

The Sabbath Recorder

people stopped in Dodge Center Monday evening, August 19, en route to their homes in Westerly and Plainfield. Mr. Cruzan is a former pastor of the Dodge Center church.

Promotion in the graded department of the Sabbath School has been set for the first Sabbath in October.

— Correspondent.

"The people of this pious community," says Samuel Butler in *The Way of All Flesh*, "would have been equally shocked to hear the Christian religion doubted or to see it practiced."

Accessions

Kansas City, Mo.

By Testimony:
Mrs. John A. Conrod
By Letter:
John A. Conrod

Marriages

Gilbert-Kenyon.—At the Seventh Day Baptist Church, Alfred, N. Y., Aug. 10, 1963, Charles Roger Gilbert, Hudson Falls, N. Y., son of Charles H. and Vida Woodford Gilbert, and Mary Louise Kenyon, Alfred, N. Y., daughter of Kenneth and Margaret Livermore Kenyon, were united in marriage. The Rev. Hurley S. Warren, pastor of the bride, and the Rev. James P. Kenyon, brother of the bride, officiated.

Pearson - Kenyon.—Thomas Karl Pearson, Janesville, Wis., and Barbara Jean Kenyon, daughter of Mr. and Mrs. Robert Kenyon, Milton, Wis., were married June 9, 1963, in the Milton Seventh Day Baptist Church. The Rev. Elmo Fitz Randolph, pastor of the church, officiated.

Obituaries

Coon.—Fayette Burdick, son of Edward and Annis Burdick Coon, was born Jan. 3, 1876, at Albion, Wis., and died in Janesville, Wis., June 12, 1963.

He attended Albion Academy, Milton Junction High School, and Milton College. On October 14, 1901 he was married to Berta Hull.

High school teaching and administration was Fay Coon's profession for forty years in Wisconsin. During his career he served as a leader of youth in 4H, Boy Scouting, and church. At one time he was chairman of the Milwaukee City Beautification Commission and was also

vice-president of the Milwaukee Horticultural Society.

As a member of the Milton Seventh Day Baptist Church, Fay Coon was faithful and devoted to its program and activities.

Surviving are his wife, Berta; a son, Garrelt Coon, Burbank, Calif.; two daughters, Margaret Coon of Milton and Genevieve Jensen, West Allis, Wis.; five granddaughters and eight great-grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church June 14, 1963, the Rev. Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. — E.F.R.

Crandall.—Corabell, daughter of W. H. and Rhoda Crandall, was born at Dodge Center, Minn., and died in Milton, Wis., June 13, 1963.

On May 14, 1907, she was married to Fred Crandall at Dodge Center. They lived most of their married lives in Milton, Wisconsin.

Mrs. Crandall was a member of the Milton Seventh Day Baptist Church.

Surviving her are her husband, Fred; three daughters: Cleone Van Horn, Milton; Gwendolyn Loofboro, Milwaukee; and Wanda Hansen, Milton Junction. There are nine grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church by the Rev. Elmo Fitz Randolph. Interment was in the Milton Cemetery. — E.F.R.

Nelson.—Hannah, daughter of N. P. and Caroline Olson Nelson, was born October 17, 1876, at Dell Rapids, South Dakota, and died July 4, 1963, in the Edgerton, Wis., community hospital.

Baptised in the Sioux River by the Rev. John Hoffman, Hannah affiliated with the Milton Seventh Day Baptist Church in the year 1908 and was a faithful and beloved member of the church until her passing.

Surviving her are two sisters, Mrs. R. V. Hurley, Madison, Wis.; and Mrs. L. C. Frederick, Milton; three brothers, Charles and Julius of Milton, and Martin of Lima Center, Wis.

Funeral services were conducted in the Milton Seventh Day Baptist Church on Sabbath afternoon, June 6, 1963, the Rev. Elmo Fitz Randolph officiating. Interment was in the Milton Cemetery. — E.F.R.

Van Horn.—Harvey O. Sr., was born at Lost Creek, W. Va., Jan. 29, 1880, and died at Lost Creek, W. Va., July 22, 1963. See extended obituary elsewhere.

Wanted—Caretaker, to care for and rent apartments in Daytona Beach, Florida. Applicant must be willing to spend twelve months a year in Florida. Must be strong enough to do housecleaning. Prefer Seventh Day Baptist. Give age, family statistics, and financial reference in first letter. Write to Winfield W. F. Randolph, Adams Center, N. Y.



MOUNTAIN MEDITATION

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Psalm 90: 1, 2.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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Let's Move Up the Ladder

A list of denominations is like a ladder. When we find our name pretty near the bottom of the list in permember giving our faces are a little red and our leaders remind us that we ought to preach more energetically on stewardship and tithing. There is small comfort in seeing the names of some other Baptist denominations right next to ours at the bottom of the ladder. We begin to wonder, however, what is wrong with us that our giving is so far below that of other groups of similar faith and practice. Could it be that the profession of faith of the average church member is weak, faltering, and half-hearted? We do not have to probe very deep to discover that most of those who have a firm foundation of faith want to share it not only in personal witness but also by generous missionary giving.

There are other ladders beside the lists of denominations according to their benevolences. Where does our church stand in relation to the social issues of the day? This is a question that needs to be faced honestly, thoughtfully — and theologically. Can we claim that we are halfway up the ladder in the matter of getting rid of race discrimination? We who have been pioneers in taking the Gospel message to that portion of the yellow race that lived in China have acted pretty much like "the gentiles and publicans" a short generation ago in our attitude toward another portion of the yellow race — the Japanese in other lands and in our own. Some of our leaders raised their voices on the side of the non-segregation but most of us followed the crowd at the foot of the ladder.

The question of civil rights for the Negro, so long denied, is plaguing our conscience as never before. Most of our foreign mission work is in Africa or among people of African descent. At long last our General Conference has made a rather strong pronouncement designed to get us several rungs up the ladder. This, however, may not do much to change the attitude of the average church member. It is a little like trying to climb the ladder of per capita missionary giving by adopting a larger budget. What is decided at representative denominational conventions does not really change things unless those representatives persuade the other members of their local churches

to improve their attitudes — about giving, about racial prejudice, or whatever the issue is.

We have come to expect strong resistance in the South against any change in their cherished "way of life" which seems to allow the Negro only second-rate citizenship. Since the South is more religious than the North the church members mix their religion and their politics a little more. Southern Baptists and Seventh Day Baptists of the South are accused of de facto denial of freedom to their dark-skinned neighbors. The accusation may be partially correct, but they may soon be pointing the finger of shame at the Northerners who are facing the integration problem for the first time and not facing it very gracefully in many cases.

There are evidences that the southern churches in some denominations are climbing to a new place on the ladder of social justice. A Christian Life Conference of the Southern Baptist Convention was held recently at Ridgecrest, North Carolina. One of the speakers was a former U. S. Senator and president of the University of North Carolina, Frank P. Graham. He pointed out the similarity between the current revolution of the American Negro and the American Revolution fought by our forefathers. He said:

"The sons and daughters of the American Revolution must not become the fathers and mothers of American reaction against the very principles of the American Revolution. This reaction would abdicate the leadership of equality and freedom in a hopeful world desperately in need of the best which America has to give in this life of hazard and hope for all people."

Instead of continuing as the sword of liberty, he said states rights became "the shield of slavery in the South; later, the exploitation of women and children in the sweatshops of the great cities of the North; and today, the armament of massive resistance to the law of the land for equal freedom of all Americans."

He went on to point out that the Negro's current struggle did not get its impetus from Moscow but that it could

be traced back to the Judean hills and the Sea of Galilee.

These words were heard not in some northern convention but in a southern conference. It may be that the positive theological convictions of the South will be applied now to their old problem and that they will climb faster on the ladder of social justice than the people of the North who hold more tenaciously to their smugness than to their professed faith.

Let's get higher on the ladder in every real Christian comparison.

Faith and Order Conference

Evaluations of the Montreal Faith and Order Conference of the World Council of Churches continue to be published. These two-week conferences are held every ten years, the last one being in Lund, Sweden, in 1952. Theologians both liberal and conservative seem to be in agreement that the Montreal meeting was nearly a complete failure as far as its major purpose was concerned. It was promoted as a serious theological dialogue, a discussion between highly respected theologians that would result in important strides toward unity of faith — as the name implies. Such previous conferences were judged to have made some progress along this line; this one was to have achieved a major theological breakthrough. It did not.

Dr. Carl F. H. Henry, theologian and editor who attended as an "advisor" asserted that "after two full weeks of exchange no single theological principle or ecclesiastical affirmation had emerged . . . to mark any significant advance beyond the Lund, Sweden, conference of 1952." This partial failure is also mentioned in World Council news releases.

The question naturally arises as to the why of this failure. Many of the same people were present who attended ten years ago. Protestants are much better conditioned for unity talks than a decade ago. Lack of progress was due in part, say some of the evaluators, to the much higher percentage of Eastern Orthodox or high church representatives whose view of the relation between tradition and the Bible is so different from the general

Protestant view. Dr. Henry noted that under pressures emphasizing the role of tradition, the authority of the Bible has "an increasingly tenuous role within the life of the World Council." In such a situation little progress can be expected. The most that can be hoped for is a friendly discussion of opposing points of view.

What then was the outstanding thing coming out of the Montreal world conference? It was just this, that a dialogue was held, that Protestants, Eastern Orthodox, and even Roman Catholics could get together and discuss freely their widely divergent views of faith and order. This was the thrilling aspect of it to the Seventh Day Baptist delegate and to others who have written about it. There were a number of Baptists present and a number of Baptist conventions that did not send representatives. Those who were there felt that Evangelicals who stayed away missed something and should have been willing to enter into the dialogue — even if it did not get very far.

Recorders to Give Away

Reports sometimes come to the subscription department of the *Sabbath Recorder* telling how widely a single subscription to the *Sabbath Recorder* is shared within the family or among friends. Usually these reports are a little apologetic since the one reporting is aware that several of those who get their issues second-, third-, or fourth-hand could well afford to be subscribers. It is admitted that this sharing process, generous as it may be, results in late reading and considerable loss in news value.

Another kind of letter came to the editor since General Conference. It explained why the Ladies Aid of a midwestern church was sending a second subscription to the Association field worker. He was to have it for missionary purposes. The ladies recognized that there are many times when a person who circulates around the edges of an outreaching church needs to have fresh *Recorders* that he can give away without breaking his own file which he keeps for reference. Here is an idea in addition to the library subscription plan that might well be

adopted by other groups or individuals. Do you have someone in your church who would consistently use an extra subscription for missionary purposes? Does your pastor, for instance, have many opportunities to use a regular issue as well as special issues when he is calling in homes where the people are unfamiliar with our denominational weekly?

When people write to the headquarters at Plainfield and want to know about Seventh Day Baptists we send them samples of our tracts and a letter. This procedure is helpful to many, but one thing is lacking. This undated literature and these personal letters explain our position but cannot give any real glimpse of our current missionary work or tell them what our churches are really like. A few issues of the *Sabbath Recorder* would fill this gap.

Here is something to think about. Remember also when you send material for publication that the *Recorder* is already being read by a considerable number of people who are not members and are using it to learn more about Seventh Day Baptists. Write in such a way that it will be intelligible and interesting to people who might be thinking of joining our cause.

Public Relations Office

The denominational director of public relations, Mrs. Rolland Maxson of Los Angeles was unable to attend Conference this year but carried on her publicity work from her home on the basis of reports sent to her by mail and telephoned to her by the editor of the *Sabbath Recorder*. From the information thus gathered Mrs. Maxson wrote articles for Religious News Service and for the secular press, articles that reached those papers more quickly than could be imagined possible.

The effectiveness of the director's work can be judged by the use made of her material by local editors. How many papers accepted the articles is not known, but nearly every weekly and every daily paper received at the editor's office carried articles about General Conference that appeared to come from the hand of Mrs. Maxson at Los Angeles. It is hoped that she can make a report to our readers in an early issue.

New Conference Officers Elected at the Fort Collins, Colorado, Assembly

It was a foregone conclusion that the first vice-president, the Rev. C. Rex Burdick, would be elevated to the presidency of General Conference. He has already served one year on Commission and will serve another year following his



one year in the office of president. His theme, "Christ Is the Answer," was set forth in the closing address of Conference and will probably be printed in the next issue of this journal. This is the opportune time to introduce not only the president, but also his whole family. Mr. Burdick is pastor of the thriving crossroads church a few miles from Verona, New York.



For the first time in its long history the Seventh Day Baptist General Conference will be presided over by a woman if plans work out as expected. Mrs. Robert T. Fetherston of Battle Creek was elected first vice-president. She had previously served very commendably as executive secretary for several years. During the year drawing to a close at the end of September she has been the treasurer of Our World Mission, receiving and disbursing the contributions of all Seventh Day Baptists to the total denominational budget. In her new office she will be a member of Commission, a position for which she is well prepared by her previous positions of responsibility.

The second and third vice-presidents, more or less honorary positions, went to two young men — Richard D. Brissey, formerly of Salem, West Virginia, and now of Charlotte, North Carolina, and to Olin C. Davis, a former treasurer of OWM.

Ernest F. Bond, who served for the first time at Fort Collins as recording secretary of Conference was re-elected to that office. The assistant will be Mrs. Eldred H. Batson, who has just completed a three-year term on Commission.

Harley D. Bond of Plainfield, N. J., and Salem, West Virginia, continues as corresponding secretary and executive secretary. It will be recalled that a temporary illness prevented him from being present at the Commission and Conference sessions.

The new treasurer of Our World Mission is Gordon L. Sanford, R.D. #1, Little Genesee, N. Y. He may be best identified to the majority of adults who study the Sabbath School lessons as the brother of the Rev. Don Sanford, editor of the *Help-*

MEMORY TEXT

For this cause we also . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. — Colossians 1: 9.

ing Hand. He will take over the books after the September contributions to OWM have been tabulated.

The lesser-known office of treasurer of General Conference will continue to be filled by Mrs. E. T. Harris, Jr., of Plainfield, New Jersey.

The one new member of Commission not mentioned above is the Rev. Duane L. Davis, featured in last week's issue of the Recorder. The new Commission which met the day after Conference for organization is composed as follows: George E. Parrish, Rev. Wayne R. Rood, Herbert L. Crouch, Rev. C. Rex Burdick, Mrs. Robert T. Fetherston, and Rev. Duane L. Davis.

The Nominating Committee filled two new offices. Rev. Paul B. Osborn was named assistant to Mrs. Rolland A. Maxson in the Office of Public Relations and the Rev. Hurley S. Warren was named as alternate for Miss Hazel V. Gamble as editor of the Yearbook.

Accreditation of Ministers

In reporting the thinking of Commission in last week's issue some parts of the report were omitted because the action of Conference was not the same as that suggested by Commission. This was true of the section dealing with ministerial accreditation, which occupied nearly two pages and presented an introductory statement together with alternative lines of procedure. The full report of this will be printed later in the Yearbook together with the action of Conference. For clarity and readability the alternatives are summarized here with some editorial explanation.

As Commission saw it, the time had come for Seventh Day Baptists to determine which way they were going to go in the matter of denominational accreditation. The tendency in recent years has been to upgrade the requirements in ministerial training for those who wished to participate in the funds available for higher education and who wished eventually to be accredited by the Conference. Strong steps were taken in this direction last year when the new ministerial training center program was set up. The question arose in the minds of Commission members whether or not the denomination should further strengthen denominational control

of accreditation. At its midyear meeting Commission followed a strong sentiment of last year's Conference, which was also voiced in communications from some of the churches after Conference, by voting to recommend that there be added to the requirements, "that the candidate be in general harmony with Seventh Day Baptist beliefs." In further deliberation the members set forth the opinion that if this requirement for denominational accreditation was adopted there would have to be a committee to review ordination statements or to re-examine the candidate.

As an alternative to strengthening denominational control Commission suggested "withdrawal of General Conference from the accreditation of ministers." This would leave the responsibility for ordination and the enforcement of "in general harmony with Seventh Day Baptist beliefs" entirely with the local ordaining congregation. It would mean that no accrediting action would be taken by the General Conference and that the Yearbook would carry "simply a functional list of ministers ordained by Seventh Day Baptist congregations."

Commission concluded that "present methods of enforcing standards of accreditation are largely ineffective" and suggested that the second alternative was "more in line with historical and distinctive Baptist principles and more workable for Seventh Day Baptists." The Commission suggested, however, that these matters must be given thorough discussion by a representative group of ministers and laymen before coming to the Conference for action and recommended that the proposals be referred to the president-appointed Conference Committee on Ministerial Interests. This was done. The committee of twenty, chaired by Dr. Keith Davic of Denver, had three ministers on it, J. Paul Green, Victor W. Skaggs, and Leslie A. Welch.

That portion of the committee's report which pertains to the subject presented above is here presented as accepted by Conference:

We recommend that General Conference endorse and refer to the Council on Ministerial Education the policies pertain-

ing to ministerial accreditation as stated in this report.

The emphasis on freedom with responsibility, which is a part of our heritage, provides a third alternative which is not included in the section of Commission's report dealing with ministerial accreditation.

On the one hand we are presented with the view that accreditation procedures and requirements must be strengthened to the point of destruction of freedom of conscience. On the other hand we are presented with the view that accreditation should be carried on at the local church level. The third alternative, seen by your Committee on Ministerial Interests, is that we continue in a modified form of our present accreditation procedures with a clarification of meaning of accreditation and minor changes in the requirements.

Accreditation and ordination are separate terms, but some confusion seems to have arisen among Seventh Day Baptists regarding their meaning.

Ordination to the Gospel ministry is a solemn rite performed by a council called by the local church in order to set aside, within the ministry of believers, a man in a pastoral, administrative, or teaching position of leadership. This is accompanied by an effort to determine the will of God through the guidance of His Holy Spirit. In ordination, the church speaks.

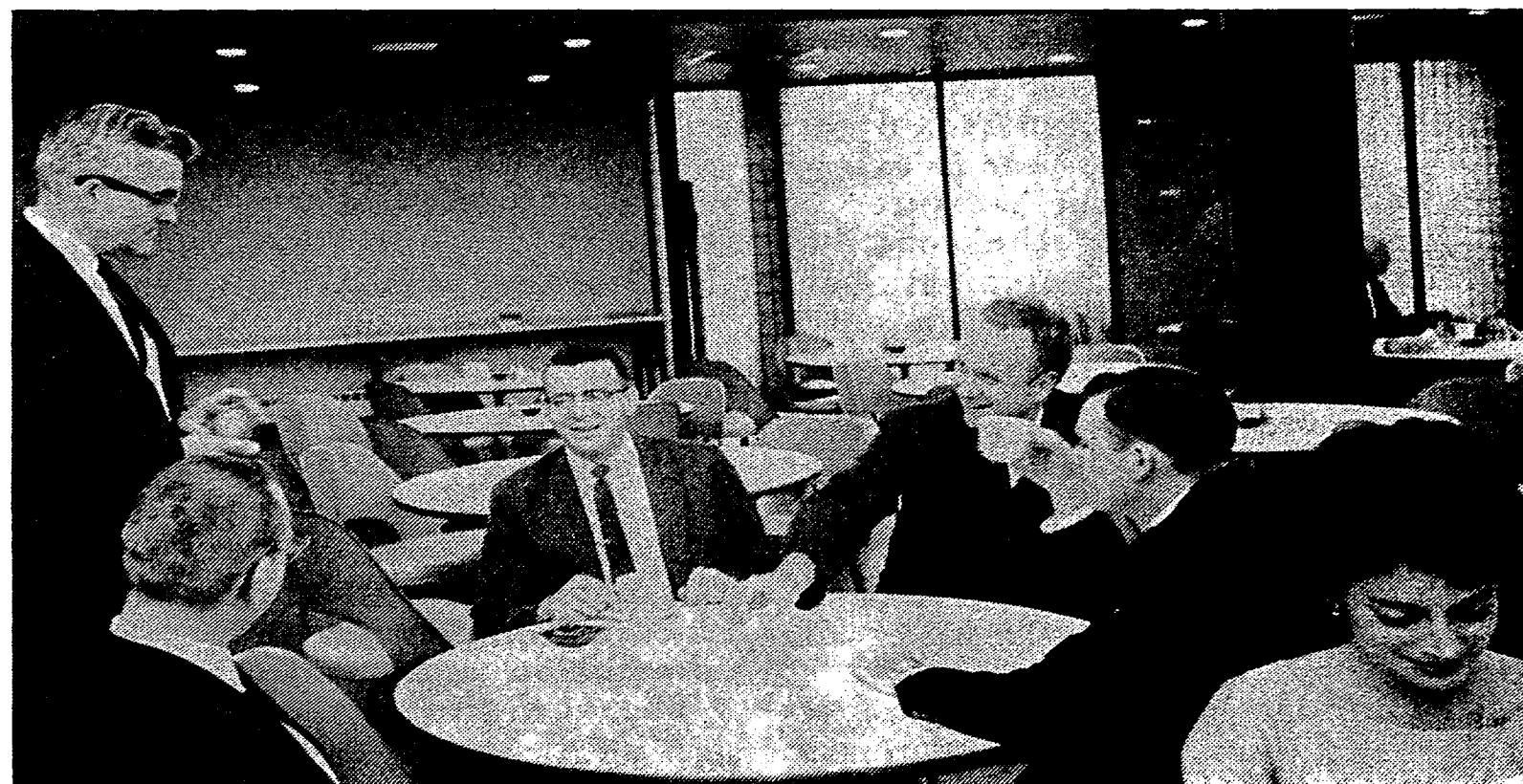
Accreditation is not like ordination. It is different in character and purpose.

We therefore propose the following definition and purposes of accreditation:

Accreditation Means:

a. that accepted standards of education and/or service have been met by the candidates.

b. that an ordination council called by a Seventh Day Baptist church in good standing with the General Conference has examined the Christian experience, Christian beliefs, and Christian practice of the candidate and has declared him fit for the Gospel ministry by ordaining him to that ministry. (If accreditation is desired, the ordaining council shall include delegates from sister churches.)



People who lingered at the cafeteria tables when others had departed might be discussing weighty matters or they might not. Those caught by a cameraman here on Sabbath afternoon are (left to right) Loren Osborn, Rev. Wayne Maxson, E. T. Harris, Jr., Dr. Lewis May, Gary and Myrna Cox.

c. that satisfactory pastoral service of at least one year duration has been carried on by the candidate in one or more member churches of the Conference.

Accreditation does not necessarily mean that the General Conference gives its full approval to the candidate's theology, for to do so would require a stereotyped ministry and destroy the right of freedom of conscience which belongs to all Seventh Day Baptists including ministers.

The Purposes of Accreditation are:

- a. to provide a list of those who have reached acceptable standards in education and service for the information of Seventh Day Baptist churches.
- b. to provide a standard toward which ministers and ministerial students may strive.
- c. to provide an official listing of Seventh Day Baptist ministers for interdenominational, intra-professional, business, and government groups and organizations, verifying the minister's standing in the Conference.

We recommend that the matter of changes of specific requirements for ministerial accreditation be referred to the Council on Ministerial Education for report at the 1964 General Conference.

We recommend that a proposed policy for removal of accreditation from ministers be developed and that this task be referred to the Council on Ministerial Education for report at the 1964 General Conference.

Editor's Note: Although this committee action had no difficulty on the floor of Conference it manifestly could not be given the same kind of consideration which the mimeographed report of Commission could be given by the delegates. Most of it had only one reading. It is the editor's opinion that the wording should have more careful consideration and that the whole subject of the policy of accreditation should be further studied during the year and brought up again at another Conference session.

"I am a seminary student and I've tried hard to master the Scriptures while studying in seminary. Now I see that what's important is not that I master the Scriptures but that I let the Scriptures master me." — An IVCF testimony.

MISSIONS — Sec. Everett T. Harris

Seventh Day Baptists Around The World

(Summary of talk by Loren G. Osborn on the Missionary Board Program, Sabbath afternoon of General Conference.)

The title of this talk is slightly misleading, because it actually is going to be a "lobbying" speech to build interest in, and enthusiasm for, a specific part of the coming year's program . . .

In Salem, West Virginia, on August 12, 1964, at 9:30 a.m., the First World Consultation of Delegates of Seventh Day Baptist Conferences will be convened.

Around the world — in several nations and areas — there are groups of persons organized for mutual support and encouragement who are in name and in fact Seventh Day Baptists.

Now, the idea of a "World Conference" is not new. I don't know how long ago the desirability of such a program was mentioned and dreamed of — but now at long last we are actually undertaking it.

The plan for this consultation was conceived by joining the thoughts of several different agencies and individuals, but it is primarily from the Planning Committee and Commission that the concrete proposal came. This program is particularly important at this time because it will form a fitting climax for the fifth year of the Program for Advance — our "Mission to the World."

To effect this end, the First World Consultation was designed. In giving thought to this program, four main points bear careful consideration:

1. To explore the difference between a conference and a consultation
2. To determine who will be in attendance
3. To state the purpose and general aims of such a meeting and, that which must be given great emphasis in this lobbying session -
4. The logistics entailed in mounting such an operation.

A consultation can best be described as a small meeting of official delegates,

limited in scope, as compared to our own Conference with many representatives from many areas. Delegates to the consultation will be official spokesmen for their national general conferences, with a pre-arranged agenda and schedule of subjects for consideration. It was also difficult to say a conference of conferences, so the title of this convocation, worked out for us by the Committee on Missionary Interests right here in Fort Collins, was accepted.

The second point is easier to get across, as it is a recitation of geographical locations and people's names. There will be at least six delegates from other conferences, including Mr. G. Zijlstra from Holland; the Rev. James McGeachy from London; two delegates from the German Conference: Mr. Wellman and Mr. Bahlke; Pastor Otrain Manan of Nyasaland; and as yet unannounced delegates from Jamaica and British Guiana. Perhaps Brazil and New Zealand will be represented, too, but we have no definite word on them yet. At least you can see that there will be a definitely international flavor in this consultation.

Other delegates will be from our own General Conference, and although we actually will outnumber the visitors and are hopeful of sponsoring a considerable per cent of the expenses, the United States delegation will have equal time and voice only. As chairman I will try to maintain the balance impartially. The Planning Committee of the denomination consisting of the board secretaries, the executive secretary, Conference president, and a member of the Seventh Day Baptist Youth Fellowship organization will be our official delegates, with the Commission and others being specifically invited to attend all sessions.

The third point is the purpose and aim of this consultation — and this we will break down into three phases to try to explain what we hope to accomplish with all this effort and expenditure of time and money. A definite theme phrase has not yet been developed, but it is planned to have it harmonize with President Rex Burdick's General Conference theme as neatly as possible.

First, this consultation is being held

for mutual encouragement and the sharing of hopes and plans among the represented nations — a free exchange of ideas and criticisms that will benefit all participants.

Second, there will be opportunity for learning from outside sources just how to operate most effectively, especially in what we consider at present to be "Mission Fields," in respect to the national, political, social developments now taking place.

Third, we will each seek to take back to our own fields the inspiration for greater work, a clearer vision of Seventh Day Baptist responsibility and potential, and the practical knowledge required to put these into effect.

Now for the fourth major point of consideration — the mechanical details of getting these delegates together, supplying the funds and sponsors needed to entertain and act as hosts during their stay in this country, and to otherwise see to the physical requirements of such a session must be worked out. There will be a call for volunteers to act as sponsors. We anticipate that Associations, Sabbath Schools, and individuals will make their resources available for this need. Please hold yourself in readiness to answer the call for volunteer assistance to the fullest when the time comes to act.

Once again let me emphasize that our "Mission to the World" must not stop with General Conference next year — it must be only a stepping stone, or a launching pad, to further contact and outreach. Remember, the world starts at your doorstep.

World-Wide Communion October 5

Since the beginning of the observance of World-Wide Communion in the 1930's, Seventh Day Baptists have participated in sharing this ordinance of spiritual blessing with fellow Christians from the Arctic to the Antarctic and from east to west in every zone.

The transforming power of Christ continually blesses people of every continent and every country. Communion is sharing. The observance by Christians

everywhere is evidence of sharing the Gospel and being united spiritually with our Lord and with each other.

What a realization of cordial fellowship with Christians world-wide is ours in this observance all together in one twenty-four-hour day.

World-Wide Communion challenges us to self-examination and enlarged vision, to put forth greater consecrated effort in the mission of the Church. Let us share in this service in remembrance of Him whose we are and whom we serve.

Helpful material may be obtained from Tidings, 1908 Grand Avenue, Nashville, Tenn., 37203. List of these was received too late to order and distribute from the office.
—H.R.C.

Society Annual Meetings Missionary Society

The 121st Annual Meeting of the Seventh Day Baptist Missionary Society, a corporation existing under the laws of the State of Rhode Island, will be held on the third Sunday of September (September 15, 1963) at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., at 2 p. m., to act upon any report that may be presented; to elect officers and members of the Board of Managers and to transact any other business that may properly come before the meeting.

Christian Education

The annual meeting of the Corporation of the Seventh Day Baptist Board of Christian Education will be held in the First Alfred Parish House on Sunday afternoon, September 15, at 2:00 o'clock.

Tract Society

The Annual Meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Building in Plainfield, N. J., following the Board of Trustees meeting at 2 p.m., Sept. 15, 1963.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Our Youth Ask

Is there a difference between evolution and the possibility of evolution?

Do you think that smoking is morally wrong? If so, why?

Where did Cain get his wife if Adam and Eve were the first man and woman, and Abel was dead?

Do you believe that it is right to have premarital relations if you really love the person? Are premarital relations considered adultery?

If you choose an occupation in life, how do you know whether it is God's will instead of your own?

Was God punishing or destroying the Israelites who worshiped the golden calf when He sent them to wander in the wilderness for 40 years? Was or wasn't He destroying the older generation so they could not enter into the promised land?

I want to know why during the lectures at camp, the preachers and lecturers used the revised standard version of the Bible — also I've seen them used in several churches I've been in. For example, the Jewish version; I always thought the Jewish religion was considered a dead religion. I also thought that Seventh Day Baptists were people who used the Bible a lot. THEN HOW COME THE PREACHERS HAVE TO USE REVISED VERSIONS IN ORDER TO GET THE POINT ACROSS? I've always liked to hear a sermon preached from the Bible.

Junior High Conference

By Theona Rasmussen, director

The Junior High group had a singing conference this year, 1963, in Fort Collins. Mrs. Oscar C. Burdick was music director and Doris Rood was our pianist. The culmination of the singing was the vesper service presented by the group on the eve of the Sabbath preceding the Conference worship service.

Mrs. Burdick chose exciting and meaningful music for our group to work on. Martha Rasmussen played the descant of one chorus on her violin, and Alice Rood and Debbie Randolph played a flute part with the anthem whose words are:

Wise men seeking Jesus traveled from afar
Guided on their journey by
a beauteous star
But if we desire Him, He is close at hand;
For our native country is our Holy Land.
Prayerful souls may find Him
by our quiet lakes,
Meet Him on our hillsides
when the morning breaks.
Every peaceful village in our land might be
Made by Jesus' presence like Sweet Bethany.
He is more than near us if we love Him well;
For He seeketh ever in our hearts to dwell.

We also had a playing conference, with Connie Coon directing the recreation. The group swam in the University pool in the afternoons; they attended the Jaycees Rodeo at special rates on the night after the Sabbath; they had bowling, softball and archery. One day they even played "Tic-Tac-Toe" on the archery range, using balloons fastened to the targets.

Before all else, though, our Junior Highs had a worshipping conference. Pastor Leroy C. Bass led a worship service as our first event of the day, and he called for and answered Bible questions as one feature of this.

In the afternoons we had guest speakers on the general theme, "Careers for Christ." Those who spoke, and their topics, were: "Youth Work," Linda Bingham; "Christian Camps," Rev. Alton Wheeler; "Christian Education," K. Duane Hurley; "Denominational Work," Doris Fetherston; "Missions," Rev. Everett Harris; "The Ministry," Pastor Herbert Saunders; "The Minister's Wife," Iris S. Maltby.

It is urgent that all Sabbath School reports be sent as soon as possible to Secretary Rex Zwiebel. The statistics must be compiled for the Yearbook within the next few weeks.

SABBATH SCHOOL LESSON

for September 21, 1963

What Is God Doing?

Lesson Scripture: Genesis 50: 15-24.

Baptist World Alliance Adopts Test Ban Resolution

Executive Committee from 13 nations at Waco, Texas approves nuclear test ban now before Congress.

Harold E. Stassen, president of the American Baptist Convention, was delayed in his arrival at the committee sessions because he had been called to testify before U. S. Senate hearings on the international nuclear test ban treaty. But he was put to work immediately on his arrival in Waco with a special committee formulating a Baptist statement on the same subject.

Other committeemen drafting the resolution were Ernest A. Payne of England, William R. Tolbert of Liberia, Yakov Zhidkov and Ilya Ivanov of USSR, and Edwin Tuller, Walter Pope Binns, and Josef Nordenhaug of the USA.

The statement, adopted by the Executive Committee members present, said in part:

"We the members of the Executive Committee of the Baptist World Alliance . . . do hereby express our commendation and our prayerful thanksgiving that the Governments of the United States, USSR, and the United Kingdom have signed a treaty to stop nuclear tests in the atmosphere, in outer space, and under water.

"We note with appreciation the thorough support for this treaty expressed by President Kennedy, Chairman Khrushchev and Prime Minister MacMillan.

"We consider this treaty to be a definite step in the interests of all humanity on this earth under God.

"We trust and pray that this step will be followed by other steps of a safeguarded, careful inspired nature to move further toward the cessation of the arms race and to maintain a just and lasting world peace."

The True Church

"Do we find the truth by submitting to the Church, or do we find the Church by submitting to the truth? Rome defends the first possibility, while the Reformers defend the second. Rome contends that truth is where the Church is, while the Reformers contend that the Church is where the truth is." — Edward J. Carnell.

A Statement of My Christian Experience

By Mynor G. Soper

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

I was born in North Platte, Nebraska, the son of ranching parents. They were Christian people, who had come to the Sabbath through their own study. Upon accepting the Sabbath they joined the Seventh-day Adventist church and took a year's preparation to go to the foreign mission field. However, due to the illness of my father's parents, they were unable to go, so returned to the ranch. They continued to ranch or farm until most of the children were grown.

Ours was a large family. There were eventually nine of us children. I was the seventh down the line. Because we lived in the western part of Nebraska, there were no Sabbathkeeping churches to attend, so we were what is known as lone-Sabbathkeepers (If you can call a group of 11 people "lone"). Than my father got in contact with Seventh Day Baptists and went to North Loup to one of the General Conferences. There he joined the denomination. Later he and another man started a little church up in the sand hills which was mainly made up of 3 or 4 families. I was very small at this time and barely remember anything about it. After moving from there we had no association with the church. Later we moved to New York State and were within driving distance of the Verona church (about 25 miles). Until I was grown, I could count on my fingers the times that we were able to be in church that I could remember. Through these years our family carefully and consistently observed the Sabbath day. This careful and loving observance has tied me firmly to the Sabbath with a deep abiding love so that I could do naught else but keep it myself. Besides this regard for the Sabbath, my parents also instilled in me the spirit of reverence for religious concerns and taught me the fundamentals of the Christian faith.

My first opportunity to worship regularly in one of our churches was when I

went on my own and attended the Albion, Wis., church for a year prior to my hitch in the United States Army. I joined the army for the specific purpose of getting the G. I. Bill of Rights so I could go to college.

I had thought some all along about becoming a minister. This was not a firm decision until one day in Italy during some free time I climbed high up the side of a mountain, and there with my Bible I sat down to read. I knew I was not living the kind of life that I should, to say nothing of living the kind of life that God would want me to. I had had strong tugs at my spirit to yield my life to the Lord at various times through childhood and through my teens. Now these desires and strong feelings came flooding back to me and there that day on the side of a mountain in Italy I made my decision to give my life to the Lord and to become a minister. Since that day I have had times of spiritual defeat, but for the most part I have experienced a steady growth in my spiritual life. I had a long way to go — and still do.

Upon returning home from the service I worked at different things for about four years. It was a period of adjustments and indecision. In the fall of 1950 I entered Salem College to begin my studies to fulfill my promise to my Lord. Upon graduation from college I started my seminary work in Alfred School of Theology. During my year there I began preaching for some of our churches of that area. The following summer I went to Los Angeles to serve as summer pastor. That fall I stayed on as student pastor assisting Rev. Leon Lawton. There I had charge of the young people's work. I planned to get back into seminary that year but surgery on my spine interrupted those plans. I stayed on with the Los Angeles church through the next summer and school year. I took my second year of seminary work at the California Baptist Seminary at Covina.

During my time in Los Angeles I had my first experiences with church camps. I worked very closely with the Rev. Leon Lawton and the Rev. Alton Wheeler in the camping programs at Pacific Pines. I

directed several camps as well as teaching in them. My time on the West Coast with our churches there was a time of real growth, spiritually speaking, and had a wonderful steadying influence upon me. I shall always cherish the two years there and the men with whom I worked.

Being a little hard up and with a family to take care of, and not being completely happy in the seminary I was attending, I decided to accept the call to the North Loup church. (I felt a moral obligation to go there because they had tried to get about everyone else to come and couldn't get anyone.)

This was now my first experience of being full-time pastor and responsible for the work of a church. I learned a great deal in the next four years. One of the experiences that will always stand out in my memory as being one of the most significant in my spiritual life happened while I was pastor at North Loup. When I went there, there was a very fine minister who was the pastor of the Methodist church. The people of our church liked him and, therefore, I had no reluctance to work closely with him. He and I became fast friends. So did our families. We often preached for one another. We were nearly as familiar a figure in each other's pulpits as we were in our own. His warm Christian and uncritical spirit had a great deal of influence upon me. Then I began to have the opportunity to preach for other churches. Apparently I did an acceptable job, for during the last two years, I was preaching on almost every Sunday. For the most part I only conducted the worship services for these churches — but sometimes I was called on to visit some of their people who were very ill, and to conduct their weddings and funerals. I found through my work with Presbyterians and Methodists, Baptists and Congregationalists that there were many sincere Christian people in these churches who also loved the Lord very much. I began to see that we were not God's only people, really. While I had never claimed to believe we were, yet I think there was a feeling of smugness there to that effect. My experience was a little like that of the Hebrew people when they gradually came to see

that God cared for other nations besides theirs. I imagine that all of us go through this to some extent. Now I became a minister, not only to Seventh Day Baptists, but to God's world full of needy people.

I think it goes without saying that many people, experiences, social situations and inward struggles went into causing me to make my decision to dedicate my life to the Heavenly Father and His Christ as a minister of the Gospel. Dedication is a matter of degree. Each meaningful spiritual experience tends to deepen that dedication. I look upon my candidacy for ordination to the ministry as one of the greatest of spiritual experiences. I consider it a formal solemnizing of sacred commitments made to God and rendered meaningful by an official dedicatory act of the church whereby the candidate is set apart for service to God by acknowledging his call to serve the Church and his fellow men.

(Mr. Soper's elaboration on his beliefs will appear in an early issue).

Milton College News

The progress of Milton College is well illustrated by the prominence given to the new faculty members in the Milton and Milton Junction Courier of August 29. Various business houses by way of generous display advertisements introduced the nine new faculty members with large pictures. Among them is the new president, Evert C. Wallenfeldt, who succeeds Percy Dunn (retired). The others have responsibilities in Physics, French, Voice, Music, Speech and Drama, Philosophy and Sociology. The new professor of Philosophy is the Rev. Kenneth Smith, recently pastor of the Denver Seventh Day Baptist Church. It is expected that the president of this church-founded school will soon be introduced to Seventh Day Baptists through this publication and personally by attendance at Associations and Conferences as opportunity affords.

Temptation of an Evangelist — to compromise the message, to offer salvation at a discount. Many turn away when the invitation is given, thinking that the price of forgiveness, peace and eternal life is too high.

Baptist Women's Day of Prayer November 4, 1963

Theme: "I will Bow My Knees"

(Taken from an article by Mrs. Edgar Bates in Together)

From 1951 to 1962, Baptist women around the world met on the first Friday in December for shared prayer. In the heat of South Africa, South Asia, Australia, Argentina, and in the winter of Finland, Norway, Canada, Northern United States; in the temperate weather of Southern Europe and Southern United States and in many other areas, women met in groups — regardless of climate, of the pressure of manifold duties, of personal desires, to answer the call to seek the Lord in prayer. Nor was it selfish prayer. It was prayer that encompassed a world in which so many did not know Christ. With the burden of the unfinished task on their souls, the Baptist women met and prayed together.

Early in 1960, it came to the attention of the officers of the Women's Department that the first Friday in December was not the most satisfactory day for our world-wide effort. In 1961, a formal request was received from the North American Baptist Women's Union to change this date and, after some consideration, the first Monday of November was suggested. This date was discussed by the European Baptist Women's Union meeting in Stockholm, Sweden, in June 1962, and was accepted there. It was discussed in the Baptist Women's Union of Africa meeting in July 1962, and also accepted there. Correspondence with Australia and Asia proved that this would be an acceptable date on these continents. Latin American officers indicated their willingness to co-operate. Thus, having polled the leaders of our Continental Unions, the executive officers of the Women's Department issued notice that, henceforth, the first Monday in November be the Baptist Women's Day of Prayer Around the World. The first observance of this date will come this November. If it is impossible for any group to meet on that particular date, we ask most earnestly that some other day of that week may be observed.

Baptist World Alliance Holds Executive Session

Representatives from 13 countries, meeting on the Baylor University campus in the annual sessions of the Baptist World Alliance Executive Committee, at Waco, Texas, took a long and optimistic look at world-wide Baptist activity. Their actions included:

Re-endorsement of plans for making 1964 a world-wide year of evangelism.

The erection of a \$2,000,000 Baptist building in Washington, D. C.

The initiation of plans for a North American Baptist Fellowship.

Plans for the 11th Baptist World Congress at Miami Beach, USA, in 1965.

The adoption of a 1965 tentative budget of \$139,500.

A continuation of efforts to meet relief and rehabilitation needs in troubled areas of the world.

Commendation of the nuclear test ban treaty recently drafted by the governments of great Britain, the United States of America and the Union of Soviet Socialist Republics.

A total of 120 denominational leaders and scholars came together for the five days of meetings that began with sessions of four BWA study commissions and continued through the annual executive committee sessions. V. Carney Hargroves of the USA presided in the absence of President Joao F. Soren of Brazil.

The Commissions were concerned with Religious Liberty and Human Rights, Evangelism and Missions, Bible Study and Membership Training, and Baptist Doctrine. Papers prepared in advance for members in each area of study provided a basis for discussion.

Participants represented five continents. Outside the USA, they included three from the USSR, two from Czechoslovakia, four from England, three from Liberia, four from Canada, and one each from Argentina, Chile, Jamaica, Mexico, Nigeria, Philippines, and Switzerland. Each shared the experiences and the convictions of his own country's brethren with his conferees from other parts of the world.

Building Proposed

The 70-member Executive Committee authorized the BWA to enter into agreement with the District of Columbia Baptist Convention and possibly with the Baptist Joint Committee of Public Affairs for creation of a real estate corporation to erect a large Baptist office building in Washington, where the Alliance headquarters office is located. The three organizations currently share improvised offices in an old home on Sixteenth Street. Almost all the property of their present block has already been acquired by the BWA and the District of Columbia Convention.

Carl W. Tiller, western treasurer of the Alliance, introduced the building proposal, and Josef Nordenhaug, general secretary, told of the need. Walter Pope Binns next made proposals for appointment of committees to seek the necessary funds from affiliated conventions and from individuals.

North American Baptist Fellowship

Proposals for the beginning of a North American Baptist Fellowship had come to the Alliance administrative committee last fall from leaders of seven North American groups who have worked together in the Baptist Jubilee Advance, 1958-1964. They want to continue their co-operative fellowship after the BJA Program terminates at their meeting in Atlantic City, May 22-24, 1964, and suggested the Alliance might sponsor such a fellowship along the pattern of the European Baptist Federation.

Editor's Note:

The above action is of keen interest to Seventh Day Baptists for several reasons. We are members of BWA and will have delegates at the 1965 meeting at Miami Beach. We participated in the plans for a North American Baptist Fellowship and expect to join it. We, too, will continue the emphasis of BJA on world evangelism in 1964. Finally the proposal for a new headquarters building involves us in that it will be built on the site of the building where our Washington church has long held its services.

"In its concern with Left and Right, the world today has forgotten that there is an Above and Below." — Fred W. Grown, Edgewater (N. J.) **Bergen Citizen**.

NEWS FROM THE CHURCHES

PLAINFIELD, N. J. — Our carpet fund went over the top in June, and our new green wool, wall-to-wall carpet was installed in time for the July 6 Communion Service. It blends well with the dark green pew cushions, stained glass windows, and oak woodwork of our sanctuary, and it covers the platforms of the sanctuary and the Sabbath School room, as well as the floor of the sanctuary. The men of the church removed the pews and the seventy-year-old carpet at a work bee June 30.

Thirteen of our number attended General Conference. Three young people, Merwin Dickinson, Maureen O'Connor, and Virginia North also attended Pre-Con Retreat.

The Sabbath School paid half the registration for the young people who attended camps. The young people raised \$135 for Pre-Con, some of which was used.

We co-operated with the First-Park Baptist and Congregational Churches in a Vacation Church School June 24 to July 3, supplying four assistants for the staff of the school.

On July 27, the Rev. Robert J. Campbell of the European Bible Institute in Paris told of his work in teaching young people from various countries to be ministers and evangelists. His experiences in totalitarian Spain were especially thrilling.

Our church services during the Conference and vacation period, August 10-31, were conducted by the Rev. Roland Bahnsen, Deacon Frederik Bakker, the Rev. Leon Maltby, and Lloyd Coon, who introduced the reports of Conference delegates.

On June 22 the Youth Fellowship was invited to the home of its sponsors, Mr. and Mrs. Ronald Maltby, for lunch followed by a meeting. The Junior C. E. had a picnic supper on the parsonage lawn June 29, following their meeting.

The Pro-Con Group has held its monthly supper meetings at the homes of members, and on July 7 they had their annual family picnic at Sandy Hook Beach State Park.

The Women's Society had a rummage sale on May 20 and held their annual meeting the evening of June 3 at the home of Mrs. Henry Poulin. Most of their monthly

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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.

