

The Sabbath Recorder

OUR WORLD MISSION

OWM Budget Receipts for March 1966

	Treasurer's March	Boards' 6 months		Treasurer's March	Boards' 6 months	
Adams Center ..		\$495.50	Marlboro	281.00	1,833.41	
Albion	\$ 98.16	263.74	Memorial Fund ..		1,056.27	
Alfred, 1st	763.70	2,568.23	Metairie			
Alfred, 2nd	418.25	1,917.16	Middle Island	25.00	139.00	
Algiers			Milton		3,644.28	
Assoc. & Groups ..		41.20	106.57	Milton Junction ..	93.10	592.65
Battle Creek	345.83	2,601.97	70.00	New Auburn	48.50	164.55
Bay Area				North Loup	139.85	322.65
Berlin	152.00	657.91	81.30	Nortonville	67.50	826.81
Boulder	40.00	249.35	25.00	Old Stonefort	35.00	136.00
Brookfield, 1st	41.00	226.00		Paint Rock	150.00	150.00
Brookfield, 2nd ..		30.00		Pawcatuck	481.05	2,919.32
Buckeye Fellow- ship	25.00	60.00		Plainfield	405.23	2,982.53
Buffalo	100.00	200.00		Richburg	111.00	573.12
Chicago	555.00	697.50		Ritchie	60.00	211.00
Daytona Beach	108.33	609.99		Riverside	787.84	3,086.22
Denver	156.14	867.69	25.00	Roanoke		
De Ruyter	21.00	145.20		Rockville	60.55	360.17
Dodge Center		283.06	100.00	Salem	10.00	630.00
Edinburg				Salemville	20.00	181.79
Farina		186.40		Schenectady	12.00	63.00
Fouke		30.00		Shiloh	432.60	2,995.48
Hammond		30.00		Syracuse	30.00	55.00
Hebron, 1st	71.60	378.20		Texarkana	20.00	38.00
Hopkinton, 1st	170.25	1,135.90		Trustees of Gen. Conference		
Hopkinton, 2nd ..	8.00	61.00		Verona	99.00	602.59
Houston		50.50		Walworth		322.00
Independence	33.75	460.75	15.00	Washington		103.00
Individuals	10.00	434.49		Washington, People's		80.00
Irvington	500.00	1,100.00		Waterford	79.80	556.00
Jackson Center ..		500.00		White Cloud	107.60	441.21
Kansas City	35.00	223.28		Yonah Mt.		30.00
Little Genesee	109.60	659.30	10.00			
Little Rock				Totals	\$7,609.23	\$44,230.37
Los Angeles	290.00	1,590.00		Non-Budget	40.00	\$731.07
Los Angeles, Christ's		110.00		Total		
Lost Creek		270.00		to Disburse ..	\$7,649.23	

MARCH 1966 DISBURSEMENTS

Board of Christian Education	\$ 557.16
Historical Society	32.99
Ministerial Retirement (Mem. Fund) ..	513.05
Ministerial Education	722.61
Missionary Society	3,215.72
Trustees of Gen. Conference	36.59
Tract Society	868.41
Women's Society	97.41
World Fellowship & Service	1,474.00
Church World Service (Non-Budget) ..	40.00

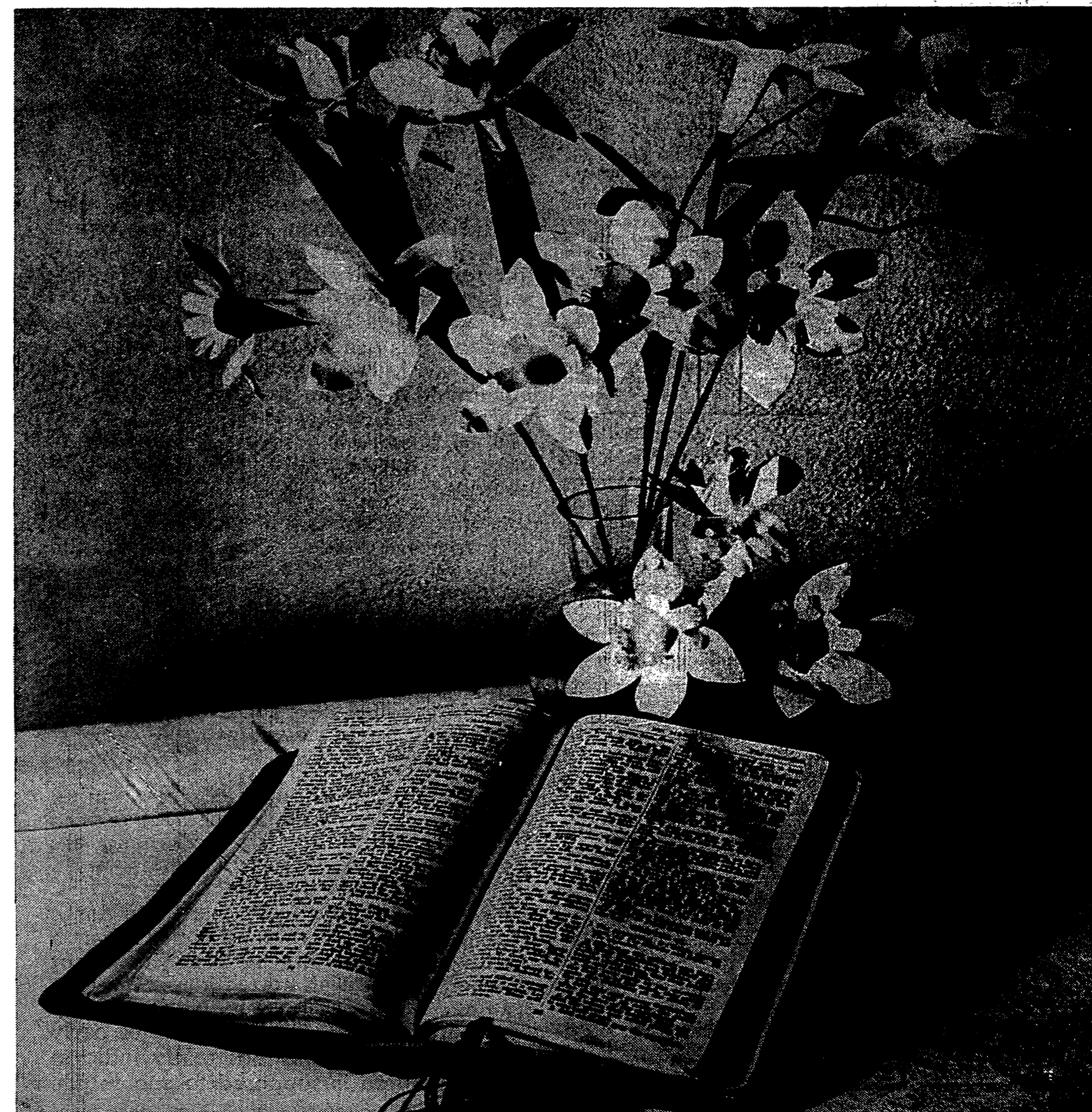
Total Disbursements

SUMMARY

1965-1966 OWM Budget	\$120,554.00
Receipts for 6 months:	
OWM Treasurer	\$44,230.37
Boards	731.07
	44,961.44
Amount due in 6 months	\$ 75,592.56
Needed per month	12,598.76
Percentage of year elapsed	50.00%
Percentage of budget raised	37.29%

Gordon L. Sanford,
OWM Treasurer.

March 31, 1966



The Sabbath Recorder

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Member of the Associated Church Press

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April 25, 1966

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Revolution in Theology?

Recently there was held at the Catholic University of Notre Dame an international conference on "The Theological Issues of Vatican II." It attracted quite a few Protestant, Eastern Orthodox, and Jewish observers or active participants. As written up in the **National Observer** it is headlined as a revolution in Catholic theology. In good journalistic style the first paragraphs emphasize the views of several Roman Catholic men, Congar, Lubac, Haring and Rahner, who a few years ago were more or less on the black list but are now praised for advancing some of the changes in theology that were discussed by Vatican II.

As one reads through to the end of the article he finds that the "revolution" is more like a tempest in a teapot. The "radical" clergymen above mentioned back away from anything that smells like revolutionary theology. Father Haring said at the Notre Dame conference, "I am an old-fashioned theologian whenever there is a need to be old-fashioned." Father de Lubac was apparently expressing much the same thought when he remarked in a meditation, "The renewal I must promote will be a function of fidelity" (presumably fidelity to the church).

Some Protestants hailed this conference as a forward stride in ecumenicity. John MacQuarrie of Union Theological Seminary speaks of the Catholics now taking the theological ball away from the Protestants in the person of such men as those above mentioned. It is said by some that the theological differences between Catholics and Protestants are disappearing. Such statements will not go unchallenged.

An interesting thought comes to mind when there is so much talk of steps toward a united church. On the one hand are those who think God wills one church. On the other hand there are many leaders, some of whom are leaders in their large denominations, who look out upon a world that is calling religion irrelevant and see the church retreating. They are arguing, according to the **National Observer** article, "that the Bible and the early church traditions may not really indicate that the church is supposed to encompass

all humanity." What they are saying is that the real church may be a remnant church, small cells in an anti-Christian, anti-church environment. There are those who think these two ideas of an ecumenical church and a small-cell church can somehow be harmonized. In the meanwhile many others will feel that it is not wise to get all discomfited by the conflicting ideas about the future of the church or its message for the world. We have the age-old but vibrant faith which is revealed in the Bible. This we can proclaim with love and zeal.

It does not take much historical research to discover that political and theological revolutions do not always disappear by succeeding or by being crushed by the forces of status quo, but often burn themselves out because there is little lasting substance in them.

Pushing God Off the Edge

There are a few who say that man's knowledge of what was formerly unknowable has increased so much that God is not needed to explain anything. Man has pushed God farther and farther from the center to the perimeter and has finally in recent years pushed Him off the edge—an old, unneeded, useless concept. Some of these people have affirmed that they wished to keep Jesus—as if they could have an ideal man without His God consciousness that made Him ideal.

In New Testament times it was not the Father but the Son who was being pushed off the edge. When Jesus came to Nazareth where He had been brought up and preached with authority and conviction, the people who could not recognize a prophet in his own country attempted to push Him over a precipice outside the city. He who was more than a prophet, "a greater than Jonah," was not so easily disposed of. The record states that He walked through the midst of those who were prematurely disposing of Him and went about His ministry in another place.

God is not easily pushed off the edge. He has a way of coming back again either in judgment upon those who pro-

claim His death and cause little ones to stumble or in sweet fellowship with those who love and obey Him. Evangelist Billy Graham was asked if he thought God was dead. His reply could scarcely be improved upon: "Why no, I just talked to Him this morning." The people who spread the rumor that God is dead have not, like Jesus, risen a great while before dawn to commune with Him in prayer.

Long Lives the Pastor

There is a feeling abroad that ministers do not live very long. This view is held by some young men who might enter the ministry if it was not fraught with so many strains and stresses that could shorten one's life. Perhaps there are some pastors grown tired in the ministry and wanting an excuse to let up on the strenuous pace who have let themselves think that their occupation is hazardous. Surely there are a number of kindly ladies in the congregation who tell the pastor that he is working too hard and must let up so that he can continue to minister to them in years to come. Undoubtedly one can find cases of pastors who have burned themselves out, have suffered heart attacks and have died young. It might be well, however, to examine the statistics.

In an independent journal for all Baptists, the **Watchman Examiner** for April 7, there is an article by Andrew Hobart entitled "An Insurance View on the Health of Ministers." Mr. Hobart is president of the Ministers Life and Casualty Union, which insures more ministers than any other company. What does he think about the disability and early death rate for ministers? One answer is that his company would be out of business if it were true. Ministers are a much better risk than the average and therefore low premium rates can be offered.

The mortality statistics have always showed ministers living longer than others. This has not changed in the present generation when turmoil, stresses and strains have been at their worst. Mr. Hobart finds that ministers' mortality rates are perhaps 20% to 50% lower

than the general average of insured people. If they do not die young, isn't it true that they crack up under the strain of their occupation and suffer more disability due to accident and sickness? The answer is, no!

Ministers do not fall apart at the seams. They shouldn't and they don't. One reason, of course, is that ministers are better educated than the average and know how to avail themselves of the better medical care that is now available. The writer observes that ministers have good health partly because they have learned to eat moderately. There was a time when pastors did not fight the battle of the bulge as well as now.

Mr. Hobart picks up another argument as follows:

"But people ask, 'How about the strain of modern life? The long hours, the unfinished work, the incessant and unreasonable demands, the expectations of the laity in areas that the minister is not trained to meet? Is this not what is eroding the effectiveness of the ministry?' Perhaps. But it is hard to measure, because people in all occupations are now much more alert to these factors. Executives, physicians, teachers, all who take a professional view of their work are entering a similar complaint.

"Some say that ministerial pressures, particularly in the big church or in the denominational office, are immense and that these tensions produce neurological and circulatory diseases in an accelerating scale—like the big business executive. I doubt if this can be reliably documented for either the ministers or the executives."

He concludes with some reassuring words which, of course are not to be construed by church members as giving them liberty to demand more and more of their pastors:

"My conclusion is that the ministers of our churches are in generally good physical condition. They have profited with the great public from the advance of curative arts. And the medical improvements of the years ahead will probably be better accepted and used than even today. The health of the minister is looking up"

GUEST EDITORIAL

Church Involvement — Good or Bad?

By Stanley Lowell

A statement by the staff of Americans United issued in conjunction with the 18th National Conference on Church and State in Nashville, Tenn., warned of a "new clericalism" now beginning to appear in the United States. What is this?

The new clericalism results from a combination of government and church in connection with public programs in welfare and education. It results also from the expansion of the church's tax-exempt domain and its growing business and commercial interests. And it further results from the church's growing absorption in secular pursuits.

Church leaders today exhibit a passion for what they call "involvement." The church must be involved in everything to show that it is "relevant." In the name of the church these men plunge into almost every kind of interest, activity, program, concern, that one can name, thus proving that the church is aware of the problems of the day.

Participation in politics and the use of public funds are a part of this development of "involvement." Indeed, the church of today is busily engaged in the performance of virtually every kind of task save those assigned to it by its Founder.

Sometimes the church does well in these endeavors. Sometimes it fails conspicuously and abjectly. But whether it succeeds or fails, the church is making itself over into quite a new pattern. It ceases to be religious as this term has been understood and becomes many other things. It becomes a commercial business, a political pressure group, a welfare agency, a scientific institute, a government bureau, a dialogue center, and other things. The more the church takes on, the better, according to these leaders, because this means it is more involved and therefore more relevant.

Is immersion in the secular the answer for the churches? Does total involvement offer the panacea these leaders seek? Are there some areas in which the church

ought not to be involved? Do not men sometimes weary not merely of the secular, but also of the church's immersion in it? Do they not sometimes long for a word from beyond?

"Other-worldly," say the clerical secularists in reply to such a suggestion. Yet let them pause and look at the kind of church they are creating. It is in danger of becoming a wealthy, political, materialistic monstrosity despised even by its own members.

—From **Church and State** editorial, entitled "New Clericalism."

Church Membership Up, Attendance Down

An article prepared for publication in denominational journals by Religion In American Life gives some of the reasons why church attendance is consistently declining at the same time that membership is climbing. After analyzing the situation the article comes back to the theme of the article, "All Systems Are Go," affirming that by working together with such an organization as RIAL the churches can improve their attendance. Space limitations do not justify the use of the whole article, but we do well to see how our churches fit into the general picture and to think what we may do to make our local church work more effective. A portion of the article follows.

Statistics show that the average American family moves on an average of every four years. Increasingly we have the phenomenon of the worshiper whose church or synagogue membership is hundreds of miles away from his place of worship. Some religious groups estimate their membership dislocation as high as 30 per cent!

Another kind of dislocation is caused by the mobility of our work and leisure hours. Increasingly workers travel farther to their jobs, and return to their home communities only for evenings and weekends, providing they are not "on the road." Increasing leisure hours and affluence combine to make weekend and month-long trips more and more common. A related factor working against the

MEMORY TEXT

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. 16: 26.

parish structure is the growing phenomenon of the second home, used by many for weekends as well as vacations, and many times, miles away from the home parish.

These factors all add up to make some significant statistics for worship attendance in America. While the total number of church members as well as those regularly attending worship continues to grow, the percentage of the total expanding adult population that attends church or synagogue in an average week continues to decline. The percentage since 1955 has slipped from 49 to 47% in 1959, 46% in 1962, 45% in 1964, and 44% in 1965.

Thus, worship attendance has declined approximately one-half per cent per year over the past decade. If this trend were to continue, only 26 per cent of the population would attend worship in an average week in the year 2001. It is incongruous to compare this decline with the increase in church and synagogue affiliation since the end of World War II—an increase from 50 to 64.4% in 1964. At this rate, over 90% of the population would claim religious affiliation in 2001.

While the paradox between worship attendance and religious affiliation is open to many interpretations, none of them is especially encouraging to institutional religion. Taken in the context of our mobile society, the "Go-Ministry" has a particular urgency about it. America's churches and synagogues must reach out—must go to the people—if they are to maintain their claim of relevance to contemporary life.

The mass media provides an effective arm of the "Go-Ministry." Publications and broadcasting enter homes seldom or never visited by a clergyman or representative of the local congregation.

To complement the tremendous out-

reach of the mass media, Religion In American Life sponsors local public relations activities which are known as Faith-In-Action Programs. Each year RIAL prepares for the use of local communities a complete set of worship attendance building materials consisting of give-away cards, bulletin inserts, prayer cards, napkins and placemats for the table, pencils, lapel buttons, window stickers, inspirational leaflets, how-to-do-it manuals, stationery, and others.

British Conference Forming

Seventh Day Baptist churches and groups are now in process of forming a national conference, according to a letter from the Rev. James McGeachy, dated April 14.

The formation of such a conference is a significant advance for the cause of Seventh Day Baptists in England. It is done under the leadership of the Mill Yard Church, the first church of our faith, which appears to have been organized in 1617. In those very early days there were a number of other churches in Britain which perhaps could have been, but were not, organized into a national conference. The other churches gradually disbanded during the time when Seventh Day Baptists churches were springing up in the American colonies. For a long, long time the Mill Yard Church was the only organized church of our faith in England, and its future has at times been uncertain.

To hear now that there is not only one active church but several organized groups in other cities is world news of major importance, especially when national conferences are joining the Seventh Day Baptist World Federation and inter-conference action is being planned.

On Sunday, April 10, there was a meeting at 199 Mayall Road, Herne Hill, London, of a committee that had been appointed earlier to consider the organization of a British Conference. Nearly the whole day was spent on the subject. It was decided to organize and to set up a conference fund to which the various churches and groups would contribute on a mutually-agreed-upon basis. Mrs. Iris Codrington of London was named

treasurer of the conference. The Mill Yard Church contributed £100 to give the fund a start. Herne Hill and Birmingham are contributing a lesser amount. The conference funds will be used, it is stated, to help the various groups in any project thought worthy of such help and for the purchase of needed property.

Other officers of the newly formed Conference were chosen. Miss Jacqueline Grant of 7 Bywood Terrace, Bywood Ave., Shirley, Croydon, Surrey was named secretary. The president is the pastor of the Mill Yard Church, Mr. McGeachy, assisted by Bro. A. Peat, who was chairman of the organizational meeting. Henry Wright was named assistant treasurer.

The reason that a British Conference can now be formed is that quite a large number of people have migrated to England from the Seventh Day Baptist churches in Jamaica—people who were leaders in Jamaica and who have a mind to really work at spreading the faith in the country of their adoption. The most recent arrival in England of such personnel was Miss Josset Duckett, a school-teacher, who brought her letter of transfer with her and was married soon after arriving to Owen Lynch. She was present at the meeting and added her hopes to those of the others present for the enlarging of the work in England.

It is reported that Mrs. Theona Rasmussen and her family of Salem, W. Va., have volunteered to give dedicated service to the British work this summer, beginning in July.

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Sabbath Philosophy Seventh Day Baptist Polity

Courses are serious studies of the areas specified. Individuals may enroll at a cost of \$10 per course.

Write to:

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Seventh Day Baptist Center
for
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510 Watchung Avenue
Plainfield, New Jersey 07061

THE SABBATH RECORDER

Lines from Uncle Dave

I notice that the united giving of Our World Mission hasn't kept up with what we voted at Conference last year, in these first few months. I wonder how we expect to square that with our Lord. Everywhere a fellow turns he is told in the papers or newscasts that we are enjoying a higher standard of living than ever before, and that things are sure going good most places in the country. I would think if those statistics are true, that it ought to show up some place in the tithing of Seventh Day Baptists, wouldn't you?

Maybe it isn't so much that our tithe is down, as it is that we just haven't stopped to realize the responsibility we have toward the Lord's work. It is easier to see the needs right here at home and in our own church than it is to transfer the needs of our missionary work and other denominational interests from a bunch of financial statistics. I wish I could figure out some way to make that list of money given by the churches and apportioned out to the boards come alive, so we could see that it really means printing literature about our beliefs, helping our churches and Sabbath Schools, supporting our city evangelist and director of evangelism in their programs, keeping several missionaries from the U.S.A. and more national workers alive and serving God. I'm sure if some of us could see where our money is put to work in Malawi or Guyana or Jamaica, we would give a lot freer than we do now. But isn't that really pretty small of us? Do we really give more when we see more pictures of missionaries and hear more about their work? If we voted at Conference to support Our World Mission, then we are really falling down now if our only reason for not giving more is that we haven't heard enough about it. I think dedication to the Lord's work ought to mean more than that, don't you?

Mrs. Harley Bond

Word has been received of the death of Mrs. Harley D. Bond of Salem, W. Va., on April 20.

APRIL 25, 1966

North American Fellowship Officers



Officers of the newly formed North American Baptist Fellowship, a committee of the Baptist World Alliance, are, left to right, Carl W. Tiller, Washington, treasurer; Rev. Dr. V. Carney Hargroves, Philadelphia, chairman; Jennings Randolph, U. S. Senator from West Virginia, vice-chairman; and Rev. Dr. Josef Nordenhaug, general secretary.

Dr. Hargroves, a pastor, is a member of the American Baptist Convention and Senator Randolph of the Seventh Day Baptists. Mr. Tiller, of the U. S. Bureau of the Budget, is treasurer of the Baptist World Alliance, and Dr. Nordenhaug is general secretary of the Alliance.

(See article on page 8 of April 11 issue.)

God Is Dead?

The "God image," they say, is no longer needed in the social life pattern. He was once needed for primitive men to command interest in right human relationships. Mature men do not need such an image but will identify with others without the crutch of faith or obedience to God. It is like a man raising a tent, dependent upon the main pole and the ropes; but looking at the spacious canopy he decides the pole was needed only as a guide in the raising, hence decides to remove it, making the tent free and letting it stand honestly by itself. As the "God is dead" theologians say, ". . . the theologian today has neither faith nor hope; only love is left to him."

—Rec. Paul Fryhling,
in **Christian Heritage.**

On Being Disturbed

What is it that really upsets you? What does it take to make you really angry? Is it when someone steps on your toes? Do you just get upset over personal irritations? Or do you ever get "fighting mad" when you see some helpless person being trampled down? When others are unjustly treated does this make you angry? You can get some idea of the stature of a real Christian by applying this test.

When some of us look at ourselves with a really candid eye we know we do not measure up. About all that really bothers us is when our own imagined personal rights are endangered. Our Christianity doesn't go very deep. For this we are ashamed and pray that God will forgive us and help us to have real concern for others—the poor, the needy, the downtrodden people of this earth.

Not so long ago a President of the United States was assassinated. Some of us were disturbed and a bit frightened by this senseless, brutal slaying. We heard people saying, "What has come over this nation? We call ourselves a Christian nation but look at what we have allowed to happen." One man said he hoped he would never again be disturbed by minor and trivial things but that he would always be disturbed by the big issues of life. This was a moment of truth.

But what are the big issues of life? What should disturb us? What disturbed Jesus, our Lord when He walked among men on this earth?

We know that Jesus did not react against personal injuries and insults. "When he was reviled, he reviled not again; when he suffered, he threatened not" (1 Peter 1: 23). That which caused Him to be deeply disturbed was hardness of heart in supposedly good people, a lack of sympathy for the pain of others. We recall in Mark 3:1-6 how He asked the Pharisees if it was lawful to do good on the Sabbath day and they just kept their mouths grimly shut and said nothing, just waiting to see whether Jesus would break their conception of the Sabbath law.

"But when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, 'Stretch forth thine hand.' And he stretched it out and his hand was restored whole as the other."

Think about this instance of Jesus' anger for a moment. His wrath could dare the hostility of men who had the power to kill Him. We could earnestly pray that we might have the courage and the real depth of character to be more disturbed about the "big issues of life"—the depth and deceptiveness of selfishness in the human heart, the lack of sympathy or concern of the so-called good people for those who are in need.

About all that can get some people stirred up is to have someone cut in ahead of their car in traffic or to have someone accidentally bump into them and upset their groceries, or to overhear some derogatory word that hurts their pride. Such irritations a real Christian ought to take in his stride and be more concerned about "the big issues of life."

Again, what are the big issues? Jesus taught the need for rebirth—spiritual rebirth, for real conversion and newness of life. He taught that weak and sinful man can be cleansed and refreshed again and again, starting each new day afresh.

Nicodemus was the man to whom Jesus spoke these words concerning rebirth. He was a good man, a religious man, a leader of the church of his day. But Jesus said he needed spiritual rebirth. If he needed it, so do so many "religious" people today.

And some of us who have been "born again" need to know and follow what it means "to walk in newness of life." Christ's claims are radical and far-reaching. Too often we have made conversion a patch-up job, merely the healing over of a little wound. But true conversion is major surgery. It may be as pain filled as physical birth, a time of anguish, out of which comes a new life.

One of the greatest issues of life then is the desperate need for real repentance and conversion. It must be preached and taught and lived out before the world by real Christians.

Are you disturbed about this? You ought to be. Think deeply about its implications for your own life and you will be. Perhaps you won't get fighting mad about your own poor showing. But if we keep on as we are, perhaps somebody else will.

Prospective Ministers Meeting Held in Jamaica

By Rev. Joe A. Samuels, corresponding secretary, Jamaica Seventh Day Baptist Conference.

A meeting for prospective candidates for the ministry of our churches in Jamaica was held on Tuesday the 25th of January 1966, at 29 Charles Street, Kingston. The class was held in one of Crandall High School's classrooms. A letter of invitation was sent to all our pastors to attend and also to send or take with them those young men of their circuit who are considering the call to the ministry and whom they could recommend. Those present in response to the invitation were: five young men from the Ebenezer Circuit: Bros. J. Roberts and A. Chambers from St. Elizabeth; E. West, O. Palmer, and M. Dixon from Blue Mountain, all recommended by their pastor, C. Lyons; three from St. Ann-St. Catherine Circuit: Bros. Geoffrey Smith, V. Coombs, a convert from the revival at Higgin Town, and Deacon V. Smith, all recommended by their pastor, Joe Samuels; two from the United Circuit, (Kingston-St. Mary): Bros. Lloyd Smith and Samuel Burke. It was said that there were one or two who should come from the St. Mary Circuit, but unfortunately they did not show up. None came from Trelawney or St. Thomas. However there was a total of 10 bright, strong, enthusiastic young men, out of whom we are praying, God will call labourers into His vineyard. They need your prayers as well.

Four others, the president of Conference, Pastor Lyons, Pastor Duane Davis, and Pastor Samuels, were in attendance. The day's program started with the filling out of a questionnaire, a statement on the purpose of the meeting, to the effect—"This meeting is not a recruitment to the ministry but presents an opportunity

to consider what is involved in being a minister."

This was followed by a stirring message from Pastor C. S. Lyons. With tears in his eyes as he spoke, he said he could well repeat the words of Simeon of old when he said, speaking of the birth of Christ, "Now lettest thy servant depart in peace, for mine eyes have seen thy salvation . . ." Pastor Lyons continued to say that this meeting was something for which he had been praying through the years, an opportunity whereby young men could be trained for the Lord's work. He said the life of a minister was a hard one and that as young men thinking about making the ministry their lifetime calling they should be prepared for difficult and dark days, hardships and suffering with the people of God.

Pastor Samuels gave a 45-minute lecture on "How to Determine God's Call." Pastor Davis gave two one-hour lectures on "The Minister and His Master" and "The Minister and His Ministry." There was also some discussion on "The Seventh Day Baptist Ministry." The day's program ended with a worship service during which the president addressed the gathering. Each of the candidates also gave their testimonies. It was a well spent day and a most enriching experience. It is now hoped that the plans which are afoot for the setting up of a Ministerial Training Center will soon materialize so that it won't be long before the next step is taken.

—from **Corresponding Secretary's Circular**, Feb.—March 1966.

Church Attendance, Construction

According to statistics church construction during the first six months of 1965 was 14 per cent above the same period in 1964. On the other hand, figures based on a Gallup poll indicate that adult attendance dropped one per cent during 1965 and was five per cent lower than ten years ago. The question asked of 8,000 people in various parts of the country and at different times during the years was, "Did you happen to attend church during the past seven days?" The poll placed adult attendance at 44 per cent on an average weekend.

New Metairie Church Dedicated

By Linda Bingham Hays

Sabbath Day, April 2, marked another milestone in the life of the Metairie, Louisiana, Seventh Day Baptist Church, as special services were held in dedication of the new church building. The lovely new sanctuary reflects the months of dedicated labor put into its planning, construction, and finishing.

The morning worship service was led by Bro. Jack Hays, and featured an inspiring sermon by Bro. James LeBlanc. The congregation was challenged in thought about the ongoing process of creation by which we are attaining more nearly the state of God's perfection, heaven.

Thanks to warm weather and sunny skies, a fellowship luncheon was served outdoors in the churchyard at noon. Shortly afterward the young people led a service of song and devotion, planned by Sally Hays.

One of the highlights of the day was our annual observance of the Lord's Supper after the tradition of Passover. Pastor Ralph Hays used the table set with food typical of the Jewish Passover feast to help tell the story and explain the significance of the Passover to the faith of Israel. It is significant for us, as Christians, to remember that Jesus Christ is our Passover Lamb.

Friends from our sister church in Hammond joined us for the service of dedication. The Rev. Earl DeLand led this service, assisted by Bro. LeBlanc. Mrs. Lela Coalwell, senior member and deaconess of the Metairie church, offered the prayer of thanksgiving. Special music was provided by a women's trio: Austa Coalwell, Judi Hand, and Linda Hays.

Pastor Ralph Hays gave the dedication sermon and led the congregation in a candle-lighting ceremony, symbolizing our individual commitment to the gospel of Christ and the work of His church.

We are indeed grateful for this fine new building and for those whose efforts have made it a reality. It has been a step of faith which has already brought us blessing. We trust that the Lord's hand

will continue to guide and bless us as we go forward in His light.

Our church door, at 409 Papworth Ave., Metairie, and our fellowship are always open to visitors. Y'all come and see us!

Problems of Judaism

Never in the history of America has Judaism enjoyed such freedom and popular acceptance as a part of our pluralistic society as it now enjoys. Its feast days are more publicized, and the Christian world is more aware of the Jewish world. This is probably partly due to the carefulness of the mass media, newspapers, magazines, radio, and television to be fair to all sizeable minorities. Catholic, Protestant, and Jew are terms used together almost more than apart. It is probably true that this minority religion gets far more than its proportionate share of public recognition.

In previous years the forces that held Judaism together were related to the insecurity of the immigrant Jewish community, the Hitler holocaust, the establishment and development of the State of Israel, the fight for equality and civil rights. These imperatives no longer have urgency, says Howard M. Squadron in **Congress bi-Weekly**, a journal of opinion and Jewish affairs. He goes on to say that this creates some problems. There is a disquieting consensus developing among Jewish youth that Jewishness is irrelevant, except in strictly theological terms. A disproportionate number of Jewish young people are participating in social protest movements; but they insist that their involvement in "causes" is not because of their Jewishness. The young people have no cause of their own, as they previously had. They are now members of a society where there is free choice. Why bother to maintain their Jewishness, they say. Intermarriage is becoming far more common. The American Jewish Congress must face these questions, says Mr. Squadron, and concludes, "Obviously we must address ourselves to questions of Jewish education and Jewish identity, or we shall forfeit our right to existence."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Hints for Vacation Church School In a Small Church

Teachers—One teacher can teach more than one age group by using several high school pupils or mothers to help, e.g., have the junior discussion and story while helpers play outside with the younger children, playing, resting, dramatizing, etc. If young people want to come, but feel "too old," keep them with the juniors but give them special assignments and projects and use them as committee chairmen.

Use young people as helpers if necessary, but plan something extra that they can do by themselves—possibly in the afternoon or evening. Sometimes they can meet together to help prepare for the next day.

Worship—Combined services — children of different ages can worship together if all ages are considered in your planning and are given a part. Select a theme that all can understand. Choose material learned, or used, in different classes. Keep the emphasis on fellowship with God. Encourage older children to help create an atmosphere of worship for the younger ones.

Grading—There should be at least two departments, even in a one-room church. The younger group will usually include all under the fourth grade. In a two-room church the same division can be made but in the primary room have two departments: pre-school and primary. Juniors and junior highs can meet together, separating sometimes for special study or activities.

Youth Pre-Con

An announcement has just come from the business manager of Youth Pre-Con that there must not be any smoking in the area of Pacific Pines, the camp where our retreat will be held. Smoking never has been a serious problem at our youth retreats although a few campers have felt the need to leave the immediate area of activity to "burn a little incense to the devil" as one of our Seventh Day Bap-

tist ministers has expressed it. However, this is just exactly what must not be done at Pacific Pines. Government enforcement is very strict. We do not want to cause any holocausts nor any embarrassments to campers and staff. For our smokers, may we suggest that you abstain for five days and see how good the unpolluted air smells and how delicious the food served at Pacific Pines tastes.

Senator Randolph Honored

The **Salem Herald** of April 7, including a three-column picture, carries a two-column story of a dinner at Elkins, W. Va., honoring Senator Jennings Randolph for "33 dynamic years" of service to his state and nation. The dinner was attended by 700 people, with a large delegation from Salem College. The city of Elkins claims Senator Randolph as a native son although he was born and reared at Salem. The senator is an active Seventh Day Baptist in the Washington church.

Representatives from both houses of Congress attended the dinner along with many other people of state and national prominence. Governor Hulett C. Smith in his opening remarks said that "he had known the senator since childhood, and had always had great respect for his integrity. He referred to Randolph as a man of great vision who wears many hats—a student who is still learning, an educator who teaches everyone he meets, a judge, a lawyer, a businessman, and an advertising man who is constantly 'selling' the merits of his state to the nation."

The climax of the evening, according to the Salem paper was a brief emotional statement from Senator Randolph himself, who expressed his gratitude for the tributes paid him.

"He made special note of the presence of 'my old professor,' Orla A. Davis. 'I am especially touched that he could be here,' the senator said, noting that it was remarkable that Davis could have taught him in 1916 and still be teaching an occasional class on the college campus today.

"He shared his limelight with Davis

for a minute, as he told the huge crowded auditorium that he had learned more than just school lessons from his old teacher—that Davis had been an inspiration and a model for his life. 'He taught me much in 1916,' Randolph said, 'and he's still teaching me.'

Those representing Salem and Salem College were: President and Mrs. K. Duane Hurley, Mr. and Mrs. T. Edward Davis, Prof. and Mrs. Orla A. Davis, Dean and Mrs. Evert Percy, Mr. and Mrs. Jean Lowther, Mr. and Mrs. Glen Post, Mr. and Mrs. Carroll Van Horn, John Christie, Sanford Randolph, Otho F. Randolph, and Salem College students Gayle Byers and Dave Cooper.

Marriages, Mixed and Otherwise

The recent pronouncement from Rome on the liberalization of mixed marriages is drawing a variety of responses in the religious press. It appears that the consensus of analytical writers see very little change and are highly disappointed. A few hopeful Protestants who seem to have worn rose glasses in viewing Vatican II are reluctant to take them off in reading the recent instruction from Rome which has dashed the hopes of those who looked for real progress in the recognition of mixed marriages.

There is another type of Catholic marriages much in the news since April 12—the marriage of Catholic priests. On that date Anthony Girandola, a former feature writer on the staff of the **Westerly Sun**, who did best in writing about his own family, revealed his identity (at St. Petersburg, Fla.) as a Catholic priest. He was unable to get a dispensation to be married and was told that he must not reveal the fact that he was a priest (ordained in 1948). Tired of this incognito status and anxious to do the work of a priest, he hopes to set up a guest house to help others in like circumstances. Girandola estimates that there are some 5,000 priests in the United States who have married, men who are forced to leave the area where they are known as priests and give up the only work for which they have been trained.

LET'S THINK IT OVER

When Can Baptists Unite?

No one seems to want to predict the time when American and Southern Baptists can unite. There is an unofficial body, Conference on Baptist Unity, which held its fourth annual meeting in Washington April 21-22. It has as its goal the merging of these two major Baptist denominations. The organization, not recognized by either denomination, must consider itself quite permanent because it drew up a constitution at its recent meeting. Its theme this year was "Pathways to Unity—Dual Alignment." (Some churches are connected with both Conventions.)

Southern Baptists have had little interest in some of the ecumenical or co-operative projects that American Baptists have laid so much stress on in recent years. Just recently, however, the Christian Life Commission of the Southern Convention sponsored a seminar at the Church Center of the United Nations that brought 200 Southern Baptist leaders face-to-face with many world problems that had not before been faced by any representative group of that Convention. After the seminar Foy Valentine, head of the Christian Life Commission, was quoted as saying, "There are fresh winds blowing in the Southern Baptist Convention. Our people are beginning to accept the moral implications of the Christian gospel and to apply them to the social problems as we haven't done for decades."

Frank A. Sharp, director of Press Relations of the American Baptists, commented: "One conclusion to be drawn from this new movement among Southern Baptists is that at least one of the differences that have divided American and Southern Baptists is gradually being eliminated."

"There still remains the other area of difference: ecumenical relations. American Baptists have been in the ecumenical movement from the beginning. It would be most helpful if the mighty strength of numbers and the voice of the largest free church body in the United States could

be heard in the councils of this larger fellowship.

"When this day comes, and perhaps it will not be too long, the major stumbling blocks to increased co-operative efforts between the American Baptist Convention and the Southern Baptist Convention will have been removed."

A Prayer Amendment?

The sentiment of the present Congress for a prayer amendment to the Constitution does not seem to be nearly as strong as it was in the 88th Congress when 115 congressmen introduced 152 proposed "prayer" amendments.

Now, however, Senator Dirksen (R., Ill.) has revived the issue with a bill similar to last year's Becker Amendment, providing for or permitting voluntary prayers in public schools. He maintains that polls indicate that 81 per cent of the people disagree with the earlier Supreme Court rulings on prayer and Bible reading. The senator from Illinois in arguing for this bill concluded:

"How strange that we spend hundreds of millions of public funds every year to develop physical fitness and harden the muscles of American youth but when it comes to hardening the spiritual muscles through the practice and rehearsal of prayer, it becomes enshrouded in quaint legalism and the jargon of church and state."

Here is the text of the Dirksen proposal: "Nothing contained in this Constitution shall prohibit the authority administering any school, school system, educational institution or other public building supported in whole or in part through the expenditure of public funds from providing for or permitting the voluntary participation by students or others in prayer. Nothing contained in this Article shall authorize any such authority to prescribe the form or content of any prayer."

Senator Dirksen, the minority leader, is a determined man and an astute politician. He may achieve success, though the odds seem to be against him.

Pastoral Changes

The Rev. J. Paul Green reported to the business meeting of the Marlboro, N. J., church on April 3 that he had received a call from the Salem, W. Va., church which he and his wife felt led to accept. His resignation from the Marlboro pastorate is effective about August 1, with work to begin at Salem about September 1.

The Rev. Clifford W. P. Hansen, who has been on a one-year leave of absence from the Salem pastorate studying for a doctor's degree at Dropsie College, Philadelphia, has announced that he will go into full-time college teaching.

John Conrod, former pastor of the Kansas City church and now a student at Eastern Baptist under the Seventh Day Baptist Ministerial Training Center at Plainfield, has accepted a call to serve the Salemville, Pa., church this summer.

As previously noted in these news columns, the other students under the Training Center have accepted pastoral calls. Mr. and Mrs. Edward Sutton, who formerly served the Salemville church, are going to New Auburn, Wis., Mr. and Mrs. Leroy Bass go to the Guyana mission field this summer.

Watch this column for announcements of other changes pending or not yet confirmed. Several other churches are hopeful that their calls will be accepted.

Churches desiring summer assistants to enlarge their pastoral ministry may get in touch with the dean of the Ministerial Training Center, the Rev. Victor W. Skaggs.

Largest Seminary

Among many Southern Baptist theological seminaries Southwestern at Fort Worth is the largest. It also claims to be the world's largest evangelical seminary, with more than 1,964 students currently enrolled. It has the largest theological library in the nation, with more than 350,000 volumes.

In unique tribute to its 50th year of operation, the seminary's school of music became the first and only theological seminary music school to be recognized with membership in the National Association of Schools of Music.

Reviving Rochester Fellowship

The Laymen's Fellowship of the Western (N. Y.) Association is seeking to revive the Seventh Day Baptist Fellowship at Rochester which previously held meetings regularly but has lapsed for several years.

The laymen, according to an announcement in the Alfred Station church bulletin scheduled an initial meeting of the Rochester Fellowship on Sabbath, April 30, at 4:30 p.m. in the chapel of the Colgate-Rochester Divinity School. Interested people were given an urgent invitation to attend and to join in a meal together after the meeting. The meeting place is at 1100 S. Goodman Street. Members of the Western New York churches were encouraged to help get the fellowship started again by attending the first meeting.

Response to Famine Appeal

A recent message to Church World Service from the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches indicated that "while emergency aid has staved off famine in India temporarily, the situation remains desperate in rural areas."

More than one million people are now receiving food sent by the world's churches, said the message, but these are mostly children, nursing and expectant mothers. India's population is almost 500 million of whom more than 82 percent live in some 500,000 villages. The crisis is expected to worsen between now and September, said the report.

In response to the appeal by the World Council for \$3 million for food for India, the National Council of Churches, through Church World Service, and other U. S. church relief agencies have rushed food and funds to India. Also Roman Catholics are answering the appeal of Pope Paul for contributions and the United Nations has alerted its members to increase support of the UN Food and Agriculture Organization, FAO. Governments, led by the U.S.A., the report continued, are mobilizing their resources to speed food to India. Among them, Denmark last week chartered a plane to fly 10 tons

of dried milk and millions of vitamin tablets contributed by the Danish Inter-church Aid Committee. Churches in the Netherlands have given to a national fund which brought in over \$5 million, and the British and German churches and governments have given generously. Contributions from the churches, said the report from Geoffrey Murray of the World Council, are distributed by the National Christian Council of India through its Committee on Relief and Gift Supplies (CORAGS).

NEWS FROM THE CHURCHES

VERONA, N. Y.—Our new pastor, Rev. Donald Richards and family, entered quickly into the work and the community and into the hearts and homes of the church members. At the welcoming party held January 1, at the church, an album of snapshots of family groups taken by Mr. and Mrs. Olin Davis was presented to the pastor to help acquaint him with the people and their relationships.

On Youth Sabbath in February the service was presented by our very capable young people. An all-church birthday party was held with decorations suitable for the four seasons and decorated cakes for each month. This was planned by the Fellowship Committee. Our church co-operated in a series of Lenten services held in several churches of the area. Pastor Richards preached at one service.

The Bell Ringer, our church newspaper, has been published and given or mailed to all church families and other interested people. Another issue is planned in the near future.

The church choir assisted by Mr. Richard Hafer, music instructor at V.V.S. School, gave the Easter cantata "No Greater Love" by Peterson. The work and many hours of rehearsal required were appreciated by those attending.

A "Yearbook Workshop" in charge of the Christian Education Committee is scheduled for a Sabbath afternoon.

A community religious census has been planned and will be conducted on several Sunday afternoons by the young people of area churches.

A radio program over Oneida station WMCR is broadcast each Sabbath morning. This was begun by the late Rev. Lester Osborn, sponsored by the Missionary Evangelism Committee, and is being continued by Pastor Richards. He always includes information about our services and an invitation to join us in worship. It was voted at the quarterly business meeting to continue these broadcasts for another three-month period.

—Correspondent.

SALEM, W. VA.—March 17 through 26 was the time chosen in Salem for its Missioner program. We were fortunate to secure the services of the Rev. Alton L. Wheeler and the Rev. Victor W. Skaggs for this period of 9½ days for visitation and personal contact, literally day and night. These men were especially qualified to carry on the planned visitation-evaluation program since both were well acquainted with the local church membership and with the surrounding hills and valleys.

While missioners and Planning Committee had already developed a tentative agenda, the Missioner Program Planning Committee—the combined Diaconate and Evangelism Committee—met with the missioners first and made necessary changes to fit the schedule. This included individual visitations by the missioners, the study and filling in of evaluation sheets by the membership, meetings with various group, the conducting of the Sabbath worship services on the 19th by Mr. Skaggs and on the 26th by Mr. Wheeler, and a final reporting of the results of the evaluation.

While limited time did not permit contact with all local members, more than 50 visitations were made.

Fellowship meals were served on both Sabbath days while the missioners were in Salem. On the first Sabbath afternoon the evaluation sheets were presented and explained. These were returned to the missioners by Wednesday, and on the final Sabbath graphs showing results of the evaluation were shown to the membership. Personal evaluation sheets were retained by the missioners while sum-

maries of results and suggestions were returned to the Planning Committee.

Our missioners have helped us to recognize some of our own weaknesses as well as to realize the local and denominational potential with which our church is endowed. As we look toward the future we must not only recognize these areas—we must intensify our efforts to make weak areas strong and to develop the potential with which God has seen fit to endow us.

We feel that the Spirit of God has been at work among us as we have been led by these two dedicated men. Our thanks are extended to them for the help they have given and our prayers to God that we may meet the responsibilities which are ours.

—Correspondent.

ALFRED, N. Y.—The Primary Department of the Sabbath School presented its Easter Program April 9 with all other departments and parents invited. The 6th grade held a candle-lighting service; the 4th and 5th grades, with the use of a flannelgraph, compared the Resurrection to that of the development of a butterfly; the 2nd and 3rd grades, also using the flannelgraph, told the story of Jesus on the road to Emmaus; the Kindergarten and 1st grades had memorized an Easter poem and the pre-schoolers each recited a short Easter phrase.

April 10 the area youth Sunrise Service was held on the Ag Tech Lake lodge lawn with breakfast following at the Parish House.

During their Easter vacation the Alfred Seventh Day Baptist youth visited Pennsylvania including our Salemville churches (German and English), Ephrata Cloisters, Valley Forge (American Baptist Headquarters, and National Park), Hershey Candy, and the Bill Downeys. April 16 during our regular worship service they reported on their pilgrimage.

—Correspondent.

SABBATH SCHOOL LESSON

for May 7, 1966

Justice Established in Judah

Lesson Scripture: 2 Chron. 19: 4-11.

Accessions

Alfred, N. Y.

By Baptism:
Stephen Crandall
William Jacox
Audrey Reid
Christine Snyder
Gerald Snyder

Milton, Wis.

By Testimony:
Leroy Hoff

By Letter:
Mr. and Mrs. Lawrence Leach
Mr. and Mrs. Carroll Loofboro
Susan Loofboro
Linda Loofboro
Warren Loofboro
Neal Loofboro

North Loup, Neb.

By Baptism:
Norma P. Davis (Mrs. Rolland)

Obituaries

Ayars.—Lavinia A. Munro, daughter of Charles and Laura Leach Munro, was born May 21, 1888, at Jasper, Ark., and died April 5, 1966, at her home at Marlboro, Cumberland County, N. J. She was a deaconess in the Marlboro church.

The daughter of a minister of the Seventh Day Church of God, at the age of 14 she professed her faith in Christ and was baptized at Gentry, Ark., by Elder James Hurley. She completed her education at the Seventh Day Baptist School at Fouke, where she lived in the home of the Rev. and Mrs. G. H. F. Randolph. She taught school in Fouke and other neighboring communities.

At Fouke she became acquainted with Mr. and Mrs. Luther Davis, who had gone from Shiloh, N. J., to that mission field to teach in the school. After the Davises returned to New Jersey, they invited "Vinie" to come and work for them. She lived with them at their farm home from 1916 until her marriage. She transferred her membership to the Marlboro Seventh Day Baptist Church.

On July 31, 1918, she married Albert C. Ayars of Marlboro. Together they spent the next 48 years, living on various farms in the vicinity of Marlboro and in their own home near the church.

In 1944 her deep Christian faith and loyal service to her Lord and church were recognized by the Marlboro congregation as they elected her to the office of deaconess. Her faithful service as a spiritual leader continued to the time of her death. Her special interests were in children and in temperance work. She was highly respected in both church and community.

Surviving in addition to her husband are five sisters: Mrs. William Compary of Fresno, Calif., Mrs. Larry Maguire of Monroe, Ore., Mrs. Milton Rodebough of Orange City, Fla., Mrs.

Edward Rankin of Marlboro, and Mrs. Otto Lydy of Marcola, Ore.; three brothers: Charles H. Munro of Oregon City, Ore., the Rev. Horace Munro of Stanberry, Mo., and Lee L. Munro of Pratt, Kan.; two daughters: Mrs. Norman Davis of Quinton, N. J., and Mrs. Paul Amaranto of Marlboro; three sons: Fred of Lansdale, Pa., Herbert of Fort Devens, Mass., and Howard of Cincinnati, Ohio; 15 grandchildren and 7 great-grandchildren. She was preceded in death by two children, Charles and Elizabeth, who died in childhood.

The memorial service was held from the church with the Rev. J. Paul Green officiating. Burial was in the Marlboro Church Cemetery.

Cartwright.—John C., son of Jonathan and Martha Jane Putnam Cartwright, was born at Cartwright (now New Auburn), Wis., Aug. 31, 1879, and died April 1, 1966, at Community Hospital, Edgerton, Wis., following a brief illness.

John's grandfather, David Warren Cartwright, was a first settler in the town that is now New Auburn; was the author of the book "Western Wild Animals," and was a trustee of Milton College for several years.

On October 13, 1900, John was married to Elizabeth Tarpley in Milton, Wis. They observed their 65th anniversary in Milton last year.

A talented stonemason by trade, Mr. Cartwright helped lay the stone for the Milton Seventh Day Baptist Church. In the years before his retirement he worked for the Burdick Corporation in Milton. He was appreciated by a host of friends for his love of the outdoors and his unusual talent as a painter of nature.

Surviving him are: his wife; two daughters, Mrs. Bettina Allen and Mrs. Patricia Applegate, both of Milton; and five grandchildren. A son and a daughter preceded him in death.

The funeral service was conducted by his pastor. Interment was in the Milton cemetery.

—E. F. R.

Peck.—Mrs. Ellen M., daughter of the late William and Naomi Garrison Maxwell, was born in Bridgeton, N. J., May 22, 1903, and died in her home at Shiloh, N. J., April 2, 1966, after several months of failing health.

She was the wife of Robert E. Peck, a local plumber. They made their home in Shiloh for 33 years.

Mrs. Peck was an active member of the Seventh Day Baptist Church in Shiloh, and was a former teacher in the Sabbath School.

In addition to her husband, she is survived by two daughters, Mrs. Mildred West, Fairton, and Mrs. Christine Jiannotti, Shiloh; two sons, George, St. Petersburg Beach, Fla., and Ralph, Shiloh; nine grandchildren, one great-grandson, and a sister, Mrs. Naomi Dilks, Bridgeton.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, at the Freitag Funeral Home with burial in the Overlook Cemetery, Bridgeton.

—C. H. B.

The Sabbath Recorder



Shiloh Junior High Visits Plainfield

From early Sabbath morning, April 23, through the breakfast hour on Sunday nine members of the Junior High youth group of Shiloh, N. J., enjoyed a pilgrimage to the Plainfield church and the Seventh Day Baptist Building, a trip arranged by their sponsor, Miss Ethel Wilson, of Philadelphia. They are shown here after making a tour of the Historical Society and other rooms of the headquarters building. With them are eight members of a similar age group of the Plainfield church besides Pastor Dickinson and Ronnie Bond (driver) from Shiloh. For several it was the first visit to the denominational building. Their tour also included three meetings, recreation, and some dedicated service preparing 3,900 envelopes for a budget mailing to Seventh Day Baptist families. Miss Wilson announces that she is going to take five of the 9th graders to Conference at Redlands, Calif., in August.