

The Sabbath Recorder

meetings in February. Our own pastor is the evangelist for this series of meetings. His theme is "There's More to Life." The SDBYF has been busy recently designing and painting the large oilcloth banner to advertise our special meetings.

The Church Aid ladies are working on the junior choir robes with hopes of using them by Resurrection Sabbath. Their business meetings and pot-luck dinners are held once a month.

Our monthly socials are held in the Social Hall under the new Social Committee chairman, Dr. Ruth Rogers.

Three workshops have been held so far for our 5th year for advance. The attendance at these workshops has been disappointing but those faithfully attending have nevertheless felt them worth while.

Another hearing aid has been installed in the church to enable one of our hard-of-hearing church members to hear the worship service.

The Sabbath School recently elected the following officers for the coming year — Orson Randolph, superintendent; Ray Kenyon, asst. supt.; and Marjorie Randolph, secretary-treasurer.

—Correspondent.

SHILOH, N. J. — On Sabbath afternoon, January 25, there was a workshop to discuss the Washington project, a plan of the Southeastern Association to build up a strong church in the nation's capital. Edward Sutton, a member of the Washington church and a student at Crozer Theological Seminary, was present as a resource consultant.

The Senior Youth Fellowship sponsored a spaghetti supper in the church social rooms January 26. Proceeds will be used to help several of the group attend Pre-Con and Conference in Salem, W. Va.

Youth Week was observed Sabbath day, February 1, with emphasis on race relations. The young people did an outstanding job of conducting the morning service. The guest speaker was a Negro, Mr. Thomas C. Lane, principal of a Bridgeton school. His message seemed to be right from the heart.

The appearance of the church has been changed with the installation of new front doors, completely of glass. New tile was also put on the floor in the vestibule.

One Friday evening of every month has

been designated for missionary emphasis. Many of our congregation have also written to the missionaries of the month.

—Correspondent.

Missions Medals Procure Indulgences

The Immaculate Heart Missions, with headquarters at Arlington, Va., has released an IBM mailing that includes a Roman Catholic medal requesting gifts for their mission work.

Suggested gifts start at \$3,000 and decline to \$20, with a description of what each amount will provide. The medal, it says, if used in accordance with instructions given, will procure indulgences and release of souls in purgatory.

The mailing, sent to a wide cross-section of the American public, seems to be a new approach to foreign missions support.

Births

Cushing.—A son, Darin David, to Donald and Genevieve (Green) Cushing of Daytona Beach, Fla., on Jan. 12, 1964.

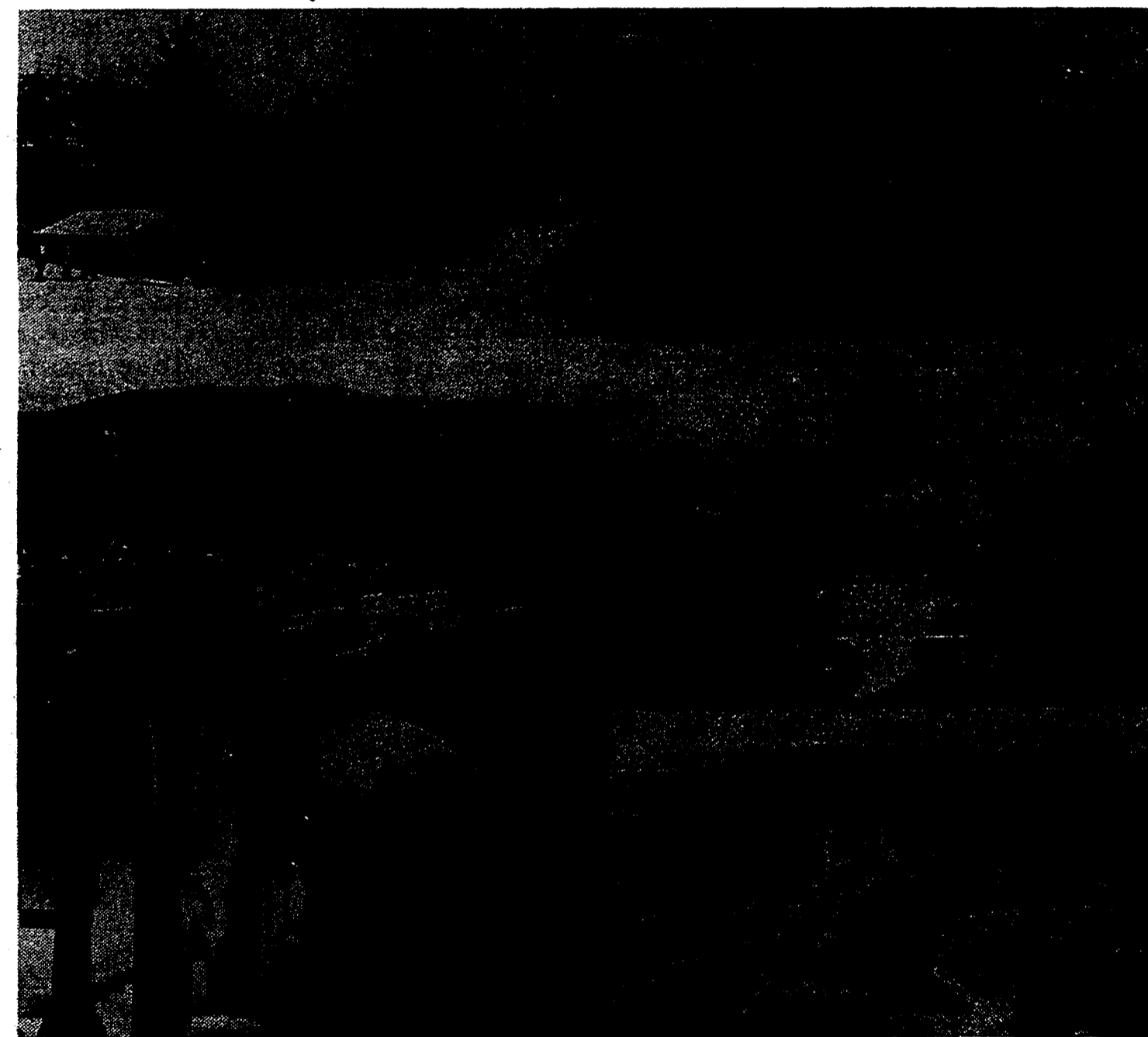
Kelley.—Catherine Love to Mr. and Mrs. Theodore Kelley, Ashaway, R. I. Mrs. Kelley is the former Claudia Maine.

Obituaries

Ayars.—Lister Sherman, son of Dr. Emerson Winfield and Florence Greene Ayars, was born in Richburg, N. Y., Sept. 4, 1898, and died at the Veterans Administration Hospital, Coral Gables, Fla., Dec. 10, 1963.

When a small child his family moved to Alfred, N. Y., where all became members of the First Alfred Seventh Day Baptist Church. In 1917 Lister enlisted in the Army, and served overseas. After several months' hospitalization, he was discharged June 7, 1919, going to Coconut Grove, Fla., where his father was practicing medicine following his service in the US Army Medical Corps. For several years Lister resided in Cleveland, Ohio, and during World War 2 was a supervisor for Clark Controller Corp. In 1945 he returned to Miami and opened his own business for the servicing of electronic equipment.

He is survived by: his widow, Elizabeth Stokes Ayars, Miami, Fla.; one son, Alan Paul and two grandchildren of La Habra, Calif.; and a brother, Erling of Miami. Services were held in Miami, conducted by Lt. Col. Frank L. Titus, ChC-USAR, a World War 2 chaplain of the 27th Division, and rector of Holy Cross Episcopal Church, Miami. Burial was in the family plot in Flagler Memorial Park Cemetery, Miami. — E.E.A.



—Israel Government Tourist Office.

Modern Views of the Land of the Book

A visit to Israel will bring the traveler in immediate contact with many sites associated with the early days of Christianity. Upper left is the well in Nazareth from which Mary drew her water; middle left, Nazareth, where Jesus spent His youth; lower left, the Cenacle, reported to be the Room of the Last Supper; upper right, the shores of the Sea of Galilee where Jesus walked and performed some of His miracles; middle, Church of Multiplication, built on the traditional site of the feeding of the 5,000; bottom, church buildings on Mount Tabor, where Jesus was transfigured.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Terms of Subscription

Per Year \$4.00 Single Copies 10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey.
The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. MARCH 9, 1964
Vol. 176, No. 10 Whole No. 6,085

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Chaplains for Veterans

Part of the work of the General Commission on Chaplains and Armed Forces Personnel, an interdenominational organization with two Seventh Day Baptist representatives, is to review the work of the chaplains in the Veterans Administration. A report by the VA Chaplain Service at the October 16 Commission meeting contains some interesting facts and figures.

It is hard to realize that there are 22,000,000 living veterans who have served their country in time of war, a very sizeable percentage of our adult population. The division by wars is as follows: Korean Conflict, 5,531,000; World War II, 15,156,000; World War I, 2,455,000; Spanish American, 26,000; Indian War, 30. The vast majority of the younger veterans, aside from those in some branch of the Military Reserves have no contact with chaplains, take their normal place in society, and have some relation to the ministry of the church in their respective communities. On the other hand there are many, particularly of the older men, whose health is impaired temporarily or permanently. Those who are in VA hospitals need the service of chaplains. There are 170 hospitals with a bed capacity of 120,731. It is noted that the 59,000 beds for neuro-psychiatric treatment exceed by 6,000 the total number for medical, surgical, and neurological.

The Veterans Administration Chaplain Service has 286 full-time and 444 part-time chaplains of the Protestant, Catholic, Jewish, and Eastern Orthodox faith. 362 Protestant chaplains represent thirty-four denominations.

The report includes this statement of mission:

"The institution chaplain has a special mission to bring faith, hope and love, to the patients who have need for faith in God, in themselves and others. With understanding of their particular spiritual and emotional needs, the chaplain helps to bring some to God and revive and restore the faith of others."

The prayers of Christian people are needed not only for the spiritual and moral guidance of the young men and women now in the military service, but also for the guidance of those who have once served and are now more or less forgotten in the hospitals of the nation.

Planning for Associations

The Executive or Program Committees of the various geographically located Associations of Seventh Day Baptist churches have probably by this time made at least preliminary plans for the spring or summer meetings. Some have gone even further than this. Among such is the Southwestern Association which has already published a ten-page piece of literature giving the full details of a program which begins Thursday evening, June 18, and continues through Sunday evening June 21.

The mimeographed publication is put out by the Hammond, La., church, which celebrates its Diamond Jubilee at Association time. The Rev. C. Fred Kirtland, president, is pastor of the local church. In the folder he traces briefly the history of the church, noting that the last charter member, Edna Booth Campbell, died in 1962. He closes with the following call for the future:

"This year we celebrate the Diamond Jubilee of the beginning of this great work for the Lord. As the brilliance of the diamond does shine, so does the memory of the people who gave so much unselfishly for the glory of our Master. The diamond is imperishable, its beauty lasts forever, but the most beautiful thing of all is the knowledge the Lord has given us through the lives and experiences of those who believed and were willing to give their lives for the reality of Christianity.

"Our forefathers are the past, we are the present, our descendants shall be the future. Let us give to them a faith as powerful as the faith of our fathers."

Not every Association can celebrate a 75th Anniversary of a member church (some could note well over 200 years). All can make plans for church extension within the borders of their Association and can challenge to greater endeavor those who attend.

Christians in Israel

"It is interesting to note that of the 50,000 Christians, permanent residents and citizens of Israel, more than half (about 30,000 according to the 1961 census) are Catholics. Of these, the Greek Catholic

MEMORY TEXT

But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke 14: 13, 14.

community is the largest (20,313). The Roman Catholics come next (7,049), following by the Maronites (2,644). Protestants, of all denominations, number 1,704. There are approximately 200 Jewish converts to Christianity; three are Greek Catholics, and the rest Roman Catholics."

So says Meir Grossman in the Jewish Congress bi-Weekly. It would appear that Protestants might challenge the statement that there are only 200 Jewish converts to Christianity, all of whom are Catholic. Although we know that converts from Judaism to Protestantism are much more numerous in America than in Israel, it is inconceivable that there are none in that land.

The government of Israel has not looked with favor on admitting Christians as permanent residents. Just recently, the Cabinet has overruled the opposition of religious groups in recommending that the Prime Minister permit the establishment of an international Protestant farming community in Western Galilee. Permission was granted to these Dutch, Belgian, and Swiss Protestants only after careful examination. They stated that their sole purpose in settling there was "to heal the breach which has existed between Jews and Christians for 2,000 years." They further stated that they would not accept into their community any baptized Jews nor would they engage in any missionary activity.

One wonders whether this group has taken seriously what it means to be a Christian — a follower of Him who came to redeem "the lost sheep of the house of Israel." How will their non-witnessing "island" heal the breach? Can they say with Paul, "The love of Christ constrains us" (2 Cor. 5: 14)?

Play That Second Fiddle

Francis D. Saunders
(Romans 12: 3-9)

For many weeks the members of the great orchestra had been practicing with diligence and enthusiasm, preparing themselves for the day of the big concert. Special sessions had been scheduled for the various sections to rehearse in order that each section might contribute as one voice to the finished production. Individually the artisans had spent much time in practice, that with perfect time and pure tone they could unite their instruments in harmony and grace. The final rehearsal, in full dress, had filled the great hall with music, soul-stirring and sublime in its beauty. And now the night of the concert had arrived: The capacity crowd was seated, expectantly awaiting the first strains of the opening composition.

The renowned conductor entered, mounted the podium, bowed in acknowledgement of the loud acclaim which greeted him, then turned, and a sudden hush replaced the applause as he lifted his baton. With graceful flourish the baton descended, and the hush of expectancy was shattered by the sound of many instruments. But it was immediately evident that something was wrong, and music lovers throughout the great audience glanced quizzically at each other or whispered the question, "What is wrong?" In embarrassment the maestro cut off the music, waited for the murmur to subside, lifted his baton, and once more struck the down-beat. But again there were the same shocking results. The music was uninspired, lacking in harmony, flat. Where was the trouble?

Not one of the musicians in the second violin section had lifted his bow. Together they had agreed that the part they had to play in the composition was of little importance. No melody was involved in their music. There was little beauty in the notes it was their lot to play, and so in nursing their attitudes of self-pity and jealousy, they had ruined the performance of the whole orchestra, brought reproach upon the famous conductor, robbed the

whole audience of its anticipated inspiration and joy, and opened the entire performance to the severe attack of the critic.

This story, drawn wholly from imagination, is presented as a kind of parable of the church. The point of emphasis is that no matter what the Lord may call one to do in His Kingdom work, that task is important. It may be a seemingly trivial thing, and it may be a task rejected by someone else. You may have been asked to "play second fiddle" in doing what no one else wants to do. But it is possible that the effectiveness of the church witness will depend upon your willingness to perform this service, and to perform it well. So I say to you as emphatically as I possibly can. "Play that Second Fiddle."

Here, then, is the parable of the orchestra.

The great music hall is the world wherein men and women are listening for the message of salvation and life.

The capacity crowd is any given community where the church of Christ is carrying on its ministry. It might be Los Angeles, or Salem, or Shiloh, Battle Creek, Little Rock, or wherever the local church is spreading the Gospel.

The orchestra is the church, the body of Christ, with its responsibility of practicing and witnessing to the Way, the Truth and the Life.

The various sections of the orchestra are church members, divided according to the gifts of the Holy Spirit, using their talents in building the church and increasing its witness.

The individual artisan is you - giving of yourself to make the music of the church beautifully effective.

The renowned conductor is the Lord, directing the members of the church through His personal example and teachings.

The concert is the church's witness, effective only when harmonious and true.

The second violin section is that large part of the church body, called upon to

minister in seemingly unimportant tasks.

May we look at the different parts of this parable specifically.

The Music Hall is the world—the world with all of its need of the Gospel message and the word of life as given by Christ. The world to which pertains the Great Commission, given to the Church by Christ in definite terms: "Go ye therefore"; "Preach the gospel"; "Teach all nations"; "Baptize"; and again on Ascension day, "Ye shall be witnesses." So the Music Hall is the world with all of its need of the Gospel message.

The capacity crowd is the local community ministered to by any given church — the Jerusalem of today. This is where the first responsibility of the church is found: a community longing for salvation, with ears attentively attuned to the message of the church. As we look at the crowd we see the tremendous need. We behold men and women in the darkness of sin, going along their despairing way, because they have not received the light of life. As we look, we see also the apparent opportunity, for there is no doubt that opportunity is on every hand, and we are aware of the unlimited possibilities of ministering with the Gospel music, bringing the inspiration of the Light of Life, dispelling the darkness of despair. So the capacity crowd is our own community.

The orchestra is the church, the body of Christ, the body of redeemed men and women who are about the Kingdom tasks. These are people dedicated to the purpose of the church, living lives of true Christian character, practicing according to the example which the Lord has given, and bearing the fruits of the Spirit in the daily life (love, joy, peace, long-suffering and all the rest). The orchestra is the church, the body of Christ.

The sections of the orchestra are church members divided according to the differing gifts of the Holy Spirit, but one in purpose and in plan. These gifts, listed in the 12th chapter of Romans are suggested to us in these words:

For as we have many members in one body and all members have not the same office, so we

being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering, or he that teacheth on teaching, or he that exhorteth on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Now every member of this orchestra is called to a specific work in the Kingdom. It may be prophesying; it may be ministering in one of its many aspects; it may be the responsibility of teaching; it may be the job of exhorting, or it may be simply giving out of a heart full of love. It may be having a part in the administration of the work of the church, and it certainly is ever and always showing mercy. And as the orchestra is divided into different sections, yet it must be one in the presentation of the message. "We have many members in one body — we are one body in Christ, and everyone members one of another." "Let this mind be in you which was also in Christ Jesus." The sections of the orchestra are the members of the church, divided into different responsibilities — committees, organizations — areas of specific service.

The individual artisan is you, fitting yourself into your proper place according to the calling of the Lord. We will speak more fully to this near the close of this message.

The renowned conductor is Jesus Christ, our Lord, leading us first of all by the perfection of His example. We know that He lived an exemplary life among men — that the "Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." We view the Master as He lived among men, and we see His matchless example, and we get a glimpse of the way that He would have us live and the selfless manner in which He would have us serve. Not only does He lead by His example, but also by His teachings, by His precepts of love and truth and righteousness. Christ is our conductor.

(Continued on page 14)

Minute Man Club

By Harley D. Bond

In 1962, a group of Seventh Day Baptists organized themselves into a Minute Man Club, each member of which is anonymous to every other member. Its purpose is to contribute, as the need arises, to a denominational project or projects, above and beyond that normally given to the Our World Mission budget. Its members will hold themselves in readiness to make contributions when notified of the project and its need. Projects for which time discloses a definite need may be selected from within or without the OWM budget. These projects will be named by the Commission of the General Conference. Not more than two solicitations will be made during any one Conference year. Membership will be classified as associate, active, or contributing, and will carry with it contributions in the amount of \$10, \$15, and \$25 respectively. Members will indicate, upon assuming membership, the classification they desire.

The idea was conceived by Dr. Lewis H. V. May, 10160 Daines Drive, Temple City, California. Dr. May wrote acquaintances in each church asking for a list of folk whose interest they thought would warrant an invitation to membership. He then wrote to those whose names he received inviting them to become members of the club. Each member is anonymous to everyone except to Dr. May and the treasurer of the General Conference to whom the checks are sent.

It is possible that there are those who were missed in the original solicitation who would like to help in this organization and to become members of the club. If so, please contact Dr. May and express your willingness to share in this denominational project which is above and beyond the normal OWM giving. Your name and the amount of your contribution will not be made known. No contribution will be made until you have been notified by Dr. May.

Opportunity is hard to recognize because it usually goes around wearing work clothes.

Continuing Education of Pastors

Something new is happening in the continuing education of pastors. The need and the opportunities are being publicized as never before, due to the initial work of the Fund for Theological Education, Inc., financed by the Rockefeller Brothers Fund and directed by Walter D. Wagoner of Princeton, N. J.

Within the past month two attractive brochures have been distributed to 100,000 parishes in many denominations. One is directed toward the congregation and officers of churches to persuade them that they ought to make it possible for their pastor to keep up his theological or special studies either at home or elsewhere. The other is a 24-page booklet which gathers together a long list of opportunities for part-time or summer studies in a large list of schools. Nothing like this has ever been brought together into one booklet before. The emphasis is on continuing studies (some with credit and some without) for ministers who already have completed their B. D. training. There is something to fit almost every need and pocketbook if the local church co-operates in helping the pastor improve his ability to serve.

The first brochure mentioned above is an essay entitled "The Ministry Soars on the Two Wings of Study and Worship." Congregations ought to ponder well its message. (Copies may be secured for thirty cents from Department of the Ministry, 475 Riverside Drive, New York.) Before mentioning the various types of extra training available without taking the pastor away from his pastoral work for unduly long periods the essay makes the following points:

"It is a firmly fixed fact of our culture that, for fear of obsolescence, no profession or occupation dare lag behind in the current and rapid rise in educational expectations.

"Yet today the clergy are, educationally, in double jeopardy; churches have been remiss in providing plans for the continuing education of the ministry, but at the same time are expecting more and more of the pastor's time and energy. It is no wonder that, like a runner with little

time for rest and training, the minister falters in his efforts to keep up with the demands being made upon him.

"The fact is that no profession is more besieged by demands for leadership than is the ministry: from children, from adult study groups, from those with personal problems, from those who expect a fine sermon, from communities which look to the pastor for civic leadership. For the sake of the Gospel, all concerned must support the ministers in their desire to avail themselves of every reasonable educational opportunity.

"Above all, pastors must have time and conducive surroundings for the life of the spirit, for the disciplined community of prayer and meditation, for uninterrupted periods of the devotional life. Without this, all learning and study become rootless, and the work of the ministry becomes stale. 'The ministry soars on the two wings of study and worship, and if either the nerve of inquiry or the nerve of reverence is crippled or permitted to die of undernourishment, a ministry becomes an earthbound affair that excites no one.'"

Good Things To Come

Readers may look forward with anticipation to articles that are planned for future issues of the Recorder. A resurrection sermon by the Rev. Alton Wheeler has been promised. A further emphasis on the part of laymen in church work will be found in an article by Mary Thorngate of Dodge Center, Minn., on the theme "Laymen's responsibility in keeping up the spiritual tone of the church." These are but samples of requested articles.

In addition to these are the many unsolicited contributions that come from the hearts of ministers and laymen. The editor invites capable writers to submit for consideration articles that encourage evangelistic outreach, that are designed to help people to grow spiritually, or that urge greater activity in the program of our churches. Some of our best articles come from those whose recent experiences or thoughts have stimulated them to write something of value for a large percentage of our readership.

O Preacher Man

O Preacher Man, what is your plan?
What goal toward which you strive?
Does love of ease, or wish to please,
Bring hearts now dead, alive?

Why feed the flock, on barren rock,
When pastures green are near?
Theology—no joy will be
To man in dread and fear.

Does dogma, creed, decree each deed,
While man's impoverished soul
Lies famished, dead, no drink, unfed,
While living waters flow?

Now, Preacher Man, you can't command,
But lead you must, each day.
Your flock could die, with pasture nigh,
If you point not the way.

A nation cries, unto the skies,
For light amid the gloom.
Their desperate need—someone to lead
Vast throngs from positive doom.

Yes, Preacher Man, you must and can
Unveil the simple cross,
Where life and death, in fleeting breath,
Gave choice of gain or loss.

The simple word, now seldom heard,
Is all the soul requires.
No social creed will fill the need
Of inner man's desires.

You blaze the trail, in calm and gale,
To hearts now tempest-tossed;
We'll follow through, with efforts new,
To reach the souls now lost.

So let us go, to meet the foe.
Lead on, O Preacher, lead.
We'll work anew, your flock and you,
To fill the desperate need.

—Ralph Loofboro,
New Auburn, Wis.

THE SNODGRASS STORY

(A five-part article to increase interest in Seventh Day Baptist missions. Author's signature on last installment.)

IV

Mr. Snodgrass Talks About The Sabbath

My friends, I am glad that you have asked me to speak to this Sabbath School class, and to the friends whom you have invited in, about the Sabbath.

The title of my talk will be "The Sabbath as Command or as Gift."

The difference between a gift and a command is this: In the case of a command, the one receiving it may feel obliged to obey out of fear of consequences. The one giving the command may have such power or authority that to disobey would involve terrible consequences. In a police state, a midnight knock on the door may herald imprisonment, inquisition, and even death itself.

With some, also, there may be fear such as this when any of God's laws are broken. Thunder and lightning, earthquakes, unusual distress or trouble may be interpreted as signs of God's wrath because His laws have been broken. Now I do not wish to deny that these things may come as warnings, and so lead to heart-searchings and reform. But we need to think of two things in this connection.

1. There may be righteous persons, like Job, to whom calamity comes, and who may wrongfully assume that it is because they have unconsciously disobeyed some of God's laws.
2. Then there may be people who wantonly disobey the Ten Commandments, and seem to suffer no loss. Here is a man who says, "I have disobeyed the Sabbath commandment for years, and my horses did not go lame, or my machinery break down, any oftener, if as often, as my neighbor's who obeyed the command."

Thus law-breakers come to despise the law and the Law-giver Himself, thinking there is no power behind the law to enforce it. They live from day to day without much thought for the long-term results of their acts.

On the other hand, let us consider the Ten Commandments, especially the Sabbath, as a gift of God. When Jesus said of the Sabbath, "The Sabbath was made for man, not man for the Sabbath," (Mark 2:27). He meant that it was not to be a strait-jacket, but that it was one of God's best gifts to men, for their spiritual welfare. He Himself used the day for teaching, healing, and "as his custom was," He entered the synagogue on the Sabbath Day. He had respect for the Sabbath because He regarded it as His Father's gift to Himself and to all mankind.

There need not be any lessening of respect for the Sabbath in this attitude. In fact, if it is regarded as the loving gift of a loving Father to us, His children, it may bring to us an even greater love and respect for the day.

For example, I have a few things that bring to mind my own father. They are not of much value — a picture, a watch chain, a book — but they are valuable to me because they somehow bring memories of a loving earthly father.

Similarly, the Sabbath brings near to us the memory and the love of a Heavenly Father. We view its approach with anticipation rather than with dread. We are in no hurry for the day to pass. In fact, there have been some individuals who have so entered into the meaning of the Sabbath in its power to relate us to God, that they have been willing to sacrifice fame, lands, even life itself in order to preserve it as a means of lifting us up into the presence of God.

There is one more thought. There will be many who will say that all this meaning, all this history, all this love, can be transferred to another day if we so wish. The only reply that seems satisfactory to me is that such an effort requires so much false use of Scripture, so many "maybes" and "perhapses," that the original intent of the Sabbath becomes lost in a tangle of argument.

I am willing to take the Sabbath simply as it is presented to us in the Old and New Testaments, and celebrate also the resurrection of Christ in our everyday life and work.

MISSIONS — Sec. Everett T. Harris

Delegates to World Consultation at Salem, West Virginia

(First in a series of biographical sketches of representatives from Seventh Day Baptist Conferences abroad.)



Rev. James G. McGeachy
London, England

Rev. James McGeachy, pastor of our Mill Yard church in London, England, the oldest existing Seventh Day Baptist church, was born on April 6, 1897, in Springburn, Glasgow, Scotland. His father, a hairdresser, was deacon of the Springburn Baptist church. This was the church Mr. McGeachy attended.

In 1913 Brother McGeachy began to keep the Sabbath as a Seventh-day Adventist. In 1915 he entered a Seventh-day Adventist missionary college in England, but in 1916 was drafted into the British Army. While in the army, he was court-martialed for refusing to work on the Sabbath and sentenced to six months in Military Prison.

In 1924 he was ordained a Seventh-day Adventist minister. He served for a few years in Egypt and Iraq in missionary work for the Adventists. Through continued study, he became doubtful of several points of the Adventist belief and resigned and joined the Mill Yard Seventh Day Baptist

Church in London in 1927. He became the pastor of this church in 1928, in which capacity he has continued to serve for over thirty-five years.

Since the Mill Yard church was unable to support a full-time pastor, Pastor McGeachy earned additional support by colporteur work in England, Scotland, and Ireland, selling literature of other denominations and also publications "for our own denominational work," besides many personal writings.

The London pastor also serves a small General Baptist Assembly mission in Deptford, Southeast London. He is married and besides his wife has one living daughter and two grandsons.

From British Guiana

In letter from Rev. Leland Davis written February 9 he comments, "The Georgetown people are now considering the possibility of organizing as a church rather than remaining on a fellowship basis. We are having a preliminary organizational meeting on the 23rd."

In Pastor Davis' letter of February 13 he writes: "When I was recently at Wakenaam for the Tuesday night study course, a large number of the youth wanted pen pals, so I am sending their names. It will interest you to know that the first four are the East Indians who are coming regularly to the Bible class."

The list of pen pals is as follows:

Harry Deepan, Noitgedacht, Wakenaam, Essequibo River, B. G., Age 20, swimming, collecting stamps.

Phillip Ramnarine Deepan, Age 20; Noitgedacht, Wakenaam, Essequibo River, B. G.; Exchanging snapshots and cards, enjoys Scripture lessons. (Prefers to have a girl write him.)

Narace Deepan, Age 16; Noitgedacht, Wakenaam, Essequibo River, B. G.; singing, cycling, exchanging photographs.

Hardat Deepan, Age 15; Noitgedacht, Wakenaam, Essequibo River, B. G.; stamp collecting, exchanging photographs.

Sydney Daniels, 21; Sans Souci, Wakenaam, Essequibo River, B. G.; stamp collecting, exchanging photographs.

Lloyd Browne, Age 19; Noitgedacht, Wakenaam, Essequibo River, B. G.

Lloyd Harry, 18; Noitgedacht, Wakenaam, Essequibo River, B. G.; swimming, corresponding.

Woolford Williams, Age 16; Maria Johanna, Wakenaam, Essequibo River, B. G.; cricket.

Edgar Alexander Gittens, Age 38; Maria Johanna, Wakenaam, Essequibo, B. G.; Scripture teaching, evangelizing.

Lynette Rogers, Age 23; Noitgedacht, Wakenaam, Essequibo River, B. G.; desires pen pals between the ages of 19 and 26; hobbies: reading, writing, cooking, house decoration, riding, exchanging photographs, playing games.

Cleopatra Robertson, Age 14; Maria Johanna, Wakenaam, Essequibo River, B. G.; singing, writing, all sorts of sports.

Elene Sambdach, Age 13; Maria Johanna, Wakenaam, Essequibo River, B. G.; reading, games.

Walterine Joycelin Stanton, Age 13; Maria Johanna, Wakenaam, Essequibo, B. G.; singing, games.

Waveney Browne, Age 13; Noitgedacht, Wakenaam, Essequibo, B. G.; reading, games.

Coronet Stanton, Age 14; Maria Johanna, Wakenaam, Essequibo, B. G.; singing, games, reading.

Jonathan Barker, Bush Lot, Essequibo, British Guiana, S. A.

Kalbie Barker, Bush Lot, Essequibo, British Guiana, S. A.

This list of pen pals supplements the list as published in the **Sabbath Recorder**, issue of December 24, 1962.

Portions of Letters

From Rev. Leon R. Lawton

"Work is progressing rapidly on the rebuilding of the Charles St. Church (Kingston, Jamaica). Bro. Johnston and his crew are really getting things done. The funds are scarce, but they are trusting that the needs will be met as they move ahead and plan for dedication before we leave in July. All fourteen columns will be poured by next Sunday, Feb. 9, and the blocks should be going up next

week. It is thrilling to see it come to pass. Mountain View is also spurring on their work and also hope to have dedication in June this year.

"The Trelawny Circuit of churches is to be organized at a Circuit Convention this coming weekend at Wakefield. Will be going down for baptism early Sunday and the day to take part. Then next Wednesday, the 12th, Ash Wednesday, the Kingston Circuit will hold its first convention and organizational meeting at Mountain View church. We are hoping that these local Circuit meetings will do much to draw churches closer together in each area and that with vision they will launch out in witness and service with things that no one church would do by itself. Pray that this will not be just another 'organization' but rather an effective fellowship to unite our individual members and churches together for doing His will in their area."

Pastor Lawton included in his letter a bulletin showing the program for the meetings held at the Wakefield Seventh Day Baptist Church February 7 - 9, 1964. He wrote that he had left his home at Kingston "just after midnight in order to arrive at Wakefield for baptism." This seemed odd until we noted from the program that the baptismal service was held at 6:30 a. m. It was preceded by a quiet hour led by Pastor A. Black, beginning at 4:30 a. m. We understand from Pastor Lawton's comments that there was a very good attendance.

Sowing in South America

Pocket Testament League International Director J. Edward Smith, reports astonishing co-operation in obtaining commendations and support from heads of state in South American republics for PTL Scripture distribution campaigns in their countries.

The PTL plans to distribute a million Gospels of John in Spanish throughout Argentina. Five completely equipped sound trucks are being brought in for the League's largest scale Scripture distribution campaign in South America so far. To date 1,690,000 Gospels have been distributed in Peru, Ecuador, Colombia, Bolivia, Venezuela, and Chile.

Protestants Favor Only Limited Federal Aid

(Prepared by Baptist Public Affairs Committee, recommended for publication by the Seventh Day Baptist Social Action Committee).

Opposition to Federal support of the educational programs of parochial schools was voted by the National Study Conference on Church and State at Columbus, Ohio, February 4 - 7.

However, the conference approved "under some well-defined circumstances" government support of health and welfare programs of church-related agencies and schools.

Delegates from 24 Protestant and Orthodox communions in a 2,100-word report on "Separation and Interaction of Church and State" agreed on the following:

1. A strong commitment to religious liberty as man's natural right and indispensable condition of a free society,
2. Recognition that ours is a pluralistic and not simply a Protestant society,
3. Acceptance and support of Supreme Court decisions in so far as they prohibit officially prescribed prayers and required devotional reading of the Bible in public schools,
4. Recognition that the Court's decision underscores the responsibility upon the family and the church for religious education,
5. Opposition to any proposal such as the so-called Christian Amendment which seeks to commit our government to official identification with a particular religious tradition,
6. Rejection of over-simplified formulations such as that which seeks to make religion exclusively a private matter or to make all public matters secular, and
7. Awareness that the functions of church and state must be clearly defined as separate, yet relationships should be flexible enough to encompass the increasing areas of interaction.

The Conference was called by the National Council of Churches and was directed by the Department of Religious Liberty, Dean Kelley, secretary. The opinions of the conference expressed only the views of the delegates present and do not necessarily represent those of the National Council or of the denominations represented. Delegates were present from several denominations not affiliated with the Council.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public

Affairs, Washington, D. C., served as a consultant.

The conference took note of the changed relations between church and state in present-day America. The situation is different from what it was in the early days of the Republic, the conference said. At that time, it continued, "the nation" which adopted the First Amendment at the same time considered itself both Christian and Protestant and saw no contradiction in passing laws which required Sunday observance, prayer and Bible reading in the public schools."

Now, however, the conference said, due to the "enrichment of immigration," the development of a "pluralistic" society, the growth of health and welfare services of the government and expanding church programs in the same areas, crucial questions have been raised "concerning both separation and interaction between church and state."

Among areas requiring further study, the conference pointed out, are:

1. The role of the state in promoting programs affected with a religious interest,
2. The ways in which the state exercises its responsibility to advance religious liberty,
3. Whether and under what conditions the church may legitimately accept public monies in church-related programs of health and welfare, and
4. Whether and under what conditions the church may legitimately accept public monies in church-related programs in elementary, secondary, and higher education.

A section of the report approved by the conference, but which registered a recorded dissent of over twenty-five per cent of those voting, said that "under some well-defined circumstances, government may legitimately support specific programs of church-affiliated health and welfare agencies."

Specifically, the limitations placed on these government-supported programs of church agencies were:

a. That government programs must not be aimed primarily at the support of religious institutions or objectives,

b. That any support of church-affiliated agencies must be an incidental part of a large program directed to appropriate public interests,

c. That the agency does not discriminate on the basis of race, color, creed, or national origin, and

d. That reversionary clauses, limited to a fixed and reasonable period, be written into all contractual arrangements to insure that funds, buildings and equipment are not diverted from the purposes for which they were originally acquired.

The conference was divided into twelve study sections. Each section made a report to the conference as a whole, but the reports were only "received" and were not approved or disapproved. Divergent and conflicting views were sometimes expressed in the section reports.

WOMEN'S WORK — Mrs. Lawrence W. Marsden



**Zelma George
Women's Speaker
Baptist Meeting
Atlantic City
May 22, 1964**

One of the important events clustering around the Baptist Jubilee at Atlantic City May 22-24 is a meeting of the North American Baptist Women's Union, an organization with which Seventh Day Baptist women are now affiliated. The women will meet on Friday, May 22, just prior to the beginning of the Jubilee (which follows the Southern Baptist and American Baptist annual conventions).

Dr. Zelma George is the featured speaker for the N.A.B.W. Union. Her world work has caused her to be called affectionately "People to people Ambassador Extraordinary." The pages of biographical material listing her achievements tell of her unusual persuasive power in international relations. She was invited to Accra, Ghana, in June of 1962 as an expert on the United Nations role in the implementation of disarmament. With her doctorate in sociology she was appointed to the XV Assembly of the United Nations and was

described as earning a Ph.D. in Courage when she championed the "speedy and unconditional end of colonialism."

Everywhere Dr. George went on her world tour she was hailed by foreign leaders for her warmth and abundant capacity for making friends. "I love people," says the popular civic worker, "and I guess they love me."

Dr. George's whole life has been concerned with human welfare. It has led the Texas-born woman into several careers. Her background is a composite of social worker, teacher, research fellow, home maker, sociologist, world traveler, diplomat — and singer, too!

Greatly in demand as a speaker, Dr. Zelma George invariably arouses enthusiastic comment for her forthright observations and dramatic delivery. As one college president said: "Dr. George is an extraordinary woman, a scholar, an artist and a human being. She is at once a message, a challenge and an inspiration."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Field Worker Funds

Early in February the SDBYF of the Battle Creek church sent out an appeal to our churches to stimulate giving for the fund to support the Youth Field Worker. Several churches have responded quite generously, mostly through their youth fellowships. For these we are most grateful.

We expect to have a successor to Miss Bingham, who has resigned as of June 1, and the need for voluntary contributions will continue. It has been suggested that each SDBYF put an amount in its yearly budget for this important fund.

Our thanks to the Battle Creek SDBYF and its sponsors, Mr. and Mrs. Wendell L. Thorngate.

Lesson Committee

The annual meeting of the Committee on Uniform Series of International Bible School Lessons of the Division of Christian Education, National Council of Churches of Christ in the USA, will be held in New York City the week of March 16. Secretary Zwiebel plans to attend.

Unconverted Converts

By Joyce Conrod*

As a housewife, mother, and above all a Christian, I have had the opportunity to witness to many types of women. I have met in most, varying degrees of curiosity, dissatisfaction, and sometimes resentment toward the message of salvation through Jesus Christ. But until recently, I had never met an "unconverted convert," to my knowledge. It was a shock, although enlightening, when a neighbor of mine, who till that time I had thought unsaved, told me she was saved. The Bible says, "Wherefore by their fruits ye shall know them" (Matt. 7: 20); and I could not have known of her salvation by any spiritual fruits in the life she led.

Upon inquiry, I found that she believed she was saved simply because on several occasions she had felt sorry for her sins and confessed them. That consequently made her feel relieved and "happy." For God is a fair God, she believed, and He wouldn't put such wonderful worldly entertainment on earth if it wasn't for us to enjoy. She did admit that she had no great desire to attend church but when she did go, it made her feel "good."

These people are the hardest people to reach for Christ, and yet the most needful. They have learned just enough from church to accept Christ in their minds but not enough to take Him into their hearts and lives. They fill many church record books and possibly some of our own. They are often sons and daughters who got in on the shirrtails of good "active" church members.

We are so concerned with missionary work in far lands and atheists and communists in our own land that we oftentimes forget these Christian "pretenders." These people are accepted generally at what they say they are rather than what evidence

*Joyce Conrod, wife of the pastor of the Kansas City church, observes that not many women write articles for the Recorder. In assisting her husband with letter writing and Bible study she says she gets some ideas of her own that she would like to try to put on paper. Women can witness; women can write on Christian subjects as well as secular.

they give of Christ being in their lives. It hasn't been explained to them that acceptance of Christ is an "about face" or a complete change in one's life from living for his own pleasure and self-satisfaction to complete obedience to Christ. This means witnessing, praying without ceasing, fellowshiping with true believers in Christ, and obeying God's holy commandments without the excuse, "God is a fair God, He wants me to have a little worldly fun." True is the verse, "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven" (Matt. 7: 21).

But getting even closer to home and the problem we deal with most frequently, if we looked at our own church membership records at the "inactive" list, how many of our sons and daughters are there? Or how many have moved and instead of seeking a Sabbath-believing church have gone to the nearest Sunday church for convenience? How many attend and belong to our churches but never have felt a change in their lives so that they feel bound to keep God's commandments with love in their hearts?

This need not be and is not always the case. But the child in your home is as important and maybe more so than a heathen in a foreign land if he has not yet personally felt a change. No matter if he was taught the Bible verses and obeyed the letter of the law, even the Sabbath, if he is allowed to grow up thinking that this is all that there is to salvation, then he will be the worse for the teaching and the hardest to reach for Christ.

God is a fair God but only by His standards. He metes out justice to all those who will not accept His Son as their personal Savior, no matter what their parents profess. For God wants sons — not grandsons! (as mentioned in the **Helping Hand**).

Let us, you and I as parents, as friends, and relatives be sure that our loved ones have the opportunity to be saved. For it was first to their own families, the Jews, then to the heathen Gentiles, that the disciples preached. We will still have time and room for the missionary work with "Gentiles" when we have taken care of our family and friends.

Play That Second Fiddle

(Continued from page 5)

The concert is the church's witness. It is the Gospel message of salvation. It is the music which comes from dedicated service to the needs of men. It is the melody of a true and effective, a passionate love for all. The music is beautifully pure and true, or it is inharmonious and poor according to the performance of the individual musician and his willingness to take his proper place and render his reasonable service.

And now to the second violin section: that large segment of the church family called upon to do seemingly unimportant duties. Probably every person who has ever named the name of Christ is called upon at some time to play in this section. The third verse of Romans twelve from Alford's translation has something of a play on words: "Not to be high-minded above that which he ought to be minded, but to be so minded as to be sober minded." We need to be willing to play "second fiddle." We need to be willing to do the tasks of the Kingdom of God which do not seem to have the glory and honor which appear to go along with other tasks. But we recognize that as members of the body of Christ we have specific responsibilities; and however those responsibilities might seem to be small and unimportant, yet they are vital to the witness of the Kingdom of God. Verses nine and ten of the first chapter of James read, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low; because as the flower of the grass, he shall pass away." Again, and emphatically I would say, "Play that second fiddle!" Take hold of that opportunity in the job that seems unimportant or trivial, and do it "as unto the Lord." Count it a privilege to serve in unimportant roles, for it may be that the doing well of the little task will make the difference between success or failure as far as the witness of the church is concerned. It may be that your acceptance of the menial will bring glory to the Lord of the Church. It is possible that your willing acceptance of your small role will be the inspiration needed for others to take on the tasks which the Lord calls them

to do. Don't be too proud to accept a task because someone else had been asked before you. This may be the Lord's way of opening the door of opportunity for you. You may be His choice for this specific service, and who can measure the importance of that service, save the Lord Himself.

If you have never been called upon to play second fiddle, be sure that you will be. As in our parable, one of the chief reasons for the inharmonious music that issues from the door of the church is the unwillingness of members to take unimportant tasks. You can help make the church witness beautiful and true. Play that second fiddle.

ECUMENICAL NEWS

No Prospect of Union

Dr. Stanley I. Stuber (Baptist), executive director of the Missouri Council of Churches, told the student body at William Jewell College that the Vatican Council "has made little, if any, progress" toward union.

He said this is the case in view of the remarks by Pope Paul VI, opening the current session, that essential to union is "an agreement in matters of faith, mutual acceptance of the sacraments, and one ecclesiastical control. . . ."

"But nothing has happened . . . to make us believe that the Roman Catholic Church will accept individual freedom of belief in essential doctrines," he added. "Therefore, unless the Orthodox, or the Anglicans or the Protestants are willing to compromise their own basic belief and principles, I can see absolutely no hope of Christian union as advanced by Pope Paul and the Second Vatican Council."

— Methodist Christian Advocate.

NAE Convention in Chicago

Evangelical church leaders from across the nation will converge in Chicago April 7-9 for the 22nd annual convention of the National Association of Evangelicals.

Evangelist Billy Graham will be featured speaker for the first night meeting. Other top speakers on the program are Dr. Os-

wald C. J. Hoffmann of the "Lutheran Hour"; Dr. K. Owen White, president of the Southern Baptist Convention, and Congressman John B. Anderson of Illinois.

More than 1,000 persons are expected for the convention at the Pick-Congress Hotel. Hundreds of students from the area will join delegates to hear the featured speakers. The underlying theme is "Evangelicals Unashamed!"

Renowned Speakers at Washington NAE Convention

Dr. Billy Graham is to speak Tuesday evening, April 7, at the annual convention of the National Association of Evangelicals in Washington. "Evangelicals Unashamed" is the convention theme. Other convention speakers are Dr. Robert A. Cook, president of The King's College and of the NAE; Dr. K. Owen White, president of the Southern Baptist Convention and pastor of First Baptist Church, Houston, Texas; Dr. Oswald C. J. Hoffmann, public relations director for the Lutheran Church, Missouri Synod, and regular speaker on "The Lutheran Hour," and Representative John Anderson of Illinois, a member of the Evangelical Free Church.

Scottish Baptists Vote to Remain out of WCC

By a 316-59 vote, the annual assembly of the Baptist Union of Scotland decided to continue the denomination's "disaffiliation" with the World Council of Churches. The Scottish Baptists broke away from WCC in 1955.

"The unity which Christ purposes for his people is neither external nor organizational—but spiritual, and this unity the Christian community already has in Christ," the committee recommendation declared.

SABBATH SCHOOL LESSON for March 21, 1964

Two Men — Two Destinies
Lesson Scripture: Luke 23: 32-43.

Population Explosion

The population of the world is now increasing by some 7,500 people an hour — about fifty-two million a year. Tragically, the most rapid increases are in those countries least able to provide their people with a decent living.

"Until population growth is checked in these countries, it becomes more difficult with each passing year to improve living levels."

— Robert C. Cook, president of
Population Reference Bureau,
Washington, D. C.

NEWS FROM THE CHURCHES

SHILOH, N. J. — As the congregation listened to the evening message by the visiting evangelist, it seemed as if the Lord moved closer and closer to each individual there. A call was made to those who wished to take that first step, many came forward. Parents and friends came to stand with these young believers. Still others came to rededicate their lives for Him and His service.

Our preaching mission was planned by the Shiloh and Marlboro churches. Meetings were held each night February 7 through 16. Attendance was very good, including the night we had a snow storm. Pastor Mynor Soper from Boulder, Colorado, was guest speaker. Services were opened with a song service, led by a different director each night, Scripture and prayer followed. Before each message there was special music.

A get-acquainted-social was held in the church basement following the first Sabbath night service. Everyone enjoyed an evening of fellowship together.

Another preaching mission is now being planned for next year by the two churches. — Correspondent.

PLAINFIELD, N. J.—On Race Relations Sabbath, February 15, after a challenging sermon by Pastor Dickinson on "The Unfinished Work — Racial Brotherhood," we had a Meal of Sharing. Each family contributed \$1.00 per adult (besides food) to help bring delegates from other countries to the World Consultation of Delegates of Seventh Day Baptist Conferences in August.

After lunch a workshop was held on the topic "Mission to the World." Our work in Nyasaland, British Guiana, and Jamaica was summarized by Miss Lucy Whitford, Mrs. L. H. North, and Mrs. C. H. Dickinson. Then the Rev. Leon Maltby took us on a trip to Korea and back, marking our air route with red ribbon on a world map. We visited ten countries which have open doors for Seventh Day Baptists — Germany, Israel, India, Burma, Korea, Philippines, South Africa, Nigeria, Brazil, and Mexico.

On February 8, in celebration of Youth Week, the Youth Fellowship presented a dialogue sermon, "What's Right with My Church?" Mervin Dickinson took the part of a dissenter and gave his objections to attending church, giving money, supporting missions, taking an active part in church work, being a Christian seven days a week, and so forth. The other members effectively answered his objections, one by one. The Youth Fellowship and the Junior C. E. meet on alternate Sabbath afternoons.

Our church participated in the community Brotherhood and World Day of Prayer services February 9 and 14.

We were all sorry to have Mr. and Mrs. Everett T. Harris, Jr. and daughter Jennifer, leave us January 27, but we were glad they were going to the Salem church. At the January 5 business meeting the following resolution was adopted: "The church notes with regret that the Everett T. Harris, Jr., family will be leaving Plainfield in the near future to take up a new career elsewhere. We would express our grateful appreciation for the creative and capable part Barbara and Everett have played in our church life during the past five short years and wish them Godspeed in their new work." — Correspondent.

DAYTONA BEACH, FLA.—The monthly church-aid dinner meeting for February was held on the 12th and was, in reality, a surprise Golden Anniversary Luncheon in honor of Orville and Alice Hyde, who are wintering here and are from Verona, N. Y. They were married in Verona, February 18, 1914. The luncheon was served in the social hall to about 45 guests. The couple was presented a beautiful bouquet of flowers by Win and Eva Randolph, and a large wedding cake was cut and served.

WATERFORD, CONN.—We of the Waterford church give thanks for God's leading during the past, and look forward to continued challenge in His call to "Feed my sheep."

Some events that deserve mention include a wedding in July, when Miss Emma Burdick and Paul Johnson exchanged vows. We have been greatly cheered by the faithfulness of this young couple to the church.

On the other hand, loss has been sustained as three loyal members have been called to join the Heavenly Church and be a part of its glorious ministry.

The pastor's resignation from the active ministry of the church was accepted in January, while for the time being, local ministers will be called upon for pulpit supplies.

In announcing his retirement, the pastor made this statement: "The eight years of service with the church have been happy ones, and full of plans and activities in which laymen of the church have participated most loyally. May God bless each one as we strive to work out plans that shall be acceptable to Him and will be a blessing to the church."

In co-operating with the fourth year of Baptist Jubilee Advance, we have had evangelistic meetings in the spring, as well as speakers on Friday night representing Alcoholics Anonymous, Family Service, and race relations.

We were host to the Yearly Meeting of the New England Churches in October. The matter of dinner entertainment was happily solved by the use of the dining room at the nearby grade school at a very nominal fee. We had as speaker our president of Conference, Rev. C. Rex Burdick.

Studies in Romans and First and Second Corinthians have occupied us in our Friday night prayer meetings. The monthly hymn sings were given up in the summer because of the small attendance, but the Friendly Visitors have continued their monthly meetings with a study of the booklet *How to Win Souls* by Gene Edwards.

We are looking forward to having as our guest next summer the Rev. James McGeachy of the Mill Yard church in London, on his way to the Pre-Conference Consultation and Conference at Salem, West Virginia. — Correspondent.

THE SABBATH Recorder

