

The Sabbath Recorder

business meetings are in the homes of members.

The Mt. Olive Baptist church (Negro), thanked us for the use of our building from Easter through June following a fire in their own church.

At the Eastern Association meetings in Ashaway May 31 - June 2, twenty-three of our number were present. Lloyd Coon was elected president for the coming year.

Our Evangelistic Committee is planning a series of special meetings November 6 - 17, at which the Rev. Edgar Wheeler has consented to speak. We are looking forward to our annual fall retreat in September and to increased activity in the work of our Master. — Correspondent.

BERLIN, N. Y. — Summer is a time for camping, Bible School, picnics, fairs, and, of course, Pre-Con and Conference. This summer of 1963 has meant all these things for the people here at Berlin.

Daily Vacation Bible School, this year under the direction of the Berlin Baptist Church, was held during the first two weeks in July at our own Maxson Fellowship Hall. Three girls from our church, Althea Greene, Ruth Ellis, and Sandra Bentley, helped teach the classes, and many of our children attended the daily sessions.

Early in July, Pastor Maxson spent a week in Michigan at Camp Holston, where his daughter, Maryann, was the exchange camper from Lewis Camp, and he helped on the staff. Other young people from Berlin who went were Pamela Byars, Robert Cushman, and Suzanne Freeman.

Sabbath day, July 6, our friends from the Schenectady Church joined us for a Communion Service which was followed by a fellowship dinner. Rev. Lester Osborn was in charge of the service, and special music was provided by the Schenectady members and Rev. Wendell Stephan, who also gave the children's sermon.

Lewis Camp opened July 14, and our young people were on hand for both junior and senior camps. Pastor Maxson served on the staff, and Ruth Ellis and Nancy Burdick helped as girls' counselors.

As soon as Conference time approached, some of our members started on the road once more. Four of our Youth Fellowship members attended Youth Pre-

Con, and eleven of our members were present for Conference.

Those who stayed home from Conference had no time to be idle, however. The men of the church were kept busy, helping to install a new heating system in the church.

This year, our Sabbath School picnic was accompanied by a work bee. While the men were working at the church, the women cleaned the Sabbath School rooms at Maxson Fellowship Hall, and the young people helped complete cleaning out Fellowship Hall's basement, which, we hope, will soon be made into a fellowship room.

Shortly after her return from Conference, Ruth Ellis left for Syracuse, N. Y., where she helped at the Seventh Day Baptist booth at the New York State Fair.

So the summer has gone, but it was a summer filled with work, fun and fellowship for the people of Berlin.

— Correspondent.

Marriages

Johnson-Burdick.—On July 14 at the Seventh Day Baptist church at Waterford, Conn., occurred the wedding of Mr. Paul A. Johnson, son of Mrs. Alina Johnson and the late M. Richard Johnson, of Groton, Conn., and Miss Emma M. Burdick, daughter of the Rev. and Mrs. Paul S. Burdick of Waterford, Conn. The ceremony was performed by the father of the bride.

Births

Ayars.—A son, James Michael, to James and Christine (Davis) Ayars of Brunswick, Maine, on July 3, 1963.

Camenga.—A son, Eric Peter, to Justin and Trudy Camenga of Middleton, Wis., on May 25, 1963.

Kirtland.—A son, Paul Carl, to the Rev. and Mrs. C. Fred Kirtland of Hammond La., on August 13, 1963.

Van Horn.—August 6, 1963, a daughter, Mary Margaret, to Peter and Penny Van Horn, residing at Altamont, Ill., attending service at Farina, where Mrs. Van Horn holds membership. Peter is a member of the Milton, Wis., church.

Whitford.—A son, Kevin Eugene, to Charles and Jean Whitford, Fulton, Wis., in April, 1963.

Williams.—A son, Kevin Scot, to John and Eulala (Davis) Williams of Shiloh, N. J., on July 6, 1963.



The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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On Climbing a Mountain

A noted mountain climber who scaled the world's highest peak was asked why he felt he had to brave its dangers. His reply, "Because it was there," awakes a certain amount of response from many of us. We would be content, however, with applying that reasoning to a small mountain with just a little of the unknown about it and no anticipated danger. With just a little time at our disposal and with sturdy hiking boots on our feet we would hope to be able to pick out a course over rocks and through thick woods on precipitous slopes that would not present obstacles from which we would have to turn back. Just a little mountain would be good enough. It could serve as a symbol of what one might imagine he could climb if he had time to get acclimated to the high altitude and had opportunity for the training and conditioning that would be required for the greater task.

At Boulder, Colo., there is such a mountain as mentioned above. If one is interested only in the stimulating view of the city, the plains, and the super highway that stretches off toward Denver then he can take the easily negotiated auto road that hairpins up to Flagstaff Lookout. Such a drive to the 7,000-foot level is highly rewarding. The writer and his wife enjoyed cooking their supper up there where so many young people and older folks have received inspiration in well-planned worship services during the years. Recalled was the time when the Fellowship Breakfast of the young people of a General Conference was held at that point.

Spending a restful night in a motel at the foot of this mountain within sound of the tumbling waters of Boulder Creek, which blesses the mountain-hugging university city, brought a desire for an early breakfast and an early morning climb to the flag that fluttered in the morning sun straight up the rocky slope. With camera in hand to provide an excuse for frequent rest stops and to record the nearby and the panoramic views a start was made which might or might not result in reaching the goal. Soon the climber was joined by a friendly dog from a cabin on the lower slopes. He crisscrossed with ease the grassy slopes returning once again to see how the preacher was doing with

straining lungs and throbbing head in the thin air. But soon he disappeared, probably more interested in something to eat at home. His romp was aimless; he had no thought-out goal to achieve. Some people are that way, too.

It is no real achievement to pilot a smoothly operating car over perhaps five miles of winding road to gain a view of grandeur. But the conquest on foot of a very limited objective in an hour's rough hiking gives one a feeling of possession. The mountain was mine, every tedious but pleasant foot of it, every new, expanding view and every winding deer trail that was crossed in the ascent. The summit was mine, too, in a way that it had not been the day before. There was time to think, time to ponder and to enjoy the realm of nature, animate and inanimate. Alone on the mountainside one was never far from evidences that others had been over that ground although there was no trail nor human footprints visible to the untrained eye. There are few places that do not have upon them some mark man inadvertently left behind.

What is there at the top of our little climbing experiences? Usually there is someone of one's own kind, someone who is friendly and who shares at least some of our goals. There are those who are willing to respond to friendliness and willing to share. Our Lord spoke of the reward for giving a cup of cold water in His name. The writer visited with a family in the picnic area who had driven forty miles to eat their breakfast at this exhilarating elevation. They evidently felt joy in getting above the common level of their work-a-day world. They urged upon the foot climber, not a cup of cold water but a cup of fresh, cold grape juice.

This was not all. Standing upon the lookout for a moment of meditation before starting down to mingle with friends of like faith there floated up from a church in the city below the sound of bells playing "The Old Rugged Cross." It was an inspiration. The joy of knowing the fulness of meaning of that song was only dimmed by the realization that some of us who climb mountains for our own pleasure have not grasped every op-

portunity to explain the love of God in terms of the cross. We say we must climb the mountain because the mountain is there, but do we see the thrilling little peaks of witnessing that might be ours each day between the rising of the sun and the time for repose?

Church Attendance Goals

There may be value in setting special church attendance goals for the month of November, which is widely observed as church attendance month. Pastors and leaders in some churches have testified to the results and have determined to make the emphasis each year. The results depend on the preparation, the program and the follow-up. There are other things that enter into it. What is the general condition of the church? Does it have a large group of members who attend only when they do not have something more interesting to do? Is it a church that is known to be moving up, moving down, or just about holding its own? Can the people be appealed to or are they pretty self-satisfied?

Perhaps November is a good month to break attendance records. But what's wrong with October, September, or even August? Some of our churches (very few of them) have drifted into the habit of taking a summer vacation. Some families seem to think that they can take a vacation from church without loss to their spiritual life. Experience is a poor teacher if we do not learn that children do not keep their taste for spiritual things if parents do not encourage them to make it a habit to eat what is good for them. Fall rally days are often nothing more than medicine prescribed to regain health after a bad case of "summer slumpitis."

It is refreshing to note that in those sections of the country where the heat is most disagreeable some of the most successful meetings are held in the summer. Attendance runs high during vacation months in the Southland — because the people are in earnest and work at their religion regardless of the weather.

A bulletin from Los Angeles contains the interesting news that all attendance records were broken on August 24. The

notice urged the congregation to break the record again the next week. In some other Seventh Day Baptist churches, attendance during August was higher than in recent years. It should be the hope and prayer of every church member that each Sabbath will be better than the last — better because he has talked to friends, neighbors, and other church members about coming to Bible studies and the preaching of the Gospel. Let's not wait for November or March to achieve new records. If we do it now we have far more chance of doing it then.

EDITORIAL NOTES

Ordination Statements

The question has been raised by some as to whether or not it is well to publish in our denominational journal the statements of belief of candidates for ordination to the Gospel ministry — candidates who will probably seek denominational accreditation and be called during the early years of their ministry to serve churches in widely separated areas.

There is no fixed editorial policy in this matter. Sometimes several ministers are ordained almost at the same time and say almost the same things in their statements. In such cases and in some others, a summary or abbreviation seems best for the reader when considering a wise use of space. Sometimes the candidate does not have a written statement, and occasionally men who are ordained present their beliefs in a style that is not suited for printing. Not all are sent to the Recorder. In general, however, there is real value in reading what a newly trained or a transferring minister has to say when he carefully writes out his beliefs as part of his examination for ordination. The following paragraphs appeared editorially in the Sabbath Recorder of April 26, 1954 in connection with the statements of Socrates Thompson and Edgar F. Wheeler.

These statements of faith are published, not so much to display the systematic reasoning of the candidate, but for their therapeutic and didactic value, if we may use these medical and educational terms. In other words, the thinking of the theological student expressed on paper may

MEMORY TEXT

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John 5: 25.

help you to clarify your thinking, if it is cloudy. It may give you some mental and spiritual exercise that will create in you a desire to get out of the milk stage into the meat stage of the Christian life.

In Communist countries there is continuous statement and reiteration of atheistic Marxian tenets of faith. The success of their system depends on it. How much more should we seek to set forth in order, as Evangelist Luke does (Luke 1: 1), "a declaration of those things which are most surely believed among us." Luke knew full well that others had written much that he would write. Nevertheless, what he would write would be the result of his own research and the statement of his own faith under the special leadership of the Holy Spirit. It would, he was sure, have value for the reader.

Shallow Objectives

The executive secretary of the policy-making committee of the largest and one of the most rapidly growing denominations in America stated in a major address recently that the convention, "its churches, and our own Christian lives are suffering from unclear, mixed, unworthy, and unchallenging objectives."

If this can be said of a people that numbers above ten million it is likely that sober self-analysis of a slow-growing denomination of less than ten thousand would reveal that the statement would fit them too. Let's think it over!

Yearly Meeting Invitation

The Yearly Meeting of the Eastern New York and New Jersey Seventh Day Baptist Churches will be held at Berlin, New York, October 11 and 12, 1963, beginning at 7:30 p.m. Friday, and at 10:30 on Sabbath morning. Our theme is "Christ in you, the hope of Glory" (Colossians 1: 27b).

Conference Music Much Appreciated

By Mrs. C. Harmon Dickinson

When Irwin F. Randolph asked, "Lord, what wilt Thou have me do?" the answer came, "Write music," and he composed an anthem for presentation during the Sabbath morning worship at Conference, August 17. "Wisdom, The Gift of God" by Charles Fitz Randolph was the way it appeared on the program, with the note that it was dedicated to the Seventh Day Baptist Conference choir of 1963.

Words cannot adequately express the beauty of this musical offering. It was difficult, but well rendered. The harmony, although a little different from that which we usually hear in our local churches, was moving in its total effect. The voice of Rev. J. Paul Green was a good choice for the solo.

The second rendition of the choir on Conference Sabbath, "An Anthem of Praise" by William G. Blanchard, was another musical treat. The voices augmented by the precise, three-part harmony of trumpets truly lifted the soul.

Conference Choir Director Randolph led anthems for each evening session as well as Sabbath morning. Characteristic of his leadership is the admonition, "Sing softly and lightly; your voices will be prettier." The acoustics of the Conference auditorium and the large number in the choir allowed this to be done while giving the effect of full voice. The result was indeed pleasing to the ear. The singers represented a wide range of ages, with a generous sprinkling of teenagers.

Mrs. Gladys S. Randolph was Conference organist. On Sabbath morning her daughter, Mrs. Roberta R. Hansen, played with her a piano-organ duet, as she also did at the Denver Conference in 1952.

In reporting Conference music we would be remiss not to mention the contribution of the Pre-Con group under the direction of Miss Lois Wells. It is always interesting to notice the development of new talent in the small ensembles chosen from the Pre-Cons. The singing of the Junior High Conference members during two vesper services reflected careful training by their music director, Mrs. Oscar C.

Burdick. Special musical numbers which brought forth appreciative comment were a duet by President and Mrs. Duane Hurley and the solo of Mrs. Esther D. Swing. Last but not least, the Juniors sang their very best at the Sabbath night vespers led by Mrs. Denise K. Green and Miss Althea Greene.

Denominational Committees

Some of the committees that take care of important aspects of Seventh Day Baptist work were completely changed as to location and personnel or were newly created by action of the recent General Conference. These do not get special mention here because they are more important than the other standing committees but because they need to be introduced to our readers.

The Committee on Ministerial Support, moved from the Southern Wisconsin area to Southern California is presently made up as follows: Dr. Lewis H. V. May, 10160 Daines Drive, Temple City, Calif., chairman; Mrs. Rex C. Brewer, Philip H. Lewis, Richard Ashcraft, and Mrs. Henry C. Lewis.

The Committee on Stewardship Promotion, moved from Battle Creek to the Central New York area, is chaired by W. Garth Warner of Sholtz Road, Oneida, who is supported by other members: Miss Ruth Ellis, Miss Esther Burdick, Mrs. Warren F. Brannon, and Roger F. Davis.

A new committee proposed by Commission in response to a suggestion from the American Baptist Convention for merger talks is called the Committee to Conduct Ecumenical Conversations. The chairman is the Rev. Wayne R. Rood, 8027 Terrace Drive, El Cerrito, Calif., who has associated with him for the first year Courtland V. Davis, Dr. George W. Thorngate, the Rev. Loyal F. Hurley, and the Rev. Alton L. Wheeler.

Some other committees with important functions will be mentioned when there is activity to publicize.

SABBATH SCHOOL LESSON

for September 28, 1963

The Life of Faith

Lesson Scripture: Hebrews 11: 1-10.

Who Went to Conference?

When people attend Conference more or less regularly, they are very much interested in who else will be there. How does attendance this year compare with last year? Will the same people be present whom we saw a year ago or two years ago? There is one committee that comes up with some of these answers. Partial reports of the Credentials Committee make interesting news during the Conference session. People want to know the progress of registration of delegates and visitors — those who are not officially appointed by their churches. Children and some of the young people fall into the visitor category; there are seldom many visitors from outside the denominational family.

A study of the report of the Credentials Committee in several Yearbooks might be fruitful. It might reveal that the business is done from year to year by pretty much the same group of people, or it might not. It is the practice of presidents to assign practically all delegates to committees, so the business is done by people who faithfully attend committee meetings and the business sessions. Sometimes it appears that many delegates are doing something else during the day and that the delegates and visitors are present in full force only at the evening worship services and on Sabbath morning.

What does the Credentials Committee report reveal this year? Surprisingly enough the totals are very similar to last year in spite of the fact that the average distance traveled was considerably greater and the local expense was somewhat higher. At Mission Farms, Minn., in 1962 there were 336 official delegates, not counting duplications. This year the figure was 321. The number of churches represented was almost identical (46). It is to be noted that the three new churches in the Conference were quite well represented.

Ministers and pastors present were practically the same (42) although not all of the same ones attended. There was also a fairly close parallel between this year and last in the churches that were not

represented or had only a minister to speak for them. This is something that merits study and attention by the Conference president or Commission. Not all of the unrepresented churches are too weak or their membership too poor. In some cases it would seem to be a lack of interest. One might ask what the relation is between the pastor's decision not to attend (usually for financial reasons) and the failure of any of his people to put forth the effort to go to Conference.

There are a few of our churches that have been served for a number of years by ministers of other denominations. It appears from the committee's report that the interest in attending General Conference is much weaker in these churches than in others of the same size or from the same area. Perhaps this ought to be called to the attention of the leaders of such churches. Historians have pointed out that in England and in America Seventh Day Baptist churches have eventually died if they depended for long on non-Sabbathkeeping leadership.

Last year, more than any recent year, was a family Conference. This was probably due to the unusually low-cost, modest housing. It was different this year. Attendance at the two Pre-Con Retreats was only slightly lower this year. Excluding staff, which was about the same, the total of campers was 134 last year and 118 this year. It is to be noted, however, that all of those in the young adult Pre-Con this time were unmarried and might be considered graduates of the youth camp. The big difference in numbers shows up in the primary and junior groups at Conference. At Mission Farms there were 48 in Junior High, 106 in Junior Conference and 20 in Primary. At Fort Collins there were 21 in Junior High classes, 27 in Junior, and no listing of Primary.

Related to family cost, perhaps, is the larger number of families using camping equipment at the recent gathering. The fact that a number of ministers and others traveled with tents, or campers of some sort might well be borne in mind for other years, especially when costs are high and the location of the meetings is conducive to a pleasurable camping experience, as it was this time. National sta-

tistics indicate that vacationers are turning to camping in greatly increasing numbers. The experience of camping close to people of like faith and like interests is longer remembered than being in the same dormitory and eating in the same cafeteria.

There was a twinge of regret and sadness on the part of many delegates this year when they noted those who were absent. There were only one or two retired ministers present. From the Southwestern Association there was only one minister and very few laymen. Many others who frequently attend were missed. This was somewhat compensated for by the larger number from the midwestern area who could attend because the distance was less for them. The total registered attendance was 500 as compared with 576 last year. There was not as large an influx of visitors on Sabbath day as is often the case. A good share of the non-delegates were present through the week.

Conference is people, not business or program, and the people attending the meetings at the University of Colorado had a feeling of fellowship which has its roots primarily in the common faith professed by all.

— By the editor.

More Bible Reading at Home

An expected rise in Bible reading in homes, stimulated in part by the Supreme Court decision which limits such reading in public schools, may result in a record number of families participating in the nationwide reading of the Christmas Message on Christmas eve, being sponsored for the fifth successive year by the American Bible Society, says the Rev. Dr. Laton E. Holmgren, general secretary. Recent Supreme Court decisions have thrown the spotlight on this need, and ministers everywhere are trying to encourage the practice.

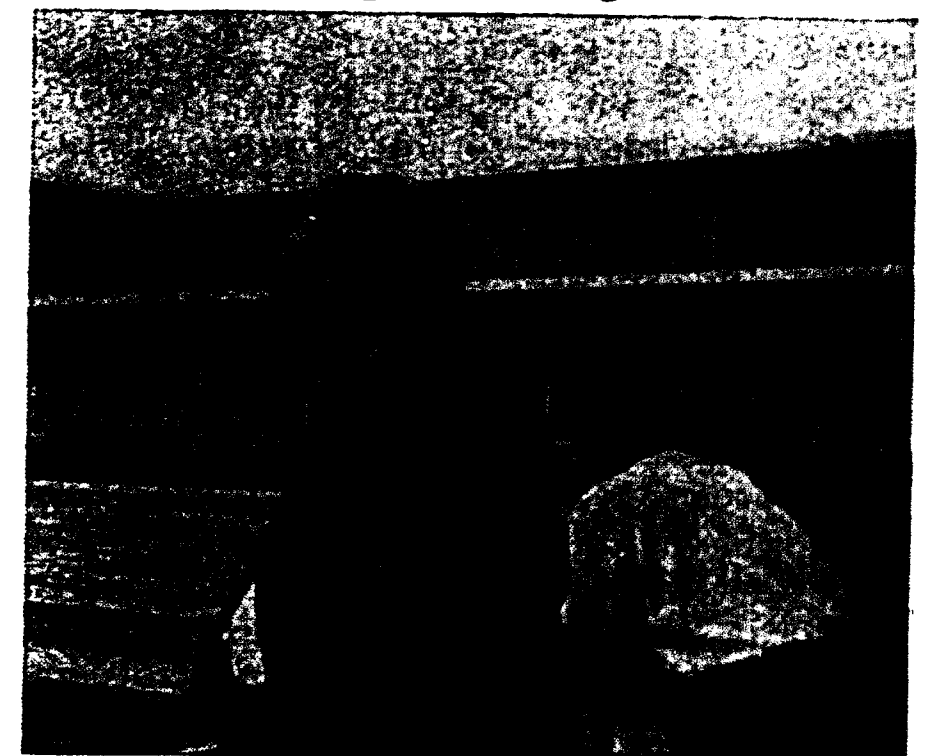
A new Spanish Christmas selection, in leaflet form with colorful illustrations, is available in the Reina-Valera Revised Version for only 2 cents per copy.

World C. E. News

The World's Christian Endeavor Union is divided into geographic areas. From August 29 to September 1, Area II held its conference at Porte, Portugal, with the theme "God's Fellow-Workers." Conference delegates came from Europe, Africa, India, and the Middle East. Harold E. Westerhoff, general secretary, participated in the program arranged by William J. Sharpe of England, the general secretary of Area II.

The World's Christian Endeavor Union includes approximately 3,000,000 members in 80 denominations in over 50 countries or island groups around the world. The next world convention will be held July 27-31, 1966, in Belfast, Northern Ireland.

Deep in Thought



At the close of an afternoon meeting of Conference Winfield Randolph (amateur photographer who provided the candid shot in last week's issue) was caught in an attitude that appears to be one of deep thought. Was he contemplating the results of his campaign to make the Sabbath Recorder free to all? Was he pondering how to reverse next year the compromise action of this year's Conference? Perhaps he was just contemplating the solid grandeur of the mountains west of Fort Collins. Maybe he was just waiting for his wife. In any case the mood of thoughtfulness was felt by many after coming from committee meetings or business sessions. The others in serious conversation about denominational matters may be identified as Don Gray, Association coordinator, of Milton, Wis., and Christian Education Secretary Rex Zwiebel of Alfred Station, N. Y.

Christ Is The Answer

By Rev. C. Rex Burdick



In one of the parishes which I have served, a man was struggling with a problem which at the time seemed rather severe. Our family had shared the problem, discussed it with him, and prayed about it on several occasions. There appeared no easy or early solution. The days stretched into weeks and the weeks into months with no observable change in the situation. The problem was still with him with all its frustrations.

Then one day he said to us, "I think I have the answer to my problem." "But your situation has not changed," we commented. "No," he replied, "but I have found the answer in Christ." Then he went on to tell us how during the week he, already a practicing Christian, had sought a new relationship with Christ, how he had offered himself again to Christ to be used by Him, to do whatever God would have him do if God would show him what to do and give him the strength to do it. In this new relationship with Christ he found the answer to his problem.

Now this is an amazing thing, a beautiful and meaningful witness to what Christ can mean in the human life: The man's circumstances had not changed; his problem was very much with him; there was no change in the outward condition. But in the midst of his problem, when he went to Christ, he found that **Christ is the Answer.**

The theme for the 1963 - 1964 General Conference year is, **Christ is the Answer.** The Epistle to the Colossians will be the basic Bible book for study during the year and will be emphasized at the 1964 sessions of the General Conference. The special text for the year will be Colossians 1: 27b, "Christ in you, the hope of Glory." It is

our hope that the Conference theme may speak to our needs, both tonight and through the year. Our purpose is to raise issues tonight, issues to which we shall respond through the year by the development of the theme in our local churches.

The world situation into which we have been thrust is not an easy one. It may be neither necessary nor profitable for us to dwell on the contributing factors which have led us to our present world condition. We must not fail, however, to maintain a continual awareness of the critical nature of contemporary world problems.

Never in the course of human history has such an array of might been displayed by opposing nations with differing ideologies. It has taken a score of years to mend the horrors of Hiroshima, yet the atomic bombs of Hiroshima and Nagasaki were mere toys when compared to the nuclear weapons possessed by a number of nations at the present time. The average mind cannot even comprehend the capabilities of destruction possessed by today's nuclear weapons.

Meanwhile a bristling communist fortress is maintained in our own dooryard; political riots are breaking out in all areas of the world; we make our carefully worded statements; the man with the shoe pounds the table; the mad man of Red China makes his unreasonable and irrational accusations and threats; American soldiers are dying in Viet Nam in what has been described as the beginning of World War Three; and the fear of atomic holocaust possesses the human mind and soul.

Is there an answer to our political dilemma? Many things have been tried and many things have failed. The answer is not to be found in so-called peaceful co-existence! The answer is not to be found in nuclear test bans! The answer is not to be found in peace demonstrations! The

answer is not to be found in the possession of superior weapons and the most powerful striking force! One may make a pretty good argument for any of these ideas, and any one conceivably might prove helpful, but there is no man-made answer. The answer is in Jesus Christ; **Christ is the Answer.**

Never, since the time of the Civil War, have problems over race and race relationships been so severe or complex as they are at the present time. In fact it is even possible that today's racial bias is more devastating than that of a century ago. Troops have been mobilized by the Federal government to force integration; segregationists have fought back with a variety of techniques; K.K.K. policies have been re-instituted; blood has been shed. Those who have been discriminated against have organized various demonstrations, purporting to be peaceful and nonviolent, but often getting out of hand. We of the northern states have often looked on the struggle with a degree of hypocrisy, refusing to recognize that the problem is equally severe in our own geographic communities. While the ecclesiastic organizations have continued to make their pronouncements, the basic principle of the brotherhood of all races is virtually rejected by the perpetuation of segregated congregations in all of the major denominations and in most of the sects.

It is not our purpose at the present time to decry the means used in an attempt to solve the racial problem. It is our purpose rather to point out that in the face of all our efforts the problem remains unsolved. While the human mind and the human agencies have failed to arrive at a satisfactory answer to this problem, there is an answer. **Christ is the Answer** — even as He is the answer to all of the social and economic problems which surround us.

It is common knowledge that crime is a growing scourge throughout this nation and other nations. An article in U. S. News and World Report last spring recorded an interview with Stanley R. Schooler, Cincinnati, president of the International Association of Chiefs of Police, a man who should know about the extent

of crime if anyone does. Asked if crime was not on the increase right now, he replied that crime, violent crime, was a growing concern. The questioner wanted to get his opinion about the growing brutality of crime. The answer was in a similar vein. This law enforcement officer said he could understand stealing but could not understand why robbers gouged out their victims' eyes or thrust shears in their stomachs, or wantonly murdered those whom they robbed. He called such people wild animals and indicated that they were increasing in numbers. He spoke of the "mad dog" running the whole gamut of criminal experience. What he suggested as an answer or a cure was more force and the locking up of these wild animals called by some scientists mentally deranged people.

Many churches have been forced to discontinue evening services because of the physical dangers which may be inflicted upon attendants en route to the service; many have been forced to keep their doors locked even during the daylight hours to assure the safety of the office personnel. Residents of many of our larger cities have indicated that it is unsafe for an individual to freely use the facilities of many of the city parks lest they become the victims of robberies, muggings, sexual molesting, and vandalism.

Everyone knows that something must be done to stem the advancing tide of crime, but no one knows exactly what should be done. Suggestions for improving the conditions range all the way on the scale from extreme permissivism to extreme authoritarianism, but no one has come up with a completely workable answer.

We are convinced that **Christ is the Answer.**

Family and marriage problems have become the subject of more discussion and study, perhaps, than any other single concern. In 1920 there were 170,500 divorces; in 1962 there were 410,000 bringing the number of divorces to 25% of the number of marriages for the same year. In addition to these there are untold numbers of separations not included in the list of legal divorces, and thousands more of our marriages are suffering all sorts of internal

(Continued on page 15)

Missionary Board Participation In OWM

(A statement made on Conference floor by Secretary E. T. Harris at Ft. Collins, Colo., in regard to the budget for 1963-1964, which was being considered for adoption.)

The 1963-64 Conference year budget which is before us for consideration, as proposed by the Commission, cuts back the askings of the Missionary Board by \$9,402. Approval by Conference of this reduced amount will not only eliminate expansion and forward-looking plans but will mean an actual retrenchment in some established areas of service.

We would ask Conference to bear in mind that the work of the Missionary Board is a part of the growing edge of denominational outreach both at home and abroad — bear in mind that this General Conference through Commission has asked the board to "share its most radical thinking" in matters of outreach with the churches — bear in mind that most of the board's expense is reflected directly in salaried personnel (people who must live) and you can see that this cut is a serious matter.

In order to help clarify our thinking as to just where and how much this proposed cut will hurt, here are some specific areas where changes may have to be made:

(1) It is possible that no replacement will be sought to fill the position of missionary Leon R. Lawton in Jamaica when he returns to this country in August, 1964 (saving \$2,400).

(2) There would be little possibility of granting any new requests for aid in support of missionary churches in 1964 (including the request of Southwestern Association to grant additional aid at Metairie).

(3) This would preclude the possibility of a satisfactory car for the British Guiana mission field or of a much-needed replacement of the Makapwa Mission Land Rover.

(4) The Contingency Fund and the Discretionary Fund for Advancement would be eliminated.

(5) Those in special category for advancement on the Home Field would have to be restudied. As a result it may be that

the City Pastor-Evangelist plan will have to be given up, at least temporarily, allowing Pastor Paul Osborn to seek other pastoral arrangements at the end of the three-year trial period (July, 1964). Shepherding Pastor and Daytona Beach - Tampa effort may have to be revised.

(6) The goal of minimum salaries for pastors being brought up to a living wage, just within our grasp, may have to be postponed.

(7) Shortages existing because the current OWM giving is so far behind will grow larger.

Conclusion:

Because it is our belief that Seventh Day Baptists need the challenge of an enlarging, expanding work, in order to do our best for God, we urge you not to accept this reduced budget. It is based on the premise that we cannot raise this year's budget in full. Let us give generously and sacrificially now at this Conference and during August and September, raising this year's budget in full and be challenged to step out into the 1963-64 budget year with a strong and expanding program for all the boards and agencies.

Jamaica

Seminar on Sabbath School Work

The following is taken from a letter written by Principal Courtland V. Davis of Crandall High School, Jamaica, W. I.:

"The seminar on Sabbath School work as planned by the Jamaica Board of Christian Education is apparently quite successful. Some thirty or more teachers and prospective teachers were sent in by Sabbath Schools all over the Island. They have been working hard and long and staying at it well, from seven thirty in the morning until five o'clock and sessions most evenings as well.

"Sabbath Day all the Sabbath School classes in metropolitan Kingston were taught by students from the seminar, and on Sunday the students went out two by two to visit the Sunday Schools of other denominations over the city, many getting in two such visits because a number of the

churches hold their Sunday Schools in the afternoon.

"Examinations Thursday will bring the seminar to a close. Thursday is also the day for the first series of entrance examinations for the new year in Crandall High School. So we manage to keep busy!"

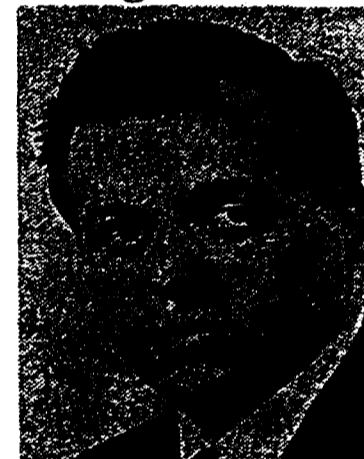
Statement of Belief

Mynor G. Soper

(Given at the time of his ordination to the Gospel ministry. Mr. Soper was recognized with denominational accreditation at General Conference.)

What I Believe About God

I believe that God is the Creator of the entire universe including all life. I believe that He has established the laws that govern the universe and life within the universe. I believe that for the most part God operates through these laws which He has set in motion. However, I believe that, even though God does operate through these laws, He is, nevertheless, interested in each of us personally.



I believe that He wants to relate to each of us personally; that He is ever seeking a personal encounter with each of us. Therefore, while masses worship God or belong to religious organizations, to simply relate oneself to such an organization or feel one is Christian simply because he is a part of a so-called Christian society, is not an adequate relationship to God, either for fellowship or salvation. I believe that since God is a personal God it takes a personal relationship with Him either to save or fully satisfy. How does one find such a personal relationship? By accepting Jesus Christ as the Son of God; by accepting the fact of there being a God and seeking Him in worship and prayer; by letting your spirit through faith be caught up into the Spirit of God. Jesus said that God was a Spirit and they that worship Him must worship Him in spirit and truth. The only way one can do that is by accepting God on faith — by

simply believing that He is — and then act and worship accordingly. This faith moves one into the areas of trust and confidence. Trust — in that you are willing to trust yourself and your life and your future to Him. Confidence — because you are freed from the kind of doubts and conflicts that keep others in continual controversy about the existence of a God who cares about them. You know "whom you have believed and are persuaded that He is able to keep that which you have committed unto Him against that day." What He is able to keep for you depends on what you commit to His keeping.

Besides being a personalist, I believe in the partial-immanence of God. This is a theological term referring to God's location and activity regarding His world. It simply means that God is neither wholly removed from this world, nor wholly contained within the world, but rather, is both within the world and beyond the world. To say that He is transcendent puts Him in the position of being beyond the world so that any participation in the lives and affairs of men has to be on the order of the unusual and is a rather remote chance. It is also quite difficult to feel any closeness and fellowship with a God who is wholly beyond this world. On the other hand, to say that God is wholly contained within the world — be it in nature or the hearts of men or a spiritual realm of this earth — reduces God pretty much to an idea. I believe that God has a personality and is, in fact, a real being who has control over not only this world and its contents but the entire universe. One can neither locate God to a specific place in the universe nor can one dislocate Him from it. It is His order — it is orderly — and to remain so it depends upon Him.

What I Believe About Jesus

I believe that Jesus Christ was the Son of God as the Bible indicates (Luke 1: 35) and as He Himself said (John 10: 30, 36). I believe that Jesus' birth was a miraculous one even as the Bible claims. I find no difficulty in believing that Jesus was born of a virgin (Isaiah 7: 14) as the Bible states, even though I live in a very scientific age when the trend is to

doubt anything happening in a simply miraculous way. For me this age has strengthened my belief in His miraculous birth. Prior to the age in which we live, such beliefs might well have been classified as superstitions, but we live in an age of miracles. To be sure, there is a logical and reasonable (in most cases) explanation for these miracles. The laws that govern these things have been discovered and put to use. However, in many cases the reason why these laws operate as they do is still a mystery. But we do not doubt the results of the laws when operated.

The birth of Jesus, I believe, was a miraculous one as the Bible declares. The fact that no conceptions of this kind have ever happened before or since to our knowledge does not rule out the fact that it could have happened this once. Besides this, our God is a God of miracles. I mean this in the sense that the wonders which He performs are not understood by us. They are no miracle to Him for He knows how to perform them. They perhaps will not be miracles to us when we someday come to understand how they operate. Yet the greatest miracle of all is that God Himself has caused these laws to operate as they do; He has created even them and declared that they should function as they do.

I believe further that there was no sin connected with the birth of Jesus but that He was subject to temptation and sin from then on. I further believe, however, that He remained free from sin during His life here on earth. Not because He was the Son of God, but rather because He loved and obeyed Him. I believe that He did what God would have every person do — live a sinless life. In this sense He became the Son of God in the way God had wanted all men to from the beginning, and thus He has opened the way for us to become true sons of God.

I believe that since Jesus was completely obedient to His Heavenly Father, even obedient unto death, that He alone was capable of paying the price of man's great indebtedness of sin. "For the wages of sin is death." This is a law as well as relativity is a law. Therefore, it had to

be fulfilled. I believe that Christ, in giving Himself willingly as a sacrifice for man's sin, paid the penalty of the law and set every man free who will accept His sacrifice. Since His death was accomplished on a cross, the cross has become the symbol to all mankind of faith, holiness, sacrifice, love, and eternal life.

But even more central to the dynamic faith of Christians in the tomb. The cross symbolizes the penalty paid — but the empty tomb symbolizes the power of God over death. It was this empty tomb that transformed that little band of Jesus' disciples into dynamic crusaders for their faith. The cross represented for them defeat — but the empty tomb represented victory and life. I believe that Jesus rose from the dead even as He said He would (Matthew 20: 18, 19). And even today one must see the empty tomb, the risen Christ, or else the sacrifice of the cross seems rather meaningless.

I believe that Jesus taught men how to live. By His example and dedication to right and truth He has inspired the noblest efforts on behalf of our fellow men. From Him we have learned that giving is better than receiving; that service is more noble than to be served; that love can conquer hate. I believe that some day Jesus will make a re-entry into this strife-torn world to reward all who have tried to so live, by opening to them the gates of heaven and eternal life.

What I Believe About the Holy Spirit

I believe that the Holy Spirit is the presence of the Spirit of the living God in our hearts and lives. When Jesus went away He promised His followers that He would send a "comforter" (John 14: 16, 26; Acts 1: 4, 5). A great manifestation of the coming of the Comforter or Holy Spirit into the world as a vital, dynamic force, took place on the Day of Pentecost. This was not necessarily the first appearing of the Holy Spirit, but it marked the beginning of His new work of making His abiding place in the hearts of men who received Christ and thereby guiding them into all truth. I believe that humility and righteousness are more an evidence of the presence of the Holy Spirit than a more ostentatious display.

Youth Pre-Conference Retreat

By J. Paul Green, Jr., Director

Youth United Camp, in the Rocky Mountains above Glen Haven, Colorado, was the site of the 20th Youth Pre-Con Retreat, held August 7-11, 1963. The camp was rustic but adequate, and the setting was glorious.

The Rev. Dayton Olson, chaplain of Nebraska Wesleyan University, was guest lecturer. Our group was challenged and stimulated by his controversial lectures on "Personal Christian Responsibility." We were deeply moved by his final lecture, in which he stated that "Christians, in this tragic world, must be among those who bear the mark of pain."

The campers developed into a fine singing group, under the inspiring direction of Miss Lois Wells. (This portion of our program was shared with General Conference in the two evening vespers conducted by the Youth Pre-Con.)

Dean Victor Skaggs capably led in Bible studies on a variety of themes. Miss Helen Green led us in thought-provoking worship experiences, making good use of campers' talents in many of the services.

Pastor Herbert Saunders was recreation director. Hiking and horseback riding in the mountains, rock rolling and a hot volleyball series were the chief recreational activities. Pastor Herb also conducted a meeting of the Seventh Day Baptist Youth Fellowship, in which national officers were elected. The new officers are: president, Miss Leola Welch, Berea, W. Va.; vice-president, Miss Linda Lou Bond, Clarksburg, W. Va.; secretary-treasurer, Miss Wanda Guyer, New Enterprise, Pa.

Sabbath began with a traditional "faggot service," held in an outdoor amphitheatre under star-filled skies. This consecration service was the high point of Pre-Con for many. At the church service on Sabbath morning, Pastor Charles Bond preached a dynamic sermon on "Choosing to be Failures." Secretary Everett Harris visited us on Sabbath, and gave a dramatic report of his recent visit to our Nyasaland Mission.

Other staff members included: Mrs. Esther Stanton, business manager; Mrs. Beth Knox, Mrs. Mary Shepard and Mrs. Thelma Wright, cooks; Mrs. Barbara Saunders and Mrs. Denise Green, counselors. All served capably and well.

The staff was kept on its toes by a "question box" panel discussion, in which the campers submitted questions, and joined in the discussion after staff members had given their views. A color film, "The Mark of the Hawk," vividly reminded us that problems of race and civil rights are not limited to our own land.

Since our group had to vacate the camp on Sunday morning, we took a bus tour to Bear Lake in the Rocky Mountain National Park.

Youth Pre-Con was attended by 99 young people ranging in age from 14 to 20. They represented 28 churches in all of our Associations, the largest delegations coming from Riverside and Milton. Although noisy at times, this was one of the most co-operative and well-behaved camp groups I have known.

I wish to thank the people of our Boulder and Denver churches who helped with the physical arrangements, the members of the staff for their splendid service and co-operation, and the Youth Work Committee for the privilege of serving as director.

2,600 Baptists Visit Israel

About 2,600 young Baptists from 70 countries toured Israel in the latter part of July, comprising the largest group of Christian pilgrims ever to visit Israel.

The tour was part of a Holy Land Pilgrimage organized in connection with the Sixth Baptist Youth World Conference. The conference, held in Beirut, Lebanon, attracted some 3,000 youth leaders of the 22-million-member Baptist faith.

For many of the visitors the trip was highlighted by the three sunrise services, organized by the Baptist Convention of Israel near Capernaum on the northern shore of the Sea of Galilee. The services consisted of the reading of the Sermon on the Mount, hymn singing, and meditative prayers.

World Council Problems The Faith and Order Conference

By Rev. Loyal F. Hurley

In previous reports regarding the Montreal World Conference on Faith and Order submitted to the Seventh Day Baptist General Conference and to the Sabbath Recorder your delegate has mentioned some of the encouraging features of that great gathering. In this brief note he would like to mention some handicaps and weaknesses.

According to the word of the General Secretary, Dr. Willem Visser t'Hooft, one of the biggest handicaps of the World Council of Churches is its size. It is growing so fast that the Council cannot deal with all the problems that arise — most of them coming all at once. There are not enough trained men to handle such a mass of problems. The General Secretary rather jokingly said he was slightly jealous of the Roman Catholic Church with its vast resources of trained people.

In 1961 at New Delhi there was added to the WCC the International Missionary Council, plus the Orthodox Churches of Russia, Rumania, Bulgaria, and Poland, numbering several million, along with two Pentacostal groups of South America, numbering several hundred thousand. It does not take much understanding to grasp some of the political and theological problems that such additions would produce, to say nothing of the problems raised by the emerging nations of Africa and Asia.

For instance, at its beginning the WCC was principally Protestant and Anglican, with some slight influence from the Orthodox during those early years. In the last two years with the enormous increase of Orthodox membership the atmosphere seems almost predominantly Orthodox. Protestantism needs to assert its faith more definitely and with the best leaders it can produce.

Early in the Montreal Conference I remarked to a delegate beside me, a professor in one of our strong seminaries, that the outcome might well be "rigged." He replied that he didn't think so. Yet in the middle of the second week he came to me and said, "I am coming to think that you were right in your remark last week."

Why did he think so? Because we couldn't get enough clear statements into the reports. They were far too general rather than definitely specific.

However, this should not be surprising. The World Council does not want to drive out the enormous numbers of the Orthodox who have recently joined the movement. Hence their viewpoints must be respected. And it cannot afford to drive out the Protestants and the Anglicans who originally established the Council. Hence their viewpoints must be respected. Until there has elapsed more time for fellowship and intercommunication the reports and formulations must necessarily be quite tentative, even if not evasive.

The World Council as at present constituted is somewhat like a young adolescent — it doesn't know where it is going. A child is supposed to grow up naturally and normally in a somewhat definite direction. However, when adolescence begins the youth is beset with a strange new complex of ideas and urges and drives. These are often so bewildering that no one can surely predict what the outcome will be, least of all the youth himself. No one should try to force an adolescent into a predetermined mold. Guidance and counselling in wise amounts are valuable and necessary, but not compulsion. The youth needs time to adjust his own conflicting ideas and drives into something of a unified direction and purpose.

The childhood of the World Council of Churches was largely Protestant and Anglican, not entirely harmonious, but travelling in a direction that was defined with more or less clarity. Now the adolescent age of the WCC has suddenly dawned with the addition of several million Orthodox and several hundred thousand Pentacostals. Each group has brought into the Council beliefs and attitudes and urges that are as diverse and strange as the drives that beset a teenager. It will take time, maybe lots of it, for the World Council to grow out of its adolescence into maturity. During that period of growth we will need to watch in patience the direction which its development will take. Seventh Day Baptists might be able to assist a bit in determining that direction.

Christ Is The Answer

(Continued from page 9)

disorders. Not too long ago the divorce rate in Soviet Russia was far higher than that of the United States; now ours exceeds the divorce rate of Russia by 100%. Perhaps some of the confused thinking of the people may be indicated by the content of the biennial ministers conference two years ago when a considerable emphasis was placed upon family concerns. An expert in this field, a marriage counselor from a marriage clinic in one of the nation's largest cities was employed to guide our thinking. In his concluding lecture he confessed to us that he had not been able to solve all his own marital problems so that it became necessary to terminate his previous marriage in divorce. He who was not able to solve his own problems was now trying to help solve the problems of others in this same field, a witness to our own confused thinking.

The causes for the situation in which we find ourselves are legion and the ramifications are exceedingly complex. We do not for a minute protest the sciences of sociology and psychology which may bring relief to the scars of sick and wounded marriages, but we unhesitatingly affirm that only Christ is the Answer, that He alone can bring meaning to the meaningless marriages and stability to the shaky ones.

Our Seventh Day Baptist General Conference and our own specific local churches are fraught with many varied and weighty problems. We have been reminded again and again of our dwindling American membership — and who can deny it, or even ignore it? Figures do not tell the whole story. Unfortunately, if they did our problems of membership would appear doubly severe for our decline has occurred in the midst of a population explosion. We have said that numbers are not important, but they are important. When we deny their importance we indulge in a comfortable escape mechanism, and stand, as the proverbial ostrich with its head in the sand, trying not to let our problems find us.

Our World Mission contributions have been sadly lagging. We have found it

necessary to cut back the size of our budget on more than one occasion. All our boards and agencies tell us that with a restricted budget it is impossible to develop a creative and forward-looking program. The closure of the Alfred University School of Theology has been thrust upon us and we have been forced to develop a substitute program for the education of our ministry which will be less expensive. While we may and must see this as an opportunity to improve the quality of our ministerial education program, we must also remember that this event was forced upon us by the inadequacies of financial support within our denomination.

Salaries of our mission staff have not always been met on time. Hardship has been imposed upon personnel as well as upon program. We have not been able to make the physical improvements in medical and educational work that have been envisioned. In the midst of our problems we have made some notable efforts, and certainly we have realized some observable achievements.

We have increased the tempo of our ecumenical activity. But ecumenical activity, no matter how valuable, is not the answer.

We have subscribed to a well-developed Program for Advance and are now ready to enter the fifth and final stage of the program. But structured programs, no matter how well planned, are not the answer.

We have instituted a plan of city evangelism, and the Little Rock church may prove a demonstration of its value. But city evangelism is not the answer.

The Missionary Society has presented us with a forward-looking program of home missions under the supervision of a newly appointed Director of Home Missions. But home missions is not the answer.

We have created a new program of theological education to provide us with the best trained ministers possible. But well-trained pastors are not the answer.

We have a dedicated field worker among our youth, a program instituted by the Board of Christian Education. Evidences of her effectiveness have been observable

The Sabbath Recorder

in the SDBYF and in other youth activities. But this is not the answer.

We have made proposals about the Sabbath Recorder in an attempt to get it into every Seventh Day Baptist home. But placing the Sabbath Recorder on the reading table in every home is not the answer.

We have reaffirmed our basic statement of belief, and discussed deeply our view of the inspiration of the Scriptures. But the possession of a doctrinally correct statement of beliefs is not the answer.

We have voted to enter into conversations with other bodies to discover the possibilities of a satisfactory affiliation with such a body. But affiliation with any other group is not the answer.

We may raise the OWM budget in full, prepare the most splendid programs, create the most adequate machinery to keep our programs moving — yet never, never find the answer. All these things may help us, all may contribute to continued usefulness, but none of them is the answer, for **Christ is the Answer!** He only is the answer to the very distressing problems which we find threatening our existence.

Christ is the answer because in His sufficiency He is able to meet every situation, to bring victory out of defeat, triumph out of disaster. But it must be understood that Christ is the answer even when triumph does not emerge from disaster. When Christ possesses the human soul, that possession is found to be the answer to the soul's need. Outward circumstances may not change, but the man who trusts himself to Christ, who rests on His mercy and grace, who partakes of the joy of His presence, who walks with Him through all of life's devious ways—this man has found the answer, for the answer is not in what Christ does for us in the hour of our need, but rather in what Christ is in us in our need.

It was in this spirit that St. Paul could look back on the failures of his previous life and say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me" (Gal. 2: 20). The spirit of the pharisee was dead and the new life in Paul was not his own, but that of Christ living in him. It was in this absolute possession of Paul by the Lord Jesus Christ that Paul found the answer.

On another occasion when writing of

the gentiles' participation in the Kingdom of God, which he called a mystery, Paul said, it is "Christ in you, the hope of glory" (Col. 1: 27b). As this could be said by Paul of the Christians in the Colossian church, Seventh Day Baptist brothers and sisters, it may be said of Christians in our own congregations. It is "Christ in you, the hope of Glory."

I am firmly convinced that when Christ so completely resides within us that it is no longer we who live, but Christ who lives in us, then we shall have found the answer to our problems. Then Christ working in and through us can accomplish His own glorious purposes which He has for us and for the world through us.

Christ is the Answer!

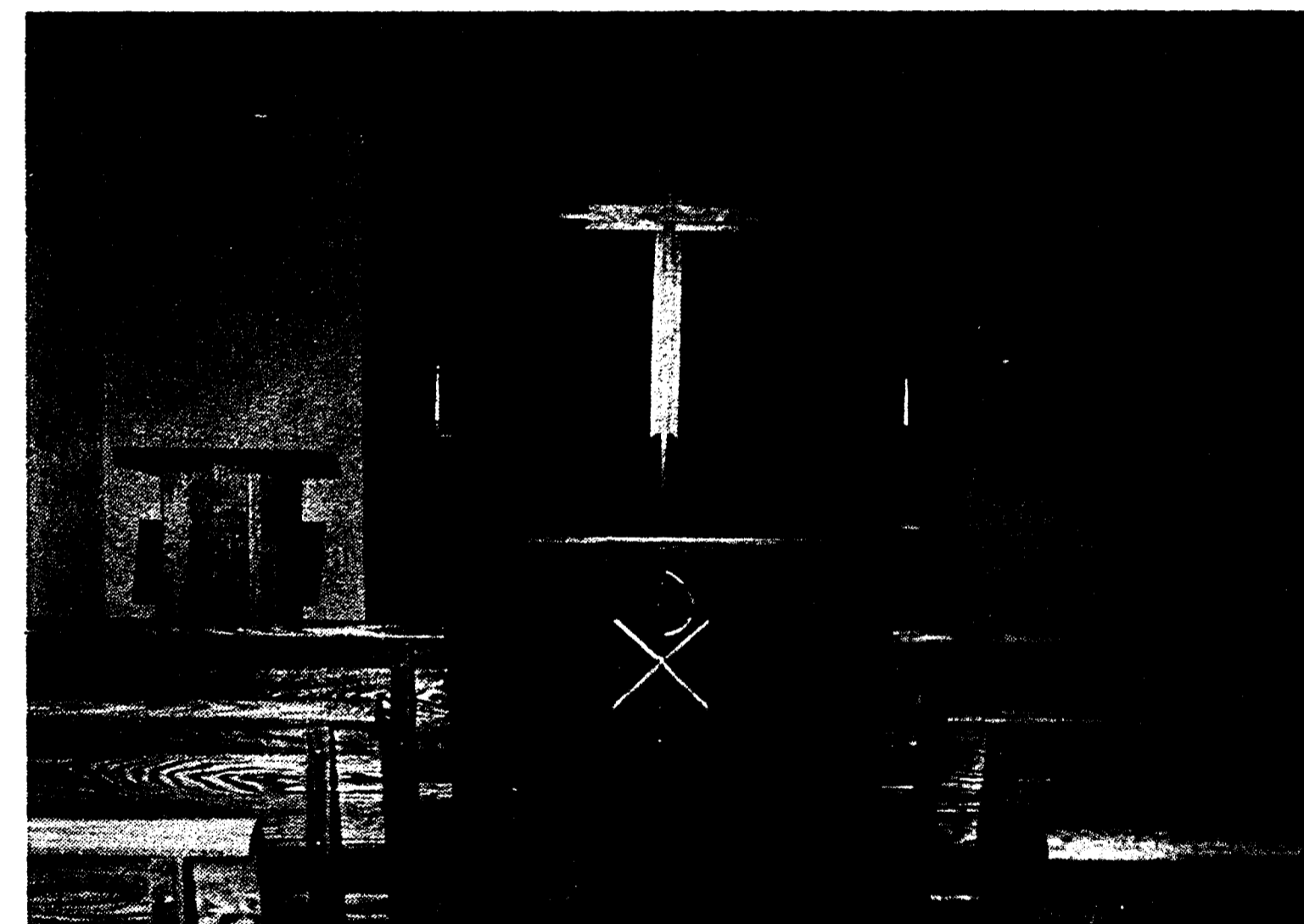
Revival Meetings Scheduled

The Fouke, Ark., church is in the midst of a series of weekend "Spiritual Renewal Meetings" with newly ordained evangelist, James Mitchell of Little Rock as the guest speaker at the beginning of the series, September 6, 7, 8. The other meetings scheduled are September 14, 21, and 28 and October 5, 12, 19, and 26. Filmstrips from the denominational filmstrip library will be used in most of the evening meetings.

On the East Coast the Plainfield church has been making plans for several months for special meetings and visitation between the sixth and the seventeenth of November. The visiting evangelist is the Rev. Edgar Wheeler of Ashaway, R. I. The aim of the meetings is both to edify the church and to reach as much as possible of the community with the message of Christ and His Sabbath.

Other churches having special outreach or revival plans may draw strength, courage, and results from the prayers of those who have a burden for revival among our people in all the churches.

The Bible is still a runaway best-seller as shown by a survey of publishers exhibiting at a Christian booksellers convention. And while the King James Version outsells all others by far — eight to two, according to one Bible published — newer translations are having good success.



—Howard Photo Shop

New Chapel In Milton Church

A new chapel in the north balcony of the Seventh Day Baptist Church in Milton has been completed. Coming to the church as a gift from the George Ellis family of Madison, it is presented by his son, Edward. This "Upper Room" chapel will serve primarily as the worship center for our young people, although it will be used by other groups as well. Appropriate dedicatory services will be held in the near future.