other members of our church, attended the Southeastern Association at Salemville, Pa., on the weekend of June 23.

A number of our boys and girls, as well as those from our sister churches, spent the last week in June at Camp Joy, Selbyville, W. Va. Pastor Davis was director and the staff was chosen from members of each church represented. It was both a pleasant and profitable week.

Vacation Bible School is in session from July 9 to July 20.

--- Correspondent.

SABBATH SCHOOL LESSON
for July 28, 1962
Hope Beyond Tragedy

Lesson Scripture: Jer. 30: 18-19; 31: 31-34; 33: 14-16.

Marriages

Madara-Davis.—Janis Louise Davis, daughter of Mr. and Mrs. Thurman C. Davis, Shiloh, N. Y., and Marion Madara, Merchantville, N. J., were united in marriage June 30, 1962, in the Seventh Day Baptist Church at Shiloh, N. J., by the Rev. Charles H. Bond. They plan to make their home in Merchantville.

Stearns-Cowles.—On Sabbath, June 23, 1962, D. G. Stearns of Coudersport, Pa., and Thelma L. (Clarke) Cowles of Richburg, N. Y., were united in marriage at Richburg. The Rev. Ernest K. Bee, Jr., the bride’s pastor, officiated.

Births

Mendiola.—A daughter, Jan Stacy, to Joe and Terry Mendiola of Bloomington, Calif., on May 13, 1962.

Obituaries

Cruzan.—Stella E., 72, wife of Roy Cruzan, died at her home, Stow Creek Township, on Friday evening, June 29, after several months of illness.

In addition to her husband she is survived by a daughter, Mrs. Emma Werkheiser, Shiloh, N. J., and three sons, the Rev. Earl Cruzan, Westerly, R. I., Frank and Bert Cruzan, both of Stow Creek Township; 13 grandchildren, 4 great-grandchildren; and two sisters, Mrs. Edna Richards, Riverside, Calif., and Mrs. Ethel Hamer, Northcoup, Neb.

Mrs. Cruzan was a member of the Seventh Day Baptist Church, Shiloh.

Memorial services were held at the Garrison Funeral Home, Bridgeport, N. J., on July 2 with her pastor, the Rev. Charles H. Bond, in charge. Burial was in the cemetery at Shiloh.

Davis.—Earl William, son of Edgar and Jane Mears Davis, was born Sept. 27, 1916, at Lost Creek, N. Y., and died Feb. 22, 1961, in St. Mary’s Hospital, Clarksville, W. Va., where he had been taken from his home in Salem.

A former Salem merchant, Mr. Davis had served many years as deputy tax assessor of Harrison County. He had been a member of the Salem Seventh Day Baptist Church for 75 years, where he served as church clerk for a number of years. He was a great booster for Salem College, especially its athletic teams.

On May 18, 1903, he married Candace Lowther, who died June 19, 1939.

He is survived by his second wife, Orpha Van Horn Davis, whom he married July 27, 1946. Other survivors are four daughters by the first marriage: Mrs. Miriam Hess of Harrisville; Mrs. Eleanor Horner of Pine Beach, N. J.; the Misses Leah Virginia and Candace Carolyn Davis of Salem; one sister, Mrs. Stella Thompson, Shinnston; three grandchildren and four great-grandchildren.

Funeral services were held at the Salem Seventh Day Baptist Church with the pastor, the Rev. C. W. F. Hansen officiating. Interment was in the Lost Creek Seventh Day Baptist Church Cemetery.

--- Leah V. Davis.

Note: This obituary, though late, is published by request as a matter of record and for the benefit of friends in distant places.

FitzRandolph.—Mrs. Bertha FitzRandolph, the eldest child of the Rev. and Mrs. James Newton Pierce, was born in Humboldt, Neb., Sept. 1, 1894. At the age of 10, she moved with her parents to Fouke, Ark., where they united with the Seventh Day Baptist Church and she and her brother and sisters attended the school conducted by the church.

On Sept. 17, 1915, she was married to Wardner T. FitzRandolph, with whom she shared a long and fruitful life. Eight children were born to this marriage. All these children are now living and have their own families, counting 24 grandchildren for Bertha.

For a few years the family lived in Alfred, N. Y., where Rev. FitzRandolph pursued studies in Theology, and returned to Arkansas in 1926. In 1944 Rev. and Mrs. FitzRandolph with the three youngest children answered the call to become missionaries in Jamaica, where they spent ten very successful years.

They returned to the United States, making their home in Florida until the death of Mr. FitzRandolph about three years ago after which Mrs. FitzRandolph returned to her former home in Texarkana. She had served throughout a long and profitable life as mother of a large family, wife of a missionary, deaconess of her church and willing servant of her God.

She passed away at the home of her son, William P. FitzRandolph, May 20, 1962. The funeral service was conducted by Pastor Marion C. Van Horn in the Texarkana Seventh Day Baptist Church, and she was buried in Memorial Gardens at Texarkana, Arkansas.

--- M. C. V. H.
Men in Uniform

Most of us only vaguely aware of a rather large segment of American life, the life of the men in uniform. We know that there are but a few of the thousands of such men and see them singularly or in small groups as they return on leave to their home towns or congregations. They spend most of their time maintaining a state of readiness and performing their assigned duties that relate to the over-all defense of our country. We do well to think about them as a group and to pray for them as we would for any other large segment of our population.

Not all of us have the opportunity of observing military life at firsthand by living with the men and officers on a military post long enough to understand the disciplines and problems of such a life. Your editor, as a chaplain in the United States Army Reserve, has that opportunity for two weeks each summer. Life in the garrison is relatively complex and to attempt to picture it in a few words may be a little like asking a group of blind men to describe an elephant by feeling of different portions of its anatomy.

Here, for example, is a basic training post with a population of 40,000. A high percentage of the men are only young men, some as young as 17 years. Many of them are learning discipline and strict authority for the first time. On the second day after being assigned to a company they may have an hour in the chapel as a group (Protestants, Catholics, and Jews meeting separately). The chaplain tries to orient them to all the religious opportunities available to them, including counseling. They fill out forms that will be of help to the chaplain in the chaplains of their first eight weeks there will be four character guidance lectures by the chaplain as part of their compulsory classroom training. The chaplain will also visit his companies in their field training from time to time to keep in touch with them. It is also one of his duties to write their letters home the same as in civilian life in that relatively few of the men choose to demonstrate by chapel attendance the Protestant faith that they profess.

Military life is disciplined, as we have mentioned. The problem of the chaplains and we make it so that the men feel disciplined — to lead men and officers into a basic loyalty to the laws of God, which are broader than the regulations which make the individual conform to the relatively loose standards of personal conduct.

Looking at the new recruits and long-term soldiers we find a general willingness "to endure hardship as a good soldier" as the Scripture says. The rapid progress of physical achievement becomes a motivation of our boys. In the first weeks and the sense of efficiency is never quite lost no matter how many years one is in the military. It makes its lasting contribution to life and is different to a degree from anything in normal civilian life. There ought to be some way of more effectively bringing upon this in the church life of those released from active duty.

There are some sad situations on any military post. There seems to be a general increase in smoking, drinking, gambling, coarse language and other small sins. In the long run although there are efforts to curb some of these social ills. Some men get into trouble in civilian life. The treatment of such offenders is much the same as in civilian life. An officer with considerable experience remarked to a Clemency Board that commanding officers see their service as punishment but that he considered it his duty not to punish but to rehabilitate the men sent to him. A combination of influences contribute to considerable success. Restriction convinces the man that dis obedience to enforceable authority does not secure freedom of social workers and chaplains helps the immature to think things through and sometimes makes earnest Christians of them.

What else does one find in the military? In this cross section of young American males one finds men who are hungering for spiritual guidance and sometimes-of a religious persuasion to the cause of Christ. Those who attend chapel may come under the instruction of dedicated chaplains. What can we do for the men in uniform? We have no need to pity them or to shower them with gifts because their income is low. Their physical needs are provided for well enough so that carnival owners and other employers do not consider them a prime target for exploitation. Let us try to be sufficiently familiar with the life of the servicemen so that we can intelligently pray for his spiritual welfare.

Let's Face Our Problems

Who is going to solve our church problems for us? What agency is going to devise plans that will guarantee each year a favorable balance in the vital statistics of our denominations in coming; Commission is about to meet: Planning Committee will have a session soon; boards and agencies are summarizing the work of the year and moving resolutely into the future. Not one, and not all of these groupings can guarantee the success of the mission that we feel to be important. The only solution is significant growth. The reason is apparent: denominational growth is the sum total of local church growth. The church is not a corporation with a head office that can make its operations successful. Rather, it is an association of dedicated individuals with a message of salvation for the other individuals with whom they come in contact. This group can grow only as the message of divine love draws friends and neighbors to Christ and to the members in whom Christ is seen to dwell. Do our words, backed up by our lives, have a noticeable drawing power? Each of us has to answer that for himself.

If we fail to grow, we cannot put the blame at some far-off headquarters which may mistake the conditions and unsound decisions. The organizations mentioned above have been voted into existence through the years to help the local churches and the individuals trying to gather together new churches. What they can do is decidedly limited, and further growth is dependent upon what we do individually.
rightly do more than suggest and advise. Through the combined giving of the people it can provide tools and possibly send a social activist or a mission worker to the place of the individual personal worker who has it within his power to be the instrument by which Christ adds to His Church daily.

Have we forgotten that we have this personal mission? No outside group can must do it ourselves individually.

**Love Is Slow but Strong**

Stella Shephard is a woman who grew up in the city of Cleveland, Ohio, with ideals. Her ideals were communist ideals. She was a clever manipulator, passionately believing in the inherent goodness of the mass of mankind who were being (she thought) exploited by the greedy rich. She rose to communist preaching unless it was high prominence in the party, married a member of its national committee, and accommodated herself to the maximum of outgoing love in winning people to the Lord. Sometimes converted communists devote most of their energy to warning the world of the pitfalls of that system. Others, like Stella Shephard, take the slow but strong method of love. In all of our dealings with men may we let love shine forth. True, there are evils to expose, and false philosophies of our friends, but love and intercessory prayer are blessed of the Lord to convert people from error to truth.

**CHILDREN'S MEALS AT CONFERENCE**

(A Clarification)

There is a further clarification which needs to be made concerning the rates for meals and lodging at Conference.

The half-rate for children under 16 years applies to such children whose parents are in attendance and paying the full rate. In the majority of cases parents of such children will be present, of course. Children in this age group whose parents argue as this is not refreshing; it makes us realize the power of God, whose hand is not shortened, that it cannot save. It must do it ourselves individually.

**THE SABBATH RECORDER**

**JULY 23, 1962**

**Christian Social Action**

Primarily because the coming year's emphasis is on Mission to the Social Frontiers (Year IV), the Commission recommends that a denominational committee on Christian Social Action be considered. A Conference Interests Committee explored the need and potential of such a committee, and as a result of that study group's recommendation, an Interim Committee on Christian Social Action was appointed by the Commission, with these instructions:

1. To formulate the organizational structure of a permanent standing Conference Committee on Christian Social Action.

2. To formulate a statement of purpose and make a study of the wide scope of areas of concern in Christian Social Action.

3. To compile a file of work already completed or being done by the various boards and agencies.

4. To determine immediate and specific areas to be studied, and if possible, to undertake an active program.

The activities of this committee and its resultant report to the Commission will provide one of the most important phases of denominational business to be considered at General Conference this year. The implications of Christian responsibility within the society and to fellow human beings are limitless — such a committee can only hope to focus the attention of the denomination on a small part of this great area of concern and it can make the General Conference position on contemporary problems clear by giving voice in official circles to our collective convictions and intentions.

The Interim Committee has suggested the organization and composition of the standing committee, giving a rough outline as to how it can be given administrative direction, and formulated a statement of purpose that should guide the committee and the denomination in the future. It wishes the help of Miss Evalos St. John a summary of some social actions of former General Conferences has been prepared and rather widely distributed. Leaders of the denomination have been polled to determine areas of Christian concern for Seventh Day Baptists in Christian Social Action. A file has been assembled of work being done or already completed. Statements have been prepared on some of these subjects for consideration by Conference committees with the thought of their presentation to General Conference for consideration and action.

Proposed Committee:

1. To provide a central study group to consider social problems that are of specific concern to Seventh Day Baptists.

2. To formulate policies on these social problems for consideration of General Conference.

3. To draft statements of position on specific social problems to General Conference and recommend their adoption so that the influence of the organization can be felt.

4. To suggest methods for implementing these policies into action and to press for positive action by General Conference, churches, and individuals.

**Proposed Committee:**

1. The Committee on Christian Social Action shall consist of 12 members, approximately two-thirds of whom shall be laymen and one-third ordained ministers. The Executive Secretary shall be an ex officio member and the members of the Planning Committee shall be considered as consultant and liaison members.

2. Members of the committee shall be appointed for three years, except for the initial appointments which shall be for 1, 2, and 3-year terms. Members may not serve more than two consecutive terms, partial or complete.

3. Committee members shall be appointed by General Conference and given special consideration to areas where there are no active denominational agencies.

4. The chairman shall co-ordinate the
activities of the committee and report to Conference through Commission.

5. Members may call on any individuals or committees for resource material and assistance.

6. The chairman and secretary would normally be selected from the same geographical area, for purposes of coordination.

Chaplaincy Anniversary

A special retreat review to commemorate the 187th Anniversary of the U. S. Army Chaplaincy will be held at 4 p.m., Sunday, July 29, at Summerall Field, Ft. Myer, Va.

The Chaplaincy was created by an act of the Continental Congress on July 29, 1775, to provide a recommendation of General George Washington.

In a special anniversary message, Chaplain (Maj. Gen.) Frank A. Tobey, Chief of Chaplains, extended greetings to members of the Chaplaincy and commended them "for a difficult job well done."

"The Chaplaincy in the United States Army is unique," he said. "Its importance at the time of its establishment was recognized by those who were aware of the vital role of religion in the lives of those who serve in uniform."

"Through each succeeding generation the stature of the Chaplaincy has increased so that today its influence is felt far beyond the Army installations and reaches into every community of our Nation," Maj. Gen. Tobey added.

One of the challenges is the Army Character Guidance program, which is aimed at inspiring men to perform their duties with responsibility and enthusiasm.

Today, the Army has nearly 1,300 chaplains, plus a large number of enlisted chaplain's assistants, who aid in a chaplain's daily duties.

MISSIONS — Sec. Everett T. Harris

Improving the Water Supply at Makapwa, Nyasaland

Soon after Nurse Sarah Becker arrived at Makapwa Mission Station in Nyasaland, she wrote, "We are treating many students for Bilharzia, a serious chronic disease transmitted through contaminated river water." This was a disturbing thought to many in this country where we take good water and a plentiful supply of it as a matter of course.

During the recent visit of Dr. and Mrs. Victor Burdick and Miss Barbara Bivins to Westerly, R. I., to attend a special meeting of the Board of Managers of the Missionary Society, one of the chief items of discussion was how to provide an improved water supply for Makapwa Mission.

By means of slide pictures we saw how rain water is captured and run into a large cistern which the mission leaders guard carefully to keep out anything that would contaminate it. Then we saw how water is also pumped from shallow, dug wells and water tanks. These go dry during the dry season of the year.

The struggle to keep the mission station sanitary and free from disease is a constant and demanding one for us to realize that this can be even the clothing washed in the river may be a source of spreading disease.

The Missionary Board members were faced with the need to find approximately $1,500 in funds to begin as early as possible to drill a well, build a water reservoir and begin to provide the Makapwa Mission Station with an adequate and constant supply of good water. The water is there in the ground. Other mission stations have artesian wells. We must have one too.

The vote of the Board was as follows: "That the Board of Managers in special meeting assembled (on this date) appropriate the sum of $1,500.00 for the purpose of constructing a water supply for Makapwa Mission Station.

This amount ($1,500) is being added to the tentative budget of the Missionary Society to be sent to General Conference for approval.

Welcome and Farewell to Missionaries

Incoming and outgoing missionaries crossed paths last Thursday, July 5, for a few minutes at Idlewild Airport, New York.

Headmaster and Mrs. Courtland V. Davis were arriving back in this country from Kingston, Jamaica, W. I., for a short vacation, and Dr. and Mrs. Victor H. Burdick and small son were departing for another term of service in Nyasaland Africa.

A special retreat review to commemorate the 187th Anniversary of the U. S. Army Chaplaincy will be held at 4 p.m., Sunday, July 29, at Summerall Field, Ft. Myer, Va.

Among family and friends at the International Airport were a party of four from Westerly, R. I., two from Waterford, Conn., and the parents of the Rev. David C. Pearson from Amsterdam, N. Y.

It is understood that Mr. and Mrs. Courtland Davis plan to return to Jamaica sometime during the week of August 6-10, before camp begins at Maiden Hall on August 12. They will be staying at a cottage near Salem, N. J., where they have vacationed on other occasions.

Dr. and Mrs. Burdick and son are carrying the greetings of the Seventh Day Baptist General Conference to the Dutch and German Seventh Day Baptist Conferences scheduled to meet July 6-8 and July 13-14, respectively. They hope to arrive back at Makapwa Mission, Nyasaland on July 17, the day when the Nyasaland Conference of Seventh Day Baptists is scheduled to begin.

It was an enjoyable experience to watch and listen, in as the Davises and Burdicks exchanged greetings and visited all too briefly at the airport. And we felt a certain sense of pride mixed with humility that God has seen fit to grant us some part to hold in the great missionary work of the Seventh Day Baptist Church. And we are grateful for his idea is that he admired Nikita Khrushchev and considered Cuba's Castro as the greatest liberator of the 20th century.

The thing that impulses a communist to serve or even die for his idea is that he thinks he is convinced that this truth will win out, no matter what happens to him personally.

There is just one error in this thinking: it is entirely wrong. Christianity is the true way of life. Christ Himself is the Way, the Truth, and the Life.

The Russian astronaut said he looked all around and found God when he flew high above the earth. The American astronaut said that he took God with him and was conscious of His presence. There is a great and far-reaching difference in the point of view of one who follows the communist line and one who is a Christian.

But we must believe in and live out our Christian faith even more conscientiously than do the communists. We must believe fiercely enough to die if necessary for Christ's sake, and we will do this for our children, because one or the other of these beliefs — communism or Christianity — will capture men's minds for generations to come.

Dr. Elton Trueblood says the conversion of this world is not going to come by the efforts of clergymen alone but by the
combined efforts of 'all who are deeply committed to the person and way of Jesus Christ.' This means that every one of us must come to a clearer realization of the battle for men's minds that is going on all around us today. And it means that we will go all out for Jesus Christ, talking it up and living out our faith in His love. It calls for a more dedicated loyalty than the twisted truths of communism can produce.

Southwestern Association
By Erma Van Horn, Recording Secretary
"Christ the Rock" was the theme of the Southwestern Association meetings in sessions the Metairie, La., from Thursday evening, June 21 through Sunday evening. The program was in charge of Pastor Ralph Hay's, president of the Association, and included messages related to the theme. Some of these were "Christ the Rock, 'Building,' Water from the Rock, and 'Stepping Stones.' Devotional services were prepared by the churches and groups in the Association.

Official delegates were present from the churches at Little Rock, Texarkana, Yonah Mountain, Hammond and Metairie, and from the Houston Fellowship. Pastor and Mrs. Lester G. Osborn were delegates from the Eastern, Central New York, and Western Associations. Members of the People of the Living God Temple in New Orleans were present at several of the services.

On Sunday morning an ordination council was formed at the request of the Metairie church for their work with the colored churches in giving counsel and guidance in the forming of their Association.

Fine meals were served by the Metairie people in their Recreation Hall and sheltered area outside. Most of the delegates were housed in homes nearby. The Association will met in 1963 with the Texarkana church with William P. FitzRandolph as president.

Peaceful Nuclear Reactor
A $360,000 nuclear reactor, the gift of American Episcopalians, has been dedicated at St. Paul's (Rikkyo) University, Tokyo. To be used for research in the peaceful uses of atomic energy, the reactor will be used for the production of isotopes for medical diagnosis and treatment, the reactor is housed in a building provided largely by Japanese donors on the university grounds, about 40 miles from the Tokyo campus. The dedication ceremony was attended by more than 15,000 people representing the churches, education, government, and industry.

— W. W. Reid

Recorder Comment
PRINCETON, MASS. — Lois Fay Powell, our oldest sister, deceased in 1960, was known to many of the Seventh Day Baptists through her contributions to the columns of the Recorder. As a tribute to her faithfulness as a lone Sabbathkeeper and because we enjoy the magazine also, I want to keep it coming.

Soul Winning Fellowship

In May of 1954 a fellowship was organized by Ministers' Conference at Saleville, Pennsylvania, a conference that stressed evangelism. The first bulletin published later that month reported it thus:

"Some days ago several of us were walking together and talking of those problems (of revival), and the soul winning fellowship was suggested as a means by which we might encourage one another to keep ever before our minds our chief work as Christians, the winning of souls to Christ. The Soul Winning Fellowship was born on that walk at a prayer meeting in a cemetery — symbolic perhaps of a fading of a spark of life in the almost dead corpse of our personal evangelism experiences. It is our hope that many Seventh Day Baptists will be encouraged by this fellowship to more active soul winning, and will find blessing through association with the fellowship.

"There is no formal organization connected with the Soul Winning Fellowship. The only requirement to be a part of it is an interest in winning souls to eternal life by faith in God's Son, the Saviour of the world, the Lord Jesus Christ. The purpose of the fellowship is, as we have said, to stimulate our interest in winning souls, to pray for each other and our work, to promote personal evangelism experiences. This is our hope that many Seventh Day Baptists will be encouraged by this fellowship to more active soul winning, and will find blessing through association with the fellowship.

"... Brothers, let us pray together as we labor together.

The Prayer Bulletin for the Soul Winning Fellowship has not been published for some years now, not because the need for prayer has gone, but because of my own lapse as last 'appointed' editor to see that it was done. Because in prayer, we can all on fellow Christians everywhere to join together in prayer at this crucial time. Can Seventh Day Baptists continue to win souls for God today? We can, but not if we continue as we are.

As General Conference approaches, let us pray earnestly for God's will to unite us in the winning of souls. I will list three areas for prayer. If the third item prayerfully settled, the first two will easily be attained.

1. Money. Again the budget is in trouble and the church boards are attempting is being cut back. God's work will be done, so we must pray that God will reveal His will. Then there will be no more problems with finances, for as we yield to Him, faith will fill the bill. Read again in the May 13, 1962, Special Issue of the Recorder Pastor Alston Wheeler's article on "Power for Witnessing," especially paragraphs 5-8. Then let us seek the Lord.

2. Organization. The re-shaping of the program for training our ministers has brought to the front the issue of "where is the authority?" Some think the Commission is trying to assume too much authority while others believe we must give them more if we are to operate wisely and efficiently. It is essentially a problem of ministerial polity and can become explosive if the participants in debate are not motivated by love. Let us pray that God will guide us in this matter.

3. Doctrine. No one who reads the Recorder should be ignorant of the fact that the matter of 'Sound doctrine' has not yet been settled within our denomination. Not all Seventh Day Baptists believe as I do that the Bible is 'our final authority in matters of faith and conduct'. Let us pray that the literal meaning of the Bible will become the proper basis for our beliefs, and for courage to stand firm on this basis. Only when we have a common basis for belief can we have intelligent and constructive discussion about what we believe.

I pledge myself to this prayer, found in Ezekiel 36:25-27, "Search me, O God, and know my heart; Try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

Will you join with me in this prayer, that God may be able to continue to use us and you in the winning of souls for His glory?
I believe that the doctrine of man is important to my conception of the purpose of Jesus and my conception of God. Just how man thinks of himself at any point in time is significant in molding his life.

I believe that man was created by God. I believe that this creative process began with the formation of hydrocarbons into the first molecule of protoplasm. I believe that God created man only insofar as man is biologically a product of the physical universe and evolutionary laws which were ultimately from God. I believe that man’s moral codes are evolutionary in nature. I believe that man is finite and dependent, subject to the many limitations of his physical organism and his cultural accumulations. Morally I believe that man is a free creature. Jesus exhorted mankind to “be free, as your heavenly Father is perfect” (Matt. 5: 48). I believe that to sin requires a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits, and only a free decision, for praise and blame have their limits.

COMMUNICATION

I believe that the Bible is a record of revelation of God’s revelation of Himself to man. I believe that certain insights of the biblical writers are indications that there is a weekly standard of morality and his struggle along the path of religious development. I believe that the Bible is a book for inspiration and religious instruction. I believe it to be a major source of man’s formulation of a standard of morality and ethics.

I believe that the Bible is a record of revelation, of God’s being perceived by man through the context of man’s situation. I believe that God is revealed in the great events, the utterances, and insights recorded in the Bible. I believe that the Bible is the totality of human experience. I believe that this is the process through which our present Bible has come.

I believe that the Bible is most fruitfully interpreted as a cultural tradition and as the literature of such expressing the religious encounters of a particular people and their outstanding insights concerning God and man. I believe that man can find God through the biblical records when he is freed from the restrictions cast upon interpretation by his fellowman.

I believe that Jesus of Nazareth stressed interpretation of the Sabbath and at no time questioned the validity of the Sabbath. I believe that the Sabbath is a symbol of God’s creative superiority and His redemptive concern. I believe that the Sabbath is set apart by the individual’s attitude to it and by the maintaining of an atmosphere of constant remembrance of the Creator and Redeemer of man. I believe that the Sabbath should be kept out of deep reverence for the Sabbath. I believe that the Sabbath is a weekly reminder of the relationship that exists between God and man. For me, the Sabbath is a symbol of man’s freedom and development. The Sabbath is for me a most valuable symbol — a solemn joy — of man’s highest aspirations.

Rich in heritage and memories, not only of the ancient Hebrew patriarchs and prophets — molders of the parent faith of Christianity, but also of Jesus Christ and his followers, the Sabbath concept could never for me be transferred to any other day. The Sabbath lends a feeling of continuity with the generations to those who have sought God and His standard of morality and truth. The Sabbath is the ever-recurring call to man to separate those actions which he holds to be the highest worth.

I believe that the Sabbath should be devoted to private meditation and prayer, to achieving personal union with the great figures of our faith, to public worship, to fellowship with friends, and to deeds of mercy and helpfulness.

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THE SABBATH

I believe that the Sabbath of the Bible, the seventh day of the calendar week, is an institution which designates its sanctity from other days. I believe that the Sabbath is meant to be an aid in man’s approach to God. I believe that it is a mark of society rather than an object of worship. I believe that the Sabbath was meant to be a vehicle to bring man to a better understanding of his highest morality and God’s redemptive concern. I believe that the Sabbath is a symbol of God’s creative superiority and His redemptive concern. I believe that the Sabbath is set apart by the individual’s attitude to it and by the maintaining of an atmosphere of constant remembrance of the Creator and Redeemer of man. I believe that the Sabbath should be kept out of deep reverence for the Sabbath. I believe that the Sabbath is a weekly reminder of the relationship that exists between God and man. For me, the Sabbath is a symbol of man’s freedom and development. The Sabbath is for me a most valuable symbol — a solemn joy — of man’s highest aspirations.

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I believe that the Bible is most fruitfully interpreted as a cultural tradition and as the literature of such expressing the religious encounters of a particular people and their outstanding insights concerning God and man. I believe that man can find God through the biblical records when he is freed from the restrictions cast upon interpretation by his fellowman.

THE CHURCH

The word “church” can be used to describe (1) a certain building made of bricks or lumber or stone and set aside for worship and education and fellowship among the members of an organization; (2) that organization which is a cultural institution, differing from others of its kind often by virtue of its geographical location, prevailing social customs, and historical heritage; and (3) the designation of Jesus of those who believed in the righteousness of his principles and had given themselves to the fulfillment of the social ministry. I believe that the Kingdom of God is a description of the presence of those attitudes which express the principles of God within the minds and souls of men.

I believe that the church is both a community of believers in the principles of Jesus Christ and the institution which gives situational expression and form. I believe that the church is an organization which derives its sanctity from the presence of those attitudes which express the principles of God within the minds and souls of men.

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mitted to be smothered by the organization of the local church.

I believe that baptism is a rite of initiation of the organized church. I believe that baptism symbolizes the initiate's repentance (acknowledgement of his deviation from the highest morality of which he is conscious) and is an act of sincere renewal (dedication to the standard). I believe it is a public declaration of his intention to follow the principles of Jesus. I believe the primary significance of baptism is not physical, but moral and spiritual. Baptism is a pledge to God proceeding from a clear conscience made so by repentance (1 Pet. 3: 21). I believe that baptism by immersion is chosen by Jesus as the adequate symbol of his deviation from the highest morality proceeding from a clear conscience. I believe it is a public and moral and spiritual. Baptism is a pledge to God proceeding from a clear conscience made so by repentance (1 Pet. 3: 21).

I believe that the Lord's Supper is an ordinance or rite of the organized church. I believe its value depends upon the attitude of the recipient. It is for me an act of remembrance, a symbolic memorial, calling to mind the life and devotion of Jesus. I believe that the Communion service is a fellowship of the followers of Jesus, a communion of hearts. I believe that the Lord's Supper symbolizes the fellowship of the followers of Jesus which is the renewing of our selves to the principles and expression of the apparent imperfections. The Lord's Supper symbolizes for me:

(a) the depth of God's love for mankind through the insight of the death of Jesus Christ; and

(b) the fellowship of the followers of Jesus, the renewing of our efforts to be sincerely devoted to the principle of love.

I believe ordination to be a ceremony of the organized church whereby an individual is set aside to uphold and perpetuate its purposes; to provide dedicated leadership for the institution; and to speak for the whole by the principle of ordination, to the principle of ordination, to the principle of ordination.

SABBATH SCHOOL LESSON

for August 4, 1962

Citation for the Exiled

Scripture Lesson: 2 Corinthians 24: 12-14, 20b; 25: 1-2, 8-11.

THE SABBATH RECORDER

Tract Board Holds Full Meeting

By the Corresponding Secretary

The quarterly meeting of the Tract Board, held Sunday afternoon, July 8, was a full meeting — full of quick moving business, full in attendance, and full in the economy. Congress (one 5-minute break) from 2 p.m. until nearly 5:30 and was followed by a meeting of the Advisory Committee shortly after 5:30 o'clock. As usual, two committees met for an hour just prior to the board meeting. Only four of the 29 members were absent. Two consultant members, Courtland Davis and Harley Bond, were present besides the manager of the Publishing House. Mr. Davis had returned from Jamaica just two days earlier and contributed much to the Advisory Committee discussion.

This was the time for the annual report to be presented as well as the quarterly resumes of work done and recommendations for future work. Of interest to the board but perhaps not to the auditors were some detailed changes in the by-laws, presented as part of the report of the Budget Committee. The by-laws, as written into the by-laws, concern the job analysis of the manager of the Publishing House. A lengthy resolution embodying the suggestions of the auditor established procedures for handling the invested funds of the society.

Financial procedures must of necessity occupy some of the time of a board meeting. Work of several departments depends very largely on income from invested funds. Faithfulness in these matters is a major concern of quite a few of the board. They spent the long after­noon of a hot day in the Board Room. They and others were vitally concerned with the more colorful aspects of the work, the testimonies about the value of the Tract Board, the prospect of publishing more tracts in foreign languages, and the renewed interest in promoting the message of Seventh Day Baptists at large gatherings of people.

Several committees, alert to opportunities of service throughout the country and on our mission fields, recommended extension of work in the coming months. Perhaps most notable was the approval of the Radio and Television Committee under the leadership of Frederick Ayars of Philadelphia. One of these proposals looked forward to the probable lack of high-quality equipment at future Conference sites and authorized the gradual purchase of a complete system of tape recorders and equipment. Another proposal had called for additional microphones with high specifications. Another authorized advancing some funds for an album of sacred music for sale to those interested.

The increasing number of church and Association-sponsored literature booths at fairs and festivals encouraged by the board brought recommendations from three committees: Sabbath Promotion, Publications, and Distribution. A motion was also made from the floor to ask the Distribution Committee to make a survey of procedures for setting up fair booths and the evaluation of results of literature distribution methods used. It is proposed to prepare a pamphlet on the subject for presentation at the next session.

The annual reports which will be studied by a committee of Conference showed numerous achievements with a budget that was not balanced. The treasurer reported that the deficit was not as large as anticipated. The Sabbath Recorder and other publications were within their budgets. Calls for literature were reported to be rapidly depleting stocks on hand and necessitating reprinting of items that normally last for several years. One committee noted the late receipt of large orders sometimes made it impossible to meet the requests in time for the scheduled use of the materials. A special reprint order of 15,000 tracts for the Little Rock church was authorized. The board hopes to honor all requests for free literature from organizations that have well considered plans for distribution. One substantial gift for the Sabbath Recorder was received during the quarter, and more will be needed if the work is not to be hampered by lack of funds.

JULY 23, 1962
CHRISTIAN EDUCATION -- Sec. Rex E. Zwiebel

New Methods of Communications for the Church

NEW YORK, N. Y., June 28 -- Protestant leaders from across the nation will be exploring the practical means of using new communications tools for conveying the Christian message during a weeklong seminar which opens Aug. 26-31 in Rochester, New York.

A communications seminar, sponsored by the department of audio-visual broadcasting of the National Council of Churches, will bring together 200 specialists in church programming to study modern communications techniques and their use in present denominational programs.

"The Church exists to communicate," Mr. Alva I. Cox, Jr., head of the Council department sponsoring the seminar, said. "It must proclaim, clarify, and make the Gospel understood to persons.

"If the churches are going to be heard, we must know how to use these tools as skillfully as those who are competing for the attention of the people we want to reach.

"The churches are becoming too large for the face to face relationship our religious leaders once had with people. Therefore, we must find ways to use the mass media effectively in order to keep church people informed and inspired.

"We are long past the stage where we can sit on the sidelines condemning the bad influence the mass media may have on our culture. The churches must learn to use them effectively in order to communicate with people abroad see a false impression of the American people.

"It will be the first meeting of the policy-making committee since its apointment by the WCC's Third Assembly late last year in New Delhi, India. Sessions will be held at the International House, Cite Universitaire.

"During the ten-day session the committee will review plans made in line with the Trillium Assembly's mandates and will take action on a number of issues designed to strengthen the churches' cooperative work and advance the cause of Christian unity. Major topics under discussion will include:

1. The role of the churches in international affairs, particularly with regard to the problems of nuclear weapons testing and disarmament.


3. Christian responsibility for education, both "ecumenical education" through the churches, and generally.

4. Consideration of plans for a new study of the " role of the WCC's member churches in social, political, and economic questions.

5. The future of the Theological Education Fund. This $4,000,000 fund which has made major grants to seminaries in Asia, Africa, and Latin America, was set up in 1958 by the International Missionary Council, now the WCC's Division of World Mission and Evangelism.

6. A report on a study now under way of the pattern of the ministry. The study deals with such questions as whether present patterns of the ministry meet the real needs of the churches, and whether the present ordained ministry with a salaried professional class is "theologically correct."
Our youth reported regular meetings and socials and such projects as purchasing aluminum screens for the church and Bulletin Board in the church entry for notices and pictures, etc. The Ladies Aid have secured a range and new stainless steel flatware for our Church Center.

Some of the interesting events of the year were the weekend Arkansas Youth Retreat entertained by our church, a joint meeting with the Little Rock church held in Gurdon, about halfway between the two churches, the Fifth Anniversary of the organization of the church, and a Mother-Daughter Banquet served to the ladies by the men of the church.

This year the monthly all-day meetings held on the first Sabbaths have added a new element of fellowship in the dinner and the afternoon programs with a variety of interests.

The church sent 15, including three staff members, to Camp MILBS, and seven attended the Southwestern Association in Metairie, La., all riding in the pastor's car.

A two-week Bible School to begin July 16 and a Father-Son Banquet on July 21 were scheduled. We anticipate the completion of the painting of our church and the afternoon programs with a variety of interests.

Our pastor recently made a trip for calls and services with the Houston Fellowship. Before returning home he attended the meetings of the proposed Colored Association in southern Louisiana expected to be composed of two churches at present: the Westside Seventh Day Baptist Fellowship in Hammond, La., and the Lighthouse of Prayer Seventh Day Baptist Church in Algiers, La. The meetings are to be held with Aligiers church.

Fifty per cent of the members of the church were present at the annual business meeting. The pastor was given a unanimous vote of approval. Officers elected were Wardner FitzRandolph, moderator, Laura Craw, clerk, Ruth Joy Smith, treasurer.

— Correspondent.

Cultural empathy — the ability to understand the inner logic of an alien culture and a reticence to judge it except on its own terms. — Gerald J. Mangone.

LETS THINK IT OVER

Lack of Church Unity

Attributing the lack of stylistic unity in church design to a lack of spiritual unity in the churches, Dr. Samuel H. Miller, Dean of Harvard Divinity School, called on U.S. architects "to make some order out of the Protestant chaos." The prominent theologian was addressing the 22nd National Church Architectural Conference in Cleveland, Ohio.

Architects need to decide, he said, whether the altar or pulpit shall have priority, what relationship exists between worship and social experience in the congregation, and "how to attach the club-house to the sanctuary." — Religious Newsweekly.

Could the dean be serious in wanting to turn over to architects the theology-fraught question of altar or pulpit? Are they qualified interpreters of New Testament practice and preaching? Are we to be brought to church union by way of church architecture? Awards in architectural design were given at the NCC-sponsored conference to 8 churches (4 Protestant, 3 Catholic, and 1 Community). — Ed.

Accessions

Daytona Beach, Fla.

By Baptism:

Kathy Cushing

Obituary

Clarke — Floyd C., son of Orville and Alice Briggs Clarke, was born in Independence, N. Y., May 7, 1881, and died June 21, 1962.

He was baptized and joined the Independence Seventh Day Baptist Church in Algiers, La. The meetings are to be held with Algiers church.

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First Hopkinton Church at Ashaway, R. I.

This striking view of the Seventh Day Baptist Church at Ashaway emphasizes the colonial architecture and calls to mind the long history of our Sabbath witness in old New England. The building has a full basement and clear-glass windows above and below the balcony in its spacious, glistening auditorium. A book commemorating the 200th Anniversary of the church in September of 1908 has an explanatory note stating that the history of this church is surpassed by that of few, if any, churches in America. It is now the oldest Seventh Day Baptist congregation in this country. The building was extensively restored in 1949. House of many revivals, it witnessed another this year in which souls were saved and new members added.