The Commandment "Thou shalt not kill" seems to have little moral influence on drivers of automobiles, whether the warning comes from God or traffic authorities. — National Safety Council.

Obituaries

Clarke.—Mary Eleanor (Ella) Pierce, daughter of John L. and Mary Hawks Pierce, was born in the Town of Alfred, N. Y., Dec. 22, 1873, and died at her home in the Town of Almond, N. Y., Jan. 22, 1962.

On her eighteenth birthday, she was married to Rosco Clarke formerly of Scott, N. Y. Six children were born to this marriage. Mr. Clarke died in May 1916. On September 22, 1917, she married Alvah Clarke, brother of her late husband. He preceded her in death in 1945.

Mrs. Clarke joined the Second Alfred Seventh Day Baptist Church in March of 1892 and continued active until ill health and advanced years prevented. She was a charter member of the Alfred Station WCTU and a member of the Union Industrial Society. The home where she died had been her residence for 68 years.

She is survived by three daughters: Mrs. Clifford Haddell of Almond, Miss Rubie Clarke of Alfred, and Miss Rena Clarke of Alfred Station. A son, Meil B. of Alfred Station; a sister, Mrs. Leon Lewis; three brothers: Fred, Ira, and Harrison Pierce; six grandchildren, ten great-grandchildren, and six great-great-grandchildren.

Memorial services were conducted by her pastor, the Rev. Victor W. Skaggs and the Rev. Albert N. Rogers. Services were at the Second Alfred Church and burial was in the Maplewood Cemetery, Alfred Station, N. Y. — V. W. S.

Lewis.—Ivanna Ormsby, daughter of Walter G. and Bertha Class Ormsby, was born in the Town of Alfred, N. Y., July 19, 1888, and died at Bethesda Hospital, North Hornell, N. Y., Nov. 24, 1961.

She received her education at Alfred Academy and was a graduate of the Teacher Training Class at Alfred.

On June 23, 1909, she was married to John M. Lewis. They made their home in Alfred Station. Mr. Lewis died in 1934 after 7 years as a cripple.

Mrs. Lewis was employed 3 years as a school teacher and 26 years as postmaster at Alfred Station. For more than 50 years she was an active member of the Second Alfred Seventh Day Baptist Church right up to the last Sabbath before her death. Love for her church and deep interest in education characterized her life. She believed that true riches were those of the mind and spirit.

She is survived by two of her three daughters: Mrs. Bertha Willard and Mrs. Jean Pierce; 7 grandchildren and 3 great grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers assisted by the Rev. Rex E. Zwiebel at the Second Alfred church. Burial was in the Maplewood Cemetery, Alfred Station. — V. W. S.
The Sabbath Recorder
First Issue June 13, 1844
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Rev. E. Zebiel, B.A., B.D.

Fiscal Segregation
The power of words, like the power of the split of the data, comes from the very heart of the common good. The clever misuse of words to achieve the goal of a politically-minded church can cross the moral border-
line with as much guilt as triggering atomic fission over civilian population centers.

Our editor believes that a case in point comes from the speech of Msgr. John Dougherty, president of Seton Hall Uni-
versity, at the same Catholic educators' meeting with which we started. A rather raucous public everybody made the much publicized statement that President Kennedy's school-aid proposals would mean the end of Catholic parochial schools. Msgr. Dougherty, in similar vein, urged Catholics to fight for their "minority rights" and added, "We are . . . set upon the exercise of our civil rights, and the free choice of schools for our children without fiscal segregation." Those last two words are a powder keg thrown into the national fires of racial segregation.

Time and again responsible public figures have pointed out that the refusal of tax money for schools dedicated to the propagation of any one religion is a denial of civil rights, but rather a protec-
tion of them. To capitalize psychologically on the explosive segregation issue by such means as the high ranking priest has used is morally indefensible. It is like the highly planted insinuation of a lawyer which the judge asks to be stricken from the record — after the jury has heard it.

There could be a point at which the arguments for government aid to parochial schools would receive credence. We may be on the road to such a point. When the social state comes to maturity and children become the wards of the state rather than their parents (perish the thought) then the state will have an obligation to the child. Even so, the conflict over separation of church and state could not end except in the subservience of one to the other. In this regard, merely to herald a Catholic Church, in spite of its public statements to the contrary, is seeking for supremacy and the Protestant Civil Faith building and, if championed, the state in its public education program — in spite of the dangers of going too far toward a social state.

Playing With Fire
The City of New York has been taking considerable time recently on its city-
calm and radio stations to appeal to its eight million inhabitants to do their part in fire prevention. Over and over again it has been broadcast that three out of five fires are caused by careless smokers. The term, "playing with fire," was not used but might well have been. For fire, like sex, has been one of man's best servants when controlled and used for good, but one of his worst enemies and his master when played with or improperly used.

To speak of smoking as playing with fire is to be more charitable than the facts would warrant. Who can claim that the fire burning at a man's mouth is serving a useful purpose, especially when the care-
less tossing away of that fire causes so much property damage and loss of life. From a health viewpoint also, smoking is playing with fire, as the statistics on lung cancer and heart trouble have so clearly shown.

Family punishment is necessarily meted out with much more stress on the wrongfulness of defiling our bodies, than on the wrongfulness of defiling our souls. For parents know full well the disaster that might come if their children did not learn early the lesson of being careful with fire. If our Forestry Department, striving to preserve our natural resources; if our greatest city, trying to save lives; if our parents training their children must say so much about fire dangers, why do we not who are grown Christians lay more stress on the wrongfulness of defiling or destroying our bodies, "the temple of God," with this smoking — this playing with fire?

Consistency Needed
The often-quoted saying, "Consistency, thou art a jewel," seems applicable to the monthly labor paper CWA News. The March issue on page 5 has a big headline: "Think Machine May Out Jobs, Undermine Democracy, Study Warns." The leading paragraph in bold type reads: "Vast unemployment and social unrest" which would weaken the very foundations of our democracy may be the end result of automation and wide-
spread use of computers, a Fund for the Republic study found. The report states: "The article elaborates on how many differ-
ent kinds of labor will be eliminated as automation increases.

The next page is entirely given over in this labor union paper to a picture article entitled "Complete Automatic Data Process-
ing System Operation at International Headquarters." Explanation is given as to how this labor-saving machinery can serve the union's interests, and adds that its component parts are all union-made.

The inconsistency of pointing out the dangers of labor-saving devices in industry on one page and the advantages of it to labor's big business operations on the next page is passed over very lightly. We may smile at the "pot calling the kettle black" but in doing so we need to take an inside look. How many times would we find ourselves doing much the same thing? It is hard to be objective and much easier to put the blame on the other fellow when we see our jobs or our interests threatened. The Christian is called to a higher level of conduct. Self-seeking is not set of standards of ethics — is it? The writer of Hebrews sets forth the ideal and the example, "Looking unto Jesus the author and finisher of our faith." Are we daily looking that way? It will make us more consistent in every area of thought and action.

Theology Expressed
in Church Architecture
One of the aims of the annual meeting of the National Conference on Church Architecture scheduled for March 20-22 at Cleveland, Ohio, is to discuss what a church should look like. It is a timely consideration in light of the fact that there is a church building boom on that reaches into millions of dollars. Some of us think it is timely because some of the recently erected churches seem to give little evidence of what a church ought to look like. We have seen some that look more like a barn for cattle, and others that used a Johnson motel office than a sanctuary for the worship of God.

March 19, 1962

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MLINFIELD, N. J., MARCH 19, 1962
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At the Cleveland meeting 1,200 leading architects, artists, and churchmen will study together "the importance of buildings that express the doctrinal convictions of the groups putting up these new churches. "We also," says a spokesman, "want to take the intermediate step between doctrinal expression and liturgical expression which is so necessary if an architect is properly to relate the faith of the denominational body to the church building he envisions."

It can be hoped that the architects, who are usually considered expert advisors by building committees of local churches, will make a rather thorough study of the theology of the various denominations so that they will really know how to express the convictions of the groups." One can easily see how the structure of a building can be made to contribute to liturgical worship but not quite so easy to imagine how to express Baptist or Seventh Day Baptist distinctive in the architecture.

Perhaps our denomination should be represented at the conference with samples of our literature and to gather ideas from the discussion as to what a Seventh Day Baptist church ought to look like. If this is not possible (and it probably is not) we should urge local churches that are considering new buildings to employ only such architects as understand the difference between Lutheran, Methodist, and Baptist doctrine. Are there any suggestions as to how we could build our doctrinal emphasis into our houses of worship?

Helpful Books
A Doctor's Casebook in the Light of the Bible by Paul Tournier of Switzerland was written in the noted doctor's native French several years ago, and came out in an American edition (Harper) in 1960. It is a most helpful book both for laymen and doctors. Written in simple style, it devotes 76 pages in 10 brief chapters to The Biblical Perspective, 41 pages to The Problem of Magic, 76 more pages in 10 chapters to Life, Death, Disease and Healing, and closes with The Choice: Life or Death and The Highest Good.

The index of subjects includes 92 items, the index of cases quoted 30, but the index of biblical references adds up to about 590. There are only 12 books of the Old Testament references that are not drawn upon by way of illustration or otherwise. The author's knowledge of and dependence on the Bible is remarkable. The meaning of numerous passages is opened up by one who devoutly views them from a profound knowledge of medical science.

Reading this book will do more than strengthen faith in the revelation of God; it will strengthen our faith in Christian doctors who minister to persons (whole persons) rather than sick bodies. The bond between the doctor and his patient, says Tournier, may be compared to the personal contact of the Christian with Jesus Christ.

In summing up his purpose the author states on page 240: "I have tried to show throughout this book that we cannot ignore medicine on the pretext that salvation is more important than health. And, further, so far from being less doctors because we are no longer concerned only with health, the truth is that we are more fully doctors."

THE SABBATH RECORDER

President's Message

Sabbath day at General Conference, 1962

Sabbath day at General Conference this year will proceed a little differently than usual. There are no "new" innovations, but a little different arrangement which it is hoped will heighten our awareness of the Sabbath and our Seventh Day Baptist distinctive.

Perhaps the big difference in program will be Sabbath School. Sabbath School at General Conference? Yes! Because of another aspect of the program, groups of a manageable size will already have been organized for adults, and the children will go to their respective Conference groups in which they have been meeting throughout the week. A special Conference Study Lesson will have been prepared and teachers will be on hand to conduct the study.

Because of another arrangement in the program, it will be possible for Sabbath School to be conducted at the reasonable hour of 9:45 a.m., for Sabbath Morning Worship to begin at 11:00 a.m., and for the service to be over in time for our Sabbath day dinner at 12:30 p.m.

In the early days of Seventh Day Baptists in America, our forefathers met together in a general convocation called The Great Communion." This two-day meeting was the precursor of our General Conference. The first service of this conference was the Communion Service and from it the people returned to their homes with their lamps refilled, ready to be witness to the "glorious light of the Sabbath" in their home communities.

General Conference, 1962, will conclude with "The Great Communion." This service will be held Sabbath afternoon. Before the elements are distributed there will be a period of testimonials about the theme: "I do own that I am a Seventh Day Baptist because . . . With this order of our Conference Program we will have time to study together, to commune with God together, and to commune with one another. Our lamps should be refilled and ready to shine forth in our communities all through the new Conference year.

After a "Service for the Departure of the Sabbath," and the welcoming of new Seventh Day Baptist ministers and churches, the new Conference President will be presented and he will introduce his program for the new Conference year. A new Conference year will have begun. See you at General Conference! Melvin G. Nida.
Social Action Committee

Asks Questionnaire Response

The Interim Social Action Committee sent out a letter to our pastors, committee and board personnel in December in which it reviewed the action of Conference in appointing the committee. Two meetings were held at which a tentative list of purposes was drawn up and a few methods were suggested which might be utilized by associations and local churches.

On the third sheet were listed those major areas of concern under four general divisions: Social-Economic Problems, Religious Welfare, Racial and Cultural Relations, and National and International Affairs. The items which appeared to the committee to be of greatest immediate importance were starred. We asked, however, that this sheet on which these areas were listed be returned, with suggestions of areas not included and that the first ten items be listed in order of priority.

This information would be of value not only to the interim committee in its attempt to maximize its efforts on those areas but also provide invaluable guide to the permanent committee to be appointed next summer.

The committee was somewhat dismayed at the response. Not only is the committee certain the recipients have some definite choice for priority of study but that several groups are working now in areas of social action which the new committee certainly does not wish to duplicate but coordinate in a denominational plan.

Our denomination has been slow in developing a writing program in this area but a review of Conference resolutions reveals numerous pronouncements during the past years, especially during the last decade. Thanks to the efforts of Miss Evalois St. John, these resolutions have been collected and will be distributed to our writing near future, and will be available for general distribution at a later date.

The committee would again request the return of the sheets with areas checked and comments on present and proposed activity. We would also appreciate comments on methods for implementing social action work. Miss Evalois St. John, 500 Elm St., Fayetteville, N. Y.

Retired Navy Man

Now Farina Police Magistrate

By Ernest F. Furrow

Experiences of a Sabbathkeeper serving his nation, his community, and his Lord (Mr. Furrow had a Sabbath sermon in the January 1 issue.)

One of my richest experiences during my Navy career was being a part of an army of allied forces into China. My ship along with many others, proceeded to Shanghai, China, and at that time I was privileged to visit the Seventh Day Baptist mission in Shanghai, while visiting with Dr. Grace Crandall and Miss Mabel West (niece of my stepfather). Two other Navy men, Seventh Baptists from New York State, came also to the mission, and during this visit Dr. George Thornhill, Ill., about 70 miles south of Kittery, Wis., I visited in the home of my aunt and uncle, Mr. and Mrs. John Daland, and Pauline Jennings, Rev. Livingston John and his wife, Miss Clara, are a couple on board the USS Holland, also present in the bay. I had not seen Dr. George since he was a member of the Milton College Glee Club. I called either before or immediately after World War I. Dr. George and I had many jovial moments during this visit at the Shanghai mission. It was a pleasant place to be able to talk to those brought before me of the basis of our laws on right, and their foundation in the Bible. This approach to a great deal with those brought before me, and particularly with the teen-agers. It got into the reaction of these subjects, especially with a Holy Bible lying on my desk and directing me to the use this approach.

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When a later tour of duty at the Navy Department in Washington, D.C., I was privileged to attend services at both Washington churches.

Presently, I am serving my community as its police magistrate and, although considerable reluctance was felt at first to engage in this service, I felt that some effort should be exerted to "life" the status of the justice court in this community and county. I studied thoroughly the pros and cons of a magistrate's duties and probable involvements. After much loss of sleep and serious thinking, decided it must be done — so made the race. I was elected by a great plurality and feel most satisfied at what has been accomplished. The village even erected a new village hall with a courtroom that appears well in its purpose.

I have found, through attendance at various conferences and courses of study at the University of Illinois, regarding law enforcement and court procedure, that it is a great thing to be able to talk to those brought before me of the basis of our laws on right, and their foundation in the Bible. This approach to a great deal with those brought before me, and particularly with the teen-agers. It got into the reaction of these subjects, especially with a Holy Bible lying on my desk and directing me to the use this approach.

After canvassing the group, I found among them two Episcopalians; one Methodist; one Baptist; one Presbyterian; two Southern Baptists; one Catholic; one Church of God member; and three non-churchgoers. One of the Episcopalians asked me about the faith, and it offered me a good chance to educate this group — at least inform.

New Filmstrips Offered by Tract Society

The Audio-Visual Aids Committee of the Tract Board at Plainfield, N. J., has added a number of new filmstrips to its free library recently. Some are Bible-centered and closely correlated with Sabbath School lessons for children; some have a temperament emphasis; some are particularly interesting to young people; some are of special interest to adults.

The audio-visual library covers the whole range of Christian activity including much on evangelism and missions and one program of slides on how to use filmstrips. Church-related special outreach programs may find helpful material in the catalog. The committee hopes to see all churches a supplement describing the all the filmstrips acquired since the second edition of the catalog was published in 1961.

Sabbath Privileges in Air Force

There has been a revision of one paragraph of Air Force Regulation 225-1, covering "Air Force Chaplain Program." It is quoted in Chaplain Newsletter forwarded to this periodical by the Rev. Carl Maxson, Seventh Baptist representative on the Commission on Chaplains. He felt that this change in Paragraph 5-20 of the Air Force Chaplain Program — "Military and Holy Days" would be of interest to our people as well as to other groups who keep the Sabbath. It reads:

"Military personnel who observe Sabbath (from sunset Friday to sunset Saturday) as their regular day of worship and High Holy Days which fall on weekdays will be excused from duty to attend religious services except for military necessity. Sabbath permits (also see par. 39).

March 19, 1962
**LET US THINK BEFORE WE ACT**

By the Rev. Clifford W. P. Hansen, delegate representing the Seventh Baptist General Conference at the

Third Assembly of the World Council of Churches in New Delhi, India, November 18 to December 5, 1961

Remarks made during the debate on revising the Basis of Membership in the Council. Prior to the debate, the basic basis read in part: the "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." The formula presented to the assembly for adoption on December 2, 1961, and approved by a vote of 383 to 36, with 7 recorded abstentions, reads as follows: the "World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

Mr. Chairman: Seventh Day Baptists are strongly committed to the principle of ecumenical fellowship in general, and to the World Council of Churches in particular. We believe in the mission of the Council, under God, and we want to support and participate as we can in all efforts to fulfill that mission. We would not want to see — much less contribute to — any discussion of this matter of the basis that would diminish the fellowship of the Council, or hamper its possibilities for future worthy achievements. It is in that spirit that I comment upon this proposal.

Objection 1. This proposal appears to us to attribute to the Bible a somewhat distorted interpretation of the Scriptures which teach that God was in Christ, and which regularly differentiate between God and Jesus. As one well-known scripture puts it, "there is one God, and one mediator between God and men, the man, Christ Jesus." The humanity of Jesus would seem to be a point which is essential to any expression implying incarnation, particularly if it is said to be Biblical.

To illustrate the inadequacy of the statement, "Jesus is God," by itself, we need only to assert the other aspect of our historical faith and say, "Jesus is man, alone and by itself." The inadequacy of the statement, and the resultant misunderstanding, will, I think, be readily agreed upon; and if that be true, it must also be true that it is at least equally inefficient to say only that "Jesus is God."

Objection 2. The basis tends to remove Jesus from the life of man and make him ineffective in human behavior. An overemphasis on the divine quality of Jesus' life to the neglect of the human tends to provide a psychological excuse for our not living up to the high standard he demands of us. I would consider this a major cause of our disunity as churches.

Objection 3. The formula is not a straightforward statement saying precisely what many Christians mean when they speak the words; it demands too much in the way of interpretation; and is thus contrary to the injunction of Jesus to "let your yea be yea, and your nay, nay." That other truly Biblical ways of referring to Jesus are far more natural and preferable can easily be documented by the large number of times in which they, rather than the words of the basis, occur in official World Council documents.

The inclusion, in this proposed basis, of any discussion of this matter of the presence of many of my constituents, for the experience, and of guidance for the church. The inclusion of a recognition of the Bible as the Scriptures, which is sufficient, growing for future worthy achievements. It is in that spirit that I comment upon this proposal.

There is one more objection which some of my constituents have urged me to present. We wonder if the proposed basis might not tend to exclude some churches of conscientious Christians whom Jesus Himself would welcome, and thus be contrary to the attitude of love that Jesus bequeathed to His Church.

While I agree that the present basis requires reconsideration, and possibly modification, I also believe that the basis is so important to us as a Council that it should never be over-hastily altered, and that if we are ready or able, at this time, to make those revisions necessary for any lasting, unanimous, and wholehearted approval. I would urge that, if Mr. Chairman, that this Assembly, in view of the inadequacies of this proposal, will oppose the motion in principle.

Concluding remarks: the unity which is both known and wholehearted approval. I would urge that, if Mr. Chairman, that this Assembly, in view of the inadequacies of this proposal, will oppose the motion in principle.

Secretary of the Army	

The Honorable Elvis J. Stahr, Jr., Secretary of the Army, in an address before the Denominational Endorsing Agency and Command Chaplains' Conference Luncheon at Washington, D. C., January 26, outlined his opinion of the responsibility of the denominational representatives in encouraging ministers to serve as chaplains. A few extracts from that address quoted here are thought-provoking.

In our present preoccupation with science and technology, a very important and indispensable though they may be — lurk the dangers of both self-destruction and spiritual death. Man's instinctive desire to tap awesome new sources of power threatens to outstrip his political ability to control its use, and the thrilling new vistas that exploration and research have opened cause him sometimes
God. The story ends with the description
I
been more closely allied with those of
function of religion, regardless of creed,
the Church than they are today. From
time immemorial, it has been a major
role in the lives of people.

when they are older they would have
to practice the Moslem faith. Said the
missionaries, 'That is a challenge. Per
haps Christ will win them first.'

Surely, that is our challenge as Seventh
Day Baptists. Up to now, our ministry
has been mainly among the negroes. We
are encouraged by the fact that a few
East Indians of Hindu background are
attending at least one of our churches along
the coast.

The Pentecost story records that it was
through the Holy Spirit that the early
apostles were able to communicate to men
to one another. The Spirit was the
means by which the community was
brought together. In the words of the
missionary, 'It was the Holy Spirit who
brought about that unsellable mutual
regard that was a source of strength.

The Archbishop of the West Indies,
who is also the Bishop of Guiana, several
years ago gave a forthright message in
which he called on all the young men to
get their hands to the plow and work hard.

'The young man is always the loser,' he
said, 'and with his sense of helpless frustra
tion he has become embittered, revenge
ful, and even desperate. Can you blame
him if he follows some extremist who
proclaims himself to be a trade union
leader and uses the economic hardships of
the time to stir up unrest and discontent?'

But their parents wouldn't allow them
to go. They wished for them to have a
future and to fulfill the moral obliga
tion to oppose them for the greater good
of humanity.

The Judeo-Christian ministry is made
to order for this conflict, and these times.
At the turn of the century, it was popular
to question the relevance of faith for
modern man. Circumstances have changed
that. It is no longer a problem of whether
faith makes any sense in the modern
world, but whether the world makes any
sense without faith.

I consider it of paramount importance
that we get back to the fundamentals; that
we inculcate in the youth of our nation
a wholesome respect for God. We would
be unfriendly to our duty as parents,
teachers, and ministers if we denied our
young people, through neglect, this source
of lifelong power and inspiration.

Our Gospel is the Gospel of mutual
regard. It is the task of the Evangelical
Church to inspire mutual esteem, which
the disciples of Jesus showed. Local of
fice, and not to use another as "thing" to
your own advantage. This Gospel of mutual
regard comes up against a harder problem
than color in British Guiana where one,
I am told, senses the existence of racial
tension between negro and East Indian.
Racial differences between them cause
to suffer more. Few East Indians in British
Guiana are Christians today. Even
they have become Christian, it is still un
usual to find East Indian and negro wor
shiping together. Historical and cultural
differences serve to keep the two races
apart, a division that has been accentuated
by the granting of independence to India
in 1947. This, together with the East
Indian's knowledge of his ancient culture,
his skill in handicrafts, his patience in
industry, and his love for the distant land.

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of humanity.

The Judeo-Christian ministry is made
to order for this conflict, and these times.
At the turn of the century, it was popular
to question the relevance of faith for
modern man. Circumstances have changed
that. It is no longer a problem of whether
faith makes any sense in the modern
world, but whether the world makes any
sense without faith.

I consider it of paramount importance
that we get back to the fundamentals; that
we inculcate in the youth of our nation
a wholesome respect for God. We would
be unfriendly to our duty as parents,
teachers, and ministers if we denied our
young people, through neglect, this source
of lifelong power and inspiration.

Our Gospel is the Gospel of mutual
regard. It is the task of the Evangelical
Church to inspire mutual esteem, which
the disciples of Jesus showed. Local of
fice, and not to use another as "thing" to
your own advantage. This Gospel of mutual
regard comes up against a harder problem
than color in British Guiana where one,
I am told, senses the existence of racial
tension between negro and East Indian.
Racial differences between them cause
to suffer more. Few East Indians in British
Guiana are Christians today. Even
they have become Christian, it is still un
usual to find East Indian and negro wor
shiping together. Historical and cultural
differences serve to keep the two races
apart, a division that has been accentuated
by the granting of independence to India
in 1947. This, together with the East
Indian's knowledge of his ancient culture,
his skill in handicrafts, his patience in
industry, and his love for the distant land.
Work in Our Missionary Churches

Reports from missionary churches (churches aided by the Missionary Board in the support of their pastors) show that the work of the Advance program of the denomination and with good results. A resume of recent reports follows.

Metairie, La.

In Metairie at least one or two home Bible studies have been held regularly each week under the leadership of Pastor Ralph Hays.

Their program for 1962 consists of sending out letters to every home in the vicinity of the church, covering approximately 700 homes. These letters carry a message to attend the services of the church and close a tract telling who Seventh Day Baptists are. They expect to follow these letters with a distribution of special issues of the Sabbath Recorder.

Plans are being made to hold projector Bible studies in the homes in the vicinity of the Metairie church with the young people leading, assisting Pastor Hays in this work.

Berea, W. Va.

The Berea church with Pastor Leslie Welch as spiritual leader has held four workshops on Advance program planning. Several copies of the Sabbath Recorder and tracts have been handed out in the community.

This church hopes to organize a Youth Fellowship and a Junior Fellowship during the coming months.

Paint Rock, Ala.

In the Paint Rock church Friday night depth Bible studies in Rev. Bro. J. H. Davis began by Pastor Leroy Bass on October 17. The church held a special Thanksgiving service on Thanksgiving eve, and on Christmas Eve presented a special fifteen-minute radio broadcast.

On Vocations Sabbath, observed December 30, 1961, sixteen young people made decisions for Christ, to guide them in the choice of life vocations that will glorify God.

Daytona Beach, Fla.

Since the church has had the pastoral leadership of a full-time Seventh Day Baptist pastor, the Rev. S. Kenneth Davis, there has been a renewed interest in the work of the church. Most of the non-member families in the state have been visited.

A directory of all Seventh Day Baptists in Florida has been prepared by Pastor Davis, looking toward the possibility of starting Sabbath Schools or fellowships in different areas of the state.

A Youth Fellowship has been organized with the pastor as leader. The work of visitation evangelism is being planned by the deaconate of the church.

Washington, D.C.

The Washington church is studying the book, “You and Your Church,” at the Lay Development meetings held twice a month, with good attendance. Lay members of the church have agreed to give a children’s message as a part of the morning worship services.

The church has reduced the amount of its work from the Lay Development Board for aid in support of their pastor, Rev. Elizabeth F. Randolph, looking forward to the time when the church may become self-supporting.

Salemville, Pa.

Union Bible Hour studies with Pastor Loyal Hurley as instructor were held with the New Enterprise Church of the Brethren for a time during the past quarter until Pastor Hurley’s health caused a temporary discontinuation. From twenty-five to thirty-four attended these union Bible hour meetings during the past quarter.

In early January Pastor Hurley wrote: “A plan was adopted (by the Church Council) to have a luncheon at the church on Sabbath, every other week, and take up lay visitation training for four or five weeks.

Mrs. Frances Kagarise, clerk, writes that during the coming months the Salemville church plans for ‘Depth Bible study, a brief preaching mission, and studying ‘You and Your Church’ by the youth group,” besides the training in lay visitation.

New Auburn, Wis.

The church at New Auburn under the leadership of the Rev. Kenneth Van Horn has continued to co-operate in the denominational Advance program.

Weekly prayer meetings, as well as church services, are held. There have been six persons baptized during the past year.

Reading, Lenton services and Vacation Bible School program were held in co-operation with other churches in the vicinity during the past year.

Little Rock, Ark.

Pastor Paul Osborn and members of the Little Rock church have been very busy in church activities. Quite a bit of leading in preparing and taking place in the church. The clerk, Mrs. Meleta Babcock, writes, “After a few committees got organized and put a planned program we will be able to know more about the work in the future.”

Pastor Osborn reports that results are growing continual from contacts made through newspaper ads, organized calling by church members, and contact by letter.

A state Seventh Day Baptist Fellowship and a Youth Fellowship have been organized. Weekly Bible studies are held with an average attendance of fifteen.

Pastor Osborn writes that he has attended eight Sunday services in churches of the city to try to become acquainted in the vicinity of the Little Rock Seventh Day Baptist Church.

Texarkana, Ark.

The Rev. Marion C. Van Horn, shepherd pastor on the Southwest field, serves the Texarkana church as pastor besides carrying on his duties as shepherding pastor. He reports that a young adult group is meeting every two weeks, and the church is continuing the monthly all-day-meetings on Sabbath. Some of the families have been making evangelistic calls as the result of these meetings.

The youth of the church are preparing brief essays on the subject of "Spiritual Vitals" of recent studies.

Besides activities in Arkansas during the past quarter Pastor Van Horn attended the ordination of Pastor Leroy Bass at Paint Rock and made two visits to the Houston Fellowship.

Venture with Christ — Train

By Eleanor Fogg

One of three talks by high school students given in the Sabbath morning worship service on Christian Endeavor Day at Shiloh, N. J.

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22: 6).

For 81 years the purpose of Christian Endeavor Societies has been to reach, teach, hold, train, and inspire young people in Christian living and in Christian service.

Its basic principles are confession of Christ, service for Him, loyalty to his church and fellowship with His people.

To uphold these principles a training course is needed and this can be done through a number of channels.

First, by a personal devotional life. In Paul’s letter to Timothy he tells him, “Let no man despise thy youth; but be thou an example of the believers, in word, in deportment, in charity, in spirit, in faith, in purity” (1 Tim. 4: 12).

Youth is a time of beginning. The Christian Endeavor Society offers a training for youth for service in the place in spiritual world. Service for a beginner can start with participation on a committee, as an officer, or assisting in Bible School classes. In the case of our own society there is an open field for service at Jersey Oaks Camp.

Third, through study as in Timothy 2: 11-15, “approve thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” It is the rendering of these small services that leads into training for leadership.

A good workman needs to follow through with a study of the Christian Endeavor essentials. The pledge begins "Trusting in the Lord Jesus Christ for..."
WOMEN’S WORK — Mrs. Lawrence W. Marsden
Assignment: RACE 1961-1964
By Anna C. North

One of the significant actions at the National Assembly of United Church Women held at Miami Beach last October was the launching of a three-year program to combat racial discrimination in churches, housing, schools, and employment.

Church women who accept the invitation to take part in “Assignment: RACE” will concentrate on those areas of greatest racial tension in their own communities. They will work against racial or ethnic discrimination toward whatever groups it is practiced anywhere in the United States — Negro, Indian, Jew, Puerto Rican, or Japanese.

Suggested by Methodist women, the idea had already been approved by various denominational women’s groups, including that of the Seventh Day Baptist General Conference.

The three-year plan is to be financed in part by a grant of $66,000 from the Field Foundation to United Church Women, and in part by a grant of $6,000 from the Seventh Day Baptist Foundation to United Church Women. Miss Carrie E. Meares of Gurdon, Arkansas, has been appointed national director to co-ordinate the new program. She has had wide experience in race relations work, most recently serving for three years with the YWCA in Africa.

Shortly after the National Assembly, a regional meeting of leaders from twelve southern states was held for consideration of this program. Here, at an interracial gathering, Christian women wrestled with plans for the implementation of this project. Here they came to substitute the word “partnership” for “fellowship.”

The plan calls for workshops to be held in eight different sections of the country. Plans are already under way for three or four such workshops to be held this spring. Each participating denomination will take responsibility for an action program to be developed within its own community. How well this project fits in with the 1962 May Fellowship Day emphasis, “One Family,” and with the emphasis for the fourth year of our Seventh Day Baptist Program for Advance!

Every church woman of every racial background in every part of the United States who is convinced that God made one blood all men, and who wants to express this conviction in concrete, effective action is invited. Our only hope of reaching the goals lies in full partnership at every level of action by all who together comprise the “one family.”

strength, I promise Him that I will strive to do all I should have me do.”

This offers a challenge to the young worker. A good leader is an example of service in word, in conversation, in spirit, and in faith.

Fourth, through accepting responsibility. The early training received in our Christian Endeavor Unions prepares us for larger responsibilities in the church circle. It can be with us as it was with Jesus in Luke 2: 52. “And Jesus increased in wisdom and in stature and in favor with God and man.” The young worker is equipped with the qualities to accept greater responsibilities.

Lastly, dedicate your training for advanced and growing service. The training received in the Christian Endeavor Society should not be finished; it should be apparent to all with whom we have contact. Take heed to 1 Timothy 4: 15 and 16, “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.”

Your task — to build a better world,” God said, “How? The world is such a large place, so complex! And I am so small and useless am, ‘There’s nothing I can do.’

But God in all His wisdom said, “Just build a better you.”

SABBATH SCHOOL LESSON

For March 31, 1962

Christ — Center of Our Faith

Lesson Scripture: 1 Timothy 1: 12-17; 2: 3-6; 6: 11-12.

THE SABBATH RECORDER

LET’S THINK IT OVER

Proposes Air Drinkers Pay Their Own Bill

Sen. Olin D. Johnston, (D-S. C.) has introduced a bill that would prohibit the serving of “free” alcoholic beverages to airline passengers.

Under today’s system of serving free drinks to first-class passengers, the Senator said, “The passengers are teetotalers and preachers are helping to pay for the imbibing of those who enjoy drinking such beverages.

Johnston’s bill would require the airlines to figure all costs of serving liquor including additional help, the beverage itself, and related services such as glassware, washing, transporting, etc. This would not be figured in the cost of first-class passenger tickets as is now the policy, but would be charged to those who purchase drinks.

“Operation Abolition”

The controversial film, “Operation Abolition” depicting Communist influence in the American Legion was recently shown to students at the University of Arkansas. The film has since been acquitted by a jury. As the present film gives a true chronology of events. In its revised form “Operation Abolition” is apparently accepted by the majority denominational bodies that had formerly questioned its sponsorship by churches.

Conscientious Objectors

If no right is secure while any man’s right is in jeopardy, NSB cannot relax while the right of conscience is denied to any man who cannot — with the majority — support the claims of military defense. The dissenter’s way has often been difficult for many never become impossible.

— J. Harold Sherk, executive secretary, National Service Board for Religious Objectors.

Today’s newspapers are carrying articles from thoughtful commentators, who believe that the American people have walked the last mile. Except for the prayers of faithful, God-fearing folk, conditions might even be worse than they are in our beloved country.

NEWS FROM THE CHURCHES

TEXARKANA, ARK. — At a recent meeting of the church called by the pastor’s Advisory Committee the matters discussed included evangelistic activity by house-to-house calling and also mailing of tracts and special issues of the Recorder with announcements of church programs and invitations by special permit mail.

The name of the “Finance Committee” was ordered changed to “Stewardship and Finance Committee with the broader implication, “The Finance Committee in the work of the church.” The moderator was authorized to appoint a new committee, “Evangelism and Tract,” to take up activities that have been indirectly expected of a number of other groups in the church. At a joint meeting of the Arkansas churches held by Gurdon, about halfway between Texarkana and Little Rock, on February 17, the Texarkana church was requested to accept the committee.

The theme of the meeting was “Religion in the Home.” The afternoon program presented by the Texarkana and Fouke churches emphasized co-operation of the church and home and also family altar and worship centers. It illustrated by colored slides. The slide set showing the Conference of Mission Farms, Minn., was also shown.

After the covered-dish supper the program continued, changing the emphasis to recreation, presented by the Little Rock church. Family type games after the pattern of some TV programs were played by mixed age groups as demonstrations. “Canticle” was in readiness in the morning and prepared with a definitely Seventh Day Baptist denominational slant were very interesting and suggested possibilities open to families, youth, and adult groups of the church.

The joint meeting in Gurdon was held in the Universalist church and the “Hut,” an-all-community center with kitchen, dining room with stage, a library and a Town Clerk’s office.

MARCH 19, 1962
Severe sickness in both the Little Rock and Texarkana churches limited the number attending, but the 28 able to attend were much enriched by the fellowship and took home rather glowing reports of the exchange, expressing the hope another such meeting may be planned for more to enjoy.

PLAINFIELD, N. J. — Our church adapted the Third-Year Program for Advance suggestions and materials to its local situation. We began with an all-day retreat last fall with some of the speakers drawn from the South Jersey churches. Plans were developed for five workshops — one on stewardship in the fall, and four on evangelism after the first of the year. One in January, two in February, and the last one on March 3 were held on alternate Sabbath afternoons from 1:30 to 3 o’clock following a co-operative hot lunch arranged by the Fellowship Committee. The program began with a half-hour Bible study on Jeremiah presented by the pastor. This supplemented the Sabbath eve studies on the same book.

The Evangelism Committee in planning the workshops decided to put the emphasis on preparing the laymen for witnessing in their daily contacts rather than for assigned two-by-two evangelistic visitation. The people were divided into three groups: young people, women, and men. All groups had one project in common, the assignment and memorizing of selected Scripture verses that had been memorographed on small cards — a total of nearly fifty verses. The discussions usually included suggestions on how to find opportunities for witnessing and how to use the verses already memorized. The young people, with Mrs. Lloyd Coon as leader, used the Tract Board’s four new filmstrips on teen-age witnessing as the basis for their discussion. In the third and fourth workshops all the adults spent the first part of their hour pondering the lessons to be learned from two filmstrips — “Winning Friends” and “Winning Strangers.”

The Bible verse memorization in class and at home generated unexpected enthusiasm on the part of young and old. At the final meeting the twenzy or more young people present were given individual opportunity to state how they had witnessed or how they thought they might witness in the future. Congregational response to the workshops was considered remarkably good. On March 3, with a church attendance of just under sixty, there were about 50 in the afternoon groups. The number at the other three workshops was only slightly less. — Chairman of Evangelism Committee.

DAYTONA BEACH, FLA. — Youth Week was observed on the Sabbath of February 3 when our SDBYF was in charge of the morning worship service. Linda Leonard led the service. Others taking part were Rex Kenyon, Nancy Morgan, Kathy Cushing, and Susie Davis. Our young people are actively engaged in money-making projects such as car washes, selling greeting cards, etc., to pay their way to Camp Joy in West Virginia this summer.

Pastor Davis was privileged to attend the Missionary Ministers’ Conference in Metairie, La., February 5-10. In his absence, the Rev. Rhodes Thompson, our former interim pastor, was back in the pulpit again. On the afternoon of February 24, Pastor Davis brought us his impressions of the conference, which proved to be highly interesting.

The third phase of meetings for the Program for Advance have been completed. There was a good attendance throughout and several recommendations were brought to a special business meeting as a result of these meetings. Among those for immediate action is a neighborhood canvass to contact unchurched children in preparation for Vacation Bible School this summer. Tentative plans for fall include a series of evangelistic services.

The banquet for the Daytona chapter of the Alfred University alumni was served in the church Social Hall on February 26 by the ladies of the church. Attractive table decorations in the school colors of purple and gold made a beautiful setting for the banquet, served to thirty-five members and guests. Mrs. Alice Hyde was general chairman for the dinner. A half hour of organ music before dinner proved to be enjoyable for the guests as they arrived.

The average attendance since the beginning of 1962 is up 15 over last year during the same period, another new high in the history of our church.

— Correspondent.

CHURCH AND WORLD RELATIONSHIPS

Christians are to consider themselves as being in the world but not of the world, according to the Scriptures. This is true of believers corporately as well as individually. The church and its members are called upon to have world vision and a sense of world mission. To this vision and mission of salvation every church member should be wholeheartedly committed.