Our World Mission. At the present it is working on plans to serve a dinner for the neighboring Baptist Church in Hope Valley as it launches its Every Member Canvas. We did the same for this church last year.

A group of juniors has been meeting regularly at the parsonage on Friday evenings for worship, Bible study and discussions. They went out singing carols at Christmas time and had refreshments and games afterwards at the parsonage. They entertained the youth of the Western, Ashaway, and Second Hopkinton churches at a party in February.

It was a real treat to have Mr. George E. Parrish with us on January 12 and Mr. Harley Bond and his wife with us on January 26. Both spoke to us on denominational matters.

Our pastor is kept very busy serving this church, the Second Hopkinton church, and supplying the pulpit at the Pendleton Hill Baptist Church in Stonington, Conn., each Sunday. He is also assistant chaplain of the State Medical Center and spends one day each week there. — Correspondent.

A big bankroll won't count when the roll is called up yonder.

Obituaries

Davis.—Rachel, daughter of Marian and Malinda Davis, was born June 24, 1880, and died in Mercy Hospital, Janesville, Wis., October 23, 1962.

Rachel attended Milton Academy. She was married to Oscar Davis, Winton, Iowa, December 31, 1901, who preceded her in death in 1947.

The child of a Seventh Day Baptist home, she was baptized at twelve years of age by the Rev. E. H. Socwell of Welton, Iowa, in 1892. Before she and her husband moved to Milton with their family she belonged to the Newabbott Seventh Day Baptist Church. She was active in attendance at worship as long as health permitted and was a participating member of the Sabbath School and the Women's Circle.

Surviving are one daughter, Mrs. Rex Bowers, Milton; four sons: the Rev. Arlie Davis, Phoenix, Ariz.; Wilmer, Hoopa, Calif.; Duane, Aurora, Iowa; and Al, Winton, Iowa; two sisters, Mrs. Pearl Furrow, Delmar, Iowa, and Mrs. Mae Moxley, Battle Creek, Mich.; seventeen grandchildren, twenty-nine great-grandchildren, and four great-great-grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church, the Rev. Elmo Fitz Randolph officiating. Burial was in the Milton cemetery. — E. F. R.

Ellis.—George Manning, son of Edward Leland and Hettie Saunders Ellis, was born in Dodge Center, Minn., Sept. 14, 1879, and died following a long illness, Nov. 14, 1962, in Madison, Wis.

Educated in the public schools of Dodge Center, and graduated from Alfred University, George Ellis did postgraduate work at Columbia and the University of Pennsylvania, receiving a Master of Science degree from the latter institution. For ten years he taught school at Alfred, N. Y., Ocean City, N. J., and in the Dakotas.

On August 1, 1901, George Ellis and Phoebe Davis, of Marlboro, N. J., were united in marriage.

Baptized in his early youth by the Rev. S. R. Wheeler, George joined the Dodge Center Seventh Day Baptist Church, later affiliating with the First Alfred church, and finally coming into membership in the Milton Seventh Day Baptist Church after moving to that community prior to World War I.

In Milton, he was successful as a pioneer in the X-ray sales and service business. In his community life he was a long-time trustee of Milton College and served as a director of the Bank of Milton. His contributions to the life of his church and denomination included serving as president of the church, membership on the Sabbath School Board, and membership on the Commission of General Conference. In 1950, George and his wife moved to Madison, Wis.

Surviving are his wife; a son, Edward, and a daughter, Frances Bishop, one granddaughter, LeAllyce Bishop, all of Madison.

The funeral service was conducted in the Milton church, Pastor Elmo Fitz Randolph officiating. Internment was in the Milton cemetery. — E. F. R.

Greene.—Mrs. Mizpah S., daughter of Edwin and Anna Fellows Sheburne, was born April 15, 1874, at Walworth, Wis., and died at the Olean Nursing Home Feb. 6, 1963, following a long illness.

During recent years Mrs. Greene had resided in Alfred, Independence, and Andover, N. Y. She was the wife of the late Rev. Walter L. Greene to whom she was married Aug. 21, 1904, and who died Dec. 20, 1912.

Blessed with a long and fruitful life, she was well known in Seventh Day Baptist circles for her Children's Page in the Sabbath Recorder, which she continued for many years up to January 1956. At the time of her death Mrs. Greene's membership was in the Independence church. Funeral services were conducted by the Rev. John Holmes, with interment in the Little Genesee Cemetery.

Surviving are one daughter, Mrs. E. Claire Greene of Bridgeston, N. J.; a daughter, Mrs. Frank Clemens of Wellesley, N. Y.; 5 grandchildren and 5 great grandchildren.

From information furnished by Mrs. Doris Clarke.

HISTORY OF BAPTISTS TO BE PUBLISHED

The Rev. Davis C. Wooley, secretary of the Historical Commission of the Southern Baptist Convention, receives manuscripts from representatives of Baptist bodies in the BJA for the book, Baptist Advance. A copy of the book will be given to each person who pays the $4 registration fee for the BJA jubilee meeting in Atlantic City, N. J., May 22-24, 1964. It is an up-to-date book on the seven conventions in the Baptist Jubilee Advance.

Left to right, members of the Editorial Committee are: Edward Starr, American Baptist Convention; Albert N. Rogers, Seventh Day Baptist Conference; Dr. Wooley; Martin Luther Leuschner, North American Baptist General Conference; and Edward Freeman, National Baptist Convention U. S. A., Inc.
Right and Wrong Ways of Helping Foreign Missions

Half of the world is hungry. A similar percentage is in economic need. Our missionaries in Africa and other lands are surrounded by these crying needs. Sometimes they write and tell what they lack. Is it possible, however, for our good intentions to be misguided? Are there right and wrong ways of helping our representatives? The answer, unfortunately, is "yes." So say the missionary leaders who know the transportation problems.

A good rule to follow is not to ship anything or ask your mission board to do so unless you are sure it will not create more problems than it will solve. In most cases it is far better to send money to trusted people in foreign lands than to attempt to send goods. Let them procure what they need from the sources of supply best known to them.

Sometimes missionaries hesitate to ask that they cannot afford all the Christmas presents given to them by their friends. The import duty may be greater than the value of the presents they received.

Here is an example from the Baptist World. The families of the Baptists who were killed by hostile tribesmen in New Guinea needed soap. To wash is one of the marks of civilization in the Christian world. The Baptist World Alliance sent out an appeal and money poured in. Money was also given to the Baptists in New Guinea to purchase soap from Australia.

The money would go much farther than in the attempt to send goods. Fortunately she wrote before the import duty was increased. Here is an example from Baptist World. A lady was killed by hostile tribesmen in New Guinea. She had no money to send. Fortunately she wrote before the import duty was increased.

Burch argued that these materials are in the public interest and that a person has no property right in the religious use of a book. That is good. It would be an interesting mental exercise for each of us to determine what we would say at such a hearing if we had the opportunity.

Two of the attorneys, Burch and Ward, argued for the laws as they now stand, the position that exercise of Bible reading and recitation of the Lord's Prayer in the schools of these two states is not religiously motivated but is designed as instruction in morality. Both agreed that originally the motivation was religious but is not at the present time.

Burch argued that "these materials are in the public interest and that a person has no property right in the religious use of a book. That is good. It would be an interesting mental exercise for each of us to determine what we would say at such a hearing if we had the opportunity.

Two of the attorneys, Burch and Ward, argued for the laws as they now stand, the position that exercise of Bible reading and recitation of the Lord's Prayer in the schools of these two states is not religiously motivated but is designed as instruction in morality. Both agreed that originally the motivation was religious but is not at the present time.
Salem College Accredited

Salem College has achieved one of its most desired goals — membership in the North Central Association of Colleges and Secondary Schools. Dr. K. Duane Hurley, president, announced March 20.

Dr. Hurley and Dr. William Sandborn, academic dean, had been in Chicago during the week attending a meeting of the North Central Association and awaiting the decision of that group of educators regarding Salem College's accreditation.

Dr. Hurley and Dr. Sandborn returned to the campus Friday morning. Dr. Alfred T. Hill, executive secretary of the Council for the Advancement of Small Colleges, accompanied them. Friday morning at the convocation Dr. Hurley officially announced Salem College's regional accreditation to the students, faculty and friends of the College.

After the convocation there was a reception in the Salem College cafeteria and a luncheon.

During the past year the Salem College faculty made an intensive self-study, which was submitted to the North Central Association last summer. This study included: the background and philosophy of the college, resources available for carrying out the educational task, the organization, the curricula, conditions of faculty service, student life, student achievement, and the policies of the College.

Much of the credit for Salem College's regional accreditation goes to Dr. Hurley who has worked tirelessly not only for Salem College but for the cause of small colleges throughout the state.

In 1956, Dr. Hurley organized the Council for the Advancement of Small Colleges and served as its first president. The purpose of this organization is to help small colleges to do together what they cannot do alone.

"Although attainment of accreditation is a high point in the history of Salem College, this is not the time to rest upon our laurels," Dr. Hurley said. "This accreditation marks a point of departure. We must use it as a stepping-stone for greater development."

— Publicity director.

Ministers Conference in Northern New York

When Seventh Day Baptist ministers from the deep South and other parts of the country journey to Adams Center, N. Y., for their biennial conference April 17-22 spring will be moving north to an area where King Winter has extended the strongest rule of the century. The vestiges of that hostile throne that greatly restricted the movement of its subjects are likely to be still in evidence even in mid-April when other parts of the country have long forgotten the snow.

Homes in Adams Center will be opened to the visiting ministers who will meet at the 141-year-old church for six days.

Church members and friends plan not only to take the forthcoming ministers conference in stride; they hope to derive help and blessing from entertaining well-known and less-known pastors from far and near. They have invited other churches to join with them for the Sabbath included in the conference dates.

It will be remembered that the Adams Center church and the Central New York Association made a strong bid last August for entertaining General Conference at nearby Association Island in Lake Ontario. Although this invitation did not receive a favorable vote there are those among the local membership who think that in the near future Conference could be invited to the village. The last time such an invitation was accepted was in 1952.

Pastor Delmer Van Horn and the loyal members of this church 60 miles north of Syracuse are making adequate preparation for the visiting ministers. The Missionary Board is helping missionary pastors with their transportation. Some will be present who are new to the denomination and have never had the opportunity to discuss together the problems and work of Seventh Day Baptists. — L. M. M.

THE SABBATH RECORDER
Not a call to do more, but an appeal to mean more

"And Ye Visited Me"

(The following sermon was presented by the Rev. E. Wendell Stephan, chaplain and training supervisor of the Hartford Day Baptist Hospital, at a workshop session of the Presbyterian Day Baptist Church held Sabbath afternoon, February 23, 1963.)

There is a tragic and beautiful story recorded in the fifth chapter of the Gospel according to Mark which tells us about the meeting of Jesus with a man who lived in the waste places among the tombs. He was personless; he was someone of whom no one could bind him, no, not even with a chain, for he had often been bound with fetters and chains, but the chains he wrenched apart and the fetters he broke in pieces; no one had the strength to subdue him. The story continues that "night and day among the tombs and on the mountains he was always crying out and bruising himself."

Then we read that "he saw Jesus from afar; that he ran and fell upon his knees before Jesus not to send him out of the country."

I read this story to you because it demonstrates so well what we do to that which we do not understand, or that which we fear, or which we cannot control. We chase it out of the city, we lock it away or throw stones at it. We ridicule it, or we stand afar off. This to my mind is personlessness. It is a lack of understanding. It is a lack of identity. It is a lack of self. It is a lack of personality. It is a lack of freedom. It is a lack of meaning. The most important part of this chapter is the question, "What are you?"

"What are you?" Jesus' response to this man is terribly important for our thinking. He asked with this sick man's need for identity, "What are you?" To my mind the most poignant, the most lonely cry that echoes out from all of us is "What are you?" It is a question that every institution is the "often unarticulated cry," "Who am I?" "Who really cares about me?" Sometimes it is a cry that has no answer.

When I am saying all of this, in essence I am really talking about many different hospitals and many different kinds of institutions. In no way am I saying anything that will criticize what our hospitals are doing, for they have a gigantic job to do and many of them are doing it in spirit of under staffing and inadequate budget. What I am saying is that it takes more than even the dedication of those doing the job in the hospital. It takes a plus in the scheme of things.

The Bible tells us that the "letter killeth, but the spirit giveth life." I am reminded of the story of the man who became legal guardian for his mother in order to fulfill his legal obligations. Suddenly she feels different from everyone else. Sometimes she feels that her life is really over. This is one problem. What of the countless others? What of those who are afraid, lonely, ashamed, of those who are guilty, self-pitying, or angry? What of those who feel helpless, unheard, unloved, or resentful? What about the others who feel purposeless and depersonalized?

You know, in some ways being put in a jail is kinder than being placed in many of our institutions because there is at least a bit of rational justice involved, a reason that we can give to ourselves and others for being there where we are. Too often it is simply that we are just as surely locked in as though we had committed a crime. Does it really matter what it is that locks us in? It may be a key at the door, or a bar on the window. There may be a warden in the office. Or it may be a fractured personality, carcinoma, feebleness, old age, or phobia. There is another locked-in group — those whose every friend has died. Their success in living has created their greatest problem. They have outlived all those who knew them and loved them and wanted to be with them. Yet, there is something different from the human need of all of us — the need for recognition, the need for acceptance and companionship, the need for meaning, purpose, with something needed for the company of those who care.

When I am saying all of this, in essence I am really talking about many different hospitals and many different kinds of institutions. In no way am I saying anything that will criticize what our hospitals are doing, for they have a gigantic job to do and many of them are doing it in spirit of understaffing and inadequate budget. What I am saying is that it takes more than even the dedication of those doing the job in the hospital. It takes a plus in the scheme of things.

THE SABBATH RECORDER
APRIL 1, 1963
person is being treated medically. We cannot replace the family that is gone but we can stand beside someone who needs the warmth of human relationship.

Again, the volunteer is a plus in the situation because he is available, because he has time to be in the situation, time during which he is not being called on to be anywhere else. Most of our professional people have steady jobs but they are doing them under a great pressure. I suppose as a hospital chaplain, even in a hospital where there are great human resources, the complaint I hear most often is that “everyone is in such a hurry he doesn’t really have time for me.” Volunteers are available. They make themselves available, and in their availability is another of their great sources of value.

Again, volunteers find a mutual satisfaction in the work they are doing, for they receive as well as give. It is one thing to do something for people and is another thing to mean something to people. Most hospital personnel are busy doing things to patients and for patients. With volunteers the accent is on what they mean to patients, and what the patients mean to them.

These are important general reasons why volunteers constitute a plus in the hospital situation. Now let me be more specific for a time and talk with you about what they actually accomplish. I do not mean to discuss this in terms of whether they rub backs, help patients eat, sell magazines, push wheel chairs, or the many hundreds of other duties that volunteers do in the hospitals. I mean to talk about this in terms of the specific kind of meaning which volunteers carry to the patients. In other words, what they actually contribute in terms of human values.

(Continued next week)

THE SABBATH RECORDER

8

MISSIONS — Sec. Everett T. Harris

Jamaica Circuits Established

It may be recalled that the Jamaica Conference of Seventh Day Baptist churches voted in 1962 to divide the churches of the Island into circuits, some what similar to the Associations of this country. One reason for establishing the circuits was to provide pastoral leadership for all the churches and groups, with only a limited number of pastors available.

The churches and groups were divided into the following circuits:

1. Kingston, Whitfield, Luna, Orange Bay, Mountain View, White Hall
2. Bath, Font Hill, Thornton, Sunny Hill
3. Albion Mt., Bowensville, Waterford, Labyrinth, Maiden Hall, Hartlands
4. Higgintown, Cottage, Lemon Hall, Tydixon, Charles Town, Prickly Pole
5. Wakefield, Jackson Town, Barrett Town, Deeside, Dumfries
6. Post Road, Blue Mountain, Accompong, Bethsam, Niagara, Cockpen
7. St. Elizabeth, St. Peter, St. John, St. Mark

Who's Who in Jamaica

Rev. Japheth Augustus Anderson

(Continued next week)

Dean A. N. Rogers, Lynn Langworthy

Work Bees Rejuvenate Seventh Day Baptist Building

The old fashioned work bee common in rural communities has not lost its appeal or usefulness. It is still a good and rewarding way to unite many hands in a common purpose of helpfulness. Some of us can remember back to the barn raisings that took some of the financial burden off a neighbor who had suffered loss by fire. There was never any thought of pay other than perhaps a bountiful meal. We are now more familiar with the international youth work camps sponsored by interchurch organizations. There are other short-term missionary enterprises and the foreign and domestic Peace Corps that have come into recent prominence.

Churches and Associations have pioneered in co-operative workdays to build or improve youth camps. These are frequent where Seventh Day Baptists continue to develop expanding camp programs. The Western Association (in the Alfred, N. Y. area) has a laymen’s fellowship headed at present by Lynn Langworthy. These men became aware of the transformation of the Seventh Day Baptist Building that would need to be accom-
morning, March 25. Cleaning the third
headquarters
scopic world than ever before. We have
beautiful headquarters building that stands
effort of these willing men as they pre­
on both second and third floors occupied
Theology and the center of ministerial
thought tliroughout its growth, maturity, to
in this day of knowledge there is a most
thought-provoking question that we can­
answer: y were we

*Mr. Conrod writes that he has accepted a call
to the new Kansas City church effective about
April 1. His support will come partly of secular
research."
We can now see more clearly why good people suffer. However, to really get mental equipment to solve.

We will now consider another type of suffering, one that is not a result of our personal faults. We must go one step further.

First: Public awareness is a community responsibility. The Church makes every effort to accomplish this objective. The answer then becomes surprisingly clear. It is hinted at in reasons 2, 3, and 6.

Bible-Tailored Lessons

Let's have a series of Bible School lessons tailored . . . as they should be according to God's Word. Let's teach the truth today . . . and let the people have children. This implies, of course, that the sincere and dedicated politician, scientist, or honest laborer who is being God's witness without dominating or trying to control the thinking of others.

This I believe is what Christ meant when He said, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5: 20). After all, the scribes and Pharisees, while they talked a lot about God, did almost nothing about the human problems of their day. You will note that I have not dealt with the troubles in category 1. That is because God rarely afflicts truly sincere Christians who try to associate with their own kind. Thus we can answer the question of the cynic: "What's in it for me?"

The answer is: By sincerely trying to obey the will of God as revealed in the teachings of Jesus Christ, you can avoid all of the trouble that can be avoided in this world, and soften the impact of the rest. By sincerely working at being a Christian you can live your life to the fullest and survive without harm all of your adversities except those one can face without fear knowing that God is with you and on your side. With the Holy Spirit to comfort you, you need give up fear, grief, and pain only at those times when the unavoidable forces of the external world are actually overwhelming you and not at a minimum more. Napoleon quoted time for this: "A coward dies a thousand times, the brave man but once."

A Christian who works at his faith need die but once, and he can do that as cheerfully as his situation at the time permits, for those of no faith, they fall into the category of those of whom the psychologist Carl Jung (Yoon) once said: "Some people ruin the last half of their lives worrying about the end of it."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

The Church's Mission

To Unmarried Mothers

By Ruth Rogers, M.D.

The church's mission is the Christian mission or the Christ-like mission. It is open to all, of understanding problem solving. Understanding means compassion without indulgence, support without dominance, security without imprisonment. Understanding is action.

Why does it happen?

"As civilization developed, society recognized that a stable family unit was necessary to ensure any degree of security for children and to provide for social and cultural continuity from one generation to another. Of necessity, this required the regulation and control of man's sexual urges — or more accurately, of their expression. Because this control is not and never has been an easy one to maintain, society has viewed with alarm and reacted to considerable violence to those infringements of the sexual code which most threatened the fabric of the family pattern" (p. 4).

Normally, the urge to have a baby is part of the love a man and woman have for each other. "The success of the family as a basic unit of society is rooted in that fact. The problem of the unmarried mother is that her urge for a baby has been separated from its normal matrix, love for a particular person. To compound the problem, she must do, without any thought of the consequences to herself, the child as it grows, or to the community. These are seen most particularly at the times of stress in a girl's life: the time of leaving home, the strain within the family unit, or the pregnancy of a married sister. In her family background, there is a dominance of one parent, an absence of happy, mature, and loving parents. One of the parents may use the girl or the child to fill some emotional need. Normally, a baby is loved and is a joy, but to girls who have never known love, security, it is used as a release of emotional tensions or a source of power for security. "In the American culture, boys and girls are brought up to regard any extramarital sexual relationships as a sin. Yet the American press is weighed down with sex, as witnessed in movies, stories, advertisements, and in the rather obvious fact that a stricter sexual morality is more preached than practiced — creates a disturbing contradiction for young people" (p. 115).

Society frowns on this conduct, but especially if it is obvious by an out-of-wedlock child. The unmarried mother accepts the standard of right and wrong of this social pattern. "She is not an integrated personality defying a moral system in which she does not believe; she is a person divided against herself" (p. 116). The older woman who has an out-of-wedlock child usually has more to lose in position and esteem in the community, brings more condemnation down on herself, and tends to be more neurotic.

In America, the laws are more punitive than protective; in France, the laws protect the mother; in Sweden, the laws protect the child. Of the three countries, Sweden alone seems to have a confirmation of sin, not a potential menace to the established order, but simply a child, a human being with the same right as any other to a normal life" (p. 128). "When we divert the problem of prejudice and of moral judgments, it is clear that there are two people involved in a difficult and unhappy situation, both of whom must have their own problems, fears, and desires. The question is not who is to blame, but who has the greater moral responsibility, but what can be done to understand and help both of them" (p. 134).

The change toward health or toward greater destruction, depends on two things: . . . the capacity to want and use help, and the wisdom and quality of the help offered" (p. 113).

What can be done about it?

Christians can carry God's love to those who are known an unknown unsaved, giving, protective love. These are some of the channels through which the church's mission can be effected.

First: Public awareness is a community problem, not one for just a few specialized groups to be concerned about. "Greater public understanding would do..."
much to help an unmarried mother maintain the self-esteem without which she has neither incentive nor structure for meaningful and rewarding sounder way of living; it would also do much to prevent the panic reaction and the desperate clutching for secrecy which so often results in disastrous consequences for the child and assist so effectively in their exploitation. Greater public understanding is essential also in establishing a help and maintaining those practical resources with which to meet the problem as it now exists. Successful prevention must be in line with help to the individual unmarried mother, so that her problems do not become progressively worse, and with protection for the individual child, so that he in turn, does not present another chapter of the same problems in the next generation” (p. 236).

Second: The immediate needs of the girl must be met without prejudice, but with loving concern in her pre- and post-natal periods, her medical care and hospitalization. There are several groups which have maternity shelters throughout the country (the Salvation Army, the Florence Crittenden Homes and the church associated charities, such as the Baptists and Roman Catholics have). There are private foster homes which are more suitable for some girls. This may be the first time in her life that she has had a chance to live in an atmosphere of warmth, acceptance, and cheerfulness. Her pregnancy is regarded neither as an evil, nor as a life experience and a physical fact which, however unfortunate, need not be without its constructive points. The relationship with warm adults who accept her as she is, without criticism or sentimentality; the group experience which offers companionship, discipline and day-by-day living and of new activities; the calm orderliness of a routine designed for harmony and not for the struggle of the individual against the thought and attention devoted to her needs without any accommodation of harsh demands — all these things may represent not only a new experience for the girl but one that can be maturing and in the best sense of the word educational” (p. 220).

Third: The reorganization and integration of existing agencies dealing with these problems is necessary to decrease duplication and costs. The services themselves could be expanded and used effectively. Miss Burdick, who heads the children's section of the State Département of Public Welfare, have been most helpful. "The worker's honest interest in the girl as a person, and her clear understanding of her warmth, integrity, strength, and insight are the tools by means of which the girl is helped to progress and greater happiness" (p. 202).

Fourth: The enactment of more adequate laws concerned with the protection of the child as an individual, whether it is adopted or not, rather than punishing the child or the parents, is essential. Christlike living begins now, wherever we are. "Having more insurance there is against future social problems" (p. 235). "We love ... because he first loved us." (1 John 4: 19).

Forty Constituent Bodies in NAE

Two Protestant denominations were accepted as members of the National Association of Evangelicals, thereby bringing NAE's total number of constituent groups to forty. These two groups are the Evangelical Congregational Church and the Pilgrim Holiness Church. The applications for membership in NAE were approved at a meeting of the NAE Board on November 15, 1962.

The Evangelical Congregational Church has a total of 164 churches and a membership of 30,000, and has its headquarters in Peoria, Ill.

The Pilgrim Holiness Church has its national offices in Indianapolis, Ind., and has 1,018 churches with an inclusive membership of 32,790. This group has a very extensive Sunday school program with a total enrollment of 107,000 pupils.

NEWS FROM THE CHURCHES

BERLIN, N. Y. — The members of the church at Berlin have not been idle during the winter months. Although our Maxson Fellow, Miss Althea Greene, has been out of school classes all winter, work is now underway in the house's basement. In addition to the Sabbath school classes, the youth fellowship meetings and church fellowship suppers are held there.

Shortly before Christmas, the choir members, who had charge of the morning worship services, prepared a Case for Chastity: "We Live in a Free Country" which was presented on November 11, 1962. This was a special attempt to help pre-war youth of the town in a carol-sing.

The annual church Christmas party was held at the home of Mr. and Mrs. J. E. Knight. A gift shower was held the Sabbath night before Christmas. The choir sang "Mary Had a Little Lamb," "We Three Kings," "Silent Night," "Good King Wenceslas," and "Christmas in July." A play, entitled "White Gifts for a King," was presented by the children's and young people's Sabbath school classes.

Youth Week was closed in Berlin with the still a movie feature. By the youth of the church. They were able to conduct the complete service including the music. Kenneth Cushman served as organist for the service. The morning messages were given by Miss Maryann Maxson and Miss Althea Greene.

Miss Greene had recently organized a junior choir which contributes to the church services in addition to the music provided by the senior choir.

Race Relations was the subject of a talk on Portugal was given by Anthony Dasilva, a young man from that country. This country, which seems very remote to most of us, Americans, became very real to those of us who listened to his descriptions of life there. — Correspondent.

LOST CREEK, W. VA. — Old man winter, aided by influenza, has interfered with our church attendance the past two months. We have been more fortunate than those of many other places. In spite of these handicaps the few have been quite active and much has been accomplished. Now that spring is here we hope everyone will soon be back in his place.

Our quarterly business meeting was held after the Sabbath, January 5. An important item discussed was raising funds to repair our church windows. This is badly needed and quite expensive, as everything will be new except the glass.

Our Youth Fellowship planned and had charge of the morning worship service on February 2. Several of the young people plan in conducting an interesting and helpful service. We appreciate their good work and feel it will bear fruit for the Lord.

Race Relations Sabbath was February 9. Our guest speaker was Mr. E. B. Saunders, a retired school principal and an uniring church worker. He told of his life from boyhood and his many hardships in securing an education. His talk made us feel it was Christian duty to help the poor and race.
I

Pulpit at Salemville, Pa., March 23. The worship hour at our church that day was gelistic services to be held the student at services, and we feel the Lord will add There will be special meetings each Friday in charge of Edward Barber; "Alcoholism," George E. Potter; "Juvenile Delinquency," Mrs. Howard Barker; "Concerning Those Confined to Institutions," Rev. E. Wendell Van Horn as sponsors. Money-making projects are being conducted such as sales and car wash events to raise money for the Westerly share of sponsoring the Westerly Baptist Church of Christ, Plainfield, N. J., on February 9, 1963, by the Rev. C. Harmon Dickinson.

Westerly, R. I. — The Pawcatuck church has completed a series of four workshops, holding them on alternate Sabbaths, following a fellowship lunch and church service. Using the Social Frontier topics, these persons led the discussions: "Ethnic Groups," Denison Barber; "Alcoholism," George E. Potter; "Juvenile Delinquency," Mrs. Howard Barker; "Concerning Those Confined to Institutions," Rev. E. Wendell Stephan, chaplain of Hartford Hospital.

The leaders all brought good thought and material to these workshops, and all who attended received a broader understanding of the topics.

The Pawcatuck young people have been active all year. Junior Fellowship meets Sabbath afternoons with Pastor Cruzan and presently has a project of building a model temple like the one of New Testament days.

Youth Fellowship meets regularly Friday evenings with Mr. and Mrs. Elston Van Horn as sponsors. Money-making projects are being conducted such as food sales and car wash events to raise money for the Westerly share of sponsoring the youth field worker and to send members to Pre-Con in August.

It also made plans to be host to the New England Youth Rally on March 22-24.

On March 31 the Women's Aid Society and the S. D. B. Society will be hostesses for the ladies of the New England churches at an evening of fellowship at the Pawcatuck church.

The annual meeting has been changed to April 14 so that Pastor Cruzan can attend without missing the Ministers Conference. — Communications Chairman.

Accessions

By Letter: Mrs. Nellie Dunn
Plainfield, N. J.

By Testimony: C. Harold Thompson
Richburg, N. Y.

By Baptism: Ann Burdick
David Lesley Taylor
Stephen Paul Taylor

Marriages

Brenn-Poulin.—George Roger Brenn, son of Mr. and Mrs. George Brenn, Jr., of New Providence, N. J., and Miss Sylvia Belle Poulin, daughter of Mr. and Mrs. Henry Poulin of Warren Township, Plainfield, N. J., were united in marriage in the Seventh Day Baptist Church of Christ, Plainfield, N. J., on February 9, 1963, by the Rev. C. Harmon Dickinson.

Births

Baker.—A daughter, Elizabeth Grace, to Re-Rogers and Shirley (Knox) Baker of Richburg, N. Y., on February 3, 1963.

Drake.—Mark Scot, son of Donald and June Drake, Milton, Wis., was born July 3, 1962.

Field.—Jennifer Louise, daughter of Roger and Virginia (Babcock) Field, Stoughton, Wis., was born Aug. 18, 1962.

Freigang.—Alan Richard, son of Richard and Jeannette (Babcock) Freigang, Saginaw, Mich., was born Nov. 12, 1962.

Green.—David Lee, son of Leland and Dortha (Bond) Green, Stratford, Wis., was born June 13, 1962.

Green.—Norman Henry, son of Edwin and Connie (White) Green, Milton Junction, Wis., was born Sept. 21, 1962.

Hanon.—Glenn Ethan, son of Dwayne and Rita Hanon, Lomira, Wis., was born Sept. 27, 1962.

Heinig.—David Jon, son of William and Marguerite Heinig, Jr., Milton, Wis., was born Sept. 29, 1962.

WANTED to buy a small farm with good home, near some of our S. D. B. churches by retired minister, wanting a church home. R. M. Soper, 424 West Syptet Street, Nashville, Arkansas.