

The Sabbath Recorder

and some guests enjoyed an evening of basketball at the North Loup School gym recently.

It was voted at the last church meeting to attempt to reach the OWM goal suggested by Commission. — Correspondent.

Marriages

Green-Lewis.—In the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I., Nancy Lewis, daughter of Mr. and Mrs. Donald E. Lewis, was united in marriage with Jerry Glen Green, son of Mr. and Mrs. Gerald A. Green of Raytown, Mo., on February 10, 1962, with her pastor, Rev. Earl Cruzan officiating. They will be at home at 258 East 4th St., Apt. 4-rear, New York, N. Y.

Births

Drake.—A son, Randall Scott, to Mr. and Mrs. Donald (Virginia Loofboro) Drake of 120 Plymouth Ave., Groton, Conn., on January 24, 1962.

Sutton.—A daughter, Terri Le Ann, to Mr. and Mrs. Edward Sutton, Salem, W. Va., on December 13, 1961.

Obituaries

Bill.—Dora Brown, was born in North Stonington, Conn., June 13, 1881, the daughter of William and Harriet Turner Brown, and died April 7, 1961.

She became a member of the First Seventh Day Baptist Church of Hopkinton, May 9, 1914.

She is survived by a daughter, Mrs. Peter Turnbull, Ashaway, R. I.; a son, Hoxie Bill, Stonington, Conn.; four sisters, two brothers, four grandchildren, and eleven great-grandchildren.

Funeral services were conducted from the Harvey Buckler Funeral Home, Westerly, R. I., by her pastor, the Rev. Edgar Wheeler. Interment was in Oak Grove Cemetery, Ashaway, R. I. — E. F. W.

Copeland.—Ethlyn Maude Davis, daughter of the Rev. J. T. Davis and Lydia Knight Davis, was born in Milton, Wis., November 2, 1879, and died in Riverside, Calif., January 21, 1962.

After living as a child in Alfred, N. Y., and Garwin, Iowa, her family moved to Milton Junction, Wis. In 1895 she came with her father to California to establish a Seventh Day Baptist colony near Lakeview on the mesa above the San Jacinto River. The settlement was called Colony Heights. The Davis home was the first place of worship. In 1906 a church was organized which later, for economic reasons, was moved to Riverside and became the Riverside Seventh Day Baptist Church.

Ethlyn was graduated from Milton College in voice and piano in 1905 and became the

first music teacher in the rural schools of Riverside County in that year. Later she served as social secretary of Battle Creek Sanitarium for two years before returning to Riverside to care for her aging father until his death in 1934.

In 1931 she was united in marriage with Theodore Elbert Copeland, who preceded her in death in December of 1958.

She served her church well in many capacities and for a number of years was active in county and state Christian Endeavor leadership.

She is survived by her nephew, Roger Davis of Pico-Rivera, Calif., and a stepdaughter, Mrs. May Young of Los Angeles, and a number of cousins along with many, many friends.

Funeral services were conducted by Rev. Francis Saunders of Los Angeles, due to the illness of her pastor in Riverside. Interment was at the Montecito Memorial Park near Riverside — A. L. W.

Hiscox.—Elizabeth, daughter of the late J. Morton and Susan E. (Potter) Hiscox, was born in Westerly, R. I., July 11, 1879, and died at Shelter Cove Nursing Home, Westerly, February 4, 1962.

Miss Hiscox was active in the youth programs of her church in her earlier years and was the organizer of the Seventh Day Baptist Society of the Pawcatuck Seventh Day Baptist Church.

Private funeral services were held from The Buckler Funeral Home by her pastor, the Rev. Earl Cruzan, on February 6, 1962. Interment was in River Bend Cemetery. — E. C.

Thompson.—Alva W., son of William and Jennie Randall Thompson, was born in Hebron Township, Pa., Sept. 2, 1880, and died Jan. 30, 1962.

He was wed to Lillian Dingman, April 23, 1902.

A member of the First Hebron Seventh Day Baptist Church, Mr. Thompson is survived by his wife; two sons, Roy D. and William W.; three daughters, Mrs. Raymond (Lena) Haskins, Mrs. Arthur (Dorothy) VanPelt, and Mrs. James (June) Schnepf; and one sister, Mrs. Lottie Greene. There are eight grandchildren and four great-grandchildren.

Farewell services were held at the First Hebron Seventh Day Baptist Church, with the Rev. Rex E. Zwiebel officiating. Interment was in the Hebron Cemetery. — R. E. Z.

Wells.—William B., son of William R. and Pauline Stillman Wells, was born Dec. 20, 1888, at Ashaway, R. I., and died at Concord, Calif., Dec. 12, 1961.

He is survived by his wife, Mrs. Gertrude Wells.

He was a member of the First Seventh Day Baptist Church of Hopkinton. For several years, they had been residents of Concord, where he attracted considerable interest by his paintings and verse.

A private funeral was held in the MacFarlane-Bryant Mortuary, Concord, with the Rev. Bruce L. Jones, minister of the First Christian Church, officiating. He was laid to rest in Sunset Mausoleum, Berkeley, Calif. — E. F. W.



GOD AND COUNTRY SCOUT AWARD

One of the scouting awards which has been introduced in recent years is the God and Country Award. It is earned over a considerable period of time with projects supervised by the pastor of the church with which the boy is connected; it is not easy. Seventh Day Baptist boys in some other communities have received this coveted award which builds upon the twelfth law of scouting: "A scout is reverent." Pictured here is Pastor Hurley S. Warren of Alfred, N. Y., presenting badges to Robert Randolph (13), son of Dr. and Mrs. Winfield L. F. Randolph and to Roger Van Horn (14), son of Mr. and Mrs. Eugene Van Horn. Former Scoutmaster Robert Meyers started the boys in their scouting. The presentation was part of the morning service at the Alfred church on February 10.

The Sabbath Recorder

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Member of the Associated Church Press

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Evaluating Our Advance

Our churches are now in the middle of the five-year Seventh Day Baptist Program for Advance, which is part of the Baptist Jubilee Advance that is due to culminate for other Baptist bodies in the 150th Anniversary of Adoniram Judson in July of 1964. This being the middle year it is well for all church leaders to take some stock of the effectiveness of our previous "tooling up" efforts and the progress of the actual outreach that has been emphasized last year and this. Each year at Conference there has been some church-by-church review of lay development and outreach programs. Most churches did not set numerical goals and therefore did not report in such terms. Growth statistics attributable to our Program for Advance have not been easy to gather and evaluate.

Now we are in the middle of the third year or halfway through the second year of so-called outreach. Probably not many of our working laymen have been reminded that the Program for Advance calendar prepared by the Planning Committee calls for a midyear evaluation in March. Such reminders are now going out through the bulletin inserts called "Program for Advance News." How fitting it is that there be such an evaluation instituted by the local chairman or some group of spiritual leaders in the church and presented to the April business meeting. It is timely. If real outreach work has already been undertaken as a result of the evangelism workshops or by action of the church, a report of that progress to the next quarterly business meeting of the church will be encouraging. If, on the other hand, we have been talking about outreach and not actually reaching out to the unchurched, an evaluation made in March will help us to get real action started before the opportunities of fall and winter fade away into the other interests of spring and summer.

The Bible tells us to judge ourselves and that if we do so others will not judge us. In a Baptist type of church government we have nothing to fear from the judgment of a higher ecclesiastical office. We do, however, have to take into account what our Lord and Master thinks of our Christian efforts in relation to our Christian profession. If a thoughtful contemplation of how He would judge our faithful-

ness to the Great Commission at midyear brings us twinges of conscience, then we will redouble our efforts.

We started out the year with the bold stewardship slogan, "I will be faithful." Can we say at this point that we as a church are faithful? And have we reason to hope that at the end of our Conference year those who know what was attempted for the Lord will say of us, "You were faithful"?

Christian Students Take Stand

One of the clearest indications of the vitality of the Christian witness on the college campuses of our country is what happened at the Inter-Varsity Christian Fellowship convention held between Christmas and New Year's on the campus of the University of Illinois at Urbana. This sixth International Student Missionary Convention cannot pass unnoticed.

More than 3,000 students came from colleges, universities, and schools of nursing where IVCF and NCF chapters are active. Another 800 students came from Christian colleges, Bible institutes, and seminaries where FMF groups gave enthusiastic support.

A number of alumni and visitors also were present to push registrations above 5,400. Only a handful of vacant seats were left in Huff gymnasium, the largest completed auditorium on the University of Illinois campus.

The attendance is not as significant as the spirit of the convention and its results. The theme was a combination of strong words "Commission, Conflict, Commitment." Even though most of those attending were what one would call committed Christians there was conflict in the hearts of many who professed to find Christ through Bible study and public services at Urbana. Commitment was evidenced in a material way by an offering of \$16,500 primarily for the student work overseas of IVCF. Even greater commitment was evidenced when 1,000 missionary decision cards were counted when the convention was over.

Many of us hear more about the young people in high school and college who are serving the devil than we do about those

MEMORY TEXT

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. Psalm 18: 2.

who are serving the Lord. We are disturbed by the reports that quite a number of the young folks of Christian parentage — our own children perhaps — are taking a half-hearted stand for Christ when they get away from home. Perhaps they are caught in a whirl of student activities in which Christ is left out. It is heartening to note that it need not be so. What a challenge to observe that one fourth of the students at the year-end conference signed missionary decision cards! Let us pray for those of our own young people who have caught such a vision and pray for others to follow them.

Church Bulletin Ministry

There is only one Gospel, says the Apostle Paul at the beginning of one of his greatest epistles. The Scripture goes on to urge the local church to consider him accursed or anathema who proclaims any other Gospel. But the epistles encourage many ministries or methods of bringing people to faith in the Lord Jesus Christ. We can well believe that if the New Testament authors were writing today they would include the weekly church bulletin as one of the ministries that ought to be encouraged. It can become a respected and well received means of extending the witness of the church and of preparing people to accept the claims of Christ upon their lives.

If the church bulletin is to be a ministry, it must have some valuable thought content as well as an order of service and a few announcements of inconsequential things. Some feel that they can justify a weekly bulletin on the basis of worship — that it is more worshipful to conduct the order of service by eye rather than by ear. Perhaps so, but we might be just fooling ourselves and politely implying that our fathers who were without printed bulletins did not worship as well on

Sabbath morning as we do. There is another reason for putting a folder in the hands of the congregation. Church life is more complicated, more departmentalized than it used to be. It takes much less time to silently read the announcements relating to special group meetings than to announce from the pulpit to all the coming events that concern only a few.

The church bulletin becomes a far greater ministry when it is prepared with the nonresidents, shut-ins, and seldom-attending friends in view. As such it extends the worship service in some measure and the whole church program to those who, for various reasons, cannot attend regularly. When it becomes a regular weekly visitor in the homes of those for whom concerned members are praying, it is an influence that often leads to the answering of those prayers. Some of our churches have consistently printed bulletins in quantities three times their membership or their expected attendance. This wide-scale sowing has been followed in due time by a gratifying harvest, partly because prayers accompanied the use and the maintaining of a large mailing list.

There are still other ministries effectively carried on by well-prepared church bulletins or other news media. The weekly mailing of programs and news makes a convenient cover for mimeographed Bible studies or sermon thoughts — and even for word about the financial needs of the Lord's work, local and denominational. When the bulletin itself has won acceptance, the occasional inserts (tracts, OWM News Sheets, etc.) also get thoughtful reading. Then, too, it is so much easier for the church to send out special materials if a mailing program is already functioning smoothly.

Not to be neglected as a ministry is the exchange of ideas that extends throughout the denomination when bulletins are mailed to other interested pastors and to the boards and agencies. Perhaps the *Sabbath Recorder* receives more bulletins than any other denominational agency. They are carefully read each week and filed in the editor's desk for ready reference. But there are not enough of them; folders for many churches are al-

most empty. Bulletins are really valuable to an editor. When through with them he turns the files over to the Historical Society for future reference.

Cherish your bulletin ministry and extend it. Be a volunteer to help mail out your literature.

How Far to Church?

There are at least two attitudes taken by people who live a number of miles from church and still attend with some regularity. One might be called the holier-than-thou attitude, which calls attention to the virtue displayed in the extra effort and expense of attending from a distance. The other, akin to it, is the self-pity attitude — wanting to be praised for having made such an effort. This one borders on saying that there is doubt as to whether the service is worth what it costs me. Of course there is a third way of looking at it — counting the distance as nothing and recognizing that others living closer may have greater problems in getting to the church they love.

Seventh Day Baptists, as a general rule, have to travel farther to church than most of the people in major denominations. This is even more true of city than of country churches because we cannot afford to have more than one church in a large city and must call our people in from outlying areas in all directions. It might improve the attitude of some of our members to take note of the situation in other denominations. One illustration may be enough.

There is a Baptist church in downtown Dallas that is constantly increasing in membership and service at a time when other churches are trying to follow their people to the suburbs. Less than 3 per cent of its members live within a two-mile radius of the church. Most of the others are from 15 to 20 miles away. Apparently they attend regularly and without boasting about it or talking about how far it is. Just one other thing about this First Baptist Church of Dallas; it is probably the largest in the world, with a membership of 12,000 and a new all-time-high budget of \$1,218,600. Only one fourth of its members give less than \$50 per year, and nearly 50 per cent say they are tithers.

President's Message

A Third Open Letter

Fellow Seventh Day Baptist:

Thank you for your letter and the concern which it contained. It is right that we should be concerned about our denomination.

You indicated that I wouldn't want to answer your letter, but let me say that I shall make every effort to answer any inquiry or concern that comes to me. And I am sure that every one of our leaders is just as anxious as I to shed as much light as possible (in as far as we have any light). Let me say, however, that I have been on the road traveling or in meetings for 24 out of the past 35 days, hence the lateness of this reply.

There are some things that cannot be said about the plans for ministerial training as yet, for they just haven't been completed! It takes time to make plans, and time to test them against the thinking of many people. Let me assure you, however, that no one is trying to withhold information nor is anyone trying to usurp authority. As Baptists we need to keep ever before us the way of democracy and the way of Christian love. But the way of democracy is not anarchy. We must plan carefully and keep the lines of responsibility clear.

In this case, ultimate responsibility for ministerial training rests with General Conference. It is only General Conference that can make the final decisions. General Conference has made some decisions in the past in this matter and it must make other decisions at its next session.

The matter of ministerial training was seriously considered in 1954 (see *Seventh Day Baptist Year Book, 1954*, pp. 41, 42).

The Committee on Ministerial Training set up as a committee of Commission following the action taken in 1954, began its work to develop alternative plans and made a thorough report in 1957 (see *Seventh Day Baptist Year Book, 1957*, pp. 46-48).

It was not felt advisable at that time to discontinue the School of Theology, and again in 1959, General Conference

decided to continue efforts to maintain the School of Theology while holding the alternative plans in readiness.

Conditions now dictate that we must use an alternative plan (see the *Sabbath Recorder*, Jan. 8, 1962, p. 5) and this is where we now stand. The Ministerial Training Committee and the Commission of General Conference are in the process of reviewing the past action of General Conference and will seek to develop a proposal for consideration by General Conference. The committee and the Commission will welcome any concerns and will take any suggestions under advisement, but ultimate decision for ministerial training will have to be made by General Conference. We all must seek as much light as possible so that we will be able to move as wisely as possible. (There is a lot of light in the *Yearbook*.)

Let me say in all candor that it is probably easier to complain that things are being kept from us than to seek for knowledge. But communication is not a one-way street! We must seek to know as well as waiting for someone to tell us.

Yours for better communicators and

Better receptors,
Melvin G. Nida.

YEARBOOKS NOW READY

The 1961 Seventh Day Baptist Yearbook has now been printed, assembled, and bound. The copies that have been ordered in advance by churches and individuals should reach their destinations soon.

The Yearbook, as its name implies, attains its high peak of reading value immediately after publication. Therefore, most of those who are anxious for 244 pages of the latest official information about Seventh Day Baptist work in 1961 will want to procure a copy as soon as possible. The list price for those who do not purchase it as members of a local church is still \$1.50, a remarkably low price for the size of the book and the value of the material. It contains the minutes of the annual session of General Conference, detailed reports of all boards and agencies, and statistics of local churches, pastors, and mission leaders.

Christ Speaks to Youth

By Rev. Edgar F. Wheeler, Ashaway, R. I.

(Continued from last week)

Do you know what the Bible says about us "that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3: 16, 17). Your body is the home of your soul, and there God wants to live and rule. He wants to be able to use your body in His service, to do the good things He wants to do. How important, then, that you discipline, control every desire and thought so that He may live in and work through you.

The boy Jesus disciplined Himself so that He grew up fine and pure. I know this for a fact, because the Scriptures tell us that He "was tempted in all points as we are, yet without sin" (Heb. 4: 15). That means your temptations, too, young people. And that is why He understands you and can give you help.

4. He tells young people to "Grow in favor with God and man." This is bound to happen if you grow as you have previously been told. But remember that sincerity is a prime requirement to grow in favor with God and man. Lots of young people are trying to lead a double life. They put on the righteous airs when they are with certain people, but in other circles they are about as low as a person can get — mean, deceitful, profane, and even immoral.

God is not deceived by such actions, because He looks right into our hearts (1 Samuel 16: 7). And so far as other people are concerned, what Aesop said in his fable is still true: "You can fool some of the people some of the time, and some of the people all the time, but you can't fool all the people all the time." People do catch on.

A certain class of young folk have caused many grown-ups to think that all of you are a bad lot. And if any of you is going to grow in the respect of men, he must win respect and prove himself worthy of it. It can be done!

Long ago, an old saint wrote to a

young Christian named Timothy in these words: "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4: 12).

So many of your age earn the opinion of their elders that they are unreliable, vulgar, foolish, lazy! Don't let them despise your youth. It lies within you to overcome their prejudice and win their admiration by facing life by faith and a responsible attitude.

Well, Christ has certainly given us a big order, hasn't He? How can one hope to really be like Him? No one knows better than you how high your aspirations have been, and how strong have been the temptations and difficulties in the way of achieving them.

Now the marvelous thing about the Gospel of the Lord Jesus Christ is that it begins with us right where we are — weak, sinful failures. It grants us forgiveness for these things, grants us newness of life, and offers us the strength of the Lord Himself. This is how He calls us to follow Him. Christ Jesus came to save us. He died for our sins, He lives to give us victory over sin, and life eternal.

This is good news, isn't it? And that is just what the word "Gospel" means — the good news that our sins can be forgiven, and that we can enter upon a new kind of life with a clean slate, the life of salvation through Christ.

And so He says to you young people, "Trust in me, give me your lives completely. I lived as a young person. I faced the temptations you do. I overcame them all, and I am able to help you overcome them. I am the way, the truth, and the life."

Are you really trusting in Him? Do you trust in Him so fully that you will yield your entire life to Him, and promise Him, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do"?

MISSIONS — Sec. Everett T. Harris

Annual Meeting

Division of Foreign Missions

The secretary of the Seventh Day Baptist Missionary Society was one of approximately 300 mission leaders to meet at the Ambassador Hotel in Atlantic City, N. J., for the twelfth Annual Assembly of the Division of Foreign Missions of the National Council of Churches held January 30 - February 3, 1962. It will be recalled that the last previous meeting of the Division of Foreign Missions was held in San Francisco, December 4-9, 1960, as a part of the triennial meeting of the National Council with seven Seventh Day Baptists present.

The theme of the assembly program was "Christian Mission Now," carried forward by such speakers as the Honorable Ernest A. Gross, an international lawyer and presently chairman of the National Council's Department of International Affairs, and by the Rev. Lesslie Newbigin, director of the newly formed Division of World Mission and Evangelism of the World Council of Churches, successor to the International Missionary Council.

Church leaders from Africa and India challenged the Division with their points of view. Dr. Newbigin speaking of "Unfaith and Other Faiths," said:

Have we given the impression that missions are to be more and more successful? Do we not know that we must die that others may live? The grain of wheat must be planted in order for new life to come forth. When the church is brought to the point of persecution, then in that hour it shall be given what to save. The church is not to rule but to suffer. We should seek to understand the rule of the Father. He makes the wicked serve His ends. He makes all things bend to His final goal. The "not yet" is written over all things. He can even use the weakness and foolishness of the church that is utterly yielded to Him. The conflict between true faith and unfaith goes on unendingly. We are inclined to be anxious about the success of His cause, but God will see it through. It is for us to be faithful.

One high point of the meeting was reached on Thursday evening as the delegates participated in a fellowship dinner, followed by a symposium "Meaning of the New Delhi Assemblies (of the WCC) to the Division of Foreign Missions."

Several division leaders gave their impressions of the New Delhi meetings. Dr. Earl Erb noted "the uniformly evangelical character of all that took place at New Delhi."

Another leader called attention to the fact that at New Delhi no one downgraded anyone or any group and, as to unity; they stated that "we commit ourselves to an abiding concern for each other."

Mr. and Mrs. Charles Harris came from Shiloh, N. J., to attend the Thursday evening fellowship dinner and symposium. Mr. Harris stated at the close of the evening that he felt that Christ had been lifted up and honored in all the discussions of the evening. Most helpful were the closing prayers of Dr. Wilna G. Thomas, delegate from the United Church of Canada.

1962 School Term Begins at Crandall High School

Headmaster Courtland V. Davis has written regarding the 1962 school term at Crandall High School, Kingston, Jamaica, as follows:

"Our new term is off to what appears to be a good start. We lost a teacher on three days' notice at the beginning of the term but have gotten along well with one of our last year's graduates as a substitute.

"Miss Shaw, who taught last year at Maiden Hall, will join our staff on the first of February.

"Despite the loss of our graduating class of fifteen our incoming group was large enough to cover that loss and other dropouts and brings us up to one hundred and one students. So we again have a full house and much to do."

Russia spends nearly fifty times as much as the United States on literature. That is fifty dollars for every single dollar that we spend in circulating the Word of God or even trying to offset the spread of communistic literature or non-Christian cults.

—Good News Publishers.

Missionary Pastors' Institute
Metairie S. D. B. Church
February 5-10

(Prepared, as requested, by Rev. Paul Osborn, pastor of the Little Rock church.)

The value of eleven men meeting together cannot be accurately measured without a long and careful observation of the participants. The growth in fellowship and understanding, the challenge that comes from shared experiences, and the knowledge of the presence of God must all be added to the end of the program, to even get a remote glimmer of the results obtained.

The eleven came from many places and positions. Seven — Clifford Beebe, Leroy Bass, Kenneth Davis, Ralph Hays, Paul Osborn, Marion Van Horn, Leslie Welch — were pastors of Seventh Day Baptist churches whose salaries, adequate or inadequate, come in part from the Missionary Society. Paul Beebe, looking forward to further consecrated Christian service, and Deacon Earl DeLand of the host church, would be doubtful representatives of the laity, since both are involved in evangelistic outreach in an organized program. Conference President Melvin G. Nida and Missionary Secretary Everett T. Harris represented the Seventh Day Baptist denomination, or, as it was bravely stated, were "the yankee influence." Actually, four others were, until recently, from the North.

The Institute was sponsored jointly by the Southwestern Association and the Alfred University School of Theology, but was paid for by funds from the School of Theology and the Ministerial Training Committee. This was made possible by Dr. Melvin Nida functioning in a double role, as Conference president, contacting five churches while en route and six others through their pastors, and as a leader of a course on Sabbath Philosophy, which three of the men will use toward their accreditation as Seventh Day Baptist ministers. Besides the ten scheduled hours of Sabbath Philosophy the pastors took turns leading eight additional hours on "Friendship Evangelism," using a book of that title by J. Edgar Smith. At times it was difficult to tell which subject was under discussion since the free inter-

change of ideas led swiftly to cross-applications. All were challenged to examine their own ideas and attitudes concerning evangelism and the Sabbath.

Benefits of the week were not limited to the eleven, however, for interested church members and friends dropped in from time to time to listen and share. Included in the evening program was a meeting of the Southwestern Association Executive Committee; a preview of the picture-scroll to be used with the opaque projector for Southwestern Association Meeting to be held at Metairie June 21-24; a whole evening of sharing with the local church by the Missionary Society secretary and the General Conference president; and a showing of pictures of the 1962 General Conference site.

Space prohibits the detailed account of the sharing and witnessing on Sabbath day, February 10. President Nida spoke at the services at Metairie in the morning and at Hammond in the afternoon. The fellowship was shared by the entire group around the tables for the noon meal at Metairie and again at a covered dish supper at Hammond. It would be interesting to count the number of miles driven by church members (and visiting pastors) to allow many to share in the worship. It would also be interesting to count the number of groups and fellowships represented, but these statistics are unavailable. We shall just have to report that the Sabbath was made what we had talked about all week — "a day of delight."

Physical entertainment provided by the church at Metairie was most conducive to the spirit of fellowship present. All participants slept within one block of the church most of them at Earl DeLand's just next door, the rest of them at the nearby home of Mr. and Mrs. Gerald Coalwell. And a very efficient kitchen crew, led by Mrs. Persus DeLand, encouraged the fellowship to continue around the table, for meals were served at the recreation hall behind the church. Host Pastor Hays gallantly suggested that his church was receiving the greater blessing, but the other churches who were represented by their pastors will undoubtedly reap many benefits.

Planning Committee
Reports Plainfield Meeting

Mrs. William J. Heinig, Jr., (pictured here) added a graceful touch to an other-



wise rather prosaic, all-male cast, as the General Conference Planning Committee convened at Plainfield, N. J., on February 19. Substituting for Mrs. Charles Whitford, president of the Women's Board who could not be in attendance, Mrs. Heinig, the secretaries of the other boards, the president of Conference, and the executive secretary met for a three-day planning session.

The current work and the plans of all boards were reviewed and co-ordinated. Plans for representation to the Baptist Jubilee Advance Committee at Boston were crystallized. Consideration was given to the present Conference year, almost at its mid-point, for which the spiritual and financial plans had been approved by General Conference; what progress is being made toward the achievement of these goals; and what further work can be done to assure their achievement. Churches and fellowships are urged to conduct a midyear evaluation of the work of the current year. This would help to determine what progress has been made and what remains to be done before the end of the Conference year. Prior to the end of the Conference year an evaluation sheet will be supplied to be returned to the Planning Committee. This will be of assistance in further denominational planning.

A major portion of the time of the committee was devoted to the development of plans for the Fourth-Year Program for Advance, "Mission to Our Social Frontiers." There has been mailed to each church and fellowship a brochure describing proposed plans and procedure for Year IV. The purpose of the brochure is that churches which plan their programs some months in advance may be better able to correlate their plans with those developed by the Planning Com-

mittee. Additional copies of the brochure will be available in quantities, until the supply is exhausted, on a first-come, first-served basis.

A packet of material for use with Year IV is being developed as in former years of the program. The manual contained within the packet will be the product of the various boards and committees of the denomination. It will be supplemented, of course, by material from other sources relevant to various phases of our social frontiers. The packet will be ready for distribution about June 1. Its cost will not exceed that of the one used in 1961-62. Orders will be accepted at any time. Distribution will be made shortly after June 1.

The next meeting of the committee is scheduled to be held at Mission Farms, Minneapolis, Minnesota, on August 12.

— Harley D. Bond, chairman.

Lay Visiting is
Best Evangelism

A plea for churches to break out of their "traditional ruts" in the field of evangelism was made by speakers at the New England Conference on Evangelism, held in Boston recently.

Dr. George E. Sweazey, former chairman of the National Council of Churches Department of Evangelism, urged a greater participation by the laity in evangelism. He warned that the church "will die when its evangelism efforts become the special work of special people at special times."

Dr. Sweazey, a member of the United Presbyterian Church in the U. S. A. and a pastor in Webster Groves, Mo., declared that "lay evangelistic visiting is by far the most successful evangelistic method of our day."

He criticized churches where "the old members love each other so much they have no time for newcomers," and emphasized that the "cozy old notion that 'heathen darkness' applies only to faraway places with strange-sounding names is neither tactful nor true."

— Interchurch News.

Pondering Christian Education Secretary in St. Louis

Secretary Zwiebel represented Seventh Day Baptists at the annual meeting of the Division of Education of the National Council of Churches of Christ in St. Louis, February 11-16, 1962. Approximately 2,000 Christian Education workers and pastors were in attendance. The theme, "The Bible, Out of Life into Life" was expertly woven into the program of every section.

The Commission on General Christian Education, after a day of business, used the evening session for discussing the merits of "shared time" education. Shared time is a system now under development whereby primary and secondary school pupils may attend both public and parochial schools. For instance, one idea put forth suggests that a student would attend the parochial school in the morning for history, literature, and religion, then go to the public school in the afternoon for such studies as mathematics and physical education. Another idea would be for the pupil to go to public school for all classes and to the church-related school for religious instruction. There were many alternatives proposed.

The first day of the section on Administration and Leadership featured Dr. Jesse Ziegler, associate secretary of the American Association of Theological Schools. His presentation dealt with making decisions and what influenced "deciders." Through role play, situations were set up whereby we had to make quick decisions. Then we had to determine why we decided as we did. We answered such questions as "What was my reaction to a given situation? Was my reaction Christian? How would I have reacted if I had reacted as I ought?"

A day was spent with the national denominational executives in Christian Education with various reports and discussions of present-day religious activities and problems, such as "Church Intergration," "Crises in Christian Higher Education," and "Canadian Workshops in Churchmanship." Here, our Negro

brethren gave their reactions to church integration and the advance that has been made. A lively Christian discussion closed with agreement that all had gained in understanding.

The Administration and Leadership program consisted of a presentation of the practical use of teaching machines in religious education. A teaching machine is a "gadget," from a simple machine to one very complex, so constructed as to help a person learn through self-instruction. More knowledge can be gained in a shorter time with less chance for "cheating." The success of the teaching machine depends upon the quality of the "planned program" which is used in it. Consequently qualified writers are in great demand, especially in the field of religion.

Expertly planned periods of depth worship brought us near to the Source of all Christian relationships two and three times a day. The mass worship held in the opera house of Kiel Auditorium was led by Dr. Edwin T. Dahlberg, past president of the National Council and a Baptist pastor in St. Louis. A pointed sermon was delivered by Dr. Dietrich Rotschl, associate professor of Historical Theology, Presbyterian Theological Seminary, Austin, Texas. He related his experiences while visiting and preaching in the churches of Russia last summer. The Gospel of love is making an impact in that vast land.

The theme was dramatically portrayed after the Division banquet as leaders recalled the use of the Bible through the periods of the new offerings of revised translations down through the centuries.

The impact of so many deep experiences is quite forceful, and one cannot really convey by written word the tremendous challenges one receives in such worthwhile relationships.

Secretary Zwiebel served as secretary for the Section on Administration and Leadership, as well as on the nominating committee for the National Denominational Executives' Section. Also one morning's program of the Administration and Leadership Section was led.

New Delhi Echoes

By C. W. P. Hansen

Implications of WCC Membership

Widely celebrated as one of the major events of the New Delhi Assembly of the World Council of Churches was the vote which accepted twenty-three new member churches into the Council. Significant facts about these churches and some observations about the implications of these accessions to the Council follow.

Eighteen of the newly admitted churches are Protestant, claiming approximately 600,000 members. That two of these are Pentecostal Churches — the first Pentecostal Churches to join the Council — evidences: (1) the Council's endeavor and ability to embrace an extremely wide range of types of churches, and (2) a trend among evangelical churches noted for their isolation from other types of churches to seek fellowship and a degree of unity with older, traditional types of churches. Without doubt, a certain leveling process is going on among the churches of the world through the Council's influence.

Ten of the Protestant Churches admitted were African with some 355,000 members. These, together with one Anglican African church of 1,500,000 members, brought considerable encouragement to New Delhi delegates for this evidence of growing Christian strength and influence in Africa with its many social problems. Participation in the Assembly by the African delegates was active and constructive.

The fact that two joining churches were the first from Pacific Islands to become members of the Council dramatized the fruitage and maturation of world Christian missionary endeavor.

Four of the new member churches were Orthodox bodies in countries behind the political Iron Curtain: Bulgaria, Poland, Roumania, and Russia. Together, these churches claim a membership of roughly 70,000,000 members. The Russian Orthodox Church is now considered by far the largest church in the Council, with 50,000,000 members, and the Roumanian Orthodox Church second largest with more than 13,000,000 members. By comparison, the Methodist Church in the

United States, with an approximate membership of 10,000,000 is third in size now in the Council.

No one, I think, who has participated in World Council assemblies doubts that, rightly or wrongly, a superior numerical strength of member churches or groups of churches considerably enhances the power and influence of these churches in the total program of the Council. Particularly is this true when churches are especially sensitive to any aspects of the program that do not meet their approval. The very nature of the Orthodox faith make this group of churches extremely sensitive to any action which they do not wholeheartedly approve. Throughout the history of the organization, the Orthodox have maintained for themselves a distinctive kind of relationship to the Council. One practice witnessing to their distinctive relationship has been the issuance of separate Orthodox statements at the two previous assemblies. At New Delhi, the Orthodox delegations decided not to continue this practice, "unless it becomes an absolute necessity." This decision was widely heralded as a major break with past Orthodox practice. I do not so regard it. Rather, it would seem to be only a change of strategy, now that Orthodox delegations to such meetings are sufficiently large to enable them to participate actively in the work of "all sections, sub-sections and committees, and also to participate in the drafting of the reports and resolutions, and express their agreement or disagreement in the form of real contribution" to the work of the assemblies.

(Quotations are from a printed statement of Archbishop Iakovos on behalf of the Orthodox delegations at New Delhi.)

This would seem to open the way for an even more aggressive exercise of distinctly Orthodox influence toward shaping the nature and course of the Council. Eastern Orthodox churches now have 17 members on the 100-member Central Committee, making the Orthodox the largest single bloc in the Central Committee.

That this new complexion of the constituency of the World Council presents a challenge of the first magnitude to all churches both within and without the Council is evident. That it was a Christian act to accept and approve all applications for membership presented to the Assembly cannot, I think, be questioned. By this act the churches of the Council demonstrated a basic conviction about the nature of the Christian Church — that it is truly world-wide (ecumenical) in scope and thus transcends all the barriers which men erect between themselves. The vote (142 churches for the admission of the Russian Church, 3 against, and 4 abstaining) is a triumph for the spirit of the Gospel in the churches of the world in our time. It now becomes the responsibility of all member churches to seek the continuance of that spirit.

(To be continued)

225 Anniversary

Beginning with the issue of February 17 the Shiloh church bulletins have carried on their printed bulletin cover underneath an artist's drawing of the brick building the following announcement which is being implemented by careful planning:

The Shiloh Seventh Day Baptist Church, organized in 1737, will be two hundred twenty-five years old on March 27, 1962. The Congregation is to celebrate this Anniversary with a special program planned for Friday evening and Sabbath Day, March 23rd and 24th.

A Prayer

By Otto H. Kern

We know that Thou canst cure all ills,
If we but do Thy will!
You are the sunshine of our lives —
We hope the angels will stand guard,
That we will be forever yours;
You've blessed us so abundantly,
Lord Jesus, keep us here that we may ever
do our share —
To praise Thee ever more!

(Sent in by Helen L. Kern of the Irvington, N. J., church for publication on March 5, the first anniversary of her husband's death.)



Asked to Increase Gifts to One Great Hour of Sharing

American Protestant and Eastern Orthodox church members are being asked to give \$15,250,811 in the 1962 United Appeal of Church World Service to help the hungry, homeless, and destitute overseas.

The record goal, announced by CWS, exceeds last year's target by almost \$500,000. The funds collected through the United Appeal will support both individual denominational programs and their co-operative projects of overseas aid.

Most denominations will take special offerings during the 14th annual One Great Hour of Sharing observance on Sunday, April 1. The total number of local churches participating is about 94,000, or about two-thirds of all Protestant and Eastern Orthodox churches, in the nation.

Needy people around the world received record quantities of food, clothing, and other relief goods valued at \$26,900,000 in 1961, shipped and distributed to them by Church World Service.

Since 1953, the report shows that more than two billion pounds of relief goods valued at more than \$200 million have

been sent abroad, and that 1961 set a new record with total Protestant overseas aid up 27 per cent over 1960.

An expanded part of the program involves sending drugs, medicines, hospital supplies and equipment to hospitals working in disaster areas, countries in civil strife, such as the Congo, and to medical missions in many world areas. From the new Interchurch Medical Assistance (IMA), Church World Service received such supplies, a large portion of them donated by U. S. drug firms, for a value of \$600,000 in 1961.

The Christian Rural Overseas Program (CROP), a CWS unit, also marked up new records in 1961, its 10th anniversary. Through this program, American farmers and churches contribute commodities and cash to aid the needy overseas. Of the \$1,200,000 worth of gifts donated through CROP in 1961, 95 per cent was given by 18 states, mainly the West and Southwest.

Major exports through CROP in 1961 included 2,170,000 pounds of wheat, 1,297,000 lbs. of dried beans, and 116,000 lbs. of meat. Cotton, sugar, soy protein, and 41,000 lbs. of seeds were included in these shipments.

ECUMENICAL NEWS

The policy-making General Board of the National Council of Churches convened at the Muehlebach Hotel at Kansas City Feb. 26 for an unprecedented five-day meeting, Feb. 26-Mar. 2. Coming together for the first time since June 1961, the Council's policy leaders officially representing the member denominations tackled quite a heavy accumulation of ecumenical business matters.

The impact of television and other mass media on mid-century Americans, church programs to help refugees from Castro's Cuba, problems of immigration, and long-range proposals for strengthening the work of the churches are among matters considered by the 250-member board.

SABBATH SCHOOL LESSON for March 17, 1962 The Sin of Greed

Lesson Scripture: Exodus 20: 17; Luke 12: 13-21.

As a Man Thinketh

By H. N. Wheeler*

"As a man thinketh in his heart so is he." When a person is arrested because of having committed a crime he often says he doesn't know why he did it. This may be partially true, for he may have done more than he intended at the start. However, it is almost certain that he had thought of such an act and even worked out the details beforehand. Recently a 16-year-old high school boy killed a mother and young son living next door. He had stayed away from school on the pretext that he didn't feel well. He went next door asking the young mother for a tool to fix his bicycle. They went to the basement and he attacked her. The young son came in, tried to protect his mother. The attacker hit him on the head with a hammer, killing him, and then killed the mother. It is unreasonable to think this all happened on a sudden impulse.

Though we read and hear of many killings by young and old, very rarely are they committed by those who attend church regularly, are in Sabbath or Sunday Schools, are members of Boy and Girl Scouts, Campfire Girls, or boys' and girls' clubs. God must be an everyday companion in the home where love, kindness, courtesy, and generous thoughts are instilled into the hearts and minds of parents and the children. When malice, hatred, jealousy, and improper social thoughts are allowed to hold sway, or even to enter the mind on occasion, the result will be the doing of evil acts, some of monstrous proportions.

Work for both old and young is a great character builder. The mind must be kept active on constructive wholesome things. Laws preventing children from working are a mistake. Regulation of

*Items from the pen of Herbert N. Wheeler of Boulder, Colo., appeared frequently in the Sabbath Recorder during the editorship of Dr. H. C. Van Horn. Mr. Wheeler, now 88, looks back upon a life of service to his country and his church. For 38 years he was with the U. S. Forest Service, being chief lecturer part of that time. He gave 4,000 illustrated lectures and 150 radio talks. He still lectures and does some writing.

sorts may be desirable, but not enforced idleness. Good diversions and hobbies are: making model airplanes; playing games, baseball, volleyball, tennis, basketball, and other clean wholesome sports. They will crowd out criminal and trifling thoughts. The need is for a closer walk with Christ even in our play time. Many of our greatest athletes keep in close touch with the divine presence.

What are the labor unions thinking of to work only 5 hours a day? Idleness to that extent can only lead to more crime and dissolution of family and community decent living. Repeating, what we think molds our lives and directs our actions from childhood to old age. When we harbor good thoughts we will do good deeds.

ITEMS OF INTEREST

New Bible for the Blind

A talking book edition of the New English Bible — New Testament, is soon to be released to blind readers by the John Milton Society, Protestant agency for world-wide service to blind people.

It was recorded by Dr. Robert J. McCracken, minister of the Riverside Church in New York City.

When the printed edition of the New English Bible was first published last spring, Dr. McCracken immediately began to record it in a daily 15-minute series over WRVR, the radio station of the Riverside Church.

Near East Archaeological School

Schools are usually localized. They may draw their faculty from afar, but a nucleus of students comes from the area of the school. It is a little different with a Christian archaeological school — at least with the Near East School. In announcing the securing of four outstanding scholars as professors of this school the news report states:

The faculty and student body of the Near East School will sail from New York on March 7 to Rome where they will spend a week studying historical, archaeological, and Biblical monuments prior to a two-week survey of the Arab Bible lands. Additional time will be spent in the Jerusalem area, at Mt. Nebo, Petra, and Solomon's seaport before formal classes begin. Students in the spring term will

spend half of their time with Dr. Free, director of the school, at his excavation near the ancient city of Dothan in addition to their regular field trips and class work.

The interest in Biblical archaeological studies is mostly among Christians who have desire to be better informed about the antiquities of the Christian religion. There are many who would like to be among the student body of a school that moves to the Holy Land for the separate terms of its three-term school year.

Bibles for Cubans

The needs of Cuban refugees in Miami for Christian Scriptures are being met currently by the American Bible Society. For three months, the Society assigned a Spanish-speaking representative to work in the area and plan for an efficient distribution program. The representative, Dr. B. Steele Ivey, was formerly head of the Spanish Department of Southwestern University in Georgetown, Texas. By mid-December last, 98,200 Bibles, testaments and portions had been distributed.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — The month of December came and went with its delightful Christmas party, December 9, arranged by Mr. and Mrs. Robert Hurley; a drama, "The Miracle of Christmas," the evening of December 23, under the direction of Mrs. Orvis Chapman, Rolanda Wheeler taking the leading spoken part; the project of the young people, stimulated by Joan Lewis, of sponsoring a local needy family with money, clothing, and toys, bringing true Christmas warmth and generosity. On December 30 six new members were received into the church. One family drove all the way from Niland for the baptism on Sabbath, December 23, and the two young people were united with the church that day. How fitting to close the year with new sheaves garnered in!

The glad carols had scarcely died upon our lips when a new year had begun. The sign-up revealed that some 75 persons had decided to "Read the Bible through in 1962" with Miss Dora Hurley in charge of the endeavor. Pastor Alton Wheeler began a series of God-centered sermons. Following the fellowship luncheon, Sab-

bath January 6, the Social Hall was cleared for the first of four seminars geared to lay evangelism.

On Sabbath, January 13, Pastor Wheeler preached on the "Amazing Patience of God." Next day was a work day at the church with a quarterly church business meeting held in the evening.

Sabbath, January 20, brought some surprising reverses. Paradoxically, Pastor Wheeler had just delivered a sermon on "The Perplexing Riddle of Suffering" and was conducting the second seminar when he was stricken with a painful illness. This terminated the meeting, hospitalized the pastor for more than a week, and cancelled the mountain snow party for the following day.

Sabbath, February 3, was the regularly scheduled Youth Day, which afforded our pastor freedom from pulpit responsibility. Pastor Wheeler was back in the pulpit Sabbath, February 10, preaching with vigor, for which we thank God.

HOUSTON, TEXAS FELLOWSHIP —

We were privileged to have Secretary Everett Harris conduct the Sabbath eve worship, February 9, at the Methodist Hospital Chapel. The message, "The Abiding Christ," challenged us to have greater faith in the strength available through Christ. The Scripture lesson, Psalm 103 and John 15: 1-11, reminded us of the joy in fruitful labors for Christ.

Sabbath day twelve adults and seven children enjoyed dinner and an informative meeting with Mr. Harris. He told about the current work on each of the mission fields, including the recent departure of the Rev. Leland Davis family. His descriptions of fellowship experiences at the European conferences last summer were interesting. Our thoughts and prayers are with each of these Christian workers.

This fellowship is thankful for the opportunity to learn more about the projects under the guidance of the Missionary Board. — Secretary.

KANSAS CITY FELLOWSHIP — (The following account of services at Kansas City is gleaned from a letter from the Nortonville correspondent who visited the service, Sabbath afternoon, January 27).

The Edwin Johnson family drives from

Kansas City to Nortonville for church, leaving before Sabbath School in order to get back for a 2 p.m. service of Sabbath School and church in the basement of the Brewster home in the southern part of the city. They have a sandwich lunch as they drive. The place of meeting is well appointed, since it was occupied as a home before the upper part of the house was completed.

Each week after the service, songs are picked out for the next week. Later these are put on tape with a piano at the Johnson home to provide accompaniment for the singing of both Sabbath School and church. On this occasion Mr. Brewster brought the message. The offering is deposited in a little plastic church as the people come in. A few were absent on January 27, but the attendance was 21.

The correspondent notes that on Sundays as a usual thing, the Johnsons return to Nortonville to take major responsibility in repairs and remodeling at church and parsonage.

BERLIN, N. Y. — A surprise party was given Pastor and Mrs. Paul Maxson at the parsonage November 25 in honor of their 25th Wedding Anniversary. Among the many nice cards and gifts, were 25 silver dollars. Mrs. Arlie Bentley read the history of the Maxsons' married life to approximately 50 well-wishers.

On the evening of December 21 the SDBYF together with its directors, Lyle and Betty Sutton, Pastor Maxson, and Paul Cushman went caroling. They sang at the homes of church friends and shut-ins, later returning to the parsonage for refreshments.

Helping out in the Christmas activities were our young college folks, home for the holidays. They were Ruth, Howard, and Robert Ellis, Jean and Laura Cushman.

A Christmas program was held December 20 with each class participating. A skit written by Nancy Burdick, "Away in a Manger," featuring Paul Cushman as Martin Luther, made a fine success of the young people's class part in the program.

Progress is being made on the project of providing Sabbath School rooms in the old Crandall house beside the parsonage. Electric wiring has been completed by Delmar Ellis and Paul Cushman. The

The Sabbath Recorder

young people have helped tear off old plaster, and Pastor Maxson has devoted much of his time insulating and painting outside. Every Sunday there's a beehive of activity in the building.

Recent church attendance has almost doubled what it was a year ago.

At the last fellowship supper meeting held January 20 a camp committee was elected. — Correspondent.

ALFRED, N. Y. — It has been quite some time since news has been sent to the Recorder from the Alfred church. However, we have been busy and active during the fall and winter.

Our church year was changed in the fall to coincide with the Conference year so that we held our annual meeting in October. At that time it was voted to hold an every member visitation in an effort to increase our giving to our church and OWM. This canvass was held just before the holiday season with a large committee helping with the visitation.

We celebrated the Christmas season with a special worship service on December 23 and with both our senior and junior choirs taking part with special carols and Christmas anthems. That evening we held our annual family Christmas supper and party at the Parish House with over 150 people, counting many children and adults of all ages present to enjoy a good dinner and good fellowship. This occasion is looked forward to every year by the whole church. The primary Sabbath School put on a short White Christmas program and two gifts offerings were received, one to be used for poinsettias for the shut-ins and elderly people of our church and community, and one to help pay for tires for the Jamaica mission car. Nearly thirty-five dollars was realized for the tires. About fifteen poinsettias are purchased every year and are used to decorate the sanctuary for the Christmas service before they are given as gifts.

On Christmas eve we, in co-operation with the Union University Church, sponsored a sacred community Christmas service at the church which was very well attended.

We are enjoying an open winter in Alfred, which helps to keep up a good attendance at church every week and we look forward to useful Christian service in the coming months.

TRACT BOARD TO MEET

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society will be held Sunday afternoon, March 11, at Shiloh, N. J.

The work of the past quarter, when reviewed by the secretary and the chairmen of the eleven standing committees is expected to show considerable interesting activity. Looking toward the future, there will be recommendations for publishing more tracts, helping churches and Associations with Sabbath promotion, and probably a discussion of how the Sabbath Recorder can more effectively serve the denomination.

Accessions

Washington, D. C.

By Letter:

Mrs. Edward Sutton (Briana Pratt)
Mrs. W. L. Brooks (Ione FitzRandolph)
Bertha Nell Brooks
Patricia Ann Brooks

Marriages

MacVeigh-Crandall.—Richard McVeigh and Miss Sandra Crandall were married in the Berlin Seventh Day Baptist Church on December 16, 1961, by Rev. Paul L. Maxson.

Seror-Greene.—Arthur Seror and Miss Charlene Greene were married April 29, 1961, in the Berlin Seventh Day Baptist Church by Rev. Paul L. Maxson.

Obituaries

Graafstal.—Sara Maria Vandersteur was born at Haarlem, Holland, Oct. 1, 1868, and died at her home Feb. 14, 1962.

As a girl of 9 she was baptized by the Rev. G. Velthuysen, Sr. She was a constituent member of the church in 1877.

At the age of 25 she went to Java to assist her brother "Pa Vandersteur." For 50 years she has worked among the poor, bodily or mentally disabled inland people. There was an interruption of only one year, when she went to Holland for the recuperation of ill health. In this year she was married to Bro. Dominicus Graafstal, who died in 1927. In 1943 she was interned by the Japanese. Since 1945, when she repatriated, she lived at Haarlem, a highly beloved member of the church.

In her long life she has been a blessing for a crowd of pupils. She was a true Christian. The only motive for her service was love.

Funeral services were conducted by the elder of the church, Bro. H. Visser. — G. Z.



American Bible Society Photo.

EACH IN HIS OWN TONGUE

Dr. Eugene Nida, who is perhaps the world's foremost authority in his field of linguistics, explains to colleagues in the Translation Department of the American Bible Society some of the interesting phrases that are necessary to convey the message of the Bible in a primitive language. On the day of Pentecost a miracle took place by which people of many, many languages heard the Gospel story without an interpreter. Though many today claim the gift of tongues, the miracle of Pentecost has never been repeated in the lives of Spirit-filled men translating the Gospel into other tongues. The faces of the men pictured above seem to indicate that the arduous, scholarly task is a joyful one.