

The Sabbath Recorder

first fifty years was largely by revival meetings. The history, written by Oscar M. Burdick for the centennial and printed in the Sabbath Recorder of July 4, 1927, has some interesting figures. Starting in 1827 with fourteen members, eleven of them from Ashaway, R. I., they had a revival in 1831 which added 25 members. In 1840 another revival produced forty-six members. What the growth was between then and 1866 is not stated, but in that year there was another series of meetings which brought in twenty-seven members. Rev. A. H. Lewis conducted a revival in 1871 which added sixty-three members. He was invited back for another series in 1878 which resulted in fifty-two new people on the church roll.

At the centennial in 1927 the Rev. A. L. Davis had been in the pastorate just one year. His widow and daughter, Margaret Burdick, now attend the church faithfully summer and winter although they live at a considerable distance. The membership in the 1927 Yearbook is listed as 136 resident and fifty-nine nonresident.

The historical paper mentioned above lists the pastors who had served the church and adds: "With such an array of faithful servants of God to lead in its spiritual growth, this church should be beacon light for Christianity in this community, and, if it is not, it cannot be the lack of faithful work on the part of those who have labored so untiringly in the years gone by for its best welfare."

Since 1927 the following pastors have served the village church: Alva Davis, Harley Sutton, Charles Bond, Victor Skaggs, Delmer Van Horn, and Eugene Fatato. The present pastor is Herbert Saunders. Like a number of other rural and village churches, the membership has declined from its previous high of about 200 to 58, the same in the 1963 Yearbook as the previous year.

The Little Genesee church entertained the Western Association last June, at which time the above pictures were taken. There would seem to be a good opportunity for the group to grow and to continue to uphold the Gospel light in the years to come. In addition to the student pastor there are two licensed ministers in the congregation, Mark Sanford and Nina Traver.

Board and Churches Co-operate In Sabbath Recorder Gifts

All United States Seventh Day Baptist churches have been offered a unique opportunity to provide a limited number of Sabbath Recorder subscriptions to prospective members or others. This offer is made by the Committee on Distribution of Literature of the Tract Society. The plan, as previously outlined in a letter to the pastors and clerks, enables the church to supply names (mostly non-members) and to pay only \$2 for each subscription. The committee will pay the other \$2 with the belief that this will help to extend the cause of Seventh Day Baptists perhaps better than an equal amount spent on the distribution of tracts. If there are further questions about this matching-fund plan they should be addressed to the corresponding secretary of the Tract Society.

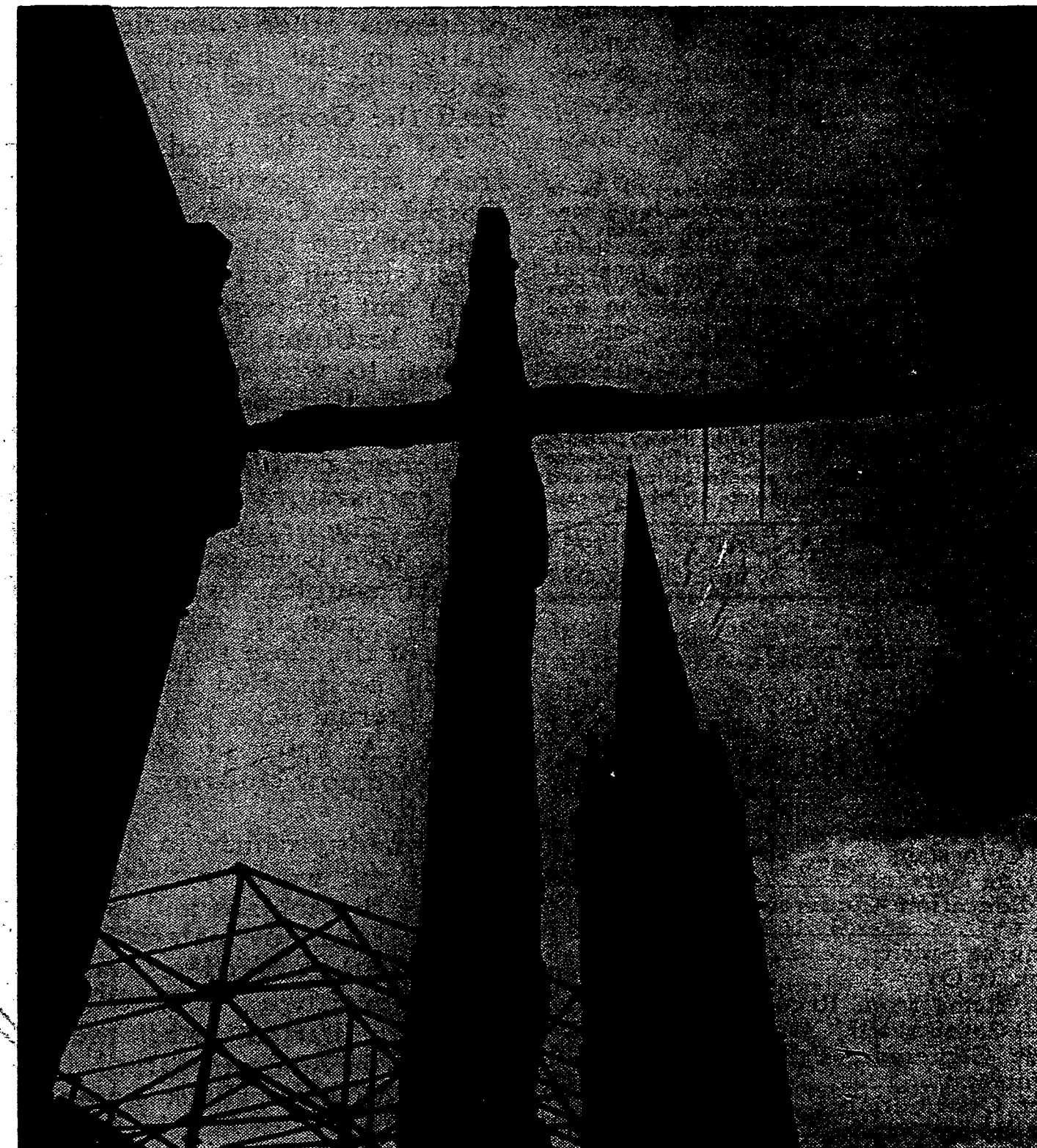
Since the adoption of this plan involves action by the local church and perhaps referral to the deacons or the Committee on Evangelism it is expected that it can be put into general operation early in the year — after the quarterly or annual meetings have been held. A few churches and fellowships have already indicated their desire to co-operate in this outreach.

The above plan is distinct from the program by which Women's Societies and other groups provide the denominational organ to city, college, and theological libraries at the regular rate of \$4 per year.

Attention is again called to the fact that the Sabbath Recorder is offered to servicemen (other than career personnel) at half price. Subscriptions may also be given to students at \$2 for the academic year. The Tract Board pays airmail postage on one copy to each major mission field headquarters. Individual gift subscriptions for relatives and friends are, of course, encouraged.

Says Robert L. Smith in the *Arkansas Baptist*, "We have learned to fly through the air faster and higher than the birds; swim under the sea deeper and farther than the fish; we can travel in space with greater freedom than the moon — we now desperately need power to walk on the earth like a man!"

Frank S. Mead in *Tarbell's Teachers' Guide for 1964*.
(Fleming H. Revell Co.)



CHARRED CROSS OF COVENTRY

The famed Charred Cross of the Cathedral Church of Coventry made from beams taken from the church that was nearly destroyed by fire bombs in 1940. It will be displayed at the New York World's Fair in the Music Garden of the Protestant and Orthodox Center. The Coventry officials consider the Charred Cross their most precious possession.

The Sabbath Recorder

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

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Europe as a Mission Field

Most Christian people in America probably do not think of Europe as an important and needy mission field. There are reasons for this sort of thinking. Did not our ancestors come from Europe, bringing their religion with them? Is not Europe sending out missionaries rather than receiving them? This is not the whole picture. It is only a portion of Western Europe that has virile Protestant churches and that enlists, trains, and sends out missionaries. France, Italy, Spain, and numerous other countries although nominally in the Catholic fold have little knowledge of the joy of salvation. They need the Gospel.

To meet the needs of Europe for a fresh and vigorous presentation of the Gospel the Greater Europe Mission was brought into being. It sends out missionaries (sixteen arrived on the field this past year) but its primary aim is to establish Bible Institutes and to train men and women to win souls in their own countries. Such schools have now been established in France, Italy and Germany. The missionary couples and their students have had encouraging success in some difficult places. The organization reports that sixty souls have been led to the Lord in Italy by two couples, twenty-seven of them in weekly open-air meetings conducted in front of the main railroad station in Rome. It will be recalled that some sections of "the Eternal City" are strongly communistic. A gang of converted "dead-end kids" are now studying in the Italian Bible Institute.

Germany, which in the past has furnished the world with some of the most famous theologians and also with some of the most famous materialists and skeptics, has recently offered resistance to evangelism. Nevertheless a Bible training school has been started and large areas of the country have been stirred by the efforts of G.E.M. evangelists. Some qualified observers have stated in recent magazine articles that the day of mass evangelism in Western Europe seems to be waning but that at the same time there is a revival of home and group Bible study. If such be the case, the future of real Christianity looks brighter than before. The increase of Bible Institutes which are not committed to narrow eschatological views should foster this Bible interest.

One of the most important tools for evangelism in France is Gospel literature and posters followed by an offer of free Scripture portions.

Europe, in spite of its long history of Catholicism and Protestantism seems to be in need of help from America in kindling again the fires of living faith. Let us pray for every sincere Spirit-guided effort and especially for the encouragement of our own brethren in the faith who have not been able to do all that ought to be done. Wherever there is a need and no one to meet that need a mission field exists, whether in this country, in Europe, or the isles of the sea. The field is the world, and the workers must be sent to the place where there is hope of reaping a harvest for the Lord. Prayer and dependence on the guidance of the Holy Spirit can be counted on to bring about a proper distribution of the available workers in the world field.

Peace Corps Recruitment

There are those who consider the Peace Corps as the greatest program proposed and put into operation by the late President Kennedy. It has certainly grown in appeal and in general acceptance at home and abroad. The recruitment of volunteers is not hampered, as missionary recruitment is, by lack of funds since it operates out of the Federal Treasury. Candidates are delayed only by screening and training, not by deputation work to raise money for travel and sustenance.

Recruitment for the Peace Corps has entered a new phase or strategy. Now teams are sent to major college campuses to stay for a week — teams that include secretaries from Washington who can process applications on the spot and sometimes include also personnel who have returned from two years of Peace Corps service. The demand for expansion seems to justify this new enlistment program. One of the first major efforts along this line was conducted in mid-December in the 94 colleges and technical schools of the New York area in which 75 recruiters took part. It was felt that the response of Columbia and Barnard students, for example, had been far below the national

MEMORY TEXT

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Luke 16: 16, 17.

average (only 8 and 3 respectively). The intensive efforts to get more liberal arts graduates have brought results, it is reported. There were 31,372 applicants during the first nine months of 1963 — up 43 per cent from the same period of 1962.

The National Council of Churches maintains a Peace Corps office at the Inter-Church Center in New York to provide liaison between the government and the churches. It is evident that there is a relation between recruiting for short-term missionary work and Peace Corps work. It is not always easy for young people to see the difference between humanitarian work under a mission board and humanitarian work under government control, though there is a great difference — readily acknowledged by Peace Corps recruiters. With interdenominational mission leaders appealing for more non-sectarian mission programs and the government calling for a completely secularized Peace Corps the line between secular and non-sectarian may become increasingly difficult to draw.

Another problem is now before the world in relation to the Peace Corps. It has become necessary to set up in Washington an International Peace Corps Secretariat whose duties are not yet clearly defined. Other strong nations have taken up the Peace Corps idea from the United States. The U. S. budget for 1963-'64 is \$108 million. The British government is thinking in terms of \$750,000 with a proposal from the Labour Party of an Agency with \$14 million to spend. The German Federal Government is allocating \$6,250,000. Smaller countries are following suit. The problem is not that other countries want to do something similar to what Mr. Kennedy proposed but that the motiva-

tion of some of their programs is of a lower order. With some the idea of a national service corps is either a way to deal with youth unemployment rather than reflecting the traditional motivation of voluntary service. Some emergent countries do not have any thought of voluntary service. Our Peace Corps has tried to keep foremost not the jobs that needed to be done, but the spirit in which they could be done by volunteers. The danger, therefore, is a weakening of motivation. The more widespread the acceptance of a national service corps the greater the danger will be.

One thing is sure, true missionary motivation will remain high, for it is concerned with redemption of people, not just improvement of their material standard of living. Governments may imitate some of the well-established service projects of missionaries, but the age-old problem of self-interest is sure to manifest itself sooner or later.

EDITORIAL NOTES

Lest We Forget

The events of that fateful day of November 22, 1963, have now moved back into a different year, but it will never be amiss to record some of the better thoughts that came to Christian people during that long, black-draped weekend.

J. Harold Sherk in "The Reporter for Conscience' Sake" who was among those who stood on Constitution Avenue watching the funeral procession go by penned for the January issue his reflections on the tragedy of human violence which shamed our national conscience. He concluded with the following words:

"And now we turn again to our tasks, chastened, we believe, penitent, we hope. We have been called anew to a ministry in the power of that Spirit that removes the occasion for all wars. If we ever were complacent about our task, we cannot be so now. If we have needed any reminder of the 'powers of darkness' in our bright day, we have had it. If there is yet a Cross for us, will we bear it?"

They have a right to censure that have a heart to help. — Wm. Penn.

February Special Issue

Some of our faithful distributors of Gospel and Sabbath literature have long dreamed of having a special issue of the *Sabbath Recorder* with a cover that was in full color rather than the usual two-color. They have felt that the extra attraction of a natural color photograph would make the *Recorder* much easier to distribute in large quantities and would be worth the additional cost. The editor of the February 1964 issue, Don V. Gray, felt very strongly that the content of his issue would be greatly supported by the religious symbolism of an Ectachrome transparency which he had prepared. It can be announced that special financial arrangements including contributions by the North Central Association, the guest editor and the Tract Board have made the use of this full-color picture possible.

The printing process for the February special (dated the second Monday) is about to begin. It is time for individuals and churches to exercise their faith in the project and to order the copies they can profitably distribute now or in the future. The articles are believed to be of such a nature that the evangelistic impact of this sixteen page piece of literature will be strong. Since there is no present prospect of using four-color plates on future issues it would be wise to anticipate the distribution that can be made next summer or even later. The advance orders determine the number printed. We cannot make a second printing for churches and individuals who become enthusiastic too late.

Devouring the Book

When God had a message for Israel in the days of Ezekiel, He told the prophet to eat the roll of the book, and then to speak. Having devoured it, he found it to be sweet in his stomach. Whenever King Menelik of Ethiopia (1844-1913) felt sick or depressed, he ate a page out of the Bible. What results he experienced we are not told. The New Testament has something different in mind when it urges people to "desire the sincere milk of the Word that ye may grow thereby." (1 Pet. 2: 2).

CHRIST IN COLOSSIANS

A Bible Study

By Rev. Lester G. Osborn

Introduction

The Christians in Colossae were in danger of being carried away by "philosophy and empty deceit" (RSV). They were being swayed by "hollow and delusive speculations, based on traditions of man-made teaching . . . and not on Christ" (NEB). Paul, in this epistle, warns them to "take care that nobody exploits you through the pretensions of philosophy, guided by human tradition, following material ways of looking at things, instead of following Christ" (Gsp).

To counteract the danger Paul wrote to them showing the supremacy of Christ and presenting the living Christian faith, both in doctrine and in conduct. Colossians sets forth the Person and work of Christ, and touches on most of the basic Christian doctrines.

It is interesting to note the names Paul applies to Jesus. In his salutation and also in two other verses, he calls Him "The Lord Jesus Christ." "Lord Jesus" and "Lord Christ" are each used once. "Jesus Christ" occurs three times. "Lord" is applied to Him eight times. The name most often employed is "Christ" which Paul uses nineteen times. "Jesus" never stands alone. Jesus was His human or family name, Christ His title, and Lord His divine name, expressing His deity.

A. Christ — the Son of God

Right at the beginning of the epistle Paul declares the deity of Christ. The Lord Jesus Christ is the Son of God. He says, "We always thank God the Father of our Lord Jesus Christ" (1: 3, RSV, NEB). Later (1: 13) he speaks of God's having "translated" or "transferred" us into the "kingdom of his dear Son" (KJV, NEB), "his beloved Son" (RSV). His relation to the Father is Son — He is the Son of God.

B. Christ — the Image of God

Not only is the Lord Jesus Christ the Son of God, He is "the image of the invisible God" (1: 15, KJV, RSV, NEB), the "exact likeness" (Amp). Phillips has "the visible expression." Wuest is more

complete, translating it "a derived reproduction and manifestation of absolute deity."

Paul elaborates on this thought, saying, "It pleased the Father that in him should all fulness dwell" (1: 19, KJV). NEB puts it "In him the complete being of God, by God's own choice, came to dwell." Phillips says, the "full nature of God." RSV and Gsp make the choice not God's but that of the "fulness." However that may be "In him dwelleth all the fulness of the Godhead bodily" (2: 9, KJV). It was "the fulness of deity" (RSV), which is the force of the Greek word. "It is in Christ that the complete being of the Godhead dwells embodied" (NEB). "All the fulness of God's nature," says Gsp, while Phillips has, "God gives a full and complete expression of himself." Wuest translates, "all the fulness of absolute deity in bodily fashion." No wonder Jesus said, "He that hath seen me hath seen the Father" (Jn. 14: 9).

But there is more: "Christ in whom are hid all the treasures of wisdom and knowledge" (2: 3, KJV, RSV). A little later Paul says, "Christ is all and in all" (3: 11b, KJV, RSV, NEB). He is "everything and everywhere, to all men without distinction of persons" (Amp).

In writing of His likeness to the Father, Paul recognized and set forth the deity of Jesus.

C. Christ — Creator and Sustainer

In Colossians Paul says that Christ is "the firstborn of every creature" (1: 15, KJV), or "of all creation" (RSV). This puts Him outside of creation, the Greek word having the force of "prior to." "He existed before creation began" (Phil). Paul explains his meaning, saying, "He is before all things" (1: 17, KJV, RSV), making His pre-existence clear. "He existed before all things" (Gsp). Phillips agrees, translating, "He exists before everything." This agrees with the prologue of John's Gospel, which says, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God" (Jn. 1:1, 2, RSV), and with Jesus' own words, when He prayed to His Father to glorify Him "with the glory I had with thee be-

fore the world was made" (Jn. 17:5, RSV). He was not, Himself, a created being, but existed before creation.

That Christ Himself was the Creator is definitely asserted by Paul, "By him were all things created that are in heaven and earth . . . all things were created by him and for him" (1:16, KJV, RSV). "In him everything in heaven and earth was created . . . the whole universe has been created through him and for him" (NEB). That is to say that all of creation, including every creature, owes its being to Him. He is the "first cause" demanded by science.

Not only did He create "heaven and earth, the sea and all that in them is" (Ex. 20:11; Jn. 1:3), but He is also the Sustainer of the universe. "By him all things hold together" (1:17, RSV, NEB, Amp). Phillips renders it, "He is . . . the Upholding Principle of the whole scheme of creation." It is Christ who holds the stars in their courses, and enforces all the laws of nature.

Paul says, "Christ, who is the beginning" (1:18a, KJV, RSV), the "originator" (Wuest), "its origin" (NEB). Phillips puts it, "Life from nothing began through him." Then he goes on to say that this is "in order that he might become in all things himself the One who is pre-eminent" (1:18b, Wuest). "That in everything he might be pre-eminent" (RSV), "might occupy the chief place" (Amp), "be in all things alone supreme" (Phil). Someone has said, "No power or being can take place along with Him in creation."

His pre-existence, creative work, and upholding the universe all witness to His deity.

Abbreviations

- KJV — King James Version
 - RSV — Revised Standard Version
 - NEB — New English Bible
 - Amp — Amplified New Testament
 - Gsp — An American Translation of the NT, Goodspeed
 - Wuest — An Expanded Translation of the NT
 - Phil — Letters to Young Churches, Phillips
- (To be continued next week)

The Suffering Servant

By Mrs. James Williams*

We, as followers of Jesus Christ and servants of the Lord, are in the midst of a critical time in history. More than ever we need to pause, re-examine and soul-search. We have to ask ourselves pointed questions and give honest answers. One of the foremost controversial issues in the world, and particularly in America today, is that of civil rights.

Why has it taken one hundred long years for the Negro people to achieve and exercise a God-given right? Where can the blame be laid? Where has Christian responsibility been? Is "Love thy neighbor as thyself" merely a passage of Scripture to be loyally quoted and not practiced? Can demands for segregation and denials of integration be justifiably upheld by consecrated, witnessing disciples of the man who died on the cross for all men? It is the responsibility of you and me to find the solutions, and share these findings with our neighbors. What are the solutions, or must there always be barriers of fear, walls of resentment, mental blocks of prejudice?

Recently, in a Bible study section on Race at the Sixth General Assembly of the National Council of Churches of Christ in the USA, a nonsegregated group of thirty leaders from all walks of life formed a friendly circle and discussed this issue. After four days and nine hours of sharing questions and answers, discussions, illustrations and suggestions, a number of possible solutions were prayerfully presented.

The day is at hand when we must truly ask "Just who is my neighbor?" The Servant Songs teach that we must be "suffering servants (Isa. 52:1—53:12), with characteristics of love (42:3); a servant who will not be dismayed 'til he has established justice in the earth" (42:4). Paul explains to the Phillipians about the attitudes

*Donna Gray Williams accompanied her mother, Mrs. Don Gray, to the General Assembly of the National Council of Churches and assisted her in getting to and from the study section on Race over which she presided. The above article was written for the Recorder at the suggestion of Mrs. Gray, president of the Women's Board.

of servants: "To let our manners be worthy of the Gospel of Christ" (Phil. 1:27—2:11). Paul expects believers to do this unanimously, "standing firm in one spirit, with one mind, striving side by side for the faith of the gospel." Paul also stresses that a servant "should suffer for his sake, engage in the same conflict" (Phil. 1:1:30), and "look not only to his own interests but also the interest of others." (What would happen if we loved others as much as we love ourselves?)

Leadership in Christ's cause does not give us the liberty to lord it over other people, but humbles us to do what is needed, even if it be "death on a cross"! Surely Jesus gave a living example of His humbleness when He washed the disciples' feet (the work of a servant). But He did not stop with this gesture; He instructed them to in turn wash one another's feet. We need to grasp the significance of this.

Love for our neighbors must be motivated from the heart, not put on like a mask. One must look upon evil with horror and not just pass it by, holding to that which is good. Jesus asked us to "love one another." A heart filled with love dissolves prejudice and blinds eyes to skin colors; a mind full of compassion and understanding won't rest until fair and just answers are found.

If we are ever to realize true fellowship and brotherhood with our neighbors, if we are ever to strive shoulder to shoulder with our brothers, we must first undertake to learn their ways and understand their reasons. It has been said, "Man fears what he does not know and hates what he does not understand." To know and learn about what we fear and hate is the first step toward harmonious living. Let us, then, seal the walls of resentment and find the insight to clasp hands, united in one spirit and mind. Let us pray that we may push to one side the blocks of prejudice and love one another as God has loved us. Let us, too, seize the opportunity, while we still have it, to tear down the barriers of fear and rebuild them with new constructive paths of hope to horizons unlimited.

Again, we must ask ourselves what roles we play as servants in His Kingdom. Are

we the willing, faithful servants, ready to wash our brothers' feet in a true spirit of love, or are we the grumbling, rebellious servants, begrudging all that we are asked? What is the man of another race, to you? a fellow servant, engaged in the same conflict, or the "suffering servant" to an unjust and unkind master? The time is here, the hour has come — for us to be willing and humble servants of God, united for one cause and serving the one Eternal Master, Jesus Christ.

Christian Education Conference to Meet at Cincinnati Feb. 7-13

Christian unity, racial prejudice, technology, and the movies are among subjects which will come under close scrutiny when more than 2,000 Christian educators gather at Cincinnati, Ohio, for the annual meeting of the National Council of Churches Division of Christian Education, February 7-13.

It will bring together both lay and ordained specialists in Christian education from nearly 50 Protestant, Anglican, and Eastern Orthodox communions, all fifty states, and Canada.

More than eighty speeches, panel discussions, plays, and films will be presented as experts in such areas as family life, higher education, audio-visual communication, children's and youth work, missionary education, and public school education meet to examine and evaluate teaching practices, textbooks, and other teaching aids.

The week-long conference consists of a complex of seventeen sections grouped by area of Christian education, attended by persons who are either professional workers in the area with which the group will deal or volunteers doing comparable work. The seventeen sections meet simultaneously throughout the week.

Note: It is expected that this conference will be reported and evaluated for Recorder readers by Secretary Rex Zwiebel of the Seventh Day Baptist Board of Christian Education, who has important responsibilities at the conference.

You can always spot a well-informed man. His views are usually the same as yours.

God is a spirit: and they that worship him must worship him in spirit and in truth. John 4: 24.

WORSHIPING IN SPIRIT

By John A. Conrod

(Pastor of the newly organized Kansas City Church)

How many times have you said or heard it said, "I just didn't get anything out of the church service today." This statement may well be expected on the part of a non-Christian who has been attending church only because it is the socially accepted thing to do, but many sincere Christians also have made this statement. If you have ever made it, then ask yourself, "Just what did I expect to get out of the church service?"

Why do we meet together each Sabbath day and for a mid-week or Sabbath eve service for worship and Bible study? What purpose does it serve in the life of a Christian — especially if he doesn't "get anything" from the service? To answer this we must analyze just what worshiping God really is.

There are some Christians who have such a deep desire to "feel" their worship they have turned quite drastically to emotional expressions that are shunned by more moderate Christians. There are others who seek to "feel" their religion by the dignity and pomp which is also shunned by less liturgical worshipers. The question remains: "What is worship?"

The answer, startling as it may seem, is that worship can be either of these things or even both of them combined.

Let us look to Jesus, our example and guide, to see His attitude toward worship. Jesus very definitely commanded us to observe His last supper in our worship when He said, "This do in remembrance of me." He took a piece of unleavened bread, broke it, and said, "This is my body which is broken for you."

The disciples knew that the piece of bread that Jesus took couldn't possibly be His body, whole or broken, because He was sitting right in the midst of them very much whole. When He took the cup and said, "This is my blood of the new covenant which is shed for many," they knew that He was far from wounded, and did not the liquid still taste like wine? At the time they did not understand what He meant but they came to realize that Jesus was using the bread and wine symbolically so that as often as they partook of the bread and wine they could commemorate His death. This is the crucial point. We believe in Christ; we know He died for our sins. This should be deep in our hearts as Christians.

Jesus has given us the opportunity to express what we have in our hearts. This is true worship — when we express physically what is in us spiritually! Jesus Christ has sanctioned the use of physical things to express our spiritual desire to worship Him. When Jesus explained spiritual things, He resorted to physical illustrations so that our minds could begin to grasp an understanding of what He really meant.

All through His ministry, He used parables to express His spiritual teachings. He illustrated the kingdom of heaven in terms of the sower, the wheat and tares, the mustard seed, the leaven, the hidden treasure, the pearl of great price, and the fisherman's net (Matt. 13).

In the children's sermon one Sabbath, we explained to the children what Jesus meant when He said, "I am the door." We drew a picture of a door and showed how it opens to those who will turn the doorknob, just as Jesus opens the way of

salvation when people take hold of the spiritual doorknobs of faith. Just as children need to express their worship of God in their limited knowledge, even so we need to express our worship of God in our limited ways.

But this is where we must be careful! The physical expressions of worship are to be used only to express the true spiritual worship and love we have for Christ already in our hearts. Too many unsaved souls feel a void in their lives — a void only Christ can fill — but seek to fill it with these physical expressions without Christ. Too many churches are filled with those that do not know Christ but want to appear as if they are Christians. Jesus said:

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

Fasting can be a form of worship if it truly is an expression of the deep love and spiritual desire already present in the heart.

If you haven't "received anything" from your church attendance, it could be that you don't have the spiritual love and compassion that should be present first. Only then can you have meaning in the words of the hymns you sing, or the responsive reading — or any part of the worship service. Let us first worship in spirit and in truth, and then show this in our lives.

LET'S THINK IT OVER

Science and Religion

If scientists succeed in creating life, will it mean another go-round between science and Christianity?

A Minneapolis chemist, Dr. John R. Holum, writing in the January 3 issue of *Christianity Today*, says no.

Holum said creation of life in a test tube "may never happen" but the possibility "is a real one." He pointed out that carbon-containing compounds produced within the human body are now duplicated rather easily in the laboratory. For many years this synthesis was thought impossible.

If scientists eventually create life, he said, it will merely mean that "man has the capacity to set into motion the complicated living process outside the body as well as inside it."

Holum added: "Technically, this will be a truly great achievement. Philosophically and theologically, however, it would create no new problems. Such problems as freedom and determinism, or mind and brain, are with us now. Quite likely they always will be argued among amateur and professional philosophers."

"Life" is not easy to define, Holum observed. "There is no sharp, unyielding borderline between life and non-life. Nature knows no sharp boundaries."

Said Holum: "Hard determinists will see the creation of life 'in a tube' as evidence for their position. Christians will have an opportunity to declare again their praise of God, who brought into being a creature, man, who can accomplish such a great scientific achievement. The creation of the process of life in the laboratory will not tip the scales in these debates one way or the other. As Christians we acknowledge and worship the Lord of life, however life emerges."

Complete Church Union

The drive to convince church people that anything short of complete church union is sinful continues. One of the recent expressions of this comes in the report of the World Council of Churches Commission on World Mission and Evangelism (Mexico City, December 1963). Here are some of the words taken from a WCC press release:

While such joint action in mission is the "next step" in obedience to Christ, it said, complete obedience will ultimately lead Christians "beyond our continuing division into a sacramentally united fellowship which will make visible that we are one family in Christ."

"A divided Church is not only a scandal," it declared, "it can become responsible for the death of men's souls."

From the Secretary's Desk

Malaria in Central Africa

It is estimated that 116 million people are living in the middle belt of Africa where malaria is prevalent. A main protective measure is to spray or dust regularly the African's dwelling huts with DDT or related preparation. In this way the female mosquito, carrier of malaria, which generally retires to the top of the roof after her meal, is killed and with her death the cycle of infection is broken.

A second measure is the use of quinine or other medicines that are reasonably priced and with few harmful side effects. These medicines destroy the parasites in the blood and give protection against infection.

It is fortunate that the parasite which is widely prevalent in Africa, Plasmodium falciparum, has a life span of only some three years. When the preventive measures of hut-dusting and the medical treatment are continued long enough, a breach is effected in the great biological cycle of infection between man, mosquito, and other reservoirs. This results in the rapid decrease of the disease and may eventually bring it under complete control, as in America. Some day this might take place in Africa.

Doctors in Nyasaland

The ratio of medical doctors to population in Nyasaland is reported to be one doctor to 35,000 people. This information was taken from the Africa Institute International Bulletin for October, 1963.

It can be readily understood why our medical mission in Nyasaland is welcome. Dr. Victor Burdick wrote recently that government assistance for medical work centering at Makapwa Mission, Nyasaland, was to be continued in 1964.

Missionaries or Fraternal Workers

The image of the word "missions" in the minds of many Christian people is still shaped by the experience of the Colonial era, declared the Rev. Lesslie Newbigin, secretary of the Division of World Mission and Evangelism.

"We do not yet have a picture of the missionaries of the Asia churches, more than 200 of them now, who are going out

from their own countries to work in other parts of Asia," he said.

The term "Fraternal Workers" is being used rather than foreign missionaries, signifying that we are working together as brothers in Christ with those nationals who love Him as much or more than we do.

Changed Plans for Use of New Mission Car

For many months the Women's Society of our denomination has taken the lead in collecting S & H Green Stamps to raise funds for a new mission car in Jamaica, W. I. This car was for the use of our Jamaica missionary, the Rev. Leon R. Lawton.

Now a problem arises in that Pastor Lawton will conclude his services in Jamaica and return to this country in July 1964. A few months later, on October 1, 1964, he will begin work as Director of Evangelism on the home field, continuing to serve under the direction of the Seventh Day Baptist Missionary Board.

Since it was decided at the October 1963 meeting of the Missionary Board to seek no successor to Pastor Lawton (see Sabbath Recorder issue of December 23, 1963) for the Jamaica mission field, the problem was shared with the Women's Board as to what should be done about the S & H Green Stamp project.

A reply has now been received in which the Women's Board recommends that the proposed new mission car for Jamaica be made available for Pastor Lawton's use in the United States. They also urge that more promotional work be done on the home field.

Missionary Board leaders have been concerned that the one who directs the plans for an expanded program of home missions should have the use of a car for that work. The recommendation of the Women's Board would seem to be a happy and agreeable solution to a complicated and unforeseen problem.

We urge those who have so loyally supported the S & H Green Stamp project to accept this change in plans and to continue their co-operation and assistance until the project is carried to completion.

SUNDAY LAWS

(The following item was printed in the State Council Reporter, organ of the New York State Council of Churches, January, 1964.)

A dilemma which has long disturbed many of our constituents is the complex of Sunday laws, based historically on the principle of protection for those who observe the first day of the week as holy time, as it confronts the problem of equity for those who keep a "day other than Sunday," as well as the growing complexities of our modern society.

We disclaim any wish or desire to seek legislation, or to further support existing law, wherever its sole or primary purpose is to provide special protection or privilege for ourselves or for any other segment of our society on the basis of religious preference or tradition; excepting only the necessary provisions for insuring the free exercise of religion by all and the guarantee of reasonable protection of all persons engaged in worship from undue public or private disturbance and distraction.

We are convinced that the generally accepted principle that demands at least one day's rest in seven for all people is founded on recognized social, economic, and health factors without recourse to religious sanctions. We further believe that the social and economic benefits thus sought would be lost unless society generally observes a common day of rest and cessation from labor. Recent decisions of the Supreme Court seem to support this conclusion. Probably, in a pluralistic society some one day should be arbitrarily chosen. Practically, as the Supreme Court noted, a day so chosen in any society will be the one most commonly observed or desired. Whatever the day we are convinced that it should be protected from unnecessary commercialization and give maximum opportunity for relaxation, rest, and true re-creation.

Since it seems certain that the day so set aside will continue to be the first day of the week, and since it will always seem to be based in a particular religious tradition, even though adequate socio-economic grounds may be established by law, we are

especially concerned for those who keep a "day other than Sunday" as holy time and so feel themselves disadvantaged and discriminated against. We recognize that we would feel much the same if the day selected did not favor us. We therefore urge legislation that will remove such disadvantage for all such persons as far as may be consistent with reasonable maintenance of the principles of a "common day of rest."

We regret that the law granting relief to those who keep a "day other than Sunday" (Chapter 269, Laws of 1963) was made applicable only to New York City and we urge that this provision be extended to all the citizens of our state who keep a day other than Sunday as holy time.

Christian Endeavor Week

From January 26 through February 2, young people in thousands of Protestant churches throughout North America will observe Christian Endeavor Week.

The week's activities will include special rallies, church services, conferences, banquets, parties, radio and television broadcasts, evangelistic visitation, leadership workshops, and many other projects, according to Harold E. Westerhoff, general secretary of the International Society of Christian Endeavor.

"These My Brethren" is the theme for the observance, which marks the 83rd Anniversary of the founding of Christian Endeavor.

The World's Christian Endeavor Union embraces approximately 3,000,000 members in fifty countries or island groups around the world in eighty Protestant denominations. Headquarters are located at 1221 East Broad Street, Columbus, Ohio, U.S.A.

If we pray and read the Bible only as a habit, or only to mark a report, we are doing little more than counting beads or lighting candles. We must study His Word so that we may discover His divine pattern for our minds and feet. We ought to engage in prayer so that we may have the joy of communion with God.

R. Earl Allen in **Bible Paradoxes**
(Fleming H. Revell Company)

Interesting Items From Recorder Files

If we turn back to the year 1900 when Dr. A. H. Lewis was editor of the **Sabbath Recorder**, we find a much larger proportion of space given to the Sabbath-Sunday question than has been given to it in the second quarter of the twentieth century or thus far in the third quarter. It is also discovered that interdenominational gatherings of that time frequently discussed the subject.

Just why this subject was on the agenda of many conferences would require a little historical research and evaluation. One reason, no doubt, was that Sunday observance was beginning to be undermined by the encroachments of pleasure and business. This called forth strong defense for the "sacred" day by those who saw the dangers to the prestige and influence of the church. It was a time of seeking protective legislation. In trying to substantiate the sanctity of Sunday, which was generally held at that time, there was an appeal to the Bible. This led, in some cases, to an honest facing of what the Bible actually taught on the subject of the day of rest. Clergymen and others felt the need of a more unified voice in presenting the subject to their people and to the lawmakers.

Into this situation the sturdy advocates of the seventh-day Sabbath, such as A. H. Lewis, were prepared to step resolutely and politely. They grasped every opportunity to address such conferences and to answer ill-considered arguments put forth in tract form by the advocates of Sunday and Sunday legislation. People who were anxious for the blessings of a sacred day and were disturbed by the desecration of Sunday were reminded that all this could be expected because the observance of the day did not rest on divine authority but only on human tradition. The way to have a day that could be truly sacred was to return to the Sabbath of the Bible, the seventh day.

The widespread use of tracts, articles, and books embodying the results of careful historical research into the origin of Sunday and faithful interpretation of the Scriptures had its influence. It is safe to

say that the publicity of Sabbath arguments reached a far greater per cent of the religious population than it has in the past generation. Perhaps the tide is now turning, due in some measure to the better public image that Seventh-day Adventism has achieved in the past few years, the success of a few Sabbathkeeping radio evangelists, and the increased distribution of information about Seventh Day Baptists.

Coming back to 1900, let us note one or two examples of the effect of Sabbath teaching as reported in the **Sabbath Recorder** of March 12, 1900. In February of that year the Evangelical Conference which included 2,000 clergymen had met in Philadelphia. A committee of that conference advocated as a means of stemming the tide of Sunday desecration that every minister of the conference preach at least one sermon on the Sabbath question in the month of May 1900.

The editor, A. H. Lewis, commented that in the interest of Sabbath Reform he hoped this resolution would be carried out and "that those clergymen, instead of making some slight discussion of the work of the police in enforcing Sunday laws in Philadelphia, will really preach upon the Sabbath question in its larger and deeper meaning."

In the same editorial there is mention of what Bishop Mills, United Brethren, had published in the **Religious Telescope** of January 17, 1900. The bishop had called for a national law requiring Sunday observance the only satisfactory method of preventing the desecration of Sunday. Among the influences which hinder the securing of such a law, he says, is the literature which is circulated by Sabbathkeepers. The bishop urges that these "Saturdarians" must be answered by the pulpit and the press, and the influence of their literature must be overcome, before any national legislation can be secured.

From a vantage point of sixty-four years later it would appear that the pulpit and press abandoned their attempts to overcome the influence of Sabbath literature for the national legislation advocated by that Sunday spokesman was not enacted. The Sabbath-Sunday question, under the

guise of health and welfare or business competition, is again very much before us on local and state levels. Only in areas where the voice of Sabbathkeepers is strong do we find a thoughtful recognition of the religious issue involved.

Can we still hope that large church organizations will have the courage to seriously discuss the relative merits of Sabbath and Sunday? It is doubtful. The temper of the times in this country and to some extent throughout the world is to pursue top-level organic church union. The effort is to find the lowest common denominator not only of Protestant churches, but also of the other religious fractions, Roman Catholic, Eastern Orthodox, and even Judaism and the oriental religions. The Sabbath is not that lowest common denominator in the minds of the ecumenical strategists; it sooner or later becomes an administrative, if not a theological obstacle. Individuals may (and will) accept the Sabbath and enjoy the blessings of obedience to the expressed will of God in this matter, but the tendency of a united majority is to swallow or isolate the nonconforming minority.

— By the editor.

Needed — Consecrated Cars

D. Alva Crandall

One of the attractive features of the Seventh Day Baptist denomination is the family atmosphere (which should never be allowed to go so far as to be exclusive). This is due, in part, to the actual blood relationship of many of us; but, I am sure, it goes deeper than that. It is shown, as it should be, by mutual helpfulness, cordiality, and personal friendships; sometimes, also, by family disagreements!

One of the ways in which it is often shown and should be shown still more often, is in making sure that everyone who will attend church services is encouraged to do so. Personally, I have for a number of years been indebted to the kindness of others for the opportunity of regular attendance. This accommodation has been much appreciated and has, no doubt, led me to think more about others who are similarly situated.

These thoughts apply with even more force to getting children to Sabbath School, since they have not yet developed the inner resources that may partially compensate older persons for the lack of church privileges and their habits are still in the process of formation. It is, of course, the responsibility of their parents to see that the ideals and habits children form are constructive and helpful rather than the reverse; but a good many parents are so indifferent or lazy that they seem to be perfectly content to assume that some organization or interested person will attend to those things. In such cases, someone outside the family must assume the responsibility if the child is to get the moral, religious, and other training necessary to make a good citizen. It is a form of missionary effort in which most all of us can participate.

I am acquainted with at least two Sunday Schools that have built up their attendance and usefulness a great deal in the past few years (to some extent at our expense) by using buses and private cars, to insure that every child in their territory has an opportunity to attend. That is not to say that Seventh Day Baptists in my opinion, do not do the same — they do, but they can and should do more, as a matter of personal service. We ought to make sure that every child and adult in our respective communities who is not otherwise committed is invited to attend our services and is made welcome, also that he has congenial company if possible and transportation if necessary.

Here is where a good many who have cars with room for one or more make them very useful in the Master's service. We cannot literally "go into the highways and hedges and compel them to come in" and if we could we would probably stir up more resentment than we would do good, but we can make church and Sabbath School attendance attractive and helpful and thus encourage them to come voluntarily. Increased attendance, though it should never be the primary object, may be expected to be a welcome by-product, as increased usefulness certainly would be.

World-wide Adventure Into Prayer

(World's Day of Prayer Feb. 6-14)

By Dr. B. Frank Hall*

In mid-Pacific the International Date Line bends around the foggy Aleutian Islands, plunges to the equator, then curls back around the warm, green Friendly Islands, now the Kingdom of Tonga, and finally loses itself in the frigid wastes of Antarctica. Thus while it is still Thursday to you, the aged but still magnificent Queen of Tonga will be leading her subjects in the first celebration of the World Day of Prayer. Queen Salote has long been a leader in the world movement of United Church Women, and in the lovely church that adjoins her palace has led the earliest services of the World Day of Prayer for many years.

Prayer will pass westward with the sun, and in the Fiji the sound of petition will next be heard. Then the chorus will be taken up in the New Hebrides, long dark, once cannibal islands where the great John G. Paton gave his love and his life to bring the light of the Gospel. Now prayers for world peace will rise where once the savage cry of hate rang through tangled jungles. By now the sun will be rising on New Zealand and the eastern Solomons, and the bitter, bloody beaches of World War II. Then in Australia and in Japan, once locked in disastrous conflict, united voices will plead to the Prince of Peace for the blessing of love to all mankind.

Then Asia: immense, crowded, and troubled. In Korea and in India thousands will join their hearts and voices to the swell of petition. In China and Siberia — who knows? There are still those who have not bowed to the Baal of communism, and in their silent hearts will echo the cry to the God they dare not openly

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approach. And after Asia, Africa and Europe; hands white and brown and yellow and black uplifted together, voices in all the tongues of earth beseeching the God who understands all languages because He made all men. At last the westering sun will flash on America, and the last two continents will join the concord of intercession; South America first, where the vast bulge of Brazil thrusts out into mid-Atlantic, and then the continental United States, and last of all, our newest states, Alaska and Hawaii, with the final service of the long, glorious day in the Aleutians.

A world at prayer! What a bold, impossible dream! But since Mrs. Darwin James of New York first called her friends to prayer seventy-eight years ago it has become a geographical reality. As the sun circles the earth, it will alert the Christians of every clime it passes over, calling them to God in a united appeal for His Kingdom's coming. The enemies of a few years ago reconciled by a common hope pray together, bearing eloquent testimony to the healing power of faith. The potentialities of such a movement stagger imagination.

But this is only the beginning. Petition spans the world, but in every area the chorus should be so much stronger. Particularly in our favored land, where the World Day of Prayer first started, and where we have so many things to thank God for, the day should see a vast outpouring of Christian people that would swamp the meeting places and call into use every church in the land. No nation has been so signally blessed, and no nation has been therefore weighted with such responsibility. Do you not agree that America ought to accept this opportunity of mass prayer?

You agree? Then, where will you be on Friday, February 14, 1964? If we believe in prayer, if we love God, if we are concerned for the peace of the world, we will wish to join the vast chorus of petition and praise on the World Day of Prayer.

NCC Study Conference on Church and State, Feb. 4-7

For the first time a national study conference has been called by the National Council of Churches to examine the relations between church and state and such issues as recent decisions of the United States Supreme Court.

The unprecedented effort to search for an answer to the question whether organized religion and government should move closer together or farther apart will draw 450 delegates and 50 observers and consultants representing the mainstream of America's religious life.

Among denominations appointing delegates to the conference, which will convene at the Deschler Hilton Hotel, Columbus, Ohio, from Feb. 4-7, are 17 Protestant, Anglican, and Orthodox member communions of the National Council and nine Protestant bodies not in the National Council.

The urgency of the consultation was stressed by the Rev. Dean M. Kelley, executive director of the Department of Religious Liberty, through which the Council carries out church-state studies.

The consultation, bringing together leading laymen and clergy, who are specialists in the field, is expected to develop a consensus which will aid the churches in deciding their stand in church-state issues. Consultation topics will come to grips with such matters as the tax-exempt status of churches, aid to church-related institutions of higher education and welfare, and aspects of the civil rights struggle.

The heart of the consultation will be in 12 discussion groups, which will report their findings on specific problems to a full plenary session on the final day. The full body of delegates may then go on record with a report which, in accordance with established rules and regulations governing National Council conferences, will not be binding on National Council policy. It will be solely an expression of consensus on the part of consultation delegates, according to the officials of the NCC who are promoting the gathering.

ITEMS OF INTEREST

Gospel Simply Stated Continues to Reach Hearts

When Dr. Billy Graham returned to Los Angeles for his third crusade in that city last summer both attendance and inquiries reached all-time highs. Police estimates of the number of people present who were unable to get in the Coliseum brought the average attendance for the twenty-one services to 44,302 compared to the average attendance of all crusades to the end of 1962 of 15,859.

The signed cards showed that 36,486 persons accepted Dr. Graham's invitation to repent, receive Christ "as your personal Savior and commit your life to Him."

The average of 1,737 inquirers per service compares with an average of 419 per service in all Crusades to the end of 1962. The number of inquirers represented 4% of the total attendance, compared with a round-the-world average of 3.2%. The highest proportion of inquirers ever recorded in a Billy Graham Crusade in the United States was reached during these meetings.

"The Only Flock"

Pope Paul VI, in an audience for thousands of pilgrims at his summer residence, exhorted them to be promoters of the unity of the Church. "We would hope," he said, "that you will always be promoters of the unity of the Church by working and praying that her sons may always be faithful and that the separated brethren may one day enjoy our happiness." The Pontiff said they also should strive that "men who are distant from Christ may know Him and set out on their way toward the only flock of human paternity and of common salvation."

— W. W. Reid.

E.F.M.A. and I.F.M.A. Plan Further Co-operation

Two significant ventures with historic overtones were launched at Winona Lake, Ind., in October, out of a joint meeting between the Evangelical Foreign Missions Association and the Interdenominational Foreign Missions Association.

The two agencies agreed on the appointment of a joint board to publish a quart-

The Sabbath Recorder

erly world missions digest and established a joint commission on higher education to advise member missions on the establishment of colleges and seminaries in overseas countries.

Missionary leaders from both organizations hailed the meeting as a major step forward. It was the first time the two evangelical, theologically conservative groups have met in combined conference. Together they have a missionary staff of over 14,000 missionaries, more than half of all North American missionaries, with activities in 110 countries.

Recorder Comment

"Am sending my renewal subscription and a change of address. I don't mind the new price because it's worth every penny of it and more too. Such good articles!" — Hamilton, N. Y.

1963 Tract Distribution at Little Rock

There is value in keeping records of tract distribution. It gives historical perspective and helps the distributors evaluate and make plans for future work. It may bring surprises to those who have kept no records. We may be surprised how few we have distributed, or how many. There is value in comparing the little that some of us have done with the much that others have accomplished. It may remind us of the question of the lawyer, "Who is my neighbor?" (Luke 10:29) and the story of the Prodigal Son with its pertinent application, "Go thou and do likewise" (Luke 10: 37). The following varied methods of tract and Recorder distribution by the members of the Little Rock Seventh Day Baptist Church should be instructive and encouraging to other churches.

	Tracts	Recorders
Taken or mailed from the church	5,222	626
Taken from racks in town	7,558	1,851
October State Fair	11,006	907
House to house visitation (1,248 packets)	3,799	
Total	27,585	3,384
Total Including Tracts and Recorders		30,969

Correction — The subscription rate for servicemen and students was given incorrectly in the article on the back page of the issue of January 6. The old rate of \$1.00 is still in effect. Probably it should be increased somewhat but the Tract Board has not yet taken such action.

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—Since our Tuesday night Bible study fell on December 24, we decided to put on a special Christmas eve candlelight service. After the lights were turned off candles were put on each window sill completely around the sanctuary. A large mural of the city of Bethlehem was draped across the front with the star of Bethlehem lit up in the center of the sky.

The children each had a part to recite at the opening of the program. Pastor Conrod read the story of the Nativity from the Scriptures with appropriate songs intervening. Leland Bond sang "No Room in the Inn"; his wife Dorothy sang "O Holy Night"; Ed and June Johnson sang a duet, "Bow at the Manger," and the children sang "Away in the Manger."

The evening was filled with a deeper atmosphere of reverence because special effort was made to have an organ at the service for Russell Johnson to play instead of the piano. We closed the service with a special film strip on the true meaning of Christ's birth, and the pastor spoke a few words about how our message should mean more to us than our lives.

On the last Sabbath of the old year we heard a sermon on the difference between trying to "turn over a new leaf" and actually receiving a whole new life. At the close of the service an invitation was given and one person expressed the desire to be baptized.

With the beginning of the new year the new officers are as follows: Leland Bond, president; Russell Johnson, vice-president; Joyce Conrod, secretary and correspondent; June Johnson, treasurer.

— Correspondent.

SABBATH SCHOOL LESSON

for January 25, 1964

Two Rich Men Meet Jesus

Lesson Scripture:

Mark 10: 17 - 22; Luke 19: 1-10.

Births

Stearns.—A son, Patrick Allen, to Rex and Mary Green Stearns of Daytona Beach, Fla., on November 22, 1963.

Harris.—A son, Andrew James, was born to Dr. L. Stanley and Camille (Crofoot) Harris on October 14, 1963, in Cleveland, Ohio.

The One-Talent Man

D. Alva Crandall

Lots of folks in this world are much smarter than we
Yet a one-talent man very useful can be
If he uses his talent, does not hide it away
And thinks it's so small that to use it won't pay.

A machine needs its big parts, but each bolt, key or screw
That holds another in place is a vital part too:
In the same way, our world needs services many —
Dare anyone claim that he can't render any?

So, let's open our eyes and our talents explore
For one talent well used far outweighs a score
That are neglected, misused, or made tools of sin
It is purpose and drive that good results win.

Let us not be distrustful of what we can do,
Nor, yet, self-conceited — an obnoxious thing too —
But realistically strive to cultivate all
The gifts that are ours; for none are too small

To be useful somewhere in this wide world of ours
Tho' they never may bring us a bouquet of flowers.
The "well done" of the Master is to all alike given
Who to use what they have, have honestly striven.