

The Sabbath Recorder

Accessions

- Battle Creek, Mich.
 By Baptism:
 Fred Palmiter
- By Letter:
 Randall Palmiter
 Lois (Mrs. Randall) Palmiter
- Berlin, N. Y.
 By Baptism:
 Pamela Byars
 Roger Lee Thomas
- By Testimony:
 Mrs. Ruth Ann Thomas
- Kansas City, Mo.
 By Baptism:
 Mrs. Rachael Huffman
- Los Angeles, Calif.
 By Baptism:
 Ralph Mackintosh
 Steven Welch
 Danny Welch
 Mr. Devon Conrad
 Bonnie Conrad
- By Letter:
 Irene (Mrs. Devon) Conrad
 Karna Conrad
- By Profession of Faith:
 Mrs. Mae Kronman

Marriages

- Looper-Swanson.—Kirk Looper, son of Mr. and Mrs. I. G. Looper, and Miss Vivian Swanson, daughter of Mr. and Mrs. Herman Swanson, Ericson, Neb., were united in marriage Dec. 13, 1963, at Chacota, Okla. Both are students at Oklahoma A. & M. University, Stillwater, Oklahoma.
- Mirabal-Cushman.—Edward Daniel Mirabal, son of Mr. and Mrs. Patrick Mirabal of Rockyford, Colo., and Miss Laura Ann Cushman, daughter of Mr. and Mrs. Paul G. Cushman of Pittsfield, Mass., were united in marriage in California on December 8, 1963.

Obituaries

Healey.—John R. Sr., son of the late Horatio E. and Ruth A. Healey, was born in South Kingstown on April 14, 1878, and died at Shelter Coves Nursing Home of Westerly, R. I., November 16, 1963. He is survived by a son, John R., Jr., and two grandchildren. Funeral services were conducted from the Pawcatuck Seventh Day Baptist Church by his pastor the Rev. Earl Cruzan, assisted by Rev. Harold R. Crandall. Burial was in River Bend Cemetery. —E.C.

Juhl.—Elmer Marvin, son of Christian and Dortha Lunakow-Juhl, was born at Exira, Iowa, June 19, 1902, and died Jan. 22, 1964 at Des Moines, Iowa.

The Juhl family spent seven years in Denmark, where his father was business manager of a health institute, known as the Skodesborg Sanitarium. After returning to the United States Marvin enrolled at the Hutchinson Theological Seminary at Hutchinson, Minn., and was graduated in 1924.

On April 26, 1931, he was united in marriage with Charlotte Esther Elias of Forest City, Iowa.

Mr. Juhl became a member of the Dodge Center Seventh Day Baptist Church and, although never a resident member, continued to have an interest there. Most of his more recent years were spent in Des Moines where he was employed by Campbell Heating Company. In addition he was interested in printing, the ministry of music, Bible evangelism, and manufacturing a health-food product from soybeans.

He is survived by his wife, Mrs. Charlotte Juhl of Forest City, Iowa; his daughter, Mrs. Cecil Hovland of Des Moines; a son Donald G., of Waterloo, Iowa; five grandchildren; three brothers: Fred of Buena Park, Calif., George of Hamilton, Ga., and Adolph of Maitland, Fla.; two sisters, Mrs. Emma Berthelsen of Sunnyside, Wash., and Mrs. Esther Asmussen of Calif.

Funeral services were conducted in Des Moines, on Sabbath, January 25, and at Forest City, Iowa, on Sunday. Interment was in the Oakwood Cemetery in Forest City. —D.E.R.

Stephens.—Matilda J. (Charles) Stephens was born in 1872 in Steuben County, N. Y., and died January 15, 1964, at Hornell, N. Y. She had been a member of the Hornellsville Seventh Day Baptist Church, later associating with the Alfred church. She is survived only by nieces and nephews.

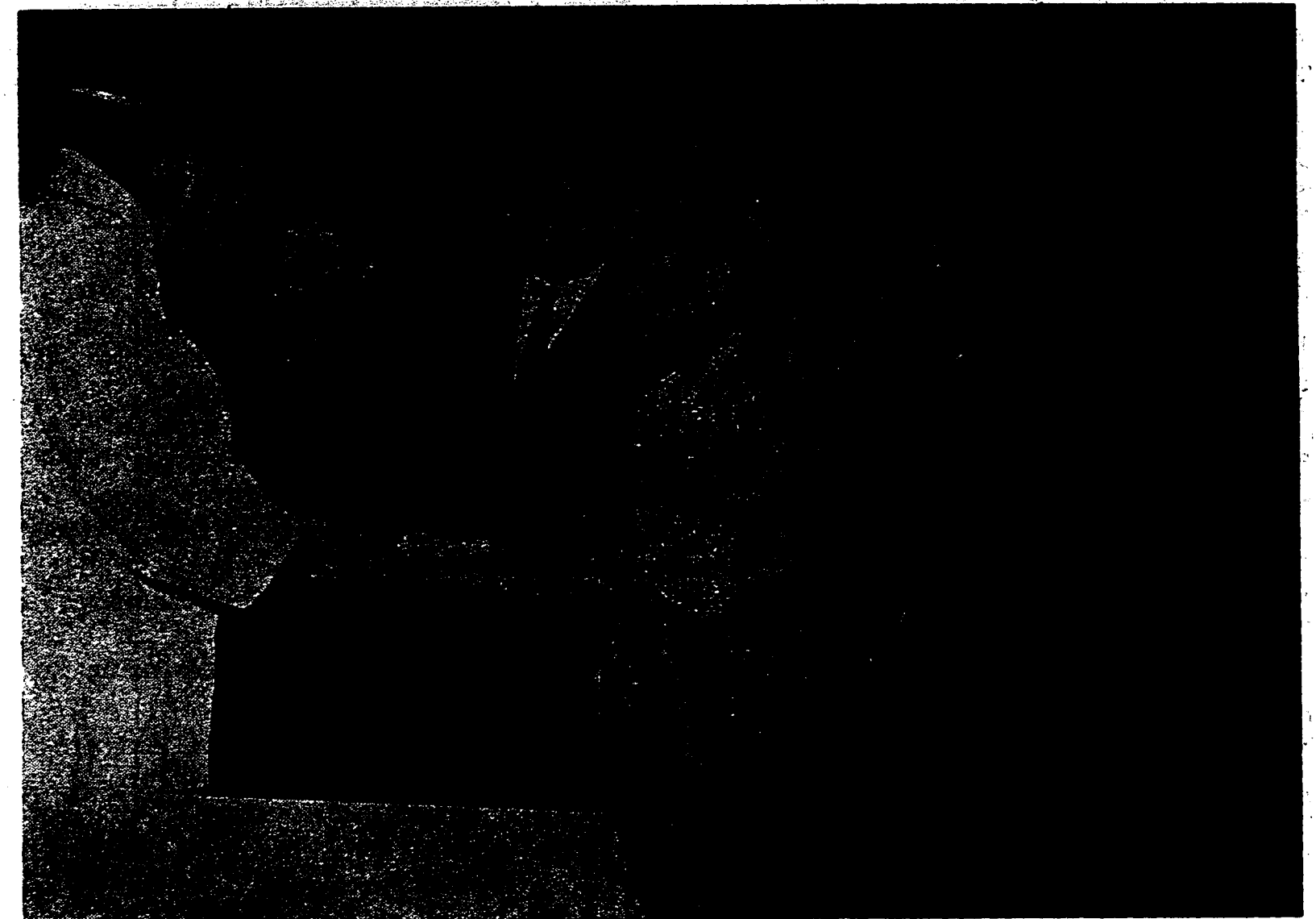
Her pastor, the Rev. David Clarke, conducted the funeral services and burial was in Hope Cemetery in Hornell. —D.S.C.

Van Horn.—Frank E., son of Lew and Aldie Knight Van Horn, was born at Garwin, Iowa, Sept. 2, 1896, and died at Yuma, Ariz., Jan. 6, 1964.

Mr. Van Horn united with the Garwin Seventh Day Baptist Church and remained a member until it was disbanded. Before retirement he was employed at Yuma by the Railway Express Agency.

Survivors include his wife, Leola, of the home; two daughters, Mrs. John Stamp, Cedar Rapids, Ia., and Mrs. Ed Pulda of Yuma; and four sons, Donald, Gene, Richard, and Victor, all of Yuma; three brothers: Alvin and George of Cedar Rapids, and Orell of Toledo, Iowa; two sisters: Mrs. Cora Hurley and Mrs. Belle Lippincott, of Milton, Wis.; 28 grandchildren and six great-grandchildren.

The Rev. H. Allen Smyth, Valley Baptist Church, officiated at the funeral services. Burial was in Garden of Devotion, Desert Lawn Memorial Park. —Vera L. Van Horn.



—Ravemcco

Korean Christian Radio Station Honors UN Troops

UN Occupational Forces in Panmunjom were treated to a special celebration when a group of Korean mothers and representatives from a Christian radio station visited their headquarters two weeks before Christmas. To the soldiers stationed there and even to Koreans in more secure parts of the South, the small border town near the 38th parallel seems remote, lonely, and desolate. The visitors represented the Mother's Association of Kwangju and Station HLCL, of the Christian Broadcasting System in Korea, which serves the Kwangju area. For men who could not be present at the ceremony at Panmunjom, gifts and presents were brought to their base. Women are wearing traditional clothing of their country, the horsehair hat and white coat are traditional for men.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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 renewed. 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 2, 1964
Vol. 176, No. 9 Whole No. 6,084

IN THIS ISSUE

Editorials:	
Hate Is the Enemy	2
Mixed Marriage	3
Editorial Notes	4
Features:	
A Reply to "Ecumenical Conversations Begin"	4
Our Part in Baptist Booth	5
A Reader Protests	5
Evangelism—A Pastoral Trust	6
Christ Is the Answer	8
BJA Committee Makes Final Plans	9
Linda Bingham Youth Worker Announces Future Plans	13
Let's Think It Over	14
SDB Students at Alfred University	15
Missions:	
Procedures for World Consultation	9
Heritage and Horizons in Missions	10
Christian Education:	
Christian Education Meeting	12
Primary Conference	12
Youth Field Work.—Communication	12
News from the Churches	15
Births.—Obituaries	Back Cover

Hate Is the Enemy

In time of war nations use hate as a psychological propaganda weapon to whip up sacrificial giving of purse and person for the war effort. It is justified by recognition of the fact that more people can be moved by that basic (base) emotion than by an appeal to noble principles of international justice. Deplorable as hate is in a national crisis, it is even more deplorable in time of peace and relative tranquility. The fact is that hate is a very uncertain ally. Hate does not maintain a definite direction. It is as changeable as the wind which is played upon by cosmic forces. Hate is so closely akin to neurotic disease that it must always be accounted an enemy rather than a friend.

This thesis is most convincingly set forth in the December 29 article of Ralph McGill in *The Atlanta Journal and Constitution*, which is now available as a reprint. The article deals with Lee Oswald, pointing out that his erratic actions and undisciplined behavior made his hatred of the American system unusable by both Russia and Cuba. So he came back to the United States. His heart apparently was ruled by hate, a hatred that shifted direction according to the forces that played upon it in the hidden recesses of his thinking process. It found an object and an opportunity, and a President lay dead.

Mr. McGill comments on the loud noise being made by leaders of extreme right-wing elements disclaiming any fault and gleefully announcing that it has now been proved that it was Marxist-born hate that killed the President (which is true enough). What so many fail to recognize, says the writer, is that hate is an enemy whether it is right-wing hate or left-wing hate. "The curious, sick argument," he affirms, "seems to be that right-wing hate is therefore clean and even patriotic."

He goes on to say:
"The folly and the danger of this sort of exercise is that it ignores the basic fact, which is that hate knows no direction. Hate already is a poison in the national life stream. It comes from the right and the left. Communism would destroy our way of life, but it will not be done by neurotic rejects.

"It was not Marxist hate that dynamited Sunday school children to death in Birmingham. It was not left-wing hate that

bushwhacked an NAACP official in Mississippi with lethal rifle fire by night. It was not Marxist doctrine that has made the man charged with this killing a sort of hero to the community where he is jailed so that housewives reportedly vie to take him hot meals and the White Citizens Councils raise a defense fund. It was not left-wing hate that dynamited temples and churches and schools in the past seven years.

"The problem of hate remains — and it knows no direction. If we do not learn that hate has the power to destroy men and institutions we shall have missed the great lesson of the tragedy at Dallas."

Some of those who are classed as leaders of the extreme right contend that the charge against them of stirring up hate is unjust — that they do not hate individuals, but hate the evil promoted by Communists and their fellow-travelers.

Mixed Marriage

There is much concern expressed by religious leaders over the problems of mixed marriage. The problems differ with the type of mixture, whether interracial or interfaith. In this brief comment we will omit discussion of the mixing of distinct races by marriage. It is not nearly so prevalent in this country as in European and South American countries, and therefore poses fewer problems for us than the intermarrying of Protestants and Jews or Protestants and Catholics.

This matter comes to our attention through the announcement by Rabbi Max Schenck (Reformed), president of the New York Board of Rabbis, that he is planning a meeting of the leaders of the Rabbinic and congregational bodies of the three branches of Judaism to consider the problems of mixed marriage. Dr. Schenck said that "the alarming rate of intermarriage" in the United States "if allowed to continue unchecked, would jeopardize the vitality and entire future of the Jewish people."

If this statement had been made by a rabbi of the Orthodox or Conservative rather than the Reformed branch of Judaism it would have seemed more natural. It shows the deep concern of Jewish

leaders. The implication of the statement is that marriages between Jews and those of other faiths almost invariably result in loss of identity with the Jewish faith and people. The leaders seem to leave a little uncertainty about race, religion and nation as applied to their people. It is apparent that a large percentage of the young people in this minority group have a strong desire to become socially conformed to American life and to obscure their identity as a race or a people. Thus there are more than religious problems involved. Intermarriage is but one of the ways by which Jewish people drop their religious practices, turning to protestantism or irreligion.

The problems growing out of the marriage between Protestants and Catholics are a bit different but are often tragically acute. It seems strange to some that a church which practically requires that the non-Catholic party become a Catholic before marriage should at the same time counsel and publish literature strongly urging against intermarriage. The laws of the church requiring that all children be raised as Catholics are recognized by priests, ministers, and parents as containing the seeds of future disharmony and trouble. In our pluralistic society it is inevitable that attraction and love will cross the seemingly (to them) inconsequential distinctions between two faiths that acknowledge the same God and the same Christ. Such being the case, it would seem that one of the happiest solutions to the problems that follow such marriages would be for the Catholic Church to modify its rules, and to help its people to understand that marriages performed by Protestant clergymen are just as valid in the sight of God as those solemnized by a Roman priest. If this stigma and false sense of sin instilled in young people were removed by the hierarchy some problems would still remain but a major cause of friction would be gone.

Is there hope that the Vatican Council will really face up to this modern problem and do something about it? Not much. There is a forthcoming marriage of national interest which the leaders of POAU are using to bring this problem into focus. The daughter of the President, Lynda Bird Johnson expects to marry a Roman

MEMORY TEXT

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it. Gen. 2: 1-3a.

Catholic, Bernard Rosenbach. She should be allowed to choose her pastor as the clergyman to perform the ceremony, according to the custom of this country. The editor of *Church and State* (organ of POAU) describes this as a "serious test of the ecumenical intention of the Roman Catholic Church." The writer claims that Archbishop Patrick A. O'Boyle of Washington, D. C., could take this case up with the Vatican and set a pattern for better relations between Catholics and Protestants in the matter of mixed marriage.

EDITORIAL NOTES

On Wings of the Wind

The air about us is one of our richest resources, and it is now being exploited in previously undreamed-of ways. It is no longer a marvel to us that power on wings can create an airflow which can lift 150 people high into the sky at the speed of sound. We are learning how to force enough air pressure down through a vehicle to make it ride on a cushion of air over land or sea. Now the construction engineers are testing houses without walls. Curtains of air take the place of conventional walls of glass, wood or screening and are capable of blocking rain, heat, and outside noises.

Man draws from the earth on which he walks the fuels with which he can put the air he breathes to new uses. The thoughtful man does not boast of these achievements but thanks his heavenly Father for all the blessings so freely given to sustain and enrich life. He does not forget that the same God through Christ promises forgiveness of sin and a home in a far better land in mansions prepared for those who love, trust, and obey Him.

Replacing 5,300 Missionaries

Christian people who want to help the almost countless millions of Red China must find some other means than the sending of missionaries as long as the present regime is in power. William J. Roberts of the Far East Broadcasting Co. sets the matter clearly before us in the following words:

"A few years ago there were over 5,300 missionaries working for Christ on the China mainland. Today I know of only two who are there; one is imprisoned, serving a life sentence for his missionary activities, and the other has not been heard from for many months — fate unknown.

"What of today? China will hear Christ's Gospel only if you and I, who are stewards of the most powerful stations reaching into China, are daily praying and concerning ourselves in her behalf. Radio is the only way."

The Far East Broadcasting Co. maintains a studio in Hong Kong, a 100,000-watt station on Okinawa, and eight short-wave stations in Manila which beam the Gospel within the "bamboo curtain" and across the China Wall. Letters get back to the stations telling of the joy of hearing the message of Christ.

A Reply to "Ecumenical Conversations Begin"

By Ruth Hunting Parker

The report of the Committee to Conduct Ecumenical Conversations in the February 10 *Recorder* was very thought-provoking. In my opinion, if the platform to be used as a basis for discussion were carried to its logical conclusion, there would be no basis for discussion, so far as organic unity is concerned.

Nothing was said in the report as to who would hold the purse strings for Our World Mission budget. Freedom of individual conscience, autonomy of the local congregation, and the right to be evangelical do not in themselves make for denominational unity in spreading the Sabbath truth around the world.

Our control of OWM contributions would be gradually absorbed by the overwhelming numbers of Protestants with whom we had joined. Instead of support-

ing three missions of our own outside this country, we would find ourselves supporting thousands of missions all over the world which would not be upholding our distinctive belief. There would be less and less opportunity for a world mission that was different from that of the total group. It is my prediction that within twenty-five years our God-given chance to propagate our own beliefs, both here and abroad, would have vanished completely.

Our Part in Baptist Booth

Seventh Day Baptists have had their fair share in all the plans for the Baptist booth at the New York World's Fair. We have provided part of rental and construction costs and the cost of the basic piece of literature that will be distributed in the booth. Our representatives have met with the BJA Publicity Committee at every called meeting and have been consulted on all matters pertaining to the audio-visual presentations in the eight modules that comprise the three walls of the booth. Our denomination will receive its full share of publicity both by the prominence of the name and by the added information that attendants will be trained to give when questions are asked.

There are now a few responsibilities that our people should be prepared to take and should be glad to take. The interdenominational committee in charge of securing attendants (hosts) for the booth has given to Seventh Day Baptists the responsibility of manning the booth each morning during the period of June 16 to June 30. We should seek out for this the most personable and best qualified people who are available. The attendant sits within the circular desk and answers the questions asked by the thousands who may visit the exhibit. While it is expected that nearby churches will provide most of the hosts needed, a general call is being sent out to those who would like to serve. The scheduling for our two-week period will be done at Plainfield. It is suggested that volunteers send their names and days of availability either to Harley D. Bond or Leon M. Maltby at 510 Watchung Avenue. Someone will be appointed to work out the schedule from the list received.

A Reader Protests

A reader from Little Rock, Ark., protests the action of the editor in printing without explanation in the issue of January 27 the article entitled "Approaches to God." He writes:

"As an official organ of the Seventh Day Baptist denomination you have a responsibility to print Christian articles which will propagate the Gospel of Jesus Christ. This article, 'Approaches to God,' is very religious, but by no stretch of the imagination can it be called Christian . . . It will be misleading to those who are not aware of our present denominational struggle for the purity of the Faith. For a magazine which is circulated around the world as representing Seventh Day Baptists to do such a thing with no explanation of circumstances, forces one into a position of choosing to be called either 'Seventh Day Baptist' or 'Christian.' I choose the latter!"

Editor's Note:

The article in question was accepted by vote of the editor's Advisory Committee. A previous article by the same writer, Rev. Wayne Maxson, entitled "Getting Along Without God" had been rejected by the committee. It was suggested that he attempt to present his views in a more positive form. This was the result.

One Great Hour of Sharing

There was great need for a relief shipment of food to a stricken area in the northern part of Ghana, Africa. A local Protestant church leader wrote asking for help. The help pictured above was already on the way for the 50,000 Ghanians who had been flooded out of their homes. One Great Hour of Sharing makes such speedy relief possible.

Evangelism - A Pastoral Trust

"Do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4: 5)

By Rev. Edgar F. Wheeler

To write of pastoral evangelism is not to imply that evangelism is the exclusive domain of the clergy. The use of the word "pastoral" as an adjective here suggests that it is one phase of evangelism, or proclaiming the good news of redemption through Jesus Christ. A complementary phase is "lay" evangelism. Indeed, it is almost incomprehensible that anyone, layman or clergy, who has personally experienced the saving grace of God through Jesus Christ should want to pass off the responsibility and privilege of sharing the Gospel. It seems very strange that the Christian layman should say, "We pay the pastor to do that," and just as strange that any pastor should say, "Evangelism is the layman's responsibility; my work is pastoral." Evangelism, in its broadest sense of bringing the Gospel of Jesus Christ to bear effectively upon every area of human experience, underlies every duty of the pastor. It might be added that every believer is called to make his very life a testimony for God: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 15).

Samuel Southard in his book, *Pastoral Evangelism* says: "The requirements of personal evangelism are exacting. The man who is called to the office of pastor cannot fulfil it alone. He needs many laymen who also can be personal ambassadors of Christ Jesus. The appeal of God is made through every person whose righteous life and perceptive speech awakens the concern of another for salvation. Pastoral evangelism is a continuing commission for every concerned person in the congregation of Christ" (p. 182). He has broadened the concept of pastoral evangelism to include the responsibility of every believer to "watch over" others for soul salvation and spiritual nourishment.

If the church is to be effective in its evangelistic work, pastor and laity must

work as a team, "labourers together with God" (1 Cor. 3: 9).

In this article, however, the reference is specifically to the pastoral office and the minister's duty to faithfully do the work of an evangelist to "fully perform all the duties of your ministry" (2 Tim. 4: 5, Amplified New Testament). Proclaiming the good news of salvation through Christ's redemptive work with the purpose of calling others to a vital faith should underlie every word and act of the pastor as the shepherd of the spiritual flock.

Let us consider briefly the minister's motivations, opportunities, methods and rewards in pastoral evangelism.

All Christians — laity and clergy — share a common basic motivation for sharing the Gospel. That is a personal gratitude for the forgiveness of sin, the joy of fellowship with God, and a loving concern and zeal to share this new life with others. Thus the Lord in His command to the demented man He had healed, points out the nature of personal evangelism as being primarily witnessing to His saving grace in one's personal experience: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5: 19). Primarily a pastor's work in evangelism must spring from a personal experience of salvation through Jesus Christ.

This common compulsion in believers to share the Gospel is heightened in the pastor by his call to this office. He has felt the call to devote all his energies and abilities to minister to men in the name of Christ. His compassion is caught from his Lord and Master who came "to seek and to save that which was lost" (Luke 19: 10). The Apostle Paul declares that to proclaim the Gospel is both a privilege and a sacred trust. "Woe is me if I do not preach the glad tidings (the Gospel)! For if I do this work of my own free will, then I have

my pay — my reward; but if it is not of my own will, but is done reluctantly and under compulsion, I am (still) entrusted with a (sacred) trusteeship and commission" (1 Cor. 9: 16, 17, Amp. N. T.)

Nor will the faithful pastor, feeling the compulsion to evangelize, find his opportunities sparse. Innumerable occasions will be cut out for him in the discharge of his pastoral duties. He will be dealing with people in their highest and deepest, their most meaningful experiences, their most intimate problems. He will be ministering to people at the events of birth, marriage, and death, and times of joy and sorrow in between. His ministry will include those who have received Christ as Savior, those under the burden of guilt for sin, and those who sin willfully and with abandon; with those who are in sorrow and those in fear; the young and the old, the strong and the sick; the educated and the uneducated, the wise and the simple.

The pastor who is true to his calling identifies himself with the entire breadth of humanity and shares in the whole gamut of human experience, with a view to helping them in their needs. Nor does he seek a shallow and easy solution in the treating of symptoms, but he attempts to deal with spiritual and moral disorders that underlie human ills and rob even the happy occasions of life of their deepest joy.

What opportunities and privileges confront the minister of the Gospel to show the love and interest of God in human experience, as revealed through Jesus of whom it is said: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2: 11). With what compassion he may declare the Savior who "hath borne our griefs, and carried our sorrows: . . . was in all points tempted like as we are, yet without sin . . . able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Isa. 53:4; Heb. 4: 15, 7: 25). In humble persuasion he may declare Christ's atoning work: "Who his own self bare our sins

in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2: 24). In all this, he is asserting that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Every situation to which he ministers becomes to the true pastor an avenue for presenting the Gospel in such a way as to show its relevance to every experience and need, and to call others to repentance and faith in God through Christ, with resultant obedience to Him. The apostle says: "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 22).

The Spirit of Evangelism

It must be personal, involving the communication and influence of the believer's dedicated personality upon that of the person sought. There must be a true effort to understand the thinking of the one approached, to be sympathetic with his understanding, experiences, and felt need, and to bring about in that individual an understanding of himself and of the power of the Gospel to save him.

A very real danger is in seeking to simply secure verbal agreement with a "proposition" or "formula" of salvation, and leave the matter there. Often this is the concept of "winning to Christ."

A saving experience with Christ is one which leads to commitment to Him. To believe is to step out on or to commit oneself to that which is received as undeniably true and trustworthy. The Gospel is to be brought into the life of the believer as the power of God "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

Pastoral evangelism sees the Gospel in its relation to the whole man — his attitudes, his desires, his goals, his loyalties, and his acts. It sees salvation not only as being justified upon receiving the substitutionary act of Christ on the cross and His resurrection from the dead, but as grow-

(Continued on page 13)

Christ Is the Answer

By Rev. Lester G. Osborn

(Continued from last week)

C. Christ Is the Answer to Occultism

— Col. 2: 18, 19

Occultism is the study of that beyond the bounds of ordinary knowledge. It is a belief in hidden or mysterious powers, known only to the initiated. In some forms it includes the possibility of human control of those powers. Another name for it is mysticism.

Gnostic mysticism taught that God could never be known or understood. The Gnostics held that Jesus was a created being to whom Christ, issuing forth from God, came at baptism and left at the cross. They placed several ranks of angels between Christ and God.

Oriental mysticism centered in the worship of angels. It stressed "visions." Its followers insisted that these things were essential, (and had a tendency to "lord it over" those who did not accept their teachings, who had not had the same experiences that they claimed for themselves, and who did not follow their practices). Angelolatry seems to have been a new thing in the Christian church, not drawn from Judaism. It may have come from the pagan religions of the region, or it may have been the result of "philosophy and vain deceit, after the traditions of men."

Paul presents Christ as the answer to the errors of occultism. He shows Him to be the eternal Son, "the image of the invisible God," the Creator and Ruler of the universe. He not only created "principalities and powers" (1: 16), but is Himself "the head of all principality and power" (2: 10). They are subject to Him. He is above the angels. God is not a hidden mystery. Christ has revealed Him. God is not "The Absolute," "The Unknowable," nor "The Reign of Law," but a Person who is near, cares, hears, pities, and saves. He can be known, trusted, and obeyed.

The false teacher and his followers have "lost their grip on" Christ, in whom are unity and sustenance (v. 10). The one led astray by this error must forsake it and

get back to the Christ of revelation. He is "All and in all," the One above all, "in whom we live and move and have our being" (Acts 17: 28). We need nothing more, no matter how attractive and intriguing it may seem, or how valuable it may appear.

D. Christ Is the Answer to Carnal Asceticism

— Col. 2: 20-23

The Colossians were evidently being bound by prohibitions about eating and other physical things — "touch not, taste not, handle not." Paul asks them why, since they are dead with Christ, they keep on living according to material ways of looking at things, submitting to rules and regulations designed to humiliate self by abasing and neglecting the body. These things, Paul, tells them, are "after the commandments and doctrines of men." They are worldly teachings, not divine.

The reason for following these practices was a false conception of the means of sanctification. They seem to have thought that it came by physical prohibitions and deprivations and not by the working of the Holy Spirit. They believed that by disciplining the body in denying to it something, they would sanctify themselves — a kind of self-sanctification. Such self-discipline and abstinence does not honor God, but only indulges the flesh. These things fail to bring about the desired result. They do not restrain one from evil, nor make him better, nor draw him nearer to God.

Thus, the Colossians were not depending on the Holy Spirit for sanctification, but upon self and will power. Only the Spirit can overcome the flesh, and that only by the power of the living Christ, in whom Christians are "complete." Nothing can be added to this completeness by carnal asceticism.

Conclusion

Paul follows these admonitions with a plea (3: 1-4). They are to leave these four false teachings of the world, these "traditions of men," and turn their eyes to things above, and enjoy the fulness of union with Christ as His body. Since He is "All and in all" and we are "in Him" and "He in us," we do not have to depend

on human philosophy, occultism, ritualism, or asceticism, but may rest in Him and His finished work, looking for "that blessed hope" — His sure return — when our redemption will be complete.

We who were once "dead in trespasses and sins" have been "buried with Him in baptism," and "quickened together with Him" through the operation of God. We are "complete in Him," and can do nothing to add to this completeness by any of the things against which Paul warns the Colossians. Being "dead with Christ" the Christian puts to death all the old life and what pertains to it, turns aside from man-made traditions; and "seeks those things which are above," not setting his affections on earthly things. His life is "hid with Christ in God."

So we should heed Paul's admonition to "Let the word of Christ dwell in you richly in all wisdom" (3: 16). The believer's entire life is summed up in subjection to Him.

Truly, Christ is the Answer!

BJA Committee Makes Final Plans

The last full meeting of the Joint Committee of the Baptist Jubilee Advance was scheduled at the Claridge Hotel in Atlantic City, N. J., March 3 and 4. Previous meetings during the five-year program have been held at the Baptist Building in Washington (meeting place of the Seventh Day Baptist church). The reason for meeting at Atlantic City was to be at the site of the great Jubilee program to be held there May 22 - 24 and to make final plans for that outstanding event.

Secretary Harley D. Bond (substituting for Rev. Melvin Nida) represents Seventh Day Baptists on the Message Committee. He is on the Program and Arrangements Committee. The Publicity Committee holds day-long meetings. Leon M. Maltby, the other representative at the Atlantic City meeting serves on these committees. The Publicity Committee continues beyond the Jubilee in May (which terminates the work of the Joint Committee of BJA) to supervise the joint publicity project of maintaining a booth at the World's Fair in New York during 1964 and 1965.

MISSIONS — Sec. Everett T. Harris

Procedures for World Consultation

By Loren G. Osborn, Chairman

In order to maintain an orderly session and assure equal opportunity for representation of all participating Conferences, certain procedural regulations for the First World Consultation of Delegates of Seventh Day Baptist Conferences (CoWoCo) are being established. Because the United States Conference is acting as host with the sessions held in this country, there might be a preponderance of representation of local delegates. To overcome this, and to encourage sister Conferences to send additional representatives without fear of encroaching on others, the following rules will be in effect:

Each Conference will have one official voting delegate at the Consultation sessions, assuring each Conference of equal voice in the proceedings. Manner of appointment or selection of such delegate, if more than one representative of a Conference is present, will be determined by a caucus of the delegation, unless the sponsoring Conference shall have previously appointed. At the time of coming to order, the chair will ask for all official delegates to acknowledge their status, at which time, if delegations have not taken such action, the chair will adjourn the session until each has selected an official delegate.

It is only to clarify the official records that designations will be given to all categories of participants. First will be the official delegate; all other properly selected representatives will be alternates (with the privilege of the official delegate, should he be absent for some reason). A third category will be "adviser," under which title interpreters, outside resource persons, invited guests, and unofficial representatives of Conferences other than the United States, will be named. The fourth category will be that of "observer." Such individuals will be allowed to attend the sessions, but as the title implies, will be spectators only, and will not take part in discussions or actions except by special request of the official delegates present. Any and all interested persons who would like to be classified as "advisers" will be placed on a guest list by the chair, and will be sub-

ject to call for inclusion in the proceedings when their particular contribution will be deemed both advisable and constructive to the agenda. It is requested that all who have suggestions for agenda items make them known to the chairman of the committee, so that they may be considered by the delegates when the agenda is made up at the opening session.

The agenda will be wide-ranging, with literally dozens of major topics being suggested for inclusion. However, these will be limited and upon action of the official delegates, will be narrowed to a workable schedule so that time can be efficiently utilized in discussing matters of mutual concern. This may tend to eliminate some subjects dear to one or two, but in the interests of effectiveness and by the exercise of Christian understanding, these apparent "slights" can be turned into milestones of understanding.

Other procedural matters will be made public and delegates notified of them as they are developed. Such considerations as devotional periods, pointed and open scriptural studies, plans for recreation and sociability, in addition to the major topics in the agenda will be worked into an elastic program — elastic in that there will necessarily be much "give and take" and adjustment as the Consultation proceeds.

Heritage and Horizons in Missions

(Continued from last week)

Worldwide — but only Beginning

And yet the plain fact is that the Christian mission in the world, 1,900 years after Christ and 150 years after the beginning of the American foreign missionary movement, has only begun.

It is true that the Christian community reaches around the earth and that indigenous Christian churches are found in almost every country under the sun. But at many points that community is so small and so weak as to be barely visible. After 140 years of American missions in Turkey, for example, there is even yet hardly the beginnings of a Turkish church. Throughout the whole Islamic world, from the Pillars of Hercules to Mindanao, the same

paucity of Christian presence is an unmistakable fact.

If one places his hand upon a large map of the world and traces with his finger a circle with a radius of 2,500 miles, with its center at Bangkok, that circle will include nearly one half the population of the earth. And little more than one half of one per cent of it is Christian. Moreover, virtually one half of that population is under twenty-one years of age. Unless the mission of the church advances far more rapidly than it has been doing in the past half century, the Christian minority will be a declining part of mankind. Some months ago Martin Niemoller was quoted in *The Christian Century* as saying that "there is no chance that the world will become Christian." Niemoller's conclusion we need not accept. But the fact remains that 1,900 years of missions have only prepared a beachhead on every continent. Now we are ready to begin the real task of world missions.

In another perspective, we see that for a century and a half American missionaries and others have been exploring what it means to make a Christian witness in areas traditionally dominated by the other great religions. They have found out how to win converts from animism in considerable numbers, and they have found out how to win some on the fringes of the high religions. But these have been mostly the outcasts or the disinherited of their own societies. By and large the solid core of Hinduism, Buddhism, and Islam is still intact. The real encounter with the other faiths of men has only begun.

Where from Here?

What then are the horizons toward which we must move? The Christian mission has now come of age. We are ready to face the fullness of our task. Which way shall we move?

Certainly we must recover the ecumenical vision of the pioneers. The theme "Into All the World Together" is not merely a "study emphasis" for 1960-'61. It is an imperative of thought and prayer and action for the rest of the 20th century. The recent past in American missions has been a denominational interlude. Perhaps that was a necessary way of bringing whole

church bodies into some sense of responsibility for mission. Now, however, we must move on and out into a renewed unity of effort. Witness the recent report of a responsible missionary secretary (not an American). He wrote in such terms as these (denominational names omitted):

I know of a fellowship of north and south X's in Thailand that had fairly well succeeded in overlooking the distinctions between them until a secretary from the homeland visited them. And the fellowship forthwith came to a stop. I think of some thirty years of close co-operation in East Pakistan between Y's and Z's which was blasted in one day by the arrival of a new bishop who defined the boundaries of the church and pointed out in no uncertain tones that these boundaries did not include Y's. And this took place in an area of such absolute Islamic majority that the small Christian minority were almost annihilated by the pressures from the majority community! I think of a splendid fellowship in the Philippines who had suggested that their plans lay along certain lines but were warned this year by a visiting American secretary that either they follow the prescribed denominational path or suffer the consequences. For New York had spoken. And I recall with shame the visit of an internationally known "Christian" divider, who called upon General Chiang Kai-shek with a complete list of missionaries and leaders of the churches which had connection with the World Council of Churches and was at pains to point out that these were sources of dangerous communist infiltration.

A second horizon for world missions today is to recover and reinterpret for our time the breadth and range of concern so notable in the pioneers. Christian missions are nothing less than our special channel of participation, as members of the people of God, in the whole purpose of God for this planet. It is to bring all of humanity from its various separate and local histories — Indian, Chinese, African, European, American, Arabian — into one history. The center and norm and inspirer of that one history is to be Jesus Christ. And its character is to become peace and love.

In other words, God's purpose — and our times — demand a miracle! And this is precisely the miracle that the New Testament seems to be all about. "For neither is circumcision anything, nor uncircumcision, but a new creation" (Gal. 6:15). (Or shall we say, neither religion nor secular idealism, neither foreign missions nor the United Nations — but only the

remaking of the essential spirit of men.) "If any man is in Christ, he is a new creation; the old has passed away, behold the new has come" (2 Cor. 5:17).

This, then, is a second necessary horizon for Christian world missions in our time. They must be seen as nothing less than a means to the radical transformation of the quality of human existence in every society and every culture, to the end that one worldwide community of mankind may come into being in which the decisive power is the spirit of Christ.

Equally, one finds in the sacrificial devotion of our heritage a guideline to the horizon of the Christian foreign missions. In the providence of God the dedicated enthusiasm of a few was the means of launching the foreign missionary movement. But today it is not enough for world missions to be either the hobby of a few or simply part of a "program" to which all church members contribute nominally and perhaps ignorantly or under mild protest. A worldwide mission, beginning at home and reaching to the ends of the earth, must be seen as the central expression of what it means to have Christian faith.

In other words, the church exists not for itself, or even for its own people and their upbuilding. Of course, it must upbuild and serve its own people — but essentially it exists for the world. It is not so much an end in itself as a means to an end which goes far beyond its own interests and may run counter to those interested.

This is a costly view of the church, for it makes every congregation a missionary society and every Christian a missionary. And yet, this is the way it was always intended to be. Certainly this is the New Testament understanding of the church. After 1,900 years of church history and 150 years of American foreign missions, the churches are beginning to realize what the whole story has been all about. It is high time!

SABBATH SCHOOL LESSON

for March 14, 1964

Pilate Judged by Jesus

Lesson Scripture: John 18: 28-38a.

Christian Education Meeting

It was the privilege of Secretary Rex Zwiebel to attend the annual meeting of the Division of Christian Education of the National Council of Churches of Christ in the USA in Cincinnati, Ohio, February 9-14. The theme of the meeting was "The Christian and His World."

Proposals for resolutions and future programs to be undertaken by the sections making up the Division, were discussed and voted upon in the session of the Commission on General Christian Education on Monday. Probably the most interesting resolution passed was that we go on record as being in favor of dual-school enrollment (shared-time). A plan will be presented whereby students enrolled in parochial schools may enroll both in the church school and the public school. Watch for further information on this. Most of the proposals dealt with giving permission for the sections to schedule seminars, consultations, and other meetings which are designed to increase effectiveness in co-operative action among our churches. Although the new structure of the National Council was not discussed, action taken kept in mind that some of the work proposed would be affected when the new structure comes into being.

Your representative attended two meetings of the Section on Administration and Leadership where he was given the privilege of offering the installation prayer for the new officers of that section.

Wednesday was spent in three sessions with the National Denominational Executives in Christian Education Section where discussion was centered on "Youth Work Involvement in the Current Racial Struggle," "Current Research in Christian Education," "Programmed Learning," "How New Curricula Is Developed," and "Christian Education in the (proposed) United Methodist Church."

We feel that these meetings were very profitable and inspirational.

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

Primary Conference

Primary Conference will be directed by the Rev. and Mrs. Leslie A. Welch of the Ritchie Seventh Day Baptist Church, Berea, W. Va. Primary, Junior, and Junior Hi Conferences will have sessions meeting the same time as the General Conference sessions during the week and during the Sabbath School hour on the Sabbath.

Miss Althea Green of the Berlin, N. Y. church, will direct Junior Conference, and Mrs. Theona Rasmussen of the Salem Seventh Day Baptist Church will direct Junior Hi Conference.

Youth Field Work

A committee named by the Rev. David Clarke, chairman of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, has met to lay plans for the selection of a youth field worker to succeed Miss Linda Bingham who retires as of June 1, 1964. Under the chairmanship of Mrs. Luan Ellis, duties and regulations in reference to the work of the youth representative have been drawn up for submission to the Youth Work Committee.

Communication

The heart of teaching is communication. One who can really get the lesson into the mind of his student must be a good communicator. A special issue of the *International Journal of Religious Education*, February 1964, is devoted to "Revolution in Communication." All issues of the *Journal* are valuable, but this one is outstanding. Extra copies may be purchased from Room 710, 475 Riverside Drive, New York, N. Y. 10027, for 75c a copy.

Opportunity for School Teachers

Word has been received that there are vacancies in the De Ruyter, N. Y., Central School for four grade school teachers. Here is an opportunity for Seventh Day Baptists newly entering the teaching field or for others wishing to change to a community where there is a church in which to worship and work. For further information contact Rev. Charles Swing of De Ruyter.



Linda Bingham

Youth Worker

Announces

Future Plans

In the usual form of such announcements the parents of Miss Linda Bingham make public their daughter's decision to be married next fall to the Rev. Jack F. Hays of New Orleans, a licensed minister of the Metairie, La., Seventh Day Baptist Church, and brother of Ralph Hays, the pastor.

After two years of strenuous, self-sacrificing, and fruitful field work throughout the continental United States, strengthening the youth groups of the churches under the direction of the Board of Christian Education, Miss Bingham will be entering a more localized but lifelong Christian ministry. Linda has asked that the following statement be printed:

"Many people have been concerned at the news of my termination of service as youth field worker. I can only say that these two years have brought more and richer personal rewards than I dreamed possible. So many new friendships — so many experiences of warm fellowship — so many opportunities to plant seeds in the minds and hearts and lives of those with whom I've been privileged to work. Seeds sometimes require a long time to take root and grow; however, there is ample evidence to show that these two years have not been wasted — not for me, certainly — and I pray not for the denomination.

"Now as I prepare to embark upon this new avenue along the road of life, I hope my friends in all parts of the country will share with me this new happiness with which the Lord has blessed me."

Neither a higher nor a lower standard of living changes the wages of sin—death.

Evangelism — A Pastoral Trust

(Continued from page 7)

ing in grace and sanctification. Thus God's purpose in redemption will be fulfilled to restore man's entire will and life to harmony with Him with the resultant fulfillment of life. So the pastor's work in evangelism is a continuing work on the personal level in order to bring those who are converted to fuller commitment, to a greater understanding of the Gospel in all his needs, and a larger grasp of Christian life and duty.

Very logically, then, all that a pastor does in the discharge of his duties as shepherd of the flock should be aimed definitely at evangelism. His prayer in his handling of the Gospel might well be that voiced in the words of the familiar hymn, "Safely Through Another Week":

"May Thy gospel's joyful sound
Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints . . ."

A painting entitled "The Healer," by Copping, pictures a missionary dispensing medicine for the healing of a sick native. Just behind the missionary is the glowing figure of Jesus. This touching scene is suggestive of the pastor as evangelist in his work. All his labors are to involve his own dedicated personality, working for the winning of souls. But he must make sure that in everything he points men to the Person of Christ who came to earth in love and is sufficient to the cure of every ill and is the Source of life eternal. Every sermon, whether inspirational, proclaiming doctrinal truth, calling to duty, rebuking or comforting, should in some way make the Gospel of Jesus Christ evident as the appropriate answer for each need.

Rewarding Experiences

The rewards? "The satisfaction of preaching the Gospel without expense to anyone" (1 Cor. 9:18, the New English Bible). The joy of giving oneself to a great and worthy cause, and of knowing one has enabled another to receive the Gospel freely. The joy of seeing lives born again and glorifying God (1 Thess. 1:2, 3). The assurance of the Lord's "Well done" (Matt. 25:21).

I have been asked if it were not depress-

ing to be among the sick, the suffering, the aged so much. At one time it was, but no longer. My heart is moved by their needs and suffering, to be sure. But I now find myself sustained by the Lord, for out of such circumstances have arisen some of my greatest opportunities to present Christ and to speak words to arouse faith in Him. My soul has many times been lifted up beyond expression by the evidence of the Lord at work through me. What more could we ask than this privilege to serve Him with our lives?

Then let us be done with perfunctory performance of pastoral duties. Let us recall the joy of our own experience in grace. Let us be alert to the opportunities for working with the Lord in our pastoral duties. Let us as pastors hold to evangelism as a sacred trust that gives meaning and fulfillment to our calling.

Public Affairs Committee Enlarges Its Work

The Baptist Joint Committee on Public Affairs which has offices in the Baptist Building at 1628-16th St., N.W. in Washington announces that its work now requires a larger staff. James M. Sapp of Memphis, Tenn., has accepted the position of an associate director. The prominent men already on the staff include C. Emanuel Carlson, executive director, and W. Barry Garrett. Mr. Sapp will work primarily with convention-wide agencies of the Southern Baptists, but also with the other seven denominations co-operating in the joint committee. Seventh Day Baptists were most recently added to the Joint Committee. At the March 4, 5, and 6 meeting at Atlantic City, N. J., Harley D. Bond, executive secretary, will be the official representative.

LET'S THINK IT OVER

Truth Will Prevail

When the Executive Committee of the World Council of Churches met in Geneva in mid-February there was discussion of religious liberty. Dr. O. Frederick Nolde, New York, director of the Council's Commission of the Churches on International Affairs, in an address before the Executive Committee voiced his confidence that truth

will prevail in "any competitive dialogue."

Dr. Nolde believes that the United Nations should allow atheists freedom to express their atheism just the same as others are free to express their theism. He said, "Freedom of religion or belief applies to all men in society whether atheists or adherents of religion." In the course of his talk he made reference to the fact that in a recent UN debate a Russian had urged that freedom of atheists be protected. Agreeing in part, Dr. Nolde contended, "There is consequently need for co-existence of varying religions and beliefs with every opportunity of peaceful competition. In order that a confrontation of this can take place, freedom of religious propaganda as well as freedom of anti-religious propaganda must be insured by constitutional law, juridical action, and public practice."

"Christians are confident that truth will prevail in any competitive dialogue," he stressed. Therefore, he concluded, all religions and beliefs must be safeguarded against interference." The reference was to the UN where the body is not committed to either belief or unbelief in a God who knows and guides the destinies of nations.

Easy to Say, Hard to Prove

We trust the vital statistics drawn up by competent authorities. The number of babies born over a period of time may be a basis for guessing how many will be born next year, but the following statistic is hardly based on known facts: "Since prehistoric times, some 600,000 years ago, 77 billion people have been born." We wonder who recorded the years and the births. Statisticians should stick to facts. They can't be sure of the distant past or the distant future. The Christian, however, knows how to be sure of his origin and his destiny — even that portion of eternity which stretches beyond time.

In Bombay, India, every school day 350,000 primary pupils get an individual bottle of milk prepared from CARE milk powder packages. Each \$1 sent to CARE Food Crusade, New York 10016, fills 400 milk bottles for as many Indian children.

The Hard Way

Some people read the Bible the hard way, with their fingers. One man with neither eyes nor fingers learned to read it with his tongue. The late William McPherson lost his hands and eyes. To find himself suddenly plunged into darkness was very hard to take. The Word of God became mighty important. He couldn't read Braille with artificial hands. Then he tried with his lips, but the feelings were gone (after the surgery when the charge of dynamite had exploded in his face). But he kept trying, though the dots cut the flesh. One day he touched the dots with his tongue. He found he could distinguish the Moon system of dashes, but his tongue became sore, and raw, and would bleed, as well as his lips. He prayed for grace and help from God to continue learning. At times he would stay up all night to learn only one letter of the alphabet. So for over 65 years he read the entire Bible with his tongue four times, and other volumes.

Such perseverance shames those of us who can read the Word of God the easy way, the quick way, and fail to take time consistently to receive its message of abundant and eternal life.

Seventh Day Baptist Students at Alfred University 1963-64

Frances Aldrich, Alfred Station
John Burdick, Alfred
Sheryl Butts, Alfred
Roberta Clarke, Alfred
Wayne Cruzan, Westerly, R. I.
Douglas Davis, Alfred Station
Howard Ellis, Stephentown, N. Y.
Robert Ellis, Stephentown, N. Y.
Amy Greene, Unadilla Forks, N. Y.
Judith Langer, Alfred
James Palmer, Alfred Station
Steven Pierce, Alfred
Sharon Post, Alfred
Nina Skaggs, Alfred Station
Beth Slack, Alfred
Linda Thorngate, Pebble Beach, Cal.

Alfred State Tech
(State University, Alfred Agricultural and Technological School)
Michael Snyder, Hebron, Pa.
Daniel Merriam, Scio, N. Y.

NEWS FROM THE CHURCHES

RICHBURG, N. Y. — On November 23, Pastor Bee conducted a memorial service for President Kennedy.

Our Ladies Aid meets each month for a dinner and program. In November the emphasis was on Thanksgiving. In December we had a Christmas party at the parsonage. The January topic was "Our Mission to the World."

Our choir joined with the area choirs in a concert at the Bolivar Methodist Church, at the Christmas season. The choirs were conducted by Mrs. Bee.

The young adult group of our church met at the Wellsville skating rink for fun and fellowship December 14. An all-night New Year's Party was held at the Little Genesee Community Center with our young people attending.

Marie Bee, our pastor's wife, was a surgical patient in the Jones Memorial Hospital from January 3-10. She is able to be back at work.

Communion was observed January 4 at the close of the morning worship service. Deacon Don Stearns of the Hebron Church helped with our serving.

Church attendance has been good this winter.

—Correspondent.

DAYTONA BEACH, FLA.—Our Christmas season was richly inspiring as always. The Sabbath School pageant entitled "The Gray People" was a bit unusual, but so very appropriate for these times, when the real meaning of Christmas is too often crowded out by the commercial and worldly aspects and traditions. Three young people from Mother Hunt's Orphanage assisted in the play. Our White Gifts were distributed to four needy families.

The annual meeting of the church was held on Sunday, January 19. John Leonard was re-elected president; Winfield Randolph, 1st vice-president; Raymond Kenyon, 2nd vice-president; Vivian Kenyon, treasurer; Elma Rogers, asst. treasurer; and Leona Jeffrey, auditor. A record budget was adopted which included increases to Our World Mission, the pastor's salary, evangelism and communications.

Our church is making extensive plans for two weekends of special evangelistic

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.

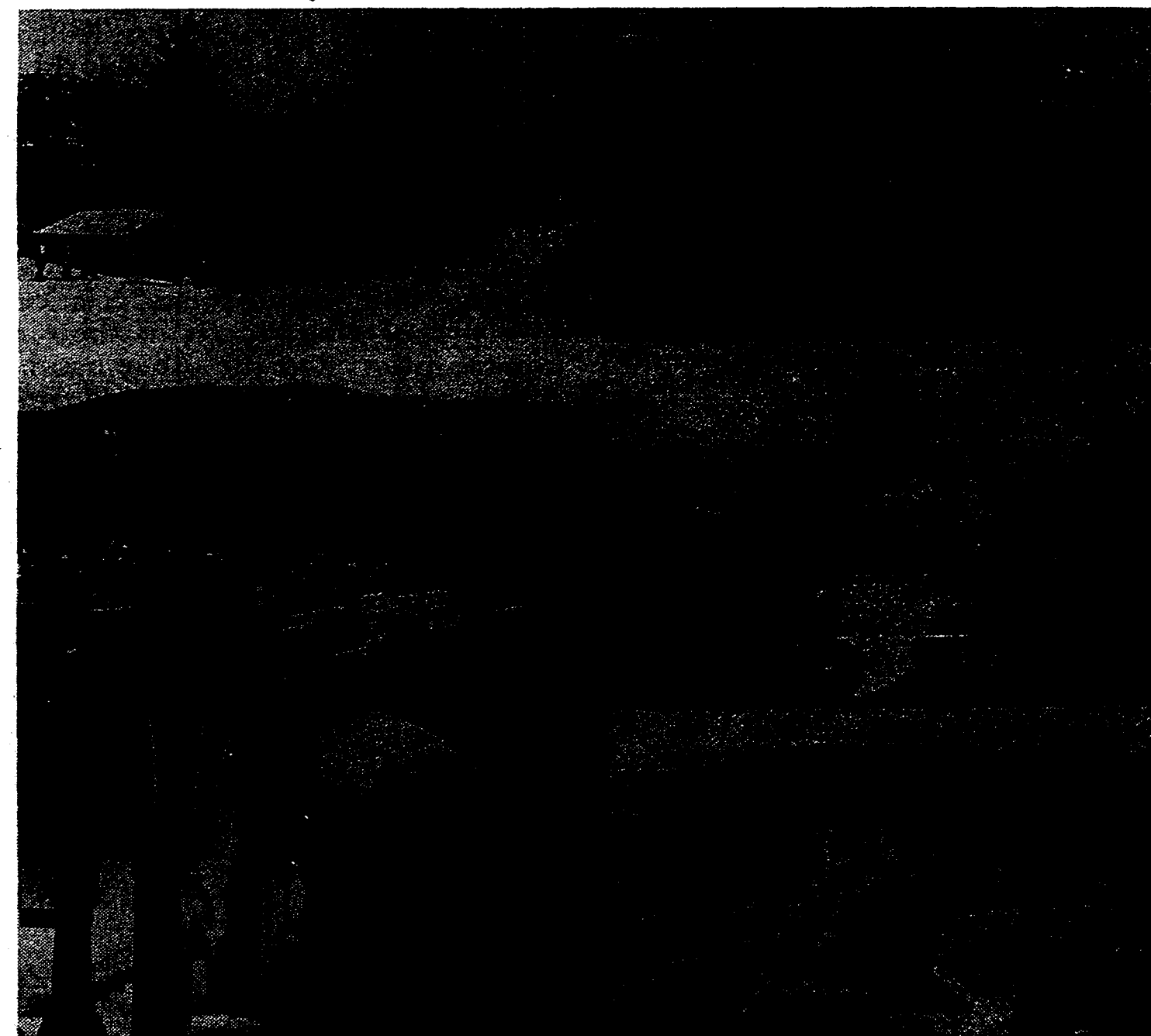
Kelley.—Catherine Love to Mr. and Mrs. Theodore Kelley, Ashaway, R. I. Mrs. Kelley is the former Claudia Maine.

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.