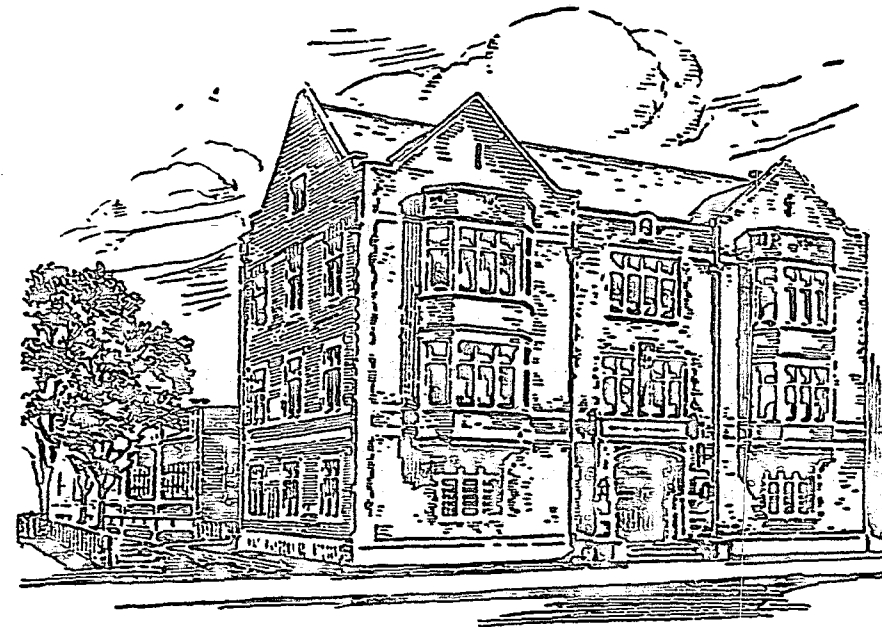


# The Sabbath Recorder



## A DIRECTORY OF SEVENTH DAY BAPTIST AGENCIES

Seventh Day Baptist Building  
510 Watchung Ave., Plainfield, N. J.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE (U. S. A.)** Organized, 1801  
 President — Loren G. Osborn, 7 Oakwood Ave., Westerly, R. I.  
 Executive Secretary — Mrs. R. T. Fetherston, 476 N. Washington Ave., Battle Creek, Mich. (After June 1, 1961, Harley D. Bond, 510 Watchung Ave., Plainfield, N. J.)  
 Next Annual Session: August 14-19, 1961, at University of Massachusetts, Amherst, Mass. Information on area Association meetings available from Executive Secretary.

**SEVENTH DAY BAPTIST MISSIONARY SOCIETY**  
 Corresponding Secretary — Rev. Everett T. Harris, 403 Washington Trust Bldg., Westerly, R. I.  
 Missions: Home Field; Shanghai, China (Inactive); Jamaica, W. I.; British Guiana, S. A.; Nyasaland, S. E. Africa; Fraternal relations with groups in England, Holland, Germany, New Zealand.

**AMERICAN SABBATH TRACT SOCIETY**  
 Corresponding Secretary and Editor, **THE SABBATH RECORDER** (weekly) — Rev. Leon M. Maltby, 510 Watchung Ave., Plainfield, N. J. See inside pages for a fuller list of publications.

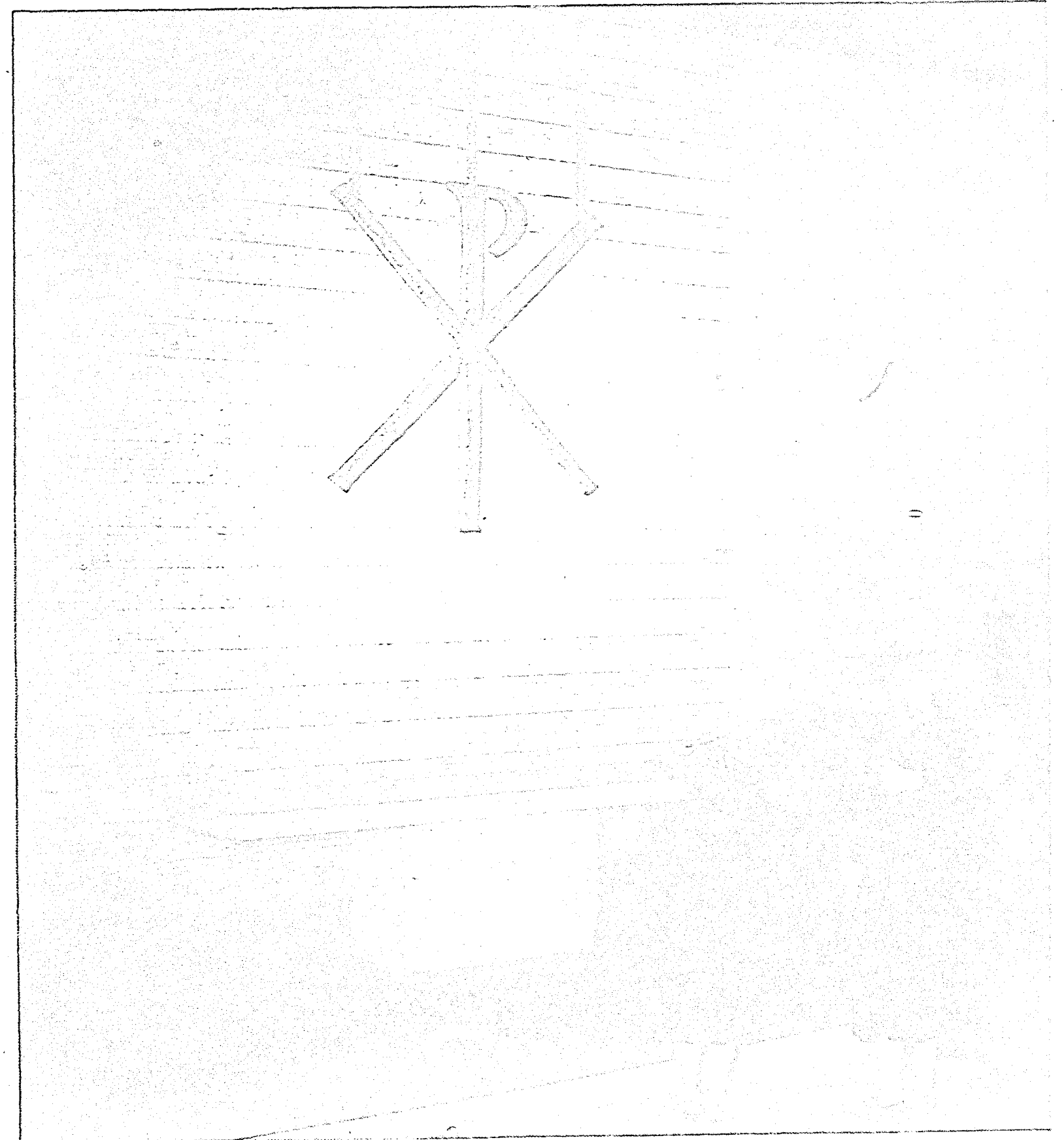
**SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION**  
 Executive Secretary — Rev. Rex E. Zwiebel, Alfred Station, N. Y.  
 Publications: **THE SABBATH VISITOR** (Boys and Girls), **THE JUNIOR QUARTERLY**, **THE BEACON** (Youth), **THE HELPING HAND** (Adults).  
 Annual Pre-Conference Retreats: Youth, Northhampton, Mass., Young Adult, Bradford, R. I. Information about these and area youth camps is available through the Board secretary.

**WOMEN'S SOCIETY**  
 President — Mrs. C. LeRoy DeLand, Bellevue, Mich.

**HISTORICAL SOCIETY**  
 President — Rev. Albert N. Rogers, Box 742, Alfred, N. Y.  
 Custodian and Librarian — Miss Evalois St. John, 510 Watchung Ave., Plainfield, N. J.

**SEVENTH DAY BAPTIST MEMORIAL FUND (Trust Officer)**  
 Treasurer and Executive Officer — Adelbert A. Whitford, 510 Watchung Ave., Plainfield, N. J.

**CHURCH RELATED COLLEGES**  
 Information regarding these is available from the Seventh Day Baptist Board of Christian Education.



Symbol of Christ at Protestant Center  
 View of front of Interchurch Center Chapel  
 dedicated April 27, 1961.

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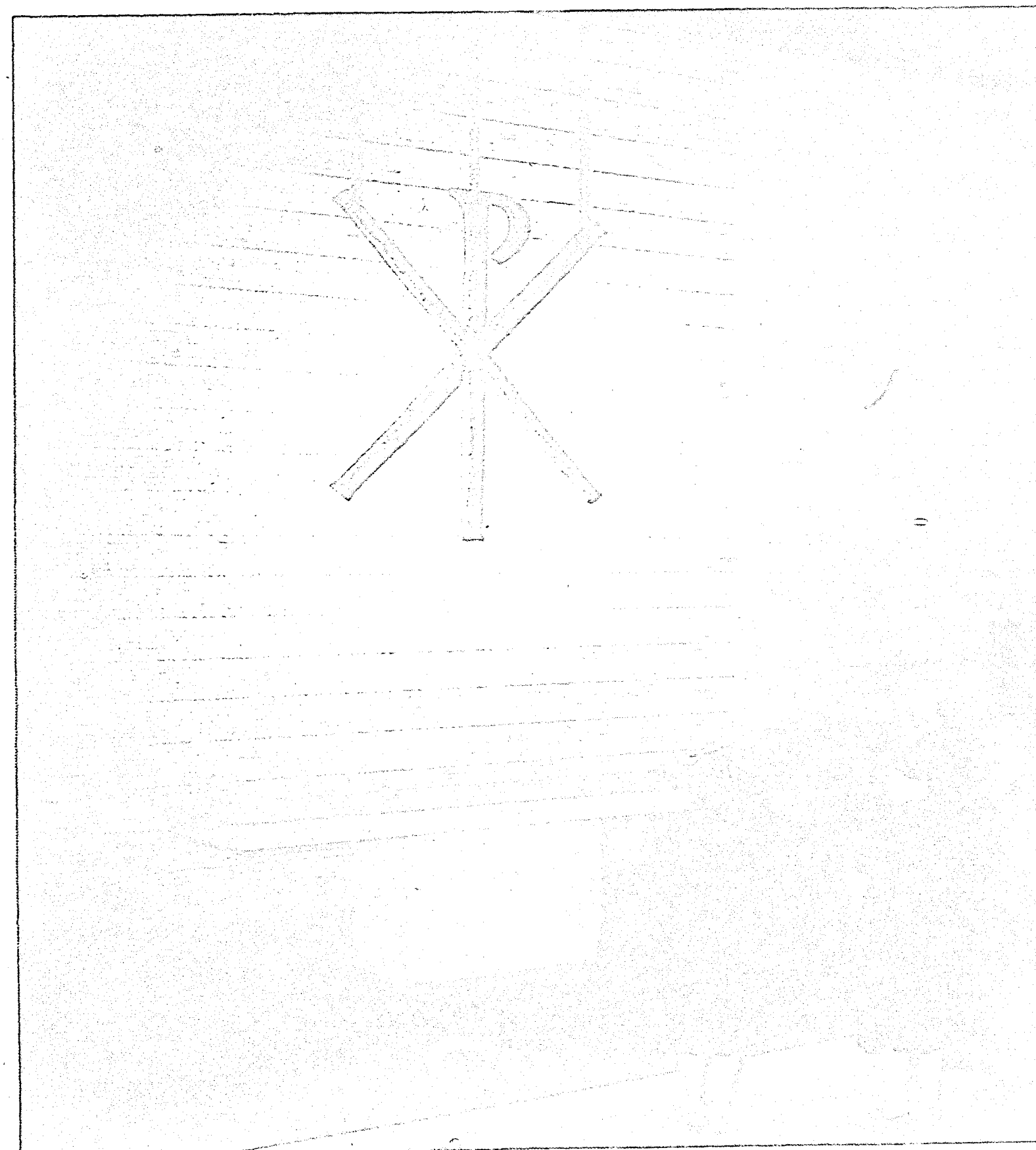
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# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press  
REV. LEON M. MALTBY, Editor

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CHRISTIAN EDUCATION ..... Rex E. Zwiobol, B.A., B.D.

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## World Council Membership Applications

The two-day annual meeting of the U. S. Conference of the World Council of Churches was held at Buck Hill Falls, Pa., the last week of April. The primary work of the 200 delegates and observers was to prepare for the Third Assembly in New Delhi, India, Nov. 18 - Dec. 6, 1961. In this connection, Dr. Paul S. Minear of Yale University Divinity School presented the study booklet *Jesus Christ the Light of the World* which he had prepared for study by member churches. At the meeting it was announced that Dr. Minear had been named director of Faith and Order of WCC. (His picture and article appeared in the issue of February 27).

Welcomed by Dr. Franklin Clark Fry, chairman of the WCC Central Committee and president of the United Lutheran Church in America, were applications for membership in the 176-member council of eight more church bodies. Among them are the Moravian Church, Western Cape Province, South Africa; the United Church of Central Africa in Northern Rhodesia; and the Pentecostal Church of Chile. The application of the Russian Orthodox Church, in a letter from Patriarch Alexei of Moscow, was a surprise announcement at the meeting. All applications, Dr. Fry noted, will be acted on at the Assembly, which must give a two-thirds vote to each church before it may be seated.

The World Council recently lost two members in South Africa because of taking a relatively strong stand on the race question. The new members from South Africa will represent a larger numerical strength than before. It could be noted that one of the new member churches is located in the area of Seventh Day Baptist interest (United Church of Central Africa, with a membership of 16,000). If the Seventh Day Baptist Conference of Nyasaland wishes to do so, it could probably make application for WCC membership even though its numbers are smaller than any of the African churches now applying.

The unexpected application of the Russian Orthodox Church is hailed by some with great enthusiasm. Dr. O.

Frederick Nolde, director of the Commission of the Churches on International Affairs stated at Buck Hill Falls that it represented a major advance in the ecumenical movement and in the furtherance of the "Christian witness to the world of nations in behalf of peace with justice and freedom." At the same time, Dr. Nolde emphasized that he did not underestimate the problems to be anticipated by the Russian Church's move to affiliate with the World Council.

Just what are the problems anticipated, one might ask. In the first place any church within the Soviet Union has to be politically loyal to the communist regime to a certain extent. For obvious reasons, Christians within the tightly supervised iron-curtain countries are not as well qualified as others to objectively consider the problems of world-wide Christianity. Even the Baptists from Russia at the Rio World Congress last summer showed evidence of identifying peace with the Russian brand of peace propaganda. They and the other minority Protestant bodies probably see such issues more clearly than the centuries-old Orthodox Church.

Another problem is the size of the Russian Orthodox Church. The Moscow Patriarchate lists 30,000 priests, 20,000 parishes, and 40 monasteries. Aside from the possibility of a Russian political viewpoint mentioned above, there is the probability that the distinctly Protestant character of the World Council will be considerably weakened if this large "Catholic" Church is taken in. It will become much harder to come to a meeting of minds in regard to certain doctrines and practices that trouble ecumenical gatherings seeking a basis for unity — or union. Protestant distinctives are likely to be glossed over in future pronouncements from the WCC. Ritualism will have a greater voice.

One can venture to ask if it is not possible that the rulers of the Kremlin have indicated their willingness for the monolithic Russian church to join the World Council because they feel that it has propaganda value in their struggle for favorable world opinion.

The Buck Hill Falls meeting was attended

MAY 22, 1961

by one Seventh Day Baptist representative, Rev. Clifford W. P. Hansen of Salem, W. Va. At the Ministers Conference in Plainfield, N. J., he was given ten minutes to speak of the forthcoming New Delhi Assembly. He did not mention the new members but distributed to all ministers copies of the booklet mentioned above, and called on all to study it and to inform him on how they and their churches felt about some of the questions raised in the booklet. There is a possibility that our Conference will be represented at the New Delhi Assembly. (See article by Conference President Osborn in the April 24 issue).

## Fictitious Sainthood

According to the Bible all true believers are saints in their lifetime. They are so addressed in the epistles of Paul. Some of these professing saints are known by their contemporaries to be less than saintly in their words and deeds. We might even say that they are fictitious, being of the "Lord, Lord" variety, people who will be thrust outside at the judgment day, whatever their denomination.

To the Roman Catholic a saint is something different. Sainthood is conferred long after death by the highest authority of the church for outstanding deeds done in this life or because of martyrdom. Catholics are taught and believe that long-dead saints are to be prayed to because they have special intercessory power with God and can work healing miracles by contact with their relics or their statues.

It must be said to the credit of the Sacred Congregation of Rites at the Vatican that some attempt is made to evaluate the cures claimed and even the status of some saints long held in reverence. This happened recently when St. Philomena was deposed. It was finally determined that the inscription on the grave of a small skeleton found near Naples 150 years ago had been misinterpreted and that there is really no evidence that she was a saint or that the bones belonged to a martyred girl. Pope Gregory XVI in 1835, at the insistence of an influential woman who claimed to have been

cured by the relics of Philomena, authorized prayers to her. The saint's fame was still spreading until the last of April. More than 100 churches in the United States were named for the saint who is now considered to be fictitious. The Vatican suggests that the miracles credited to her might have actually been wrought by a 19th-century priest who sounded her praises for 30 years. It is also claimed that the prayers said to her were not wasted because, as one priest explained: "All prayers reach God."

The Protestant is tempted to wonder about the foundation of the whole elaborate structure of prayers to saints and miracles connected with their relics. There seems to be no essential difference between the benefits derived from the fictitious St. Philomena and the fully canonized saints whose identity is well established. Furthermore, if all prayers reach God, as the priest says, why bother with the saints? Think of the countless thousands of dollars spent on statues of saints. To what avail, especially if, as in this case, the saint was nonexistent?

We have a mission to those who are putting so much trust in someone other than the Lord Jesus Christ. Can we hope for the day when the Roman Catholic Church, which is true to Christian doctrine in so many points, will drop this nonsense of saints and the constantly growing Mariolatry? When such a day is in prospect, then, and then only, can Protestants consider a reunion or really fraternal relations with the Church of Rome.

#### OUR COVER

Suspended over the pink granite altar table in the Interchurch Center Chapel, 475 Riverside Drive, New York, is a seven-foot gold mosaic Chi Rho. Dr. Howard LeSourd, consultant to the Development Department of the Protestant Council of the City of New York, one of the tenant agencies in the Center, is shown explaining the ancient Greek symbol to visitors from Pennsylvania. Early Christians used these first two letters, X (Chi) and P (Rho), of the word CHRISTOS to symbolize their faith.

#### We Can Awaken

The only editorial in the May 4 daily, *The Sun*, Westerly, R. I., was entitled "In the Balance — the Christian World." It was pointed out that the same conditions that brought about the fall of the ancient and modern empires exist in America today, and that if we are to escape a like fate we must awaken and do something about it.

The bright new world that our Pilgrim forefathers envisioned on our shores was a world built on faith in God. Such a vision produced our great nation. But now, says the editorial, our primary concern seems to be the material things of life, the new items of equipment for home and pleasure. We quote:

A Bible and a seat in church seem to have lost their importance. In many cases, it appears that God has been forsaken!

What then is happening? No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are Christians, but when it comes to living a Christian life we do so on our own terms.

Sometimes the truth hurts and it makes us ready to deny it, or go into a shell, or try to justify ourselves. Sometimes, though the truth hurts, it brings an awakening and a willingness to do something to set things right. That time is now — it must be now if you, like other men and women, want to safeguard your heritage so that your children will have a better chance to live in peace, happiness, and security in a truly Christian world.

Such a forthright stand by a newspaper is to be commended. More than that, its message is to be heeded by all of us. We have been careless of our noble heritage. We may be able to afford some of the luxuries of life that have come to be thought of as necessities to our way of life, but we cannot afford to be without the greater things. The editorial tells us that we need not fear a tragedy that can be avoided. It ends with this challenging sentence:

Remembering the past, let us all, with courage and high faith in the promise of God, accept this challenge and start today to repair the damages to man's soul.

#### ABOUT MINISTERS CONFERENCE

By Melvin G. Nida, Th. D.

One of the largest Ministers Conferences in recent years was held at the Seventh Day Baptist Building and the Plainfield, N. J. church from May 1-6. Thirty-eight persons registered for the conference.

During the busy week of scheduled meetings, centering about the topic of Pastoral Counseling, the attending pastors, ministerial students, and others interested in the ministry found much to stimulate and challenge their thinking during the study sessions. Spiritual challenge and stimulation was to be found in the devotional periods, in the Bible study sessions, and in the evening meetings and Sabbath services. A sincere attempt was made to minister to the "whole man" in the planning of the conference.

The study sessions, under the direction of the Rev. E. Wendell Stephan, were basically concerned about the emotional health of the "whole man." A remarkable amount of information about the factors of mental health were covered during the four days devoted to this study.

Dr. Frederick C. Kuether, director of training of the American Foundation for Religion and Psychiatry, delivered the keynote lecture on "Levels of Being and Their Religious Significance." His lecture was an expansion of his contribution to the book, *The Ministry and Mental Health*, edited by Hans Hofmann, (New York: Association Press, 1960). He had so much of importance to say that it would be of advantage to both ministers and laymen to secure this book and read his contribution with care.

Of great interest, was his suggestion that man can order his experiences on at least three different levels of existence. The lowest level of existence he called the "magic level of being." On this level the person has four basic propositions about life: 1. I am the center of the universe. 2. Others are here to meet my needs. 3. Everybody is my friend and a source of satisfaction to me. 4. Things will not change.

The next level of existence, Dr. Kuether called the "black and white level of being." Again, the person on this level posits four basic propositions about life: 1. The world is black or white (no grays), and I must stay on the white side. 2. People are either for or against me. 3. If I stay on the white side, I will win (get what I want). 4. If I win, things will stay as they are.

The highest level of existence Dr. Kuether called the "wholistic level of being." In the relatively rare moments when man experiences himself on this level, there are again four propositions which add meaning and value to life: 1. I am me (I have discovered the boundaries of self). 2. You are you (I respect the boundaries of your self). 3. We are human beings together (we have similarities of experience and can communicate our understanding of each other; and we have differences and can tolerate these differences without seeing them as threats to each other). 4. Things will change. On this level, man accepts himself as he really is, accepts others as they really are, and knows that constant change is a necessary part of life.

The second series of lectures was brought by the Rev. Kenneth T. Farnell, chaplain and chaplain supervisor at the Philadelphia State Hospital. His lectures were concerned with "The Ministry to the Mentally Ill and Their Families." He discussed the recognition of mental illness and what the pastor can do to help in various situations.

But he who would help others must first of all help himself. The ministers were challenged during the third series of lectures to strengthen their own emotional life. The Rev. Arthur Tingue, assistant director of the American Foundation for Religion and Psychiatry, discussed "The Minister's Emotional Life." He pointed out ways that those in the ministry can recognize their own emotional problems and deal with them intelligently



rather than projecting them upon the people whom they serve.

The fourth series of lectures was brought by our own Rev. E. Wendell Stephan, who has pioneered in the work of pastoral counseling. He discussed "The Pastor as a Marriage Counselor" and other practical aspects of the minister's work with people during periods of emotional stress.

There was a great deal to assimilate during these periods of study, and those in attendance were seen to be busily taking notes.

Devotional periods were an integral part of Ministers Conference and several different men led morning devotions and worship periods before the evening meetings. Five Bible study periods were conducted by the Revs. Lester G. and Paul B. Osborn who took as their theme, "The Ministry of the Holy Spirit." Their topics for the various days were taken from our Statement of Belief about the Holy Spirit: "We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

In a loving way, the Plainfield folks looked after the physical needs of those in attendance at the conference. Meals were furnished by ladies of the church; we were housed in homes in the Plainfield area, and coffee breaks were furnished to make the days more enjoyable.

Sabbath worship under the direction of Pastor C. Harmon Dickinson was held in the Plainfield Seventh Day Baptist Church. On Friday evening a baptismal service was witnessed and on Sabbath day, the baptismal candidate was welcomed into the fellowship of the church, and a worship and Communion service was conducted. On the high note of worship and fellowship the conference concluded.

Ministers Conference is sponsored by the Seventh Day Baptist Board of Christian Education and is planned by the Committee on Christian Higher Education of the board. It is held biennially with host churches throughout the denomination.

### MEMORY TEXT

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Isaiah 54: 17.

Central New York Association  
Leonardsville, June 2-4

The president of General Conference, Loren Osborn, is the featured Sabbath morning speaker at the Central New York Association. He will speak on the theme, "I Must Be About My Father's Business." The meeting begins on Friday with worship and sermon. The Rev. Leon R. Lawton, Jamaica missionary, will speak on Sabbath afternoon. On Sunday morning the moderator, Albert Gilmore of the Adams Center church will lead a layman's panel on evangelism. One of the items of special music scheduled is a fifty-or sixty-voice, Association-wide choir.

It is expected that the business on Sunday morning will include a discussion of sponsoring a Seventh Day Baptist booth at the state fair — a project successfully carried out last year with the help of other Associations and denominational boards.

### Eastern Association

Eastern Association will meet June 9-11, 1961, in Berlin, N. Y. The theme is "Go Forth to Serve."

Letters giving complete details have gone out to the clerks of all churches in the Association. Since overnight accommodations in the homes are limited, it is important that the names of all delegates be in the hands of the chairman of the Entertainment Committee, W. Robert Bentley, Berlin, N. Y., not later than June first.

### SABBATH SCHOOL LESSON for June 3, 1961

A Search for Life's Meaning  
Lesson Scripture: Eccl. 1: 12-14; 3: 1-9.

THE SABBATH RECORDER

## STEWARDSHIP BEYOND THE TANGIBLES

Dr. Edward A. Freeman

President, Missionary Baptist State Convention of Kansas  
Excerpts from the keynote address — B. J. A. Committee Meeting.

March 7, 1961

The New Testament instructs in an unmistakable way that God brought into being the universe, and all there is in it, except sin, through Jesus Christ and as such all things are sacred. The very idea that some things are sacred and some secular is most dangerous because there is the imminent possibility that through this type of teaching we rob God of that which is His own. Then we as stewards must relate God to everything we handle. It is our sacred obligation to permit God to master and control our total personalities and all material things which He allows to come under our responsibility, tangible and intangible. The correct usage and handling of the tangible or material things is an indication of the readiness for good stewardship in the realm of the spiritual or intangibles. This is the door through which we enter into the larger stewardship.

### The Stewardship Movement in the United States

The study and teaching of Christian stewardship is a contribution of the early Protestant churches of the United States to Christian thought. There was little need for this type of teaching in the European countries prior to that time because the churches were supported by taxation and fees for baptisms, marriages, funerals, and pew rents. Thus the individual member felt no responsibility for voluntary giving. After the American Revolution, when the doctrine of the separation of church and state became constitutional law, the need of a stewardship movement was great. It left the churches without any plan for supporting the minister, for this was the greatest financial problem facing them. Many methods were devised to solve this problem, from the collection of tobacco by the Episcopalians to the collection of money and other articles by the Congregationalists. Our Baptist forebears had

the worst system of all, if it could be called a system. Baptist ministers had to labor and plan for their own support, because the members were not liberal toward them.

During the decades between 1830 and 1850, a few Christian laymen in the New England States made the first attempts at stewardship giving for "charitable and religious uses." Horace Bushnell, a great preacher of that day, proclaimed, "One more revival, only one is needed, the consecration of the money power of the Church of God, and when that revival comes the Kingdom of God will come in a day; you can no more prevent it than you can hold back the tide of the ocean." Such messages were heard from many pulpits of that day.

The United Stewardship Council of the Churches of Christ in the United States and Canada was organized to promote stewardship giving in 1920. Similar organizations were founded in other countries and in the major denominations at the national level in the United States as well. This is an account of the tangible aspects of stewardship.

We can never make the transition from the tangible to the intangible unless we come to grips with some vital issues. Stewardship is a fundamental principle, and a Christian way of life, not a fund-raising device. It is a spiritual perversion of the first order to stop at the tangibles and use a stewardship program just to raise funds. If we have the right to carry the other challenges of the Gospel to the church membership, we have the equal right to carry Christ's total stewardship challenge also.

### God's Struggle in Human Society

God has struggled with human society since the days of Adam. His will and purpose for both the individual and society at large have been repeated time and again. These are registered in the

first question asked of the first parents of the human race, "Where art thou?" God's perennial concern is shown for His shamed and sinning creatures. The second question was, "Where is thy brother?" (Is he lost, hungry, oppressed, naked, sick, imprisoned, or dead?) The answer by Cain with another question, "Am I my brother's keeper?" did not suffice.

There was another call for a higher stewardship in the experiences of Moses in Egypt. His drive, his impulse, his passion were not primarily social or economic, but religious; yet he sought a more abundant life for God's people here in this world also. This higher stewardship was evident in his persistent efforts voiced by the clarion cry, "Let my people go!"

A sharp look at the Ten Commandments will reveal that it is God's purpose to offer protection to the exploited, the slaves, the strangers, the dumb beasts of burden, and to regulate the working days and Sabbath recognition for His people. Higher stewardship involves responsibility here.

From Elijah through the eighth-century prophets God scourges the social and political sins along with the religious degeneracy of the people. He scorns holiness in the abstract and calls for definite, current, concrete social and religious reforms and cleansing in order that the individual may find it possible to live in harmony with his God. Micah says, "And what does the Lord require of thee, but to do justly, and love mercy and to walk humbly with thy God?" Thus a brother-minded religion preceded our Christian religion. These demands called for a stewardship which transcends the mere tangible.

When Jesus came preaching the Kingdom of God, His mission in this respect began where the prophets left off. He was painfully particular about current conditions as He found them. He championed the cause of the hungry, naked, oppressed, prisoner, little children, and despised the craving of wealth which choked God in the soul of man. He was a steward of the highest order quitting Himself most gallantly in the responsibilities of His

mission and thus He fought against sin, poverty, and oppression all the way from the manger to the cross.

At the end of the earthly ministry of Jesus the same principles prevailed. The first Christians were like dynamite beneath the surface of the Roman government. Even then there were deacons charged with the care of the widows, the orphans, the sick, and the poor.

When Rome went down and the popes took over, thus aping the Caesars, they sat on thrones, and used the forms of the Roman state while ruling with an iron hand. The church threw off the democracy and brotherhood of the first Christians and accepted a monarchical type of government.

True Christianity, however, through this medieval darkness, maintained its social and religious responsibility to the few who dared to stick with it. It had some schools, with teachers bearing torches in the night: its schools were church schools only. Orphanages came into being along with the first homes for the aged.

While the coffers of the Vatican were bursting, the Waldenses were abroad among the common people bearing witness to their faith through this higher form of stewardship. There were other such leaders as Francis of Assisi, Arnold of Brescia, and John Wycliffe, who fought the lethargy of a clergy which "had grown fat" and had begun to kick. These men sought the answer to the demands of their stewardship responsibility among the common people, fostering learning, relieving distress, and espousing the cause of the poor.

As the curtain rises on the next great era, we find Martin Luther and John Calvin on the scene, cutting at the very roots of an old complacent order with their reformation axes. They were clearing the way for a rebirth of the kingdom hope and the reviving of the old passion for a society of saved men living together as brothers and children of God. Here we see one of the greatest thrusts of stewardship beyond the tangibles.

We can go on relating how leader after leader, steward after steward, embued by

(Continued on page 13)

MISSIONS — Soc. Evoroff T. Harris

### A Missionary Family For British Guiana

Our hopes and prayers to find a missionary couple who would go for us to British Guiana have been rewarded. Rev. Leland E. Davis has accepted the call of the Seventh Day Baptist Missionary Board to serve as missionary to British Guiana, effective as of September 1, 1961. Mr. Davis has carried on an active and fruitful ministry as pastor of the Battle Creek Seventh Day Baptist Church since January, 1954.

The Battle Creek church has considerably released Pastor Davis for three weeks during the summer, at which time it is expected that he and Mrs. Davis will attend a missionary orientation and training conference at Meadville, Pa., June 21 - July 12.

From an information sheet concerning the Missionary Training Conference, we note the following: "The conference is planned by the Committee on Missionary Personnel of the Division of Foreign Missions for new missionaries under appointment by member boards of the Division.

"The conference program is arranged in two main sections with worship and a period called 'Biblical Foundations of the Missionary Task' running throughout. The first three weeks (the section to be attended by the Davises) will be given to study of the Christian mission in today's world. Each afternoon of the first three-week period will be given to area studies. Students will be introduced to the history, culture, and religion of the area in which they will serve, and will become familiar with books and other resources for continuing study after the conference."

It is expected that Pastor and Mrs. Davis will also take a semester of studies at Kennedy School of Missions of Hartford Seminary Foundation, beginning in September, to further prepare them for service in British Guiana. Courses which aid in understanding "the Christian Mission in Muslim Lands" will be found particularly helpful.

A 1955 census lists the number of East

Indian inhabitants of British Guiana at approximately 50% of the population. Those of African descent are listed at 36%, with Portuguese, Chinese, and Europeans making up the remainder.

Another valuable course available will be that of "Tropical Hygiene," a study of diseases common to the tropics.

Pastor and Mrs. Davis have a family of three children of school age. We pray that God will bless our plans for sending this devoted Christian family to serve in British Guiana.

### Makapwa Mission

#### Activities and Plans

An additional car is being made available at Makapwa Mission, through the generous offer of Dr. and Mrs. Victor Burdick to sell their Volkswagen to the Missionary Board for a nominal price. It is important and needful that a "second" car be at the mission station, as emergency trips to the hospital at Malamulo or to the government hospital at Cholo are sometimes necessary.

Pastor David Pearson has written concerning the present mission car, "I am pleased to say that the Land Rover has proved a good choice. It has about 32,000 miles on it and is about as young as it is old. It should serve us another 4 or 5 years. Its body shows the results of wear and hard work but mechanically it is sound."

Other items of interest in Pastor Pearson's letter include the following: "Beginning next Sabbath, April 22, our weekly Sabbath services will be held in the new church. Fourteen pews which the men just finished will be installed, and finally we will hang the bell which was given months ago by our Dutch brethren. There is still a tremendous amount of finishing up to do.

"Dr. Victor Burdick has been helping keep financial records of the mission, which assists greatly. I have been carrying the supervision of construction and maintenance. Of course, with Victor's furlough coming up, I will feel the brunt of it. I am thankful for good African assistants, such as mission assistant, Otrain Manan;



mission foreman, Candle Nangazi; and mission carpenter, Adam Water.

"The house which we are building now (for occupation by African mission leaders) with funds from a special gift from Holland, is about 22 feet by 30 feet. It is to have three rooms and a porch, all of which will be sheltered under one main roof. The house will be made of fairly durable material and will bear a permanent roof. We hope to build it for about \$240. The house will have no water or electricity and cooking will be done outside."

Pastor Pearson then requested that funds be added to the tentative budget for 1962 which would make it possible to build two more such homes at the mission station for African leaders.

The two generators have arrived at the mission station. Customs duty, railage, and other charges amounted to \$271 on the two generators. The mission people are looking forward eagerly to the time when the added electric power will be made available. A photo-electric colorimeter is being purchased for use by the medical staff, made practical by the promise of additional electric power.

### Special Meetings at Salemville

By L. F. Hurley, Pastor

The Salemville Seventh Day Baptist Church was richly blessed by the presence and preaching of the Rev. Charles H. Bond of Shiloh, N. J., in a ten-day crusade April 14-23. Mr. Bond's twelve messages were appealing and dynamic presentations of God's love revealed in Jesus Christ.

In spite of the fact that another evangelistic campaign was being held only about two miles from our church the attendance was really encouraging. The regular attendants at our church were most faithful and those from outside came in greater numbers than one would expect. A few who had not entered the church for some years were present, and the spirit was fine throughout.

On the last Sabbath night Brother Bond appealed especially to those who had been attending the training class conducted by the pastor. Of that group

five came to the front to stand beside the pastor in expressing their decision to accept Christ as Savior and Lord.

We expect not only to receive these young people by baptism, but probably a few more by letter. Altogether we have been richly blessed.

Mrs. Bond and three sons along with Mr. and Mrs. Bert Sheppard drove from Shiloh on Friday afternoon to be present the last Sabbath day. Mrs. Sheppard's solo contributed much to the morning worship.

Temperance and Bible Filmstrips  
Available from Plainfield

Scarcely had the new 32-page filmstrip catalog been sent to churches and Sabbath Schools by the American Sabbath Tract Society until it needed to be revised by the addition of more materials purchased by the Audio-Visual Aids Committee.

Among the new items are two temperance filmstrips produced by the WCTU and entitled "He Went Straight Home" and "Grandview Story." This particular area of Christian living has not previously been covered in the filmstrip library. There should be many occasions on which such temperance materials could be shown profitably.

The Bible filmstrips are the new award-winning series "How Our Bible Came to Us," produced by the American Bible Society. The story is effectively narrated on disc recordings. There are four filmstrips in the series. They may be ordered from the Tract Society singly, in pairs, or as a series. Normally not more than one or two would be shown on one occasion. The parts are entitled: "The Bible Is Put in Writing"; "The Bible Crosses Europe"; "The Bible Comes to England"; and "The Bible Comes to America." In these filmstrips the highlights of Bible translating and printing are graphically, dramatically, and audibly portrayed in long-to-be-remembered scenes. The American Bible Society sells this series at less than half the cost of comparable materials but your church can have the use of it by ordering from our filmstrip library at no cost other than return postage and insurance.

CHRISTIAN EDUCATION — Soc. Rox E. Zwibel

### Board Needs Projector

The slide and filmstrip projector that belongs to the Seventh Day Baptist Board of Christian Education has been in service for many years and needs to be replaced. In speaking of this fact, someone suggested that sometimes there are persons who have had one for a short time and find that they have no more use for it. Furthermore, if they knew of the need they might offer it as a gift to the board. If you have one, or if you know of one that might be offered, please contact us at Box 15, Alfred Station, N. Y.

While we are telling of our needs, we could use quite handily a tape recorder or a record player. One of the best helps for Christian education come from audio-visual projection, and most of the time there is a recording. Good, reliable units for projection and record-playing make the study much more worth while.

### For Young Adults

While at the biennial Ministers Conference at Plainfield, one of the ministers handed me a new "Young Adult Idea Book." It is published by Muhlenberg Press, Philadelphia, and is loaded with ideas for discussions, simple dramas, and other material suggestions for young adults. It is a resource and suggestion book intended for use in informal, discussion-type meetings of adult Christians. It differs from materials which are prepared for formal educational situations in being provocative, inconclusive, and non-directional. The "open end" type of presentation prevails.

This is a good book, and we recommend it to our young adults throughout the denomination. You may order it from the Board of Parish Education, United Lutheran Church in America, 2900 Queen Lane, Philadelphia 29, Pa. It costs \$2.50. Ask for Young Adult Idea Book No. 4.

### Interesting Articles

Many of our churches receive the *International Journal of Religious Education*. We would like to call your attention

to the special issue of May, 1961. It is dedicated to the family in church and home. Here are presented articles of current interest to all families. They are written by outstanding authorities on family life and related religious activities. Of special interest is the piece written by the Rev. Wm. H. Genne, called "Families Worship in Church." One idea that he suggests is that the church provide little chairs for children who are in attendance at worship. They could be set in the pew used by the family, and the youngsters could sit up at a proper height and have support for their feet. Mr. Genne asks: "Is it any wonder that children wiggle when their feet are dangling in mid-air, or that they squirm when all they can see is the back of the pew ahead?"

Besides the above article there is one by Dr. Donald M. Maynard on the subject, "What Do You Mean by a Christian Home?" and another by Howard J. Clinebell, Jr., called "Family Crises and the Church."

Much profit can be gained through the reading and studying of the *International Journal*, May, 1961.

### OTHER FOLDS AND FIELDS

Southern Baptist Convention

Advance publicity for the 1961 convention to be held in St. Louis May 23-26 indicated that there would be 15,000 in attendance. The delegates are called messengers. This is appropriate since there are 32,000 churches connected with the convention. Total membership is listed as 9.7 million. A new president, to succeed the two-term Rev. W. Ramsey Pollard of Memphis, was expected to create interest and suspense. It had been previously determined that the proposed co-operative program budget for the next year would be the same as last year (\$13,938,500). The budget makers call for a half-million dollar increase in capital needs bringing that amount to \$5,075,000.

There are half a dozen potentially news-making questions: changing the name, segregation, relations with other Baptist conventions, a slowdown in church growth, church extension, and parochial school aid.

### Message From Mindolo

Greetings to the church women of all Africa from the delegates of 14 countries of East, West, Central, and South Africa and visiting friends from Brazil, the Philippines, and the United States.

We were gathered together in His name at Mindolo, Rhodesia, from February 11-17, 1961, for a prayer fellowship commemorating the 75th Anniversary of the origin of the World Day of Prayer.

Having been led by the Holy Spirit to study the meaning of prayer in our own lives, in our churches, in the nations, and for the coming of God's Kingdom on earth, we shared in Bible study and conversations about our common concerns. We asked ourselves where and how God is at work in our churches, our homes, and our countries. . . .

We asked ourselves what things in our churches, our homes, and our countries trouble us. We unburdened our hearts on these matters. We asked ourselves how we could become more effective workers together with God and with each other.

From these days together we are constrained to address this message to all Christian women in our beloved Africa. We wish to share with you the concerns we experienced as we talked together in His name.

#### I

We feel that in order to bridge the gap between the great need for education and the scarcity of trained leaders we should:

- (1) Extend our programs of leadership education.
- (2) Interpret the meaning of Christian vocation in terms of teaching, nursing, social service, as well as religious vocations.

Editor's note: This message comes from the World Day of Prayer Fellowship group in Northern Rhodesia, Africa, where Mrs. Jesse Jai McNeil of Detroit, Mich., was one of the representatives of church women in the United States. It was addressed specifically to the church women of Africa, but is of interest to all Christians. Seventh Day Baptists will read with prayerful interest all news from areas near our own mission stations. (We are indebted to the Michigan Church Woman for the release.)

(3) Emphasize the stewardship of time and money to the end that persons engaged in church-related occupations will receive adequate remuneration.

(4) Explore the areas of community needs to which the talents and energies of young people can be channeled through vocational guidance and counseling.

(5) Encourage the re-evaluation of our mission programs to the end that African co-workers may assume more responsibility for leadership training in their own villages in the rapidly growing industrial areas.

#### II

In our discussions we were concerned about the disruption of family life due to industrialization and urbanization in Africa. We are convinced that the church of today must include Christian family education to foster family unity in the face of the many pressures of urban life.

We suggest that:

(1) Church women of each area should study local tribal customs to determine which are beneficial and which are detrimental to the general welfare; which practices are consistent with Christian life concepts and which are contrary to our Christian beliefs.

(2) Based on this research a meaningful program of sex education for youth in modern Africa should be developed and incorporated in the family life program of the church.

(3) Church women, individually and collectively, find ways and means to solve the conflict between past-accepted polygamous practices and the present monogamous teachings of the Christian faith.

(4) The church make a serious study of tribal marriage laws with the view of making recommendations towards the modification of the same and inclusion of these reforms in the established Civil Law to assure the protection of women's rights, the support of children and widows, fair inheritance, and the right to work in case of a husband's desertion.

#### III

We were further concerned about the increasing rejection of the Christian Church by trained African leaders. We

must work to make the witness of the church relevant to the needs of our times. It is the responsibility of the Christian Church to create a Christian social order.

The inevitable shift from mission to church in Africa involves a rethinking of the very nature and conduct of the missionary enterprises, and the relationships between the missionary and the new church. The Church of Christ knows no barriers of race or color. The church in Africa must be the Church of Christ. Hence the new relationship between the missionary and the African co-worker will be that of equal partners with Christ working out His will for Africa.

We commend the World Council of Churches for its sponsorship of the consultation of the South African member churches which was held in Johannesburg in December, 1960. The consultation has undoubtedly been one of the most gratifying achievements in the difficult field of race relations in South Africa. We are grateful that through this consultation the church has not only been led to a striking witness of its unity in Christ, but has courageously pointed the way of Christian duty in today's racial situation in South Africa.

#### IV

We recommend that the Christian women of Africa contemplate the calling of a similar fellowship-seminar within three or four years. It is our considered judgment that further Prayer Fellowships will do much to bind the Christian women of every tribe and kin into one great "fellowship of kindred minds."

We call upon the Christian women in all countries of Africa to join hands with the Christian women around the world, to the end that all women might have the privilege of this witness to our unity in Christ Jesus.

#### Self-supporting Foreign Churches

Churches related to Southern Baptist mission work in foreign lands increased by 130 to a total of 3,999 in 1960, it is reported. Sixty-four per cent of these foreign churches are self-supporting.

#### Stewardship Beyond the Tangibles

(Continued from page 8)

the Spirit of Christ, accepted full stewardship responsibility in the totality of life. It is only when this high level of stewardship is reached that life is made better in all areas for all men.

#### The Struggles for Freedom

Bishop G. Bromley Oxnam challenged our Christian stewardship in an address before the General Assembly at San Francisco, entitled, "Christian Witness in an Age of Revolution." Admitting that revolutions are necessary from time to time, he decried the validity of revolution by violence. This dulls the effectiveness of our witness in social and practical matters. As stewards in the intangibles our Christian witness must be prophetic, practical, and true. There must not be a lie in the heart of him who bears witness, else his witness becomes ineffective.

I am thoroughly convinced that our Baptist witness is very vital to our struggles at home and abroad. Our heritage is rich in championing the cause of freedom in many areas of life. Our imprint is ineffaceable in the struggles of our nation to arrive at its present position in world influence. We are no newcomers to this stage of revolution and change. Our fathers were here and ready for the first struggles, and those of our line have remained throughout the drama. During the "Great Awakening," while some other groups became rather indifferent to the needs and conditions of the "socially out-cast," the poor, the oppressed, and the underprivileged, Baptists and a few others herald forth their witness with power and conviction. Let us beware, lest we robe ourselves in "royal purple" during these times of crises, or we shall surely enter the period of degeneracy and decay, like Romanism in the early centuries. And will God have to look elsewhere for stewards with an effective witness centered in His will?

I like to think of Baptists as "people of the Book" and people for great crises. Remember it takes times of great crisis to call out the great men and women of history. Are we striving to be Christian



stewards who are faithful in the tangible or primary elements in stewardship who will rise to the intangible or advance elements of responsibility and faithfulness, by witnessing by word and deed, by sharing and showing justice and mercy, by loving and lifting our fellow men, and always proclaiming the full Gospel of grace which comes only from and through our blessed Lord and Savior? If we fail to advance beyond the first stages of stewardship we will surely have the judgment of Christ upon us in the words, "These ye ought to have done, and not leave the other (weightier matters of judgment, mercy, and faith) undone."

#### Recorder Comment

There is healthy variety in the comments that come to the subscription desk along with renewals. One that was handed to the editor recently is characteristic of a number. The lone Sabbathkeeper makes the common remark that she has had the Recorder for many years and would surely miss it. She then adds, "May God bless you all in the work of this paper." Here is a recognition that our publication is far more than the work of one person. It represents the labor of the office staff, the workmen in the shop, and especially the volunteer contributors from all over the denomination, and some who are not yet members. The editor is glad to call to the attention of other readers the appreciation of the labor of love that goes into the writing of helpful articles for publication.

#### Correction

The editor's article about the 8:30 a.m. services of the Second Hopkinton church (May 1, page 11) made an error in geography. The church building is not at the edge of Hope Valley, R. I., but several miles nearer to the First Hopkinton Church at Ashaway. The early morning services described in the article make a long day for the pastor, who has to travel more miles than our geography allowed for, but the two churches thus get better pastoral care.

#### LET'S THINK IT OVER

##### No Compromise With Communism

Dr. O. Frederick Nolde, representing the World Council of Churches in international affairs, stated at the annual U. S. conference of that body held recently: "The World Council has taken the firm position that totalitarianism is false in doctrine and dangerous in practice." Speaking of our peace objective, Dr. Nolde stated: "The impasse of today will not be broken by recourse to nuclear warheads and guided missiles."

Declaring that there is "a difference between high-sounding ideals and the tough road of reality in achieving them," the speaker stressed again that "the churches and Christians have an obligation to seek peace, justice and freedom throughout the world." They should be aware, however, that "a continuous repetition of vague generalities may become meaningless or even jeopardize the desired objectives."

"It is not enough to make declarations against war," he said. "It is necessary to attack the root causes of war."

— Religious Newsweekly.

#### Faith Test for Public Office

Should the State of Maryland (and 7 other states) be upheld in requiring that anyone holding public office be required to profess "belief in the existence of God"? The case of Roy R. Torasco, seeking to be certified as a notary public, is before the Supreme Court. Maryland's Attorney General contended that the requirement is a reasonable safeguard, and that holding office is not a right but a political privilege. Leo Pfeffer, attorney for the American Jewish Congress which entered the case to defend a principle, argued that imposing religious qualifications for office bears the "inescapable stamp of an established religion."

If you were on the Supreme Court, would you side with the American Jewish Congress and the American Civil Liberties Union, or with the Constitution of Maryland? The Court will give its decision sometime this summer. The decision may affect hundreds of State and Federal laws and the practice of invoking the name of the Deity in oaths.

#### NEWS FROM THE CHURCHES

BERLIN, N. Y. — Pastor Maxson has just finished a series of sermons entitled, "Commitment to Christ, and Re-valuation of One's Individual Christian Life."

The first phase of the sermons was pointed towards the youth to inspire these young people to visions of the heavenly call. The second phase was directed to the middle-years group who are, as the pastor calls it, "bearing the burdens of the heat of the day." The third phase was directed to the "golden age" group, pointing up the satisfaction of the full and complete life in Christ, growing into eternity.

The choir seems to always have a project of music to work on, and usually with some enthusiasm. At the present time they are working on music for Eastern Association coming up in June. They have had one roller-skating party this year in Pittsfield, Mass., after which they had refreshments at the home of the choir director, Paul Cushman.

The S.D.B. Youth Fellowship has been organized here, and has already achieved quite a bit. They have made up a program for their denominational bulletin. The group is being ably guided by Mr. and Mrs. Lyle Sutton. Last week they had a meeting and were shown a slide program of pictures, and commentary entitled, "The Teen Years." Their present project is selling greeting cards and stationery to raise money to help finance Pre-Con Retreat. Early in the year they made and sold marzipan candy.

The Lay Development program is progressing well, and is half finished. Each phase is being studied individually. Meetings are held once a month, at the same time as the Fellowship Supper.

The Eastern Association Advisory Committee has contacted those who are to take part in the program, and has had a favorable response. Since the Eastern Association is sponsoring the General Conference this year, plans are going forward for it. Several committees have been appointed for Conference. Officers are working closely with the Conference president and secretaries in the planning.

Pastor Maxson is a very busy man these days. He is heading several committees and programs. Among these is the Lewis Camp program directorship. He has been engaged in collecting a staff of teachers, cooks, and counselors.

Mrs. Myrtle Cushman will be responsible for the collecting of the Women's Board exhibits for Conference. Her address is 134 Mountain Drive, Pittsfield, Mass.

It looks like a very busy year for all of us here in Berlin. — Correspondent.

PLAINFIELD, N. J. — When our church looked ahead to the prospect of housing and feeding all the ministers who might come to the Ministers Conference the first week of May, the problems seemed large. Now the pastors and students have spent a week in our homes and have returned to their places of labor.

Looking back, it seemed like a short week all too quickly gone. Those who entertained the visitors (total registration 39) during part or all of the week, expressed joy at having the opportunity of getting better acquainted with present or future ministers. The well-organized serving of tasty meals by church committees proved to be less of a burden than anticipated — especially with the very recent modernization of the church kitchen.

A good percentage of our local congregation attended the evening services each night and especially on Sabbath eve when there was a baptismal service. Our church felt that it derived benefit from having the visiting ministers eat one meal with the local ministers' association. The program on that occasion featured an inspiring talk by a Plainfield Baptist pastor on why he entered the ministry.

For the first time the Ministers Conference was scheduled to continue through the Sabbath morning service. Although many of the pastors felt that they could and should get back to their home church responsibilities or should attend the special celebration of the 150th Anniversary of the Marlboro church in South Jersey, there were twenty ordained or licensed ministers attending our Sabbath services, teaching in Sabbath School, or otherwise bringing

# The Sabbath Recorder

their contributions to our total Sabbath program. Dr. Melvin Nida of Alfred, N. Y., brother-in-law of our pastor, brought the morning Communion meditation.

Thus, our church people seemed to agree that it was a distinct blessing to be able to entertain the Ministers Conference May 1 to 6, 1961. The closing fellowship lunch on Sabbath noon was shared by the whole congregation, including visitors from the Irvington, N. J., church. Approximately 100 ate together, bringing dishes to pass.

CHICAGO, ILL. — The Chicago Church had the privilege on April 15 of having the Rev. Leon Maltby present at church services to occupy the pulpit. Mr. Maltby had been in attendance at an Associated Church Press Conference in Chicago, April 11-14.

The George Bottoms family of Wheaton, Ill., were present at the service, which made a welcome addition to the few regular attendants. They also were present on Easter Sabbath when the Chicago church was the first to show the new color filmstrip sent out by the Tract Society, entitled "The Meaning of the Resurrection," which was well worth viewing. Narrator was Fahey Flynn, CBS news commentator. —Clerk.

DAYTONA BEACH, FLA. — We are looking forward to fall when we welcome our new pastor, S. Kenneth Davis, and his family. We especially rejoice because it is our first full-time pastor in five years. Our acting pastor, the Rev. Rhodes Thompson, has started a series of ten sermons taken from the Book of Acts, relative to the coming of our new pastor. The theme is "The Young Church in Action." This series of sermons has been specially prepared to inspire us and instruct us for the task of our increased undertaking here.

The Men's Fellowship held their first organizational meeting on April 15. Twelve men attended and were made charter members of this new group. John Leonard was elected president, and serving with him will be Raymond Kenyon, vice-president; Winfield Randolph, secretary-treasurer; and O. B. Bond, assistant.

The Men's Fellowship sponsored a Hymn Sing on Sabbath night, April 29,

in the church sanctuary. Following this, the men served doughnuts and coffee in the Social Hall. Nearly thirty-five attended. To some, it was their last gathering before returning to their northern homes.

At the Church Aid meeting on April 26, a project was chosen for the World Community Day in November. The group made school bags for South American children. The ladies are still working on a quilt, which will be given to the pastor's family when they arrive.

—Correspondent

## Vocational Openings

The need is for an "Experienced mechanic for general automotive repair." Anyone interested should write to: Post Office Box 246, Lost Creek, W. Va., for information, at the same time stating their experience. Housing is plentiful in the Lost Creek area with opportunities for gardens and limited keeping of livestock. Perhaps it should be mentioned that Lost Creek is only 12 miles from Clarksburg, the fourth largest city in West Virginia.

## Accessions

Boulder, Colo.

By Letter:

Mr. and Mrs. Oscar E. Applegate  
Metairie, La.

By Baptism:

Richard Walker  
Franklin Rester

By Testimony:

Mrs. Franklin Rester  
Mrs. Orealie Williams  
Jerome Hellmers

## Obituaries

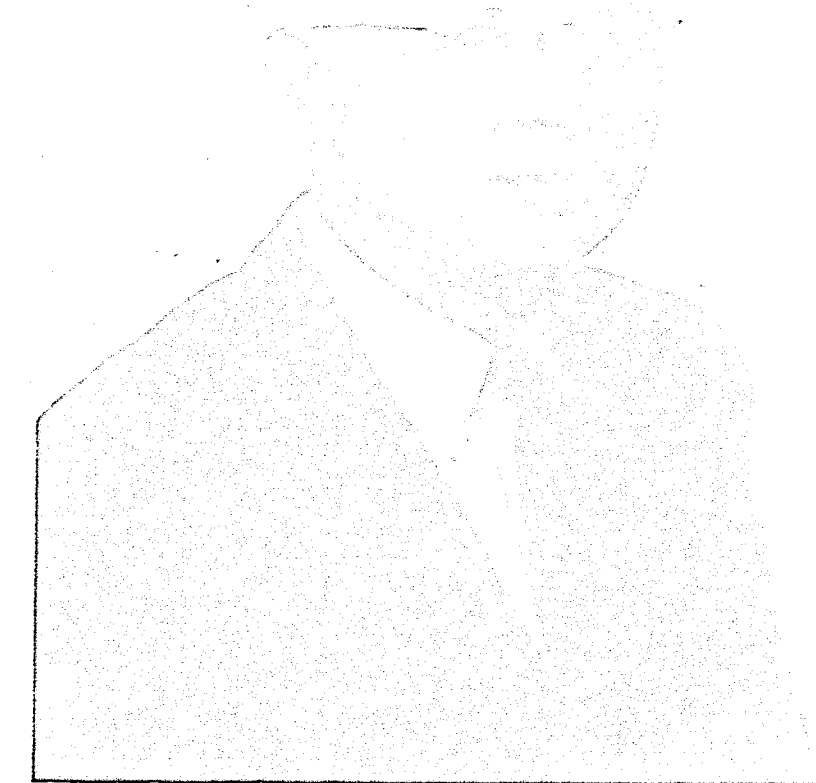
Smith.—Mrs. Charlotte S., daughter of Mr. and Mrs. Thomas W. Stanley, was born in Salem, N. J., May 5, 1874, and died in the Salem Hospital, May 4, 1961, after spending many months in a rest home.

Mrs. Smith was a member of the Shiloh Seventh Day Baptist Church where she attended when she was able and faithfully gave her tithe to the very last.

Her husband, John U. Smith, died several years ago. She is survived by one sister, Mrs. Bessie S. Yeagel of Salem, and several nieces.

The funeral service was held May 8 at the Newkirk Funeral Home, Salem, N. J., with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the Baptist Cemetery at Salem.

— C. H. B.



HARLEY D. BOND

New Executive Secretary  
Seventh Day Baptist General Conference  
Beginning duties at Plainfield, N. J., June 1  
(See story on page 7)