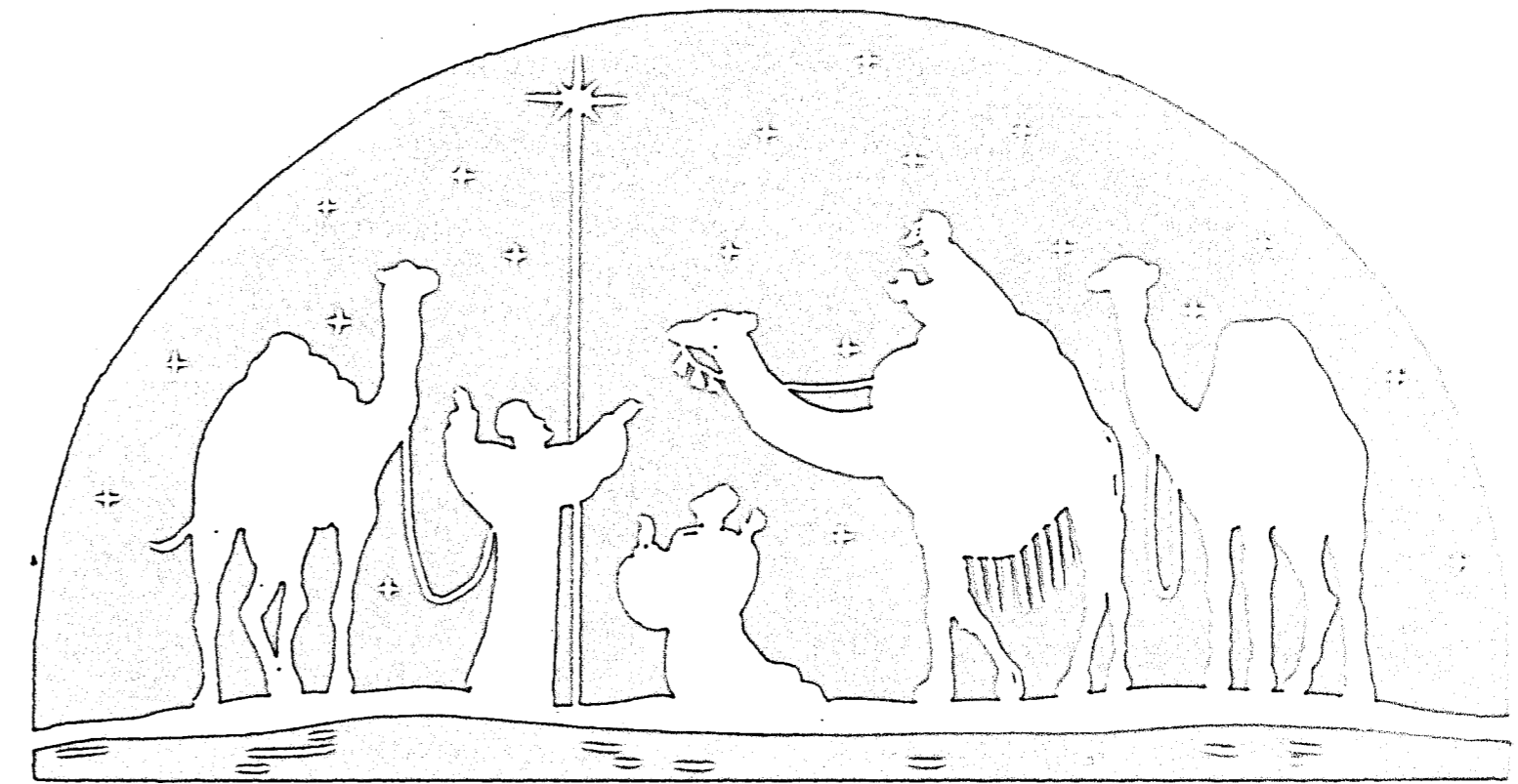


The Sabbath Recorder



A CHRISTMAS HYMN

Tell me what is this innumerable throng
Singing in the heavens a loud angelic song?
These are they who come with swift and shining feet
From round about the throne of God, the Lord of Light to greet.

©, who are these that hasten beneath the starry sky,
As if with joyful tidings that through the world shall fly?
The faithful shepherds these, who greatly were afear'd
When, as they watched their flocks by night, the heavenly host appeared.

Who are these that follow across the hills of night
A star that westward hurries along the fields of light?
Three wise men from the east who myrrh and treasure bring
To lay them at the feet of him, their Lord and Christ and King.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, © faithful heart, but bring what meet is meet;
Bring love alone, true love alone, and lay it at his feet.

— Richard Watson Gilder.

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y. — At the annual church meeting held the evening of July 2, it was voted to increase the number of trustees from 3 to 5.

The Christian Education Committee, with Albert Gilmore as general superintendent, arranged for the Church Family Retreat which was held September 1-4 at Camp Wabasso near Redwood. Plans were made for the second year Program of Advance. Committees were named and the work was definitely scheduled. The Sabbath worship service was one long-to-be-remembered. Mr. Wayne Crandall of Canisteo gave an inspiring talk, and a number of young folks were baptized in the lake. A fellowship dinner was served in the lodge. Many guests were present.

The Worldwide Communion service was held October 1, and six candidates were received into church membership. A fellowship dinner was later served in the church parlors.

A Men's Fellowship has been organized, from which much is expected.

No church service was held here October 8 when the fall Association was held at Brookfield. A song service by the combined choirs, and directed by Pastor Delmer Van Horn, was a feature of the afternoon service. The workshops held at Verona, October 9, were also well attended. Two of our members are on the Executive Board, Albert Gilmore serving as moderator and Gerald Greene as treasurer.

From October 15 to 19, the family visitation was conducted by 8 teams. It has been a spiritual experience for all who participated.

The Junior C. E., with Mrs. Alan Gilmore as leader, is very active. There are 20 members and their motto is "Helping Others." In addition to their own projects, they have helped with Sabbath School projects, having earned \$50 selling candy. The proceeds from the candy sale and also from the magazine "Ideals" are to purchase filmstrips and audio-visual aids, and other material for the Sabbath School. A record player and several filmstrips have already been secured.

The annual fellowship dinner was held

in the church parlors Sunday, October 30. After a social time a vesper service was given by the choir, led by Pastor Van Horn. This was concluded by a candle-light communion service. This was very impressive.

Three ham dinners have been held by the Ways and Means Committee. New storm windows have been installed on the south side of the sanctuary. Natural gas has been installed in the parsonage and a new floor laid in the dining room.

Our youth choir, combined with the youth choirs of the other two churches of the community, have been rehearsing for the union Thanksgiving service.

—Correspondent

Births

Lewis. — A daughter, Vivian Lee, to Mr. and Mrs. Claude H. Lewis of Kirksville, Mo., on October 5, 1960.

Obituaries

Burdick. — Ella Grace Brown, daughter of Harvey S. and Rosaline Potter Brown, was born at West Hallock, Ill., April 20, 1870, and died at Highland Park, Ill., Nov. 17, 1960.

She was married July 9, 1891, to the late Dr. Alfred Stephen Burdick, who in later years was president of Abbott Laboratories. Throughout her long life she was a faithful member of the Seventh Day Baptist Church. For further details see separate article in this issue.

Stillman. — Edna Titsworth, daughter of Mr. and Mrs. J. H. Titsworth, was born October 5, 1875, near Nortonville, Kan., and died November 26, 1960, at the Jefferson County Memorial Hospital.

Edna was united in marriage in 1899 to Charles S. Stillman, who preceded her in death in April 1954.

She was an active member of the Nortonville Seventh Day Baptist Church, where she attended regularly as long as her health permitted.

Funeral services were held at the Warren Mortuary in Nortonville, with her pastor, the Rev. Robert Lippincott, officiating. Burial was in the Nortonville Cemetery.

—R. L.

SABBATH SCHOOL LESSON

for December 24, 1960

The Greatest Gift

Lesson Scripture: Luke 2:8-20

The Sabbath Recorder

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Tidings of Great Joy

Shepherds were awake on that blessed night. The duty that kept them awake through the night watches was nothing more than seeing that no harm came to their flocks. We are not told that there was any special reason why shepherds were chosen for the angelic visitation except that they were awake and were receptive to the "tidings of great joy." The message of salvation comes to those who are awake and will receive it. John 1:11 is one of the saddest of all Bible verses: "He came unto his own, and his own received him not." The next verse tells of the wonderful new status of those who believed on Him and received Him — "power to become the sons of God."

Each year we repeat in prose and in song the Scripture portion that tells of these "tidings of great joy." We ask ourselves again this year if we have preserved in our minds the full significance of the great joy that has come "to all people" because of the birth of Christ. The American Christmas is mixed with so many things of uncertain and sub-Christian origin. The simple story of the miraculous Incarnation of the Son of God has been so embellished that millions of our fellow countrymen consider it a secular holiday and give no thought to the content of the tidings that changed the history of the world. It was the beginning of the evangel, the unfolding of the story of salvation. How much evangelistic activity is stirred up in the churches of the land during the Advent season. Americans, in general, have the Midas touch for everything. The Incarnation has not escaped the commercialism that is the modern counterpart of King Midas.

The Christian can and should preserve the full meaning of the angel's message to the shepherds on the Judean hills. If we truly observe the birthday of our Lord our hearts will beat high with joy and we will be thinking of every possible means by which the joy of salvation may be experienced by all people. Every part of the life of Christ included in the Scripture is for the purpose of portraying Him as the Savior of the world. We are not true to Him if we forget this.

New York City — The Modern Jerusalem

Jerusalem of old was the gathering place of the nations, situated on the crossroads of the ancient world. At the annual feast days in New Testament times almost every language could be heard on the lips of pilgrims. Jerusalem in modern times is again something of a melting pot, but as such it cannot be compared with New York City.

Those of us who live within commuting distance of New York still find it difficult to conceive of the magnitude and diversity of the population. It is a "new Jerusalem" of staggering proportions and tremendous missionary challenge. Here dwell two million Jews. Some of them are now in Christian churches. The primary mission effort for the Jews of New York is carried on by twenty Christian missions, supplied with Scriptures, to a large extent by the New York Bible Society.

More than a million Negroes are citizens of New York. Most of them are of Protestant persuasion and are ministered to by 350 churches. Among these are numerous Sabbathkeeping churches. Traditionally Harlem has been thought of as the Negro part of the city. Now the influx of about three quarters of a million Puerto Ricans has contributed to the dispersion of the Negroes who are seeking better living conditions.

Nationality groups not yet fully assimilated need the Bible in their own languages. Scriptures in more than seventy languages are distributed annually throughout the city and along the wharves which practically surround Manhattan like the serrated edges of a great elm leaf dropped down between two rivers.

Yes, New York is the modern Jerusalem presenting greater missionary opportunities than came to the Spirit-filled apostles on the day of Pentecost. All too few of our established churches in the great metropolitan area have caught the vision of ministering to the millions who have come to dwell among us. It might be well to test the missionary zeal of many who feel called to foreign service,

by giving them an opportunity to show their love for some of the foreigners and non-Christian citizens of our great cities. Cannot we also, who do not feel called to faraway places, do more to demonstrate the love of Christ for those among us who are of different cultural or ethnic backgrounds?

Russian Prayer Books

A recent story in the New York Times from a Moscow reporter tells of the apprehension of Sergei Kazeyev, a 24-year-old Muscovite who had attempted to capitalize on continuing religious interest by publishing prayer books surreptitiously in a state technical library.

Religious books and tracts may not be shipped into the Soviet Union, and their publication within the Union is under strict government supervision and control. Thus it was not only a crime but an affront to the atheistic government when this young man was able to establish the Hallelujah Publishing House and enlist the help of a photo-technician, a printer, and others. The newspaper reporting his subsequent capture when he was on a selling expedition in the villages emphasized the shame of these men who were unable to "resist the temptation of money." The paper asked these questions:

"Is it not a shame for these men who consider themselves atheists to do the same things as church people do? Is it not a shame for workers of technical and scientific institutions to blacken their hands with the fabrication of prayer books?"

The local newspaper said that their legal punishment would not be severe but that they would be condemned morally by the people around them for the crime of having printed prayer books.

Lest we forget, this story from Moscow shows us something of what life is like in the Soviet Union. Our own sympathies probably run stronger for the difficulties of Baptists and Sabbathkeepers in Russia than for the Russian Orthodox who depend on prayer books, but these also should be remembered in our prayers.

It is noted that in condemning the action of Kazeyev and his helpers the paper had to revert to Biblical terms, "the temptation of money." It will ever be so. Atheists have to return to the Bible to establish and define moral principles; their system is devoid of moral restraint and responsibility except as it borrows from the religion it opposes. Let us pray not only for a continuance of theological terminology but also for a real return to Christ and the principles of the Christian religion. That would mean salvation for millions and, incidentally, the end of the "cold war."

Pontiff and Prelate, Church Union, and Integrity

When the Archbishop of Canterbury called on Pope John XXIII recently, he greeted the Pontiff with the words, "Your Holiness, we are making history." It was a history-making meeting to the extent that the heads of the Anglican and Roman Churches had not conferred in the past 600 years. If it breaks the ice for further "dialogue" between Protestants and Catholics it may be history-making in that respect also. But from the point of view of what they said to each other it was perhaps less important than the discussions in a business meeting of a small local church. It was merely a courtesy call which carefully skirted the question of church union. The Pope later told cardinals, "We remained at the threshold of the great problems."

Just before visiting Rome, Archbishop Fisher had spent two days at Istanbul as the guest of the Ecumenical Patriarch of Constantinople, the spiritual leaders of the Eastern Orthodox Church. There the conversations were a little more definite. The Patriarch is said to have praised the work of the World Council of Churches but to have told the Archbishop that it should be enlarged to include Roman Catholics. He himself expressed a willingness to go anywhere (even to Rome) for the cause of unity on the condition that he be received as an "equal."

Upon his return to London, Dr. Fisher

told reporters he was confident the way was now clear for friendlier relations between the Anglicans, Orthodox, and Catholics.

This editor believes that friendly relations ought to exist between individual members and leaders not only of those three similar churches but among all men of good will. In regard to church union he would think that these groups, or at least the Orthodox and Roman Catholics, might well further their interests by eventual union. Such a union probably would not bring happy days for Protestants in the vast geographical areas where they would become a smaller minority, but the union would be a far more logical one than is presently being considered by some leaders of the World Council of Churches. The WCC starts with the free churches believing in the priesthood of all believers and extends outward to include more and more of the near-Catholic Churches with the hope of eventually bridging the gap or closing the circle by including the Roman Church. If we must have union (with the lowest common denominator of belief and practice) it would seem far better to concentrate on a great "democratic" Protestant Church not ruled by priests, not claiming apostolic succession, rather than attempting to mix the unmixables.

There is strong evidence freely admitted by agencies or departments of the National Council of Churches, that less and less of the missionary outreach of the Church as a whole is under NCC sponsorship and more and more of it is being done by non-participating denominations and groups. It would appear that the more inclusive an inter-church organization becomes, the louder its voice in national and world affairs. But, on the other hand, the voices that really count are those thousands that proclaim the Gospel on home and foreign mission fields. Many are feeling that there is a point at which too much co-operation compromises the Great Commission. May we pray for wisdom to know where that point is, particularly in relation to the work that our Lord seems to have given to our own denomination.

The Incomparable Christ

More than nineteen hundred years ago there was a Man born contrary to the laws of life. The Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived; that was during His exile in childhood.

He possessed neither wealth nor influence. His relatives were inconspicuous, and had neither training nor formal education.

In infancy He startled a king; in childhood He puzzled doctors; in manhood He ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the songwriters combined.

He never founded a college, but all the schools put together cannot boast of as many students.

He never marshaled an army, nor drafted a soldier, nor fired a gun; and yet no leader ever had more volunteers who have under His orders, made more rebels stack arms and surrender without a shot fired.

He never practiced psychiatry, and yet He has healed more broken hearts than all the doctors far and near.

Once each week the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers, and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His crucifixion, yet He still

lives. Herod could not destroy Him, and the grave could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Savior.

We are either going to be forever with Him, or forever without Him. It was the incomparable Christ who said "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3: 20).

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

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Alfred Church Ordains Deacons

By Mrs. Lynn Langworthy

Four deacons and a deaconess were ordained to serve the Alfred, N. Y., church at the Sabbath morning services December 3. The candidates were Mrs. H. O. Burdick, Edward W. Crandall, Robert M. Glover, Willard J. Sutton, and Richard West.

Each candidate gave a statement of faith and Christian experience, which took the place of the morning sermon. The customary charge to the candidates was given by the Rev. Melvin G. Nida. This was followed by a charge to the church given by the Rev. Albert N. Rogers. Deacon Ben R. Crandall offered the consecrating prayer. Lynn L. Langworthy gave the welcome to the diaconate.

Worldwide Bible Reading Thanksgiving to Christmas

(Suggested by American Bible Society)

Dec. 25 John 1: 1-18
For the last six days of the year, these passages are recommended:
Dec. 26 Colossians 1: 1-29
Dec. 27 1 Thessalonians 4: 13—5: 11
Dec. 28 Hebrews 12: 1-29
Dec. 29 James 1: 1-27
Dec. 30 Revelation 21: 1-27
Dec. 31 Revelation 22: 1-21

The Straight Path

By Viola Ahlborn*

A minister watched a cat walking on a stone fence on which many pieces of broken glass lay. The wee feline carefully lifted one paw and placed it with great care beyond where there was glass; then it lifted the other paw and found another place free. Thus it made its slow and tedious way across the road that was its destination. And the minister said to himself, "Thus ought the Christian to walk in this life."

We long for our Utopia. We long for the simplicities and real values of life, and that is good if we do not lay down our cross. Like the kitty, we have our destination. There may be moments when we can walk in the beauty of places untouched by life and its complexities, but can we really live life free from problems and temptations? The pieces of glass were danger to the soft, untried paws of the wee animal. Pieces of glass, rocks in the road, stumbling blocks, temptations, weaknesses of the flesh — what does it matter what we call them? They spell danger to the Christian. Ah, we stumbled almost before we started. What is our destination? Where is the right path to take?

Recognize the right path. It is narrow and hard, but it leads to life (Matt. 7:14). Jesus said, "I am the way, the truth and the life; no man cometh to the Father but by me" (John 14:6). We do not love this

*Mrs. Viola Ahlborn was born of Sabbathkeeping parents in Andersen, Missouri, where her father was a minister. The Ahlborns, with their son, David, moved to Fullerton, California, in 1953, where Mr. and Mrs. Ahlborn have since taught in the public schools of the vicinity. For seven years the Ahlborns, who live thirty-four miles from the Los Angeles church, have faithfully attended its services and meetings and labored humbly and tirelessly for the Lord in numerous capacities. At present, Mrs. Ahlborn serves as chairman of the Visitation Committee, and it was to extend this type of ministry to more distant friends that she prepared this "letter." Another will appear later.

world. We long to have a home with the Father. If the only way is through Jesus, it is certain that we are to follow Him.

Watch it! Right off we forget to ask His guidance. Step around self-will. "Go to now, ye that say, Today or tomorrow we will . . . whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor . . ." (James 4:13, 14). Yes, that jagged piece of danger marked self-will, truly, that is one to watch.

There is further caution in Hebrews 12:15: "Looking diligently lest any man fail of the grace of God; lest any . . . bitterness . . . trouble you and thereby many be defiled." Despair and bitterness are equal partners in the destruction of our spiritual walk. Whether it be trouble at home or disillusionment in the church, we must, with much prayer, put these two sharp-edged destroyers of faith persistently aside. Within the church are those who may be unlovely to us because of natural characteristics, but Christ does not find them unlovely if they have the grace of God shed abroad in their hearts. They just need time to grow. Paul suggests that we let love help us walk amidst the church.

It takes patience, too. "We count them happy which endure" (James 5:11). Are our trials too hard? What of the saints before us "of whom the world was not worthy" (Heb. 11:32-38)? We have been called upon to suffer such physical punishment, but we are beset with the more subtle cutting edge of spiritual pitfalls, ". . . for we wrestle . . . against spiritual wickedness . . ." (Eph. 6:12)

My journey is ended. "I have finished my course . . .," said Paul (2 Tim. 4:7). Like the kitty, some day we will reach the end, and receive the crown of righteousness. Like the wee kitten, let us watch and pray that we enter not into

temptation; that we watch the pitfall of those pieces of glass. Our reward will be the best!

Our prayer: Lord God, the path does not seem so rugged and so hard when we have the Book of Scriptures before us and our hearts are rejoicing at Thy promises, but the way is long, the hurts are many, and our small pieces of glass seem such trials as we pass one, only to stumble on as we see the next one. Forgive us for our frequent despair; for the whys, and complaints, and weariness. Keep our hands lifted toward Thee. Keep our hearts searching for the Truth of Thee. If we falter and lose sight of You, return and find us as You once searched for and found Your little lost sheep. We would keep on Thy way and Thy path. In Jesus' name we pray.

RENEWED AT CHRISTMAS

Faith should be renewed at Christmas
As we celebrate the birth
Of the Christ who came from heaven
To this dark, benighted earth
For the purpose, great and wondrous,
Of redeeming fallen man,
Who was helpless, lost and dying,
Out of God's good will and plan.

Hope should be renewed at Christmas
As we worship, pray and sing,
Looking upward to the Savior
Who is "Prince of Peace" and King,
Who'll be coming for His children —
Maybe ere the day is done,
Or as evening shadows gather,
Or at the morning's rising sun.

Love should be renewed at Christmas
For our Father on His throne,
Who so loved this world of sinners
As he heard them cry and moan,
That He sent His Son beloved
From His heaven grand and fair,
Who should die for our salvation
And to save us from despair.

Peace should be renewed at Christmas
With good will for all mankind,
And a generous heart and spirit
From the depth of soul and mind;
With good wishes for our loved ones,
For our neighbors and our friends,
And with sunny smiles and greetings
As true love and friendship blends.

— Rev. Walter E. Isenhour,
Taylorsville, N. C.

MEMORY TEXT

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John 1:14.

Church Union Reactions

By W. W. Reid

The suggestion of Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church which was made in a sermon in San Francisco, that the Methodist Church, the Protestant Episcopal Church, and the United Church of Christ (recent merger of Congregational Christian and Evangelical Reformed churches) be united to form one church of 18,225,000 members, has been received with mixed emotions and many practical and theological questions at the "Interchurch Center," New York City. This new Rockefeller-aided 19-story Center on New York's Riverside Drive is now the headquarters building of most of the major Protestant denominations in the U. S. A., and of their boards and agencies, as well as of the National Council of Churches.

Comment on the proposal varies from floor to floor, and church to church. In general, everyone favors eventual church union, but the "method" has not yet been developed, and no group wants to lose its identity in the larger body. Some question the value of "size" of a denomination, saying it is a concession to America's obsession with bigness in everything. Some say that in today's world there are far bigger issues than church union — "living true to Christian teaching rather than conforming to worldly patterns" being one of them. Most leaders think churches will grow together slowly as leaders confer, and as present "differences" lose importance — and not by a "plan sprung by one man." Even the Presbyterians want it understood that the idea is Dr. Blake's and does not imply approval by his church; while non-Presbyterians have suggested that a first step toward union could well be a getting together of Presbyterian and presbyterially-governed churches, now divided into a half dozen denominations.

Our Trip to Northern Nyasaland to Visit the Churches

By Miss Sarah Becker

(Dr. and Mrs. Victor Burdick are presently visiting the churches of the northern province. We hope that you will read this article by Miss Becker carefully and then remember the Burdicks in your prayers as you understand more fully why they felt led to go again to visit our brethren of central and northern Nyasaland. — E. T. H.)

After a successful General Conference from July 12 to 16, held at Makapwa, we packed up for our northern trip. We left early Monday morning, July 18. The team was composed of Pastor Lookson Nothale, Hezekiah Mwangi, Lameck Kawere, Shadrack Mzumara, Dr. Burdick, Barbara, and I. We were nicely fitted into the Land-rover: in the center a compartment for the pastors with seats on each side, in the back a compartment for the provisions for the two weeks and all baggage, and in the cab Dr. Burdick, Barbara, and I. We had just room enough to sing which we enjoyed very much at times.

The first day's driving was full of many last-minute business things in Blantyre, Limbe, and lunch at Zomba, the capital of Nyasaland. We had a very friendly reception at our first stop about dark, Monday evening at Manjanja. These Christians were very enthusiastic and we had a very lively meeting that night. How we did enjoy their hospitality — the reed guest house, and the basins of boiling hot water in the star-canopied bathhouse—real luxury! Their gifts of bananas and peanuts lasted all through most of the next day's travel.

The second day was a very busy one, for we were passing through the last large towns and decided to have the Land-rover lubricated, buy a bit of extra provisions like two loaves of bread and a bottle of kerosene, and so on. About dusk we suddenly had a flat tire so we were thankful to get to our destination, Echiziweni, even though late. These people had made a whole house available to our team. We had a good meeting

the next morning with the interested people who filled the little church. Here we had our first experience of being called to church service on an African drum — very effective. This church is only a few miles from the Seventh Day Adventists Mombera Mission so we visited there for a couple of hours.

Then on to Euthini where preacher Hosiah Moyo's family are lone-Sabbath-keepers. Here we spent a day and two nights and held many services which were well attended. The chief of the village had gone to London for "Talks" but his wife and brother attended our meetings and later came to get some medicines. The brother formerly had been a Christian and said he realized that he should change his present way of life.

We had a thrill of baptizing a blind young man who had been wanting baptism for over a year. We were very much encouraged by his radiance and joy. May the Lord use this young man to win his wife and many others to the Lord. On the way back from the baptism we stopped in a nearby village and held a meeting. We were welcomed by the many chairs, little benches, and furs brought out in that order from the various houses so that all of us (about 12) could be seated. We enjoyed the people at Euthini very much and the brand new house (belonging to one of the Moyo sons), at the time a "sun and starlite house with grass doors and windows." We had planned to leave quite early but many came for medicines, their last chance.

Our next stop was Enumwine, about two hours' drive. We walked about 2 miles (no road) and arrived near noon. We had carried along a can of beans and our last three slices of bread. Here the women brought us fresh eggs and lots of peanuts so we feasted again! The pastors were well fed, too, with African foods. We had a good meeting with the 11 faithful Christians and their very elderly, retired pastor who still preaches sometimes. They were so glad to see us 'twas pitiful indeed. As we approached the village Pastor Shadrack told us, "This was a very active church with very many members. It

was too big (meaning it was very large). But Satan has taken all of them back except these few."

After the worship service and a business meeting the elderly pastor presented us with a very large cock and said, "Have you found that this part of the country has no land so you had to build the Mission down south?" He asked about Mr. N. O. Moore and Mr. Walter Cockerill, whose visits he remembered well. He told about their early organization and work and the part he had. This church is one of Pastor N. Kandawire's three branch churches. (These churches are far apart so that he has a very large area, really too much for one man.) They need more pastors in the northern province very badly.

It was nearly sunset, Sabbath eve, when we reached Luwazi, our next stop. We had come through Ecwendi, an old town or rather village, with a few Indian stores and a Church of Scotland Mission. We were able to refill our 5-gallon milk can with clear water at the Mission and Pastor Shadrack finally found a loaf of bread for us in an African store. At Luwazi, we were given a 3-room part of the house and the pastors a whole house. The 3 rooms were part of the home of the pastor's son who had been trained as a teacher and learned carpentry on the side. He had built his own house in a modified European style — very comfortable. He spoke English quite well so we had many very interesting talks with him.

The pastor, L. Zimba, had been sick for some time but the church members had carried on very well. The evening meetings were held at the house where we stayed but all daytime meetings were held at the church. All were well attended. Here Pastor Mzumara translated all English and Nyanja talks into Chitimbuka, the language of the northern province. These people were very enthusiastic and generous and showered us with much fruit, rice, eggs, and chickens. Sabbath day we were called to worship by the pounding of a drum. This was a very old and valued drum. The tree had been cut down in 1912 from which the sides

of the drum had been made and only the hide having been changed as necessary. At one of the evening meetings the Holy Spirit brought conviction in the heart of our host, the pastor's son. We hope and pray that he will have a real change of heart and life.

On Sunday morning we drove out to see Lake Nyasa near Nkata Bay. The scenery is most beautiful and the lake very blue — said to be 50 miles wide there. We saw many strange looking trees near the lake area. A very large sycamore fig tree with real figs in their development was growing near the water. Another kind of tree had many big roots of five to seven feet long above the ground grouped about its trunk, like branches. Some trees had circular leaves like a plate and another such large leaves that it looked top-heavy. One shrub had white blossoms that looked like a pond lily.

(to be continued)

Christmas — and You

What does Christmas mean to you?

To the businessman, it means increased sales.

To the evergreen marketer, it means the business season of the year.

To the pleasure-loving sinner, it means Christmas "spirits," not in the spirit of Christmas.

To the child it means a full stocking and packages under the tree.

What does it mean to you?

To me it is all summed up in an easy-to-learn and hard-to-forget sentence: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In this verse is the meaning of Christmas.

The Giver

God is the giver of the greatest gift. The all-knowing, all-powerful God of heaven and earth gave heaven's best. A gift is doubly precious if you know the giver. When you know God, His great Christmas gift becomes the "unspeakable gift."

The Gift

God's Christmas gift to you is His only begotten Son, Jesus Christ, who was born in Bethlehem's manger and died on Calvary's cross. Christ did not come just to be the best man who ever lived, the world's greatest teacher, or the most perfect example. He came to be your Savior!

God placed His Christmas gift on a tree, the old rugged cross. Have you taken your gift of eternal life from the tree, or are you trying to enjoy Christmas without Christ, the greatest gift? You will have a meaningless holiday if you do not invite the Guest to His own birthday party. He alone can make your holiday a holy day!

A red-nosed reindeer or a jolly fat chimney-climber do not make it Christmas. Tinsel trees, blinking lights, tinkling bells are a part of it, but not the heart of Christmas.

The Heart of Christmas

Philips Brooks, after a visit to Bethlehem, wrote:

"How silently, how silently, the wondrous gift is given,
So God imparts to human hearts the blessing of His heaven.

No ear may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

This gift, Jesus Christ, is offered to "whosoever believeth." Whosoever means you, me, or anybody else. Is there any better time than this blessed season to repent of your sins and accept Him into your heart and life?

God's unconditional guarantee is: "As many as received him (Jesus Christ), to them gave he power to become sons of God, even to them that believe on his name" (John 1:12).

What does Christmas mean to you? It can mean peace, joy, satisfaction, and salvation. Accept Christ into your heart and life today. Then you will know its true meaning.

Available as a full-color tract from the American Tract Society, 513 West 166th St., New York 32, N. Y.

MISSIONS — Sec. Everett T. Harris

City Pastor-Evangelist Place of Service Decided

With the applications of five church groups before it for consideration, the Home Field Committee of the Missionary Board in consultation with the City Pastor-Evangelist, has decided upon Little Rock, Arkansas, as the place where the Rev. Paul Osborn should begin his services. It is expected that Pastor Osborn and family will move from Marlboro, N. J., to the new location July 1, 1961.

The Little Rock Seventh Day Baptist Church has confirmed this granting of their request and application for Pastor Osborn's services. And the church has agreed to certain limitations expressed in the arrangements, such as the understanding that the plan is to be carried on for a maximum of three years and that each year it is expected that the growth of the church will warrant increasing support to come from their group. The church is to furnish a home for the pastor. The church members have agreed to give full support to a program of extension and growth as Pastor Osborn provides leadership for such a program.

The Home Field Committee gave long and prayerful consideration to all the requests which came for Pastor Osborn's services. There was keen regret expressed that we could enter only one of several promising areas. We are asking our people to remember in prayer not only Pastor Osborn's services at Little Rock but these other promising areas whose requests had to be turned down at the present time.

Retired Ministers Serve Missions

A plan whereby retired preachers may become pastors of new missions without losing their retirement income has been approved by the Southern Baptist Annuity Board.

Retired pastors who have already begun serving missions in the 30,000 Movement under the new program are saying, "We're useful again," according to *The Years Ahead*, Annuity Board publication.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiobol

Chicago C.E. Convention

Speakers for the mass meeting of the 46th International Christian Endeavor Convention to be held in Chicago, Illinois, July 5-8, 1961, have been announced by Harold E. Westerhoff, general secretary.

The president of the International Society of Christian Endeavor, Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, will give the keynote address at the opening session on Wednesday morning, July 5. It is expected that more than five thousand delegates from throughout North America will attend.

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and editor of the *Christian Herald* will also speak. Myron J. Taylor, minister of Boulevard Church of Christ, Toledo, Ohio, will address the convention. Mr. Taylor is well known as an evangelistic speaker.

Speaking at the great closing session on Saturday night will be Dr. Billy Graham, known for his many successful evangelistic crusades in all parts of the world. Dr. Graham also appears weekly on the radio program, "The Hour of Decision," and writes a newspaper column, "My Answer."

Convention sessions will center in the Conrad Hilton Hotel, one of the world's largest hotels located in the heart of Chicago. Convention delegates will receive special rates under an economical "package plan" which covers meals and room.

Registrations are being received by local Christian Endeavor unions and at the headquarters of the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

Church Membership Manual

An editor for the manuscripts of the Church Membership Manual has been secured. Mrs. Edward J. (Ruth Hunting) Parker who works with the publication of textbooks for public school, has agreed to help the Publications Committee of the Board of Christian Education with the final editing of the forthcoming book.

Mrs. Parker in answer to our request for her help said, "I'm glad for an opportunity to use my experience in the Lord's work. School textbooks are important, but the church is still more important." We feel very grateful that she has agreed to help us.

Three more chapters are yet to be edited by the special committee of the Publications Committee; then Mrs. Parker will attempt to make a unit of all the manuscripts presented.

Ten days after the final mimeographed manuscripts have been mailed to all our churches (they have been sent to each church as each chapter has been finished by the local committee) will be the limit for criticism of the presentations. Every pastor and Junior teacher in all of our Sabbath Schools have been asked to send corrections and constructive criticism to our office. Every criticism thus far received has been given thoughtful consideration, and some change in the writing has been the result.

We realize that in a book dealing with Seventh Day Baptist beliefs and practice everyone cannot be satisfied. The material is written to be taught, and every good teacher studies the text and presents it according to his or her interpretation. If the written text does not meet your approval, do not use it, or revise it according to your beliefs. In any instance, be honest in presentation and scholarship.

Publications Committee

Ernest K. Bee theological student at the Alfred University School of Theology, and pastor of the Richburg Seventh Day Baptist Church, is the new chairman of the Publications Committee of the Seventh Day Baptist Board of Christian Education. He succeeds S. Kenneth Davis who resigned because of an overload of responsibilities. Mr. Davis is still circulation manager of the *Sabbath Visitor*, a member of the Church Membership Manual Committee, and a member of the Youth Work Committee. He also is a full-time student at the School of Theology and is assistant to the pastor of the First Alfred Seventh Day Baptist Church.

Youth Field Worker

Miss Janet Van Horn, a sophomore at Salem College, will be one of the youth field workers for the Youth Work Committee of the Board of Christian Education for the summer of 1961. Miss Van Horn, a thorough Christian with a sparkling personality, is the daughter of the Rev. Marion and Erma Van Horn of Fouke, Arkansas. She has shown a real interest in all forms of youth education for many years. She is a veteran church camper and a leader in both camp and youth fellowship work.

It is the hope of the Youth Work Committee to have two youth field workers in order that all of our camps might be served and as much work as possible accomplished at Association meetings. This will be possible only if Our World Mission funds are in on time. It takes a lot of faith and fortitude to ask a person to do a job when you are not at all sure that the pay will be available and it takes a lot of faith on the part of one who is asked. The question that every sincere Seventh Day Baptist must ask himself is, "Am I doing my share in support of our denominational program?"

May every blessing associated with the coming of our Lord Jesus Christ be yours in this Christmas Season.

Curative Waters Found in Israel

The Dead Sea, long an attraction for tourists as well as a source for Israel's potash and other minerals, may soon become an important health center. Healing sulphur springs have been discovered at Ein Bokek, 10 miles north of Sodom by the shores of the Biblical-mentioned Dead Sea. It has been reported that the mineral springs have proved highly effective in the treatment of various skin disorders for which until now no remedy has been found. A small sanitarium has been established at Ein Bokek and plans call for further development of the region. In the north, Tiberias' hot springs have long been a source of comfort for persons afflicted with such illnesses as rheumatism and arthritis.

WOMEN'S WORK — Mrs. A. Russell Maxson

Public Relations in Our Church What Is It?

Public relations is a much used term. It is often misunderstood and too often confused with one of its tools — publicity. Another misunderstanding is that only those in the field professionally are engaged in the art of public relations. This is not true. Actually there is nothing secret about the art of public relations, nor is it carried by skilled technicians alone.

Public relations is everybody's business, yours, mine and our neighbors', the point being that it consists merely in establishing and maintaining good will among the people of our church and our community and communicating to all the great truths and realities of Christianity. It is as simple as that.

With whom do we need to communicate? First, with church members and friends. A business firm considers it important to keep its regular customers informed about its products. Members and friends of a church need to continually receive information and interpretation of the work and message of the church. In the second place, with people outside the church. Beyond the doors of every church are many who can be reached. We have the good news that people need. It is the message of our church. We must communicate it.

How can we communicate? We cannot count on the fingers of four hands the various means by which we may reach people, from the wide coverage of radio, television, and printed publications, through the possibilities of public meetings, recreation-fellowship gatherings, preaching and teaching, to the simple, friendly, neighborly call. Seriously, have you thought of a friendly, cheerful telephone call when it seemed impossible to visit in person? For person-to-person contact is the most effective means of communication, and ultimately most people who are sold a product or who come into the church, do it because of the person-to-person contact

Our goal should be to bring each person to the place where he talks person-to-person with a convinced follower of Christ who can lead him to Christ and the church.

There are helps to be had in planning and carrying out communication projects. Would the pastor, who often carries the load, and interested laymen like to explore the possibilities of radio, television, or newspaper advertising? Write to the secretary of the Tract Board, 510 Watchung Ave., Plainfield, N. J., for suggestions and any helps that are available. Offer has been made to qualifying church groups or Associations for some funds for such work on a matching-fund basis. If you would like to know firsthand from those who have tried regular radio programs, write Rev. Clifford Hansen, Salem, W. Va., or Rev. Charles Bond, Shiloh, N. J. They would be glad to share their experiences with you. There may be others who have tried this also.

Public relations is only a means to an end — the end in our case being the extension of the kingdom beginning in each home town. We must keep this goal in mind because, as we use the fascinating instruments of communication, such as radio and television, we may become so absorbed in the means that we lose sight of the end. The form of the message has to be adapted to the medium employed, but the message itself must not be changed. Men need the Good News of the Gospel, and we must tell it.

Is your publicity showing?

How Well Do You Know Your Bible?

Do you know it well enough to know that John 21 is a great chapter about an appearance of the risen Christ in which Peter learned a much-needed lesson about feeding the sheep of the Good Shepherd? Do you know it well enough to know that John XXIII is not a chapter of the Gospel but the name taken by the present reigning Roman Pontiff who claims to be the successor to Peter, holding the keys of the Kingdom?

OTHER FOLDS AND FIELDS

Baptist State Conventions

In twenty-eight cities and states Southern Baptists have held annual conventions recently.

Next to church-state, the topic of greatest interest appeared to be education — particularly higher education — sponsored by Baptists. Plans for seven new Baptist institutions were outlined.

In Alabama, it is a new college in Mobile. Tennessee encouraged Baptists in Memphis in their desire for a Baptist junior college. Missouri Baptists accepted responsibility for planning a college in St. Louis. South Carolina favored a school in Charleston. Baptists in Maryland and in the District of Columbia are hopeful of a new Baptist college near the nation's capital. Florida Baptists conditionally accepted a site for a college near the Gulf Coast City of Clearwater. Illinois Baptists approved establishment of a seminary in the northern part of the state between 1965 and 1969.

Some conventions took almost opposite actions. Tennessee refused three times to act directly on admitting Negroes to its colleges and hospitals, none of which admits them as students or patients. It left the individual decision up to the trustees. North Carolina did the same with regard to its schools. But in Kentucky, Baptist hospitals were instructed to admit patients without regard to race.

—BP

Clever Preaching

Evangelist Billy Graham, in what he hoped might be an annual event, spoke three times at the "evangelism emphasis" at Southwestern Baptist Theological Seminary at Fort Worth Texas. He urged students to stick to the Gospel and avoid clever preaching. "We are living in a day of clever preaching and, brother, it's not working" he said.

More than 2,000 students, faculty members and their wives attended the meeting, closed to the public because of the meager seating capacity of the seminary auditorium.



Advisory Council of the American Bible Society

The large group of denominational representatives, secretaries, and invited guests met for two days in a hotel near the main offices of the American Bible Society in New York the middle of November to consider endorsing the expanding program of the Bible Society. The Seventh Day Baptist representatives are in the front row, numbers six and seven from the right.

Blue Law Issue Again in the News

From a Grand Rapids, Mich., paper comes a story about Abner, who was charged with engaging in worldly employment on Sunday, contrary to law. He contended that the law was unconstitutional in that it was obviously intended to support the church. The prosecuting attorney denied this, arguing that the Sunday law was only a health measure to prevent uninterrupted work, "a sponge to wipe off the ills of the week."

Abner lost his case. The court ruled that Sunday can be constitutionally selected by the legislature for the purpose of providing relief from the routine of seven days of uninterrupted labor.

It is distressing to this New Jersey resident to note that the court ruling was based on a 1960 New Jersey decision. At the public hearings on the proposed state laws Seventh Day Baptist representatives argued that the laws contemplated were essentially religious. The present Sunday law was passed by referendum because the legislature did not want to take responsibility. The old (unenforceable) law exempted conscientious Sabbathkeepers. The

new one apparently does not. The present law is non-applicable in fourteen counties.

At the time of writing the Supreme Court is considering the constitutionality of some of the state "blue laws." It may be a history-making decision. The Associated Press report from Washington states that the constitutionality of Sunday laws had been pretty much taken for granted until a federal court in Boston struck down a Massachusetts law on the basis that it discriminated against those who observe a day other than Sunday as the Sabbath. Previously the Supreme Court has refused to consider Sunday law cases because of lack of a federal issue. Now with conflicting lower court rulings the jurists are willing to take up the question because the religious issue in the case of the operators of Crown Market was recognized by the Boston court. These operators by religious conviction closed their store from sundown Friday until sundown Saturday and sought to remain open on Sunday.

The special three-judge federal court in declaring the Massachusetts law unconstitutional stated:

"What Massachusetts has done in this

statute is to furnish special protection to the dominant Christian sects which celebrate Sunday as the Lord's Day, without furnishing such protection, in their religious observances, to those Christian sects and to Orthodox and Conservative Jews who observe Saturday as the Sabbath, and to the prejudice of the latter group."

It is to be hoped that the Supreme Court will be fully able to see through every instance where self-interest is placed above principle, whether on the side of the majority of church people or on the side of merchants. One can easily understand why churches are reluctant to compete in what might be called the open market, a thing which the minority Sabbathkeeping groups have always had to do. The churches have long enjoyed preferential treatment and they support Sunday laws, not for their "health and welfare" implications but because they specify the day of rest and therefore supposedly encourage church attendance. Labor laws, not Sunday laws, we might remind the Michigan court, protect a man from seven days of uninterrupted labor. The moment Sunday is specified, it becomes a religious question, for all the old laws on the books were based on the sacredness of the day.

— Leon M. Maltby.

NEWS FROM THE CHURCHES

ALFRED, N. Y. — Our church held its fall retreat and Planning Conference on November 5 in the Epworth Inn at Silver Lake Institute which is about 50 miles from Alfred. For those who were unable to go, a service was held in the local church under the leadership of Deacon Edward Crandall. It was a period of meditation and prayer for "the church at retreat."

The guest speaker at the Silver Lake retreat was Leland Bond of the Lost Creek, W. Va., church. After the opening worship service he spoke on "Christian Demands upon the Laity."

In the afternoon following a dish-to-pass luncheon and a period of worship,

Wayne Crandall of the Independence church explained the purpose and significance of the Lay Development workshops to be held later. We then divided into six discussion groups each taking up one of the following topics: "Men's Work in the Alfred Church and Western Association," "Woman's Work in the Alfred Church," "Youth Work and Christian Education in the Alfred Church," "The Diaconate," "Missionary and Denominational Work," and "Worship Aspects of the Church."

Plans were laid for three days of workshops to be held at the church on November 19, December 3, and 10. The leaders on Sabbath afternoon November 19 were L. Eugene Reynolds on "Men's Work," Mrs. J. Nelson Norwood on "Women's Work," and S. Kenneth Davis on "Youth Work" in the Alfred church. At the second workshop Dean A. N. Rogers led a discussion on "Adult Workers with Youth and Christian Education"; Deacon Lynn Langworthy held a workshop on "The Diaconate"; and Willard Sutton's group took up "Missions and Denominational Work." The culminating workshop with reports and recommendations was held on December 10 under the leadership of the supervisor Mrs. A. J. C. Bond.

Two community events were held in our church during the month of November. The World Community Day service, sponsored by the United Church Women of Alfred and Alfred Station, was held Friday evening, November 4. The Rev. Eugene Durham, executive secretary of the Board of Missions of the Methodist Churches in New York State was the speaker. His slides made during a round-the-world trip which he and Mrs. Durham took, visiting many foreign students who had been in the Durham home. This added much interest to the

SABBATH SCHOOL LESSON

for December 31, 1960

That You May Believe

Lesson Scripture: John 20: 30-31;
John 1: 1-14

The Sabbath Recorder

HAPPY
NEW YEAR

THE GAUGE OF LIFE

They err who measure life by years, With false or thoughtless tongue; Some hearts grow old before their time; Others are always young. 'Tis not the number of the lines, On life's fast filling page, 'Tis not the pulse's added throbs Which constitute their age. Some souls are serfs among the free, While others nobly thrive; They stand just where their fathers stood; Dead even while they live!	Others, all spirit, heart and sense; Theirs the mysterious power. To live in thrills of joy or wo, Twelvemonth in an hour! Seize, then, the minutes as they pass; The woof of life is thought! Warm up the colors; let them glow With fire and fancy fraught. Live to some purpose; make thy life A gift of use to thee: A joy, a good, a golden hope, A heavenly Argosy! —From Great Thoughts, London, Eng.
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meeting. The women of the Evangelical Society of Alfred, along with groups from the other churches, have co-operated in the World Community Day project by making nighties and furnishing medical kits for use in underdeveloped areas in the world.

A community Thanksgiving service was held Sunday evening November 20, with the choirs of the Alfred and Alfred Station churches combined under the direction of Dr. Melvin LeMon, the organist and director of the Union University Church. The speaker of the evening was Professor Myron Sibley of Alfred University.

METAIRIE, LA. — Our church had another full day for the Lord's Sabbath, December 3. This was in honor of the day Brother Melton had served us for one year. Regular services were held in the morning followed by communion. As the invitation was given, three came forward to join the church: Jenny Byrnes, a teenage girl, and Mr. and Mrs. Tom Beaucamp.

In August while Brother Mentch was serving us we took church services to the Beaucamps' houseboat about 70 miles from here. At this time Mr. Beaucamp expressed his desire to be baptized. As soon as Brother Melton returned we again took services to the houseboat, at which time Mr. Beaucamp was baptized in the bayou alongside his boat. This was indeed an impressive service. They spent the weekend of December 3 at the home of the DeLands so they could enjoy the fellowship and worship. After the morning worship dinner was served in our recreation hall and we again returned to the church for an old-time singing of hymns and choruses. About 50 were here for the day. Several from another Sabbathkeeping group here in New Orleans worshiped with us. We are looking forward to the play which the young people will put on Christmas.

We want to express thanks for our clothing contributions. We were again blessed this week by sharing our clothing, which we had just received, with an elderly lady who had just been burned out of her home, losing all she had. "It is more blessed to give than to receive."

SHILOH, N. J. — The consummation of the second year of the Lay Development workshops was held the first Sabbath in December with many recommendations.

Also on that day "White Christmas" offerings were presented. Many people were designated, and there is money in the Missionary Fund so that all will be remembered at Christmas. Each gift will be sent with a personal letter from some member of the Sabbath School.

The Ladies Benevolent Society has as this year's theme Galatians 5:22-25 and, for the month of November, "Sharing Our Blessings." In keeping with that theme two needy families were given food for their Thanksgiving dinner. All of the society meetings are being held in the evening this year, with an increase in attendance as a result.

The Christmas program scheduled for the 18th was planned by the C. M. C. Class. The Tri C Class was asked to decorate the church.

Again this year we are having the lighting of the candles with the final candle being lighted on Christmas Sabbath at 4 in the afternoon.

The attendance for Sabbath School in November was high (170). Each week finds all groups and classes busy in the Lord's work and striving to do His will in all things.

The interest in our camp continues to be very strong. It has been used by many classes. — Correspondent

Seventh Day Baptist Church, Lost Creek, W. Va. — "Where all who come to worship God are welcome without regard for race, class, or background." — Church bulletin.

Accessions

Nortonville, Kan.

By letter:
Mr. Lyle Maxson

Metairie, La.

By Baptism:
Mr. Tom Beaucamp

By Testimony:
Mrs. Tom Beaucamp
Jenny Byrnes