

# 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.

# The Sabbath Recorder

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## Church and State in Hungary

An Associated Press writer, Loyal Gould, informs us that the relation between church and state in Hungary is far different from the relation in America and in some other European countries. Here, the concern of many Christians is to keep the two from merging or overlapping; there, it is to keep the state from opposing the church too violently. It is to be remembered that Protestant churches have relatively few adherents in Hungary; the church is the Catholic church. In that land the church fights for its existence, not for vast benefits from or control over the state. The difference stems from the fact that Hungary is Communist-dominated and the church is tolerated until such time as it can be strangled by subverting the young.

The story by Mr. Gould tells of the strong singing of the Mass in the vaulted domes of a Catholic church in Budapest and the sermon of the priest on peace and brotherhood. The following day the front page editorials in the newspaper are on atheism. Although the government recognizes the church and the religious feelings of the older people it requires all children to attend classes on atheism and seeks also to woo the adults away from belief in God. The church is allowed to function if the sermons are on peace and brotherhood.

Such is church and state in a Communist-dominated country. It appears that there is somewhat less liberty than in Russia itself. Controls in a satellite state are more tightly held. It is well to remember that the Catholic church (far more than its Protestant counterpart in European countries) has demonstrated a strong desire for political power wherever possible. This has usually been accompanied by repressive measures against Protestants. The church is ruled from Rome, and therefore the freedom found in countries with a populace divided between the two branches of Christendom is a freedom tolerated until such time as the desired control can be achieved. This is the lesson of history. There is not sufficient evidence to show that the church-state attitude of the Roman Catholic Church in this country is basically different in objective from the attitude in Rome, Spain, or Hungary.

## A Domestic Peace Corps

There is difference of opinion among Christians as to whether or not to encourage the plan to launch the projected National Service Corps, a homeland Peace Corps.

The idea was welcomed by churchmen attending the assembly of the Division of Home Missions of the NCC held recently at St. Louis. The leaders sent a resolution to that effect to Attorney General Robert F. Kennedy, but recommended that the more than 50 years of experience of the churches in the home mission field be used in setting up and conducting such a program. It seemed to be the feeling that government planning in this new field would be more effective if consultation was held with the home mission personnel of the churches. It is anticipated that the domestic Peace Corps would concern itself with the needs of migrants, Indians, refugees, and others.

Initial editorial reaction in the *Watchman Examiner*, a national Baptist weekly, is rather negative. If the volunteers had similar duties to those now being sent to foreign countries they would be, it is pointed out, teachers and social workers and "trainers of alleged undeveloped people." The number of such workers in this country (including teachers, preachers, and social workers) runs into millions. There is a vast difference between the need in this country and in foreign lands. Dr. Bradbury points out significantly that we have sent out volunteers as "a symbol of our surplus, not of our need."

The problems of impartial administration of the Peace Corps have not been solved to the satisfaction of all. There are still insistent cries, that in Catholic countries many of the volunteers are used in ways that build up the dominant church at the expense of the minority groups. On the other hand, some complain that Peace Corps training tends to be a-religious, breaking down Christian convictions. Those enthusiastic about the program minimize both criticisms. It will be interesting to see how similar problems will be faced domestically if the National Service Corps becomes a reality. The government is already doing much to improve condi-

tions in the areas of greatest concern. Christian denominations, as has been pointed out, have been engaged effectively in this work for fifty years or more. Can the government walk in reasonably perfect balance the tightrope of what is commonly called Christian service, co-operating with and not co-operating with Christian organizations? The answers to such questions sometimes come too late.

## EDITORIAL NOTES

### Torah Translation

Added information about the new translation of the first five books of the Bible described in the editorial department of the December 31 issue may be of interest.

From Jewish sources it is learned that the Orthodox branch of Judaism is opposed to the new English version because of its down-grading of the supernatural. It was produced by scholars of the Reformed branch. It is expected that some of the middle group (Conservative) will oppose the new translation and continue to use the King James Version, while others will accept it.

### Israeli Citizenship Case Raises Interesting Question

Wide comment, some of which has been quite critical of Israel, has been aroused by the denial of citizenship to Brother Daniel, friar at the Carmelite Convent on Mount Carmel. This man, born of Jewish parents, later became a Catholic priest and was stationed in Israel. Whereupon, he sought citizenship under the Law of the Return. He evidently felt that he was still a Jew though no longer by faith. The matter was taken to court, the decision was that he could not claim citizenship. He could become a citizen only by naturalization, having changed his religion.

Many have taken the results of this trial as an occasion to arouse race hatred against the Jews and the State of Israel. Such talk should be silenced to some extent by a statement of the man concerned. In the *Jerusalem Post* he com-

mends the justices of the court for their earnestness and their attempt to be fair in judging the case "on its merits as they understand them." Brother Daniel is quoted as expressing surprise and pain when told of the campaign of slander by hostile groups and individuals against Israel as "a racist state." He claims that his Christian faith does not remove him from his people and that he intends to become a citizen by naturalization.

The age-old question of whether one is a Jew by race or by religion is still an open question in much of the world. In orthodox circles a Jew who embraces the Protestant or (rarely) the Catholic faith is considered to have removed himself from God's chosen people and from his family. Sometimes a funeral is held for the son who is considered as dead.

### Conference President's Travel Plans

George Parrish, 1963 president of the Seventh Day Baptist General Conference, has announced plans for visiting a large number of the churches.

In connection with a trip to the denominational headquarters to participate in the work of the midyear meeting of Commission January 2-7, he spoke in the Plainfield church on the Sabbath included in this period, and went on to New England and Eastern New York the following weekend to speak in several churches.

Upon his return to his home in Battle Creek in mid-January, he starts on an automobile trip to the West Coast with his family, beginning about January 18. He is scheduled to contact as many churches en route as is practicable on a quick trip. It has been announced that he will be with the Denver and Boulder churches on January 26, with the Riverside church February 2, and at Los Angeles Sabbath day, February 9.

It is expected that in his church contacts, Mr. Parrish will speak of his program plans for the next session of General Conference in Colorado and will emphasize the challenging theme, "Lord, what wilt thou have me to do?"

### Stewardship Message by the Conference President\*

Our whole philosophy toward life may be said to be based on one of three schools of thought. They are: "What's yours is mine, I'll take it"; "What's mine is mine, I'll keep it"; "What's mine is yours, I'll share it."

I would urge every Seventh Day Baptist to seriously consider these ideas and see which thought is governing his life and his way of living. It is probably safe to assume that no Christian is governed by the first thought mentioned, but let's make sure we are not using this theory before we discard it. How about the use of our employer's time? We don't "cheat" on our tax returns, do we? These are just a couple of areas we might consider. Let's try to think of more possibilities and make sure we are not guilty of the "What's yours is mine" idea. And make doubly sure of ourselves in relation to the things of God.

"What's mine is mine, I'll keep it." This is the one that may be more difficult to discard. How about our time, our talents, and our material possessions? Are these things ours? If we answer "yes," then we must ask ourselves, "Where did I get them?" We say we developed our own talent and earned our possessions. With what? We did it with God-given ability, didn't we? So is it really ours? Time — surely we had nothing to do with making this. So let's not claim that as all "mine."

One of the world's all-time truly great violinists, Fritz Kreisler, used to say, "I am entitled to no more credit for being able to play the violin than a fish is entitled to credit for being able to swim. These are talents God gave us. We were born with them." If Kreisler could say this, what do we say?

Now we come to the last thought, "What's mine is yours, I'll share it." Does

\*George E. Parrish, Conference president, sent this message to all churches, but since a great many readers have not had a chance to read and ponder it he suggested that it be published.

this make sense? I think it does. It places everything in true perspective. We are recognizing that nothing is really "mine," but rather only a trust from God to be shared with Him and our fellow man.

"Lord, what would'st Thou have me to do" with my time, my talents, my treasure, my very life?

### 1963 General Conference

(No. 2 on local arrangements)

Where and when will the Conference be held? At Colorado State University, Fort Collins, Colorado, August 12-17, 1963.

What Association is host to this Conference? None. The schedule of future meetings (1960 Yearbook, page 64) schedules them by areas not always identical with Association areas. This year, the host churches are Boulder and Denver, which constitute only half of the Mid-Continent Association.

Is Fort Collins a suburb of Denver or of Boulder? No. The meeting place, as the crow flies, is about 58 miles north of the Denver church, and about 40 miles north-northeast of the Boulder church.

Then why is the meeting to be in Fort Collins? The two churches appointed a Site Selection Committee (Pastor Kenneth Smith, Dick Shepard, and Daryl White of Denver; Pastor Mynor Soper and Paul Hummel of Boulder), who spent much time canvassing the entire region to locate a suitable place at a suitable price.

What is a "suitable price"? The exact schedule will be published later. Since Seventh Day Baptist Conferences are a "people-to-people" movement, with large numbers participating and not just a few selected delegates, they wanted to keep the price down to encourage attendance. This was difficult, since this is the tourist season in Colorado; but CSU was the answer.

What is Colorado State University? The oldest, but not the largest, of Colorado's eight state-owned college-level institutions. It was called Colorado Agricultural and Mechanical College until the late 1950's, when the name was changed to show its current broader curriculum.

But I thought the University of Colorado was in Boulder? It is. You must distinguish the following four institutions with similar names; Colorado University (or University of Colorado), Boulder, 12,000 students; Colorado State University, Fort Collins, 7,000; Colorado State College, Greeley, 4,600; Colorado College, Colorado Springs, 1,200. The first three are state-owned; the last is privately owned.

What is Colorado like topographically? The east half is mostly fairly level country; the west half is mountainous; and there is a rather sharp boundary between the two parts. A large majority of the population of the state live east of the mountains but within 30 miles of them. Fort Collins is some five miles from the mountains.

What are some interesting places to see in that part of Colorado? This will be covered in a later item of this series.

— H. Herbert Howe.

### More Tracts Now Available

Several tracts that were in short supply at the Publishing House have now been reprinted by the American Sabbath Tract Society.

"Statement of Belief," which went through two editions during 1962, has now been reprinted and is available for study and distribution. It should be remembered that the 30-cent manual for study (75 pages) has not been reprinted since the last minor revision was made in the statement; the tract is up to date.

"Polity and Beliefs," a concise statement for general distribution had not been reprinted for many years but is now once more on the shelves of the tract depository. It is one of the few that still carries a sketch of the Seventh Day Baptist Building on the cover.

"That Blessed Hope," one of two tracts on the Second Coming, now in its fourth edition, has been in strong demand in many places, especially on mission fields. Tract distributors may like to note that they can replenish their supplies.

Inquiries about new tracts or old ones are gladly received at the Plainfield office.

## Commission Reports to the Denomination

Meeting at Plainfield, N. J., from the second to the sixth of January, the Commission devoted intensive study and discussion to a wide range of subjects relating to the life and work of Seventh Day Baptist churches, agencies, and General Conference. All members were present: Mrs. Eldred H. Batson, Parkersburg, W. Va.; the Rev. C. Rex Burdick, Verona, N. Y.; Professor Herbert L. Crouch, Milton, Wis.; the Rev. Dr. Melvin G. Nida, Chairman, Alfred, N. Y.; George E. Parrish, President of General Conference, Battle Creek, Mich.; the Rev. Dr. Wayne R. Rood, El Cerrito, Calif.; and Harley D. Bond, executive secretary, Plainfield, N. J.

At this time there seem to be a number of major themes developing which deserve careful and courageous exploration. One concerns the foundation of denominational beliefs and the applications of them to the ministry and the local church. Plans were made for continuing study projects to carry to a logical conclusion the subjects implied in a depth analysis of these matters, such as the nature, function, and training of the ministry, the meaning of ordination and standards and procedures for ordination, the meaning and function of Conference accreditation, the authority and function of parish leadership. Visions of denominational work and witness, both large and small, became important to the consideration of a tentative budget for 1964-1965. The relation of Seventh Day Baptists to other Christian bodies in an increasingly non-Christian world is a theme which calls for decisions regarding practical ecumenical relations.

In studying these problem areas, the Commission has sought to propose ideas and strategies which will enable Seventh Day Baptists at home and in General Conference sessions next August to make decisions affecting the nature and direction of the denomination's life.

There was discussion concerning the sessions of General Conference. The Conference president reported tentative plans for the Conference at Fort Collins. The

Commission authorized him to continue with the development of the program.

During the Conference sessions at Fort Collins, the Commission will hold meal-time or "early-bird" sessions with various groups for the purpose of improving communications. Also preceding the formal opening of the General Conference sessions, the Commission will meet with the chairmen of the conference interest committees, with the first vice-president presiding.

There was discussion concerning the division of expense between General Conference and the host committee. It was VOTED that "the entertaining group be responsible for providing on the premises all equipment and supplies and that the cost of this be provided through the registration fee of conferees."

It was VOTED that "the Commission, through the president, should in all cases provide the entertaining group a list of all essential physical facilities and equipment needed for the sessions of the General Conference, at least five months prior to the meeting of these sessions."

Several items have been delegated to the Commission by the General Conference.

It was VOTED that "we approve the action of the Board of Trustees of the Memorial Fund in securing the services of Clarence Rogers and any additional counsel as might be required to identify and secure title to such capital funds, equities, books, and equipment held by Alfred University as may justly be considered Seventh Day Baptist property," and that "the Memorial Board be authorized to receive title to such property and act as agent for the General Conference in the administration of the proceeds in accordance with the wishes of the General Conference."

It was recommended to the boards that such reductions be made in their proposed budgets for 1963-64 as would be necessary to effect a lowered Our World Mission budget as promised at the 1962 Conference.

The Commission reminds everyone who has suggestions to make regarding the tabled "Statement on Church-State Relations" to submit them to the Committee on Christian Social Action (c/o Doyle Zwiebel, Salem, W. Va.).

The Commission discussed several matters pertaining to denominational belief and practice, and proposed four actions for consideration at the 1963 session of the General Conference.

1. It was VOTED TO RECOMMEND that since twenty-five years have elapsed following the adoption of our **Statement of Belief**, without major alterations, we "reaffirm our **Statement of Belief** together with the preamble."
2. It was VOTED TO RECOMMEND that "a permanent committee be established for the purpose of giving continuous study to our **Statement of Belief**, to consider proposed changes, and to make recommendations regarding changes according to established procedure."
3. It was VOTED TO RECOMMEND that "there be added to the present list of Conference requirements for accreditation the phrase that the candidate . . . be 'g. in general harmony with the **Seventh Day Baptist Statement of Belief**.'"
4. It was VOTED TO RECOMMEND that, since changes in local practice are gradually occurring, "a committee be established . . . to study the need for revision of the **Seventh Day Baptist Manual of Procedure**."

Other items of denominational concern were studied by the Commission.

The Council on Ministerial Education is to be commended for the work it has done in the development of plans for establishing a Center for Ministerial Education. The Council is urged to continue with its plans which include the setting up of the Center and the employment of a dean.

Upon the recommendation of the Pacific Coast Association the University of Redlands, at Redlands, Calif., has been secured for the General Conference sessions August 14-21, 1966. The 1964 and 1965 Conferences will be held at Salem, W. Va., and Alfred, N. Y., respectively, according to previous arrangements made by the General Conference.

The self-analysis of agencies initiated last year have been continued, current

results have been studied, and further studies will be made throughout the year.

Workshop materials from the General Conferences held at Amherst, Mass., and Mission Farms, Minn., were considered. The results will be duplicated and distributed to the churches.

The brochure and plan of work for the Fifth Year Program for Advance, as developed by the Planning Committee, was presented and approved.

Ecumenical concerns were considered by the Commission.

It was agreed that in every way possible the Council on Ecumenical Affairs and other councils and committees should take into their confidence all persons interested in their action so as to improve communications within the denomination.

The West Virginia State Council of Churches has nominated the Rev. Duane L. Davis to represent that Council at the Fourth Triennial Assembly of the National Council of Churches and the Nebraska State Council of Churches has nominated the Rev. David S. Clarke to the same position from that Council. It was VOTED that "these nominees be approved. . . ."

Announcement was made of the Baptist Jubilee which will be held in Atlantic City, New Jersey, in 1964. The appointment of Mr. Nida as our representative to the message committee was confirmed. He will also assist in the development of a statement on Baptist distinctives and differences.

The appointment of the Rev. Leon M. Maltby to the exhibit committee of the Baptist Jubilee Advance was CONFIRMED. Mr. Maltby and Mr. Bond will serve on a joint committee to study means of continued Baptist fellowship.

An amount of \$150 was AUTHORIZED to assist in the publication of the Baptist Advance. 150 copies of this book will be available to our people for purchase as a joint effort of the Women's Society and the Tract Society.

Our share of the Baptist booth at the New York World's Fair in 1964 will be \$250. The Council on Ecumenical Affairs will be responsible for details of this project. An item for funds will be placed in their budget.

General Conference has been invited to affiliate with the Baptist Joint Committee on Public Affairs. Commission APPROVES affiliation and has REFERRED the matter to the Committee on Christian Social Action.

The allocation of \$15 was APPROVED for the purpose of assisting in the National Council of Churches expenses for members of the Russian Orthodox Church as they visit churches and seminaries in the United States.

The following resolution was passed:

RESOLVED: 1. That the Commission extend to Harley D. Bond a vote of thanks and commendation for the outstanding skill with which he has executed the duties of executive secretary and for his exemplary devotion to the cause of Seventh Day Baptists, and

2. That his appointment be extended for one year beyond the present three-year period, to September 30, 1965, subject to affirmation by the executive secretary.

Members of the Commission are grateful for the many courtesies extended, for facilities made available, and for provisions made for their entertainment by the members of the Plainfield church during their days of concentrated effort.

### SPECIAL ISSUE COMING SOON

Winter and spring are the best seasons for local evangelistic outreach. If you are a layman you are a "brick-layman" in the spiritual work of church building. Make sure that you have the tools you need. The February special issue of the Recorder is such a tool. If it is to be a tool in your hand a large order must be sent in almost at once. Make sure that such an order comes from you or your church.

### MEMORY TEXT

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Galatians 6: 8.

MISSIONS — Sec. Everett T. Harris

### Mountain View (Jamaica) Church "Stone-Laying" Service

(This article was received through the kindness of the Rev. Leon R. Lawton.)

The rough block structure was filled with many persons looking through door and window openings, as the Seventh Day Baptist Church at Mountain View took its third major step in ten months — the official "stone-laying" service for their new building. This took place on the 9th of December, 1962. Many remembered the step of faith some 20 or so persons took on the 17th of February, 1962, when they joined themselves together as an independent Seventh Day Baptist church. Then in mid-April this same group, strengthened by a few more, broke ground in faith, for their much-needed house of worship. And God has blessed abundantly.

A "stone-laying" service is held by most churches to allow members and friends and other churches to help the building along by laying a stone along the foundation, with a contribution of one Guinea (\$3) or more being paid for the privilege. Mountain View raised the asked contribution to two Guineas or more and over 60 individuals and groups responded. The church had begun construction not planning to take materials on credit. But before the "stone-laying" service the church found it necessary to purchase lumber for rafters and zinc for the roof on credit. This, plus other expenses, were paid off by those who "laid stones."

Instead of the usual cement "stones," the brethren at Mountain View are to have the names of the donors engraved on marble plaques to be placed on the interior wall of the finished building as a testimony to those who helped in a vital time of need.

Though the building is far from complete (the floor is yet dirt, the rough

cement blocks unrendered), it is being used regularly for services and is a testimony to the faith and purpose of the members. It gives needed room for classes and ample room for the present congregation which is growing. They had twenty-two in the choir for the service and a major part of the program was a play depicting portions of the New Testament story.

The new building, 50 by 25 feet, stands at the end of a short new street, Ricjam Road, and is easily seen (yet away from traffic noise) from busy Mountain View Avenue, about two hundred feet away. It is the first permanent building constructed by Jamaican Seventh Day Baptists in the Kingston area. It is a neighborhood group whose members live within walking distance of the church. Let us pray that it may grow in numbers and that the day of dedication of a completed building may not be too distant.

### Dr. and Mrs. O. B. Bond Visit Jamaica

Dr. and Mrs. Orville B. Bond, former headmaster and teacher in Crandall High School, Kingston, Jamaica, returned to the scene of their labors for a two-week visit in December, renewing acquaintances with old friends and mission leaders. The Rev. Leon R. Lawton has written that they had a wonderful time with the Bonds for two weeks. They kept going at a pretty fast rate and it was hoped that when the Bonds returned to their home at Holly Hill, Fla., they would find opportunity to get rested up again before Christmas.

In his "corresponding secretary's notes" Pastor Lawton also wrote that Dr. and Mrs. Bond took note of many changes which have taken place in the last seven years, observing the new names among church leaders and members, and also visiting several new churches.

"The brethren" (of Jamaica) writes Mr. Lawton, "who know and see this dedicated couple are thankful to the Lord for this opportunity to renew friendship and have brief fellowship again. This is especially true of the past students of Crandall High who sat under their instruction."

### Church World Service Aid Available

The Rev. Leon Lawton has offered the news that Church World Service food supplies are being made available to the "critically needy" in Kingston, Jamaica. Also it is probable that "Whitfield, Luna, and Mountain View will be joining in the distribution program early in 1963."

Pastor Lawton writes, "We hope thus to be able to better help the needy of our churches and community, insofar as possible through this surplus food distribution program."

An information flyer contains this added word, "The food is the free gift of the people of the United States of America to the needy people of Jamaica. Local administrative expense is paid from the Kingston church Poor Fund which is supported by the members of the Kingston Seventh Day Baptist Church. Those helping in distribution are giving their time to aid those in need. Let us be thankful to God for so many who, working together, are helping those less fortunate than themselves."

This is just another reason why Seventh Day Baptists of America should support the Church World Service appeal in our churches when the request for assistance is made.

### 72,000 Foreign Students

The Institute of International Education's annual report on educational exchange notes that in the 1961-62 academic year 72,113 foreign citizens studied in the U. S. This number includes 5,500 faculty members and 8,500 interns and residents in hospitals. The largest number (37%) came from the Far East. The greatest increase over the previous year was from Africa.

How does this compare with the number of U. S. citizens studying or teaching abroad? Here again there was an increase over last year with a total of 2,427 on educational assignments in 90 countries. The latest figures on students abroad (1960-61) show a 30% increase over the previous year, with a total of 19,836.

— Economic World.



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

## Effective Bible Study

By Wayne R. Rood, Th. D.

### IV. Group Study

Acts 2: 43-47

A carefully planned and consistently followed program of study will certainly reward one who undertakes it with a knowledge of the tradition and content and life of Christianity; it may unveil genuinely new insights into the nature of God and His will for men; it is possible that it may expose the student to the reality and presence of God Himself.

Thus far it would be possible to assume that study is conducted by individuals alone. Individual study is, I think, the foundation of all learning; there is no alternative to slugging out the learning task by oneself, in privacy, without help, relying on one's own judgment and powers.

But the approach to God occurs not only in solitude and study, it also is effective within the context of a community of Christians in their interaction with one another and within the encompassing presence of the Holy Spirit. No man is either a person or a Christian by himself. The nature of Christianity is love, and the whole story of God's dealings with man is a record of His working with the individual in community. The creative interaction that often occurs within small groups of concerned and loving individuals, struggling together in trust of each other to hear what God has spoken and what He continues to say in the events of the day, and their personal experiences, constitutes an essential medium for the preservation and reformation of Christianity.

The testimony of centuries of Christian experience is that small groups — sometimes outside the organization and program of the churches — have often been the vehicles of revelation in ways that entire churches and denominations have not. During the Middle Ages the church

was partially reformed from within by the small groups of followers who gathered around such men as Benedict and Francis. The Evangelical Revival of the eighteenth century in England had as its starting point a group of four students at Oxford University, one of whom was John Wesley. The small "class meetings" inaugurated by Wesley were for generations the vital center of the Methodist movement. On the rugged and lonely American frontier, it was the midweek Bible study meeting that kept courage and faith alive and the heart of the church warm. In more recent years, the vitality of the new inner-city churches, such as the East Harlem Protestant Parish in New York City, and the Church of the Savior in Washington, D. C., has been largely attributable to their neighborhood *agape* fellowships of prayer and study. Repeatedly throughout history, the church has been regenerated and renewed through small groups of concerned people searching and studying together: the *ecclesiola in ecclesia*, the "little church within the church."

I mean to be speaking here of groups that conscientiously commit themselves to the tradition, content, and life of Christianity: such groups are to be distinguished from therapy groups, where the focus of attention is personal problems and interpersonal relationships. In study groups problems may be solved and relationships adjusted, but this occurs as a by-product, where people are together facing the issues of self-hood and life because this is the content and point of a working religious faith: healing occurs precisely because the attention of the group is not limited to the problems of human relations, but includes also the divine-human relation which wills man to spiritual as well as psychic wholeness. In a group

grappling with the evidence of the reality of God, the Gospel and the fact of reconciliation are heard and experienced together. In groups of limited size, in which personal contacts are direct and informal; in dealing with the nature of God's relation to man and what this has done to and for men and women in ancient and modern history, and how all this has been interpreted and understood, men and women learn actively and existentially their dependence upon one another. In the experience of interdependence and acceptance, reconciliation may become a vivid present reality. In such an experience dominated by the reality and love of God, reconciliation may become a recognized divine-human reality. The small study group, as a working fellowship of disciplined search and active reconciliation, can provide the experience necessary to undergird the realism of the Christian message of God's own forgiving and reconciling activity. One group leader has reported: "There was no question that some members began to see the Christian faith in a new light, and real changes began to take place in their lives. Perhaps the best explanation is that what had been words about the Christian faith were no longer 'halo' words, but living experience in the relationships of the members of the groups. Love, acceptance, and forgiveness were translated by the group into concrete reality. The words literally became incarnate." This is the real adventure, and I may add, the danger, possible in group theological study.

Study is hard work. It is also the love of God made visible in the mind and heart. It is a celebration of the reality of God and the importance of the record and meaning of His acts among us. It is a willingness to let light break through, to place ourselves in a readiness to be surprised by joy and truth, to expose ourselves to the greatest ideas that the mind of man can bear. It is the practice of the priesthood of all believers.

There are no simple rules and there certainly are no shortcuts. The rewards are not certain in nature and are not to be worked for directly in any case, for they are achieved only by bringing minds and hearts and lives into a right rela-

tionship with God, which is the goal as well as the method. One must find his own way, though there are many guideposts, and most of them have familiar old names and may lead into unexpected adventures if actually followed. Study of the Bible is helpful when it does not become mechanical and perfunctory; and I think uncertain pastors and unstudied administrators have so long chained Protestant people to a worship of the Bible, that the time has come for both young and old to claim for themselves a real insight into the whole content and historical reality of this remarkable collection of writings about real people and their relationship with God. Discussion is an aid when the give and take of ideas does not degenerate into a contest of wits or an exchange of ignorance; and I think we must help people know that Christianity is a religion that has faith in the daring and searching community, and that relies upon the people to think and learn and decide together in mutual responsibility. *Biography* is a road when the story is not overtold or removed from its historical context; and I think Christians in general have been cheated by not knowing the impressive men and women who form the stream of Christian history. Prayer is help when it is an earnest effort to understand the will of God, and not presumptive or superstitious; and I think that we all need to know better the great documents of prayer in human history, and in their knowledge to practice more the arts of silence and receptive meditation.

In all of this, the principles for keeping the life and spirit growing and venturing are probably two: *Encounter with greatness*, and *participation in the redemptive struggle*. The first means day-by-day contacts with persons in whom the spirit of man is manifestly united with the Spirit of God, and these are both contemporary and past; we meet them face to face and in history, for ours is a fellowship that stretches across the ages and finds its lodgment finally in a man who walked the earth in a fashion that revealed God. And the second means direct, personal participation in the struggle to bring all human life into closer conformity with

the ideal of the Kingdom of God — that is, existing in the presence of God; and this, in a culture as complex and pre-Christian as ours, necessitates both wisdom and information.

The presence of God in human life means the capacity to bear within us a discontent, a divine discontent with life as it is, the hope for the end of the old and the birth of the new, the willingness to participate in the resurrection possibility.

It is told of one of the great composers, that when he was a boy he employed the harpsichord to tease his father. After the family had retired for the night he would slip from bed and strike an unfinished chord. Then his father would try in vain to sleep; the unfinished chord haunted him: he had to rise and complete it.

So human life, haunted by the memory of a Prophet in Galilee, and disturbed by the presence of love and reconciliation hovering about it, can never rest, and the spirit of man constantly stretches itself eagerly toward understanding and life or folds its hands in contentment and dozes off in the late afternoon of history because it is ignorant of the life and joy throbbing nearby, idly wondering why no bolt of power flashes from the sunset and no expectation stirs a drowsing church.

### **National Conference on Religion and Race**

January 14-17, 1963

Religious organizations in the U. S. state that racial discrimination and prejudice are moral problems at their roots. They also say that racial segregation is one of the most crucial problems facing our democracy. Yet organized religion has had limited impact on the "American dilemma."

Religious groups in America hold these positions in common. They also share a moral heritage and vocabulary concerning interracial justice. Race relations is an area for fruitful interreligious co-operation.

Conveners of the interreligious conference are the Department of Racial and Cultural Relations of the National Council

of Churches; the Social Action Department of the National Catholic Welfare Conference; and the Social Action Commission of the Synagogue Council of America. The convening letter (May, 1962) was signed for these agencies by, respectively, Mr. Irwin Miller, president of the National Council of Churches; Most Reverend William E. Cousins, Roman Catholic archbishop of Milwaukee and chairman of the Social Action Department of the National Catholic Welfare Conference; Rabbi Julius Mark, president of the Synagogue Council of America.

This is the first national meeting convened jointly by all the major faith groups in the United States.

The conveners invited national religious and religiously identified organizations which share a commitment for interracial justice to take part in the conference. More than 60 groups will send 800 lay and religious leaders to take part in the deliberations of the meeting.

The conference will provide an occasion for a serious and concrete examination of the role of churches and synagogues in meeting religious and civic racial problems.

The conference will be climaxed by the adoption of a statement of conscience representing the consensus of those attending, and the acceptance, by the registrants, of a series of action recommendations.

The conference is being held in January, 1963, as a religious commemoration of the centennial of the Emancipation Proclamation — January 1, 1863. On that date President Lincoln signed and made the Emancipation Proclamation effective.

### **Free Scriptures — Not Without Cost**

During the first nine months of 1962, Scriptures totalling 139,784, at a cost of \$12,021.34, were donated to the Cuban refugees in the greater Miami metropolitan area by the American Bible Society. The Scriptures are distributed through 66 pastors of churches and directors of refugee centers in Miami.

### **Church People and World Peace**

A former Congressman, now an official of the Agency for International Development, has listed four new "beautitudes" for church people concerned about world peace. In an address to the Religious Leadership for Peace Conference of the Northern California-Nevada Council of Churches held in Asilomar, the Hon. Byron Johnson said they begin with "Know thyself, know thy neighbor, and know the truth."

"Blessed are those who study," he said, deploring the "amazing lack" of information on international problems of many people. "It is no use to respond or react to events in the moment of crisis," he said, "unless in advance we have been following the buildup of the crisis and know something of the background."

Second is, "Blessed are those who teach for they shall enrich all." "Panic," he pointed out, "arises when people have no perspective."

Third on his list was: "Blessed are the neighborly for they are the peacemakers," and fourth was, "Blessed are those who bear glad tidings." "Churchmen," he said, "must learn to relate the insights of their faith to their insights as citizens in order to respond affirmatively and creatively to national and world events."

— Religious News Weekly.

### **New Worship Film**

The Methodist denomination has just released a new film on worship in the family life. It is called "Worship, A Family Heritage." We can enthusiastically endorse this film as an excellent story of how worship permeates the life and decisions of a family. It can be rented from Cokesbury Film Centers for \$11 in color, and for \$7 in black and white. Any large film service center can get it for you.

"Should I Marry Outside My Faith?" a film dealing with inter-faith marriages is highly commended for study in Youth Fellowship groups. It has been released recently by Family Films, Hollywood, Calif. It may be rented.

Readers of this periodical have noticed a few references to the fact that the price of subscriptions would eventually have to be increased. There has been no statement as to why this seems necessary, but any thoughtful person might better wonder why the subscription price has not long since been increased to somewhere near match the rising costs of publication. How has our denominational weekly been able to continue with insufficient subscription revenue? Part of the answer is that the Tract Board income from invested funds and gifts has increased, and a larger proportion of its total income has been used to keep an undiminished Recorder coming to our homes each week. It has now come to the point where Conference delegates and members of the board feel that self-respecting Seventh Day Baptists who know the value of the periodical will want to pay more of its cost.

Not many years ago it was estimated that subscriptions met about one-third of the publishing cost. We are all aware of the shrinkage in the purchasing power of the dollar whether in food or in printing. It is now estimated that subscriptions pay only about one-fifth of our Recorder budget — this, in spite of the fact that paid subscriptions have continued to show an increase in relation to church membership. Six or seven years ago, the average printing cost of each issue (including paper, of course) was about \$200. At the present time it is nearly \$300. Such an increase in cost without any increase in price means that a new subscription at \$3.00 per year adds to, rather than subtracting from, the amount of subsidy required. This, manifestly, is not as it should be. An increase sufficient to cover this difference will make it possible to offer bargain rates in some situations, as other magazines do.

Look for other articles in future issues which will explain the different phases of the plan which will be put into effect at a somewhat later date. In the meantime, renewals for more than one year and new subscriptions at the present extremely low rate can be accepted.

## YOUTH NEWS

### 10,000 Christian Young Folks "Invade" Washington, D. C.

According to newspaper reports from the nation's capital, Washingtonians, who have become accustomed to seeing their city invaded almost constantly by large groups of students, were blinking in amazement at the remarkable behavior and singleness of purpose of the 10,000 teenagers who came to the city during the holidays for a three-day convention sponsored by Youth for Christ International.

From nearly every state of the Union they came to jam 21 hotels and motels, making their headquarters at the National Armory. The basement of the Armory became a great cafeteria where 6,000 moved through 20 lines to be served lunch in 45 minutes on the first day. It took 250 buses to shuttle them to the Elipse where they sang Christmas carols as part of the Pageant for Peace.

It is reported that in a building that more frequently is filled with crowds listening to a comedian, the rafters were ringing with hymns from 10,000 young throats. The hawkers of purple-plumed hats who ordinarily do a flourishing business with young visitors were passed by, because most of the young people were more interested in spending their money for devotional literature. Police, merchants, and hotel managers had high praise for the teenagers, many of whom carried Bibles and seemed already to have a purpose in life.

One of the first main speakers for the convention was Rep. Walter Judd of Minnesota. The youth looked forward to the climax of their meeting when the famed evangelist, Dr. Billy Graham spoke.

This was not the first time that Washington had been taken by this sort of invasion, (although most of these were first-timers), nor will it be likely to be the last. Christian youth are enthusiastic about such rallies that give them an opportunity to shout and sing in the name of Christ, and to demonstrate to the world that Christian faith can be lived with all the vigor with which young people are endowed.

### Sabbatarian Reading Room at Pittsfield, Mass.

Twenty miles south of Williamstown, Mass., famed as the birthplace of American foreign missions, and some 35 miles southeast of Troy, N. Y., lies a city of about 55,000, Pittsfield, Mass., where a Seventh Day Baptist family has begun a unique missionary work.

After months of preparation, Mrs. Paul Cushman opened a reading room where she could display Bible study books, distribute Sabbath literature, and conduct studies with the different types of people who might come to the attractive rented room in a downtown area. There was no expectation that this pioneer project would become missionary Mecca like the Haystack Monument twenty miles north, but it was hoped that the results would be sufficient to justify the money spent and the large amount of energy expended by Mrs. Cushman and her family. This is a type of venture that has not often been tried by Seventh Day Baptists and one that could easily fail.

It is still too early to assess the results, for the reading room is still relatively new. There are, however, some definitely encouraging developments. The American Sabbath Tract Society voted to contribute \$10 per month toward the expense for six months and, on the basis of favorable reports, took action at the December meeting of the board to extend that token assistance for another six months.

The work in a reading room of this sort is evaluated not by the number of people who drift in during a month but by the blessings that come to some of the people who study there regularly. The letters describing the contacts and progress made in solving the problems of life, are intensely interesting and somewhat too personal to publish in detail. The Cushmans are members of the Berlin, N. Y., church. One of the tangible results of the studies and the friendly approach at the reading room is a desire on the part of some to attend church on the Sabbath at Berlin. Mrs. Cushman wrote in mid-December:

"This project is increasingly productive.

Each week I find that there is more interest, and the Lord has given me the strength and knowledge that is needed for the occasion. I have several Bible studies a week, and there are two or three interested people a week now attending church in Berlin with us. We had five extra this week to take to Berlin. We had to use two cars, myself driving one. I am very thankful to have the means and opportunity to do this."

What sort of people are ministered to? A wide range. There is the 16-year-old Portuguese boy who now wants to sing in the choir (directed by Mr. Cushman). There are some old men of American and European extraction; ministers of different denominations, and some people with physical and emotional problems. Attractive advertisements have been inserted in the newspaper, which brings in people who are interested in the free Bible study courses offered. With such a variety of needs to be met, one can see how Mrs. Cushman regards the work as a great challenge and derives satisfaction from the service she is able to render.

### 1962 Ecumenical Summary

By Dr. Roswell P. Barnes,

Executive Secretary in the United States  
for the World Council of Churches

Interest in unity became pervasive among Christians in 1962. It had already been steadily spreading among Protestant leaders in America and Western Europe, in the younger churches of Asia and Africa, and in Eastern Orthodoxy until it had involved most of the Protestant and Orthodox churches.

Extension of interest was notable this year in the attendance of Protestant and Orthodox delegate-observers at the Vatican Council in Rome and the attention given there to the convictions of other churches. This followed soon after the attendance for the first time of Roman Catholic official observers at a World Council of Churches Assembly in New Delhi. Through such developments, the churches of the world are increasingly giving expression to their mutual interest in Christian unity.

Relaxation of long-standing tensions has been apparent in events and official decisions of church organizations; but the most significant development has been the change in attitudes which serves as a barometer of the spiritual and psychological climate.

The change in climate has indeed been so remarkable that many church leaders have remarked that God is obviously working today in and through the church in many of its branches. At New Delhi, at the Vatican Council, in churches in such widely scattered regions as Africa, Germany, the Near East, India, Russia, and the United States, even cautious people have been saying: "This is more than man's doing. The work of the Holy Spirit is evident."

Formal and informal communication among Christians has improved and increased remarkably:

the attendance of "separated brethren" at the Vatican Council and the cordial intercourse between members of the Council and the observers; increased participation of Orthodox churches in the World Council; strengthened ecumenical association of the churches in Africa, Asia, and Latin America.

Such relationships are in contrast to the rather furtive and sporadic contacts of individuals which seemed to be the only communication possible in former times. Moreover, the freedom exercised by prelates in debate at the Vatican Council has made Roman Catholic-Protestant dialogue more relaxed and congenial elsewhere.

During the same period, the scope of the movement for Christian unity has also expanded geographically by reaching across the barriers into Eastern Europe. There has been extensive visitation and consultation between representatives of churches in the West and leaders of the churches in the Soviet Union, and also attendance of two delegate-observers from the Russian Orthodox Church at the Vatican Council.

After many years of tensions we should not be surprised if there should be some interruptions of progress. Even so, we may look forward hopefully to 1963 for



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such events as the second session of the Vatican Council and three occasions in the Western Hemisphere — the World Faith and Order Conference at Montreal (July 12-26), the World Council's Central Committee meeting at Rochester (August 26-September 3), and the assembly of the Commission on World Mission and Evangelism of the World Council in Mexico City (December 8-20).

## News Bits

Miss Joan Clement, missionary nurse, just returned to her home in the Los Angeles area after another term of service at the headquarters of the Nyasaland Seventh Day Baptist mission, was the Sabbath morning speaker at her home church on January 12.

Stanley Rasmussen of Livermore, California, moderator of the new Bay Area Seventh Day Baptist Church, for whom prayer was requested in an earlier issue is reported to be still in very serious condition.

Mrs. Ruby Coon Babcock of Daytona Beach, Florida, is reported improving after suffering a stroke and enjoys having her mail read to her.

Most of the members of the Seventh Day Baptist Commission attended church services at Plainfield on January 5 and met informally with members of the church at a larger-than-usual covered-dish luncheon arranged in their honor. They participated also in an afternoon service at which the Conference president outlined his program for next August. Information in response to questions about the proposed ministerial training center at Plainfield was given by Dr. Melvin Nida.

The 1962 Yearbook is in process of proofreading by the editor and the responsible officers of the General Conference. The exact date of completion cannot be given at this time.

The Rev. Robert Hargis, eldest son of the late Rev. G. D. Hargis, died suddenly about the first of December according to a note of sympathy extended to his mother and sister in the December 8 bulletin of the Los Angeles church. Mrs. Marian Hargis continues to live at 5203 Mt. Helena Ave., Los Angeles 41.

## NEWS FROM THE CHURCHES

**RICHBURG, N. Y.** — A letter to the Recorder office mentions the celebration of 135 years of service to the community by the church, the anniversary being observed on December 29. The writer states that for most of the first 100 years the section around Richburg was almost entirely Seventh Day Baptist. The only church in Shinglehouse, Pa., was the Seventh Day Baptist. Further word about the 135th Anniversary and the present loyalty of members may be expected in a future issue.

**FOUKE, ARK.** — The pastor has a tight schedule of working for Paul Puckett at the local Food Center 4½ days a week, leading prayer meeting Sabbath eve, teaching the adult Sabbath school class, bringing the message, leading the Bible study (we're studying Philipians now), and somewhere in between, being the Scoutmaster for Troop 30 and its active 27 Scouts. In amongst all this activity we squeeze in our visitation program, work up the garden and try to raise a bountiful crop of vegetables. — From a church publication.

## SABBATH SCHOOL LESSON

for January 16, 1963

Why Jesus Taught in Parables

Lesson Scripture: Mark 4: 10-20, 33-34.

## Obituaries

**Friar.**—Devillo J., born in the town of Hamilton 87 years ago, died at his home in Brookfield, N. Y., Nov. 21, 1962.

Mr. Friar came to Brookfield at the age of 17. Four years later he studied for a year and a half at Alfred College. In 1900 he married Merletta Langworthy, who survives him. They have made their home in Brookfield ever since. He was the owner and operator of a store that grew rapidly and he also built up a substantial insurance business. He organized the first village fire company, put the Brookfield Fair on its feet in the 1920's, and discharged faithfully many civic responsibilities. He was a stalwart member of the Seventh Day Baptist Church of Brookfield.

Funeral services were conducted at Waterville by his pastor, the Rev. Herbert Levoy, and interment was in the Brookfield Cemetery. One sister, Mrs. Alice Curtis, now of Oxford, N. Y., survives. — From the Brookfield Courier.



## Important Occasion at Crandall High School

A former student, Jerome C. C. Coombs, has risen to the position of administrative assistant to the principal in the Seventh Day Baptist high school at Kingston, Jamaica, W. I. Here Mr. Coombs is presiding at the prize-giving and graduation exercises held on December 6, 1962 in the large church which is used as a chapel for the school. To the right may be seen part of the Crandall High School chorus. To the left is a set of encyclopedias given by Mrs. Grover Brissey, wife of the preceding principal and headmaster. Courtland Davis, formerly of Plainfield, N. J., now supervises the school. Present for this occasion were Dr. and Mrs. O. B. Bond. He also headed the school for several years.