

Accessions

Los Angeles, Calif.

By Baptism:

Carol Rasmussen
Martha Rasmussen
Douglas Mackintosh
Rickey Wear

By Testimony:

Clair Ahlborn
Mrs. Clair (Viola) Ahlborn
Mrs. Flos Rose
Mrs. Hilda Gable
Mrs. Jessie Pitts

Marriages

Lindahl-Madery. — Merwin Lindahl, son of Mr. and Mrs. Marvin Lindahl, and Arlys Madery, daughter of Mr. and Mrs. Erwin Madery, both of Dodge Center, Minn., were married in the Methodist Church of Dodge Center, Sept. 18, 1959, the Rev. Charles Pavey officiating.

Langworthy-Bunnell. — Dale L. Langworthy, son of Mr. and Mrs. Leslie Langworthy, of Dodge Center, Minn., and Miss Judith Anne Bunnell, of Minneapolis, Minn., were united in marriage, Oct. 10, 1959, in the Faith United Church of Christ in Minneapolis by the Rev. Robert Johnston of Faith Church and the Rev. Kenneth Van Horn of the Seventh Day Baptist Church of New Auburn, Wis.

Births

Baker. — A son, Edward Herbert, to Ralph and Kay Lawrence Baker of Burlington, N. J., on November 30, 1959.

Dittner. — A son, Jeffry, to Mr. and Mrs. R. A. Dittner of Bridgman, Mich., on January 1, 1960.

Maxson. — A daughter, Cheryl Ann, was born December 18, 1959, to Ward and Lou Bond Maxson of Ann Arbor, Michigan.

Obituaries

Jackson. — Donna Briggs, daughter of Dr. Alexander B. and Ella M. (Wells) Briggs, was born in Hopkinton, R. I., August 27, 1881, and died at Westerly, R. I., December 24, 1959.

She was a resident of Quonochontaug. Besides her husband, Henry G. Jackson of Providence, she is survived by a daughter, Mrs. Frederick R. Richmond, and a son, Henry G. Jackson, both of Quonochontaug; two stepchildren, Benjamin A. Jackson of East Greenwich and Mrs. Leroy M. Barber of West Warwick. Mrs. Jackson was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway.

The funeral service was held at the Schilke Funeral Home, the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church of Westerly, and the Rev. Eugene H. Bronson, pastor of the First Baptist Church of Charlestown at Quonochontaug, officiating. Interment was in Oak Grove Cemetery at Ashaway. — H.R.C.

Maxson. — Julian Wells, son of Charles B. and Julia (Wells) Maxson, was born at Westerly, R. I., April 19, 1881, and died in the same city December 13, 1959.

In 1919 he married Esther Margaret Dodge who died the following year. On September 9, 1938, he was united in marriage with Kathleen Alzena Schwalm at Winnipeg, Canada.

In 1912 his father and he formed the Maxson Automatic Machinery Company. Upon his father's death, in 1939, he became president and held this office until his death. He was widely known in the paper industry, for which his company manufactures handling and finishing machinery. He traveled extensively through the United States, Canada, and Europe in connection with his business interests.

Julian Wells Maxson, of the Maxson and Wells families of DeRuyter, N. Y., was a member of the Pawcatuck Seventh Day Baptist Church. In addition to his wife, he is survived by a nephew, C. DeLoss Maxson, of Westerly.

The funeral service was held at the Schilke Funeral Home. Interment was in River Bend Cemetery. The Rev. Harold R. Crandall, pastor emeritus, and Pastor Earl Cruzan officiated. — H.R.C.

Gray. — Carl Bernard, son of Chauncy D. and Elmina Monroe Gray, was born Dec. 29, 1877, in the town of Milton, Wis., and died Dec. 27, 1959, at his home in Milton Junction, Wis.

On Oct. 30, 1901, he married Anna Bell Vincent, who died Aug. 1, 1940. To this union were born four children: Mrs. Leora Bell Hartman, of Milton Junction; Mrs. Lillian Marie Campbell and Mrs. Evelyn Ruth Rabiola of Janesville; and Donald Vincent Gray of Milton, all in Wisconsin.

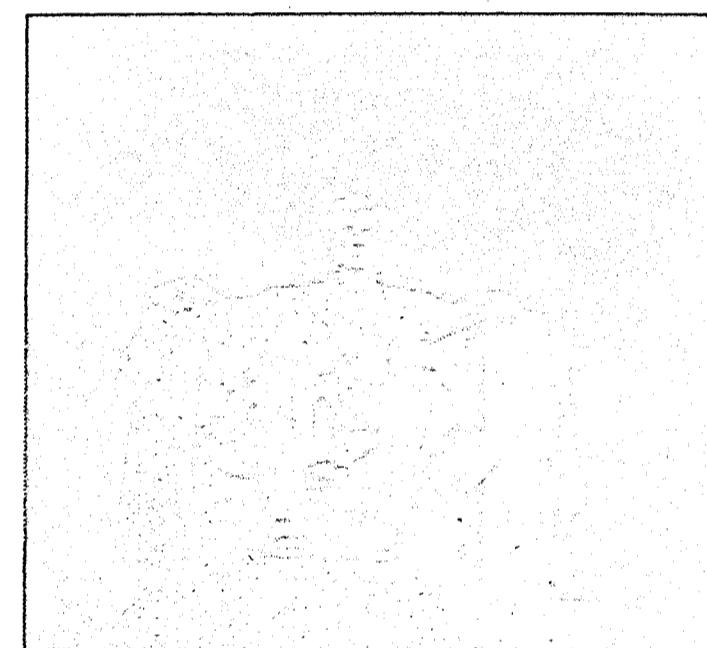
On Oct. 22, 1942, he married Zalia Wells of Milton, who survives him. Also surviving are seven grandchildren and thirteen great-grandchildren.

Carl was baptized and united with the now extinct Rock River Seventh Day Baptist Church later transferring to the Milton Church. He was a retired farmer and a widely appreciated citizen. The farewell service was conducted from his home church on his eighty-second birthday, by the Rev. John Fitz Randolph. Interment was at the Milton Junction Cemetery. — J.F.R.

Practical nurse to care for the Rev. George B. Shaw. Pleasant room, good hours and pay, no housekeeping, no lifting, Sabbath privileges, home in convenient location. Must be experienced in bedside nursing. Box 703, Alfred, N. Y.

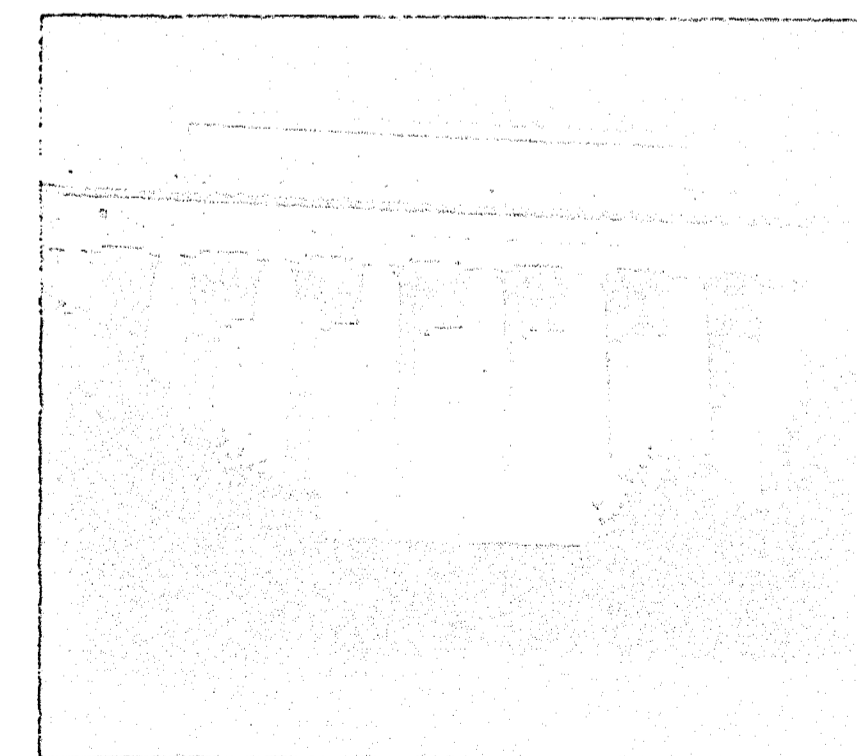
The Sabbath Recorder

Lincoln, A Symbol of Brotherhood



Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.



The Sabbath Recorder

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Member of the Associated Church Press

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OF SEA AND SKY

(From the Editor's Notebooks)

Travel by air has become for many as common and matter-of-fact as the commuter train. To others, who take flight less frequently, it may be a lasting experience rather than a quick arrival at a far-off destination. To make it such an experience and a time for Christian meditation there has to be a combination of circumstances including perhaps a course that takes one over islands, seas, and mountains at a time when the weather allows all the beauty of the route to be seen. Then, too, a background of recent Christian experiences does its part in making the heart and mind sensitive to the things of God.

All of these conditions existed last April when your editor was returning by air from Jamaica, W. I., to New York after receiving a blessing from assisting our missionaries in a special camp program. The thoughts recorded in his notebook while in flight may be of some value to others who can let themselves be carried aloft in body or thought with the air travelers.

It is a little but sturdy plane that shuttles us diagonally across the rugged, verdant, and highly populated mountains of the island from Kingston to Montego Bay — mountains of little villages and Seventh Day Baptist churches that we had visited. Almost forgotten in modern travel are these passenger versions of the C47 "work-horse" plane of World War II with the little rear wheel which lifts from the ground to level the plane before it becomes airborne. Once in the air that tail-down, uncomfortable feeling is forgotten and one's thoughts turn to an appreciation of the beauties of nature spread below.

The giant turbo-prop plane with its partitions separating first- and second-class passengers stands ready on the longer runway of the island's north shore airport. As we pass through the first-class compartment we wonder if there is real difference when we share the same pilot, the same safety, and have equally available the presence of God as we take to the air.

We are told that the fuel tanks are not full because the flight to New York is only 5 hours and the pilot does not want to risk trying to get the plane off the short runway with the unnecessary weight. With

throttles wide we lunge forward using almost every foot of pavement to gain the necessary speed.

At low altitude we swing around over the indigo waters that tumble in powerful waves upon the sandy shore. We are reminded that one who has seen such a shore only from the water's edge has missed much of the beauty that sun and sky in the providence of God can give to such a scene. But our thoughts must race if they are to keep pace with our swift craft. This close-up view is fleeting. Soon we are in level flight above the off-shore clouds.

Momentarily we consider our immediate environment, this machine devised to use the laws of nature and the resources of earth to the advantage of man. We vaguely understand the principles of heavier-than-air flight. We trust the precision calculations that give such a wide angle of safety. It happens that our seating position is in such a relation to the huge nacelles of the engines that we cannot even see the wing beyond. We know it is there, just as we know that for every believer the "everlasting arms" are underneath. Those motors that were strained to capacity a few minutes ago have now subsided and remind us of the "live" humming sound of a public address system. The volume is there at the turn of a knob if needed. The nearly 70 passengers and 9 crew members knife through the atmosphere at 22,000 feet with the comfortable feeling of throbbing life in the power plant under the pilot's fingers. And the Christian is connected at all times with a more than adequate source of reserve power.

Never before had the writer experienced quite the same view of sea and sky as came moments later between Jamaica and Cuba when there was no land in sight. Where is the sky? To look straight down gives much more appearance of normal view of sky than to look straight up, for the clouds stand out in bolder relief against our view of the almost invisible sea than the lesser clouds above against an invisible sky. The upward look is no more vaulted than the downward look. Only as we look horizontally to the limit of vision do we get a perspective of being somewhere be-

MEMORY TEXT

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Romans 6: 22.

tween earth and sky. Even so, there is no distinguishing horizon line. It is as if we are in the middle of a flat ellipse with distances melting into rounded edges where the sea lifts its far reaches to meet the down-bending atmosphere.

This impression is not for long, for lower clouds again appear in concentrations over the off-shore islands of Cuba. The unreality of animated suspension is gone when we see an inhabited island spread below us with the lines of a spread-out map.

Rapidly the scene changes. It is but 30 minutes until the land moves back, the green of the ocean floor turns to toneless blue, and the clouds shadowing the areas of shallow water and land masses once more recede.

The mystery of waters coming up from the fountains of the deep to make the waters in the firmament above is still with us. We have read of it in the Scriptures; we study it in science courses; and we now contemplate it from a vantage point of elevation which stirs our minds to contemplation. Truly the firmament showeth the handiwork of God when by using the materials of earth we are able to rise above earth and sea. Up here there is neither teeming land nor restless sea.

At our bedside in daily devotions or in the church on the Sabbath it is by conscious effort that we shut out the clamor and the glamor of the ever-present, ever-impinging world as we close our eyes and attempt to subdue the sounds of earth. Up here it is different. With open eyes we can more easily behold the face of God from the oval porthole where nothing distracts or causes the eye to wander. No sound rises above the whirl of the turbo-driven propellers unless we choose to break the silence. It should be far easier here to

sense the presence and hear the voice of God.

Thus we meditate on earth and sky, wishing for better words to express it. We find that in attempting to record our impressions time has flown as rapidly as the shadow of our plane across the silent sea so far below us. We put away our lagging pen and fasten safety belts as we approach the jagged city of New York and recall that a work in the valley awaits those who have been on a mountain of transfiguration.

New Church Doors

When one church announces that it is going to replace the outside doors of the building it is local news but when information is received that several churches are doing it then the news becomes denominational. It is not strange that these improvements have some connection with offering plates.

Anyway, here is the story. At Lost Creek, W. Va., according to their "Sabbatarian Echoes," there was a balance in the general fund of several hundred dollars at the end of the year. Tithes and offerings had come in well. The church voted to replace the old wooden doors on the front of the brick building. Details of construction were not given but it is assumed that the new doors will swing out easily in cordial welcome to those who want to worship and will close more tightly than the old ones to keep out the winter's cold.

At Shiloh, N. J., there is another brick church, the walls of which never deteriorate. Not so the doors, which are less able to withstand the summer's sun and the winter's blasts. This congregation has recently conducted the best every-member canvass in its history. Funds are available to replace the outside doors and to add combination storm doors.

It can be seen that there is a relation in both cases to the offering plates that are passed every Sabbath morning. At Shiloh there is a little more to the story. Some months ago there was an article in the Sabbath Recorder in which the writer observed that the old offering plates were too

small to hold the envelopes and currency of the growing congregation. A nonresident member notified the church that she would be glad to provide larger plates in memory of her parents. On January 31 the beautiful, deep-hollowed plates were used for the first time and dedicated. The growing church — growing in its stewardship — may like to remind itself that its larger gifts will not flutter away and be lost.

We hear that some other churches are also improving the doors that lead to the sanctuary. Doors indeed are interesting, especially when we recall how they open to us at our times of need. Let us regularly enter the house of the Lord where every spiritual need can be met — shelter, food, fellowship. . . .

Doors are symbolic in many ways, not the least of which is the symbol of welcome to the sinner and the stranger. This symbolism ought never to be lost. The writer recently saw a church where it seemed to be slightly confused. The permanent brick chapel at Fort Jay on Governor's Island in New York Harbor doubtless extends a welcome to all kinds of Protestants as well as Catholics and Jews — as all Army chapels do. Seeing this particular church for the first time recently, the writer was a bit shocked to observe a big brass cannon on either side of the entrance walk, facing out. Hardly a symbol of welcome, he thought. A friend more familiar with that military post called attention to the fact that the priming holes on those cannons were placed down rather than up so that they could not be fired. Perhaps that explanation is sufficient.

After all, it is not the physical doors that welcome the stranger or the man in deep need; it is the people who echo the Gospel call "Whosoever will may come." A gracious invitation to a new life is the essence of Christianity. We have entered; others must be invited to come by way of Him who is the door.

In the enterprise of spreading truth through Gospel tracts, every last follower of Jesus Christ can take part.

— The American Tract Society.

President's Message

Renewal Is Possible

We Seventh Day Baptists are a part of a great movement aimed at the stimulation of individual spiritual growth and the renewal of the church as we participate in the Baptist Jubilee Advance. With six other Baptist denominations we have joined in an effort to become more effective representatives of the Lord Christ. Through self-study, through Bible reading and study, through a re-thinking of our faith, through earnest prayer we seek to grow in the knowledge and faith of Jesus Christ and in our ability to give His good news to the world.

The Seventh Day Baptist Program for Advance is an integral part of the more inclusive Baptist Jubilee Advance. It is our part! This year it requires each of us to participate as we are able in Lay Development Workshops where we may discover our strengths and our weaknesses and our possibilities as churches. It asks each of us to seriously and prayerfully discover his own personal needs. (Our

Special Issue Next Week

The February special issue will replace next week's regular issue (February 15). It will be 24 pages instead of 16 and will have color on 11 or 12 pages. Advance orders seem to indicate the need for printing close to 8,000 copies, the largest number in our current venture of evangelistic, Sabbath-emphasis *Recorders* three times per year.

The editor (or guest editor, as he prefers to call himself), the Rev. C. Rex Burdick, of Verona, N. Y., announces that this issue will have a church emphasis throughout, including the two-color cover. He has three articles: "Concerning the Meaning of Church," "The Face of Concern," and "My Brother's Keeper." Other writers are: Ralph H. Coon — "How May Anyone Become a Christian"; Alton L. Wheeler — "The Home, a Sacred Institution"; David C. Pearson — "The Holy Spirit's Work in the Church's Life"; Earl Cruzan — "Blessing Through Sabbath Ob-

helper in this self-analysis is "My Spiritual Inventory.") It urges each of us to think through his faith and thus gain understanding. It provides a quarter's lessons for the Sabbath School (Spring Quarter) as starters for our thought. Beyond all this "the Advance" calls us to publicly renew our pledge to carry on adequate devotional exercises alone and in the family so that our practice and our faith may complement each other.

The Seventh Day Baptist Program for Advance is an opportunity for growth. Some of our people are already saying: How can anyone fail to participate? It offers too much to be neglected. It holds the keys to some of our problems. It has possibilities within it that can lead to real growth of spirit. It provides a foundation for growth in numbers.

I have recommended this program before, but all these things have been said to me since then. I simply pass them on to you. They indicate that those who are actively at work in "the Advance" have already glimpsed its potential and recommend it to all.

servance"; Kenneth E. Smith — "The Logic of Sabbath Observance"; Donald E. Richards — "A Meaningful Prayer Life."

Pleasing in appearance, helpful in content, the next issue is well suited for wide distribution. There may be some left over for those who failed to order. If so they will be available on a first-come, first-served basis.

Prayer for Christian Fellowship

Almighty God, of whom the whole family in heaven and on earth is named, we bless Thee for a fellowship which joins earth and heaven and unites us with the faithful of ages past who have found in Christ the true meaning of life. We bless Thee for a fellowship which is worldwide and makes us one with men and women of every land and nation who know Him as Savior and Lord. May we be worthy members of this glorious company. Amen. —W.C.C.

THE CHURCH AND ITS COLLEGES

An abridged transcript of an address by Alexander Miller at a Conference of Church College Public Relations Officers.

It seems clear that Protestantism generally is in for a radical reappraisal, which is bound to be agonizing, of its role in the world. This is particularly true of American Protestantism. It is not only that we stand at the end of the Protestant Era (Paul Tillich) when the original impulse has in large measure spent itself; but that the American churches, having been so busy over the last period with problems on a variety of frontiers — too busy to be self-critical of what they were doing — now find the frontiers closing and find themselves with a variety of problems as they face the next period.

The job of self-examination will involve the best minds we have in administration and faculty and in the church at large: but it matters greatly to those of you who have the specific job of interpreting the church colleges to the church at large, and of detecting and describing the particular role of the church's colleges in the context of an enterprise of higher education which is "busting out all over."

I want to suggest three factors which can help us put what we do in something like a decent focus:

1. The History — to remind how we got where we are.
2. The Gospel — In order that we may discover whether where we are is where we ought to be.
3. The Pressures of the Times — Since the Gospel is always related to the urgencies of the human situation, which must in part determine where we go from here.

1. The History

In America, the colonial colleges were established on the basis of a profound and well-thought-out Christian conviction of the importance of higher education and of its relation to the true welfare of Church and Commonwealth. As these eastern schools were progressively secularized through the succeeding centuries, the

Church was rapidly building colleges — what other group had the vitality and stability to undertake them? — behind the advancing frontier. But in general it seems to be true that the more remote these were in space and time from the colonial institutions, the less articulate and the more makeshift they were about the theology of the educational undertaking.

The gist of the matter is that the Church knows from the Gospel that men are always liable to fall into the delusion that their own power or their own wisdom can do for them what can only be done by the love of God in Christ. It will cherish their achievements and value the service they can do the human community, but it will watch them like a hawk because it knows the mischief that can flow from the pride of wisdom and the pride of power. And when the Church has been at its Christian best it knows that the Church itself is susceptible also to specific sins of interest and of pride. It needs the state to remind it that the interest of the human community may be wider than the institutional interest of the Church; and it needs the university, with its dedication to free enquiry, to save the Church from a frozen dogmatism which identifies the Word of God with the word of the Church.

The lesson of the long history, then, is that the church and the university, like the church and the state, do their own work better and serve each other better when each is free in its sphere. Their relationship with each other will never be simple, and simple solutions have to be avoided, since they generally mean, as in the case of the church and the state, the domination of one by the other in a way that is bad for both.

Their relations are never simple: and they do not become any simpler when, by the accident of history or the providence of God, the church and the college come to live under the same roof. The more familiar "solution" is that they move on to neutral ground, and instead of concerning themselves with the age-old and vexing issues of the relation of faith to learning, concern themselves instead with "moral and spiritual values," which are

especially innocuous if we are careful not to define what they mean. Those of us who have to "sell" the college are particularly tempted to sell it in these terms. To do so, however, is not to sell but to sell out.

2. The Gospel

We have noted the difficulty the Church always has with culture, because of the ambiguity which it knows affects all men's structures of power and wisdom. And there has always been present in the Church a tradition which would reject those structures rather than risk illusion or contamination: we call this, in very general terms, "sectism." But the main tradition of Christendom, which I would think has more truth in it, takes the work of learning like the work of government to be a positive service of God, while recognizing that it is done best by those who know its limits, and who know in particular, that there is no salvation in it. The enterprise of learning, to be specific, is best conducted by those who know the worth of wisdom, but who know also that the wisdom of the world is foolishness with God. When the Church accepts responsibility for some part of the work of higher learning it will, then, have a double responsibility: first, to provide the conditions of valid scholarship and an education of high degree, which means totally free enquiry even when such enquiry may seem to threaten even the Church itself; and second, to place the work of learning in such a setting that wisdom is garrisoned by humility, and men are forever reminded that they have nothing they have not received. If the college can discharge this double function with some kind of adequacy, it may through the long years send out into the general field of education, Christian men and women who know their business there.

Meanwhile, the college serves the Church, as it has always done, by doing for it what only a community of learning can do: not only the positive work of improving Christian literacy and assisting in the provision of a learned ministry; but the critical work of correcting the sins to which the ecclesiastical flesh is always heir

— dogmatic arrogance, hypocrisy, and intellectual timidity.

3. The Pressures of the Times

The same will of God which calls the Community of Faith together, and which sets the Community of Learning to the faithful performance of the work of the mind, requires also that the life of both communities be in full and compassionate relation to the whole world of men for whom Christ died. When the Community of Faith and the Community of Learning are conjoined on the campus of the Christian college, it is required then that the work that is done there be done not as an end in itself, but as a service to the community of mankind. It is vital, therefore, that the college community be wide open to the challenge and the terror of the contemporary time. No cloistered piety, no ivory-tower scholarship is tolerable here: but rather a vivid Christian imagination to discern the issues of the day in all their human urgency, and some Christian rigor of life which marks our identification with all sorts and conditions of men.

It is clear that "public relations" work on behalf of a college conceived this way is an intricate and demanding business. Our job would seem to be a double one: to insist for our own Christian and personal and professional self-respect that the college be worth selling, and then to sell it for what it is and not for something else.

If Lincoln Had Lived

Anarchists and assassins seldom think through the consequences of their actions, especially when they destroy men of such character as Abraham Lincoln. It is safe to say that we would not still be plagued by the results of the Civil War if the fanatical southern sympathizer, John Wilkes Booth, had given thought to the fact that Lincoln loved the South and could do what no other man could do to heal the wounds of the nation.

On the morning that Lincoln was shot a southern sympathizer called on him to describe the sad plight of the devastated southland with its 4,000,000 freed slaves who had no place to go. He hoped that

revengeful actions would not follow the overthrow of the rebellion.

Professor J. Frederick Whitford, in an article in the *Janesville (Wis.) Gazette*, reports the feeling reply of President Lincoln:

"I love the South and the southern people more than they seem to love me. My desire is to restore the Union and bring prosperity. I do not intend to harm the hair on the head of a single person, if it can possibly be avoided. I want a union of hearts and hands as well as of states."

Brotherhood Abroad

Evangelist Billy Graham (a Southerner) takes a firm stand against segregated audiences in his current African campaign. He wants to reach the people of that continent for Christ whether they be whites, coloreds, or Africans. In many countries he has been able to set up meetings in which all races would cooperate. There are, however, a few countries where the governing groups insist on a separation of races. That is the situation in South Africa, much to the regret of Christian people elsewhere.

Dr. Graham stated when he was in Monrovia, Liberia, that he had no meetings scheduled in South Africa because of the strict apartheid laws.

"We came to be with the African people themselves," Graham said. "Our committees are largely made up of Africans. We are not going to hold any segregated meetings."

This is brotherhood abroad. Perhaps we should say that this is Christianity as it was meant to be. The New Testament church followed the example of Christ, and put into practice a theology and a theory of salvation that taught not only that the middle wall of partition between Jew and Gentile was broken down but also other middle walls. In those churches (from which we get our patterns of practice) white and dark-skinned people were undoubtedly equally welcome in the membership. We have no indication that the mixing of blood was encouraged but certainly the grace of God was not segregated. Congregations were of mixed colors. Any modern departure from this

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebol

Sabbath School Project

By now all Seventh Day Baptists have had opportunity to become acquainted with the postage-stamp project of a committee of the Los Angeles Church. The committee takes used postage stamps and prepares them for sale to stamp collectors. It appears to me that Sabbath Schools, individual classes, individuals, SDBYFs, Junior Youth Fellowships, or any organization might like to make a project of bringing in used stamps and sending them to the Los Angeles committee, Miss Winona Petersmeyer, 1069 North Ave., 51, Los Angeles 42, Calif. The proceeds are pledged to our mission work.

This is a way to use useless stamps and dedicate them to Christ's work. Cut out around the stamp, leaving enough of the envelope to protect the stamp. Do not try to remove it from the envelope by tearing or steaming. Anyone and everyone can join in this project.

Young Adult Pre-Con

One of the problems in having meetings for young adults is what shall be done with their children during that time. This problem the Youth Work Committee of the Board of Christian Education is anxious to solve relative to Young Adult Pre-Con. So far, no solution has been forthcoming. The committee will be glad to entertain any suggestions that anyone has so that all who want to can take advantage of this year's Pre-Con.

Youth Week Programs

What did your church do for Youth Week? The Board of Christian Education would like to know just what was done in Seventh Day Baptist Churches during Youth Week. If you would like to share your programs with others through the *Sabbath Recorder* and/or *Beacon*, send bulletins, programs, and speeches to our office. Your cooperation is solicited.

is as erroneous as a departure from the Sabbath of the early church and almost as indefensible. Let's get back to the Bible.

— L.M.M.

Boulder Church Moves Forward in Faith Press and Publicity Committee Full Pastoral Support

On November 7, a special business meeting of this church voted to provide adequate salary for the pastor so that he could work full time for the church. Upon recommendation of the Finance Board, this took effect November 1. The increase is a two-thirds enlargement of church costs for this purpose. The pastor has stopped his supplementary work at the University of Colorado, and has expressed his great appreciation to the congregation. This development represents a major advance in the whole church working at its mission in the community and world.

Hymnbook Presentation

New hymnals were presented to the church in a special service preceding the Sabbath School "Christ's Birthday" program. Given by Deacon Herbert Saunders and his children and grandchildren in memory of his wife, Myrle Davis Saunders, the new worship tools are making services richer at Boulder. A portion of Mr. Saunders' statement at the presentation follows:

We felt the hymnbooks would be the most appropriate memorial. We realize that they will not be as permanent as some other things, like this (communion) table in memory of Orville Rasmussen, or the organ which reminds us each week of Geneva Hummel's splendid service to the young children in the Sabbath School, or the communion set honoring Bayard Rood, or the projector in memory of the Jenners, but we trust the books will last as long as many of you will be with us who worked along side-by-side with Myrle in the services of the church and especially in the music department.

So it gives the children and myself much satisfaction to present to you these hymnals with the hope that you will like them and get as much satisfaction from their use as we have had in securing them and presenting them to you.

Pastor Francis Saunders and Mrs. Luther Hansen each sent short comments to be read. Margaret Prati played a half-hour organ vesper and Bill Saunders led the first singing out of the new hymnals. Thus, each of the Saunders' children had part in the formal giving of the books.

MISSIONS — Sec. Everett T. Harris

Review of January Meeting Of Missionary Board

There were twenty-one members and two visitors present at the quarterly meeting of the Seventh Day Baptist Missionary Board held Sunday afternoon, January 24, 1960, in the vestry of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. The visitors, the Rev. and Mrs. David C. Pearson, were invited to speak and they did so briefly, telling of their plans to visit the churches upon completion of their semester's work at Gordon Divinity School on January 28. They planned to be with the Brookfield, N. Y., churches Sabbath, January 30.

From the treasurer's report it was noted that the working balance in the treasury had dropped considerably during the quarter, reflecting the fact that 25% of the Our World Mission budget year has passed while only 18.55% of that budget has been raised. Salaries of home and foreign mission workers must be paid in full.

The secretary's report noted a visit to the Dodge Center, New Auburn, and Twin Cities Churches in Minnesota and Wisconsin, with recommendations offered to the Home Field Committee. The report also stated, "Much time and prayerful consideration have been given to matters growing out of the change of plans of the Rev. and Mrs. Rene Mauch, missionaries-elect to British Guiana due to Mrs. Mauch's health."

The Advisory Committee's report was then considered and Pastor Earl Cruzan was asked to tell of his recent visit with Mr. and Mrs. Mauch. He had gone to Canada to visit them at the request of the Executive Committee of the board.

The Advisory Committee's report was adopted and the following recommendations approved: (1) That Pastor Rene Mauch's resignation not be accepted at this time and that he be requested to continue at half-time service during the next three months as a home missionary, serving under the direction of the board in the general area of Montreal, Canada; (2)

that word be sent to Mr. and Mrs. Mauch that during the next three months we would expect them to work out the solution to their physical and spiritual problems."

After several changes had been made in the Home Field appropriations which reflected the applications for aid from seven missionary churches, a total operating budget of \$62,237.67 was adopted for 1960.

It was reported that Roger Cazziol had left the employment of the Jamaica Board of Christian Education and that Headmaster Grover Brissey had been asked to serve as acting-supervisor of the Maiden Hall Vocational Secondary School. "Approval of acceptance by the Rev. Grover Brissey of this additional responsibility" was voted by the board.

One item of particular interest which was approved as a recommendation of the Home Field Committee was that a Missionary Pastors' Institute be held this coming spring with travel expenses paid by the Missionary Board, drawing on discretionary funds which had been approved as a part of the operating budget for 1960. It is believed that such a plan has encouraging possibilities for the future.

The meeting was dismissed with prayer by Pastor Paul Burdick.

Jamaica Delegate to Conference Reports to His People

Following is the report made to the Jamaica Conference by the Rev. Socrates A. Thompson, delegate of the Jamaica Conference of Seventh Day Baptist Churches to the American Conference convening at Salem, W. Va., in August, 1959. Mrs. Gem Fitz-Henley, assistant secretary of the Jamaica Conference, has written concerning this report, "Acting on recommendation 6 (of this report) I am enclosing a copy of the report in the hope that you will be so kind as to make it available to the American brethren." The report follows:

Your delegate would report having carried out the requirements as outlined and during the above mentioned date.

First, it must be pointed out that as much as might be expected here at home has not nearly been accomplished because of certain things which might have been unforeseen to some extent, but which seem to prove much more fully the need for

the action of this Conference in sending a delegate to the American Conference.

Reaching Salem at sometime after midnight on Sunday, August 16, Conference opened on Monday with the presence of a "Jamaica Representative in Conference." Later he was recognized as a delegate with voting power.

On the call of the president of Conference, your delegate presented the "Mandate" which was accepted, and by vote, referred to two committees where parts received attention while other parts met natural death.

The plan for reciprocal exchange of delegates found its valuable expression when your delegate realized the great ignorance of our American brethren about us and our concerns, despite the very well-informed agencies which they have. It was more depressing to find that members of the Missionary Board were none the less ignorant than the rest of the American people. The message was, however, received and very well understood by those present as comments later showed.

Your delegate would make the following recommendations:

1. That the practice of being represented in the American Conference be continued until at least when the goal is reached and that a delegate be selected early this year so that he may be able to make the necessary preparations for attending. And further that proper plans might be made with the president and the executive secretary for proper participation in Conference programme.

2. That the procedure be followed as was followed this year — the sending of a mandate.

3. That those who, from time to time, make contacts between Jamaicans and Americans be a bit discreet in the picture they present. "Straw houses," once prevalent in the island, have now become a rarity. The cases in which "twelve people sleep on the floor of one house" have probably been among the rare ones since Emancipation — August 1, 1838. Visiting Americans will be shocked if they continue to get this picture up there and on their arrival here find things as they really are. "Two men looked out of prison bars. One saw mud — the other saw the stars."

4. That an attitude of close feeling and friendly relationship be encouraged among us for the American people in general who are genuinely interested in Jamaicans and Jamaican affairs, but are filtered off by cork-tipped agencies or individuals.

5. That the best methods which can be found be sought and used to keep our missionaries from having an achievement complex as they work among us: "For we are labourers together with God."

6. That a letter of appreciation be sent from this Conference to Dr. and Mrs. O. B. Bond and Mrs. E. O. Davis, Mrs. Bond's stepmother, for their great hospitality to our delegate and this report be made available to the American people through proper channels.

Finally, your delegate would leave these words with you as they were picked up on the trip — the author is unknown: "When you can bear with any discord, any annoyance and irregularity, unpunctuality (of which you are not the cause), that is victory. When you are forgotten or neglected or purposely set at naught and you smile inwardly, glorying in the insult or the oversight, that is victory. When you can stand face-to-face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it, that is victory. When you never care to refer to yourself in conversation nor to record your good works nor to seek any commendation, when you can truly love to be unknown, that is victory. When your good is not well spoken of, when your wishes are crossed, your tastes offended, your notions ridiculed, and you take it all in patient and loving silence, that is victory."

Respectfully submitted,

S. A. Thompson, delegate.

BIBLE BRIEFS

The general manager of a large drugstore in the Philippines, a Christian layman, having read about the Wayside Gospel Dispenser, supplied by the American Bible Society in the United States, requested a similar dispenser to be placed in each drugstore supplied by this firm. These dispensers are now in use and several thousand Gospel Portions have already been circulated in this way.

youth news

Second Hopkinton Active

Our Youth Fellowship entertained the youth of our New England churches the evening after our New England Yearly Meeting with a worship service, a movie film, a supper, and an evening of fun and fellowship. Four of our members attended a weekend retreat at Lewis Camp in October with the youth of the Westerly Fellowship. This fall they have sold pecans for Koinonia Farms in Georgia and sold Butter Bit candies enough to make a profit of fifty dollars. They gave a Christmas play as a part of the Christmas program which was well attended and enjoyed. They have sent in dues for eight members to our national SDBYF. — Correspondent.

Camp MILES, Southwestern Association youth camp, will be held this year June 13-19 at Chemin-A-Haut State Park, Bastrop, La. The theme for our camping program will be "The Best That I Can Become for Jesus' Sake." — M.C.V.H.

Great Youth Conference On Christian World Mission

Students from virtually every culture in the world gathered for a week at Athens, Ohio, from December 28 to January 2, 1960, to consider contemporary issues in Christian perspective.

Unlike youth festivals, this was a working conference in which the 3,609 students representing 85 countries engaged in daily Bible study, grappled in depth with the issues, and sought to form opinions and follow-up programs.

From among the 397 students from Asia there were comments on the creative dealings of the conference with live issues and the open, alert minds of American students. However, some from Asia and Africa also said that American students lacked a sense of destiny and commitment on social and political issues.

Many American students, particularly those from the South, felt challenged by racial tensions in the light of the Biblical concept of brotherhood in Christ. Several southern delegations presented statements announcing plans for ecumenical, inter-

racial conferences and study groups and urging the growth of understanding, equality, and genuine feelings of brotherhood among the races.

The discussions of non-Christian faiths by Harry Daniel, secretary of the Student Christian Movement of India, pointed out the spread of Islam, Hinduism, and Buddhism and adaptation of their concepts into Western thinking. That idea that all religions are equally valid was deplored by Asian, Western, and African Christians alike. Some Asian Christians felt these ideas had become too prevalent among American churchgoers, and urged a return to a sense of Christian mission and uniqueness.

It was of significance that "Let us worship God" were the first words officially spoken and that the conference closed with the singing of "All Hail the Power of Jesus' Name" after the service of holy communion. The service was conducted by Dr. James E. Wagner, president of the Evangelical and Reformed branch of the United Christ of Christ, with the sermon being delivered by the Rev. Paul Verghese of the Syrian Orthodox Church, former Imperial Private Secretary to the Emperor of Ethiopia. A student worker at Ann Arbor has described the service as follows: "For over two hours the 3,600 delegates quietly directed by the ushers came to the altar, received the bread and wine, and took their seats as others stepped into their places. Young southern students at their first interracial conference; experienced leaders of the church from Africa, Asia, and Europe; members of the ancient Mar Thoma Church of South India traditionally thought to have been established by the Apostle Thomas; over 1,000 students from overseas, many of them in their native dress; American students from California and Florida, Texas and Alaska, Hawaii and New York, from every state in the union and from Canada; mission board secretaries; leaders in denominational student movements — all affirmed with one voice the Lordship of Christ. No one is under any illusion that living this acclaim will be easy or that the world will suddenly be transformed, but each goes home with a new desire to be obedient."

South Jersey Camp Buildings



Top — Part of a committee at the side entrance of the main building of the Shiloh camp making plans for the kitchen on January 31.

Middle — Partial side view of lodge showing mason at work on the fireplace and glimpse of girls' barracks at extreme left.

Bottom — Corner view of boys' barracks looking through open field. These buildings were erected by volunteer workmen — many of them.

Board Secretaries Live Busy Lives

It is human nature to tell people how busy we are and to assume that others whose work is different and far removed from ours cannot be nearly so pressed for time as we are. Probably there are many who are not closely connected with the work of our three major boards who entertain the impression that board secretaries do not have very much to do — an impression not shared by members of said boards. This very natural assumption mentioned above ought to be examined carefully in the light of facts before it is ever expressed.

For obvious reasons the writer, who is both editor and secretary, will omit reference here to the activities pertaining to his dual office and will merely try to correct any false impressions that may exist about other employed secretaries. We could call attention to the tremendous volume of correspondence, personnel problems, and the planning that are only briefly reported by the secretary of the Missionary Board as published in the *Missionary Reporter*. The executive secretary also has great responsibility and works regularly far into the night to accomplish the many things expected of her. Separate articles could well be written on these two individuals by a reporter taking notes over a period of time. At the moment, however, the editor would like to illustrate his thought by calling attention to some of the activities of the secretary of the Board of Christian Education.

Secretary Zwiebel during the quarter just ended conducted workshops on a field trip in the Southeastern Association and again at Verona, N. Y., besides several duties in the Western Association. An interdenominational two-day gathering at Indianapolis was also attended.

Church members everywhere are aware of the sermon preparation and preaching appointments of their pastor. It is to be noted that this secretary preached 19 sermons in thirteen weeks besides giving three radio messages. Without an employed assistant he has handled a wide correspondence, filling orders for mater-

ials, preparing mimeographed questionnaires, and contributing regularly to three publications — the *Sabbath Recorder*, the *Helping Hand*, and the *Beacon*, not to mention work on a manual for church membership. Then there are numerous committee meetings connected with the total work of his board.

Looking toward added responsibilities, Secretary Zwiebel announces that he will teach two hours a week at the School of Theology and will assume editorship of the *Sabbath Visitor*. It is anticipated that he will continue to act as pastor of the Buffalo Fellowship during the next quarter.

The moral of this illustration is plain: Don't assume that the other fellow has a softer job and more spare time than you have. We are all in the Lord's work in one way or another. If we are really faithful and zealous our labors will not be in vain and the Lord promises rewards. There is danger that we have not used our own time and talents as much to the glory of God as we might. The Lord knows. Let us not be found ashamed before Him at the time of judgment.

— L.M.M.



S.D.B. Pins
Again Available

It will be welcome news for many that Seventh Day Baptist pins are again available from the American Sabbath Tract Society and at the same price as formerly, 75 cents each. Youth organizations or other groups may buy at a substantial discount for re-sale and devote the profit to some worthy cause. Pins are in two fastener styles — screw type for coat lapels and safety-lock pin style for girls. These small, rose-gold pins are designed to help us bear witness to the distinctive faith that we profess. They can be worn with pride.

Dark Continent. The darkest thing about Africa has always been our ignorance of it.

— George H. T. Kimble.

A Ringing Testimony

Reported by William E. C. Petersen, stewardship secretary of Inter-Varsity Christian Fellowship.

I could never tell you as well as it was told me in a recent letter just what Inter-Varsity can mean to a young college student or what influence it can have in transforming a life, so won't you read on.

"Two years ago I was ready to go to college. My parents had, during my last year in high school, often told me that they would like me to attend a Christian college, not realizing that that was the last thing I had in mind. I had had enough restrictions imposed on me in the name of Christianity to last me a lifetime and I had no intention of going to a school that would circumscribe my freedom to live the life I looked forward to with 'don'ts.' I wanted to get away from my home, from the censure of my parents, from the teaching of the church we attended, from correction and disapproval of relatives and Christian friends. I tried not to show my resentment when I was told that as a Christian I could not do this or that. I became a hypocrite pretending to go along with them, posing to be a Christian but actually detesting anyone foolish enough to believe in God or in His Christ. All I had in mind was to have them gain confidence in my apparent Christianity so they would not object to my going to a secular college. My attitude paid off. When I spoke to my parents about going to the state university so I could be a witness for the Lord Jesus, they thought it a wonderful idea and gave their consent.

"Within weeks after I had arrived at school I had thrown myself into a life of which I am now deeply ashamed. The word sin I had erased from my mind and from my vocabulary. Determined to gratify my hunger for the things which I thought were life I would consider nothing too vile if only I could keep the news of it from drifting back to my home. Then something happened. One day early in December a fellow student came to my room, introduced herself, and invited me to attend an Inter-Varsity meeting that night. I knew what such a meeting would be like, and I was ready to give some

excuse for not being able to come, but then she mentioned that it was through the pastor of my home church she had received my name. He had written to the headquarters of Inter-Varsity asking them to contact me and they in turn had written her. I changed my mind and accepted. What better defense could I have when I came home than to have attended such a meeting, for certainly this would make a lie of any story or rumor that might have drifted home. I went.

"I can't tell you much about what happened at the meeting, but it was there I became a Christian. It was that night the Holy Spirit reproved me of sin, that I obtained forgiveness, and accepted Jesus Christ as Lord and Savior. I cannot tell you what changed my outlook so completely that before I went to bed that night I loathed the things which I a few hours ago thought were life, but I know it is so."

"I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are."
—Unknown.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — The local Ladies' Aid has now taken over the Lone-Sabbathkeepers project of the Women's Board, mailing Sabbath School helps and other material to those who are not near enough a Seventh Day Baptist church for regular fellowship.

— Jan. 23, Church Bulletin.

DODGE CENTER, MINN. — The following officers were elected to assume the duties and responsibilities of the work of the church at our annual business meeting January 3, 1960: moderator, Clare Greene; clerk, Marguerite Clapper; treasurer, Roy Langworthy. Darwin Lippincott was elected trustee to replace Claston Bond whose term had expired. This meeting was held following the customary chicken-pie dinner at noon.

Under the direction of Wallace Greene,

Mrs. Arden Crane, and Mrs. Leslie Langworthy, a fine Christmas program was presented December 20 at the church. Both the Junior and Senior Choirs participated. Recitations were given by the younger children. Diane Lippincott gave an inspiring welcome, and several young people played Christmas selections on their musical instruments. Following the program, everyone was given a treat from the Sabbath School. A "white" offering for missions was also presented.

On January 9 the monthly "Meal of Sharing" was enjoyed by a large group in the church dining room. At present the offering is being sent to Our World Mission. From time to time, the church votes where the offerings will go.

In the interim between pastors, the deacons have been responsible for the pulpit supply. Local ministers of other churches have preached and we have had several students and teachers serve us from the Pillsbury Bible College at Owatonna, Minn. While we regret their lack of the Sabbath truth, we, as a group, appreciate their boldness in preaching the Gospel.

The deacons have also led the church in a study of our "Covenant" and our "Statement of Belief as Seventh Day Baptists." This was done at the usual prayer meeting hour on Sabbath eve.

In December the SDBYF was active in distributing 75 copies of the November special issue of the Sabbath Recorder in hotels, offices of dentists and doctors, rest homes, depots, and libraries in Rochester and Owatonna, also in Dodge Center. It is our prayer that this seed will bear fruit.

A SDBYF band is being organized to play sacred music which is to be provided them by the church. They will be capable of playing under their own direction. Members who play instruments and are not old enough for SDBYF will also be in the organization. A group of ten or more are active and ready to participate at the present time. It is for many a fond dream materializing.

The Junior Choir under the direction of Lorna Austin is very active and interested. They have furnished special numbers for the church worship service, aided the Senior Choir in singing the "Call to

Prayer" on Sabbath morning, and they went caroling before Christmas.

Responding to the request in the current issue of "Mission Notes," the graded department of the Sabbath School is collecting used stamps as a project in which the members can serve personally in a missionary effort.

On January 16 and 17 missionary secretary Everett Harris visited Dodge Center with Pastor and Mrs. Kenneth Van Horn and family.

The Harry Birds have "flown" to Edinburg, Texas, for their regular migration to warmer climes during the winter months.

— Correspondent.

SALEMVILLE, PA. — Last summer was a busy one for us. In August a number of our people attended General Conference at Salem, W. Va.

We were happy to be visited by our missionaries, Rene Mauch and family and David Pearson and family, the week of August 24. We were also glad to welcome two of our former pastors and their families, Marion Van Horn and Edgar Wheeler, who were with us for a fellowship supper served in the social room of our church on August 27.

We appreciate the help of the Coordinating Council of the Southeastern Association in providing pastoral leadership from the West Virginia churches. These trips are made once a month with the Revs. C. W. P. Hansen, Donald Richards, and Duane Davis taking turns. We are glad to finance the same.

Secretary Rex Zwiebel spent the weekend of October 24 with us on a mission of the Board of Christian Education. We had a happy experience on that Sabbath when four young people expressed their desire to become members of the church, each making a statement of faith. Mr. Zwiebel baptized them in the afternoon in the baptistry in the Church of the Brethren in Woodbury. The right hand of fellowship and welcome into the church was given the candidates.

The Women's Society, with members from the Seventh Day Baptist Brick Church and the Church of the Brethren, observed World Community Day in the

home of Mrs. Axthle Guyer. The day was spent mending and packing clothing for Child Welfare of Bedford County.

The Youth Fellowship sponsored a Harvest Home supper Sunday evening, November 22. They presented a program on "Let's Give Thanks." Mrs. Axthle Guyer, the leader of the youth group, served a chicken supper to the class at her home on Sunday evening, December 6. An exchange of gifts was enjoyed.

The Women's Society held their monthly meeting and annual Christmas party with the exchange of gifts at the home of Mrs. Sherman Kagarise on December 9.

The Juniors and Youth Fellowship gave a Christmas program on Sabbath, December 26.

The booklets, "My Spiritual Inventory," have been distributed.

— Correspondent.

ALFRED, N. Y. — The annual Christmas luncheon given by the Evangelical Society for all women of the church and its societies was held on December 9 at the parish house. Seventy women attended the luncheon and program. This included the singing of carols, Scripture, handbells by the Alfred Bellringers, a Christmas meditation, and a solo. Our special Christmas project this year was for the intermediates of our Sabbath School. Fifty dollars was contributed for the purchase of chairs for the intermediates in the Miriam Shaw Room in the church.

Christmas was observed at two Sabbath morning services. On December 12, carols were sung by the Cherub, the Junior, and the Senior Choirs of the church. Pastor Warren had a meditation on Christmas as a fitting highlight of the service. On the following Sabbath, the Senior Choirs of the Union University Church and the Seventh Day Baptist Church joined in presenting "An Arrangement of Christmas Carols and Chorales" arranged and directed by Dr. David N. Johnson. The pastor's meditation was "Emmanuel." These two choirs presented the same program the following day at the University Church service.

On Sunday evening the church Christmas Party was held in the parish house. This consisted of a family dinner under the sponsorship of the S. D. Fellowship for all families of the church, followed by a program by the Sabbath School. At this

time, one of the features was the singing of seasonal selections by both the Cherub and the Junior Choirs.

On January 10, the church held its annual business meeting following a family supper in the parish house. The following officers were elected: president, Winfield Randolph; vice-president, Berwyn Reid; treasurer, Mrs. Edith Place; clerk, Dr. Paul Saunders; assistant-clerk, Mrs. Leah Crofoot. Elected to the Board of Trustees were Mrs. Claire Randolph, Frank Snyder, and Dr. Willard J. Sutton.

— Correspondent.

DAYTONA BEACH, FLA. — The Lay Development Program in our church has created much interest with a very high percentage of the congregation participating. Everyone has felt the inspiration of meeting together to discuss our problems and ways we may better serve the Master. Already, some of the recommendations made at the "Buzz Sessions" have been put into practice and we begin this new year with a great deal of zeal and anticipation for the months ahead.

The annual business meeting with election of officers was held in the church on January 5. Annual reports were read and other business transacted. A fellowship dinner followed the meeting.

Mr. and Mrs. Lyman Coon, winter residents here (from De Ruyter, N. Y.), were honored with a reception in the social hall on December 29 for their Golden Wedding Anniversary. A gift of money was presented to the couple by Dr. O. B. Bond, from the church members.

Church Aid meetings are held monthly during the winter and spring. Sewing children's cotton garments for Nyasaland is a project under way at present.

The Sabbath School presented white gifts of canned food at Christmas, which were later distributed to needy families outside of the church family. A lovely Christmas pageant took over the Sabbath School period on December 19, with both the children and adults taking part.

Visitors from our northern churches have been numerous during December and January and we welcome any others that may be in the vicinity of Daytona Beach on the Sabbath. We are located at 145 First Avenue, just off of U.S. 1 which runs through the city.

— Correspondent.

