A DIRECTORY OF SEVENTH DAY BAPTIST AGENCIES

Seventh Day Baptist Building
510 Watchung Ave., Plainfield, N. J.

SEVENTH DAY BAPTIST GENERAL CONFERENCE (U. S. A.) Organized, 1851
President — Loren G. Osborn, 7 Oakwood Ave., Westerly, R. I.
Next Annual Session: August 14-19, 1961, at University of Massachusetts, Amherst, Mass. Information on area Association meetings available from Executive Secretary.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Corresponding Secretary — Rev. Everett T. Harris, 403 Washington Trust Bldg., Westerly, R. I.
Missions: Home Field; Shanghai, China (Inactive); Jamaica, W. I.; British Guiana, S. A.; Nyasaland, S. E. Africa; Fraternal relations with groups in England, Holland, Germany, New Zealand.

AMERICAN SABBATH TRACT SOCIETY
Corresponding Secretary and Editor, THE SABBATH RECORDER (weekly) — Rev. Leon M. Maltby, 510 Watchung Ave., Plainfield, N. J. See inside pages for a fuller list of publications.

SEVENTH DAY BAPTIST BOARD OF CHRISTIAN EDUCATION
Executive Secretary — Rev. Rex E. Zwiebel, Alfred Station, N. Y.
Annual Pre-Conference Retreats: Youth, Northampton, Mass., Young Adult, Bradford, R. I. Information about these and area youth camps is available through the Board secretary.

WOMEN'S SOCIETY
President — Mrs. C. LeRoy DeLand, Bellevue, Mich.

HISTORICAL SOCIETY
President — Rev. Albert N. Rogers, Box 742, Alfred, N. Y.
Custodian and Librarian — Miss Evaloa St. John, 510 Watchung Ave., Plainfield, N. J.

SEVENTH DAY BAPTIST MEMORIAL FUND (Trust Officer)
Treasurer and Executive Officer — Adelbert A. Whitford, 510 Watchung Ave., Plainfield, N. J.

CHURCH RELATED COLLEGES
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Symbol of Christ at Protestant Center View of front of Interchurch Center Chapel dedicated April 27, 1961.
The Sabbath Recorder

World Council Membership Applications

The two-day annual meeting of the U. S. Conference of the World Council of Churches was held at Hill Falls, Pa., the last week of April. The primary work of the 200 delegates and observers was to prepare for the Third Assembly in New Delhi, India, Nov. 18 - Dec. 6, 1961.

In this connection, Dr. Paul S. Miner of Yale University Divinity School presented the study board's report, "The Light of the World" which he had prepared for study by member churches. At the meeting it was announced that Dr. Miner had been named director of Faith and Order of WCC. (His picture and article appeared in the issue of February 27).

Welcomed by Dr. Franklin Clark Fry, chairman of the WCC Central Committee and president of the United Lutheran Church in America, were applications for membership in the 176-member council of eight more church bodies. Among them are the Moravian Church, Western Cape Province, South Africa; the United Church of Central and Northern Rhodesia; and the Pentecostal Church of Chile. The application of the Russian Orthodox Church in a letter from Patriarch Alexei of Moscow, was a surprise announcement at the meeting. All applications, Dr. Fry noted, will be acted on at the Assembly, which must give a determination that the inscription on the dead saints be prayed for after 60 years. Dr. Fry was deposed from his post as secretary of the Executive Committee when the history of the World Council will be considered at the Assembly.

To the Roman Catholic Church is hailed by its members, and the other denominations, as the largest church in the world. The Moscow Patriarchate lists 30,000 priests, 20,000 parishes, and 40 monasteries. At the same time, Dr. Fry emphasized that he did not under estimate the problems to be anticipated by the Russian Church to move to affiliate with the World Council.

Just what are the problems anticipated, one might ask. In the first place any church within the Soviet Union has to be politically loyal to the communist regime to a certain extent. For obvious reasons, Christians within the tightly supervised institutions are not as well qualified as others to objectively consider the problems of world-wide Christi anity. Even the Baptists from Russia at the Rio World Congress last summer showed evidence of identifying peace with the Russian brand of peace propaganda. They were not a majority Protestant bodies probably see such issues more clearly than the centuries-old Orthodox Church.

Another problem is the size of the Russian Orthodox Church. The Moscow Patriarchate lists 30,000 priests, 20,000 parishes, and 40 monasteries. Aside from the possibility of a Russian political viewpoint mentioned above, there is the probability that the distinctly Protestant character of the World Council will be considerably weakened if this large "Catholic" Church is taken in. It will become much harder to come to a meeting of minds in regard to certain doctrines and practices that trouble ecumenical gatherings seeking a basis for union — or union. Protestant distinctive are likely to be lost in the shuffle of pronouncements from the WCC. Ritualism will have a greater voice.

One can venture to ask if it is not possible that a council of the Kremlin is located in Africa, with a membership of 10,000. If the Seventh Day Baptist Conference of Nyasaland wishes to do so, it could probably make an appearance in the Council even though its numbers are smaller than any of the African churches now applying.

The unexpected application of the Russian Orthodox Church is hailed by some with great enthusiasm. Dr. O. Frederik Nolde, director of the Commission of the Churches on International Affairs stated at Buck Hill Falls that it represented a major advance in the ecumenical movement and in the furtherance of the "Christian witness to the world of nations in behalf of peace with justice and freedom." At the same time, Dr. Nolde emphasized that he did not under estimate the problems to be anticipated by the Russian Church to move to affiliate with the World Council.

According to the Bible all true believers are saints in their lifetime. They are so addressed in the epistles of Paul. Some of these professing saints are known by their contemporaries to be less than saintly in their words and deeds. We might even say that they are fictitious, being of the "Lord, seduced people who will thrust outside at the judgment day, whatever their denomination.

To the Roman Catholic something is different. Saintliness is conferred long after death by the highest authority of the church for outstanding deeds done in this life or because of martyrdom. Catholic saints are not really dead saints are to be prayed for because they have special intercessory power with God and can work healing miracles by contact with their relics.

It must be said to the credit of the Sacred Congregation of Rites at the Vatican that some attempt is made to evaluate the cures claimed and even the status of some saints held in reverence. This happened recently when St. Philomena was deposed. It was finally determined that the inscription on the stone of a small skeleton found near Naples 150 years ago had been misinterpreted and that there is no evidence that she was a saint or that the bone belonged to a martyred girl. Pope Gregory XVI in 1835, at the insistence of an influential woman who claimed to have been
The only editorial in the May 4 daily, The Sun, Westerly, R. I., was entitled "In the Balance — the Christian World." It was pointed out that the same conditions that brought about the fall of the ancient and modern empires exist in America today, and that if we are to prevent "a like catastrophe," we must awaken and do something about it.

The bright new world that our Pilgrim forefathers envisioned on our shores was a world built on faith in God. Such a vision produced our great nation. But now, says the editorial, our primary concern seems to be the material things of life, the new items of equipment for home and pleasure. We quote:

A Bible and a seat in church seem to have lost their importance. In many cases, it appears that God has been forsaken.

What then is happening? No one can deny that there is a serious decline in moral concepts. Too many of us are willing to say that we are busy, and it comes to living a Christian life we do so on our own terms.

Sometimes the truth hurts and it makes us want to try to justify ourselves. Sometimes, though the truth hurts, it brings an awakening and a willingness to do something to set things right. That time is now. If you, like other men and women, want to safeguard your heritage so that your children will have a better chance to live in peace, happiness, and security in a truly Christian world.

Such a forthright stand by a newspaper is to be commended. It is to be hoped that, its message is to be heeded by all of us. We have been careless of our noble heritage. We may be able to afford some of the luxuries of life that have come to be thought of as necessities to our way of life, but we cannot afford to be without the greater things. The editorial tells us that we need not fear a tragedy that can be avoided. It ends with this challenging sentence:

Remembering the past, let us all, with courage and high faith in the promises of God, accept this challenge and start today to repair the damages to man's soul.

The next level of existence. Dr. Kuether called the "black and white level of being." Again, the person on this level posits four basic propositions about life: 1. The world is black or white (no gray); and I must say on this line. 2. People are either for or against me. 3. If I stay on the white side, I will win (get what I want). If I win, things will stay as they are.

The highest level of existence Dr. Kuether called the "holistic level of being." In the relatively rare moments when man experiences himself on this level, his consciousness contains propositions which add meaning and value to life: 1. I am me (I have discovered the boundaries of self). 2. You are you (I know the boundaries of your self). 3. We are human beings together (we have similarities of experience and can communicate our unique experiences to each other; we have differences and can tolerate these differences without seeing them as threats to each other). 4. Things will change. On this level, man accepts himself as he really is, accepts others as they really are, and knows that constant change is a necessary part of life.

The second series of lectures were brought by the Rev. Kenneth E. Steinhart, chaplain and chaplain supervisor at the Philadelphia State Hospital. His lectures were concerned with "The Ministry to the Mentally Ill and Their Families." He discussed the recognition of mental illness and what the pastor can do to help in various situations.

But he who would help others must first of all help himself. The ministers who want to do the best job possible need to take the time to read at least a few of these lectures to strengthen their own emotional life. The Rev. Arthur Tinge, assistant director of the American Foundation for Religion and Psychiatry, discussed "The Minister's Emotional Life." He pointed out that what is in the ministry can recognize their own emotional problems and deal with them intelligently.
rather than projecting them upon the people whom they serve.

The fourth series of lectures was brought by our own Rev. E. Wendell Stephon, who has pioneered in the work of pastoral counseling. He discussed “The Pastor as a Magistrate Counselor” and other practical aspects of the minister’s work with people during periods of emotional stress.

There was a great deal to assimilate during these periods of study, and those in attendance were seen to be busily taking notes.

Devotional periods were an integral part of Ministers Conference and several different men led morning devotions and worship periods before the evening meetings. Five Bible study periods were conducted by the Revs. Lester G. and Paul B. Osborn who took as their theme, “The Ministry of the Holy Spirit.” Their topics for the various days were taken from our Statement of Belief about the Holy Spirit: “We believe in the Holy Spirit, the indwelling God, the inspirer of Scripture, the comforter, active in the hearts and minds and lives of mankind, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.”

In a loving way, the Plainfield folks looked after the physical needs of those in attendance at the conference. Meals were furnished by ladies of the church; we were housed in homes in the Plainfield area, and coffee breaks were furnished to make the days more enjoyable.

Sabbath worship under the direction of Pastor C. Harmon Dickinson was held in the Plainfield Seventh Day Baptist Church. On Friday evening a baptismal service was witnessed and on Sabbath day, the baptismal candidate was welcomed into the fellowship of the church, and a wor­ship and Communion service was conducted. On the high note of worship and fellowship the conference concluded.

Ministers Conference is sponsored by the Seventh Board of Christian Education and is planned by the Committee on Christian Higher Education of the board. It is held biennially with church hosts throughout the denomination.

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**MEMORY TEXT**

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Isaiah 54: 17.

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**Central New York Association**

Leusardsville, June 10

The president of General Conference, Loren Osborn, is the featured Sabbath morning speaker at the Central New York Association. He will speak on the theme, “I Must Be About My Father’s Business.” The meeting begins on Friday with worship and sermon. The Rev. Leon R. Lawton, Jr., missionary, will speak on Sabbath afternoon. On Sunday morning the moderator, Albert Gilmore of the Adams Center church will lead a layman’s panel on evangelism. One of the items of special music scheduled is a fifty-or sixty-voice, Association-wide choir.

It is expected that the business on Sunday morning will include a discussion of sponsoring a Seventh Day Baptist booth at the state fair — a project successfully carried out last year with the help of other Associations and denominational boards.

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**Eastern Association**

Eastern Association will meet June 9-11, 1961, in Berlin, N. Y. The theme is “Go Forth to Serve.” Letters giving complete details have gone out to the Association. Since overnight accommodations in the homes are limited, it is important that the names of all delegates be in the hands of the Entertainment Committee, W. Robert Bentley, Berlin, N. Y., not later than June first.

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**STEWARDSHIP BEYOND THE TANGIBLES**

Dr. Edward A. Freeman

President, Missionary Baptist State Convention of Kansas

Excerpts from the keynote address — B. J. A. Committee Meeting. March 7, 1961

The New Testament instructs in an unmistakable way that God brought into being the universe, and all there is in it, except for Jesus Christ and as such all things are sacred. The very idea that some things are sacred and some secular is most dangerous because there is the im­minent possibility that through this type of teaching we rob God of that which is His own. Then we as stewards must relate God to everything we handle. It is our sacred obligation to permit God to master and control our total personal­ities and all material things which He allows to come under our responsibility, tangible and intangible. The correct usage and handling of the tangible or material things is an indication of the readiness for good stewardship in the realm of the spiritual or intangibles. This is the door through which we enter into the larger stewardship.

The Stewardship Movement in the United States

The study and teaching of Christian stewardship is a contribution of the early Protestant churches of the United States to the world. There was little need for this type of teaching in the European countries prior to that time because the churches were supported by taxation and fees for baptisms, marriages, funerals, and pew rents. Thus the in­dividual member felt no responsibility for handling the o(e::n. This is His own. Then we as stewards must relate God to everything we handle. It is our sacred obligation to permit God to master and control our total personal­ities and all material things which He allows to come under our responsibility, tangible and intangible. The correct usage and handling of the tangible or material things is an indication of the readiness for good stewardship in the realm of the spiritual or intangibles. This is the door through which we enter into the larger stewardship.

God’s Struggle in Human Society

God has struggled with human society since the days of Adam. His will and purpose for both the individual and society at large have been repeated time and again. These are registered in the
first question asked of the first parents of the human race, "Where art thou?"
God's perpetual concern is shown for His shamed and sinning creatures. The second question was, "Where is thy brother?" (Is he lost, hungry, oppressed,
naked or imprisoned, or dead?) The answer by Cain with another question, "Am I my brother's keeper?" did not
succeed.

There was another call for a higher stewardship in the experiences of Moses in Egypt. His drive, his impulse, his passion were not primarily social or eco-
nomic, but religious; yet he sought a more abundant life for God's people here in this world also. This higher stewardship
was evident in his persistent efforts voiced by the clarion cry, "Let my people go!"

A sharp look at the Ten Commandments will reveal that it is God's purpose to offer protection to the exploited, the
slaves, the strangers, the dumb beasts of burden, and to regulate the working days and Sabbath recognition for His people.

Higher stewardship involves responsibility here.

From Elijah through the eighth-century prophets God scourges the social and political sins along with the religious
defects, against sexual immorality, against the orgiastic holli-
ness in the abstract and calls for definite, current, concrete social and religious re-
form and cleansing in order that the individual might be led to live in harmony with his God. Micah says,
"And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Thus a
brother-minded religion preceded our Christian religion. These demands called for a stewardship which transcends the
mere tangible.

When Jesus came preaching the King-
dom of God, His mission in this respect
came to be. The prophets left off. He
began gallantly in the responsibilities of His
 Eternal Father, but to do justly, and love mercy and to
walk humbly with His God. He championed
the cause of the hungry, naked, oppressed,
prisoner, little children, and despised the
craving of wealth which choked God in
the soul of man. He was a steward of the
highest order quitting Himself most gallantly in the responsibilities of His
mission and thus He fought against sin,
poverty, and oppression all the way from the
manger to the cross.

The church was at the end of the earthly ministry of Jesus the same principles prevailed. The
first Christians were like dynamite be-
neath the world. They brought the- mea-
ment. Even then there were deacons charged
with the care of the widows, the orphans, the sick, and the poor.

The period that these hopes took over, thus uping the Caesars, they
sat on thrones, and used the forms of
the Roman state while ruling with an
iron hand. The church threw off the
democracy and brotherhood of the first
Christians and accepted a monarchical type
of government.

True Christianity, however, through this
dark and religious responsibility to the few
deared to stick with it. It had some
schools, with teachers bearing torches in
the night: its schools were church schools
only. Orphanages came into being along with the first homes.

While the coffer of the Vatican were
bursting, the Waldenses were abroad
among the common people bearing witness
to their faith through their stewardship
responsibility among the common people, fostering learning, re-

deming, and espousing the cause of
the poor.

The "conference program is arranged
in two main sections with worship and
a period called 'Biblical Foundations of
the Missionary Task' running throughout.
The first week (the section
attended by the Davises) will be given
to study of the Christian mission in today's
world. Each afternoon of the first three-
week period will be given to area studies.
Students will be introduced to the history,
culture, and religion of the area in which
they will serve, and will also have oppor-
tunities to study with books and other resources for con-
tinuing study after the conference."

It is expected that Pastor and Mrs.
Davies will conduct a weekend retreat
at Kennedy School of Missions of Hart-
ford Seminary Foundation, beginning in
September, to further prepare them for
service in British Guiana. Courses which
aid in understanding "the Christian Mis-
sion in Muslim Lands" will be found
particularly helpful.

A 1955 census lists the number of East

Indian inhabitants of British Guiana at
approximately 50% of the population.
Those of African descent are listed at
56%, while Europeans make up the smaller group.

Another valuable course available will
be that of "Tropical Hygiene," a study of diseases common to the tropics.

Pastor and Mrs. Davis have a family
of three children of school age. We pray
that God will bless our plans for sending
this devoted Christian family to serve in
British Guiana.

Makapawa Mission

Activities and Plans

An additional car is being made avail-
able at Makapawa Mission, through the
generous offer of Dr. and Mrs. Victor
Burdick to sell their Volkswagen to the
Missionary Board for a nominal price.
It is important and needful that a "second" car be at the mission station, as emergency
trips to the hospital at Malamulo or to the
government hospital at Cholo are sometimes
necessary.

Pastor DavidPearson has written con-
ping the present mission car, "I am
pleased to say that the Land Rover has
proved a good choice. It has about 32,000
miles on it and is about as young as it is
old. It should serve us another 4 or 5
years. Its body shows the results of wear
and tear, and work but mechanically it is
sound."

Other items of interest in Pastor
Pearson's letter include the following:
"Beginning next Sabbath, April 22 our
weekly Sabbath services will be held in
the new church. Fourteen pews which
the men just finished will be installed, and
finally we will hang the bell which was
given months ago by our Dutch brethren.
There is still a tremendous amount of
finishing up to do."

"Dr. Victor Burdick has been helping
us keep financial records of the mission,
which assists greatly. I have been carrying
the supervision of construction and main-
tenance work. Of course, as work is coming
up, I will feel the brunt of it."

I am thankful for good African assistants,
such as mission assistant, Otain Manan.
mission foreman, Candle Nangazi; and mission carpenter, Adam Water.

"The house which we are building now (for occupation by African mission leaders) with funds from a special gift from Holland, is about 22 feet by 30 feet. It is to have three rooms and a porch, all of which will be sheltered under one main roof. The house will be made of fairly durable material and will bear a permanent roof. We hope to build it for about $240. The house will have no water or electricity and cooking will be done outside."

Pastor Pearson then requested that funds be added to the tentative budget for 1962 which would make it possible to build two more such homes at the mission station which would make it possible to build two more such homes at the mission station.

The Salemville Seventh Day Baptist Church was richly blessed by the presence of Mr. and Mrs. Bond and three sons from Shilo, N. J., in a ten-day crusade which would make it possible to build two more such homes at the mission station.

"While we are telling of our needs, we could use quite handily a tape recorder or a record player. One of the best helps for Christian education come from audio-visual presentation, and most of the time there is a recording. Good, reliable units for projection and record-playing make the study much more worth while."

Special Meetings at Salemville

By L. F. Hurley, Pastor

The Salemville Seventh Day Baptist Church had the new 32-page filmstrip entitled "The Bible Comes to Home" published by the Audio-Visual Aids Committee of the ministers of the ministers of the ministers of the ministers of the ministers of the Church.

Among the new items are two temperance filmstrips produced by the WCTU and entitled "He Went Straight Home" and "Grandview Story." This particular area of Christian living has not previously been covered in the filmstrip library. There should be many occasions on which such temperance materials could be shown profitably.

The filmstrips are the new award-winning series "How Our Bible Came to Us," produced by the American Bible Society. The story is effectively narrated in clear language and brings to life the sequence of events that brought the Bible to the people in the New Testament.

In spite of the fact that another evangelistic campaign was being held only about two miles from our church, the attendance was really encouraging. The regular attendants at our church were most faithful and those from outside came in greater numbers than one would expect. A few who had not entered the church for some years were present, and the spirit was fine throughout.

On the last Sabbath night Brother Bond appealed especially to those who had been attending the training class conducted by the pastor. Of that group five came to the front to stand beside the pastor in expressing their decision to accept Christ as Savior and Lord.

We hope to have our first young people by baptism, but probably a few more by letter. Altogether we have been richly blessed.

Mrs. Bond and three sons along with Mr. and Mrs. Bert Sheppard drove from Shilo, Friday afternoon to be present at Sabbath day. Mrs. Sheppard's solo contributed much to the morning worship.

Temperance and Bible Filmstrips

Available from Plainfield

Scarcely had the new 32-page filmstrip catalog been sent to churches and Sabbathday schools by the American Bible Society until it needed to be re-issued by the addition of more materials purchased by the Audio-Visual Aids Committee.

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We experienced as we talked together in
WOMEN'S PRAYER FELLOWSHIP

GREETINGS TO THE CHURCH WOMEN OF ALL AFRICA from the delegates of 14 countries of East, West, Central, and South Africa and visiting friends from Brazil, the Philippines, and the United States.

We were gathered together in His name at Mindało, Rhodesia, from February 11-17, 1961, for a prayer fellowship commemorating the 75th Anniversary of the origin of the World Day of Prayer.

Having been led by the Holy Spirit to study the meaning of prayer in our own lives, in our churches, in the nations, and for the coming of God's Kingdom on earth, we shared in Bible study and conversations about our common concerns.

We asked ourselves where and how God is at work in our churches, our homes, and our countries.

We asked ourselves what things in our churches, our homes, and our countries trouble us. We unburdened our hearts on these matters. We asked ourselves how we could become better workers together with God and with each other.

From these days together we are constrained to address this message to all Christ church women in our beloved Africa. We wish to share with you the concerns we experienced as we talked together in His name.

We feel that in order to bridge the gap between the great need for education and the scarcity of trained leaders we should:

1. Extend our programs of leadership education.

2. Interpret the meaning of Christian vocation in terms of teaching, nursing, social service, as well as religious occupations.

We call upon the Christian women in all countries of Africa to join hands with the Christian women around the world, to the end that all women might have the privilege of this witness to our unity in Christ Jesus.

We were further concerned about the increasing rejection of the Christian Church by trained African leaders. We must work to make the witness of the church relevant to the needs of our times. It is the responsibility of the Christian Church to create a Christian social order.

The inevitable shift from mission to church in Africa involves a rethinking of the very nature and conduct of the missionary enterprises, and the relationships between missionary and the new church. The church of Christ knows no barriers of race or color. The church in Africa must be the Church of Christ. Hence the new relationship between the missionary and the African co-worker will be that of equal partners with Christ working out His will for Africa.

We recommend the World Council of Churches for its sponsorship of the consultation of the South African member churches which was held in Johannesburg in December, 1960. The consultation has undoubtedly been one of the most gratifying achievements in the difficult field of race relations in South Africa. We are grateful that through this consultation the church has not only been led to a striking witness of its unity in Christ, but has courageously pointed the way of Christian duty in today's racial situation in South Africa.

We recommend that the Christian church women of Africa contemplate the calling of a similar fellowship-seminar within three or four years. It is our considered judgment that the present Fellowship groups will do much to bind the Christian women of every tribe and kin into one great "fellowship of kindred minds."

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THE SABBATH RECORDER

The Spirit of Christ, accepted full stewardship responsibility in the totality of life.

It is only when this high level of stewardship is reached that life is made better in all areas for all men.

The Struggles for Freedom

Bishop G. Bromley Oxnam challenged our Christian stewardship in an address before the General Assembly at San Francisco, entitled, "Christian Witness in an Age of Revolution." Admitting that revolutions are necessary from time to time, he decried the validity of revolution by violence.

This calls the effectiveness of our witness in social and practical matters. As stewards in the intangible, our Christian witness must be prophetic, practical, and true. There must not be a lie in the heart of him who bears witness, else his witness becomes ineffective.

I am thoroughly convinced that our Baptist witness is very relevant to these struggles at home and abroad. Our heritage is rich in championing the cause of freedom in life and liberty.

Our fathers were here and ready for the first struggles, and those of our line have remained throughout the drama. During the "Red Scare," we, as Baptists, became involved in opposing the injustices of our time. We used the tool of nonviolent witness in our country.
stewards who are faithful in the tangible or primary elements in stewardship who will rise to the tangible or advanced elements of responsibility and faithfulness, by witnessing by word and deed, by sharing and showing justice and mercy, by loving and lifting our fellow men, and always proclaiming the full Gospel of grace which comes only from and through the Deity in oaths.

LET'S THINK IT OVER

No Compromise With Communism

Dr. O. H. Peffer, representing the World Council of Churches on inter-
national affairs, stated at the annual U. S. conference of that body held recently: "The World Council has taken the firm position that totalitarianism is false in doctrine and dangerous in practice." Speaking
of our peace objective, Dr. Nolde stated: "The impasse will not be broken by recourse to nuclear war-
heads and guided missiles."

Declaring that there is a difference
between high-sounding ideals and the tough road of reality in achieving them," the speaker stressed again that "the churches and Christians have an obligation to seek peace and freedom throughout the world." They should be aware, however, that "a continuous repetition of vague generalities may become meaningless or even jeopardize the de-
sired objectives."

"It is not enough to make declarations against war," he said. "It is necessary to attack the root causes of war." Religious Newsweekly.

Faith Test for Public Office

Should the State of Maryland (and 7 other states) be upheld in requiring that anyone holding public office be required to 
profess belief in the existence of God? The case of Roy R. Torasco, seeking to 
serve as Recorder in the State of Maryland (and 7 others), 
was argued that he has had the common remark that she has had the 
right to make a long day for the pastor, who has 
left the other (weightier matters of 
justice and mercy, which comes only from and 
through the Deity in oaths.

THE SABBATH RECORDER

Berlin, N. Y. — Pastor Maxson has 
just finished a series of sermons entitled, "Commitment and Re-valuation 
of One's Individual Christian Life."

The first phase of the sermons was 
presented to the youth to inspire these young people to visions of the heavenly call. The second phase was directed to the middle-years group who are, as the pastor calls it, "bearing the burdens of the heat of the day." The third phase was directed to the "golden age" group, pointing up the satisfaction of the full and complete life in Christ, growing into 
eternity.

The choir seems to always have a project of music to work on, and usually with some enthusiasm. At the present time they are working on music for Eastern Association coming up in June. They have had one roller-skating party this year in Pittsfield, Mass., after which they had refreshments at the home of the choir director, Paul Cushman.

The S.D.B. Youth Fellowship has been organized here, and has already achieved quite a bit. They have made up a program for their denominational bulletin. The group is being ably guided by Mr. and Mrs. Lyle Sutton. Last week they had a meeting and were shown a slide presentation of pictures, and commentary entitled, "The First 50 Years." Their present project is selling greeting cards and stationery to raise money to help finance their annual trip this summer. Early in the year they made and sold marzipan candy.

The Lay Development program is progressing well, and is half finished. Each phase is being studied individually. Meetings are held once a month, at the same time as the Fellowship Supper.

The Eastern Association Advisory Committee has taken those who are to take part in the program, and has had a favorable response. Since the Eastern Association is sponsoring the General Conference this year, plans are going forward. Other conferences have been appointed for Committee. Officers are working closely with the Conference president and secretaries in the planning.

Pastor Maxson is a very busy man these days. He is heading several committees on problems. Among these is the Lewis Camp program directorship. He is also engaged in collecting a staff of teachers, cooks, and counselors.

The Myth of Mycelian will be responsible for the collecting of the Woman's Board exhibits for Conference. Her address is 134 Mountain Drive, Pittsfield, Mass.

It looks like a very busy year for all of us here in Berlin. — Correspondent.

Pleasant, N. J. — When our church looked ahead to the prospect of hosting and feeding all the ministers who might come to the Ministers Conference the first week of May, the problems seemed large. Now the pastors and students have spent a week in our homes and have returned to their places of labor.

Looking back, it seemed like a short week all too quickly gone. Those who entertained the visitors (total registration 59) during part or all of the week, expressed joy at having the opportunity of getting better acquainted with present or former ministers organized serving of tasty meals by church committees proved to be less of a burden than anticipated — especially with the very recent modernization of the church kitchen.

A good percentage of our local congregation attended the evening services each night and especially on Sabbath eve when there was a baptismal service. Our church felt that it derived benefit from having the visiting ministers eat one meal with the local ministers' association. The program on that occasion featured an inspiri-
ing talk by a Plainfield Baptist pastor on why he entered the ministry.

For the first time the Ministers Con-
ference was welcomed through the Sabbath morning service. Although many of the pastors felt that they could and should get back to their home church responsibilities or should attend the special celebration of the 150th Anniversary of the Marlboro church in South Jersey, there were two ministers attending our Sabbath services, teaching in Sabbath School, or otherwise bringing
their contributions to our total Sabbath program. Dr. Melvin Nida of Alfred, N. Y., brother-in-law of our pastor, brought the morning Communion meditation.

Thus, our church people seemed to agree that it was a distinct blessing to be able to entertain the Ministers Conference May 1 to 6, 1961. The closing fellowship lunch on Sabbath noon was shared by the whole congregation, including visitors from the Irvington, N. J., church. Approximately 100 ate together, bringing dishes to pass.

CHICAGO, ILL. - The Chicago Church had the privilege on April 15 of having the Rev. Leon Maltby present at church services to occupy the pulpit. Mr. Maltby had been in attendance at an Associated Church Press Conference in Chicago, April 11-14.

The George Bottoms family of Wheaton, Ill., were present at the service, which made a welcome addition to the few regular attendants. They also were present on Easter Sabbath when the Chicago church was the first to show the new color filmstrip sent out by the Tract Society, entitled "The Meaning of the Resurrection," which was well worth viewing. Narrator was Fahey Flynn, CBS news commentator. - Clerk.

DAYTONA BEACH, FLA. - We are looking forward to fall when we welcome our new pastor, S. Kenneth Davis, and his family. We especially rejoice because it is our first full-time pastor in five years. Our acting pastor, the Rev. Rhodes Thompson, has started a series of ten sermons taken from the Book of Acts, relative to the coming of our new pastor. The theme is "The Young Church in Action." This series of sermons has been specially prepared to inspire us and instruct us for the task of our increased undertaking here.

The Men's Fellowship held their first organizational meeting on April 15. Twelve men attended and were made charter members of this new group. John Leonard was elected president, and serving with him will be Raymond Kenyon, vice-president; Winfield Randolph, secretary-treasurer; and O. B. Bond, assistant.

The Men's Fellowship sponsored a Hymn Sing on Sabbath night, April 29, in the church sanctuary. Following this, the men served doughnuts and coffee in the Social Hall. Nearly thirty-five attended. To some, it was their last gathering before returning to their northern homes.

At the Church Aid meeting on April 26, a project was chosen for the World Community Day in November. The group made school bags for South American children. The ladies are still working on a quilt, which will be given to the pastor's family when they arrive. - Correspondent

Vocational Openings

The need is for an "Experienced mechanic for general automotive repair." Anyone interested should write to: Post Office Box 246, Lost Creek, W. Va., for information, at the same time stating their experience. Housing is plentiful in the Lost Creek area with opportunities for gardens and limited keeping of livestock. Perhaps it should be mentioned that Lost Creek is only 12 miles from Clarksburg, the fourth largest city in West Virginia.

Accessions

By Letter:
Boulder, Colo.
Mr. and Mrs. Oscar E. Applegate
Metairie, La.

By Baptism:
Richard Walker
Franklin Rester

By Testimony:
Mrs. Franklin Rester
Mrs. Orealie Williams
Jerome Hellmers

Obituary

Smith.—Mrs. Charlotte S., daughter of Mr. and Mrs. Thomas W. Stasler, was born in Salem, N. J., May 5, 1874, and died in the Salem Hospital, May 4, 1961, after spending many months in a rest home. Mrs. Smith was a member of the Shiloh Seventh Day Baptist Church where she attended when she was able and faithfully gave her tithe to the very last. Her husband, John U. Smith, died several years ago. She is survived by one sister, Mrs. Bessie S. Yeagle of Salem, and several nieces.

The funeral service was held May 8 at the Newkirk Funeral Home, Salem, N. J., with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the Baptist Cemetery at Salem. — C. H. B.