

The Sabbath Recorder

First Issue June 13, 1844

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

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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Vol. 175, No. 12 Whole No. 6,062

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Special Days

The Christian of today in the United States faces problems unknown to his forefathers and to his many brothers in the faith throughout the world. By comparison with the really serious problems in this and other countries the thing mentioned here is of little consequence although it bothers us. Reference is to the multiplication of special days urged upon us for many good causes. How are we to decide which special days we will observe? Can we put them in the farmer's fanning mill and screen out the less important ones as we once separated the wheat from the chaff? We could wish so. There is a sort of denominational and church screening when calendars are prepared in the fall for the special-emphasis days, but this does not satisfy all and we are likely to do more adding than subtracting from year to year. The law of diminishing returns comes into play when we get so many of these special

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On the other hand, the Christian in being faithful to his Lord and Savior, must feel an obligation to make wise decisions as to which special days he will observe with enthusiasm and with financial support. Suppose we take an extreme case to illustrate this point. There are various groups or churches that fill their literature with YAHWEH and even insist on special Bibles that use only Hebrew names for God and Christ. Some of these are Sabbathkeeping groups. One of them in sending out literature in early September, just before the Jewish holidays which climax with the Day of Atonement maintained that this day, Yom Kippur, is and should be the holiest day of the year "among all Yawist who are called to walk in the memorial name of YAHWEH. . . ." It suggests that people should make it a fast day from sunset to sunset and a day one should make a solemn resolution to abide by all the commandments. Here the discerning Christian draws the line on special days, especially when he observes that in all the literature furnished by these well-meaning people there is no passage of the

New Testament quoted and no reference to the atonement on the cross.

Special days for church observance may be far from the Gospel either by stressing the old covenant at the expense of the new or in the other direction by simply emphasizing some social betterment idea that leaves out the Gospel message of the church. To be a Christian today requires more clear thinking than we are willing to give to it — or so it sometimes seems.

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ing a constant flow of good reading material. They can suggest topics on which they would like to have others write, can provide information or pictures, and can perhaps suggest people who could write the desired articles well. We are partners together in promoting godliness through the pages of our weekly journal. To contribute something from your heart and from your experience may do more good than a sermon. Think about it — as others have done for your benefit.

Christian Social Action

The denominational standing Committee on Social Action reported to Commission and to General Conference. What Commission had to say on this matter has already been printed (Sept. 2 issue). The report went to the temporary Conference Committee on Christian Social Action Interests which brought a report to the floor of Conference containing several items, among which was approval of the Commission recommendation mentioned above.

The temporary committee gave consideration to another issue raised by the standing Committee on Social Action — the population explosion in some of the overpopulated countries (India, for example). Recognizing that help from our country in the efforts of other countries to halt this explosion by birth control may become a national and Christian responsibility, the committee brought to the floor of Conference the following recommendation, which was adopted:

"We recommend that General Conference request the Committee on Christian Social Action to study the issue of birth control and the conditions for appropriate means of dissemination of birth control information to those who desire it."

In another action Conference adopted a recommendation spelling out in a little more detail what the Social Action Interests Committee thought should be done to implement our expressions of concern about racial inequality. The recommendation follows:

"We recommend that the committee's report dealing with race relations be

amended as follows: Be it resolved that Seventh Day Baptists as individuals be encouraged to become more fully engaged in bringing the Church into active participation in promoting racial equality within the congregations themselves as the only basis on which the Church may offer moral advice to the State and that Seventh Day Baptist churches be urged to participate in the observance of Race Relations Sabbath during the coming years as one means of promoting our belief in the equality of all races."

Significant action was also taken in regard to some of the degrading influences in modern society. The statement presented and accepted by the delegates reads:

"Recognizing that we are responsible to God for our conduct, we would urge our people to consider and study carefully movies, television programs and literature in the light of what they believe God would approve. With a conviction that the wide prevalence of obscenity, violence, abnormal behavior in some movies, television and literature is exercising a degrading influence upon the morals of our society, we urge that this concern be kept before our people by the Committee on Christian Social Action. We would also challenge pastors and church leaders to guide in these matters."

Conference Music Director



Irwin F. Randolph, the man who so expertly and painstakingly directed the music at our 1963 General Conference, also wrote part of the music, as noted in the article on page 5 of the September 16 Sabbath Recorder. His picture was among the few taken by the editor to help people to keep in mind the contribution made to the worship experiences of the delegates.

Christians must be committed people,
One of these commitments is:

Commitment of Treasure

By Rev. Kenneth E. Smith
(A Conference message)

A remarkable thing about Paul's appeal to the church at Corinth, in what is an outright and forthright appeal for funds,



is that Paul is so advisedly ignorant of all of the professional techniques and all of the razzle-dazzle and every sort of a contemporary pitch. Paul writes this letter in a rather heavily theological vein and then he comes to the matter of the collection. By the way, we don't use that sort of terminology any more, but the collection to be taken up is suddenly transformed into theological language. He certainly could have painted some picture of the dire distress of the saints which he did not do. Surely the church at Corinth would have been impressed with some account of how people were starving to death in Jerusalem, which they very well had been doing. He didn't do that. Any number of appeals might have had a real psychological value but Paul turned to his theology and he closes very much where he began, "Thanks be to God for His unspeakable (or indescribable) gift."

Paul is a theologian. That is to say that whatever he talks about has something to do with God and he feels that the matter of raising funds has something to do with the content of one's religious faith. Apart from that he is not prepared to discuss it at all. The content of one's faith and the meaning of stewardship are interlocked.

Little boys provide any number of enlightenments in life. You have heard perhaps about the little boy who came to kindergarten with a little brown paper bag all bulging, clasped tightly in his fist, and the teacher knowing the way of such boys and believing this to be something for that trial of all teachers known as "show and tell" said, "What do you have

in the bag?" and he said, "I have a bag of blew," and she said, "A bag of blue?" He said, "Yes, I put it to my mouth and I blew." For every man and woman and growing child there is bag of blew which we present to all the world as our personal image of our faith and spiritual life. This thing, though we may designate it as "X", is grouped about by affirmations of faith. We describe it in terms of glowing generalities, and whenever anyone asks us about the painful specifics of the contents of our own spiritual baggage we are sometimes terribly distressed. Walter Rauschenbusch had a way of puncturing bags of blew. He said religion in the past has always spent a large proportion of its time in doing things that are apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca or to Jerusalem or to Rome, on kissing sacred stones, on bathing in sacred rivers, climbing sacred stairs, and a thousand things that have at best only an indirect bearing on the practical relations between men and their fellows.

That's an embarrassing way to look at religion. Religion has always been involved in those things that we can show everyone else that we do — from the days of the Pharisees standing on the street corners to our own life, a life that we know all too well. What about the generalities of our faith and the specifics of applied Christianity for me today where I live? This is the message of stewardship, and the stewardship of our possessions is the most sticky, the most touchy, the most sensitive of all because of the kind of people we are.

One of my favorite stories — and my favorite stories have been heard by most everyone here — has to do with the early days of Harvard College when the traditions of that school were deeply tested by the decision as to whether or not they would in-

stall gas lights. No small thing for Harvard College to decide. The trustees in a rather radical mood one night voted to install gas, gas lighting in that institution, and then it was brought to their attention that there would need to be a series of pipes going across ceilings and down walls and in all sorts of places. They discussed the pipes at some length and then they did not allow the funds for the pipes. President Lowell of Harvard College concluded the meeting by saying that it was quite obvious that the trustees were in favor of gas in general but not gas in pipes. This is a notable characteristic of the church throughout the ages, that it believes in all sorts of glowing generalities. It believes in noble truths but it is always hurt when you have to pay to pipe it in.

A long time ago a preacher was preaching a missionary sermon and at the end he made the appeal for funds. The plates were passed and when they came back, in one of the plates was a very famous little note. It said simply, "I give this five dollars and myself, signed Mary Maclellan." The church has never understood that theology but it is central to Paul's theology and it is precisely what he is trying to say to the church at Corinth, that Jesus Christ is Lord; that He comes first or He comes not at all, for there is no other meaning to this theological affirmation.

So the matter of stewardship is not essentially then a matter of raising a budget. Our deepest concerns about stewardship are at that moment when the budget is lagging. Paul's theology has very little to do with the rally to go over the top or with thermometers painted in red. He is concerned with a primary loyalty, a loyalty to Jesus Christ.

Another little boy was carrying two nickles. You probably have heard about him. His mother had given him two nickels with a clear instruction that one nickel was for church and one for himself. And the possibilities of spending a nickel for himself so engrossed his mind as he walked along chanting to himself, "One for me and one for God," that as he thought how he might spend it, he dropped one of the nickels and it rolled and went down a sewer grating. He stood there

looking down into the sewer and finally muttered, "There goes God's nickel."

We know the statistics. We have heard them many times and we understand that as Christians our primary loyalties are not reflected in our stewardship. We hear about giving more for dog food than for the church. It is embarrassing but we keep on feeding the dog. We hear about more for hair tonic than for missions but we continue to use it. We know that somehow there is something wrong, that our primary loyalties of faith do not come out in the checkbook.

Several years ago a member of a church boasted to me that he had given \$35 to the church that year and I say boasted because it was obvious this was what he was doing. He didn't tell me how much his car cost or how much his television set cost or how much the refrigerator cost, but he was surprised at the end of the year to discover that he had given \$35 to the church. And obviously that same year he had given a good deal more for the car, the TV, and the refrigerator, but he was not embarrassed.

"Seek ye first the kingdom of God and all these things shall be added." And sometimes we seek the Kingdom of God because of the promise that these things will be added. But Jesus keeps speaking about the first fruits and we keep giving from the bottom, and it is not that there isn't just enough money to go around when you give from the bottom, but it is the theology of it that hurts — if Jesus Christ is Lord.

This is what I call foxhole stewardship. You know about foxhole religion. We are living in a society that has screwed up a kind of foxhole patriotism. Many people are scared to death of the Communists. They are atheists; let us be religious. But there's something shallow about it and we know there's something shallow about it. You can't be a man of faith just because your enemy is an atheist. Nor on the other hand can you be a good steward of God just because you suddenly discover that the budget is behind and something has to be done; and so for this crisis, this week, or today you give more.

(Continued on page 13)

Dedication Ceremonies At New UN Church Center Attended by SDB Representatives

Because Seventh Day Baptists are interested in some of the programs to be carried on at the Methodist-built UN Church Center opposite the United Nations Building, quite a number of our people scattered over a wide area received invitations to attend on Sunday afternoon, September 22, the consecration ceremonies conducted from the second floor terrace overlooking the crowd of 2,000 assembled on the UN Plaza below. Among those able to attend from the Plainfield, N. J., area were Mr. and Mrs. Harley D. Bond, Mr. and Mrs. L. H. North, and Charles H. North.

The program was presided over by J. Irwin Miller, president of the National Council of Churches, and included many notables in church and international positions. Methodist Bishop Ensley of Des Moines in his address traced the history of the building and stressed the social concerns of his church that led them to finance the \$3 million structure.

Those of our people who were present were appreciative of the well-phrased remarks of Ambassador Stevenson, liked the conversational approach of Secretary of State Dean Rusk, and were impressed with the evident sincerity of United Nations Secretary General U Thant.

The new building houses the UN-related officers of: the Department of International Affairs of the National Council of Churches; United Church Women; the Commission of Churches on International Affairs of the World Council of Churches; the Methodist Church; the United Presbyterian Church in the U. S. A.; the United Church of Christ; the American Baptist Convention; the Southern Baptist Convention; the Unitarian Universalist Association; the World Methodist Council; other church and non-profit agencies.

The Center will conduct orientation programs for overseas-bound missionaries and relief personnel and arrange meetings with specific UN delegates for church leaders who have concerns in particular countries. It will extend hospitality to visiting churchmen from overseas, inviting them to use

the building as headquarters while in the United Nations' vicinity.

United Church Women, a general department of the National Council serving some 13 million women throughout the nation, will maintain offices and conduct its own program in the Center. Mrs. Esther W. Hymer, UCW Christian World Relations director, will continue in these new offices to head the women's 20-year-old drive for "peace that is more than the absence of war."

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. Continued from last week.)

What I Believe About Man

Third, in Genesis 2:7 it says that God breathed into man the breath of life and man became a living soul. Apparently this is the thing that differentiates man from the animal forms of life. They, too, have life, but apparently not souls. This, I believe, gives the power to reason. Especially, it causes man to be aware of good and evil. It makes him a moral being, not just a bundle of life following every urge and impulse of life. This is in particular the way the man is created in God's image. God is a moral being and He created man to be like Him, so He made man a moral being also. In order to be a moral being one has to be free to choose between good and evil for himself, for morality carries with it the connotation of responsibility. One could hardly be criticized or blamed for a moral choice if he did not have a choice in the matter. To be a moral being one must be given freedom to choose and thus be held responsible for the choice.

I believe that very early in man's history he made the choice to be disobedient to his Creator, disregarding all warnings regarding the consequences. Since that time the spirit of resentment, rebellion, jealousy, and greed have been passed on from each generation to the next. The seed has somehow been planted in every human heart and there it flourishes until it is sin. There-

MEMORY TEXT

And who knoweth whether thou art come to the kingdom for such a time as this? — Esther 4: 14b.

fore, every individual stands in need of being saved from his sin and its penalties. Man today is not being punished for, or in need of salvation from anyone else's sin but his own. The simple facts of the case are that every man has "sinned and come short of the glory of God" (Rom. 3:23), and therefore stands in need of forgiveness and salvation if he is to ever achieve the purpose for which he was originally created.

This brings me to another point about man. That is that he was originally created for fellowship with his Creator. However, his disobedience destroyed that fellowship even as disobedience today tends to destroy our fellowship with our earthly parents. In breaking the bond of fellowship, man also lost the right to eternal life which he had because of the relation to the Father. But even though man chose to separate himself from God, still the Father loves man and desires his obedience and fellowship. His heart ever cries out as He did through the prophet Hosea to the people of Hosea's time, "How can I give thee up, Ephraim? I will not return to destroy Ephraim: for I am God and not man" (Hosea 11: 9). Therefore, He has planned a method of saving man from his sin and restoring him to his intended relationship and purpose. Toward this end God has continued to deal with mankind through many mediums until His efforts were culminated in the sending of His own Son to redeem man. Through the sacrifice of Jesus Christ we may be forgiven and even now reinstated to a spiritual fellowship with the Father awaiting the time when all things shall be made new and we shall enter into the glory (Heb. 2:10) prepared for those who receive Christ as their Lord and Savior. Until that time we have the help and guidance of the Holy Spirit that Jesus promised He would send to help us in the battle against sin and evil.

Finally, I believe that man is of utmost

value. I believe in his dignity and worth. I believe that any other view than this tends to keep man down in the deeps of degradation and despair. Traditionally, man has been considered so depraved as to be of no value. I feel this does an injustice to the purpose of God's creating him in the beginning and then in His paying a high price for his redemption. Not that man is without sin and, therefore, undeserving of condemnation; but rather that man, despite his sin, is of much value and was considered so by God and our Lord Jesus Christ and, therefore, Jesus willingly "gave His life a ransom for many" (Mark 10:45). To view man as utterly worthless keeps him from rising to the heights to which God would have us rise. It tends to limit his view of what he could be with the help of God and, therefore, he doesn't try or else he has a defeatist attitude before he starts.

To see one's self as valuable to God is to give real meaning to the sacrifice Christ made on man's behalf and gives one the inner courage and strength as well as the sense of purposefulness needed to live Godly lives and to be "perfect even as the Father which is in Heaven is perfect" (Matthew 5: 48).

Conclusion

I believe in the Seventh Day Baptist denomination and the tenets of faith that have been set forth by our people. I believe that our denomination has a continuing responsibility to the future to witness to the truth of the Sabbath as well as to the saving power of our Lord Jesus Christ. Important and that if we do not faithfully fulfill our calling God will raise up I believe our distinctive Sabbath witness is other witnesses to take our place. For these reasons I have committed myself to serving Christ as a Seventh Day Baptist minister.

This is at least in part what I believe. It is subject to change as I am led by the Spirit of God into new insights and truth. An old proverb says, "A wise man will change his mind but a fool never will." I pray that I might not be foolish and fail to follow the leading of the Holy Spirit wherever He may lead.

MISSIONS — Sec. Everett T. Harris

Jamaica Conference Highlights

By Rev. Leon R. Lawton

Committee and board reports, workers reports, the recommendations presented and the actions taken in business sessions are always a most important part of any conference session. Much was accomplished in this line by the Jamaica Seventh Day Baptist Conference held July 16-22 with the Kingston church. But to consider the highlights of the Jamaica Conference one has to rely on his own experience and opinion. And these vary from person to person. Your missionary felt that two steps taken by the conference in their sessions were the "highlights" for him. These were:

1. The dedication, on the Sunday afternoon of conference, of the modern, well-equipped conference office (the first for the conference). It was dedicated as a memorial to Elder E. S. Ballenger whose gift was a major contribution to making it a reality. The doors were opened by two retired conference workers, Rev. C. L. Smellie and Sister Emily Smikle. The prayer of dedication was offered by Deacon E. Anderson of the Bath church. The office is located on the site of the old garage in John's Lane on the Crandall High School property, 29 Charles Street. Matching Funds assistance from Our World Mission giving of \$200 which came through the Missionary Board, was appreciated.

2. The appointment and election of local officers and pastors to carry the work previously done by the American missionary family, when on the field. Pastor Joseph Samuels, the retiring president, was elected corresponding secretary. Brother Naval Harley of the Mountain View church who had acted as assistant treasurer for the past year was elevated to the treasurer's office. Pastor S. A. Thompson was installed as pastor of the Kingston (Charles Street) church on August 17, being a pastor in the Kingston Circuit. The Missionary Board's representative from the United States was made ex-officio member of conference boards and committees and will continue

to act in an advisory capacity assisting these and local churches on request.

Other conference action included the adoption of a new budget that is higher than any previous one and anticipates a greater participation of Jamaican giving in the total amount; the obtaining of a pin to be worn by the conference president as a distinction of his office; the recognition of the graduation of the Rev. J. A. Samuels from the Jamaica Theological Seminary with a B. Th. degree, and Sister J. Duckett from Shortwood Teacher's Training College (these two being aided with Higher Education Scholarships provided jointly by the Jamaica Conference and the Missionary Board); the decision to meet with the Font Hill church in 1964; and the election of the Rev. S. A. Thompson as its new president, who announced in his address the theme, "God's Wanted Man — Who Knoweth Whether Thou Art?"

Work Progressing In British Guiana

A recent letter from the Rev. Leland E. Davis carries an application for matching funds assistance to the Berry's Memorial Seventh Day Baptist Church on Wakenaam Island.

The amount requested (\$25 B.W.I. currency) will be used to help on repairs to the house of worship. Two of the laymen at Wakenaam, Edgar Gittens and Randolph Williams are assisting Pastor Davis in this repair work. Pastor Davis adds, "Wire mesh will be nailed along the eaves to keep out the bats. In time we hope to do some painting. Each Wednesday I plan to help work on the church at Wakenaam."

Pastor Davis continues:

"Each Tuesday, starting last week, I have been going to Wakenaam where I am conducting a community Bible study entitled "Beginning the Christian Walk." For the first session, we were pleased to have twenty-five adults, a good number of whom were older teenagers. Of the twenty-five only five were members, so you can see this is going to be an evangelistic opportunity for us. The course

will last for six weeks and to all who complete it, a certificate will be awarded.

"The filmstrips from the Tract Society are proving a real boon to our Sunday evening service in Georgetown. Last night we showed 'Law and Grace' and had about all ten pews filled, the majority of whom were adults. In preparation, Brother Leyland Bowen and I passed out 350 invitations and a similar number of tracts on 'By Grace Through Faith', in the Newtown, Kitty area.

"We are pleased to have the lay talent of Brother Bowen. During the strike he quit his job at Fogarty's in order to keep the Sabbath. Now he is carrying on his trade at home in the East LaPenitence area about four miles from us. Aside from attending services regularly, he has been assisting me in tract distribution, and more recently he has been doing some of the preaching. Sabbath day he went with me to Uitvlugt where I taught the Sabbath School and he brought the morning message. He is proving a real asset to our work.

"Bro. Jacob Tyrrell, Sister Inez Peters, and Bro. Bowen plan to take the Laymen's Academy Courses sponsored by the British Guiana Council of Evangelical Churches. They seemed to be quite enthusiastic about the opportunity, and we trust they will be able to take other courses of a similar nature in the future. Somehow, I want to get some of the laymen in our village churches to attend similar courses, with perhaps myself teaching. That is one reason I am now going to Wakenaam each week to help strengthen the talents of our lay leaders, Edgar Gittens and Randolph Williams.

"Plane service is now available into the Pomeroun area as far as the village of Charity. While the cost will be quite a bit more than by water, air service will cut our travel time greatly. It now takes all day to get to Bona Ventura. In the near future, I plan to try the plane service to the Pomeroun.

"The 'Emergency' Regulation has been finally lifted, giving more freedom to private business and not as much restriction by the government.

"After all this time in British Guiana, today we finally got through to have a phone installed. This shows you how slowly business proceeds and progress is made. Last January our name was placed on a priority list. Only about a dozen phone lines are available each month. The flat rate is only \$4.00 a month, but each successful call within the Georgetown exchange will cost five cents extra.

"My family accompanied me to Wakenaam several weeks ago. We were gone from Thursday till Monday night. The boys stayed with Dick Rahaman, their East Indian friend, while Gertrude, Mary Sue and I stayed at the Government Rest House near the stelling. Having the Volkswagen, we were able to make quite a number of calls as well as conduct services. We had planned to go on to the Essequibo Coast and visit Dartmouth and Queenstown, but we could not get accommodations at the Rest House at Anna Regina for the boys. Then too, Ronald cut his foot severely while swimming at Wakenaam and the dispenser failed to put in enough stitches, so we had to return to the city for further treatment. His foot, consequently, healed slowly and he is still hobbling around.

"Today the boys and Dick had their first day at school in the Christmas term. They have been transferred to the Smyth Street, Central High School downtown. This is so they can get some science courses in their new Form (IV). Tonight all is quiet; they are studying.

"I may have told you: Mary Sue finally got word from the government (Ministry of Education) that she passed her Common Entrance Exam which she took last April. We are much relieved, but still feel she is not ready for Secondary School. Nevertheless, she got placed in the school of our 'first choice' — St. Joseph's High School. It is an all girls' school, near us, newly built, fairly modern, and has quite a number of American teachers, including the principal. We only wish we had a cycle for Mary Sue as she could now ride it to school."

Annual Meeting

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held in the sanctuary of the First Alfred Seventh Day Baptist Church, Sunday, Sept. 15, 1963, at 2 p.m.

Rex E. Zwiebel was elected to preside over the meeting, and Warren F. Brannon was chosen to act as secretary.

Those present and entitled to vote were the Rev. and Mrs. David S. Clarke, Miss Roberta Clarke, Mr. and Mrs. Richard Horwood, Secretary Rex E. Zwiebel, Miss Sylvia Carr, Mrs. Leah Crofoot, and Dr. Warren F. Brannon.

The annual report of the executive secretary, the treasurer, and the committee reports were adopted.

The report of the Nominating Committee was read, and the following persons were elected to serve as directors of the board: Harold O. Burdick, David S. Clarke, Ben R. Crandall, Wayne Cruzan, Mrs. Dora D. Norwood, J. Nelson Norwood, Mrs. Helen A. Ogden, Philip B. Post, L. Eugene Reynolds, Mrs. Mabel F. Reynolds, all of Alfred, N. Y.; Victor W. Skaggs, Mrs. Madge Sutton, Lyle Sutton, Rex E. Zwiebel, all of Alfred Station; Hurlev S. Warren, Almond; Wayne N. Crandall, Arkport; Richard A. Horwood, Farnham; Warren F. Brannon, Freeville; John M. Reynolds, Mark R. Sanford, Barbara C. Saunders, Herbert E. Saunders, all of Little Genesee; Ernest K. Bee, Mrs. Marie H. Bee, L. Maurice McCrea, Miss Onnalee G. Saunders, all of Richburg; Mrs. Rachel Kenyon, Thomas McIntosh,

Correction

In the September issue of the Sabbath Recorder, a part of the article, "Our Youth Ask" was printed in capital letters. Although the copy was prepared that way, this was not the intention of the editor of this page. The statement should have been in type such as that of the balance of the article. It was the honest question of one of our young people, and it was answered, but it should have been published in the same size print as the balance of the questions.

The secretary of the Board of Christian Education is anxious that our pastors and people use many translations and versions of the Bible in their studies. Personally, we think that the Revised Standard Version is the best available.

Don G. Stearns, and Mrs. Thelma C. Stearns, all of Coudersport, Pa. Eugene Van Horn of Alfred was named as consultant member.

The president of the board was empowered to name the nominating committee for the coming year.

Special Meeting

A special meeting of the Board of Christian Education was held following the annual meeting of the corporation of the board on Sunday, September 15. Under the chairmanship of Vice-President Don Stearns, the following officers were elected to serve for the coming year: president, Rev. Victor W. Skaggs; vice-president, Don S. Stearns; recording secretary, Mrs. Ernest K. Bee; executive and corresponding secretary, Rev. Rex E. Zwiebel; treasurer, L. Maurice McCrea.

After recommendation by the Youth Work Committee, it was voted that Warren F. Brannon be appointed co-ordinator of scheduling for our youth field worker. It will be his duty to co-ordinate and finalize the schedule to July 1, 1964, as far as possible within the framework now prepared by the Youth Work Committee.

It was voted that the president appoint a committee to handle the scheduling of youth for summer work and Christian Education scholarships at Salem College.

The Rev. David S. Clarke was authorized to countersign board checks in place of the Rev. Albert N. Rogers.

Youth Field Worker

Miss Linda Bingham, Seventh Day Baptist youth field worker, is now working with our West Virginia young people. After General Conference she attended an Ecumenical Youth Study Conference sponsored by the United Christian Youth Movement at Kenyon College in Gambier, Ohio. We expect to share her report with our readers in the next issue of the Sabbath Recorder.

Miss Bingham is sponsored by the Youth Work Committee of the Board of Christian Education. Her income is derived from gifts from our local youth fellowships and other interested parties. Gifts may be sent to the treasurer of the board, L. Maurice McCrea, Box 23, Richburg, N. Y.

New Colleges and New Church Facilities

From an incomplete list of new colleges and universities which began their existence since the summer of 1961 or which are planned to open by 1965-66, sent out by the Commission of Higher Education of the National Council of Churches, we find a total of 198 institutions.

The list includes state colleges, church-sponsored, church-related, and junior colleges.

The people of the United States are putting forth a tremendous effort to make it possible for every boy and girl to have at least 14 years of formal education instead of the relatively small percentage now afforded that opportunity.

Residents of our college towns are well aware of the enlargement programs now under way. Salem College, Milton College, and Alfred University are expanding in a way undreamed of 20 years ago. They deserve the support of Seventh Day Baptists.

The State College of New York is building an entirely new campus on the southwestern edge of Alfred. Practically all of the houses on the west side of Elm Street, including the one built by the late Dr. Edgar D. Van Horn, have been purchased by the state, and they will be demolished to make room for the new construction.

The Alfred-Alfred Station-Almond school district is constructing a one and a half million-dollar addition to the Alfred-Almond School.

We wonder if our churches are just as anxious to provide Christian education facilities as our people are anxious to provide secular education. Some of our churches are going all out. For instance solid planning is being made by our Pawcatuck (R. I.) church to build a \$60,000 addition to the church building for Christian education work. New buildings have been constructed by the Riverside church at the Pacific Pines Camp. Camp Holston, owned by the Battle Creek church, has just had a new lodge added. Jersey Oaks Camp, property of the Shiloh church, has recently been constructed. A new lodge has been built at Camp Harley. The Milton church

is adding several new teepee-type lodges to Camp Wakonda.

The cost in almost every instance has been large enough to call for all-out effort and consecration on the part of a few, and for a helping hand by many.

Yes, some of our churches are doing a magnificent job of providing educational opportunity. We are convinced that these investments will pay off in the quality and quantity of future Seventh Day Baptist Christians.

November Special Issue

By the editors,
Mr. and Mrs. E. T. Harris, Jr.

One of the barriers to communication during controversy is the lack of a definition of terms involved. In religious, philosophical, moral, and ethical discussion, the communicative challenge is particularly demanding because of the different words man has chosen to describe his God, his faith, and other vital concepts. Many times a man's peculiar definitions and his inability to conceive of a separate set of words for the same thing chain him within a closed mind.

However, a healthy by-product of controversy is that to be involved, man must define; he must reason out his terms. The stagnation of the non-thinking individual then disappears.

In hopes of providing a vehicle for communication, the November special issue *Sabbath Recorder* has assembled, under general titles, some of the opinions held by members of the denomination on issues of the day. Points of view on racial equality, for example, have come from California, Rhode Island, Arkansas, Alabama, and Illinois. A church-state presentation includes comments from a college student, a businessman, a physician, a minister, a board secretary, and an educator.

The evangelistic appeal is wide. The special issue for November will readily answer some of the usual questions asked by non-Seventh Day Baptists: What do your people think about missions? evangelism? biblical interpretation? and other related subjects.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Worship Service Thought

Our theme for the Conference year just ending has been, "Lord, what wilt thou have me to do?" Have you prayerfully asked yourself this question through the year and have you listened for the answer? Have you accepted the answer and taken up your work, or have you said, "Let someone who is more capable than I do the work. I'm too busy and can't do it so well anyhow"? We must ask ourselves, what work would be accomplished if every worker were just like me?

Too many of us are slowing up the effort, not by our opposition, but by our indifference. Let us remember what Jesus said, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. 12: 30).

Presidents of Women's Societies, Please Note This

Are you making plans to observe the Baptist Women's Day of Prayer to be held on the first Monday in November? If you do not have a copy of the program, ask your keyworker as one was included in each packet.

If you wish to adapt the program for your use, you could prepare mimeographed sheets or develop your own program. The important thing is to join in prayer and in support of this program. Send your offerings to Mrs. Harold Baum, treasurer of the Women's Board, Route 1, Box 13, Edgerton, Wis. When the total is received from all the Seventh Day Baptist churches, she will send it to the treasurer of the North American Baptist Women's Union. A part of this will be used to pay expenses of Seventh Day Baptist women to meetings of the Union and part for other projects as listed. Make plans now; the time is short.

Saving Your S & H Green Stamps?

Over 400 S&H Green Stamp books are needed to reach our goal of 1,000 books for the new car for the Jamaica Mission. Send your filled books or stamps to Mrs. Roger Burdick, 604 High St., Milton, Wis. 53563.

Commitment of Treasure

(Continued from page 6)

We have no promise that because of our stewardship we shall gain some personal success. If you believe that, and you agree with that, then you are not in danger, as I feel many of us are, of believing that to give is to be healthy, wealthy, and successful, that even to give a tithe is somehow making a deal with God.

You know the rabbinical story about the Jewish merchant who was crossing the swinging rope bridge and halfway across the wind began to blow, and the bridge began to sway, and he suddenly made a rash promise. He said, "God if you will spare my life and get me off this bridge safely, I will give you everything I have." Just as he neared the other side and the bridge had ceased its swaying he said, "Surely God would accept half of what I have." Then the bridge began to sway and he looked down at the precipice below and the heavens above and he said, "God, can't you take a joke?"

More than one person has made a deal with God and because he has, something has happened to his theology. Success is not assured because we give. Shall the followers of Christ eliminate the cross? Don't we believe that true religion sometimes brings persecution — that what we believe is material success has little or nothing to do with New Testament theology? It was Job who suddenly arose to a high position of theology when he said, "Though he slay me yet will I trust him." And even Habakkuk in the third chapter, the 17th verse, says in effect, "Though I go hungry yet will I praise him."

There is a great deal of non-theological fund-raising in the churches today and sometimes it does work, but the theological is the only permanent kind. It is the only radical kind. It is the only sort that changes people and therefore changes churches and changes budgets. The tither is not a desperation giver. Our view of God as Creator is a part of what we believe about our giving. Our view of Christ as Lord is a part of what we believe about giving. Our view of man as

one who is redeemed is a part of our concept of stewardship.

And so Paul ends his appeal for funds, "Thanks be to God for His inexpressible gift."

"A man must live!" We justify
Low shift and trick, to treason high;
A little vote for a little gold,
Or a whole Senate bought and sold,
With this self-evident reply —
"A man must live!"

But is it so? Pray tell me why
Life at such cost you have to buy.
In what religion were you told
A man must live?
There are times when a man must die!
There are times when a man will die!
Imagine for a battle-cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie,
"A man must live!"

The Saviour did not "live!"
He died!
But in his death was life —
Life for himself and all mankind!
He found his life by losing it!
And we, being crucified
Afresh with him, may find
Life in the cup of death,
And, drinking it,
Win life forever more.

— Charlotte Stetson Gilman.

Let Us Pray

Almighty and eternal God who hath redeemed us from ourselves and hath brought us to new light and life in Jesus Christ, we thank Thee for Thy unspeakable gift and it is in response and in love that we would be stewards. We know, our Father, that the needs are great and we would be stirred by the needs but we know that our own needs are greater. Our own need of Thee is so great that we cannot afford not to give of ourselves. We pray, O God, that we may have a clearer vision of what it means to be Christ's man, Christ's steward. Give us, O God, a greater sense of what it means to possess as Christians. May we see things not as something to be possessed but something to be shared, something to give. May we give, and give of ourselves. In Christ's name. Amen.

ITEMS OF INTEREST

POAU Editor In Rome

The Rev. C. Stanley Lowell, editor of *Church and State*, the official publication of Protestants and Other Americans United for Separation of Church and State, leaves for Rome, September 25, where he will serve as an accredited correspondent reporting on the Vatican Ecumenical Council. Editor Lowell will report for his own journal and also for a number of Protestant publications.

Since assuming his post as editor of *Church and State* in 1956, Editor Lowell has seen the circulation of that journal increase by six times. His editorials on church-state issues have attracted wide attention, and his small magazine has gained a reputation for precise, hard-hitting journalism in this field. Mr. Lowell is a much-invited lecturer on church-state questions before institutes, seminars, university, church and dialogue groups. He is author of a book, *Protestant-Catholic Marriage*, published by Broadman Press in 1962.

Parochial Schools and Public School Devotions

The Rev. Dean M. Kelley, executive director of the National Council's Department of Religious Liberty, who is conducting a series of such consultations in all parts of the country to discover regional differences of opinion on church-state problems, told 125 delegates to the eighth annual Ecumenical Institute at Black Mountain, N. C., recently, "Thus far there has been very little criticism of the recent Supreme Court decisions outlawing the reading of the Lord's Prayer in the public schools."

Mr. Kelley said Protestants are "beginning to realize that you can't be against aid to parochial schools and at the same time in favor of state-supported devotions in public schools."

Few Samaritans Still Hold Faith

A new place of worship for the Samaritan community in Israel was dedicated at Holon near Tel Aviv on February 10. The Samaritans are an ancient Hebrew sect that recognize only the Pentateuch and the Book of Joshua. At present they muster

about 400 souls, of whom 250 live in Nablus (Shekhem) in Jordan and the rest in Israel.

The Samaritans observe the Passover (paschal) sacrifice, and for that solemnity the whole Israel congregation is permitted to cross into Jordan and join its brethren for the traditional rite on Mount Grizim.

—Christian News from Israel.

SABBATH SCHOOL LESSON

for October 12, 1963

Taking Christianity Into a Pagan World
Lesson Scripture: 1 Corinthians 5: 6-13.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — The Birmingham church bombing occasioned the following special offering notice in the newsheet of the Daytona Beach church which goes under the title "Seventh Day Baptist Sentinel of the Sunshine State."

"A special offering for the Sixteenth Street Baptist Church in Birmingham, Alabama (the church that was bombed last Sunday) will be received this Sabbath. It will not bring back the lives of those young Christian teenagers. It will not begin to pay for the damage done. It may express our deep sympathy, our hurt that people of our race behave so savagely, our recognition of our sin of omission that we have not reached the world for Christ. We will delay sending in the offering a few days so that those who wish to mail an offering to be added to it may do so."

WHITE CLOUD, MICH.—Promotion exercises for our Sabbath School classes were held in June. Several of our children and young people attended the various sessions of camp at Camp Holston. Pastor Sanford directed one session at which time Shirley and Ruth Cruzan did the cooking. Sam Cruzan was exchange camper for our Association and, with his brother, Dale, attended Lewis Camp. Our Youth Fellowship attended a retreat at Camp Holston and joined with the young people of Battle Creek and Milton in a retreat at Camp Wakonda.

The Ladies Aid has carried to successful conclusion two projects this year: They

purchased new lights for sanctuary, and the Cookbook mentioned in an earlier letter is completed and on sale at \$1.50.

George Babcock and Earl Babcock have begun their teaching assignments at Allegan and Shelby respectively. Mike Mosher has returned to his studies at Ferris State College. Betty Babcock and Cheryl Cruzan returned from Interlochen enthusiastic about everything there.

Pastor and Mrs. Sanford have brought us very interesting reports of Conference in Colorado. Now we are looking forward to Northern Association at White Cloud.

It is noted that the White Cloud High School Choir has received word that it has been selected as the outstanding class "C" choir in the state and has been invited to perform at the Midwest Music Conference to be held in Ann Arbor in January. This year there are six members of our church in the choir: Betty Babcock, Donna Sanford, Cheryl, Duane, Sam, and Dale Cruzan.

— Correspondent.

TAMPA, FLA.—The Tampa branch of the Daytona Beach church held its first fall meeting at the University Christian Church, 58th St. and 122 Ave., Temple Terrace. Due to a small attendance, it was decided to omit the second September meeting and hold our next meeting on October 5 — Sabbath School at 2:30 and church at 3:30.

Pastor S. Kenneth Davis has been an inspiration to us and we hope he may be able to continue work with us for some time. However, he has over 300 miles round trip from Daytona Beach so there is considerable expense involved.

We would appreciate hearing from people who will be coming to the west coast area this fall or winter and who would like to meet with us. Perhaps there are those who live here now, who have not yet had a chance to attend. If we could hear from you, it would help us in making our plans. A discussion of future plans follows the church services on October 5.

Please drop a card or note to Mrs. L. W. Marsden, Lloyd's Trailer Park, Bradenton, Fla., 33505; or Rev. S. Kenneth Davis, 1210 Denece Terrace, Holly Hill, Florida.

Accessions

Albion, Wis.

By Baptism:

Mona M. Appel
Carol A. Baum
Diana L. Baum
Laurel E. Marsden
Geraldine K. Owens
Gregory S. Reierson
Jerry Vaught
Shirley Vaught

Marriages

Kuehn-Lindquist.—Raland B. Kuehn, son of Mr. and Mrs. Howard E. Kuehn of Orange, Conn., and Miss Penelope A. Lindquist, daughter of Mr. and Mrs. Merton O. Lindquist of Holden, Mass., were united in marriage at the First Baptist Church of Holden, Mass., on Sept. 7, 1963. Mr. and Mrs. Kuehn will reside on Fairwood Road, Bethany, Conn.

Van Horn-Buttefield.—Rodney W. Van Horn to Mary Buttefield on July 3, 1963, with Pastor Kenneth B. Van Horn, father to the groom, officiating. (Rodney is stationed at Great Lakes Naval Training Center, Ill. His next assignment will be at New London, Conn.)

Births

Barber.—A son, Brian Andrew, to Mr. and Mrs. Hiram W. Barber, III, of Westerly, R. I., on August 5, 1963.

Gavitt.—A daughter, Bonnie Jean, to Mr. and Mrs. David Gavitt of Ashaway, R. I., on August 10, 1963.

Geske.—A daughter, Maureen Sue, to Mr. and Mrs. (Roselyn Reierson) Neil Geske, Jr., Edgerton, Wis., August 18, 1963.

Loofboro.—A son, Scott Allen, to Mr. and Mrs. Roger Loofboro of Milwaukee, Wis., on May 27, 1963.

Loofboro.—A daughter, Paula June, to Mr. and Mrs. Norman Loofboro of Milwaukee, Wis., on June 28, 1963.

Loofboro.—A daughter, Melanie Kay, to Mr. and Mrs. Robert Loofboro of St. Paul, Minn., on July 30, 1963.

Obermann.—A daughter, Carol Ann, to Mr. and Mrs. Anton Obermann, III, of Westerly, R. I., on Sept. 4, 1963.

Rousch.—A daughter, Deborah Lynn, to Mr. and Mrs. (Joan Saunders) Rousch, Rockford, Ill., August 9, 1963.

Schock.—A daughter, Barbara Adele, to Mr. and Mrs. Floyd (Adele Walters) Schock, July 6, 1963, at Edgerton, Wis.

Obituaries

Avery.—Josephine Maxson was born in Waterford, Conn., Sept. 19, 1894, and died there Sept. 10, 1963.

She was a member of the Waterford Seventh Day Baptist Church and for many years a teacher in the Waterford school system. She was married to Leslie A. Avery, and leaves, beside her husband, a sister, Miss Helen Maxson.

The funeral was held in the Waterford Seventh Day Baptist Church on Sept. 12, conducted by her pastor. — P.S.B.

Campbell.—William D., son of the late Elmer and Elizabeth Campbell, was born in New York State August 24, 1889, and died in the Bridgeton, N. J., Hospital August 1, 1963.

Mr. Campbell was a retired railroad man, having been with the Pennsylvania Railroad for 25 years. Following that, he was employed at the Gorsen and McCormick produce store in Bridgeton for 30 years. He was a member of the Seventh Day Baptist Church of Shiloh.

He is survived by his wife, Mae B. Campbell, and an adopted daughter, Mrs. Rex Allred, of Florida; also nieces and nephews.

Funeral services were held on Sabbath afternoon, August 3, from Brooks West Side Funeral Home with the Rev. Robert B. Steelman of the Trinity Methodist Church officiating. (His pastor, the Rev. Charles H. Bond, was away.) Interment was in the Seventh Day Baptist Cemetery at Shiloh. — C.H.B.

Davis.—Maude P., daughter of Henry S. and Abbie Frances Deorian Green Davis, was born at North Loup, Neb., Aug. 21, 1888, and died at Wheat Ridge, Colo., Sept. 4, 1963, following an illness of several weeks.

She was baptized at the age of 14 by the Rev. F. O. Burdick, uniting with the North Loup Seventh Day Baptist Church. Later she transferred to the Boulder, Colo., church and in 1928 became a charter member of the Denver church. She was married on July 8, 1908, to Orsen E. Davis and after some years in Nebraska they moved to Denver. She was known as a woman of deep religious faith and commitment.

She is survived by her husband and two sons, Dr. E. Keith Davis and Will Davis of Wheat Ridge. Another son, James, preceded her in death. A brother, Frank L. Davis, Denver, and grandchildren also survive, including Mrs. Betty Kitzman, Mrs. Joan Wilson and Mrs. Patricia McAnally of Denver, and Philip Davis and Sheila Davis of Wheat Ridge.

Funeral services were held at the Denver Seventh Day Baptist Church hall on Sabbath day, September 7, with the Rev. Albert N. Rogers, pastor, officiating. At the family's request contributions were made in lieu of flowers to the Church Building Fund to be used in construction of the church sanctuary. Burial was in Crown Hill Cemetery. — A.N.R.

The Sabbath Recorder



Mission to the World

Seventh Day Baptists have a significant part in world missions, not the least of which is lifting up the Cross over Nyasaland, a country which most of the major denominations have passed by and a country where we now have more members than in any land outside the U.S.A.