The small sanctuary was full with relatives and friends when Mrs. Arthur H. Burnett (the former Ellen Swinney of Waterford, Conn.) played the introductory wedding numbers. The church wishes the Wilsons the best, and thanks them for giving the church the pleasure of entertaining them on the happy occasion.

- P. B. O.

Disagreement on Abstinence

Moderation rather than abstinence is urged by some temperance organizations, such as the North Conway Institute of Boston. Rev. Philip L. Hansen, a Lutheran pastor from Minnesota and member of the National Council of Churches Task Force on Alcohol Problems, began an address to the 14th Annual North Conway Conference with the following paragraphs under his chosen topic “Abstinence Hang-Up”:

“While I believe that abstaining from alcoholic beverage is a good attitude, I do not believe that I can determine for someone else that it is the only or even the best attitude.

“It is at this point that I believe the church of any denomination makes a serious mistake when it says or implies that total abstinence is the preferred attitude toward the use of alcoholic beverage.”

Marriages

Bozarth - Kimbrough. — Graylon Wayne Bozarth of New Market, Ala., and Miss Mary Glenda Kimbrough, daughter of Mr. and Mrs. R. T. Kimbrough of Paint Rock, Ala., were united in marriage August 30, 1968, at Huntsville, Ala., by Judge Ashford Todd.

Donahue - Maxson. — Richard E. Donahue, son of Mr. and Mrs. Anthony Donahue of Rochester, N. Y., and Maryann Maxson, daughter of Mr. and Mrs. Paul L. Maxson of Berlin, N. Y., were united in marriage August 30, 1968, at the Seventh Day Baptist Church in Berlin, N. Y., by the bride’s father, the Rev. Paul L. Maxson.

Hoover - Sartin. — Frank Hoover, son of Mr. and Mrs. Clayton Hoover of Birch River, W. Va., and Miss Wilma Jean Sartin, daughter of Mr. and Mrs. Alva Z. Sartin of Little Birch, W. Va., were united in marriage, July 27, 1968, as Sutton, W. Va., by Pastor Charles G. Wyatt of the Methodist Church.

Kenyon - Teal. — Rex, son of Raymond M. Kenyon of Salem, W. Va., and Linda Lou Teal, daughter of Mr. and Mrs. Rex R. Teal of Hendersonville, Tenn., were united in marriage, Sept. 9, 1968, at the bride’s home.

Kinney - Nutt. — Daniel Lee, son of Mr. and Mrs. Clyde Kinney, Jr., of Salem, W. Va., and Sharon Lee Nutt of Clarksburg, W. Va., were united in marriage, Oct. 3, 1968, by Pastor J. Paul Green at the Salem Seventh Day Baptist Church. They are living in Virginia Beach, Va., where Daniel is serving with the United States Navy.


Wilson - Huffman. — Ronald Wilson and Sandra L. Huffman, daughter of Mr. and Mrs. Louis Huffman of Muncie, Ind., were united in marriage by Pastor Paul Osborn, Sept. 25, 1968, at the Seventh Day Baptist Church of Kansas City.

Births


Ellis. — A daughter, Kim Diane, to Howard and Roberta (Clarke) Ellis, Stephentown, N. Y., on October 19, 1968.

Sartin. — Marvin Dale, son of Mr. and Mrs. Alva Z. Sartin of Little Birch (Crites Mountain), W. Va., was born July 15, 1968.
Is Poverty Relative?

How is poverty to be measured, by annual income or by material possessions or perhaps by other tangible standards? It is in this second line that the United States cannot be figured on the same basis as in India, China or some of the developing countries of Africa. Why are the annual incomes of one-third the population of the United States less than $100. Millions of people in Asia would consider themselves rich if they received an income of one-third what is set by statisticians in the United States as the poverty line ($3,000 per year).

A publication of RIAL (Religion in American Life), recently received, sets forth in bold type a list of things characteristic of the American scene, its material advantages, its problems, and its promises. In some cases, too, people do not easily harmonize. For instance, there are 100 million telephones for 200 million people and 95 percent of our families have television sets. It is reported that 80 percent of our homes have automobiles even though millions with adequate incomes live in cities like New York and Chicago, and millions of homes have television sets. It is reported that 80 percent of our homes have televisions even though millions with adequate incomes live in cities like New York and Chicago, and millions of homes have televisions even though millions with adequate incomes live in cities like New York and Chicago, and millions of homes have televisions. It is reported that 80 percent of the poor have televisions, and those who are actually on relief feel that television is a status symbol and that TV is a status symbol and that TV is a status symbol and that TV is a status symbol.

Comparing our possessions with our poverty problems it is noted that 17 percent of our families have incomes under $3,000 and are therefore considered to be in poverty. How does one reconcile poverty and television? Only 5 percent of the families are without televisions, and 17 percent of the families are in poverty. One can say, perhaps, that TV is a status symbol and that many who are actually on relief feel that they must have television even if they have practically no other furniture. This situation was observed a number of years ago as we listened daily to the Mexican "shanty town" of San Bernardino, Calif., and saw tall TV antennae rising like leafless trees from almost all the close-occupied one or two room houses.

It might have been logical for RIAL to have listed the percentage of TV sets under problems as well as blessings. Certainly television, even in the families that can well afford it, is an unexamined blessing, programs being what they are. The poor of our land, in general, do not exercise better judgment in the selection of programs than the middle class viewers.

We haven't commented on the promises for America. MateriaUly they are great. It is probable that another one out of three families will have incomes of $15,000 or more and that the rest will be correspondingly better off than now. But what of our spiritual blessings? Will they increase? Not unless we who enjoy such blessings show more dedication and use the media at our disposal to make life more living. If Christians are caught up with others in a pursuit of material things how will the spiritually poor in our land, to say nothing of the poor abroad, know the joy of the abundant life which is promised and is available through Christ?

Thanksgiving for Giving

As our national Thanksgiving Day approaches we may well pause to make at least a mental, if not written, list of the blessings for which we should thank God in our best phrases of words of gratitude. High on that list should be the ability to give—thanksgiving for giving. The people where we are so poorly endowed as we are in this respect. In spite of inflation, in spite of increased income and other taxes, we have the ability to give to others, to our friends and to those who are devoting their lives to the spread of the gospel. The almost countless number of Christmas presents shows that we do have money to give away.

It was a letter from Bob Bowman of the Far East Broadcast Co. that brought forcibly home to us this concept that to be able to give is one of the great things for which we should be thankful. On the first Thursday of November 1958. He expressed it this way:

The opportunity to share with others far less fortunate than ourselves is in the finest American tradition. It exemplifies as much as anything the real meaning of "Thanksgiving," for, as someone has said, "Thanksgiving really means that we should give thanks for the privilege of having better things than other people."

It should be easy to thank God for the turkey and dressing, the well laden table and the mince pie. We should also remember that millions who once had freedom to worship and houses of worship no longer have these blessings that we take for granted. Thankfulness for the Bible in its many editions should include a prayer for those who are not allowed to purchase the Word of God. Thankfulness for the privilege of giving should be translated into giving the Bible to those who lack all these common blessings that we enjoy.

Congress on Evangelism

Ten delegates from six Seventh Day Baptist churches participated in the Continental Congress on Evangelism, October 10-13, in Anaheim, Calif. It was a thrilling experience to all! While all were informed and stimulated, the facts and fellowship brought new enthusiasm and vision for the basic ministry of all Christians—witnessing effectively so that the Gospel is clearly communicated to unbelievers that they may repent and put their faith in Jesus Christ.

But how can one adequately share such experiences? It comes out much like a warmed-over meal, or even worse, a description of (spiritual) feast. Yet the facts and information received can be passed on through the printed word, the taped messages, and the witness of our lives changed by this vital encounter. God, who by the Holy Spirit led men in their messages and witness, can in like manner lead us in our lives and witness for His glory.

We do pray that the words shared in these ways will be blessed by His Spirit to bring new spiritual fire in many hearts and churches! We have a great, wonderful task before us on which it is impossible apart from His power and leading. Let us individually, and together, seek this power as we are obedient to His Word and "Sensitive in this Service."
Seventh Day Baptist Churches in the Crusade of the Americas

Many Seventh Day Baptist churches have indicated, by voting $2.50 for 1968, their intention to be involved in The Crusade of the Americas. Several are now endeavoring to increase their Sabbath School enrollment and outreach as one phase of their evangelistic witness. These, and other local churches, are being asked to again vote and remit $2.50 for participation in 1969 — The Year of Proclamation. Highlights of this year should include:

3. Spring 1969. Visitation and/or survey emphasis in local church area using the colored folder, “New Life...”
4. April 30. Close of six-month emphasis on Sabbath School Enrollment with each school seeking to qualify for the Silver, Gold, or Bronze Achievement Certificate.
5. Summer 1969. Evangelism emphasis through area summer youth camps and in Vacation Bible Schools. SCSC and VCSC teams will assist some church projects in these areas.
6. The period September 1 to Thanksgiving. Planned Evangelistic Meetings in each local church, building attendance on all the above and using Missioners as God’s messengers, (See Year III, Facing Frontiers with Faith, packets).

The Crusade of the Americas is YOUR local crusade of evangelistic outreach only if you prayerfully participate in it. Plan local efforts, seek to witness effectively in your neighborhoods and communities. To neglect to refer to do so is treason for Christians under the orders of their Lord (Matthew 28:18-20).

MEMORY TEXT

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own man’s religion is vain. James 1:26.

Continental Congress on Evangelism Helps Prepare North America for the Crusade of the Americas

The Continental Congress on Evangelism, held October 10-13 in Washington, D. C., offered delegates of Baptist communions in North America participating in The Crusade of the Americas the opportunity to be challenged, informed, trained, and motivated to better share the “Good News” that is in Christ Jesus. Baptist leaders from all over the world spoke, discussed, sang and declared themselves united in the basic task of all believers—evangelism.

Dr. Ruben Lopes, president of the Crusade of the Americas and a pastor in Brazil, began by reminding the audience of the need for personal commitment. If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own man’s religion is vain. James 1:26.

Arthur Blessitt, a Southern Baptist evangelist working with hippies and other youth groups along Hollywood’s Sunset Strip, was one of the key speakers at the Continental Congress on Evangelism. Washington, D. C. Both traditional and experiential ways of proclaiming the Christian message were considered by representatives from thirteen Baptist groups in the USA and Canada.

Courage from God comes in retail quantities, not wholesale. If you depend on Him, sufficiently into the day shall be the courage thereof.

—From Notes for Living by Lindquist

The Crusade of the Americas was a principal topic of discussion among leaders of the Continental Congress on Evangelism, Washington, D. C.: Rubens Lopes, Sao Paulo, Brazil; Wayne Dehoney, Louisville, Ky.; Owen Cooper, Yazzoo City, Miss.; and William J. Cumbie, Alexandria, Va. Groups in the United States and Canada were represented among the 1,257 registrants.

—(BP) Photo

NOVEMBER 18, 1968
Jesus Christ was given. These, too, have been edited and are presented in "cap­
sumers in your delegates' round table dis­
Fires Burning" (how to develop and presented in these panel discussions are
quotes in another article.

Two others dealt with the new man in facing
the home church),
wide movements on evangelism). Our
from many Baptist groups were members
of the panels. Those on Friday dealt with
the theology and practice of evangelism.
use the mass media in evangelism? What
are waiting to be challenged. We must be
honest in dealing with them. We must keep
in mind their basic need, that of salvation.

Many modern churches have so much
machinery that people do not have
time to witness.

Social action with commitment to
Christ is not evangelism.

One who does not love people and
share with them the trials of life cannot
bring them to Christ.

"The worse fate is to be ignored!"

"The basic problem in the inner-city
is a spiritual problem—the slum is the
attitude of the people."

"Mass media is only an enlargement
of face-to-face contact. We live in an age
of persuasion-oriented people motivated
by sequence of facts to produce results.
Mass media can put across ideas."

Since when do we minister to just
good people?"

"Young people today have never real­
ly been confronted with Christ. He is
a secret to them."

"Christians need to be insulated from
the world but not isolated from it."

"Youth are looking for involvement
... want to take part ... need someone
to listen."

Seventeen years ago NBC offered
Protestant Christianity 52 hours a year of
free prime time. It has been difficult
to schedule and continually produce top
rate programs. Yet the church are still
discussing the fact of time and
not coming to grips with the opportunity
they have. There is need for new ideas,
new format, new ways of presenting the
gripping gospel truth."

"Remember, God loves you where
you are and for what you are. We must
learn to accept people without discrimi­
nation."

"Let's get out and start doing some­
thing!!"
Your Delegates Discuss Their Insights Gained from the Panel Discussion Conferences
(See listing of topics in another article)

Lawton: While we have been exposed to many different groups, basically all of them are seeking to answer "how" we can approach and do the work to which all Christians are called. Secretary Harris, did your group find "the theological bedrock for our crusade?"

Harris: The thought was brought out that a sound theological basis for evangelism could be arrived at by tracing throughout the Bible the sinfulness of man and the revealed will of God in Christ as He seeks to reconcile all men to Himself. Great texts that sum up a theology of evangelism are found in John 3:16 and again in the Great Commission of Matthew 28.

Van Horn: It is good to give texts. But many people are confused about the real meaning of "evangelism" today. Some affirm anything and everything we do as Christians is "evangelism."

Harris: A definition of evangelism which might be acceptable to many is, "to so present Jesus Christ in the power of the Holy Spirit that all men shall come to put their trust in God through Him, to accept Him as Savior from the guilt and power of sin, to serve Him as Lord in the fellowship of the church, and to follow Him in the vocation of the common life." But we need more than a definition.

The motivation and drive for evangelism centers in God Himself who sent His Son into the world and who in turn sends us. A theology of evangelism should include the double intention of God—what He intended that His people respond to His love in Christ Jesus and to also become instruments of that love in the world.

Page: These words sound good. But what meaning do they have in our world of social, racial, poverty, drug problems . . .

Lawton: One member of my panel told of a radio preacher who was late in getting to the station. He had just had time to ask the disc jockey to pick a record to play immediately following his message. He spoke well on the subject. "You Cannot Hide from God," only to be jarred by the Chuck Wagon Gang singing, "We've Found a Hiding Place" immediately afterward.

Evangelism has at its heart social concern—concern for men where they are in need: spiritually, physically, morally, ethically, etc. The third aim of the Crusade of the Americas is this concern. It was said, "The gospel which does not express itself in social reform is a fraud. It is not in line with New Testament patterns."

Page: That Arthur Blessitt was really reaching me yesterday when he spoke of his witness through a Gospel night club on Sunset Strip. I become a bit impatient when I see so many good people in so many churches doing so little . . . No! . . . being so fruitless in helping youth and others today.

Withrow: "Renewal" was the word in your panel, Pastor Saunders. What about it?

Saunders: Christ is the center of renewal. Dr. Adams emphasized: 1) we must choose Jesus Christ; 2) we must return to Christ's full mission and program. "What Jesus did said more than what He said did."); 3) we must emphasize the method of evangelism through prayer, the Sabbath, and fasting. His translation of John 10:37 went, "If you don't see me doing it, don't pay any attention to what I say." Miss Van Horn, you attended this panel too. Can you add more?

Van Horn: There is need for renewal of the intellect but more to motivation—the "why." This makes the "how" clear. The New Testament takes hold of us in such a way that we have to act. Jesus transformed the disciples giving motivation (by the Spirit) so they had to act. "We cannot but tell the things which we have seen and heard!"

Renewal is a fresh new person—Christ in me. We must accept the aid of the Holy Spirit. We must be always refilling our vessels, growing in the likeness of God. Three ways of prayer were suggested: Lord, help me to do my work; Lord, help me to do your work; Lord help me! Do your work through me!

Lawton: I was intrigued by your panel name, Mrs. Saunders—"Help, I'm a Lay­man."

Harris: I'm sure that some were more helpful than others, but I wish we could have more such discussions on such matters allowed for a sharing of insight, experience, and opinion that was helpful generally. I wish we could have more such discussions with some conclusions and followed by action in our local churches! It is only as we face matters objectively, prayerfully, and objectively—willing to be led to do His will—that we can really get out of our ruts.

Lawton: I'm sure we could continue this discussion profitably and wish that we
October Missionary Board Meeting

(A review of the minutes by the executive vice-president)

The regular meeting of the Missionary Board was held in the lounge of Pawcatuck Seventh Day Baptist Church on October 27, 1968, with nineteen members present. Following the opening prayer by Pastor S. Kenneth Davis a resolution of respect for the late Edmund T. Smith was read and approved. After this the reports of the treasurer, the executive vice-president, the director of evangelism and the assistant in evangelism were approved.

Matters of particular interest grew out of the reports of the standing committees. From the Committee on Evangelism Leon Lawton is presently conducting a "Whosoever Will Come" clinic in Dodge Center, Minn.

A recommendation was approved from the American Tropics Committee which would "remove" Professor Grover Brissey to serve as principal of Crandall High School, Kingston, Jamaica, for one year, during the interim period between the terms of office of the late Edmund T. Crandall. It was reported by the executive vice-president that both Mr. and Mrs. Brissey and the Crandall High Board of Education had been consulted about the possibility of such a request being made by the board. Both had expressed willingness to consider favorably such an intercalation plan if it seemed within God's will and leading.

The African Interests Committee noted a previous action of the board to transfer ownership of mission property at Mapakwa "to be effected following the incorporation of the Central Africa Conference...."\(\text{footnote}\) During the interim period between the present and the central conference the committee noted that the constitution of the Central Africa Conference grants power of that body to hold title to property.

The African Interests Committee interpreted "funds invested and to be reimbursed" as the Mrs. Alfred Burdick Trust Fund that had been used for medical facilities renovations at Mapakwa, adding the phrase "this being the extent of their financial responsibility." A study is being made of the exact amount which the above action entails, and a plan was presented by which such repayment would be made by withholding a certain amount of the usual monthly payments to the Central African Convention. Theifting of the Central Africa Conference had already suggested "withholding $78.00 per month from funds sent to the field."

Consideration was given to plans to publicize the new constitution approved by the Missionary Society on September 15, 1968. It was voted to authorize the society president, Loren G. Osborn, and such others as he would choose to help him, to go ahead with plans for a general mailing to the present membership of the Missionary Society (all Seventh Day Baptists at the present time), conducting a membership drive under the new requirements for voting and non-voting members. It is expected that a letter will go out to all Seventh Day Baptists in the near future.

The treasurer's report and more details as to how the board meeting will appear in the next issue of the Missionary Reporter. The executive vice-president was requested to offer a closing prayer before adjournment at 4:10 p.m.

Missionary Society
Adopts New Constitution

By President Loren G. Osborn

The 126th annual meeting of the Seventh Day Baptist Missionary Society was held for the adoption of a new constitution and set of bylaws immediately after the repeal of the former operating documents. This action came as the result of a lengthy consideration by the Board of Managers, and after a year of intensive study and work by a select committee and a highly-qualified attorney. The new constitution brings the operating procedures up-to-date in accordance with the laws of Rhode Island in which the society is incorporated. It also contains some revisions that respond to the needs and desires of the General Conference and the widely scattered members.

The chief elements of change in the constitution made possible the establishment of the office of executive vice-president, to replace the archaic title of corresponding secretary. Rev. Everett T. Harris was elected to fill this post at a specially called meeting of the Board of Managers immediately following the annual meeting.

Also of importance is the change of meeting date for the annual sessions of the society. In order to cooperate as fully as possible with the General Conference (USA) and the other boards and agencies in reporting, the fiscal year and reporting year have been taken as the same. The new constitution brings the closing of books and keeping reports up-to-date, the annual meeting will be held on the third Sunday of March, beginning with the year 1969.

Probably of most interest and importance to the present somewhat nebulous membership in the society are the newly adopted membership requirements. These privileges that will become effective with the year 1969, mark a tremendous step forward in both communication and identification for participation by distant members. A proxy voting privilege for legally qualified members is the most immediately noted benefit accruing to those members who desire the greatest participation in society affairs, even though denied by time and distance from physical representation. It provides that a duly elected voting member may exercise his voting rights by proxy at any annual or special meeting of the Missionary Society.

The constitution further defines membership in two classes:

1. Non-voting or observers are those members in the society who may vote by contributing $25.00 or more, or contributing $1.00 or more annually to the funds of the society. After one year of membership, all members may become elected voting members or observers to annual or special meetings.

2. Voting members are those who fulfill the qualifications for election to the General Conference. Every person who is now, through his affiliation with the member churches of the General Conference, or through his contributions to the society, a voting member of the society. Effective on January 1, 1969, voting membership will be subdivided into:

   (a) application for such membership;

   (b) the payment of the required dues as established by the Board of Managers ($10.00 a year); and

   (c) fulfillment of some obvious requirement of subscribing to the tenets of the Seventh Day Baptist faith.

A brochure putting forth the aims and purposes of the Missionary Society will be submitted for the annual meeting (127th) on March 16, 1969.

MISSIONS—Sec. Everett T. Harris

THE SABBATH RECORDER

NOVEMBER 18, 1968
Man's basic need is neither economic, intellectual, diplomatic, military, nor scientific. It is spiritual.

The "gospel" is the "good news" that God in Christ has acted in human history to reconcile man to God and man to man.

Evangelism is speaking of this good news to all men. Our problems may be beyond us. But they are not beyond God. In Christ He provides us the one exit from the human dilemma. This alone is "the gospel" for "the human situation."

2. World Crisis and Social Revolution

Mankind has taken his destiny into his own hands. Scientist has brought us "the age of the computer" and the de-personalization of man. The thinking of "the group" is given omniscience and sin is deviation from group thought. With all his powers man has not solved his problems.

Against the black background of world confusion and individual despair, we throw the bright torch of our evangelistic faith and message.

For a world that is going to pieces in intellectual, diplomatic, military, and scientific matters, can go beyond its "computer" mentality and "group" thinking?

3. The Biblical Revelation

God's final self-revelation. Love reveals itself. And God is love.

The Bible declares that God has spoken to man both through nature and men. The Bible is the written record of God's revelation of Himself.

God has revealed Himself as Creator and Sustainer of the universe. But His highest revelation is in terms of His personal redeeming love, and the supreme revelation of this love is in the person of His Son, Jesus Christ.

The Bible clearly declares the responsibility of every local church and each Christian working both individually and cooperatively to carry the good news of God's redemptive love to each person in the world and in every generation.

In the Crusade of the Americas we Baptists of the western hemisphere have united around the theme "Christ, the Only Hope," in an effort to be faithful to our commitment and to declare the full biblical revelation of God's eternal redemptive purpose in Christ Jesus.

4. The Church and its Mission

The Christian Church is the Church of the Living God and the Body of Christ. In this living organism—every member is important as he functions cooperatively with other members and all in its task of obedience to Lord and God. And as God gave Himself in Christ for all the world, His Church must give itself with dedication to His Great Commission of carrying the glad tidings to the ends of the earth through the testimony of lips, lives, labors, leadership, and liberality.

Certainly while the world is at its worst, the church must be at its best:...

...In Worship, where in hushed, corporate waiting before God souls are calmed, cleansed, established, fitted for life's living and committed to great responsibilities.

...In Work and Sacrifice will genuine goodness express itself, for streams of blessing will flow from lives which are ordered by the Scriptures. The world situation with its formidable array of problems today calls for souls of daring who ask no wage for extreme service and sacrifice, who will once again out-think, out-live, and out-love the materialism, pessimism, and frustration of this embittered world.

...Each church and its individual evangelist and missions abroad. Human society will never be Christianized unless individuals are converted and committed to Christ.

When Christians resolve to serve His cause at least with the same intensity of devotion and diligence that others give to the service of causes less deserving, the breath of God will be upon His Church and "mighty things will again be done in this land."  

5. Human Freedom and Dignity

Man made in the image of God was created as a creature of choice and creatability. Jesus Christ, Son of God and son of man, freely chose to enter the human experience, to be crucified and fallen man, in order to offer again an opportunity to return to the rejected Lord.

The commission by Jesus Christ to take this good news to every creature offering a way back to God, the place of highest human freedom and dignity.

We therefore declare that all men to be free should hear the gospel of Christ, finding highest freedom in accepting Jesus Christ as Lord and God.

We are persuaded that no generation, regardless of how learned and advanced in scientific matters, can go beyond its need for reconciliation with God.

Therefore, we will use every means available to us to present the cosmic Christ and make His claims known to men. To this task we dedicate ourselves anew believing that the opportunities of this technological age are an open door to us for the spread of the Gospel.

We address ourselves to this task with full confidence that we are laborers together with God in seeking to bring about the redemption of the world.

Note: Complete copies can be obtained from your director of evangelism.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — At the annual meeting held Oct. 6, the Rev. Eugene Fatato was unanimously called to serve another year as our pastor and at an increased salary. Mr. Herbert Bennet was reelected moderator. Other officers elected were Mrs. Claire Merchant, clerk; Miss Helen Steadman, assistant clerk; Mrs. Russell Parrish, treasurer; Wendell Thorngate, assistant; Mrs. Herbert Bennett, choir director; Phillip Caver, head usher; Mrs. Herbert Lippincott, historian. New members on the Board of Trustees are Milburn Jones, George Parrish, and Mrs. Ethel Ruggles. The new adult Sabbath School superintendent is Mrs. H. F. Davis.

The report on Camp Holston showed that 131 persons had attended our own camps this summer and over 700 persons in outside groups had made use of the camp. This fall both the Juniors and Seniors have held weekend retreats. Six young people from Milton were guests at the Senior Camp. We were very grateful for the helpful assistance of Miss Connie Coon during most of the summer and we look forward to her coming again next year.

The Ladies Aid, with Mrs. LeRoy DeLand, president, is looking forward to another active year of service. We are now in series of "Sneezy's Nest" dinners. A sizeable "nest egg" is already in the bank toward our big project of remodeling the church kitchen, and we find many other projects along the way which need our financial assistance. Last year we paid for repairs to the church furnace and now we are investigating the purchase of new chairs for the church school.

This summer the church received an intercom system, which has been installed between the buildings at Camp Holston as a memorial from the family of Ernest Thorngate; and a beautiful new piano has been placed in the church sanctuary in memory of Mrs. Frank Hunt as a gift from her family.

The church observed Laymen's Sab-
bath, Oct. 19, when Mr. Claire Merchant, new chairman of the deacons, brought the morning message. Pastor Fatato conducted a preaching mission in the Buffalo church that weekend. Plans are under way to observe our annual church homecoming on the last Sabbath in November.

—Correspondent.

KANSAS CITY, MO.—Help is a two-way street for sister (or mother-daughter) churches that work together on various projects. The following note is copied from the Kansas City church bulletin:

“...We have received a check from the Nortonville church for $300. This is in appreciation for our helping them paint their church sanctuary. We in return are very appreciative for this help from them.”

The Kansas City church may be unique among Seventh-day Baptist churches in this country. Is there any other having a pastor or student pastor who commutes by air? Student pastor, Ken Chroninger, flies up from his school in Springfield, Mo., every weekend. It gives him more time for pastoral work and study.

Bible Reading Guide for 1968

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The Sabbath Recorder
The Lion and the Lamb

Walter Lippmann, commenting on Russian tanks in Czechoslovakia used scriptural terms: "In this very wicked world in which unhappily we live, the lambs have to be very good before the lions will lie down with them."

Accessions

By Baptism: Martin Zinn
Christina Rogers

By testimony:
Mrs. John D. (Hope) Bevis
Mrs. Raymond M. (Agnes) Kenyon

By letter:
John D. Bevis
Raymond M. Kenyon
Rex Kenyon

Associate members:
Robert Harris
William Lawson
Geri Osuna
Margaret Parrott
Robert Wheeler
Pamela Wilson

Obituaries

ALDERDYCE.— Lynn D., son of Arkwell and Emma Alderdyce, was born in Lenawee County, Michigan, June 1, 1894, and died in Battle Creek, April 22, 1968. On Sept. 16, 1916, he married Gail F. Wells of Battle Creek, who survives him. Most of his life was spent in that city where he was employed for a time as a laboratory technician and for many years as a furniture salesman. He was a member of the Seventh Day Baptist church. Besides his wife he is survived by one son, Duane, of Port Huron; seven grandchildren and one great-grandchild. —E. N. F.

DAVIS.— W. Scott, 87, of Fairmont, W. Va., former resident of Salem, died March 24, 1968. He was born Oct. 30, 1880, at Salem, W. Va., a son of the last Mr. and Mrs. Job Davis. On May 2, 1906, he married Besie Faye Clark, who died Dec. 4, 1960. Surviving are two sons, J. Wilson Davis of Fairmont, and Paul C. Davis of St. Petersburg, Fla.; one brother, Ova Davis of Pampa, Tex.; one sister, Mrs. Fonda Crislip of Cincinnati, Ohio; two grandchildren and eight great-grandchildren. He was preceded in death by four brothers and three sisters.

Mr. Davis was a retired merchant and had operated a men's clothing store in Salem several years ago. He was a member of the Salem Seventh Day Baptist Church. —J. P. G.

ECCLESTON.—Sylvia Wells, daughter of William R. and Pauline Stillman Wells, and widow of Hugh C. Eccleston, was born June 6, 1884, at Ashaway, R. I., and died at the Westerly, R. I. Hospital, July 22, 1968.

Mrs. Eccleston was a member of the First Seventh Day Baptist Church of Hopkinton, and was an alumna of Alfred University. She is survived by a daughter, Mrs. Dorothy Tarbox of Ashaway, R. I.; a sister, Mrs. Dorothy Van Sickle of Rockaway, N. J.; two brothers, Nathaniel D. Wells of Hackensack, N. J., and Forrest Wells of Beverly, Mass.; and two grandchildren.

Funeral services were held at the Buckler Funeral Home in Westerly, with her pastor Edgar F. Wheeler, officiating. Burial was in the River Bend Cemetery in Westerly. —E. F. W.

SMITH.— Edmund Tillinghast, son of Wilbur and Bertha Dobbrow Smith, was born Aug. 10, 1887, at Alton, R. I., and died unexpectedly at his home in Ashaway, R. I., October 8, 1968.

On December 23, 1909, he was married to Alison Turnbull. A son, Edmund T., Jr., passed away in 1925.

Mr. Smith had been employed for many years as a shipping manager at the Cottrell Company, previous to his retirement in 1956. He was a faithful member of the First Seventh Day Baptist Church of Hopkinton, and served as a member of the Seventh Day Baptist Missionary Board.

He is survived by his wife; a sister, Mrs. Orville (Millie) Murphy of Narragansett, R. I., and St. Cloud, Fla.; and several nieces and nephews.

Funeral services were held at the Schilke Funeral Home in Westerly, with his pastor Edgar F. Wheeler, officiating. Interment was in Oak Grove Cemetery, Ashaway.—E. F. W.