positions as local church pastors . . . and in all probability, the majority of those resigning will be taking positions in some other phase of the ministry or actually retiring."

A broad look at the religious scene in America indeed indicates that institutionally the church may be losing ground. Back of generalized apprehensions is a long list of deficiencies which are taking their toll.

Among the most subtle obstacles to the advance of the Gospel is Christendom's increasing preoccupation with ecumenicity

and church-state problems. This preoccupation becomes so intense at times as to be a decoy. Even legitimate concerns become illegitimate when they wrest priority from proclamation of the Word. Inclusivists channel all available forces into promotion of political pronouncements. The far-right with its intense hatred of communism and communists does battle not simply for the sake of battle, but to combat left-wing aggression.

The vivid irony of current church problems is that religious leaders are aware of them all too well. Often they speak in generalized self-criticism. But when adverse particulars are cited, particularly in cases touching upon narrow loyalties, churchmen abruptly shift to the defensive and repudiate analyses which set their own groups in a bad light.

Perhaps as a revolt against the ineffectiveness of the church and its preoccupation with secondary issues, there seems to be a rising anticlericalism. Among the laity, in turn, is found an ever-widening range of committal. Thousands of regular churchgoers remain spiritual illiterates. Others are outpacing the clergy in education and even in spiritual insight. Most are somewhere in between, including some who are so intensely groping for spiritual truth that the charismata are taking on dramatic new appeal.

Modern life with its bent toward materialism and comfortable luxury is giving rise to new problems for the local church. The outsider becomes more difficult to reach as he takes to the high-rise apartments, sealed from church visitation efforts. Lay responsibility in local congregations is evaded by weekend wanderers — the growing tribe of motorized nomads who abandon their homes from Friday afternoon to Sunday evening "to go visiting" or "just for a drive."

In weighing all the adverse trends, the discouraged Christian invariably asks: Why?

Scores of reasons could be offered, but one of the most glaring is that for years Protestant churches have not taken their educational programs seriously enough. The vast majority of Christian parents are satisfied that one hour out of every 168 in the week is given over to spiritual

instruction in the Sunday school. And to a large extent they are apathetic to the fact that even that one hour may be made up of shoddy instruction. Christian day schools are popping up everywhere but most are limited to children under ten, and some have only segregationist inspiration.

Interesting People Rev. and Mrs. Kenneth Oglesby



Interesting experiences make interesting people. Perhaps it should be stated the other way around also: interesting people are likely to have interesting experiences. Both statements are true of the independent Sabbathkeeping missionaries Kenneth and Jeannette Oglesby who came home on furlough in December after a seven-year absence in Ethiopia.

The Oglesbys have long served the Lord in Ethiopia. He was there during Mussolini's brutal conquest of the country and was fortunate to live through the bombings. His first wife died as a result of these bombings. For a generation or more Mr. Oglesby has been a personal friend of his Imperial Majesty, Haile Selassie, and during the past three years the missionary has been on an educational assignment under the Emperor on a remote frontier. He had not only permission but instruction to proclaim the Gospel in connection with his educational, humanitarian work. Before returning home this fall he spent some time in Addis Ababa reporting on the project.

Shortly before beginning the seven-year-term of missionary service the Oglesbys

enjoyed the hospitality of Arthur Schoephlin, owner of the Sabbathkeeping Brooklyn, N. Y., mission at the Central Fireproof Warehouse. During those months they struggled with the Sabbath question, visited the Plainfield Seventh Day Baptist Church and conferred with the secretary of the Tract Society. They were very new in their determination to keep the seventh-day Sabbath when they sailed eastward to Ethiopia. The decision deprived them of the financial support which had sustained them previously. Times were difficult, but they managed to live, largely on the nursing wages of Mrs. Oglesby during the first three years. They testify that the Lord has been good to them and has given them many opportunities to witness and to observe the transformation of lives.

The first Sabbath back in the United States was spent at the Plainfield church where the missionary gave a talk to the children. They had come by way of Palestine where they were thrilled to visit



the historic sights dear to Christians. One of their contacts at Haifa, Israel, was with an Arab missionary to the Jewish people, an American-trained minister, S. D. Salameh, who has been laboring in Israel for thirty years. It may be interesting to note that this

new acquaintance has also studied the Sabbath question with leaders of the Brooklyn mission mentioned above and the secretary of the Tract Society at Plainfield.

Sabbathkeeping in Ethiopia is not strange to the people of the Coptic Church who reportedly trace their knowledge of Christianity to the Ethiopian eunuch who was converted by Philip the Evangelist (Acts 8: 26 ff.). Sabbathkeeping is almost compulsory in Israel.

Mr. and Mrs. Oglesby acquired a second-hand car in New Jersey and traveled on to meet their daughter, Faith, in Illinois, when she was free from her studies at a Sabbathkeeping academy. They expect to spend much of their furlough time in Illinois.



"... study to show thyself approved..."

Effective Bible Study

By Wayne R. Rood, Th. D.

III. How to Study

Hebrews 11: 32 — 12: 2

Christianity is a tradition, a position and a way of life, and the Christian should be informed about the special history of Christianity, the distinctive content of Christianity, and the characteristic life of Christianity. Such knowledge does not come accidentally, and its possession is the fruit of devoted study. Some kind of program is essential to this hardwon literacy. It will differ with individuals. It may be rigid or flexible. There are suggestions in every good book on "How To Study." Some individually suitable program is necessary, however, and the following suggestions may be of some practical help.

A study program requires: 1 time; 2 a strategy; and 3 materials.

A Time for Study

A successful study program will require an investment of time on a regular schedule. Some may find it most effective and practical to devote a fairly large segment of time once a week — three hours on Friday evening, for example. For centuries Jewish families have made spectacularly successful use of their Sabbath afternoons for this purpose. Following the noontime meal after the synagogue service the family separates, each member to his own place for an entire afternoon of study, chiefly of the Scriptures and the Talmud. At the evening meal the family regathers, and as the day sinks toward darkness, each member from the youngest to the patriarch reports upon his reading of the afternoon and answers questions upon it. Others will find a shorter time each day the most possible answer: a half hour before breakfast, on the commuter bus, in lieu of a coffee break, before retiring. This is not much time, but it is amazing how much material can be

mastered in a year of high-pitched, short-time daily study. (A minister will, of course, think more in terms of three hours of study each working day: a regularly studying congregation will demand it of him, and such a congregation would be a joy to serve.)

A Strategy for Study

A strategy is also required. Vaguely wandering through pages at random is not responsible study. The strategy should include two quite different elements: a plan for the subjects to be covered, and a plan for preserving the results of the study. There will, of course, be individual differences, for some will prefer to stay with one subject exclusively and exhaustively for a long period of time and others will profit more by changing subjects regularly and often. The first is the way of the specialist and produces knowledge in depth; the second is the way of the generalist and produces knowledge in breadth. Both are valid but each is incomplete, and the specialist would probably do well to spice his interests with an arbitrary and deliberate change of subjects now and then, and the generalist would probably do well to choose arbitrary and deliberately now and then a subject to stay with for several months: we need knowledge both in depth and in breadth. It may be good to know more than anybody else about the journey of Paul, but it is not good to be completely ignorant of the German Reformation, and while it may be splendid to know all of the sayings of Jesus by heart, it is also important to be able to discuss the doctrine of the incarnation with conviction and knowledge. So a strategy is necessary, and one should be systematic enough to budget his study time so that all the

subjects are at least touched upon every year: the Bible and history, theology, and practical application.

Another element of strategy is to provide a plan for preserving the results of study. The more material one covers the more important it becomes to make it all useful. For most of us, memory is not a very reliable instrument, and must be supplemented by a system of note-taking and note-keeping. If material is worth reading, it is worth debating and differing with. If material is worth considering, it is worth quoting and reporting accurately.

Materials for Study

And, of course, if one is to study well, he must have proper materials available. Books are expensive, but it is surprising how far a modest sum each week will go in the course of ten years in acquiring a working library of one's own, and probably as little as a dollar or two a week carefully spent would keep most of us in study material. When the book is one's own — the first step toward actually possessing it — one can underline and mark and circle and comment to his heart's content. But the real problem is getting the first materials together for a start, and here it may well be that the church should help by providing a library of basic reference materials.

What materials? Each person must begin where he is able. It is obvious that the layman for whom the *Reader's Digest* has been the sole source of reading material will not profit from beginning with advanced philosophical monographs. Paul saw the wisdom of feeding new Christians with milk, but he urged that they move on to real meat as soon as possible. Each student would have his own list of books, of course, and I have one which might serve as a point of reference for help and disagreement.

The Bible. There is a famous retort by a biblical scholar who was pressed for his advice, though reluctant to give it, on Bible study: "Very well then: my first advice on reading the Bible is that you do it." First: a good edition of the Bible — perhaps several translations: King

James, The American (or Smith-Good-speed) Translation, and the Phillips free-translation of the New Testament are my favorites. The new **Westminster Study Bible** is useful for its articles, introductions, comments and maps. The next most basic tool is a good Bible dictionary. Hastings' **One Volume Dictionary of the Bible** is excellent. The **Westminster Dictionary of the Bible** is one of the most useful and up-to-date, and along with this it might be well to consider the **Westminster Historical Atlas to the Bible**. Sooner or later one will discover the need of a good concordance. **Young's Concordance** is the most useful for serious students; it contains Hebrew and Greek derivations but is written in English so that anyone can use it with profit. **Cruden's Concordance** is popular and gives most of the words and references required for ordinary study. The best commentaries are usually written on separate biblical books, but these, as **The Interpreters' Bible**, if too expensive, may usually be borrowed from a library, and one will probably want for his own a single volume commentary. J. R. Dummelow's **One Volume Commentary** is usually preferred by those of a more conservative mind, **The Abingdon Bible Commentary** is edited by three well-known scholars and represents more clearly the judgments of historical and critical research. One should sooner or later dip into background books, such as J. N. Schofield's two books, **The Historical Background of the Old Testament**, and **The Religious Background of the New Testament**; Oesterly and Robinson, **The History of Israel**; Mary Ellen Chase, **Life and Language in the Old Testament**; A. C. Boquet, **Everyday Life in New Testament Times**. As a general guide to approach, Alan Richardson's **A Preface to Bible Study** will be suggestive, as will C. H. Dodd's **The Authority of the Bible**. One will, of course, wish to master special volumes on the life of Christ, as Major, Manson and Wright's, **The Mission and Message of Jesus**, and two smaller books, Glover's now classic **The Jesus of History** and Gore's **Jesus of Nazareth**. So much

(Continued on page 14)

Mission to the World

"Have Seventh Day Baptists the vision and the power of God to say something distinctive and compelling to all the world? Do we have a mission to the whole world?" These are questions that were discussed at General Conference at Mission Farms last August during the Sabbath morning Sabbath School hour. Those in the home churches also had opportunity to consider these questions concerning the world mission of Seventh Day Baptists.

Seventh Day Baptists are encouraged to really concentrate on this matter of our distinctive message to the world. The 5th Year Advance Program is being developed around the theme of a Seventh Day Baptist Mission to the World.

We should try then to come to some agreement as to what we consider to be our distinctive message. What is our reason for being a separate denomination? One answer has been given by Dr. A. H. Lewis in 1899. His words which were quoted in the Sabbath School lesson for August 18, 1962, were as follows: "We cannot fail to see that higher spiritual life on the part of all Seventh Day Baptists is necessary to the prosecution of the work assigned to them. It needs no argument to show a denomination existing because of a specific truth — a truth largely ignored by the Christian world — must have a specific mission. It is an unjustifiable schism and a wasteful loss of strength, and of co-operation with other Christians in building up Christ's kingdom to keep up our denominational organization and to pursue independent methods, unless we have the imperative duty of thus doing because of Sabbath truth. The highest spiritual life that can be attained is essential to the prosecution of such a mission."

What then is our distinctive witness to the world? How may we, as Seventh Day Baptists, better fulfill our purpose for being? How may the Seventh Day Baptists of America co-operate with the Seventh Day Baptists of England, Holland, and Germany, of British Guiana, Jamaica, and Nyasaland; of Brazil and New Zealand

in carrying out our worldwide witness? These are some of the questions to be considered during our 5th and concluding year of the Advance Program.

By action of the last General Conference, an invitation has been extended "to all Seventh Day Baptist Conferences in the world to send one or more delegates in 1964" to meet with the General Conference at Salem, W. Va., in August of that year. The Missionary Society has followed up this invitation with a letter "to encourage delegates to attend the Conference at Salem, W. Va., in August of 1964, as recommended by Commission." It has been suggested that such visiting delegates come a few days earlier than Conference for a time of consultation with denominational leaders as to our common purposes and goals and how we might work together toward their accomplishment.

In closing this article, it will be helpful to quote the thoughts of one member of Pastor Leslie Welch's Sabbath School class at General Conference written out after the class session and handed to the writer. These are the thoughts of Mr. Winfield F. Randolph as to "Our Image" or what should be our distinctive witness to the world:

"Since we are not distinctive in keeping the Bible Sabbath — for many others keep the Sabbath;

"Since we are not distinctive in evangelism and missions — as many others seem to be doing as well or better;

"Since we are not distinctive in our belief in God and His Son Jesus — as all Christians do the same;

"Since we are not distinctive in our belief in the priesthood of believers — as all Protestants hold that belief;

"Since we are not distinctive in allowing each individual to formulate his own creed or code of beliefs — as all Baptists do the same —

"We should try as Christians to project an image of true Christian living so that any true Christian looking at our image will see his own likeness, and an image of Christ, an image which when seen by non-Christians will be so different

from their own, so beautiful, that they will want to project the same image."

Do you agree with the above thoughts? Would you care to express your ideas for sharing with others? How about writing your thoughts and sending them to Conference Secretary Harley Bond or to the writer of this article, Secretary Everett T. Harris?

Wedding Bells in Brazil

Marriages are usually reported very briefly on the back page of this journal. Since there is no editorial policy covering the recording of weddings of former Catholic priests in other lands a wedding announcement in Portuguese from a little-known city in Southern Brazil may merit a little more space.

The Sabbath Recorder on December 24 received an invitation from Mr. and Mrs. Carlos Farkas of Porto Uniao, Brazil, for an event to take place in the Seventh Day Baptist church of that place on the 29th of December. It was a double wedding of an unusual sort. The father and mother of Frida Olga Farkas announced that she would be married to Pastor Serafin Rojas and that another daughter, Ilse Elvira, would be married to Pastor Antonio Barrera. If the announcement (in Portuguese) is understood correctly each pastor will perform the ceremony for the other. The two pastors are known to readers as the former Roman Catholic priests who went from Bogota, Colombia, to Curitiba, Brazil, at the invitation of the Seventh Day Baptist leaders there. They were baptized a week after their arrival by the local pastor, Afonso Martins, and have since been working in the churches of that country. Rather recently Mr. Barrera became pastor of the church at Porto Uniao, some distance from Curitiba.

Thus begins a new chapter in the story of these former priests. It is interesting to note that in their former religion they were associated sometimes with sisters; now they have married sisters.

The Scriptures teach that man is justified by faith alone, apart from works. Good works, however, always accompany saving faith. — NAE.

Our Tract Ministry

How many tracts have the large publishers distributed in 1962? It would be interesting to have the answer to that question. Figures from one company, the American Tract Society, are astonishingly large (22 million). It is an indication that tracts are still mightily used of the Lord.

Our own tract society has had an unprecedented demand for tracts during the past 12 months. We are warned, along with the Christians at Corinth, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves . . ." (2 Cor. 10: 12). When we tell the number of tracts our people gave out this year as compared with last year we might be boasting without cause, for the number might be found to be pitifully small in comparison with what others have done.

There is a definite and distinct relationship between speaking for Christ and giving out tracts. A person who has no real desire to win souls will find it uncomfortably hard to hand Gospel tracts to friends or chance acquaintances. The converse is usually true; the person who wants to lead people to the Savior will find it very easy and natural to fortify his own words with those of others in printed form. Tracts with a message and with a suggestion of decision in regard to Christ or neglected truths of the Scriptures are often mightily used when given with earnestness and love.

There is no practical limit to the number of tracts that could be used in a year by the Seventh Day Baptists of the world. The number of us really engaged in this work is far less than it ought to be. Our blessings are not nearly as great as they might be. Perhaps we cannot bring ourselves to endorse every method of tract distribution, but are we using every method that we think we can endorse? Do we really want to spread the truth that we claim to hold dear? Let us answer the question honestly and resolve to honor our Lord more completely during the coming year. — Corresponding secretary.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

The Church's Mission

to

Orphans and Abandoned Children

By Margaret Davis,
Wheat Ridge, Colo.

Our study this month deals with our mission to orphans and abandoned children. I think we must first try to understand these terms. The terms embrace not only those children who have lost both parents through death, or who have "been left on a doorstep," but it must go beyond that to reach those who are "socially" orphaned or abandoned through homes broken by death, divorce, or desertion, to children of unwed parents, and to war orphans and refugees.

The frontiers of child welfare are world wide. We live in a global world. Katherine B. Oettinger of the Children's Bureau has said: "A child who is forced to leave his family and live with strangers rouses the concern of society, as well as that of parents, child-caring agencies and institutions. . . . It takes much wisdom for a parent to rear a child well and help him grow. It takes much more wisdom for an institution to help someone else's child to develop properly."

While our children today live in a society where abundance is more evenly distributed, they live in a time of almost unprecedented general tension and unclear values. Although 87% of the children in the United States under the age of 18 have a home with two parents, nearly three million homes a year are broken by death, divorce, or desertion, and an increasing number of parents fail to marry at all. Too often children in such families — as in others which are broken in spirit if not in fact — become social orphans. Thus, strengthening of family life must remain a major goal of social services for children.

Foster homes and day care centers are taking a larger place in our present society than ever before. Orphanages of a few decades ago are becoming outmoded. Foster care remains, and must remain, as a key child welfare service, because there will always be some children whose homes will be disrupted temporarily or perman-

ently. The fact is, however, that many foster care programs are substandard or inadequate.

Another facet of child welfare is the adoption program. In adoption, practices and concepts have changed in recent years. Better understanding of the importance to the child's healthy growth, of his need for continuing loving care from a mother or substitute mother, has led to the earlier placement of infants in adoptive homes, with less emphasis being placed on psychological and social matching of children to adoptive parents.

With our world shrinking, refugee children and war orphans have become a greater concern, because almost daily we are brought face to face with them.

Historically, the churches have always expressed concern for orphans and homeless children. Mission work has always included many aspects of child welfare. Today there are more than eight hundred programs conducted by Protestant churches alone in the United States and Canada for dependent and neglected children.

What has all this to do with me? Our mission, as church members, is to discover where we as persons concerned with child welfare fit into the picture. What are our church and our community doing? What should they be doing?

Gone is the need for the large shelter for children that the church once provided, but present is an ever-increasing need for many more Christian workers skilled in individual counseling for parents and children; for more social and health services for families and unmarried mothers to enable them to offer love and acceptance to their children.

Church groups can help to find adequate substitute parents in temporary foster homes. Although there are not enough infants to meet requests by prospective adoptive parents, there are many older children who need the love and care of a home. These children are placed by social agencies which are responsible for their support and supervision. Have you ever thought of opening your home to a foster child?

Another area along this line where churches should be more active is in the study and revision of adoption laws, and

the stamping out of "baby black markets." Currently such a study is being undertaken by the Denver Area Council of Churches and is being referred to the churches for study and action.

There is also an urgent need for family life education programs geared to reach a mass audience, and for public assistance programs to help sustain the family.

We need to look at our own groups to see if there is a need. Do you have within your own church fellowship a troubled child, a child in a broken home, a pre-delinquent adolescent who might benefit by an act of kindness or a word of wisdom spoken by you in a spirit of kindness?

Are we encouraging our young people to consider social work as a full-time Christian service in which they might help to prevent some of our problems?

As Christians and church members we can work in our communities by helping to see that community services are provided in these areas. We can make valuable contributions through our local Councils of Churches, as volunteers to child service agencies, in institutions, or as group leaders for children and young people.

Do we as a denomination offer any special service to the orphaned or abandoned child? Should we?

This only scratches the surface of need for ministering to the socially handicapped, but I hope it will stir some to deeper study and action.

Children have been described as the "nation's most important possession." Certainly Jesus considered children very important as is reflected in the New Testament by His many references to them and His constant concern for them. Should we be any less aware of children and their needs or any less eager to meet these needs than was the Master? Who cares? Do you?

Prayer: Dear Lord, help us to be ever mindful of the needs of these little ones in our midst today, even as Thou art mindful of them. Give us a clearer vision of the problems and a stronger determination to do something constructive to meet them. Amen.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

A Board Service

Materials to be used in connection with Christian Family Week, May 5-12, 1963, have been ordered, to be sent to all Seventh Day Baptist churches and fellowships. They will be mailed at an appropriate time.

The Secretary's Plans

The next field trip that is planned by Secretary Rex Zwiebel is in the South Jersey area, January 21-24, 1963. Workshops will be held with the members of the Marlboro and Shiloh churches.

Pre-Con Retreats

A committee from the Midcontinent Association is selecting the sites for the annual Youth and Young Adult Pre-Cons. One, probably the Young Adult Retreat, will be held at the Association Camp on Lee Hill. Further details will be forthcoming.

Plan Summer Work Now

Now that the Christmas season has passed, Christian educators should be putting final touches on Vacation Church School and camping plans for next summer. Get the calendar laid out, the staff picked, materials ordered, and rooms selected. Carry the theme of your Vacation Church School through your camping program. As soon as possible (if you own your own camp property) start repairs and improvements. Your Christian attitudes are reflected in the way you take care of your physical property.

Scriptures also have been donated in an evangelistic campaign directed to the Cuban refugees by Cuban ministers of the refugee centers maintained by the Miami Protestant churches. — W. W. Reid.

SABBATH SCHOOL LESSON

for January 19, 1963

Resistance to the Work of Christ

Lesson Scripture: Mark 2: 3-7, 15-17, 23-28; 3: 1-6.

THE SABBATH RECORDER

A Letter to the Laymen of some of the Seventh Day Baptist Churches (A parody and an application of Scripture)

By Bill Biggs

To the Angel of the Seventh Day Baptist Church of 1963:

"I know thy works, that thou hast a name, that thou livest, and art dead.

"Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God" (Rev. 3: 1, 2).

You have many names that are worthy and they shall walk with Me in white, they are the true witness.

I will not erase their names out of the Book of Life, instead I will confess their names before My Father and His angels.

You are a church of convenience; a few gather and form a fellowship, then a church, for your convenience and you are satisfied. There is very little growth if any. In some instances your church dies out completely.

A Protestant church, a defensive church — I would have you be on the offensive.

My church seats are vacant and, laymen, I hold you responsible.

When you repented, were reborn, were baptized and became a new man, I forgave your past sins. You then accepted My cross of responsibility, to spread the Gospel and gather the lost, thus filling the empty seats in the church house.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot . . . Because thou art lukewarm . . . I will spew thee out of my mouth" (Rev. 3: 15-16).

I have instructed you by the Holy Spirit, with truth, have shown you the true Light, the Word. You do not shout My Word, you whisper; you have hidden My light; your witnessing is small; you are not gathering My sheep; you are self-satisfied.

You love your brother who loves you; sinners do likewise. If you love your brother only, what is the reward? (Matt. 5: 46).

You have been plainly instructed to take the full Gospel, of which my Fourth Commandment is an important part, to all the people.

Who has not heard of My Seventh Day Baptists?

Laymen — I hold you responsible! There are thousands waiting to hear. How long do you propose to leave them unenlightened?

The Holy Ghost will gather and teach the lost. Do you have the Holy Spirit? If so, you must be My lips, My hands — to gather the lost, to furnish the funds, to print My Word.

Where are your works? Do you think your faith is sufficient without works?

I will judge you by your works, but to do My work is to be hated. No, you are not hated, you are unknown; your voice is in a whisper; your light is very dim; you are reluctant.

My church is in need of funds; would you begrudge Me? I give unto you freely, of My forgiveness, freedom, health, love, wealth.

In return, would you thank Me in words spoken only among yourselves?

Your fig tree is lacking in fruit.

The angels rejoice in heaven when a lost soul is saved; how much rejoicing is My church causing today?

The offer of a cup of water in My name will bring a reward. Witnessing in My name will bring a greater reward.

Baptized Sabbathkeepers had been continuously worshipping for sixteen centuries before you established the name of the Seventh Day Baptist church.

My desire is for everyone everywhere to know the whole truth. There are many proven ways to spread My Gospel, requiring work and money. I hold the congregation, you laymen, accountable.

Will I weigh you and find you wanting?

Anything in this letter that is truth is written by Jesus Christ. Everything else is written by Bill Biggs, a layman at best.

Careful Doctor! The examining physician could not quite understand why the banker fainted when he laid down the stethoscope and assured the man he was "sound as a dollar."

Effective Bible Study

(Continued from page 8)

for a starter! But choose them carefully: it is a labor of love and discipline to master a book, and all books are not of equal importance or validity.

The great periods of church history should eventually become familiar ground to the studying Christian, and for this, one should study a reliable introduction and then pass on quickly to biography and memoirs. For introduction, Gifford's college text, *The Story of The Faith* is excellent, and so is Latourette's *The Unquenchable Light*, or C. S. Wiillam's remarkable volume, *The Descent of the Dove*. There are many excellent studies of Paul, one should know the autobiographical *Confessions* of St. Augustine (now available in paperback edition), *On Christian Love* by Bernard of Clairvaux is now available, and so is *The Little Flowers of Saint Francis*. Roland Bainton's excellent biography of Martin Luther, *Here I Stand*, is to be had in paperback edition, and Georgia Harkness' biography of Calvin is available in libraries. Every American Christian ought to know the story of Roger Williams, and we should all be familiar with the life and thought of towering modern saints like Kagawa and Schweitzer.

In the field of theology it would probably be a good strategy to become acquainted with some of the historic documents and some of the modern theologians. A Christian student should know the ancient creeds and their colorful and exceedingly human histories: the Apostles' Creed, the Nicæan Creed, and the Chalcedonian Creed. He should sometime labor with Calvin's *Institutes*, the foundation document of most of Baptist theology, should understand the Lutheran Augsburg Confession and the Presbyterian Westminster Confession. He would do well to work through a guide to contemporary theology, such as Dan William's *What Present Day Theologians Are Thinking*. Sometime he should read at least one of the definitive documents of contemporary theology, such as Martin Biber's lyric *I and Thou*, Karl Barth's thundering

The Word of God and the Word of Man, Soren Kierkegaard's searing *Purity of Heart Is to Will One Thing*, Reinhold Niebuhr's gigantic *The Nature and Destiny of Man*, or his brother Richard's significant *The Meaning of Revelation* — all available in paperback editions. The Association Press *Reflection Series* is a good source for a glimpse of the contemporary direction of theological thinking on a variety of subjects.

The Christian way of life must be a constant matter for thought and study, and it is wide-spread, infinitely complex and always controversial. However, one might begin with Ramsey's *Basic Christian Ethics*, Muelder's *Foundations of a Responsible Society*, or Richard Niebuhr's *Christ and Culture*. In the knotty problems of race relations, *The Kingdom Beyond Caste* by Pope and *The Racial Problem in Christian Perspective* by Haselden, are reliable. Childs and Cater in *Ethics In A Business Society* and Fletcher in *Christianity and Property* deal with another difficult area. John Bennett's new *Christianity and Communism Today* is a good place to begin with that subject, and Miller's *The Protestant and Politics* is forthright and provocative. Bainton's two very different books, *Christian Attitudes Toward War and Peace* and *What Christianity Says About Sex, Love and Marriage* are each careful reviews. Maxwell's *An Outline of Christian Worship* and Micklem's *Christian Worship* both speak to a significant area of the Christian's life.

These are some possibilities in the vast body of materials now available to the studying Christian. Some of them he will discover for himself and some he may even buy. A regular study time and a planned program of subjects will little by little bring him to an encounter with the revolutionary content and ideas comprising the essence of Christianity. Knowing the wonder of God and His redeeming love for man and possessed of the insights and words with which to embody them, he may become a workman who needs not to be ashamed, rightly handling the word of truth.

(To be continued)

THE SABBATH RECORDER

LET'S THINK IT OVER

Vatican Council

"There is likely to be little change in Roman Catholic theology, but there will be profound changes in Roman Catholic strategy and program to bring the Roman Church into more effective contact with the 20th century and the temper of the cultures of Europe, America, Africa, and Asia."

So writes the Rev. Stuart P. Garver, executive director of Christ's Mission, who, at the time of writing, was covering the Vatican Council at Rome for his magazine, *Christian Heritage*.

Speaks on Church-State Issue

In a statement to the press — and placed in the *Congressional Record* by Senator Frank J. Lausche of Ohio — Julie Morrow De Forest of Cincinnati, Ohio, poet, artist, and church leader, says in part:

"Our constitutional provision for the separation of church and state applies in an organizational denominational sense only to prevent the domination of any one faith; and at the same time it safeguards in fact the freedom of religion provided in our free society. For it was the ecclesiastical union with the state in England and France that led to the emigration of the Puritans and the Pilgrims and Huguenots from Holland and elsewhere to escape persecution. The constitutional provision for the separation of church and state does not exclude, however, the underlying spiritual verities of the Christian faith from our government and educational agencies; in fact, until the present crisis, we have supinely taken it for granted. For the reliance upon the Deity may not be relinquished without peril. And reverence for God must be implanted early in childhood.

"Have our justices . . . failed to make a distinction between Christianity and 'church-ianity,' faith in the inclusive power of divine love and guidance versus denominationalism and factionalism?"

— W. W. Reid.

The heart that feeds on godliness loses its appetite for worldliness.

— Rev. Walter E. Isenhour.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Auxiliary societies of our church observed Christmas during the season just past. We all were happy for the blessedness of the time, and for the peace and the freedom that we have in our country.

We have five boys in the service at the present time, Paul Pearson who is in the Merchant Marine; Phillip Greene, in the Navy, stationed in Hawaii; David Payne, in the Air Force, stationed in Wyoming; and Lt. Col. Bob Austin, stationed in South Viet Nam. Dennis Lippincott has recently joined the Air Force and at present is stationed in Texas. Phyllis Payne is a student in an agricultural school in Crookston, Minn., and Bruce Greene is enrolled in the state university of Minnesota. (Readers who have friends near any of these folk might like to arrange a get-together.)

The Ladies Aid had a cookie exchange and gave boxes of goodies to shut-in friends and members. The Juniors caroled at the homes of shut-ins and at the rest homes in and near Dodge Center. The Christian Fellowship members spent an evening caroling and later were guests of Mr. and Mrs. Claston Bond. The Juniors were the guests of Danny Greene after caroling at the home of his parents, Deacon and Mrs. Wallace Greene. It was Danny's birthday.

The regular Sabbath School program was presented on the evening of December 23, under the guidance of Mrs. Bob Austin, Mrs. Marguerite Clapper, and Miss Mary Thorngate. Slides were shown depicting the Christmas story, with appropriate Scriptures read by members. The beauty of the slides was that the young people of the Youth Fellowship posed in costume for each scene. The tinier ones sang and gave recitations. Carols were sung by the audience. Instead of treats or individual gifts for the Sabbath School, gifts amounting to nearly \$60 were given toward mission work.

Pastor Richards preached sermons on "The Mystery of the Christ Child" during December. The choir sang lovely Christmas music at each worship service.

Sabbath Heritage Day was observed when a Meal of Sharing dinner was served

The Sabbath Recorder

at noontime with the D. C. Lippincott and the Marvin Lindahl families as hosts. In the afternoon the pageant presented at the time of the church centennial was given from tape recordings.

The junior choir blossomed out at the Christmas program in white capes finished with red bows. Both the junior and intermediate choirs added to the beauty of the program.

Prayer meetings are held at the homes of members this winter. The group is studying the Book of Romans.

Our church was the meeting place for the annual union Thanksgiving service held on the evening before the day of thanks. Our musicians furnished the music and our pastor assisted in the service.

Sabbath day, Dec. 29, was Christian Vocations Day.

The Youth Fellowship had a series of lessons on Sabbath proof. The leader was Mrs. Claston Bond, a convert to the Sabbath.

SCHENECTADY, N. Y. — We were very happy to have about forty people from the Berlin church and three from Verona, with us on November 3 for worship service and fellowship dinner.

The Berlin choir helped our Sunshine Gospel Group at the Glendale (county home) recently on Sunday evening. This effort was certainly appreciated when one considers the distance traveled to be here.

On November 19, the Rev. Angello Lo Vaelo, a former Roman Catholic priest, from Christ's Mission, Sea Cliff, N. Y., spoke on, "Yes, the Bible is the sole rule of faith and morals."

Many from other churches joined us to hear him. — Correspondent.

FARINA, ILL. — With laymen in charge of the service December 22, a program for Sabbath Christmas observance was held and in place of the usual sermon period, "The Great Music of Christmas" was presented from stereophonic recordings. The service was opened in the usual order by layman Ernest F. Furrow, and for special music a saxophone rendition of Christmas hymns was played by Irene Crandall. Darla Crandall gave the Scripture reading from St. Matthew, and Marchia Crandall offered a fine recitation. Alta Diss introduced each number of "The

Great Music of Christmas" with a short descriptive narration, and Kenneth Crandall operated the stereophonic player. The service was closed in the usual manner from the pulpit. Visitors were present. — Correspondent.

Youth News of the World

BWA Youth Conference
May Exceed 3,000 Goal

Attendance at the 6th Baptist Youth World Conference in Beirut, Lebanon, next July, probably will exceed the goal of 3,000 originally set by its Baptist World Alliance sponsors. Robert S. Denny, youth secretary of the Alliance, states that travel companies already have reserved 4,100 beds in Beirut hotels for the accommodation of conference delegates.

But he warned that the reservations made by travel companies can be made "firm only by early registration of young people going to the conference. He urged that registrations, either directly through the Alliance or through co-operating travel companies, should be made soon, "preferably by January."

Denny said that attendance of young people between 17 and 30 years of age is being especially encouraged.

The Alliance Administrative Committee also looked to the next general meeting of world Baptists — the 11th Baptist World Congress at Miami Beach, June 25-30, 1965. A committee, composed of Theodore F. Adams, past president, V. Carney Hargroves, vice-president, and Josef Nordenhaug, general secretary, was named to draft a congress program outline for consideration at a March 18-19 meeting of the committee.

"None can love freedom heartily, but good men; the rest love not freedom, but licence." — John Milton.

Accessions

Marlboro, N. J.

By Baptism:

Ridgeway Smith
Christine Ayars
Barbara Branch
Sharon Cobb



Commission of General Conference

Assembled in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., the above Commission members gathered from the East and West Coast, West Virginia, and Michigan. Seated, George Parrish, Alberta Batson, and Melvin Nida. Standing, Harley Bond, Herbert Crouch, Wayne Rood, and Rex Burdick. They completed their deliberations January 6. See report of actions taken on page 6.