

Accessions

Milton, Wis.

By Baptism:
Susan Babcock
Catherine Branch
Kenneth Johnson
Susan Fitz Randolph
Samuel Skaggs

Marriages

Dutcher-Severance.—Miss Katherine Severance, daughter of Deacon Cecil Severance, and Bernard Dutcher, son of Mr. and Mrs. Ralph Dutcher of Greeley, were married Sunday afternoon, May 5, 1963, by the bride's pastor, Rev. David Clarke, at the Seventh Day Baptist Church in North Loup.

Births

Frost.—A daughter, Cynthia Irene, to Dr. and Mrs. Robert Frost of Monterey, Calif., on April 15, 1963.

Hulett.—Tamara Lee, daughter of Douglas and Mavis Hulett of Delavan, Wis., was born April 19, 1963.

Scull.—A son, Barry Scott, to Howard and Elsa (Nimitzek) Scull of Shiloh, N. J., on March 3, 1963.

Obituaries

Hunting.—Henry Coon, son of John P. and Lucetta Coon Hunting, was born on October 30, 1876, in Nortonville, Kan., and died at the home of Mr. and Mrs. Carrol Burdick near Andover, N. Y., April 17, 1963.

He came to Alfred, N. Y., from near Cairo, Ill., when eleven years of age.

He was baptized on May 4, 1888, and united with the First Seventh Day Baptist Church of Alfred, of which he has been a lifelong and faithful member, being the eldest in membership.

On September 25, 1900, Mr. Hunting was married to Miss Bessie G. Stukeley at Alfred. To this union was born one daughter, Beatrice Ena, in 1906, who died in 1921. Mrs. Hunting died on August 25, 1947.

On September 1, he went to live with Mr. and Mrs. Carrol Burdick and family, niece and nephew by marriage.

Following Mr. Hunting's retirement from regular employment, he was the conscientious caretaker of the church building and grounds and the Parish House grounds for a number of years.

He is survived by a sister-in-law, Mrs. Axel Olson, Stannards, N. Y., and eight nephews

and four nieces in different parts of the country.

Funeral services were held at the Alfred Seventh Day Baptist Church on Sabbath afternoon, April 20, 1963, with his pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

Randolph.—Stephen Fitz, son of Elmo and Madeline Watts Fitz Randolph, was born Feb. 17, 1954, in Edgerton, Wis., and died April 15, 1963, in Wisconsin Southern Colony, Union Grove, Wis. Stephen had been a patient in Southern Colony for the entire nine years of his life.

Funeral services were conducted April 18 by the Rev. Don Hobbs with interment in the Milton Cemetery. — E. F. R.

Stillman.—Phalla Catherine Allen, daughter of George Franklin and Olive Burdick Allen, was born at Alfred Center, N. Y., Feb. 5, 1878, and died at the Brown Nursing Home, Hornell, N. Y., April 25, 1963, where she had been a patient for almost two years.

She was baptized May 30, 1890, and united with the First Seventh Day Baptist Church of Alfred, of which she has been a lifelong and faithful member. She was active in the Ladies' Aid Society and served as its president for two years.

For a number of years Miss Allen set type by hand for the *Sabbath Recorder* when it was published at Alfred, N. Y. When the printing of the journal was transferred to Plainfield, N. J., she began working for the *Alfred Sun*, where she became the paper's first linotype operator.

On Feb. 3, 1926, she was married to Frank E. Stillman of Alfred, who died in 1930.

Mrs. Stillman is survived by six nephews and six nieces in various parts of the country.

Funeral services were held at the Crandall and Crandall Funeral Home, Hornell, N. Y., on Sabbath afternoon, April 27, 1963, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery.

— H. S. W.

Sutton.—William Earl, son of Deacon Corliss and Orma Jett Sutton, was born at Berea, W. Va., Feb. 26, 1912, and died in a Cumberland, Maryland hospital March 27, 1963.

Mr. Sutton, a World War 2 veteran, resided at Keyser, W. Va., and held membership in the Mount Zion E. U. B. Church. He is survived by his parents; his wife Kathryn (Steedman); 2 sons, David and William of Keyser; a daughter, Mrs. Betty Brown of Berea, Ky.; two sisters, Mrs. Virgie Wyer of Keyser and Mrs. Lenora Brissey of Berea, W. Va.; two brothers, C. B. of Parkersburg, W. Va., and F. Orlan of Trenton, Ga. Funeral services were conducted from the Mount Zion Church with the Revs. Norman Slayman and D. D. Shuman officiating. Interment was at Mount Zion Cemetery. — L. A. W. from the *Ritchie Gazette*.

The Sabbath Recorder



**SEVENTH DAY BAPTIST GROUP
Organized at Tampa, Fla.**

The Tampa area people (permanent and winter residents) who voted to hold regular meetings through the summer are pictured here with the pastor of the Daytona Beach church at their first meeting, May 18, (See story and picture inside.)

Seated, left to right: Alan Porter, Hannah Scull Porter, Mrs. Archie Wing, Mrs. Ellen Peck, Mrs. Evelyn Marsden, Mrs. Leila Livingston, Laurel Marsden. Standing: Charles Porter, Thomas C. Porter, Archie Wing, Warren N. Eckert, Robert E. Peck, Rev. S. Kenneth Davis, Charles A. Eckert, William Livingston, Mr. and Mrs. Isaac Davis.

The Sabbath Recorder

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Thou Shalt Not

The Ten Commandments contain enough "Thou shalt not's" to prohibit the practices that destroy life and happiness even in our modern society if we consider the implications of all of them. We sometimes wish that there was a way of adding a few specific negative commandments and persuading everyone to abide by them voluntarily. One that seems to be desperately needed is "Thou shalt not drive on thy nation's highways at excessive speeds."

If such a law as this was written in our hearts it would wipe out much of the pain and sorrow that comes annually to the people of our country. It is almost unbelievable that 40,500 people could have been killed on the highways in 1962 and that 3,345,000 men, women, and children were hurt in auto accidents during that year. Travelers Insurance Company has compiled the statistics and has further pointed out 1,145,000 were injured as a direct result of speeding violations. A certain number of accidents must be expected, but these figures are far too large. Speeding is the leading cause of both fatalities and injuries.

How can we translate 3,385,500 casualties into a meaningful figure? Consider, if you will, the combined population of cities like Atlanta, Boston, Dallas, and San Francisco. Add to that sum the number of people living in Albuquerque, Des Moines, and Salt Lake City. Then add the total population in Butte, Mont. . . . and in Cheyenne, Wyo. . . . and in Tucson, Ariz. . . . and in Wheeling, W. Va. When you total the number of men, women, and children living in these 11 American cities, you will have a sum approximately equal to the number of highway casualties in this country last year.

It's an appalling number. Worse yet, most of these casualties were not caused by mechanical failure or by poor driving conditions.

Much of the speeding, but by no means all of it, can be attributed to the irresponsibility and lack of control that goes with drinking.

Unfortunately, many professed Christians in effect deny their profession by their irresponsible actions at the wheel of the family car. The Christian's purpose is to save souls for eternity. What shame if one sings and testifies of the joy of

salvation in church and then cuts off the possibility of other people having that joy by driving at excessive speeds on the highway. Do we hide behind the protection of our insurance policies and forget the moral responsibility to safeguard the life and limbs of loved ones and strangers?

Here is something for all of us to think about. Young people continue to have a highly disproportionate number of accidents due to speeding. Those under 25 comprise 15 per cent of all drivers but they were involved in 29 per cent of all fatal accidents and about the same per cent of non-fatal accidents. Older drivers did better in 1962. Those over 65 were involved in only 6 per cent of the accidents as compared with 7.2 per cent the previous year. Those in the large middle group also had fewer accidents last year.

We have the laws we need. In fact, the Ten Commandments, summed up in "Thou shalt love thy neighbor as thyself," would cover the situation. The Gospel, theoretically at least, writes these laws on our hearts. Do those of us who seek to honor the Fourth Commandment while others dodge its requirements — have an obligation to be good examples in this particular application of the Sixth Commandment?

Missionary Home Staff

A missionary returning to the Philippines to start his third term of service on the field with the Far Eastern Gospel Crusade writes a letter to the supporters of that nondenominational faith mission showing his appreciation of the work of the home staff. He had spent most of his furlough time near the home office. Although there can not be a close parallel between the work of a home staff of ten and our own smaller home staff there are similarities common to nearly all missions.

The missionary mentioned above remarks that the question is often asked, "How is the home staff paid?" In a faith mission contributors are likely to be much more interested in providing support in a personal way to those on the foreign field than those caring for the office work

MEMORY TEXT

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:20.

at home. In a denominational board all parts of the work are equally provided for in the budget. The Philippine missionary answers the question quoted above by saying that the home staff receives allowances similar to those given to foreign workers and that it is derived from contributions for that purpose. He then adds significantly, "Actually, almost ten per cent of their salaries is contributed voluntarily by us on the field."

The above statement shows what missionaries on the field think of the people in the office back home. In their minds they are as truly missionaries as those sent out. They are a very necessary part of the team and they, too, make sacrifices, especially when not enough funds come in to provide for all. The praises of the home staff are often unsung by the church members at home who do not take occasion to learn how much work has to be done to keep our foreign workers fed and supplied. Do we appreciate the volunteer and modestly paid work of those who channel our gifts and serve our representatives abroad?

Pray For Them

The man who can put the world's problems into pictures plants his ideas in the reader's mind very effectively. It is this kind of picture that is "worth a thousand words" if it is well done.

The facts filtering out from behind the Iron Curtain and the Bamboo Curtain make us aware that religious leaders who put Christ first are facing more and more persecution in the far-flung battle line, especially in the unnoticed places not so subject to the pressures of world opinion.

What is this battleground? It is the place where low-principled atheism thriving on class hatred meets high-

principled Christian love, the motive of which is eternal salvation and service without thought of selfish gain. Those who find themselves persecuted for His name's sake need the prayers of those who dwell secure in a land of freedom.

Sabbath Recorder News

With this issue the Seventh Day Baptist weekly journal the *Sabbath Recorder* takes on new significance in many homes for the simple reason that those who subscribe or renew after this date can feel they are coming a little nearer to paying the cost of publication. Some subscribers on the West Coast have voiced what others must feel, that the advance in subscription rate was long overdue and that they should be happy to bear some of the mounting costs of providing the information and inspiration that can come only from such a denominational organ. It is a feeling similar to that of the person who does not like to be a charity patient when he can afford to pay for his bed and board.

A renewed interest in gaining new subscribers seems to be building up in numerous churches. Many women's societies are voting funds to establish and maintain library subscriptions. New church members are being encouraged to get the feel of the denomination by reading the *Sabbath Recorder* regularly. The special issues (which ride along on the regular issue publication set-up) are receiving general acclaim and are being effectively used.

The staff of the Recorder is interested in serving the denomination and its Program for Advance to the best of their ability in the time ahead. The new subscription rate of \$4 per year will not mean more wages or higher salaries but will mean (with the hearty co-operation of all subscribers) a little less subsidy from current giving and invested funds. It is hoped that added contributions to what the office calls the "Recorder Fund" will make it possible to give assistance to those few who may actually be unable to continue at this moderately increased rate.

Unfinished Task of Bible Distribution

By American Bible Society

It is estimated that the task of providing a translation of the Scriptures in all significant languages and dialects is now nearing the halfway mark.

During 1962, Scriptures were published for the first time in 22 new languages and dialects. In most instances, the publication of these Scriptures required the first reduction of the language to written form. In many cases new alphabets had to be created. The 22 languages are used, in addition to Mexico, in Guatemala, the Philippines, Brazil, Ghana, Peru, Tanganyika, Tchad, Colombia, Burma, and Bolivia.

Scripture distribution both here and abroad rose by the highest percentages in the society's history and now stands at record highs. A total of 14,590,751 copies of the Scriptures were distributed in the United States, an increase of 15 per cent over the previous year; 16,919,070 were distributed overseas, an increase of 49 per cent. The society's total distribution in 1962 was 31,509,821, an increase of 31 per cent over the previous record of 24,183,024, established in 1961. These figures are the American Bible Society's part (about 60 per cent) of the total world-wide distribution of Scriptures by the United Bible Societies, an organization of national Bible societies all over the world. The total world-wide distribution of Scriptures by these societies in 1962 was 51,089,209, an increase of about 30 per cent.

The American Bible Society reported large unmet needs in newly emerging nations and that a "crisis" exists in meeting these needs. As a result, it has instituted an Advance Program and is seeking \$500,000 in additional funds this year in a World Opportunity Fund. The Advance Program will culminate in 1966, the year of the society's 150th Anniversary, when it is hoped that a distribution of 60,000,000 copies, almost double last year's total, may be achieved.

The society, which traditionally has supplied Scriptures to the armed forces of this country, is supplying them also for

the armed forces of Lebanon, Greece, Korea, and Haiti, among others.

The society also instituted in 1962 the Bible-a-Month Club, whose members give, rather than get, a Bible a month.

In overseas distribution of the Scriptures, one country, Brazil, passed the four-million mark; two countries, India and Argentina, passed the three-million mark; Japan was over two million for the second year, and Colombia, Mexico, and Venezuela joined Korea among nations where more than one million were distributed.

ECUMENICAL NEWS

NCC Study on School Aid

A major study detailing the Protestant position opposing public support of church-related schools was published on April 18 by the National Council of Churches. The 56-page booklet, "Public Funds for Parochial Schools," was commissioned by the Council's Department of Religious Liberty. The author, George LaNoue, is a specialist in church-state law and a doctoral candidate in political science at Yale University.

The carefully documented study counters arguments in a Roman Catholic study issued in December 1961, which contended that there is no constitutional bar to public aid to the church-related school "in a degree proportionate to the value of the public function it performs." The National Council study declares that "almost all legal arguments in favor of using tax funds to support religious schools" are "misinterpretations" of legal decisions handed down by the Supreme Court.

A World Council President Calls for Reunion of All Churches

A call for a move towards reunion of Christian churches "in the real and pragmatic sense of the word" was given at Buck Hill Falls on April 24 by a high-ranking Orthodox prelate.

Addressing the U. S. Conference for the World Council of Churches, Archbishop Iakovos, Greek Orthodox primate of North and South America and a president of the World Council of Churches,

asserted that the ecumenical movement must turn its attention from "restoring disrupted unity" towards eventual re-union.

As the next step, Archbishop Iakovos proposed a thoroughgoing examination of the doctrine of the church. He emphasized that "we desperately need a new image of the church . . . for it is the only true church."

He cautioned that it may take "years, even decades" for such an image to penetrate the various churches. But he affirmed that "the ecumenical movement is moving towards this church at a steady pace, and it can not be halted or rerouted. . . ."

Archbishop Iakovos raised previous emphasis of the ecumenical movement upon structural and organizational aspects as "necessary and more than fully justified," but he warned that "the moment we accept the ecumenical movement as a mere administrative structure, an activity, or as a well-co-ordinated machine — that very same moment the ecumenical movement will become a stationary and static church institution, destined to deteriorate and dissolve."

Congressional Directory

"Register Christian Opinion," a guide to political action including a congressional directory, is now available for the first session of the 88th Congress.

Published by the Methodist Board of Christian Social Concerns, it contains an expanded discussion on how to assume responsibility in national and world affairs, specific suggestions for communicating with members of Congress, and a list of additional resources.

The directory itself (about half of the booklet's 32 pages) lists the names of members of the Senate and House of Representatives (and includes their religious affiliations), arranged by states and congressional districts, and the members of all committees in the House and Senate.

"Register Christian Opinion" is available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C., at 15 cents each.

Daytona Beach Church Sponsors Tampa Branch

Sabbath Rally Day, May 18, was the date set for the launching of the Tampa branch of the Daytona Beach church (Tampa is on the opposite side of the state nearly 150 miles distant). In conducting Rally Day services at Daytona Beach in the morning and transporting a large proportion of the congregation to Tampa for a 3:30 p.m. service this was perhaps the most practical and effective observance of Sabbath Rally Day anywhere in the United States. It was indeed a rally day at Tampa, where services had not previously been held and where a program was conducted (complete with Rally Day church bulletins) which resulted in the organization of a new Seventh Day Baptist group.

After the church service the Polaroid pictures appearing in this issue were taken by Winfield F. Randolph, pictures of the Tampa area people forming the nu-

cleus of the new group and the whole rally of well-wishers.

The informal business meeting held later in the afternoon and moderated by the Daytona Beach pastor, the Rev. S. Kenneth Davis, resulted in the appointment of the following officers: moderator, Warren Eckert; assistant, Thomas Porter; clerk, Mrs. L. W. Marsden; assistant, Mrs. Robert Peck; treasurer, Mrs. William Livingston; organist, Mrs. Thomas Porter. There was discussion about the advisability of holding meetings during the summer when some of those present on this occasion would be in their northern homes. The decision was that meetings should be held the first and third Sabbaths of each month. On the two Sabbaths that Pastor Davis could not be present it was suggested that the group might use tape recorded sermons or ask Mr. Eckert, a permanent resident who preaches at evangelistic meetings, to serve.

The May 18 meeting was held at the University Christian Church on the cor-



Tampa and Daytona Beach Church Group

Front row, left to right: Dr. Ruth Rogers Lucille Bond, Paul, Kenny, and Jan Davis, Holly and Joy Kenyon, Debbie Davis, Iris and Gay Kenyon, Diana Leonard, and, just above: Kathy Cushing.

Second row: Gladys Kenyon, Sara Boster, Alan Porter, Hannah Scull Porter, Mrs. Archie Wing, Ellen Peck, Evelyn Marsden, Leila Livingston, Laurel Marsden, unidentified woman.

Standing: Jean Davis, John Leonard, Mary Green, Genevieve Cushing, Geraldine Leonard, Ray and Vivian Kenyon, Charles Porter, Tom Porter, Archie Wing, Warren Eckert, Robert Peck, Charles Eckert, Rev. S. Kenneth Davis, Mr. and Mrs. Isaac Davis, William Livingston, Eva Randolph, Merritt Kenyon, Rex Kenyon, Susie Davis, O. B. Bond, Parker Boster.

ner of 58th St. and 122nd Ave. northeast of Tampa proper in a town called Temple Terrace. Future meetings will be held in the same building through the generous courtesy of the leaders of that church.

Any new church or fellowship in the winter resort state of Florida concerns people from numerous northern churches since it increases the opportunity of attending church without being restricted to living near Daytona Beach. The Tampa area is central for the Gulf Coast. The unity of interest of Seventh Day Baptists was emphasized by the fact that during the program letters of greeting were read from interested individuals and from the secretaries of General Conference, the Missionary Board, the Tract Board, and the Board of Christian Education. (The Women's Board was represented in person by Mrs. Marsden). It is hoped that next fall the permanent residents of the Tampa area who are willing to put much effort into the success of this new fellowship can be greatly encouraged by the loyal participation of winter residents who make it a point to settle within driving distance of this Sabbath meeting point.

Mexican Minister Joins Paint Rock Church



The Rev. Homer Martinez Gonzalez, formerly a student pastor (13 years) in the Methodist church, who has been studying this year at the Free Will Baptist College of Nashville, Tenn., has been a Sabbathkeeper for some time and has been in touch personally with Seventh Day Baptist ministers in El Paso, Nashville and Paint Rock, Ala., besides having correspondence with leaders at Plainfield, Milton, and elsewhere.

Mr. Gonzalez was invited to preach at Paint Rock on May 18, where he is reported to have presented a fine Gospel sermon (in English). Although a native of Mexico, he speaks good English and has taught the subject in Mexican

schools. One of his objects in his present college studies is to become more proficient in English so that he can support himself by teaching while he attempts to organize Seventh Day Baptist churches in Mexico. His wife, also of Mexican background, is a native-born citizen of the United States.

Before learning of Seventh Day Baptists (while at El Paso last year) this couple had been baptized by immersion and had become convinced of the seventh-day Sabbath. Joining the nearest church was looked upon by them as identification with a cause and a stepping-stone to future service in the name of Seventh Day Baptists.

Mr. Gonzalez hopes to work in Mexico this summer preaching the Gospel and stirring up interest in forming one or more Seventh Day Baptist churches. He believes that he has at least forty acquaintances who may be interested, one of them capable of pastoring a church. Some of the contacts are in Mexico City, others at Durango, much nearer the border.

Experience teaches us not to count prospects as conversions or people interested in the Sabbath as being actually Sabbathkeepers. However, it is good to know of the possibility of a strong Seventh Day Baptist witness in Mexico this summer and in years to come when this new minister has completed the schooling he feels is needed. His letter of May 20 contains this appeal: "What we need now is Spanish literature; it will help so much in our witnessing work."

The pastor of the Paint Rock church, Leroy Bass, also writing under date of May 20 (at midnight) comments:

"Perhaps Seventh Day Baptists everywhere will be delighted to know that we now have a man who wants to promote the truth of God in the land of Mexico as a Seventh Day Baptist. People there have never heard of this denomination, and he says many Sabbath-believing people will be so glad to learn about us and form churches. Of course, we want to see this happen, and I do hope and pray that we shall see this before very long. We must stand committed to spread the Sabbath truth everywhere we can."

The Church's Mission to Alcoholics

By Mary T. Camenga

Sources

1. *To Know The Difference*, Albert D. Ullman, 1960, St. Martin's Press, New York.
2. *Alcoholism - A Sickness That Can Be Beaten*, Alton L. Blakeslee, Public Affairs Pamphlet No. 118, 1952, Public Affairs Committee, Inc.

"At best, alcoholics are a nuisance. They take up time, break appointments, borrow money without repaying, lie, quarrel publicly, pass out. Yet, they cannot be ignored or eliminated. There are close to five million alcoholics in the United States alone. Even if we ourselves are not among them, we cannot look very far in our circle of friends, relatives and co-workers without finding one." (1, p. 3) At worst, the alcoholic is a tragic person exemplifying personal waste and destruction of his own self, his talents, and opportunities, and often those of the people around him, particularly his or her spouse and children. And the price of alcoholism is paid by society in terms of crime, accidents, hospital and medical care, jail maintenance, etc.

The Nature of the Problem

The National Council on Alcoholism stresses that compulsion drives the alcoholic to drink: "to drunkenness again and again, although he may be fully aware that he is damaging himself physically, hurting his family, and ruining his business, and that drinking may actually interfere with his pleasures. This compulsion is equally strong among women alcoholics. 'Alcoholic' doesn't mean a person who drinks occasionally, or even drinks fairly heavily quite regularly, if he can stop his drinking when he chooses. The key word is choice. The alcoholic has lost the power of choice in the matter of drinking, and that is precisely the nature of his disease, Mrs. Marty Mann, the executive director of the Council, writes in her book, *Primer On Alcoholism*.

Alcohol has a different meaning for the alcoholic than for the normal drinker. Giving it up for some means parting with a deeply needed crutch or separation from something exquisitely precious, much as some of us would feel on leaving a loved one. (1., p. 8). There is no question that

many alcoholics have deep psychological needs met by alcohol. Most counselors working with addicts today believe underlying personality conflicts or disorders are basic factors in addition. Although some physical factors may also be at work, there is no solid research yet that substantiates a physiologic factor to be the cause. However, research is continuing on theories within this framework of viewing the problem.

Mrs. Mann in *Primer On Alcoholism* describes in detail the symptoms of addiction from early to late stages. These can serve as early danger signals to warn people of their need for help before addiction becomes too strong. A few of these signs are: gulping drinks, "needing" a drink for every occasion from the anxiety-provoking new experience or "crisis" to "that tired feeling" or nerves, lying about drinking, rapid promises and desperate efforts to keep them, drinking more regularly throughout the day, long weekend drinking bouts, occasional missed work, increased irritability, and the emergence of "going on the wagon" and sometimes being able to do it for surprisingly long periods. In the late stage, the alcoholic "drinks to live, and lives to drink . . . seems rarely to eat . . . seems to have no concern for his family. Time loses its meaning." (2., p. 8-9). Even in this last advanced stage of sickness, thousands of alcoholics have still recovered. However, it is much easier to treat the alcoholics who are younger in age and in the duration of their chronic drinking. (2., p. 28). This is why dissemination of information is vital.

Help for the Alcoholic

We are probably all aware that the alcoholic himself must want to recover, to be treated, and stick with treatment. The spouse, the minister, his or her friends, etc., cannot do this for him or her, but

these people can help arouse the alcoholic's wish to recover. He will often respond to genuine interest and warmth, and it is often these elements, found in new relationships or encounters or engendered anew (or sometimes for the first time) in the family, that have helped alcoholics recover. (He will not respond to — will be hindered by — nagging or emotional appeals, such as, "How can you do this to me?" He will find ways of overcoming coaxing, threats not carried out, punishment, locking up the liquor supply, or the withholding of money.)

Given the motivation to try to recover, there are several avenues of help depending on the individual: Alcoholics Anonymous, private and public clinics and hospitals, and individuals such as psychiatrists, psychotherapists, doctors and ministers, some of whom are trained in working with alcoholics. There are also in use a few drugs, vitamins, and hormones, that can be of help when accompanied by counseling.

Help for the Family

Often such family counseling agencies as Family Service or Guidance Clinics can offer help to the spouse and children in learning to understand the problem and live effectively despite turmoil and conflict within the home. Hopefully, these family members will be able to alter this atmosphere themselves to some extent. Of particular help in recent years are the Al-Anon Family Groups for spouses and the newer Alateens for teen-age children. One can usually be put in touch with such groups through the local AA office, alcoholic referral office, or one of the welfare agencies.

What Can the Church Do?

First, we can care enough to become intelligently informed as to the facts of alcoholism and try to develop a mature understanding of it as a social problem and, more important, as it relates to the individual and his or her family. We all, I fear, are guilty of some ignorance, prejudice, or arrogance because we don't really understand what it is like to an alcoholic. I highly recommend some reading, thought and discussion. Some of the

materials contain case illustrations, which give insights into the facets of alcoholism much more rapidly than straight facts or generalizations.

We can support and actively try to promote both educational (prevention) programs and referral and treatment facilities.

We can critically examine and clarify our own interpretation of our theological positions in areas that relate to alcoholism, such as drinking.

Most important, we can accept the alcoholic and his family in the fellowship of the church. This point was made repeatedly in my "researching": Alcoholics need and can respond to true caring. Because of their need for a sense of forgiveness and a feeling of closeness (yet controls that provide a sense of safety), the recovering alcoholics and their families particularly, can use the true fellowship of the church. But forgiveness is experienced in relationships—not a vacuum. This is perhaps our greatest test as members of the church of Christ. Do we have the humility and understanding to accept the alcoholic, realizing that he may have relapses? And if we do have this compassion and love and acceptance for those in genuine need, can we communicate this, in this case, to the alcoholic? To me this presupposes both prayerful, intelligent study of the problem and a sincere, humble desire to be of actual help. Both are essential if the alcoholic is to gain any benefit from our contact.

Other Materials

The following are materials which were highly recommended to me, some of which I read.

- Rev. H. Clinebell, Jr., *Understanding And Counselling The Alcoholic through Religion And Psychology*.
 Rev. Ernest C. Ford, S. J., *Depth Psychology? Mortality and Alcoholism*.
 Rev. Ernest A. Shepherd, "A Minister Looks at Alcoholism," a reprint from *Inventory*, January, 1954, Vol. III, No. 5.
 Rev. E. A. Verdery "Pastoral Counselling and the Alcoholic," a talk presented at the workshop for Clergy, College of Medicine, University of Florida,

June 23, 1959 .My reprint was distributed by the National Council on Alcoholism, Inc., 2 East 103rd Street, New York, 29, N .Y.

Alcoholics Anonymous Comes Of Age (by a Co-Founder), 1957, Harper & Bros., New York.

Marty Mann, New Primer On Alcoholism, 1958, Rinehart.

Clifford J. Earle, How To Help An Alcoholic, 1952, Westminster.

Everett Tilson, Should Christians Drink?, 1957, Abingdon.

Ralph Pfau, Prodigal Shepherd, 1958, Lippincott.

Suggested Readings

On the special topic for June "The Church's Mission to Persons of Special Need — Alcoholics." Prepared by Miss Marjorie Burdick, chairman of the Publicity and Christian Culture Committee of the Women's Board.

Books

Alcoholics Anonymous, \$4.50, Works Pub. Inc. P. O. Box 459, Grand Central Annex, New York 17, N. Y.

Alcoholism (pamphlet) U. S. Department of Health, Education and Welfare.

Teen-Agers and Alcohol, by Raymond G. McCarthy. A handbook for the Educator, 1956. \$4.00, Publication Division, Yale Center of Alcohol Studies, now Rutgers Center, New Brunswick, N. J.

Ministries of Mercy, by Fern Babcock Grant. Pages 112-120 tell of modern work with the study of Alcoholics.

Magazine Articles

"My Trials as a Non-Drinking Alcoholic." Condensed from *Saturday Evening Post*, October 24, 1959. Jonathan Tabor, M. D., as told to Hannah Lees. *Reader's Digest*, Nov. 1960.

"Needed, a Temperate Approach to Temperance Education," by W. Sheffield, *International Journal of (Religious) Education*, Dec., 1961, "Alcohol and the Responsible Christian." *International Journal of Religious Education*, Dec. 1961.

"Teen-Age Drinking: Whose Responsibility?" By M. A. Block, *Today's Health*, May, 1961.

"Teen - Age Drinking Can Spell Disaster," by C. Oppenheim, *Parents Magazine*, Oct. 1961

"Alcoholics Anonymous: Cult or Cure?" Harper's, Feb. 1963.

"Who Me? An Alcoholic?" by N. G. Stuart, *Ladies Home Journal*, March 1, 1961. *Reader's Digest*, May 1962.

"Problems of Teenage Drinking" by Lester David. *Good Housekeeping*, Nov. 1962

Many cities and states have set up centers for the study of alcohol and its effects, particularly in relation to delinquency. Materials for study may be secured from these centers. No doubt, your state has a branch of the United Temperance Movement with headquarters in your capital city. Materials, methods and techniques in presenting the effects of alcohol may be secured from Narcotic (Education) Consultant, care of Signal Press, 1730 Chicago Ave., Evanston, Ill.

Evangelistic Success in Japan

Evangelism has never been easy in Japan. It was especially difficult in the years prior to World War 2 when the level of education was high, the Shinto belief was strong, and the island empire was expanding. There were many churches, to be sure, and the missionaries were active, but Christianity did not catch on. It seemed to be the state and militarism that had the fervor rather than the church.

Since World War 2 there has been a change. New life has come to the native Christians as the country has looked to the West for encouragement in rebuilding its economy along democratic lines. The influx of earnest missionaries after the close of the great China field had something to do with it. Intellectual indifference gave way in some measure before the steady march of love-filled soldiers of the cross. It seemed to some that the time was ripe for a broad effort to reach Japan's millions. One such effort was the recent five-week Japan Baptist New Life Movement which ended with 22,000 decisions.

Missionaries in the past ten years have been predicting that work in Japan would become more and more difficult. There have been evidences that communism was getting a foothold sufficient to discourage visits of U. S. government officials. It is now evident that a church-sponsored evangelistic program at the grass roots which employs methods appealing to the Japanese may succeed phenomenally. Other denominations with churches throughout the country might well study and emulate the methods and the zeal of the Baptists of Japan.

What were the results? Jim Newton, a Southern Baptist writer, sums them up in a story for Baptist Press. The number of decisions recorded far exceeded the number of Baptists in the nation (14,000). Not all of the decisions will result in new members, and the goal of doubling church membership may not be reached immediately. Says Wade C. Freeman, "The response is far beyond anything we had anticipated." Here are samples of what happened in small churches:

The tiny Higashiyama Baptist mission in Nagoya had only four members before the crusade but reported 145 decisions during its meeting. The six-member Kofu Baptist Church had 131 decisions. The 11-member Ichikawa Baptist Church had 223 decisions. The 13-member Kushiro church had 481 decisions.

Although the American churches sent over some important attractions such as famous athletes, baseball stars, and the Hardin-Simmons University Cowboy Band the success of the New Life Movement was apparently not dependent on any one man or the drawing power of the 550 visiting evangelists, laymen and musicians. It is significant perhaps that these results were obtained without the help of Dr. Billy Graham who had been advertised but was forced by sickness to cancel his planned visit.

The crusade used every possible technique available in mass evangelism, public relations, and communications. Messages were beamed by radio and television into nearly every home in Japan, it is said. There were five large area meetings in the strategic centers of Tokyo, Sapporo, Kokura, Nagoya, and Fukuoka to attract the Buddhists and Shintoists but the heart of the effort was the revivals conducted by all the churches locally.

The evangelists and laymen assisting in these campaigns preached wherever they could get a crowd — on street corners, at department stores, at service club meetings, at subway and train stations, and in homes. The members of the team saw over and over again evidences that the power of the Holy Spirit was working.

In one church where there were 389 de-

isions an evangelist said he had never seen such emotion for, "In one service the pastor couldn't pray, the interpreter couldn't translate, and the floor was literally wet with the tears of the people." Noboru Arase, secretary of evangelism for the Japan Baptist Convention, summed up the feeling after one of the meetings by saying, "What happened is unbelievable. We can't understand it, but it is wonderful. The only explanation is that God did it."

If God can do such a mighty work in a highly developed nation like Japan He can do the same in other countries, even our own. The challenge is before us. Though our denomination is small we have an opportunity in this country, in Jamaica, British Guiana, Nyasaland and some other countries comparable to that of the small Baptist church of Japan. Is our experience deep enough; is our zeal strong enough; is our financial responsibility keen enough to call forth the power of God in the hearts of men? There is no reason why the power of the Holy Spirit cannot work through us if we put first things first.

Are We Hypocritical?

"Our national life will not be greatly improved by engraving God's name in more places," the Rev. Dean Kelley told members of the National Civil Liberties Clearing House in Washington. "What good does it do to write 'In God We Trust' on the walls of our courts or classrooms when too many of them already have a sign that looms larger in the eyes of God, reading **Whites Only?**"

Mr. Kelley warned that the symbols of piety do not assure true religious commitment. He spoke of "low-demand" religion being actually the enemy of "high-demand" religion. Mr. Kelley is executive director of the Department of Religious Liberty of the National Council of Churches.

"The younger generation has one big advantage over the old — it still has plenty of time to outgrow what ails it."
—Margaret K. France, North Industry (O.) Observer.

New Hymnbooks at Crandall High School

Twenty-four new copies of the Service Hymnal were presented to Crandall High School, Kingston, Jamaica, at a ceremony in the School Assembly on Friday, May 3. The early history of the school was interestingly tied into the present-day affairs by the participants.

The books were the gift of the Rev. and Mrs. Neal D. Mills of Rockville, R. I. Mr. Mills was the first principal of the school and Mrs. Mills was one of the teachers.

In the absence of Mr. and Mrs. Mills, Miss Martha Stewart, a young daughter of Mr. and Mrs. Leonard Stewart, close friends of the Millses, presented the books to the school. Martha was born while the Millses were in Jamaica and was named for Mrs. Mills.

Following the presentation speech the books were accepted for Crandall High School by a member of the present staff who also has a close connection with the Mills family, having been a student in Crandall during the time they were there. The staff member, Mrs. Joyce V. Samuels, the former Joyce Vassell, is the wife of the Rev. Joseph Samuels, president this year of the Jamaica Seventh Day Baptist Conference.

Mr. Mills is currently chairman and Mrs. Mills a member of the Missionary Board's American Tropics Committee which has Crandall High School as one of its immediate concerns.

The school has been using various hymnals given by American churches and sent to Crandall when the church adopted new ones. The latest, and the ones now in use, were given by the Independence Church of Andover, N. Y. As Mr. and Mrs. Mills well knew, daily use by a group of eager and active adolescents will shortly make used hymnbooks more "used" than ever. Replacement is a constant problem. The new books presented on this occasion will go into current use as needed to replace those which can no longer be used.

Jamaica Conference Assuming Added Responsibility

Permission was granted the Jamaica Conference by the Seventh Day Baptist Missionary Board to remodel the garage space at 29 Charles St. (Crandall High School), owned by the Seventh Day Baptist Missionary Society for their Conference office. At the request of Jamaica leaders, the Board also voted the \$200 in the 1963 operating budget for extension work in Jamaica (matching funds) towards the remodeling project. It was anticipated that work on this project would begin on May 15, hoping for completion by July 1.

Rev. Leon R. Lawton has written under date of May 13, 1963: "The setting up of a conference office, the assuming of responsibility for full pastoral care of the churches, the assuming of responsibility in replacing the missionaries by local church members in the offices of corresponding secretary and treasurer of the Conference — all speak of steps toward further local responsibility and independence. We do not expect these steps to come without 'growing pains' and problems, but trust the Lord to lead and give wisdom and strength and vision to meet the problems and see them through to His glory.

"The general plan for a three-year program of advance also looks toward responsible administration, leadership training, foundation building and growth. A keynote in this is the first Christian Education Seminar planned for August 13-22, 1963.

"For all this, and more, we give God the glory, praise, and honor!"

British Guiana Missionaries Send Word of New Situations

A strike affecting mail service out of Georgetown, British Guiana, has caused a lack of news from our missionaries there. The last letter received from the Rev. Leland E. Davis was dated April 3, 1963.

Word has now been received by an indirect route that the Davises are "well, busy, and serving the Lord." This word

came through the Rev. Leon R. Lawton who had written on May 13 that he had recently met and talked with a Mr. Aldrich, a member of the Church of Brethren, who had left British Guiana thirty-six hours before the strike began.

Mr. Aldrich had been associated with Pastor Davis during an Evangelistic Crusade held in Georgetown during February. At that time the Rev. Charles A. Wormsley and a team of workers from New York "forcefully and clearly presented the message of salvation."

Pastor Lawton has written, "We are remembering many times a day the Leland Davises and trust that they will not personally suffer in the present strike situation. We trust that the circumstances may soon be resolved so that they can continue their talk unimpeded. . . . Talked with a man just last week who left British Guiana just 36 hours before the strike began who knew Pastor Leland Davis and family well. He even had their names and address in his memory to give right away. They were well, busy and serving the Lord, he said, and treasured their fellowship.

All who love the Davises and are holding them up in our prayers are happy to receive this word in regard to their health and safety.

Protestant Freedom in Colombia

The government of Colombia now appears to be less under the control of the Roman Catholic Church. Recent decisions on the national level should eventually ease the situation for Protestant churches on the local level. Attorney General Dr. Andres Holguin has declared: "The religious freedom granted by the constitution is an absolute freedom in all parts of the republic . . . and may not be restricted by the authorities." Called "un-constitutional" are the anti-Protestant "Circular Orders." Dr. Holguin declared: "The government may not prohibit public non-Catholic worship in the national territory or in any part thereof."

Bad men may combine but only good men can unite. — C. O. Benham.

Association Meetings

Central New York at Brookfield

The dates of the Central New York Association have been changed recently by the Executive Committee from the first weekend of June to the second (June 7, 8, 9) so as not to conflict with the Eastern Association.

Northern at Battle Creek

The Northern Association (Michigan and Ohio churches) has announced a spring meeting at Battle Creek on June 7 and 8. The theme chosen is "Arise and Go."

Western at Little Genesee

The Western Association, which includes the Seventh Day Baptist churches of Western New York and nearby Pennsylvania, meets this year with the Little Genesee church June 14, 15, and 16.

Southwestern at Texarkana

Texarkana, Ark., is the location of the Southwestern Association meeting this year the third weekend of June. The first service will be at 7:30 p.m. Thursday, June 20, at 200 Pleasant St., Texarkana.

Southeastern at Lost Creek

The Southwestern Association meets at Lost Creek, W. Va., June 21, 22, 23 with the theme "Who Art Thou, Lord?" Speakers from a distance appearing on the program are the Rev. Paul Green from the Eastern Association, Albert Gilmore from the Central, Rev. S. Kenneth Davis from Daytona Beach, Fla., Conference President George E. Parrish, and Executive Secretary Harley Bond.

North Central at Milton

North Central Association with D. Nelson Inglis as moderator, will be held at Milton, Wis., on the third Sabbath of June.

The theme for the meetings is "Christian Delinquency." The Rev. Loyal F. Hurley of Adams Center, N. Y., has been engaged as the guest speaker.

To Buy or Rent

Every Seventh Day Baptist church ought to have projects to challenge it to a greater work in the establishment of the Kingdom of God on the good earth. Most of our churches have all they want to do as a physical project in the upkeep of the church building and the parsonage. Some of our individual churches and all of our Associations are involved with the camping program. Seven of our churches own their own camps. They are: Battle Creek (Camp Holston), Shiloh (Jersey Oaks), Boulder and Denver (Rocky Mountain), Riverside (Pacific Pines), North Loup (Riverview), and Milton (Wakonda). Two of our Associations own their own camps: Western Association (Camp Harley) and Eastern Association (Lewis Camp). These churches and Associations are involved directly with projects that call for much work in camp preparation and upkeep. The rest of our camping program is carried out in rented campsites.

In this writer's opinion, it does not pay to own and operate a camp unless it is used weeks more than two or three weeks a year. State requirements for camping conditions are becoming more rigid, and the expense is sometimes prohibitive. The total man hours needed to care for the buildings and grounds call for either a strong outlay of cash or sacrificial giving of time and money by several persons.

Yes, you should own your own camp, if you are willing to concentrate and sacrifice many hours a year to the project and support a budget that will carry it through, and if you will use it enough to pay in spiritual benefits. It is true that a camper can find God in a new way through a camping experience. Christian character can be developed in a camping situation, and this is worth much sacrifice. Christians and church groups working together in a common enterprise foster growth of spirit and desire for outreach. Don't buy or build a camp unless you are reasonably sure that the majority of those who will be involved are convinced

of the advantages of membership over renting.

Do buy or build if the camp will be used more than a minimum of the summer, and if the people, especially the leaders, are willing to see that by the grace of God a vital, inspirational, spirit-filled program is prepared and put into action. For a parent to be able to welcome home a child who has met God face-to-face in a different way from before is reason enough for consecrated support of the camping program. To find the wondrous fellowship that comes from sharing the work of camp building and upkeep is another reason. To have a place where families can go to find outdoor refuge from the business and bluster of the world is another.

In any instance, use the camping idea and program to the fullest extent of your financial and time stewardship. It pays.

A New Book

For those of our churches who are contemplating building rooms or an additional building for educational work, a revised edition of *Building and Equipping for Christian Education* by C. Harry Atkinson has just been released. This 1963 issue sells for \$3.50 and may be ordered from your religious bookstore.

To Our Youth

By Linda Bingham

Hey, Pre-Connors! Remember that dandy discussion we had at Mission Farms last summer when we shared ideas, opinions, and suggestions relevant to various strengths and weaknesses of our denominational youth programs? Remember, several groups expressed the opinion that one of our greatest needs has been that of adequate materials for programs and activities? Well, from that discussion has come a proposal for a project which will enable us to share ideas and plans for all kinds of programs and activities, and build a collective, accumulative resource for our own SDBYF's. This proposal for a national Seventh Day Baptist Youth Fellowship Program and Activity Resource Notebook has been approved by the

Youth Work Committee and I am in the process of developing the plan.

The proposal would call for each local YF and each pastor and each YF sponsor) to have a loose-leaf notebook for collecting and binding materials as they accumulate. The notebooks are to be divided into five sections: one each for the areas of worship, study, service projects, money-raising projects, and social activities. Materials would be sent out a page at a time as they are prepared and mimeographed; the pages would then simply be inserted into the Resource Notebook in the proper section, and every YF would have an accumulating source of ideas for programs and activities.

Materials for the notebooks are to be contributed by the various local YF groups —and that means you! All that is required is that you write up and send to me ideas for service projects, money-raising activities, or social activities that have been carried out. All that is necessary is a description of the event and suggestions for planning and carrying it through. For example, the Verona group can describe their Conference theme plaque project; the Denver group can tell about their continual paper drive; Milton could contribute something about their Christmas brunch—you've all got ideas to share with the rest.

Contributions for worship and study programs can be made in a similar way. Outlines or complete plans for a devotional service, descriptions of successful study endeavors (including, whenever possible, suggested resources) or sets of discussion questions for a program will be collected and distributed for the notebooks. If your group has favorite books that you have used in your programs, tell me about them so that this information can be shared.

This proposal is only a beginning; the possibilities for growth are many, but we have to begin somewhere, so let's begin here. I've started work collecting items for the notebooks, in hope that we can have them ready to distribute at Conference this year. So here's your chance to get into the act now — by sending in your ideas for devotions, for programs, for so-

cial, for service, and money-raising projects. What's good for one group can be of help to all, so we're depending on you to come through and help make this project a success. Please let me hear from you.

P. S. If you don't know where I am at any particular time, just write to me at Rural Route 1, Milton, Wis. It'll reach me!

ITEMS OF INTEREST

A Million Gospels

The Pocket Testament League has for the last two years been engaged in a continent-wide Scripture distribution and evangelization campaign in South America. More than a million Gospels of St. John in Spanish have thus far been distributed in Peru, Ecuador, Colombia, and Venezuela. Teams are now at work in Bolivia, and will proceed at the close of that campaign to Chile.

Spanish Catholics Urge Welcome to Protestant Tourists

Ya, the leading Catholic daily newspaper in Madrid, has called upon Spanish Catholics to be good hosts to Protestant tourists this summer. This gesture, the newspaper stated, "could be, among other things, a sample of the liberality of Catholic Spain — in other words, a way of destroying, little by little, the legend that has been built up of 'intolerance.'"

Alonzo Alvarez de Toledo, secretary of the Spanish embassy in Washington, gave a copy of the Ya editorial to Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, in connection with their continuing discussion of government restrictions on non-Catholics in Spain.

Dr. Nordenhaug and other Alliance officials, representing 24 million Baptists in 110 countries, have pleaded with Spanish officials for removal of all laws and policies that hinder non-Catholics in a free exercise of their faith in Spain.

Editors of Ya wrote on March 7 that Spanish citizens should give "special attention . . . to our millions of foreign Protestant visitors." This, the paper said,

would return the favors "shown us in the hotels of Oslo or Geneva when we are advised of the location of the nearest Catholic church."

Dr. Nordenhaug stated that non-Catholic churches have previously been denied the right of any advertising, even the posting of the church name over the entrance door. "We trust that the suggestion of Ya's editors for inclusion of Protestant church addresses in tourist guidebooks may extend also to granting Protestants the right to mark their churches as places of worship," he said. — BWA.

Vacation Church School Children Contribute Bibles Through ABS

Contributions from Vacation Church Schools in 1962 enabled the American Bible Society to distribute Scriptures costing more than \$125,000, according to Dr. James Z. Nettinga, Society secretary.

"The generosity of these children who are sharing the Scriptures in this way with other children around the world has been an inspiration to all concerned," Dr. Nettinga declares. "In giving their pennies, sometimes going without candy or toys, so boys and girls in other lands can have the Bible, the children themselves have gained a greater understanding and appreciation of the value of the Scriptures. This is certainly an example of a gift that benefits the giver as much as the recipient."

Four new Bible Sharing Projects for children are being offered this year. Information about them and samples of related teaching aids can be obtained by writing to the Society for a free copy of its 1963 Vacation Church School Packet.

News from New Zealand

The Seventh Day Baptist Church of Auckland, New Zealand, with a membership of 42, according to the 1962 Yearbook, announced in a publication recently received in this country that they had completed work on a new chapel which is called St. Luke's Seventh Day Baptist Chapel. (It is located at 98 St. Luke's Road, Sandringham.)

In urging people to attend, the announcement reads:

"You will like the interior of the chapel. Its warm pastel shades, the drapes, the

wall to wall carpet, the seating. It is all there, so please come and enjoy the time of worship and fellowship with us. The value of our new chapel has mounted to hundreds of pounds. But, through the goodness of God and the generosity of His people, it has cost us considerably less than the actual value. We are exceedingly grateful to all who have contributed and to all who have given of their time. This chapel will supply a great need in that we will now have our own place of worship. The chapel will continue to be used until such time as we are able to build the actual church. The chapel will then become a youth hall."

The little mimeographed paper, "The Sabbath Link" with a printed cover carries this added information: "Published by the N. Z. Branch of the American Sabbath Tract Society and the Board of Christian Education, Box 5905, Wellesley St., Auckland, N. Z."

SABBATH SCHOOL LESSON

For June 15, 1963

God in Courts of Justice

Lesson Scripture: Psalm 72: 1-4, Psalm 82.

Accessions

Paint Rock, Ala.

By Testimony:
Mr. and Mrs. Homer Martinez Gonzalez

Obituaries

Arp.—Mary Elmira Elrod, daughter of John W. and Mary J. Elrod, was born Oct. 29, 1885, and died April 1, 1963.

She made her home with a daughter at Cleveland, Ga., after the death of her husband, the Rev. James M. Arp in 1942. They were both charter members of the Yonah Mountain Seventh Day Baptist Church where they remained faithful members. She is survived by three daughters: Mrs. Ivalee Mashburn of Mineral Bluff, Ga., Mrs. Bertha Horton of Hickory, N. C., Mrs. Dollie Sutton of Cleveland, Ga.; two sons: Windom L. of Akron, O., James B. of Jasper, Ga.; two sisters: Mrs. Nancy Davis of Knoxville, Tenn., Mrs. Mabell Jenkins of Etowah, Tenn.; one brother, Levie Elrod of Alma, Ga.; 26 grandchildren and 12 great-grandchildren.

Services were conducted by the Revs. Grady Chastain and Robert Bell at Shady Grove Baptist Church, Culberson, N. C. Interment was in the church cemetery. — B. H.

The Sabbath Recorder

