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The

Christian Sun

Church History Room
DUX 202

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

JANUARY 1961

NUMBER 1



HAPPY NEW YEAR

This familiar and appropriate greeting goes from the editor to all members of The Christian Sun family scattered across the United States of America and to many other countries.

The past year is gone, and 1961 opens possibilities for happiness in our disturbed and turbulent world. Happiness is not something that comes from wishing, or from waving a wand. Here are some things that may assure it.

Good Health. This is not an essential, but is a help. Attention to health laws will tend to make the new year a happy one.

Clear and Active Mind. Confused and stupid thinking causes much unhappiness. It does in many parts of the world, and it does where we live — you and I. Strive for sanity, and do not be afraid to think clearly.

A Sensitive Conscience. Conscience — that something within that says "this is right and that is wrong" — is not out of date. It is essential to real happy living.

A Willingness to Dare. This is not the daring of a bully who threatens to fight, but the courageous activity of those who believe something needs to be done and set themselves to the task though they may be alone and the prospect of accomplishment dim indeed. With faith in God they move forward.

All of this, and more, we mean when we say

HAPPY NEW YEAR.

Organ of the Southern Convention of Congregational Christian Churches.

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Subscription office: W. L. Rouse, North Carolina.

Here And There Among The Churches

Rev. John G. Truitt, Jr., has resigned as pastor of South Norfolk church, effective February 7. He has accepted a commission as chaplain in the United States Air Force.

Eastern N. C. Laymen's Fellowship will meet at 6:00 January 8 at McCullers Ruritan Building, according to information from Rev. L. Gale Brady. McCullers is located just off highway 401 about half way between Raleigh and Fuquay-Varina, near Saul's Barbeque. Rev. Robert Knowles will be the speaker. Plymouth, the host church, asks that reservations for the supper be sent immediately to Dewitt King, Route 3, Raleigh

The Christian Temple, Norfolk, will hold its first "Family Night" of the year January 9, with adult class meetings and the monthly session of the official board following dinner. "Men of the Wilderness," in the Life of Christ motion picture series will be shown. The annual meeting will be held January 16, at which time votes will be taken on changes in local church's constitution and on the constitution for the United Church of Christ.

Last reminder for the Greensboro Area School for Christian Growth to be held January 8-11 at First Church, (Sunday session, 2:45, others at 7:30.). In addition to the more usual courses for teachers, one of general interest on "The Church in Heritage and Action" is planned, according to announcement by Rev. Thomas Madren. Coordinator will be Martin Garren and speakers will include Revs. Harold Myers, F. C. Lester, Clyde L. Fields, and Carl Daye.

Rev. W. W. Snyder, superintendent of the Home for Children, will speak at Pleasant Hill, Liberty, January 8. A cornerstone laying service and a service of installation for the pastor, Rev. Reuben Askew, Jr., will be held that day.

A teacher training class, to be held every other month, will have its first session January 6 at Pleasant Hill, Liberty. Some classes will be taught by the pastor, while at other times there will be guests who are specialists in the field of Christian education.

January activities at Shallow Well include the installation of officers and teachers at the morning worship service January 1; a study session on the Constitution of the United Church of Christ, conducted by the pastor, Rev. Max B. Vestal, January 4; quarterly church business meeting January 8.

Rev. Collie Seymour, president of the Western North Carolina Conference, announces that a service of licensure for James Jackson is planned for January 5 in Charlotte, and a service of recognition and ordination for Reuben Askew, Jr., is planned for January 8 at Pleasant Hill church.

Western N. C. Laymen's Fellowship meets Saturday, January 23, at the new Pleasant Hill church near Liberty, according to announcement by Clyde Pell, president. Entertainment will be provided by Hoyt Blalock, amateur magician from Albemarle. Special feature will be the announcement of the "Layman of the Year." Churches which have not sent in their nomination are reminded to do so at once.

The Albemarle church bulletin for December 18 reports \$11,078 pledged toward a budget of \$10,840.

Annual meeting of our Tryon church will be held January 11. Following a 6:30 dinner reports will be received, the budget for 1961 adopted, and a vote taken on the Constitution of the United Church of Christ.

January sounds like a busy time at the Elon College Community Church with holy communion at the morning service January 1; emphasis on the Mission of the Church with the observance of Epiphany January 8; and a business meeting January 15 with election of officers, vote upon the Constitution of the United Church, and a reflection upon the past year.

"Off To Adventure," the television program sponsored by the National Laymen's Fellowship, is now running its African series. Laymen of the Southern Convention join in sponsoring this which can now be seen on two Virginia stations — Richmond, WRVA, Saturday, 9:45 a.m.; Roanoke, WDBJ, Sunday, 1:30 p.m.; and one in North Carolina — Durham, WTVD, Sundays (time not given).

YOUTH WEEK MATERIALS

Youth Week is to be observed Jan. 29-Feb. 5, using the theme "Into All the World Together." A Youth Week Packet, containing helpful suggestions for local churches and communities who share in the United Christian Youth Movement, is available for \$1.00 from P. & D., National Council of Churches, Box 301, Madison Square Garden, New York 10, New York.

Volume 113

Number 1

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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FAMILY FELLOWSHIP SUPPER AT LEBANON

Mrs. Carlton Scott

The Young Adult Class of Lebanon church, Semora, North Carolina, sponsored a family fellowship supper November 23 in the new community house. Supper, which consisted of country ham, turkey and all the trimmings, was served to 72 members and their families.

Following supper Miss Martha Brittle of Elon College led in singing folk songs and rounds. Rev. Lafayette Wilkins, Jr. presented a film entitled "The Split Level Family," which was enjoyed by all. After this our pastor brought a most inspiring meditation, which was concluded with prayer.

This family fellowship supper was a suggestion of our pastor and it was such a success we hope to make it an annual event.

VALLEY LEADERSHIP SCHOOL

Monday evenings January 9, 16, 23, 30, and February 6, 7:30 to 9:00 o'clock there will be a Leadership Training School sponsored by the United Church of Christ (Congregational Christian and Evangelical and Reformed) of the Valley. This school will be held at the St. Paul's Church, Woodstock, Va.

The courses to be offered:

1. "The Pre-School Child and the Church". For teachers, prospective teachers, and parents.
2. "The Primary Child and the Church". For teachers and prospective teachers.
3. "The Junior Child and the Church". For teachers and prospective teachers.
4. "Understanding and Working with Youth". For teachers, prospective teachers and advisors of Youth Fellowships.
5. "Building and Equipping the Church and Church School". For Church School and Church officers, Committees of Christian Education Members, Members of Official Board and those interested in church buildings.
6. "Our Christian Beliefs in Today's World". Adult teachers and any interested adults.

Annual business meeting of Bay-side, Norfolk, will be held January 12. A committee, consisting of Oscar Atkinson, Joseph Hyder, and Roy Twiford, has studied the constitution of the United Church of Christ, and will present it for vote.

REV. W. B. FULLER DIES SUDDENLY

The Rev. Walter Bennett Fuller, 74, a well known resident of Harrisonburg, Virginia, and a minister of the Congregational Christian Church, died early December 17 at his home 272 Franklin Street. Mr. Fuller had not enjoyed good health for some time but his death was unexpected.

A son of the late Pressley Jefferson Fuller and Pattie Jane Smith Fuller, he was born on Dec. 18, 1885 in Vance County, N. C. He moved at an early age to Franklin County, N. C. where he made his home for the next 18 years. In 1907 he entered Elon College to study for the ministry. During World War I he did YMCA work in Oglethorpe, Ga. He later held pastorates in the Eastern Virginia Conference and the Valley of Virginia Central Conference of the Congregational Christian Churches.

On April 6, 1921 he married Miss Pearl Benton who died in June of this year.

Mr. Fuller is survived by two children, Mrs. C. J. Payne, of Luray; and Walter Bennett Fuller, Jr., of Lewisburg, W. Va.; three grandchildren; two sisters, Mrs. Mary F. Green and Miss Lillie Fuller, both of Henderson, N. C. and one brother, Hugh Fuller, of Louisburg, N. C.

Funeral services were held Sunday, December 18, at 3:30 p.m. from the chapel of the Lindsey Funeral Home with the Rev. S. E. Madren in charge. Burial was in Woodbine Cemetery.

Active pallbearers were A. R. Hosafloek, O. W. Andes, C. A. Phillips, J. K. Ruebush, Glen Shomo, Sr.; and Alen G. Miller.

—A Harrisonburg, Va. Newspaper

ATTENTION, MINISTERS!

A pre-lenten convocation of ministers will be held at Franklinton Center, Bricks, North Carolina, February 8-10, according to announcement by John G. Truitt, Jr. Cost will be \$9.50.

The chaplain will be Dr. Gerald J. Jud, executive secretary of the Office of Evangelism, The United Church of Christ. Lecturers will include Dr. Harry V. Richardson, president of the Interdenominational Theological Center, Atlanta, Georgia, and Dr. Robert S. Paul of England, who is professor of church history at the Hartford Seminary Foundation.

CONCORD WOMEN REPORT

Mrs. W. R. Simmons, Sr.

The Women's Fellowship of Concord church, Caswell County, North Carolina, has closed a successful year's work with Mrs. Wilbert Reagan as president and our pastor's wife, Mrs. Bill Traylor, as spiritual life leader.

Our fellowship has an active membership of 23. We have used the denominational packet of literature and had planned programs each month. We carried cheer boxes to the aged, sick and shut-ins at Christmas and met our Friendly Service quotas. We sponsored an Easter sunrise program and served coffee and doughnuts to the congregation following the program. We sent flowers, cards, and gifts to a large number of people who were sick at home and in hospitals.

We shared with Bethel church women in serving an African meal, along with the mission study on Africa. We served dinner to the Laymen's Fellowship, also to the governing board of Bethel and Concord churches. We assisted in holding a fall festival, the proceeds of which will go to the building fund.

We gave a life membership to Mrs. A. Y. Allred, our first president, paid our apportionment in full, sent a thanksgiving offering to the Children's Home, and at our November meeting presented and dedicated our thank offering.

We are looking forward to another year of Christian service.

ELON COLLEGE LYCEUM SERIES

The University String Quartet will appear on the Elon College campus at 8:00 p.m. Tuesday, January 10.

February programs include Cecil Northcutt, English theologian and lecturer, who will speak on "World Prospects and Problems of the Christian Faith Today" February 17, and Norman Shetler, young American pianist, February 23.

Thomas Richner, New York pianist who has made a number of appearances at Elon, will present works of Mozart on the piano and organ March 7. Later in the month Walter Spearman, journalism professor at the University of North Carolina will speak on "Communications — What, How and Why."

The two final features will be David Kwok, April 19, for a lecture on "An Introduction to Chinese Painting" and the Columbia Singers, May 8.

1961 In Our Churches

Elsewhere in this paper there are suggestions as to the goals for our nation, a possible union of denominations, and other prospects for the New Year that is just beginning. All of those suggestions are worthy of serious thoughts and effort.

Your editor is wondering just what the churches of the Southern Convention will accomplish in this new year of opportunity. At this moment records for 1960 are being assembled, while plans for 1961 are in the making. Please join your editor in looking at some possibilities.

Better Churches Are Needed. "Depth" is the word currently being applied to many things, including religious experience. Church membership in America is the highest ever; and so is the crime rate. Churches that have more than fifty per cent attendance and contributors are notable exceptions. The budgets of churches all too often declare the selfishness of the members. People can live and die under the shadow of a church without any serious effort being made to enlist them in Christian living. The educational program of our churches is crying for attention that will make the church teaching worthy to be compared with the best work done by the state. In nature it is understood that things which do not grow are dead, or ready to die. Apply that rule to your church and see how happy it makes you.

More Churches Are Needed. A glance at a map of North Carolina and Virginia with our churches located on it will quickly show that central and western Virginia, and eastern and western North Carolina are not reached by our denomination. For more than half a century — during my day — there has never been a comprehensive plan to broaden the home base in the Convention. Occasionally some church has spilled over and started a new one, some minister has become enthusiastic and rounded up a new group, or the Mission Board has initiated a new church. But Edenton, Wilmington, Charlottesville, Roanoke and a dozen other cities in our two states have had little consideration, and are without churches of our faith and order. We need a plan that will challenge our ministers and millionaires.

A United Church is Needed. Merger with the Evangelical and Reformed Church still hangs in the balance. It awaits the positive votes of our churches, and our willingness to make the United Church operative in our own area. The votes will doubtless be cast before June 1 in favor of the Constitution for the United Synod, but where is the prophet who will dare suggest that the merger become operative now in North Carolina and Virginia? Fighting the Civil War again will not move the Church forward in a world rapidly being conquered by Godless communism, but a serious attempt to work with our neighbors in brotherly love would be a beacon light seen in Africa and Asia that would bring to the peoples there something of the brilliance and glory

seen by shepherds minding sheep on the hills near Bethlehem nineteen centuries ago. It is good to talk of a United Church of Christ that may include many denominations not yet in our progressing merger, but it is far better to actually correlate the work the lies close to hand. In a world like ours it appears to be positively sinful to waste money with over-lapping organizations. Specifically: why have three quarters for the United Church of Christ in North Carolina?

We Need a World Mission. The little item in Conference Apportionments called Foreign Missions is a proclamation to all and sundry that we have no world mission. The apportionment may act as a sort of soothing syrup for our conscience, but it will never win the world to Christ; and surely nobody expects it to do so. While the budget of our mission for four or five large cities in Africa runs less than \$6,000 per year, we certainly are not expecting to win over the Communists in that area. Before me lies a report of a Congregational church in Ferndale, California, that is building a 20-bed maternity ward to a hospital in Chilesso for the Ovimbundu people of Africa. An alert doctor in the Ferndale church started the process. Do we have doctors, and churches, with vision enough and daring enough to undertake to reach a helping hand to our torn world?

We Need Trained Leadership. Many of our young ministers are working diligently to get college and seminary training while they help to keep our churches alive. Imagine trying to train scientists in this fashion! No, the people who are seeking the secrets of nature, disease, warfare, outer space, etc. give themselves diligently to their studies. Then we expect our partially trained ministers to make religion real to these scientists. What folly! High school students who know their ministers cannot use correct English are exceedingly doubtful that they know exactly what Christian ideals, habits, and experience really are. Today we are having difficulty in supplying ministers for our churches, and unless the young people of today are challenged to enter the ministry, and then given the proper training, one dares not think what the Church will be in the next generation.

Are you wondering what has happened to your editor? Well, the answer is simple. He has just experienced Christmas. There was time to consider God's interest in our world, to see and hear reports of what is actually happening right now, and to think a little of the churches he loves better than life itself. He is disturbed, but far from hopeless. He knows a man in one of our churches who gave a \$2,000 Christmas present to foreign missions. The things we need are available, and can be had. It will take courage, faith, and love to get them.

Let's start a new crusade in our churches — a crusade that will really help to make the world Christian.

A SERMON ON LOVE
BY A LITTLE GIRL

In Shakespeare's "As You Like It" the reader is reminded that tongues may be found in trees, books in running brooks, and sermons in stones. And it could have been added in the heart of every child.

A child's love is natural, real, and there are no explanations and no apologies made.

That is why a brief story recently printed in an Oklahoma newspaper about seven-year-old Dorothy Lou Gravitt is interesting, heart-warming, yet sad.

In a world of perpetual turmoil, torn with strife, distrust and misunderstandings for the lack of confidence and love, little Dorothy Lou "preached" a "sermon" on love.

She walked into a hospital in a small Oklahoma town and said: "I brought some flowers for a lady — just any lady." Attendants learned that her mother was in a hospital in a distant city. "That is too far away for me to take flowers", said Dorothy Lou, "so I brought some flowers for a lady here."

News of Dorothy Lou's act of love for a stranger soon spread among the townspeople. Two weeks later she returned to the hospital — this time critically ill. A week later she died in a room which was filled with flowers placed there by men, women and children who had been moved by the spirit of love which a little girl kindled in their hearts.

The world will long remember Dorothy Lou's "sermon" on love. It was without text, division, or "in conclusion".

C. B. Riddle

LET'S PREPARE

Jewell Tedder

I do not believe in making a lot of New Year's Resolutions that I do not keep. As we enter the new year may we all take with us Jesus Christ and give him first place in our hearts and lives. May we live each day of our lives as if it were the last day we would spend on this earth. Certainly we all know that one day will be our last and we do not know which will be that day.

—Union Grove Fellowship

Father, let me dedicate all this year to Thee,
In whatever worldly state Thou wilt have me be:
Not from sorrow, pain, or care, freedom dare I claim;
This alone shall be my prayer: "Glorify Thy Name."

If in mercy Thou wilt spare joys that yet are mine;
If on life, serene and fair, brighter rays may shine;
Let my glad heart, while it sings, Thee in all proclaim,
And, whate'er the future brings, glorify Thy Name.

—Lawrence Tuttiett

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—Frances Havergal

Goals For Christians

J. Earl Danieley
President of Elon College

A HAPPY NEW YEAR!

As 1960 draws to a close and we begin to use new calendars marked "1961" the greeting "Happy New Year" will be heard countless millions of times. What do we mean by this greeting?

For Christians the New Year should include many things other than our own personal health and happiness. . .

Increased Membership — our churches have failed to grow in terms of numbers. May the New Year find an increased interest in evangelism which will be reflected in the addition of members to our churches -- not just an increase in membership but in committed Christians.

Stewardship — we find ourselves still emphasizing the needs of Our Christian World Mission. Sometimes the Convention and its interests are almost in the position of "begging money". When Christian people use the financial resources for which they are the stewards with gratitude and in humble recognition of the source of "every good . . . gift" the church does not have to worry about its support.

Peace on Earth, Good Will to Men — Our hearts are burdened with reports coming from all over the world of man's inhumanity to men. During the Christmas season our hopes are lifted and we look again to the Prince of Peace with the prayer that peace may, indeed, come to the earth. As we begin the New Year, we do so with the recognition that we are "His hands . . . His Voice . . . His feet . . . His representatives . . . to all the world."

May God grant us the wisdom, the courage, the strength, and the determination to go forth in His name to do those things which are necessary that peace may come and that men may live together even as children of God.

Happy New Year!

Reasons For Voting "Yes"

SAY IT RIGHT...

WRITE IT RIGHT

Carl Wallace

Regardless of the sermons preached, the books written, the questions answered and the assumptions made, some of our people are still asking, "Why join the new merged denomination?". I would like to set forth a few positive reasons for consideration:

I. IT IS CHRISTIAN

The Christ we believe in and worship called his followers together in unity. Division is foreign to our understanding of the Christian spirit. The merger of Christian groups testified to the fact that the Spirit of Christ is a stronger force than traditionalism or individualism.

II. IT IS PRACTICAL

Denominations organize themselves for independent action at home and abroad. This means each denomination has its own publishing house, mission organizations, executive offices, etc. Two denominations can function together almost as efficiently as either one could separately. Thus the savings in man-hours, money and talent is tremendous. Our apportionment dollar, therefore, raises in value. Is this not pleasing in God's sight?

III. IT WILL BE MORE

PRODUCTIVE

When two burning candles are brought together the light is almost doubled in effectiveness. The United Church of Christ will be sixth in size among Protestant denominations in the United States. Congregational Christians are about 13th or 14th as is. It is our Christian responsibility to be as strong a witness for the Cause of Christ as possible. In North Carolina alone the United Church of Christ will double our strength and effectiveness once we are organized on a state level.

OBJECTIONS TO THE MERGER

seem to fall into two categories:

A. Want No Change: This is a natural but impractical position for Christians to assume. Remember, it was change that ushered in the Christian Era.

B. Want To Maintain The Past Denominational Tradition: A denominational tradition is a medium of the Christian life and must not be mistaken for, nor upheld above the Christian values we are seeking. Our Christian tradition as well as the Congregational tradition was vastly altered, or should have been, in 1931

when the Congregational-Christian merger took place. Our tradition since 1931 has been bi-focal and should have been generously saturated with the ointment of change, making this present merger an accustomed diet.

ONE FURTHER CONSIDERATION

is worthy of our attention. Our national organization has already merged. The Southern Convention and our Eastern North Carolina Conference have voted favorably. Should we not approve the Constitution and not become a part of the United Church of Christ we could still maintain a relationship to the Southern Convention but we would be awkwardly related to the denomination without representation to the United Church Conferences and Synods.

Let us consider prayerfully the Constitution and be prepared to vote in such a way as to best serve our church and our Lord in the years ahead.

The loose use of the expression, all right, in answer to any question requiring an affirmative reply should be avoided. More specific and definite language should be used. Yes, for example.

The words swam and swum are both correct as to the past tense, but swam is preferable. Swum should be used for the past participle. Example: He has swum across the river.

To denote an unspecified time, sometime should be written as one word. Example: We shall be glad to have you visit us sometime. Some and time should be written separately when some is an adjective and time a noun. Example: When you have some time, please visit us.

The two words which look alike at casual glance are metrology and meteorology. Metrology is the science of weights and measures, and meteorology is the scientific study of weather causes and conditions.

C.B.R.

WHAT MONEY CANNOT BUY

"With a little more money, I'd be a lot happier." Does this sound familiar? Yet you know from experience that there are some things in life you just cannot buy. Even your wealthiest friends have problems. All the money in the world cannot buy happiness or security or good health. For example, what top price would you pay for the following: Eyes that see well, good hearing, capable hands, sturdy feet, a strong heart, an alert mind, calm nerves, good health?

In your own life, which of the following things have you found to be priceless? Perhaps you can add your own to this list.

- The warmth and depth of a good friendship.
- The love and trust of a child, or parent, or friend.
- The feeling of security that grows out of living in a good home where the parents get along well together.
- The steady kind of hope for the future that wells up out of trust in God as our heavenly Father.
- The kind of inner courage that comes to sustain us as we do the best we can day by day.
- Sleep that so marvelously refreshes the body.
- The right-mindedness of all such people as the milkman, the neighborhood druggist, the family physician, the rubbishman, the grocer, the bus driver and a hundred others.
- The high skill and devotion of good teachers everywhere.
- The amazing hearts and minds of missionaries who dare to take the gospel to dark places, sometimes right in the midst of our own cities and communities.
- The personal integrity of all the thousands of men and women who are willing to man the station of our far-flung lines of defense in this atomic age.
- The general trustworthiness of our great newspapers, radio, and television networks.
- Or simply to feel trusted by someone dear.
- Or the precious certainty of heart that God hears every prayer — and cares what happens to each of us.

—John E. Crawford in Youth Magazine

United Church of Christ Organized 103 Years Ago

The following article was copied from The Christian Sun, April 29, 1859, W. B. Wellons, Editor. The original is in the Church History Room at Elon College, Elon College, N. C.

UNITED CHURCH OF CHRIST

We have received in pamphlet form, "A Declaration of Principles," acknowledged and adopted by a body of ministers, brethren and sisters of different denominations, assembled in Convention, for the spiritual welfare, and the propagation of the kingdom of Christ on earth: in the town of Brighton, Beaver Co., Penn., Feb. 8th, 1858.

The principles adopted by this new organization, known as the "United Church of Christ", are in substance the same as our own, and we cannot see what there is to keep the two bodies apart. We presume, from what we have learned, that these Pennsylvania brethren, knew but little about the Christian Church, at the time of their organization. We have had some correspondence with Rev. James B. McCullen of Beaver one of the body, who expresses a desire to know more about the Southern Christians. We believe, he was formerly a minister of the Cumberland Presbyterian Church.

We give in full, their declaration of principles, and hope to become better acquainted with these brethren:

We are the UNITED CHURCH of CHRIST, — the members thereof Christians — to the exclusion of all the names of faction and party, but not to the exclusion of the good of any party.

The Bible is our rule — to the exclusion of all the creeds, covenants, disciplines and articles of faith ever prepared by uninspired men and imposed upon the Church.

Regeneration of soul and Christian character is our only test of fellowship and communion — to the exclusion of all the shibboleths of party and tests of bigotry ever urged upon the humble followers of Christ.

We acknowledge no name but CHRISTIAN, because,

1st. That name designated the followers of Christ. It has been customary in all ages to name disciples after their teachers — followers after their leaders. We acknowledge no Leader but Christ — no authoritative Teacher but Christ and the inspired writers of the Holy Scriptures; consequently, no other name can be applied to us with propriety.

2d. It is the name by which believers in Christ have been known from the first establishment of Christianity on earth. Acts 11:26. The disciples were called Christians first in Antioch.

3d. It is the only name on which all Christians can unite — the only one to which no objection can be made. All receive it and call themselves by it. It distinguishes Christians from all who are not Christians, but makes no division in the "Body of Christ," by distinguishing them from each other.

4th. It is characteristic of Christianity. No other name that has ever been adopted by Christians is. Each of them has another signification, and is indicative of some other circumstance. One indicates a form of government — another a favorite dogma — others the names of distinguished partizan leaders, &c. &c., thereby creating divisions and pro-

CHURCHES URGED TO VOTE

The Executive Committee of the Executive Board of the Southern Convention in session at Henderson, N. C., on December 14, passed the following resolution:

"The Executive Committee of the Executive Board commends those churches already voting on the Constitution of the United Church of Christ and urges all other churches to vote at their early convenience, so as to be included by June 1, 1961."

Copies of the Constitution for study may be ordered from the Convention Office at 10c per copy.

VOTES REPORTED

1. Mt. Gilead	NO
2. Woods Chapel	YES
3. Edgewood	YES
4. Carolina	YES
5. Oakland	YES
6. Sanford	YES
7. Union, Virginia	YES
8. Smithwood	YES
9. Salem Chapel	YES
10. Great Bridge	YES
11. Hebron	YES
12. Bethlehem (NCVA)	YES
13. Youngsville	YES
14. Good Hope	YES

moting strife; fostering the spirit so severely censured in I Cor. 1:12, 13: "Now I say, that every one of you saith, I am of Paul; and I of Apollos. and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"

We acknowledge no creed but the "Bible — because,

1st. We deem it impossible for uninspired men to set forth the things necessary to salvation any more distinctly and positively, than they are found in the inspired Word of God. 2 Timothy 3:16, 17. "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, thoroughly furnished unto all good works."

2d. Every enlightened individual understands that he is accountable to God, and will be judged by the Scriptures; consequently he will claim and exercise the right to read and judge for himself. Hence it follows legitimately, and unavoidably, that NO ONE has a right to deprive another of this right, which is done whenever assent to a creed is made a condition of admission to the privileges and advantages of the church militant.

Thousands, whose Christianity is undisputed, are to-day refused the ordinances of the Church, and the enjoyment of Christian watch-care, sympathy and companionship, because they cannot conscientiously sign the creed, and pronounce the shibboleth, which others have made a condition to the enjoyment of these privileges. We ask all who do this to ponder well the import of Mark 9:28-42. "And John answered him, saying:—Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us; But Jesus said, forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us, is in our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not

(Continued on Page 11)

Union Of Four Denominations Urged

Dr. Eugene Carson Blake, chief executive of the United Presbyterian Church in the U. S. A., preaching in Grace Cathedral (Episcopal) in San Francisco on the eve of the opening of the National Council of Churches, made "A Proposal Toward the Reunion of Christ's Church" which was reflected in headlines all over this country and around the world.

He said, "Led, I pray by the Holy Spirit, I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the U. S. A. invite The Methodist Church and the United Church of Christ to form with us a plan of church union both catholic and reformed... Any other Churches which find that they can accept both the principles and plan would also be warmly invited to join with us."

After stating the reasons why he thought such a union important now (and explaining that his use of the word "catholic" did not mean "Roman Catholic"!), he listed the principles of reunion as he sees them:

1. The reunited Church must have visible and historical continuity with the Church of all ages before and after the Reformation.
2. It must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene Creeds.
3. It must administer the two sacraments instituted by Christ, the

Lord's Supper and Baptism.

4. It must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit.

5. It must be truly democratic in government, recognizing that the whole people of God are Christ's Church, that all Christians are Christ's ministers even though some in the church are separated and ordained to the ministry of word and sacrament.

6. It must seek in a new way to recapture the brotherhood and sense

of fellowship of all its members and ministers.

7. It must find the way to include within its catholicity (and because of it) a wide diversity of theological formulations of the faith and a variety of worship and liturgy, including worship that is non-liturgical.

Dr. Blake asked his listeners to pray for the reunion of Christ's Church and to think about it in the spirit of the Apostle Paul when he addressed the church at Philippi (Philippians 2:1-11). "If you and all others who consider and discuss this proposal do so in this spirit and from this motive, I have no fear but that the eternally recreative God will find His way to renew and reunite His Church."

Joint Statement By Hoskins And Wagner

The complete joint statement by Dr. Fred Hoskins and Dr. James Wagner, co-presidents of our United Church of Christ, in regard to the proposal of Dr. Blake (which was endorsed by Bishop Pike of the Episcopal Church), is found in the current issue of *United Church Herald*.

They said, in part: "We cannot speak officially or definitively for the United Church of Christ, but we can assure our fellow Christians of all communions that if such a joint invitation were received it would be given most careful and thoughtful consideration by the General Synod of the United Church of Christ. We

know that our people want their church to be not only a united but a uniting church."

Recognizing that it will be at least four years before the four denominations could take basic authorizing actions, our co-moderators said, "Meanwhile the United Church of Christ is committed to begin preliminary conversations with the Disciples of Christ as soon as our Constitution and By-Laws are declared in force... Omission of the Disciples at the planning stage would seem to be especially regrettable... We hope that the Blake-Pike proposals can be so enlarged before they are implemented further."

CHRISTIAN UNITY PROGRESS IN 1960

Events during 1960 contributed to a further relaxation of tensions and an improvement in communication between the churches in the major branches of Christianity. They gave impetus to efforts to achieve better mutual understanding.

Four developments should be given special attention:

1. The establishment at the Vatican of a Secretariat for Christian Union. This provides a center of orderly communication between the Roman Catholic and other Christian churches, and should help to eliminate many needless misunderstandings.

2. The approval by the Central Committee of the World Council of Churches of a statement on Christian Witness, Proselytism, and Religious

Liberty, which has contributed to the consolidation of the fellowship among Eastern Orthodox and Protestant churches.

3. The visits of the Archbishop of Canterbury to the leaders of ancient Eastern churches, including the Ecumenical Patriarch of Constantinople, and to Pope John XXIII. It illustrated in tangible pattern the friendliness and courtesy generally prevailing in the new climate of relationships among the major branches of Christianity.

4. The bold and ingenious personal proposal of the Rev. Dr. Eugene Carson Blake supported by Bishop James A. Pike that four churches in the United States combine to constitute a "Catholic and Reformed" church, precipitating an earnest con-

sideration of a significant step toward unity among leading American churches.

These events gave encouragement to those who seek a larger measure of Christian unity to be manifested in the life and relationships of the churches. They also helped the average Christian to realize the seriousness of some of the basic problems that must be faced.

Experienced and thoughtful leaders of the movement for Christian unity have known that tolerance and goodwill, though essential, are not enough to achieve Christian unity... The churches are now in a better position to settle down to serious dialogue in the effort to enlarge the areas of agreement, not by compromise of truth but in loyalty to it.

Roswell P. Barnes World Council of Churches

Goals For Our Nation

ACTIVITIES OF SUPERINTENDENT

A Commission on National Goals composed of ten distinguished Americans appointed by President Eisenhower last February, has reported what it considers should be the goals of the United States for the next decade. In summary, they are:

1. **Civil Rights.** The U. S. has no more vital goal than to live up to the statement in the Declaration of Independence that all men are created equal. Respect for the individual means respect for every individual. Every man and woman must have equal rights... an equal opportunity to vote and hold office, to be educated, to get a job and be promoted when qualified, to buy a home, to participate fully in community affairs.

2. **The Economy.** An effort should be made to keep the number of unemployed, now 6.4% of the work force, consistently below 4%, while finding jobs for 13.5 million new workers. Economic growth should be encouraged and technological change promoted, with sensitive regard for any adverse impact upon individuals — those displaced from jobs by machines.

3. **Individual Freedom.** The status of the individual must remain our primary concern. All our institutions — political, social and economic — must further enhance the dignity of the citizen, promote the maximum development of his capabilities, stimulate their responsible exercise, and widen the range and effectiveness of opportunities for individual choice.

4. **Urban Problems.** The decay in modern cities must be checked, and the necessity for low-income and minority groups to cluster there must be relieved. The nation should seek solution for haphazard suburban growth, meet the needs for parks and recreation, and relieve traffic congestion and the breakdown of metropolitan rapid transit.

5. **Foreign Policy.** Our basic foreign policy should be the preservation of our own independence and of free institutions, of cooperation with those who share our ideals and interests, of accommodation with our opponents wherever prudence permits. We must try to reduce tensions and should seek disarmament — if safeguarded. The healthiest world economy is attained when trade is at its freest.

This should be our goal... We must meet Communist military threats used for political purposes. We must be ready to make the sacrifices necessary to meet the rising costs of such military capabilities.

6. **The Arts.** Our society must stimulate and support richer cultural fulfillment.

7. **Health.** We must have more doctors, nurses and other medical personnel... more hospitals, clinics and nursing homes... Extension of medical insurance is necessary, through both public and private agencies.

8. **Agriculture.** Farm goods must ultimately be sold on a free market. Prices must be determined by supply and demand. Federal assistance programs must eventually end.

9. **Education.** The development of the individual and nation demand that education at every level and in every discipline be strengthened and its effectiveness enhanced. New teaching techniques must continue to be developed.

10. **Science.** We should allot a greater proportion of our total effort to basic research... We must give high priority to those aspects of science and technology which will increase our military strength, but for the longer term we should recognize that our creative activities in science and all other fields will be more productive and meaningful if undertaken, not merely to be ahead of some other nation, but to be worthy of ourselves.

11. **Government Reform.** The institutions of the federal government require improvement but not drastic change.

CONCLUSION: Man has never been an island unto himself. The shores of his concern have expanded from his neighborhood to his nation, and from his nation to his world. Free men have always known the necessity for responsibility. A basic goal for each American is to achieve a sense of responsibility as broad as his world-wide concerns and as compelling as the dangers and opportunities he confronts.

(Above excerpts from summary in Life magazine, issue of December 12, 1960.)

The following statistics compiled on the work of our Convention Superintendent were presented to the Executive Committee meeting December 14. It will be noted that the figures for December go through the eighteenth and are only an estimate.

September — Board or Committee Meetings, 8; Churches Visited, 11; Miles Traveled, 1,217; Sermons or Addresses, 4. October — Board or Committee Meetings, 7; Churches Visited, 21; Miles Traveled, 2,335; Sermons or Addresses, 12. November — Board or Committee Meetings, 5; Churches Visited, 29; Miles Traveled, 2,091; Sermons or Addresses, 16; December — Board or Committee Meetings, 5; Churches Visited, 6; Miles Traveled, 750; Sermons or Addresses, 5. Totals — Board or Committee Meetings, 25; Churches Visited, 67; Miles Traveled, 6,393; Sermons or Addresses, 37.

N. C. COUNCIL OF CHURCHES

The annual meeting of the N. C. Council of Churches will be held January 31-February 1 at White Memorial Presbyterian Church, Raleigh, according to announcement by Rev. Morton Kurtz, executive secretary.

Speakers for the Pastors' Conference Tuesday are Dr. Bernard Boyd, Department of Religion, University of North Carolina and Canon Theodore O. Wedel, Washington Cathedral, Washington, D. C. Dr. Benjamin Mays, president of Morehead College, Atlanta, will speak at the luncheon.

Mrs. W. Murdock McLeod, director of United Church Women, will speak at the Fellowship Dinner Tuesday. Dr. Ralph Sockman, Christ Methodist Church, New York, will be the Tuesday evening speaker.

Wednesday morning is the regular business session of the Council, when officers for 1961 will be elected. Speaker at the closing luncheon will be Dr. Carlyle Marney, Myers Park Baptist Church, Charlotte.

KEY WORKERS CLASS PRAYER

"Our Father, we thank you for thy many blessings. May our class be a key in opening hearts and making known Jesus Christ and His saving power. Amen."

—Union Grove Fellowship



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Wonder Where The Money Went?

Kitte Turmell

Is money a problem with you? Are you earning and spending more than ever before — or at least wished you were?

You've heard so much about the billions teens are spending these days. But where's your share? You've heard that the average amount of teen pocket money has increased in 15 years from \$2.50 to ten dollars per week. But why doesn't your allowance, or your small-job income, seem to stretch to cover what you want?

These problems aren't new! If you've watched adults worry over the monthly bills, you're quite aware that money is a problem you'll be facing all your life. And you can't start too soon learning how to manage your money. Just remember this: The big problem with money is not so much how to earn enough, but how to spend, save, and share wisely what you have.

What do experts on money management have to say about you and your money?

First, let's hear from Dr. Everett D. Hong, chairman of the business management department at Southern Illinois University and father of three teenagers.

Financial Facts of Life

"You're never too young," says Dr. Hong, "to learn to face the financial facts of life and discuss with parents how much you need, what they can afford to give, and how much you can earn. Living beyond your own or family's means brings nothing but pain.

"To decide what to spend, ask yourself, 'Can I afford it? Is it worth it?' Make your decision and stick to it.

"What impresses me most," continues Dr. Hong, "is that many of

you young people fail to realize how much you spend casually on pop, gas, snacks. As a result, you're always short on cash for something important.

"Buy a five-cent notebook. Put down every penny you spend for a week and what you spent it for. Check back on what you spent for unimportant things you wish you'd have put aside for something more important.

"When eating out, get the most for your money. Invest in nourishment, not frills. Don't order a whole meal if you only want a sandwich.

"Restrict club memberships and sports to what you really enjoy. Active sports are a good investment in health and usually cost less than spectator sports."

Dr. Hong says that 50 to 60 per cent of the average adult expenditures could be eliminated. So you can guess what percentage applies to you. You can cut down on the money you spend without cutting down on your fun or necessities if you learn self discipline and discrimination.

What about savings? "It's easier to save if you begin by putting aside for something you want in a short time — two or three months. To save from what you earn helps you to see how long it takes to save \$500 for a car, \$50 for a formal, or \$5 for a date. If it's impossible to save without giving up all your social life, maybe your goal is too extravagant. Better wait until you can earn more!"

In conclusion, Dr. Hong says, "Money is no good except to spend for necessities, including reasonable pleasure, and to provide for yourself such security as money can give you."

Your Shopping Dollar

Our second expert on money management is Dr. Ralph Libby Westfall, professor of marketing at

Northwestern University, who has done extensive market research. Recently, for the readers of "Youth" magazine, he gave me a crash course on how you can spend your dollars wisely. I'll brief it for you.

The typical teenager today, says Dr. Westfall, thinks of his allowance and earnings as something to spend — not save. This does not tend to develop habits of thrift, in the sense of putting money aside indefinitely, but it does give "incentive for smart spending."

Here are some tips from the doctor on how to get your money's worth when you're shopping for clothes, accessories, cosmetics. It doesn't cost as much as you think to look your best.

"Decide whether you want to shop for a good basic style that's always in fashion — or for a fad that will go out in a hurry. Assume that what's sold in good-quality stores will be accepted by many your age and last awhile.

"Check ahead of time on where to shop within your spending range. Know what to shop for — what's in fashion and will be appropriate for you at your age.

"It's a good idea to shop with one other person — whose taste you trust — but not with a crowd.

"Don't think you have to go to the top store in a big town to catch up with what's new and popular. Fashions are moving so fast now — coming in sidewise in all parts of the country — that you'll find tiny-town displays, the mail catalogues are very little behind the latest accepted fashions.

"Remember that you're buying the "image" — the "look" that is advertised or rumored as most appealing to "a typical teenager" — as well as the product. To select what most youth your age want may give you your money's worth. But also check the quality, the ease of laundering,

the cost of upkeep, etc.

"On some items the label is just the name of the store or manufacturer — the routine price tag. On others, it's important to know how to launder and iron. If nothing is said on the label about how easy this product is to launder or drip-dry, assume that the usual precautions on hand-laundering, low-heat ironing and cleaning are to be taken. You can't put everything in the washer for a twist-dry. This is the age of synthetics, and how to use and not abuse them will streamline clothes upkeep.

Shopping Don't

"Look around all you like — stores always encourage that for impulse-buying. **But don't:**

—Tie up the sales person's time if you are not expecting to buy. Do your own looking through the racks and at the displays.

—Charge or take out on approval anything you're likely to return. Return items can be so costly in the turnover costs on labor, bookkeeping, etc., that one department store in New York found it cost more than six cents on each dollar for the exchange routines. Stores expect a reasonable amount of exchanging and changing of minds — but you should have enough mind and opinion of your own in the store not to take home six of anything if you are apt to buy one or none."

Installment Buying

What about buying on the installment plan? To this Dr. Westfall replied, "What to do about installment buying is a very personal thing. Formerly, most people would save enough money then buy a product. The trend now is to buy the product with money he doesn't have yet but promises to have by periodic payments called the installment plan. It is, in a sense, enforced savings contracted for in advance. Some people spend almost all their income. I would not care to be that far committed. It's easy to say I'll pay \$5 a month for this — \$5 for that — now it's up to \$10 and can accumulate very rapidly.

"I don't say not to buy on the installment plan — that's part of our economy. Some would never, otherwise, have a car. Or you might have to do without it awhile (and whether that would be good or bad is again strictly personal and a matter of opinion).

"If you are thinking of purchasing on installment, use caution, especially at your age. Double-check sales blurbs

that may hide, by not telling what all you'll be paying. Cumulative interest over a period of time may average as much as 12 per cent.

"The tendency that can lead you astray on per year costs is to think in terms of cost per month — not per year — as it adds up!

"Figure the over-all cost of anything you buy," Dr. Westfall concluded on the topic of installment buying. "Compare what you would save — if you buy on the installment plan and pay interest or if you save up in advance and then buy with cash but with no interest. You might be surprised to discover that the difference in interest you do not pay could enable you to buy something extra — like a shirt or blouse to go with your new suit or skirt."

Summing up, Dr. Westfall said, "No one way of handling money is good or bad. Figure what you want and need and can afford to buy right then — so you know what to buy when! How can you spend your money wisely? That's a learn-it-yourself thing — a life-time process — I'm still learning and wish I knew how to buy the best, the most, whatever I spend!"

—Youth Magazine

TWELVE ELON STUDENTS MAKE "WHO'S WHO"

Twelve Elon College students, including eight seniors and four juniors, have been named for places in the 1960-61 edition of "Who's Who in American Colleges and Universities," according to an announcement from the office of Dr. H. H. Cunningham, dean of the college.

The eight seniors honored included Deanna Braxton, of Elon College; Barbara Day, of South Boston, Va.; C. G. Hall, of Leaksville; Janette Inge, of Elon College; David Plaster, of Bassett, Va.; Kenneth Price, of Danville, Va.; Douglas Scott, of Durham; and Ann Vickers, of Ridge-way, Va.

The four juniors chosen were Phyllis Hopkins, of Reidsville; Dick More, of Sunbury, Pa.; Tommy Sears, of McLeansville; and Helen Wright, of Greenville, S. C.

A "Young At Heart" night was held recently by our Winston-Salem church group. Believing that when people play together they learn to enjoy one another, the group plans to get together once a quarter for square dancing, a bridge party, or some other form of recreation.

UNITED CHURCH ORGANIZED

(Continued from Page 7)

lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged around his neck, and he were cast into the sea."

3d. Efforts to compile a creed acceptable to all the followers of Christ, have been, and we believe must forever be unsuccessful and vain. While human knowledge is defective, and human reason liable to err, the judgments of men, however honestly and firmly formed, must differ. It would be no more futile to require all the members of the Church to look alike, than to require them to believe alike.

4th. To place a creed at the threshold of the Church, and to stigmatize all as heretics who do not adopt it, is to forestall investigation — to put a stop to progression — and set up a claim to infallibility; the peculiar characteristic of the "Church at Rome."

5th. Assent to the most perfect creed that can be produced is not sufficient to constitute a person worthy of church membership. A perfect head does not constitute a perfect heart. God searcheth the heart.

We acknowledge no test of Church fellowship but regeneration of soul, and Christian character because:

1st. Christian Character will admit a man into heaven, and we know no good reason why it should not admit him also to all the privileges of the Church on earth. Peter says, (Acts 11:17,) "Forasmuch as God gave them (the Gentiles,) the like gift as he did unto us (Jews) who believed on the Lord Jesus Christ, what was I, that I could withstand God?" So say we, We have no right to be more exclusive or particular than the "Head of the Church." If others who profess Christianity hold errors, they are as well aware of that as we are, and as much interested in all the consequences. They feel the necessity of a pure and holy church as sensibly as we do; and surely they will find no fault with us if we follow their example. Acts 10:35, "He that feareth God, and worketh righteousness, is accepted of him." All who give evidence of acceptance with God, will be received by us.

2d. As the Church on earth is an association of Christian people, Christianity is the only appropriate test for admission into it.

N. C. WOMEN'S FELLOWSHIP

Quarter ending November 30, 1960

WOMEN'S FELLOWSHIPS

Albemarle	\$ 38.00
Amelia	20.00
Antioch (R)	20.00
Apple's Chapel	113.87
Asheboro	100.10
Asheville, First Church	130.37
Auburn	12.90
Belews Creek	52.62
Bethlehem (A)	25.50
Bethlehem (W)	20.00
Burlington, Beverly Hills	84.30
Burlington, First Church	477.73
Burlington, Lakeview	22.50
Carolina	25.16
Chapel Hill United	31.70
Clayton, North	7.65
Concord	30.00
Damascus	13.00
Danville, Va. Third Avenue	79.30
Durham	125.02
Elon College Community	312.72
Fayetteville, Eutaw Com.	20.00
Flint Hill (R)	14.70
Fuller's Chapel	28.50
Gibsonville	23.91
Greensboro, First Church	160.00
Greensboro, Palm Street	68.30
Hank's Chapel	115.93
Happy Home	57.50
Hayes' Chapel	20.25
Hebron, Va.	10.00
Henderson, First Church	60.12
Hendersonville, First Church	11.75
Hines' Chapel	40.25
Hopedale	24.00
Hope Mills	21.67
Ingram, Va.	44.85
Lebanon	11.78
Lee's Chapel	7.00
Liberty, N. C.:	
Circle No. 1	9.00
Circle No. 2	18.10
Liberty, Vance	163.50
Liberty, Va.	40.15
Long's Chapel	61.75
Monticello	15.00
Moore Union	5.00
Mount Auburn	44.16
Mount Zion	65.00
New Hope	8.75
Oak Level	14.00
Pfafftown	9.00
Piney Plain	10.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	7.50
Pleasant Hill	40.00
Pleasant Ridge (G)	50.00
Pleasant Ridge (R)	20.00
Plymouth	10.00
Raleigh United	76.75
Ramseur	39.00
Randleman	19.35
Reidsville	339.72
Sanford, Northview	13.61

Sanford United	89.25
Shallow Ford	12.50
Shallow Well	75.00
Sophia	34.32
South Boston, Va. Center	44.51
Spoon's Chapel	6.25
Turner's Chapel	12.50
Union Grove	35.45
Union Ridge	84.75
Union, Va.	56.28
Wake Chapel	75.66
Winston-Salem	15.00
Youngsville	12.50
Zion (W. N. C. Conference)	17.00
	<hr/>
	\$4,140.76

CHILDREN'S SOCIETIES

Apple's Chapel	\$ 24.00
Asheboro, Jr. P. F.	15.00
Durham	13.22
Henderson, First	6.00
	<hr/>
	\$ 58.22

CRADLE ROLL

Durham	\$ 14.13
Monticello	11.50
Reidsville	9.87
	<hr/>
	\$ 35.50

MISCELLANEOUS

Conference Offering at Union Ridge for HELP	\$ 193.45
TOTAL RECEIPTS	<hr/>
	\$4,427.93

DISBURSEMENTS

Conference Expenses:	
Report Books, Programs, Incidentals	\$ 93.41
Expense of the President ..	3.80
Expense of District Chairmen	34.94
Expense of Friendly Service Dept.	1.95
Expense of Two Board Meetings	110.37
	<hr/>
	\$ 244.47

Mrs. W. B. Williams, Treasurer
Women's Fellowship of The
Southern Convention For:

Thank Offering	\$2,085.04
Life Memberships	30.00
H E L P	246.45
C. C. Home for Children ..	15.00
Rachanyapuram School for Girls	6.00
Slum Clinic in Mexico	5.00
Missions, General Fund ...	1,795.97
	<hr/>
	\$4,183.46

TOTAL DISBURSEMENTS \$4,427.93

Respectfully submitted,
Susie D. Allen, Treasurer

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

CENTRAL INDIA MISSION

(Evangelical and Reformed Church)

January

- 8—**Rev. Eric A. Gass** has lived in India for many years, as his parents were missionaries there. After study in the U. S. he has gone to work in social service program of Gass Memorial Center, specializing in religious journalism. He will work with adults who cannot read and provide Christian material for new literates.
- 9—**Miss Hedwig Schaeffer** has been a missionary in India since 1925. She is an administrator and teacher in mission schools in Raipur and in the district primary schools. She has a training program for the 30 teachers under her supervision.
- 10—**Dr. and Mrs. Theodore Feierabend** went to Tilda in 1952 where he is superintendent of the Evangelical Mission Hospital. She is a registered nurse. His father and grandfather were missionaries to India.
- 11—**Miss Minnie Gadt** has been a nurse in India since 1926. She is nursing superintendent and director of the school of nursing.
- 12—**Dr. and Mrs. Justus Laun** worked as medical missionaries in Ghana under the Basel Mission (Swiss) before coming to Tilda in 1959. She is a laboratory technician.
- 13—**Mr. and Mrs. William K. Whitcombs** are both children of missionaries in India. They went back in 1960 and he was business administrator of hospital. Now an Indian does that and he has established a Christian agricultural center 10 miles from Tilda. In radius of 10 miles there are 140 villages with 60,000 people, most of them poor and illiterate.

THE MADURA MISSION

- 14—**Congregational missionaries** began work in the Madura Mission of South India in 1834. Now our missionaries work as a part of the Madurai-Ramnad Diocese of the Church of South India.

The First Of His Signs

Background Scripture: John 2.

Devotional Reading: Luke 7:19-23.

In reading the Gospel of John one should keep in mind that there are two things to be taken into consideration: there is the simple story of what Jesus did (or sometimes said), which is on the surface so that anybody can understand it; and the wealth of deeper meaning for those who have the eagerness to search, the eye to see, the mind to understand. The story of Jesus at the Wedding Feast at Cana of Galilee is a case in point.

THE HAPPENING

Jesus and his disciples — there were five of them at this time — were invited to a wedding feast. In Palestine at that time a wedding was a great occasion, an occasion of feasting lasting often a week. The wine which was an integral part of such a feast gave out. (There was a great difference between the wine served at such a wedding feast — it was two parts wine to three parts water — and the stuff served at modern weddings and cocktail parties. And to become drunk then was a disgrace.) That was an embarrassing situation, and Mary, the mother of Jesus, told her son about it. "Lady, don't worry; you don't understand what is going on; leave things to me, and I will settle them in my own way." The word which He used for "woman" is the same word which he used on the Cross when he left his mother in care of John — it was a title of respect. He instructs the servants to fill up the large water jars, which would hold from twenty to thirty gallons, with water and then to draw out and bear to the head waiter. When this fellow tasted the wine he was surprised, to say the least. That wine was far better than the wine that they had served at the beginning of the feast, which was contrary to the custom of that day. John then adds that this was the "first of the signs" that Jesus did... and displayed his glory; and his disciples believed on him. Is there something that lies beneath the surface of this interesting and unusual story? Let us consider for a moment.

THE MEANING OF WHAT HAPPENED

Look when it happened. It happened at a wedding feast, a time of the greatest joy and cheer. And Jesus was invited there — they would hardly have wanted an old sour-puss or wet-blanket, or kill-joy at an occasion like that. Where do folks get the idea that Christians have to be so sad and serious and somber? Look where it happened. It happened in a simple Galilean home in a

small village. What a strange paradox some of us make of our home. We admit that it is the most precious of all earthly places, and at the same time we are often more boorish, selfish, impolite there than we would dare to be to strangers. As someone has said it is a "tragic fact that so often strangers see us at our best while those who live with us and love us most, see us at our worst!" For Jesus the home was a place for which nothing but the best was good enough.

Look why it happened. In this case, Jesus used his powers to save

SUNDAY SCHOOL LESSON

JANUARY 8 & 15, 1961

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Why Christ Came

Background Scripture: John 3.

Devotional Reading: Luke 19:1-10.

Memory Selection: For God sent not his Son into the world to condemn the world, but that the world might be saved through him. John 3:17.

Some people think that Nicodemus was a coward because he came to Jesus by night — he was ashamed to come to him during the day. The more likely fact is that he was courageous. It took a great deal of courage for a man who was a member of the Sanhedrin, the Supreme Court of the Jews, to come to a young Rabbi seeking information on spiritual concerns. And the probability is that he came by night so that, apart from the crowd, Jesus and he might have unhurried time for a full and free discussion of religion. In any event, Nicodemus later appears as a witness in behalf of Jesus (John 7:50-52), and still later as a disciple who assisted in preparing the body of Jesus for burial.

THE FAITH OF DOUBT

Nicodemus was "an intellectual." He probably belonged to a distinguished Jewish family, may have been wealthy, was a Pharisee, and a ruler of the Jews, a member of the Sanhedrin. It is an amazing thing that he came to Jesus at all. He was an honest doubter — there is not the slightest evidence that he came to Jesus to trap him. Doubt has a place in religion. The man who never asks

a humble Galilean family from great embarrassment and hurt and humiliation. He acted out of kindness and sympathy.

There is an interesting sidelight on, or insight into Mary's character in this story. We see how she instinctively turned to Jesus when things went wrong. He was now about thirty years of age, she had lived in the intimacy of the home with him all these years, she knew his instant response to those in trouble.

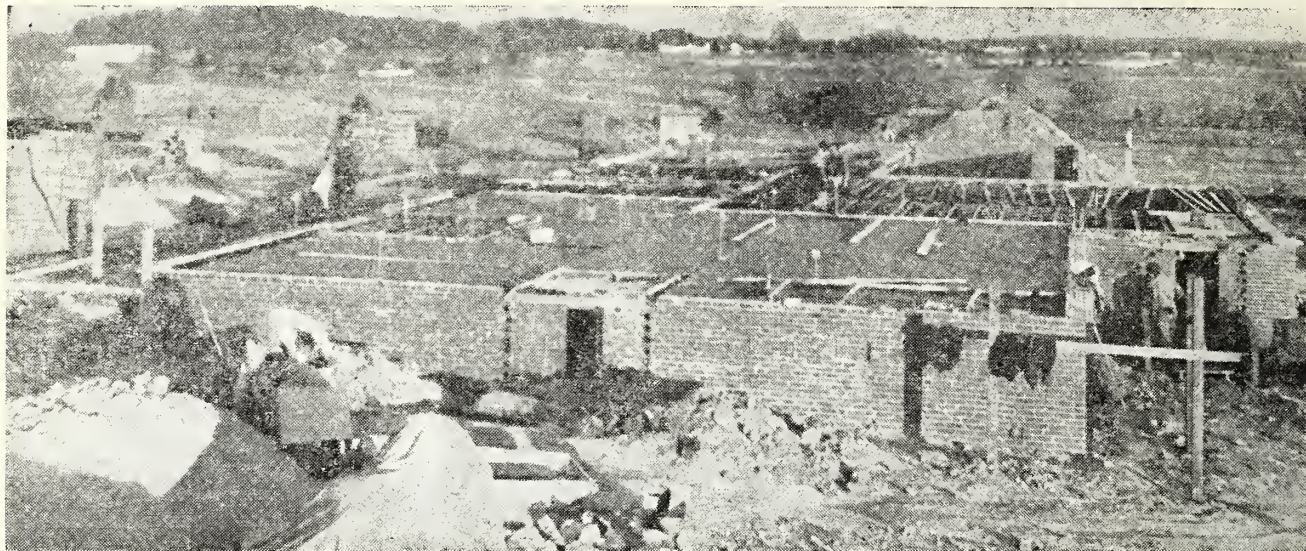
And of course there is eloquent witness to Mary's faith in her son. Even when He seemed to refuse to do what she requested, she still believed in him. In short she believed where she could not understand.

AN EVEN DEEPER MEANING

There is an even deeper meaning than lies on the surface of the story. John tells the story in such a way as to point to the superabundance of the goodness and grace and generosity of Jesus. No wedding feast could possibly use 180 gallons of wine, especially after the guests had already been served rather adequately. No need on earth can exhaust the grace of Christ. The story also suggests that when Jesus touches life, it has a new quality, a new taste, a new meaning, a new joy, a new beauty, a new dimension. He transforms that which He touches.

any questions does not get the answers. Doubt can be the doorway to a larger, sturdier faith. But a man must not live by his doubts; he must live by what faith he does have. This lesson ought to have a practical message to teen-agers, especially older teen-agers, and young people. For in every normal person there comes a period of doubt, and many times

(Continued on Page 15)



Dear Friends:

Now we have to become accustomed to writing 1961 instead of 1960. It's hard to realize that another year has passed so quickly. Let us all resolve to make the most of this new year while it is yet so young, for if we don't before we know it, it too shall pass from us.

We here at the Children's Home look forward with great anticipation to this year for come May we hope to be in our two new cottages. We have in this issue a picture of the progress of our buildings as of the middle of December when this picture was made. During the fall we were blessed with nice weather and progress moved right along on the cottages. We are hoping this winter season will not be too severe.

Payments continue to come in on the pledges made for this Improvement Program, from churches, individuals, business and industry. We are much encouraged by this. It is the hope of the Superintendent and the Board of Trustees that the pledges will all be up to date by May of this year so that we will have to borrow as little as possible to complete the buildings. One of our local banks has agreed to loan us the balance that we will need against the unpaid amounts for the balance of the three-year pledge period.

As you well know, this is not an expansion program, but one of improvement. This will enable our Southern Convention to do a more adequate work in the field of modern child care.

May this new year be a most prosperous one for each of you!

W. W. Snyder

A devoted patron of "The Christian Sun" and "The Orphanage at Elon" has passed on to her eternal reward. The following prayer during the funeral in the Church of Wide Fellowship at Southern Pines, N. C., bespeaks of the truly great life she lived:

Our Heavenly Father, as we are here gathered to honor the life of this dear one, may thy spirit be near weaving comfort with honor and strength with our weaknesses in the name of Christ, Our Lord.

As the shades of her life are drawn, we pause to glimpse once again the rays of light she cast in our midst.

Her unswerving sense of concern for those who were bedridden and shut-in, her regular visits, words of comfort and thoughtful deeds will surely be remembered by thee and missed by all of us.

The willingness with which she undertook responsibility regardless of

In Memoriam

Mrs. Elmer (Cora) Donaldson

November 15, 1960

the weight of the task, the courageous manner in which she faced life with its ups and downs, the genuine sympathy for the mourners which prompted her presence at many a service like this, her personal words of encouragement to those who were trying, her love for little children and the tender way she could identify herself with them and capture their interest, her love for good religious music and the beauty of nature, all this and more we are confident will find favor with thee and linger long in our minds and hearts.

The light of her church work will be an example for us to follow. The many little details gladly assumed

behind the scene, the passion for our mission outreach and her continuous efforts to promote the many phases of the church's life and work, surely will not go unnoticed.

Her persistence in doing the good and avoiding the evil leaves us all with a deeper challenge to rise up and follow thee. We are grateful for this life lived among us. We humbly accept this passing as her move to a far greater experience, a reward for those who have faithfully lived and served thee. As this peace has encompassed her, grant to us the urge to also lose ourselves in the comfort and assurance of thy spirit and service even as she has done so before us.

Her thanksgiving is o'er;
her gratitude is expressed.
In the Name of the Father,
The Son and The Holy Spirit.
Alleluia, the strife is O'er.

Amen
Carl Wallace

At Our Church Home For Children

REPORT FOR DECEMBER 12, 1960 MONTHLY OFFERINGS

Amount brought forward		\$ 6,045.19
Virginia Valley Conference		
Linville — Thanksgiving	\$ 40.00	
Mt. Lebanon	10.00	\$ 50.00
Eastern Virginia Conference		
Bethlehem (Nans.), S. S. — Thanks.	121.00	
Cypress Chapel — Thanksgiving	105.60	
Liberty Spring, S. S.	2.50	
Newport News — Thanksgiving	114.78	
Newport News, S. S.	14.30	
Norfolk, First — Thanksgiving	27.70	
Richmond, St. Andrew's	10.00	
Rosemont — Special	20.00	
Rosemont	28.00	
Warwick — Special	14.00	
Warwick	3.00	460.88
Eastern North Carolina Conference		
Amelia — Thanksgiving	25.00	
Antioch	6.00	
Ebenezer	50.00	
Youngsville	10.00	91.00
Western North Carolina Conference		
Albemarle	18.00	
Asheboro — Thanksgiving	85.15	
Bailey's Grove	6.34	
Pleasant Hill — CHIP	100.00	
Pleasant Hill	32.00	241.49
North Carolina and Virginia Conference		
Asheville, S. S.	13.38	
Bethlehem	125.91	
Burlington, Lakeview	11.00	
Carolina	14.37	
Greensboro, First — Thanksgiving	555.92	
Greensboro, First	65.59	
Greensboro, Palm St. — Thanksgiving	44.70	
Greensboro, Palm St.	16.00	
Hines Chapel	45.00	
Ingram — Thanksgiving	32.00	
Kallam Grove	23.00	
Pleasant Ridge — Thanksgiving	44.00	
Tryon	22.00	
Winston-Salem	12.00	1024.87
Total		\$ 1,868.24
Grand Total		\$ 7,913.43

know where the wind comes from? Do you know where it goes?" Jesus asked Nicodemus. Of course not — we are dealing here with a mystery, which even now modern science cannot explain. Well, if we cannot explain the common and simple things of life, need we be troubled because we cannot explain the deeper, spiritual things of life!

3. It is available. Every man has that within him which can respond to the Spirit of God. And when a man repents, confesses, believes, he is "born of the Spirit" and God's Spirit bears witness with his spirit that he is a child of God.

"THE LITTLE GOSPEL" OR "THE GOSPEL IN A NUTSHELL"

John 3:16 is perhaps the most widely-known and the best-beloved verse in the whole Bible. Luther called it "The Little Gospel." Here in the brief compass of one verse is summed up many aspects of the "good news" or the "Gospel." Here is (a) **The Motive**. It was because God loved the world that He gave his only begotten Son. His unspeakable Gift was given because of his immeasurable love. (b) **The Medium**. God's love was to be expressed in and through his Son, Jesus Christ. (c) **The Mission**. Christ's mission was to the whole world. God so loved the world, all the world, the whole world that He gave his Son. Not simply the Jew, as the Jew thought, and not simply to the white man as some white men think, but to all men, all the world. (d) **The Method**. Men were to be saved through faith — whosoever believeth on or in him should not perish, but have everlasting life. Faith in Christ brings a man into a new relationship with God, a relationship that is nothing less than salvation.

THE CONDEMNATION

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light." When a man confronts Jesus or is confronted by Jesus, and sees nothing lovely in Jesus, he is condemned already — he condemns himself. In short, by a man's reaction to Jesus Christ, that man stands revealed. Christ who was sent in love, becomes for men their judgment. Furthermore Jesus said that men loved darkness rather than the light, because their deeds are evil. The man bent on evil dreads the light for the light reveals his evil character and conduct. But the man who does the truth comes to the light.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

they think it is terrible, or a sin to doubt or to ask questions. Doubt might well be called the "growing pains" of faith.

THE NEW BIRTH

In spite of the fact that he was an intelligent man, and schooled in the formal religion of the Jews, Nicodemus knew little about the inner spiritual realities of religion. Jesus said three things about the New Birth:

1. It is necessary. A man had to be born into the physical life; in like manner he had to be born into the spiritual world. He had to be born again, or born from above. The Spirit of the living God must beget him into a new life of the Spirit. It should be added that this does not mean that this experience must always be cataclysmic. The experience may come, and often does come, in an orderly, progressive, quiet way.

2. It is mysterious. By an analogy of the wind, Jesus points up the mystery of the New Birth. "Do you

Individual Growth In The New Year

GOOD MENTAL HEALTH

Dr. George Stevenson, veteran medical consultant for the National Association for Mental Health, offers these suggestions for good mental health:

1. Maintain a tolerant, easy-going attitude toward yourself and others.
2. Don't underestimate or over-estimate your own abilities.
3. Keep your self-respect.
4. Develop the ability to take life's disappointments in stride.
5. Learn to like and trust other people.
6. Feel that you are part of a group and have a sense of responsibility for your neighbors and fellowmen.
7. Accept and face your responsibilities.
8. Consider the interests of others.
9. Plan ahead and set realistic goals for yourself.
10. Put your best efforts in what you do and gain satisfaction from it.

WHY WE FAIL

A noted psychologist was asked recently to give the reasons why so many people fail in their efforts to make life successful. The great mind-scientist penned ten frank and valid reasons. Try them, and see if they fit into your life.

1. Finding fault with the other fellow, but never seeing your own faults.
2. Doing as little as possible, and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points and too little time correcting our own.
4. Slandering those we do not like.
5. Procrastination — putting off until tomorrow something that we should have done day before yesterday.
6. Deceit — talking friendly to the other fellow's face and stabbing him in the back as soon as he turns round.
7. False belief that we are smart enough to reap a harvest of pay before sowing a crop of honest service.
8. Disloyalty to those who have trusted us.
9. Egotism — the belief that we know it all, and no one can tell us anything.
10. Last, but not least, lack of necessary training and education to enable us to stand at the head in our work.

SEVEN DON'TS FOR YOUR TONGUE

1. **Don't argue.** Keep an open mind on debatable subjects, and maintain the conversation on a discussion basis.
2. **Don't talk too much;** rather say less than you think. To hold your tongue is often the better part of wisdom.
3. **Don't direct witticism or sarcasm at the other fellow.** Be careful always of feelings. Jokes often hurt.
4. **Don't neglect an opportunity to extend your congratulations** when the other fellow has made some achievement, or to encourage him when he is trying.
5. **Don't promise rashly.** Every promise implies an obligation to fulfill it.
6. **Don't gossip.** Try to make your remarks about those absent kindly and understanding.
7. **Don't be in a hurry to answer unkind things** that have been said about you. After all, it's how you live that counts.

—B. W. Elsom

THE MATURE PERSON

There are many ways by which we recognize the so-called "mature person." A list of a few of the personality traits of such a person, who has, in truth, outgrown childish ideas and feelings, includes the following:

1. He (or she) does not expect special consideration from anyone.
2. He controls his temper.
3. He is a good loser—can take defeat and disappointment without whining or complaining.
4. He does not worry unduly about the things that cannot be helped.
5. He accepts responsibility for his own acts.
6. He does not boast or "show off" in socially unacceptable ways.
7. He is not a chronic fault-finder.
8. He listens thoughtfully to the opinions of others, and does not argue heatedly, when his views are opposed.
9. He has outgrown the "all-or-nothing" stage, recognizing that no person or situation is wholly good, or wholly bad.

—Inventory Magazine

(Courtesy of Mrs. Charles Gunn, Great Bend, Kansas, Leadership Education Chairman for the National Women's Fellowship.)

The

HISTORICAL SOCIETY, 1956,
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232 X

MOTTO:

essentials, Unity
non-essentials, Liberty
all things, Charity

VOLUME 113

JANUARY 10, 1961

NUMBER 2

Berlin Bishop Describes Church Life In Divided City

Communist atheism has not yet succeeded in crushing the Christian faith of the German people, Berlin's Protestant bishop told a large group of church leaders last fall. Bishop Otto Dibelius, Bishop of Berlin-Brandenburg, warned, however, that if the Communists should succeed in isolating all Berlin, "the whole structure of the Christian church in East Germany would collapse." The 80-year old Bishop is a president of the World Council of Churches.

"Once Berlin is isolated," he said, "16 million Protestants in East Germany would be left utterly to themselves and lost." He added that it is still legally possible to send financial aid to the East German churches, "but only political decisions will decide how much longer it will continue."

Two-thirds of Bishop Dibelius' five-million member parish lies in the East Zone of Berlin. A churchman of the Lutheran-Reformed tradition, he is chairman of the Council of the Evangelical Churches in Germany.

The Bishop described the "island city of Berlin" as an oasis where East and West can still meet. They read the newspapers from each side and see that the stories differ. What is success in one is defeat in the other, he said, adding: "Only the weather forecast is the same."

The persistent Communist propaganda aimed at uprooting the Chris-

tian faith, he said, promises no more need, no more injustice, and happiness for all mankind.

"In order to help man bring about this happy state," he continued, "they try to wipe out Christianity, starting with the children." Parents must raise them to be "good citizens of the world revolution" and a father loses his job if his child is confirmed.

The Bishop also described the perplexity among Communist officials that any American should come to Germany "just to proclaim the Gospel." He referred to Evangelist Billy Graham's recent rally at the Brandenburg Gate. East German authorities prevented people from going to the rally, claiming that Dr. Graham came with a special commission from NATO, the western defense alliance.

Expressing the thanks of the German people for the aid sent them by the American churches through Church World Service and the World Council churches, Bishop Dibelius declared: "Thanks to this aid, the people of Germany have learned each day that there is a world church of faith and hope and love."

He addressed the Board of Managers of Church World Service and members of the Division of Inter-Church Aid and Service to Refugees of the World Council who met the first of November in Buck Hill Falls, Pa.

SILENCE

Lord is in his holy temple.
all the world keep silence
before him."

How do you not that you are
the temple of God?"

When silence reigns within
the human soul, where God
dwells, there is peace.

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Here And There Among The Churches

Annual church reports were due at the Convention Office at Elon January 10.

Mrs. Reva Strosnider holds the record for attendance at church school at First, Winchester, Virginia — 17 years.

Purple paraments (pulpit scarf and Bible markers) for use during Advent, Lent and Pre-Lent, have been given to our Church of Wide Fellowship, Southern Pines, in memory of Douglas H. Gorman.

Mrs. Walter Morris, superintendent of the nursery department of our Durham church school, is enthusiastic about the way the new nursery curriculum is interesting the children, so the church newsletter reports. She invites interested adults to be trained in her department to serve as assistants.

Dr. W. T. Scott reports that Oakland went "over the top" on its 1961 budget Loyalty Sunday, November 20. More than \$15,000, or 80% of the budget, was subscribed at the morning service. As a result of afternoon calls the remainder of the budget was pledged.

Rev. Melvin Dollar reports that the charter membership at the new United Church of Mission Village, San Diego, California, closed December 18 with the reception of 26 members, making a total of 194 charter members. During the last eight months a church has been organized; a Sunday school of more than 100 children established; two youth fellowships organized; and a successful building fund campaign conducted with \$29,000 raised from 50 families.

The Durham church has a new filmstrip projector and the past quarter each department used the curriculum filmstrip "What Do We See of Jesus?"

First Congregational Christian Church, Winchester, Virginia, has received \$1,000 from the estate of Mrs. Viola V. Sibert. Have you remembered your church in your will?

Mrs. J. Monroe Harris, a former president of the women of the Southern Convention, presented the home mission study program for the Women's Fellowship of The Christian Temple, Norfolk, January 3 at a luncheon meeting.

According to the announcement in the mimeographed December news bulletin of the Congregational Christian Home for Children at Elon College, beginning in January there is to be a quarterly bulletin printed and mailed out to friends of that institution.

Recently Holland Phillips, member of Beverly Hills, Burlington, received the Silver Beaver, highest scouting award, at the annual meeting of the Cherokee Council Boy Scouts of America. Tate Horton, Jr., received his Eagle award at the morning church service December 4.

A consecration service for the parsonage of the new Garner Community Church will be held Sunday, January 15, according to announcement by the pastor, Rev. Rosser Lee Clapp. Superintendent Clyde Fields plans to share in the service, which will begin at 11:00 a.m. in the Vandora Springs School and will be ended at the parsonage.

As a special feature of the Girl Scout program of First, Burlington, one girl will assist in the nursery during the worship service each Sunday.

A study group to discuss the content of the Christian faith is meeting on Wednesday after the fourth Sunday in each month at First, Winchester.

The North Carolina Church Builder's Club has chosen St. Peter's United Church of Christ in Greensboro as the object for its first call in 1961. It is expected that the call will be made in January and will be completed by Easter. Pastor of St. Peter's is Rev. Carl Daye.

The Elon College football squad made national headlines when the Associated Press chose George Wooten's great 108-yard touchdown return of a Catawba College field goal attempt the "Number One Gridiron Oddity" of the 1960 collegiate grid season. The AP sports staff chose the sensational scoring sprint as the most unusual play of the entire year, according to the Maroon and Gold of Elon College.

Last fall a "Brainstorming Session" at First, Richmond brought surprising results. A panel of 12 members considered "How to Increase Church attendance" and "How to increase the financial income of the church." They came up with 75 ideas on the former and 44 on the latter! A committee of four, under the chairmanship of Mrs. Dennis Cofer, then met to select the ideas that would be adaptable to the local situation and to suggest periods of time in 1961 that these would be used.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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According to *The Standard* for December 15, forty-three of the seventy-eight Evangelical and Reformed churches in the Southern Synod had paid their apportionments in full.

May V. Faucette reports that the Monticello church, Brown Summit, North Carolina voted at its quarterly business meeting on Sunday, January 1, to accept the constitution of the United Church of Christ and to name their church "Monticello Church of Christ."

The Fellowship Bible Class and the Templemen's Bible Class of The Christian Temple, Norfolk, both have attractive bulletins to use each Sunday with a worship service outlined and announcements of interest to the members. Rev. Frank Hamilton installed officers of the latter January 1. President for 1961 is C. A. Downing, while teachers are R. A. Walker, Herman Capps and Bob McLellon.

According to *The Newsletter of The Convention of the South*, two North Carolina conferences of our Negro churches plan to merge. The Eastern Atlantic and the Southern Conference are in the process of becoming "The Southern Atlantic Conference" under the leadership of their respective presidents, Rev. F. A. Hargett and Rev. J. W. Albright.

The Road to Damascus is the interesting title of the news bulletin of Damascus Congregational Christian Church, Chapel Hill, where Rev. William T. Joyner is pastor. The editor is Mrs. Paul Long and the typist is Ann Wilson. From this bulletin we learn that the twin sons of Rev. and Mrs. Harvey Carnes were christened at Damascus August 14 with the preacher-grandfathers (Carnes and Bingham) both sharing in the service, and with both grandmothers present.

The January Newsletter of Pfafftown Community Church includes these items of interest: an anonymous donor gave a mimeograph to the church; a special gift by Mr. and Mrs. Clarence Fulk completed the payment on the building and the note was burned by Mr. Fulk at the Christmas program; a class for church membership will begin January 8 and continue for four Sunday evenings; quarterly business meeting January 8 will include consideration of a new parsonage and church building.

Every member of Union Ridge church, near Burlington, North Carolina is appointed to serve on the Hospitality Committee for 1961, according to the January 1 bulletin. "This is the best way to extend a friendly welcome to each other and to friends who worship with us each Sunday. Be present each Sunday this year and resolve to continue a hospitable spirit through the Christian service which you will render through your church."

Mr. L. M. Grissom was ordained as a deacon of Liberty (Vance) church at the worship service January 1, just prior to the communion service. Mr. C. O. Eaves has been made a deacon emeritus.

Mrs. Fletcher Fuller reports that Liberty church, near Henderson, North Carolina, voted unanimously at the quarterly conference Friday, December 30, in favor of adopting the Constitution of the United Church of Christ. The business session followed a fellowship supper in the church annex.

S. H. Pell of our Pleasant Ridge church near Ramseur, North Carolina, has recently been promoted by Pilot Life Insurance Company of Greensboro as Field Trainer for Division Two of the company. This means that he will travel through North and South Carolina and part of Georgia training workers for his company. Mr. Pell lives in the community of his birth, and has an office in Asheboro where he and his wife, a musician, helped to start our church. They have also served our church at Ocean View, Virginia.

IN MEMORIAM

A memorial service for Dr. Cleon Swarts, superintendent of the Pennsylvania Congregational Christian Conference, was held January 2 at Hartman Center Memorial Chapel, Milroy. Dr. Swarts, who was known by many in the Southern Convention, passed away December 31 after several months of ill health. The family requested that in lieu of flowers a memorial fund be established for the purpose of providing assistance in the area of Christian vocations. Contributions may be sent to The Cleon Swarts Memorial Fund, Hartman Center, Milroy, Pennsylvania.

BURLINGTON AREA PICNIC

The Congregational Christian and Evangelical and Reformed Ministers and their families in the Burlington area are invited to share in another "Family Night" Monday evening, January 16, at 6 o'clock at the Bethel Congregational Christian church, Route 3, Burlington, North Carolina. The Bill Traylor family will be the hosts for this fellowship.

"NEW CHURCH" AT SEAGROVE

You are invited to stop by and see the new Seagrove church. The outside is the same, but the inside has been completely redecorated from the ceiling in the sanctuary to the floor in the basement.

The choir sponsored a ham supper with the proceeds going to purchase choir robes which are worn at each service.

The Pilgrim Fellowship put on the play, "The Starlight Path," which was enjoyed by the large attendance.

December 18 we held our first candlelight service, which was an inspiration to all those who attended.

CANDLELIGHT SERVICE AT UNION GROVE

Sunday evening, December 25, the Union Grove church held its first candlelight service under the leadership of its minister, Rev. B. J. Willett.

The Pilgrim Fellowship put on the play, "No Room in the Inn." This was enjoyed by all who attended.

The members of the Pilgrim Fellowship, along with their adult advisors, went caroling to the homes of several shut-in people. Following the caroling the group enjoyed a hot dog roast sponsored by the advisors.

Mrs. Frank Lewis reports that Shelton Memorial, Portsmouth, Virginia, is having its annual dinner and business meeting January 11, when the program for 1961 will be adopted. The men of the church are rebuilding the kitchen. The parsonage has been turned into an educational building and two used pianos have been purchased to use in the new quarters.

We learn from the bulletin of the Church of Wide Fellowship, Southern Pines, that a Leadership Training School is being held the first three Monday evenings in this month at Wake Chapel, with classes taught by Revs. Robert Knowles, Max Vestal, Rosser Clapp, Carl Wallace and Miss Martha Brittle.

The Church That Serves Me

Some years ago a man in one of our churches was being honored for the liberal contributions which he had made to the improvement of his church. His response was impressive, and truthful: "Whatever I may have done to help my church cannot be compared to what my church has done for me."

So say we all.

For more than three years this editor has shared with First Congregational Christian Church of High Point, North Carolina, its service and dreams. Extra work of some sort has been necessary, and still is, because money available for editing this paper will not feed a family. Our High Point church needed help at the time the editor was looking for an increased income, and the church and minister found mutual companionship.

Last night, January 4, in this beautifully paneled large room which was added to an already lovely dwelling, 25 adults stood in a circle with joined hands and sang "Blest Be the Tie That Binds Our Hearts in Christian Love" at the close of an annual business session which followed a supper. It was not a large crowd; neither is it a large church. The thirteen children and young people who had eaten with the group entertained themselves in the living room while the adults transacted business for the church.

There were the usual reports from officers, organizations, and committees, with the election of officers for 1961. Every active member of the church is an officer of some kind in church, Sunday school or youth group. Only two families of the active church group were absent. That may speak something concerning the interest and loyalty. There were other family groups present who are not yet members of this church.

A very important matter for decision was a vote on the Constitution of the United Church of Christ. Copies of the Constitution have been available for some time. Questions and discussion were invited, but none followed. Either of three motions were in order: 1. To approve the Constitution; 2. To join the United Church without approving the Constitution; and, 3. To oppose the Constitution and the United Church of Christ. A motion to approve, by standing, was voted unanimously by members and regular attendants of the church.

For three years the church has been seeking sale of its property on West Green Street, and hoping to build on Chestnut Street where more than ten acres of woodland has been secured. The trustees at long last were able to report that the buildings have been sold and removed, and that the land is sold with payment to be received this month. Those who have never waited long for the fulfillment of a dream cannot understand the depth of joy that came to the church that has met in school and home for more than a year while disappointment after disappointment came to it. The news that this hurdle is about to be overcome gave hope that other closed doors may also open, and that before faith fails there will be a beautiful church of Congregational Christian background erected in what many think is the most lovely place to be found in High Point.

The community in which this church was established in 1914 has undergone great change in recent

years. The supporting membership has largely moved to the suburbs of the city, and the membership has greatly declined. There are now 33 persons who can rightfully be called active members, and some of these are too feeble to attend services. Attendance last year averaged about 35 persons, including children, with a slight increase towards the end of the year. None are wealthy. The treasurer reported that the congregation contributed \$6,492.53 — not a large sum for a church, but close to \$190.00 per year for each contributor — man, woman and child.

Why should an editor write about the church he serves? And why should this particular church receive editorial consideration?

The answer to the first question is that the church is doing the serving. It furnishes a rented house in which to live, and love to make it seem like a home. It dreams of the impossible, and then undertakes to make it real. The item in the budget which usually comes first, the pastor's salary, is last in ours, for it is the balance of \$100.00 annually when other necessary expenses are paid. Do not laugh at this for the work of the Church is a venture of faith. If the church can do more, it will. Then there is the hope of a new church building in a new community. No one knows how it is to come, but we are all expecting it to be there where it is needed and we are working to that end.

But why High Point? Look at a map of North Carolina and it is easy to see that High Point is no far from the center of the state. Other churches of ours surround the city. It is almost at the center of the industrial development that reaches from Raleigh through Durham, Greensboro, Thomasville, Salisbury to Charlotte. Our church has been caught in the familiar pattern of changing community, and it has had only three resident ministers, and one of them was a student. There has never been adequate financial support. If we are to live and grow in North Carolina, High Point is a necessary center.

From time to time, and in the past two years the Southern Convention Mission Board has assisted and the Board of Home Missions through the Building Division has aided in securing land for a new location. But the time has come for a concerted effort to erect the type of building and promote the kind of program that will make our denomination a recognized force in the life of the city. This will call for large contributions outside the local group.

A person with money could render a real service by helping to build a church in High Point. Attractive plans have been drawn, the land is ready, the people are anxious, but the money is not available. God may have loaned the money to some reader of this paper. Surely somewhere there is money with which to do the necessary work of the Church. Unless the source can be discovered, and the Church move forward around the world, the freedoms we love and the Christianity we boast will surely fail before the onslaughts of communism that thinks liberty is the gift of the State and God is a myth. A strong church of ours in High Point will certainly be part of the bulwark of faith that may yet save the world for humanity. — Editor

A war of some kind is always being fought. Insects wage war against other insects; in the vegetable kingdom there are plants that strangle other plants in order to survive. Creatures, including man, cannot live without warring on other life. Life undersea is a battle to death.

But the strangest and least observed war of all is man's battle against sand. This sand war is not new, for it has been raging in India, China, Denmark, Holland, and many other countries for centuries. This invasion of soil by sand is proceeding at the rate of a foot, a yard, or a mile a year, depending on the area.

The gradual loss of cultivable land to the inroads of sand seems alarming only when considered in the light of the world's increasing population of about 120,000 mouths a day to be fed from the products of the soil. The annual population increase in India alone equals the combined populations of Denmark and Norway. Since 1956, the United States has fed 10 million hungry people in India. A similar story covers prior years.

The fiercest sand war of all is being fought in the Sahara Desert in North Africa. In the southern Sahara, the desert has advanced more than 150 miles during the last three decades. Ancient records show that once the Sahara Desert supported a large population. Even down to Roman times, the coast of North Africa from Alexandria to Tunis was a vast grain-growing region. Much of the same area is now devoid of vegetation, man having lost his war against sand.

If this war against sand seems far off and not interesting to the American people, consider this country's first real war against soil erosion a few decades ago. That effort to prevent soil from being washed into streams at an alarming rate is still in progress, and not every battle is being won. One example among many, of an unsuccessful battle against the loss of soil, is found along Maryland's bayshore line where farmers are losing an equivalent of 485 acres each year because of lashing waters and drifting sand. Bayshore lines in other States are similarly affected.

Better methods of cultivation are gradually being introduced on a world-wide scale as soil-saving devices, but in many instances lack of know-how and unwillingness to learn permit the loss of soil to go on almost unchecked.

Man inherited the earth for his benefit, but he has not always been an ideal protector of that inheritance. Carelessness and indifference have caused a needless destruction of soil, unwise, and wasteful harvesting of timbers, ruthless killing of wildlife, and pollution of streams.

Man's ability to live in the centuries ahead may depend upon the results of his warfare against all soil-destroying elements in the present century. Save the soil and save lives could be a prophetic statement.

Color In The Sanctuary

Color is one of the great gifts of God to his creation. Color is the outward expression of the spirit of joy. It is the flowering of the adoration we give our blessed Lord. Without it our sanctuary would be cold and lifeless. The use of altar cloths and colors goes back to Numbers 4:11 "and upon the golden Altar they shalt spread a cloth of blue." And again: "and they shalt take away the ashes from the altar and spread a purple cloth thereon." Today we use the colors red, white, green, purple and black in our church. The colors used at the altar in connection with the various hangings and other pieces commonly used in the chancel. and the stoles of the officiating clergy are as follows:

- Advent to Christmas Purple
- Christmas to Septuagesima White
- Septuagesima to Lent Red
- Lent to Maundy Thursday Purple
- Maundy Thursday White
- Good Friday Black
- Easter to Ascension Day White
- Ascension Day to Whitsunday Red
- Whitsunday to Advent Green
- Reformation Red
- Funerals Purple
- Baptism, Confirmation White
- Weddings, Ordinations White

St. John's, Burlington,
News Sheet
—E. and R. Standard

NO UNIMPORTANT CHURCH

Robbins Ralph

One day there came into the Conference office at Avon Park a retired minister. This elderly veteran of the cross, full of wisdom and good works, became engaged in conversation with your Superintendent and Registrar. The visitor fell to reminiscing about his early recollections, perhaps fifty years ago.

He said he was sitting beside the Superintendent of the Iowa Conference on a long slow train ride across the state where the tall corn grows. They talked of churches, as ministers will, and they spoke of one small town church in particular. "Is it an important church?" asked our visitor. "There is no unimportant church" replied the Superintendent.

There is no unimportant church. Some are bigger than others. Some are beautiful and others plain, some are bustling and others quiet, some have advantages in location, or in resources of wealth and talent. But all are important, and the Iowa Superintendent knew it, and thus he served them all, large and small, with a magnificent impartiality and disregard for outward appearances.

Our visitor at the Conference office that day was the Rev. Roy C. Helfenstein, now a regular attendant at our Holly Hill church. The Superintendent of the Iowa Conference half a century ago was the father of the Rev. William N. Tuttle, recently the executive of this Conference and still its registrar and the editor of our NEWS. The present Superintendent is grateful for this heritage of those who have gone before, and seeks to serve in Florida as best he can, on the principle that there is no unimportant church.

—Florida Congregational News

Most musical instruments were invented in other countries, but the United States leads the world in their manufacture and sale.

Comments From Supt. Fields

TWO GOOD BOOKS

Two books have come to the attention of the Superintendent recently, which have relevance to the work of the church in the field of Home Missions. I call these to the attention of the readers of *The Christian Sun*, with a suggestion that they might be read profitably by ministers and laymen.

1. **Safe in Bondage**, by Dr. Robert W. Spike, published by Friendship Press, New York. \$2.75. (paper, \$1.50)

The author of **Safe in Bondage** has wide experience in the pastoral ministry, having served as pastor of the downtown old First Church in Rochester, New York; in an industrial suburb in Rochester; and a church in Queens, New York and in Greenwich Village of New York City. It was while serving as pastor of the church in Greenwich Village that his work came to the attention of the Board of Home Missions of the Congregational Christian Church. From a very successful pastorate here, he came to be General Secretary for the Program of the Board of Home Missions of the Congregational Christian Church, having served also for some years with the Department of Evangelism of the denomination. Dr. Spike writes with a penetrating understanding of the problems that confront us in our complex time. Dr. Spike leads his readers with him on a search for the role of the church in the area of home missions in our land today. Dr. Spike points out that when civilization was young on the American continent, the nature of home missions was rather easily defined. The task was to follow trails to all the geographic frontiers, carrying the gospel and the ministry of the church, but as the frontiers vanished and the wilderness has been verily cemented over with highways, the character of home missions has undergone a drastic change. What, then, is the mission of churches and boards in the role of home missions today?

American culture has undergone drastic change since the frontier day, when rugged individualism made it possible for men of iron to rise up and build a brave, new world, and today, after 100 years of fashioning cities out of forests, bearing the labor pangs of a technological revolution, coming through three destructive wars, feeling the impact of a

psycho-analytic understanding, the cult of mass consumption, leaves man now more limp than the pioneer.

Modern man is not so dazzled by our chromium plated civilization. He is learning to live day by day with tragedy. He knows that deep forces can drive him to create an armageddon to end man as we know him. There is hunger for the tender and permanent. When, then, is the role of the church for modern man? Dr. Spike feels that the church must be involved in the needs of modern man for the real and the permanent. No longer can the church exist on the periphery of man's sentimentalism. The church must meet the need of the man in the shop and in the office.

By mission field, we used to think of an area of land. Now, we mean an area of life. A mission field is any area of life in which Jesus Christ is not known.

The two chief characteristics are expansion and penetration. The old word, "Go" remains, but not only to go "out", to all of the world, but to go in to all of life. We used to think only of neglected continents; now we think of neglected communities and individuals in all continents. We used to think of unoccupied fields, but now we think of hearts unoccupied by the gospel. We used to think of unfinished tasks as something remote and distant. Now, we know they can be next door. We formerly thought of the un-Christian world as foreign; now, we fear America could be a part of it.

Dr. Spike's chapters on the World of the Organizational Man, The Threatened Rural Community, The Runaway City, and World of Culture Molders are helpful, penetrating, and suggestive.

The last chapter of Dr. Spike's book "Safe in Bondage" points out the role of Christ in the modern world. He points out that Christ when here in the flesh stood among the outsiders and needy wherever they were found. In such a role, Dr. Spike would place the church today, as it brings its witness for Christ.

2. **Ferment on the Fringe**, by Shirley E. Greene. The Christian Education Press, Philadelphia.

Dr. Greene is Secretary for Town and Country Church of the Evangelical and Reformed Church. He has long and rich experience in the

life of the rural church. He writes from a background of personal experience and long time association with the problems associated with the rural church in a changing world.

"Ferment on the Fringe" would be especially helpful in a self-study conducted by a local church located near or in a changing community. The book is written to help churches undergoing transition from a rural to a suburban or to a small town status. Many small or large rural churches have found the city pushing out and taking in what formerly was a rural community. Many churches in our country are facing the problem of transition in situations like this. Dr. Greene's book would be especially helpful in a church facing this kind of problem.

The book points out that change is all about us. We must realize that most churches now are facing the problem of change and need to be geared so as to face it with courage and determination. The book deals with ten actual case studies of churches who have more or less successfully met the challenge of transition. The churches are located in many parts of the country, so as to give a country-wide breadth to the problem. The thrilling story of how ten churches met the transition with success would be helpful and interesting for any church, minister, or layman to pursue.

SUGGESTIONS FOR PASTOR'S CLASS

Someone has suggested that the Constitution of the United Church of Christ and/or the Manual of the Southern Convention might well be used for Pastor's Classes during Lent in preparation for church membership. Young people and adults might find a study of both the Constitution and the Manual of great help in understanding the meaning of the church. The Constitution of the United Church of Christ may be ordered for 10c from the United Church of Christ, 289 Park Avenue, S., New York 10, New York. The Manual of the Southern Convention may be ordered from the Southern Convention, Box 247, Elon College, N. C. Cost is 50c a copy, or \$4.00 per dozen. The Constitution and the Manual might be profitably used by Pilgrim Fellowship groups as they study the history of the United Church of Christ.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

January

INDIA

The Madura Mission

Aruppukottai is a town of 50,000 30 miles south of Madurai and is the trading center for a farm area of hundreds of villages.

- 15—Miss Bertha Smith went to India in 1917, living most of the time in Aruppukottai where she has trained and supervised many "Bible women" and has made a fine contribution in teaching girls and women to read. Bangalore is the rail and commercial center of southern India with a population of 780,000.
- 16—Rev. and Mrs. David Gallup met in India where he was a teacher for Oberlin College's program and she was a laboratory assistant at Lady Doak College. She is the daughter of a minister of the Church of South India. 1957-58 they were in California where he was chaplain at Claremont and she taught at Pomona. They went back to India last year.
- 17—Rev. and Mrs. Max Harrison are on pre-retirement furlough. She is the daughter and granddaughter of American Board missionaries, and taught in Ceylon before her marriage. 1937-54 he was principal of United Theological College.
- 18—Rev. and Mrs. Leroy Rouner are well-educated — he Harvard, Union Seminary, Columbia; she Smith, Andover-Newton and Union seminaries. They went to India last year where he will teach religion at United Theological College.
- 19—Miss Carolyn Weeber went to India as a nurse in 1947. At first she served in a big city hospital, but felt a call to work in rural area. She was assigned to Chatrapatti in a dry district noted for famines. She combines public health work with education and evangelism, traveling by jeep.
- 20—Mr. and Mrs. Andrew Mills went to India in 1956 and after language study settled in Kallimandayam in midst of area being reached by Christianity. He helps people with dry-soil farming, sinking wells, revolving loan societies for purchasing cows, taking up waste land offered by government, spinning projects for women. Kilanjunai is a village of 400 in an isolated area of great medical need. 300 villages are in 10-mile radius.
- 21—Dr. and Mrs. Edward Riggs are both fourth-generation missionaries who were married in China. At present they are on furlough in the U. S. Their work in India is well-known to the people in the Southern Convention. They do public health work in connection with a small hospital and treat tuberculosis and leprosy in weekly clinics.

Christmas In India

Miss Katie Wilcox, founder of Lady Doak College for Women and Girls in Madurai, India, eleven years ago, writes from Chester, Connecticut:

"This week and next will be full of Christmas celebrations at Lady Doak College. There will be small Christmas programs in the various dormitories and serenades on the campus in the evening; there will be the Christmas carol service and the Christmas play to both of which the public will be invited. In the student serenades you may be confronted with, 'All poor men and humble, All lame men who stumble,' as well as with shepherds and wise men, for costuming is not omitted.

"In addition, there will be the college family celebration with its Christmas tree and bright lights. There will be no gifts on the tree except a few parcels containing the traditional gifts of clothing to the college servants. At this family celebration, we will sit down on the ground under the open sky and eat our food together. It will be the ordinary college food embellished a wee bit for Christmas for it is the fellowship we stress and not the quality of the food.

"In the East, there is not much flurry and worry about gifts. There Christmas is Christmas — the coming of the Christ child. It fits the Eastern

setting, the cows walking in and out of the doors of the houses, the early morning service in the church (4 a.m.). When I was there, I used to think, 'Why does one want to get up for this early service when there is to be the 8 a.m. service?' Now in retrospect, I think of the beauty of it, but it is a custom that would not fit with us in America where the winter morning is cold and dawn does not begin until about 7 a.m."

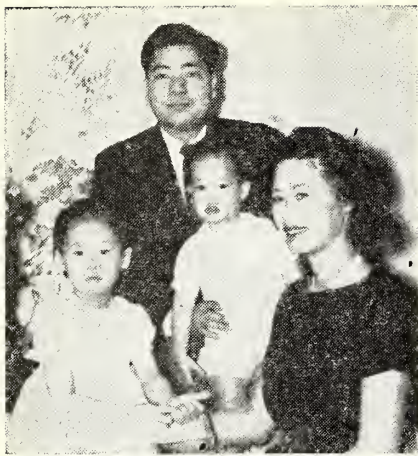
N. C. UNITED CHURCH WOMEN TO MEET

The annual meeting of United Church Women of North Carolina will be held at White Memorial Presbyterian Church, Raleigh, January 30-February 1. The Board of Managers meet Monday evening for dinner with Dr. Guion Johnson of Chapel Hill as the speaker on "Africa — A Threat to the World."

Tuesday registration will begin at 9:15 a.m. with a coffee hour and literature display. At 10:00 a.m. the session will open with Mrs. W. Murdock MacLeod speaking on "Freedom for What?" Luncheon speaker (Hayes Barton Methodist Church, 2209 Fairview Road) will be Mrs. Monica B. Owen on "Mission to America" (migrants). Mrs. MacLeod will speak at a joint dinner for men and women at 5:45 at White Memorial on "Living Dangerously."

The Wednesday morning session will feature a panel on "Working Together on the Local Level" and a business session which includes installation of officers. Dr. Carlyle Marney of Charlotte will address the closing fellowship luncheon. Overnight hospitality will be furnished. The meals mentioned above are all open to interested persons. Price is \$1.25 for each. Registration fee for the entire meeting is \$1.00. Requests for overnight entertainment or reservations for meals should be sent to Mrs. Leslie Evans, 1600 Craig Street, Raleigh by January 26.

Miss Elizabeth Johns of New York City, who has taught sociology at Antioch College in Ohio and held positions with the national YWCA, joins the staff of the Council for Christian Social Action of the United Church of Christ February 1 as secretary and editor of Social Action magazine. She succeeds Fern Babcock Grant, who is joining her missionary-husband in the Philippines.



THE CHANG FAMILY

Rev. and Mrs. Timothy Chang sent the above picture to friends in their Christmas greeting. Our church people in the Southern Convention will be interested to know that Cynthia Lynn is now 3½ years old and Jonathan Lee will be two years old February 22. They both speak Chinese and English.

Annabelle (Mrs. Chang) keeps busy looking after their home. Timothy has been director of the bacteriological research laboratory of Whitmoyer Laboratories, Inc., for the last four years.

The Changs are members of the Myerstown (Pennsylvania) Reformed Church, where they are advisors to the Youth Fellowship and he is a member of the Board of Christian Education. Timothy often supplies pulpits and teaches Sunday school in nearby Evangelical and Reformed churches.

He writes, "It has been a long seven years since I left North Carolina and Virginia, but I still have a vivid picture in my mind of the warmth and generosity of the Southern Convention friends. I can now communicate with them only through reading The Christian Sun. I would like to take this opportunity of saying 'Hello' to my Southern Convention friends, and to wish them all a happy New Year in 1961."

The December issue of the newsletter of United, Raleigh, expresses the appreciation of the church for the services of Rev. James W. Ray during the interim between pastors. Mr. Ray has a Christian Counseling Service in Raleigh. He specializes in pre-marriage, marital and youth problems, personnel difficulties and other types of personal problems.

Who? Me???

You are a walking advertisement of your Church, and of the faith it proclaims. You take the Church out of the four walls of its building, out of the realm of words, to make it live in the everyday affairs of life. In fact, for all practical purposes, you are the Church!! When people think of your Church, they think in terms of you — the Church whom they know.

There are some persons who have the idea that the Minister is the Church. The Minister does often speak for the Church; he declares what it stands for, invites and welcomes people into its fellowship. He is an important person, for his mission is to mediate God to his congregation. It is his job to know the Church's business, and to act in the Church's behalf. He is your representative, but he is not your substitute.

The preaching of the pulpit is fruitless unless it is ably exemplified in the acts of the parish. Preachers, teachers and others act officially for your Church, but it is you who make that work meaningful or meaningless.

Your Church is measured not so much by what its leaders say, as by what you do! It is easy to make speeches and claims, but claims must be validated by the product.

Your Church expresses a concern for people. You express that concern in the way you act toward people. Your Church advocates the building of a Christian world. You give sense to that advocacy by the way you live your religion in your job, your community, and all other social relations.

You are an important person! You are the personal representative of

millions of people, past and present, who constitute the Christian Church. Your daily acts preach more sermons, teach more people, save more lives than words that are spoken by Pastor or Teachers within your church edifice. You are a cell of the Living Church; without you the church has no real life!

WHO? ME?? ? YES! YOU!!

—Voice of the Temple

NEWS FROM RETIRED MINISTER

In a personal letter to the editor, Rev. T. Fred Wright, Route 1, Zuni, Virginia writes:

"You asked what I have been doing since I retired September 1. First, I moved out of a Christian church parsonage to a house where I pay the rent. It is a five-room bungalow about a mile from Mt. Carmel church.

"We have visited three of our four living children — Milton lives in Orafino, Idaho. We have also visited with other relatives. I have preached seven or eight times. I have done a little fishing and some squirrel and deer hunting. I have rested a lot and am glad to say my blood pressure is now at a safe level."

Our Florida Conference sponsored a senior high Work Camp at Lake Byrd Lodge, the conference center at Avon Park, December 28-30. The theme was "We Build With Christ." At a cost of \$10 and with a limit of 5 young people from each church, the group undertook interesting work projects which will add to the usefulness of the center. Another group meeting there during "vacation" was the "College and Young Adult Winter Camp."

Contented Christians

William T. Joyner

We are told that it is good for cows to be contented. In one sense it is also good for Christian people to be contented — in the sense that they have found an inner peace through knowing God. But many of us are contented in the wrong way. We are content in the same foolish way that a farmer would be content to see a crop go unharvested; or in the same way as the one who said, "I'm not afraid of work. I can lie right down beside it and go to sleep." Many of us are content to lie down beside a world in which millions perish physically and spiritually every day — a world crying for "Good News." This kind of contentment is unchristian and pathetic! It is our Christian responsibility to be dissatisfied with an unchristian society. Likewise, it is extremely important that we should not become self-satisfied. Contentment? Yes, contentment with God. But with our own progress and the condition of the world? Never!

—Damascus News Bulletin

The Christian Sun

Dedicated Laymen

W. H. Bradshaw

Yes, we have dedicated laymen, and what a God-given blessing they are to any church. They can be found in all churches, I am sure, both key men and key women.

My church, Rosemont in South Norfolk, Virginia, is now experiencing quite a lengthy period without a full-time minister, a condition beyond our control. We who are interested in our church enough to be concerned about its program know that a church gets in a bad way when there is no head.

We have no head, but I wish to emphasize the fact that we do have dedicated laymen; if that were not the case, our plight would be pitiful. We should be proud of the dedicated men and women who happen to be so numerous in our church. Different ministers of the area, even some outside the area, have graciously and religiously seen to it that our pulpit has been filled at all regular services. I am sure I speak for the entire church when I say we deeply appreciate the interest of these ministers, who often have gone "the second mile" to help us carry on in this crisis.

It is unfortunate that we are without a minister at this particular time — the expiration of the year when there is so much to be done, important decisions to be made that will affect our church during the new year. The nominating committee without the aid of a pastor is, I think, very much handicapped, but they have worked consistently and patiently in selecting dedicated men and women to fill the key positions in the church.

And I would mention the very able board of deacons. They have been effectively busy during this period, working under the leadership of a dedicated chairman who has worked closely with the chairman of the executive board. They have developed teamwork that is surely a credit to the two boards.

Now, to the executive board, a committee of three elected by the church to perform, in a way, the duties of a minister until we have a full-time pastor. They have been hard-pressed many times in trying to keep the church at large functioning

properly. They have done and I am confident they will do a swell job from here on out, because again they are dedicated people to whom their church comes first.

On down the line as a whole we have a group of men and women who are a great asset to our church and I think deserve public mention. I am a great believer in giving flowers while we can smell their fragrance. It does something to anyone to get a pat on the back.

I am glad to say we are in good shape and I am sure the next minister will not have to begin from scratch. All he will have to do is fall in line and catch the cadence and march on with us, for we are not standing still. For this we owe a vote of thanks to our dedicated laymen and laywomen.

DECEMBER ACTIVITIES AT EUTAW

Sunday afternoon, December 11, Rev. and Mrs. Truett High held open house at the Fayetteville parsonage for all who wished to drop by for coffee and cookies. The living room and dining room were beautifully decorated with Christmas greens and decorations and a warm fire was very inviting. That evening a pot-luck supper was enjoyed by about 75 members and friends of the Eutaw Community Church. Informal singing of Christmas Carols before and after the supper was enjoyed by all.

Wednesday evening, December 14, from 7:30-9:00, Rev. and Mrs. Truett

High and family were honored at a reception given by Mrs. Esther Dept and Mrs. Elizabeth Stout at the home of Mrs. Dept. In a friendly atmosphere of candlelight, members and friends of the Eutaw Community Church dropped by for punch and cookies and an opportunity to say "Good-bye" to them. During the evening they were presented with an electric blanket to keep them warm in their new home at 8746 Arbor St., Duluth 8, Minnesota.

Many hearts were saddened by the departure of this fine family from our midst. May God's richest blessings be with them as they continue to serve and witness for Christ and His Church!

Sunday evening, December 18, the Sunday school and choirs of the church presented their Christmas program, **The Hanging of the Greens**. After the program, the Women's Fellowship served coffee, punch and cookies and the Men's Fellowship presented the little fellows with candy stockings.

Sunday School attendance pins were presented on December 18 by the superintendent, Louis Joyner, to the following persons:

Four-year pins — Linda Tyndall, Mrs. Elizabeth Stout, Danny Stout and Barbara Stout; Three-year pin — Randy Walker; Second-year pins — Louis Joyner, Phil Joyner, Gee Gee Joyner, George Stout, Coleen Dickerson, Mrs. Esther Dept. and Linda Dept; First-year pins — H. E. Simpson, Jimmie Simpson, Susan Simpson, Mrs. Hazel Smith, Roberta Smith, David Smith, Sharon Walker, Elizabeth White, Allen Broadwell.

Virginia Council Of Churches

Annual Meeting and Convocation

Roanoke, Virginia

February 1

8:00 A.M.—Breakfast for Ministers at Greene Memorial Methodist Church
Address — "The Ordinary Minister in Extraordinary Times" — Dr. James Clarke, pastor of Second Presbyterian Church, Richmond.

10:30 A.M.—Business Session — St. Mark's Lutheran Church

12:15 P.M.—Annual Meeting Luncheon — Christ Episcopal Church

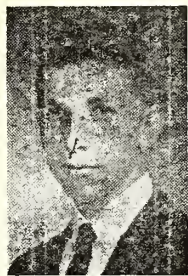
2:00 P.M.—Business Session — St. Mark's

7:30 P.M.—Ecumenical Service — Greene Memorial

Address — "The Significance for the Church of the Growing National Freedom in Africa" — Dr. Samuel Proctor, president of A. and T. College, Greensboro, N. C.

Address — "Christian Unity and Cooperation in Virginia" — Bishop Robert F. Gibson, Jr., Protestant Episcopal Church.

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



RICHMOND P. F. PLANS

Pilgrim Fellowship officers and counsellors met with the minister, Rev. J. Everette Neese, the last of November and planned programs through May, 1961. Topics include temperance, stewardship, missions, youth work, The United Church, Christian higher education, and the place for Christian youth in a changing world.

Speakers will include an exchange student and Dr. Dwight Chalmers, pastor emeritus. The pastor will review the young people's mission study book.

NEW YEAR'S RESOLUTIONS

According to the New Year's Day bulletin of Union Ridge, Burlington, the following was the statement of one North Carolinian:

I RESOLVE TO—

- Eat less; breathe more,
- Talk less; think more,
- Ride less; walk more,
- Worry less; work more,
- Waste less; give more,
- Gossip less; help more,
- Preach less; practice more.

"To be nominated to an office in the church is a high honor not to be taken lightly nor refused quickly," says the bulletin of Church of Wide Fellowship, Southern Pines, in connection with an announcement concerning the work of its nominating committee.

WHY CAMPUS MINISTERS ARE NEEDED

There are approximately 100,000 students of the Congregational Christian and the Evangelical and Reformed churches in college. Several thousand of these attend our church related colleges. The others (about 93%) attend other state and private schools.

—Manual of Home Church Secretary for Students

DAY CAMPING WORKSHOP

A Workshop on Day Camping will be held at Camp Hanover, near Richmond, on February 1 to 3. This is one in a series of training experiences planned by the denominational representatives on the Committee on Camps and conferences of the Virginia Council of Churches. The Rev. Clifton W. Freeman, Director of Youth Work, Methodist Virginia Conference, is the chairman.

Day Camping is a new and growing phase of the Christian education program of the church. Christian education leaders on the state, district and local levels need to know more about the unique opportunities and values in this program. The workshop will provide opportunity for consideration of the basic philosophy underlying day camping and to study program, materials, methods, staff training and camp management for day camps with juniors, youth, adults and families.

The leaders will include Miss Elizabeth McCort of New York, Associate in the Department of Children's Work, National Council of Churches, and Miss Eunice Floyd, Director of Christian Education, West Market Street Methodist Church, Greensboro, North Carolina.

Registrations are limited and will be accepted in the order received. For registration blanks contact your area denominational office or the Virginia Council of Churches, 109 West Grace Street, Richmond, Virginia.

ATTENTION, YOUNG PEOPLE!

Packets for Youth Week (January 29 - February 5) may be secured from the Southern Convention Office, Elon College, North Carolina, for \$1.00, according to announcement from Miss Ruth Dunn. Order at once!

It is quite often the case that people keep their stumbling block under their hat.

I KEPT MY DATE

Last week I kept my dates at the place where I work and was not tardy or absent even one time. I kept my date with the lodge even though it rained cats and dogs! I kept my date for the supper engagement we had with friends on Thursday evening and was there long before some other guests arrived. I kept my date with the league Friday night at the bowling alley. I kept my date with the card club Saturday night.

But Sunday morning I was resting so comfortably when I felt the tug of our little boy and little girl and heard their voices saying, "Get up, Mommy and Daddy! It's almost time for Sunday school and church!" And when I looked outside I noticed it was raining. So, I went back to bed.

At breakfast time it was still raining, and my little boy said, "Daddy, it was raining when you went other places last week. Why can't we go to God's house when it rains?"

His little voice sent a pain through my heart, for I knew deep down in my heart that I had lied — lied to myself and my family, lied to my God and my church.

And all this week that little voice called "Conscience" has kept saying to me, "Yes, you kept all your dates last week. But your date with God you broke because it rained!" — The Christian MesSenger, Chicago Avenue Christian Church, Columbus, Ohio.

(Ashtabula, Ohio, Newsletter)

BE A MISSIONARY

Be a missionary — invite, go by and bring someone to church with you next Sunday. Then be sure you stay for church yourself.

The man or the woman, the boy or the girl, who is just too busy to give God an hour or two on the holy Sabbath day is just too busy.

News Letter, Franklin, Va.

WHEN THE MINISTER CALLS

In times past, the call of the minister at the home of one of his parishioners was an occasion for great excitement. The best parlor was opened up, the water put on to boil for tea, and the best of everything was displayed.

Things have changed somewhat in our modern day. The modern minister makes his visits brief; and unless there is some problem which requires his counsel, the visit often remains on a rather light note. In fact, he often calls at a time when the house is in the worst possible disorder, with the children seeming to act in like manner! Some persons seem chagrined about this and feel that the minister never finds them in any other condition.

Here are some suggestions which might be kept in mind to help make the call of the minister more profitable to the parishioner. It is well to think of the minister as a representative of the Church. He has not come on an inspection tour to see if everything is shipshape. His primary concern is the state of your soul and that of your family. If there is a problem, he would like to discuss it with you. These things he keeps locked in his own soul and will not share any of it with anyone without your permission. This is the Lord's business and this is the minister's primary concern.

Your minister also wishes to help you to keep your relationship with the Church strong. His visit may serve as a reminder to you that you have not been attending church lately or that your services are needed to carry on the work of God's kingdom here on earth.

It is well to remember that when your minister calls, his call has a religious purpose. Therefore, when he arrives, it is well to turn off the television and the radio, and if the children are in the house, call them together to meet him also — unless, of course, you have some personal problem about which you wish to talk to him. He would like to ask God's blessing upon your home before he leaves so an undisturbed moment is very helpful.

Please remember that the business of your minister is your welfare. If in the course of your daily lives his prayers and friendship can be of assistance, please let him know.

Larry Vincent
—from The Center

Our Little Acre

Our little acre,
In college town,
A pretty house
With pines to crown.

Majestic oaks,
The lawn to shade,
A pretty place,
Here home is made.

The Chinese fir,
The dogwood trees,
The deodars
To scent the breeze.

A sunny spot,
For roses fine,
Where little acre
Likes to shine.

O little acre,
A pretty place,
Quite big enough
To share His grace;

And think of others
Everywhere,
And pray for them
God's love and care!

—John G. Truitt

What Members Expect of Their Pastor

(Prepared by a Layman)

1. We expect you to be a man of God, and in character and life to show that you are truly a representative of Christ by displaying a Christlike way and spirit.

2. We expect you to preach the Word of God so plainly that the Holy Spirit may be effective in us. We expect you to tell us the truth about ourselves without coddling or without regard to our feelings.

3. We want you to conduct yourself professionally in such a manner that a high standard of the holy ministry is maintained.

4. We expect you to help us get to heaven. God has appointed you to watch over our souls, and we want you to do that very thing. Should we be found in soul-endangering sin, we expect you to admonish us fraternally...

5. We expect you, whose life reflects faithfully your own concept of faithful stewardship, to take the lead in helping us to a rich fruit-bearing life in Christ.

6. We expect you to give us responsibilities to carry. We do not ask you to carry out each project in the Church but to delegate certain responsibilities to us that we may grow thereby.

7. We desire you to take leisure hours and thus lengthen your usefulness in the Kingdom of God. We do not expect you to attend every meeting and be present at every social event.

8. We desire that you devote time to the members of your family who deserve as normal a family life as possible.

9. We desire to give you a liveable income, so that you do not need to be concerned about living expenses, needed supplies, transportation and normal security demands.

10. We do not want you to become discouraged or faint in your ministry among us, but to realize that we are praying for you, upholding your ministry, and are interested in your spiritual as well as your physical welfare.

11. We want to be proud of you and to point to you as an example of devotion to Christ.

12. We desire you to remember that we are weak individuals with many imperfections, and we desire that you bear with our weaknesses.

13. We want you to pray for us and especially for our children.

14. We want you to rejoice with us in our good fortune, to weep with us in our sorrows.

(Taken from news sheet of Faith Church, Clearwater, Fla.)
In The Standard

**REPORT OF
WOMEN'S FELLOWSHIP
EASTERN VIRGINIA
CONFERENCE**

Quarter ending November 30, 1960
INC. EXTRA APPR.

Antioch	\$ 18.00
Berea, Nans.	51.35
Berea, Nans.	
Hardcastle Cir.	62.75
Bethlehem, Nans.	100.00
Bethlehem, Dispt.	8.00
Bayside	25.00
Central	20.00
Christian Temple	120.50
Cypress Chapel	62.53
Damascus	31.50
Dendron	15.00
Eure	21.00
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	108.00
Holland	40.00
Holy Neck	51.25
Hopewell	12.00
Isle of Wight	18.00
Liberty Spring	55.00
Little Creek	10.00
Lynnhaven Colony	10.00
Mt. Carmel	26.25
Mt. Zion	7.50
Newport News	85.00
Oak Grove	13.85
Oakland	25.00
Prince George	10.00
Rosemont	100.00
Richmond	15.00
Spring Hill	27.75
South Norfolk	50.00
Suffolk	250.00
Union, S. Hampton (Hunterdale)	62.60
United Portsmouth	25.00
Wakefield	13.60
Warwick	20.00
Waverly	17.00
Windsor	44.25
	<hr/>
	\$1,762.68

WOMAN'S GIFT

Antioch	\$ 19.73
Berea, Nans.	36.26
Berea, Nans.	
Hardcastle Circle	21.85
Bethlehem, Nans.	166.55
Bayside	83.88
Central	31.02
Christian Temple	151.56
Cypress Chapel	67.18
Damascus	17.04
Dendron	34.50
Eure	20.00
First, Portsmouth	33.00
Great Bridge	120.89

Holland	153.00
Holy Neck	100.00
Hopewill	28.05
Isle of Wight	27.00
Liberty Spring	100.00
Little Creek	14.03
Lynnhaven Colony	14.03
Mt. Carmel	19.82
Mt. Zion	7.00
Newport News	100.00
Oak Grove	13.60
Oakland	91.94
Prince George	30.00
Rosemont	85.03
Spring Hill	8.19
Suffolk	342.65
Union, So.	37.12
United, Portsmouth	57.00
Wakefield	5.32
Warwick	22.20
Waverly	12.00
Windsor	46.89
	<hr/>
	\$2,139.30

LIFE MEMBERSHIPS

Berea, Nans., Hardcastle Circle	\$ 10.00
Bayside	10.00
Oakland	10.00
Warwick	10.00
Windsor	30.00
	<hr/>
	\$ 70.00

MEMORIALS

Oakland	\$ 15.00
Suffolk	10.00
Windsor	10.00
	<hr/>
	\$ 35.00

JUNIORS

Bethlehem, Nans.	\$ 15.00
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Oakland	2.50
	<hr/>
	\$ 46.20

CRADLE ROLL

Eure	\$ 1.35
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	1.00
Oakland	16.05
Union, So.	1.00
	<hr/>
	\$ 26.40

EXTRA

Franklin	\$ 70.00
Spring Hill	15.00
Windsor	10.00
	<hr/>
	\$ 70.00

RECEIPTS

Balance brought forward ...	\$ 224.79
Conference offering	209.35
Food mixer for Moonelon ...	67.50
Apportionment including extra gifts	1,762.68
Woman's Gift	2,139.30
Juniors	46.20
Cradle Roll	26.40
Life Membership	70.00
Memorials	35.00
Help	70.00
	<hr/>
Total to be accounted for	\$4,651.22

DISBURSEMENTS

Mimeographing programs and report books	\$ 15.00
Pres. expenses April 1960— September 1960	7.00
Bagley Stationery Co.— Programs	36.13
Suffolk Ins. Co. Bond for treasurer	12.50
Mrs. Allen R. Piland — Postage and Telephone ...	6.40
Bank Charge .....	.75
Mrs. W. B. Williams, Convention Treasurer	4,426.43
	<hr/>
Total disbursements	\$4,504.21
Total Receipts	\$4,651.22
Total Disbursements	4,504.21
	<hr/>
Balance in Bank	\$ 147.01

**VIRGINIA COUNCIL
ELECTS WILLIAMS**

The Rev. George A. Williams, Minister of Education at Hanover Avenue Christian Church, Richmond, has been elected Associate Executive Secretary of the Virginia Council of Churches and assumed his new duties January 1, 1961. He is a graduate of Lynchburg College and holds the M.R.E. degree from the Presbyterian School of Christian Education, Richmond.

As Associate Executive Secretary, Mr. Williams will assist in the growing cooperative program of the Council's sixteen member denominations through the departments of Christian Education, Christian Life and Work, Christian Missions and Services, Research and Church Planning, Evangelism, and Radio and Television. He will also be available for assistance to local programs of cooperative Christianity in cities and counties across the state.

“Can This Be The Christ?”

Background Scripture: John 4.

Devotional Reading: John 1:43-51.

Memory Selection: They said unto the woman “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Saviour of the world.” John 4:42.

There is enough teaching material in this lesson for a whole year of Sundays! That is literally true — a good teacher could find enough lesson material in it for lessons, and good lessons, for fifty-two Sundays. It's all the more pity, therefore, that it will be taught in many instances by teachers who are ill-prepared to members of classes who have not given the slightest preparation to the lesson! The best that these NOTES can do is to touch upon only a few of the central teachings of the lesson.

THE LESSON TELLS US SOMETHING ABOUT JESUS

It shows us the reality of his humanity. “Being tired from his journey, Jesus was sitting by the well.” (RSV). It is significant that John who stressed so strongly the DEITY of Jesus, also emphasized the HUMANITY of Jesus. He shows Jesus as a figure who becomes tired and weary and worn with the ordinary business of life, one who was tired, but who had to go on. So he knows how to sympathize with and help us when we share that experience with him.

It shows his warmth of sympathy. This woman was an outcast — she probably came to the well a great distance from the city at noonday because she could not draw water at the village well along with the other women. She was criticized, condemned, ostracized. She probably would have fled in embarrassment from the ordinary religious leaders of that day. But to Jesus it was the most natural thing in the world to speak to her, and to deal kindly with her.

It shows him as a breaker of barriers. The Jews had no dealings with the Samaritans. They loathed them and hated them and ostracized them. And the feeling was reciprocal — it was tit for tat. But Jesus broke down this barrier and spoke with a Samaritan, treated her courteously, ministered to her spiritually. Furthermore he did something even more startling than to speak to her as a Samaritan; he spoke to her as a woman! A Rabbi did not speak to a woman in public, even to his own wife! But here was Jesus speaking, not only to a Samaritan, and a Samaritan woman, but a woman of shady reputation, and dissolute character! It was an amazing thing.

It was a courageous thing. How indefensible are our racial and religious prejudices when tested by the action and spirit of Jesus Christ.

It shows us something about Jesus' method of dealing with persons. He began in a simple, friendly way. He spoke in terms that she could understand. He began to talk about water; he compelled the woman to face and to discover the truth for herself; he appealed to the woman's deep-seated, but perhaps unrecognized, thirst for God; he brought her face to face with herself; he promised her satisfaction for her heart hunger; he awakened within her a desire for the better life; he led her from the trivial to the timeless water — water of life.

All of this is an amazing story. Here is the Son of God tired and weary and thirsty and hungry. Here is the holiest of men listening with understanding to a sordid and sorry story. Here was Jesus breaking through the barriers of nationality and orthodoxy. Here is the beginning of the universality of the gospel; here is God so loving the world, not in theory, but in action.

THE LESSON TELLS US SOMETHING ABOUT WORSHIP

As the conversation developed between Jesus and the woman, the question of worship emerged. The Jews insisted that God's people should

worship at Mt. Zion in Jerusalem: the Samaritans insisted with equal vigor that they should worship at Mt. Gerizim. In reply to the woman's statement, Jesus gave a final and complete word concerning worship. In the first place he said that God was a spirit, or was spirit, and that statement throws a floodlight on the whole matter of worship. If God is spirit, God is not confined to things, and therefore idol worship is not only irrelevant and irreverent, it is an insult to the very nature of God. If God is spirit, he is not confined to places, and therefore to limit the worship of God to Jerusalem or to Gerizim or to any place is to set limits to that which by its very nature overpasses limits. If God is Spirit, a man's gifts must be gifts of the spirit. Animal sacrifices, man-made things become insufficient and inadequate. The real and acceptable gifts that befit the true nature of God are gifts of the spirit — loyalty, love, obedience, devotion.

THE LESSON TELLS US SOMETHING ABOUT HOW THE GOSPEL WORKS

When the woman increasingly discovered the meaning of Christ for her life she left her waterpot and went into the city to tell others. She felt the impulse to share the good news. Here was what we might call the introduction. She introduced them to Jesus. The word of God must be transmitted by man to man. God cannot transmit his message to those who have never heard it unless someone delivers it. Then there was intimacy and growing knowledge. These people wanted to know more about the matter. They invited Jesus to stay with them that they might learn more about him. We can bring others to Christ; they must go on to learn about Christ. And finally there was discovery and surrender. They went from hearsay to experience. They believed now not simply because of the words of the woman, but because they had listened to him and had come to know that he really was the Saviour of the world. We can help others to meet Christ, even to understand him better. But each man must come to know Christ personally. He must go beyond what others have told him about Christ to what he knows about Christ himself. And beyond that — from what he knows about Christ, to knowing Christ himself.

SUNDAY SCHOOL LESSON

JANUARY 22, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

At Our Church Home For Children

REPORT FOR DECEMBER 12, 1960
SPECIAL OFFERINGS

Amount brought forward	\$13,173.90
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00
The Stanley Congregational Church, Chatham, N. J. — Christmas Gift	180.00
Mrs. B. Everett Jordan, Saxapahaw, N. C.	50.00
In lieu of Christmas gifts to:	
Mrs. W. W. Sellers	
Mrs. George G. Sharpe	
Mrs. L. D. Tucker	
Mrs. J. H. McEwen	
Mrs. Howard Fogleman	
Women's Fellowship, Northview Cong. Christian Church, Sanford, N. C. — Friendly Service Gift	8.61
In Memory of B. Matt Currin, Sr.	5.00
In Memory of B. Matt Currin, Sr.	5.00
In Memory of B. Matt Currin, Sr.	10.00
In Memory of B. Matt Currin, Sr.	10.00
In Memory of B. Matt Currin, Sr.	50.00
In Memory of B. Matt Currin, Sr.	10.00
In Memory of B. Matt Currin, Sr.	10.00
In Memory of B. Matt Currin, Sr.	2.00
In Memory of J. D. McClenny	10.00
In Memory of Mr. & Mrs. Vitus R. Holt	10.00
In Memory of W. P. Robertson	5.00
In Memory of Elijah J. Burchett	5.00
In Memory of R. B. Allen	10.00
In Memory of Mrs. S. E. Madren	5.00
In Memory of Wilbur N. Cooper	10.00
In Memory of E. C. Peele	10.00
Thanksgiving Offerings:	
Beverly Hills Cong. Christian Church (NCVA)	74.25
Happy Hope Cong. Christian Church (NCVA)	26.50
Burlington Rotary Club	125.00
Women's Guild, Warren Federated Church, Warren, Mass.	10.00
Neese Sausage Co., Inc., Greensboro, N. C.	25.00
Milton T. Elliott, Suffolk, Va.	5.00
Pleasant Cross Christian Church (WNC)	27.81
Dr. Charles H. Rawls, Suffolk, Va.	25.00
Bethlehem Christian Church (ENC)	14.00
A Friend	10.00
Plymouth Christian Church (ENC)	14.25
Mr. & Mrs. Delbert F. Brown, Richmond, Va.	1.00
Pleasant Ridge Cong. Christian Church (WNC)	29.00
Mr. & Mrs. Egbert Truitt, Glen Raven, N. C.	25.00
Mrs. Dorothy H. Keser, Pinehurst, N. C.	5.00
Lakeview Comm. Christian Church (NCVA)	32.46
Mr. & Mrs. Weldon E. Rollins & Gloria, Waverly, Va.	5.00
Collins Grove Baptist Church, Holly Springs, N. C.	51.68
Bethel Christian Church (VVA)	27.00
Mrs. J. S. Morgan, Suffolk, Va.	5.00
Isle of Wight Christian Church (EVA)	14.00
Belew Creek Christian Church (NCVA)	5.50
Gibsonville Christian Church (NCVA)	31.25
Mrs. Mildred Turner for Christian Chapel (ENC)	2.50
Mrs. Evelyn C. Garrett, South Norfolk, Va.	5.00
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	50.00
Mr. & Mrs. Arthur Wilkins, Suffolk, Va.	25.00
Special Gifts	341.03
Total	\$ 1,427.84
Grand Total	\$14,601.74
Total for the Week	\$ 3,296.08
Total for the Year	\$22,515.17

HAYES CHAPEL
ENJOYS HELPING

Mamie Tussey

The women of Hayes Chapel went a little further than their own church this Christmas. We got as far as The Congregational Christian Home for Children and brought back little Bobbie Ingram to the community for the holidays. This occasion will live long in his memory and also in the memories of the families that shared the season's spirit with him. He will return to The Home with a fuller life after receiving gifts that made his heart happy.

This was Bobbie's second visit since the Fellowship sponsored him in October. He spent Thanksgiving and most of his Christmas visit with Mrs. Lib Goss, the president. Bobbie is thankful for what has been done for him.

December 29 there was a fellowship supper in honor of Willard Stone, a missionary from Hayes Chapel, who will be returning to Indonesia in January to stay five years. We pray God's blessings upon him. He covets the prayers of all readers of The Sun.

An unusual feature of the Christmas season at Apple's Chapel, Gibsonville, was the program given by the adult department of the Sunday school on Sunday evening, December 18. It was written by Mrs. Orelia Hogan, one of the adult teachers. The play showed in story, song and pantomime the beautiful part of Christmas depicted in the home with a good mother and loving children. It also showed the power of Christ to change those who love themselves and money too much. This information comes from Mrs. E. H. Thompson, reporter.

ROUNTREE

We, the members of Holy Neck Congregational Christian Church, offer this tribute of love and esteem to the memory of Mrs. Edith Hayes Rountree, who passed away November 17, 1960, after a short illness.

She was a devoted wife and mother, a faithful church member, and a willing worker of the Women's Fellowship.

We extend to the family our sincere sympathy in their time of sorrow and adjustment, and commend them to God the Father, knowing that they will find in him needed strength and comfort for all the coming days.

Mrs. Mills March
Mrs. Carroll Howell
Mrs. Robert Warren

**REPORT FOR DECEMBER 30, 1960
MONTHLY OFFERINGS**

In Memoriam

Amount brought forward		\$ 7,913.43
Eastern Virginia Conference		
Berea (Nans.) — Special	\$ 81.00	
Berea (Nans.)	32.00	\$ 113.00
Eastern North Carolina Conference		
Morrisville	15.00	
Oak Level	12.00	27.00
Western North Carolina Conference		
Pleasant Union	48.63	
Randleman	9.00	57.63
North Carolina and Virginia Conference		
Berea	2.00	
Danville	24.00	
Hebron, S. S.	10.00	
Lebanon	16.00	
Pfafftown — Thanksgiving	8.00	
Pleasant Grove — Thanksgiving	41.50	
Pleasant Grove	15.00	
South Boston	2.80	119.30
Total		\$ 316.93
Grand Total		\$ 8,230.36

SPECIAL OFFERINGS

Amount brought forward		\$14,601.74
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.		
	5.00	
Pilgrim Bible Class, Greensboro, First Church		
	6.29	
Reliable Bible Class, First Christian Church, Portsmouth, Va.		
	10.00	
Philathea Class, Suffolk Christian Church		
	5.00	
Missionary Society, Pleasant Grove Church, Halifax, Va. — Friendly Service Gift		
	9.00	
General Mills, Inc. — for coupons		
	14.82	
Ladies' Bible Class, Henderson Church		
	25.00	
West End Cong. Ladies' League, Bridgeport, Conn.—		
Friendly Service Gift		
	3.50	
John R. Foster and Mrs. Robert F. Warren, Sr. Memorial Fund		
	250.00	
The Pillsbury Co. — for coupons		
	.76	
Young Married Couples' Class, Danville Church		
	5.00	
In Memory of B. Matt Currin, Sr.		
	5.00	
In Memory of B. Matt Currin, Sr.		
	5.00	
In Memory of Roger Gant, Sr.		
	5.00	
In Memory of Roger Gant, Sr.		
	5.00	
In Memory of Roger Gant, Sr.		
	10.00	
In Memory of Roger Gant, Sr.		
	10.00	
In Memory of Roger Gant, Sr.		
	12.00	
In Memory of Roger Gant, Sr.		
	2.50	
In Memory of Roger Gant, Sr.		
	5.00	
In Memory of L. M. Crouse		
	10.00	
In Memory of E. C. Peele		
	5.00	
In Memory of William Dunn		
	5.00	
In Memory of Richard Stockton		
	5.00	
In Memory of Mrs. Elmer Donaldson		
	11.00	
In Memory of Mrs. Mabelle K. Alexander		
	15.00	
In Memory of B. Matt Currin, Sr.		
	10.00	
In Memory of Mrs. Rachel Welch Campbell		
	10.00	
In Memory of Mrs. Jessie Cheek		
	5.00	
In Memory of Mrs. W. E. Crutchfield		
	5.00	
In Memory of B. Matt Currin, Sr.		
	5.00	
In Memory of Roger Gant, Sr.		
	5.00	

(Continued Next Week)

PIERCE

Clifton Linwood Pierce, Sr., a former member of the Board of Deacons of the Suffolk Christian Church, and with whom many of us were privileged to serve, passed away on Sunday, November 27, 1960, at eighty years of age.

Our brother was a true Christian gentleman, and as such we shall always remember him. Quiet, humble, and unpretentious in spirit, he was a constant and devoted servant of his church and gave himself unselfishly to the Cause of Christ wherever he found opportunity to meet a need.

In his relationships with others, whether in business, family, or civic affairs, he was a man of sincerity and exhibited a high degree of personal integrity in all his dealings.

We recall his determination to support the interests of his church by his presence far beyond the time when he was physically able to do so without personal discomfort and sacrifice, this being typical of the manner and spirit in which he lived.

In the bonds of a common sorrow at his passing, we join in this unanimous expression of our sincere sympathy to the members of his family, praying that they may have the assurance of God's blessing and the comforting ministries of His holy spirit in the hours of their bereavement.

The Board of Deacons
Suffolk Christian Church

McCLENNY

Jesse David McCleddy, senior member of the Board of Deacons of the Suffolk Christian Church, passed away on Monday, December 5, 1960. Ordained as a Deacon in October of 1928, he had served with untiring devotion for more than thirty-two years.

We pause, in our sorrow at his passing, to call to remembrance those attributes of character and personality which endeared him to all who were privileged to know him:

1. His abiding love for and loyalty to the Church of Jesus Christ.

2. His deep Christian faith and the integrity with which he applied its principles in all the affairs of life.

3. His constant devotion to home and family and the sincere concern which he displayed for the welfare of others.

4. His great personal courage and patience in the face of many years of pain and affliction.

All of these qualities were a shining example to us and will ever serve to keep his spirit alive in our minds and hearts.

We join in this unanimous expression of our deepest sympathy to the members of his family in this time of their bereavement, with the prayer that Almighty God will richly bless them by the comfort of His presence.

The Board of Deacons
Suffolk Christian Church

"The educated person is not the one who remembers all he has read and learned, but one who knows where to find the information."

Applying Christian Principles

By Richard K. Morton

Daily application of Christian principles is a test of both the Church and its people. No matter what resources have been handed down, or how true all of it is, application is what is needed.

Nowhere is this truer than in the home. I think that much of the power of the Christian Church is dissipated in generalities or in fields where it is not needed.

For example, those who are involved in the heat and fret of the day in responsible work may be in desperate need of privacy and relaxation which restores their equilibrium nervously. Failure to recognize this results in much domestic conflict and in failure to respond to the message of the Church. There must be real understanding in fully grasping the power and riches of the Christian message and knowing what parts of it to apply and where and when.

Every week I am sure consecration is shown by pastors and church members who nevertheless do not win people—and largely because they have not understood the situation or what was needed at what time.

It would seem the part of wisdom for any church, in its worship and educational program, to be as careful in its techniques of application as in those of interpretation. Much counsel and effort is needed to draw up a program that is not only competent and modern, but which is actually relevant to existing needs.

To me it is astonishing to what extent programs have been drawn up and fitted to people, instead of first finding out what people really needed and what they would be most ready to respond to. Nowhere is this more evident in some parishes than in connection with domestic affairs. The church has largely failed, I fear, in changing daily habits of family members, especially with regard to social interests, reading and entertainment habits, and the like. But most of all families, having all sorts of psychological and spiritual testings, get

practically no help from the ministries of the church. Some members, perhaps, are nearing nervous breakdowns, or, they are lonely, or pushed by their work, or striving to get to know a new neighborhood. While going through any kind of a mental testing, they need sympathy and understanding, even if the church cannot directly help.

Marriage counselling and help with family affairs comes all too often far too late. If Christian principles were working more actively and were more closely applied to daily affairs these problems would for the most part not occur.

I am aware that is a very old theme and concern — but the need is not being met. Christian principles, with their power and enlightenment and meaning, are not being connected up with daily human needs. We still persist in drawing up patterns for church school instruction, for church worship and for adult education, in particular, which are not enough the outgrowth of investigation as to what is most needed.

The empty pews, the languid attendance, the general listlessness about church programs, noted in so many places, is often largely a matter of poor planning and partial misunderstanding of what people want. Failure in this regard has driven away many in such groups as labor, youth, and the seriously troubled.

While we are considering our patterns of procedure for the days ahead, let us remember above all the need for competent understanding of what the Christian faith is supposed to do. It is not simply an instrumentation for maintaining worship services, educational programs, and building a great organization, with buildings and officers, and so on. It is a dispenser of power and healing and light, addressed to the human needs of each area and time. Only as it brings the meaning and power of the Christian truth to bear upon actual problems, is it going to perform adequately its divine mission.

The Christian Sun

Church History Room
Box 232 X

MOTTO:

essentials, Unity
non-essentials, Liberty
all things, Charity

VOLUME 113

JANUARY 17, 1961

NUMBER 3

THOUGHT FOR TODAY

Give a generous portion of
your love and share it liberally
with your neighbors. Add large
portions of the following:
kindness, sincerity, forgiveness,
respect, and generosity.
Deal with the whole with faith and
confidence and store in a warm place,
in your heart.

The resulting product will be
a life of beauty, a life of
service to God and fellowmen.

—Templemen's Bible
Class Bulletin

New Buildings At Home For Children



This is a reminder that new buildings are rising at our Congregational Christian Home for Children at Elon College. Churches are making needed payments for this through the "Christian Home Improvement Program," better known as CHIP.

Last fall a number of people from our churches gathered at the Home for the ground-breaking ceremony and the above picture was made at that time.

Ministers joining in the important occasion included, from left: the Rev. Robert Kimball, pastor of First Christian Church, Burlington; the Rev. Wm. E. Wisseman, pastor of the First Congregational Christian Church, Greensboro; and the Rev. Richard M. Petersen, pastor of Shallow Ford Christian Church, Elon College.

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College, North Carolina.

Here And There Among The Churches

According to his custom, Dr. George D. Alley based his New Year's sermon at Suffolk on Isaiah 55.

Nine children were baptized at the Christmas worship service and four on New Year's Day at First, Norfolk, by the pastor, Rev. Olin B. Pendleton.

The Reverend Lillian Gregory, executive secretary of the National Women's Fellowship, is the new manager of the Chicago office of the Missions Council, located at 19 South LaSalle Street. Miss Gregory succeeds Rev. James Weary, who is being released to do additional field and promotional work for the Missions Council.

Dr. Ira Black of New York, secretary for new church development for our Board of Home Missions, preached at The Community Church, Garner, North Carolina, January 8. He conducted a visitation evangelism program for this new church the succeeding three days. January 16-20 there will be a leadership training school for church school officers and teachers.

Thanks went from Hunterdale, Franklin, church in their January 1 bulletin to Bill Ellis for card catalogue; Women's Fellowship for painting hall and class rooms; people who presented live manger scene; choir and Mrs. William R. Butler, Jr., for Christmas cantata; Faye Edwards and Jerline Cobb for work on 1960 bulletins; Mrs. Edward Sykes for work as church treasurer; Bill O'Brien and building fund committee for raising \$33,000; and to Bill Ellis and the budget committee for raising budget for 1961.

Supt. Clyde Fields met with leaders of First, Norfolk, at an official board buffet supper meeting January 2.

During February morning worship services of our Suffolk church will be broadcast over Station WLPM.

A leather pulpit edition of the new Pilgrim Hymnal was presented to the Albemarle church as a Christmas gift from Jack McSwain.

The Laymen's Fellowship of our Albemarle church has purchased a bus to be used in attending rallies and other meetings. It will be available for use by any group of the church.

Dr. Fred Hoskins reports that as of the end of 1960, 787 local churches had voted on the Constitution of the United Church of Christ. 747, or 94.8%, voted affirmatively. Statistics show that the greatest proportion of "no" votes has come from churches with less than 100 membership.

From The Messenger of First, Richmond, we learn that Rev. Carl K. Marks, minister at the New St. Andrews United Church in Richmond, resigned December 15. Next Sunday he begins his pastorate at Friedens Evangelical and Reformed Church, Buffalo, New York.

Mrs. Mary Kellogg McKnight, a missionary in Japan for 38 years, died December 29 in Hampton, Virginia, where she was visiting her daughter, Mrs. Bernard Coleman. Her husband, Rev. William Q. McKnight, died last August. The McKnights visited the Southern Convention on several occasions. They retired from active missionary service in 1958.

Officers for 1961 for the Sunday school and church at Albemarle were installed as a part of the morning worship service January 1.

Officers of the W. N. C. Ministeria Association for 1961 are: president Garland Bennett; vice president, Bob Hultman; secretary-treasurer, Dolan Talbert; reporter, Bill Joyner.

"Basic Christian Beliefs" is the subject being discussed at the mid week services at First, Burlington. Annual meeting will be held January 18 following a picnic supper.

Mr. and Mrs. Richard Newma joined our First, Richmond, Virginia church December 11, making a total of 16 received into membership in 1960. Present membership is 206.

Rev. and Mrs. R. Eugene Tall held "open house" at the parsonage of Third Avenue, Danville, Virginia Sunday afternoon, December 4, in celebration of their 25th wedding anniversary. During the afternoon approximately 300 people called.

An ordination service for Winfrey Riley and Weldon Ward as deacons was held at Mt. Zion, Mebane, January 8. Communion was also observed. The January 1 bulletin reports an average attendance of 9 in Sunday school for the previous quarter.

Princess Catherine Caradja of Roumania was a visitor at First Congregational, Asheville, in December. The report is that she gave an impassioned speech of what it is like to live under Communist rule. She was the guest of Dr. and Mrs. William H. Morgan.

Volume 113

Number 3

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Eugene Burdick, co-author of *The Ugly American*, will be the lecturer January 23 for the Institute of Religion currently in session at our United, Raleigh, church. His Topic is "Americans Abroad: Three Portraits." The lecture is at 8:00 p.m., following a fellowship dinner and classes.

Rev. Telfer Mook, secretary for India and Ceylon for our American Board, is on a two-month trip to visit our mission stations in those areas. En route he will consult with English mission board executives concerning ways in which western mission boards might work together more closely in India.

Dr. Cyril Haas, who gave 42 years of dedicated medical missionary service in our Near East Mission (1910-51), passed away Sunday, January 8, at Pleasant Hill, Tennessee. Since their retirement, Dr. and Mrs. Haas have been living at Pleasant Hill where he served as a volunteer member of the staff of Uplands Hospital.

Ground-breaking ceremonies were held December 11 for the United Church of Mission Village, San Diego, California, where Rev. Melvin Dollar is the organizing pastor. He writes, "Having a congregation of people from all parts of the United States, Mexico, England, Canada, China and Japan makes the work very interesting."

1960 IN OUR ASHEVILLE CHURCH

The January issue of *Congregational Newsletter*, published by our Asheville church tells of several accomplishments during 1960 under the leadership of Rev. Frank E. Ratzell. Included are:

The highest membership on record — 194.

Renovation of the sanctuary, with an accompanying increase in attendance.

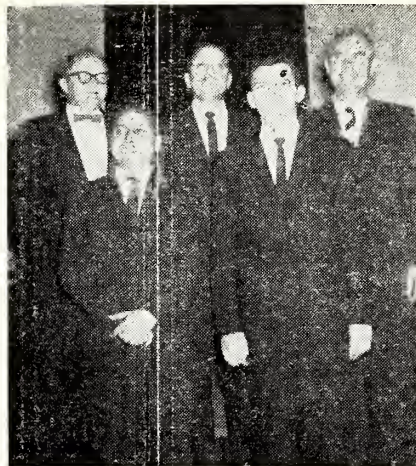
Automatic lighting to illuminate the facade of the church building.

New Pilgrim Hymnals secured, the gift of two anonymous donors.

Program of newspaper advertising, aimed at informing the community as to the nature and purpose of the denomination.

A budget of \$20,200 for 1961 adopted December 18, a large portion of which has been underwritten by pledges.

Share In Dedication



These five ministers participated in the dedication service for the first parsonage at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, December 11. Superintendent Clyde L. Fields brought greetings from the other 206 churches of the Convention and pronounced the benediction. The pastor, Rev. Glenn Garrett, led the service and read greetings from Rev. W. W. Snyder, former pastor. Rev. H. Winfred Bray brought greetings from the churches in the community. Rev. Reuben Askew gave the prayer of dedication. Rev. W. A. Rich, president, brought greetings from the North Carolina and Virginia Conference.

Others participating included Winfred Riley, chairman of the building committee, and Percy Terry, chairman of the trustees, who burned the mortgage, and Miss Judith Crutchfield who sang "Bless This House."

"Open house" was held at the parsonage immediately following the dedication service, which was held in the church. **Myrtle Shepherd**

Supt. Clyde L. Fields, Dr. R. A. King of Raleigh and Mrs. F. C. Lester of High Point shared in the meeting of the Board of Trustees of Franklin Center last week. Mrs. W. E. Wisseman taught in the school for women's leaders there January 9-13.

Burlington Area Laymen's Fellowship will have a dinner meeting at 6:30, January 26 at Bethel Church, according to announcement by Royal Councilman, president. Rev. Frank Snider of St. John's Evangelical and Reformed Church, Burlington, will be the guest speaker.

"SCHOOL OF MISSIONS" AT WAKE CHAPEL

Wake Chapel, Fuquay-Varina, North Carolina, is beginning the new year with its first "Family School of Missions." For three Sunday evenings classes are being held for all ages under the theme "Into All the World Together."

Mrs. Howard Cayton and Mrs. Earl Farrell will teach the beginners, "Jesus and Children Around the World."

Primaries will study "Into All the World with the Bible" under the leadership of Mrs. Fred Dickens and Miss Linda Keith.

"Old Trails and New" is the topic for juniors under the leadership of Mrs. Jesse Reaves and Mrs. Ben Stephenson.

The youth fellowship group will use "Remembrance and Renewal" led by Mrs. Tommy Jones and Mrs. Glendon Johnson.

Adults considered "Safe in Bondage" with a panel of eight members under the leadership of the pastor, Rev. Earl T. Farrell; "One World, One Mission" led by Rex Powell, January 15; and will share in the presentation of the program "Remembrance and Renewal" given by the young people January 22 under the leadership of Dickie Powell.

The cradle roll chairman, Mrs. Johnny McKinney, is responsible for the nursery on these evenings.

The church library has available a display of 25 books on various phases of missions for use in connection with the school.

GIFTS AT FIRST, NORFOLK

The loose offering at the Christmas worship service at First, Norfolk, went to the Congregational Christian Service Committee designated for work with Arab refugees in Lebanon. This is under the direction of Mr. Daoud Yousef, who visited the church in October when he was in the Southern Convention as conference speaker.

Church school children brought gifts to the Christmas party for Jesus' birthday on December 24. These are also to go to Mr. Yousef.

Thanksgiving gifts sent by the children of this church school were distributed by Hoyt Webb, an officer on the USS Hermitage, to children in Belem (Bethlehem), Brazil, to say "Merry Christmas" from Christian children in the U.S.A.

America On The March

Senator John Kennedy declared again and again all over the United States that America must move forward; and the people elected him President.

When Terry Sanford began his administration as Governor of North Carolina January 5 he challenged his fellow-citizens to join North Carolina in a march forward. (See his inaugural address on pages eight and nine.)

Both state and national leaders are telling us in no uncertain terms that progress must be made in the political units of government, that America must move into a new day.

Education is emphasized as being of tremendous importance. His Excellency the Governor says: "Quality education put in its bleakest terms is survival. In its brightest terms it is life, and growth, and happiness." Those are brave words, and true. Without education of citizenship democracy will disappear in an area, in a nation, in the world. People should think of this before they close schools, or complain too much about the cost.

The Governor puts himself on record "that no group of our citizens can be denied the right to participate in the opportunities of first-class citizenship." It will be interesting, and valuable, to see this made effective in schooling, in voting, and in all public contacts. It will mean open school doors to Negroes and Indians on equal terms with others. It will mean that qualified voters can own property and sell their products as they like. It will mean that purchasers of gasoline at service stations can also use toilet facilities regardless of their race. It may mean that travelers will not be detained on the highway because one appears to be a bit whiter than another. It can mean good-will and friendship among all the people of the state. Wonderful! So mote it be!

The challenge to the people of North Carolina by the man they have elected to highest office is worthy of acceptance, and, if carried through, can really mean a new day in our beautiful state. The Governor promises not to forget big and little business, farmers, laborers, the mentally ill, juvenile delinquents, slaughter on the highways, and the cultural opportunities needed by our people. Good for you, Governor. Multitudes of the best people in the state will follow your leadership in such undertakings. We want the good things proposed, and are willing to work to get them. The quality of life in the sturdy stock of North Carolina is capable of marching forward, and will surely do so under daring leadership. Try us!

The Church On The March

Suppose the state and nation arise in their might and march forward under the leadership of their Governor and President as they are challenged to do. What will happen in the Church? Will it keep step with progress initiated by political leaders? This is our great "concern."

Right now Congregational Christian churches are voting on a Constitution that will unite them, if the vote is affirmative, with Evangelical and Reformed churches, if they approve. Will our churches meet this challenge that is so new in American Protestantism? Or will they fearfully refrain from voting a vote in the negative? Will our people look to the future of a united Church, or will they be content to look backward to the divisions known by our forefathers? In an atomic age division is dangerous, and in a Christian world it has no place.

Here in the Southern Convention are we ready to advance? In recent years we have enlarged our college facilities; and at present new buildings are being erected at our Home for Children. A meeting place for young people, Moonelon, has hardly hit its stride because of its newness. The Convention Office force has been increased in recent years and supplied with tools with which to work. A Church History Room is preserving a record of what we do. Some new churches have been erected, and parsonages are scattered all over the Convention for the first time in its history. Carpets, paint, furniture, and even air-conditioning have all gone into making our churches more beautiful and comfortable. Certainly such things can be counted as progress.

But in missionary endeavor are there signs of equivalent progress? How many of our young people have volunteered as career missionaries? A few, but not enough. Have the churches increased their gift to world missions enough to convince ourselves, or anyone else, that we really want to win "all nations to the Christ? Perhaps you had better answer the question by looking up the record of your local church. Is there any clarion call going to our people to "deny self" and follow the Master to where need are greatest? Unfortunately the answer to such questions is much too negative. We seem not to be aware of the struggle to the death that is in progress between Christianity and Communism around our world. The time may be exceedingly short in which we can do something to help.

If we are to win, we must do a better job here in America. Church membership is at the highest level ever. So is crime, and crime is increasing at a much faster rate. Christian principles are much too easily forgotten in the market-place, and in the home. Depth in religious convictions is not something recent to many people. Church life is all too often just social life on a rather high plane. Convictions concerning right and wrong need to be strengthened. We need to look again at the Man of Galilee who climbed Calvary carrying a cross. Christianity needs to regain its ruggedness. The safety of the nation and the world still lies in obedience to the Creator.

Is the Church, your church and mine, ready to really "take up a cross daily" and do the things that need to be done? Or are we going to take life easy while the world moves ahead and leaves us slumbering, dreaming, hesitant, faithless, without daring? A new day is dawning in our world. Awake. Be aware. Move forward. The Master leads the way.

Earl T. Farrell

A more extensive use of the seas in recent decades, and the commercial possibilities they hold, have resulted in a vastly increased interest in the portions of the earth covered by water.

The seas have always been vast mysterious areas in which are hidden thousands of forms of life. It is finding more of these and the development of more efficient and more productive methods of obtaining the metal treasures of ocean water that have given added interest to the hidden parts of the earth.

Out in the open seas it is only a guess to what extent and how much life is being produced. Hunters and researchers cannot, like those who hunt game on land, pursue their quarry. So only by experiments can it be determined what animal life and minerals are hidden in sea water.

The area of the earth covered by water is vastly greater than that covered by land, and the portion covered by water is far older than the land. It was in water that life first came into being, and although the great ocean areas have persisted since the world began, this is by no means true of the land, which time and again for millions of years has alternately been submerged and thrust up. Marble floors and halls, buildings made of stone, coal mines and chalk cliffs all bear witness to this.

Dead bodies known as fossils, and which are often found entombed in these ancient land masses, bear witness to the strange types of animals which have had their day and ceased to be. And these no less than the living creatures of the present which the exploration of the seas reveals, all bear the impress of the results of the struggle for existence which went on then as now.

To maintain a hold on life all living bodies must eat, but the food supply of a given population, whether it be man or animal, is nowhere inexhaustible. The number of mouths in the seas to be fed may in time affect the food supply of man.

Gold is generally regarded as a product of the earth, but the oceans are full of gold. Also numerous other minerals, such as tin, nickel, zinc,

iron, lead, iodine, radium and potassium. These metals are being extracted from sea water to some extent, but large-scale production is possible, many scientists believe.

It is only a half truth to say that man has conquered both land and sea. In reality he has only discovered their whereabouts and gained some inkling of what they possess. The ocean is the greater mystery of the two, and perhaps is man's future challenge, not the moon.

C. B. Riddle

"The Church Does Make A Difference"

Marjorie Niccum

Another of the significant experiences which I had this past summer on the C. S. A. World Tour brought home to me very sharply the above truth.

Upon our arrival in a certain country we were met by our guide (as we had been in each country) and taken to our hotel which according to our standards was definitely third rate. The personnel of the hotel were actually rude to us although we represented 32 customers and the people we met on the streets either ignored us or even seemed to resent our presence. They were eager however to sell us their wares. This all happened on Saturday.

On Sunday morning we went as invited guests to a United Church. There we were greeted cordially, worshipped with them in a dignified and inspirational service and enjoyed a coffee hour with the members afterwards. The friendliness and concern of these fellow Christians made our stay in their country a good experience, where otherwise it would have been a bad memory for us all.

I have always known that "The Church Makes a Difference" but now I know how much of a difference it makes. We were happy that in each country we visited we had the opportunity to meet with Christians as well as politicians and labor leaders. In this way we saw the country in several lights.

—Indiana Conference News

In almost every business establishment that you enter these days, you discover an inventory is being made. In public places there are posters reminding that it is time to list taxes. In one way or another, almost everyone is checking up on what he owns. One outcome is for the business man to learn just what he is making. To the taxpayer it is to determine how much he owes. This is all happening at the beginning of the new year.

For us in the church it is also the time when we think about what we have been doing. But more important is what we are now doing and what we plan to do in the months of the New Year that is yet to unfold upon us.

May I suggest a few thoughts for your consideration that will help us do a more acceptable job for Christ and His Church in 1961? "Every person in his place in his church" is a motto that should express our Christian concern and interest. There is some need in our church that only you can serve. Some work needs to be done that only you can do. As individuals do their work the whole church is made stronger.

It is good for us to seek what we can and should be doing apart from what any one else is doing or can do. We are not made to be judges of each other. There is more inspiration in a job done for the love of Christ than in criticism of what someone else is doing or is failing to do. Unkind words seldom do any good and are always harmful to the person speaking them. "Be kindly affectioned one to another."

I would hope for us in this new year to be especially concerned for the unchurched. With our membership well distributed over the community, we should be able to know who is not in church and the newcomers moving into the community. You can visit these people and give their names to the pastor.

We should all give deep consideration as to how we as a church can better serve the community. Wherever Jesus went he found people in need of something that he could give. The same is true for us if we really love people.

God bless us as we continue to worship and seek ways and means to serve him throughout the New Year.

—Wake Chapel News

Powells Are Welcomed At Palm Street

Mrs. James T. Winslow, Reporter

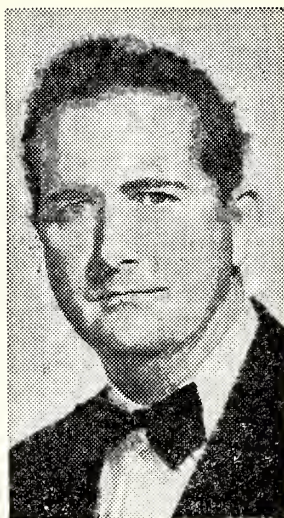
The first Sunday in January was an eventful occasion at Palm Street Church in Greensboro. Rev. Odell J. Powell began his pastorate and he and his lovely wife and daughter, Rose Mary, were able to move into our debt-free parsonage, 212 Cornwallis Drive.

The Chairman of Finance, Mr. Pearlie Hall, presented the chairman of the Board of Trustees, Mr. James Hicks, the mortgage paid in full, during our Sunday morning worship service, in which Rev. Powell brought a very inspiring message. A native of Rockingham County, he came to us from the Randleman Congregational Christian Church.

We at Palm Street are proud to have the Powells with us and welcome them into our midst. And we feel by working together, with God's help, much is in store at Palm Street.

A reception honoring the Powells was held at the parsonage on Sunday afternoon, January 7, 1961 from 3:00 to 5:00.

We would also like to take this opportunity to thank Dr. John Truitt and several laymen from our neighboring churches, who so willingly supplied our pulpit in the absence of a pastor. Mr. John Warner from the Reidsville Christian Church, Mr.



Rev. Odell Powell

Dalton Harper from the First Church in Greensboro, Mr. Lewis Wicker, a student at Greensboro College, Dr. Sloan who held our communion service, and several others who held one service. They each brought some wonderful messages.

A Watch Night service was enjoyed by 23 members of the Pilgrim Fellowship on New Year's Eve at the home of Mr. and Mrs. Pearlie Hall, High Point Road. Larry Hall was in charge of the devotion. Mr. and Mrs. Mack Fulk are leaders of this group.

"Christ—And Your Witness"

Text: "One thing I know, that whereas I was blind, now I see." John 9:25.

Rev. J. Everette Neese
First, Richmond

An ancient legend tells of a good man who went about his work diffusing virtue as a star diffuses light or a flower emits perfume, without being aware of it. The angels asked God to give this man the gift of miracles. God's answer was, "first ask him what he wishes." The angels spoke to the good man about it. Did he wish that the touch of his hand could heal the sick? "No," was the reply. "I would rather that God do that." "Did he wish for the power to convert souls?" "No," he said, "that is the work of the Holy Spirit."

"Well," said the angels, "what would you desire above everything else?" He answered, "that God may give me the grace of an effective witness."

What more could one wish in his Christian life? Could there be a greater satisfaction than to know that the faith to which you have given witness has given hope to some despairing and needy soul?

The statement in the text was given by a man who bore witness to a reality far beyond his most imaginative expectations. An eye-lid mud pack, by a peasant from Galilee, had given sight to a man who had been born blind. Although the religious authorities tried to discredit this miracle by saying that his benefactor was a sinner, the man who received his sight replied, "whether he be a

sinner or no, I know not: one thing I know, whereas I was blind, now I see."

In this one attestation the man who had been born blind gives accent to three things. First, the **accent of experience**. He was not relating an intellectual achievement; not voicing an opinion or "hear-say"; and not supporting a theory. He had experienced the sight-giving touch and because of this "he knew." Experience is the attestation to reality.

Secondly, he was attesting to the **accent of authority**. Of all the Pharisees and neighbors present he, only could speak with authority. Other might question and theorize, but the man who had been born blind could speak with certainty.

Finally, this man was attesting to the **accent of finality**. He knew Jesus had imparted to him the gift of sight. No one else was in better position than he to give the final word. Accordingly, the man to give finality to the argument of salvation is the sinner man himself.

When God gave his only begotten Son it was not to save the world from mere poverty or physical defects, but to save the world from the sin which blights human souls. When this transformation takes place, then man becomes the high purpose and supreme duty of every Christian to witness to what he has experienced in Jesus Christ.

There are many forms of Christian activity for which special talents are needed in order that one may give effective service, but personal witnessing to what Christ means in one's individual life is possible for every one. Certainly, he who loves the Lord with all his heart will greatly desire that others also know the joy of fellowship with him.

Present world conditions are far distant from "the new heaven and the new earth wherein dwelleth righteousness." Therefore, the challenge is urgent to all believers to take up the task of witnessing laid down by past believers, and by our unwavering devotion, continue the witness until the Kingdoms of this world shall become the Kingdom of our Lord and his Christ.

Your task and mine is simply to be Christian witnesses in the full and varied and costly implications of the name,

Christmas In Africa, India, Japan

Do the African, Indian and Japanese Christians put more of a spirit in Christmas than Americans?

In those parts of rural Africa where there are Christians, festivities assume more of a community than a family spirit. Dr. John Reuling, West Newton, Massachusetts, secretary for Africa of the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian churches, says that instead of each family celebrating by itself, they all come together as a community to worship in the local church. There is some carol singing and merrymaking, but the emphasis is more on the religious significance of the occasion than on gift-giving and partying. The ceremony attracts the whole village which gives the local minister or deacon the chance to tell everyone about the birth of Christ and the meaning of Christmas.

The use of the Christmas tree, says Dr. Reuling, was established in Africa by homesick missionaries. Any tree will do, because evergreens such as Americans have aren't very plentiful in most of Africa. Instead of putting gifts under the tree, they tie symbols of the gifts on the branches. A father, for example, represents a chicken and six beans in a paper bag presents a peck of beans.

In India, where the Christian population is a very tiny minority, the celebration of the birth of Christ is a very sacred occasion for Indian Christians, reports the Rev. Telfer Mook, Waban, Massachusetts, secretary for India for the American Board, who with his family, spent the last two Christmases in India. For a non-Christian population, he says, Christmas passes unnoticed. But where there is a Christian village, everyone takes part in a religious ceremony. He remembers vividly a candlelight ceremony in Ahmednagar called Light of the World. At the end of an impressive Christmas eve service, each person took a candle, and after lighting it from a huge central candle representing the light of Christ to the world, returned to his hut in the village. The flickering light from a hundred candles spread to every dark alley and crevice.

At another Christmas in Vadalar, Mook says he was awakened at 3 a.m. by carolers who had been out all night singing to the village. Public

singing is common with Christians in India, he says.

Preparations for Christmas in Japan begin as early as September when the big department stores start erecting their massive displays. This is a secular celebration, according to the Rev. Paul Gregory, Auburndale, secretary for the Far East of the American Board, because the majority of Japanese are non-Christian. It is an opportunity for everyone to have a good time and for the stores to

sell more merchandise. They play American Christmas carols over loud speakers enjoying the music but not understanding the meaning of the words.

For the Japanese Christian, December 25 is a holy day, and one in which there is little merrymaking as Americans know it. It is one of two major occasions during the year when adults are baptized, he says. There are some of the traditional Yuletide trappings, such as Christmas trees in the churches, but most Japanese Christians reserve their big annual celebrating for New Years.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

The Madura Mission

January

Kodaikanal is a health resort in the hills where there is a school for missionaries' children.

22—Dr. and Mrs. Horace Thomas went to India from Australia in 1929. He is now staff physician for the Kodaikanal School for Missionary Children. He is also head of the Van Allen Hospital. Until a serious automobile accident in 1959, Mrs. Thomas gave much time to a mobile medical unit.

Madurai is the ancient capital of South India, a stronghold of Hinduism. A number of missionary institutions are located here, in what is one of the three hottest places in the world!

23—Rev. and Mrs. Paul Dettman went to India in 1952. He is bursar and professor of English at American College. He received Douglas Horton Scholarship for study at Harvard during his furlough 1957-58.

24—Miss Dorothy Hoath is an Australian nurse who is in charge of the Nursing School at Christian Mission Hospital. Here nurses get four-year course following high school and are ready to serve in India, where there are seven times as many doctors as nurses.

25—Rev. and Mrs. William Kelly have been in India two years — the first spent in language study. Now he is chaplain of American College, guiding 1,000 undergraduate men in religious life. He has studied at Yale College, Boston U. School of Theology, Harvard Law School and New College, Edinburgh.

26—Miss Ellen Lang is an Australian nurse who is assistant director of Nursing School of Christian Mission Hospital, where 60 girls are in training.

27—Miss Oline Nicholson is a vocational teacher at Lucy Perry Noble Institute, a practical arts school for girls. From 1929-38 she was supervisor of the Criminal Tribes Settlement. She now salvages girls from ignorance and poverty and teaches them how to help themselves. She has visited in the Southern Convention.

Nagpur is a leading commercial and industrial center with population of nearly a million.

28—Dr. and Mrs. Edward Wilder have been in India since 1922. He is now Secretary of the Christian Medical Association of India and Medical Secretary of the National Christian Council. He visits the 250 mission hospitals of many denominations, counseling with them. She has advocated using Roman letters instead of complicated Tamil alphabet in order to increase literacy, and has recently published a New Testament and Psalms using this.

The New Governor of North Carolina Promises Progress

Inaugural Address of Governor Terry Sanford

There is a New Day in North Carolina!

I am here not to proclaim it, but rather to acknowledge its arrival.

It is here because our people are seeing, with new vision, the richness and vastness of the resources of North Carolina. It is here because they have seized upon the ideas which will turn these resources into limitless achievement.

There is an eagerness, an alertness, a confidence, a will to move ahead, that has now caught up our people and fired them with the reality of a New Day.

Past Achievements

It is here because of the past achievements of the people who have dreamed and worked and sacrificed for North Carolina throughout this century.

It is here because Charles Brantley Aycock had a great heart and dauntless vision, and because he made North Carolina believe in universal education in an uncertain, uneasy and difficult day.

The New Day is at hand because Glenn, Kitchen, Craig and Bickett were willing to step out in bold leadership when the day was still dark.

The arrival of the New Day acknowledges the imagination of Morrison in anticipating the transportation requirement of a growing state in a growing region.

It acknowledges the fiscal soundness and responsibility contributed by McLean and Gardner, and the advance of higher education under Morrison, McLean and Gardner, culminating in the consolidation of the Greater University

It acknowledges the courage of Ehringhaus who led the way to unpopular decisions in order that our public schools could be financed during the depression.

It acknowledges the stability and public conscience of the Hoey and Broughton administrations, the medical care and the human concern of a great and good state.

It acknowledges the sturdy courage of Cherry and Umstead, the still-broadening public conscience in the goal of total care for the mentally ill and retarded.

It acknowledges the tough-minded, warm-hearted, unbeatable drive of the great agrarian, Kerr Scott, bodily lifting up the rural segment of our economy, putting a new pulse-beat into the progressive heart of North Carolina.

Calm Skill

It acknowledges the life of Luther Hodges, whose energy paved the road of industrial development, and whose calm skill steered us through the threatened storms of racial strife to the shores of wisdom.

It acknowledges these and many other things, and it acknowledges in the names of these governors the tens of thousands of loyal and selfless members of the General Assembly, the teachers, the state employees, the institutions, the agencies and the countless citizens who have shared each other's love of North Carolina.

It acknowledges the spirit of North Carolina — that we are doing well but we must do better — that we can do whatever we set out to do.

For many years our progress was impeded by the shackles of inadequate capital, the limitations of an economy in which agriculture was not sufficiently matched with high wage industry, and the overwhelming obstacles of inadequate transportation facilities. That was yesterday.

Shackles Gone

Gone are the shackles.

Gone are the limitations.

Gone are the overwhelming obstacles.

North Carolina is on the move and we intend to stay on the move.

We are on the move because the leaders have drawn their strength from the people in a state which requires her leaders to stay close to her people.

We are on the move because we have put our fundamental faith in universal education.

We are on the move because we are making the most of the natural resources God has given us, and because we are driving hard to lift our agricultural and industrial income.

We are going to continue to put our faith in these fundamentals: Universal education, supporting, and supported by, a stronger economy.

Rely On Faith

I am not going to rely on dire statistics to prove my determination to lift the quality of education and to broaden the opportunities of earning a better living. Instead, I am going to rely on faith. We have come a long way from a beginning which rose out of the ashes of disaster and despair.

We all are proud of our universal education. But now, in the closing decades of the Twentieth Century, we must do more than merely make education universal. We must give our children the quality of education which they need to keep up this rapidly advancing, scientific, complex world. They must be prepared to compete with the best in the nation and I dedicate my public life to the proposition that their education must be of a quality which is second to none. A second-rate education for our children can only mean a second-rate future for North Carolina.

Quality Education

Quality education is the foundation of economic development, of democracy, of the needs and hopes of the nation. Quality education put in its bleakest terms is survival. In its brightest terms it is life, and growth, and happiness.

I have already detailed my program for quality education in North Carolina. It is a model program which represents the best thinking in the education field. Already it has received national attention and comment. We are confident that this is the program that the children of North Carolina need.

If it takes more taxes to give our children this quality education, we must face that fact and provide the money. We must never lose sight of the fact that our children are our best investment. This is no age for the faint of heart.

Believes In People

I believe that the people of this state will rise in boldness and will go forward in determination that we have chosen wisely when we base our future hopes on quality education. I need your help, your understanding, your firmness of purpose, and your hard work if we are to achieve this goal.

While quality education is the rock upon which I build the house of my administration, we are not going to fall into the error of thinking that this, or any other single emphasis, will alone build a better North Carolina.

Education supports the economy but education must be supported by the economy. As we work for quality in education we must at the same time work just as boldly for broader opportunities to lift the income of our people.

Expanding Economy

Our goal is not only full development of the talents of our children, but also the creation of an expanding economy which will give everyone a better chance to make a better living.

I see for us three points of greatest economic emphasis: Lifting farm income, expanding industry and developing new industry, and properly using, conserving, developing of our water resources, which we have been given in such abundance, and which in turn will contribute to the industrial and agricultural pursuits.

I promise these next four years will demonstrate that I believe in the future of farming and that I have carried on with the Kerr Scott fervor.

I promise these next four years will demonstrate that I believe in the potential of industrial development and that I have carried on with the Luther Hodges energy.

Carry On

And with this fervor and energy I pray that I will always carry on with the faith of Aycock and Gardner and all the other governors of North Carolina whose leadership and love have brought North Carolina to its New Day.

As we work here to build a better state, we will also do our part to build a better nation.

Today we stand at the head of the South, but that is not enough, I want North Carolina to move into the mainstream of America and to strive to become the leading state of the nation. We can do it.

As the dynamic leadership of President John F. Kennedy moves us into the New Frontiers of a changing world, we will accept for North Carolina our responsibilities as citizens of the most powerful nation in the world, the last, best hope of the free world. We pledge to march with President Kennedy.

Future Will Tell

When the story is written it will be said that North Carolina did its part, that North Carolina contributed to the peoples of the world in the unending struggle for world peace and world understanding.

We can do this by appreciating that we are a leading part of the leading free nation of the free world, and that everything we do reflects good or bad upon that leadership. We can do this by appreciating that if America is to be strong for its job of leadership, then it is up to us to make North Carolina strong for its important part of that leadership. Quality education and a stronger economy thereby take on added significance of a most sobering nature.

In our segment of the free world, North Carolina will conquer, settle, and civilize the New Frontiers.

Won't Forget

While we are observing the big responsibilities, we will not forget the total responsibilities. If we achieve prosperity, prosperity will not harden our hearts.

We are not going to forget the progress we have made in the treatment and care of the mentally ill and the mentally deficient. We will improve our program and facilities which already stand with the most enlightened and advanced in America.

We are not going to forget the ill, the old, the dependent, the helpless, the handicapped.

We are not going to forget the modernization of our programs for penal institutions and juvenile correctional institutions.

We are going to find more effective ways to reduce the slaughter on our highways.

We are not going to forget the working man, the laborer, the small businessman, who often find the cards being stacked against them.

We are not going to forget the importance of our libraries, our symphony, our dramas, our art museums.

State Spirit

We are not going to forget, as we move into the challenging and demanding years ahead, that no group of our citizens can be denied the right to participate in the opportunities of first-class citizenship. Let us extend North Carolina's well-known spirit of moderation and good will, of mutual respect and understanding, in order that our energies and our resources,

our abilities and our wills, may be directed toward building a better and more fruitful life for all the people of our state.

I stand firmly in the footprints of Aycock when he chose this creed for North Carolina:

"I would have the strong to bear the burdens of the weak and to lift them up and make them strong, teaching men everything that real strength consists not in serving ourselves. But in doing for others."

Common Good

All these things can be done, but they cannot be done in bitterness or factional strife. We need the help of all people of good will. I promise not to look back to past partisan differences, but to keep my eyes forward on the hopes and goals of North Carolina. If we work together for the common good, then all things are possible.

The General Assembly, the Council of State, the school people, the administrative officers, the state employers across the state can help move North Carolina forward, but they are powerless without the support and good will of the entire citizenry.

I call on all of us to put aside partisan differences, to turn our backs on those things which divide us and join hands on those things which can help us grow great. I promise to do this.

On The March

North Carolina is on the march. We are going forward. We will continue to march forward.

I pledge to North Carolina my devotion, my time and my energies, the full measure of all that there is within me to move in the faith of our fathers for a future bright with promise.

I call on all citizens to join with me in the audacious adventure of making North Carolina all it can and ought to be.

Alexander, Caesar, Charlemagne and I founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love and to this day millions would die for Him. I think I understand something of human nature; and I tell you all these were men, and I am a man. No other is like Him; Jesus Christ was more than a man.

Napoleon Bonaparte

Youth Faces The Future



Rosemary Hoffman

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



CREATIVE EXPRESSION — ART

Rosemary Hoffman,
Fellowship Co-Chairman

The world of art is a wonderful and often undiscovered world to many young people. Let's explore a little and see what we can find. First of all we might chance upon *Young Pillars*, a hilarious book of cartoons about church youth groups done by Charles Shultz, the creator of "Peanuts." Maybe a few of the more artistic members of the group would like to try their hands at drawing some cartoons of this sort. Even for those of us who are not artistic, soap carving can be loads of fun. Try it some evening; see who can be the most imaginative sculptor.

Fortunately, when we hang pictures, they don't meet the same fate that a person would in the same situation; however, for as much as we notice or understand about most of the pictures we see, they might just as well have fallen off the wall long ago. Have a resource person meet with your PF some evening to help enlarge your understanding of some of the great art of the world. Take a field trip to see some original paintings if there is a museum nearby.

Architecture is an important art form and changes just as paintings do. Study the various forms of church architecture and the history behind them. Then plan to visit some of the churches in your community to see these as they are being used. At the same time, you might learn a little of the background of stained glass windows and observe them everytime you come in contact with them.

Because we do not understand some of the extreme forms of modern art, we often tend to ignore it altogether. This is certainly unnecessary. A superb filmstrip, "This Sustaining Bread," is available from the Southern

Convention offices. This filmstrip uses modern art in a very effective manner to interpret the meaning of our communion as Christians with God and man. It is extremely effective in a worship service.

Understanding and appreciation of art is not restricted to the artist and genius. Learn a little bit about it. Enjoy it.

Creative Expression — Music

Music is very important in the lives of many people. It can also be an important part in the life of your P.F.

Recreational singing can be enjoyable as well as educational. Singing and understanding folk music of our own country as well as that of other lands is a good way to begin to understand people and their cultures. The "Songs of Many Nations" songbooks have been prepared especially for use in our youth groups. They are filled with folk songs, spirituals, and hymns from all over the world. You can order copies from the Southern Convention Offices (Box 336, Elon College, North Carolina). Recordings may also be borrowed from the Southern Convention Offices. Sing a lot and enjoy it. The more you sing, the more you like to sing.

We almost always use music in worship but do not usually know enough about the background of the music to really understand and appreciate it. Organize a study group of several interested persons and learn more about some of the great hymns of the church. Have this group report back to the P.F. group. A worship service based on the church's hymnal heritage would be most appropriate.

Use music whenever you can. Use it for both fun and inspiration. It has great potential and can open many new worlds of enjoyment, emotion, and understanding.

Young people at First, Norfolk, sponsored a New Year's Eve watch night party, which began at 7:30 p.m. Each family brought sandwiches or dessert.

David Andes, president of the Southern Convention Pilgrim Fellowship, led the Pilgrim Fellowship service at Apple's Chapel January 8. Hines Chapel and Monticello P.F. members were guests.

Young people at Hunterdale, Franklin, Virginia, conducted the New Year's Communion service at 7:30 p.m. January 1. Participating were Earl Blankenship, Betty Bradshaw, Hoyle Green, Gale Burgess, Chester Burgess, Shirley Scott, Bobby Burgess, Chuck Hollowell and James Green. The junior board of ushers performed that service. Rev. Harold W. Tribble, Jr., the pastor, administered the communion.

CHURCH VOCATIONS RETREAT

Rev. John R. Lackey announces that the annual Church Vocations Retreat will be held from 6:00 p.m. Friday, April 14 to noon, April 16 at Moonelon Conference Center. This year invitations are going to the Southern Synod and Convention of the South.

High school juniors and seniors who think they might be interested in a church vocation are invited to attend. Cost? Nothing. This is one way our Church attempts to interest young people in church-related vocations.

The purpose is to explore the field of church vocations, to find out about qualifications, to provide an opportunity for a serious concentrated period of thinking about the will of God for one's life.

The Thrill Of Teaching In Turkey

Americans themselves are responsible for the distorted views of the American way of life held by many people overseas, a young Congregational Christian educator in the Near East writes.

"One of our biggest jobs," says Miss Winifred Hertzog, "is contradicting American movies, love magazines and servicemen with our own standards and memories."

A native of Twin Falls, Idaho, who grew up in the state of Washington, Miss Hertzog is teaching at the American Academy for Girls at Uskudar, Istanbul, Turkey, for a term of three years.

The Turkish people, says Miss Hertzog, have a fierce pride in their own country: nationalism is one of their most conspicuous characteristics. The students' singing of the national anthem, she says, "brings tears to my eyes, and their renewed veneration of Ataturk since last spring makes this year an exciting time to be here."

The American Academy for Girls, which has an enrollment of about 550 students — "almost all Trukish and Muslim girls" — receives more than 500 applications, can accept

"only 50 or 60." This screening process gives the school a select group of students.

"The girls are thinking easily in English," Miss Hertzog says of her pupils, "and the idea content of their papers is superior. I have a hard time devising a Literature test that they won't all get perfect grades on."

She teaches speech to grades six to eight and English and literature to grades nine to eleven. She also supervises study hall and library several times a week and directs plays. She spends much time with the girls and is discovering that "these girls have the same problems as high school girls in any country."

Miss Hertzog says that as she teaches her Literature classes she has never been "so conscious of the Christian influence in all of English writing" but is "constantly amazed at these girls' open-mindedness toward these same influences. What have become cliches to us are fresh and challenging ideas to them... As my students succeed in reading Chaucer's antique English and love it, and as they quote Macbeth in every casual conversation, I can't help loving our literature, and teaching, more."

Layman Leads National Council

Inducted as the fifth president of the National Council of Churches on December 9, Mr. J. Irwin Miller became the first layman to hold this high post. Business executive, manufacturer and a member of the boards of banks, Purity Stores and the American Telephone and Telegraph Company, the new president is a dedicated churchman first. Long active in the National Council, he served for the past three years as vice-chairman of its Division of Christian Life and Work and has represented his Church, the Disciples of Christ, on the Council's General Board since 1952.

Mr. Miller is a Hoosier, hailing from Columbus, Indiana, where he and his wife, the former Xenia Ruth Simons, and their five children make their home. Columbus is also the home of the Cummins Engine Company, top producer of diesel engines, of which Mr. Miller is board chairman. An alumnus of Yale University,

he also has a master's degree from Oxford University.

Whether it is modern architecture (he heads his home church's architectural committee for which Eero Saarinen made the plans for the new sanctuary) or teaching church school (he can read the New Testament in the original Greek) or playing the violin (he owns a rare Stradivarius) or sailing with his family in his 17-foot sloop, Mr. Miller's many interests always come back to the church. Of him, his pastor says, "He is the most biblically literate layman I know."

Mr. Miller is a member of the Board of Sponsors of Religion in American Life, Inc., a trustee of the Taft School, which he attended, and chairman of the trustees of Christian Theological Seminary in Indianapolis.

"I believe there is no area of life," he told the press in San Francisco, "which should not be governed by Christian principles."

If You Believe In God

By Rev. Henry E. Robinson

If you believe in God why worry? Most people worry far more than necessary. Worry is not a necessity; it is a habit. Yes, there are many things to worry about. There always will be. If you permit yourself to worry there is no end to it. If you find the solution to a difficulty which has caused worry, you cease to worry about that only to begin all over worrying about something else. Many who seem to worry the most are good people. They fulfil all their religious duties. They believe in God. Still they drain off their energy and even harm their health through worry. Why? God is a loving Father who knows your needs, who makes provision for your bodies, who loves you as his child. It must displease God to know that you have so little faith in his wisdom, power, and goodness.

If you believe in God why doubt? Doubt is another word for uncertainty. None of us likes the unknown, and many shy away from the intangible. But here again you cannot know all that the day may bring forth. Neither can you comprehend all the mysteries of God. Just because you are created with certain limitations, is no reason to become bound with doubt, fear, and a sense of insecurity. In place of these you need to put God. If you believe in God you have in him the perfect answer to the frailities of life and the unknowns of the future. In him is strength for the day and confidence for the days ahead. If you believe in God why give room in your mind to doubts which sap life and destroy hope?

If you believe in God why hoard? The basic reasons for hoarding are worry and doubt. You worry about having enough in old age and doubt the validity of spiritual values. Consequently many good people hoard their possessions far beyond the point of need — even to the point of centering their faith in things. When this happens, what becomes of belief in God? It is only a hollow phrase without application to daily conduct especially at the point of worldly wealth.

If you believe in God, worry, doubt and hoarding will have to go, for true faith in God inspires peace, confidence, and joyous sharing. These feed the soul on the bread of life.

Some Practical Suggestions

James W. Lenhart

President, Board of Home Missions

The proposal of Rev. Dr. Eugene Carson Blake to unite the United Church of Christ, of which the Congregational Christian Churches are now a part, with the Methodist, Protestant Episcopal and United Presbyterian Churches should be welcomed by all Protestants as a reminder of the need for Christians to join together in the service of the Gospel of Christ and in opposition to destructive movements such as Communism, which is a perversion of Religion.

However, if the proposal of Dr. Blake and his collaborator, Bishop James A. Pike, is to be taken seriously, we need some indication that the communions they represent are prepared to enter into a united ministry. There are certain things the four denominations named by Dr. Blake could do immediately to show their sincere desire for ultimate union: **They could unite their church extension programs**, looking at the nation and each community as a unit and never in the future establishing churches in competition with each other. **They could immediately coordinate and eventually unite their foreign missions programs.** It is generally agreed among Christians that there is not room for sectarianism in countries where Christianity must face non-Christian cultures. **They could quickly unite their work in television and radio under one head** and in so doing strengthen the hand of the National Council of Churches to represent all Protestantism in mass communications. All of these actions could be taken without protracted negotiation and would be an earnest that valid church union and not publicity was being sought in this proposal.

If there is to be a serious attempt at union of Protestant denominations along the lines suggested by Dr. Blake, I believe it is incumbent upon those of us who are in the Congregational tradition to consider two important things:

1. That the witness of the local church in American Protestantism has been the backbone of our Protestant life and has had an enormous influence on the political and social structure of the country. I mean not

only Congregational Christian witness but that of the churches of other denominations, including the Episcopal, Methodist and Presbyterian, all of which have a degree of local autonomy and govern their local affairs democratically. We do not want to form a great central Protestant Church at the expense of stilling the voices of the local churches.

2. **The Constitution of the United Church of Christ carefully preserves the centrality of the local church and its freedom to speak and act.** It seems to me that if we are to enter into serious planning for a united Protestant denomination, this constitution should be the basis upon which negotiations between the interested communions should be conducted. This constitution allows for the development of a national organization which is not authoritarian or hierarchical but may be representative of the wishes of the membership. It permits the widest possible scope in action and witness. The constitution is broad enough to preserve the cherished forms of non-congregational churches without invading the rights and privileges of any church members. Above all, it guarantees to the local church the necessary freedom to be the Church in fact as well as in name.

A Little Church Can Grow

Karlton C. Johnson,
Minister of Stewardship,
New York Conference

I was asked to give you some particulars about one of our New York churches that has made an outstanding record of achievement in support of Our Christian World Mission.

There are several that have made substantial advances in the past few years, but I think that perhaps the most significant progress has been made by the church in Portland. Here are the particulars from the past six years:

1. Membership increased from 122 to 129 — which indicates that approximately the same people were involved.

THE LAYMEN AND THE CHURCH

Laymen, as a rule, do not realize the importance of church attendance. If they did they would not so often allow a cloud, or a shower, or a wind, or a snow, or a caller, or a newspaper, or a headache, or a fit of laziness to keep them home. A minister deserted by his representative men, dies. He dies by inches. No man can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life.

—Charles E. Jefferson

2. Total giving increased by 16% — from \$3,755 to \$9,946.

3. In 1959 the total giving per member was \$77.10.

4. Giving for Our Christian World Mission increased from \$278 to \$2,061.

5. In 1959 the giving to Our Christian World Mission per member was \$15.98.

6. The ratio of giving to Our Christian World Mission per dollar for local expense increased from 8.5 cents to 29.6 cents.

It seems to me that this reflects a mighty fine development that is well-rounded, since it included the local "mission" as well as the world mission. It is of special interest because it is one of the smaller churches in the Conference and thus demonstrates the premise we so often iterate, sound stewardship education and practice works in churches of any size, whether large or small.

During the past six years they have added a new electronic organ to the sanctuary and laid new tile flooring in the parish rooms. Plans are in progress to add a modest extension to the rear of the building to accommodate a growing Sunday School.

Portland Congregational Church is one that I am proud to bring to your notice as one of our husky smaller churches that has discovered itself and its mission effectively. The present pastor is William W. Blume, a student for the ministry.

—N. Y. Conference Paper

Jesus' Authority Challenged

Background Scripture: John 5.

Devotional Reading: John 8:25-32.

Memory Selection: Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and he shall not come into condemnation; but is passed from death into life. John 5:24.

While Jesus was in Jerusalem for one of the great Jewish Feasts — it should be noted that Jesus was faithful in attendance at the religious services of his people — he went to church, as was his custom. There he saw a hopeless cripple lying at the edge of a large pool called Bethesda. Fed by an underground spring, the surface of the pool was "troubled" from time to time, and there was a superstition that the first person who stepped into the pool at that time would be healed. Noticing this poor fellow, Jesus abruptly asked "Do you want to be made well?" It looked like a foolish question, but it was not — it pin-pointed the situation. Did the man really want to be made well? There are many invalids who do not want to be made well. As invalids they have somebody to wait on them, to make their decisions, to make them the center of their interests, to do all the worrying for them.

But invalids are not the only people who need to be asked this question. We all need to ask it of ourselves. Do we really want to be changed? Do we want really to be made whole? Do we desire it enough to do something about it? Alcoholics Anonymous members will go anywhere and do anything to help a drunkard or alcoholic to become a teetotaler, but only on one condition — the person must want to be helped. Do you want to stop drinking, to stop smoking, to stop swearing, to stop gossiping, to be a good man? That is, do you really want to be made whole? Or do you just kind of wish or hope that something will happen to make you whole? One thing is sure, a desire for better things must surge up within our hearts, and we must bend our wills to it. No man can sit back and relax and expect a miracle to happen. There must be intensity of desire and determination of purpose and effort if anything worthwhile is to happen. But miracles can happen when our will and God's power cooperate to make it possible. And this applies to social conditions as well as to personal life. How much do we want a better world? What price are we willing to pay for a brave, new world? Do we merely wish such a world or do we will such a world?

A Man Is Healed

A miracle was wrought. A hopeless cripple for thirty-eight years was healed. He picked up his "pallet" and started home, perhaps to share the

unbelievably good news with his family. He must have been walking on air. But the Jews soon brought him back to earth. "What do you mean by breaking the Sabbath Day?" they asked. In a way he was guilty. For the Jews had taken the principle of "keeping the Sabbath day holy" and spelled it out into hundreds of petty rules and regulations. To carry a needle in one's robe on the Sabbath, to wear an artificial limb or false teeth, or as this man was doing, to carry a burden, even if it was one's bed, on the Sabbath was to sin by breaking the Commandment! The poor fellow, who did not even know at the time who Jesus was, replied that the man who had healed him had told him to take up his bed and walk. He was setting a good example for us, for he was taking his orders from Christ and not from men. Later Jesus found him in the Temple — the first place he went after he was healed was to the place of worship, and there again he set us an example. Those whom Christ has helped and healed ought to worship him. Jesus told him to go and sin no more lest a worse thing should happen to him. There are those who think that

SUNDAY SCHOOL LESSON

JANUARY 29, 1961

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea Congregational
Christian Church,
Driver, Virginia

because they have been forgiven they can go on sinning and getting forgiveness. To say the least this is a poor way of showing gratitude to God for his mercies and grace. A person who takes that attitude may well consider whether he has ever repented in such sincere manner as to receive divine forgiveness.

Jesus' defense of his action and of the man's action was shattering. As God's Son he was Lord even of the Sabbath Day. This claim added fuel to the fire. The idea of making himself superior to the Law, and equal with God! That was blasphemy indeed. But the claim of Jesus was based on (a) identity with God; (b) obedience to God; and (c) obedience based on love and not compulsion. And although Jesus did not go into detail in this instance in regard to Sabbath observance, he did suggest that there were three simple rules for a Christian use of the Sabbath: (1) Make it a day of rest; (2) Make it a day of worship; (3) Make it a day of kind deeds and happy fellowship.

A Claim Is Heralded

The remaining verses of the fifth chapter of John's Gospel which comprises today's lesson record several claims which Jesus made for himself. They are tremendous claims. He claims to be the Messiah, the Son of Man and the Son of God, he claims the power to raise the dead and to be their judge when they are raised. He claims to be the giver of life here and hereafter, and also the bringer of judgment as mentioned above. He claims to have authority from the Father to execute this judgment.

In Benjamin Franklin's autobiography he tells of a minister who was ordered to read from the pulpit a proclamation from Charles the First, ordering the people to return to sports on Sunday. To the congregation's amazement and horror, the minister did read the royal edict, altho many other ministers refused to do it. But he followed the proclamation with the words "Remember the Sabbath Day to keep it holy" and he added, "Brethren, I have laid before you the commandment of your king, and the commandment of your God. I leave it to you to judge which of the two you ought to obey."

Someone has said "A man's Sunday self and his week-day self are like two halves of a round-trip ticket; not good if detached."

At Our Church Home For Children

Walstein W. Snyder, Superintendent

Christmas Visits Enjoyed

The following letter was received January 4, 1961, from Mrs. Robert R. Compton, Jr., Mebane, N. C., who had Mary Alice Wallace in her home for the Christmas holidays. Mrs. Compton is a member of the Mebane Presbyterian Church.

Dear Mr. Snyder:

We just wanted you to know how much we enjoyed having Mary Alice in our home for the Christmas holidays. I feel very confident that you could have not sent us a more deserving child because she certainly proved that in every way.

After we had supper the first night that she was with us, she and my three children went in the den and began playing some kind of game they had received for Christmas. From that time on, they seemed to have a good time and were very close to each other the whole time she was with us.

I know from Mary Alice's manners that you along with your matrons and others connected with the orphanage are doing a wonderful job. I think it takes parents to really appreciate the fine job you are doing and some day the little ones you have will know in a greater way than they know now.

Thanking you again for a visit from one of your fine little girls and give our love to Mary Alice. In my eye, she is truly a little "Mary."

Sincerely,

s/Coleen L. Compton

We are certainly encouraged by a letter such as this one. We had other letters and verbal reports from homes where our children visited for the holidays and the people told us of their joy in having our children in their homes. Of course, we are ever so grateful to all who entertained our children because it means so very much to them to visit among their friends and also to make new friends. Thank you, everyone, for all that you do for our children and our Home.

Thanksgiving Offerings: (Continued)

Mr. & Mrs. L. W. Wagoner, Elon College, N. C.	5.00
Hopedale Christian Church (NCVA)	18.40
Mr. & Mrs. Robert C. Miller, Auburn, Georgia (Members of New Effort Church, Bonifay, Fla.)	50.00
J. C. Matthews, Portsmouth, Va.	150.00
Liberty Christian Church (NCVA)	52.70
The Cone Foundation, Greensboro, N. C.	100.00
Haw River Christian Church (NCVA)	99.75
A Friend	5.00
Carey E. Haigler, Charlotte, N. C.	10.00
Mrs. H. Ed McPherson, Burlington, N. C.	10.00
J. H. Webster, Pittsboro, N. C.	10.00
Miss Dorris Jones, Suffolk, Va.	100.00
Union Ridge Cong. Christian Church (NCVA)	158.50
Mrs. Lizzie B. Tuner, Carrsville, Va.	5.00
Bayside Cong. Christian Church, Bayside, Va.	34.95
Wake Chapel Cong. Christian Church (ENC)	1,056.00
First Christian Church, Portsmouth, Va.	44.10
Mr. & Mrs. Charles Apel, Morehead, Kentucky	10.00
Centerville Christian Church (EVA)	18.00

Christmas Offerings:

Woodmen of the World	19.16
Women's Fellowship, Piney Plain Church	15.00
H. A. Rawles, Suffolk, Va.	20.00
The Opportunity Club, Cong. Christian Church, Ft. Recovery, Ohio	50.00
Frances Goodrich Fellowship, First Cong. Church, Asheville, N. C.	50.00
Plymouth Circle, Cong. Church, Wahpeton, N. D.	10.00
Happy Sharers' Club, Greensboro, N. C.	20.00
Adult Bible Class, Clayton Christian Church	15.00
Friends and Customers of Interstate Equipment Co., Statesville, N. C.	50.00
Adult S. S. Class, Ebenezer Christian Church	36.00
Everton L. Morris, Sr., Baltimore, Md.	10.00
Mr. & Mrs. D. H. Howell, Suffolk, Va.	5.00
A Christmas gift honoring Mrs. C. M. Walters, Burlington, N. C., by Joe P. Barbour, Burlington, N. C.	25.00
John T. Kernodle, Richmond, Va.	35.00
The Junior S. S. Class, Berea (Nans.) Christian Ch.	12.00
W. K. Wicker, Burlington, N. C.	200.00
A Friend, Norfolk, Va.	30.00
20th Century Baraca Class, Suffolk Christian Ch.	125.00
The Seman Cong. Christian Church, Seman, Ala.	15.00
Dorcas Fellowship, First Cong. Church, Highland, Ill.	15.00
Mrs. W. L. Clark, Varina, N. C.	5.00
Mrs. L. D. Tucker, Burlington, N. C., in lieu of Christmas gifts to:	25.00
Mrs. W. W. Sellars	
Mrs. B. Everette Jordan	
Mrs. George G. Sharpe	
Mrs. E. H. Foley	
Mrs. Parke Stratford	
Mrs. Lyman Spaulding	
Mrs. G. H. Gibson, Burlington, N. C.	25.00
Teenage S. S. Class, Mayland Cong. Christian Church (VVA)	18.00
Womack Electric & Supply Co., Inc., Danville, Va. ..	275.00
Mr. & Mrs. Walter Bain & Nancy, Burlington, N. C.	25.00
Third Ave. Christian Church, Danville, Va.	42.25
Mrs. Inez D. Harrell, Holland, Va.	5.00

In Memoriam

BUPPERT

Mrs. Mildred G. Buppert, of Chuckatuck, Virginia, passed away December 30, 1960. She was the widow of the late Albert C. Buppert, and was a member of Oakland Christian Church for many years. She is survived by three sons, two daughters, three brothers, one sister and 10 grandchildren. Mrs. Buppert was formerly a public school teacher, and was active in the Missionary Society and Sunday School of Oakland church.

Funeral services were conducted Sunday afternoon, January 1, 1961, from Bullock Funeral Home Chapel, Smithfield, and burial was made in Oakland cemetery. The services were conducted by the pastor and Dr. H. S. Harcastle, former pastor.

Wm. T. Scott, Pastor

BARNEY

A former resident of Elon College and a son of the late Professor J. W. Barney and Mrs. Barney, Harold L. Barney died December 30, 1960, and was buried in Elon College Magnolia cemetery January 2, 1961.

For many years, Mr. Barney was associated with Bell Laboratories, developing an electronic larynx for persons having lost their voices through surgical removal or paralysis of the vocal cords. He held 34 U. S. patents and 15 foreign patents in the field of wire and radio communications. He made his home in Madison, New Jersey.

He is survived by his wife, the former Sara Johnston, daughter of the late Charles D. Johnston and who formerly lived at Elon College, and by three sons: John, Harold, Jr., and Richard. Also surviving are his mother, Mrs. J. W. Barney, Sr., who still resides at Elon College, four sisters and one brother.

Harold was a graduate of Elon College and of North Carolina State College, Raleigh, N. C.

W. J. Andes

CADDELL

Mrs. S. W. Caddell, for many years a resident of Elon College, died November 20, 1960. The funeral service was conducted in the Elon College Community Church. Her late husband was a doctor for the Elon College community for many years.

Mrs. Caddell was a great-grandmother and eagerly looked forward to the return of her children on special occasions. She watched the progress of the building of the new sanctuary for the Elon College Community Church and was always anxious about the spiritual life of her church. As a pillar of community and church, she will be greatly missed. Her words of wisdom and her faith will live long in the lives of those who knew and loved her.

W. J. Andes

I. H. Vickery, Henderson, N. C.	100.00
Rich & Thompson Ambulance Service, Burlington, N. C.	7.00
Cong. Christian Fellowship, First Cong. Christian Church, Hopewell, Va.	5.00
V. L. Eppard, Luray, Va.	10.00
Wallace H. Owen, Gibsonville, N. C.	10.00
Mr. & Mrs. H. W. Byrd, Burlington, N. C.	250.00
Mr. & Mrs. C. A. Pugh, Winchester, Va.	25.00
Julius C. Helmer, Newport News, Va.	25.00
W. H. Scott, Franklin, Va.	25.00
Mr. & Mrs. W. J. Cobb, Asheville, N. C.	15.00
C. B. Ellis Music Co., Burlington, N. C.	10.00
R. O. Strange, Vernon Hill, Va.	25.00
Mr. & Mrs. E. Asbury Craven, Greensboro, N. C.	5.00
Engineered Plastics, Inc., Gibsonville, N. C.	50.00
Pilgrim Fellowship, Monticello Christian Church	5.00
Eugene Neu, Charlotte, N. C.	5.00
Mr. & Mrs. C. S. Clayton, Charlotte, N. C.	500.00
Mrs. Scarborough's S. S. Class, Youngsville Church	11.00
David T. Fuller, Henderson, N. C.	20.00
Rev. B. R. Cosby, Lynchburg, Va.	5.00
J. H. McEwen, Jr., Burlington, N. C.	250.00
The Beginner's Class, Haw River Christian Church	7.00
Women's Fellowship, Bethlehem Church (VVA)	20.00
Congoit S. S. Class, Cong. Church, Sabetha, Kans.	10.00
First Cong. Christian Church, Winchester, Va.	57.00
Mrs. R. C. Scharff, South Norfolk, Va.	3.00
Henry I. Jaffe, Virginia Beach, Va.	5.00
Special Gifts	416.58

Total	\$ 5,476.26
Grand Total	\$20,078.00
Total for the Week	\$ 5,793.19
Total for the Year	\$28,308.36

REPORT FOR JANUARY 9, 1961 SOUTHERN CONVENTION CHURCHES

Amount brought forward	\$ 8,230.36
Virginia Valley Conference	
Bethel	\$ 9.00
Linville	17.25
Mt. Olivet (R)	16.00
Winchester	37.50
	\$ 79.75

Eastern Virginia Conference	
Bayside	12.00
Cypress Chapel	70.00
Dendron	15.00
Dendron — Thanksgiving	25.00
Eure	100.00
Franklin — Thanksgiving	175.50
Great Bridge	14.00
Liberty Spring	49.00
Liberty Spring, S. S.	2.50
Lynnhaven Colony Comm.	13.00
Newport News	105.82
Norfolk, Christian Temple	117.00
South Norfolk — Thanksgiving	202.70
Sunbury, Damascus	50.50
Warwick	13.00
Waverly — Thanksgiving	67.65
Dendron — CHIP	10.00
	1,042.67

(Continued Next Week)



He's got a long way to grow—guide him carefully.

Who says it's a small world?

Not a little fellow. To him it looks awfully big. And how he grows to face it depends on you.

Teach him well. Teach him Love. Love of God and of his fellow man. Let him see it in your daily life. And he will grow—loving and loved.

Teach him Respect. Live in such a way that he can respect you. Then teach him to respect others and that which belongs to others. And he

will grow—seeking not to destroy but to build. And he himself will be respected.

But above all, teach him Faith. And he will gain a strength that will not fail him. Teach him Faith and it will add to his happiness. Teach him Faith . . . and he will never be alone.

Give him this legacy . . . Love, Respect, Faith. And he will grow in strength to be a man.

Find the strength for your life . . . worship together this week

The

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VOLUME 113

JANUARY 24, 1961

NUMBER 4



New Building Is Started At Bay View, Virginia

January 8 was an important day at Bay View, Norfolk. 154 were present for Sunday school, and 147 for the morning worship service when the Constitution of the United Church was approved. Officers of the church for 1961 were installed.

In the afternoon the cornerstone was laid for a new sanctuary and social hall, with five large classrooms as pastor's study and choir room. More than 200 people witnessed this impressive ceremony and attended the reception following given by the Women's Fellowship.

Participants in the service, shown above, are Revs. John G. Truitt, Jr., H. S. Hardcastle, Frank R. Hamilton, George D. Alley and the pastor, Charles Pegram. Facing the camera is Elmer C. Womack, trustee, assisting the mason who had donated and constructed the foundation.

Completing the day was a mission program of slides and records presented by the Women's Fellowship and titled "An Evening in An Indian Village."

Here And There Among The Churches

This is a busy week for our Missions Council meeting at Buck Hill Falls, Pennsylvania. It is a beautiful place to be busy.

James Jackson was licensed January 5 by the Western North Carolina Conference at a service at the new Clanton Park Church, Charlotte, where he is the organizing pastor.

Miss Dorothy Hampton, formerly Race Relations Consultant for North Carolina and Virginia has accepted a position with the Missions Council in Boston, as of January 1. Her title is Resource and Information Secretary in Missionary Education.

New tile for the floor and carpeting for the center aisle are being installed in the chapel at Bayside, Norfolk. From the newsletter we learn that Rev. and Mrs. Julius Rice and family received \$239 as a Christmas gift from the church.

January 8 was a "big day" at The Christian Temple, Norfolk, when 377 were in church school and 386 present for morning worship, the largest number since last Easter. Rev. Frank Hamilton's sermon topic was intriguing — "How Old Are You?"

The Social Action Committee of our Tryon church is asking the church people to contribute \$100.00 to aid three high school young people to visit the United Nations this spring. The people to go are winners in an essay contest sponsored by the University of North Carolina and the American Freedom Association.

Rev. Reuben Askew, pastor at Pleasant Hill, had his conference ordination elevated to that of full ordination at a service by the Western North Carolina Conference January 8.

The pastor, Rev. W. T. Madren, reports that Happy Home church, near Ruffin, North Carolina, voted to approve the constitution of the United Church of Christ January 1. That same Sunday they received five members on confession of faith.

Rev. Collins Kilburn, new minister of United, Raleigh, is preaching a series of sermons in January on "What Is A Great Church?" Topics include The Worship of the Church, The Fellowship of the Church and the Mission of the Church.

Preliminary announcement indicates that Congregational Christians should be especially interested in sharing in the Tidewater Preaching Mission this year February 19-26, for three of the speakers will be from our denomination. They are: Dr. Fred Hoskins, Dr. Sheldon Mackey, and Congressman Walter Judd.

Southern Union College, Wadley, Alabama, has been selected as the 1961 project of the Churchmen's Brotherhood of the Evangelical and Reformed Church, according to an announcement made January 3 by Mr. Theodore Schwalm of Lancaster, Pennsylvania, president of the Brotherhood. The goal is \$30,000, much of which will be received on Men's Sunday, October 15. The fund will be earmarked to improve the science facilities at this Congregational Christian junior college.

The Church of Wide Fellowship at Southern Pines, N. C. held its annual meeting January 18, and will install its Sunday school staff of 25 people January 29.

Rev. Bill Simmons of Great Bridge, Virginia, will hold a three day revival in Butt Station Prison Camp during the first week in February. Chaplain of the prison says this will be the first such revival in Virginia.

The peace and service committee of our United, Raleigh, church is seeking foster homes for Indian students from Dunn who are attending Catholic High in Raleigh, because they cannot enter public high schools there. This committee is also making arrangements for a fellowship dinner with some of our Negro churches at Manly Street Christian Church February 12, Race Relations Sunday.

BAY VIEW NEWS

Mrs. D. O. Houck, Jr.

The chancel choir and men's chorus presented their Christmas cantata "The Shepherd and His Lamb" December 18. The Sunday school classes presented a program December 19. The Laymen's Fellowship sold fruit cake and candy during the holidays, the proceeds going to help the Cub Scouts they sponsor. The junior class, taught by Mrs. Mary Green, gave the church a stainless steel punch bowl.

Three of our men have recently been promoted to the rank of naval lieutenant: David Davis, Thomas McFarland, and George Varshock, our new organist.

Volume 113

Number 4

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

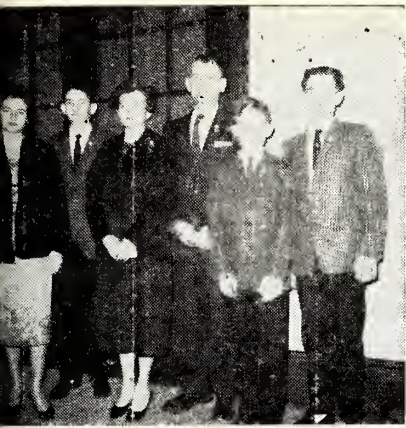
Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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FAMILY HONORED AT HAPPY HOME

Eunice Lipford

Raymond Pryor, superintendent of Happy Home Sunday School, (Route 1, Ruffin, N. C.) and Mr. Arthur Powell, assistant superintendent, gave awards for perfect attendance at Sunday School, Sunday, January 1.

Highlight of the service was the recognition of Mr. and Mrs. Robert Page and family (pictured above) who have all been in Sunday school every Sunday for the past five years.

One-year awards went to Nancy Madren, Carl Sparks, Bobby Evans, Gay Allen Evans, Dale Evans, Dwight Pearce, Terry Scearce, Sandra Watkins, Donald Stroud, Mrs. Clara Evans, Mrs. Bertha Powell, Mrs. Anita Powell, Mrs. Ruby Watkins, and Raymond Pryor.

Two-year awards were given to Judy Powell, Paula Sue Powell, Marcia Powell, Joe Charles Gallagher, Judy Evans, Paul Powell, and Alfred Strader.

Three-year awards went to Dale Madren, Rodney Pryor, Janet Evans, Mary Frances Turner, Brenda Evans, Gay Ellington, Amos Madren, and Robert Watkins.

Mrs. Alfred Strader, Donna Strader, Keith Powell, and Woodrow Ellington received awards for four years.

Mr. and Mrs. Robert Page, Gail Page, Robert Lee Page, Hunter Page, James Page, Dennis Strader, and Jerry Joe Powell received awards for five years and Wanda Jones for six years.

The ladies of Holy Neck served covered dish supper Sunday evening, January 15, and heard Mrs.

W. Johnson review the mission study book. Young people could get credit by attending, and everyone was invited.

January 24, 1961

INSTITUTE OF RELIGION

The twenty-second annual Institute of Religion is being sponsored by United Church, Raleigh, for six Monday evenings. The theme is "The Face of America."

Remaining lectures in the series include:

January 30 — Rev. James Lawson, pastor of Scott Chapel Methodist Church, Shelbyville, Tennessee on "The Sit-Ins: Their Effect Abroad."

February 6 — Helen Fuller, managing editor of *The New Republic*, who is taking a sabbatical leave to write a book on the first year of the Kennedy administration, "Outlook for the New Frontier."

February 13 — Dr. Howard Schomer, Congregational Christian minister who is president of Chicago Theological Seminary, formerly at the Fellowship Center, Le Chambon-sur-Lignon, France, "The Voice of Churches as Heard from Abroad."

February 20 — Franz Danier, assistant director of organization of the American Federation of Labor and the CIO, "Labor and the Face of America."

The lectures are held at 8:00 p.m. They are preceded by fellowship dinners (\$1.50) at 6:00 and classes at 7:00. Courses being offered: "Citizen Consultation on Traditional Values in Modern Life in India and the U. S.," "Responsibilities of Organized Labor in Our Society," "The Face America Presents to the College Student," and "The Adult Criminal Offender in Our Society."

LEADERS OF LAYMEN MEET

The Board of Directors of the Churchmen's Brotherhood and The Board of Directors of the National Laymen's Fellowship met in joint session at The Mayflower Hotel, Washington, D. C., November 19, 1960. Twenty-three directors and two executive secretaries were present.

It was voted unanimously that the two executive secretaries be instructed to proceed on preliminary plans for a convention of the Churchmen's Fellowship to be held in 1962 having as its theme "The Churchman in Society."

It was voted: (1) That the Committee on the Constitution be continued as presently constituted; (2) That it circulate to the directors as soon as possible a "revised tentative draft"; (3) That it present to these boards the recommended revised ver-

sion at the meeting to be held in 1961 for board approval and recommendation to the convention in 1962; (4) That upon adoption by the convention in 1962 it be declared to be in force.

Dr. Kohler reported on the several Lay Schools of Theology conducted in the past year and indicated a growing interest and concern for such work both on the part of churchmen and the educational institutions.

Secretary Peterson reported on his contacts with United Churchmen and indicated a good rapport.

Dr. Kohler made a brief but interesting report of his visit to various European countries during the past summer. At Dr. Kohler's suggestion it was voted that the Churchmen's Fellowship provide sponsorship for Theodore Schwalm during his tour of Europe in 1961.

—Churchmen's Fellowship

WORLD DAY OF PRAYER AT BURLINGTON

World Day of Prayer will be observed in our Burlington First Church February 17, according to announcement by Mrs. H. C. Pollard, chairman for the sponsoring Burlington Council of Church Women. Dr. Bernard Boyd, of the department of religion at the University of North Carolina, will be the speaker, and the service will begin at 7:30 p.m. Dr. Boyd is in popular demand as a speaker, and the theme for this year is "Forward Through the Ages."

CALLING ALL MINISTERS

"The Ministry of Reconciliation" is the theme for the state pastors' Conference being held January 31 at White Memorial Presbyterian Church, 1704 Oberlin Road, Raleigh, in connection with the annual meeting of the N. C. Council of Churches.

Following the call to order by President Cecil Robbins at 10:00 a.m., Dr. Bernard Boyd will speak on "The Biblical Basis of Reconciliation" and Dr. Theodore Wedel on "The Pastor's Role in Reconciliation." At luncheon Dr. Benjamin Mays will speak on "Reconciling the Individual." Dr. Boyd and Dr. Wedel will give second lectures in the afternoon.

A joint fellowship dinner with United Church Women will have Mrs. Murdock MacLeod as the speaker, while Dr. Ralph Sockman will address the evening worship service on "Reconciled to be Reconcilers."

The business session of the Council will be held on February 1.

Dr. Ned Brannock

"Dr. Ned Faucette Brannock died today."

That is what the newspapers said January 16. But a multitude of people know better. Ask the students who followed his leadership in search of knowledge at Elon College for more than fifty years, and they will tell you that there was something about Dr. Brannock that was ever new and living. The body he had inhabited for 89 years grew tired, and lay down to rest, but the man himself is surely off on some further search of what is eternally true.

Elon College was young when it gave Ned Brannock, a native of the county in which the college is located, a degree in 1899. Nine years later the college welcomed him to its faculty, and, because of his scholarship, Christian character, ability to teach and to inspire students, he continued to teach in his beloved institution far beyond the usual retirement age. Thousands of alumni scattered across our world will be saddened to know that they can see him no more in classroom or on campus, but they will feel a bit closer to that unseen world where great spirits abide, not in idleness but still searching to know

whatever may be in the mind of the Infinite.

Newspapers can record simple facts about the man. They can say that he received a Master of Science degree from Columbia University, that Defiance college honored itself by conferring on him the degree of Doctor of Literature, that he taught public school in Georgia and North Carolina before becoming a member of the Elon College faculty, that he studied in Johns Hopkins and at the University of North Carolina, that he is survived by one son, four daughters, four grandchildren, and two great-grandchildren, and that his body was laid to rest in Magnolia cemetery at Elon College. But that is not the whole story, nor even the greatest part of it.

Students to whom he revealed some of the mysteries of chemistry, neighbors who shared his delight in gardening, friends who worshipped with him in church, alumni who received his hearty welcome back to the campus, and many more who knew him well know that the simple record of facts fail to tell the story of this wonderful man whose body has fallen on sleep. Surely he has heard his Master say, "Thou has been faithful... enter into the joys..."

"Ministers Have It Easy"

Some time ago there came across the editor's desk a letter from a woman who questioned a minister about the "racket" of the ministry. She seemed to think that the ministers have a rather soft job, that they are in a tight brotherhood, and that the "squawks" sometimes heard from members of the fraternity are not worthy of much consideration

We are all familiar with a variety of "rackets" these days. The idea back of them seems to be to make some easy money, and in large quantities. The ministry is not the place to get great wealth; neither is it the place to starve. Many Protestant churches are now following Roman Catholic practice by furnishing a house and other living expenses for the minister. This has been greatly encouraged by the Government which allows such emoluments without taxation. Then there is a salary of some sort. Sometimes it is quite inadequate. It must also be admitted that sometimes it is more than the person is worth, or could make in other professions. Doctors, lawyers, school teachers, farmers, industrial workers — these people are given no houses, utilities, and annuities. Some of them receive more cash, but it costs them more to live. Perhaps we are reasonably well off, and should not gripe too much about money.

How about the easy job? It can be. Little talks are not too hard to prepare. Visiting is considered a pleasure by many. Going to meetings is not terribly strenuous work. But to change the life of individuals and of the community is something else again. It is not easy to convince parents they are playing the fool when they talk of separating and leaving their children. Some greater love has come to them, or they are tired of living together. Try changing such ideas so a home can be maintained. Tell young people to wait for marriage until after college, and get them

to believe it makes sense, and you go home wear at night. Try to convince a businessman that "honesty is the best policy" when he sees a million dollars just ahead if he makes that shady deal. You will probably stay awake nights before you get it done. Try preparing a sermon on the brotherhood of man when you know the leading members of your church are members of the Ku Klux Klan or the White Citizens Council. You will shiver in your shoe when you stand up to speak. Or, let the trustee recommend a new church building when you are thoroughly convinced that what is needed is for the congregation to send a missionary to some far corner of the world where fires of hate are burning and are ready to spread through civilization. What will you say in that meeting? Not all of the work of the ministry is easy — if one really tries to probe the depths of human experience and to interpret God to people and to make religion relevant to life as we know it today.

Now what about the "fraternity" of the ministry. Is it a bit difficult to get into this exclusive society. No more so than to be a doctor of medicine. There is an "order" in the ministry. A youth says he wants to join. He is taken "Under Care of the Conference" while he goes through college, and perhaps two years of seminary training. If he is worthy, he can get license to preach. With experience, knowledge, and the appreciation of those he serves he becomes a candidate for ordination, which is the highest honor our churches give their ministers. These are standards set by the churches to protect themselves, and makes a fellowship worthy of the best that any man can give. It costs work and character to get into the fraternity of the ministry.

It is not a "racket". It is a calling of God for people who are willing to listen to his voice.

HOPE

"We Are Saved By Hope."

Romans 8:24

In hope there is a beautiful
ouyancy — clean, pure, sweet. It is
ore than therapeutic, it is salvation!
We are saved by hope."

Hope has helped me all my life.
ow beautiful hope is!

Hope is out there beyond, above,
viting, calling. I think Paul's "with
atience wait for it" is to teach us
ot to press too hard in the joy and
allenge of it. Yes, Paul wants us
o "with patience wait for it."

However, I am confident it is more
an passive, more that static. It is
stepping out with enthusiastic per-
sistence.

"I hope I can go to college." "I
ope I graduate." "I hope I can
ut my best into a life calling."

That word "wait" is quite a word!
akes space of something more
an 500 words in my dictionary.
odus 3:10, "They shall wait on
eir priest's office." See Simeon
enturies later: (Luke 2:27, 28)
The parents brought in the child
esus... then took he him up in his
rms, and blessed God..."

Yes, work and joy and happiness
re in hope — and prayer, and peace!
e are saved by hope!

John G. Truitt

Year-Round Garden

Plant 4 rows of Peas:
Presence, Promptness, Preparation,
and Purity.

Plant 3 rows of Squash:
Squash gossip, Squash criticism,
and Squash indifference.

Then sow 5 rows of Lettuce:
Let-us be faithful to our church
Let-us be unselfish and loyal
Let-us have good fellowship
Let-us work for new members
Let-us be kind to one another

No garden is complete without
turnips:

Turn-up for all meetings
Turn-up with a smile
Turn-up with new ideas
Turn-up with determination to
make everything count for some-
thing good and worthwhile.

you will plant this garden 1961
ill be an out-standing year for you
nd for the Church.

—Northview Star

God Builds No Churches

God builds no churches. By his plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

The humblest spire in mortal ken,
Where God abides was built by men
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies;
Out of our hearts must they arise.

Edgar A. Guest

About

* * *

OTHERS WHO SACRIFICE

When a man gives up a fabulous
salary in private business to accept
a position in government service,
State or national, he is complimented
by the press and the general public
for his sacrifice.

Of the several definitions of the
word sacrifice, relinquishing income
or profit in favor of public service
is one of them. But for every man
whose decision fits the definition,
there are millions of men and women
throughout the world whose sacrifices
symbolize the same definition but who
are rarely ever applauded by anyone.

There are also millions of human
beings who have never had a small
fraction of the better things of life
enjoyed by other millions. Many of
these less fortunate millions go from
cradle to grave without medical care,
and the map of the United States
contains some of the places where
many of these sacrificing souls live.

In many hospitals, homes for the
aged, orphanages, and rescue homes
tens of thousands of dedicated men
and women serve humanity year in
and year out on a full or part-time
basis with little or no compensation.
In some hospitals in large cities the
shortage of nurses is so acute that
Red Cross volunteers do a laudable
job of helping, and their only compen-
sation is the inward satisfaction of
being helpful to others. All these
lovers of humanity are seldom if
ever heralded by the press or other-
wise applauded.

There are numerous cases where
men with a compassionate love and
concern for those who suffer sacri-
fice comfortable homes and small

fortunes to help bring health and
happiness to others. One example is
87-year-old Dr. Albert Schweitzer,
scientist, theologian, musician and
eminent scholar, laboring among the
jungle dwellers of Equatorial Africa.
Dr. Schweitzer is often called "the
greatest living missionary". Another
example is youthful Dr. Thomas A.
Dooley, suffering with a possible
fatal disease, yet ministering to the
sick and dying in several hospitals
he has established in the small and
troubled Asian kingdom of Laos when
he could be enjoying a lucrative
practice in most any part of the
modern world.

Among the lesser known and un-
known cases of sacrifice is the mother
who through instinct that cannot be
defined with a love that cannot be
defied, sacrifices most of a normal
life for an unfortunate child, not only
in infancy but through adulthood.
Her case can be multiplied by untold
thousands of other mothers who
sacrifice without public recognition,
often in the communities in which
they live.

The man who exchanges a top
salary in private enterprise for a
much smaller salary for the privilege
of serving the public for an indefinite
time deserves commendation. But the
millions who also sacrifice to serve
humanity, often for life, also deserve
more praise from the press and public.

The world would be a happier place
if more flowers were handed to the
living rather than placed on their
graves. And, too, a word of praise
on a grave marker cannot be read
by the person beneath it.

C. B. Riddle

Merger Or Cooperation

Morton Kurtz

Director, N. C. Council of Churches

Much interest has been aroused by the proposal made recently in San Francisco by Dr. Eugene Carson Blake and Bishop James A. Pike looking toward a merger of the Methodist, United Presbyterian, United Church of Christ and Protestant Episcopal churches. The resulting church of 18 million members in turn would invite others to join. The plan is neither unique nor new, since the Church of South India resulted from a similar merger several years ago, and such a merger in the U. S. has been discussed since the "Greenwich Plan," which goes back even farther. That, however, is not important. What matters is, what will result and what should result from this sweeping proposal.

Dr. Blake and Bishop Pike are both highly competent and highly respected church leaders. Each has been a leader in ecumenical circles. We shall listen to them with care.

I am not sure, however, how practical is their plan. If they were desirous of startling Protestantism out of apathy toward its own divided state, they have succeeded to a degree. But what then? The proposed merger would take, according to the most optimistic forecast, at least ten and more probably 25 years. Meanwhile, a hue and cry would be raised by those opposing it and all kinds of old prejudices would be dragged out to have their inning.

Personally, I should prefer to have our denominations devote the next ten years to an intensive campaign to:

(1) Revitalize and rededicate their members to an acknowledgment of Christ's preeminence over all our lives and the life of our society;

(2) A co-operatively planned evangelical witness to the unchurched, including visitation, united religious censuses, and evangelical preaching;

(3) A really determined campaign to undergird and make more effective the ecumenical or council movement at the world, national, state, and local levels. I am particularly (and naturally) concerned over this third point, for unless we can work more effectively together through councils of churches there seems to me little chance of our working together at all. This may be only a preliminary

step toward unity, but it is a vital one;

(4) Pray while we work together for the guidance of the Holy Spirit to lead us all into greater unity of spirit and, eventually — if it be His will — to union itself.

These seem to me challenging as well as elemental goals. I believe that such mergers as are good and needed will come from such a foundation. I particularly like Bishop Nolan Harmon's suggestion that mergers begin by reuniting divided "families" such as exist among Baptists and among Presbyterians. But I am not interested in mergers per se unless they are clearly led by the Spirit. We have enough efficiency and more than enough organization in our present age. What we need more than ever is to acknowledge the supremacy of Christ over all. The closer we approach to Him, the closer we ought to approach each other.

—N. C. Council Bulletin

A BIT OF EXPERIENCE

I have met with a good many people
In jogging o'er life's varied way;
I've encountered the clever, the simple,
The crabbed, the grave, and the gay;
I have travelled with beauty, with virtue;
I have been with the ugly, the bad;
I have laughed with the ones who were merry,
And wept with the ones who were sad.

One thing I have learned in my journey—
Ne'er to judge one by what he appears;
The eyes that seem sparkling with laughter
Oft battle to keep back the tears;
And long sanctimonious faces
Hide oft the souls that are vile,
While the heart that is merry and cheerful
Is oft the freest from guile.

And I've learned not to look for perfection
In one of our frail humankind;
In hearts the most gentle and loving
Some blemish or fault we can find;
But yet I have ne'er found the creature
So low, so depraved, or so mean
But had some good impulse, some virtue
That 'mong his bad traits might be seen.

And, too, I have learned that most friendships
We make are as brittle as glass.
Just let a reverse overtake us,
Our "friends" on the "other side" pass.
But, ah! I have found some few loyal,
Some hearts ever loving and true!
And the joy and the peace they have brought me
Have cheered me my whole journey through.

—Cottager and Artisan

"THE UNITY OF THE CHURCH"

By Wm. N. Tuttle

One of my first assignments when a freshman in Union Theological Seminary almost a half century ago was to write a paper on Cyprian's views on "The Unity of the Church." I am glad I got that assignment. It has influenced my whole life.

Cyprian was of a wealthy patrician family in Carthage, a lawyer and a teacher of rhetoric. Born a pagan, he embraced Christianity in middle life and became Bishop of Carthage until his martyrdom in the year 258. During the persecutions under the emperors Decius and Valerian he had long periods of imprisonment, which he used as did St. Paul in writing the treatises that have survived until today.

Cyprian felt that Christian disunity was heretical. In an age when many prelates were arrogating to themselves more and more personal authority he believed strongly in church councils and held seven of them in the course of the ten years he presided over the see of Carthage. He believed that the Holy Spirit was present and vocal in the decisions of councils of the church.

Either because of Cyprian, or perhaps just because I was born that way, I have always been interested in Christian Unity. Some of the things I remember with most satisfaction are small parts I have played in helping to bring unity out of an unchristian chaos. I am glad to have had a part with four other ministers 15 years ago in founding the Florida Council of Churches, now growing in strength and influence. I was happy last month when I heard that Pope John and the Archbishop of Canterbury had a friendly meeting. I am pleased as the reports come from our own Florida churches that have voted to ratify the Constitution of the United Church of Christ. Up to January 1st., ten of our churches had taken their votes on the Constitution. All were affirmative and most of them unanimous.

—Florida Congregational News

Dr. N. F. Brannock

Dr. Ned Faucette Brannock, a member of the college faculty since 1908, passed away at 2:50 a.m., Monday, January 16. He had worked at his desk at the Carolina Biological Supply Company on Friday; had been a dinner guest at his neighbor's home on Sunday; and had gone to the Elon College Community Church for the church business meeting on Sunday evening when he became ill and had to return home. Later in the evening he was taken to the hospital where he expired a few hours later.

He is survived by his son York Brannock of Burlington and his four daughters Mary Rouse of Burlington, Annie Lou Harward of Fountain, N. C., and Madge and Edith Brannock of the home; four grandchildren and two great grandchildren.

Funeral services were conducted at the Elon College Community Church on Tuesday, January 17 at 3:00 p.m. by the pastor Dr. W. J. Andes. In accordance with his wishes the family requested that in lieu of flowers contributions be sent to the Ned F. Brannock Scholarship Fund at the college. The Fund was established by some of his former students approximately ten years ago.

Dr. Brannock was a competent scholar, a student who pursued study for the sheer joy of learning, a thorough teacher, a dedicated Christian, and one of my closest and best friends. He was devoted to his church, his College, his community, and his family. Surely a great and good man has left our midst today... his life has been a blessing to those who knew him... the lessons he taught us in the classroom and the example he set for us as a man will be an abiding influence for good for years to come.

Earl Danieley, President
Elon College.

AT FRANKLIN, VIRGINIA

From the sprightly little newsletter of our church in Franklin, Virginia, we gather several interesting items.

January 15 the Fireside Club went to Patrick Henry Hospital, Denbigh, to hold a religious service, visit the 45 patients, and distribute gifts.

Placing a rose on the pulpit to announce the birth of a baby is the habit of Tucker G. Humphries, the minister. January 8 there were two roses — one for Phillip Andrews

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Colclough, III, and the other for William Bryant Hastings, III.

Dr. Ernie Gatten, T. Hayes Holland and Rupert Tart were commended for faithful service as deacons while J. Vaughan Beale, C. F. Smithwick and Mills P. Daughtrey were welcomed to the board of deacons. Dr. Darden W. Jones is chairman and Wesley Mills is secretary for 1961.

The annual church meeting was held January 11 with excellent reports, and a supper that created fine fellowship. A vote of thanks was given to Warren Council, retiring Sunday school superintendent, and Robert Council, Jr., was elected superintendent for this year.

The Laymen's Fellowship had a supper meeting January 17 with Jack Beale, Irving Beale, Bobby Cobb and John Kitchen in charge of the meal and Wesley Wills in charge of the program.

MINISTER MAKES PLEDGE

At the annual business meeting of the church, held Wednesday night, January 11, as Reverend T. G. Humphries presented his report to the Franklin church he pledged:

1. To try to stimulate afresh and anew every group in the church. To challenge each one again with their obligations and responsibilities to God's Kingdom and their church.
2. To be a better friend, a better pastor, a better shepherd in 1961.
3. To represent our church as our members would have us do in our many outside of the church engagements.
4. To increase our calling. At least 150 calls a month, besides, sick, trouble or sorrow calls.
5. In short, our best in making our church a power for good and for God in Franklin.

* * *

In return, your Pastor asks that every member give God, your church, and its program, priority in your life.

Congratulations to Rev. and Mrs. Grant J. Burns of Carolina, near Burlington, North Carolina, who announce the birth of a son, Daniel Wayne, born December 12. Mrs. Burns is the former Patricia Coghill.

Young people will be in charge of the church service next Sunday at Great Bridge. Speakers will be Pat Barefoot and Joan Wilson.

MRS. FLORENCE ROGERS

Mrs. Florence Rogers of Fayetteville, North Carolina was buried January 23. She gave the land for our church in that city, and was a great help in getting the church started. Further details will be given next week.

The Western North Carolina Pilgrim Fellowship will hold its fifth Sunday Rally at Pleasant Ridge next Sunday afternoon with registration beginning at 2:30 o'clock. Young people from all the churches are wanted to share in this meeting. The featured speaker will be the Rev. James Jackson, pastor of our new church in Charlotte.

The 14th Annual Laymen's Rally will be held at Elon College February 19. Leaders will include Rev. Albert Ronander from the national offices and Clarence Stasavich who is athletic director and head football coach at Lenoir Rhyne College. Reservations at \$1.25 for the banquet need to be in by February 10.

The fifth Sunday union service of the South Norfolk area will be held in our South Norfolk church.

Church Chuckles
by CARTWRIGHT



"Better change this announcement to read 'eminent lecturer will HONOR our church,' not 'FILL our pulpit!'"

Here is an outstanding example of diplomacy... an attribute all ministers MUST have... an attribute they must use OFTEN. And if we study the qualities that go to make up a 'diplomat,' isn't the principal quality simply an inborn ability to deal with others in a spirit of Christian kindness?

Build World Friendships Through Student Visits

Mrs. John R. Kernodle

As Women's Fellowship Social Action Chairman, I would like very much to encourage the people in our churches to become acquainted with the students from other countries who are at Elon College. This should not be difficult, as they are few in number.

It would be good for them — for us, too — to become friends, for them to see democracy and Christianity at work in the U.S.A. through "us." If we put ourselves in their place — living in a strange country

with a different language, different customs, even different food — how would we react?

Some of these young people have nowhere to spend holidays. It would be best if the invitation came from their classmates, but if they are left on the campus alone, it seems that there might be some interested church members who would enjoy sharing holidays with them.

I would like especially for our group to take into its heart and into its homes, the young man from Turkey whom the Southern Convention Women's Fellowship is "sponsoring."

Women Sponsor Turkish Student

Carey Andes

The Southern Convention Women's Fellowship is helping to sponsor a boy from Turkey at Elon College. His name is Barbaros Chelikkol, he is 18, and he arrived about the middle of September. He is a very fine student, averaging higher than most other freshmen entering college at Elon.

It may not be generally known that the women are sponsoring this young man. It all happened last summer at the School of Mission when President Marion Gordon appointed a Committee to consider the proposition of Louis Wilkins, now teaching in the Amerikan Kolej Tarsus, Turkey, that we help to sponsor a young Moslem boy who has been one of his prize pupils. The committee, composed of Mrs. Robert Kimball, Mrs. Robert Smith, and Mr. William Andes, decided that it would be a good thing to sponsor this young man and assist him in getting his education by providing scholarship aid of \$500.00 a year at Elon College and the executive board of the Women's Fellowship approve. Elon College is also assisting Barbaros by providing other financial help.

Barbaros was late in arriving at Elon College because of difficulty in getting his passport and visa. He left on Friday night from Turkey, and arrived in New York on Sunday. On Monday evening, my husband and I met him at the bus station in Greensboro. In this way, we, along with two of the college students, were the first ones to greet Barbaros upon his arrival.

Barbaros spent the Thanksgiving holidays with the family of Louis Wilkins at Lennig, Virginia; he spent the Christmas holidays with the Andes family in Elon College. He is a very attractive young man, very intelligent, and has a keen sense of humor. We thoroughly enjoy sharing our home with him during the holidays. We took him along with us to the Valley of Virginia so that he was able to see this part of the country. Several people were kind enough to send him Christmas gifts, so that he shared his "Sa-

Elon Students From Other Countries

Elon College is proud of its students from other countries. Each one is making a definite contribution to the life of the college and of the community. They come from communities in which they were honored and treated with respect. They are taking their college work seriously and are doing well.

Despite their busy lives they are glad to make addresses to church groups and thus help people in North Carolina and Virginia to understand more about our world. Mrs. W. W. Sloan is chairman of the committee for foreign students. All requests for the services of these students should be channeled through her. These students do not ask to be entertained or shown off. They are mature, busy people. In their home communities invitations to speak would be sent them in writing, and definite expressions of appreciation would be sent to them later.

John Bede came from Pakistan where his father is a college professor of English. He secured his degree from Elon last spring with a major in business administration. He is taking an additional class at the college, living with Dr. and Mrs. Sloan, and working with Burlington Industries in Burlington in preparation for graduate work. Mr. Bede expects to return to his country in the summer of 1962.

John Ling is from Sarawak in northern Borneo, where his father is pastor of a large Methodist Chinese

church. Mr. Ling will receive his degree next spring. He expects to take graduate work in religious education to prepare for supervision of religious education activities in the church schools in Sarawak.

Nabil Abu Aitah came from Bethlehem in Jordan. He was at Elon for one year on a Rotary scholarship. Individuals who are interested in him are paying his expenses this year. Mr. Abu Aitah is majoring in chemistry and hopes to assist his country as a chemical engineer.

Barbaros Chelikkol came to Elon this fall after graduating from our mission high school in Turkey where Louis Wilkins, a recent Elon College graduate, is teaching. Mr. Chelikkol is majoring in physics and mathematics. He is being sponsored by the Southern Convention Women's Fellowship.

Ada Hernandez recently came to Elon from Cuba. Her parents are living in Greensboro, N. C.

If you want one of these students to address your group, contact Mrs. Sloan telling her exactly what is wanted. After she makes arrangements, send the student a note confirming these. Give him plenty of time to deliver his message — never less than twenty minutes. Respect him as a mature person who has had a rich experience, and give him financial appreciation as you would any other public speaker. Your lives will be enriched, and so will his.

Claus" along with our family on Christmas Eve.

Barbaros has no difficulty with the English language, and is readily understood. Now that he has become somewhat oriented at Elon, perhaps he would enjoy visiting in our churches throughout the Convention.

All in all, I would say that our Christmas was a great deal better because Barbaros was with us, even though he is not a Christian. He is very congenial, and very likeable. He is very anxious to see as much of American life as possible, and is interested in our customs.

Barbaros plans to be an engineer, though he is not certain what kind. Whatever he decides to be, I am sure he will be good at it. He really wants to stay in the U. S. long enough to get his Master's degree.

If this young man is a sample of the type of work Louis Wilkins is doing in Turkey, I would say that it is a wonderful work.

BETHLEHEM WOMEN REPORT

The Women's Fellowship of the Bethlehem Congregational Christian Church of Suffolk, Nansemond County, with 141 members, had a very successful year under the leadership of Mrs. Harry Schadel.

We participated in the World Community Day, World Day of Prayer and May Fellowship Day by showering patients at Patrick Henry Hospital. We observed Women's Fellowship Sunday in November with guest speaker Mrs. Guy Benchoff of the E. & R. Church from the Valley of Virginia.

We raised over \$625.00 for our missionary apportionment, seven Life Memberships and two Memorials, and Home Mission and Social Service budget.

Other highlights of our year's work are \$650.00 raised for our building fund with a bazaar and turkey supper.

Our Mother-Daughter banquet was so successful, we are having another this year; we entertained the young people at a youth banquet for youth week and entertained all the families of the church with a family picnic at Planter's Club.

Mrs. J. F. Morgan taught our foreign mission study book on Africa and Mrs. I. W. Johnson taught our home study book.

After our February quarterly meeting and covered dish luncheon, we

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held a cancer workshop where 990 cancer dressings were made.

We have enjoyed working together and are looking forward to another successful year.

Mrs. Harvey Speight,
Historian
Mrs. Mills C. Luter,
Asst. Historian

FLINT HILL WOMEN REPORT

By Mrs. Robert Britt, President

The Women's Fellowship of Flint Hill Christian Church of Biscoe, North Carolina, was very successful in 1960. We are pleased to report that we purchased a pulpit, communion table and flower stands for

our church. Also we had a time clock installed to control lighting the church on the outside.

We have had only one meeting in the month of January, but we are proud to report that at this meeting there was enough money pledged to furnish our church with pews.

Our thanks go to the men and other members of the church who have helped with the work. Our acting pastor, Jimmy Caviness, has also been a wonderful help and inspiration to us all.

With the blessing of God and the cooperation of the group we have reason to hope for the accomplishment of great things during the coming year.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

The Madura Mission

January

Nagpur is a leading commercial and industrial center with population of nearly a million.

29—Miss Miriam Brown is at Ramnad where she is in charge of St. Andrew's Girl's High School in the poorest part of the diocese. She is treasurer of the Birdsnest Orphanage in Madurai.

30—Rev. and Mrs. Charles Heineman do village work in Tiruvadana in Ramnad District. They open their Christian home to many; construct irrigation and drinking wells; improve sanitation; develop small industries, better houses and homes; exchange the gifts of the Spirit; and "in every way help the people of India to help themselves.

31—Dr. and Mrs. Herbert Gass live in Vellore, where he is professor and head of department of dermatology, leprosy and venereology at Vellore Medical College, which is supported by 56 denominations. He was born in India, the son of E. and R. missionary parents.

February

1—Miss Pauline King is consultant in public health nursing and on staff of Christian Medical Hospital, Vellore; produces audio-visual aids on health subjects; has developed a program of adult literacy work and teaches a class in Bible. She went to India in 1954.

The Marathi Mission

2—The Marathi Mission was the first mission of the American Board, started in 1813. Work has been carried on in the cities of Bombay, Sholapur and Ahmednagar, and in five rural areas. The churches now are part of the United Church in Northern India.

3—Rev. and Mrs. Bruce Bashore were appointed in 1959 as general evangelistic missionaries. Both are graduates of Oberlin College and he has his M. A. and B. D. from Oberlin Seminary. They are now studying the language in India.

4—Mrs. June Daniel went in 1960 as a public health worker in the Marathi Mission. From California, she has been a public health worker, a social worker, and a teacher.

Youth Faces The Future



Rosemary Hoffman

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

How To Become Likeable

Here is one of those goals in life that can't be achieved by going at it directly. We can't say: "Now I am going to be likable. I am going to make myself popular." The most probable result of tackling the matter in this way is just the opposite, namely, to become a laughing-stock.

It is worthwhile, of course, to give careful thought to just what is popularity and how it comes. But about all this kind of thinking can accomplish is to clear away any misconceptions, and locate the crucial points that need attention. Beyond this, the less we think about the matter, the better. For the more we aim at popularity directly, the more we miss it. The harder we try, the farther short we fall of what we hope to accomplish. What is needed is a flank attack, not a frontal attack.

The first step in this indirect approach is to develop an out-going interest in life. This should not be too hard, for there are so many fascinating things to do, see, learn, and enjoy. They are all ready and waiting for you. So, if you would like to be likable, forget about it, and turn your attention away from yourself to things outside you. It can be anything from algebra to be-bop; from religious art to roller skating.

Of course, it goes without saying that the higher the interest, the better it will be for you. Shakespeare, for example, is scarcely to be mentioned in the same breath with the comics. Also, an interest that can be shared with others is generally to be preferred to one of the "long eagle" type. Bridge is better in this respect than solitaire, and basketball than weight lifting. But the important thing is to get outside yourself, and get yourself off your hands. And interests will do the trick!

As you follow these interests, and lose yourself in them, a number of things will begin to happen. You will find that you are less self-conscious. You think less about yourself. You talk less about yourself. Furthermore, you are happier. You have more to live for. Some of these activities are of interest also to others. You can talk about them with your friends, and do them jointly with a companion or a group. And, the first thing you know, you are an interesting person. While you were concentrating on these outgoing interests, the capacity for friendship came sneaking in the back door.

The second step in this indirect approach is to develop an out-going interest in other people. Of course, this must be genuine, for a sham feeling for others which is turned on for the occasion is worse than nothing. But the real thing should not prove at all difficult. For other persons are interesting. As someone has said, "People are more fun than anybody." They do such strange things, and make such funny remarks.

What are they like — these people who are all around you? What are they hoping, fearing, and secretly worrying about? Here is a little child next door, who is something of a nuisance. How does life look to him? Have you ever given the matter much thought? Or your teacher, who stands before you every day. What would it be like to be in her shoes? Or a classmate, with whom you have grown up. How much do you really know about him (or her)?

As you concentrate in this way upon other people, something will happen to you. If by chance you have been spoiled a trifle, and somewhat wrapped up in yourself, you will find your selfishness and self-concern slipping off you like an overcoat from your shoulders. You will be happier, and easier to live with.

As you concern yourself naturally

and sympathetically with others, they will respond. They will like to be with you. If you happen to notice it, you will realize that you have become likeable. While you were thinking about someone else, the capacity for friendship tiptoed quietly in through the back door. It always happens that way.

(For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it.)

—Nevin C. Harner
Youth Magazine

Rosemary Hoffman of our Raleigh church attended a meeting of the National Pilgrim Fellowship executive committee at Pottstown, Pennsylvania, December 27-30. She is Fellowship Commission chairman.

OUR GOAL Leslie Wicker

Have you ever seen anyone shoot a basketball through a goal? I'm sure you have. There is another goal which we should try to reach. It is a goal to carry Christianity over all the world. These two goals may sound very different but they aren't so different. Let us examine them more closely.

Now in the game of basketball, a team is trying to make a goal. Of course, the opposing team is trying to keep them from making it. Now in making that goal the team must go by the rulebook. The team works on a play in order to get set up for a shot and then sometimes the shot is blocked.

Now our goal as Christians is to spread the gospel throughout all the world. Of course, there are those who wouldn't want us to reach this goal so we are met with opposition. We must work together as a team or we will be defeated. Our opponents have a strong defense. How strong is our offense? Will we, as Christians, reach our goal? —Northview Star

Ideas For Action In Richmond

WELCOME ALL

In the early fall a Brainstorming session was held with a selected Committee to "come up" with ideas on "Increasing Church Attendance" and "Increasing our Financial Income." From this session came 75 ideas on "Increasing Attendance" and 40 ideas on "Increasing our Income." The Minister appointed a special Committee to take these ideas and select from them the ones that could be best used in our local situation. The results of that Committee's work are listed below:

CHURCH ATTENDANCE

Ideas on which immediate action could be taken:

1. Sing familiar hymns.
2. Continue to be friendly and talk to everyone at church. (Especially new-comers and visitors.)
3. Have children light the altar candles each Sunday.
4. Serve Holy Communion to shut-ins quarterly.
5. Encourage people to come to Sunday School and stay for the Church Service.
6. Make class rooms more attractive. (During the first quarter of 1961.)
7. At Sunday School opening Worship place chairs to make one section so there will be more togetherness. (Rearrange chairs in men's class to

face in opposite direction. January 1961.)

8. Publicity be given to our orchestra playing at Sunday School. (Publicise in bulletin and "Messenger". 1961. Use orchestra at Church service when appropriate.)

9. Make a specific point — that any visitors to the Church be visited sometime during the following week.

10. Find the unchurched. (Immediately. Have a drive in the Spring of 1961.)

11. Continue the splendid music now being given by the choir. In addition, have the children sing occasionally, and use the orchestra whenever it can be arranged.

12. Publish church attendance in the bulletin.

13. Send out a questionnaire listing the activities of the Church and ask that each check the activities with which they would like to be associated. (This could be included in an issue of the "Messenger".)

14. Portico on front of Church should be lighted at night. (Second quarter 1961.)

15. Develop car pools for Church attendance.

16. Encourage members to attend the business meetings.

17. Remember those who are sick or in poor health. Send cards or call.

18. Visit the new members more.

To those who are young and need counsel; to all who are strong and want a task; to those who are thwarted and need courage; to all who are lonely and want companionship; to all who are sinful and need a Saviour; this church opens wide its doors and in the name of Christ our Lord, says "Welcome."

—Union Ridge Bulletin

Problems In Ceylon

A serious crisis faces American Board work in Ceylon. Our educational work there consists of 69 Tamil schools and 9 English medium schools. Most of the latter are boarding schools, of which 7 have extensive lands and buildings. In addition there is Jaffna College, which has a primary and secondary department as well as an undergraduate or collegiate section.

The government now proposes to take over all schools up to the collegiate section. No compensation will be paid by the government for the lands and buildings of the schools taken over. Once they are taken over, the head-masters and principals will be appointed according to the faith of 51% of the children. In effect, the schools will be run as non-Christian schools. In our area of work in the North, therefore, the schools would be run as Hindu schools. It is also rumored that the teachers will be appointed according to the faith of the children. Since a majority of students in our schools are Hindu students, this means that Hindu teachers would be appointed.

At the present moment, an alternative is allowed. This alternative provides that a school can choose to become "an unaided school." Under this plan, a school would not receive any government aid as it does now. However, the school must continue to pay the same salaries to teachers, keep all present students until they graduate, maintain all present facilities, charge no fees (except small facilities fees), and admit only Protestant Christian students. As students graduate, they can be replaced only by Christians. The result of this would be that as the years passed, our schools would shrink to very small schools because there would not be sufficient Christians to replace the Hindus who would be graduating.

"JOURNEY TO UNDERSTANDING"

Mrs. R. G. Williams of Lake Worth, our own "Mary Ann," is leading a Mediterranean and Middle East tour 39 days in duration, flying from New York on April 12, and visiting Lisbon, Madrid, Athens, Cairo, Jerusalem, Beirut, Damascus, Ankara, Izmir, Istanbul and Rome.

Special attention will be given to visits to mission and educational institutions and some of the places visited by St. Paul, as well as the holy places in Jerusalem and Bethlehem.

This will be the third tour Mrs. Williams has conducted. Unlike the first two which were intended for women leaders in our fellowship, this tour is open to both men and women of our own and other denominations. Applicants will be chosen carefully from among persons of similar church interests, whose purpose is beyond seeing and shopping and are interested in both the adventure of visiting areas not on the usual tourist routes

that emphasize the Christian World Mission of the church.

Three Florida women are already enrolled for this tour which is reasonably priced at \$1,690. Other men and women from our Conference will be specially welcomed. Full information on the tour can be obtained from Mrs. Mary Ann Williams, P. O. Box 1206, Lake Worth, Florida.

—Florida Congregational News

YOUTH WEEK AT FRANKLIN

Sunday, January 22, we will observe youth week in our church.

Our Youth Choir will sing — young people will participate in the service in various ways. Our pastor will bring the message.

Other plans for the week include an ice-skating party in Norfolk, and breakfast, followed by a period of devotions, one morning before school.

Mr. and Mrs. Raymond Porter are our counselors in charge of the week. All eight counselors will assist with breakfast.

Elon College Appreciates Gifts

Sophia	16.00
Zion	22.00

APPORTIONMENT GIVING

October 22, 1960 — December 31, 1960
Eastern North Carolina Conference

Antioch	\$ 20.00
Beulah	73.00
Chapel Hill	19.00
Clayton	23.00
Fayetteville	8.00
Garner, Comm.	9.00
Good Hope	20.00
Henderson	59.00
Hope Mills	13.11
Lee's Chapel	20.00
Liberty (Vance)	100.00
Morrisville	31.00
Mt. Carmel	35.00
Mt. Gilead	56.00
New Flam	20.00
New Hope	130.00
Oak Level	20.00
Plymouth	20.00
Pope's Chapel	33.00
Raleigh	69.00
Shallow Well	60.00
Southern Pines	104.00
Wake Chapel	100.00
Youngsville	17.00
	<hr/>
	\$1,059.11

Eastern Virginia Conference

Antioch	\$ 5.00
Bayside	40.00
Berea (Nans.)	55.00
Bethlehem (Nans.)	54.86
Burton's Grove	8.00
Centerville	10.00
Cypress Chapel	122.00
Dendron	25.70
Eure	120.00
Great Bridge	59.74
Holland	95.25
Holy Neck	225.00
Hopewell	38.00
Liberty Spring	70.00
Lynnhaven Col. Comm.	23.00
Mt. Carmel	84.00
Newport News	213.89
Norfolk, Bay View	42.00
Norfolk, Central	163.00
Norfolk, Christian Temple ...	125.00
Oak Grove	9.00
Oakland	65.75
Portsmouth, First	28.00
Portsmouth, Shelton Memorial	45.00
Portsmouth, United	32.00
Richmond, First	55.00
Richmond, St. Andrews	27.00
South Norfolk	59.00
So. Norfolk, Rosemont	241.00
Spring Hill	48.65
Suffolk	527.00
Sunbury, Damascus	88.00

Wakefield	70.00
Warwick	23.00
Windsor	32.09

\$2,929.93

North Carolina and Virginia Conference

Apple's Chapel	\$ 113.00
Berea	83.00
Bethel	26.28
Bethlehem	96.00
Burlington, Beverly Hills ...	94.00
Burlington, First	630.05
Burlington, Lakeview	15.00
Carolina	38.00
Concord	45.00
Danville	87.34
Durham	56.12
Elon College	433.00
Greensboro, First	262.25
Greensboro, Palm St.	51.80
Greensboro, St. Peter's	12.00
Happy Home	75.50
Haw River	70.00
Hebron	57.00
Hendersonville	93.00
Hines Chapel	79.00
Hopedale	14.00
Howard's Chapel	14.00
Kallam Grove	39.00
Lebanon	74.00
Liberty	43.00
Long's Chapel	48.00
Lynchburg	10.00
Monticello	33.25
Mt. Bethel	63.00
New Lebanon	108.75
Pleasant Grove	90.00
Reidsville	176.00
Salem Chapel	22.00
Shallow Ford	21.00
Tryon	75.00
Union (N. C.)	357.00
Union (Va.)	361.90
Winston-Salem	31.00
Zion	14.00

\$4,013.24

Western North Carolina Conference

Albemarle	\$ 59.00
Bennett	4.00
Big Oak	9.00
Brown's Chapel	25.00
Flint Hill (R)	37.00
Grace's Chapel	7.55
High Point, First	36.00
Liberty	102.00
Pleasant Hill	56.00
Pleasant Union	15.00
Providence Chapel	5.00
Randleman	21.19
Sanford, Northview	9.00
Seagrove	17.00

Virginia Valley Conference	
Bethel	\$ 39.00
Dry Run	6.00
Linville	30.25
Mt. Lebanon	17.00
Mt. Olivet (G)	17.00
Mt. Olivet (R)	27.00
Newport	30.00
Timber Ridge	21.00
Winchester	62.50
Wissler's Chapel	35.00
	<hr/>
TOTAL	\$ 284.75
	\$8,727.77

APPORTIONMENT GIVING 1960

January	\$ 463.34
February	1,319.17
March	2,724.15
April	2,377.17
May	1,288.29
June	2,255.10
July	2,982.82
August	1,214.32
September	3,771.83
October	3,200.43
November	3,469.56
December	5,053.66
	<hr/>
Total for Year	\$30,119.84
Total Last Year 1959	\$34,804.11

TWO & ONE-HALF MILLION CAROLINA HALL

January 1, 1960 — December 31, 1960	
Pleasant Union	\$ 67.40
Haw River	225.00
Union Ridge (Burlington) ...	250.00
Bethel Christian	20.00
United Congregational (Winston-Salem)	683.80
Salem Chapel	148.00
Pope's Chapel	86.10
United Church of Christ (Raleigh)	340.00
Monticello	165.62
Greensboro, Palm Street ...	234.00
Shallow Ford Church	100.00
Greensboro, First Church ...	1,396.25
Wake Chapel	429.25
Piney Plain	44.62
Pleasant Ridge	130.00
First Congregational (Albemarle)	100.00
Elon College Community Church	30.00
Hayes Chapel	72.45
Concord Christian	23.00
Beverly Hills Church (Burlington)	250.00

(Continued on Page 15)

The True Bread

BREAD OF LIFE

Background Scripture: John 6.

Devotional Reading: John 6:47-57.

Memory Selection: I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

It is John's custom to tell about some sign or miracle of Jesus, and then to add either Jesus' own words interpreting that sign, or his own interpretation of the sign. Today's lesson is an instance of this. There is first the story of Jesus feeding the five thousand, and then the discourse on "the bread of life."

FEEDING THE FIVE THOUSAND

In the story of the Feeding of the Five Thousand we see several truths concerning (a) The Divine and (b) the Human.

(a) **The Divine.** We see here (1) **The Divine Compassion.** When Jesus saw the multitude he was moved with compassion for them. Crowds always tugged at Jesus' heart. He had compassion for people. He cared so much that he wanted to do something about helping them. (2) **The Divine Multiplication.** Whether we interpret the feeding of the multitude in terms of an outright miracle, or in terms of the response which the people made to the boy's example in sharing his meager meal by sharing what they had — many of them were pilgrims who probably had food with them, or in terms of a sacramental meal in which all partook sparingly of the meager resources, there is an evidence of God's power to multiply an hundred fold. A farmer plants one or two grains of corn and reaps from the full-grown stalk several ears of corn with hundreds of grains of corn on them. Here is the "miracle of multiplication" so characteristic of God. (3) **The Divine Order.** Jesus had the people not only to sit down, but to sit in groups in an orderly way. God works in an orderly way. He likes things done decently and in order. (4) **The Divine Economy.** "Gather up the fragments that nothing be lost," said Jesus. Waste is sin. Conservation of any resources has the divine sanction. It is also symbolic of a great truth that there were twelve baskets that remained over.

(b) **The Human.** Andrew brought the lad to Jesus. The lad gave what he had to Jesus.

BREAD FOR LIFE

After Jesus had fed the multitude and had returned to the other side of the lake, he was followed by a large crowd of people. He frankly and bluntly told them that they were

interested in him only because he had given them bread to eat. They followed him for what they could get out of him, and went back and followed him no more when he made demands of them. It is thus today. We want comfort in sorrow, strength in difficulty, peace when troubled and in turmoil, help when life gets us down, and there is no one so wonderful as Jesus at such a time. We talk with him and walk with him and open our hearts to him. But when he comes to us with some stern demand for sacrifice, with some challenge to effort, with some offer of a cross, then we will have nothing to do with him. Many of us love Jesus for what we can get out of him!

Even at that Jesus realized that men must have bread. Man cannot live without bread interpreted in terms of material things. The fact that he fed the multitude is evidence of God's concern that his people have bread. A world in which there is hunger is not a world in keeping with the divine plan. Furthermore, hungry men are dangerous men. Communism has thrived on the fact that it promises hungry and underprivileged people "bread," material things, the good things of life. The world is in travail because a new world is being born in which there will be a better distribution of bread for all people. A living wage, better housing, better food, better advantages, equal opportunities are an integral part of the new order and the Kingdom of God. The underprivileged people of the world have struck their tents and are on the march toward a new day.

SUNDAY SCHOOL LESSON

FEBRUARY 5, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

But even as man cannot live without bread, he cannot live by bread alone. That of course is the weakness of Communism. It promises men bread, more bread, and it may be able to give man more bread, more material things in life. But that is all that Communism has to give men. And that is not enough. In words that must have startled the people of his day, and which ought to startle the people of our day Jesus said that people spend so much of their time and strength on "the meat that perisheth." He was perhaps paraphrasing Isaiah's words, "Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not?" There are two kinds of hunger: there is physical hunger which bread can satisfy, and there is spiritual hunger which physical bread can never satisfy. A man may be as rich as Croesus and yet have this haunting dissatisfaction, this unsatisfied longing in his heart, this incompleteness in his life. Just a few years after Jesus spoke these words, luxury in Roman society was unparalleled. Feasts of peacocks' brains and nightingales' tongues were served at meals. A Roman lady was married in a robe so richly jeweled and gilded that it cost the equivalent of \$2,160,000! ! There was a reason for all this — a deep dissatisfaction, a hunger that things could not satisfy, that drove the people to seek some new thrill, some new satisfaction.

Jesus boldly said "I am the Bread of Life." He was saying that in him men would find abundant and abiding satisfaction. And again and again, men turning from the physical bread, unsatisfied and unhappy, have found in Christ that which satisfies all the deepest hungers of the human heart and soul.

DOING THE WILL OF GOD

When the people asked Jesus what they should do to do the works of God, he gave them a strange but simple answer: "This is the work of God, that ye believe in him whom he has sent." The one work that God desires from man is **FAITH**. Faith in the sense of a certain relationship with God, a relationship in which we are friends of God, submissive to God, responsive to God, not afraid of God. And this new relationship will issue in love toward God and our fellowmen, holiness of life, and submission to God.

At Our Church Home For Children

Walstein W. Snyder, Superintendent

REPORT FOR JANUARY 9, 1961 SOUTHERN CONVENTION CHURCHES

Dear Friends:

(Continued)

Last Friday night I watched the Elon High School basketball team defeat a favored neighboring team — Altamahaw-Ossippee. Now, ordinarily this would be of little interest to you. What makes the difference is the fact that three of the starting five were boys from our Children's Home. Kenneth Ferrell started at center, scored 13 points and played all but part of the third quarter. He was held out of action until the fourth quarter because of having four fouls. George Morningstar started at guard, scored 9 points and played the entire game. Starting at the other guard position was James Crumpler who scored 8 points and also played the entire game. All these boys played an excellent floor game and were very instrumental in the victory.

As often happens in high school games, the boys became over enthusiastic and tempers flared on several occasions, but upon each occasion when the instance was over the boys on both teams showed good spirit and extended the hand of friendship. This is an important part of the game and we are glad that our boys are getting this kind of training, for in life there is give and take and if these boys can learn it here it will help them later as they grow into manhood.

Our coach at Elon High this year is Mr. Eddie Hughes, Jr. We are most fortunate to have such a fine young man working with our boys. The kind of training he is giving them is not only valuable on the basketball court, but off of it as well.

Two of these young men, Kenneth and George, will be graduating in June. James has one more year. Kenneth and George are both hoping to enter college next fall. Somehow we hope both will be able to find ways to do this, for both are very fine, deserving young men.

The baby carriage was invented by Charles Burton, an American lithographic artist. The first was nothing more than a child's high-chair mounted on wheels. The inventor's wife appeared with it at the Battery Park in New York City on Easter Sunday in 1848, and it attracted much attention. An order was soon received from Queen Victoria for three carriages for the royal children.

Eastern North Carolina Conference		
Garner, Comm.	6.00	
Henderson	14.25	
Mt. Auburn	6.00	
New Hope — CHIP	126.33	
Plymouth	15.00	167.58
<hr/>		
Western North Carolina Conference		
Antioch (C)	48.79	
Pleasant Union	24.40	
Sanford — Northview	6.00	
Smithwood	15.00	
Spoon's Chapel	9.00	103.19
<hr/>		
North Carolina and Virginia Conference		
Asheville, S. S.	14.91	
Bethel, S. S.	1.17	
Burlington, Edgewood — Special	17.60	
Concord	13.00	
Elon College	260.00	
Greensboro, St. Peters	9.00	
Happy Home	43.25	
Hendersonville	53.00	
Hopedale	7.00	
Liberty	24.00	
Lynchburg	6.00	
Union (Va.)	83.00	
Union (Va.), S. S.	5.00	
Union (Va.) — CHIP	125.00	661.93
<hr/>		
Total		\$ 2,055.12
Grand Total		\$10,285.48

SPECIAL OFFERINGS

Amount brought forward	\$20,078.00
Harrison Factors Corp. (dividend)	15.00
Kingsport Press, Inc. (dividend) .....	.75
Kraft Foods — for coupons	9.39
Missionary Society, Monticello Cong. Christian Church — Friendly Service Gift	20.00
First Cong. Christian Church Sunday School, Roanoke, Alabama	11.60
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Women's Fellowship, Christ Cong. Church of Cutter Cove, Miami, Fla. — Friendly Service Gift ...	6.00
New Hope Christian Church, Roanoke, Alabama	5.00
In Memory of C. B. Ellis, Sr. (6 memorial gifts)	60.50
In Memory of Harold L. Barney	15.00
In Memory of B. Matt Currin, Sr.	5.00
In Memory of Roger Gant, Sr.	10.00
In Memory of Mrs. Margaret Holt Bower	5.00
In Memory of G. L. H. Johnson	5.00
Thanksgiving Offerings:	
Mr. & Mrs. C. Chester Huey, Elon College, N. C.	50.00
Auburn Christian Church (ENC)	13.75
Suffolk Christian Church	193.00
Noland Memorial Foundation, Newport News, Va.	100.00
Pope's Chapel Christian Church (ENC)	25.75
Clayton Christian Church, Clayton, N. C.	10.24
Miss Essie Johnson, Walters, Va.	2.00
Mt. Carmel Church, Walters, Va.	50.00

Christmas Offerings:

D. H. Carlton, North Wilkesboro, N. C.	5.00
Honoring Mrs. Eugene Blackwelder — by Miss Birdilia Bair, Southern Pines, N. C.	6.00
Junior High Class, Center Cong. Christian Church, South Boston, Va.	5.00
St. Andrew's United Church of Christ, Richmond, Va.	5.00
Adult Bible Class, Monticello Christian Church	5.00
Miss Eunice Rush, Greensboro, N. C.	25.00
Craven Steel Erecting Co., Greensboro, N. C.	100.00
Miss Wilma Goodwin, Burlington, N. C.	25.00
W. M. Goodwin, Burlington, N. C.	10.00
Special Gifts	661.27
<hr/>	
Total	\$ 1,470.25
Grand Total	\$21,548.25
Total for the Week	\$ 3,525.37
Total for the Year	\$31,833.73

REPORT OF JANUARY 16, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference Churches	\$ 77.86
Eastern Virginia Conference Churches	873.58
Eastern North Carolina Conference Churches	308.80
Western North Carolina Conference Churches	260.00
North Carolina and Virginia Conference Churches	2,295.84
<hr/>	
Total	\$ 3,816.08

SPECIAL OFFERINGS

Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00
First Cong. Church, Prophetstown, Ill.	71.40
Women's Fellowship, Union Ridge Cong. Christian Church, Burlington, N. C. — Friendly Service Gift	10.00
In Memory of C. B. Ellis, Sr.	5.00
In Memory of J. D. McClenny	10.00
Christmas Offerings:	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	18.00
The First Cong. Church and Church School, Ashtabula, Ohio	115.67
Thanksgiving Offerings:	
Women's Fellowship, Eutaw Comm. Church, Fayetteville, N. C.	25.00
The First United Church of Christ, Randleman, N. C.	9.00
Pleasant Grove Christian Church (WNC)	23.20
Special Gifts	249.80
<hr/>	
Total	\$ 542.07
Total for the Week	\$ 4,358.15

Dr. Crawford W. Long, of Georgia, in 1842, was the first American physician to use ether as an anesthetic in performing an operation.

Ducks and other water birds which sleep on the surfaces of ponds and lakes avoid drifting ashore during the night by tucking one foot up into their feathers and then paddling slowly with the other one, thus traveling in circles all the time they are asleep.

In many remote parts of the world today even a hoe is not known in the pursuit of farming. Instead, man's first crude plow — the crooked stick — is still in use.

Matta Grosso, second largest of Brazil's states, and known as Brazil's "wild west", is so isolated that a shipment by water to Santos or Rio de Janeiro travels about 3000 miles and passes through two foreign countries.

ELON COLLEGE

(Continued from Page 12)

Auburn Christian	75.00
Sanford Congregational Church	200.00
Amelia Christian	100.00
New Hope	100.00
Durham	500.00
Lebanon	100.00'

TOTAL

VIRGINIA HALL

Union Christian of Virgilina \$	300.00
Rosemont — South Norfolk	100.00
Liberty Christian (Nathalie, Va.)	380.00
Great Bridge	400.00
Suffolk Christian (Circle #10)	50.00
First Congregational — Newport News	1,000.00
Winchester Congregational ..	300.00
Berea Christian (Nans.)	300.00
The Christian Temple — Norfolk	1,000.00
Liberty Spring Christian (Suffolk)	300.00
Ingram Christian (Va.)	220.00
Windsor Congregational	575.00
Antioch United Church of Christ	80.00
Franklin	1,213.00
Oakland	500.00

TOTAL

First Congregational Church, Southington, Conn	\$ 50.00
First Congregational Church, St. Joseph, Mich.	225.00
Norfield Congregational Church, Weston, Conn.	150.00

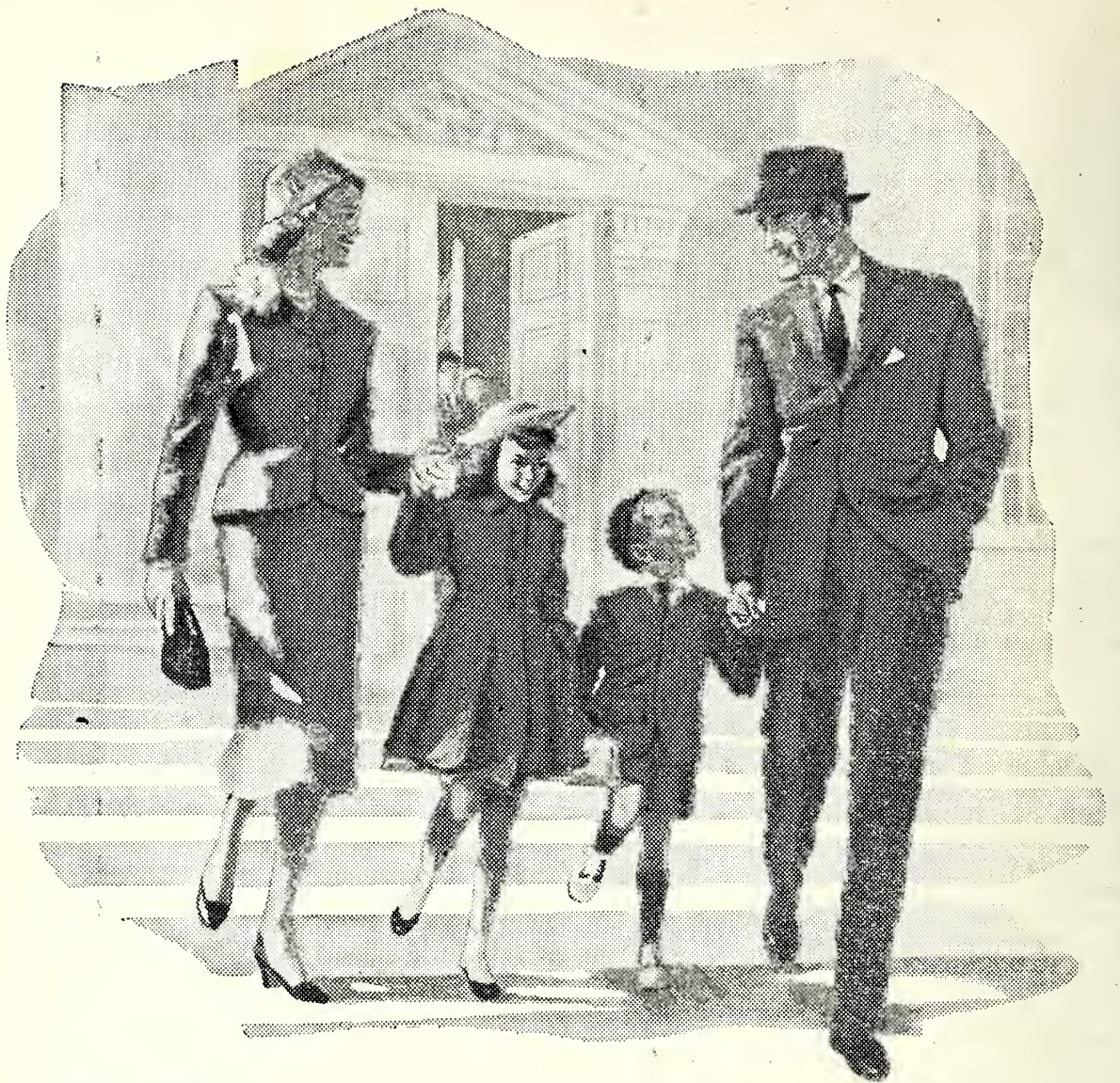
**CANDLELIGHT COMMUNION
AT ROSEMONT**

Ruth P. Herbert

One of the most outstanding events of the year, at Rosemont Christian Church, was a midnight, candlelight communion service held on Christmas Eve. The church was beautifully decorated with candleabra and evergreens. The chancel choir under the direction of Mrs. Royal Gallup rendered two anthems "Comes To Us a Savior" by Handel and "Lo How a Rose E'er Blooming" from the 16th century. A solo "O Holy Night" was sung by Mrs. Gordon Ward.

The Reverend John G. Truitt, Jr. gave a communion meditation, "Lonely at Christmas."

The service was arranged by the Women's Fellowship and was attended by approximately 225 members and friends.



Build a stronger, richer life . . .

WORSHIP TOGETHER EVERY WEEK!

You know the hymn—"How firm a Foundation?" Of course you do. But it's more than a hymn. To many it is a way of life.

The foundation is faith. Faith that gives every day a shining new quality. Faith that provides a strong shelter in time of need. Faith that sustains you in sickness and trouble. Faith that makes life a great adventure, truly worth living.

You find faith as a member of a family, as a member of a community. Worshiping together every week, with those you love, with others who believe as you do—gives you strength to carry through with hope and courage.

You can build a stronger, richer life—on a firm foundation of faith. Worship together this week . . . every week!

The

HISTORICAL SOCIETY, 1966
Southern Convention of Congregational Churches, 1966

Christian Sun

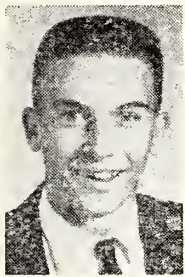
Church History Room X
Box 232

VOLUME 113

JANUARY 31, 1961

NUMBER 5

Southern Convention Pilgrim Fellowship Leaders



David Andes



Dianne Binkley



Hubie Young



John R. Kernodle, Jr.



Dorothy Lester



Jerry Stone



Becky Harward



David Kimball



Ray Hall



Here And There Among The Churches

At Monticello it is desired that readers know that the new name for the church is "Monticello United Church of Christ" and not what was mistakenly reported recently. Several called attention to the mistake. They must read this paper. Thanks.

That Missionary Poster from the Convention Office (looks just like the brain-child and handiwork of Robert Knowles) should remind all of us that there are important interests in the field of missions at which we should really work between now and Easter. The bulletin board of your church is a good place to "file" the copy that came to your church.

At Tryon the Women's Fellowship meeting January 23 saw a film entitled "The Procession" in which Dr. Robert Spike is the narrator; the monthly informal social gathering was as "at home" with Rev. and Mrs. Wm. R. Stevenson, Friday the 26th beginning at 3:30 p.m.; Mr. David Cromer was the guest speaker January 22 when Dr. Graham, the minister, was on vacation in Florida; and attendance was 112 in Sunday school and 68 more for church January 15.

Did you see the Christmas letter of the Edward Riggs with the picture of the four children? Mary Frances was born December 31, weighed eight pounds, stayed in the hospital four days, and within a week her mother, whose name she bears, was in the "swing of housework again." The doctor completes his work in April, they will do some visiting, and the family of six will sail from the west coast back to India in the early summer.

At Apple's Chapel January 22 the minister, Bland Lebrick, spoke on "Simply Out of This World" (if you have the same kind of curiosity this writer had you will look up the next in Psalm 72:18.), and Mr. Thompson spoke in the evening on "Heritage and Horizons in Home Missions."

At High Point last Sunday morning the young people conducted the service of worship while the minister was at Buck Hill Falls, Pennsylvania, attending midwinter meetings of the Missions Council (they would have done it if he had been home).

At Mt. Zion (Mebane) the minister modestly does not put his name on the Sunday Bulletin but on January 22 he spoke on "The Things That Are Ours" and announced in the Bulletin an area meeting of laymen January 26, the Southern Convention Laymen's Fellowship meeting at Elon February 19, the annual rally of Pilgrim Fellowship at Moonelon April 16, a community prayer meeting in the Mebane Baptist Church January 25, and a previous Sunday offering of \$139.53.

At The Church of Wide Fellowship January 22 Pastor Carl Wallace led his people in thinking about "Strange Relationships in the Quest for Faith," announced that the Junior P. F. would see the film "Family of Ghana," congratulated Mrs. George S. Proctor on her 91st birthday, reported unanimous approval at the Annual Church Meeting of the Constitution and a desire to consider a different local name, and listed new officers for church and Sunday school. The Sunday before there were 141 in Sunday school and 144 in church.

January 8 was a busy day for Rev. Bill Simmons at Great Bridge. He baptized 17 people and ordained three deacons in addition to speaking on church vows with the topic "Under Oath."

At Shelton Memorial, Portsmouth, February 8 the Rev. Frank R. Hamilton of Christian Temple will discuss in the evening meeting the Constitution of the United Church of Christ, and a week later the church will vote on the Constitution. Young people met last Sunday for breakfast, conducted the morning service, and after the evening program enjoyed bowling.

OAKLAND BIBLE CLASS MEETS

The N. G. Newman Bible Class of Oakland Christian Church met Tuesday night, January 17, in the home of Mrs. W. C. Dailey. Twelve members and one visitor were present. Mrs. Webster Chapman, president, presided, Mrs. A. G. Griffin led the devotionals with Dr. Scott leading the prayer.

Minutes of the previous meeting were read, and the treasurer reported a balance on hand of \$388.00. The class voted to give \$300.00 to the Building Fund. Suggestions were made that the class meet only four times each year, and that officers be elected for two years. These are to be voted on later.

A basket of fruit was sent to Mr. Curtis Griffin on his 79th birthday. He has been sick for eleven years.

A committee composed of Mrs. Ellsworth Savage, Mrs. C. P. Andrews and Mrs. A. G. Griffin were given information to go in the Year Book.

The hostess served delicious refreshments.

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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A Letter From A Polio Victim

Route 4, Box 268
Asheboro, North Carolina
January, 1961

Dear Mr. Lester,

I am a polio victim. Have had polio since July of 1953. You probably have read about me in different news papers.

The foundation took care of my hospital expense, amounting to more than thirty thousand dollars, provided me with an Iron Lung, a rocking bed, Chest Respirator, and other equipment, and helps to keep the equipment in good working condition.

As you all know, this is the month for the NEW MARCH OF DIMES. Will you please take up a collection in your church for this great organization? It would be truly appreciated. The Salk-Vaccine has reduced the number of polio cases but there are still a lot of people who need treatment for polio and this treatment is made possible through your donations to the MARCH OF DIMES.

Enclosed is a picture of me typing with my mouth, using a mouth piece.

Clendon Richardson



IMPORTANT EVENTS AT PLEASANT HILL

The beautiful new building of Pleasant Hill church, Route 2, Liberty, North Carolina has been a busy place during January.

At the morning service January 8 the Reverend W. W. Snyder preached on "Why Do People Lose Their Religion?" That evening the corner stone was laid and the pastor, Rev. Reuben S. Askew, was recognized as pastor of the church and a member of the Western North Carolina Conference, and his standing was raised from Conference to Full Ordination.

Sharing in this evening service were Rev. Collie Seymour, president of the Western N. C. Conference, Rev. Clyde Fields, superintendent of the Southern Convention, Rev. Glen Garrett of Mt. Zion church, Rev. T. W. Madren and Rev. T. F. Liverman in addition to several local people.

The Laymen's Fellowship of the Conference was scheduled to meet there Saturday evening, January 28, with a meal being furnished by the church.

Locally there were several important events, also. January 22 was Family Night when the young people were presenting "The Split Level Family," and an offering was to be received so they could purchase a movie machine.

On the first Sunday the minister installed the Sunday school teachers, and at the first meeting of the laymen this year he installed their leaders. January 20 a selected group

of leaders met to consider ways in which the church may become more useful in the community.

Efforts were being made to organize a Junior Choir of children from 9 to 11 years of age, and memorial gifts were being sought for the church and Sunday school rooms.

Missions Council Midwinter Meetings

Buck Hill Falls, Pa., — Nearly 800 church leaders, both clergy and lay members gathered here this week for the annual Midwinter Meetings of the Congregational Christian Churches and of units of the United Church of Christ.

Sessions began on Thursday, January 26, and continued through Wednesday, February 1.

The annual gathering brought together the executive staffs and boards of directors and executive committee members of every national agency within the Congregational Christian Churches.

Programs were established and plans set for denominational work in home missions, foreign missions, social action, lay members' activities, promotion and Christian service. An overall denominational budget for promotion of the mission work was set.

A number of agencies of the United Church of Christ also met during the week. The United Church was formed in 1957 by a union of the Evangelical and Reformed Church and the

"The Cross-Bearer" is the name of the interesting four page legal size mimeographed news letter distributed to 200 families. Bulletin for the 15th says the offering made by 309 people in Sunday school and 215 in church the Sunday before amounted to \$358.63.

General Council of the Congregational Christian Churches.

A joint meeting of Congregational Christian state Conference Superintendents and presidents of Evangelical and Reformed Synods was held during the week, bringing together the regional executives of the uniting denominations.

A unique Committee on the Aging, made up of representatives of nearly a dozen organizations and agencies of the uniting denominations, met during the week to assess the resources which the United Church will have to tackle problems of the elderly and to make recommendations for further work and study in this area.

At Shallow Well the annual report showed an income for current expenses of \$10,306.65 and for building fund \$5,010.02. Added to this from a variety of sources was \$865.00 which made a net income of \$16,181.67. Pastor Max Vestal reported 993 calls, 54 hours worked each week.

Storms Make A Difference

The changed arrangement of the paper this week is not a planned new look; it was a necessity caused by a storm. Out of the south and west came cold rain that froze on everything it touched here in the heart of Carolina, and that was followed by a sleet and snow. Traffic came to a stand still — or at least the editor's part did, for he did not have the nerve to wrestle the storm and risk travel the twenty-five miles to the print shop the day he was supposed to be there. A day late made changes necessary so the pressman could get the paper rolling.

Come to think of it, storms do make a difference. And they are not all wind, and rain, and snow, and sleet. Many of them are in the minds and emotions of human beings. They are just as destructive as those in nature. And when they are past the person is not quite the same as before.

One of the great lessons of life we all need to learn is how to accept the storms, to prepare for them, to grow stronger because they sweep over us. Troubles never seem good when they are present; but it is through trouble that character shines, and is strengthened, sweetened, purified. Remember Calvary. Without it there would have been no Easter.

Statesmen Speak Truth

Some readers did not like for this paper to carry the inaugural address of North Carolina's new Governor. They will probably be more distressed when they see herein a similar address of the new President of the United States. But these men put themselves on record as being in favor of progress in our world. That is the message of the Church.

In partisan politics a religious newspaper has little place, but in government, in the united effort of a nation to render service to its citizens and all the people of the world, in an attempt to bring hope to the downtrodden, health to the helpless, learning to the ignorant, and peace to all men

— in matters of this kind the Church finds its heart. It dare not stand on the sidelines and let the procession move forward unattended and unaided.

In America today we are experiencing something new. A Roman Catholic is challenging all of us to devoted service to humanity, to join in a crusade for freedom, to develop adequate character for the dangerous time in which we live.

Protestantism is not made of the kind of stuff that refuses to share in human betterment because the elected leader happens to be of a different faith. A sure way to lose is to do nothing.

Friendship Has Value

The reason we have a church in Fayetteville, North Carolina, is because Mrs. Florence Rogers gave the land for it, and otherwise helped to start it.

At 79 her frail body ceased to function, and her friends laid it to rest in the family plot in Goldsboro.

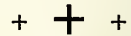
Mrs. Rogers was an unusual person. As a widow she transformed a 300 acre farm into a beautiful residential area and a magnificent shopping center. The old farm house was stuffed with antiques, cats and dogs. This remained her home until the day of her death, and to her doors came leaders of city, state, and church. Her perceptive mind challenged those who discussed with her matters of business, politics, or religion. Her sense of friendship was deep. Her love for the Church expressed itself in ideas, service, and gifts. Her business acumen, shared with four others, transformed her small estate into millions.

Six months as pastor of Eutaw Community Church gave this writer a chance to share with Mrs. Rogers not only the erection of a church building, but, something much more precious, an abiding friendship based on mutual confidences and religious devotion. Her death January 20 has left a loneliness.

At Oakland, Dr. W. T. Scott, minister, the first Newsletter has made its appearance — nine pages of nicely mimeographed information concerning the church and its activities.

A LENTEN MEDITATION

By John G. Truitt, D.D.



SEEING JESUS

"The eyes of all in the synagogue were fixed on him."

Luke 4:20

Here right before their eyes was a living page out of the age old book of their great prophet Isaiah. The prophecy had come true.

They heard Jesus read: "The Spirit of the Lord is upon me... he has anointed me to preach good news to the poor... to proclaim release to the captives... recovery of sight to the blind... to set at liberty the oppressed... to proclaim the acceptable year of the Lord."

It was enough. He closed the book. Undoubtedly the reading described the reader. Their eyes were fixed on him. The hometown boy. Ah! Isaiah's long expected, the anointed of God.

He talked to them. He told them: "Today this scripture has been fulfilled in your hearing." They spoke well of him and wondered at the gracious words which proceeded out of his mouth. And well they might for those words and his teachings have been proved by the saints and the centuries to be "the beautiful words of life"!

Some who fixed their eyes on him that day looked with faith and love, some with wonder, some with unconcern, and still others with envy.

Let us today look on him with renewed appreciation and love, with deepened humility and an increased desire to serve him — to serve him with all our heart. It is high time for us to be more concerned about the "good news" he was anointed to preach, and with all earnestness make it come alive right where we are and in all the world. Amen.

Youth Week

This is what is known in church circles as Youth Week. This paper is glad to share in this "celebration" by giving extra space to our young people and their work.

Did you say this is no celebration? Right. But just think how we would celebrate new births if there had been none in our country for a decade. Because babies are born every few minutes and grow to be intelligent teenagers is no reason for us to forget their importance, dignity, and worth. So long as we celebrate the birthday of former Presidents, contributors to literature, music, art, medicine, science, or even the birth of a nation, is it not reasonable to take some time to appreciate, encourage, and rejoice in the life of present day youth who may be remembered for centuries because of their contribution to the welfare of mankind? Let's celebrate Youth at least one week during the year.

We low-rate them, criticize them, call them delinquents and criminals — unfortunately a few deserve this doleful tune of their elders — but there are times when we need to think of other qualities of the people who will soon inherit our houses, run our business, including government and church, and be the leaders of our brave new world. They are the young people who are so regular in attendance in

church that we sometimes forget they are there. But give them a chance in the chancel while you sit in the pew and before you know it they will have led you into the presence of God whom you will adore. Ask them about how to live with all the people of the community, and you may be surprised at the simplicity and saneness of their answers. Depend upon them for some responsible job, and the chances are that you will not be let down. Look behind the outside care-free attitude, and in most cases you will find serious consideration about what to do with the life that is theirs. Join them in an evening of fun and you will find refreshment indeed. Keep alive by living with young people; that is the way to stay young.

The Christian Sun is glad to say that our churches believe in their young people. That is the meaning of Moonelon, and Bob Knowles. We have a place to meet, thanks to the laymen, and we have a trained leader. These cost money. We believe it is a good investment, for it is an investment in young people who want to be better than they are, who want to know how to live effectively and well. So, in this Youth Week, we salute the young people of the Southern Convention and their comrades with whom they join hands and hearts around the world — the good young people who will be better tomorrow!

Choosing Life's Work

Some people never choose what they will do. They just drift wherever currents or tides may take them. They start no place, and they never arrive.

Others make wrong choices. Selfish indulgence, a desire for pleasure, over-eagerness for wealth, and a dozen other little devils offer glittering prizes unworthy of people who can think and feel. Sometimes it appears to be easier to choose the low way rather than the high, but it should always be remembered that bogs, swamps, and fogs are in the lowlands, and that only the high road leads through sunshine to where the vision glorious and life at its best can be found. There may be much company on the low road, but who wants company if life seems not worth living?

This piece will be read by those who think noble thoughts, who dream of fine accomplishments, who desire deep in their hearts to know and to do the will of God. To them a minister would like to say a brief word.

The Church needs you. It needs your youth, adulthood, and old age. It needs your intelligence and your talents. It needs your vigor and daring. It needs your sturdiness and resilience. It needs your songs and dances and prayers. It needs your love and loyalty. It needs your humility filled with faith.

No, this does not mean just being a missionary or a minister — but for some it surely will. It means that you can help to plan that new crusade envisioned by men like John R. Mott and Robert E. Speer that

will "evangelize the world in this generation," as they so well said and undertook to accomplish. My generation failed them; but you may not. You need not. It may mean that you will delve into scientific discoveries that will destroy disease and lengthen human life; that you will help to solve the problem of food so that nobody goes to bed hungry at night (more than half the world's people do now); that you will enter government service and be the prophet to lead nations into cooperative endeavor that will eliminate forever war that destroys; or you may earn money with which to do the work of the Church that now is impossible because church members will not give enough. Such hopes for you are very real in the hearts of your elders who have failed to find the way out of many pitfalls. It could be that you are the ones whom God has sent to the world for just such a time as this. In the long ago it was a beautiful queen who was given such an opportunity. Now it is your chance.

When thinking of what you will do with the years that lie ahead, do not forget that preachers who are prophets and teachers are necessary in a good civilization. If you are endowed with the talents, this may be your job. The place may be close to where you are, or it may be on the other side of the earth. This is not important. The work is.

Choose your life's work in the light of Christian truth, and then prepare for it. You will love it, and you will be the best that you can be.

A NATIONAL BURDEN THAT IS NOT A TAX BURDEN

The public has become so tax conscious that everything having U. S. as a part of its name becomes suspect as "us" taxpayers. The rare and possibly the only exception is the Soldiers' Home, which occupies a 300-acre tract of land about seven miles from the main business section of Washington, D. C.

Not one cent of tax money goes to support this more than a century old institution which cares for some 2,000 retired and disabled service men.

The home is supported by a small deduction from the monthly pay of all men and women of the regular army, and since 1947 by those of the regular air force. The amount of each deduction varies, but is often as low as 15 cents and rarely more than 50 cents.

The home was established in 1851 by an act of Congress, and the original fund came from a levy on Mexico made by General Winfield Scott, and about \$54,000 from an unexpended fund provided by Congress to return wounded and disabled soldiers of the war with Mexico. This ended all public expense for the home's operation and maintenance.

Both men and women are eligible for admission if they have had 20 years' service or discharged for disability in line of duty. Most of the

occupants are homeless, and many will be buried — as a host of others have been — in the home's "Little Arlington" which had its beginning with the burial of several thousand casualties in the ranks of the blue and the gray.

Occupants of the home receive living quarters, rations, clothing, and medical service, including hospitalization in the home's modern hospital. They also receive free laundry and dry cleaning service and adequate facilities for recreation. Those who have abilities to make useful articles are furnished a workshop, which is open to the public, and are allowed to retain all incomes from sales. Sightseeing and fishing trips are arranged for those who care to take them.

The home's grounds are beautifully criss-crossed with walkways, shrubbery, rest benches, and the condition of all these is so admirable that an ideal housekeeper would find a rival. Modern buildings erected in recent years give the area an air of up-to-dateness amid giant trees and spread their branches, like the outreach of a mother's arm, over those who "have seen the glory" and are awaiting the sound of taps in a home provided by their comrades, not American taxpayers.

C. B. Riddle

This Interested Me

By Emily C. Lester

In December it was my privilege to attend the annual meeting of the "Friends of Kobe College" in Chicago. This is a group of people in the United States who are interested in Kobe College in Japan and who support it by paying the salaries of term teachers, as well as in other ways.

The dinner meeting which followed the business session was delightful. Held at Chicago Theological Seminary, and presided over by Dr. Bryant Drake, there were decorations in the Japanese motif, a Japanese dancer, and greetings from several young Japanese women who are graduates of Kobe and who are studying or working temporarily in the Chicago area. They spoke beautiful English and were living proof of the kind of teaching which Angie Crew does there.

The speaker was Dr. Pierce Beaver, an Evangelical and Reformed minister who is professor of missions at the Chicago Theological Seminary and who has recently spent time in Asia. The things he told us about Japan interested me very much. Here are a few of them.

In Asia there is a revival of religions and there is more religious ferment in Japan today than anywhere else in Asia. "Shrine-Shinto" religion now includes "pastoral care" which is a new idea picked up from Christianity. "Sectarian-Shinto" has a college in which the only course in the history of Christians is taught anywhere in Asia. Buddhism is now concerned with helping people with daily problems and the temples of this religion are crowded. Dozens of new religions have appeared since the war

— off-shoots from the above, and from Christianity, and some combine elements of all three. These are each centered around a kind of messianic leader, who encourages "doing rather than thinking" and the people respond with joyous participation.

There are few Christians — about 300,000 Protestants and an equal number of Roman Catholics. The Protestants are unique compared to other "mission" countries in that they are nearly all of the urban middle class, rather than from rural areas. There is no bar to Christian missionaries. Many are from so-called "Faith Missions" who do not cooperate with others, and who glorify themselves and their work.

The weaknesses of Protestantism there: narrowness and ignorance of the role of the pastor — a teacher but not a shepherd or evangelist; many students become Christians but "graduate" from the Church because local churches in home communities or where they go to work do not absorb them; the Christians live too much to themselves — not good neighbors; many seem to think the prohibition of smoking is more important than the deity of Christ; little place in their lives for beauty or meditation, both of which are important to the average Japanese. He was surprised to find that people in general feel that Christianity was introduced outside Asia and is supported from outside, saying "Western government money provides funds for mission work."

He was very complimentary about the work of Kobe College, but said more resources were needed to maintain its pace-setting in leading education for women in high school and college. It is an effective evangelistic agent, with a higher percentage of conversions than most schools. Training in Christian homemaking is very important, as many graduates marry non-Christians. Need: practice in lay ministry; to give leadership in church music, bringing Japanese heritage in music into the Church; theological training to get over men's idea of just Church; the English is so good there they could take the role of interpreting Japanese Christianity to Americans — both tourists and those in military occupations or industry there.

The people, not institutions or laws, are the brotherhood that must crush oppression and inhumanity.

President Kennedy's Inaugural Address

My fellow citizens:

We observe today not a victory of party but a celebration of freedom — symbolizing an end as well as a beginning — signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

The world is very difficult now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe — the belief that the rights of man come not from the generosity of the state but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friends and foe alike, that the torch has been passed to a new generation of Americans — born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage — and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed today at home and around the world.

Let every nation know, whether it wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend or oppose any foe in order to assure the survival and success of liberty.

This much we pledge — and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of cooperative ventures. Divided there is little we can do — for we dare not meet a powerful challenge at odds and split asunder.

To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom — and to remember that, in the past, those who foolishly sought to find power

by riding on the tiger's back ended up inside.

To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help themselves, for whatever period is required — not because the Communists may be doing it, not because we seek their votes, but because it is right. If the free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge — to convert our good words into good deeds — in a new alliance for progress — to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support — to prevent it from becoming merely a forum for invective — to strengthen its shield of the new and the weak — and to enlarge the area to which its writ may run.

Quest For Peace

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course — both sides overburdened by the cost of modern weapons. Both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew — remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

Explore Problems

Let both sides explore what problems unite us instead of belaboring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms — and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides join to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah — to “undo the heavy burdens... (and) let the oppressed go free.”

New World Of Law

And if a beach-head of cooperation can be made in the jungles of suspicion, let both sides join in the next task: Creating, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this administration, or even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than in mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service encircle the globe.

Twilight Struggle

Now the trumpet summons us again — not as a call to bear arms, though arms we need — but as a call to battle, though embattled we are — but a call to bear the burden of a long twilight struggle, year in and year out, “rejoicing in hope, patient in tribulation” — a struggle

(Continued on Page 15)

Responsibility Of American Board

Telfer Mook,
Secretary for India

When the first American Board missionaries went out to India just one hundred and forty seven years ago — and India was their first endeavour — they went to bring men to Christ. They went to save them from the deep darkness of ignorance and superstition in which they dwelt. They went to make disciples of all nations to preach and teach and baptize. They went to share urgently the gospel of God which they knew to be meant for the whole world, not just for a western fraction of it.

But they were also ambassadors for Christ in another way. God made his appeal through their acts of compassionate service which, they trusted, would show forth the love and mercy of Christ himself.

Thus, mission became service in India, or at least service became a large and valued part of mission there.

Today, thirteen years after independence, the picture has changed. The government is taking over the program and problem of education as it should. Our Christian schools have long been under government regulation. Our teachers are appointed by us but are paid by the government. In recent years our privilege of teaching the Christian faith has been curtailed gradually to instruction only outside school hours. The third five-year plan, which begins in April, 1961 provides for compulsory education for all children aged six through eleven. It may not be many years until the educational system of India will be taken over in toto by the government. Similarly, the government is moving heavily and strongly into the medical field and into programs of economic development.

We cannot and should not try to compete with government by clinging to the old works which were our offering in the past. But there are still vast frontiers for Christian service, unconquered and untouched, and there is still plenty of place and indescribable need for the trained specialist who will settle down in the village or the city, speaking the language of the people and working with them on their level, supplementing the governmental program but giving it

the special Christian character which no one can mistake. In India, compassionate service, freely given without ulterior motive, is one of the best witnesses we can make to Christ.

However, service should not be the central focus of our work in the future. The center of our work should be the strengthening of the Church. Western partnership with the Indian Church should be oriented around the training of Indian leadership in the Church, as distinct from its educational, medical and other work.

In an address in January, 1960 at the Church of South India Synod in Bangalore, Prof. Chandran Devanensen of Madras Christian College said: "...perhaps the Church itself be-

came distorted in India because it had to spend so much of its time and energies on the problems of poverty and illiteracy that it could not concentrate adequately on the strengthening of its own inner life. Should we not also look upon the emergence of a welfare state in India with relief because some of our resources and energies can be channelled now into church-building activities like theological education and Sunday schools? Will it not enable the Church to be less of an employment agency and more truly the Body of Christ?"

The center of our work should be the training of Indian leadership in the Church. Such a training program has many facets.

First and above all we should concentrate on the training of the laity, that is, of voluntary workers. Pastors

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

The Marathi Mission

February

- 5—Rev. and Mrs. Bruce Jones arrived in Bombay last March to begin a short term with the Student Christian Movement of India. They are graduates of Union Seminary and will travel to Christian colleges, working with Christian young people and faculty members.
- 6—Mrs. Maude Miller served in China three years with her husband, who was a medical missionary representing Yale-in-China. He lost his life there in 1948. A trained nurse, she went to India in 1960 and will do public health work in rural areas.
- 7—Rev. Edith Pruesse (pronounced Price) is an ordained minister, who is District Minister for the large Ahmednagar and Supa Districts, assisting and working with both village and city pastors. She first went to India in 1944 as a teacher in Ahmednagar Girls' High School. She has visited the Southern Convention.
- 8—Mrs. Eleanor Tishkins (with whom Mrs. F. C. Lester had the pleasure of sharing a hotel room at the General Synod last summer) is now on her way back to India after her first furlough. She is the manager, treasurer, and advisor of the Cisal Fiber Industry in Ahmednagar. More than 100 women earn their living in pleasant surroundings, while their children are cared for in a nursery. Their products are sold by women's groups in our churches.
- 9—Mr. and Mrs. Ross Thomas went to the Marathi Mission in 1928. Now he is treasurer of the Madura Mission as well as the Marathi Mission and assistant treasurer of the Ceylon Mission and treasurer of Ahmednagar College. His wife is the assistant treasurer.
- 10—Rev. Loleta Wood went to India in 1918; after 3 years had polio and had to return to U. S.; in 1929 went back as principal of Orlinda Childs Pierce Memorial where she worked until 1948; she is now on staff of United Theological College in Poona.
- 11—Rev. and Mrs. Robert Fairbank have served in India since 1926. He is a fourth generation missionary, who has done a variety of work in the last 35 years in India. Now he is establishing a ministry to industrial workers in textile center of Sholapur and she works in social service center. They have visited the Southern Convention.

who must now minister to from fifteen to forty congregations desperately need assistance. Already we have made one significant experiment. In South India two farmers and a drummer were ordained in June, 1959, to minister to the congregations in the villages where they live. They had been brought together several times over a period of three years for Bible study and instruction in basic Christian belief. Finally, it was decided by the local Diocese that they were ready for ordination. They now serve their congregations on a voluntary basis under the general direction of a circle pastor who has received a more complete theological education. Bishop Lesslie Newbigin and others have given considerable thought to a reshaping of the pattern of the ministry in India that would not only meet the needs of the Christian community but also reach out to non-Christians. They believe that the voluntary worker may be the key to this new pattern. The training of such workers should have a prior claim on our attention and resources.

Secondly, pastors presently serving the Church need (and are eager for) further training. Provision should be made for ministers from the west, who have already had fruitful years in the pastoral ministry, to spend time among pastors in India and Ceylon, sharing with them from their experience. Many groups of pastors in India have already earnestly asked for this help. Similarly, Indian pastors who have served enough years to know the strength and the weaknesses of their own ministries, should be provided the opportunity of serving briefly as assistant pastors in western Churches. Under the guidance of senior pastors, new insights can be gained that will deepen and enrich their work after returning home. At the same time, it is important to recognize the corollary that we in the west have much to learn from them, whose spiritual depth and personal, intimate knowledge and love of God are very humbling to us.

Thirdly, there is urgent need for training of Sunday school leaders and teachers. Deprived of the week-day school as the traditional center of Christian education, the Church is conscious of its lack of readiness for carrying on this important responsibility. It is desperately asking for help in the training of personnel and in the use of materials. So much is available now that is not being fully and properly used. The All-India

Sunday School Union and the World Council of Christian Education, to take two examples, are publishing excellent materials, but in many areas of our work there are no teachers prepared to make use of them.

And lastly, there is the basic need for stewardship education. Already we know that one group of Christians, despite their poverty, has increased their offerings two and one-half times over an eight-year period as a result of careful and prayerful Bible study and preparation. Such an experience can be repeated only as we in the west, in response to our partnership of sharing in the life of the Indian Church, are willing to make provision for the training of the necessary leadership.

—The Missionary Herald

SAY IT RIGHT...

WRITE IT RIGHT

The words approximately and about should be carefully used. Approximately is the better word in scientific language because it does not imply guesswork. About signifies near or nearby and is less exact in its description than approximately or approximate.

Perfectly right and perfectly honest are two expressions which should not be used. There are no degrees of right and honest.

A person gives something for a purpose, as relief; he gives to a person or organization.

Lunch and luncheon are almost interchangeable, often so used, but luncheon is more formal.

C.B.R.

What's New In The New Year?

Robbins Ralph

The turn of the calendar brings to mind a story of the old and the new which reveals a curious twist of supposed logic. "I never go to a movie unless I've seen it before" gushed a sweet young thing: "That way I know if it's any good." Her reasoning was about as logical as that of the food fussy child who says "I don't like it" when he's never tried it.

New Hymns

Before we smile too smugly let us confess how often a similar twist of mind or habit imprisons us in the old and familiar. The choice of a new hymn always meets with congregational resistance. "Why don't they stick to the old familiar tunes?" we grumble. Isn't that the same as saying "I never sing a hymn unless I've sung it before?" Has it ever occurred to us that the old hymns were once new and had to survive initial resistance?

New Translations

Perhaps less objection is found to departures from the King James version of the Bible, but some will feel unhappy at the pulpit use of the revised standard version and the modern free translations of the Holy Word. Can't we hear God speaking to us in contemporary idiom? Don't we want to listen unless he says the same old thing in the same old way? Perhaps we need to be jarred with a fresh note, as modern as it is eternal.

New Friends, New Ideas

The "logic" of the sweet young thing is the prescription for settling into a rut, for going stale; eventually it is the road to death. Suppose we said, "I never speak to a person unless I've spoken to him before; I never accept a friend unless he's already my friend; I never entertain an idea I haven't already long accepted." To stop growing is to start dying.

All Things New

Behold, I make all things new," says our Creator. (Rev. 21:5) Let us enter the new year as the child enters life, eagerly, restlessly, trying all things, venturing on new paths, learning the joy of discovery. Otherwise our fondness for the old may shut us out of the new heaven and the new earth which God is bringing into being.

—Florida Congregational News



Rosemary Hoffman

Youth Faces The Future



"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

Southern Convention P. F. Officers

Elected April 23, 1960.

Term ends August, 1961

President: David Andes, Box 625, Elon College, N. C.; Vice-President: Hubert H. Young, Jr., 220 Bedford Pl., Suffolk, Va.; Secretary: Dianne Binkley, 258 Hawthorne Rd., N. W. Winston-Salem, N. C.; Treasurer: David Kimball, 522 Parkview Dr., Burlington, N. C.; Faith Chairman: Becky Harward, 1207 N. Duke St., Durham, N. C.; Action Chairman: Ray Hall, 2816 Seawell St., Greensboro, N. C.; Fellowship Chairmen: Rosemary Hoffman, 2609 Wade Ave., Raleigh, N. C. and Jerry Stone, 3605 Garner Rd., Raleigh, N. C.; Adviser: Rev. Robert A. Knowles, Box 336, Elon College, N. C.

VIRGINIA VALLEY PILGRIM FELLOWSHIP

Elected November 13, 1960

Term ends Fall, 1961

President: Donna Ploss, 412 Kern St., Winchester, Va.; Vice-President: John Sellers, Rt. 3, Broadway, Va.; Secretary: Shirley Sellers, Rt. 3, Broadway, Va.; Treasurer: Leanna Sellers, Rt. 3, Broadway, Va.; Faith Chairman: Ronnie Morris, 113 West Pall Mall, Winchester, Va.; Action Chairman: Ann Riley, Shamrock Motel, Winchester, Va.; Fellowship Chairman: Barbara Sutton, Route 1, Luray, Va.; Advisers: Rev. Mark W. Andes, Box 307, Winchester, Va. and Rev. S. E. Madren, 504 N. Stuart Ave., Elkton, Va.

EASTERN VIRGINIA PILGRIM FELLOWSHIP

Elected October 2, 1960

Term ends October 1, 1961

President: Pat Hayes, 1718 James Court, Bayside, Va.; Vice-President: Loren Waldo, Holland, Va.; Recording Secretary: Sandra Privott, Rt. 1, Suffolk, Va.; Corresponding Secre-

tary: Alex Oliver, 515 N. Broad St., Suffolk, Va.; Treasurer: Sammy Barnes, Rt. 1, Box 169, Holland, Va.; Faith Chairman: Peggy Saunders, Chuckatuck, Va.; Action Chairman: Louise Harrell, Rt. 5, Box 509, Suffolk, Va.; Fellowship Chairman: Carolyn Wilkins, Rt. 3, Box 156, Windsor, Va.; Organist: Dorothy Wilkins, 673 Carolina Rd., Suffolk, Va.; Members at Large: Wayne Blythe, Rt. 2, Hunterdale, Franklin, Va., Barbara Smith, 2011 Hollis Rd., Bayside, Va., and Mary Lou Hogun, Chesapeake Ave., South Norfolk, Va.; Advisers: Mrs. E. C. Wilkins, Box 364, Suffolk, Va., Rev. John G. Truitt, Jr., 1109 Decatur St., South Norfolk, Va., and Rev. G. Julius Rice, Box 206, Bayside, Va.

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP

Elected October 18, 1959

Term ends Spring, 1961

President: Melinda Powell, Box 205, Fuquay Springs, N. C. (Elon College, N. C.); Vice-President: Rosemary Hoffman, 2609 Wade Ave., Raleigh, N. C.; Secretary-Treasurer: Carl Wallace, Jr., Box 62, Southern Pines, N. C.; Assistant Secretary-Treasurer: Judy Jerrigan, Rt. 1, Box 206, Henderson, N. C.; Faith Chairman: Christina High, Elon College, N. C.; Action Chairman: Peggy Thomas, Rt. 7, Sanford, N. C.; Fellowship Chairman: Ann McIver, 506 Cross St., Sanford, N. C.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP

Elected August 7, 1960

Term ends April, 1961

President: Dorothy Lester, 906 Chestnut St., High Point, N. C.; Vice-President: Henry Hammer, Rt. 4, Asheboro, N. C.; Secretary: Jane Rush, 830 Dixon Ave., Asheboro,

N. C.; Treasurer: Linda Johnson, Rt. 4, Asheboro, N. C.; Faith Chairman: Sandra Hubbard, Rt. 1, Ramseur, N. C.; Action Chairman: Leslie Wicker, Rt. 4, Sanford, N. C.; Fellowship Chairmen: Libby Williams, Spring Garden St., Asheboro, N. C., and Martha Tedder, Rt. 4, Asheboro, N. C.; Advisers: Mrs. W. T. Joyner, 508 Barnes St., Durham, N. C. and Rev. Lynwood Hubbard, Rt. 1, Ramseur, N. C.

NORTH CAROLINA & VIRGINIA PILGRIM FELLOWSHIP

Elected Fall, 1959

Term ends Spring, 1961

President: John Kernodle, Rt. 7, Burlington, N. C.; Vice-President: Violet Collie, Sands Circle, Reidsville, N. C.; Secretary: Carolyn Walker, Rt. 3, Burlington, N. C.; Treasurer: David Kimball, 522 Parkview Dr., Burlington, N. C.; Faith Chairman: Barbara Burnett, 240 Alpine Dr., Danville, Va.; Action Chairman: Lawrence Smith, 2236 Cranford Rd., Durham, N. C.; Fellowship Chairman: Glenda Sutton, 1029 Tarleton Ave., Burlington, N. C.; Counselors: Miss Ruth Williams, Rt. 1, Haw River, N. C., Miss Dorothy Ballinger, First Congregational Christian Church, 400 Radiance Dr., Greensboro, N. C.

DONNA PLOSS

President of the Virginia Valley Pilgrim Fellowship is 16 year old Donna Ploss, a member of our Winchester church where she sings in the choir, is an assistant teacher in the primary department and a member of the committee on education.

She is a junior in Handley High School where she is a member of the Thespian Club and Glee Club and shares in intermural sports.

Donna is vice president of the Winchester Christian Youth Council, which is the local part of the United Christian Youth Movement.

She is looking forward to college.

A Young Woman Looks At Our World

Miss Patsy J. Cooper

Kobe Jo Gaguin
Okadayama, Nishinomiya, Japan
December, 1960

Dozo yoroshiku!*

It's raining. One of those nights that make you want to curl up in a warm place and let responsibility go to the winds. But, I've finally decided to quit reading "wild novels," and write down some of the things that happened to me this summer — and wish you a merry Christmas.

Okinawa was a nice experience because I had a nice host; but as a whole the situation of the human beings that dwell on that small-rock-in-the-sea is depressing. My opinions are not grounded in a long stay or "extensive observations," but in my three days there I began to share the confusion of values and purpose that seem to dominate both the Americans there and the Okinawans. As a whole it's a rather sad example of the "meeting of East and West," but since both sides are good at exploitation, it

JOHN R. KERNODLE

The president of the North Carolina and Virginia Conference Pilgrim Fellowship is John R. Kernodle, Jr. of Burlington. He is the 16 year old son of a doctor, is a Junior in the Walter Williams High School, shares in the Junior Exchange Club, Speech Club, Debating Club, French Club, and concert band, and is a trainer for varsity football, basketball and track teams. He is a junior assistant on the school paper, assistant scribe in DeMolay, a member of First Christian Church where he is P. F. Action chairman. He is also a member of the Alamance Regulators Chapter of the Children of the American Revolution and recording secretary for the North Carolina chapter of the same organization.

The five Conference presidents of Pilgrim Fellowship were requested to send pictures and information about themselves. Brevity of time and exceedingly difficult weather hindered our ability to get all the pictures and information for this issue. We hope that it will come later. F. C. L.

*Japanese greeting.

January 31, 1961

maintains a "certain kind of balance." It's "Strategic Militarily" — and maybe that's all we need to say to justify ourselves. "What price freedom?" — and who pays the bill?

Taiwan is not like Japan. The main construction material is red brick, and all the villages are a cluster of small red brick buildings. Quite a contrast to the dark unpainted wood of most Japanese homes. There seems to be a great deal of poverty, and I was somewhat surprised to see groups of men used in the capacity of dray animals. Water buffalo and carts jam even the main highways early in the day as the people take their vegetables and other produce to the market. Beggars are apparent on main streets, but in Tainan they and soldiers-on-one-day-leave seemed to fill most temple gardens. A statue or large portrait of Chiang Kai Shek and/or Sun Yat Sen appear in the center of every village. All children come to school early for "flag raising," exercises, and "military preparedness training against the communist invaders on the mainland." In the movie we stood for the national anthem, "reconquer the mainland" songs, and a newsreel of/by/for Chiang Kai Shek — after the movie we sang other "patriotic" songs and left to the strains of a march. Secret police or "military guards" seemed to be in all trains, buses, public stations, and posted at both ends of every bridge on the highway and railroad.

My trip to Tainan on the solitary railroad (that runs almost parallel to the Jet fuel line and the only North-South highway) was sooty and mountainous. The mountains are very rugged, but beautiful and majestically green. Beaches seemed numerous and alluring, but heavily guarded. The countryside seemed pleasant and prosperous, but overloaded with people. Stopping in Taichung to visit Dnghai University (sister school to International Christian University in Japan, Chung Chi College in Hong Kong, and Silliman University in the Philippines) found me in an American auto (taxi) going at "kami kaze"*** speed along a highway covered with milo maize — which we automatically shelled for them as we ran over it. (I was part of a similar favor for some Okinawans.) School was not in session, but the campus is quite impressive, and talking with a few lingering foreign professors was convincing that Dnghai fosters strong academic intent.

Three Chinese college students took me in hand for my last two days of sightseeing in Taiwan, and although we talked through the gamut of subjects, and became quite informally friendly, none of us dared broach the military or political situation of Taiwan. Their seeming belief in the future of Taiwan, and quiet submission to Nationalist propaganda, was disconcerting.

The lines of military vehicles on Taipei streets and constantly screaming jet fighter planes overhead might not have frightened me if they had not been American. At first I was surprised, changing to a feeling of tragic responsibility, and finally guilt. More and more, every khaki colored truck seemed to point to me and my personal responsibility for the existent situation. I left Taiwan rather shaken.

Work camp began about 21 hours after I arrived in Hong Kong, and those four weeks of living and working with 24 other young people from six different countries on a lonely, "unkempt" island, included plenty "in's," "out's," "up's," "down's," and "arounds." The first two weeks may have been dedicated mostly to

**Japanese term meaning "wind of the gods."

"around's," as "East and West began meeting" and found that their differences were sometimes just as apparent as their likenesses. Eating cabbage, scooping cement, and carrying rocks gradually brought our "approximate living" into a real group experience. What Christian love we may have been able to share was not "manufactured" or commanded, but resulted richly from sincere personalities meeting in a Christian concern and effort. The steps, walks, and pier that we turned our cement smoothing skills to, were part of our worship — praising God through physical effort. At times it seemed ridiculous as our unskilled hands left air bubbles in the concrete, but the "... tie that binds our hearts in Christian love ..." was forged as much on the pier as it was in the chapel. We went seeking challenge, understanding, fun — and vision. Vision for our lives and for the world. We left after four weeks, not certain how much of any of these we had found, but exchange of letters in these following weeks is telling me that I am not alone in my discovery of "how much our month on Chu Lap Kok really meant," and the influence it promises to play in the future. Its values were illusive, but strong.

(To be Continued)

The Light Of The World

Background Scripture: John 7-9.

Devotional Reading: Isaiah 59:20-60:3.

Memory Selection: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. John 8:12.

Jesus had just done another of his "signs" which John includes in his Gospel as evidences that Jesus is the Son of God, as an aid to faith, and as a means through that faith to "life in his name." By the way it is the only miracle in the gospels in which the sufferer is said to have been afflicted from his birth. (Acts tells of two such instances, the man laid at the Beautiful Gate, and the impotent man at Lystra.) In this "sign" or miracle, Jesus had given sight to a man born blind. He had done this by mixing spittle with some clay and anointing the eyes of the blind man. It may seem strange to us that Jesus used spittle, but he was only using the methods and customs of the day for spittle, especially the spittle of a distinguished person, was believed to have curative qualities. There are many references to its use in the writings of that day. Having anointed the eyes of the blind man with the moist clay, Jesus sent him to the Pool of Silsam to wash. When the man obeyed Jesus he received his sight. It is worth noting that obedience to the divine command brought the divine blessing. It always does.

A GOOD DEED BY A BAD MAN?

Jesus had done a good deed, a wonderfully good deed. He had given sight to a man born blind. But the Pharisees said that he was a bad man, indeed he was a sinner. For listen to this — Jesus had broken the Mosaic Law, at least their interpretation of the Mosaic Law, on two points: (a) He had been guilty of working on the Sabbath day — had he not mixed spittle with clay, and wasn't that work? And (b) he had healed on the Sabbath day, and all medical attention was forbidden except where life was actually in danger, and then only to keep the patient from getting worse, and not to make him any better. And could not this man who had been blind from birth waited at least one more day! Thus do we see to what fantastic extremes the scribes and Pharisees had gone concerning the use of the Sabbath day. But as Jesus said on another occasion, "The

Sabbath was made for man" and human need had precedence over institutions. The simple fact is that these men were facing a fact which they could not explain, and they had recourse to abuse, and insult, and threatened force in an effort to browbeat the man into admitting that it was all a fake, and to insinuations and open charges against Jesus himself. The fact is that Jesus is always doing things which seem to the unbeliever to be far too good and far too wonderful to be true. And these Pharisees and Scribes are typical of many moderns who will go to any length, even to absurd lengths to explain away the miracles and mighty works of Jesus.

THE UNANSWERABLE ARGUMENT

The Pharisees had some ingenious arguments. They marshalled some damaging facts. They readily confounded the blind man, uninitiated as he was in the fine art of theological hair-splitting. But there was one argument they could not get around — there was the man that knew, whose parents knew, whom the people who knew him knew, had been born blind and was now able to see, to see clearly. There just was no answer to that stubborn fact. Here, of course, is the unanswerable argument in defense of Christianity. A Christian man, a man whose life has been changed, a man whose life shows the transforming effect of Christ's power — there is no argument against that. Peter later writes to his fellow Christians to this effect: "Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good manner of life in Christ." I Peter 3:16

SUNDAY SCHOOL LESSON

FEBRUARY 12, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

THE COMPASSION AND CONCERN OF CHRIST

The compassion of Christ is shown in his healing of the man born blind. Where heretofore nothing had been done for the man, indeed nothing could be done for him. Christ took him in hand and healed him. But he did not stop there. When he heard that the Pharisees had excommunicated him, "thrown him out of the church," he looked him up and led him gently into larger truth and established him in the way of life. It is significant that Jesus found the man in the Temple. His first reaction after his healing was to go to the place of worship. Let the man who has been graciously helped and healed by Christ, enter into the house of God to return thanks. All too often we turn people out of the church, or mark their names off the roll, when perhaps what we ought to do is to look them up, give them a sense of being wanted and of belonging, and try to bring them back into fellowship and service.

It should also be noted that when the man found himself unable to cope with the subtle and finely-spun arguments of the Pharisees, he fell back on his personal experience. "One thing I do know, that whereas I was blind, now I see," he said. There are countless Christians who know little if anything about the great theological issues over which learned men argue so valiantly and violently, but they do know one thing — they know that Christ has made a difference in their lives. That is the central issue. Thank God we can experience what we cannot explain.

GREATER AND MORE WONDERFUL AS THE YEARS GO BY

If we read this chapter straight through at one time, with care and attention, we will see a lovely progression in the blind man's idea of Jesus. He begins by calling Jesus **A MAN**. "A man that is called Jesus opened my eyes." He began thinking of Jesus as a man, but as a wonderful man. The blind man had never met anybody like him, or anybody who could do wonderful things like him. If a man only begins thinking of Jesus as a wonderful man, as supreme among men, if we think of the sheer magnificence of his manhood, we do well. He stands at the top of the list of the world's greatest men, and occupies the highest place in the Hall

(Continued on Page 14)

CHRISTMAS BANQUET FOR MINISTERIAL STUDENTS

The annual Christmas Banquet, sponsored by the Church and Ministry Committee of Southern Synod, for ministerial students and their pastors, was held at Calvary Church, Thomasville, Tuesday evening, December 27, with Rev. Allan Rohrbaugh in charge. The attendance of students and guests was the largest ever, and an evening of fine fellowship was enjoyed. After a delightful meal, served by the ladies of the Guild of Calvary, introduction of students and guests was attended to by Dr. Banks J. Peeler, Chairman of the Church and Ministry Committee. Greetings were spoken by the President of Synod. Christmas carols were led by Mrs. Rohrbaugh in which the entire group joined heartily.

The main address of the evening was delivered by Rev. Richard Mendsiek, pastor First Church, High Point, who used as his subject, "Having the Everlasting Gospel to Preach." The speaker developed his theme out of a background of many years in the pastorate together with several years experience as a synod president. The closing prayer was spoken by Rev. J. Wayne Fouts, pastor of Emanuel Church, Thomasville. Approximately twenty-five young people are now under the care of Southern Synod, preparing for either the ministry or service in the field of Christian Education. A total of fifty-six were served, which included pastors of students and their wives.

January 15 at Mt. Zion (Mebane, N. C.) Winfred Riley and Weldon Ward were ordained as deacons. Chairman of the board of deacons, Gorman Wilkerson, asked the questions, Billy Walker read the Scripture, deacon emeritus, Gattis Carden, gave the charge to the new deacons, and Hubert Walker led the prayer. Deacon Odis Johnson and Clarence Atkins joined the others in laying hands on each man as Rev. Glenn Garrett ordained them.

While their building is undergoing repairs the Oak Grove Methodist Church will join our Great Bridge Church in Sunday evening services. This announced as an opportunity for the two groups to become better acquainted and to share in religious services with an evangelistic flavor. The ministers and choirs will alternate in conducting services, and children's choirs will combine for each service.

EASTERN NORTH CAROLINA LAYMEN HEAR ROBERT KNOWLES

"The Overall Picture" of his job as Minister of Christian Education of the Southern Convention was presented by Rev. Robert Knowles to the Eastern North Carolina Laymen's Fellowship at McCuller's Ruritan Building (Plymouth Church) on Sunday night, January 8, 1961.

Mr. Knowles began his illustration by placing a pair of "used" overalls on the board; then he added lettered cards showing the different phases of Christian Education work.

First and most time consuming was traveling, about 20,000 miles per year, or the equivalent of 50-60 eight hour work days. Next, came letter writing in answer to the many questions and requests he receives every day, and consulting with ministers and many committees to help coordinate the work of all churches. Recommending resources and compiling displays takes many hours and hard study. Interpretation of questions and requests can be difficult and time consuming. Work with church schools is a very important phase of his every day job. Laymen's work, campus ministry, youth work, Moonelon activities, camps and conferences, Leadership Training Schools, Missionary Education, Christian vocations, and counseling are some of his responsibilities.

Evangelism always takes much time from all our ministers. Along with the work in the churches, it moves next to the Conferences, and then to the Southern Convention; then to the denomination, on up the ladder to United Church of Christ, Council of Churches (N. C. & Va.), and the United Christian Youth Movement. If that were not enough to keep him busy, there are always Special Concerns — things that come at no particular time or place, and no one to tackle it. This is handed to our Minister of Christian Education, along with all these other duties. With all these cards on the pair of overalls, we could hardly see what he had left to use for mowing lawns, working gardens, flowers, and maybe even a little pleasure. In fact, all his time was taken. Maybe we do not appreciate the many efforts and long hours that "Bob" gives our churches.

Approximately 100 laymen attended. A delicious meal and the wonderful talk by Mr. Knowles was enjoyed

by all. Joseph Ayscue, Eastern N. C. Conference Laymen's Fellowship President, presided. Dr. Danieleley will be our speaker April 9, and we are looking forward to having him with us again.

F. B. Fuller, Jr.
Secretary

A PRE-LENTEN CONVOCATION FOR MINISTERS

February 8-10 is the time for the Pre-Lenten Convocation for ministers of the Convention of the South, the Southeast Convention, the Southern Convention, and the Southern Synod, and the place is Franklinton Center at Bricks, North Carolina.

The stated purpose is "to provide for ministers of the conventions and synods of the United Church of Christ relaxation, fellowship, information, new insights and inspiration; all designed for a more effective and fruitful ministry."

Guest leaders will be Dr. Harry V. Richardson, president of the Interdenominational Theological Center in Atlanta, Georgia, Dr. Robert S. Paul, professor of church history at the Hartford Seminary Foundation, Hartford, Connecticut, and Dr. Gerald J. Jud, executive secretary of the office of evangelism of the United Church of Christ with offices in Cleveland, Ohio.

The schedule calls for registration Wednesday afternoon, February 8, at 1:30 with the opening session at three o'clock. Adjournment will come at one o'clock Friday. Topics which will be presented include "Incarnation and Redemption," "The Last Hope," "The Church as the Body of Christ," "The Importance of the Spirit," "Christ and the Eucharist," and "Some Immediate Steps." Devotions will be led by Dr. Jud who will be chaplain.

The program has been planned by Rev. W. Judson King, Rev. Billy Joe Leonard, Rev. John G. Truitt, Jr., Rev. Lewis Bill Simmons, Rev. Frederick A. Hargett, Sr., and Dr. Gerald P. Jud, with superintendents J. Taylor Stanley, James H. Lightbourne, Jr., and Clyde Fields as ex officio members.

The total cost is \$9.50 per person. Entertainment will be in the dormitory.

Walstein W. Snyder, Superintendent

Dear Friends:

Sunday, January 22, most of our children, your Superintendent, Mr. Biggerstaff, Miss Foster, Mrs. Privette and Mr. Perkins visited our Edgewood United Church of Christ, which is located between Elon College and Burlington. They have a very new and fine Church. Many of the members of this church are young couples and they and their families are working together in an inspiring fellowship. It was our pleasure to conduct the service in the absence of Rev. Harold Myers, who was attending a workshop in the Evangelical and Reformed Synod. A group of our girls sang two hymn anthems and did a most creditable piece of work, with Sheila Beaman and Elizabeth singing one verse of each hymn as a solo. It is a joy to us to see our children do their part so willingly and so well on an occasion like this. We are so happy to visit our churches and we are delighted to see the fine work that the Edgewood congregation is doing.

Sunday night, January 22, the Burlington First Church Pilgrim Fellowship, visited our campus as guests of the Elon College Senior High Pilgrim Fellowship. A worship

service was held in our Holt Chapel and then the group moved to the basement of the Chapel where they enjoyed recreation, followed by supper served by our group.

Construction continues on our cottages. The contractor gives us good hopes of their completion by May. We are eagerly awaiting this time. With the completion of the buildings we will need quite a sum to meet the contract prices. We hope that all who possibly can will meet their pledges to CHIP before May so that we can have as much cash on hand to meet this obligation. Another word about CHIP: we notice that several churches send payments on their pledges through the Convention Office. We request that payments to CHIP be sent directly to us. Since the CHIP pledges are not related to Conference Apportionment, it will be most helpful to the Convention Office and to us if we receive them directly. Thank you.

Your Superintendent is looking forward to attending the Mid-Winter Meetings at Buck Hill Falls, from January 27 and returning here about February 1.

Our total income of \$611.58 for this week is about one-third of the cost of operation for one week.

Missions Council literature hereafter will be handled only in our Chicago and New York offices (Women's Fellowship literature only in Chicago) and not in Boston and San Francisco. Send your order to the nearest address:

287 Park Avenue South, New York 10, New York

19 So. LaSalle Street, Chicago 3, Illinois

In addition, distribution of films and filmstrips will also be discontinued in Boston, Chicago, and San Francisco and will be handled for us by these offices of the Bureau of Audio Visuals:

1501 Race Street, Philadelphia 2, Pennsylvania

1720 Chouteau Avenue, St. Louis 3, Missouri

Allow ample time for the mails to forward your order and deliver your materials. The offices listed above will continue to give you the best of service.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

of Fame of the world's greatest heroes.

Then the man goes on to call Jesus a prophet. "He is a prophet", he said later. He realized and recognized that Jesus "spoke for God," that he brought a message from God to men, that he was a man who lived close to God. Those with discerning minds will gladly give their approval to the words of the men sent to arrest Jesus when they said "Never a man spoke like this man." He was God's supreme spokesman, and if men followed his teachings, all the personal, social, national and international problems would be solved. If ever a man deserved to be called a prophet, a man who spoke with the voice of God, it was Jesus.

Finally the man came to confess that Jesus was the Son of God. More than a mere man, even though the greatest of men, more than a prophet, even though the greatest of prophets, Jesus was the Son of God. The fact is that the more we know about Jesus, the greater he becomes, and the more the wonder grows and grows. Only one term can describe him. HE IS THE SON OF GOD, THE SAVIOUR OF THE WORLD, KING OF KINGS AND LORD OF LORDS.

REPORT FOR JANUARY 23, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference Churches	\$ 22.00
Eastern Virginia Conference Churches	123.00
Eastern North Carolina Conference Churches	38.95
North Carolina and Virginia Conference Churches	96.35
Total	\$ 280.28

SPECIAL OFFERINGS

Every Body's Bible Class, Danville, Third Ave. Church	5.00
Alamance Packing Co., Burlington, N. C.	10.00
Miss Laura Kennedy, Worchville, N. C.	15.00
Women's Convention of the Southern Convention	15.00
Adult Bible Class, Clayton Christian Church (ENC)	5.00
Seagrove Christian Church, by Mrs. R. R. Auman	50.00
Women's Association, Whitneyville Cong. Church, Hamden, Conn. - Friendly Service Gift	22.50
Walter P. Mays, Burlington, N. C.	10.00
In Memory of L. M. Cronse	5.00
In Memory of Alfred Foster Jordan, Sr.	5.00
In Memory of T. S. Means	5.00
In Memory of John G. Farks	5.00
Special Gifts	178.50
Total	\$ 331.80
Total for the Week	\$ 611.58



Happy Home Is Building

Happy Home Church, Ruffin, North Carolina, broke ground for the construction of a new educational building December 18. Shown participating in the service are R. J. Hudson, representing the deacons; Ira Powell, representing trustees; Dillard Powell, the building committee and board of Christian education; Mrs. E. M. Gunn, Women's Fellowship; E. M. Gunn, older young people; Alfred Strader, young adults; Gayle Powell, young people; Rodney Pryor, boys and girls; Rev. Weldon Madren, pastor.

The building, being built by Hunt Construction Company of Greensboro, consists of six classrooms, fellowship room, kitchen, rest rooms, pastor's study, and nursery. Built of block and brick, it is expected to be completed within six months.

January 8 it was reported on the bulletin that the building fund amounted to \$10,604.77. Total offerings for 1960 for the current and benevolent budget totaled \$8,786.85, while the total raised for the year (exclusive of young people's and young adult classes) was \$15,121.36.

GREENSBORO AREA TRAINING SCHOOL TERMED SUCCESS

An average attendance of 100 for each session proved the success of the 1961 Greensboro Area Training School for Christian Growth which was held at the First Congregational Christian Church, 400 Radiance Drive, Greensboro, North Carolina, January 8-11, 1961. Four courses were included in the school: "The Use of the Bible With Children", John Graves; "The Gospel of John" — Mr. Philip Stendel; "The Program of Music in the Church" — Mr. Donald Trexler; and "The New United Church of Christ", moderated by Mr. Martin Garren with a different speaker for each session: Reverend Harold Myers,

pastor of Edgewood United Church of Christ in Burlington; Rev. Clyde Fields, Rev. Carl Daye and Dr. F. C. Lester.

The Planning Committee for the 1962 School will meet Sunday, March 5 at the First Congregational Christian Church, Greensboro, N. C. for an evaluation meeting and to make plans for the 1962 School. The Planning Committee is:

First Evangelical & Reformed Church, Mr. & Mrs. John Yeattes; First Congregational Christian, Mrs. J. C. Cordle, Mr. Paul Huffines; Pleasant Ridge, Mrs. Kermit Robinson, Mrs. Hugh Nelson; Palm Street, Mr. Fritz Apple, Mr. Charles Brady; Apple's Chapel, Mr. Robert Pritchett, Mr. Lloyd I. Chrismon; Happy Home, Mr. Leonard Powell, Miss Clarice Gunn; Monticello, Mr. Eulen Cumbie, Mr. Phil Lambeth; Hines' Chapel, Mr. Lawrence Wyrick, Mr. Ernest Lowe; Mt. Bethel, Mr. J. B. McCollum, Mr. Martin Barham; St. Peter's United Church of Christ, Mr. Harvey Walker, Mrs. J. R. Hicks.

The officers for the 1961 School were: Dean, Miss Dorothy Ballinger; Business Manager, Reverend Thomas Madren; Secretary, Mr. Robert Pritchett; and Treasurer, Mr. Rayburn Hinshaw.

Eleanor Wilson Is Coming Home

Majuro, Marshall Islands Trust Territory of the Pacific, U. S. A.

October 16, 1960

Dear Friends Around the World.

Here I sit in Winter Park Lodge, a little two-room house, not beside the road, but beside the sea! The ladies of Winter Park Congregational Church gave me the money for this little place and so I named it "Winter Park Lodge." I thought that sounded cool and refreshing! I wouldn't have any other place to live this year if I didn't have this little house because I have had no other home since the typhoon. I had once thought that I might retire out here but I have changed my mind and expect to leave here next summer. Just where I shall settle I don't yet know, but I do not plan to live in Cambridge during the winter!

I tried unsuccessfully to get a teacher to come out and teach in the church day school here in Uliga. There are 270 elementary school stu-

dents in the school and so I expect to sell the Morning Star this month and plan to teach here this school year. I have five periods of teaching at present but I hope to be able to drop one of them as soon as the principal arrives. I am acting principal until Jude comes.

At Newport News our church is sharing in the Peninsular Preaching Mission February 19-26. Dr. Fred Hoskins opens the series at Hampton High School and Dr. Walter Judd will close the series a week later at the same place. Dr. Sheldon Mackey will teach a Bible course each evening previous to the preaching. Other important speakers will appear during the week.

PRESIDENT KENNEDY

(Continued from Page 7)

against the common enemies of man: tyranny, poverty, disease and war itself.

Can we force against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

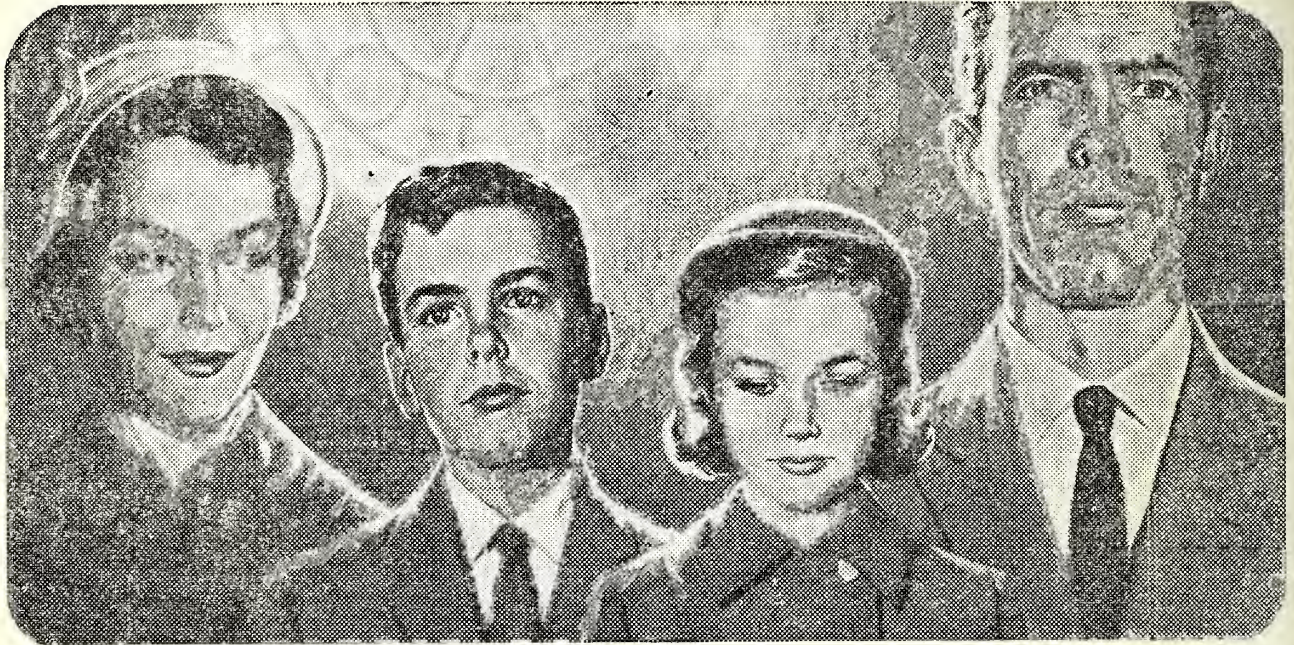
In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility — I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith and the devotion which we bring to this endeavor will light our country and all who serve it — and the glow from that fire can truly light the world.

And so, my fellow Americans: Ask not what your country can do for you — ask what you can do for your country.

My fellow citizens of the world: Ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or of the world, ask of us here the same high standards of strength and sacrifice that we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

Find the strength for your life...



Help is only a prayer away

WORSHIP TOGETHER THIS WEEK

Somewhere in your town a man you may have never seen waits hopefully for you.

He is a minister. A priest. A rabbi. A man used to speaking out . . . making decisions . . . taking action for himself, for his congregation and his community.

But where you're concerned, he can only wait and hope you will come.

He holds something in trust for you—the powerful, crucial *first* introduction to Faith. And he is anxious to pass it on.

The strength and confidence of Faith can mean many things to many men . . . *and* to the families who count on them.

So together with your family start to find that Faith this week.

The

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

FEBRUARY 7, 1961

NUMBER 6

AMERICA'S HERITAGE

is based on
BROTHERHOOD

Preach Brotherhood . . .

Practice Brotherhood
Every Day

Organ of the Southern Con-
vention of Congregational
Christian Churches.

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Carolina.

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Brotherhood

The crest and crowning of all good,
Life's final star is brotherhood,
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on ev'ry face,
A kingly power upon the race;
And till it comes, we men are slaves,
And travel downward to our graves.

Come, clear the way then, clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path,
Our hope is in the aftermath;
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
All hail the Brotherhood of Man!

—Edwin Markham

Here And There Among The Churches

At Union Ridge the Laymen's Fellowship had Ladies' Night January 21 with men serving the banquet. The Women's Fellowship is to share the World Day of Prayer with the Bethel church women February 17.

Mrs. I. H. Vickery, Sr., was ordained as a deaconess in our Henderson church January 22 by their minister, Rev. Joe A. French. Mrs. Vickery was conducted to the altar by Mrs. E. M. Powell, wife of a minister. The Church Activities Calendar lists regular meetings for the year.

The February issue of First Church Herald (Congregational), Fairfield, Connecticut, says that Dr. and Mrs. Henry Robinson were to be on vacation February 2-9, and would be visiting in North Carolina. Dr. Robinson presided as chairman of the Missions Council at Buck Hill Falls, Penn., last week. He is the former pastor of our First Christian Church in Burlington.

Dr. George Alley started his eighth year as pastor of our Suffolk church February 1. In the Newsletter for February he says that he has not gone to his study a single morning without "enthusiasm and excitement about the day's work and plans." The church has just elected and installed a Board of Junior Deacons, furnished copies of the Constitution of the United Church of Christ to all attendants and plans to vote on it at the church conference April 12, is broadcasting morning services in February, and will join with the Methodists in evening services February 19-24 with Dr. A. Purnell Bailey of Richmond as speaker.

Rev. and Mrs. A. Lanson Granger have recently moved into a new and larger parsonage of our Warwick, Virginia, church.

Are you seeing on TV the "Count-down" series of plays by NBC that concerns the "conformity and apathy" of Americans? Time is 1:30 p.m. on Sundays. The series began February 5, and will continue for twelve weeks.

At Durham January 1 two deacons were ordained and church officers installed. Mrs. W. E. Wisseman spoke to the women at a candlelight Friendly Service dedication January 15. Ballot by mail is being made on a new church site.

"Our Children" is the name of the new quarterly printed bulletin of the Congregational Christian Home for Children at Elon College. Attractive in format and full of information, this replaces the mimeographed monthly bulletin. One item of special interest is that radio stations WBBB and WBAG in Burlington are now scheduling monthly programs concerning the Home for Children.

The Southern Convention and the Southern Synod are cooperating in plans for a Teaching, Reaching, Preaching Mission, probably next fall. Dr. Robert A. Heppel, Field Secretary for the Department of Evangelism for the United Church of Christ will be in the Southern Convention February 21-27 to assist in planning the enterprise. He will meet with the ministers in the Western N. C. Conference at our Asheboro church at 5:00 p.m. February 23, according to announcement by President Collie Seymour.

A joint Sunday school workshop for Northview and Lee's Chapel will be held at the former Wednesday evening, February 15. Dr. David Shepherd will be the guest leader.

Rev. Collins Kilburn of United, Raleigh, and Rev. D. N. Howard of Davie Street Presbyterian will exchange pulpits February 12, Race Relations Sunday. "Mr. Howard is president of the Raleigh Ministerial Alliance and one of the outstanding Negro ministers in Raleigh," according to the United Church Letter.

The Pfafftown church is sharing in a potluck supper and book review by Mrs. W. E. Wisseman this evening at Winston-Salem; in a leadership training school February 12-16 for the area at Memorial E. and R.; will begin lenten mid-week services February 15; the 19th the men go to Elon for Southern Convention Laymen's Rally; 21st the teachers meet; 22nd family night supper; 28th church officers meet. A new parsonage has recently been occupied by the Rev. Keith Wright and his family.

The Fellowship Bible Class (women) of Christian Temple (Norfolk) had a banquet January 30 at the end of a month's effort to increase membership and attendance. Dr. L. E. Smith was their chosen speaker for the occasion. The Temple has a new format for its Sunday Bulletin which now carries an etching of the church on the front page. Last Sunday the church shared in Holy Communion, and the ordination and installation of deacons Brady Drake, Thomas Gery, A. Clarke Godfrey, O. L. Hodges and F. M. Pritchard.

Volume 113

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Christian Education Day In Western N. C. Conference

Sunday, February 12, is being planned as Christian Education Day in the Western North Carolina Conference. This will take the place of the Superintendents' Conference and the series of evening training sessions we have had some years. We are hoping that Sunday School superintendents and other officers, teachers of all age groups, young people, and any person who is interested in learning more about the Bible will come.

This is the Plan: The "workshop" will begin at 3:00 p.m. and close at 8:00 p.m. It will be held in our Asheboro church. You will please bring sandwiches. Dessert and drink will be furnished through the courtesy of the host church. Study sessions will be interspersed with worship and fellowship.

The Courses:

Pre-School Teachers — Miss Dorothy Ballinger.

Children's Teachers — Miss Ruth Dunn.

Young People's Teachers — Winfred Bray.

Adult Teachers — Martin Garren.
S. S. Management — F. C. Lester (supts., secretaries, treas.).

How Our Bible Came To Be — David Fee (new professor at Elon).
Pilgrim Fellowship — Robert Knowles.

During the second session of the classes a course on Vacation Church School will be taught by Misses Ballinger & Dunn.

Please bring samples of the S. S. literature you are now using, if a teacher. Please bring a Bible, if you are going to take Mr. Fee's course.

Although this is short notice, we hope you will find it possible to cancel young people's or evening worship services February 12 and bring the entire group to this important training session.

If the weather cooperates, we hope to make this Christian Education Day a really Big Day for our Conference. We are depending on you to see that people get to Asheboro February 12 from your church.

Conference Christian
Education Committee

CONFERENCE COMMITTEE PLANS WORK

At the first meeting of the Western N. C. Conference committee on Christian social action for 1961, the following transactions were carried out:

1. By way of orientation, the film strip, First Church Serves its Community, was presented and discussed.

2. Specific areas of concern were chosen by members of the committee as follows:

Mrs. A. R. Millikin — Education
Mrs. Street Morgan — Race Relations
Mr. Lewis Wicker — International Affairs

Mrs. Sherman Maness — Social Welfare

Mrs. J. C. Newell — Citizenship
Mrs. Garland Bennett — Economics

3. It was decided that members of the committee would be available either in teams or as an entire unit to visit churches requesting them to come and discuss the importance of organizing committees on Christian social action in the local churches.

Any church wanting to take advantage of this service is requested to make contact with Rev. William Joyner, 508 Barnes Avenue, Durham, N. C.

4. It was decided that plans would be made to hold a social action clinic in the conference either in September or October of this year.

5. Plans were made for presenting a special program at the WNC Ministerial Association in April. This program will be a panel discussion with members of the committee participating.

Teach us, O Lord, true brotherhood
In daily thought and deed,
That we may tread with humble heart
The path where thou dost lead.
Help us to spurn a life of ease,
While brothers labor long
In mill and mart to give us bread,
And labor without song.
Cast from our hearts, O Lord of life,
Our selfishness and pride;
Help us to choose the toiler's part,
And suffer by his side.

—Marion Savage

"NO ONE SAID A THING"

The Atlanta Journal in its issue of December 4, 1960, carried an article by Harold Martin entitled "No One Said a Thing." The article described a confirmation service in St. Philip's Cathedral in Atlanta.

"Defend, O Lord," intoned the Bishop as he placed his hand on the head of kneeling candidates for church membership, "this thy child with thy heavenly grace; that he may continue thine forever; and daily increase in thy Holy Spirit more and more until he come into thy everlasting kingdom." Then the writer says:

"And nobody said anything about the fact that four of the people who went up to kneel and receive this blessing, and to be received into the church were Negroes, and that their friends were sitting out in the congregation watching, along with the parents and friends of the white children.

"Nobody thought anything about it. It was the Church performing its ancient function, in solemn ceremony, receiving into its fellowship any child of God who in faith and humbleness and love desire to come."

ATTENDING MIDWINTER MEETING

The Midwinter Meeting of the Missions Council of our denomination, held January 27-February 1 at Buck Hill Falls, Pennsylvania, was notable for participation on the part of the 800 members. An advance goal of \$11,500,000 for benevolences was adopted with enthusiasm.

Attending from the Southern Convention was one layman, Dr. J. Earl Danieley, and several ministers: Supt. Clyde Fields, George D. Alley, Jesse H. Dollar, Joe A. French, Frank Hamilton, F. C. Lester, Charles Pegram, W. W. Snyder.

Women attending included: Mrs. J. H. Booth, Jr., Mrs. Ray Gordon, Mrs. Austin Kipps, Mrs. John Lackey, Mrs. F. C. Lester, Mrs. W. B. Williams and Mrs. W. E. Wisseman.

Former Southern Convention ministers sharing in the meeting included the chairman, Rev. Henry Robinson, and Supt. J. H. Lightbourne, Jr. of the Southeast Convention, Supt. Fred Register of Nebraska, acting superintendent of Pennsylvania, Rev. J. H. Lightbourne, Sr., and Rev. Duane Vore of Battle Creek, Michigan.

Mrs. Wisseman was installed as education chairman of the National Women's Fellowship.

Brotherhood

Some people say that next Sunday is Race Relations Sunday while others say February 19 is the beginning of Brotherhood Week. Both are right, and both know that neither designation of a day is significant unless the ideas are translated into action.

But what of the ideas?

Race Relations Sunday is a time designated by Church leaders for the people in the churches to face frankly the fact that there are many races of people in our world, and that all people need to consider their relationships in the light of Christian teachings and ideals. It is quite easy for any race or nation to forget that there are others and try to accept **for themselves only** the good things of earth and heaven. But in our kind of world many of those who have reveled in this sort of selfish philosophy are being rudely awakened by constant contact with those who are either ignored or thought to be unworthy of consideration. It is a frightening awakening from pleasant dreams.

Standing at the door of our pent-house, or, to change the figure of speech, walking in our private gardens and picking some special flowers, are uninvited guests whose presence we have not yet learned to appreciate. In some areas of America it is the Negro who insists that he is a person worthy of recognition in school, at the ballot box, in public places, in industry, wherever persons of character and education excel. In other areas there are people from many nations who face us, and who seemingly expect equal recognition.

It may surprise us to learn that one major reason this situation has developed is that these other people have read the same books that are in our libraries, and especially the one authoritative book which we call the Bible. In this Book they find that in the beginning God created man and that he made man in his own likeness. They learn that because of man's sin something needed to be done to breach the chasm between man and God, and that God sent his Son to be the Savior of men. They know that the first commandment is to love God, and that Jesus hastened to add that the second is very similar to the first — "thou shalt love thy neighbor as thyself." Who is my neighbor? Yesterday it may have been the person next door, but today it includes the people in Africa, India, China, Russia, Cuba, all people of every race and nation. We cannot be choosy.

So, it is evident that Brotherhood is the foundation stone on which modern civilization must rest, or civilization will explode with man-made bombs, and God will have to begin all over again in his attempt to make man in his own image. It may hurt our pride to be made aware that all these other people are our brothers — "the good and the bad, as good and as bad as I" — but to deny the best we know is to destroy the soul.

Brotherhood for a week is better than none at all, but it is not enough. Brotherhood is a spiritual characteristic that is eternal. It needs to be recognized every week, every day, every moment.

Brotherhood is a basic reason for missionary activity. Those who draw their skirts close to keep

from being defiled never make missionaries. Jesus broke the ancient habit of exclusiveness and ate with "publicans and sinners" with ceremonially unwashed hands, and some of those sinners became saints. Missionaries go into the "highways and hedges" to find the uninvited to tell them of God's love for all people — that they have a right to sit at the Father's table with the rest of the family.

Isn't it strange that even yet some very good Christians have missed the significance of the teaching of Jesus? Beggars still wait at the gate; the robbed go unfed and unattended; we seldom climb into the chariot of the Ethiopian even to explain the Scripture (there must be no integration in church); Jesus' prayer for the unity of his people is not our prayer — we are afraid of church union, even in Councils on state, national and international levels; and the Commission of the Master to make disciples of all the nations goes unheeded — last year our churches gave for foreign missions about the same number of dollars they did in 1930.

This brotherhood business is urgent. The teachings of Brotherhood have helped to cause a revolution in our world. Now we must make clear exactly what brotherhood means lest those with less snatch that which rightfully belongs to another. Brotherhood means giving, loving, sharing unselfishly. This our world needs — and it is good for each of us.

Try to do something significant during Brotherhood Week, something that will bring you and someone else a little closer to the Man on the Cross who said then and must needs say now, "Father, forgive them, for they know not what they do."

The United Church of Christ

Rapid progress is being made in uniting the Evangelical and Reformed Church with Congregational Christian Churches. Synods and churches are voting favorably on the Constitution for the new United Church, and boards and agencies are planning to work together after the Constitution is declared to be in effect next summer. The midwinter meetings of the Missions Council last week made this very evident. Within this year the United Church of Christ will evidently become an established fact.

The American Board of Commissioners for Foreign Missions is ready to become part of an agency of the United Church in overseas work. Likewise the Board of Home Missions will become part of the instrumentality of the United Church in the homeland. Women's Fellowship and Guild and the Laymen's Fellowship and Brotherhood will be a Lay Activities group. So with all agencies.

Nominations will be ready so officers and staff can be elected and proceed in orderly fashion in the United Church of Christ. Four former denominations have learned through experience that mergers are not only possible but that they are helpful, and the leaders who are working out plans for this merger are being strengthened in their Christian faith. They have no fear of the future, for they find that in each of the former groups there are devout and devoted people who are honestly trying to help establish the kingdom of God here on this earth.

When new achievements are being reported almost daily, it is easy to forget some of the commonplace things that have made possible numerous by-products that meet many needs and provide additional employment.

Coal is an illustration and, although atomic energy may further lessen the need for coal, this type of fuel is still essential in the production of that power. Meantime, coal continues to yield its secrets to chemists who are constantly finding new uses for what was first known as "black rock".

Although coal was mined in England as early as 1239, it was 500 years later that this world-revolutionizing mineral was discovered in the United States. Richmond, Virginia, was the seat of this country's first coal mine, in 1753, but not until 1792 near Wilkes-Barre, Pennsylvania, was a discovery of coal made that started one of the greatest industries of the nation.

Outstanding among the by-products of coal are coke, gas, and coal tar, while the sundry compounds fill a

catalogue of useful things common and needed in everyday life. For example, delicate flavors for food, coloring compounds for dyeing, fragrant perfumes, rubber, camphor, and a dozen other necessities are all products of what is termed "dirty coal". Studies of coal continue and its possibilities seem limitless.

In a certain period of the earth's development foliage of all kinds grew in great abundance. It was a land of marsh, moss and bloom. The earth's movements, its upheavals, swallowed millions of tons of vegetation, retaining carbon and oxygen and other chemicals that went into a substance now called coal. Into the decaying substance went the feathery staghorn moss, the lily, the rose and the fern.

After a few million years scientists fathom the mysteries of these mountains of black substance and bring back the beauties that make them in other and more useful forms for human comfort, advancement and enjoyment.

C. B. Riddle

This Interested Me

By Emily C. Lester

I only heard — I was not there — about a meeting in one of our Southern Convention churches where adult advisers made talks to young people about people of another race, calling those other people names not commonly used in Christian homes, and indicating that there is only one word to be used in connection with integration — "bad".

It interested me to hear about this for two reasons. I thought the day had passed when adults "told" young people, and that now they act as counsellors in helping youth to discover truth, whatever it may be. Furthermore, as this incident was told to me (I do not know, I was not there), the Christian attitude was not mentioned, neither was it suggested that Church people might act differently from other groups.

This incident not only interested me, it alarmed me. Time and again our denomination, like most others, has declared in favor of a classless society. Are we to ignore this? Two-thirds of the world's population is colored. Are we to live with them peaceably? Many of the Negro church members in our area are better edu-

cated and enjoy greater culture than a large number of white people. Does culture count? What effect will "training" like that referred to above have on the young people of our churches? Hopefully, I am inclined to believe that the young people in our churches are thinking far ahead of some of their leaders, and that the world may yet be a safe place for them to live.

Not long after hearing about the above incident, I had occasion to talk with a church family. The man is not a high school graduate. When the subject of integration entered the conversation this is what he said:

"I'll admit that it is hard for me to get used to the idea of integration. But it is morally right, and it is Christian. That makes it the thing to do. If we believe in the teachings of the Bible, we can do nothing but accept all people as children of God and respect them as such — and treat them as such... People talk about intermarriage. I am not as wise as God, and I do not know his plan for creation. It is just possible that in the mind of the Creator God this is the plan for the human family. Who am I to say?"

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

HIS ACCESSIBILITY

He took them (his disciples) and withdrew apart . . . when the crowds learned it they followed him; and he welcomed them, and spoke to them of the kingdom of God, and cured them that had need of healing.

Luke 9:10,11

It is good to make the Lenten season a learning-about-Jesus season. I like Luke's sharp pictures of Jesus.

His disciples have just returned from their first assignments. They had worked hard, and were telling Jesus about it.

He took them aside for a time of fellowship, and quiet, and rest. But the crowds learned about it and followed him.

He did not dodge them, however. He welcomed them! To him they were not mere multitudes, they were many individual persons who wanted to see him, hear him, and learn from him.

He welcomed them! I like that. He welcomed them, and talked to them, and told them about God's kingdom. He let them draw near to him, so near he learned of their needs. He was accessible. He was not too busy to hear them. He loved them and showed them his kindness.

Listen at Luke the physician, who has written so kindly of him, as he adds: "And cured those who had need of healing!"

Let us take our cue from Christ. Let us come close to him, and learn of him; and, for him, open the door of welcome gently, effectively. Amen.

Many Beautiful Places And Happy Experiences

Miss Margaret G. Hammaker

108 E. College Street
Oberlin, Ohio
November, 1960

Dear friends everywhere:

Dark elms against a gray wintry sky bring more of the Christmas atmosphere, perhaps, than the bright skies of Sholapur, but there are no red poinsettias peering in my windows! But the climate of the heart is what makes Christmas, after all — it doesn't matter where we are! And what a joy to be in a country where everyone celebrates the birth of the Christ child, where all are friends at Christmas time.

The year has brought me ten thousand miles to this little home where Edith Husted and I are happily settled. The apartment belongs to Oberlin College and is very conveniently located in the heart of the quiet town. We have loved the trees around us — tall and green when we arrived in August, gold and crimson through the autumn. Tall and protecting always.

The first weeks here were full of getting our housekeeping started, seeing the doctors and dentist, emerging from our daze. Now we have started our speaking for the Board and find our days fly by. It has been fun to be a "team" for some of this. Last week we spent in Cincinnati at one large church, sharing our lives in Japan and India with all groups of the church. There are other "double dates" ahead, too — to speak to an honor educational society, to a women's association, to share in a three-day conference. Until January our speaking is limited to Ohio.

My trip home was a dream come true. For years I planned that trip. I was very exhausted when I sailed from Bombay on May 1st, but my two sweet cabin mates, both Sisters of Charity en route to Kobe, were restful to be around. I found their costumes most interesting with the great starched head-dresses like gulls about to take off. One was French and one Italian but we managed to communicate well.

Calls at ports were often and fun. At Colombo I went with several

others to Kandy and it was a delightful ride up to that cool spot, with palms lining our way, temple elephants nonchalantly bathing in rivers we passed. Singapore and Manila were just big port cities, very modern, but Saigon was a surprise. I had not even known in what country it was located! It was exciting to travel for four hours up the broad river to the city. There, I could believe I was in France, with lovely flower markets, and tree-lined boulevards to delight one's eye. Every Vietnamese woman was beautiful! Shops held many temptations, especially the exquisite lacquer which may now be the best in the world. Hong Kong at night was a jeweled crown. And then there was Kobe with Edith to meet me at the pier in the rain.

Our own Kobe College was a wonderful place in which to be introduced to Japan. High on a hill, the campus is very beautiful. It was with pleasure that I met many attractive Japanese students and staff members and learned of the fine Christian influence of that center of learning. Nearby is the school where kindergarten training and religious education training are so happily combined. How I wish that were possible in our Sholapur college.

It seemed to me that we were never out of sight of beauty, and the mountains. Rushing mountain streams, cheerful green rice fields, tea-growing hillsides, flowers and flowers — these were my delight. And there was man-made beauty, too — in the temples and formal gardens, in the shops with exquisite prints, lovely china, silk, dolls, and toys.

Many experiences were possible for me because of Edith's knowledge of Japanese customs and the language, and her many friends. Always to be remembered are the tea ceremony

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

The Marathi Mission

February

- 12—Miss Margaret Hammaker, who went to India in 1925 after receiving a kindergarten Diploma from Oberlin College, teaches Indian women to be teachers of pre-primary children. She is also interested in Women's Fellowship work.
- 13—Miss Miriam Rogers, another Oberlin graduate, went to India in 1937; later had polio and had to return to U. S.; then back to India; back to U. S. for further treatment and now is back in India. She is principal of Woronoco School.
- 14—Rev. Joseph Moulton, who with his late wife visited the Southern Convention several times, is now on pre-retirement furlough after 42 years in India. He served in Satara, Sholapur, Vadala, Admednager, and Supa.
- 15—Dr. and Mrs. Hale Cook have recently returned to Vadala where he is director of the public health program for the Marathi Mission. His wife went to India as a Swedish mission nurse. They have six children. Dr. Cook is an ordained minister as well as a medical doctor. He has visited in the Southern Convention.
- 16—Rev. and Mrs. Winfield Swart (appointed 1926) work with 18 churches in 65 villages in Vadala District, with a total of about 4600 Christians. They are assisted by 5 Indian pastors, 7 preachers, and 11 village school teachers.
- 17—Rev. and Mrs. Gifford Towle (1939) direct rural reconstruction in Ahmedgaar district, teaching better agricultural methods and lifting whole standard of living.
- 18—Miss Katherine Mix works in Pierce Memorial Hospital, supervising operating theater and wards; distributing Multi-Purpose Food and milk sent out by Church World Service; handling Friendly Service gifts; she is also manager of 200 children in Waj Station School.

performed by a gentlewoman of the old school in a Zen Buddhist retreat house where we were served a delicious vegetarian dinner on most lovely red lacquer dinner ware. Always to be treasured are the hours spent in Japanese homes, so lovely with their wooden panelled walls, and floors, the sliding screens, the little gardens at the doorstep. And the hot springs baths; and Japanese inns where we left our shoes in the lobby not to see them until we went out, putting them on with long-handled shoe horns — the boon of the pleasingly plump! The babies riding in harnesses on their mothers' backs; the red public telephones and red mail boxes; the people with masks over the mouths because they have colds (the dentist wears one as he works over his patient); the starched sheets on one's bed; the announcers on trains who reminded people not to forget anything as they disembarked and thanked them for riding on their trains; the gay flying carp on poles in front of homes where there were boys — all these are part of the charm of Japan.

There was just enough sight seeing to whet my appetite for more. Kyoto won my heart at once, with all her art treasures. Several day trips through the Inland Sea, along with hundreds of Japanese sight see-ers, visits to temples and gardens where we encountered many hundreds of school boys and girls made me realize how much their country is appreciated by the Japanese themselves.

Matsuyama, where I lived with Marion and Clarence Gillett and Edith for four weeks, is just across the Inland Sea from Hiroshima and I was glad that we could visit that historic place. The day of our visit suited our mood with its rain and gray skies.

From there we went to the lovely shrine island of Miyajima, where there is the great torii (Shinto gateway painted red) in the sea and where the shrine "floats" in the sea at high tide. Many were the charms of the Japanese inn — a low table where our meals were served, we sitting in legless "chairs" which so ease sitting on the floor; our comfortable beds of high-piled thick quilts; the delightful custom of strolling out to the many souvenir shops in one's hotel kimono, after the Bath, meeting other guests recognizable by their same kimono!

After the years of letters about it, I was glad to get acquainted with

Shinonome Girls School where Edith had been teaching high school and college-age girls. Its position on the side of Castle Hill has been made beautiful with flowering trees and bushes, and curving walks, the "green chapel" with its prayer circle which appeared in an April number of Time magazine. Fine work is being done there and it was inspiring to see more than one thousand girls gathered together for chapel in the morning. It was heart-warming, too, to visit the high school for boys where there is a Japanese principal, and a real Christian atmosphere. Both schools are now rejoicing in the addition to their staffs of new young missionary personnel much needed.

Two weeks before sailing, we returned to Kobe College where we met more friends, and from which we went to Osaka to see old graduates of the Bible School where Edith had previously worked; to Kyoto to see the famous Katsura garden-palace for which special permission was necessary; to Kobe for shopping. Whenever we met with Christian groups, I was always impressed with the close feeling of fellowship, whether or not there was any English spoken. Language made little difference there.

And I was impressed with the devoted loyal Christian workers, women and men, whom I met in so many places. Though the church is small, I feel sure that it has many special strengths, and much to contribute to the Household of God.

Now we are in another of our worlds and happy to be here. I hope that I will meet many of you before long, perhaps as I go about to speak and share some of the wonderful experiences I have been privileged to have.

Recent news from India brings word that my Vellore Christian Medical College boy has passed all of his exams for his first three years and is now on the last lap of his course. That means his final exams will come in 1961 — December.

Sholapur continues to be a busy place and I think of them all with great interest and hope that you will continue to do so, too.

May the tinsel and bright wrappings, the gay lights and carols be a real expression of the joy that fills our hearts with the Advent of the Christ child, and may we meet at his cradle once more in friendship.

Affectionately yours,
Margaret Gail Hammaker

Ramseur Women Report

Mrs. Sherman Maness

Under the very capable leadership of Mrs. C. E. Brown, we had a most profitable year in the Ramseur Women's Fellowship. We used our theme, "Move We On Together," studying our six areas of work.

We had a memorial certificate with appropriate words telling of the characteristics and good deeds of Mrs. Clatie Johnson, a charter member, placed in our book in the History Room at Elon College.

We had scheduled the World Day of Prayer service in our church in cooperation with the other churches in our town, but due to snow our plans were changed. Each one called one and asked for a pause for prayer sometime during the day and asked each one to take her offering to her own church Sunday morning. This proved successful from the standpoint of the number of women taking part in the observance and the offering.

We were glad to finance our pastor's wife's attendance at the School of Missions. We met with the Pleasant Ridge women for our home mission book review given by their pastor, Rev. Lynwood Hubbard, and had our own world mission study on Africa within our group.

Aside from our designated gifts of Friendly Service, we sent fruit baskets to the sick and shut-ins of our community at Christmas, gave a donation for free school lunches, bought a new communion tray and glasses for our church, and furnished Bible school refreshments.

Our pastor, Rev. Garland Bennett, gave our Bible study, "Jesus' Teachings on Citizenship."

It was a pleasure to have our district chairman, Mrs. Clyde Fields, visit us in February of last year, giving us helpful information.

With renewed faith and enthusiasm we are now moving forward into another year.

"This Is Our World And Our Responsibility"

Address by the Rev. Herman F. Reissig, International Relations Secretary, Council for Christian Social Action, United Church of Christ, presented at the Midwinter Meeting, Buck Hill Falls, Pennsylvania, at 8:15 P. M., Sunday, January 29, 1961.

Looking at our contemporary world, a thoughtful person could feel deeply encouraged, even elated, if it were not for three facts, which taken together or singly, are enough to put a crimp in any merely optimistic expectations. The three facts are: multimegaton bombs, ready to reduce our national societies to an unrecognizable mess; the struggle between Communism and the West and the appalling human, personal misery that lies all around us. I want to comment on each of these dark clouds in our sky but, first, let us see if it is true that, without them, we have reason to feel encouraged.

Look at some central features of the world that is now going to pieces. In the West it was a world that had made a religion of nationalism. Even now, a world society with a comprehensively sovereign world government, moving toward the reduction of all political and cultural differences and the creation of a universal way of life, is an unlikely and also a profoundly unwelcome prospect. But nationalism, as we have known it in the past 300 years has, like Christian denominationalism, outlived its usefulness.

On the domestic level, nationalism pulled men together; on the world level, which is the level on which we must now operate, it pulled them apart. Nationalism gave men something greater than self to live for but at the same time tended to shut men off from the family of God as a whole. Even for Christians, singing in their churches, "In Christ there is no East, no West," national loyalty was far stronger than the concept of one family under God. In our own nation one was permitted to assert the supremacy of God provided this God was a good American. National security became a spiritual substitute for the only real security man can have — security at the hands of God. Had there been in America more living faith in God we should still have been properly concerned about the nation's security but we should not have come so close to a nervous breakdown when we

discovered that our security as a nation was not as impregnable as we had been accustomed to think. — So, from both the political and spiritual standpoints, nationalism became an obstacle to human well-being.

In the fullness of time God sent his scientists and technologists, and under their attack nationalism is going down. The new, resurgent nationalisms of Asia and Africa must be viewed as a way in which men and women are asserting their dignity as human beings. But the new nations prove, even more than the old, that traditional nationalism is finished. For in the very moment that their plea for independence is answered, their plea changes to "Help us or we perish!" One - humanity - under - God has thus, for the first time in history, a chance to move from a theoretical or spiritual concept toward practical reality.

This is wonderful, exhilarating. For poets, dreamers, humanitarians, believers, it is cause for elation. Pity, only pity, for those persons and organizations in our own country for whom the United Nations is a threat, rather than an inspiring symbol and a foundation stone of long-delayed world community! To take the material framework of true world community, provided by technology, and give it the political, spiritual and human bonds it cries for — what an exhilarating opportunity that is!

End of White Man's World

The world of yesterday had a second aspect. It was a white man's world, with mischievous consequences to all men — their bodies and their spirits. The notion of racial superiority is one of a long series of false gods whom men have served in the effort to establish their human worth. If we cannot be God, so runs the unconscious spiritual reasoning, we can at least be little gods, lording it over some minority or alien group. This tendency will not be cured when white-skinned men and dark-skinned men work and worship and live together. We shall then only have abolished one of the worst ways in which men try to make themselves great. But, since we human beings relinquish our idols only under severe pressure, thank God for the pains that are now upon us!

How exhilarating to live in a time when the absurd and obnoxious walls

between the races of God's family are at last coming down! Does it not strengthen one's faith in the God who "will not fail nor be discouraged till he hath set justice in the earth"?

Passing of Colonialism

We should also feel greatly encouraged to see colonialism passing out of the world picture. Colonialism is a perfect illustration of that mixture of good and evil which is characteristic of so much human enterprise. At the heart of colonialism was a very great evil — perhaps the greatest of evils. For colonialism was essentially the use of people and their resources primarily for the benefit of other people. Everything is wrong when man is approached, not as an end in himself, but as a means to another man's enhancement. For all the wracking troubles accompanying the abolition of the colonial system, what morally sensitive person could be content in a world in which one-half of the human race was used for the benefit of the other half?

Let us rejoice, also, that everywhere reactionary and feudalistic governments are in danger before the demands and the wrath of their people. If the wind blowing across the world sometimes becomes a damaging whirlwind, what Christian, worshipping the God of justice, wants to go back to a world run by the few for the few? Do the revolutions move too fast? They almost always move too fast when those in control of unjust systems move too slowly. Witness Cuba and the Congo! Justice thwarted turns to wrath, but let us be glad that justice cannot forever be thwarted.

In the world that is dying, there was for the majority, poverty, disease, illiteracy without hope! Now there is at least a chance that more than just a handful of God's people will have opportunity to develop their personal resources. Amid the tumult, this is cause for elation.

Reform of the Churches

And finally, complacency about the future of the Christian movement is disappearing. That also is a good thing. For "the old-time religion" was not fit to survive. Even when it was the old-time liberal religion of American Protestantism, it was not good enough. Jesus had no chance of reigning "where'er the sun does

his successive journeys run," when the followers of Jesus talked much about justification by faith and were largely indifferent to injustice, when their words about love were eloquent and their deeds of love were hardly the faintest adumbration of the love that lays down its life for the brethren. Thank God our superficial, easy-going churches must now reform themselves or go beneath the boiling waters of God's judgment!

In sum, as God lives, that old world had to go to pieces! God sent scientists, business men, labor leaders, statesmen, teachers of love and justice — sent them often in deep disguise — to blow their trumpets against the walls of Jericho. And the walls are crumbling.

It is exhilarating. This could be the best of all times for the human spirit. For it is a world that asks of us everything we can deliver! Brains, heart, stamina, courage! So profound are the changes, so complete the overturning, so great the opportunity that one might suppose God has decided to put his people's resources to a supreme test. Here is a confrontation of depths and heights, of great need and great resources such as men have never before seen.

How are we going to come out? God knows. The next fifty years may be man's finest hour to date. They may also turn out to be his worst. This is no time for optimism or pessimism. It is only the time for saying, "The people who see the people who care, have now an awesomely great opportunity. I shall do my best."

There is time tonight to make only one or two comments about two of the dark clouds in our sky — the bombs and the struggle with Communism. Since not even Ghandi could convert India to pacifism, there is no chance of getting any of the great nations to try the experiment of unilateral disarmament, even if all Christians were sure it is a Christian policy. But it should be clear that the way to peace and security does not, for any nation, lie in some final victory in the arms race. And multi-megaton bombs are, in Father John Courtney's phrase, 'from the moral standpoint, unshootable.' There can be no greater evil than the consequences of a war fought with these weapons. Our new President is quite

(Continued on page 13)

Our Christian World Mission

Lenten Emphases — February, March, April

AT HOME and ABROAD

The MISSION BOARD of the Southern Convention works with:

● The BOARD of HOME MISSIONS

... to make Christ known and loved in all areas of life by:

- Leadership Aid
- Ministry to the Young & Old
- Help to Struggling Churches
- Preaching the Gospel

and with

● The AMERICAN BOARD FOR FOREIGN MISSIONS

... speaking for the Church in the name of Christ to those who sit in darkness in far away places.

- 334 Missionaries
- 48 Colleges
- 14 Foreign Fields
- 80 Hospitals
- 67 Stations
- 24 Social Centers
- 13,000 National Leaders
- 1,967 Overseas Churches
- 986 Schools

OUR CHRISTIAN WORLD MISSION BEARS A WITNESS TO A WORLD NEEDING CHRIST

During Lent We Seek to Enlist

208 Churches in the Southern Convention to share our Mission Concern by:

1. Enlisting in Mission Study during this period
2. Sponsoring and Promoting an Easter Mission Offering
3. Contributing such offering over and above Apportionment
4. Designating such offering to be used equally by:

The Mission Board of the Convention
The American Board for Foreign Missions

- Members of
 - Congregational Christian Churches
 - In the Southern Convention
 - Have a Concern for

CHURCH EXTENSION

Need for a Modern Missionary Strategy in a Mobile World

- People on the move
 - New Communities born overnight
 - Rural Areas in transition to Suburbs

Need for a Ministry to New and Changing Communities

- Building of new churches
 - Expansion of Program and Facilities
 - Keeping Pace with changing trends

Need for adequate Financial Support

- Purchase of Building Sites
 - Undergirding of Building Costs
 - Subsidization of New and Expanded Programs

DURING LENT WE SEEK TO ENLIST:

— MISSION MINDED MEMBERS

— MISSION MINDED MEETINGS

— MISSION MINDED MONEY

- Christian Missionary Association — V. Va. and E. Va.
- No. Carolina Church Builders' Club — E.N.C. — W.N.C. — N.C.-Va.
- Five New Members in Each Church During March
(Memberships available to individuals, classes, church budget, circles, other groups)
- Hear the call of a New Congregation in our Convention —

"COME OVER AND HELP US!"

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



RESUME OF LIBERTY SPRING ACTIVITIES

Lloyd Carr, Reporter

The junior high and senior high Pilgrim Fellowships of Liberty Spring Church have had a very active year.

The new officers, who commenced their service at the monthly meeting in October, are as follows:

President, Linda Turner; vice president, Kaye Savage; secretary, Dorothy Anne Wilkins; assistant secretary, Linda Butler; treasurer, Richard Harrell; faith commission chairman, Hazel Bradshaw; action commission chairman, J. M. Perry, Jr.; fellowship commission chairman, Linda Presley; reporter, Lloyd Carr; key worker, Thomas Harrell; adult advisors, Mr. and Mrs. N. H. Bradshaw, Jr.

The officers later had a planning session. Our group was represented at the Fall Rally at Oakland. Members of our group also attended the Thanksgiving worship service which was sponsored by the Suffolk Pilgrim Fellowship.

For a Work Day for Christ project, we sponsored a sweets sale in the Suffolk City Market. A total profit of \$26.31 was made. At Christmas we went caroling by bus to the shut-ins of the church and to each of the four floors of the Louise Obici Memorial Hospital. We also had a Christmas party in the fellowship hall of our church.

At our January, 1961, meeting, we fed members of the Whaleyville Ruritan Club. Our latest project was the planning of Youth Week activities.

If any of your groups are interested in either participating in the sponsorship of a caravan or in having such a caravan visit you, drop a line to David Andes, Southern Convention Pilgrim Fellowship president, Box 625, Elon College, North Carolina.

Many of you are probably beginning to think ahead about the summer. Don't forget to include Moonelon in your plans. Now is a good time to begin saving money for the inexpensive fee for a week of fun and fellowship. Maybe some of your groups will want to establish a fund for helping its members and officers pay their fees.

Plan ahead!

IN MEMORIAM

Funeral rites for Jean Capps Workman, 20, of Raleigh, North Carolina, were held December 23 at the Wake Chapel Congregational Christian church in Varina.

Jean was a devoted church and youth worker. She was one of five persons to represent the Congregational Christian churches of North Carolina and Virginia at the National Pilgrim Fellowship Biennial in New York in June, 1958. She also served the Pilgrim Fellowship as president of the Eastern North Carolina Conference and later as secretary and treasurer of the same organization.

In 1958 she was chosen Teenager of the Year.

She was a student of Christian education at Elon College.

To Jean the following poem is dedicated:

"I cannot say, and I will not say
That she is dead — she is just away!
With a cheery smile, and a wave of
the hand,
She has wandered into an unknown
land,
And left us dreaming how fair
Its needs must be, since she lingers
there.

So think of her faring on, as dear
In the love of There as the love of
Here;

Think of her still as the same, I say;
She is not dead — she is just away!"

The Eastern Virginia Executive Committee met January 15 at the Suffolk church. After planning for the spring rallies, many of the officers showed interest in beginning a caravan team. A committee of six officers was formed for further study of such a caravan team.

HOLY NECK ELECTS OFFICERS

The Holy Neck Pilgrim Fellowship and guests recently visited the Morehead Planetarium in Chapel Hill. At a more recent meeting, the following officers were installed:

President, Oscar Fowler, Jr.; vice president, Shirley Simmons; secretary, Doris Holland; treasurer, Molly Holland; faith commission chairman, Mamie Harrell; action commission chairman, Paige March; fellowship commission chairman, Mary Ann Barnes; hospitality chairman, Martha Ann Holland; and reporter, Trudy Fowler.

DENDRON, VIRGINIA

Wayne Morris, president of the senior class of Surry County High School, led the worship service for Sunday School at the Dendron Christian Church in observance of Youth Week. Roger Ward read the scripture lesson after a brief explanation of the scripture by Kathleen Burgess, John Spratley led the morning prayer. Kay Ward and Ruthie Livesay sang "Give of Your Best to the Master" and Herman Trueheart Burgess read a poem before the classes started. Mrs. Thurman Williams is the teacher of the Young People's class and assisted in the service. Last Friday evening the young people honored Mrs. Williams with a surprise birthday party in the home of Mrs. Garland Morris.

The Rev. H. E. Crutchfield is now serving the Dendron Church.

A Young Woman Looks At Our World

(Continued from Last Week)

Miss Patsy J. Cooper

Hong Kong is many things. A cosmos. "An illuminated graveyard" — refugees. "The Gem of the Orient" — beauty. . . The mountains are always green. The "Peak," at whose foot the most talked about part of the city lives, offers HK's "dearest" citizens seclusion and beautiful home sites. The "Peak Tram" serves both the "dears," and those who brave her heights for the stunning night view of the city. The "Star Ferry" carries a flow of people "headed for the other side" — coolies with large bundles of clothes or live chickens on poles, suave businessmen, sexy secretaries (in their split-tailed Chinese sheath), black pajamaed fisher-ladies, fair haired Britishers, lean quick students — and tourists. Red and green rickshaws mingle with Mercedes taxis and compete with double-decker buses and trams for room to move on the busy streets. Laboring women with large hats have their babies slung on their backs, their heads bobbing limply at a frightening angle. The piercing white shaft of a new apartment building perches on a rocky ledge dwarfing the hoards of people that scramble past on the stair-stepped streets. "Amahs"* chase their white charges away from the tempting danger of a concrete retainer wall. Autos "shift into first gear" for the long pull up Garden Road to

*Chinese house maids.

OAKLAND P. F.'s MEET JOINTLY

Betty Sue Knight, Reporter

Forty-three members and advisors of the Oakland Pilgrim Fellowship met recently for a joint supper meeting. The meal was served by members of one of the women's circles.

Dr. W. T. Scott, pastor at Oakland, gave the invocation. Danny Chapman, Pilgrim Fellowship president, presided over the business meeting.

The devotions were conducted by Kenneth Wagner. Miss Mary Powell, Pilgrim Fellowship counselor, introduced Mrs. Pat Robertson of Portsmouth who was the guest speaker. Mrs. Robertson gave a review of the mission book, "The Unbroken Line."

Kenneth Wagner dismissed the meeting with a benediction.

the Peak. Chinese fishing junks, U. S. aircraft carriers, African cargo ships, French luxury liners, British patrol boats, and Hong Kong ferries crowd the polluted but busy bay waters. Shek-O, Repulse Bay and Big Wave Bay (etc.) afford beautiful sights and great swimming. Aberdeen has only one main water tap for its refugee population . . . but is most famous for its floating seafood restaurants — a spouting fierce dragon in a crimson and gold sunset — and the hundreds of dark fishing junks "home for rest." "The Dairy Farm" doesn't guarantee "milk from contented cows," but from the sight of the glorious habitation of these animals their ice cream seems to come by its quality naturally. The "Hong Kong - Shanghai Bank" complete with virile crouched lions, flags, armed-turbaned-bearded Sikh guards, high turbulent mosaic ceiling, chandeliers, marble stairs, and that aloof "moneyed" atmosphere, competes with the "Bank of China's" white marble impressiveness for economic prowess. "Queen Elizabeth's post office" proudly reminds its patrons (a sign therein) that the folks at home are always glad to hear from someone who's far away. Clever Chinese merchants loiter about their shop entrances, alert to lure and snag the slightest prospect. Movie marquees proclaim the wonders of their British, American, Japanese, French, Chinese, or Italian movies. Record shops offer "American treasures" on less expensive British labels. Book stores raise their profits by converting pounds prices literally into Hong Kong currency. Shoeshine boys stare with amazement at the flood of bewildered dirty shoes pounding by. Ques form continuously for buses that rumble through Wanchai to North Point, or groan and blurr up Garden Road. The U. S. Embassy fetes July 4th (to the joy or consternation of the neighboring British government houses and St. John Cathedral). JAL*, Jintan**, and Pepsi-Cola signs of Times Square proportions firefly the waterfront. "Certificate of Origin available on all goods bought here." (Americans take note.)*** Streets that seem to rattle. Whole areas of resettlement blocks, packed apart-

*Japan Air Lines.

**A popular brand of chewing gum.

***American customs are very restrictive on goods made in Communist China. Most things from Hong Kong are questioned and "Certificate of Origin" required.

ments or sidewalk dwellers that afford a constant din. Hong Kong traffic cops — perhaps the only ones in the world whose movements are as graceful as ballet dancers . . . Hong Kong is all of this — and much more. It jangles and spews. It cheats and bites. Its ethic is money — its politics utterly vulnerable. It ignores the past — and anticipates the future only enough to open its eyes again each morning. It opens its heart and poverty to the vagrant, and its lust and mercenaries to the tourist.

Macao is an experience in modern decay. This five mile square Portuguese colony is a peninsula on the southern Chinese communist mainland and is quite controversial politically. One of the few areas remaining neutral during World War II, it is presently a refuge for opium smokers; crossroad of extensive spying, illicit trade, and gambling; producer of fire-crackers and matches; main outlet for refugees (averaging 79 per day) — mossy cobblestone streets, Spanish balconies, cathedral ruins, an obsolete fort, a lighthouse (now both used only for typhoon warning stations), pink-white-green-and-gray government buildings, a convent, tropical flowers, thatched bathing houses, bronze statues of Portuguese heroes, museum of Sun Yat Sen, Bishop's mansion, dark North African Portuguese soldiers, beggars, crimson tassled police hats, burial ground of pioneer American and European merchants and missionaries to China. . . A bit of Europe — a bit of Asia — a bit of corruption — a bit of decay — a bit of indifference — a bit of nothing — but not a bit of hope. Faces speak of nothing past or future, only of existence — now — of oranges stacked in the street, of crated ducks, of dirty lime drink jostled on a cart, of a modern tea room and sweet shop — of staying alive because you must, fighting for it, but not knowing why!

I returned to my luxurious life at Kobe College September 10 via a pleasant three day voyage on a French luxury liner. After work camp and such stimulating travel I found this set schedule, semi-isolation, and social expectancy quite trying. Not only present adjustment and patience to work within the limits of my situation and language inabilities here are needed, but I'm constantly faced with the necessity of making a decision — reaching some sort of commitment and involvement in a purpose and plan of action in my future. Only 18 more months and I'll be tossed back into

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The Lord Of Life And Death

Background Scripture: John 10:11.

Devotional Reading: Romans 8:31-39.

Memory Selection: I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. John 11:25,26.

A House of Friendship

After Jesus left Nazareth and entered upon his public ministry, he had no home of his own. He himself said "The Son of Man hath not where to lay his head." The nearest thing to a home was the home of Mary and Martha and Lazarus in Bethany, in which the Master was often a guest. Here were three people who loved him, who put their home at his disposal, a place where he could enter at any time and find rest and peace and understanding and love. They could have given him no greater gift. Many a man in public life can stand the worst that the world can do to him, if he has a home where love dwells, where there is patient understanding, and rest and peace and trust.

A House of Mourning

The house of friendship had become a house of mourning. Lazarus, the brother of Mary and Martha had been taken seriously ill, and had died rather suddenly. Instinctively the sisters turned to Jesus, their friend. They sent word of the sickness of Lazarus, but significantly enough, they did not ask Jesus to come. They knew that it was enough that he knew it. They could depend upon him to do the right thing. Their's was the simple faith of the wounded man about whom C. F. Andrews tells. Struck down by a shell and lying helpless and in great pain in "No Man's Land," he was rescued by his dear friend, who at great risk and in great peril, crawled out to him and brought him safely back into the lines. When his friend reached him, the wounded man looked up and said simply "I knew you would come." The simple fact is that human need brings Jesus to our side.

The Divine Delay

But not always as quickly as we would like! As in the case of Lazarus, there is sometimes a divine delay. "When he had heard therefore that he was sick, he abode two days in the same place where he was." We do not always get what we want or ask for at once. Indeed sometimes

we do not get what we ask for at all. But we may be sure that we do not turn to God in vain. He answers in his own way and in his own good time, but he answers. Faith has its tests, sincerity must be tried. But let no man think that God is not interested, or that he is unresponsive. Faith is the victory that overcomes. God is not reluctant, men do not have to persuade him to change his mind. But he does test our sincerity and prove our faith.

A Doubter But Dauntless

Thomas is often used as a representative of doubt. Have you not heard the phrase "a doubting Thomas"? Doubter he may have been, but he was an honest doubter. He doubted only that he might the better believe. He might have been "from Missouri", but when he got an answer to his doubts, he followed the truth which was revealed unto him. In this instance we see him as a man of superb courage. He knew, as Jesus knew that it was dangerous for them to go to the vicinity of Jerusalem. But he had real courage and determined to go with Jesus, even if it did mean death to him. He was determined, that come what may, he would not quit. The story is told of an officer whose duty in World War I was to go up in a balloon and observe where the shells of his company were falling so that he could indicate to the gunners how to insure a direct hit on enemy targets. The captive balloon in which he was placed was a sitting target for enemy guns and planes. Speaking to a friend about these experiences, the officer said "Every time I go up in that balloon I am sick with nerves; but I won't quit." That is the highest form of

courage. Real courage does not mean not being afraid; it means doing our duty even if we are afraid. Thomas had that courage.

True To Character

The sisters, Mary and Martha are true to character in this story. When they learn that Jesus is in the vicinity, Martha rises up promptly and goes to meet him. But Mary sits quietly in the house. It was characteristic of each of them. They are representatives of the active, busy, bustling type, and the quiet, meditative type. And although each gently chided Jesus for his delay in coming, each expressed a simple faith in his ability to do what needed to be done.

God Cries

Standing before the tomb Jesus, seeing the heartbreaking sorrow of the sisters, and feeling keenly the death of his friend, gave way to his emotions. John says "Jesus wept." To the Greek reader or observer that little sentence would be the most astonishing thing in an astonishing story. That he who was the Son of God could weep would be to a Greek a thing beyond belief. But to us they are assuring. If it is true that Jesus came to reveal the Father to us, then we have here a revelation of how God enters intimately and sympathetically into our sorrows and bereavements. These words "Jesus wept" tell us volumes about both the humanity and the divinity of our Lord.

The Voice That Wakes The Dead

His word was with power. He commanded and it was done. "Lazarus, come forth!" Jesus thus spoke his word of command, a command that even death was powerless to oppose. And Lazarus came forth at once. It must have been a wierd picture — a heavily bandaged figure staggering out of the tomb. We are, of course, in the realm of the mysterious and the miraculous here. It is folly to try to explain it away, even if it is futile to explain it. The best thing to do is to accept it as a historic fact, and to interpret it as best we can in its symbolic meaning.

The Resurrection and The Life

"I am the resurrection and the life," said Jesus. "He that believeth in me, even though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die", He went on to say. What did he mean?

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SUNDAY SCHOOL LESSON

FEBRUARY 19, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

(Continued from Page 11)

the sea of decisions, academics, and choosing my own form of action. I've asked myself a million questions, and I suppose this is part of reaching an eventual answer. I can't seem to create a real framework within which to choose and plan action.

My Bible class and Japanese church have taken on new promise and vitality since moving into their church building October 23. I'm finding myself with more to say since work camp and the lectures of Dr. Hendrik Kraemer in Japan this fall. Dr. Kraemer speaks in an almost prophetic perception of the position and mission of the church in the non-Christian world. I have found his book, "The Christian Message in a Non-Christian World," a terrific help and stimulation.

Seven days of autumn travel with the high school seniors (and some Japanese teachers) were rich in friendships and appreciation of the small beauties, and history of Japan. To be seeing so many of the places, things, and settings that I had read about was surprisingly significant. Somehow at times I felt I was almost beginning to make contact with something of the soul of Japan. A feeling I have never had before.

Which brings me to mention my increased sense of ease in and with Japan. The exotic strangeness is not gone, only slightly more approachable. Teaching is not an inconsequential routine, only a bit more within my ability. I still stand in puzzled awe of Japanese politeness, gaze with admiration at a handsome kimono clad woman, study the symbolism of a Buddhist temple with very little understanding, push into packed trains without feeling accustomed to such crowded living, and talk too fast for even my best students to understand what I'm saying. Japan is a land rich in feeling and significance — perhaps farther from America in understanding than in distance.

This Christmas season brings us lots of sentiment, exaltation of sharing, thoughts of home, and joy. I hope it also speaks to us strongly of the significance of the Christ for the present world. Christmas is not a time we can remove from history, in which to forget about international trade problems, the trembling U. S. dollar, Red summit meetings, Quemoy, Laos, Korea or Turkey, but rather a period of rededication, of daring to embrace real conviction, of affirming the claim of the Christ in our lives.

There is so much we must do. Christmas is a joyous part of the dynamo that says we ". . . push on to the upward call of Christ." A time of feeling the Good News come alive within our lives. A time of gripping reality and challenge. A time of meeting the Christ in new, dynamic, exciting and demanding dimensions. May it be this for you. May it overwhelm and possess you. This is the greatest thing I could wish.

THIS IS OUR WORLD

(Continued from Page 9)

right: neither we nor the Russians have been really serious in the quest of plans to control and reduce our armaments. You and I are not in a position to work out and present such a plan. We can insist that the nation "begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction."

With respect to the struggle against Communism, let us say only that the intelligent response to a world that includes Communism begins — it begins with the recognition that anti-Communism is not enough. The question for the United States is: Will we lean into the legitimate and necessary revolution of our time, rejoice in it, help it along or will we lean away from it, a satisfied nation wagging a warning finger at a dissatisfied world?

Turning now to the appalling personal suffering in our world, we are all familiar with the parable of "The Rich Man and Lazarus." In this world Lazarus was sick and hungry and he was given heaven as compensation. The other man was both rich and insensitive to the suffering at his gate, and he, for that reason, went to the place of eternal torment.

This is unfair, is it not? Assignments to heaven and hell ought not to be made on that basis! How unfair it is the following story will make clear.

There was an American, who was dressed in Dacron and wool and who ate three excellent meals every day. And his house was a place of beauty and comfort, and his church was a dream of stone and glass. And a few hours away by plane lived a Greek, pinched with hunger and full of disease. And he desired only that the American share his surplus.

The poor Greek died and went to heaven. The rich American also died and went to hell. And, being in the torment of isolation from God, he lifted up his eyes and saw Jesus afar off and the poor man by his side.

And he called out "Lord Jesus, have mercy, and send the poor man to comfort me, for I am in anguish."

But the Lord said, "Son, remember that on earth you had all the comforts of life and this poor man had none. But now he is comforted and you are in misery."

And the rich man said, "Then I beg you, Lord, to send the poor man to the United States, for there are millions there who live as I lived, that they may be warned of the fate in store for them."

And the Lord said, "They have my words and also many who tell them that while they live in luxury, most of their fellowmen live in misery; let them pay attention." And the rich man said, "No, but if someone were to arise from the dead they would come to their senses." And the Lord said to him, "If they do not listen to my plain words and are unmoved by the cries of their fellowmen, neither will they respond if someone should rise from the dead."

Unfair? But there it is. And if there were time we could listen again to the stories of "The Rich Young Ruler," "The Good Samaritan" and "The Last Judgment." How the New Testament underlines it! "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

But look at us — Christians! — singing,

"Were the whole realm of nature mine,
That were a tribute far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

Look at us singing that — when the most effective slogan we can think of in the area in which Church World Service operates is "Share Our Surplus"! That is not a Christian slogan. That slogan is an indictment of Christians! Crumbs from the rich man's table! Hardly can we be persuaded to share the surplus of our economy of waste!

"Hypocrite" is an ugly word, but few who have deserved the epithet are conscious of intent to act a false part. Men believe themselves honest long after those around them see that

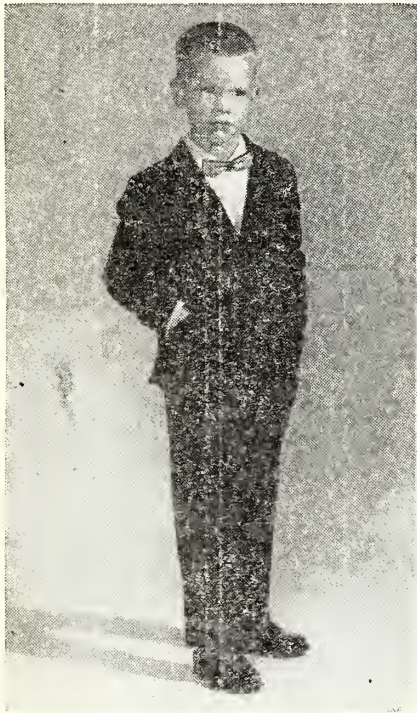
(Continued on Page 15)

At Our Church Home For Children

Walstein W. Snyder, Supt.

Dear Friends:

Meet Master Jerry Neese. Jerry, our youngest child, will be six years old on April 9. We are quite proud of Jerry. He is such an amiable little fellow and has recently been chosen as one of the mascots of the Senior Class at the Elon College High School. This month an opening in our local kindergarten permitted us to enter Jerry, so he is now having the advantage of pre-school training. He will be entering the first grade next fall. Jerry came to live with us in November, 1959, along with his brother Van and their sister, Janice.



Jerry Neese

Yesterday, Sunday, January 29, was the beginning of Youth Week in our church and a number of our young people participated in the service — leading in the worship and serving as ushers. We are happy to see our young people taking an active part in the work of our church. During this week the Pilgrim Fellowship will be enjoying a number of activities together.

Mr. Snyder is this week attending the Mid-Winter Meetings of our denomination at Buck Hill Falls, Pennsylvania. He and Dr. Danielely

left by train last Thursday night in the wake of the snow and ice storm of that day. While we adults were probably annoyed at the inconvenience of the icy conditions which left a number of us with no means of transportation except walking, and sliding, the children were over-joyed with "no school" and the conditions which afforded them many happy hours of sledding and skating. The hill behind the Holt Memorial Chapel is an excellent sled run and is used not only by our boys and girls, but by many neighbors.

Since we are looking forward to the occupation of our new cottages within a few months, we are wondering if there are Sunday school classes, Women's Fellowships, Layman's Fellowships or other church groups which might care to furnish one of the rooms in the cottages. For several years a certain Sunday school class in one of our churches has "sponsored" one of the rooms here. When the room needed to be painted, they furnished the materials necessary. A few years ago they completely refurnished the room with bedroom suit, lamps, desks, rugs, etc. They also see that the floor covering is kept up to par. This is a real benefit to us and to the children who occupy this particular room. What a blessing it would be if all our rooms were sponsored.

JOINS UNITED CHURCH

St. Paul's church in Cincinnati, Ohio, considered the Constitution of the United Church of Christ and came up with these ideas concerning the local church as found in paragraph 21:

It retains or secures its own charter and name.

It adopts its own constitution and by-laws.

It formulates its own covenants and confessions of faith.

It admits members in its own way.

It calls or dismisses its own minister.

It acquires, owns, manages its own property.

It controls its own funds and benevolences.

It selects delegates to Association meetings.

After such careful consideration it is little wonder that a motion "to approve the Constitution of the United Church of Christ and to become part of that body" was voted unanimously. By vote the name of the local church was changed to "The St. Paul United Church of Christ."

This must have pleased the new minister, Richard Jackson, who is well known and much loved in this part of the world. It can also be a bit of reassurance to churches that may be doubtful of their standing as part of the United Church.

REPORT FOR JANUARY 30, 1961

Southern Convention Churches and Sunday Schools

NO REPORT THIS WEEK

SPECIAL OFFERINGS

Mrs. Ray Phipps, Fort Wayne, Indiana — for coupons	\$ 8.00
New Hope Christian Church, Roanoke, Ala.	5.00
J. L. Read, Norlina, N. C.	100.00
Mr. & Mrs. Clyde W. Rudd, Greensboro, N. C.	90.00
N. Carl Monroe, Greensboro, N. C.	90.00
Thomas W. Walton, Greensboro, N. C.	100.00
Vanceville Sunday School, Tifton, Ga.	12.00
Pilgrim Cong. Church Sunday School, Benson, Minn.	35.60
Mrs. J. H. McEwen, Burlington, N. C.	90.00
Laymen's Fellowship, Winchester, Va. Church	21.00
Union Cong. Sunday School, Elcho, Wisconsin	31.65
First Cong. Church Sunday School, Copenhagen, N. Y.	16.30
Ladies' Aid Society, First Church of Christ, Woodbridge, Conn. — Friendly Service Gift	20.00
In Memory of C. B. Ellis, Sr. (2 gifts)	10.00
In Memory of Dr. Ned Brannock	5.00
In Memory of William Lindsey Smith (2 gifts)	10.00
Special Gifts	585.50

Total\$ 1,230.05
Total for the Week\$ 1,230.05

THIS IS OUR WORLD

(Continued from Page 13)

They are dissemblers. And hypocrisy is a particular temptation of the religious because it is good and necessary to praise love, justice, and courage, but so much easier to praise them than to love and do justice and be courageous. Must we not admit that the distance between our Christian professions and the life response of American Christians is so great that serious persons cannot be blamed if they begin to suspect us of hypocrisy? Let us put to ourselves a few questions.

Have we a moral right to sing the great marching songs of the church if we do not intend to cease from our amiable strolling and begin to march?

Have we a moral right to be the professional celebrants of self-denial when, although we do work hard, we — ministers and people — avail ourselves of almost every luxury our society affords before we decide what we will give to the church?

Have we a moral right to sing, over and over again,

"Grant us wisdom, grant us courage, for the living of these days."

When in thousands of our churches the description of a social problem is "controversial" is enough to ensure that it will not be faced?

Have we a moral right to take to ourselves the name of him who was the friend of "publicans and sinners" when the alcoholic, the drug addict, the beatnik, the homosexual, the Communist and the delinquent and the prisoner find in the churches little compassionate concern?

May not the God revealed in the prophets and in Jesus say to us: "I hate, I despise your beautiful Sunday services, and I take no delight in your lovely church buildings. Take away from me the noise of your choral anthems; to your pulpit prayers I will not listen. But let justice come to the slum dweller, the nigrant, the Negro and let food be given to the hungry."

Within the contemporary church there are signs of reformation. Paying attention to the best that is being said and done by the World Council of Churches, by the National Council of Churches, by boards and councils of our own denomination, finding here and there a local church that is far from complacent, seeing little

groups within the churches that search the Scriptures, ask the radical questions, are unimpressed with the irrelevancies of numbers and popularity, observing the realistic dedication of the leaders of our own Missions Council, one knows that the Christian fire has not gone out and that there is at least a chance that a church now badly in need of radical reformation may once more stir the hearts of men, command their intellects, and exert powerful influence on the currents of history. But let us not delude ourselves. The threat to man, as the Judaeo-Christian faith conceives him, is too serious and the social forces of our time much too powerful to affect effective help from a vague theology, a conventional ethic and a timid church. A modern Jeremiah would surely say of our churches what the ancient prophet said, "They have healed the wound of my people lightly."

I shall change only a word or two of some great words uttered in Washington on January 20th and put the whole in question form. Are we Christians now prepared to "pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success" of the Christian faith and the Christian cause in our time?

In Memoriam

NASH

We, the members of the First Congregational Christian Church of Hopewell, Virginia, wish to pay tribute to the memory of the Reverend Durant D. Nash, who slipped away suddenly Friday morning, October 14, 1960, to be with the Lord. Reverend Durant D. Nash was pastor of our church from 1927 until 1930, again taking up the pastorate in 1944, and preached until 1951, at which time he retired, becoming pastor emeritus.

While he was pastor he served the church loyally and faithfully, making many friends by his kindness, sympathy, and helpfulness to all who needed him. After his retirement he faithfully attended the services of the church, although his health was very poor. He loved the church.

We shall miss his presence among us, but rejoice in the fact that our loss is heaven's gain.

Be it resolved that we extend our deepest sympathy to his wife and family, and may our Saviour's undying love abide with them always.

Be it resolved further, that a copy of these resolutions be sent to his wife — a copy to the Christian Sun for publication, and a copy to be entered in the records of the church.

Members of Hopewell First Congregational Christian Church

OAKLAND RECEIVED MEMORIAL GIFT

Oakland Christian Church, Chuckatuck, Virginia, has received a gift of \$5,000 from Rosser W. and Henry Gayle Bradshaw and Mrs. Barbara Bradshaw Nelms, in memory of the late Mrs. Edith Gayle Bradshaw, a devout member of the church for many years.

In accepting the gift at a business meeting, the church passed a resolution to the memory of Mrs. Bradshaw and authorized the appointment of a committee of five to study carefully the needs of the church and to present recommendations for the use of this fund as a fitting memorial. Committee members are: Mrs. P. D. Howell, Jr., Mrs. Raye V. Knight, Henry Gayle Bradshaw, Mrs. Asa B. Johnson, Harvey F. Saunders, Sr., and ex officio, Mills E. Godwin, Jr. and the pastor, Rev. William T. Scott, Sr.

SUNDAY SCHOOL LESSON

(Continued from Page 12)

One thing is clear — he was not talking about physical life, for no matter how much and how strongly a man believes in Jesus, he will experience death just like any other man. We must look further and deeper for the meaning of these words. Jesus was speaking about "the death of sin" as Dr. Barclay writes. Jesus can resurrect the life that is dead in sin. The selfish, the insensitive to the needs of others, the dishonest, the hopeless, the spiritually dead have been touched and brought to life by Christ, from the death of sin. Jesus still has the power to touch men in this life and give them new and more abundant life. And more. Jesus was also thinking of the life to come. We often and usually call this world "the land of the living", when in fact it would be more correct to call it "the land of the lying." But through faith in Christ and in union with him, we know that when death comes we do not pass out of the land of the living; the fact is, and it is a glorious fact, we pass into the land of the living. God is not the God of the dead but of the living. Through Christ we know that we are not journeying to the land of the sunset, but to the sunrise. O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ!

"Let Love Be Genuine"

A MESSAGE FOR RACE RELATIONS SUNDAY

FEBRUARY 12, 1961

BY THE NATIONAL COUNCIL OF CHURCHES

"Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor." Romans 12:9
(Revised Standard Version)

The Apostle said, "Let love be genuine." Indeed so! If love be not genuine, it is nothing. To be genuine is to be pure, true, authentic. Thus Paul is saying, "Let love be itself; let there be in it no pretense . . ., nothing alien to what it is; let love be love."

Tests of Love

But how can we tell whether our love is genuine? From the several tests of love's authenticity let us select two.

The Loveless, Lovelorn, Untouchable

Christian love is tested first by its approach to three kinds of people: the loveless, the lovelorn, and the unlovable. Most of our loving flows toward another kind of people: those who love us, those who are idolized by the world, and those who through ties of kinship and kindness draw us to them. When our love is no more than this, it never knows whether it is true love or not. "If you love those who love you," said the Master, "what reward have you?" If you love those to whom the whole world flocks in adulation, what do you more than others? If you love only those in whose lives you live, do you not love them for the sake of yourself?

The love of God was demonstrated by Jesus. He loved the loveless — the callous soldiers who put Him to death, the Samaritans who rejected Him, the disciple who betrayed Him, the men who coldly plotted His death. Such love is authentic. This is required of us. He loved the lovelorn — the tax collector, the woman taken in adultery, "the lost sheep of the house of Israel," the stranger and the alien. In loving the social outcasts He revealed that He loved all people. This must be true of us. He loved the unlovable — those whose repulsive filth and disease, dementia and wickedness offended every aesthetic taste. This proved the genuineness of His love. This must be true of us. Christian love stands or falls by its response to the loveless, the lovelorn, and the unlovable.

Human Needs

Second, the genuineness of Christian love is tested by its response to three elemental human needs which are not diminished by race or culture; age or sex; intelligence or wealth; they are invariable. How

does love respond to these primary yearnings of all human life?

The Bantu, the Chinese, and the Cuban speak for all men when they cry, "Give me the opportunity to have!" Millions of people hunger for a fuller share of the good things of life. Every man has the right to have what is his as a man: food, shelter, clothing, work, health, play, beauty, knowledge. God has given him the right to these things and true love takes the form of justice as it confronts every man's plea for what is his as a man. This is a test of love: does it respond in justice to the need and the right of all men to have what is theirs as men?

The untouchables of India, refugees in many parts of the world, the migrants of America wandering from farm to farm, represent all men when they say, "I want in!" True love wills to grant every man his place in man's estate; it honors his part in all realms of commonwealth and church. Every man struggles for dignity — for status and recognition, for a fuller meaning for both life and work. But in doing so love does not leave him alone. Love is communion; it is one soul penetrating and identifying itself with another soul. It says in justice, "I am my brother's neighbor," but this is not enough. It says in kinship, "I am my brother's brother;" but this is not the end. It must say in the communion of God's love, "My brother and I are one." This is a test of love: does it respond in communion with men who need to belong?

People in every walk of life — the business executive, persons who labour in office, factory or field, as well as those of every race or color — speak for man in their expressed or muted yearning, "Let me be myself!" Every man, with God's promise in the pocket of his heart, has the right to be what he is as God's man and to fulfill what God expects of him. Genuine love sees this man. It breaks down the middle wall of partition and looks upon every man as infinitely sacred. What he is and what he can be no man must desecrate. This is a test of love: does it respond in reverence to every man's right to be?

"Let love be genuine!" Indeed so! Let our society, our institutions as well as persons, be tested by the genuineness of love. This is the basis of justice in human relationships. When love is genuine, race or cultural background, age or sex, intelligence or wealth will not be a basis for separation. So let YOUR love be genuine!

The National Council of Churches is indebted to Dr. Kyle Haselden for drafting this Message. Dr. Haselden is Managing Editor, *The Christian Century*, Chicago, Ill.

The

Christian Sun

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

FEBRUAR

1961

NUMBER 7

World Day Of Prayer

75th Anniversary Observance

Friday, February 17, 1961

Theme: Forward Through the Ages

Call to Prayer

Come, all whose hearts are moved with thanksgiving
for the World Day of Prayer;

Come to worship the Hope of the world;

Come to pray that together we may proclaim his gospel;

Come to witness that his kingdom is everlasting.

Prayer

Lord Christ, who prayed that all may be one through the might of thy spirit, forgive us that we have not yearned for brotherhood. Forgive our nearsightedness and complacency. Rule in the hearts of all men that we may learn repentance and forgiveness, for we live only in thy forgiveness.

Savior of the world, we pray for

eyes open to see thee at work in the events of nations;

ears sensitive to hear thy call to be peacemakers;

hands stretched forth to give the treasure held in trust for thee;

faith steady and unfaltering as we seek ways to do thy will;

For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

"The Gospel should be preached on the first Sunday of Lent as to call the congregation sentry duty at the crossroads history, standing where Jesus himself once stood."

—Church Activities Calendar

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office: Barton College, North Carolina.

Here And There Among The Churches

Shallow Well, Sanford, unanimously approved the Constitution of the United Church of Christ at its business meeting January 8.

Great Bridge Congregational Christian Church and Oak Grove Methodist held their first joint Sunday evening service February 5 in the former with Rev. Graham Carlton, pastor of the Methodist church, preaching.

"Family Night" will be observed by United, Winston-Salem, February 25 with members invited to homes of the church for pot-luck supper and some recreational activity. A "Young in Heart" evening, in the form of a bridge party, was enjoyed February 4.

Sympathy is extended to Rev. E. M. Powell of Henderson, N. C. in the death of his brother, R. Clemon Powell of Denton, February 3. Mr. Powell was a retired postmaster of Denton and active in the Central Methodist church there.

Children's mission study groups are being conducted at Elon College, with the "Willing Workers" (1st and 2nd grades meeting at the school February 14; the "Crusaders" (5th and 6th grades) at the Parish House February 21; and the Intermediates (3rd and 4th grades) at the Parish House February 28.

"Back-Talk" sessions will be held at the Raleigh parsonage for four consecutive Sunday afternoons, beginning February 19, when Rev. Collins Kilburn will welcome discussion of the morning sermons. Under the theme "Modern Rivals of Christian Faith," he will discuss nationalism, scientism, religionism, and humanism.

World Day of Prayer will be observed at Oakland, Chuckatuck, Virginia, February 17 at 8:00 p.m. with neighboring churches invited to share in the service.

Rev. John G. Truitt's final Sunday at South Norfolk February 5 was marked by good attendance at both the morning and evening services. A member writes, "Mr. Truitt's farewell messages were wonderfully inspiring and so applicable." The topics were "A Song in the Dark" and "God's Healing Balm."

First, Norfolk, had a covered dish dinner and annual church meeting following the morning church service January 22. The church voted to approve the Constitution of the United Church of Christ. This church has a men's study group sponsored by the board of deacons which meets on Monday evenings and a similar study session for women meets on Tuesdays. This meeting is followed by visitation.

Union Grove church near Asheboro continues its monthly newsletter called The Fellowship, and indicates progress under the leadership of Rev. Billy Joe Willett, their new minister of a few months. Wednesday evenings there is a Bible study for families. A Boy Scout troop is increasing in numbers and promoting to higher standing. At the December 31 church conference the Constitution of the United Church of Christ was approved and a budget for the new year adopted. In 1960 the entire Bible was read by Leona Byrd, Sarah Coble, Mrs. Gann, Rietzel Ingram and Ruth Wilson.

"On Sunday morning, January 29, the temperature was freezing, the ground was covered with a couple of inches of ice, the sun was shining beautifully, and 192 people attended Sunday school at Wake Chapel, Fuquay-Varina, North Carolina," writes Mrs. Glendon Johnson.

Rev. Albert Ronander will meet with the Elon College and Community Church choirs early next Sunday morning and then preach at 11:00 a.m. in the Community Church. Dr. Howard Schomer, president of Chicago Theological Seminary, was the guest speaker February 12.

Dr. Earl Danieleley, president of Elon College, and Rev. Kenneth Kohler, executive of the Churchmen's Brotherhood of the Evangelical and Reformed Church, led an area meeting for laymen at Lancaster Seminary, Pennsylvania, February 11. Discussions concerned the new Council for Lay Life and Work; the Lay Schools of Theology; the coordination of the work of the Laymen's Fellowship and Churchmen's Brotherhood; and the nature of programs and projects for local men's groups.

Friends of Rev. J. Howard Smith, formerly of the Southern Convention, will be sorry to learn of his serious illness last fall, which included "walking pneumonia" and a cerebral embolism, which affected his speech. He is much improved and would appreciate hearing from his friends, according to C. B. Riddle, who has been in touch with him. Mr. Smith's address is 155 Grand Avenue, New Haven, Connecticut. The Christian Sun family of readers wishes for him a speedy and complete recovery.

Volume 113

Number 6

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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LEADERSHIP EDUCATION WORKSHOP

Rev. Robert Knowles, minister of Christian education for the Southern Convention, attended the National Workshop on Leadership Education at Lisle Conference Center, New York, January 22-26, sponsored by the United Church of Christ. He then attended sessions of the Missions Council Mid-winter Meeting in Buck Hill Falls, Pennsylvania. Miss Dorothy Hampton, formerly of this area, was a representative of the Boston office of the Missions Council at the Lisle Conference and also attended the Buck Hill Falls sessions.

A special feature of this Workshop on Leadership Education was to plan for a group of 2500 volunteer Christian Education Associates, who will be trained in connection with the introduction of the new church school curriculum of our denomination.

MT. PLEASANT ELECTS S. S. OFFICERS

Mrs. Beulah Cameron, Reporter

Members of Mount Pleasant church elected Sunday school teachers for 1961 after Sunday school January 15. They are Mrs. Betty McKay for the primary class, Mrs. Beulah Cameron for the juniors, Mr. A. D. Wooten for the seniors, Mrs. Lewis McKay teacher of the women's Class, and Mr. L. D. Brooks teacher of the men. Mrs. Ruby Marks was elected to be secretary of the school.

We started the year with a new superintendent, Mr. George McKay, and Mr. Vivian Jones, treasurer. Rev. Ronald Nichols of Garner is also the new minister, with whom the members seem to be well pleased.

"CALL TO ACTION" AT NEWPORT NEWS

A "Call to Action" was recently adopted by our Newport News church. Mrs. W. B. Williams was elected acting chairman of an enlarged Board of Christian Education, which includes representatives from each class. For the next 6 months efforts are to be directed toward enlistment of new church school members and increased attendance and membership in church. Reports are to be made each week. A goal of 100 new church school members was adopted.

A goal of 50 new members of the church by June 30 was set, with the pastor, Dr. Jesse Dollar, and the deacons to take the initiative in this enlistment.

Intimations

"HINTS OF THINGS TO COME"

- February 15—Lent begins — Ash Wednesday
February 17—World Day of Prayer
February 19—So. Conv. Laymen's Rally at Elon College — 3:00 p.m.
February 19-26 — Tidewater Preaching Mission — Norfolk, Portsmouth, Peninsula.
February 23-27 — Dr. Robert Happel explaining Teaching, Reaching, Preaching program. **Ministers meet:**
23—Elon College Community Church — 10:00 a.m.
23—Asheboro church — 5:00 p.m.
24—Shallow Well Church — 10:00 a.m.
24—Henderson church — 3:00 p.m.
27—Suffolk church — 10:30 a.m.
Feb. 28—March 2 — Southeast Regional Meeting, Talladega College, Talladega, Alabama (Minister and one delegate from each church may attend).
March 10—Piedmont Laymen's Fellowship Rally — Ingram church
March 10-12—N. C. United Christian Youth Movement spring assembly — United Church, Raleigh
March 12—"One Great Hour of Sharing"
March 15—Mid-year session, W. N. C. Conference — Asheboro
April 2—Easter
April 5-14—Women's Fellowship Rallies
5—Norfolk District — Bayside Church
6—Suffolk and Waverly Districts — Cypress Chapel
7—Valley of Virginia — New Hope
8—Asheboro District — Union Grove
10—Halifax District — Liberty
11—Greensboro District — Hines Chapel
12—Burlington District — Elon College
13—Henderson-Raleigh Districts — Amelia
14—Sanford District — Eutaw, Fayetteville
April 8—Leaders of Youth — Camp New Hope — sponsored by N. C. Council of Churches
April 9—Eastern Virginia Senior High Rally
April 14-16—Vocations Conference — Moonelon — High school juniors and seniors
April 16—National Christian College Day
April 16—N. C. Pilgrim Fellowship Rally — Moonelon
April 18-19—Women's Fellowship Convention — Suffolk
April 21-23—N. C. UCYM Work Camp
May 5-7—Women's Fellowship Leadership Training Workshop for Province of the South — Franklinton
May 7-14—National Family Life Week
May 14—Mother's Day
May 21—Pentecost
June—August — Summer Camps at Moonelon
June 11-17—Senior High Conference
June 18-24—Junior High Camp No. 1
June 25 - July 1—Junior High Camp No. 2
July 16-22—N. C. UCYM Training Conference
July 30 - August 8—P. F. Officers Camp
August 13-19—United Senior High Camp
August 20-26—Junior High Camp No. 3
June 20-23—School of Missions — Elon College
June 29 - July 3—General Council — Philadelphia, Pa.
July 3-7—General Synod, United Church — Philadelphia, Pa.

A Tithe To The Year

AN EDITORIAL IN UNITED CHURCH HERALD

Although the season of Lent, beginning February 15, is an increasingly meaningful and creative period, bringing to full climax the Christian year, there was a time not long ago when its observance by non-Episcopal and non-Lutheran Protestants was not only a novelty but even a cause for suspicion. What is its meaning? There are many interpretations. Gregory the Great, who decreed that Lent be forty days not counting Sundays, had this to say on one Ash Wednesday in the sixth century:

"From this day unto the joys of Paschal solemnity we, who through the past year have lived too much for ourselves, should mortify ourselves to our Creator during the tenth of the year through abstinence. When, most dear brethren, as ye are bid by the law to offer the tenth of your substance, so offer him also the tenth of your days." Christians have spent this "tithe of the year" in many different ways. "By using these days for deepening the devotional life," states the CC **Book of Worship**, "the faithful Christian is better prepared to enter into the sufferings of Christ, which are recalled during Holy Week, and into the joyous triumph of Easter."

The 1960 **Pastor's Plan Book** of the E and R Church defines Lent and then lists specific services for the observance: "Organize a church membership class... reactivate inactive members... preach on great themes... provide a place for sacrificial giving as an integral part of the Lenten program." All sources seem agreed that a disciplined observance of Lent — not primarily as a season of denial but as one for repentance and inward enrichment, the development of sensitive ethical awareness and of sincere gratitude to a gracious God — will provide us with the authentic affirmations, the transforming certainties and the assuring power we all so desperately require in these turbulent times. avm

"Gratitude To A Gracious God"

Gratitude is all too often left to one day in the year — Thanksgiving. Then we remember especially the abundant harvests from fields and factories. In Lent one remembers something much more vital to life at its best — the life, teachings, death and resurrection of Jesus who lived in Palestine centuries ago, but whose magnetic love has drawn into the fellowship of God millions through all those long centuries.

Think for a moment what would be left worth keeping if there were no "gracious God" to whom one could turn with hope and affection. The "little lower than angels" phrase used in the sacred Book to describe man would need to be changed to "a little lower than animals," for hope and love would bedevil us, torment us, and only disappointment would come at the end. Soulless animals would have the advantage, for they seem to expect nothing from the Infinite.

Experience teaches us that there is always reason for gratitude to One beyond and above us whose

mercy underlies all our doings. Lent properly observed by study, meditation, prayer and a reaching out for that indescribable Something that "broods over us," leads us to repentance that lifts the downcast countenance into the beaming glory of the gracious God. "Take up thy bed and walk." "I will. Be thou clean." "Neither do I condemn thee. Go and sin no more." This day shalt thou be with me." Such are the comforting words to be found in the story of Jesus — the one to whom we turn with gratitude and affection as we live with him those tragic days that led him to a cross.

When Laymen Meet

Next Sunday afternoon laymen from all our churches are invited and urged to meet at the Convention center of learning—Elon College. If prophecy can be based on past experience, there will be hundreds of laymen and a scattering of ministers in the Whitley Auditorium when President H. H. Cunningham calls the meeting to order at three o'clock. Many of these busy men will have missed the morning service in their local church, and some of them will have driven more than 200 miles to be in this meeting of North Carolina and Virginia laymen. Strangely enough pastors will not complain about this absence from church. On the contrary they will have favored it, and shared in it.

What is the purpose of the meeting? Is it worth the effort? Many answers can be given. Here are some.

Acquaintance and fellowship. In such meetings the men who serve churches in Virginia clasp hands, exchange stories, think of common problems, and worship with men from Carolina. Both groups go home happier and stronger.

New Vision. It is easy to see only the little spot in front of the eye and forget that the world is much larger than what we see. "I will lift up my eyes" comes to us from Biblical poetry, but it is a practice sorely needed in our time. Specialists have their place; they must be. But all of us need to know more than our own job or church; we need to look beyond the hills and know the people over there.

New jobs and new people. Laymen in the convention have made possible the place of meeting for young people — Moonelon. Now they need to see something else that they can do. One of them has suggested that the laymen put this paper into all the homes of our church people. A good start has been made, but most of our church people never read any publication of our Church. They do not know what is being done. Young people grow to maturity without knowing much of the denomination that has given them a church home. Whether this should be the work undertaken by the laymen, or whether something more important and pressing shall claim their attention is a matter for them to decide. However, if the men who gather at Elon Sunday afternoon see something worthy of accomplishment and resolve in their hearts to do it, they will go home and back to their regular jobs with a sort of renewal that makes them new people. So mote it be!

The bold and daring contact with the Antarctica by the United States submarine Seadragon several weeks ago will increase schoolroom interest in one of the greatest mysteries of the world.

The Antarctica is not a comparatively small place as many believe. It is estimated to embrace an area of about 5,000,000 square miles, which is nearly 100 times the size of North Carolina, or 20 times the size of Texas, the second largest State in the Union.

The Antarctica surrounds the South Pole and is covered by a continental sheet of ice, the largest ice mass in the world. Discovered in 1820, all national claims have been nullified because of the impossibility of colonization.

The depth of the ice sheet is problematical. Some scientists say that it is 2,000 feet thick while others believe that this figure is too conservative. The ice has buried all the land except the highest mountain peaks and a few areas of volcanic rock along the coast. The ice moves down to the sea as an extended glacier along the coast, while in the depressions between the mountains it forms true valley glaciers. The mountain chains form a buttress for the vast central plateau, 8,000 to 10,000 feet above sea level on which the South Pole is situated.

For geographical purposes, Antarctica is divided into four quadrants which take their names from the seas or the land to the north. Thus there are African, Australian, Pacific and American quadrants. The coastline of the African and Pacific quadrants

are virtually unknown. Only a small coastal area of the American quadrant has been observed by explorers, but the Australian quadrant is comparatively well known.

One of the many interesting parts of Antarctica is the Ross Barrier which extends across Ross Sea to King Edward VII Land, a distance of 400 miles long and 400 miles wide. This barrier is the largest ice shelf of all. It is the creation of glacier tongues that rolled down from the mountains — some of which are 15,000 feet high — probably millions of years ago and overran the submerged portion of the continent in the Ross section of the Antarctica region. It was on the Ross Barrier, near the Bay of Whales, that the late Admiral Richard E. Byrd made his base of operations.

The Ross Barrier and the Ross Sea were named in honor of Rear Admiral Clark Ross, a Britisher, who was leader of an Antarctic expedition in 1839. Many other places in this land of ice are named for explorers.

The Antarctica supports no year-round animal life except a few wingless insects and penguins. In what is known as summer there, whales and seals may be found on the coast.

Scientists have many opinions about the history and future of the Antarctica. Some think it was once temperate or tropical. Those who hold this view, along with a few others, also say that in millions of years the continent may be inhabited. If this view is correct a huge defrosting task lies ahead.

C. B. Riddle

A Time For Greatness

William Joyner

The world and the God who made the world demand greatness from those who call themselves Christians in the present age. The same Lord who called into his service the first small band of disciples and sent them out to conquer the world with a Gospel of Love, still challenges men and women to dedicate their lives to his mission. He is still enlisting recruits into his service. He is still seeking volunteers who are willing to devote their best energy to the greatest cause of all — the Kingdom of God. To accept this challenge requires real greatness on the part of all who apply. Small ideas and small beliefs will never win the battle to which God calls us.

It would be well for all of us to ask ourselves just what we are doing to win the world for Christ. Are we honestly doing all that we possibly can do to make the witness of our own local church as strong and as attractive as it might be? Are we supporting its program by our regular attendance and gifts? Are we practicing the greatness which is demanded of us, or are we wasting our energy in the pursuit of trivial things? The Lord of life demands greatness of all who serve him in this age and in every age. As members of his Church we must rise to this demand.

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

THE GOOD SHEPHERD

"I am the good shepherd."

John 10:11

The twenty-third psalm is beautiful. It was sung by a brave boy beneath blue skies. It was born of his courage and devotion, and trust of innocent sheep. To protect those sheep he would give his strong, young body, if need be. Indeed, he had a chance to prove it, and did! Jesus must have said, That is it!

He knew the psalm. Perhaps he tangled with the doctors in the old Jerusalem temple about its meaning. At least he upset them about something! He told his mother, too, that he must be about his Father's business.

David sang his song as he saw it. Without his shepherding the sheep would be lost. He saw their faith in him, felt his own faith in God. Said he, The Lord is my shepherd. Green pastures, quiet waters, righteous paths because he loves me, peace of mind, restoration of spirit, and his unfailing presence in dark valleys. Even though enemies be near food and joy were overflowing! No paraphrasing is as pretty as his own beautiful words: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Jesus must have said, That is it! I am the good shepherd!

When we see him going to the cross bearing our sins; when we see his love and anxiety over against so much unfinished business in our own hearts, in our own communities, in our wide troubled world; we should choose to do more than "give up sweets" during Lent, rather we should "take up his cross" and follow him with "goodness and mercy" on either side until time to "dwell in the house of the Lord forever". Said Jesus: "The good shepherd giveth his life for the sheep!"

Tidewater Preaching Mission

FEBRUARY 19-26

Rev. Frank Hamilton of Christian Temple, Norfolk, is chairman of the Tidewater Preaching Mission, uniting 300 churches of 30 denominations in a Christian advance program sponsored by the ministerial associations of Norfolk, Portsmouth, and the Peninsula.

Norfolk Services

Sunday — Feb. 19 — 2:30— Center Theatre — Dr. Fred Hoskins (CC)
8:00—Center Theatre — Dr. E. Stanley Jones

Monday—Friday—Morning Sessions — Epworth Methodist Church

9:30—Ministers — Dr. James W. Clarke
10:30—Bible Study — Dr. Sheldon Mackey (E. and R.)
12:00—Meditation — Dr. Frank J. Pippin
Evening Sessions — Center Theatre
8:00—Dr. E. Stanley Jones

February 26—2:30—Center Theatre — Congressman Walter Judd (CC)
8:00—Center Theatre — Dr. M. Moran Weston

Portsmouth Services

Sunday 3:00—Willett Auditorium, Woodrow Wilson High School — Dr. E. Stanley Jones

Monday - Friday—Noon Meeting — Trinity Episcopal Church
Dr. James W. Clarke
Dr. Wm. B. Oglesby, Jr.

Monday - Friday (except Wed.) 7:30 p.m. — Willett Auditorium
Dr. Claude Broach
Dr. C. E. S. Kraemer
Dr. Mark Depp
Dr. Warren Bowman

Sunday—7:30—Willett Auditorium
Dr. Theodore H. Palmquist

Peninsula Services

Sunday—8:00—Hampton High School — Dr. Fred Hoskins (CC)

Monday - Friday—Hilton Baptist Church
7:00—Bible Study — Dr. Sheldon Mackey (E. & R.)
8:00—Dr. Sankey Blanton
Dr. Mark Depp
Dr. Warren Bowman
Dr. Sheldon Mackey
Dr. C. E. S. Kraemer

Monday - Friday—Hampton Central Methodist Church
7:00—Bible Study — Dr. Wm. C. Strickland
8:00—Dr. George Docherty
Dr. Sankey Blanton
Dr. C. E. S. Graemer
Dr. Warren Bowman
Dr. Wm. C. Strickland

Sunday—Feb. 26—8:00—Hampton High School
Congressman Walter H. Judd (CC)

This Interested Me

By Emily C. Lester

A very insignificant item in the schedule of a church service sometimes interests me — the announcements, or that delightful word the English use, "the intimations."

Have you gone into a church service where nearly the first item on the agenda (one could hardly call it "the order of worship") was a hearty welcome to visitors, whose presence the minister seemed to take as a real compliment to his abilities. And this may be followed by other "announcements" which utterly break into the mood set by the first hymn.

Or have you been drawn into the mood of worship through hymn and scripture and prayer, only to have long-drawn-out announcements interposed — and then have the minister say piously, "We will now continue our worship (?) by making our offering to the Lord"?

In churches which use no printed bulletin it is, of course, necessary to have announcements as part of the Sunday morning program. A layman told a minister whom I know quite well that he wished he would not give the announcements on the bulletin from the pulpit, since all the congregation could read and it was an insult to their intelligence when the minister seemed to think otherwise.

It appears to me that the congregation comes to church to worship God. Then during the first part of the service one should try to have all parts fit together to provide the setting for that worship — call to worship, invocation, responsive reading, prayers, scripture, offering, maybe a poem or litany, hymns. Then, if announcements need to be made, have them a "breather" between the opening worship and the sermon. Ordinarily, the minister chooses a hymn to lead into his sermon following the more prosaic news of the church and community.

Maybe I am peculiar and no one else feels the continuity of worship is broken by "announcements" if they are thrown into the order of the service without thought for what comes before or after.

Dr. John G. Truitt was the leader for chapel services at Elon College January 31 and February 1. He preached at Virgilina February 5.

Ancient Questions

THAT STILL HAUNT US

By Erwin L. McDonald
in

Arkansas Baptist Newsmagazine
Little Rock, Arkansas

One of the earliest of man's recorded questions, "Am I my brother's keeper?" with its related query, "Who is my neighbor?" reverberate across the skies of man's habitation today with a crescendo that drowns out the din of atomic blasts. How much territory, how much time did the Lord cover when he said: "Love one another"? Can we be disciples of Christ and restrict our love to ourselves? To our own families? To our own churches and denominations? To our own clubs and societies? To those of our own neighborhoods? To our own political parties? To our own nationalities? To our own races?

Can we cover all of these with our Christian affection and go on building interminable walls that shut out of our compassion others — others made to be in the image of God? Others for whom Christ died?

What does it mean to love our neighbors? Does it mean to love them reservedly? Does it have any practical application that reaches down to capital-labor relations? Does it concern itself with salaries and wages paid, with working conditions? Does it have any bearing upon the quantity and quality of labor a workman expends for his day's pay?

Does the love Christ commands of Christians have anything to do with race relations? With how we feel about people whose skins and whose languages and backgrounds may be quite different from our own?

Does the love we are to have as followers of Christ have anything to do with attitudes of our hearts toward our fellow men, whether in our judgment they are wise or foolish, rich or poor, good or bad?

Does the love of Christ in our hearts make any difference in the way we treat people, whoever they are and wherever they are, whether in the face-to-face relationships of living together in the home, or working together, doing business together, or just living in the same world?

Selfishness and self-centeredness, the very base of man's inhumanity to his fellow man, are narrow in their concepts and in their outlooks, but they are almost limitless in the scope of their influence for strife in our civilization. Here is the cancer

Speakers At Laymen's Rally

ELON COLLEGE — FEBRUARY 19



ALBERT RONANDER

Rev. Albert Ronander is Assistant to the Secretary of the General Council of Congregational Christian Churches.

Mr. Ronander attended high school in Los Angeles, California, and graduated from the University of Southern California in 1938, cum laude. He received his Bachelor of Divinity Degree, cum laude, from Chicago Theological Seminary and received the Master of Sacred Theology, magna cum laude, from Union Theological Seminary in New York City.

Before coming to his present position in 1957, he was Assistant Minister of the Congregational Christian Church of Oak Park, Illinois, for three years, and minister at Wilton Congregational Church, Wilton, Connecticut, for eight years. He was minister to service men for the Chicago Congregational Christian Union for two years and served two years as a Chaplain with the United States Army.

For three years Mr. Ronander was

that eats away at the vitals of our society today. And many of the remedies that are being hawked as sure-cures are pure and simple nostrums.

There is but one remedy that can kill this cancer and give man the health and vitality to love God with all his heart, with all his soul, with all his mind, and with all his strength,



CLARENCE STASAVICH

executive secretary of the Hymnal Committee of the Congregational Christian Churches and helped produce the new Pilgrim Hymnal.

Mr. Stasavich is a graduate of Lenoir Rhyne College and received his Master's Degree from the University of North Carolina. He was named to the NAIA Hall of Fame as a player and is recognized as one of the most outstanding players ever to attend a North Carolina College.

Clarence Stasavich is athletic director and football coach at Lenoir Rhyne College. He was the second coach to win 100 games or more and his team is the only team to win six straight North State championships. Eight of the last ten years were championship years. He was NAIA Coach of the year in 1959 and his 1960 team won the national small college championship.

Mr. Stasavich is an outstanding layman of the Evangelical and Reformed Church and takes a great part in the work of the church in general.

and to love his neighbors (all men everywhere) as himself. That is the regenerating love of Christ in the heart. But many who say they have the remedy still have all of the outward symptoms of fatal affliction.

Christ can be the Great Physician only to those who open their hearts to the healing balm of his redeeming love.

Teaching - Reaching -

Preaching Mission

The Committee on Evangelism of the Southern Synod has invited the Southern Convention to share in the Evangelism Program—"The Teaching, Reaching, Preaching Mission" to be held in the area of the Convention and Synod, roughly, North Carolina and Eastern Virginia, September 1, 1961 — September 1, 1962.

On November 4, 1960, a meeting was held in Raleigh, N. C. between the Committee on Evangelism of the Southern Synod, and the Chairmen of the Committees on Evangelism from the various Conferences in N. C. and E. Va., Chairman of the Committee on Evangelism of the Southern Conv. and Dr. Harvey Fesperman and Rev. Clyde Fields. A great deal of interest and enthusiasm was expressed for having the program in our area.

Dr. Robert Happel, Field Secretary of the Department of Evangelism of

the United Church of Christ, reviewed briefly the TRPM and its successes in all types of churches. Every church that participates must vote to enroll, then a manual is sent from the National Office of Evangelism. Dr. Happel is to return to our area and meet with the ministers' associations of both groups and explain in detail the TRPM, February 21-28, 1961. Churches and ministers will not be pressured into this, but must enroll willingly and voluntarily.

It seems that the Southern Convention has about six or seven natural groupings, such as Henderson, Sanford, Burlington, Greensboro, Asheboro, Suffolk and Norfolk. The Southern Synod has about five. Where we overlap we will work together.

WHAT IS THE TEACHING, REACHING, PREACHING MISSION? It is a concentrated program

Dr. Sloan To Lead World Tour

To understand our Bible and the background of our religion a minister should know Palestine where Christianity was born. One group of thirty-three Baptist churches has recognized this and every one of the churches is sending its pastor to the Holy Lands this summer. They will walk where Jesus walked and visit places where Abraham, David, and the prophets lived.

Should not our churches show the same interest in improving the work of our pastors? Perhaps we should do even more and help our ministers see what Christianity is doing around the world. A new opportunity has developed for our churches to do this.

Dr. W. W. Sloan, well-known Christian authority on Palestine, professor of Bible at Elon College, Elon College, North Carolina, has had wide experience in visiting Christianity around the world, and particularly Palestine. Last summer he took a group of ministers to the lands of the Bible. This was so successful that several people who were along have asked him to lead a tour to visit church work around the world. He has been working very hard with various companies to develop the best possible trip for ministers and lay-

men at rock-bottom prices. The first price quoted for around the world was \$3200. He has finally got this reduced to \$2660 for a six weeks visit. This is less than the price of a new car.

For those who cannot spend this much time, Dr. Sloan has arranged for a group to meet him in Beirut, Lebanon. The two groups will then visit all of Palestine together. Dr. Sloan has succeeded in reducing the cost of this shorter tour to \$1275. It will be possible to handle either tour on a "go now — pay later" plan. Pleasant Travel Service, Burlington, N. C. is accepting enrollments for the Fellowship Around the World tour and the Christianity's Birthplace tour.

The round-the-world tour will visit church activity in sixteen countries. It will leave New York June 23. The shorter tour will leave New York July 20. After Palestine members of either tour may visit as much of Europe as they wish. A copy of Dr. Sloan's book, "Bible Lands and the Bible" will be given to each member of both groups. This will be Dr. Sloan's 15th trip abroad, his seventh to Asia, his fifth to Palestine, his third around the world.

of spiritual renewal, of study and of lay evangelism carried on simultaneously and cooperatively by the churches within a given area. Hundreds of congregations, both E & R and C have already had the benefit of the TRPM and enthusiastic have been the testimonies as to its effectiveness.

The TRPM has a threefold emphasis: Teaching the church; Reaching the unchurched; and Preaching the Living Word. The objective of the Mission is comprehended in the title (1) an arousing of the present members of the Church to an awareness of their spiritual potential (inreach); (2) a growing concern on the part of the present members of the Church for those outside the Church (outreach); and (3) renewal of the Church, involving a deepened commitment to Christ, to His Body (the Church) and to God's redemptive purpose on the part of present and future members of the Church (upreach).

One of the many fruits of TRPM's concerted, cooperative, simultaneous effort is the sense of solidarity and of singleness of purpose discovered by participating congregations and pastors. Inestimable also is the impact made on communities by such a united witness.

This is truly a rare opportunity for us in the Southern Convention.

Dates for ministers' meetings with Dr. Happel are on page three. It is my earnest hope that we will have every minister present for one of these meetings.

G. Julius Rice
Chairman of Committee
on Evangelism
of Southern Convention

PASTORS ARE TO BE USED

Paul frequently spoke of himself as a slave. Jesus said he came "not to be ministered unto, but to minister." Your pastor is "in the midst of you as he that serveth." Use him. Let him be a minister in the fullest sense of the word. If you have a special problem, tell him about it. If there is sorrow or sickness, do not fail to let him know. If you have run into a moral tangle, let him help unravel it. Use him. Step to the telephone and tell him you wish to see him. He cannot help you unless you let him know.

—Great Bridge Bulletin

The Christian Sun

Daughter Of Missionaries To Go To Turkey

Miss Charlotte Jane Bunker, daughter of distinguished Congregational Christian educators in Ceylon, has been appointed a teacher for service in a Near East mission school.

The appointment, announced by the American Board of Commissioners for Foreign Missions, becomes effective after Miss Bunker's graduation from Oberlin College, Ohio, where she is now a senior.

Her father, the Rev. Dr. Sydney K. Bunker, has been president of Jaffna College at Vaddukoddai,

Ceylon, for the past 23 years. Her mother is also active in the college and also has been prominently associated with the Kodaikanal School in South India. (See Calendar of Prayer.)

Miss Bunker was born in Inuvil, Ceylon, in 1939 and received her elementary education at the Kodaikanal School. She entered Oberlin in 1957 and during her three and a half years there has been identified with the Musical Union, Y.W.C.A., Cosmopolitan Club and other college

groups. Her summer activities while going to school in South India included participation in a work camp program, helping in a school for retarded children and entertaining the sick in hospitals.

Miss Bunker saw much of her parents during the past year when they were in the United States on furlough.

Appointed to a three-year term as a teacher of English, she will be assigned to either the American Collegiate Institute at Izmir, or the American Academy for Girls at Uskudar, Istanbul, Turkey. She hopes to sail for the Near East next summer.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE CEYLON MISSION

February

19—The Ceylon Mission of the American Board has worked among the Tamil-speaking people of the Jaffna Peninsula since 1816. There are now about 5,000 church members in Jaffna (many educated Christian young people have gone elsewhere to work), 2 hospitals, 60 elementary schools and junior colleges and Jaffna College.

Manepay

20—Miss Dorothy Appleby is assistant nursing superintendent at Green Memorial Hospital. She is an English woman who went to India to work in a hospital for tea planters. She became a missionary nurse of the American Board in 1950.

Vaddukoddai

21—Rev. and Mrs. Coenraad Bernadus (Ben) Bavinck are Dutch. His parents were missionaries to Indonesia. He is chaplain of Jaffna College and teaches Bible and manual training in high school, does Boy Scout and Student Christian Movement work. She does social work and teaches Sunday school in outcaste village.

22—Rev. and Mrs. Sydney Bunker have headed Jaffna College for 20 years. He was born of missionary parents in South Africa. He studied at Oxford and Yale and taught at Talladega College. They are helping students to meet changes which are coming to Ceylon — political, social, religious.

23—Mr. and Mrs. W. Robert Holmes are at Jaffna College, where he teaches history, coaches basketball, has catalogued the library, and visits villages doing Christian work. She leads the choir, works with church and Sunday schools and counsels students.

24—Mr. and Mrs. Edson Lockwood have been at Jaffna College since 1936, following work in India since 1927. He teaches advanced mathematics and was acting president for the 300-student school during Mr. Bunker's recent furlough. She channels Friendly Service help to 28 centers, leads Sunday school work in whole diocese and is adviser for the college literary magazine. (See article on this page about their daughter.)

Africa

THE ANGOLA MISSION

25—The Angola Mission was established in 1880 among the Ovimbundu of the central highlands. In Angola there is opportunity for evangelization and direct Christian work equalled in few other fields. In recent weeks this area has been in the news, as there has been some revolution against the Portuguese owners.

Damascus Women Report

Mrs. William Crabtree

The members of our Women's Fellowship have enjoyed the past three months of programs and work together. Under the able leadership of our president, Mrs. Jerome Crabtree, and program chairman, Mrs. Paul Long, we have had interesting and informative programs. One of the highlights were the slides of a recent trip to the Far East shown by Miss Louise Cantrell of the School of Public Health at U. N. C. Her talk was both amusing and educational. Another highlight was our Women's Fellowship Day supper at the church in November. Mrs. Marvin Poythress' mother, Mrs. Ralph Phelps, showed slides of her trip overseas. With her camera Mrs. Phelps captured the great beauty of the countries she visited, especially the flowers.

Our Women's Fellowship members were invited to Mams Chapel Church November 30, to share the study book review. Miss Ann Poythress, senior at Pittsboro and daughter of Mr. and Mrs. Robert Poythress, reviewed the book in such a professional and inspiring way we were all very proud of her.

Mrs. Walter Crabtree, Friendly Service chairman, led our Fellowship in December in an interesting program about the needs of our migrants, colleges and hospitals. Many baby clothes and dolls were sent to the designated places.

(Damascus church is near Chapel Hill, N. C.)

Youth Faces The Future



Becky Harward

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

PERSONAL CHRISTIAN COMMITMENT

Becky Harward
Faith Commission Chairman

So many young people today do not seem to be committed to anything. The Faith Commission feels that "because of our 'lostness' in a world of conflicting demands, we need awareness of what and to whom we should be committed. We should think of personal Christian commitment not as an end in itself, but as a continuing process of response and growth through doubting and questioning, through studying and experiencing God's truths as 'we strive to know God in our lives as revealed by Jesus Christ.'" (Program Hints, 1960-62)

Programs planned around the emphasis "Personal Christian Commitment" can be very beneficial to members of local P. F. groups.

First, the group should decide whether or not it makes a difference to whom or what its members are committed. For instance, the group could set up a role-playing situation showing the demands on youth of science, of a steady boy or girl friend, of our country, or of a social club. One person would represent the attitude, "Why bother with Christ?" or "Is God worth it?" while others would defend the Christian way of life. Also, the group could make a comparison of the Protestant faith with others, or discuss the lives of noted personalities to see how and to what they are giving their lives. The play, "Verdict of One," by Helen Kromer would be helpful. It deals with one person's response in the world as it exists today. (Order from the Commission on Church and Ministry, 2969 West 25th Street, Cleveland 13, Ohio.)

After deciding to what they are committed, the members of the group

could discuss why they should be committed. To do this, take a good look at current events and discuss the effect the personal Christian commitment might have on the community, the state, the nation, and the world. Present and analyze *The Faith Hawker*, a play showing a lost person who needs meaning and purpose in life. (The above-mentioned play can be found in the booklet, *Seeking Years*, edited by John Gunn, Bethany Press, \$1.50.)

Next, the group could explore the question, "What is my responsibility in making a personal Christian commitment?" Use the Bible to see how persons have committed themselves to God and to Christ. Invite people with different vocations to share their convictions with the group. The topic, "Freedom and Responsibility", in "Youth Fellowship Programs" would be excellent in preparing a program.

I hope that you will use some of the suggested methods for studying "Personal Christian Commitment" within your group.

* * *

At the Joint National Youth Council last summer, the Faith Commission, after three days of studying and discussing its areas of concern, selected two subjects to be emphasized in the next two years. These two subjects are "Personal Christian Commitment" and "Youth Evangelism." My next article will be concerned with "Youth Evangelism."

—Becky

PERSONAL CHRISTIAN COMMITMENT

The long-range goal of the youth program is to secure complete commitment of each young person. In your purpose you say, "to dedicate ourselves to do His will." Eventually, you've got to decide for or against God. This is no half-way affair.

You may not know what you're letting yourself in for when you become a "committed Christian." But somewhere in your spiritual growth, you've got to declare yourself in or out. The words are these: "Lord, I believe; help my unbelief."

Following are some suggested activities for your group:

a. Find the words of some hymn of consecration and study their meaning. What do they say to us? (For instance: "Take Thou Our Minds, Dear Lord," "O Jesus, I Have Promised," "Take My Life and Let It Be," "Spirit of the Living God," and "Make Me a Captive, Lord.")

b. Conduct meetings which bear on commitment. (For instance, in *Youth Fellowship Programs*, No. 1, "Lost and Found—One Self"; in No. 2, "You Can Tell the Difference"; in No. 3, "What Does God Expect of Us?"; in No. 5, "Loyalty — What Is It?")

c. Get the words of prayers of consecration and dedication, delve into their meanings, and see what they say. (Get help from your pastor.) Then write your own prayers of dedication.

d. Read or get a book report on the biographies of outstanding Christian personalities. Ask your minister for suggestions. (See the *Eagle and Frontier Books of Friendship Press*: sample titles: *Two Swords, Send Me Among Savages, Armed With Faith, Missionary to Oregon.*)

e. Look in the Bible for illustrations of persons who have committed themselves to God and to Jesus Christ. Arrange a general research session, and make a list of such persons. What did commitment do to their lives?

—High Fellowship Set

Youth Sunday In Our Churches

"Youth and the Demand for freedom" was the sermon topic of pastor Carl Wallace at the Church of the Wide Fellowship on Youth Sunday. Young people shared in the service.

"The World Crisis and American responsibility" is the subject being discussed by the Raleigh P. F. during February. Discussion is based on a book of essays by Reinhold Niebuhr on the above topic.

The Elon Pilgrim Fellowship members were guests of the Burlington, First, P. F. group at a Valentine party February 12. This is a "return visit," for in January the Burlington group visited the Children's Home at Elon as guests of the Elon Pilgrim Fellowship.

The young people of our High Point church conducted the entire service January 29. Those participating included: Ronnie Gardner, Larry and Virginia Payne, Nancy and Wayne Woodell, and Dorothy and Larry Lester.

Joan Wilson and Pat Barefoot were the "preachers" when young people conducted morning worship at Great Bridge, Norfolk, January 29. Others sharing in the service were Jimmy Jackson, Douglas Wall, Carol Sever, Alice Barefoot, Betty Gallimore, Katie Ange, and the junior and primary choirs.

On the fifth Sunday in January, when the Shallow Well church does not have a worship service, the senior High Pilgrim Fellowship had a day of worship, fun, and planning in the form of a retreat at Percy Measamer's cabin. The counselors, Mr. and Mrs. Woodrow Marsh and Rev. Max Vestal, accompanied them.

The Senior Pilgrim Fellowship of Damascus, Chapel Hill, North Carolina, meets twice monthly in homes of members. At the January 6 meeting in the home of Jean Dollar they played hymns and members had to "Name That Tune." The pastor, Rev. William Joyner, led a discussion on the subject "The Challenge of Being A Christian." The P. F. activities are reported by Bruce Long in the church newsletter, appropriately called "The Road to Damascus."

Rosemary Hoffman and Prudence Beatty spoke on "Youth Looks At the Church" at United, Raleigh, February 5 when the young people conducted the service.

Young people of Burlington, First, led a special youth night worship service in the sanctuary February 5. Guest speaker was William Hight, head of the guidance department of the Burlington city schools.

Young people participating in the morning service at Mt. Zion, Mebane, February 5, included Linda Wilkerson, Murray Lynch, Roy Hall and members of the youth choir. "Our Craving for God" was the subject of the minister, Rev. Glenn Garrett.

Youth Sunday was observed February 5 at Liberty, North Carolina, where Rev. Thomas Liverman is pastor. Guest speaker was Robert Baxter, director of development for Elon College. Young people conducted the worship service and furnished special music.

Young people led the morning worship at Beverly Hills, Burlington, January 29 using as the theme "Into All the World Together." Participating were Jerry Faulkner, Sue Hurdle, Tommy Hall, Don Fogleman, Sam Fowler, Jim Phillips, Johnny Register, Ruaine Riley, and the youth choir. The message of the pastor, Rev. Kenneth Register, was entitled "Making the Bitter Sweet!"

"The Concern of Youth for the Church and the World" was the theme discussed at Albemarle on Youth Sunday by Ronald Sells, Boyd Simmons, Wayne Seymour and Carolyn Varner. Other young people sharing in the service included Janet Seymour, Pat Mullins, Janey Ragsdale, Cathy Sells, Butch Barringer, Freida Plyler and Lana Hinson.

The MAD (Elon College Ministerial Association Deputation) Team spent the week-end of February 4-5 at Shallow Well, Sanford, helping the junior and senior high P. F. groups in planning their programs. Jimmy Lewis Rosser, president of the Ministerial Association, led the group. Young people from Sanford and Northview were invited to share in the activities.

"Into All the World Together" was the theme for the annual United Christian Youth Movement service for all Protestant young people of Raleigh held at Davie Street Presbyterian Church February 5. Rev. Collins Kilburn, new minister of our United Church, was the speaker.

At Union Ridge, Burlington, February 5 the young people led the morning worship service. Participating were Roy Stanley, Jr., Ronald Walker, Jimmy Starnes, Eloise McCauley, Tommy Thompson and both the youth and senior choirs. The pastor, Rev. Winfred Bray, spoke on "Taking Life's Greatest Test."

Lacy Presnell, Jr., assistant superintendent of schools for Randolph County, was the speaker for Youth Sunday January 29 at Asheboro. Tommy Hodgin, president of the P. F., presided. Others sharing in the service were: Jane Hughes, Dale Morgan, Mike Morgan, Libby Williams, Jimmy Brown, Jane Adams and Margaret Hall. Mr. Presnell has recently been elected clerk of the Asheboro church.

YOUTH SUNDAY AT APPLE'S CHAPEL

Mrs. E. H. Thompson, Reporter

Youth Sunday was observed at Apple's Chapel February 5. The worship service was led by the young people who are active in the Pilgrim Fellowship. The singing was done mainly by the early teen-agers assisted by the regular choir. Gail Cook gave the call to worship, and Pat Brown announced the hymns. Donna Andrews led the responsive reading, and Gail Summers read the scripture from Ephesians 1:1-23. Catherine Elliot gave the Invocation.

Latne Summers received the offering, and Janice Powell led the morning prayer. Gloria Shepherd gave the prayer of confession.

The ushers were: Vernell Oliver, Gary Clapp, David Jarrett, and Richard Cook. After the worship service conducted by the young people the pastor, Rev. Bland Leebrick, gave an inspiring sermon on "The Relationship of Age and Youth." The service of the young people and the pastor was much appreciated and was very inspiring to the large audience in attendance.

"Big Day" At South Norfolk

Beatrice George

Notwithstanding the crusty snow and ice which covered the ground, there was a warm inspirational spirit at South Norfolk Congregational Christian Church on Sunday, January 29.

The morning worship service was conducted by the young people. Randal Harris gave the call to worship and invocation. Jack Wagner led the responsive reading and offered the morning prayer. The two-part sermon was given by Alan Harrell, who spoke on the activities of youth today and the part they take in present day living in comparison with those of their parents and grandparents, and by Billy Robbins, who developed the subject of "Jesus, the Light of the World." The Junior Girls Choir under the direction of Mrs. J. G. Truitt, Jr., rendered the anthem "Fairest Lord Jesus."

At the close of the service, Rev. Mr. Truitt, Jr., conducted a brief business session at which time the congregation voted unanimously to adopt the Constitution of the United Church of Christ.

The evening service was a united service of worship with Rosemont and Great Bridge churches as guests. A song service was directed by Mr. Joseph R. Balderson. The Rev. Mr. Truitt conducted the preliminaries, including the scripture reading from Matthew 7:1-14. The guest choirs sang "The One Hundredth Psalm" under the direction of Mrs. Roberta Whitten, with Mrs. James W. Go-forth, Jr., at the organ.

Rev. Lewis Bill Simmons delivered the sermon on the topic, "Crossroads." His introduction was a very stirring heroic story of World War II of a Luzon University dean who made a

SEND YOUR RESOLUTIONS

According to the provisions of the Constitution and By-Laws of the General Council I am requesting "persons who have resolutions or subjects for resolutions to present" to the coming meeting of the General Council in Philadelphia, June 29 - July 3, 1961, to send them to the chairman of the Committee on Resolutions — Reverend Charles L. Copen-haven, D.D., 1515 Garfield Street, South Pasadena, California.

Ray E. Phillips, Moderator

The General Council of the

Congregational Christian Churches

strong decision in the face of personal danger. Mr. Simmons emphasized the importance of making right decisions today in a world where so many sinful things exist all around us. He reviewed the fall of the nations that let sin prevail and drag them down. In closing he enlarged upon the two ways — The Broad Way and The Narrow Way — as laid down by Jesus in his wonderful Sermon on the Mount.

The loose offering from this service was designated for Moonelon Conference Center.

After the service there was a get-together in the social hall for coffee and home made cookies served by members of the Dorcas Class.

SUMMER SOCIAL ACTION INSTITUTES

Dates have been set and initial plans roughed out for the 1961 edition of the summer Christian Social Action Institutes. The schedule of times and places is as follows:

Blue Ridge Assembly of the YMCA,
Black Mountain, North Carolina
— June 19-23

White Memorial Retreat Center,
Mill Valley, California — June
19-23

Lakeland College, Sheboygan, Wis-
consin — June 10-14

Massachusetts Congregational Con-
ference Center, Framingham,
Massachusetts — July 24-28

A major consideration at all institutes will be "The Family and Rapid Social Change." Other topics include "Next Steps Toward Racial Equality," "Jewish-Christian Relations," Justice and American Abundance," and "The United Nations Confronts New Problems." Sessions on practical application and social action strategies will also be part of the program. Competent people in each field are being secured to serve as speakers and resource leaders. Social action committees on all levels should take note of the institute dates in their areas and make plans to be represented. The cost of each institute is \$30.

A new feature of the institutes this year is that one course of special interest to pastors will be offered, with a parallel course for lay people. The Council is also exploring the possibility of an institute for youth some time in August.

The Days Of Lent

Bill Simmons

Do you remember last September 12, when hurricane Donna swept through Tidewater leaving us without electricity for days? The great damage from this hurricane was to the trees. Millions of them were destroyed by the heavy rains and the powerful winds. Of the trees that fell, some were uprooted because their roots were too shallow, some broke off because they were decayed at their center, some were too inflexible and were snapped off by the fury of the storm.

The storms and tensions of our time have revealed similar weaknesses in people's lives. Some people lack a tap root of faith to hold them steady when the storms of temptation and trouble come. Some are weakened because of hidden and unconfessed sin in their lives. Some break when the storm comes because of pride; they will not bend or give an inch.

Right here is the meaning of Lent. It is the period between Ash Wednesday and Easter when we think about strengthening our own foundations.

Lent doesn't necessarily mean giving up things. It rather means adding to our lives those experiences that can contribute to Christian growth, such as:

1. **Regular church attendance.** The Sunday morning services and the Sunday evening services during Lent are all designed to lift and strengthen. No time can ever be better spent.

2. **Devotional reading.** Select some good reading material for daily use. "The Upper Room" and the "Daily Devotions" are good.

3. **Joining the church.** What better way is there of strengthening one's life than that? If you are not a member of the church, join it during Lent. Lent begins Wednesday, February 15. Make it count in your life.

Jesus Faces The Cross

Background Scripture: John 12.

Devotional Reading: Matthew 16:13-23.

Memory Selection: **He that loveth his life shall lose it; and he that hateth his life shall keep it unto life eternal.** John 12:25.

The Seeking Greeks

John wrote his gospel to present the truth of Christianity in a way that the Greeks could appreciate and understand. It is natural that his gospel is the one that tells of this incident of the Greeks who came to see Jesus — and it is the only gospel that does tell it. We do not know anything about these Greeks — whether they were proselytes, converts to the Jewish faith; or Greeks who just happened to be in Jerusalem at the Feast. We need not be surprised that they were there, for two reasons: the Greek was an inveterate wanderer — he was always trying to learn new things and to go to new places. And he was characteristically a searcher after truth. He had a seeking mind. In any event, these Greeks came to Philip saying, "We would see Jesus." Theirs was instinctively the cry of humanity. Weary of speculation and philosophy and fine-spun theories, folks want to see Jesus. Furthermore here in John's gospel we see the dawning recognition that Christianity was a universal religion, that it was designed to meet the needs of all men, that its message was to go out into all the world. This is evidenced by the "lift" which the coming of these Greeks brought to the Master. "Now the hour is come that the Son of Man should be glorified." Here was the beginning of the turning of the Gentile world to him.

The Amazing Paradox

When Jesus said "The hour is come that the Son of Man should be glorified" he really threw a bombshell into the ranks of the Jews, and of the Greeks, too, for that matter. For in the thinking of the Jews, the Son of Man was to be the world conqueror whom God was going to send to establish a Kingdom with Jerusalem as its capitol. In their thinking, the Son of Man was to be glorified by material and military might.

But Jesus here insists that the "Son of Man" would be glorified by being crucified. In contrast to the Jews who thought the conquest would come by the armies of God, Jesus plainly stated that the conquest would come only through or by the Cross. This was turning their world upside down. No wonder they did not understand him. And the tragedy is that they refused to understand him. Conquest by sacrifice and death! Impossible, incredulous, preposterous! The fact is that every dynasty or empire or nation founded by force has vanished, leaving only a memory, which with the years becomes fainter and fainter. But the empire which Christ founded upon a Cross each year extends and increases its sway!

Another Amazing Paradox

Jesus goes on to say that "unless a grain of wheat falls into the ground and dies, it remains all by itself alone." But if it dies it bears much fruit. He is saying that only by death

can life come. A grain of wheat, carefully protected from all outside forces, produces no increase, yields no harvest, furnishes no flour, makes possible no bread, feeds no hungry people. But put into the ground and surrendering itself to the earth, losing its life in a mysterious death-life process, it reproduces itself thirty, sixty, an hundred fold. A quiet Quaker started what he called an experiment with "Dynamic Kernels." Starting with 360 grains of wheat which he planted in a small plot four by eight feet, he took, each year, for five years, one tenth of the harvest and gave it to the church, and planted the remaining nine-tenths. At the end of five years, it required a field of 30 acres to get the yield of that original 360 grains — 5,000 bushels of wheat! !

Jesus also said that it is only by spending life that we retain life. Hoard life and you lose it. To be sure one would undoubtedly exist longer if he takes things easy, avoids all strain, sits by the fire and hoards his resources, looks after himself like a hypochondriac looks

SUNDAY SCHOOL LESSON FEBRUARY 26, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

after his health. He would exist longer — but he will never live at all.

Once again, Jesus says that true greatness comes by service. Our modern world needs this truth. A schoolboy was once asked what part of speech "my" and "mine" are, and he replied "aggressive" pronouns. There are many people today who are in life and in business for nothing else than what they can get out of it. The people whom the world remembers and honors are not the people who had great wealth, but the people who rendered great service.

From Tension To Certainty

The Master frankly said that he was greatly troubled in soul. We have here perhaps John's reference to the feelings with which Jesus faced the "Cup" or the "Cross" as described in the other Gospels as taking place in the Garden of Gethsemane. No man wants to die at thirty-three, and certainly no man wants to die on a cross at any time! But in the battle between his desire and the will of God, Jesus won the victory. As someone put it "Here there met the horror of death, and the ardour of obedience." And Jesus triumphantly declared that that Cross would be the magnet which would draw all men unto himself. These few verses show us how Jesus passed from tension to triumph. How come? What came between the tension and the triumph?

The Voice of God

In between the tension and perhaps even terror which Jesus felt as he considered the Cross, and the sense of triumph which he soon thereafter expressed as to the magnetic and transforming power of that Cross, came the voice of God. "I have both glorified it (Thy Name), and will glorify it again." In his hour of trial and temptation there came the sure, steadying voice of his Heavenly Father. It followed a familiar pattern — Jesus heard it in connection with his baptism, on the Mount of Transfiguration, and now here when he finally decided to take the way that led to Jerusalem and to the Cross. It was thus with Jesus, and it can be thus with us. God still speaks to his children in their hour of testing and need, if they will listen to his voice. When God sets us out on a task, he gives direction and guidance. He is not a silent God. The trouble is not that God does not speak, but that we do not listen enough, or obey when we do hear.

At Our Church Home For Children

BEQUESTS ARE HELPFUL

Walstein W. Snyder, Superintendent

Dear Friends:

We sold the Ballentine property at Fuquay Springs, N. C. in January and have placed the money received from the sale in our Bequest Fund in the Wachovia Bank and Trust Company, Burlington, N. C.

The property was willed to the Home by Joe Ballentine, who was a trustee and a friend of the institution for many years. He was a member of the Wake Chapel Christian Church. The Ballentine property was purchased by Mr. and Mrs. B. B. Johnson of Fuquay Springs.

We plan to use the money as a memorial to Mr. Ballentine. This is in keeping with our decision to place all bequests we receive in the future in the Bequest Fund and use them only as an endowment or a memorial to those making the gift.

From time to time our Home is remembered in the wills of those who cared for the welfare of children in need. Over a period of years these amounts could total a sizeable sum

which would be most beneficial to our Home.

Endowment Funds are also most helpful to an institution such as ours. By investing funds in good securities we would be assured of a certain income each year, and we could use this as the basis of our income and work from that in obtaining the balance of the income necessary to carry on the operation of our Home. This has long been the dream of our Home and we hope that in the near future such an Endowment Fund will become a reality.

Last Sunday, February 5, a group of our younger children presented the third in a series of monthly programs about the work of our Home over the Burlington Radio Stations. The 15-minute taped program was a worship service led by our children with singing, prayers, scripture and a brief message. We are so happy for our boys and girls to have the opportunity to bring our Home before the people and it is good experience for them to appear in such a manner. We are most grateful to the radio stations for giving us the time and facilities to tell our story to many friends in this area.

New Film And Filmstrips Available

HOME MISSIONS

"The Procession", 16mm sound film, 30 minutes. This describes the role of the church in the new style of life that is struggling to emerge in the great cities of America. Filmed in Chicago, this exceptional motion picture utilizes the interview technique to explain the mission of the church today and to predict the new philosophies the urban church must develop to meet the needs of the future. This is how one church solved the problem of integrating Negroes and Spanish-speaking peoples into its life.

FOREIGN MISSIONS

"The Sending And The Sent", 35mm filmstrip with record, 22 minutes. A new filmstrip in conjunction with the celebration of the 150th Anniversary of the American Board of Commissioners for Foreign Missions, showing its historical beginnings and its present role in the world.

"The World In A Word", 35mm filmstrip, written script. How the "young" Christian Churches the world over are taking up the missionary enterprises of their own, and our role to aid them.

"Into All The World Together", 35mm filmstrip, written script. This filmstrip is a summary visualization of the work of the American Board of the Congregational Christian Churches and the Board of International Missions of the Evangelical and Reformed Church as they now go "Into All The World Together" in the United Church of Christ.

These Visual Aids may be obtained by writing to Miss Ruth Dunn, Box 336, Elon College, North Carolina. Several weeks notice should be given in order to assure reservation. Promptness in returning the Visual Aids is stressed so that others may have the use of this service. All Visual Aids should be returned the day following use.

Dr. Sheldon Mackey, secretary of the Evangelical and Reformed Church who (as announced at the Midwinter Meeting at Buck Hill Falls) will be the head of the Stewardship Council of the United Church of Christ, will be the guest speaker at The Christian Temple, Norfolk, February 19. Rev. Clyde Fields, superintendent of the Southern Convention, will be the guest speaker February 26.

REPORT FOR FEBRUARY 6, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 25.00
Eastern North Carolina Conference	60.34
North Carolina and Virginia Conference	194.15
Total	\$ 279.49

SPECIAL OFFERINGS

Women's Guild, Paradise Hills Community Church, San Diego, Calif. — Friendly Service Gift	10.00
Young Married Couples' Class, Danville Church	5.00
Carolina Power & Light Co. (dividend)	1.85
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Helping Circle, Stanstead South United Church, Derby Line, Vt. — Friendly Service Gift	4.00
Mrs. Zetta Petty, Burlington, N. C.	10.00
Grace's Chapel (WNC), Sanford, N. C.	5.00
Union Woman's Service Guild, Cong. Christian Church, Daytona Beach, Fla.—Friendly Service Gift	9.00
In Memory of Harold L. Barney	10.00
In Memory of C. B. Ellis, Sr. (2 gifts)	10.00
In Memory of Mrs. E. T. Holland	5.00
Special Gifts	774.69
Total	\$ 854.54
Total for the Week	\$ 1,134.03

Veteran Missionary Dies

Boston, Mass., Jan. 30 — Funeral services for Mrs. Dorothea K. Brueckner, for 42 years a missionary in South Africa under the American Board of Commissioners for Foreign Missions, were held today (Monday, Jan. 30) in Johannesburg, S. Africa.

She had been in frail health and died in Johannesburg Saturday (January 28) at the age of 71.

The wife of Dr. Karl Robert Brueckner, who was also an American Board missionary in Africa, Mrs. Brueckner began her overseas service in 1915 as a teacher of Domestic Science at Inanda Seminary, a girls' school inland from Durban, South Africa.

Dr. Brueckner, appointed four years earlier, was vice-principal of Adams College at Natal, less than 50 miles away, and in the course of their mission activities they met and fell in love. They were married in 1919 and for the next 30 years shared a full and productive life of service at Adams College. Four daughters were born to the couple during these years and the missionary wife and mother had her hands full.

In 1949 they were transferred to Durban, on the South Africa coast, where Dr. Brueckner had general supervision of 70 large primary schools. Their children had grown up and gone out on their own and Mrs. Brueckner was now able to devote much of her time to counseling with mothers and other African women who turned to her with their problems. Despite a nagging chronic illness, she served as the mission statistician, helped her husband in his work with the schools, and maintained her own program of service among African women of the area without uttering a complaint.

"She gave of herself unstintingly," said Dr. John Reuling, the American Board's secretary for Africa. "Where he was, the poor, the abandoned, the suffering always found some material help, as well as love and sympathy."

Mrs. Brueckner and her husband were voted emeritus missionaries in 1957. But though officially in retirement since that time, their Johannesburg home has continued to be a center of Christian activities for many Africans of that area.

Born in Kendall, New York, in 1889, Mrs. Brueckner was graduated from Cornell University in 1913.

February 14, 1961

FAREWELL PARTY FOR TRUITTS

Beatrice George

The Women's Fellowship of the South Norfolk church entertained at a farewell party for Rev. and Mrs. John G. Truitt, Jr., February 3 in the social hall. Mr. Truitt left February 7 to take up his duties as chaplain in the U. S. Air Force.

Mrs. Gregory Tegerides was "mistress of ceremonies," and led the group in singing. Other musical numbers were rendered by the junior choir and a "Barbershop Quartet," composed of Carlton Chappell, Ellsworth Morris, Warren Morse and Rev. O. D. Poythress. Mrs. W. B. Evans, president of the Women's Fellowship, read a poem written in honor of the Truitts. Mr. C. F. Reece, chairman of the official board, expressed the regrets of the members that Mr. and Mrs. Truitt were leaving the South Norfolk church. A gift purse was presented to them by Mrs. Evans.

In addition to Rev. and Mrs. O. D. Poythress, guest ministers and wives who were introduced included: Rev. and Mrs. Charles Pegram, Bayview; Rev. and Mrs. Sammy Nelson and son, Lynnhaven Colony; Rev. and Mrs. Julius Rice and family, Bay-side; Rev. and Mrs. Kenyon Edwards, Central; Rev. and Mrs. Olin Pendleton, First, Norfolk; Rev. Lowell A. Smoot, Hodges Ferry, Portsmouth.

Refreshments were served following the program. Mrs. Hugh Rawls was chairman for the evening, with the six circle leaders assisting.

LEADERSHIP TRAINING SCHOOL AT HAYES CHAPEL

B. G. Partin

A leadership training school was held at Hayes Chapel January 16-20 with the following churches taking part: Auburn, Amelia, Clayton, Garner Community, Piney Plains, and Hayes Chapel. We had a wonderful time together, with a lot of fun and fellowship. We all learned how to teach better and have a better Sunday school.

The program committee consisted of Jessie W. Evans, chairman, Leonard Stone and J. C. Ford. Teachers were: Adult, J. C. Ford and Rev. E. H. Sessom; young people, Rev. Carl Dixon; juniors and intermediates, Emerson Woodall and Mrs. Leonard Stone; beginners and primary, Ralph McCracken, from United Church, Raleigh. Our at-

tendance averaged 35 each night.

We all want to thank the committee who planned the program and also the teachers who spoke to us each night. May we all go forward teaching for Jesus Christ.

NEW SOCIAL ACTION EDITOR INSTALLED

Miss Elizabeth Johns, formerly training secretary of the foreign division of the National YWCA, was installed as new publications secretary and editor for the Council for Christian Social Action of the United Church of Christ at Buck Hill Falls, January 29.

Miss Johns, who succeeds Mrs. Fern Babcock Grant, will edit the monthly magazine **Social Action**. She graduated from Goucher College, has her M. A. degree from Mt. Holyoke, and has studied at Harvard, New York School of Social Work, University of Pennsylvania, Union Seminary and Yale Divinity School.

"FORWARD MARCH" AT CHRISTIAN TEMPLE

The Christian Temple, Norfolk, is engaged in a "Forward March" February 1 - July 31, presented as a challenge by the pastor, Rev. Frank Hamilton, and adopted by the members at the annual business meeting.

The deacons are accepting responsibility for the effort to secure 50 new members during this time.

Increasing attendance in the church school and at the morning worship will be the responsibility of the department heads and teachers. Each class will have a membership committee and an attendance committee.

WORLD CONGREGATIONALISM

"World Congregationalism," the three-times-a-year periodical issued by the International Congregational Council, appeared in January in new and larger format. Edited by Dr. Ralph F. G. Calder, who visited the Southern Convention with Mrs. Calder a year ago, this magazine is well worth the \$1.00 per year in order that you may keep in touch with Congregational churches in other parts of the world. Subscriptions in the United States are handled by The National Women's Fellowship, 19 South LaSalle Street, Chicago 3, Illinois, although of course the magazine is of interest to our church people in general, and not just to women.

MID-WINTER RALLY

The Laymen's Fellowship

The Southern Convention of Congregational Christian Churches
Sunday, February 19, 1961 — On the Campus of Elon College

PROGRAM

2:00—Registration

Banquet Tickets may be picked up at the Registration Table.

Program materials, Handbooks, Pocket Crosses, etc. may be obtained
at the Literature Table.

3:00—Call to Worship and Invocation Dr. H. H. Cunningham

Welcome to Elon College Dr. A. L. Hook

Musical Presentation by the Burlington Rotary Choir Boys.

Eva Wiseman, Director; Mrs. Rebekah Johnston, Assistant Director

AVE MARIA by Arcadelt

O LORD, MOST HOLY by Franck

LITTLE LAMB by Roff

HOSANNA by Gregor

Devotional Service

Laymen of Oakland Christian Church, Chuckatuck, Va.

Address: "A Faith That Sings" Rev. Albert C. Ronander

Business Session

Dr. H. H. Cunningham, Chairman, So. Conv. Laymen's Fellowship

Announcements

Closing Prayer

5:00—Recess

5:30—Fellowship Banquet — at the McEwen Memorial Dining Hall.

Invocation

Special Music

Address: "The Wanted Child" Clarence Stasavich
Athletic Director and Football Coach, Lenoir Rhyne College

Benediction

Officers of the Southern Convention Laymen's Fellowship

Chairman: H. H. Cunningham
Elon College, N. C.

Vice-Chairman: John Parker
Route 1, Holland, Va.

Secretary-Treasurer: G. L. Wagoner
1005 Twyckenham Drive
Greensboro, North Carolina

Send 1961 Dues (of fifty cents per member) to G. L. Wagoner at above address
or present them at the Rally.

The

Christian Sun

HISTORICAL SOCIETY 11-18
Southern Convention of Congregational Churches

Church History Room
Box 232
1961

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

FEBRUARY 21, 1961

NUMBER 8

MISSION CONCERN

When through prayer and study we renew our concern, from day to day, for the total work of the Church in the world, we build a great reservoir of fellowship and spiritual power. Without this, the money and lives devoted to the work... become merely instruments of charity which are mechanical and ineffective.

—Alford Carleton



CONSECRATION of GARNER CHURCH PARSONAGE

Mrs. Lewis Wilkins, Reporter

The Consecration service for the Garner Community Church parsonage was held on Sunday, January 15, at 11:00 a.m., with 131 present. Supt. Clyde Fields delivered the morning message on "The Nature of the Church." Rev. T. N. Daughtry of Clayton, N. C. also shared in the service. The Auburn church choir rendered special music for the occasion. Representatives of the Hayes Chapel church were also present.

Greetings were sent by the following: Dr. George Alley, President of the Southern Convention; Rev. Carl Wallace, Chairman of the Mission Board; Rev. Earl Farrell, Pastor of the Wake Chapel Church; Rev. Walstein Snyder, Supt. of the Home for Children; Dr. David Shepherd, President of the E. N. C. Conference; Dr. William T. Scott, former Supt. of the Southern Convention and minister of the Oakland Christian Church; and Dr. F. C. Lester, former Supt. of Southern Convention and Editor of The Christian Sun.

Eighteen united with the church during the service of worship, making a total of 62 members received since April.

Many friends visited the pastor, Rev. Rosser L. Clapp, and family in the parsonage during the afternoon "Open House." The parsonage consists of a living room, dining room which will be used as a study until the church building is constructed, kitchen, den, three bedrooms, two baths, two utility rooms and carport. It was built by contractor Howard L. Perry, a member of the Garner Church. The estimated value of the parsonage and land is \$19,900.

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Here And There Among The Churches

February 12 our ministers and their families of the area met for breakfast in the home of Rev. and Mrs. Willis Joiner of Shelton Memorial church in Portsmouth, Virginia.

The sixtieth anniversary service of our Newport News church was observed last Sunday. Sermon topic for the pastor, Dr. Jesse H. Dollar, was "Sixty Years: and Sixty More." Lenten sermon topic theme is "From Nazareth to Calvary," with Luke used as the background.

Rev. Frank Hamilton was the speaker at a covered dish supper meeting at Shelton Memorial, Portsmouth, Virginia, February 8. Mr. Hamilton explained the proposed constitution of the United Church of Christ, which the church voted on the following Sunday.

Pleasant Ridge, Ramseur, is having guest speakers for Sunday evening services during Lent, according to announcement by the pastor, Rev. Lynwood Hubbard. They include: Revs. Winfred Bray, C. Fred Allred, Bill Traylor, Reuben Askew, Jr., Dolan Talbert and Clyde L. Fields.

Word received from Mrs. Dan Stout indicates that Rev. A. M. Campbell arrived February 17 to begin his pastorate at Eutaw Community, Fayetteville, North Carolina. Since Mr. Campbell has been a Methodist minister, Mrs. Stout feels it very important for him to begin receiving *The Christian Sun* immediately, so that he will become acquainted with the Southern Convention, and therefore sent a gift subscription for him.

The pastor, Rev. Grant J. Burns, was the speaker at the World Day of Prayer service held at Carolina church, Burlington, February 17.

"On Being A Good Scout" was the sermon topic of Rev. Arthur M. Brown at Tryon, N. C., February 12 when members of Boy Scout Troop 1, sponsored by our church, were special guests.

After the Elon College Community Church had cast 135 ballots for (and none against) the Constitution of the United Church of Christ January 22, the congregation stood and read together the Statement of Faith of the United Church.

The First, Burlington church bulletin recommends the reading of Dr. Herman Reissig's article entitled "This Is Our World and Our Responsibility" (*The Christian Sun*, February 7) in preparation for the mission study on "One World, One Mission."

First Congregational Christian Church in Sanford, North Carolina. Dr. David Shepherd, minister, has issued its first edition of *NEWS FLASH*, a newsy three page paper which carries a lovely picture of the church and parsonage in the masthead. Many improvements to the interior of church and parsonage are reported. Young people led church services on Youth Sunday and "acquitted themselves in a most impressive way," and also sing in a choir of their own each Sunday. The second annual Family School of Missions is scheduled for March 12, 19, and 24.

The Christian Temple, Norfolk, reports as having voted unanimously January 16 to become a part of the United Church of Christ by approving the Constitution thereof.

We apologize for the incorrect title on the editorial last week "borrowed" from *United Church Herald*. "A Tithe of the Year" was the way co-editor Andrew Vance McCracken wrote it and is the way it should have appeared.

A recent bulletin of Union Ridge, Burlington, expressed best wishes to members Mr. and Mrs. William J. Cantreal. She was 90 years old February 7 and he was 89 February 9. Does any church have an older couple as members?

Twenty-five parents and teachers met at Shallow Well, Sanford, January 23, to discuss mutual concerns. "The Teacher's Faith — and How He Teaches" and "Why Have Worship in the Home?" (articles from the January issue of *Church School Worker*) were the basis for discussion.

The lenten program of our Pfafftown church is announced by the pastor, Rev. Kieth Wright, as follows: mid-week services in the social hall for study of the meaning of the suffering, crucifixion, death, and resurrection of Jesus Christ; communion service Maundy Thursday with offering for "Share Our Surplus"; 7:00 a.m. service Easter morning, followed by breakfast, the offering to go for missions; Sunday morning sermon topics are on the theme "Jesus Christ — Who Is He?"

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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NEW LAYMEN'S FELLOWSHIP OFFICERS AT PROVIDENCE

Providence Christian Church, Graham, N. C., recently installed the 1961 officers for the Layman's Fellowship at a Sunday evening service. The new roster consists of J. C. Welch, president; T. H. McMullan, vice president; C. W. Russell, secretary; B. H. Craven, treasurer; and J. N. Bowman as program chairman.

Prior to the installation of officers, a film entitled "Laymen's Fellowship at Work" was shown. A discussion period followed the film. In reviewing the year's activities, Mr. Ralph Sykes, 1960 secretary, commented on various projects by the men which had benefited both the church and the community. High on the list was participation in the CHIP Campaign for the Children's Home at Elon, and the presentation of family Bibles to two newly married couples of the congregation. Although the group was organized just one year ago, it has grown in numbers and service. The incoming president challenged the men to "become Christian leaders for church and community."

VISITING SPEAKER AT MT. ZION

Myrtle Shepherd, Reporter

The surprised congregation of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, were the recipients recently of an inspiring message on "Stewardship" by Rev. Reuben Askew of Pleasant Hill Congregational Christian Church. The Scripture for the morning message came from Matthew 25:14-30. Rev. Mr. Askew brought out some nice points on what we should do with what God has intrusted to us. Of the time we spend in the things of God's work, of our talents — and what we are doing with them. He said it would cost us something if the church was important to us, just as it costs a parent to rear a child and give him the things that he desires, such as an education, food, clothing, etc.

Our pastor, Rev. Glenn Garrett, said he would feed Mr. Askew according to the way he preached. According to this, he should have received a nice dinner.

In the afternoon between the hours of 3 and 5 o'clock there was a visitation — Every Member Canvass — for the purpose of raising the budget for the year. We were slow in getting started on this, but we feel sure it will be a success.

NEWS FROM SEAGROVE

Mrs. Birchel Hancock

Sunday, February 12, was "Awards Sunday" in our Seagrove church with 15 persons receiving perfect attendance awards. Receiving a tenth year bar was Nancy Spencer; next with five years of perfect attendance was Clyde Bumgarner. Those receiving fourth year bars were Mr. and Mrs. Birchel Hancock, Larry and Janice Hancock, Mrs. Marie Bunting and Mrs. Geraldine Bumgarner. The one second year bar went to Mrs. Blanche Spencer. Four six-month awards went to Mr. and Mrs. Tracy Luck, Rebecca Auman and Emilie Auman. We are proud of the 63 in our church school who have perfect attendance awards.

Sunday, February 26, will be "Youth Sunday" in our church, when the young people will have charge during Sunday school and worship service. Saturday, February 18, the Youth Fellowship had a party in the church basement.

We like the "new look" our adult choir is wearing these days. They have recently purchased new black robes. We would like to hear more from our junior choir, who shared so effectively in the Christmas candlelight service.

Much praise should go to the Women's Fellowship and other ladies of the church for the efforts they put forth to completely "re-do" our sanctuary. The walls and overhead have been painted, and our pastor, Rev. Billy Joe Willett, did a nice job of sanding and refinishing the floors. Our laymen, too, had an important part in finishing the basement.

Eddie Cotten Observes Fiftieth Anniversary

Students at Elon College in the middle teens will remember Eddie Cotten, long since the Reverend E. T. Cotten, who celebrated February 5 his 25th anniversary as minister of Plymouth Congregational Church, Cincinnati, Ohio. He is a native of Dendron, Virginia. He was ordained in the Eastern Virginia Christian Conference where he served several churches and was at one time secretary of the Sunday School Convention.

Previous to going to Cincinnati he served for ten years First Congregational Christian Church in Eaton, Ohio. An account in a Cincinnati paper enumerates many accomplishments of the church there during the

DUKE PASTORAL CARE CLINICS

Two-week clinics with the theme of "Selfhood" are being sponsored by Duke Divinity School June 19-30 and July 10-21. Limited to 20 ministers each of any denomination who have their B. D. degrees, the clinics will feature lectures and discussions on Christian faith as an expression of selfhood and the communication of that faith to persons in need. Daily visits to Duke Hospital will involve participants in personal experiences.

Staff members for the program include Dr. Richard A. Goodling, associate professor of pastoral care; Dr. Robert E. Smith, assistant professor of pastoral care and psychiatric counsel; Rev. P. Wesley Aitken, chaplain of Duke Medical Center; and Dr. McMurry Richey, associate professor of theology and Christian nurture.

Registration is \$10 and the ministers will be responsible for their own room and board, which may be obtained at Duke University. Those interested may write Dr. Goodling, The Divinity School, Duke University, Durham, North Carolina.

Some kind of a record: Rev. W. Walter Hall within two months was pastor of four churches in two different states voting to approve the Constitution of the United Church of Christ without one dissenting vote! He was pastor at Union and Hebron in Virginia when they voted, and then moved to North Carolina where the Asheboro and Bailey's Grove churches voted.

ministry of Mr. Cotten. On the anniversary occasion Mr. Cotten used as a text Ecclesiastes 12:1, and spoke on memories of his ministry in Cincinnati. At the close of the service the congregation surprised him with a properly engraved ring and a "very generous" purse.

"From my youth I have been an enthusiastic reader of The Christian Sun," says Mr. Cotten in a personal letter to the editor, who was a college friend in those far-away and never-to-be-forgotten days. The Christian Sun sends its congratulations and good wishes to this Virginian who has served successfully our churches in Ohio for 35 years.

Brotherhood Week

Brotherhood is not a word found in the news this week. There is murder in the Congo; rioting in England, India, Ceylon, Pakistan; starvation in China; threats in Moscow; war in Laos; and bewilderment all over the world. But brotherhood — what a strange word for our kind of world!

Even in our country brotherhood has its difficulties. College students languish in jail because they sought food at serving counters. Honorable industries pay big fines for seeking to take advantage of purchasers. Little children undertake to rob banks. Crime runs rampant across the country, and is found in high places and low. "If you have it, I want it; and I am going to take it if you do not give it to me." Such seems to be a slogan known and used by multitudes.

Rising, like flowers from the muck of swamps, is brotherhood in the midst of our confused and confusing world. It can be seen in the most unexpected places.

Negroes are pressing for the rights they believe are guaranteed them by the Constitution of the United States, and their marches and prisons are shared by white volunteers.

Young church ushers consider what should be done if people of another race enter their church doors, and the decision is to seat them near the front as courteously as if they were rich white people — like they would want to be treated if the circumstances were reversed.

Ministers and young people are purposely holding meetings with people of different races for acquaintanceship and fellowship. So are women's groups, and church laymen.

Protestants, Jews and Roman Catholics plan conferences to face their differences, and to join hands across all barriers in the work that is good for all people,

Councils of Churches, local, state, national, and world-wide, unite the divided into working groups of the kingdom of God.

Even governments are hesitant about entering into war, in part at least, because of the consideration of what will happen to people of other nations. Food, clothing, and many other aids are given freely by one nation to another — something new in our generation.

This is not the time to believe that brotherhood is dead. On the contrary, this is the time to practice what we know, and to expect a great flowering of that brotherhood which is so abundantly evident in the teachings of the Man of Galilee whom we delight to call Master.

It appears from the daily news reports that we of this modern world must soon choose the way of Brotherhood or the Road to Destruction. Concerning the former we have heard for centuries; it is written large in the language of religion. Adequate weapons are ready to destroy most of the human family in a few minutes time. Let us be reminded that Jesus

said, "You cannot serve God and Mammon." There must be a choice. And "as for me and my house, we will serve the Lord." What better decision could we make than that? If that is our decision, the time is ripe for us to be busy "about our Father's business." Even tiny success will be like a beautiful flower in a wilderness. Brotherhood — the God-given potential of every person!

Lent And Missions

Leaders of the Southern Convention join with Christians everywhere in presenting the claims of the Church during these forty days leading up to Easter. They call it missions, and tell us that the Church is Mission.

As we study again the story of Jesus marching steadfastly to a cross, the old, old question must arise: WHY? Was his suffering and death without purpose? Was his a needless sacrifice?

As strange as it may sound, the answer to such questions depends upon us. If we join the procession, and help to carry the cross, the leadership of Jesus has value. If we know Jesus and introduce him to the world, the crucifixion makes sense. If we get enough of his spirit so we, too, can say concerning a defaming, critical, and distraught world, "Father, forgive them, for they know not what they do," then that infamous Friday becomes Good Friday, and the world is blessed by his death. If the Church through us can witness in the midst of all Congos to the beauty of Christian living, the way of sharing, and the brotherhood that joins all people together at the foot of the cross, then peace may have a chance and the story of Easter become significant indeed.

Not many of us who read this paper will be able to go to the far places of the world to preach and to teach, but money will make it possible for those who are trained for the purpose to relieve suffering, to supply food to the hungry, to direct the reading of Christian literature, to preach that this is "the acceptable year of the Lord." Plan for a big offering at Easter.

It is good to remember that the light that shines brightest where it is sends its light farthest out into the darkness. Brotherhood, Christian fidelity, faith in the Infinite, practiced at home becomes a missionary message far away.

Honor To Whom Honor

This paper this week and last has not been the brain-child of the editor. He has been tussling with some tiny germs and struggling to overcome too much exhaustion. Two weeks in the house, and much of it in bed, with the brain on strike has made it necessary for the "assistant" to do the work. When she said "I will" 22 years ago she did not know that part of that promise was to edit this paper. But — well, thanks to the Madam, here is your paper. (Note: "She" did not write the editorials. — E.C.L.)

There are many historical places in the United States and many notable dates in American history that deserve wider recognition. One of these places is Vincennes, Indiana, and the date of importance not only to that city but to the country as a whole is February 23. A prominent Virginian and prayer figured conspicuously and heroically in giving that date a worthy place in history.

It was at Vincennes on February 23, 1779, that one of the most important events in the struggle of colonial America for its independence took place, ending for all time England's control of that section of the new republic.

The British obtained possession of Vincennes in 1763, but gave little attention to it until 1777 when Lieut. Governor Abbott, of Detroit, took possession and called the place Fort Sackville.

George Rogers Clark, a patriotic member of the Virginia legislature, asked Governor Patrick Henry of "give me liberty or give me death" fame to grant him authority to recruit 350 Virginians to recapture Vincennes, or Fort Sackville. Permission was granted by the governor and the Old Dominion's law-making body supplied funds for Clark to feed and pay his soldiers and supply them with arms.

Clark went to Mt. Louis, then down the Wabash River to the Ohio, and proceeded to Kaskaskia, Illinois, which he had previously captured. He realized that Fort Sackville must be retaken, or the whole Ohio Valley might be lost to the American forces. Clark's force was small, it was mid-winter, and his men were poorly clothed. It seemed a near-impossible task to transport his limited army with weather conditions as they were, but Clark dispatched 64 men by boats, carrying supplies and ammunition, and started an overland march of 200 miles with 170 men.

Most all inhabitants of Kaskaskia accompanied the marching force for a few miles, then they halted and the soldiers and citizens knelt while a minister offered prayer for the success of Clark and his soldiers. When Clark and his men marched on they left the citizens on their knees praying for the success of the expedition and of the American cause.

Clark had no tents for his men and there were no settlements on the

line of march where they could be assured of a friendly welcome. They had insufficient food. However, they were sustained by a high degree of courage, and on February 23, hungry, footsore, cold and weary, they arrived on the heights back of Vincennes. When the French inhabitants there learned of the arrival of the Americans they gave them a welcome and provisions.

That night Clark led his forces into the town and at once began an attack on the fort. General Henry Hamilton, British leader, surrendered the next morning, and the American flag was raised over the fort, which was re-christened Fort Patrick Henry. The place was held by Virginia until 1783 when it was ceded to the United States.

C. B. Riddle

This Interested Me

By Emily C. Lester

Early last fall announcements in the papers about the new nursery curriculum of the United Church of Christ seemed to alarm some of our church people. From the newspaper write-up (and without seeing the material itself) they condemned it. The article told of Jesus pictured in "clam-digger pants" (whatever they are!) and suggested that the booklets were written to appeal to three year olds. The price for writing, editing, printing and art work for the entire curriculum for all ages when finished was given as \$2,000,000. But some who got excited thought it said this one part — "3's in the Christian Community" — cost that much.

It is very hard for us adults to place ourselves in the position of three year olds. That is why the pictures which come in this material may seem strange to us, for some of them look like "childish scribbles," to quote a minister friend. However, I recently received some brand-new books for use in the first grade in public school and they have the same type of pictures!

I noticed with interest that the teacher of the nursery group in our Durham church recommended the material highly after using it for a quarter. It would be interesting to know reactions of other teachers who are actually using it.

Once again we have come to a most Holy season of the Church Year. For many, Lent is a time for giving up something, and that in a very superficial manner. But in a real sense, it is not so important what we "give up" as what we "take in" during the Lenten Season.

Lent is a time of preparation, renewal and rededication. It is a time when pastors should engage their members in serious study and reflective thoughts. It is a time when church members — young and old — should rethink the whole matter of the Christian life. This may be an excellent time for pastors to conduct a church membership class to prepare both youth and adults for confirmation, baptism or church membership.

Easter can be a glorious experience if preceded by such preparation.

Two true stories came to my mind as I heard people criticizing the pictures of Jesus because they did not look like the traditional ones:

The first comes from Lillian Gregory. In the days when she worked in a settlement house in Chicago, a little girl showed her a picture of a lady in high heels, earrings, and a party dress. When pressed to know who it was, the little girl answered, "Jesus, all dressed up to go to a party." And then Lillian found out that the little girl, who had seen Jesus pictured in long, flowing robes and with a "page boy haircut" had thought he was a woman!

Another is from a Vermont church where a junior was given a small picture of Sallman's "Head of Christ." It came into the possession of his little brother, who asked the preacher if he could trade it off for a picture of the "boy Jesus" because he didn't want a "girl Jesus" like his brother had!

The United Church is spending a lot of money to provide the best possible curriculum for our churches. Units for other age groups will be reaching our local churches in the next few months and years. Let us be willing to try to use it, remembering that it is educationally sound and that the pictures are historically correct.

Southern Convention's Greatest Challenge

AS VIEWED FROM THE
PERSPECTIVE OF MISSIONS

Carl Wallace

The question of challenge in regard to our Southern Convention was put to me recently by one of our alert young ministers. In trying to respond some impressions kept seeking audience in my mind. We are still predominately a rural group and this coincides with the past and present population balance in this section of the country but rapidly our area is becoming urbanized. Sociologists and City Planners revealed to us at Chapel Hill in 1959 that people are leaving the farms for city life due primarily to opportunities for more income and a higher standard of living. Furthermore the population explosion is causing already existing urban areas to multiply at an unprecedented rate.

The overwhelming majority of established urban churches of our Fellowship find themselves located in old areas of the cities and towns. I shall cite only a few examples: Southern Pines, Sanford, Raleigh, Durham, Henderson, Suffolk, Christian Temple in Norfolk, Richmond, etc.

This means that people are leaving our rural churches. In many cities and towns we have no churches, and

The Committee on Cooperation with Latin America of the National Council of Churches has recently released a report of expert opinion on the changing situation facing Evangelical churches in that part of our world. The report states that there is resentment in Latin America towards the United States because the people feel neglected in comparison to our sharing with Europe and Asia and more recently with Africa; that in ten years population has increased 10 per cent; that a better understanding of the "sects" is necessary; and that "it is not Fidel Castro but the causes which brought him to power which are likely to continue."

A special Bible study of the Gospel according to St. Luke will be given by Dr. John Truitt for the Elon College Community Church Sunday evenings, February 26 and March 5 and 12.

where they are established they will not likely be in the near proximity of new people moving in from our rural churches or elsewhere. In other words we are not presently equipped to face the challenge and opportunities of the population shift and growth.

What can we do? We can think of expansion in terms heretofore never dreamed. As a matter of fact we must think of expansion if we are to live in a healthy, growing manner. We must go where the people

are going to be in the decades ahead. Where is this? It is the suburbs of our expanding urban areas. We need a long-range planning program that will consider cooperative advantages to be gained from merger. We need financial resources that will enable the purchase of desirable sites long before the price of developed property becomes prohibitive. We need interest and prayers by our church people. We need vision to evaluate our situation today for the purpose of securing our witness for tomorrow.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE ANGOLA MISSION

February

- 26—**Rev. and Mrs. Robert Carter** are studying Portuguese at the University of Wisconsin, then must study it in Lisbon, Portugal, and then must study Umbundu in Angola — then they will be ready to start work!
- 27—**Richard Dole** has finished his language study in Lisbon and now is studying Umbundu in Angola. He spent an earlier year in Africa when his father was Fulbright teacher in Sierra Leone School and Richard was the first white resident student at Fourah Bay College, where he organized first basketball team. (See article about him on next page.)
- 28—**Miss Allie Gardner** was appointed a missionary nurse last year. She is now undergoing language study similar to that of the Carters.

Bailundo

Mission station with church, schools, dispensary, houses for missionaries and pastors. The church, founded in 1885 when Dr. Wesley Stover baptized the first 14 Ovimbundu Christians, is the largest in the world with Congregational connections.

March

- 1—**Miss Lois King** supervises 500 village schools and kindergartens with more than 5000 pupils. She visits the school regularly, and teaches the teachers during vacation periods. She must prepare and mimeograph all the lesson material!
- 2—**Miss Alice Moreira** was born in Portugal and went to Angola as a Baptist missionary in 1939. Since 1940 she has been an associate missionary of the American Board. She is engaged in public health work, maternity, health education, and general hospital work.
- 3—**Miss Harriet Summerville**, African missionary since 1946, is in charge of developing a program of religious education and youth work. She must plan for recreation and handwork activities without even the basic equipment, such as string, scissors, etc. (See her picture on next page.)

Bunjei

Mission station 80 miles from a railroad supported by our Negro churches, the American Missionary Association, and the American Board.

- 4—**Dr. and Mrs. Robert McGowan** work to remove fear of evil spirits, improve living and health conditions, build a stronger Christian fellowship and African church, as well as doing village extension work in public health, preventative medicine, sanitation, and maternal child health. He is director of Pierce Memorial Hospital, which treats 1200 in-patients and 7,000 outpatients annually.

Place Of Missionary In Africa

Today's missionary in Africa must be willing to take the advice and leadership of his African co-workers, a young Congregational Christian career missionary has written to friends in America.

Richard S. Dole, 25, son of Mr. and Mrs. William L. Dole, 14 Thomson Road, West Hartford, Conn., sailed the first of the year to begin lifetime service among the Ovimbundu people of Angola, Portuguese West Africa. He has just completed a year's study of Portuguese in Lisbon.

"I have had many opportunities here in Lisbon to speak with African students," he says. "We have, of course, discussed our particular concern of African-missionary relations. It is constantly stressed by us all that paternalism is a thing of the past.

"I have been extremely impressed by the African students here. They are a very select group of keen and alert intelligence. It will be my pleasure to work under the leadership of such as these.

"Seeing these keen African Christian students has raised other thoughts in my mind," he says. "Churches in America send mission-

aries and receive a wonderful spiritual blessing from this activity. A large part of the enthusiasm of American churches arises from their actually seeing the call to go realized in their midsts. Why not encourage the African church to send us preachers? Our churches need what they have to say. Already significant attempts along this line are being made, but with a real interest from American churches in prayer and financial support, a great deal more could be done. We must think of the church as a world-wide fellowship of believers, each responsible for the other's welfare."

Mr. Dole has been to Africa before. In 1955 his family spent a year in Sierra Leone, British Crown Colony and protectorate on the west coast of Africa. His father, who teaches at Hartford High, was awarded a Fulbright Scholarship as visiting teacher to the Sierra Leone schools.

Richard Dole, then a student at Bowdoin College, spent his junior year as the first white resident student at Fourah Bay College in Freetown.

"I know from experience," he says, "from working, talking, and living with Africans, that we are all one

humanity, with the same native abilities, the same desires, the same sensitivities...."

"I am realizing that the same needs exist throughout the world and that our differences are but a matter of the extent of the need. There's a grave health problem in Africa but there are health problems in America also. The difference is that the problem is more widespread in Africa. There is need for education in Africa, but likewise we in America have educational problems to be solved. The difference is in the extent and severity of the need."

Mr. Dole's first job in Africa will be to learn Umbundu, the language of the Africans in the area. Fluency in both Umbundu and Portuguese is required for mission service in Angola. He will make his home with the Rev. and Mrs. Carl R. Dille, missionaries who have served there for 20 years.

A Hartford native, Richard graduated from William Hall High School, West Hartford, in 1953 and from Bowdoin College in 1957. He studied for a year at the Kennedy School of Missions in Hartford. He also studied at the Harvard Graduate School of Education and did practice teaching for a time at the Kendall School, Belmont, Massachusetts.

KNOW OUR MISSIONARIES

Our churches in the Southern Convention, while helping to support the world-wide missionary effort of the denomination, are now giving special attention

to 13 missionaries of the American Board. They will be introduced to you during Lent, which is known as our "Mission Period."



MISS HARRIET SUMMERVILLE

Miss Harriet Summerville, a Congregational Christian missionary since 1946, has been developing a program of religious education and youth work in the Bailundo area of Angola, Portuguese West Africa.

She lends her leadership to the educational work of eight mission stations, including upper schools for both boys and girls, a theological seminary, a hospital and a training center. She has translated church school materials into both Portuguese and Umbundu, the former the official and the latter the native language of Angola.

A popular club she founded for African girls provides such activities as choir singing, dramatics, puppetry, sisal weaving, wood-carving and first aid. She also started a Home Economics school which teaches the African girls not only how to cook but also how to make the pots in which the food is served.

Let Us Keep Lent

By W. E. Wisseman

Lent begins with Ash Wednesday, February 15, and continues until Easter. Through the centuries, millions of Christians have found it helpful to spend the forty days of Lent as a time of preparation for a meaningful Easter.

There are many ways by which we can make this period of the church meaningful.

A church is no stronger than the spiritual character of the congregation. The extent and effectiveness of the church's outreach depends upon the strength of the home base. As we grow in Christlikeness we grow in strength. Christian growth is not possible unless we make time in our busy schedule for prayer and meditation; for a study of the life and teachings of Jesus — as Mary of old we must take time to sit at the feet of Christ and learn from Him. The Psalmist said: "Every morning and every evening I will pray."

We grow stronger as we gather with other Christians for worship and fellowship. There is a strength that comes to us as we pray together, sing together — as we share our joys and our sorrows, our deep concerns in Christian worship and fellowship. There is something else we can do that will bring to us a blessing. We can set aside some time to minister in the name of Christ to people in our church and community. One way to strengthen our faith and deepen our love is by sharing what we have with others. There are the shut-ins and sick in our own congregation and in the community — perhaps a next door neighbor.

As we grow in strength the arm of our church is strengthened and extended as it reaches out beyond the bounds of the community.

During Lent of this year, stress is placed upon "Our Christian World Mission." Our mission begins at home and extends to wherever there is need.

Through the "Church Builders' Club" we may have a part in building churches in growing communities throughout North Carolina and Virginia. Sunday, March 5, has been designated as "Builder's Club Sunday." A membership costs ten dollars — not more than two calls are made during a year. Here is an opportunity to make an investment.

Through the "One Great Hour of Sharing" — March 12 — we may have a part in ministering to the physical needs of the hungry, the naked, the homeless. And on Easter Sunday, April 2, through our "second mile" gifts, we may have a part in sharing the risen Lord with people in many countries of the world.

Let us stretch our hearts (and our

pocketbooks) to include the many people in the world who are in need and are looking to us.

Do you think your church is always asking you for money? Nay, think rather that your Church is giving you an opportunity to share and to grow.

Let us keep Lent!

Southeast F

February

TALLA

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TUESDAY, FEBRUARY 28

1:00 p.m.—Registration

2:00 p.m.—Worship: "Disciples Must Choose"

Rev. Everett W. MacNair, Chaplain

2:30 p.m.—Presentation by the American Board

"The World Situation We Face"

Rev. and Mrs. Masaichi Honami

Rev. Alford Carleton

4:00 p.m.—Group Discussion

Leaders

Rev. and Mrs. Masaichi Honami

Rev. Alford Carleton

Rev. Theodore S. Horvath

Rev. Ralph R. Shrader

5:00 p.m.—Recess

6:00 p.m.—Dinner

7:30 p.m.—Evening Program

Address: "The Promise of the Future Lies in the Strength of the Past"

Rev. Alford Carleton

Music will be provided by the Music Department of the College

9:00 p.m.—Reception

President and Mrs. Arthur D. Gray
of Talladega College

WEDNESDAY, MARCH 1

6:40 a.m.—Breakfast

9:00 a.m.—Worship: "From Grief to Victory"

Rev. Everett W. MacNair, Chaplain

9:30 a.m.—Presentation by the Missions Council

"Perspectives and Prospects of Our Christian World Mission"

Rev. David H. Sandstrom

11 a.m.—Recess

11:15 a.m.—Discussion Groups

Theme: "The Stewardship of Our National Boards"

American Board — Rev. Alford Carleton

Board of Home Missions — Rev. D. R. Sandstrom

Service Committee — Rev. R. R. Shrader

Council for Social Action — Rev. J. H. Lightbourne, Jr.

Annuity Fund — Rev. Theodore S. Horvath

12:00 Noon—Recess for Lunch (12:30)

The New York Bible Society distributed 1,240,760 Bibles and portions of the Bible in 1960, which was 150,000 more than in the previous high year of 1959. In its 150 years it has distributed in metropolitan New York more than 43 million copies of the Bible, Testaments, Gospels and other portions of the Scriptures.

Sunday school makes and keeps America great and strong — it helps develop Christian character — helps to stimulate the spiritual life of the church community. The training a person receives in Sunday school helps him to become a better church member. — Robert Daniel, S. S. Supt., in *The Road to Damascus*

Annual Meeting

March 2, 1961

TALLADEGA

Alabama

2:00 p.m.—The Mission of Our Church in the Southeast

- (a) Through Steps Toward Fellowship
Rev. W. J. King
Rev. H. C. McDowell
- (b) Through Institutional Ministries
Rev. W. T. Scott, Jr.
Rev. W. W. Snyder
- (c) In Changing Population Patterns
Rev. Guy L. Colbert
Rev. Horace S. Sills

3:30 p.m.—Recess

3:45 p.m.—Group Discussions

4:30 p.m.—Tour of College

5:00 p.m.—Dinner

7:30 p.m.—Christian Higher Education

“Higher Education in the Mission of the Church”
Rev. Samuel C. Kincheloe

The Music Department will provide music

8:30 p.m.—Talladega College — Questions and Answers

President Arthur D. Gray

THURSDAY, MARCH 2

6:40 a.m.—Breakfast

9:00 a.m.—Business Session

9:30 a.m.—Missions Council Presentation

“This Year of Decision”

Rev. Theodore S. Horvath

“The Christian Enlistment and Leadership Training”

Rev. Ralph R. Shrader

10:00 a.m.—Discussion Period with Missions Council Staff

10:15 a.m.—Recess

10:30 a.m.—Meetings of Conferences and Conventions

11:15 a.m.—Reports from Conference and Convention Groups

11:30 a.m.—Worship: “He Calls Us to the Cost and Joy of Discipleship”

Rev. David H. Sandstrom

12:30 p.m.—Lunch



Please send advance registration to: President Arthur D. Gray, Talladega, Alabama.

COST: Room and Meals — \$9; Registration \$1. Total Cost — \$10.

NOTE: If you are arriving by plane or train, the college, if notified in advance, will meet you at Anniston or Birmingham. Cost: Birmingham — \$10; Anniston \$5. (The cost may be shared if more than one person is met.)

February 21, 1961

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

HIS SUFFERING

“The Son of man must suffer many things, and be rejected... and be slain...”

Luke 9:22

This Lenten season let us pause to look at the suffering of the Lord Jesus. He told his disciples that he must suffer many things, be rejected, and be slain. He challenged them to take up their cross and follow him.

They did. But we have to have fun. The search for happiness is the tempo of our times. We must be entertained. To be sure, work has to be done; but when it is finished what then can we do? We must be entertained either at home or in the fellowship of the fellowshipping!

But there is the glorious, the truly serene, sacrificial side of life. Following Jesus the great have seen it, and have not been disobedient to the heavenly vision. Jesus was ready to do the right at the cost of Calvary, and that not for himself, but for others.

In our churches, quite in keeping with the spirit of our times we have emphasized the joy of Jesus and his concern that his disciples might have it; but too often we overlook the fact that this concern was expressed by him under the very shadow of the cross!

How fine to see Christians, especially Christian youth, looking soberly at the serious side of life and choosing the disciplines of Christ Jesus which are commensurate with today's needs.

You and I know that the above text really has a triumphant, joyous ending: “And be raised the third day”! Let the Church accept his challenge, and suffer with him that it may rejoice with him!

Youth Faces The Future



"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



Ray Hall

What Is Christian Action All About?

There's a lot of misunderstanding about what Christian Action is. The Statement of Purpose of the Pilgrim Fellowship and Youth Fellowship says we're trying "to witness to the message and mission of the Church among people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice, and peace." Each phrase suggests one of the three parts of Christian action. We speak of them as mission, social service, and social action. Take a look at each:

a. Our Christian World Mission: This is the effort of our churches at home, in the state, across the nation and around the world to reach people and places in a ministry which Christ began. We try "to witness to the message and the mission of the Church among people." This is done as we try to meet the need for fellowship, food, clothing, education, training, community service, churches, leaders and literature. The mission of the church (and you're part of this!) is part of Christian action.

b. Christian social service: Whenever human need is met in the name of Christ, there is Christian social service. This is being a Good Samaritan, helping the refugee, the stranger, the lonely, the poor, "serving the world in the name of Christ."

c. Christian social action: This is the attempt to defeat the causes of human suffering and hatred. The difference between social action and social service is "best expressed in the old saying that it is good to help people when they have been run over, but it is better to try to prevent their being run over in the first place. Social service sets up a settlement house in a slum district. Social action attacks the whole social situation which produces slums. Social service

may provide personal help in re-establishing a man who has been in prison. Social action goes behind the individual prisoner to the conditions in the prison, and beyond that to the environment that helps to produce crime."

"Striving toward the establishment of brotherhood, justice, and peace" is a pretty high goal. But nothing less than this is in keeping with the faith we profess and the Lord we serve.

"I simply argue that the Cross be raised again at the centre of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a Church between two candles, but on a cross between two thieves; on the town garbage heap; at a cross-road so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek... at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what he died about. And that is where churchmen should be and what churchmen should be about."

This is what Christian action is all about. It is the attempt to make these words come true where you live, to add deeds to our many words, to be doers, not just hearers. Christian action grows out of what we believe about God, the world and its people.

—High Fellowship Set

The youth group at Pfafftown (near Winston-Salem) has been divided into two groups — the younger ones (first through sixth grades) meet for fun and fellowship 5:30-6:30 each Sunday, while the older ones (7th through 11th grade) meet for fellowship, worship and study and will have occasional work projects for the church.

WHAT IS CHRISTIAN ACTION?

Ray Hall

Action Commission Chairman

Picture this scene: a slum area in a large city, a group of young boys with smiles on their faces are gathered nearby, tools in their hands and hard work on their minds. This is Christian Action! A Saturday afternoon in late October, a group of young people working with singleness of purpose for our Christian World Mission. This is Christian Action! The night ghosts and goblins howl, a group of Christian youth collecting money for all the world's children. This, too, is Christian Action! Wherever Christian youth get together to improve the condition of their fellowmen, there is Christian Action.

Action is defined in the dictionary as "the doing of something." But, we ask ourselves, what is meant by the doing of something? By doing something, do we mean a bunch of boys on a Saturday night drive, a date at the drive-in, or a party at the hangout? Or do we mean Workday for Christ, cleaning up the church grounds, and helping new people get settled to live in our neighborhood? The former sometimes results in a kind of action, but the kind of action resulting from the latter is the kind of action we are interested in, and that is Christian Action.

This is briefly what Christian Action is all about. It is the attempt to make Jesus' words come true where you live, to add deeds to our many words, to be doers and not just hearers. Christian Action grows out of what we believe about God, the world, and its people.

Youth Week Observances

MT. CARMEL

UNION RIDGE

Mrs. L. L. Hooper, Reporter

Sunday, February 5, was a special day at Union Ridge United Church of Christ, when the young people took part in the service of worship as a climax of youth week. An organ and piano prelude, "What a Friend We Have in Jesus," was played by Carolyn Walker and Jane Blalock, followed by the invocation given by Roy Stanley, Jr. Ronald Walker led the responsive reading, "A Challenge to Faith." The morning prayer was offered by Jimmy Starnes. During the offering an offertory solo, "Lord for Tomorrow and Its Needs," was rendered by Eloise McCauley. The offertory prayer was led by Tommy Thompson. The junior choir, directed by Mrs. Glenda Garrison, sang "Stand Up For Jesus."

Mrs. Felix Simmons, the church organist, played softly an organ interlude during a moment of quiet prayer, after which the morning anthem, "No One Like Jesus," was sung by the senior choir. Our pastor, Rev. Winfred Bray, then brought the message, "Taking Life's Greatest Test." This was an inspiring and challenging message not only to the youth of our church but to all present. Mr. Bray expressed great belief in the young people of our day. He sees in them a willingness and eagerness to do things. He sincerely feels the need of our guidance that they may take the right steps in their lives in helping to promote God's great kingdom.

HENDERSON

Josephine Langston

February 5 the Senior High Pilgrim Fellowship conducted the Sunday morning worship service in the First Congregational Christian Church, Henderson, North Carolina.

Agnes French was the organist and Larry Lassiter the candlelighter. Mary Frances Newman led the service, and Vann Langston, Nancy Jo Daniel and Rev. Joe A. French gave talks. Others participating were: Linda Sims, Judy Seaman, Anne Stegall, Billy Lester, Frank Stegall, Jr., Wesley Langston and Jimmy Daniel.

This service was the climax of Youth Week observed by the young

people of First Baptist, Episcopal, First Methodist, First Presbyterian and our church, who comprise the group known as United Christian Youth Movement.

On the previous Sunday the week's activities were launched with a dinner in our church attended by about 135 young people. Rev. John Lewis, a Methodist ministerial student, gave an inspiring address which introduced the week's theme: "Into All the World Together."

Morning meditations were held during the week at the Rose Chapel, First Methodist Church. Conducted by outstanding Christian young people, three from the First Christian Church participated: Agnes French, Shannon Murphy and Vann Langston.

Due to inclement weather, the communion and invitation ceremony was postponed from February 4 until a later date.

1960 was a year to be proud of, so far as our young people are concerned. The Senior Hi PF'ers had an active part in all UCYM projects, including helping needy families and UNICEF. The adult advisers, Mrs. Gertrude Newman and Lancey Forsyth and the church feel that the work is a credit to our church. The program for 1961 includes worship and Christian training, workshops and rallies, fun and fellowship.

Youth Sunday was observed January 29 at Shelton Memorial, Portsmouth, Virginia, with Jack Dragseth speaking on "The Church" and Norman Robertson on "The Difference — Christian, Unchristian." Others sharing in the service were Jo Ann Kilham and Connie Davis. That evening the young people met for Youth Fellowship and bowling. Sunday evening, February 5, they met with the chairmen of the various church committees to discuss the program of the church.

Rev. Robert A. Knowles was the speaker on the Youth Week theme, "Into All the World Together," when the junior and senior high groups of First, Greensboro, entertained at a banquet February 18, with the young people from First E. and R. Church, Greensboro, as their guests. Counselors are Mr. and Mrs. R. B. Kent, Jr. and Miss Blanche Warren and Bob Greene.

Mrs. Robert Simmons

The Pilgrim Fellowship of Mount Carmel Congregational Christian Church, Walters, Virginia, observed February 12 as Youth Sunday.

Scotty Stephenson served as superintendent of the Sunday school, Bobby Duck as secretary, and Loyd Earl Duck, Jr. gave the prayer. Teachers were as follows: Beginners, Carolyn Lowe, Diane Duck; Nursery, Betty Lou Carr, Rhonda Beale; Primary, Jean Carr; Junior, Sue Harmon; Young Married Class, Judy Simmons, Judy Duck; Ladies Bible Class, Carol Glover; Men's Bible Class, Loyd Earl Duck, Jr.

At the morning worship service the message "Into All the World Together" was given by Dorothy Glover. "The Christian Mission is Your Mission" was presented by Sue Harmon and Carol Glover. Others participating in the service were Pam Vaughan, Betty Lou Carr, Jean Carr, Carolyn Lowe, Dianne Duck, Rhonda Beale, Judy Duck, and Judy Simmons. Ushers were Bobby Duck, Loyd Bradshaw, Herbert Taylor, Scotty Stephenson, and Larry Stephenson.

Counselors for the Pilgrim Fellowship are Mrs. Robert B. Simmons, Mrs. J. L. Rose and Mrs. Stanley Lowe.

Christian Education Day A Success

102 were registered for Christian Education Day for the Western North Carolina Conference at our Asheboro church February 12. Opening worship was led by members of the conference committee on Christian education, which sponsored the session. Classes were effectively taught by Miss Dorothy Ballinger, Rev. Winfred Bray, Miss Ruth Dunn, Professor David Fee, Martin Garren, and Rev. Robert Knowles. The closing worship centering on "Brotherhood" was planned and executed by the Pilgrim Fellowship group led by Mr. Knowles. A sandwich supper was augmented by cakes and drinks provided by the Asheboro church, for which the Conference committee is very grateful.

A children's World Day of Prayer program was held at Busick School, in which members of Apple's Chapel participated. That evening they were invited to share in a service at Monticello church.

Evening School Ten Years Old

By Luther N. Byrd

While most of the thousands of adults in Piedmont North Carolina finish their evening meal and settle down before their TV sets on these cold winter nights, over 400 others in several counties down the last gulp of their supper coffee, grab their books and sally forth into the cold for 7 o'clock classes at Elon College.

To many persons even a year or two of college work can mean a job promotion and perhaps several hundred dollars in added income per year, and a college degree can open the door to vastly wider opportunities in both job and salary.

To other adults, going back to school can mean the satisfying of long-postponed desires for additional learning; and to still others, continued study means recognition of the fact recently cited in the National Education Association Journal that "we cannot, in these times, discharge our responsibilities by educating only our children."

Night Class Opportunity

Such is the motivating background for the work of the Elon College Evening School, the growth of which has been one of the truly astounding developments in the expansion of Elon College within the past decade.

The night classes at Elon College had their beginning about 1947 or 1948, when a few professors, operating more or less on their own but with the approval of the college, began teaching a few adult classes at night, with many of the students attending without credit. In fact, about the only ones who did receive credit in those days were in-service teachers, who sought to renew their state teaching certificates.

Interest in the program grew, however, particularly among the GI's who had jobs that prevented day-time schooling, and the college's night-class schedule was gradually expanded, with more of the Elon faculty beginning to teach night classes along with their day-time duties.

Program Expands

Administrative study of the program brought the realization that the semester-type schedule in night classes would enable more of Elon's faculty to teach at night, so the Evening School switched to the semester system in 1954 while day-time classes were still on the quarter system. Two years ago the day classes were also placed on the semester-type schedule.

By the spring of 1954 there were a number of night school students who had completed enough work for graduation, and in the spring of that year diplomas and degrees were awarded to six fine students who had helped pioneer the Evening School program. With its first graduates going forth, the Elon Evening School thus came of age.

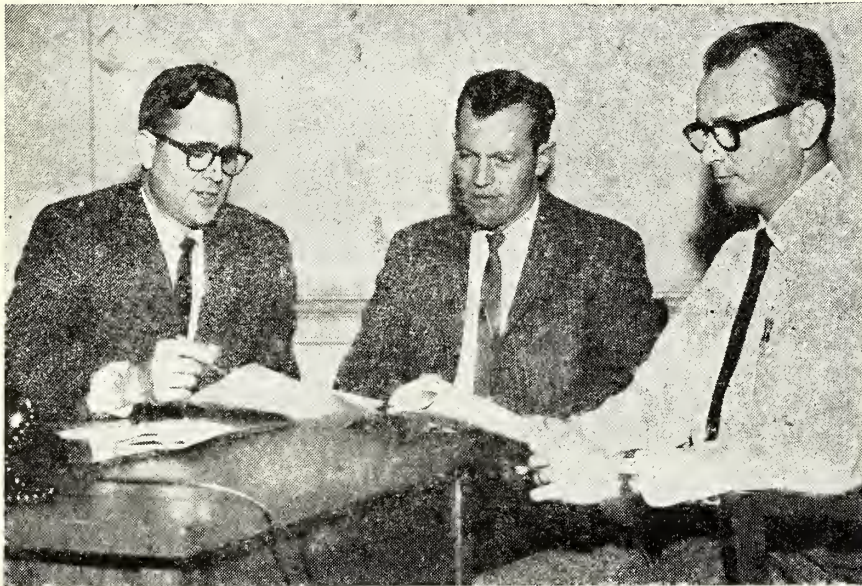
Individual Schedules

Among the more than 400 night students enrolled this year at Elon, the majority of them are pursuing degrees in mathematics, pre-engineering, physics, history and other fields. Some of them are not seeking degrees at all but are concentrating instead on courses in a special field which will help them in their work or fit with personal interests.

Although some of the students attend classes four or five nights a week and thus carry virtually a full academic load, others take as little as one class per week. The registrar of the college reports that the average student in the Elon Evening School is taking three classes weekly, which means that such students will need more than four years to obtain a degree.

A number of industrial and commercial organizations in the area encourage their employees to take advantage of the opportunity offered, and the Elon Evening School students come from such points as Asheboro, Reidsville, Greensboro, Bennett, Mebane, Hillsboro and other Piedmont North Carolina towns, along with a large group from the Burlington and Elon College area.

So strong is the interest that in recent years a substantial part of Elon's graduating classes come from the night classes. A bit of research reveals that six graduates of 1954 have increased to the point that no less than 30 members of Elon's Class of 1960 were students who had done all or most of their work in night classes, all of which means that the lamp of learning burns brightly on these cold winter nights.



PARTICIPANTS IN EVENING SCHOOL

Students who attend the Elon College Evening School have their own guidance program, operating under the direction of Prof. Jennings Berry, assistant registrar of the college. Professor Berry is pictured left above at his desk, consulting with two students slated to graduate this year. The students are Herbert A. Brooks, center, of Burlington, Route 2, a major in mathematics and physics; and Cecil W. Heldreth, right, of Elon College, a major in physics. Both of the seniors work on full-time jobs at the Burlington plant of Western Electric and are completing degree requirements in night classes.

A New Commandment

Background Scripture: John 13.

Devotional Reading: I John 2:7-11.

Memory Selection: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13:34.

A Farewell Meal

Jesus knew that the end was near. There were some things he wanted to tell the little circle of disciples before he left them. So he made plans to eat a farewell meal with them. It had a historic significance, for it was the Feast of the Passover, the family and festal meal which the devout Jew ate in the home, commemorating the deliverance of the Hebrew people from bondage in Egypt. Jesus and the Twelve gathered in "a large upper room, furnished and made ready" for this farewell meal. What a solemn and sacred and significant meal that was! There are many who recall with deep emotion and tender memories, a "farewell meal" they have eaten with loved ones who were going away; a son going into service, or a daughter for that matter; a member of the family going as a missionary to a far away land; a testimonial dinner given in honor of somebody who is retiring after many years of service, and so on. Any gaiety is tempered by the thoughts of farewell.

The disciples may not have thought anything about it, but Jesus must have associated the lamb which was sacrificed or killed for the Passover Feast, with himself, the Lamb of God, who was to be sacrificed for the sins of the world on the morrow. That meal was most meaningful for him, as in memory it later became for them. And because it was in connection with this Passover Meal, that Jesus instituted what we now call "The Last Supper" that it all has meaning for us. Strangely enough, John does not give us an account of the institution of "The Last Supper" — it remained for the other Gospel writers to do that. But John does tell us something, and many things which the other Gospels do not give.

The Son Of God

And The Servant Of Man

Palestine was either a dry and dusty land, or a wet and muddy land. And inasmuch as the people wore only sandals on their feet, a flat sole held on the foot by thongs, the feet

of people became dirty and soiled when they walked abroad. It was customary for the host to have a large jar of water at hand, and in the better class home a servant to wash the feet of his guests, or lacking a servant to do the humble task himself. When the little band gathered in the upper room, there was none among them who would assume this humble task. None that is, but Jesus. That is what I said, none but Jesus! The wonder of it all is to be found in the words with which John prefaces his account of Jesus assuming this task. "Knowing that He came from God," conscious of his divine origin, knowing that all things had been given into his hands, at the time when he might have been filled with pride, supreme pride, he was filled with supreme humility. Knowing that he was going to God — he might have had a certain contempt for the world and the things of the world, knowing that he had finished his work and was on his way to God, he might well have disdained to do anything so menial.

Put in another way, feeling his special nearness to God, it brought him closer to man. It was just when God was nearest to Jesus, that Jesus went to the depths and limits of his service to man! No thought of precedence and prestige! How unlike so many people, and so many of his disciples who think only of their prestige, their place, their dignity, their rights. We need to look at this picture of the Son of God girt with a towel and kneeling at his disciples' feet! But Jesus was never greater than here.

An Example

"For I have given you an example, that ye should do as I have done to

you." Did Jesus mean that we were to wash one another's feet? Some folks say "Yes" — they take the words literally, and practice "foot-washing" in their services of worship. Others do not take the words literally, but interpret them to mean that like the Master, we should manifest the spirit of service, that we should humble ourselves, be willing to perform even the humblest of services for men. One suspects that the latter view reflects more closely what Jesus had in mind. Here as elsewhere Jesus was saying that true greatness comes through service. True royalty is the royalty of service.

A New Commandment

"A new commandment I give unto you." Here was his farewell commandment. And what was it? It was that they should love one another, that they should love one another even as he had loved them. What did he mean? How did Jesus love his disciples? Putting it briefly he loved them: selflessly — there was nothing selfish in his love, as there is often selfishness in our love for one another; sacrificially — there was no limit to the extent to which his love would go for his disciples. Even if it meant going to the Cross, he was willing to go because he loved them; understandingly — he knew them through and through, he knew what was in them, he knew their weaknesses and their foibles. But he loved them in spite of all of this. His heart was big enough and his love was deep enough to love them just as they were. And he loves us just as we are; forgivingly — one disciple was to betray him, the leader of the group was to deny him, all of them were to forsake him and flee, but this did not affect his love for them unless it made him love them all the more. Followers of Christ need especially this kind of love for one another, the kind of love that forgives those who do us wrong, and despitefully use us. And this is a commandment, not a request. It was a new commandment too. It introduced a new dimension or element in love and life.

The Badge Of Discipleship

When I attended the Ruritan National Convention recently held at Washington I wore a simple Ruritan Badge. People who looked at me or talked with me, could see that I was a Ruritan. The same principle holds

(Continued on Page 15)

SUNDAY SCHOOL LESSON

MARCH 5, 1961

By Rev. H. S. Hardcastle, D. D.

Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Home For Children

Walstein W. Snyder, Superintendent

VALUED WORKER DIES

Dear Friends:

Mr. Reynolds Perkins, an assistant houseparent at our Children's Home for about seven years, passed from this life last Wednesday evening, February 8th, at 7:05. Funeral services for him were held at the First Baptist Church, Elon College, on Friday, with the pastor, Rev. W. T. Cockman in charge, assisted by the Superintendent of the Children's Home.

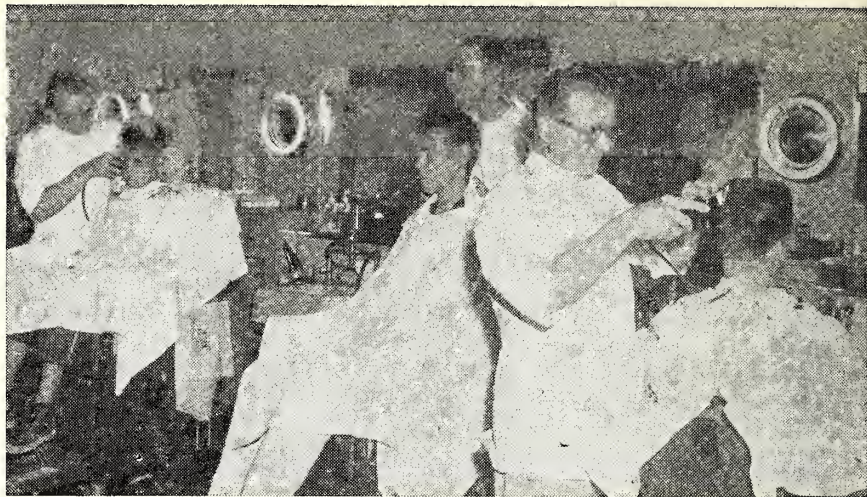
"Reynolds", as he was so fondly known to the boys at Johnston Hall, will be greatly missed by them. While he assisted from time to time at the other buildings on the campus, it was with our larger boys that he spent the greater part of his time.

At the age of 39, Reynolds was taken from this life. We have never known any individual to have achieved the spirit of humility and understanding of others so completely as had this man for his age. Though he was greatly handicapped physically he had the kind of spirit that endeared him to everyone he met. He enjoyed life to its fullest. He could see the funny side of life as well as the serious. He was really a ray of sunshine wherever he went. He will be greatly missed by all of us at the Children's Home.

Reynolds was the brother of our maintenance man, Mr. Charles E. Perkins, with whom he made his home. Our staff and children extend deepest sympathy to Mr. Perkins and his family in the loss of a beloved member of their household.

"Opportunities for the Week" are the way announcements are listed on the Garner Community Church bulletin, where Rev. R. L. Clapp is pastor. For a recent week these "opportunities" included a meeting of the Churchmen's Fellowship, adult choir practice, and Fisherman's Club (men who do church visiting).

A three-fold program at Lent for United, Winston-Salem, where Rev. John Lackey is pastor: Saturday morning class in church membership for children; Sunday morning membership class for youth and adults; Sunday afternoon study group for those interested in deepening their spiritual lives.



HAIRCUTS FOR BOYS AT HOME FOR CHILDREN

Every two weeks Mr. Leary S. Riley cuts the hair of a dozen boys from our Congregational Christian Home for Children at Elon College. Mr. Riley, whose shop is in Burlington, gives this service as a member of the Beverly Hills church.

REPORT FOR FEBRUARY 13, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 645.50
Eastern North Carolina Conference	101.37
Western North Carolina Conference	354.00
North Carolina and Virginia Conference	237.96
Total	\$ 1,338.83

SPECIAL OFFERINGS

Herbon Cong. Christian Sunday School, Thomaston, Ga.	10.00
The Duke Endowment	5,509.46
Women's Fellowship, Lordship Community Church, Stratford, Conn. — Friendly Service Gift	20.00
Cong. Church, Frankfort, Michigan	25.00
Women's Social Union, Cong. Church, Westfield, Vermont — Friendly Service Gift	2.00
Every Body's Bible Class, Danville Church	5.00
In Memory of Miss Eva Thomas	10.00
In Memory of James A. Briggs	5.00
Special Gifts	217.00
Total	\$ 5,803.46
Total for the Week	\$ 7,142.29

Mrs. W. B. Williams and Mrs. F. C. Lester are in Chicago this week attending sessions of the Joint Laity Committee of the United Church of Christ.

"The Teaching Aspect of Easter" was the topic discussed by Rev. Robert Knowles at Bayside, Virginia, February 15 at a Worker's Council for Bayside and Lynnhaven Colony churches.

At Shallow Well, Sanford, Rev. Max Vestal is preaching a series of sermons during Lent on passages which tell what Jesus said about himself, as "I am the door... and the way." Two church membership classes are being conducted — one on Thursday afternoons for young people and one on Sunday mornings for adults. Special services will be held March 26-29, with Rev. Rosser Lee Clapp of Garner as speaker.

The Race Problem: A Simple Solution

William T. Joyner

By now it is apparent that the 1954 Supreme Court decision regarding racial segregation has not been able to erase racial prejudice from the human heart. It has served to expose this prejudice in all of its ugliness before the world, but the question might well be raised at this point: is there a more permanent solution whereby the very roots of this "disease" might be removed? The conviction behind this article is that such a solution does exist, that its application is imperative, and that its structure is amazingly simple. The solution suggested here involves one of the most fundamental principles of our Christian religion — the principle of the "golden rule".

I know that to offer this principle as a solution for the complex problem of racial prejudice might seem naive, but it is entirely possible that in our frantic effort to produce a sophisticated answer to the problem, we have ignored the most obvious and effective answer of all. There is definitely a quality of simplicity in the admonition to "love thy neighbor as thyself," but it is the simplicity of Christian love.

What would the consistent application of this basic Christian principle in race relations mean? It would mean that before anyone gave his support to a social system which segregated other people into an out-cast group because of their color, he would first ask himself, "would I want to be treated this way myself?" It is easy to believe in segregation when you are not being segregated, when you are a member of the "in" group of society, or when your children do not have to grow up with a color problem hanging around their necks. But what if the shoe were on the other foot? What if you were the one being segregated and restricted at every point of your life. What if you were the one who had to live in the poorest housing area of a town because you were born with a dark complexion? What if you were the one who had to accept the dirtiest and lowest paying jobs available despite your qualifications? All of these questions are involved in the application of the "golden rule" in the area of race relations. If they are honestly considered, only one of two courses of action is possible: either the system of racial

segregation must be thrown out or we must throw out the "golden rule".

The suggestion contained in this article is not intended for the purpose of making up anybody's mind for him. We still live in a free country — a country in which every individual has the right to be just as bigoted, narrow-minded, and prejudiced as he wants to be. It is, rather, to the individual who chooses to exercise that right, that this writer's deepest sympathy is directed. It is this individual who is so desperately possessed with the urge to hate that he has to use the color of another person's skin as an excuse to express this emotion. This person lives in a self-created prison, and the bars will never be broken in that prison until he is able to look upon all people as potential children of God, and therefore as his own brothers.

Greensboro Native Urban Leader

The Rev. J. Archie Hargraves, pastor of Nazarene Congregational Church, Brooklyn, and a leader in the development of ministers for depressed metropolitan areas, has been elected a secretary of the Board of Home Missions, Congregational Christian Churches.

While serving as the denomination's field secretary for urban church work, Mr. Hargraves will continue his pastorate in the Bedford-Stuyvesant area where he has developed a national demonstration center for inner-city parishes.

The new dual relationship, according to the Rev. Dr. Truman B. Douglass, executive vice president of the Board, who made the announcement February 13, will enable Nazarene Church to continue "as a laboratory for new attacks upon urban church problems while enabling the creative ministries developed there to be more directly available to other churches and communities."

One of the founders of the East Harlem Protestant Parish in New York City and of a similar project, the West Side Christian Parish, in Chicago, Mr. Hargraves came to the Brooklyn church in 1956. In 1959, with the support of the Congregational Board he launched the pilot project which has pioneered in work with teenagers and with Puerto Rican families.

true of a Mason or a Rotarian, or a member of any kind of organization which has a badge as a mark of membership. Now Jesus says that his followers must wear a badge so that folks will know that they are his disciples. **And that badge is love.** "Hereby shall all men know that ye are my disciples, if ye have love one for another." Not if you go to church, not if you say your prayers, not if you give to the church, not if you subscribe to a creed, not if you can repeat the Bible by heart! But if we love one another. Love for one's fellowmen is the distinguishing mark or badge of discipleship. These are not comforting words! What an acid test they are! The one sure way that men can know that we are the Master's disciples is that we have love one for another! "Am I a soldier of the Cross, a follower of the Lamb?"

The Brooklyn pastor will be associated with the Rev. Joseph W. Merchant, secretary of the urban church for the denomination, in the development of new types of parish and community strategy and in counseling metropolitan area churches throughout the country.

"The objective is to rekindle the life of all the churches of metropolitan areas through search of the Scriptures and their communities to discover what their contemporary mission may be," Dr. Douglass said.

Mr. Hargraves was born and brought up in Greensboro, North Carolina. He earned his B. S. degree at the Agricultural and Technical College of North Carolina in Greensboro where he also was director of public relations and assistant to the president and an instructor in the social sciences. Following his army service as information and education officer in Calcutta, India, he entered Union Theological Seminary where he was awarded the B. D. degree in 1948.

Mr. Hargraves will be a delegate of our denomination to the meeting of the World Council of Churches in New Delhi, India, in November 1961. He is a member of the Executive Board, Division of Home Missions, National Council of Churches, vice president of the Brooklyn Division of the Protestant Council of New York and chairman of its commission on racial and cultural relations.

A Litany Of The Uncrucified

By Richard K. Morton

Chaplain, Jacksonville University

Jacksonville, Florida

In an age so fruitful in its production, so strong in its defenses,
so successful in finding pleasure and profit for many,

Give us the love, O God, to be crucified.

In the midst of many false philosophies of life and so many frantic
attempts to cling to proud possessions and power,

Give us the wisdom, O God, to be crucified.

In the face of all those who would find security and satisfaction as
they dominate and rule,

Give us the strength, O God, to be crucified.

In home and community and work, as we seek protection from what
is unpleasant and hard,

Give us the faith, O God, to be crucified.

In every role and situation where we must hold to principle, stand a
test, or confront suffering or loss,

Give us the courage and vision, O God, to be crucified.

From easy escape and calculating scheme that seeks to protect
the benefits of the moment at the expense of the soul,

Deliver us, we pray, and make us worthy of a cross.

From any dimness of vision, any weakness of purpose, any lowness of
aim, and any contentment with shallowness and wrong,

Deliver us, we pray, and help us to glory in our cross.

From all that would lead us to glorify self and to exploit the material
and the temporal while great moral issues arise,

Deliver us, we pray, and make us humble to carry a cross.

From the shame of insulation from the struggles of man, the tears of
the sorrowing, the anguish of the troubled,

Deliver us, we pray, and lead us, unflinching, in the path to a cross.

From all that would keep us untouched and unharmed and unharried
by the throes of a world embattled with evil and pain,

Deliver us, we pray, and out of our cross shape us a crown. Amen.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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THE UNTENDED GARDEN

One day a Christian and an atheist, who were neighbors with adjoining gardens, were discussing religious education. "No child," the atheist declared, "should be forced to belong to a specific church or to follow the dictates of another person's religious beliefs. When the child is grown, he can make his own, free choice." The Christian said nothing that day, but in his usually well-tended garden he planted some seeds and then ignored the plot they were in. A few weeks later the plot was thick with weeds. "Why all the weeds?" the atheist asked one day. "I'm trying your theory," the Christian replied, "trying to see if I could grow beautiful flowers by letting them alone." The atheist had to admit he was wrong, for the seed of a flower — and that of belief — both need nurturing.

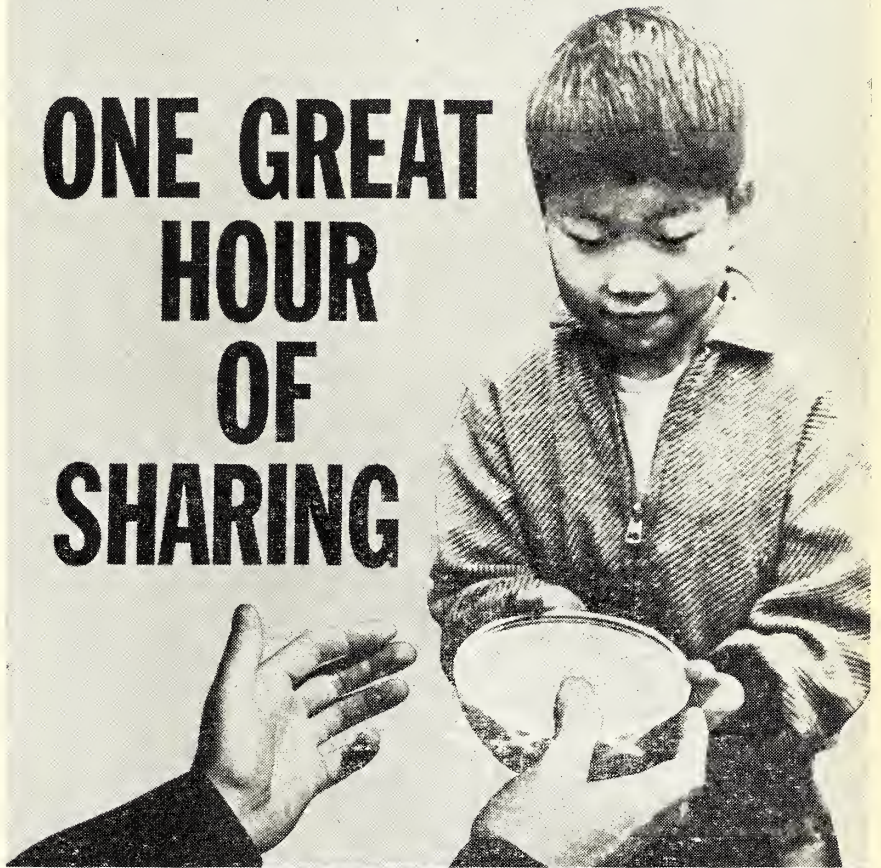
—Pilgrim Progress,
Harwick Port, Mass.

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ONE GREAT HOUR OF SHARING



CHRIST HAS NO HANDS BUT YOURS

Congregational Christian Service Committee



Time To SHARE

March 12 Christians Are Asked To Share
Their Abundance With The Needy

Here And There Among The Churches

Morning worship services of our Albemarle church will be broadcast during March.

Mrs. David Morrow, choir director for our Albemarle church, has a daily radio program Monday through Friday, 10:30-11:00, Station WZKY, 1580 on your dial.

A new women's Bible study group is meeting weekly in homes of members of First, Burlington, with Mrs. W. F. Randolph as teacher. The life of Christ as revealed in all four Gospels is being studied.

Our Winchester, Virginia, church voted unanimously January 15 to approve the Constitution of the United Church of Christ. Pastor Mark W. Andes seems to be pleased with this vote.

A "Living Memorial Fund" was authorized by our Tryon, N. C., church at its annual meeting in January. Trustees are to provide for receipt of funds in the form of bequests, donations as memorials, trust funds, and other contributions to further the work of the church.

Union Holy Week services will be held at Oakland, Chuckatuck, March 27-31, with Wesley Chapel Methodist Church and Whitehead's Grove Baptist Church cooperating. A candle-light communion service will be held Thursday, and on Friday "The Seven Last Words of Jesus on the Cross" will be given in song, scripture, and meditation. A union Easter sunrise service will be held at the home of Mr. and Mrs. Frank Warrington. Dr. W. T. Scott is pastor of our Oakland church.

Is this new, or has such happened before? "The flowers were placed in the sanctuary today in honor of our pastor, Rev. Glenn Garrett," says the February 19 bulletin of Mount Zion church.

Did you know that about two thirds — it may be more — of the people who are members of the Southern Convention churches never read this paper? This is our only publication to take to the people the message of the Church. To read or not to read, that is the question.

Passers-by on the Flint Hill road between High Point and Asheboro have noted with interest in recent weeks as a pile of blocks beside our Flint Hill church has been transformed into a fellowship hall. Much of the work is being done by members of the congregation, according to the pastor, Rev. L. M. Presnell.

Flowers at our Burlington (First) church February 19 were in memory of Dr. and Mrs. J. U. Newman and Dr. J. E. Rawls. The minister, Rev. Robert Kimball, used as his morning topic: "On Facing up to Life," and at the Wednesday evening service he continued the series on Basic Christian Beliefs and spoke on "The Priesthood of All Believers."

Rev. Joseph L. Moulton, missionary to India for 41 years, will be the guest of our Tryon church March 24-27. He will speak at a Family Night supper Friday, share in the Church School and Pilgrim Fellowship on Sunday, and speak to the Women's Fellowship on Monday. New members will be received into this church Maunday Thursday at communion.

Plans for a city-wide evangelistic series in Liberty, North Carolina, will be made when representatives from the various churches meet March 3 for a supper conference.

Rev. Harry C. Mathis, a senior at Southeastern Seminary, Wake Forest, began work as pastor of Union, Virgilina, February 3, and moves to the parsonage March 3.

Revival services will be held at Union Grove March 30-April 1 under the leadership of Rev. Billy Joe Willett assisted by Rev. William T. Joyner. Holy Communion will be observed Maunday Thursday evening.

Members of The Fellowship Bible Class of Christian Temple in Norfolk, Mrs. Morgan, teacher, visited the hospital February 22, taking gifts to the patients, and met at the home of Ray Hall for a social following the visitation. There were 53 members present February 12.

Dr. L. E. Smith was the guest speaker for the laymen of Great Bridge church when they met February 23 for supper and inspiration. Scouts assisted in the morning service of this church February 12. Our church and the Methodist church of the community are holding joint evening services.

"Preachers Airlift" to Honduras calls for nine ministers and their wives who wish to visit the Honduras Mission of the E. and R. Church, leaving Miami July 16 and returning there July 29. Approximate cost — \$195 each. If interested, write Stanley Wilke, 1720 Chouteau Avenue, St. Louis 3, Missouri.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Cooperation of our churches and the Evangelical and Reformed churches in the Shenandoah Valley of Virginia, twenty in each group, is moving forward rapidly. Leadership training schools have been held recently in Harrisonburg and Woodstock, with an average of about 65 persons in attendance despite the snow and cold. The next planned cooperative effort will be the camp at Powell's Fort for juniors and junior highs.

The February issue of **The Southeast News** lists 26 churches that have voted on the constitution of the United Church of Christ. One abstained, two opposed, and 23 approved. Many of these churches now members of the Southeast Convention were formerly members of the Southern Christian Convention before the merger of Congregational and Christian churches.

We do not serve God exclusively in church work — although we can, and must serve God in necessary ways in our churches. But our primary opportunity, our primary place for serving God is our daily work and daily life. "The place of primary holiness is not where men worship but where men work." The place where God is first of all to be looked for, to be encountered is not in church on Sunday, but in the plant or office on Monday. And what does this mean but that our office desk can be a Communion Table, the kitchen sink can be a sacristy, the lathe can be an altar, the living room in our home can be the sanctuary.

—W. R. Stevenson of Tryon

A change in morning schedule at our Asheville church makes a two-hour nursery with an employed experienced person to care for the nursery; a two-hour period for the kindergarten which includes arts, crafts, music, a snack period and an instruction period; adults may choose between a Bible course taught by the minister, Rev. Frank E. Ratzell, or a course on family life for parents taught by Dr. and Mrs. William Morgan and Miss Mary Porter. Mr. Morgan has been a professor at Appalachian State Teachers College and Mrs. (also Dr.) Morgan at Florida State University, while Miss Porter has done psychiatric social work in Asheville. All three are members of our Asheville church.

The story of the passion, death and resurrection of Jesus Christ has been produced by the American Bible Society in a small 50-page booklet entitled, "He Is Risen." Available in either the King James or Revised Standard Version, they are \$3.00 per hundred. It is suggested that local churches get them for their members to use between now and Easter. Order from American Bible Society, 450 Park Ave., New York 22, New York.

More than \$10,000 has been received during the past six years by the Washington-Northern Idaho Council of Churches from the collection and sale of postage stamps. This money has purchased and sent overseas \$335,000 worth of food for the hungry. Church World Service is the agency for the distribution of surplus foods, and states that for every dollar received 300 pounds of surplus food is sent to the needy. Think of this when you contribute in the One Great Hour of Sharing March 12.

Dr. Lucy Eldredge, long-time Christian education leader of the Christian denomination and more recently associated with Friendship Press, left January 27 to teach for four months in a writers' workshop at the Africa Literacy and Writing Centre, Box 1319, Kitwe, Northern Rhodesia. Miss Eldredge, who received an honorary degree from Elon College last spring, is doing this under the auspices of the Committee on World Literacy and Christian Literature of the National Council of Churches.

PROGRESS AT HAW RIVER

By Ione Coffin, Reporter

The Haw River Christian Church ended 1960 with a feeling that we had accomplished much. We received 33 new members. The Women's Fellowship met their goals. Our budget was met, and the building fund goal of \$5,000 was reached with \$100 to spare. Church attendance has been good although the weather has been bad. Our young people have been active with their work and have helped with several church services.

Our aim for the new year is much higher. Our building fund goal is \$7,000 and our operating budget is higher. The spring revival is planned. We have started a nursery so our young mothers can attend church. We are hoping for a bright future in the months to come.

FAMILY SCHOOL OF MISSIONS AT LIBERTY (VANCE)

By Mrs. Fletcher Fuller

Mrs. Osman Garrard, missionary education chairman for the Women's Fellowship of Liberty (Vance) church, supervised a Family School of Missions four Sunday evenings beginning January 15. Laymen's Fellowship and the Pilgrim Fellowship were invited to share in the school.

Each session was opened by the group singing "Forward Through the Ages." Worship services were planned as family devotions. January 15 the F. B. Fuller, Jr., family led the service, the 22nd the B. M. Newmans, the 29th the W. D. Fosters, and February 5 the J. S. Journigan family were in charge of the devotions. Each service was well planned, inspirational, and was enjoyed by all.

After the worship service the group divided into classes to study "Heritage and Horizon in Home Missions" and "Into All the World Together." The pre-school class was led by Mrs. Russell Eaves who used "Children of North America" and "Children Pray in Many Lands." The 6-12 year old age group was led by Mrs. Henry Mitchell who used "In Unbroken Line" and "When We Pray."

The Pilgrim Fellowship group was led by Osman Garrard and the discussion centered on "In Step With Time" and "One World One Mission." Adults were led by Betty Garrard and the study centered on "Safe in Bondage" "One World One Mission." The idea of "My church in our Christian world mission" was stressed.

After class period the group re-assembled for a film or film-strip with record. "New Frontiers of Faith," "On the Threshold," and "The Procession" were seen in succession. The last evening there was a double header — "The World in a Word" and "The Church Is There."

Although the weather was inclement, the attendance was good for this new feature of our church work. We pray to see future results.

March 7 is the date for a "One World" dinner at Whitten Hall (Winchester) with Mrs. Guy Benchoff as speaker. Food, fellowship, and a fine speech are offered for \$1.00. Mrs. Benchoff was the speaker at the World Day of Prayer service in the Evangelical and Reformed church of Winchester.

Dangerous Days

These are dangerous days through which we are passing.

Such a statement brings to mind a scene in the United Nations recently when a mob rushed in and started a riot. Proceedings of this great international instrument for peace were interrupted while some "hired hands" yelled about a dead leader in the Congo. Some of those interviewed on television soon afterwards seemed to have little idea why they were demonstrating, while others said they were mad and that the United Nations should be destroyed.

Similar riot scenes were enacted around the world at almost the same time. Government property was destroyed. Friendly nations were insulted by rioting mobs.

One of the dangerous features of the whole disturbed world scene is that so very often students are the leaders in the demonstrations and riots. Party raids and riots seem to come close together and are of similar intellectual caliber. A serious search for knowledge, an intelligent expression of affection, a helpful approach to better human relations — none of these are found in these social upheavals being demonstrated in so many places.

Most Americans were doubtless pleased when they heard their young President say in chaste English

that the United States will continue to support the United Nations, and that unilateral action in the Congo would be opposed. But in those quiet words there was glistening steel, rumbling tanks, atomic bombs, and all the things now ready for warfare. Leaders of the world heard the words, and they caught the idea. Little nations represented in the United Nations came to their own defense and voted for continued cooperative efforts to bring peace in the Congo.

In these days of Lent we remember a man of thirty-three who walked straight to Jerusalem one spring day in the long ago knowing full well that a cross awaited him there. He might have stayed near the beautiful Lake of Galilee where there were friends, or he could have gone to a desert or mountain for meditation and missed the Passover Feast just this once. Or he could have contented himself with quietly slipping into the temple for the Feast without discussion with the Scribes and Pharisees. Tables of the money-changers could have been left standing while cattle for the burnt offering were herded conveniently near the altar.

But such cowardly conduct did not enter the life of Jesus of Nazareth. He faced the cross with a steadfast tread — and his disciples followed.

Missionary Legacies

On another page of this paper is the account of money received by our Mission Board from the estate of an humble man who lived near Wakefield, Virginia. He attended one of our small churches and was never known for any large charities.

After he was dead his Will stated that part of his estate should go for missionary work in the denomination he had loved and served. His after-death gift is doubtless more than he had given in a lifetime. It is the expression of a continuing desire to serve his Lord. In this gift he could see churches being built in needy places, pastors receiving adequate salaries, the Gospel being preached and practiced, a portion of the world becoming the kingdom of Christ with children, young people and adults singing the praises of the Man on the Cross.

This gift can be the beginning of a long list of similar gifts to missions. In our area there has not been much property left when our church members were buried. The Civil War destroyed our wealth. That situation has changed in recent years. Our people are not poverty stricken now. They have enough and to spare. It is time for us to plan not only for the days of our earthly living but for what will be left when we are gone. Of course other members of the family should be considered when a Will is being made, but so should the Church. It is difficult to know just what will be needed to complete life's activities, and it is easy to plan for the distribution of whatever may be left when money is no longer needed. Missionary activity is a continuing necessity, and for that we should plan to have a share far into the future.

We Could

Membership in our Convention churches has stood near the same number for several years. We could grow. There is an ever increasing number of people in our two states. Eastern and western North Carolina and central and western Virginia have few churches of our faith and order. We could enter these areas with the enthusiasm of the White Pilgrim of distant fame, or the determination of Baptists and Methodists of our day. We could, you know.

Last year the American Board of Commissioners for Foreign Missions received the same number of dollars it received in 1930. We could change that in 1961. The dangerous days in which we live are also the days of opportunity for the Christian Church, and

we could accept the challenge to "evangelize the world in this generation" if we really wanted to do so.

The expensive programs of churches, organizations and institutions could be reduced in comparison with our missionary endeavor. "Serving the saints" is a noble thing, of course, but so is winning the world. We could make an honest attempt to win the world — and in so doing we might save our own souls, churches and other organizations.

Easter this year could be the harvest time for members, and it could bring the largest offering for missions ever experienced by our churches. Non-members live near us, and we have good incomes. We could win people and give money. Yes, we could. But who can say **We Will?**

In the town of Bruceville, Texas, is a cemetery which contains what is believed to be the only grave-marker in the United States that bears a union label. Certainly the monument, carved from Vermont marble, came from the only union quarry in this country.

Back of these two things lies the story of perhaps hundreds of pioneers who made history unconsciously, but who were not recognized until many years after their passing. The name of Martin Irons is typical, and the monument on which is chiseled the union label is a fitting tribute to his conception of the workingman's position.

Martin Irons was born in Dundee, Scotland, March 1, 1833. He came to the United States at the age of 14, landing in New York City, and became a machinist apprentice. Among other things, he saw how needlewomen of the now big city went from store to store begging for the privilege of making shirts at five cents each. Seeing this and other instances of unfairness to the working class, Irons decided to help improve their working conditions.

Irons went among workers of all classes and learned of their difficulties by listening to their stories and personally investigating complaints. Upon obtaining proof that an injustice had been done a worker, Irons would employ an attorney and enter suit in behalf of the employee. This had widespread effects and resulted in one of the first steps not only in New York City, but in the entire Empire State, to give the working classes an adequate compensation for their services.

Meantime, Irons had completed his apprenticeship and went to New Orleans to accept a position as a full-fledged machinist. Later he moved to Lexington, Kentucky, and still later to Sedalia, Missouri. In each city he pioneered in the interest of the working class. He rocketed to fame in working circles in his handling of the strike against pay cuts on the Gould railroad lines in 1885. His procedures startled his followers and dumbfounded his enemies.

But Martin Irons was not a demagogue. He believed in the right of investor and management, but held unequivocally to the doctrine that in

the final analysis labor produces all values, and that labor should be so regarded and treated.

Like most labor leaders, the time came when Iron's efforts failed in behalf of workers, although through no fault of his own. He was made an outcast by those for whom he had labored, and obtained employment only by changing his name. Misfortune fell upon him in rapid succession, including the loss of his wife.

In the autumn of 1900, disappointed, sick, and unable to work, Martin Irons went to the home of a last friend, a Dr. Harris in Bruceville, and there died penniless. Seven years later labor leaders decided that Irons had accomplished far more than they had realized, and started a fund to erect a marker to his memory. The marker that bears the union label was placed at the head of his grave in 1911.

C. B. Riddle

FEAR NOT

By K. Stevenson Shaffer

"Fear not, O land; be glad and rejoice: for the Lord will do great things." — Joel 2:21

Fear not, O land,
Be glad, rejoice,
Have you not heard
Jehovah's voice
Inviting you
To turn this day
With all your heart;
To kneel and pray?

Turn to the Lord
And know his love.
Seek his mercy,
His kindness prove.
For the Lord is good
He does great things,
Be not afraid —
Rejoice and sing.

A recent research report indicates that by 1965 there will be 24 million Americans between the ages of 13 and 19 with an annual purchasing power of \$14 billion. Here is a golden opportunity, and responsibility, for the churches. More than 11,000 packets of materials were distributed for use during Youth Week when young people considered "Into All the World Together."

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

THE GLAD TIDINGS

"He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God."

Luke 8:1

I like that! Preaching the glad tidings, and showing the glad tidings. Words and actions working together! Says Paul, "The kingdom of God is righteousness and peace and joy in the Holy Ghost". Jesus preached the glad tidings, and Jesus showed the glad tidings.

To be sure there is sacrifice, and suffering, and deep concern — but the chance to do something about it should bring great joy! I do not subscribe to a soft and non-sacrificial following after righteousness; but when I go to church I want to find gladness and joy in the gospel of Jesus. He went preaching and showing the glad tidings of the kingdom of God!

When I go out of church to put the sermon into practice, "shewing the glad tidings," I want to find joy in doing it. If I make a contribution, or a call for the church, or render any service I want to do it willingly, gladly, cheerfully lest God hand it back to me and say he doesn't want it!

Helping is happiness. "Ask", says Jesus, "and ye shall receive, that your joy may be full." Ah yes, ask, like a father asks for a chance to help his child, or a neighbor to help a friend, or a Christian to serve the Christ by helping the known and unknown needy. And you will receive the opportunity. Your joy will be full.

Jesus went preaching and showing the glad tidings of the kingdom of God. It will take prayer and consecration to do it. He wants to help us, and will!

A Story Of Two Doctors

The Congregational Church of Ferndale, California, is building a new wing to a hospital 10,000 miles away.

It all started with Dr. Clarence Crane, Jr., of Ferndale, who didn't want to throw out his old medical journals.

Dr. Crane, an active layman of the Ferndale church, decided to write to American Board headquarters in Boston to ask if they knew of a doctor in the field who might like to have his medical journals. He was given the name of Dr. Woodman. Dr. Woodman did want the journals and a correspondence started between the two men.

When Dr. Woodman came to the United States on furlough, he and Dr. Crane arranged a meeting. A remark made by the missionary doctor kept cropping up afterward in Dr. Crane's mind. He had said that "somehow somewhere" he hoped to raise the money for a maternity wing in his hospital. As things were, medical and maternity patients were all in one ward together.

Would his church be willing to take on this project, Dr. Crane wondered? "We had a beautiful church and a good parsonage," he said. "We had sacrificed much to get these things for ourselves. Now we needed to sacrifice for others in the true spirit of Christ."

He took his idea to the trustees of the 221-member church and they whole-heartedly favored raising the money for the new wing in Chilesso. The congregation and its minister, the Rev. T. K. Nace, began work immediately on the "Chilesso Safari." The men of the church canvassed from door to door. Mothers and daughters of Chilesso. Church members dug deep. Chilesso, a name scarcely known before, became a byword. Funds mounted. This October the church happily announced it had reached its goal and the check for \$4350 was presented to Dr. Woodman.

Dr. Woodman, who is an ordained Congregational minister as well as a doctor, returned to Africa with his family December 29. While in the United States on furlough, he has been doing special work in surgery at Boston's City Hospital.

In 1957, three years before the Ferndale drive, Dr. Woodman arrived

for the first time at the Chilesso hospital. It was a sight to discourage the most determined Schweitzer. Three years had passed since any doctor had served on its staff. Overworked African nurses could not keep up with the staggering work load. The hospital, the only one in a 15,000-square mile area, was besieged with Africans who had come on foot, ox cart or bicycle many a weary mile for treatment.

The 28-bed, two-ward building itself stood in disrepair. Doors hung askew, floors sagged.

Against almost overwhelming odds, he began his new work. He was short of help, short of equipment, short of drugs. He learned that a missionary doctor must know 101 trades besides his own. Between round at the hospital he supervised the workmen rebuilding it.

Although many Africans are eager for treatment, he found a wide segment still cling to their faith in the witch doctor. Often the witch doctor does not turn his "patient" over to him, he says, until death is certain.

Once Dr. Woodman received unexpected support from the witch doctor himself. He appeared one day in the waiting room suffering with severe cataracts, his sight almost gone. The old man's sight was restored and talk of it hummed in the villages.

One of the customs of the African mission hospital is that friends and relatives of the patients come to the hospital to help take care of him. They bring his food and cook it for him and sleep on the floor by his bed at night.

Dr. Woodman sees 50 or 60 patients a day in the hospital and out-patient clinic and performs approximately 600 operations a year, averaging one major operation every day.

Many of the diseases he treats were virtually stamped out in the United States 50 years ago. These include small pox, which is common, and typhoid fever.

About 300 babies a year are delivered at the hospital. Dr. Woodman delivers about half of these, African mid-wives the others. Since the mothers prefer to have their babies at home and only come to the hospital when something goes wrong, most of the deliveries are difficult ones. Dr. Woodman plans to train

mid-wives in the villages to give competent advice to the mothers who insist on having their babies at home and to help them recognize early signs of complications. He also plans to conduct an educational program to convince the mothers to have their babies in the hospital.

Payments to the hospital by the patients are on a gift basis. It is 60¢ for consultation, laboratory work and simple treatment. It is about a dollar to have a baby — \$2 for a Caesarian.

Dr. Woodman cites as one of the most urgent medical needs in Angola a long-range public health education program.

"For instance," he says, "whopping cough is rampant in this area. Small children are dying by the dozens, but very few mothers bring their children to the hospital. What we need is an educational program followed by mass vaccination of the children. But there again we are stumped — we don't have the vaccine nor can we buy it here.

"My biggest frustration is that I must try to do curative work when there is no control of the disease itself. How much can I hope to do for a young man I have treated for tuberculosis when he will soon return to his village to be exposed to the disease all over again? What can I hope to accomplish with drugs in an undernourished patient who eats only corn meal and a little dried fish? A mission hospital cannot hope to control the disease itself."

Dr. Woodman has learned two languages to carry on his work in Angola. En route to Africa he and Mrs. Woodman spent nearly a year at Lisbon studying Portuguese, the official language of the area. Arriving in Africa, he spent another year in intensive study of Umbundu, complex language of the Africans in the Chilesso area. At the hospital he takes case histories in Umbundu, translates them into Portuguese for the records.

Dr. Woodman's salary is \$3400 a year.

He says, "Dr. Albert Schweitzer has long been my hero; his work and writings are an inspiration to me. In a humble way, I would like to use what skills I have to relieve some of the total of human suffering and to work with the knowledge of doing something worthwhile."

Building of the new hospital wing, which must wait for the end of the

rainy season in May, will be by the men of the district. Bringing water up from the river and mixing mud with their feet, they will make the adobe bricks which will slowly rise to form the walls of the new ward. There will also be a room in the wing for a mother-and-child clinic. Dr. Woodman hopes it will be finished by September.

The one-story hospital is located

on a hill surrounded by palm trees and separated from the rest of the mission station by a small river. Nearby are tiny cottages for outpatients and for those needing rest and recuperation before beginning the long trek back to their villages. Along the paths are the stick-and-mud huts of the villagers for whom life goes along much as it did a thousand years ago.

Son of a Methodist clergyman and brought up in rural parsonages of upstate New York, Berwyn Woodman was born in Oneida, N. Y., 36 years ago. He studied at St. Lawrence University, Canton, N. Y., Theological School of St. Lawrence, Canton, and the Syracuse College of Medicine, New York. His parents, the Rev. and Mrs. Howard M. Woodman, live in Hamilton, New York.

Mrs. Woodman, daughter of Mr. and Mrs. Chauncey R. Goodberry of Edwards, N. Y., had thought of missionary work long before she met her husband. After their marriage in 1945, she taught for three years in upstate New York so that he might finish his medical training. They were appointed career missionaries of the American Board in 1953.

Trained in music as well as in teaching, Mrs. Woodman has been active in Chilesso in training African choral groups, giving piano lessons and promoting music programs in the schools. Under her guidance the Sunday school, inactive many years, jumped in attendance from 30 to 200. Much of the time she has taught the Woodman children at home. They are: Mary Elva, 9, Charles, 7, Richard, 5, and Anthony, 3.

The Woodman family live a mile from the hospital in a mud adobe house with a tile roof and white-washed walls. They have a wood stove and recently acquired a highly prized kerosene refrigerator.

They make their own cereal out of wheat and grow and roast most of their own coffee. Ox and goat meat make up much of their diet. Orange, lemon, avocado, tangerine and guava trees grow profusely in their yard.

Says Mrs. Woodman of their trilingual children: "We hear Portuguese or Umbundu spoken from the treetops, depending on which fruit is in season."

When they get back to Africa, two of the Woodman children, Mary Elva and Charlie, will go to a school for missionary children 250 miles from Chilesso, seldom seeing their parents. Next year Richard will go, too, leaving only Anthony at home.

When night falls at Chilesso, there is no TV, no local movie theatre, for diversion. There are a handful of other missionaries — six at most. The nearest town of any size, Silva Porto, is 95 miles away over dirt roads.

Too tired to read, except those medical journals, Dr. Woodman goes to bed by 9:30.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE ANGOLA MISSION

Bunjei

Mission station 80 miles from a railroad supported by our Negro churches, the American Missionary Association, and the American Board.

March

5—Rev. and Mrs. Richard Webb, who have been in Africa since 1929, are in charge of evangelistic work in the Bunjei station, where he counsels the three African pastors, each of whom has a village circuit, and she is in charge of the girls' boarding school and women's work. The African Umbundu church, under his leadership, is doing missionary work with a neighboring tribe.

Camundongo

6—Rev. and Mrs. Carl Dille, who were from the Christian Church, went to Angola in 1938. Now they work in the relatively new station of Camundongo, where he is in evangelistic work and she has charge of women's work. Both do medical work in the absence of any doctor. They teach in rural life school and do a variety of mission work.

Chilesso

Mission station of 500 with school, hospital, church; 60 miles from railroad.

7—Miss Florence Malcolm, who in 1938 went to Africa, in 1959 turned over to African assistants the administration and principalship of the Swanson Memorial School, which has more than 200 pupils from 10-18 years old. She is now on furlough.

8—Rev. and Mrs. Duane Wain counsel with African leaders in evangelistic programs serving 300 village churches; each village has a lay leader who, with deacons, helps the 11 ordained pastors. Mr. Wain cares for maintenance work of 30 buildings, roads, etc. Mrs. Wain is in charge of home economics school for girls and counsels women.

9—Dr. and Mrs. Berwyn Woodman were appointed in 1954, went to language school in Portugal and in Africa, served at Dondi where doctor was on furlough, and in 1957 arrived in Chilesso, where he began renovating and refurbishing the hospital which had been without a doctor for many years. (See article entitled "The Story of Two Doctors" in this issue.)

Dondi

Mission station where united work of American Board and United Church of Canada centers here with church, schools, hospital, printing press.

10—Miss Marie Crosby, a Canadian, went to Angola in 1927. Since 1948 she has been at Sara Hurd Scott Memorial Hospital, serving as treasurer and religious and social worker. She specializes in occupational therapy with tuberculosis and leprosy patients and in teaching religion to nursing students.

11—Mr. and Mrs. Robin Markham went to Africa as missionaries in 1952. He was born in Portugal where his parents were studying language in order to be missionaries. When he was ten they returned to U. S., but he decided he would some day go back as a missionary. He is in charge of industrial and trade work at Currie Institute, training boys who come from all over Angola. She is nurse and teacher.

North Carolina Church Builders Club

Membership Sunday — March 5, 1961

Kenneth D. Register, President

The purpose of the North Carolina Church Builders Club is to help build new churches. Why do these churches need our help? At the present cost of land, construction, and furnishings, it is almost impossible for the members of a new church to finance such a project unaided.

How does the Builders Club operate? The Club seeks to enlist memberships from individuals and organizations within Congregational Christian Churches in North Carolina, who will contribute \$10.00 for each new church project. There will not be more than two new projects selected within any one calendar year. This money will be used to purchase land or erect new buildings only. Leadership aid will be provided by the local congregation with aid from the Mission Board. Projects of the Builders Club are selected by the executive committee, in consultation with the Southern Convention Board.

The Convention Office, Box 247, Elon College, N. C. will receive monies, send receipts and disburse funds upon the instruction of the executive board of the club.

Both individuals and groups may join this Church Builder Club. How? Simply by asking your minister for an application card or by filling out the application at the end of this article and sending it, with your check, to the address listed above or give it to your minister.

Jesus said: "By their fruits ye shall know them." This Club has already helped to build two new

churches and has already selected another project for its third "call."

First Call

Our first "call" was for Northview Church, near Sanford, N. C. This church was built at an estimated cost of \$20,000. The Builders Club gave something over \$4,000 toward the erection of this new church. This is a lovely little church built on a most attractive lot and is now serving the spiritual needs of many people in the Northview community. We are happy to have had a part in the building of this new church.

Second Call

Our second "call" was for Edgewood United Church of Christ in Burlington, N. C. The first unit of this plant was constructed at an estimated cost of \$60,000. This was our first joint project with the Evangelical and Reformed church. The Builders Club gave something over \$3,000 toward the erection of this building. This church is located in one of the most progressive and fastest growing sections in Burlington. It already has a membership of over 100. We rejoice in the fact that we were privileged to share in this project.

Third Call

The third "call" now in effect is for St. Peter's United Church in Greensboro, N. C. The cost of the proposed first unit of this church will be something over \$65,000. We hope to be able to contribute at least \$5,000 toward this project. This church, now meeting in a school

building, has 89 members with some 125 enrolled in the church school.

The Builders Club is one of the arms of Church Extension here in the Southern Convention. Builders Club Membership Sunday March 5 will be a part of Our Christian World Mission Lenten Emphases for February, March and April.

It is our hope and prayer that every minister and every church member of our fellowship, will do their very best in promoting Builders Club Membership Sunday, and will go all out in trying to secure at least five new Church Builders Club memberships per church. Let's make our contribution to the St. Peter's church the largest yet! Help others to build and your own church life will take on greater meaning.

Make Church Builders Club Membership Sunday, March 5 a red letter day in your church. Have your minister send to the Convention Office both your present memberships in the Club and your new memberships enlisted on Membership Sunday. A list of the churches participating in this program and the number of memberships will be printed in The Christian Sun in the near future.

God builds no new churches, He has left this work to man. Be a Church Builder by joining the North Carolina Church Builders Club today!

HYMN OF MONTH

"Lord God of Hosts, Whose Purpose" is the Hymn of the Month for February at Tryon, North Carolina. "This hymn was written for a meeting of the men's association at the Brick Presbyterian Church, New York City, in 1907. The author, Shepherd Knapp (1873-1946) was then the assistant minister. He was later minister of the Central Congregational Church, Worcester, Massachusetts. The inspiration for the hymn is I Corinthians 15:58. It breathes courage, confidence, and gladness." So says the church bulletin for February 19. Here are some lines:

Lord God of hosts, whose purpose never swerving,

Leads towards the day of Jesus Christ thy Son,

Grant us to march among thy faithful legions,

Armed with thy courage, till the world is won.

The remaining stanzas are found in the Pilgrim Hymnal, number 411.

NORTH CAROLINA CHURCH BUILDERS CLUB of the CONGREGATIONAL CHRISTIAN CHURCHES

Box 247, Elon College, N. C.

I believe new churches are needed and I wish to have a share in building them. Therefore, I desire to enroll as a member of the North Carolina Church Builders Club, and promise to give \$10.00 whenever called on to do so, to help build a new church within the bounds of North Carolina; provided that no more than two calls shall be made in any one year.

Name: _____

Address: _____

Local Church: _____

Date: _____ Cash Herewith: \$ _____

(This is a voluntary pledge and may be cancelled by notifying the Church Builders Club.)

HELP THE HISTORY ROOM

Mrs. Oma U. Johnson, curator of the Church History Room, reports that progress is being made in checking, cataloging, and making available the history of our churches. She reminds that church people can be helpful in this process.

The Pilgrim High Road, a publication of Congregational Christian Churches for young people, was published from 1933 to 1947. The History Room has most of the copies of this paper, and is eager to get them bound so they can be kept and used. However, a few numbers are absent. If any reader has one of these missing copies that you are willing to spare for this good cause, please send it, or them, to Mrs. Johnson at Post Office Box 232, Elon College, North Carolina.

The needed numbers are for February, June and July 1933; August 1937; May, July, August, September, November and December 1938; July and December 1939; January 1940; May 1941; March, June and November 1943; January, July, August and December 1944; May and July 1946; and February and May 1947. Mrs. Johnson thinks the magazine was discontinued with the May issue of 1947. If there were later issues, they, too, will be appreciated.

If you can help to complete this fine chapter in our church history, it is believed that you will be glad to do it. Now, while you think of it, is the best time. Thanks.

NEEDS OF NEW CHARLOTTE CHURCH

By Jim Jackson, Minister

For the past four months we have been holding worship services in the living room of the big house in Clanton Park, Charlotte, North Carolina, which we have been using for church, Sunday school, recreation center, and living quarters. This has been a very useful building but all of us have longed for something else which would be more conducive for worship. Our eyes have been on the 4-car garage (concrete block building) which is about 50 feet from the house. February 1 (with the assistance of the mission board plus our own giving) renovation was begun to convert this garage into a place for worship. There has been more interest in the conversion of this building than there could have been in putting up a brand new building.

With the efforts of our people in the community, we can raise the necessary money for the building. But our problem now is that we will soon (very soon) need furnishings

inside the building. It has been suggested that some churches may want to help furnish our new chapel. Rather than just say, "We need help", we are listing the basic items that we need so a church might give the money for something specific.

Our basic needs are:

100 chairs (\$4 each)	\$400
Pulpit	100
Lectern	50
Communion table	35
2 Offering plates (\$10 each)	20

There are a few other things that we will be needing — we will be wanting a piano — but these are our basic needs.

POOR YET MAKING MANY RICH

II Cor. 6:10

They called him poor,
But I'd be glad
To have such riches
As those he had.

The kind he had
Was of the mind,
And humbly spent
In being kind.

Though poor himself
He had that which
Blessed other lives
And made them rich!

—John G. Truitt

KNOW OUR MISSIONARIES

Our churches in the Southern Convention, while helping to support the world-wide missionary effort of the denomination, are now giving special attention

to 13 missionaries of the American Board. They will be introduced to you during Lent, which is known as our "Mission Period."



Dr. James F. McKinley

DR. AND MRS. JAMES McKINLEY

The Rev. Dr. James F. McKinley, a missionary in the Philippines for three decades, is director of the Internship Ministerial Student Program of the United Church of Christ in the Philippines. For many years, before assuming his present post, he was dean of Silliman University College of Theology. Mrs. McKinley taught Church Music at the college.

Dr. McKinley's appointment to the internship program of the United Church grew out of his own successful pioneering in this field at Silliman. He and his wife now reside in Cebu City on Cebu Island.



Mrs. J. F. McKinley

Youth Faces The Future



Jerry Stone

"We are united in the purpose . . .
 "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
 "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
 "To cooperate with all who seek to extend the Christian fellowship."



Psalm 23 Interpreted

By Jerry Stone
 Fellowship Co-Chairman

I wonder how often we are prone to look at words, phrases, and sentences, without fully realizing their meanings. In this "modern" age in which we live today, there is a tendency not to read, but to scan the material available for our use. When we allow ourselves to be caught in this haphazard way of reading, we also tend to allow our thinking and reasoning powers to slip from our grasp — for surely no one can read or scan something without using the intellect they possess to understand it. For this reason, I thought it would be interesting to look at a very familiar passage of scripture, and to see if we might learn some even greater truths from it.

The Twenty-Third Psalm is one of the most interesting and inspiring passages found in the Bible. In these few verses, we see God as the Great Shepherd, the Great Comforter — one who knows the trials and tribulations of man, and how to console and comfort these men in an inexpressible fashion.

"The Lord is my shepherd; I shall not want."

Even in the opening words of this great psalm, David conveys the idea that all wants and needs are supplied by God. How unlike David are we today in wanting various things in life instead of waiting on God to supply all our needs. To me, this verse demonstrates the simple fact that David knew he already had the priceless possession.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

This verse seems to demonstrate the fact that God gives peace to all who come unto him. And in turn,

he supplies the necessities of life for his sheep. He is the Great Shepherd, who gave his life for the sheep.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

This verse is a sermon in itself. Being in the state of spiritual death, we are now restored to life everlasting with a new birth and a restored soul. Now we are to walk down the paths of righteousness for his name's sake — to glorify our Savior and to carry his name to the distant corners of the globe.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

In this passage, the psalmist manifests the comparison between death and a dark valley. It is a very simple, yet profound comparison of the elements of a valley — dark shadows, creeping vines, wild beasts, poor paths, and hideous sounds, with those of death — fear, remorse, sadness, and melancholy. In our periods of trial, it is necessary for us to remember that we are not alone, and that God drives away the evil that might engulf us. With the staff of the Great Shepherd, our feet are guided into life everlasting, full of joy and away from the pitfalls of everyday life.

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil: my cup runneth over."

God is preparing the Great Supper for his Bride. "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean

and white; for the fine linen is the righteousness of saints. . . ." Everyone should constantly be searching their own hearts to see if they are to be accepted at this Feast.

It seems to me that the most inspiring words in the entire psalm are, "My cup runneth over." These four words contain an entire volume of truth, for surely we must agree that our cups are running over. God has been so generous and kind to each of us, giving us life, but not just physical life, but life everlasting.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

This verse solves all our problems. There is no reason to worry about the future. The goodness and mercy of Christ shall carry us through tomorrow, after that, we shall dwell in his house forever.

January 29 was youth Sunday in our church and all the young people were great. We were so proud of them. They led the service with poise and dignity and we are very fortunate to have such fine young people in our church.

—Bayside News

The North American Ecumenical Youth Assembly will meet in Ann Arbor, Michigan, August 16-23 with 2,000 Christian people coming from every part of the world. The United Christian Youth Movement General Council will follow at the same place August 24-27 to consider how American youth can respond helpfully to the times in which they live.

Friday evening, February 24, the Junior High Fellowship of Christian Temple held an Increase-in-Membership Party. Sounds like a good idea, and reminds oldsters of the Christian Endeavor slogan, Socials That Save.

YOUTH SUNDAY AT HAYES CHAPEL

By Dollie S. Stirewalt, Reporter

"Youth Sunday" at Hayes Chapel Church, Garner, N. C. was a memorable occasion. We are very proud of the youth of our church and want to express our appreciation to them.

The "Youth Day" was planned by Jerry Stone, who did an excellent work in distributing various responsibilities to a goodly number of our youth. The Sunday school hour responsibility was as follows: Pianist, Ginny Lee Carroll; Song Leader, Billy Walker; Superintendent, Jerry Perry; Prayer, Susan Carr; Cradle Roll, Judy Goss; Beginners, Jackie Evans; Primaries, Susan Carr; Juniors, Frank Sandy; Intermediates, Elsie Walker; Young People, Brenda Parrish; Gleaners, Joyce Beasley; Willing Workers, Judy Stone; Men, Felton Goss. Leading the little folks in their singing was Jackie Evans accompanied by our latest piano student, Debrah Young.

Following this Sunday school hour, with no adult assistance, the young people led us into the worship service, using the youth choir for the special music. The pianist for the worship hour was Judy Stone, with Larry Parrish leading singing. Larry Duke and Jamie Perry were our ushers. Jerry Stone led the responsive reading and also the scripture reading, followed with prayer by Joyce Beasley. The climactic part of our service was the message entitled "Patriotism" delivered by Dwight Moss. Following his message and prayer an invitation was extended and five or six answered for rededication and one for a profession of faith in the Lord Jesus Christ. Yes, we are happy to say this profession of faith was made by one of our young people — Miss Linda Williford, 15 years of age.

We are very pleased with the "Youth Day" at Hayes Chapel and taking liberty with terminology we say "and a little child shall lead them."

The current membership of the United States Senate consists of 87 Protestants, 11 Roman Catholics and 2 Jews. The House of Representatives includes 335 members of 21 Protestant denominations (including 4 clergymen), 86 Roman Catholics, 11 Jews and 1 Sikh. These are the people who will make our national laws.

February 28, 1961

Mission Board Receives Legacy

By Supt. Clyde L. Fields

The members of the Mission Board of the Southern Convention in Annual Session in January of 1961 were informed that the Mission Board had been remembered generously in the Will of the late Floyd F. Faison. Mr. Faison was a prominent farmer of the Wakefield Church and Community in Surry County, Virginia. He had been active in the work of the Wakefield Church and at his death was laid to rest beside his sister, Maude Faison.

The will of Mr. Faison stated that one half of his "remaining estate" be given for the work of the Mission Board of the Southern Convention of Congregational Christian Churches. This amount proved to be \$54,470.84. The Mission Board has received the money and has invested it at interest until final decision is made with regard to its best use. The Mission Board felt that it should be a careful steward of these sacred funds and should not dissipate this money unwisely. A Committee will make long and careful study as to the better use of the money in keeping with the provisions of Mr. Faison's will.

The will of Mr. Faison further provided that one eighth of the other half of "the remaining estate" be given for Foreign Missions in the event of

the death of a sister, Maude Faison. This share amounting to \$6,808.86 was also given to the Mission Board of the Southern Convention for Foreign Missions. The Mission Board voted to make this money available to the American Board for foreign mission work as a memorial gift from the late Maude Faison. The Board felt that this was the spirit of Maude Faison and the will.

"He being dead, yet speaketh." How true this can be if one wishes to perpetuate the ongoing work of the Church through a Will. Perhaps other members of churches in the Southern Convention would like to remember the Church, Institutions, and Our Christian World Mission in the Convention and around the world.

CHURCH HISTORY ROOM AND CHURCH PUBLICATIONS

Copies of Church Newsletters and Church Publications should be made available to the Church History Room at Elon College, N. C.

Please put the Church History Room on the mailing list for newsletters and periodicals from local churches of the Southern Convention. Please be sure to have material dated and name of church properly registered so as to date and mark publication properly for historical purposes.

A SENIOR HIGH MEMBER SPEAKS

My Ideal Teacher

My ideal teacher prepares his lesson so thoroughly that he is able to make it interesting. He delivers it as though he were talking to us instead of reading stuff that neither of us understands. He has a pleasing voice and is loud enough to be heard by everyone in the class.

My ideal teacher attends regularly and supplies a good substitute when he really just has to be away. However, this is not very often.

He tries to understand young people and is a person with sincere Christian aspirations who can talk to us about God leading our lives, because we can certainly see God in his own life. He seems to have a broad knowledge of young people. We often say that we know he reads many books on youth work or he could not be prepared so well to lead us. Our teacher knows all of us by the first name and is always doing something special for us.

Boy, his teaching and his life are really an inspiration to our class. Too, I like him because he doesn't just "preach at us," but lets us take part in our class work. I'm thankful for my teacher, and the rest of the class loves him, too.

He is my ideal teacher.

(The above was written by Rev. Winfred Bray in preparation for teaching a class of young people's church school teachers in the Western North Carolina Conference.)

Dean's List At Elon College

Eighty-nine Elon College students have been placed on the dean's list after achieving honor grades on their courses during the recent fall semester, according to an announcement from the office of Dr. H. H. Cunningham, dean of the college.

Three of the group made no grade less than "A" on any subject: Dean Coleman, of Burlington; Helen Misenhimer, of Conway, Va.; and Carol Tragesor, of Arnold, Maryland.

Seventy-six others in regular academic courses had an average of "B" on their courses, among them Nabil Abu-Aitah, Beit Rahar, Jordan (being sponsored by Women's Fellowship of the Southern Convention); Feberee Allen, Henderson; Gerald Allen, Winston-Salem; Richard Apperson, Newport News, Va.; Carolyn Apple, Gibsonville; William Ausley, Graham;

Helen Baker, Elkridge, Md.; Glenda Bumgarner, Burlington; Raymond Bell, Burlington; Barbara Blackwelder, Southern Pines; Ruby Botty, Burlington; Thomas Brady, Elon College; Carolyn Brown, Troy; James Buie, Darlington, S. C.; Ellen Burke, Graham; Peggy Burke, Burlington; Edward Campbell, Elon College;

Merritt Cheek, Mebane; Barbaros Celikkol, Adana, Turkey; Stephen Cobb, Gibsonville; Barbara Day, South Boston, Va.; Annie Edwards, Gibsonville; Earl Fogleman, Liberty; Sara Lou Foley, Stoneville; Carolyn French, Henderson; Daniel Gee, Burlington; C. G. Hall, Stoneville; Herbert Hawks, Louisville, Ky.;

Mary Ann Hepner, Philadelphia, Pa.; Winston Hoelscher, Chapel Hill; Judith Hudson, Fort Bragg; Paul Hyde, Chicago, Ill.; Janette Inge, Elon College; Larry Jordan, Burlington; Cary Keogh, East Orange, N. J.; Amy Litten, Burlington; Sylvia Bayliff, Burlington; Alan Lyerly, Salisbury; Charles McDuffie, Broadway;

Chloe McPherson, Burlington; Hinson Mikell, Charleston, S. C.; Sara Mitchell, Elon College; Virginia Moorefield, King; Ritchie More, Arlington, Va.; Suzanne Myers, Ivor, Va.; Lindsay Page, Burlington; William Parham, Henderson; Leroy Pittman, Siler City; Linwood Puckett, Burlington; George Reed, Durham; John Reed, Fairfax, Va.; Leonard Riddle, South Boston, Va.;

Harold Rogers, Snow Camp; Helen Rogers, Burlington; Douglas Scott,

Durham; Eleanor Smith, Winston-Salem; Jay Strickland, Reidsville; Roger Stilling, Bronxville, N. Y.; Sara Summers, Gibsonville; Charles Tadlock, Baltimore, Md.; Kathryn Thomas, Franklinville; William Troutman, Lewisburg, Pa.; Robert Troy, Burlington;

Della Marie Vickers, Elon College; Ann Vickers, Ridgeway, Va.; Esther Walker, Burlington; Beverly Ward, Rockville, Conn.; Linda Waynick, Gibsonville; Sarah Webster, New Hill; William West, Henderson; Ann Whitehouse, Fort Monroe, Va.;

William Whitley, Tarboro; William Wilkerson, Reidsville; Robert Willis, Beaufort; Cecil Wright, Newport News, Va.; and Helen Wright, Greenville, S. C.

Ten students in the commercial department of the college also had an average of "B" for the fall term: Linda Bennett, Burlington; Deanna Braxton, Elon College; Patsy Cole, South Boston, Va.; Linda Riddle, Whitsett; Doris Haislip, Altamahaw; Connie Hudson, Altamahaw; Judy Jones, Burlington; Marsha Jordan, Henderson; Sarah Lackey, Burlington; and Nancy Wyrick, Greensboro.

DENOMINATIONAL CHURCH BULLETINS

Many of our churches are now using the denominational church bulletins. The First, Norfolk, bulletin for January 22 had this to say about them: "The information about the church around the world provided for us each Sunday on the cover of our church bulletin will help us grow tremendously in churchmanship. We shall want to take our bulletins home and take time to become acquainted with the material our United Church provides for us each week.

ECUMENICAL ESSAY CONTEST

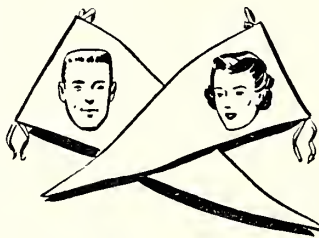
Ministers under forty years of age are invited to participate in the third ecumenical prize essay contest, sponsored by the World Council of Churches. The theme is: "What does it mean for the local congregation to say: I Believe in the Holy Catholic Church?"

Essays should be between 5000-8000 words in length, typewritten double-spaced, and submitted in three copies. A pen-name should be used on the manuscript and a letter should be enclosed to the scholarship committee, giving true name, date of birth and present work. The essays must be postmarked not later than December 31, 1961, and sent by registered mail to World Council of Churches, Scholarship Committee, 17 route de Malagnou, Geneva, Switzerland.

The purpose is to encourage young ministers in the study of some of the central Biblical and theological issues under current discussion.

Revival services will begin at Apple's Chapel March 19 with Rev. Charles Bell of Bethlehem church, Altamahaw, as visiting speaker.

Is Your Child College Material?



That depends. By today's standards, he probably is. By standards ten years from now, perhaps not. How can that be? Is his I. Q. likely to change? No. But conditions are.

Many college classrooms are crowded *today*. By 1967, applications are expected to double. Low salaries are driving too many qualified teachers into other fields.

By the time your child reaches eighteen, there may not be any room for him in *any* college.

This is a frightening situation. Now is the time to put a stop to it. Help the college or university of your choice *now*. The rewards will be greater than you think.

If you want to know more about what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.



A Promise Of The Spirit

Background Scripture: John 14-16.

Devotional Reading: John 16: 1-15.

Memory Selection: **If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.**
John 14:23.

The world was about to come tumbling down on the heads of the disciples. Life was about to fall in on them. And Jesus wanted to prepare them for the tragic hour. So as he sat with them around the table from which they had eaten the Passover Meal, and partaken of the after-meal which we now call the Lord's Supper, he spoke out of his heart and into their hearts some of the best-known and best-beloved words in the Bible. Not only can we not cover the three chapters assigned to today's lesson — chapters 14-16; we cannot cover in detail even the part of one chapter printed in the Lesson Text — Chapter 14.

The Cure For A Troubled Heart

"Let not your heart be troubled; ye believe in God, believe also in me." Faith in God, and faith in Christ, is the formula for an untroubled heart, amid all the ills and the evils of the world. To be sure there come times when we have to believe where we cannot prove, and accept what we cannot understand or explain. But if in such dark hours, we believe that somehow there is purpose in life, and that somehow in that purpose there is love, then even that purpose there is love, then even the otherwise unbearable becomes bearable, and even in the darkness there is always a glimmer of light. Jesus significantly says, "Believe also in me."

Room For All

In my Father's house are many mansions or rooms or abiding places — it makes little difference how the word is interpreted. Three ideas may be involved or meant: different ranks of blessedness, different rooms to which men will be assigned; different stages of development, or stages on the way, implying that there is progress and growth in heaven; and, finally, that there is plenty of room for all in heaven. Jesus is saying in simple language something like this: "Don't be afraid, there is room in heaven for all of God's or the Father's children." He goes on to say, "If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye shall be also." We have his word for it, the word of God's Gentleman, so that we can depend upon it. And whatever else heaven is, Jesus will be there. And for the Christian that will be heaven

— to be with Jesus, from whom nothing can separate us.

Seeing God

"No man hath seen God at any time." God is a Spirit and people cannot see a spirit. But Jesus was so closely identified with God, and God so filled his life, that he said "He that hath seen me hath seen the Father." "Do you want to know what God is like? Look at Jesus Christ. In him we see some wonderful things about God. a. **God entered an ordinary home** and into an ordinary family, and into the common life of man. b. **God was not ashamed of work** or to work — Jesus who was God in the flesh was a carpenter. c. **God knows what it is to be tempted** — Jesus was tempted, and this shows us that God goes through the eternal struggle through which we must pass. d. **God loves.** In the care and concern and compassion of Jesus, in his yearning for men, in the intensity of his love for men, we see how God feels toward his children. e. **God suffers.** Jesus on the Cross shows God suffering for the sins of men, and the limit to which God will go to show men that love, and the vicarious suffering he will bear to redeem them from their sins through love. Jesus showed men a God they could not see, and that revelation awakens us, or should awaken us, to wonder, love and praise.

SUNDAY SCHOOL LESSON

MARCH 12, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Love And Obedience

Jesus bluntly states that obedience is the test of love. "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." It is idle talk and hypocrisy and blasphemy to say that we love God and Christ, and deliberately break his commandments. It is quite evident that Jesus is saying being a Christian is not an easy thing. One must put God's demands before one's desires. Real love for God is not an easy thing. Much of what we call the love of God is not love at all. Indeed much of what we call love is not love at all. Children say they love their parents and break their hearts by what they do. Husbands and wives say they love each other, and almost break one another's hearts by inconsiderateness and irritability and unkindness. Outward protestations of love must be shown by practical expressions of love.

Jesus goes on to say that to those who love God, God makes himself known. "My Father will love him, and will come unto him, and we will make our abode with him." The more one loves the more he knows God. The more one loves God the more God reveals himself to that man. Jesus made it plain that love is more than mere sentiment or emotion.

The Comforter, The Advocate, The Helper, The Counselor

"I will not leave you comfortless." When the Comforter, who is the Holy Spirit. . . For many people, perhaps most people, the word "comfort" means a sort of consolation, or sympathy, for those in trouble. The real meaning of the word, however, is to **make strong**, to enable one to **cope with circumstances**. The root of the word comfort is "fort" or "fortress." The word also means "One who is called to one's side or called in"; again it means an advocate, somebody to plead one's case, or to defend one against a charge. Jesus here promised that he would send his Spirit to stand by his followers, to make them strong, to vindicate them, to enable them to cope with things.

I'll Be Back

"I will come to you." Jesus is here referring, not to his Second Coming — he does that in another place — but to his resurrection and living presence. He assures them that death

(Continued on Page 15)

Payments On Improvements

Walstein W. Snyder, Superintendent

Dear Friends:

This week we are making a report on the giving of our churches to The Children's Home Improvement Plan. We are very happy to report that 19 churches have already paid in full their pledge. A number of other churches have paid a substantial amount on their pledge. Some churches are yet to begin making payments on their pledge. There are a few churches in the Convention that still have not made a pledge to this Improvement Program. We wish very much that they would make their pledges, then the churches of the Southern Convention would be 100% in their support of this program.

We are very grateful to those churches that have made an extra effort to bring their pledges up to date and even some have paid in full. This is a big help to us. For the more money we receive before the completion of the cottages this spring that is that much less we will have to borrow from the bank.

Work on the cottages continues to go forward. We are still hoping to be in the two new cottages by late spring. The weather will continue to

be a factor in whether or not we will be able to do this.

If your church is not listed in this issue among those who have contributed to CHIP make sure that when the next list is printed in May that your church will be among those that have contributed.

This list includes only those that have contributed on their pledges — and is as of February 20, 1961. There are a number of churches which have pledged, but have not as yet made a payment.

The total amount collected to this date on CHIP from individuals, businesses and industry is \$80,891.36. This amount includes the \$24,483.79 from the churches which are listed in our report this week.

The contributions to CHIP have been coming along very well and we hope they will continue to do so. In this way we can pay for the cottages with a smaller loan from the bank.

Space does not permit us to list each gift from individuals and businesses. However, we had received inquiries from some churches about payments on their pledges and we thought it would be interesting to all churches to see how they stood on this.

PAID ON PLEDGES

Virginia Valley Conference

Bethlehem	\$ 125.54
Concord	32.50
Leaksville	100.00
Linville	100.00
Mt. Olivet (R)	144.00
Palmyra	18.10
Winchester	239.00
	<hr/>
	\$ 759.14

Eastern Virginia Conference

Antioch	\$ 133.00
Bethlehem (Nans.)	86.50
Burton's Grove	12.00
Dendron	45.00
Eure	325.00
Franklin	650.00
Great Bridge	475.00
Holland	212.00
Holy Neck	217.33
Hopewell	38.00
Mt. Carmel	165.00
Newport News	517.00
Norfolk, Central	61.50
Norfolk, Christian Temple	1,437.00
Oakland	225.00

Portsmouth, First	155.90
Portsmouth, Shelton Mem. ..	50.00
South Norfolk, Rosemont ...	1,383.01
Wakefield	55.30
Warwick	83.00
Waverly	463.00
	<hr/>
	\$6,819.54

Eastern North Carolina Conference

Chapel Hill	\$ 27.00
Christian Chapel	35.00
Damascus	48.00
Ebenezer	225.00
Fuller's Chapel	107.00
Hayes Chapel	174.00
Henderson	326.00
Hope Mills	20.00
Morrisville	50.00
Mt. Auburn	143.00
Mt. Herman	86.85
New Hope	126.33
Niagara	16.00
Oak Level	123.60
Piney Plain	120.00
Pleasant Hill	27.33
Plymouth	61.33
Pope's Chapel	25.00

Sanford	200.00
Shallow Well	250.00
Wentworth	110.68
Youngsville	111.75
	<hr/>
	\$2,413.87

Western North Carolina Conference

Albemarle	\$ 345.00
Asheboro	230.00
Ether	56.00
Flint Hill (M)	28.66
Grace's Chapel	300.00
High Point, First	190.00
Liberty	50.00
Mt. Pleasant	48.34
New Center	33.00
Pleasant Cross	52.67
Pleasant Grove	186.00
Pleasant Hill	100.00
Randleman	100.00
Smithwood	100.00
Sophia	114.13
Spoon's Chapel	31.00
Union Grove	100.00
Zion	250.00
	<hr/>
	\$2,314.80

North Carolina and Virginia Conference

Apple's Chapel	\$ 466.60
Asheville	100.00
Bethel	88.68
Bethlehem	130.54
Burlington, Bev. Hills	310.00
Burlington, First	2,558.75
Carolina	80.00
Concord	35.00
Danville	599.42
Durham	625.00
Graham, Providence Mem. ...	42.00
Greensboro, First	475.00
Greensboro, Palm St.	100.00
Greensboro, St. Peters	25.00
Hines Chapel	25.00
Hopedale	97.00
Ingram	172.00
Kallam Grove	79.50
Lebanon	122.00
Monticello	100.00
New Lebanon	181.50
Pleasant Grove	171.00
Reidsville	500.00
Shallow Ford	100.00
Union (N. C.)	250.00
Union (Va.)	184.45
Zion	75.00
	<hr/>
	\$7,693.44

Grand Total \$20,000.79

PLEDGES PAID IN FULL

Virginia Valley Conference

Bethel	\$ 290.00
Beulah	30.00

Mayland	136.00
New Hope	110.00
	\$ 566.00
Eastern Virginia Conference	
Centerville	\$ 77.00
New Lebanon	56.00
Spring Hill	130.00
Sunbury, Damascus	383.00
Union, Surry	53.00
	\$ 689.00
Eastern North Carolina Conference	
Auburn	\$ 296.00
Liberty (Vance)	775.00
Mt. Carmel	109.00
Mt. Gilead	165.00
Wake Chapel	929.00
	\$2,274.00
Western North Carolina Conference	
Bennett	\$ 35.00
	\$ 35.00
North Carolina and Virginia Conference	
Burlington, Lakeview	\$ 178.00
Long's Chapel	377.00
Mebane	65.00
Mt. Zion	299.00
	\$ 919.00
Grand Total	\$4,483.00

SUNDAY SCHOOL LESSON

(Continued from Page 13)

will have no ultimate power over him, that he will conquer it, that they will see him again because he will be alive. And they will see him because they have become spiritually alive. After he is risen their minds will understand, their eyes will be opened, their hearts will be kindled. Thus would he change despair into hope, and defeat into victory.

His Last Will And Testament

"My peace I give unto you. Not as the world giveth, give I unto you." Not the peace of ignorance, or of escape by much activity, or of anesthesia by dulling one's self by dope, liquor or pleasure, but the peace of conquest and power.

Nine new members joined the Mt. Pleasant Women's Fellowship when it met February 12 in the home of Mesdames Eva and Annie Womack. Plans were made for a fish fry at the church March 25. The spring revival will begin in this church April 2 under the leadership of Rev. Ronald Nichols, pastor.

If you are a minister, doctor, nurse, laboratory technician, teacher, social worker, librarian, business manager, secretary-bookkeeper, or just a plain housewife who wants to invest your life in the missionary work of the Church, the American Board of Commissioners for Foreign Missions may be looking for you. People are needed to work in Angola, Southern Rhodesia, South Africa, India, Japan, The Philippines, Micronesia, Syria, Greece, Turkey, Honduras, Hong Kong, Ghana, and Iraq.

Ministers have recently received a copy of the current **Directory and Calendar of Prayer** for the overseas missions of our fellowship. This will answer many questions, as to how many missionaries we have, where they are located, and their mailing addresses. The Annual Report of the American Board, which contains further information about our overseas mission work, may be obtained free by writing The American Board, 14 Beacon Street, Boston 8, Massachusetts.

Intimations

"HINTS OF THINGS TO COME"

- March 10—Piedmont Laymen's Fellowship Rally — Ingram church
 March 10-12—N. C. United Christian Youth Movement spring assembly — United Church, Raleigh
 March 12—"One Great Hour of Sharing"
 March 15—Mid-year session, W. N. C. Conference — Asheboro
- April 2—Easter
 April 5-14—**Women's Fellowship Rallies**
 5—Norfolk District — Bayside Church
 6—Suffolk and Waverly Districts — Cypress Chapel
 7—Valley of Virginia — New Hope
 8—Asheboro District — Union Grove
 10—Halifax District — Liberty
 11—Greensboro District — Hines Chapel
 12—Burlington District — Elon College
 13—Henderson-Raleigh Districts — Amelia
 14—Sanford District — Eutaw, Fayetteville
- April 8—Leaders of Youth — Camp New Hope — sponsored by N. C. Council of Churches
 April 9—Eastern Virginia Senior High Rally
 April 14-16—Vocations Conference — Moonelon — High school juniors and seniors
 April 16—National Christian College Day
 April 16—N. C. Pilgrim Fellowship Rally — Moonelon
 April 18-19—Women's Fellowship Convention — Suffolk
 April 21-23—N. C. UCYM Work Camp
- May 5-7—Women's Fellowship Leadership Training Workshop for Province of the South — Franklinton
 May 7-14—National Family Life Week
 May 14—Mother's Day
 May 21—Pentecost
- June—August — **Summer Camps at Moonelon**
 June 11-17—Senior High Conference
 June 18-24—Junior High Camp No. 1
 June 25 - July 1—Junior High Camp No. 2
 July 16-22—N. C. UCYM Training Conference
 July 30 - August 8—P. F. Officers Camp
 August 13-19—United Senior High Camp
 August 20-26—Junior High Camp No. 3
 June 20-23—School of Missions — Elon College
 June 29 - July 3—General Council — Philadelphia, Pa.
- July 3-7—General Synod, United Church — Philadelphia, Pa.

Someone Said It Well

Compiled by Mrs. Charles (Elizabeth) Gunn, Great Bend, Kansas
Leadership Training Chairman, National Women's Fellowship

Leadership is to help someone else
do his job.

* * *

A good program requires both
knowledge and enthusiasm.

* * *

There is nothing more terrifying
than ignorance in action. — Goethe

* * *

Prejudice is an opinion without
judgment. — Voltaire

* * *

The peculiarity of ill temper is that
it is the vice of the virtuous.

* * *

Be dissatisfied enough to improve,
but satisfied enough to be happy.

— Rev. Carroll E. Word, Jr.

* * *

A good listener is not only popular
everywhere, but after a while he
knows something. — Wilson Mizner

* * *

A prudent person profits from
personal experience, a wise one from
the experience of others.

—Dr. Joseph Collins

* * *

Unless man has faith in some-
thing beyond himself he cannot have
confidence in himself. — Dean Harold
A. Bosley

* * *

If you want to be seen, stand up;
if you want to be heard, speak up;
if you want to be appreciated, shut
up. — KVP Philosopher

* * *

When the world approves of what
the Church is doing, it is a sign
that the world has caught up with
the church and it is time for the
church to take a step in advance.

* * *

A leader is best when people barely
know he exists,

Not so good when people obey and
acclaim him,

Worst when people despise him.

Fail to honor people, they fail to
honor you.

But of a good leader, who talks little,
When his work is done, his aim
fulfilled,

They will all say, "We did it our-
selves."

—Lao-tze

Privilege and opportunity cannot be
separated from obligation and
responsibility. — Dr. Blanche Dow

* * *

No man's judgment on any subject
is any better than his information
and his experience.

—Lyndon Johnson

* * *

If you think you are useless, it is
pretty good evidence you are. If you
think you are indispensable, it is
pretty good evidence you are not.

* * *

Happy is the child whose life has
been directed that Sunday is the best
day in the week. — Mary Weagly
in *Children's Religion*.

* * *

A wise man will always be a Chris-
tian, because the perfection of wisdom
is to know where lies tranquility of
mind, and how to attain it, which
Christianity teaches.

—Walter Savage Landor

* * *

I find the great thing is not so
much where we stand as in what
direction we are moving. To reach
the port of heaven, we must sail
sometimes with the wind and some-
times against it; but we must sail
and not drift, nor lie at anchor.

—Justice Oliver Wendell Holmes

* * *

The ability to think straight,
some knowledge of the past,
some vision of the future,
some skill to useful service,
some urge to fit that service into
the well-being of the community
these are the most vital things edu-
cation must try to produce.

—Virginia Gildersleeve

* * *

If your nose is close to the grindstone
rough,

And you hold it down there long
enough,

In time you'll say there's no such
thing

As brooks that babble and birds that
sing.

These three will all your world
compose:

Just you, the stone, and your darned
old nose.

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Church History Room
Box 232

1961

MOTTO:

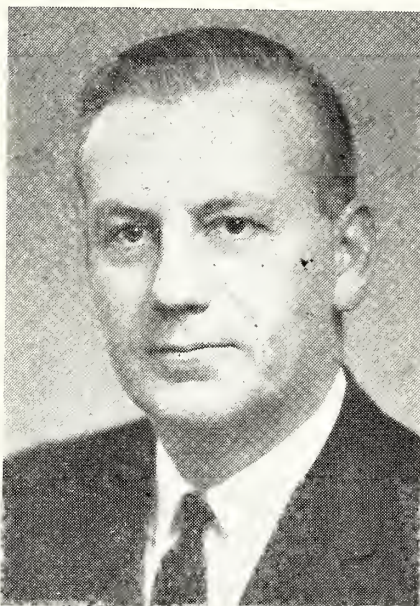
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MARCH 7, 1

NUMBER 10

Dr. Mackey Heads Stewardship Council



Dr. Sheldon E. Mackey, Philadelphia, secretary of the Evangelical and Reformed Church, has been named to head the newly organized Stewardship Council of the United Church of Christ.

The Stewardship Council will be one of the major organizations of the United Church. It will be responsible for fund raising, and for stewardship and missionary education. The Council will also assist local churches in their regular every-member canvass fund raising.

The Stewardship Council will combine the work of the Missions Council of the Congregational Christian Churches and the Evangelical and Reformed Church Department of

United Promotion and Commission on Stewardship.

Dr. Mackey has been secretary of the Evangelical and Reformed Church since 1956 and co-secretary of the United Church of Christ since 1957. He will continue to devote part-time service to these offices until the program and the staff of the Stewardship Council have been organized and require his full-time service.

From 1954 until his election as secretary in 1956 Dr. Mackey served as administrative assistant to the president of the Evangelical and Reformed Church.

Ordained in 1939, Dr. Mackey has held three pastorates in Pennsylvania: St. John's Evangelical and Reformed Church, Orwigsburg, from 1939 to 1944; Second Evangelical and Reformed Church, Reading, 1944-50, and First Evangelical and Reformed Church, Sunbury, 1950-54.

Dr. Mackey received his A. B. degree from Moravian College in 1936 and his B. D. degree from Lancaster Theological Seminary in 1939. He also did graduate study in the New Testament at Union Theological Seminary. In 1954 Franklin and Marshall College at Lancaster, Pennsylvania, conferred on him its honorary D. D. degree. In 1958 Ursinus College, Collegeville, Pa., conferred on him the honorary LL.D.

Dr. Mackey was born November 20, 1913, in Bethlehem, Pennsylvania. He was married in 1939 to the former Marie Dillinger of Bethlehem and they have five children: Peter D., John H., Mary Susan, Timothy A., and Philip J. The Mackeys live in Glenside, Pa.

LENT

Lent is sometimes called the springtime of the soul. It can be just that to each of us this year if we would let it.

In the spring the warmth of the earth and the small seeds seem to once more work in a heavenly harmony and there is growth.

In the season of Lent, the warmth in our hearts and the Spirit of Christ is calling for a heavenly harmony so that there can be growth in you.

—The Cross-Bearer
Pleasant Hill Church

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Those interested in a "Community Development Organization" in the Pleasant Hill area near Liberty met in our church hut there February 17.

Rev. Kenneth Register began a pastor's class for those 10 years of age and older February 19 at Beverly Hills, Burlington. These classes are being held for six Sundays during the church school hour.

Mrs. W. Walter Hall of Asheboro taught the Bible study, "Luke's Portrait of Christ" at a joint meeting of the circles of our Albemarle Women's Fellowship February 27. Mrs. Hall is the wife of a former pastor of the Albemarle church.

Rev. Richard L. Jackson, St. Paul United Church of Christ, Cincinnati, Ohio (formerly pastor of our Waverly and Chapel Hill churches) is preaching a series of sermons during Lent on "What We Believe," using the new Statement of Faith of the United Church as a basis.

Mrs. John Robert Kernodle, social action chairman for the Women's Fellowship of the Southern Convention and member of First, Burlington, was elected chairman of District 2 of the N. C. Council of United Church Women at the annual meeting of the last week in January.

Rev. James Porter began work as pastor of Turner's Chapel, Sanford, February 12. Following the morning service, Mr. and Mrs. Porter and family were guests of honor at a covered dish luncheon at the Colon Community House. They are living in the Turner's Chapel parsonage on the Colon Road.

Rev. W. W. Snyder of our Home For Children will be the guest speaker at the morning worship service at Garner Community Church March 19.

An area church school worker's conference is being held this evening (March 7) at Amelia church in the Eastern N. C. Conference with Rev. Robert Knowles as leader.

Mrs. Robert Kimball of First, Burlington reviewed "One World, One Mission" for the Women's Fellowship of Union Ridge following a covered dish supper February 27.

Pilgrim Memorial Church (Congregational) in Sacramento, California, has given 85 copies of *The Pilgrim Hymnal* to the new Garner Community Church. They were channeled to the Garner church through the Southern Convention.

Rev. Reuben Askew is conducting a pastor's class in church membership during the usual Christian Endeavor meeting period each Sunday evening during Lent at Pleasant Hill, Liberty.

The following people attended the Southeast Regional Meeting at Talladega College, Talladega, Alabama, February 28 - March 2, 1961:

Rev. and Mrs. Clyde L. Fields, Rev. W. Walter Hall, Rev. F. C. Lester, Rev. and Mrs. Lacy M. Presnell, Rev. Kenneth D. Register, Rev. Wm. A. Rich, Rev. Wm. T. Scott, Jr. Rev. Collie Seymour, Rev. Lowell A. Smoot, Rev. W. W. Snyder, Rev. Richard Petersen and Rev. Carl E. Wallace.

The Fields and the Presnells will spend a few days in Florida following the Southeast Regional Meeting.

Rev. Aubrey Todd was the speaker at First, Norfolk, February 12, when the pastor, Rev. Olin B. Pendleton, his Chicago Theological Seminary classmate, was in Boston for tests at the Lahey Clinic.

The women of First, Norfolk, met Tuesday morning, February 28, to summarize study on Luke given by Dr. Sheldon Mackey at the Norfolk Preaching Mission the preceding week.

The mid-year session of the Western N. C. Conference will be held Wednesday, March 15, at the Asheboro church beginning at 10:00 a.m. Each local church should be represented for this educational session.

Dr. Arthur Flemming, former secretary of health, education and welfare for the U. S., will be the speaker at annual Founders' Day exercises Thursday at Elon College. This is also Dr. Danieley's third anniversary as president.

Installation service for Rev. W. W. Hall at Asheboro will be held Sunday evening, March 12, with Supt. Clyde Fields, preaching.

Rev. Robert Knowles visited our new Garner Community Church February 26, observing several classes during the church school hour, bringing the morning message, and meeting with church school workers in the afternoon. Judy and Jerry Stone, members of Hayes Chapel, rendered special music for the worship service. The choir used their new robes for the first time.

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Man Of The Year

Richmond Honors Cofers

By Dr. Wm. H. Gatten

Mr. and Mrs. Dennis F. Cofer, long time members and active workers in the First Congregational Christian Church, Richmond, Virginia, were honored at a tea in the Fellowship Center of the church Sunday, February 19, 4 to 6 p.m. The Cofers are retiring and moving to their farm near Surry. Mr. Cofer has been with Miller & Rhoads Department Store for twenty years and Mrs. Cofer has been with the Chesapeake & Potomac Telephone Company for the same period of time, having risen from a telephone operator to the Director of Personnel.

Both Mr. and Mrs. Cofer have made significant contributions to the work of their Church, having served in many offices and on various boards. At the time of their retirement Mrs. Cofer was serving as president of the Woman's Fellowship, teacher of the Junior High Sunday school class and a member of the Official Board. Mr. Cofer served as chairman of the Official Board last year and is a member of it this year, chairman of the Board of Deacons, the chairman of the Board of Ushers. Both of these friends have unlimited capabilities and have given their time, talent and treasure to their church and their Christ.

They were also honored February 14 at the supper meeting of the T-R-M Club of the church and were honored by the Pilgrim Fellowship Sunday evening February 26. Blanche and Dennis will be missed very much.

PLYMOUTH LAYMEN ENTERTAIN

By Susan Ferrell and Sandra Ogburn

Ladies, relax! The men can cook. Never let a man tell you he has no reason to be in the kitchen, because he can take over.

The laymen of Plymouth Church have proved this by cooking and serving supper to the church members at the McCullers Ruritan Building, Saturday evening, February 18.

Everyone really enjoyed this delicious meal, along with the good fellowship. A series of films was shown after the meal.

You can imagine how odd the ladies felt, relaxing while the men washed all the dishes.

We really did enjoy this social event of fellowship and good food, but most of all we were pleased to know how well the man can cook. Our congratulations to all of them!

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

FORGIVING

"Forgive, and ye shall be forgiven."

Luke 6:37

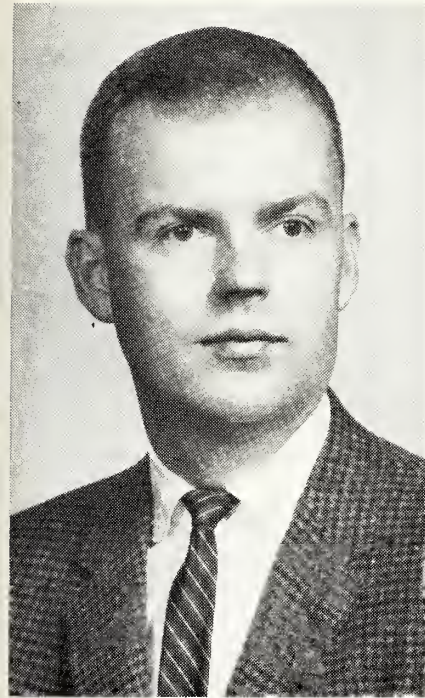
At first I meant to call this little Lenten meditation: Forgiveness. When I looked at it again I said: Forgive, is the command; the remainder of the text is thrown in for good measure. In Lent we should have a heart house-cleaning! We should throw out the ugly, unneeded, self-kept, damaging debris.

What we need, what we would like to have, is forgiveness. Forgiveness is a two-way street. Jesus has done his part to make it possible, so kind and good is he! The price of forgiveness comes high; remember Calvary.

There is a certain renouncing of self in forgiving. He did me wrong. Yes, to be sure, but your holding of hate in your heart — some of us do not call it hate, we call it "hurt." There is an over-worked word, believe me. What we say is: He hurt me so much, which being interpreted means, He made me so angry. But as I was saying, he did me wrong; but the holding of hate in your heart will do you far more wrong than ever he could do to you.

There is a denying of self in forgiving another. The laying aside of anger, resentment, suspicion; and the throwing out of pride. Whoever would walk in the ways of Jesus let him deny himself and take up his cross and follow him.

"Forgive, and ye shall be forgiven". The results are sublime. The air is clear, and fresh, and sweet! Then the cleansed heart will not be empty, but full of kindness and love, and good works. Life is short at best, but it grows shorter all the time, if we hold any of the unforgiving spirit in our hearts. "Ye shall love one another," says Jesus, "as I have loved you."



DONALD R. TAYLOR

Donald R. Taylor, active layman in our Newport News church, was honored by the Hampton Roads Junior Chamber of Commerce as the "Young Man of the Year" for 1960.

Mr. Taylor, who has taught history for nine years at Hampton high school where he graduated, was coordinator for the 350th anniversary celebration of the city of Hampton, setting up displays, assisting in pageant plans, writing a history of the city, and working out the calendar of events for the celebration.

At present Mr. Taylor is serving as president of the Eastern Virginia Sunday School Convention. He has been superintendent of the church school at First Congregational Christian, Newport News, attending the National Conference on Christian Education at Purdue during that time. He has also served as a deacon and has supplied the pulpit at Newport News and at Warwick on numerous occasions.

Congratulations to this civic-minded 30-year-old layman!

Rev. G. Harold Myers, pastor of Edgewood United Church, Burlington, will be the guest speaker for the laymen's fellowship supper meeting at First, Burlington, March 10.

What Is Christian Social Action?

Since 1934 Congregational Christian Churches have had an organization that constantly reminds members that to be Christian means more than just to profess some belief — it means putting that faith into action. Evangelical and Reformed Church people have had such a reminder by an organization of their own. Now the two groups are united in a Council for Christian Social Action, which is an organic part of the United Church of Christ.

In Christian Community (a publication of this organization) for February there is a two-page spread that tells what Christian Social Action undertakes.

In the World of Nations it supports the United Nations; seeks the advancement of human rights; advocates the control and reduction of all armaments (nuclear, chemical, bacteriological, conventional); seeks greater use of our resources for international economic development; promotes reciprocal trade policies; works for negotiations to relieve international tensions; and shares in the extension of the world-wide Christian community.

In Race Relations Christian Social Action undertakes the protection of the political rights of all citizens; the completion of desegregation in education and public services; elimination of discrimination in housing; and the development of a Church that welcomes members from every social and cultural group.

In American Culture Christian Social Action envisages and works for acceptance of Christian responsibility in labor, management and other vocations; conservation and development of natural resources for the benefit of all; agricultural policies that protect both farmers and public; the extension of health programs and other public services; increased educational opportunities for all; the protection of migrant workers and their families; and social services for the aging, mentally ill and others with special needs.

In Political Life Christian Social Action means the support of effective, representative, responsible government; participation of Christians as voters, party workers, candidates and holders of public office; critical evaluation of policies, candidates and parties; and both study and action

on Christian responsibility for freedom.

The concluding paragraph has this dedication:

"To these tasks we dedicate ourselves in the name of God who calls us to seek justice for all His children and to love our neighbor not only in word but in deed. In Him is our confidence and our trust."

The General Synod of the United Church of Christ, meeting July 8, 1959, adopted the following in its "Call to Christian Action in Society:"

My Happiest Experience

By Roy C. Helfenstein
Ormond Beach, Florida

If I had a dozen lives to live, I should want to live them all in the ministry of Jesus Christ.

Though one's ministry is all an experience, we might better think of it as a series of experiences. Naturally every minister has had some one experience which stands out like a mountain peak above all others. The happiest experience of my ministry of fifty years was the privilege of winning a certain prominent business man to Christ and Christ's program of life. It has been my privilege to win more than a thousand men and women and youths to Christ and the church as a result of personal interviews, but because of the prominence this particular man held in the business world and in the social and political life of his city; the fact that for forty years he had not attended church, being absolutely indifferent to religion all those years, and the enthusiastic interest he expressed in the cause of religion after his conversion made the experience of leading him into the Christian way of life one of unique joy.

Commenting upon his experience, he said, "I can't explain it to this day, but somehow as I was going down the aisle with a group of others, some who were going to the altar, and some who were leaving the church, I was jostled past the altar to the door, and found myself outside the church with a crowd of young fellows who were making light of the whole affair. I didn't go back

"The Gospel is the Good News of what God has done and is doing in the world. In Jesus Christ God entered the area of human history, grappled with the principalities and powers of evil, won a victory over those powers, and made manifest his love and gracious purpose toward all men. . . The Church responds to God's saving act by seeking His will in all human relationships."

If there ever was a time when Christians needed to make their influence effective in the world, that time is now. Righting the wrongs done to people is good evangelism when done in the spirit of Christ.

into the church. The crowd of us later started home. I felt miserable. I presume I was under conviction, but I was unwilling to acknowledge to the fellows that I was considering in any way the question of becoming a Christian. So I began to sing one of the hymns in jest, making fun of the way they sang it in the church. One of the fellows said, "What's the matter _____?" — but I was only making fun. It was blasphemy."

"I was always whistling and singing. But when I gave that answer, I did not sing anymore on the way home. And more than that, I never sang a song nor whistled a tune from that night until yesterday after your visit. And it was so strange that after we prayed yesterday, the old songs my mother used to sing kept ringing in my ears, and I have been singing those songs almost continually since. And to think that for forty years I haven't even felt like singing."

For forty years he had crowded music out of his life, because of rejecting Jesus Christ.

To be able to bring music back into his life, to be able to enlist a personality of such power on the side of Christ, to hear his enthusiastic appreciation of the service I had rendered him — all this in the light of the background of the whole experience, made it the happiest experience of my ministry thus far. And the happiest experience in every minister's life is the experience of enlisting forceful personalities for Christ and the Kingdom.

When certain nations cease their self-serving quarrels and desist from making threats of war and begin to develop sane policies — as they must if civilization is to endure — effort should be made to widen the use of science by a better understanding of its purpose.

The submarine, the airplane, the bomber, long-range guns, rockets, missiles, and all the other inventions that have helped to make war possible and inflict injury or death upon military personnel and civilian populations are major accomplishments of science. But science was never intended to be a destroyer, except as an avenue to conservation.

But the great need is to change the pattern of science from the field of destruction to one where the results are constructive. Such a change has been in the making in the United States for several years, the strongest evidence being this country's proposal and demonstration to use nuclear power for peaceful purposes only.

Of the smaller, less glamorous, yet far-reaching results of scientific accomplishments in the United States, its machines and machine-made goods and gadgets are available in almost every land. Even in most of the remote corners of the earth there is scarcely a person whose life has not been touched in some way by something labeled "Made in the U. S. A."

Many scientists are of the opinion that one of the first things to be undertaken to change the attitude of world society toward the primary purpose of science is to change the pattern of thinking. As an illustration, they pose this question: Shall chosen and prospective leaders be the ones who make the most passionate appeal to emotions, or those who are able to demonstrate truth from fact and logic? And they point out that wars are often waged on the ability of a reckless leader to influence his people by making appeals that have no logic. Since pure science is truth, other forms of thinking would be changed to reason and truth-patterns to offset propaganda which is so widely and effectively used by the advocates of communism.

Then there would be a change of attitude toward conservation of natural resources, and everything would be scientifically and economically used. Instead of scattering oil, gas, coal, metals, and other minerals

where they cannot be recovered, the more abundant economic life would be achieved by the proper use of these things, not by their waste.

In whatever ways and on whatever subjects there may be differences of opinion, there is convincing evidence of great and urgent need for a com-

plete revamping of national and international policies and the introduction of more constructive ones.

If science can swing the thinking of national leaders in such a direction, a brighter day will come to a war-threatened world where the shadow of death often obscures the hope of a peaceful and happy life.

C. B. Riddle

I wish there were some wonderful place,
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our selfish grief,
Could be dropped like a shabby old coat at the door
And never put on again.

It couldn't be possible not to be kind
In the Land of Beginning Again,
And the ones we misjudged, and the ones we begrudged,
Their moments of victory here,
Would find in the grasp of our loving clasp
More than penitent lips could explain.

For what had been hardest, we'd know had been best,
And what had seemed loss would be gain,
And there isn't a sting that would not take wing
In a Land of Beginning Again.

—Author Unknown

This Interested Me

By Emily C. Lester

You need to know, as a member of our denomination, what national boards we have, how they are organized, what they do, what they list as their specific needs, and today's challenge for increased giving outside our local churches. This information — and more — I was interested to find in the 32 pages of easy reading in the booklet entitled, "The Stewardship of Our National Boards." A copy has gone to every minister, and you may secure one free of charge by writing to Missions Council, 287 Park Avenue South, New York 10, New York.

One very "mean" thought (and not one I was supposed to get from reading this good church material!) came to me as I reflected on the information therein: Do you suppose one reason some people are opposed to the merger is because they think they will have to give more? Are some of the strongest defenders of "the Congregational Way" afraid of the better record of benevolent giving of the Evangelical and Reformed Church?

In a recent issue of "The Congregationalist" (anti-merger publication)

reference was made to The United Church of Canada as an argument against merger, indicating that one was ineffective. Well, "The Stewardship of Our National Boards" says, "Practically all the Lutheran groups, United Presbyterians USA, Presbyterian Church US, Protestant Episcopal Church, Reformed Church, United Brethren, Southern Baptists and the United Church of Canada now give more per capita than would be required of us to meet the \$11,500,000 goal suggested by the end of 1962 — which means an increase of nearly 60% in our benevolent giving!"

A chart showing comparisons of per capita giving for benevolences from 1948-58 lists Presbyterians, Evangelical and Reformed and American Baptists all far above Congregational Christians.

Perhaps "the Congregational Way" is not something to be so proud of! Perhaps those who oppose merger want to spend more and more to maintain themselves and less and less in gifts for others... unfair judgment? Maybe so, but that was the "interesting" thought which came to me as I finished reading "Stewardship of Our National Boards."

Christ As The World's Light

by
Paul S. Minear

We have all read in the Bible numerous stories of God's visits to his people. We recall how often He comes to them at the most surprising times and places. Always He comes with a message which is unexpected. His presence startles and even alarms them. His quiet questions, although detected only by the inner ear, become loud enough to drown their noisy chatter, loud enough even to displace those questions for which they have been petulantly demanding answers from Him. Whenever He speaks, they must give a reply to His inquiry.

The situation is no different with us in 1961 as we begin studying Christ as the world's light, the theme for the Third Assembly of the World Council of Churches. The inner ear must be alert to hear His startling queries. Our glib words may sound as if we already knew what His light means for ourselves and our world. But should He speak, He may say what He said in the days of Amos: "Woe to you who desire the day of the Lord!... It is darkness and not light, as if a man fled from a lion and a bear met him... Is not the day of the Lord darkness, and not light, and gloom with no brightness in it" (Amos 5:18-20)...

If we assume that we are able to hail the dawning of this strange Day, and that our world will welcome it if only we describe it aright, that Day may dawn again as in the days of Jesus. How did it dawn then? In the midst of the most terrifying night: "And when the sixth hour had come, there was darkness over the whole earth until the ninth hour" (Mark 15:33). God's Day dawned when the Savior of all was crucified by all...

It is easy for us to talk as those who have been commissioned to witness to His light, as those who serve as "a light to those who are in darkness". To us as witnesses, God may speak as he spoke in the days of Paul: "You then who teach others, will you not first of all teach yourselves?" (Rom. 2:17-21)... How is it that we can teach ourselves first of all? If we are like the men in the days of Paul, the veil must first be

lifted from our faces, and in our hearts must shine the light of God's glory in the face of Christ (II Cor. 3, 4).

God's Questions

As we begin, then, the discussions of our theme, we can be sure of one thing. If God chooses to visit us in the midst of our discussions, He will raise questions of us all which are far more difficult to answer than those which we ask. His questions will immediately place us all under His fearful judgment and thereby include us all within His majestic mercy (Rom. 11:32). There will of course be differences among us, differences between one man's faith and another's anxiety, between one man's training and another's ignorance. But all these distances among us will be dwarfed by the common distance between our darkness and His light.

Recognizing as we must the mysterious distance between our questions and His, we must nevertheless study our theme with whatever measure of grace He has given to us (Rom. 12:6). And perhaps the best place to begin is with the statement of the theme itself. What basic assertions are fused together in the formula: "Christ, the Light of the World?" There are three such assertions:

The theme makes an assertion about the world. This world now

JESUS CHRIST, THE LIGHT OF THE WORLD

The General Council has sent to each minister a copy of the Bible study booklet by Dr. Paul Minear entitled, "Jesus Christ, the Light of the World." Every congregation is asked to use this for serious study between now and the World Council of Churches meeting in New Delhi, India.

It has been suggested by our Missions Council that our churches study this during Lent, and some of them are doing so. However, it is urgently hoped that the book will be kept for later use, if it is not used during Lent. Additional copies may be ordered for 50¢ from The Missions Council, 287 Park Avenue, South, New York 10, New York.

moves within the orbit of Christ's light, it stands under the power of His life. Through Him something has happened to the world which has changed its structure and destiny. Looking at all things in His light we discern everything becoming new (II Cor. 5:14-17). Only through understanding what he does can we comprehend what the world is.

The theme makes an assertion about Jesus Christ. He is nothing less than the light which gives life to men, nothing less than the Lord of the world who has transformed the world through overcoming its darkness. Apart from recognizing his powerful work in making all things new, we do not truly comprehend who He is.

The theme makes an assertion about light. Light is a word which describes the new life-giving link between Christ and the world. If we would understand what this light is (and its opposing darkness) we must first comprehend the power and authority by which Jesus Christ lives and rules. All other notions of light and darkness are deceptive or false. We may begin to think rightly about this light when we reflect the darkness of Good Friday and the bewildering message of the Easter angels.

Our Questions

Thus the theme welds these three nouns together and makes them interdependent. None of the three can be separated from the other two. Not one of them can be understood aright apart from its connections with the others. This, at least, is the intent of the theme, and the intent of that text to which the theme points (John 8:12). But we must now ask ourselves: do we really understand this triple assertion? If we are absolutely honest — and such honesty is the initial requirement for all study — must we not confess that each assertion triggers an underground explosion in our minds and hearts. Fragments of ideas fly in all directions. Habitual ways of dealing with things are dissolved. The maps by which we have plotted our worlds are destroyed. Broken questions are strewn like rubble on the streets of our lives. When we piece these questions together, they seem to correspond roughly to the three assertions:

Do I see my world of 1961, my smaller world of Calcutta or Cape-

town, or my larger world of the United Nations and the power-blocs, as a realm ruled by Christ's light? How has he transformed this world where I live? If I can give no answer, none at all, then the assertion would appear to be either meaningless or false, at least to me.

Do I actually recognize in the living Christ the only one who serves as the light for this world? How has He overcome its darkness? How has He transformed everything into a new creation? How is He present in this world as the power of God for its salvation? Again the sense of the assertion would appear to be nonsense, at least for me and my world, unless some answer can be given.

Do I define the presence of light and darkness in my home and my town by reference to the living link between Jesus Christ and the world? Do I measure the day in terms of His presence and His purpose? Do I measure the night by reference to the resistance offered to His mercy and His judgments? Do the hopes and despairs in my heart depend upon the progress of His work or upon the prospect for my own plans? Answers to such questions are involved in any assertion that Christ is the Light. And these answers are valid to the degree that they are localized where we live and work.

Our Predicament

The theme thus places us in a strange predicament both as Christians and as churches. On one hand, we want to make the assertions because we do believe them — broken beliefs and stubborn doubts notwithstanding. Our living Lord, Jesus Christ is Himself the world's light, though the darkness in our hearts be ever so deep. Yet, on the other hand, our confession of faith (a much better word than assertion) uncovers that very darkness. It raises questions which we cannot answer. They place a painful accent upon our ignorance, our doubts, our helplessness, our resistance.

Having placed us in this predicament, however, the theme invites us to do three things which may prove extraordinarily helpful. It invites us to meet regularly with a community of those who are bound by the same confession, there to share our ignorances and our insights with one another. It invites this community of comrades to look again at the

world where we have been placed as Christ's servants and witnesses — at the world in our village or town or factory or school — and to study the ways in which Christ seeks to serve this world through us, as well as the ways in which the illness of this world is submitted in us to Christ for healing.

Finally, the theme invites us to listen together to the pluriform message of the Bible, that book where believers first made the confession and where the dilemmas of believing were as difficult as in any later period. When in the churches we open the Bible in a common desire to understand how our world has been enlightened by Christ, we will find that our world is still the same world, that Christ is the same Lord, and that the boundary between darkness and light follows the same frontiers. We will even find that our own city is still a part of Corinth and Ephesus, Babylon and Jerusalem.

Looking To New Delhi

"So there is to be another big meeting of the World Council of Churches in New Delhi in November, 1961. That will be the third in 14 years, won't it? Wasn't there one in Amsterdam, and one in the United States at Evanston?... I suppose the meetings do some good, but I can't see that they help us very much in our job here with this struggling congregation."

We have all heard the voice before, says the anonymous author of the pre-assembly study booklet. "Who will be at the Third Assembly of the WCC in Delhi? The trusted leaders of the churches, archbishops, bishops, moderators, denominational secretaries and superintendents — theologians and scholars who are expert in various fields of study and research — and members of the WCC staff. But many will be pastors, laymen and women," the booklet answers. All of them, including the church leaders, will be there by vote and resolution of the appropriate authorities of the legislative assemblies of their churches.

"There is a very real sense in which each local congregation may truly say not 'they will be there', implying people from Geneva, or even

And we will find that the same call comes from the same Lord to follow Him. It is to those who follow that He promises "the light of life". Perhaps in our very studies into the meanings of the confession, this Light may surprise us with His presence.

WORLD COUNCIL RELIEF WORK

The World Council of Churches is asking its 178 member churches to give a million dollars for relief work in the Congo. The National Council of Churches in America is asking for \$500,000 as its share in this undertaking. Reports indicate that 80% of church property in areas where there has been fighting has been destroyed. Since it is forbidden to live in the bush, new villages are arising along main roads. New churches, schools and hospitals are needed. Native ministers receive \$28.00 per month, and many receive that amount only every other month.

from their denominational headquarters, but 'we shall be there.'

This is true of the Third Assembly to be held in New Delhi in a more specific local way than in the case of the two previous assemblies. For throughout the world millions of Christians will be engaged in the study of the Assembly theme "Jesus Christ, the Light of the World" Early in 1961, ministers are receiving the study book from their churches and already small groups of Christians are gathering together to find out for themselves the significance of this theme. (A copy of the study book with its discussion of the theme and eight related Bible Studies may be had from the New York office of the World Council of Churches, 475 Riverside Drive, New York 27, N. Y., single copies are 50c each.)

The World Council of Churches has invited Dr. Paul S. Minear, an American theologian who teaches at Yale Divinity School to discuss and explain the choice of the theme and tell of the effects it may have for those who take it seriously. As chairman of the commission on the main theme, Dr. Minear writes from his experience as a scholar working with other scholars to understand how Christ's light is perceived by men in 1961.

Letter Pictures Work In Angola

Dear Friends:

Africa is awakening and many of its people are demanding the right to rule themselves. Some of them, who have received proper training, are succeeding very well in handling their own affairs, but others are only involving their country in tribal warfare and anarchy. Christian statesmanship is more needed today than ever before.

In August we had a unique experience. With air travel making it possible to visit far away places in a short time, many people are including Africa in their plans. About a year ago, some doctors in one of the churches in Hamilton, Ontario, Canada, conceived the idea of making up a party to visit our Mission and to give of their talents while here. The United Church of Canada, and the American Board share jointly the work in our Mission in Angola. They began having weekly meetings reading up on Africa and Angola, so as to be well informed when they arrived. They planned to make short

stops in Daka, Ghana and the Rhodesias, but to spend about two weeks in Angola. By the time the year was up there were 19 in the party, most of whom were eminent doctors, and their wives, many of them specialists in various lines. The minister of the church and his wife, the wife of one of the national church leaders, a school teacher and a Negro lawyer and his wife made up the party. When they arrived in Nova Lisboa, they were divided into three groups, each with a different itinerary, which took each of them to several of our Mission Stations and to the Central Institutions in Dondi. We were fortunate in having two of the groups visit us for about two days each. We not only showed them the work on the Mission Station but took them to some of the pastoral centers that were not too far away. We enjoyed it and I think that they did too. Then they and most of the medical staff on the field were to go to Chissambe where there is a fine Mission Hospital, for intensive medi-

cal work. Hundreds came from far and near for consultations, and many operations were performed, each specialist taking charge of the cases for which he was especially trained. About a week before the guests arrived I had broken off a front tooth that held my plate. There was a dentist in the party but he was not among those who came to Elende. As Mary McDougall and Mrs. MacInnes, who was a dental nurse before her marriage, were going, and as we had several patients to take, I decided to go with them and so we took my car, as it would take the group as well as our camp beds and other luggage. There I had the privilege of meeting the rest of the party, and was able to help out in taking some of them to Chillesso. Mr. Alexander, the lawyer, had a wonderful bass voice, and he thrilled us all with his singing. He kept the Africans spellbound and even sang some songs in Umbundu, much to their surprise and joy. It was a thrilling experience for all of us and we hope that it will be repeated.

Almost as soon as they left, we had to begin getting things ready for

The Southern Convention Helps Support These Missionaries Also

Miss Angie Crew, a missionary in Japan for almost four decades, is a member of the faculty of Kobe College, Nishinomiya.

She developed, in collaboration with Miss Mary Stowe, a highly successful phonetic-dramatic method of teaching English to Japanese students.

During World War II she was in this country serving as assistant secretary of missionary promotion in the Southern Convention of the Congregational Christian Churches. She returned to Japan in 1947.



MISS EDITH GALT

REMEMBER
EASTER OFFERING
FOR MISSIONS



MISS ANGIE CREW

Miss Edith Galt, a specialist in maternal and child health, is on the staff of Il Sin Women's Hospital in Pusan, Korea. She represents both Church World Service and the Congregational Christian Service Committee.

One of the two non-Koreans on the hospital's all-woman staff, she is primarily responsible for the mid-wifery training program, a course for graduate nurses.

Miss Galt, who was born in China to missionary parents, served with the North China Mission before receiving her joint apportionment to Korea.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE ANGOLA MISSION

Dondi

Mission station where united work of American Board and United Church of Canada centers here with church, schools, hospital, printing press.

March

12—Miss Margaret Neumann went to Africa in 1953 after 24 years as a school teacher in California to teach missionaries' children. First appointed for 3 years, she is now on permanent appointment. She teaches grades one to eight.

13—Rev. and Mrs. Thomas Oguma both went to Berea College (he had already attended the University of Hawaii). They went to Africa in 1949 where he is treasurer of the Church Council, which handles funds for three boards and also supervises buildings for the station.

Elende

Mission station about the size of the state of Connecticut; 12 miles from railroad; has schools, hospital, dispensary, church.

14—Miss Mary Hurlbut, who went to Africa in 1923, supervises rural district education and religious work for the entire station; this includes a central school for 400 boys and girls, and 350 outstation schools. Since the McDowells left she has also taken charge of medical work, kindergarten and domestic science school. A side interest is music! (See letter on this page.)

15—Rev. and Mrs. Henry McDowell are living in Miami Beach, Florida, where he is pastor of a new church. Dr. McDowell went to Africa in 1919, explored area, picked Galangue (Benjei) for station site and helped erect buildings and establish church. His wife became ill and they returned to N. C., where he was principal of Lincoln Academy, Kings Mountain. In 1947 he returned to Africa with his second wife. On furlough 1952-53 he occupied the Africa Chair at Kennedy School of Missions, Hartford Seminary. He helped mission to come to self-support through his counsel and guidance.

Lobito

One of the best equipped seaports in West Africa with a population of 30,000.

16—Rev. and Mrs. Lawrence Henderson worked in migrant camps in U. S. before going to Africa in 1947. Besides a full load of general missionary work they run a hostel for all missionaries who come and go through this busy port city — about 200 a year. They have developed a church for Portuguese Protestants, which is interracial.

17—Rev. and Mrs. William P. Tolley are of special interest to us, for he was a product of our church in Lynchburg, and worked in the Southern Convention summer camping program while a student at Elon and Hartford. They have completed language study in Portugal and Africa, and are now located in Lobito where they work with both Portuguese and African churches.

Nova Lisboa

Motor roads and air routes converge in this busy city of 50,000 about 260 miles from Lobito by railroad.

18—Rev. and Mrs. Gladwyn Childs have been in Africa for nearly 40 years, most of which was spent at Dondi where he was principal of Currie Institute and she was nurse. Now he is official mission representative to the government of Angola, and does church work with Europeans and Africans. He has M.A. and Ph.D. from Columbia and B.D. from Union Seminary.

Mary W. Hurlbut

Youth Faces The Future



Becky Harward



Dianne Binkley

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

YOUTH EVANGELISM

By Becky Harward, Faith Chairman

When a person has committed himself to God, his responsibility as a Christian is just beginning. The word evangelism means "sharing the good news." The Faith Commission chose "Youth Evangelism" as an emphasis for 1960-62 because "we need to share what we have come to believe and to know; our commitment demands expression. One kind of response is evangelism. Through evangelism Christian youth respond to the call of God by witnessing daily in personal contacts and group effort." (Program Hints 1960-62.)

There are two phases of evangelism — exploration and encounter. Exploration requires much study. To explore the what, why, and how of evangelism, the local P. F. group could study the biblical basis of evangelism (John 3: 16-21; Matthew 28: 16-20; Romans 12). Also it could study the ways of approaching evangelism by examining the booklet **A Strategy of Evangelism** by Robert Spike, and other material available from the Commission on Evangelism, 2969 W. 25th Street, Cleveland 13, Ohio. The filmstrip "Members of One Another" (Christian Education Press) would be excellent to use at a P. F. meeting.

The real work of evangelism comes through encounter, which means to meet with or to face. "God has invited me to walk in His world; I should invite others to walk in my world and expect to be invited into theirs — just to walk around, to visit." (From the filmstrip, **Members One of Another.**) Members of the local group should invite young people who do not attend youth meetings to come to P. F. As a project, the group could tape record Sunday morning services and take them to community shut-ins so that

THE IMPORTANCE OF THOUGHTS

By Dianne Binkley, Secretary

"Do you know that your thoughts rule your life, Be they pure or impure in the strife? As you think — so you are, And you make or you mar your success in the world by your thoughts."

Anonymous

"As a man thinketh in his heart so is he."

Proverbs 23:7

"Men should be judged, not by their tint of skin, The Gods they serve, the vintage that they drink, nor by the way they fight, love, or sin, but by the quality of thoughts they think."

Laurence Hope

"I will govern my life, and my thought, as if the whole world were to see the one, and to read the other."

Seneca

"The happiest people in the world are those who have the most interesting thoughts."

William Lyon Phelps

"Thinking God is thanking God."

Anonymous

"The thought that leads to no action is not thought — it is dreaming."

Eliza Lamb Martyn

"There is nothing either good or bad, but thinking makes it so."

Hamlet, Shakespeare

"Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely — think on these things."

Philippians 4:8

they may be able to feel a part of the church.

I hope that members of your local group will be so inspired by their commitment that they will spread the "good news."

FEBRUARY ACTIVITIES AT HOLLAND

By John Dollar, Reporter

On Sunday, February 5, the youth of the Holland church had charge of the morning worship service. Those taking part in the service were Loren Waldo, Mary Dixon Rawles, Jean Powell, and Lawrie Miller. Lawrie gave the sermon. A youth choir furnished the music under the direction of Mrs. John Henry Powell, and young men acted as ushers. Everyone expressed satisfaction with the service.

Mrs. Loren Waldo, Jr. and Mrs. Carl Dollar are our adult advisors.

On February 12 we were visited by a P. F. caravan consisting of Hubie Young, vice president of the Southern Convention Pilgrim Fellowship, Pat Hayes, Alex Oliver, and Dorothy Wilkins, respectively president, corresponding secretary, and pianist of the Eastern Virginia Pilgrim Fellowship. Our own Lorden Waldo III is the vice president of the Eastern Virginia P. F. These young people presented the program for the evening. Hubie Young spoke on the importance of young people having a right philosophy of life. Pat Hayes read a thought-provoking poem, Alex Oliver led the group in singing, and Dorothy Wilkins played the piano. They were accompanied by Mrs. E. C. Wilkins, director of religious education in the Suffolk church and one of the advisors to the Eastern Virginia P. F.

Cookies and cokes were served at the close of the meeting, and the evening's activities ended with a friendship circle. We were happy to have these young people visit us.

Twelve young people, ages 12-15, are enrolled in the pastor's class being taught by Rev. Dwight Moore at Center, Halifax, each Saturday morning during Lent.

BAYSIDE P.F. ANNUAL REPORT

By Barbara Messick, Reporter

Our Pilgrim Fellowship actively participated in "Youth Week" in January of 1960. We led the service and also enjoyed recreation during the week.

In the spring we were honored that three members of our church were nominated and approved for offices in the Eastern Virginia Conference. Pay Hayes, Barbara Smith, and Reverend Mr. Rice are president, member-at-large, and advisor, respectively.

We bought our second ping-pong table this spring, after making the money through our "Easter Breakfast" project. Since then we have acquired many games for P. F. use.

During the summer we sold 100 boxes of toothbrushes in order to pay our yearly apportionment.

On the basis of their work, interest, ability and willingness three of our members were chosen this summer by the Women's Fellowship and \$10.00 was paid toward their fee for a week at Camp Moonelon.

In August we invited the Lynnhaven Christian Church to a Candlelight Vesper Service and tried to assist in their organization of a P. F. group by answering pertinent questions.

We washed cars at the "Flying-A" Service Station on Shore Drive on October 15 as our "Workday for Christ" project.

With the combined efforts of the Junior and Senior High groups \$60.10 was collected for UNICEF on Halloween night. A party was held afterwards in the social hall.

We attended the showing of a film on Protestant missionaries in Africa at McKendree Methodist Church and returned to our church for refreshments and recreation.

In November we held a covered-dish supper for the parents and youth with Mr. Bill Ginn, Admissions Counselor at Elon College, as our guest. He showed slides of the college, told us about it, and answered our many questions.

We also invited the Pilgrim Fellowship of the First Church to our church during November. After our meeting we viewed the film strips, "Boy Dates Girl" and "Boy Marries Girl."

In December we held a Christmas social at which we exchanged gifts. We also bought gifts for all of the children at the Welfare Home in

Princess Anne County and fifteen of us delivered them the day after Christmas.

We have one social a month, either at the church, or an outside activity such as skating, bowling, etc. We send articles to The Christian Sun as often as possible and always have representatives at all summer camps, conferences, and rallies. One of our commission chairmen (faith, fellowship and action) has a program once a month.

As you can see, we are a very active group and with God's help we hope to do better things in the future.

YOUTH FELLOWSHIP AT LEBANON

By Mrs. Carlton Scott

The Youth Fellowship of Lebanon Christian Church, Semora, N. C., had their regular meeting February 5 at the church. Our pastor, Rev. Lafayette T. Wilkins, met with them and presented a movie entitled "A Job for Bob." Following the movie, Mr. Wilkins made an inspiring talk to the young people about their future, closing with prayer. Miss Martha Brittle, a student at Elon College, led the recreation, which everyone enjoyed.

YOUNG PEOPLE BEAUTIFY PARSONAGE

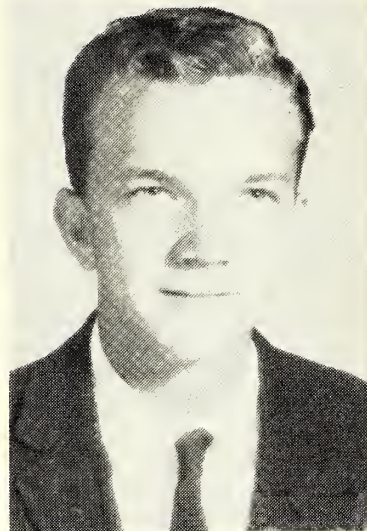
By Mrs. John A. Redding

The Youth Fellowship of Turner's Chapel (Sanford, N. C.) has completed another worthwhile project. They recently bought drapery material and made beautiful draperies for the living room and dining room of the parsonage.

The group, along with their advisers, Mr. and Mrs. Jake Gunter and Mr. and Mrs. Clyde Wicker, hope that their new pastor, Rev. James Porter, and Mrs. Porter and their daughters will like these new draperies. The same group bought venetian blinds for the parsonage when they were under the leadership of Mrs. C. C. Spivey and Mr. and Mrs. Reuben Wicker.

Vocational Guidance is being considered by Senior High P. F. at First, Burlington. March 5 — Business, John Williams and Education, Miss Carrie Taylor; March 12 — Law, Eugene Gordon and Social Work, Mrs. Allen Iseley; March 19, Medicine, Dr. Harold Kernodle and Christian Vocations, Mrs. W. F. Randolph.

Plans To Enter Ministry



Jerry Moore

A stirring conclusion was given to Youth Week at the close of the morning worship service in Bethlehem Congregational Christian Church in Altamahaw, N. C., Sunday, February 5, as one of the participants made known to the congregation his decision to enter into full-time Christian service.

Presenting himself to the congregation as one of our future ministers was Jerry Wayne Moore, 16, son of Mrs. Alma Moore of Route 1, Elon College. Jerry plans to begin his study for the ministry at Elon College upon his graduation from Altamahaw-Ossippee High School in 1962.

Moore is very active in both his church and school work. In his church, he is a member of the Pilgrim Fellowship, sings in the church choir, and is a regular attendant at the other services of the church. In school, Jerry is a member of the varsity basketball team, associate editor of the school year book, treasurer of the National Honor Society, and president of his junior class. He is also the recipient of the Citizenship Award for 1959-60. The award is based on scholarship and character.

A Junior Pilgrim Fellowship for those aged 9-11 was organized in our Albemarle church February 19 with Mrs. Lilly White and Mrs. Doris Deese as leaders.

Elon's Self-Study Program Ends

By Luther N. Byrd

The visiting committee of the Commission of Colleges and Universities, representing the Southern Association of Colleges and Secondary Schools, was on the campus of Elon College the week of February 27 to consult with the Elon College administrative officials and faculty in the final stage of an Elon self-study program that was begun in the winter of 1958.

The visiting group, composed of faculty representatives from four other member colleges of the Southern Association, included Dr. G. E. Metz, assistant to the president of Clemson College, Clemson, S. C.; Dr. Cornwell Anderson, president of Judson College, Marion, Ala.; Dr. Ralph Lyon, dean of Livingston State College, Livingston, Ala.; and Dr. Wright Spears, president of Columbia College, Columbia, S. C.

The visiting educators arrived at Elon on Sunday night, February 26, and spent several days in reviewing with the Elon administrators and faculty the results of the Elon College self-study, which was begun two years ago with the idea of planning the Elon program for advancement in higher education during the coming years.

Dr. J. E. Danieley, president of Elon College, set the stage for the visit by the Southern Association committee when he spoke to the faculty and students of the college in a chapel convocation, at which time he paid tribute to the members of the Elon faculty for their cooperation in the two-year self-study program.

Dr. Danieley, while stating that the continued accreditation of Elon by the Southern Association depended upon the results of self-study, stressed the fact that the lengthy study had brought a new evaluation of Elon's present position in the educational world and had furnished a springboard from which Elon can plan and project its program for the years ahead.

Citing the fact that the self-study idea is new in the Southern Association of Colleges and Secondary Schools, Dr. Danieley pointed out that Elon is one of the first colleges to complete such a project, and he paid tribute to administrative officials, faculty members, alumni, students and friends of the college who

have cooperated in the study project.

He further expressed the opinion that the self-study project, which reached its climax last week, will be valuable in determining Elon's financial resources and needs, determining just what changes and additions are most needed in the physical plant of the college and additions to the administrative and faculty personnel which will most enhance the Elon program of the future.

In connection with the Elon self-study, President Danieley admitted certain frustrations which he had felt during his three years as president in regard to Elon's physical plant, student body and faculty, but he also declared his satisfactions with the

cooperative spirit of students, faculty and administration, with the students who have done outstanding academic work, and with the progress made in improvement of the Elon physical plant. He also expressed his high hopes for the future of the college.

The office of "vice president" seems to attract Elon faculty members: President J. E. Danieley is a vice president of the N. C. Council of Church-Related Colleges; Dean H. H. Cunningham is vice president of the Association of Academic Deans of N. C.; and Registrar Alfred Hassell is vice president of the N. C. Association of Collegiate Registrars! These honors came during meetings of the respective associations last November, according to the February issue of the *Elon Alumni News*.

Elon Music Students Win Honors



Dick Apperson

Richard Apperson, Elon College sophomore from Newport News, Va., won first place in North Carolina's annual statewide contest for organists of college age, which was held in historic St. John's Lutheran Church in Salisbury under the auspices of the department of music of Catawba College.

For winning the contest, which is part of the program of the North Carolina Federation of Music Clubs, Apperson will receive a cash award and will represent North Carolina colleges late in March at the southeastern contest to be held at the University of Jacksonville at Jacksonville, Fla. There he will compete with winners from South Carolina, Georgia and Florida.

Apperson won his statewide title in competition with student organists from a number of North Carolina colleges, with the program featuring the works of Bach, Mendelssohn and Messiaen. The young organists performed on the new three-manual

organ in the Salisbury church, one of the oldest churches in Piedmont North Carolina.

* * *
Three Elon College students have just been awarded scholarships for musical study, according to an announcement from Prof. Fletcher Moore, chairman of Elon's department of music.

Richard Apperson, sophomore from Newport News, Va., and Hinson Mikell, freshman from Charleston, S. C., have been awarded scholarships, which were granted by the Presser Foundation of Philadelphia, Pa., for students preparing to become teachers of music; and Eleanor Smith, of Winston-Salem, another first-year music major, received a tuition grant from the North Carolina Federation of Music Clubs, following her selection as "Queen of Music" for North Carolina.

Apperson, who has just won the annual statewide organ contest for North Carolina college students, serves as student accompanist for the Elon College Choir and is also organist for the Davis Street Methodist Church in Burlington. Mikell, in addition to his college work, is organist for the Hocutt Memorial Baptist Church in Burlington.

Miss Smith won her statewide "Queen of Music" Title and the Federation scholarship when she was chosen by votes of high school senior girls in schools of North Carolina.

Jesus Prays For His Own (Temperance)

Background Scripture: John 17.

Devotional Reading: John 17:1-11.

Memory Verse: I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. John 17:15.

The Gospel writers give many instances of Jesus at prayer, but they tell us but little about what Jesus said or did in prayer. To be sure there are exceptions to this statement — for example Christ's prayer in Gethsemane. That he prayed, when he prayed, sometimes his posture while at prayer, where he prayed — these things are recounted. But little of what he said in prayer.

But John gives us here a full account of Jesus at prayer, a full detail of what he said in his "intercessory prayer." It was all so vivid and vital that John remembered it and embodied it in the story of the life of his Lord. Here is a priceless picture — our Lord at prayer. We should approach it in the spirit of awe and reverence. We are on holy ground. Let us listen to what Jesus says in this prayer.

His Prayer For Himself

It is not wrong to pray for one's self, although it is wrong to pray only for one's self. Jesus prayed for himself. He prayed that he might glorify the Father, that God would glorify him with the glory that he had with the Father before the world began. "Glorify thy Son, that thy Son also may glorify thee." "And now, O Father, glorify thou me with thine own self in glory with the glory which I had with thee before the world was." Jesus prayed that when the supreme test came — when the opportunity to glorify the Father through obedience even to the death on the Cross — that he might face and handle the thing in such a way that he would glorify God. How we need to pray that prayer! How often, in the time of trial and trouble and testing and temptation, in sorrow and suffering, do we fail to glorify God, do we act in a way that does anything but glorify God. Jesus did not ask for an easy way out; he asked for strength to deal with the hard way. He did not pray for easy tasks, but for strength for hard tasks. Jesus did not ask for things; he asked for fortitude and faith. In asking God to glorify him, Jesus was asking God to glorify him in such a way that God himself would be glorified. We should all try to live to the glory of God, no matter where we live or what we do. Herein is my Father glorified, said Jesus on one occasion, that we love one another, that we bear fruit and much fruit. "I am glorified in them."

His Prayer For His Disciples

"I pray for them . . . for them which thou hast given me." Having loved his own, He loved them unto the

end, and here he prays earnestly and lovingly for them. He asks several things concerning them.

a. That God would keep them through his own name . . . that none of them might be lost. As the Good Shepherd Jesus did not want to lose even one sheep. It broke his heart that Judas, one of the twelve, was "lost." He had done his best to see that none of them was lost — "while I was with them in the world, I kept them in thy name." Let every man realize that Jesus yearns that all men may be saved.

b. He prayed that his joy might be fulfilled in them. . . that they might have my joy fulfilled in themselves." The idea of such a thing — here was a man actually under the shadow of a cross, and yet talking about his joy, and praying that his followers might have his joy fulfilled in their lives. Plainly enough it was not any joy that came from earthly possessions, or ease of life, or freedom from suffering and shame. It was the joy which he said the world could neither give nor take away.

c. He prayed, not that the Father should take them out of the world, but that he would keep them from the evil. People do almost anything, even commit suicide, to escape from reality and the world of evil. The classic example, of course, is the

custom of the monks in withdrawing from the world in order to escape the evil in the world. (They did not realize that wherever they went they took evil with them in their own hearts, even if they did escape some of the temptations of the world.) But even so, the world is not to be saved by people who withdraw from the world, but by people who, although not of the world, are in the world. While it is true that men are to enter the church to worship, they are to leave the church to serve. Suppose that little band of eleven disciples had withdrawn from the world instead of going into the world! Religion is not much good if it stays in a man; it comes alive only as it gets out of a man.

d. He prayed that they might be "sanctified." "Sanctify them through thy truth; thy word is truth." Jesus was not praying that his disciples should be perfect, that they should be so holy that they could not and would not sin. He prayed that they might be "sanctified" in the sense that they "were set apart" — that is what the word means literally — that they were to be set apart as his ambassadors, his witnesses to truth, his messengers. They were to live in the world in such a way as to make the world see the truth. He is saying in so many words, "Don't make it easy for them; make them strong to bear whatever they may have to suffer in spreading the truth." There is a great deal of confusion in this matter of "sanctification." And there is a certain type of "sanctified person" who is not easy to live with, a "holier than thou" guy, a fellow who is so pious that he hurts. Jesus was talking about folks who "were set apart," committed to God's service.

His Prayer For The Church

"Neither pray I for these alone, but for them also which shall believe on me through their word." That means he was praying for his church, for you and for me. See the ever-widening circles of his prayers — for himself, for the inner band, for the world wide fellowship of believers. And for what did he pray concerning "those who should believe on him" through their word? HE PRAYED THAT THEY MIGHT BE ONE, even that THEY MAY BE ONE EVEN AS HE AND THE FATHER WERE ONE. Get this straight — he was not praying for uniformity; he was

(Continued on Page 15)

SUNDAY SCHOOL LESSON

MARCH 19, 1961

By Rev. H. S. Harcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Billy Burgess Writes

Billy's address is:

Pvt. Billy E. Burgess
55 ENCP Combat HHC
APO 164

New York, New York

and I am sure that he would be glad to have mail from friends here at home. I imagine it is lonely for a boy to be so far from home, but his letter sounds as if he is keeping busy with his art and making friends. It is good for boys to have this opportunity of travel and meeting new people and making new friends. Our best wishes to Billy.

Walstein W. Snyder, Superintendent

Dear Friends:

Here is our financial report for two weeks. Because last week we listed the contributions to the Children's Home Improvement Program we did not have our regular weekly financial report. This total of \$1,020.18 is actually less than it takes to operate our Home for one week, so we are running behind schedule in our income. We hope that it will begin to pick up as we do not want our bills to begin to mount up unpaid. And with Easter just the first of next month our children will be needing shoes and spring clothing. We hope you will remember our Home and the boys and girls here.

Our good neighbor, Miss Lila Newman, recently handed me a letter which she had received from Billy Burgess. You probably will remember that Billy was the young artist who graduated from high school last spring. For about two years he had been studying with Miss Lila, art professor at Elon College. Miss Lila had become interested in Billy's art work and encouraged and trained him to improve his talent. Billy is now with the United States Army in Germany. He writes:

"Dear Miss Lila,

I received the letter from you some time ago. I was glad to hear from you...I hope this letter will find you well. How is your Class this year?...I have started art classes in Germany.

I haven't painted any pictures, but I have drawn several charcoal pictures...You can expect them through the mail some time later on.

Do you do much painting and drawing or do you have much time to do so?

I've got a lot to learn in art and the more I learn the more I find that I don't know. I have started trying to learn the German language. I have made a friend who is interested in art and he knows more than I do, but I am learning.

Are you having much cold weather and snow?

The German people are almost like the Americans... Men and women up to the age of about 65 years old ride bicycles and motorcycles here in

large and busy towns. I guess that seems strange, but it doesn't after you stay over here for a while. I am supposed to come back home in October, 1962. Time seems like it is passing fast but I am still anxious to come back home to see you all again.

I guess it is time to close. God bless you.

Billy"

REPORT FOR FEBRUARY 20 AND 27, 1961

SOUTHERN CONVENTION CHURCHES AND SUNDAY SCHOOLS

Eastern Virginia Conference	\$ 141.51
Eastern North Carolina Conference	27.00
North Carolina and Virginia Conference	84.00
Total	\$ 252.51

SPECIAL OFFERINGS

Class 15, Reidsville Church	15.00
Pilgrim Bible Class, Greensboro, First Church	25.00
Walter P. Mays, Burlington, N. C.	10.00
Elon Sewing Group, First Cong. Church, Hendersonville, N. C. (for shoes)	25.00
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00
Wachovia Bank & Trust Co. (dividend)	67.50
Adult Bible Class, Clayton Christian Church	5.00
W. R. Robinson, Chicago, Ill.	2.00
The Women's Fellowship, Newport News Church — Friendly Service Gift	33.50
Carolina Christian Church, Burlington, N. C.	16.00
Mrs. Pauline B. Perry, Mystic, Conn.	15.00
Women's Service League, Olivet Cong. Church, Bridgeport, Conn. — Friendly Service Gift	10.00
Mrs. Clayton P. Chamberlin, Windsor, Conn. — Easter ..	15.00
Little Service League, First Cong. Church, Stratford, Conn. — Friendly Service Gift	15.00
Mrs. W. D. Florance, Elon College, N. C.	125.00
Young Married Couples' Class, Danville Church	5.00
Mrs. David C. O'Brien, Bridgeport, Conn.	5.00
In Memory of W. Earl Bradley	10.00
In Memory of Edgar L. King (2 memorial gifts)	10.00
In Memory of Mrs. Josie Vernon	10.00
In Memory of B. R. Wagoner	5.00
In Memory of Charles Britt Ellis, Sr.	3.00
Special Gifts	335.67
Total	\$ 767.67
Total for the Week	\$ 1,020.18

Supt. Clyde Fields accompanied the pastor, Rev. Lafayette T. Wilkins, to Lebanon church, Semora, N. C. for a meeting February 14, during which Mr. Fields explained about the United Church of Christ. The church expects to vote on the constitution at its next business session.

A Workshop on Day Camping, held February 1-3 near Richmond, Virginia, was attended by Rev. Reuben Askew, whose church (Pleasant Hill, near Liberty, North Carolina) is planning a day camp for Juniors next summer — the first, they believe, in the Southern Convention.

Southern Convention Vote On Constitution

The following churches of the Southern Convention have voted on the Constitution of the United Church of Christ. Other churches of the Convention are urged to vote as soon as possible, in order to have all voting results in by June 1, 1961.

1. Asheboro	Yes
2. Asheboro, Bailey's Grove	Yes
3. Bayside	Yes
4. Bay View	Yes
5. Bethlehem (Altamahaw)	Yes
6. Burlington, Edgewood	Yes
7. Burlington, Carolina	Yes
8. Burlington, Lakeview	Yes
9. Chapel Hill, United	Yes
10. Chuckatuck, Oakland	Yes
11. Driver, Berea	Yes
12. Durham	Yes
13. Elon College, Community	Yes
14. Flint Hill (R)	Yes
15. Franklin, Hunterdale	Yes
16. Garner, Community	Yes
17. Good Hope	Yes
18. Great Bridge	Yes
19. Greensboro, St. Peter's	Yes
20. Happy Home	Yes
21. Hebron	Yes
22. Hendersonville	Yes
23. Hopewell, Va.	Yes
24. Liberty Vane	Yes
25. Liberty, Va.	Yes
26. Manson, Mt. Auburn	Yes
27. Monticello	Yes
28. Mt. Gilead	No
29. Mt. Zion (NCVA)	Yes
30. Niagara	Yes
31. Norfolk, Christian Temple	Yes
32. Norfolk, First	Yes
33. Portsmouth, First	Yes
34. Portsmouth, Shelton Mem.	Yes
35. Raleigh, United	Yes
36. Richmond, First	Yes
37. Richmond, St. Andrew's	Yes
38. Salem Chapel	Yes
39. Sanford	Yes
40. Sanford, Northview	Yes
41. Seagrove	Yes
42. Shallow Well	Yes
43. Smithwood	Yes
44. Sophia	Yes
45. Sophia, Flint Hill	Yes
46. Spoon's Chapel	Yes
47. Southern Pines	Yes
48. Tryon	Yes
49. Union Grove	Yes
50. Union Ridge	Yes
51. Union, Virgilina	Yes
52. Winchester	Yes
53. Wood's Chapel	Yes
54. Youngsville	Yes

EASTERN VIRGINIA C. M. A.

The Christian Missionary Association of Eastern Virginia has entered the church extension campaign with a vigor that should bring fine results in our conference. The Executive Board met on January 29, and under the enthusiastic leadership of our able president, Rev. William Simmons of Great Bridge, it mapped the campaign for the following months. A letter has been sent from the president to each minister in our conference explaining our plans and asking for the name and address of a key worker for Church Extension Sunday, March 5. Addresses of the present members of the C. M. A. in each church were also requested. A second letter from the president was sent, this time to these key persons inviting them to a planning session to be held on February 12, at Bethlehem (Nans).

Although only ten of the churches had representatives there, the group was enthusiastic and offered many suggestions on how best to carry out our campaign. It is the plan of the Convention on March 5, to secure a pledge for renewal of membership by the present C. M. A. members and to secure five additional new memberships in each church. Printed program covers and an insert page explaining the "whys and wherefores" of C. M. A. were distributed.

The fruits of this campaign have not yet been calculated, but it is the hope the renewed interest and participation in church extension will prevail throughout our churches in Eastern Virginia. As it is so aptly phrased on the back of our church extension bulletins, "God builds no churches; He has left this work to man."

Mrs. Walter D. Graham, Secretary

SUNDAY SCHOOL LESSON

(Continued from Page 13)

praying for unity. What a drab, dull world this would be if everybody thought alike, if there were uniformity in everything! It would indeed be a dead world. And what a dull, drab, dead world it would be if we had uniformity in religion! Jesus was not praying for a world or for a Church in which there was uniformity. He was praying for a Church in which there was "the unity of the Spirit, and the bonds of peace." There has been a great deal of confusion and confounding in this matter. It has been thought that the Early Church was one. Let one read the New Testament and he will find that the Early Church was not a church which was "happily united" in which all the members were in perfect accord. There never was such a church! The primitive Church was a divided church. But Jesus was praying for a vital unity among all Christians. He was saying as someone has put it "We may not see eye to eye, but we can walk arm in arm." We may never have "one big Church" — it is a question whether we want such a Church. But we can have one mind and one heart in Christ.

"Endeavoring to keep the unity of the Spirit in the bonds of peace" — that is the thing for which our Lord prayed. And he went on to say that it was this kind of unity which would help the world to know "that thou hast sent me, and hast loved them, as thou hast loved me." Love, and a spirit of spiritual unity, are the bonds and badges of Christian discipleship.

ANNUAL LEADERSHIP TRAINING INSTITUTE

THE CHURCH OF WIDE FELLOWSHIP

Southern Pines, N. C.

Sunday, March 12, 3-5 P. M.

Devotion Board of Deacons
 "Called to be A Church Leader" Bishop Louis Melchoir,
 Pastor of Village Chapel (Episcopal), Pinehurst

Coffee Break
 "The Implications of A Church Program
 of Christian Education" Dr. Price Gwynn,
 Dean of Flora McDonald College

Sunday, March 19, 3-5 P.M.

Devotion Board of Christian Education
 "Expressing the Mission of the Church" Dr. W. J. Andes
 Coffee Break
 "Evangelism in our Day" Rev. Clyde Fields

Education For Mission

By Mrs. John H. Sargent

A Litany — adapted from material in the special May issue — “Education for Mission” of the *International Journal of Religious Education*.

- Leader:** “What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops.” Matthew 10:27. Everyone who follows Jesus Christ must proclaim his message.
- All:** This proclaiming is done by word, by sign, by gift, by deed of hand. This proclaiming is the mission of the church, and education for mission is education for proclamation.
- First Voice:** We must know what we proclaim.
- Second Voice:** We must know those to whom we proclaim, and those with whom we proclaim.
- Third Voice:** We must know how to proclaim.
- Leader:** Education for mission involves us in a search for understanding of the gospel of Jesus Christ.
- All:** Education for mission leads us to acquaintance with other people, and their needs for the gospel, for food and clothing and shelter, for schooling and healing, for encouragement, for comfort. It demands of us recognition of our responsibilities for other people.
- Leader:** It reveals to us ways of meeting our responsibilities to God and to others — ways that we may use as individuals, ways that require us to work together in a church, ways that require agents such as missionaries.
- All:** Education for mission responds to our own needs.
- First Voice:** For there are other Christians in other places, and they too proclaim the gospel.
- Second Voice:** Sometimes we learn from them new and better ways of proclamation.
- Third Voice:** Sometimes they and we together proclaim the gospel, and there is benefit for both of us in working together.
- All:** The more we work together the more we realize that we belong together.
- Leader:** And we, as we come to understand others, develop new understandings of ourselves.
- All:** As we discover, with others, what the gospel means to them, we discover new meanings for ourselves. We learn that in proclaiming the gospel to others and with others, we proclaim it to ourselves.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MARCH 1961

NUMBER 11

17

HAD YOU THOUGHT?

How welcome do you make visitors? Have you noticed the streams of people leaving a church? They greet the pastor — stop for a moment to greet old friends — and then stalk out to their cars.

Is that all of yourself you give? Are you genuinely interested, perhaps, in making some newcomer feel at home? Does it occur to you that a friendly greeting, a handshake, a hope to see them next Sunday — perhaps a discreet inquiry to show you are interested in them, may make all the difference? Some people need a bit of extra attention — but once they feel welcome, needed and at home, it is quite wonderful how they unfold and blossom. They often become the backbone of all the work the church requires.

Try this experiment each Sunday. The results may surprise you!

—Christian Temple Bulletin

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

“They Shall Inherit The Earth”

“Blessed are the meek: for they shall inherit the earth.”

Already our kingdoms are beginning to totter.
Possess the earth?

Why, we have lost it! We never did possess it!
We have lost both the earth and our own souls
In trying to possess it!

For the soul of the earth is man and the love of man,
And of them both we have made a despair and a desolation!

I tell you, my good woman, this dead son of yours,
Disfigured, shamed, spat upon,
Has built a kingdom this day that shall never die.
The living glory of him will forever rule it.
The earth is his and he made it.
He and his brothers have been molding and making it
Through all the long ages.
They are the only ones
Who ever really can possess it.

Not the proud, not the idle, not the wealthy,
Not the vaunted empires of this world... No!
Something has happened here upon his hill today,
Something that will shake all the empires and kingdoms
Of this world into the dust.
The earth is his, the earth is theirs, and they made it!
The meek, the terrible meek,
Are about to come into their inheritance!

—Charles Rann Kennedy
In The Terrible Meek

Here And There Among The Churches

Reverend and Mrs. O. D. Poythress are vacationing in Fort Lauderdale, Florida, visiting Mr. Poythress' brother, Leary, and his wife.

Young people of the Christian Temple, Norfolk, between the ages of 9-18 are to use the social hall two Friday evenings each month for a supervised program of recreation.

Forty young people are members of the church membership class at First, Fairfield, Connecticut, where Dr. Henry Robinson is pastor. The group is meeting Sunday evenings during Lent.

The 50th anniversary of the Lila B. Sellars Bible Class of First, Burlington will be held in the form of a banquet in the fellowship hall of the church March 16. The pastor's wife, Mrs. Robert Kimball, will be the speaker.

Membership of Pfafftown church, Winston-Salem, has been divided into three districts. These groups will meet once every three weeks on Saturday night for the purpose of "getting to know ourselves, others, and God better." There will be fellowship, prayer and study.

"A church building which is only used on Sundays is a poor investment." Evidently First, Norfolk, believes this and plans to have its building in use throughout the week. Recent bulletins list Alcoholics Anonymous; Brownie and Girl Scouts; cherub, junior, Pilgrim, and chancel choirs; garden club; church P.T.A.; women's study session on Tuesday mornings; men's visitation evening; and other groups using the church.

Rev. and Mrs. Worden J. Updyke, Jr., both of whom graduated from Elon College in the class of 1959, are now living in Ticonderoga, New York, where he is minister of the Congregational church. They have two children, Janie and Worden.

Rev. Grant J. Burns has resigned at Carolina church, near Burlington, effective June 1, in order to become pastor of First United Church of Christ, Randleman, N. C. Mrs. Burns was formerly Patricia Coghill.

A good comparison: Union Ridge, Burlington, keeps an accurate record of its attendance and finds that in January, 1961, they averaged 208 for church school as against 182 in 1960, while they averaged 268 per Sunday in January, 1961, for morning worship and 227 in 1960.

Dr. Ed Riggs, medical missionary to India in whom the Southern Convention is especially interested, will be the guest of the Women's Fellowship of our Church of Wide Fellowship, Southern Pines, April 28 and will speak at the morning worship service April 30.

Rev. W. Judson King of Franklinton Center tells us that 28 ministers attended the recent pre-lenten convocation sponsored by the United Church of Christ with national denominational leadership. These were about equally divided between the Convention of the South and the Southern Convention. One minister was present from the Southern Synod. Snow and flu apparently cut the attendance from the expected 50-60.

February 26 our Albemarle church took two important actions: Voted to approve the Constitution of the United Church of Christ, and voted to construct an educational building at the back of the present church. Both actions were without a dissenting vote.

The Deacons of the South Norfolk Congregational Christian Church are conducting the Sunday evening worship services and the mid-week prayer services while the church is without a pastor. Chaplain Dumstrey delivered the sermon Sunday morning March 5 and conducted the communion service.

Rev. Paul R. Gregory, secretary for Japan for our American Board, left February 23 for a two-month trip to Japan, where he will visit the mission stations of both Congregational Christian and Evangelical and Reformed origin. Eighty missionaries of the two groups are now serving there. He will attend the annual conference of the 400 Protestant missionaries, representing eight denominations of the U. S. and Canada, who serve under the United Church of Christ in Japan.

SUNS NEEDED

Mrs. Oma U. Johnson, curator of the History Room at Elon College, needs the following issues of The Christian Sun to complete files there:

- 1922—December 21 and 28
- 1934—November 1
- 1935—April 18

She will greatly appreciate it if anyone having these copies will send them to her at Elon College, North Carolina.

Volume 113

Number 11

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A plate glass mirror has been installed in the chancel of Church of Wide Fellowship, Southern Pines, for the use of the choirs. It was given by friends as a memorial to Mrs. Mabel McDonald, organist and director of music there for many years.

St. Peter's United Church, Greensboro, was host for the Bessemer community World Day of Prayer service at the Methodist church, with members of that church and the Presbyterian church participating.

Ed Metcalf, chief usher at St. Peter's, Greensboro, conducted a training session in the work of ushers for all men of the church Sunday afternoon, February 26.

NEW MINISTERS IN THE CONVENTION

(From Convention Office)

Rev. James E. Porter at Moore Union, Turner's Chapel, and Zion.

Rev. A. M. Campbell at Eutaw Community Church, Fayetteville.

Rev. Harry Mathis, at Union, Virginia, and Hebron.

Rev. Carroll W. Lewis at Rosemont, South Norfolk.

CENTER CHURCH IN JOINT SERVICE

By Mrs. Woody Bane

Center Congregational Christian Church cooperated with the Methodist, Baptist, Presbyterian and Episcopal churches in the town of Halifax, Virginia, in the observance of the World Day of Prayer.

The impressive program of worship was held Friday, February 17 at 8:00 p.m. at St. John's Episcopal Church. Representing Center Church on the program was our pastor's wife, Mrs. Dwight Moore, and Mrs. Jack West.

UNIQUE METHOD OF APPROVING CONSTITUTION

A copy of the proposed constitution of the Pfafftown church has been sent to each family. Adult members are asked to sign it, if they approve of it, and return it to the minister, Rev. Kieth Wright. By this act members approve of joining the United Church of Christ, certify that they believe in the objectives and purposes of that local church, state that they understand the duties and responsibilities of the various church offices and boards, and agree that their church will not violate the constitution and by-laws of the United Church of Christ.

Dr. A. Odell Leonard, for 37 years the pastor of Second Evangelical and Reformed Church, Lexington, North Carolina, is speaking each evening at First Christian, Burlington, from March 19 through 23 at 7:30. Cottage prayer meetings are preceding this lenten series of sermons on March 13, 14 and 15. Each of the six groups has designated a host, a leader and a speaker. These prayer meetings are sponsored by the board of deacons and deaconesses.

FIELDS SPEAKS AT PROVIDENCE

By John L. Stone

On the national average, one percent of the family dollar goes to charity. This one percent was the topic of a talk entitled "Stewardship of the Apportionment Dollar" which was delivered to the Laymen's Fellowship of Providence Christian Church, Graham, North Carolina.

Two hundred and eight churches with a total of thirty-seven thousand members in North Carolina and Virginia contribute a portion of the local church dollar to the Convention.

In explaining the distribution of the apportionment dollar by the Southern Convention of Congregational Christian Churches, Rev. Clyde Fields, Superintendent of the Convention, pointed out the percentage allotted to each group. The groups, either in part or wholly, dependent upon the Convention for operating funds are, to name a few, The Christian Home for Children, The Christian Sun, Elon College, the Ministerial Scholarship Fund and the home and foreign mission program.

A question and answer period followed the talk in which Rev. Mr. Fields answered specific questions involving his work. In closing the Superintendent stated, "I feel I have a mandate to explain to the local churches in our Convention the distribution of the apportionment dollar. We must move forward, and to do so, we must make each church member aware of the varied and important work done by his contribution."

The joint Sunday night meeting of the Layman's Fellowship and Men's Bible Class assembled for devotions and dinner prior to hearing the evening speaker. Mr. Kendal Rich presided over the group and introduced Mr. Fields. The devotions were under the direction of Mr. Hugh McMullan.

DR. BOYD SPEAKS AT WORLD DAY OF PRAYER

By Mrs. M. Z. Rhodes

Friday evening February 17 the First Congregational Christian Church of Burlington was host to a city wide observance of "World Day of Prayer." The guest speaker was Dr. Bernard H. Boyd, professor of Biblical Literature at the University of North Carolina.

Dr. Boyd based his talk on "The Experience of Prayer," making the statement that he could not tell anyone how to pray, nor was he an authority on it. He stated that he could only speak of his own personal experience of prayer.

At the beginning Dr. Boyd made the statement that "We live in one of the most critical eras of history. It is a time when man, though moving ahead in other areas, has been unable to keep up spiritually." Dr. Boyd spoke of the oneness of the universe and the reality of God. He asked the question — "What kind of God is God? Does he care for me? Believing in God; do we believe that he listens to our prayers?" Dr. Boyd made the statement that God is a searching God, ever seeking man. God yearns for man to respond. God is a God who calls man. That is the message of the Bible. Prayer must be man's own personal experience of the presence of God.

Dr. Boyd went on to say that because of the experience of the reality of God, man becomes concerned for his fellowmen. All sorrow becomes his. The same God who seeks us seeks our fellowman.

In speaking of prayer, Dr. Boyd said that each person must have a secret place of prayer, a sacred spot, a place of solitude where he could commune with God. Man should seek the presence of God, and approach God with awe and reverence. Dr. Boyd told of his own wonderful experience in answered prayer.

In closing, Dr. Boyd said that God has not abdicated. He works out his appointed time.

The World Day of Prayer was sponsored by the Burlington Council of Church Women, with Mrs. H. C. Pollard, Sr., as chairman. Dr. Boyd was introduced by Mrs. R. W. Barnwell. Organist was Mr. Laurence Hedgepeth of the First Presbyterian Church, and the choir was composed of members from the various churches in the area.

A Convention On A College Campus

In the little Alabama town of Talladega stands the first school for Negroes in that county. For nearly a century it has been a college offering high-grade education to students in search of knowledge. Its doors are open to all who wish to study, and there are students from many countries who make this the Mecca of their educational search.

Near the center of this lovely campus, surrounded by towering trees, stands the original building erected in 1852 by slave labor. Walls are thick, ceilings are high, a double winding stairway in a massive hall leads from the main floor to the two stories above, and tremendous (white) columns adorn the front porch.

It is said that during the construction of this school building for white boys some of the slave laborers inquired why they could not have a school for their children, and that they were told that Negroes could not learn. One of them replied: "Leave me free in a forest alone, stripped of all my clothing, and in ten years I will have an education." A bronze tablet in the beautiful new library nearby tells his story in these words: "This building is named in honor of WILLIAM SAVERY, 1852 — a carpenter in bondage he labored to build old Swayne Hall. 1865 — a freedman, he organized the first school for Negroes in this county. 1867 — a man of faith, he led the Freedman's Bureau and the American Missionary Association in the purchase of old Swayne and the founding of Talladega College. 1869 — an incorporator and original trustee of the college he builded well for the generation to come." "His book of toil is read."

As February faded into March of this year representatives of white Congregational Christian churches from Virginia to Florida met with Negroes of the same denomination with churches from New York to Texas at Talladega College for consultation concerning Our Christian World Mission. Two representatives of the Missions Council, Dr. Alford Carleton and a secretary of the American Board, and several other valued leaders were there to guide the thinking of those who are primarily responsible for the ongoing of the Congregational Christian churches in the southeast. A serious effort was made to analyze the world situation we face, and to find ways to make our churches effective in changing present conditions until people everywhere become Christian in reality.

The mood of the conference was well expressed in a closing evening prayer by Supt. Robbins Ralph of Florida in these words:

For the quiet beauty of this campus,
richness of its heritage;
For the joy of fellowship free of artificial
restrictions—
sobering responsibility of discipleship;
For the challenge of pioneering spirits—
lift of thy call to duty—

THANKS, LORD GOD.

Now for rest, renewal of the night,
in preparation for our part
in the dawning of a new day,
THY BLESSINGS, O LORD
Amen.

Have You Voted?

Many of our churches have already decided what their relationship to the United Church of Christ is to be. Nearly all of those reported have cast their ballots in favor of the Constitution of the United Church, and expect to be workers in this combination of four former denominations.

Still there are a few who hesitate. Little wonder, for the few Congregational Christian dissidents who are unwilling to go with the majority into the new Church have filled the mails with mimeographed and printed matter urging all kinds of delays, filling minds with doubts, and even questioning the integrity of those who have sought that unity of the Church for which Christ prayed.

As one who has attended nearly all the national meetings of our Church during the decade and more that the matter of union has been discussed, it is a joy for this writer to say without any hesitation whatever that he fully believes the merger is a good thing; that there are no hidden pitfalls for ministers, members or churches; that the Constitution and the leadership can be trusted to mean what they say; that there will be freedom for churches, associations,

conferences and conventions as there has always been; that both merging groups are closely related in ideas, ideals and spirit; that experience in working together has already benefitted both groups and will continue to deepen the religious life of the churches; that in seeking the fellowship of each other we have found fellowship with Christ; that the union opens new doors of opportunity around the world; and that the new ideas gained from each other will strengthen the churches which will make the United Church of Christ.

It is the hope of your editor, therefore, that all the churches will vote on the Constitution, and that in the Southern Convention area the vote will un-animously favor the union. A negative vote could be reconsidered and made affirmative. Little children sometimes say: "I won't play." Perhaps such declaration of independence is a step towards adulthood for children, but it is not a very desirable quality for a church. Please be sure that your church casts its vote, and, if reasonably possible, for the merger that has made the world believe that there can be a united rather than a divided Church in our world.

Much is known about the Great Wall of China, and Hadrian's Wall in England, but little is known about the Great Wall of Peru. This wall was not discovered until 29 years ago.

Historians and geologists have been unable to decide completely when and why the Great Wall of Peru was built. There is almost complete agreement that it was built by the Chimu Indians, but beyond that this bulwark of protection remains shrouded in mystery.

It was in March, 1932, that George R. Johnson and Robert Shippe flew over the foothills of the Andes — that vast mountain chain crossing Colombia, Venezuela, Ecuador, Peru, Bolivia, Chile and Argentina. In Peru the mountains at one point reach a height of 22,900 feet. The flyers, for the first time in known history, were able to rise above this mighty skyward peak and get a view of the whole range, that is so far as their eyes could see.

Coming down out of the clouds in the direction of Peru's Pacific coast — which is a desert strip of sand 50 miles wide and cut across by a number of rivers — the flyers sighted a great barricade beginning at the edge of this region and rising into the foothills. Johnson and Shippe decided to follow the wall's course, making photographs of their find.

Thus was discovered Peru's Great Wall.

After the flyers followed the wall into the Andes, at an elevation of 10,000 feet, they lost the trail because weather conditions were unfavorable and light was failing. Still interested and intrigued, they set out in an automobile and then on foot to examine the wall at close range. They found a tall, crumbling rampart of mud-cemented boulders.

The Great Wall of Peru is known to be 40 miles long and may be longer, may have been built as early as A.D. 300, has an average height equal to that of the Chinese Wall, is strengthened by 14 forts, and is from 12 to 15 feet thick.

The Great Wall of China, built about 240 B. C., is 2,500 miles long, has 25,000 towers for forts, rises from 15 to 30 feet, and is 25 feet thick at the base.

Hadrian's Wall was built in A. D. 150, is 73 miles long, has 14 large forts and 80 small ones, stands nearly 20 feet high and is eight feet thick.

Through the centuries, from building of walls and other protective devices, man has tried to shield himself from enemies. But all efforts have failed and the conference table and reason seem to be the last resort if nations are to live in peace.

C. B. Riddle

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

ANY APPLES TODAY?

"Every tree is known by his fruit".

Luke 6:44

A load of luscious white mountain apples in the winter-time was a wonderful sight for little lads of long ago. The huckster's cry, "Any apples today"? was a signal for hustling to the wagon with an enthusiastic answer.

Isn't it wonderful how Jesus used simple beautiful picture language to portray the great truths which he preached! "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit."

In this Lenten season let us ask what sort of tree we are. Are you a good tree? What about the fruit? Are you a corrupt tree? What about the fruit?

Or are you just a tree! Isn't it funny that in the continuing of this talk Jesus should have brought up the matter of figs! Said he, "For of thorns men do not gather figs". Remember the barren fig tree. "Three years I come seeking fruit on this fig tree and find none".

Daily how are you known? What sort of fruit is yours? It is our daily witness that is worth most. There are no trees fig-less for six days of the week and full of fruit on Sunday!

Do you notice that this text says: "Every tree is known by his fruit"? Is it just a Greek idiom, or a swift personal challenge? Our Lord, who gave his life for us, looks to us for devotion and deeds up to our best in helping to bring in his kingdom of love.

Any apples today? Or am I just a tree!

This Interested Me

By Emily C. Lester

Many ideas heard at the Midwinter Meeting of the Missions Council in Buck Hill Falls, Pennsylvania, interested me. But one in particular fastened itself in my mind.

"An increase to \$11,500,000 for benevolences from our denomination," mused Mildred Walker of our National Women's Fellowship staff, "what does that mean to each member?"

"Figure it out," encouraged Lillian Gregory, associate secretary of the Mission Council and executive of our National Women's Fellowship.

The result: A statement which Miss Gregory made to Women's state presidents and to the conference superintendents, and which was repeated to the entire Missions Council group.

HOLD THE ENTIRE MISSION OF OUR CHURCH IN YOUR HAND
for

One Day by giving \$31,506

One Hour by giving \$1,313

One Minute by giving \$22

Or, in other words, for as long as a heart-throb, hold it in your hand for thirty cents.

This makes it possible for us to think of our church, or of our women's or laymen's organization, or of ourselves as paying for the entire benevolence program of our Church, from our state conference to "the ends of the earth" for a certain period of time.

What will YOU do about it? How long can you support it?

How A Witchdoctor Works

By Rev. and Mrs. Duane V. Wain
Missao do Chilessso, Andulo
Angola, Portuguese West Africa
November 20, 1960

Dear Friends at Home:

Spiritual needs are as great, or greater, than the physical. It is not easy to describe spiritual suffering and need, nevertheless it is just as real. The following very well illustrates the spiritual need, as well as the physical: while in a village called Cambongue, Pastor Carlos went to talk to a witchdoctor, whom he brought to the house where I was staying. They brought the witchdoctor's divining basket and the objects used in his divination. These latter completely filled a basket about 9 or 10 inches in diameter and 9 or 10 inches high. (Pastor Carlos told me that since the beginning of his pastoral work he had persuaded six of these witchdoctors to give up their business and to become Christians.) The basket was filled with a miscellaneous assortment of small antelope horns, a tail of horsehair, small mirrors, various kinds of small pieces of wood, a turtle shell, small carved wooden idols, a great assortment of pieces of bones of almost every kind of animal found here in Angola: lion, leopard, hyena, crocodile, goat, ox, chicken, etc., etc.; a small bell, a piece of lime and some pieces of red stone, some human hair, a piece of crocodile skin, a small carved boat with a person in it, pieces of cloth, (one from the cloth of each woman "healed"), rattles, etc., etc.

Now to describe a few of the methods the witchdoctor used in "curing" his patients. (We spent some two hours in taking notes on the various things he did to "cure" disease). If a person has a headache, the witchdoctor takes some black "medicine" from a turtle shell and rubs the sides of his head with it. This "medicine" is made from the ashes or scrapings of certain kinds of trees and mixed with goat grease, or a similar grease. If a person has worms, the same "medicine" is used: water is put into the turtle shell to dissolve some of the "medicine" and he drinks it, which acts as a purgative. Indeed, any internal disorder may be cured, they think, by the use of a purgative, along with other things. As: a person having pains in his stomach is "cured" by rubbing

a wooden idol or fetish on his abdomen and is given some medicine to act as a purge. For them the act of rubbing the abdomen with the fetish is as important as the medicine, if not more so.

This particular witchdoctor "specialized" in treating women who could not bear children and claimed he had enabled 24 women to bear children normally. One of the remedies used was the purgative (sometimes these are very violent), another the use of medicine made from the scrapings of the roots of a certain kind of tree (he gave me the names of these various trees in Umbundu,

the native language). These scrapings were mixed with goat grease and then the medicine was thrown on a fire and the woman allowed the smoke to envelop her body. They think the smoke kills the "crocodile" in the woman's body which is preventing her from having her child. If anyone thinks I am describing something that is rarely used or that is a thing of the past, he is mistaken; even our Christian leaders, now and again, become involved in these things. If the Christian leaders use them, what about the common church member, or the non-Christian?

This letter has already grown long, and there is no time or space to tell of our building program during the year, when our new Domestic Science

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA AND TOGO

The work in Ghana and the Republic of Togo was begun by the Bremen (German) Mission in 1847. Orphaned after World War I, the Scottish Presbyterians came to the rescue. In 1945 the Evangelical and Reformed Church in America was asked to help. Now they have 35 missionaries there.

- 20—Miss Joyce Erdman is a new missionary appointee to Ghana. From Weatherly, Pennsylvania, she finished her nurses' training in 1959 and was accepted as a missionary candidate.
- 21—Dr. and Mrs. John Siegfried are recent medical appointees. He is from Allentown, Pennsylvania; she from Coolidge, Georgia. He has worked with the Division of Indian Health in our U. S. Public Health Service, and she has been a home demonstration agent.
- 22—Mr. and Mrs. George Sturgen, Sr. have recently been appointed to work with the business side of the mission. He has had experience in maintenance, construction, cost accounting; she as a secretary.

Accra

Capital of Ghana on Atlantic seacoast with 100,000 people. Modern facilities and educational institutions and churches of various denominations.

- 23—Mr. and Mrs. Ralph Bickham established and now operate a hostel for children of E. and R. missionaries in Ghana. They thus make it possible for the children to go to school at Ghana International School. They worked at Winnebago Indian School in U. S. and she was a missionary to China.

Adidome

Rural village on the Volta River, about 65 miles from Accra. Funds for new hospital there came from Trans-Volta Government.

- 24—Dr. and Mrs. Richard Bick form medical team of doctor and nurse at Evangelical Presbyterian Hospital, where they supervise the entire program of medical work. Recently the senior class of the high school in Dr. Bick's home town of Barrington, Illinois, voted to give \$400 to the Board of International Missions to support the work of the Bicks in Ghana.
- 25—Miss Margaret Darrow graduated from Guilford College in 1955, took training as a laboratory technician at St. Luke's Hospital in Kansas City, and arrived in Ghana in August, 1958, where she works at the Adidome hospital.

An Opportunity To Learn

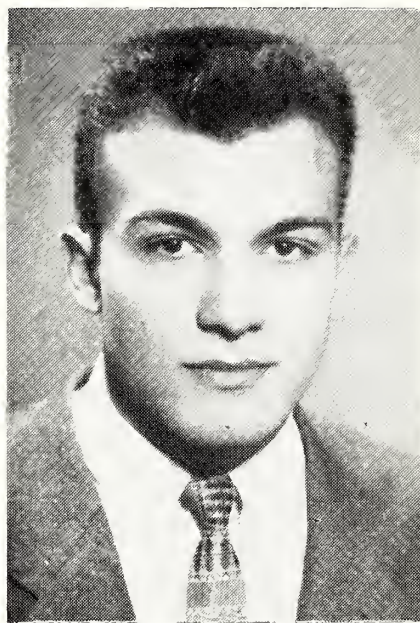
By Mrs. John R. Kernodle
Social Action Chairman

Barbaros Chelikkol, pictured here, is from Adana, Turkey. Although he is a Moslem, he attended our mission schools in Talas and Tarsus. His mother is an assistant director in an archaeological museum.

Carey Andes, in her article in the January 24 issue of *The Christian Sun*, introduced him to us and explained that the Southern Convention Women's Fellowship is helping sponsor him at Elon College by paying \$500 annually on his expenses. This money is taken from the balance of the Timothy Chang Fund.

Barbaros, a freshman at Elon, is nearly 19 years old. He speaks English fluently and is a good student, having made the Dean's List for the fall semester. He has adapted himself to his new surroundings and made friends with his fellow students.

Spring vacation dates at the college are from March 29 until April 6. The time between spring semester and the first summer school session is from May 27 to June 6. It is hoped that our women will invite Barbaros into their homes for weekends or school vacations and avail themselves of the opportunity to hear first-hand



Barbaros Chelikkol

of his country — its history, culture, and place in our world civilization. We feel certain you will count it a privilege to know him.

Contact Mrs. W. W. Sloan, chairman of foreign students at Elon College, if you wish to have Barbaros as your guest.

NORTHVIEW WOMEN'S FELLOWSHIP

By Mrs. H. S. Clark

February 19 the Women's Fellowship of Northview Community Church, Sanford, gave a program in observance of the World Day of Prayer. Following the singing of "Sweet Hour of Prayer," Mrs. L. C. Wicker, Fellowship president, led the opening prayer. A quartet, composed of Mrs. J. B. Clifton, Mrs. W. A. Rogers, Miss Judy Clifton and Miss Phyllis Rogers, sang "Did You Think to Pray?" A reading on the prayer life of Jesus, taken from the book "Luke's Portrait of Christ," was given by Mrs. H. S. Clark, Mrs. C. M. Wicker and Mrs. John Clark. Mrs. Annie Ruth Millikin closed the program with a prayer of praise and thanksgiving for the blessed privilege of prayer.

The regular February meeting was held in the home of Mrs. Arthur High. Mrs. B. C. Christian had charge of the program, "Witnessing for the Church Through My Vocation." Mrs. Arthur High read the scripture lesson. Mrs. H. S. Clark gave the Bible study from "Luke's Portrait of Christ." All the women took part in the discussion. Mrs. Sam Johnson closed the meeting with prayer. Twelve members were present.

The Young Adult Class of Great Bridge church, Hickory, Virginia, is taking orders for "money corsages" to be worn on Easter Sunday and then turned in to the building fund.

Report Of Eastern Va. Women's Fellowship

Apportionment Including Extras Quarter Ending February 28, 1961			
Antioch	\$ 20.00	Prince George	5.00
Berea, Nans.	25.00	Rosemont	75.00
Bethlehem, Nans.	114.25	Richmond	21.25
Bayview	35.00	Shelton Memorial	30.00
Central	20.00	South Norfolk	50.00
Christian Temple	93.75	Suffolk	120.00
Cypress Chapel	49.49	Union, Hunterdale	85.65
Damascus	25.00	Wakefield	13.50
Dendron	5.00	Warwick	15.00
Eure	15.00	Waverly	15.00
Franklin	100.00	Windsor	30.00
First, Portsmouth	30.00	Totals	\$1,460.99
Great Bridge	30.00		
Holland	52.50		
Holy Neck	41.25		
Hopewell	10.00		
Isle of Wight	20.00		
Liberty Spring	55.00		
Little Creek	6.75		
Mt. Carmel	20.00		
Mt. Zion	7.50		
Newport News	60.00		
Oak Grove	9.60		
Oakland	25.00		

Woman's Gift	
Bethlehem, Disp.	\$ 20.00
Bayview	16.30
Franklin	182.93
Oakland	8.06
Richmond	50.00
South Norfolk	245.75
Warwick	21.59
Total	\$ 544.63

(Continued on Page 15)

The Christian Meaning Of Scouting

By Jimmy Newman

My Topic for this morning is based on the 12 points of the Scout Law.

We have had laws since the beginning of time. The Jews, Pharisees and Sadducees were great law-abiders. They were so law-abiding that (in terms of today) they would "let the cow stay in the corn until Monday morning." Yet with all this law-abiding they weren't true Christians for they did not help their fellow man. For example, we are all familiar with the story of the "Good Samaritan." The others passed by the beaten and robbed man but a Samaritan, who was usually unfriendly toward the Jews, stopped and gave the poor man help and carried him to an Inn where he cared for him. God handed down the "Ten Commandments" to Moses on Mount Sinai and even today all of our laws are based on the "Ten Commandments."

The whole Scouting movement is based on the 12 points of the Scout Law. These points have always been written and unwritten laws by which men have tried to live. In the Scout Law they express the ideals that a Scout tries to live by. Most other laws start with do's and don'ts, but the Scout Law is a simple statement of facts. A Scout is trustworthy... loyal... helpful... friendly... courteous... kind... obedient... cheerful... thrifty... brave... clean... reverent. It is only by striving toward high ideals and keeping faith in them that you can grow up to be the man that you want to be.

A Scout Is Trustworthy. His honor is to be trusted just as you trust the mailman to carry your letter to its destination when you drop it in your mailbox. And if you can't trust a Scout you can't trust anyone. If you make a mistake as we all do (perhaps by breaking a window when playing baseball) own up to it and be able to look people straight in the eye.

A Scout Is Loyal. He is loyal to all to whom loyalty is due, his Scoutmaster, his home, his parents, and country. Loyalty begins at home with telling people of your home and by making your parents feel that they are appreciated. Hundreds of thousands of Americans have proved loyalty to our country by giving their blood for it. But you can be loyal by

helping in community projects and obeying our country's laws.

A Scout Is Helpful. He must be prepared at any time to save a life or to help injured persons, or even to share home chores. He must do at least one good turn to someone each day. If you can't swim you have little chance of saving a drowning person's life. As a Scout you know what to do and when to do it. You can be helpful by helping a motorist change a tire or even by feeding birds during the winter. Work, for which you are paid, and help you give a person, for which you are not paid, are two different things, and for a good turn a Scout receives no tip. When William D. Boyce, from Chicago, was in London he was having trouble finding an office address. He had stopped under a street lamp to locate himself when out of the fog a boy appeared. The boy asked if he could be of any help. "You most certainly can," said Boyce, "I wish you'd tell me how to get to this address." The boy took him there and when offered a tip he snapped a salute and turned it down. He was a Scout and couldn't accept it.

A Scout Is Friendly. He is a friend to all and a brother of all Scouts. Friendship is like a mirror. When you meet a person with a smile and a helping hand extended, your smile will be returned and you will receive help when you need it. Some people to whom you show friendliness will become a lifelong friend.

A Scout Is Courteous. He is polite to all, especially to women, children, aged people, and to the disabled. This is just another way of saying that a Scout is a gentleman. A "please" and a "thank you" are easily said, and a little helpful thing easily done, yet they make people feel that you appreciate what they do for you. Good manners always please and attract people. The courtesy you practice as a boy will make you a finer man.

A Scout Is Kind. He is a friend to animals. He will not kill nor hurt any animal needlessly. He will strive to save and protect all harmless life.

A Scout Is Obedient. He obeys his parents, Scoutmaster, patrol leader, and all other duly constituted authorities. Obedience begins with your parents: if they ask you to do something, do it right then even if you are in the middle of an exciting game or television show. Soldiers don't enjoy



Jimmy Newman

going into battle, but they obey orders. A Scout is obedient to his country's laws, here is where obedience works for your own good.

A Scout Is Cheerful. He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships. There's an old saying that goes, "laugh and the world laughs with you, weep and your weep alone". Some people always look at the dark side of things. If the sun shines they are dissatisfied because it hurts their eyes and it is too hot. If it doesn't shine they are dissatisfied because it is too cold and dark. A Scout always tries to see the bright side of things.

A Scout Is Thrifty. He doesn't willfully destroy property. He makes the best use of his opportunities. He saves his money so that he may pay his own way, he is generous to those in need, and quick to help worthy objects. He may work for pay but doesn't receive a tip for a "Good Turn." He knows how to spend his money wisely and to take care of clothes, home, school, books, forests and wildlife. When you realize that waste is the worst enemy of thrift and act accordingly, you do your part to keep America beautiful.

A Scout Is Brave. He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat doesn't down him. The highest award a Scout can receive is the Honor

Medal for saving a life. It is given for saving a life only if the deed required real heroism and was done at the risk of the Scout's own life. There is an incident when five Scouts and their leader were returning from a tree-planting project. Suddenly their car swerved off the road when rounding a curve and plunged down a 150 foot cliff. Scout Robert Biffle, who was sitting in the front seat, was thrown out of the car. The others were badly injured, unconscious, and pinned inside of the car. Robert, who was suffering from a fractured skull and severe head lacerations climbed to the top of the cliff and flagged down a passing truck. He managed to remain conscious until the State Police were notified and an ambulance had sped to the scene. Not until he knew that his buddies were on the way to the hospital and in good care would he receive medical aid himself. He was awarded the certificate for heroism by the National Court of Honor, B. S. A. There is another kind of bravery. It takes bravery to stand up for what you think is right when others try to make you do what you know is wrong.

A Scout Is Clean. He keeps clean in body and thought, stands for clean speech, sport, habits, and travels with a clean crowd. You never need be ashamed of the dirt you get on you when working or playing for that will wash off with soap and water. But there is another kind of dirt that won't come off by washing. That is the dirt that enters your mind. You will have a hard struggle fighting that kind of dirt but if you really try you'll win. Get in with a clean crowd where you will hear clean speech, learn clean sportsmanship, and get a clean outlook.

A Scout Is Reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion. Take a penny out of your pocket, look above Lincoln's head, what do you see? You see the words "In God We Trust." Twelve little letters on our humblest coin. Not only as persons but as a whole nation, too, we are committed to live and work in harmony with God and with his plan. Most of our great men were men of deep religious faith who have shown their faith in deeds. Washington knelt to pray in the snow of Valley Forge. Lincoln always sought divine guidance before making an important decision. Eisenhower prayed to God before taking

his oath of office as President of the United States. These men had these things in common; love of the out of doors, love of God, and love of their fellow man. In America we believe in freedom of religion. That is why we respect those whose religions may differ from ours although for some reason we don't agree with them.

Now listen again to the twelve points of the Scout Law. A Scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent. Are these twelve points in any relationship to the life of a Christian? Yes indeed, A Christian, too, must be trustworthy, loyal, helpful, and so on in order to be a true Christian.

In the early years of Christianity, before the Church as we know it was founded, the early church had to meet as a secret order in the cities of Palestine. They had signs and symbols that only the members could interpret. It was necessary for all members to be trustworthy or else the whole early Christian Church would be destroyed, for the Roman government was against the Christian Church and was out to banish it. If any of the early members were captured they were thrown into the lion's den. Here are two Bible passages about trustworthiness, first, Job 13:15: "Though he slay me, yet will I trust him: but I will maintain mine own ways before him," and, second, from Psalms 25:2: "O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me." Even today Christians are bound together with the bond of trustworthiness. Trusting first in Almighty God and his Son Jesus Christ, and trusting, second, in their fellow man. Can you imagine what a world this would be if we couldn't trust anyone with anything. You couldn't even trust the mailman to carry your letter to the right person.

Just as a Christian is trustworthy in his relationships with God and his fellowman, he is loyal in the sense that he can be depended upon by God and his fellow man to do his best. Loyalty is more than a word, just as trustworthiness is more than a word. In fact the whole twelve points of our theme today are more than words. They are actions and characteristics to be applied in our everyday life and not just spoken.

As Scouts are helpful so are Christians helpful. In the time of trouble Christians always seek to share the burdens of those who have met mis-

fortune. For example, in a case of severe illness we as Christians visit to help the sick, if at all possible, but mainly to share the burdens of the sick's loved ones. There is also a Bible passage for helpful. From Luke 6:31: "As ye would that men should do to you, do ye also to them likewise." Christians are helpful in every way and in all aspects of life.

We have said that a Scout is friendly, courteous and kind. It is hard to conceive or imagine real Christian people not being friendly. For friendliness is a necessity for Christianity. These three words, friendly, courteous and kind, are characteristics of Christians, that need not be spoken. They are Characteristics that make lifelong impressions on people.

As a Scout is obedient a Christian is also obedient. Scouts are obedient to their Scoutmaster, parents, and all other duly constituted authorities. Christians are obedient to the word and will of God. From Romans 6:16 we have a passage about obedience: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness."

Christians are cheerful, thrifty, brave, clean and reverent just as Scouts are. Let us listen to some Bible passages on these. From Proverbs 20:9 we have a passage for clean. "Who can say, I have made my heart clean, I am pure from my sin?" I doubt that any of us can for sometimes we make very small sins but still they are sins. From Hebrews 12:28 we have a passage for reverent. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear."

So you see, the rules set forth in the Scout law are also related in many ways to the parents and members of the Christian community as well as the members of the Boy Scouts of America. Christians should follow these rules just as closely and carefully as Scouts. These rules apply to everyone, no matter what age. We believe in these principles of laws for life; trustworthiness, loyalty, obedience, reverence and so on. We believe they are principles by which all peoples ought to live. And may God give us grace to make them the rules for our living both as Boy Scouts of America and also as members of the Church of Jesus Christ.



Hubie Young

Youth Faces The Future



"We are united in the purpose . . .
 "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
 "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
 "To cooperate with all who seek to extend the Christian fellowship."

WHAT'S AHEAD FOR YOUTH IN THE UNITED CHURCH?

These are exciting and historic times for members of both constituencies of the United Church of Christ. Churches and synods are voting. Many history-making meetings have been held. More are to come in the months ahead. A Statement of Faith has been approved. Agencies from the merging groups have been joining in their efforts in social action. Christian education, missions, and the rest.

But what does all this have to do with teenagers in the local church? What is happening today among our church's youth — leaders of tomorrow? What's new in the youth organization? Will the United Church continue to present Pilgrim Fellowship (PF) and the Youth Fellowship (YF) as we know them now? Or will there be a new merged youth organization?

To prepare for the future, a committee of 12 youths and adults had been at work for several years. Last summer, these committee members reported the results of their study to state and synod delegates attending the Joint National Youth Council at Elmhurst College. What are the major features of the committee's proposed Plan of Organization? What are they recommending for the future?

First, there is hope that young people in our churches of tomorrow will feel a sense of belonging to the total church, and not just belonging to a youth group shunted aside from full participation and responsibility. This means that church membership must be made more active and meaningful for teens in the local church.

Many teenagers know the church in pieces only. There are Sunday church school classes, youth choir, summer camps, vacation church school, confirmation and church membership classes, PF or YF, and the Sunday

morning worship. The new plan stresses the unity, the one-ness of all these activities. Under the new stress of "integration" membership in the church as a whole should become more important than membership in a separate youth organization.

If youth are to take part more fully in the total work of the church, this means that youth and adults will need to get to know each other better and learn to work together. Youth will get the idea of what the church is, and what makes it run. The joint effort of adults and youth, or "mutuality," should help make the "church's youth ministry" more fruitful.

In the past, young people between the ages of 12 to 24 were considered eligible for PF and YF. The proposed plan now calls for a separate junior high program (for 7th and 8th graders), a senior high grouping (for 9th, 10th, 11th, and 12th graders), and a young adult program and campus Christian ministry (for those beyond high school). Only senior high youth will take part in the proposed Plan of Organization.

To provide a unifying focus for the senior highs in the United Church, a covenant has been proposed. The idea of a covenant comes from the Old Testament times, when God made a covenant with Moses, and Moses in turn made a covenant with God and the Jewish people to be faithful. The United Church youth covenant restates our relationship to God and to each other. The new covenant takes some words from the Statement of Faith of our United Church of Christ, as well as a major section from the existing PF/YF statement of purpose.

The 12-member Plan of Organization Committee also studied our present three-commission plan of Faith, Action, and Fellowship. The several proposals for the future in-

clude a variety of groupings of two, three, four, or five "program areas" in the United Church's youth ministry.

In the United Church, present states and regions will be classified as conferences (states) and association (regions). Youth organizations on these two levels will meet such needs of a local youth group as program planning, a sense of belonging to a denomination, and experiences in a wider realm.

At the national level, a new representative body (called the United Church Youth Forum) will meet each year. Unlike the present National Councils of PF and YF, the United Church Youth Forum will not be a legislative body with executive officers nor will it plan programs. Instead, a "sounding board" (or forum) of youth, adults, and denominational leaders will meet each year to develop program ideas, establish policies and objectives, and provide an exchange of views by representative youth and denominational strategy-makers.

This then, in a nutshell, is what is being suggested for the future youth program of the United Church of Christ. At present, PF and YF leaders in state conferences and synods are leading discussions on the good and bad of this plan. All comments, requests for changes and clarifications are to be submitted by April 1. Late comments are welcomed, too.

Then this summer, in August, this plan will be further studied by a special meeting of one representative from each state (PF) and synod (YF) in Ann Arbor, Michigan. All communications on the plan will be reviewed and debated and a final document will be submitted for study. Finally, at the 1962 meeting of the Joint National Council of PF and YF, the plan will be submitted for

vote. If it is then adopted, the plan will go into force with the 1963 meeting of the United Church Youth Forum.

—Henry Tani
in Youth Magazine

NEW P. F. OFFICERS AT PLYMOUTH

By Susan Ferrell, Reporter

The Pilgrim Fellowship of Plymouth Church (E. N. C. Conference) recently installed officers for 1961. They were installed by the Rev. Robert Bennett and include: Royal Soward, president; Susan Ferrell, vice president; Linda King, secretary; Elouise Stancil, treasurer; Barbara Ross, pianist; Betty Ross, song leader; and George Soward, sergeant-at-arms. Our counselors are Mrs. DeWitt King, Mrs. R. D. Soward, Mrs. Lib Ross, Mr. Charles Walton and Mr. Billy Murray.

We have just begun selling candy for our new project for the church, which is a secret.

NORTHVIEW P. F. REPORTS FEBRUARY ACTIVITIES

By Sandra Clifton

The Senior Pilgrim Fellowship at Northview has been very busy this month.

Sunday, February 12 was Youth Sunday at our church. The Pilgrim Fellowship was in charge of the Sunday school and the morning worship service. Jerry Cameron was superintendent, Paulette Mitchell, song leader. Serving as teachers were: Carolyn High, Carolyn Cameron, Ava Rogers, Phyllis Rogers, Judy Clifton, Barbara Christian, Johnny Smith, Linda Campbell, and Sandra Clifton. Leslie Wicker delivered the morning message.

The Shallow Well Pilgrim Fellowship invited our group to a workshop at their church on February 11-12. Eleven students from Elon College were there to direct us. We really enjoyed the fellowship and gained much from it. Also, we were invited to a spaghetti supper. Afterward we had a very impressive candlelight service. We all returned home happy to have been a part of such an enjoyable occasion.

For our recreation night this month we enjoyed games and refreshments at the community building.

We also sponsored a supper to raise funds for our projects.

March 14, 1961

FIRST ANNIVERSARY AT LYNNHAVEN COLONY

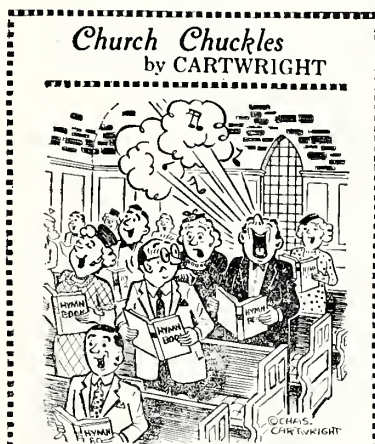
By Mrs. R. Edward Morse, Reporter

March 1, 1961, marked the first anniversary of the Sam D. Nelsons among us and the whole family, Rev. Mr. Nelson, his lovely wife, Diane, and their son, David, have endeared themselves to our congregation and the area surrounding our church. A family night in the form of a covered-dish supper was held at the church in honor of this occasion and the Women's Fellowship presented Mr. Nelson with a pocket size silver communion service so useful in his pastoral calls on the sick and shut-in members.

Much has been accomplished in our church during the past year to establish a firm foundation for future growth. Our very capable choir raised the funds and presented the church with a Baldwin Organ, adding a great deal to the beauty and effectiveness of our services.

Our Sunday school attendance has increased and our worship service congregation has grown so we are now "getting out the chairs" at times.

The young people are active and interested in all phases of their Pilgrim Fellowship work and participate in the services as ushers and all other ways they can.



"Watch out for your spectacles! He once broke a drinking glass from six feet!"

Let us (or some of us) hope the Lord judges our singing by its quantity rather than its quality. For a song on the lips is the sign of a joyous heart. And who has better cause to feel joyful than the man or woman who has surrendered to Christ?

Both adult Fellowship groups are active and are making a real contribution to the furtherance of the church. During the winter the Fellowship groups combined in paneling the walls and furnishing the pastor's study. Presently the Women's Fellowship is undertaking the painting of the interior of the educational building and the furnishing of the nursery and some of the Sunday school rooms. The Men's Fellowship is fixing cement walks around the church yard and enlarging the gravelled parking area.

Sixty-eight members have been added to the church roll and we are keenly anticipating the time when we can build our new church with larger quarters. We have purchased our parsonage and the lots on which to build our future church, and the membership was interested to undertake in 1961 a budget much greater than last year. This is encouraging.

VIRGINIA CHURCH—FAMILY CONFERENCE

A Regional Conference of The Church and The Family will be held at Asbury Memorial Methodist Church, Harrisonburg, Thursday, April 6, from 9:30 a.m. to 5:00 p.m.

The conference has been planned by the Committee on Family Life of the Virginia Council of Churches. The Rev. Gilbert Cofer, Director of Adult Work, Methodist Virginia Conference, is chairman.

The conference is planned especially for church leaders who are responsible for the program and activities of the church. Problems to be discussed will include: sociological and psychological factors affecting the family today; the responsibility of the church for family life; the place of the family in the Christian fellowship; developing a church program that will strengthen the family.

The leaders will be Dr. Mildred Tate, Specialist on Family Life, Virginia Polytechnic Institute; Dr. Charles G. Caldwell, Director of Teacher Training, Madison College; Mrs. John D. Myers, former national Director of Children's Work, Church of the Brethren; and the Rev. James P. Lincoln, Executive Secretary, Department of Christian Education, Episcopal Diocese of Virginia.

For registration blanks write to the Virginia Council of Churches, 109 West Grace Street, Richmond 20, Virginia.

Responsibilities Of Adults

By Walter D. Graham

(Mr. Graham is a graduate of Elon College, 1951, and is a layman in Bethlehem Congregational Christian Church, Suffolk, Virginia. The following is the gist of an address to the church on Layman's Sunday.)

America is a great and beautiful land of opportunity, with a philosophy of the dignity of the individual, and with freedom of worship, speech, assembly, and, generally, freedom from want and fear. Now we are feeling growing pains. In our haste to win material things we sometimes forget to pass on our heritage from the founding fathers of America to the children of our homes and churches. We do not hesitate to spend time and money to develop the wealth hidden in the earth, but often fail to do as well by our greatest asset — the youth of our land.

The character of young people is the most pliable raw material that we know, and yet we too often leave young people to mold their own character and reach maturity of their own making. They have a passionate drive to become successful, with only a partial understanding of the meaning of success. Coming up under a more or less Godless educational system, if they develop ideals and hold to Christian faith it is because the home and Church help them. They are very susceptible to influence, and in the spring of life form habits, hopes and faith. The dominant influences in a community largely determines the goals and purposes of the new generation.

Left alone, young people do not know what their role in life should be, but as adults we need to realize that the future is only a continuation of the present, and that the present is in OUR hands.

Teen-agers receive much criticism because of the conduct of a minority, but most of them are decent, law-abiding citizens. This is in spite of the fact that less than 30 per cent of children are in Sunday school, and more than 300,000 homes are broken by divorce. The family is the most influential group in the world, and it is the duty of parents to instil in their children a sense of moral and spiritual values. But the average family of today has other values at the top of the list. Parents are concerned with material values and with pushing their children towards social

acceptance, and sometimes they ignore or encourage questionable activities in achieving those ends. All too often parents have turned over to the church the total responsibility of instilling spiritual values in their children. Both home and church are needed to work together.

What of the church? Let's bring our problem to Bethlehem church, and to the homes represented here. What are our responsibilities towards our own children and all young people who will observe our lives?

In my opinion we have three basic duties — to share, to inspire, and to elevate.

Before we can assume these duties, we must return to reality and place at the top of the list of values those things which are spiritual. We must take the work of the church seriously. We must seek inspiration ourselves. Often the way we live even contradicts the hymns we sing.

We sing "Sweet Hour of Prayer" and content ourselves with five minutes a day. We sing "Onward Christian Soldiers" and wait to be drafted into his service. We sing "Hiding in Thee" and try to hide from him. We sing "We'er Marching to Zion" and often fail to march to Sunday school and church. We sing "I Love to Tell the Story" and fail to tell it to our children. We sing "Cast Thy Burdens on the Lord" and then worry ourselves into a nervous breakdown. We sing "The Whole World for Jesus" and never mention it to our neighbor. We sing "O Day of Rest and Gladness" and wear ourselves out cutting grass or playing golf. We sing "Throw Out the Lifeline" and content ourselves with throwing out the fishing line. (These quotes are from the Virginian-Pilot.)

Fellow-Christians, we must first seek to know God and place our own thoughts and lives in proper perspective concerning true values, then we may fulfill our responsibilities to youth. Then we can share knowledge, wisdom, and material goods.

Men, what are our duties to our children? Are we merely providers of material necessities and luxuries, and then leave the spiritual matters to the women? Men sometimes seem to feel that the moral code is for women only. I firmly believe that if the young people of our community fail to find the way to Christ it will be because of us laymen whose

examples fail to point in that direction. How much do we really care?

In America there are 250,000 church buildings, and 450,000 liquor joints. Do we care? More Americans are killed in three years by criminals than in all of World War II. Do we care? The percentage of criminal arrests rises 20 to 25 per cent annually. Do we care? Forty seven per cent of Americans under 24 years of age receive no religious training. Do we care? J. Edgar Hoover warns that juvenile delinquents are spearheading an army of eleven million law-breakers. Are we concerned? The Bible is the forgotten book in most homes while best-selling novels — often cesspools of filth — are read avidly by children and adults alike. Are we guilty? Are we really concerned that what has been for so long the American dream may become the "American nightmare?"

Fellow Christians, we MUST care. We must develop a concern. Each of us has dreams concerning the development of our children, and we must work towards making those dreams become realities. By instilling in them the real values of life, and by helping them to develop faith in those values, in themselves, and in God, we will enable them to move forward when difficulties arise and the way is not clear.

SAY IT RIGHT . . . WRITE IT RIGHT

The word valuable is frequently misused in referring to persons. Things that possess value or have qualities of worth are valuable, but persons are valued. For example: He is a valued man, not a valuable man.

Utter as an adjective, and utterly, as an adverb, should be used only in an unfavorable sense. Thus a person may be utterly wrong, but not utterly right. There can be utter foolishness, but not utter sense.

Compared to and compared with are often confusing. If one thing has a similarity to something else, to should be used. If points of difference or resemblance are sought, use with.

Practically all compounds made up of the prefix sub are one-word forms, such as subcommittee, subdivision, subnormal, submachine gun and subzero. When the "b" is doubled, as in sub-basement, the hyphen should be used.

C. B. R.

Jesus Gives His Life

Background Scripture: John 18 and 19.

Devotional Reading: Psalm 22:1-8, 19.

Memory Selection: I am the good shepherd; the good shepherd giveth his life for the sheep. John 10:11.

"When I survey the wondrous Cross, On Which the Prince of Glory died; My richest gain, I count but loss; And pour contempt on all my pride."

The writer of this great hymn thus describes the mood or emotion in which we ought to approach any discussion of the Cross of Christ. It is a sobering, humbling experience to stand before the Cross of Jesus Christ. The place whereon we stand is holy ground.

The Callous Cruelty

There was no more terrible death than death by crucifixion. Even the Romans, accustomed to brutality as they were, regarded it with a shudder of horror. And it was unthinkable that a Roman citizen should die by such a death. But it was this death, the most dreaded by the ancient world, the death reserved for slaves and criminals that Jesus died. Jesus knew the horror and the suffering of the Cross. But He went to it voluntarily — He himself said about his life, "No man taketh it from me" — because He loved us and was willing to give himself for us. "For the joy that was set before him, He endured the Cross, despising the shame" as Paul wrote later.

The Crowning Indignity

"And with him they crucified two others, one on either side, and Jesus in the middle." That was adding insult to shame. Here was the sinless Son of God, crucified with common criminals. Matthew and Mark tell us that they were robbers. He who accompanied with publicans and sinners in his life, also was consigned to die with them on the Cross. He was indeed numbered with the transgressors, He who knew no sin was made sin for our sakes. As He identified himself with sinful humanity at his baptism, so did He identify himself with sinners at his death. Here was the ultimate in shame and abasement. Here was the depths to which the Master in his humiliation, in humbling himself and taking upon himself the Cross.

The Cynical Caption

Pilate had sweated it out during the trial of Jesus. He had been on the "hot spot" for a long time. And he had come out the loser in one sense. He evidently did not feel very happy about the whole thing. But he saw a chance to turn the trick on the Jewish leaders who had put

him on the spot. So he had an inscription or caption printed and hung on the Cross above the head of Jesus. It was written in Hebrew and Latin and Greek, so that all could read and understand it. "The writing was JESUS OF NAZARETH THE KING OF THE JEWS." It was a cynical thing — the idea of a King hanging on a Cross, and among thieves and robbers. The King of the Jews — that was indeed the crowning irony. That really "burned the Jews up." They just could not take that, and they repeatedly asked him to take that inscription down. But Pilate refused. He said that what he had written, he had written. Let them stew in their own juice.

Well in this bitter irony and stark cynicism, Pilate unwittingly paid the highest tribute to Jesus. The very title in itself was a tribute to the universal character of this Man whom he ridiculed as a king. These three languages were the great languages of the ancient world, and they stood for three great nations — Greece, Rome, the Hebrew nation. And like all nations, in the economy of God, each had some unique contribution to make to the world and to world history. Greece — from her came beauty of form and beauty of thought; Rome — from her came world law and good government; Israel — from her came religion and the worship of the One True God. And the consummation of all these things is seen in Jesus. In him were embodied all these — the highest thought of God and the supreme

beauty of God; the law of God and the Kingdom of God; the picture and image of God. All the world's seekings and strivings found their consummation in him. How symbolic that in the three great languages of the world, men called him KING!

There is one point in this section of Scripture that is a commentary on human nature. Pilate who was so vacillating and spineless during the trial of Jesus, allowing himself to be coerced and blackmailed by the Jewish leaders and the mob, now being so adamant and inflexible. It is a commentary on human nature: how often are we weak about things of supreme importance, and so stubborn about things that do not count! Alas, like Pilate, we so often take a stand, but on the wrong things, and too late.

The Crap Shooters

Here was a man dying a slow, painful death on the Cross. And here were four men at the foot of that Cross, throwing dice for his garments! It was the custom in those days to give the personal effects of the criminal to the soldiers who escorted him to the Cross and nailed him to it and watched him until he was dead. Usually a man wore five articles of apparel — shoes or sandals, a girdle, a turban, a tunic, and an outer garment. These men threw dice for all the articles but the outer robe. It was a woven garment — tradition has it that Jesus' mother had woven it for him — seamless, woven all in one piece. So instead of tearing it up and dividing it up among themselves, they threw again for that. Here is illustrated the tragedy of the world's indifference to the love of God. But there is more in the reference to the outer robe than that. That kind of robe was worn by the priest, whose function it was to "build a bridge" — that is what the word priest means in Latin, a bridge-builder. And more than any other man, Jesus Christ built a bridge between God and man, He was the perfect priest, opening the way, the perfect way for all men into the presence of God.

The Completed Task

"When Jesus therefore had received the vinegar — a kind of sour wine — he said 'It is finished'; and He bowed his head and gave up the ghost." John's reference to the fact that Jesus suffered from thirst — and the other writers record the same

SUNDAY SCHOOL LESSON

MARCH 26, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

(Continued on Page 15)

Spring And Summer Plans At Our Home For Children

Walstein W. Snyder, Superintendent

The planting season is just about here. Mr. C. E. Perkins, our maintenance man who is also in charge of our truck patch farming, is quite busy now with plans for the coming growing season. Some items have already been planted, while ground has been broken for later plantings.

As you perhaps know, we farm here at the Children's Home to the extent of our needs. Truck patches will be planted in sufficient amount to meet our needs during the summer months and enough for use during the coming winter months. Our older boys and girls with adult help and supervision freeze and can the various vegetables that are available during the summer months.

This summer we are planning a recreational schedule as well as a work schedule for we believe that both such programs are necessary for the children we have under our care.

During the winter months the boys and girls have been very busy with their school work and extra curricular activities at school. Even during these months they have responsibilities around the Home that they must accept. For instance, some of our older boys under the supervision of Mr. Perkins take care of the live stock, which includes 24 head of beef cattle and 14 head of hogs.

The unusually warm weather for the past week has caused our children to begin to talk of summer and their possible summer vacations. All of our boys and girls get two weeks vacation during the summer if there is somewhere for them to go. Usually, I understand, it works out so that all get to go sometime during the summer. They visit relatives, sponsors and other interested individuals who want to make sure that each child has some kind of a vacation.

Thus, you see, with seventy boys and girls you have to make plans in advance as to how they shall all get their vacations and at the same time take care of the various vegetables that will be coming in for processing from time to time. We are very fortunate here at the Home in that we have a fine staff which helps to make this not too great a problem.

As the spring months open up plan to bring a group from your church, Sunday School, or any other group from within your church to visit us on some Sunday afternoon. We would be most happy to have you.

REPORT FOR MARCH 6, 1961

Southern Convention Churches and Sunday Schools	
Virginia Valley Conference	\$ 46.00
Eastern Virginia Conference	102.65
Eastern North Carolina Conference	198.00
Western North Carolina Conference	31.00
North Carolina and Virginia Conference	42.50
Total	\$ 420.15

SPECIAL OFFERINGS

Laymen's Fellowship, Hunterdale Christian Church, Franklin, Va.	25.00
Harrison Factors Corp. (dividend)	37.50
Bradford Circle, Cong. Church, North Miami, Fla. —	
Friendly Service Gift	10.00
New Hope Christian Church, Roanoke, Ala.	5.00
Women's Fellowship, Bethany Cong. Church, Bridgeport, Conn. — Friendly Service Gift	5.00
Smith Electric Repair, Inc., Burlington, N. C.	25.00
United Women's Society, United Church, Newport, Vermont — Friendly Service Gift	6.00
Woman's Fellowship, Greenfield Hill Cong. Church, Fairfield, Conn. — Friendly Service Gift	10.00
In Memory of J. T. Jones	5.00
In Memory of Edgar L. King	6.00
In Memory of Miss Eva Thomas	5.00
In Memory of Harry Eisenburg	5.00
In Memory of Mrs. Althea C. Patterson	5.00
Special Gifts	785.35
Total	\$ 934.85
Total for the Week	\$ 1,355.00

Year Of Decision — 1961

There are times in the life of the church that call us to new ventures with inescapable urgency. Needs and demands seem to converge on a particular year. God seems to cry out, "Now, now is the acceptable time! Arise, go, . . . proclaim!" Such a year is 1962 for us. The call is for a sixty percent increase in giving to Our Christian World Missions by that year. This means a gain from our present level of \$7,000,000 to \$11,500,000.

The mission must be seen now as one mission. The distinction between home and foreign missions is no longer valid. Every community in America must be seen as a characteristically mission situation. The mission is very close and intimate. But that is true in another sense. The vast social and political upheavals taking place in distant lands will have a profound effect upon our lives. What happens today in Johannesburg, Leopoldville, or New Delhi may affect how our children live twenty-five years from now far more than the latest American election.

In all of our planning time intrudes rudely. How long do we have? Bishop Otto Dibelius in a farewell address recently to a group of American churchmen recalled that great Christian centers have sometimes in the past been silenced for centuries. Ephesus was silenced and had not a single Christian voice for a thousand years. Some great Reformation centers are imperiled today. Wittenberg is now behind the Iron Curtain. What will the new vitality and rapid expansion of Islam mean? What of the rising nationalist fervor throughout Africa and Asia? How long do we have?

It is not a time for panic. But certainly it is not a time for complacency. We know God is mightily at work in the midst of these historical crises. We know, too, that he needs informed and obedient Christian communities, disciplined men and women. With new vision, vigor, and faith, let us "arise, go, . . . proclaim" now while there is time. Tomorrow may be too late.

**VISITING SPEAKER
AT ALBEMARLE**

By Mrs. Pauline Freeman

The Women's Fellowship of the Albemarle Congregational Christian Church met Monday night, February 27 at the church. The meeting was called to order by the President, Mrs. M. H. Troutman. The group sang "What a Friend We Have in Jesus" as the opening hymn. After a short business session Mrs. Carleen Russell conducted the devotional. Mesdames Mickey Thompson and Mary Belle Pennington sang a special number and Mrs. Collie Seymour led in prayer.

Mrs. Troutman introduced the Superintendent of the Asheboro District, Mrs. Vivian Pell, who gave a brief talk on the plans for the spring rally to be held in April.

Mrs. Walter Hall of Asheboro gave a very interesting talk on our Bible Study, the title of which is "Luke's Portrait of Christ."

After the benediction a fellowship hour was enjoyed. Coffee and doughnuts were served to the thirty-four people present.

(Continued from Page 7)

Juniors, Including Extra

Bethlehem, Nans.	\$ 27.70
Christian Temple	2.63
Eure	1.35
Franklin	7.50
Holland	5.00
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	3.00
Oakland	2.50
Total	\$ 61.53

Cradle Roll

Dendron	\$ 3.00
Eure	1.35
Franklin	2.00
Liberty Spring	5.00
Mt. Carmel	1.00
Oakland	9.02
Total	\$ 21.37

Life Memberships

Prince George	\$ 10.00
Richmond	10.00
Total	\$ 20.00

Memorials

Oakland	\$ 10.00
---------------	----------

Children's Home

Shelton Memorial	\$ 33.65
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Receipts

Balance Brought Forward ...	\$ 147.01
Apportionment Including	
Extras	1,460.99
Woman's Gift	544.63

Juniors and Extras	61.53
Cradle Roll	21.37
Life Memberships	20.00
Memorials	10.00
Elon Children's Home	33.65
Total to be Accounted For ...	\$2,299.18

Disbursements

Mrs. J. H. Booth, Jr. —	
Exp. to Buck Hill Falls ...	\$ 135.00
Mrs. Ellis Clark — Postage ..	3.00
Grubb — Stamp and Printing	
Company — Receipt Books ..	18.30
Bank Charges .....	.75
Mrs. W. B. Williams —	
Convention Treasurer	2,002.17
Total Disbursements	\$2,159.22

Total Receipts	\$2,299.18
Total Disbursements	2,159.22

Balance in Bank	\$ 139.96
Respectfully submitted,	
Mrs. E. G. Middleton, Sr.	
Treasurer	

SUNDAY SCHOOL LESSON

(Continued from Page 13)

thing — was designed to show that Jesus was intensely human as well as supremely divine. If He were to redeem man, He had to become man. John takes great pains throughout his gospel to show that Jesus was truly man as well as truly God.

Having received the wine or vinegar, Jesus said "It is finished." The redemptive work was done. The atoning sacrifice had been made. There had been opened up a new and living way. It should be noted that these words were a shout of triumph, a clarion call of victory. Jesus did not die with weary words of defeat on his lips, but with a joyous shout of victory.

Dr. Barclay adds one fine touch to the comment on this scene. He suggests that the fact that a hyssop reed was used in giving Jesus the drink to quench his thirst, was symbolic. For hyssop was what was used by the Hebrews on that first Passover night when they were delivered from bondage from Egypt. The people took a bunch of hyssop, and dipped it in the blood of the sacrifice, and with that sprinkled the blood on the door of their homes, so that the avenging angel of death would "pass over" their homes. And as the blood of the Passover lamb saved the people of that day from death, so does the blood of Jesus the Passover Lamb of God save the world from its sin. He was indeed the Lamb of God who taketh away the sin of the world.

**SOUTH NORFOLK STUDIES
WOMEN OF BIBLE**

By Beatrice George

The Women's Fellowship of the South Norfolk Congregational Christian Church held a covered dish supper in the social hall February 23. After the regular order of business Mrs. Clarence Harris 1st Vice President, conducted a program entitled "Momentous Decisions."

A short sketch was given on five women in the Bible who had to make decisions: Hannah, by Beatrice George; Mary and Martha by Connie Lingo; Lydia by Fannie Rawls; Naomi by Ethel Smith. Mrs. Harris correlated these beginnings and decisions with great men and women in our history, artists and others who have stepped out and made proper decisions for the right. Elva Hanbury and Lois Tegerides sang "What will you do with Jesus?"

The closing thought to take home was "A house is for protection. A home is for affection." All the circles were represented. The meeting closed with the Mizpah Benediction.

In Memoriam

HOWELL

Dewey Hobson Howell, ordained as a Deacon of the Suffolk Christian Church in January of 1951 and elected to his third term as a member of the Board last fall, departed this life on Saturday, February 18, 1961. His passing represents a genuine loss to the entire community, but most especially to those of us who knew him the more intimately for having been privileged to serve with him in the church.

His life among us was characterized by a quiet dignity. He was a man of great personal integrity and all who knew him were easily impressed by his sincerity, loyalty, devotion, and faithfulness. Never self-seeking, he exemplified the qualities of a Christian gentleman in ways which all of us might well hope to emulate.

This splendid spirit found expression in his relationship to his family, his work, and his church — always these above self. Indeed, we know that his whole life was bound up in such primary associations, to each of which he gave a concentrated measure of his personal attention and service. No man ever merited more fully the outstanding tribute of his friends and associates paid him in the service on Sunday afternoon, February 19.

While deeply conscious of our personal loss and sadness, we know that each of us were blessed through his life and our friendship with him. We join in this unanimous expression of our sincere sympathy to the members of his family, with the prayer that they may experience the Divine Presence in the hours of their bereavement and that they may know the continuing comfort of God's spirit throughout all of the days ahead.

The Board of Deacons
Suffolk Christian Church

What Price Freedom? By REV. WILLIS E. JOINER

(Excerpts from a sermon preached in Shelton Memorial church, Portsmouth, Virginia, September 30, 1960.)

"You shall know the truth, and the truth shall make you free."

John 8:32

These words of Jesus sound a patriotic note that appeals to the American mind. America loves freedom and this is the thing that has made her the great nation that she is.

There have been occasions when these words have been used in political campaigns. About two years ago in the gubernatorial race in the state of Georgia one of the candidates, a pastor of a local church, had large billboards along the highways with these words of Jesus blazoned across the bottom of the sign. "You shall know the truth, and the truth will make you free." Certainly this is foreign to anything that Jesus meant in these great words.

What Jesus said in this great statement had nothing to do with political issues as such. The Jews boasted they were the sons of Abraham and had never been in bondage to any man while even then they were slaves of Rome. However Jesus was pointing out another captivity or bondage that is far worse than the yoke of political bondage. Civil bondage has only a temporal effect while the bondage of which Jesus spoke binds and enslaves the souls of men. Freedom from spiritual bondage is that which Jesus came to bring.

But let us look at the real issue today. We are concerned about the souls of men. In 1517 Martin Luther rebelled against the force that imprisoned the minds and spirits of men. Long had the Hierarchy held in slavery the souls of men. Those who controlled the church held control over the souls of men. Freedom from sin had to be purchased and if a man was unable to buy forgiveness he was forced to die in his sin. Forgiveness became a pawn to be purchased and those who had, received while those who had not were forbidden. To Luther these indulgences were unjust as well as unscriptural. It was this slavery of the souls of men against which he rebelled.

Great cathedrals were built out of the fear which haunted the poor. Coins needed to buy bread for hungry

and ragged children were used to enlay gold around the door posts of the cathedrals. Visit the old countries where these cathedrals stand and see the poverty and squalor that surround them. Imprisoned minds and souls built these out of fear lest the disfavor of the Hierarchy condemn them to eternal darkness.

The love and grace of God came forward in Luther's breast. He dared proclaim the freedom of all souls in the face of death itself. This love and grace drove out fear and planted a new assurance that could not be destroyed. His soul basked in the sunlight of this freedom even as his heart pained for those who were bound by the chains of fear. He had found the freedom that Jesus came to bring.

In the light of this we may see ourselves, often bound by our own creed or dogmas. To deny another the right to seek God in his own way is to act as wickedly as any pope has ever acted. We must learn that it isn't the keeping of some handed down ideas that save the soul but a living faith in Jesus Christ as the Son of God and the Saviour of the world. "By grace are you saved through faith" are the words of the Scripture and how one arrives there has nothing to do with the fact he has arrived. This is our concern, that men come to know Him.

The Jews were bound and imprisoned in self imposed spiritual bondage. They believed themselves right because the fathers had so declared, but Jesus pointed out a longing for something far superior to a creed or dogma. He implied they were unhappy and imprisoned. He said "when you find me you will know the truth and the truth will make you free." Freedom from spiritual bondage which brings fear and unhappiness. If we haven't found that freedom in Christ we are unhappy. We may not recognize that unhappiness or longing within but if we look deeply enough we will find it and recognize it. Jesus said, "I am the way, the truth and the life." Which way are you going? On which door are you knocking?

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MARCH 21, 1961

NUMBER 12

PALM SUNDAY

Lift up your heads,
Ye mighty gates,
Behold, the King of
glory waits;
The King of kings is
drawing near;
The saviour of the
world is here!

Fling wide the portals
of your heart;
Make it a temple,
set apart
From earthly use
for heaven's employ,
Adorned with prayer,
and love, and joy.
—George Weissel



GUEST SPEAKER FOR RALLIES

Mrs. L. T. Schoen of Wells, Minnesota, national chairman of Stewardship of the National Fellowship of Congregational Christian Women will be the guest speaker representing the denomination at the Rallies of our Women's Convention April 5-14.

Mrs. Schoen is a past president of the Minnesota Women's Fellowship and has served on the national program and executive committees. She has also been the moderator of the Minnesota conference.

She has served on the advisory board of the Southern Minnesota Mental Health Clinic, the county Public Health Nursing Board, and the Governor's Commission of Youth. Holding a master's degree in social work from the University of Minnesota, she has taught in the university's graduate school of social work and has worked professionally in this field.

A farmer's wife, grandmother of thirty children, one of the ways she shows good judgment is by being a subscriber to The Christian Sun!

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Here And There Among The Churches

A covered dish supper was held at Bayside, Norfolk, March 10 for families of the church. The film "Split Level Family" was shown.

Members will be received in connection with the Maundy Thursday communion service at Church of Wide Fellowship, Southern Pines.

Rev. Edward A. Powers, general secretary of the Division of Christian Education of our denomination, suggests that it would be fine for each church to give a subscription to YOUTH magazine to each young person joining the church.

Lenten Wednesday evening services are being held at First, Portsmouth, by Rev. Calvin Felton, interim pastor. A service of Holy Communion will be held Maundy Thursday at 8:00 p.m.

Rev. Winfred Bray, pastor of Union Ridge, ordained deacons at Carolina church, near Burlington, Sunday evening, March 5. New deacons are Hillary Jones, Thomas Murray and Johnny Smith.

Our Franklin, Virginia, church has been having a series of Wednesday evening Lenten services on the theme "I Believe in the Church." Rev. Raymond Grissom is the speaker March 22.

Rev. Lynwood Hubbard, pastor of Pleasant Ridge and Spoon's Chapel, will be the speaker for special services each evening from Easter Sunday through Friday, April 7, at Concord, near Elon College. Mr. Clyde Simons will direct the singing. Services are to be at 7:30.

Young people of Elon College Community Church will meet each morning of Holy Week (March 27-31) for meditation at 7:45.

At a called meeting of the church Sunday morning, February 12, our First, Richmond, voted unanimously in favor of approving the Constitution of the United Church of Christ.

Mt. Zion church, near Mebane, N. C., is having special services each evening next week with Rev. Reuben Askew as guest speaker. Holy Communion will be observed Maundy Thursday.

One Great Hour of Sharing was observed at Lakeview, Burlington, March 12. This church has been invited to share in an Easter sunrise service at Union Ridge.

Holy Week services at Newport News will be sponsored by various groups: Palm Sunday, Deacons; Monday, Dollar and Hardcastle classes, Guest Night; Tuesday, sponsored by R. L. House and Pearl Baker classes, Family Night; Wednesday, Golden Rule and Progressive classes, Guest Night; Thursday, communion; Friday, sponsored by high school classes, Youth Night.

Two churches in the Western North Carolina Conference are using the World Council of Churches' Bible study book, "Jesus Christ the Light of the World" during Lent — Albemarle on Wednesday evenings and High Point on Sunday evenings. It is hoped that churches not using this during Lent will use it before next fall when the World Council meets in New Delhi.

Mrs. Calvin J. Felton, wife of the interim minister, is leading the study of: "Luke's Portrait of Christ" First, Portsmouth Women's Fellowship.

Rev. G. H. Veazey has resigned his pastorate at Lakeview Church near Burlington to take effect May 31. He does not have definite plans for the future, but indicates that he is not ready for retirement.

Maundy Thursday at 8:00 p.m. The Christian Temple, Norfolk, will not only observe Holy Communion in a candlelight service, but the choir will sing Maundy's sacred cantata, "From Olivet to Calvary."

March 5, Dr. John G. Truitt assisted the pastor of Bethel Church (N. C. and Va. Conference), Rev. Bill J. Traylor, in baptizing four young people and conducting the Lord's Supper. He also brought the morning message.

Prayer group discussion topics at Church of Wide Fellowship Southern Pines, during March: Judas and Predestination, Facing Disappointment, The Personal Relevance of the Cross, and Resurrection: Personal and/or Universal.

This evening (March 21) Sunday school superintendents, assistant superintendents and ministers of the Eastern Virginia Conference are meeting at Berea church for supper and a discussion of worship. Donald R. Taylor, president, will be in charge. Mrs. W. B. Williams and Miss Grace Spivey of Newport News will present a worship program, following which worship materials and planning of services will be discussed.

Volume 113

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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A LENTEN MEDITATION

By John G. Truitt, D.D.



THE PLACE OF PRAYER

"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed."

Luke 22:41

In the awful hour of Gethsemane Jesus turned to an accustomed place of prayer. Luke in his inimitable way points his finger at the very spot: "And when he was at the place!"

His disciples had gone with him sensing something beyond their ken. He had taken the three with him to the very place, and he went on "about a stone's cast, and kneeled down, and prayed." Notice the language, "a stone's cast", — remember how Jesus said: "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seest in secret shall reward thee openly." The dark night and the low-hanging branches of the olive trees closed the door! And "he kneeled down, and prayed."

Back there in the dark streets of old Jerusalem low whispered plans were being made! And here Jesus, who had gone about doing good and good only was saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

The apostle Paul writes: "Being in the form of God... took upon himself the form of a servant... humbled himself, and became obedient unto death, even the death of the cross."

At our own place of prayer let us kneel in secret and give him our renewed allegiance and love. Let us remember wherein we have failed him who said on the cross: "Father, forgive them, for they know not what they do." And may his Spirit speak to us! Amen.

NEWS FROM PLEASANT GROVE

By Mrs. Dolan Talbert

The Pleasant Grove Christian Church (near Bennett, North Carolina) held its annual harvest festival in November with fine results. A ham supper was served by the ladies early in the evening, after which an auction was held. Many items were sold, such as pigs, feed, home grown, and home canned foods, furniture and many homemade items such as quilts.

The various committees were very grateful and appreciative of the co-operation of everyone who helped, from the young people selling tickets, to donations and work on the part of many adults, which all added up to a big success. The proceeds, which amounted to \$566.70, were added to the building fund for a new church.

* * *

The Women's Fellowship of Pleasant Grove started off their new year by providing the ham supper in connection with the church Harvest Festival.

Family devotional books have been provided for each family in the church and additional copies for the pastor to give to sick and shut-ins in the community.

A committee is selected each month to make contacts with all visitors to our services. This committee is also in charge of flowers to be placed in the church each Sunday.

For their Christmas project they selected a family in the community with five children and sponsored gifts for each child.

Arrangements are being made to show the film series, "The Life of Christ."

* * *

The Fellowship Hall at Pleasant Grove (near Bennett, N. C.) is getting a new "face lifting." The men are painting and the ladies are buying material and making new curtains for the windows. A partition is planned to close the kitchen off from the rest of the building. It is hoped to have this completed when the Western N. C. Laymen's Rally meets there in April.

Franklin, Virginia, has community Holy Week services. The pastor of our church, Rev. Tucker G. Humphries, will speak at the Good Friday service at the Baptist church. Following the community sunrise service, our Pilgrim Fellowship will sponsor an Easter Breakfast at the church.

NEW MINISTER AT ROSEMONT

By Ellen M. Hewitt, Reporter

A get-acquainted buffet supper was held for Rev. Carroll W. Lewis and his family on Monday evening, March 13. About 250 attended to welcome the new minister, and each family contributed to the meal. It was a very good opportunity for informal visitation among the members, and everyone enjoyed the good fellowship. Following the meal there was a "song-fest."

Our new pastor, Rev. Carroll W. Lewis, has resumed our Sunday evening services. They have been very well attended and are enjoyed by all. Their informal atmosphere is the perfect closing to a Sunday of worship.

Rosemont will hold a Maundy Thursday Communion service as part of our Easter services. This communion service is planned to observe the night of the Last Supper to give emphasis to the meaning of Easter.

WOMEN HONOR RETIRING PRESIDENT

At a recent Sunday morning service at First, Church, Richmond, Mrs. J. Everette Neese presented a Life Membership Certificate to Mrs. Dennis F. Cofer, retiring president of the local Women's Fellowship. Mrs. Cofer has served the Woman's Fellowship for many years as its president and under her leadership it has made significant contributions both to the local church and Our Christian World Mission.

At a social given in honor of Mr. and Mrs. Cofer, the Woman's Fellowship gave them a beautiful brass lamp for their country home. The women regret their loss in the retirement of Mrs. Cofer. Due to the illness of the first vice president, Mrs. Neese is serving as president until June.

"The Man Who Captured the Multitude" will be the Palm Sunday sermon theme of Rev. J. E. Neese at First, Richmond, when children will be christened and members received. Holy communion will be observed on Maundy Thursday.

During Lent attendance at worship services at Franklin have increased because the Women's Fellowship was responsible for attendance the first two Sundays, the Men's Fellowship the next two, and then the Pilgrim Fellowship.

Time For Decision

This week and next is the time for us to fall into step, as did the Disciples in the long ago, with the Good Master who walked with steady tread towards the Holy City and the Heavenly Kingdom.

It will be easy for us to consider the difficulties involved, and the risks to be run. We know that Jesus met opposition in Jerusalem, and that his approach to the Heavenly Kingdom led through the Garden of Gethsemane and across the hill called a skull — that on a cross he gave up his spirit to the divine Father. This knowledge sometimes frightens us, especially if our path seems to lead in such direction.

But we need not be afraid. Next Sunday is known as Palm Sunday, a reminder of the time when multitudes followed Jesus, sang his praise, and even wanted to crown him king. The music of those faithful Jews who were going to Jerusalem for the Passover has sung down the corridors of centuries and great choirs in our time sing with delight: "I know that my Redeemer lives." The greatest music of all ages centers in Holy Week and Easter. It is music — filled with unspeakable joy.

When you enter church next Sunday, remember Jesus in the temple. It is said that he looked around, and did not like what he saw. Hucksters selling doves, sheep and cattle were not inducing people to pray. Money changers were not teaching honesty in exchange, and the temple was not made to appear a place of solemn sacrifice by the people who were getting rich by furnishing, at a price, the kind of money acceptable as an offering in the Holy Place. We know they were wrong — those salesmen and money-changers. But what of us? Are the songs we sing in keeping with our real desires? Do our actions square with the words we speak and the prayers we say? Remember: Jesus knows what is in the heart. The offering we make may be the best we can do, or it may be just a hand-out, perhaps less than we would offer the girl who served us a meal in a hotel. Yet we would "kid" ourselves into believing that ours is a sacrificial gift worthy to be offered to the God of all the earth and to his Son who died on Calvary.

Suppose a Jew were to enter church and sit beside you next Sunday. Would that disturb you in any sense? Or it might be a neighbor of another social strata, or the Negro who works with you through the week. Or perhaps someone from another nation could share your hymnbook. Would that delight your soul, or would you be a little uneasy because of the stranger in the midst? Well, such things are worth thinking about when we are all "het up" and ready to criticize and condemn those who defiled the temple that Sunday when Jesus looked about and found it disturbing to his honest heart and pure soul.

The Monday story of the withered fig tree is strange to us. Jesus never destroyed property or people. We may not understand this story. But we certainly can look into our own experience to see if we are really bearing the fruits of righteousness. Saint Paul told the people of Galatia that among the fruits of the Spirit are "love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, self-control." Look again: can you and I find such fruits in the lives we live? If not, there is only one certain end. We are worthless, and will ultimately be destroyed.

Monday and Tuesday we may well read again carefully the record of discussions held by Jesus in the temple. A wide variety of people questioned him. His answers were clear and concise. Wisdom and right were on his side, and he put his enemies to shame. Will we also be put to shame when we read what he said and measure it alongside of the lives we live daily?

Wednesday was a good day. There is no record of activity. It is likely that Jesus rested in the home of friends in Bethany. Martha and Mary lived there with their brother Lazarus. So did other friends. A quiet day with Jesus is the "better part" which enriches the life of every Mary who seeks it. Let's leave Him there in Bethany, in the quiet and affection of those who meant so much to him. Let him draw from them the courage, faith, and devotion needed for the days to come. No words need be spoken between friends like Jesus and those in Bethany, so there is no record of the day. Mary never forgot it. Neither will we forget those delightful moments when the currents of our souls are entwined about the spirit of Jesus.

Yes, this is the time for our decisions. It is only fair for Jesus to know whether we are with him or against him. For those who have never decided to follow the Master, it is time to arise and go with him. For those who have promised, it is time to check on conduct to see if promises and actions coincide.

Let's put it this way. What are we doing to win the world to Christ? How long has it been since we asked anyone to come to church, or to become a Christian? How much money have we given during the past year for overseas missions? If you are a member of the Southern Convention and gave your share of the Apportionment last year, the answer to your question is that you gave slightly less than fifty cents during the whole year. This year the asking is a bit more, but not enough to get a steak dinner. Oh yes, we give to a lot of other things. But the world is cracking up while we eat steak dinners, ride in fine cars, and fly through the air at remarkable speed. Isn't this a good time to consider our stewardship to the Man on the Cross?

"Love your enemies," said Jesus to people who had fiery tempers. That is what he did. For almost twenty centuries people have loved him. Nobody cares about Pilate, or the Caesars who strutted and killed in their time. It is harder to love than it is to hate, but it works much better. Brutality in the Congo — missionaries mistreated, etc. — makes our blood boil, but one of our retired missionary Negroes is eager to get back to Africa to bring strength and courage to his friends of other years. He loves them, and it is love that wins in the long run, not hate.

Those who walk through these solemn days with Jesus will doubtless find a glorious Easter dawn.

(A Chat with Children)

More mystery and possibly more misinformation surrounds the camel than any other animal. Always associated with the old world, the camel is not, so far as known, originally of that part of the earth, but of the new world. The earliest camel was found in Mexico.

Scientists have produced no satisfactory link connecting the camel with his original abode, and because of this he is listed with the Llama family. Biblical recollections are possibly the means of associating the camel with portions of Africa. The truth is that in Asia there are many more thousands of camels than there are in Africa.

There are two types of camel — dromedary and bactrian. The dromedary is the one-hump and the bactrian the two-hump species. The dromedary is slender, and because of this and the prominence of the hump, is thought to be larger than the bactrian. This is not the case, for the bactrian camel is ponderous, a much heavier animal, possessing a thick body, short legs, and long, thick hair.

The bactrian camel is of a single type and may be found in nearly all

parts of Asia. This camel is used principally for heavy transportation and travels at the rate of three to four miles an hour. His record for endurance is rarely ever surpassed.

In the sandy deserts of many parts of Asia the only mode of travel and the transportation of goods is the camel caravan — hence ships of the desert. Through many centuries the camel has filled this important place in the lives of the natives. The ability to travel for days without food or water is not surpassed by any other animal. Neither is the camel's ugliness.

The camel has three stomachs. In 30 or more rounded cells in the first stomach water is stored for a long journey. Before the march is started the camel is fed and much salt added to the food so as to create a thirst, causing the animal to take on an extra amount of water. During the journey water stored in the stomach cells is emptied into the other two stomachs.

The automobile has largely displaced the horse in the United States, and in many other parts of the world, but there is no land mode of transportation to supplant the camel in the sandy, wind-swept deserts of Asia.

C. B. Riddle

A Look At Ourselves

By George D. Alley

What could possibly be of greater concern to the sincere Christian, as he seeks to make individual preparation for the celebration of Easter, than to take a long, careful look at himself? Is it not the very thing we need to do if we would set our spiritual selves aright? Is it not our whole purpose to eliminate from our usual way of life those attitudes and habits which deter us in our reasonable service, and to substitute for them those virtues which are the essence of Christian character?

This we cannot do alone. But, with God's help, we may make a sincere attempt at a renewal of our best selves. The wisdom of our spiritual heritage would insist that we may do this only as we become less and less concerned with self and more and more obedient to the purposes of God! The best Christian, then, is obviously the person who thinks of self not at all, but is too busy doing God's will to ever question His plans or the reasons for them. Few of us can hope to succeed in moving from where we are, in the realm of the spirit, to where we ought to be in the few short weeks which remain before Easter Day this year — but we can begin! And if the Gospel record is as clear about such matters as it seems to be, then we may be sure that God is more concerned with the direction in which we are going than the distance we have already come along the right way.

—Suffolk Newsletter

A BETTER IDEA

By Rev. Robbins Ralph, Supt. Florida Conference

"Buying book is good idea," said bright and attractive Indian Christian minister addressing American audience. "Buying book is good idea. But" he added, "reading book is better."

Very practical idea from Oriental man, background of mystical other-worldliness, maybe. American audience smiled, saw point of better idea. Some in audience bought book or two, perhaps a few read same. This listener did not buy or read — only pondered better idea.

Better Bible Idea

Having Bible in house good idea, too. If no Bible, buy one. If no money, maybe Gideons supply guest room. But reading Bible is better idea, no? So simple! Reading Bible before breakfast, after dinner. Reading out loud in family, reading silently by self. Very good idea. Why have Bible unless read same?

Best Idea

Read Bible to find Word of God. Go to church to hear word of God. Very good idea, none better. None? Well, one, maybe.

Hearing will of God is good idea, surely. But doing it, living it, is better. Bible says it best. "Be ye doers of the word and not hearers only (James 1:22). How to check best idea? Try same.

"MISSIONARIES"

Our Bayside church in its NEWS refers to members who have moved away as their "missionaries." Reports were given in the February 8 issue of the John Hestads at Fort Richardson in Alaska; the Peronis in San Juan, Puerto Rico; the Jacob Millers in France; Walter Arnold in Roanoke, Virginia, who had been chairman of the church finance committee; and the Cummings in Richmond, (Mrs. Iris Cummings served as church clerk from the organization in 1954 until they moved in 1958). The church now has 406 members, several of them scattered around the world.

Activities In Our Churches

LOVE SENT ROSES

By Mrs. Hillary Jones

MRS. KIMBALL LEADS STUDY AT ELON

By Mrs. H. D. Lambeth, Sr.

Under the leadership of Mrs. W. J. Andes, president of the Woman's Fellowship at Elon College, the organization is apparently having progressive meetings at the home when each circle meets once each month and at the general meeting held quarterly at the church Parish House.

Monday evening, 7:30 o'clock, March 13, a splendid attendance was present for the general meeting and a book review.

Mrs. J. G. Truitt presented the devotional: "Prayer In The Life of Christ." Following this Prof. Charles Lynam, head of the voice department of music at Elon College, sang "The Lord's Prayer," accompanied by Mrs. Alfred Hassell.

Mrs. Robert Knowles introduced Mrs. Robert Kimball of Burlington who in a most charming manner gave the foreign mission study book review: "Into All The World Together."

A number of short reports were made. Officers of the organization other than Mrs. Andes are: Mrs. Robert Knowles, vice-president; Mrs. W. E. Burke, secretary; Mrs. Earl Danieley, treasurer; Mrs. L. D. Martin, historian; and Mrs. A. L. Hassell, pianist. The department chairmen consist of seventeen members of the Fellowship. There are seven circle leaders.

Hostesses for the above meeting were representatives from the circles. They were: Mesdames G. O. Lankford, T. A. Boland, J. B. Long, N. R. Franks, J. T. McLoud and Miss Virginia Bradshaw. Mrs. Leroy Hughes served as chairman. A social hour with refreshments was enjoyed.

ACTIVITIES AT SHELTON MEMORIAL

By Mrs. Isabelle Lewis

The Women's Fellowship of Shelton Memorial, Portsmouth, Virginia, served Sunday evening refreshments and provided a pianist for a songfest at the USO in January. More than 100 servicemen attended. Recently they served a spaghetti supper to the young people in appreciation of their help in Sunday school and choir.

"Choir Appreciation Sunday" was observed March 19. March 22 the teachers meet to plan for Vacation Bible School.

The women prepared layettes for North Dakota and have sent materials to Micronesia. The layettes were dedicated Sunday, March 5.

The young women are preparing some 300 Easter eggs, proceeds from which are going to new parsonage fund. The senior women's group had a successful barbecue supper March 8.

March 26-April 2 special Holy Week services will be conducted nightly by our pastor, Rev. Willis E. Joiner. There will be a candlelight communion service Maundy Thursday.

A young girl in the Orthopedic Hospital at Gastonia, North Carolina, was made very happy and appreciative on Valentine's Day with a surprise gift of a dozen red roses. They came to her because Mrs. Grant Burns, wife of our pastor, had a loving thought and shared her thoughtfulness with the Women's Fellowship and other women of Carolina Church.

Laura Jane Murray has been a patient at the hospital for several months. Even though "Janie" is away from her friends, she is not forgotten. We miss her sweet and cheerful smile, and the courage which is outstanding in one so young, but most of all we miss her faithful attendance at the church she loves.

We are sure "Janie" and her mother, Mrs. Ealer Murray, desire and would appreciate your prayers for her recovery.

NEW SUBSCRIBERS AT LEBANON

By Mrs. Carlton Scott

Since our pastor, the Rev. Lafayette T. Wilkins, encouraged more of the members of Lebanon Church, Semora, N. C., to subscribe to The Christian Sun, our Sun agent, Mrs. Ezra Stowe, proudly reports that we now have 15 new subscribers in addition to our former ones. We hope that in time all of our members will take their church paper.



Valued Member Of Mt. Zion

Miss Georgia Bradley (born March 10, 1882) has played a very important part in the history of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina. She united with the church by profession of faith in August 1896 at the age of 14 years, and she is the oldest member of the church from the standpoint of membership.

When the Women's Fellowship (Missionary Society at that time) was organized in 1916, Miss Georgia became the first president of the organization. She is still active in the Women's Fellowship, church, and Sunday school.

She was treasurer of the Tinnin Endowment Fund of the church from 1932 to 1953 (21 years), and also served as treasurer and missions treasurer of the church for a good many years.

In August 1958 she gave the church one and one-half acres of land as a site for the parsonage.

Miss Georgia is very much interested in the Children's Home at Elon College and contributes to this very worthy cause. Due to her health and age she doesn't get to attend the services of the church as she would like to do.

"A Cedar Of Lebanon"

The Rev. Dr. Daniel Bliss, West Newton, Massachusetts, chairman of the Board of Trustees of International College, Beirut, Lebanon, is showing friends an unusual Christmas gift he received from the First Congregational Church of Amherst, Massachusetts. It is a small cross fashioned out of cedar wood which his grandfather sent to the Amherst Church from Lebanon 91 years ago for a new pulpit.

The story of Dr. Bliss' Christmas gift begins in 1867 when there appeared in a religious magazine, **Hours at Home**, a story about a pulpit desk in a little country church in northern Pennsylvania, veneered with cedar wood taken from a branch of the largest tree in the forests of Mount Lebanon. Among the interested readers were members of the First Congregational Church of Amherst, who were busy building a new sanctuary. They thought it would be nice to have a new pulpit made from a cedar of Lebanon.

Their wish was conveyed to the Rev. Dr. Daniel Bliss, a member of the church, who was serving the Board in Beirut. In an exchange of letters Dr. Bliss wrote that "without attaching any sacredness to timber that grows on Mount Lebanon, we are pleased with the thought of sending a good log of the same wood that King Hiram so many centuries ago sent to King Solomon."

First Attempts Failed

The first summer Dr. Bliss tried to get a log, he failed. Twice sickness prevented him from even reaching the mountains. Finally, in November he succeeded in climbing to the forest on the slope of Mount Lebanon.

"I started at half past two o'clock in the morning, rode twenty-five miles on horseback, changed horses and rode five miles more on to the summit of the mountain," he related in a letter home. But before he and his three helpers could fell the tree they had selected, a storm arose and forced them to descend, and they returned to Beirut. There they found the vessel which was to have taken the cedar log to Boston grounded and a total wreck.

Dr. Bliss wrote that he was "inclined to give it up as a bad job." But a young Amherst woman, whose identity remains a mystery. per-

sued him to make another attempt. "Your remark that you did not like to give up anything that you had undertaken," he wrote to her, "appealed to a sentiment which I have long cherished. I made up my mind at once that you should have a cedar log."

Rescued From Oblivion

Once again, Dr. Bliss and three Arab helpers ascended the mountain in the spring of 1868. They found the same tree which Dr. Bliss had selected the previous year. The winter winds had toppled the big cedar and all that remained to be done was to trim the trunk.

They worked with axes "as dull as a grub hoe" to cut off a section about seven feet long and one and a half feet thick. It took them three hours, and with grunts and groans, they succeeded in rolling the log down the mountain by late evening.

Dr. Bliss decided the easiest way to transport the cedar log from the mountain village to the sea was by camel. He found a man and sent him with his animal out of the village to pick up the piece of timber. Four days later man and camel appeared without the log. The driver declared that his camel could "do no more

THE HOUSE BEAUTIFUL

We built that house and watched each beam

That brought fulfilment to our dream;

On spacious ground we watched it rise,

A picture house before our eyes.

And when at last the house was done,

We made it home, and had such fun
In planting grass, and shrubs and trees,

And thanking God on bended knees.

And from that house by day and night,

We sought to serve with all our might

A host of homeless girls and boys,

And make a home, with all its joys.

And, ah, how quickly years have past,

The time to go has come at last;

We've wrapped that house in love and prayer

And left it to another's care!

—John G. Truitt

SOMETHING

I am not doing anything of myself. I am merely a channel for . . . something.

What is this something? I cannot define it fully. It is the force in the universe that makes men love goodness, even when they turn away from it. It is the power that holds the stars in their orbits, but allows the wind to bend a blade of grass. It is the wisper in the heart that urges each one to be better than he is. It is mankind's wistful yearning for a world of justice and peace.

15th Anniversary Issue
of GUIDEPOSTS

work for a month."

Said Dr. Bliss, "this was his way of saying 'the log was very heavy and please give me a little more money'." The money was paid and the log delivered to a packet bound for Boston. The ship's captain was a personal friend and transported his cargo free.

When the cedar arrived in Boston, it was sawed into lumber and put to season. The pulpit was designed by a cabinetmaker in Amherst and installed in 1869.

Success At Last

By 1946, when renovations were being made in the sanctuary, the pulpit was showing its age, and it was decided to replace it. Until early this year it was stored in the church basement.

Three years ago it occurred to Mrs. Charles E. Stebbins, the church secretary, that it would be nice if the old cedar pulpit could be enjoyed once again in some way by the congregation. She hit upon the idea of making little crosses out of the wood. Each member could carry home a bit of the tradition and sentiment of the church.

It took thirty hours to dismantle the pulpit. With the help of a band saw a small group of men of the church sawed out the tiny crosses and applied a hand rubbed finish to each one.

The crosses were sold at the church's annual fair held in December. As a gesture of appreciation to the man who had sent the cedar 91 years ago, Mrs. Stebbins sent a cross to his grandson in Boston.

Eastern Virginia Women's Rallies

Mary H. Booth, President
E. Virginia Women's Fellowship

If Eastern Virginia Women are confused because of reports of conflicting dates and places regarding Spring District Rallies, please forget everything else you have heard and read and remember:

Norfolk District will meet at Bayside on April 5.

Suffolk and Waverly Districts will meet at Cypress Chapel on April 6.

It became necessary to make changes when we learned that our speaker could be in Eastern Virginia for only two days because of her heavy speaking schedule. We feel fortunate to have Mrs. L. T. Schoen, Chairman of Stewardship of National Fellowship of Congregational Christian Women, as our guest speaker. Her topic is "Opening Doors."

Suffolk and Waverly Districts will each hold its own business session in the afternoon. Mrs. George D. Under-

wood, Jr., will preside at the Suffolk District and Mrs. J. Franklin White will preside at Waverly District meeting. Mrs. Mahlon K. Hassell will preside at Norfolk District Rally and business session.

TO REACH CYPRESS CHAPEL

Because members of the Waverly District may not know how to reach Cypress Chapel, where they are to hold a joint rally with the Suffolk District, the pastor, Rev. Ellis N. Clark, sends the following directions:

From Waverly, take Route 460 to Suffolk; in Suffolk take Route 13 and 32; follow Route 32 for eight miles south, where there is a large sign "Cypress Chapel" pointing to the left at Knight and Brinkley Grocery Store. It is then only about $\frac{1}{4}$ mile to the church.

Mr. Clark adds: "We hope they find the way. We are looking forward to having a good number present from the Waverly District."

mission enterprise. This is obviously not a philosophy for immature Christian church members who find it hard to see beyond their own doors. Money, members, time and concern must be diverted and these are too often felt to be indispensable. Here, however, one must face up to the purpose of the church and the ultimate challenge of the individual church member. We are called into the Christian Community to fulfill the mission of Jesus, the Christ. Where is the mission fulfilled greater than in the realization of a new mission group in a new community?

Another more practical aspect of this concern grows out of the fact that many of our established churches are located in old communities with little hope of growing in the decades ahead. They will do well to hold their own. Here then is a way that a fellowship may extend itself into new areas and gain new life through extension, thus fulfilling the Christian mission responsibility locally and also keeping the trust of the founding fathers.

The Southern Convention needs more established churches with vision and mission concern to go literally "into the highways and hedges" with new work.

Church Extension:

A RESPONSIBILITY OF ESTABLISHED CHURCHES

By Carl Wallace

Expanding suburbs of our cities and towns are no longer mere probabilities. They are easily discernible to the casual Sunday afternoon viewer. Whose responsibility is it to plan for and help in the birth of new churches in these exploding situations?

The first answer, no doubt, would be the mission boards but this is only part of the truth. An established church in a particular community has tremendous advantage over a state or national board. Proximity means knowledge of the area, possible interest in the area, possible families of an established church in the area,

and a mission outreach that is near enough to be understandable and appealing. If our mission boards could be looked to for secondary support by established churches in the venture of mission enterprises in new communities, then the project would undoubtedly have far greater chance of success. Also, the boards could devote their limited resources to work in areas where we have no churches at all. This procedure has prevailed in some places in the past to the credit of the established churches. In other places this has not been the case and our extension work has suffered.

Forces within the established church often tend to war against a

MISSION STUDY AT ROSEMONT

By Mrs. Dewey Jones

The Women's Fellowship of Rosemont Christian Church, South Norfolk, Virginia, enjoyed an evening of fellowship and a delightful covered dish supper February 6.

The theme of Worship, "Into All The World Together," was carried out with the decorations of the tables and bulletin boards. Place mats were maps stressing Goodwill, Witness, selflessness and Missions; also on each table was a lighted world globe surrounded by miniature replicas of the people of the world. World Fellowship napkins tied over oranges to represent the world were used as favors.

After the supper, Mrs. H. C. Davis, a former principal of Princess Anne Courthouse School, gave a most inspiring and revealing review of the foreign mission study book, "One World, One Mission."

Following the book review we returned to the social hall for coffee and cake and more friendly Christian fellowship.

April Rallies In Convention

- 5—Norfolk District — Bayside Church
- 6—Suffolk and Waverly Districts — Cypress Chapel
- 7—Valley of Virginia — New Hope
- 8—Asheboro District — Union Grove
- 10—Halifax District — Liberty
- 11—Greensboro District — Hines Chapel
- 12—Burlington District — Elon College
- 13—Henderson-Raleigh Districts — Amelia
- 14—Sanford District — Eutaw, Fayetteville

Africa Opportunity Fund

A Project For Children And Youth

The biggest news of 1961 will probably be about Africa. The "dark continent" is lighting up with fires of discontent and race conflict, and also with beacons of progress and new liberty. What is happening in Africa will change our world, for better or for worse.

We have an opportunity to do something about these great events in Africa. This chance is ours through the **Africa Opportunity Fund** sponsored by two great agencies of

our church: The American Board of Commissioners for Foreign Missions and the American Missionary Association.

The **Africa Opportunity Fund** was started with a gift of \$65,000 from the American Board, but it needs a great deal more help from people all over America in order to do the big job which Christians have on their hands in Africa. Here are some of the things the **Africa Opportunity Fund** will accomplish with your help:

Give special training, on the job, to African pastors who have had too little schooling and too narrow an experience to lead their churches effectively in these critical days.

Enlarge facilities for theological education to five times their present limited capacity.

Stimulate a crash program to train school teachers and administrators here and in Africa, and to expand high school facilities.

Recruit and send skilled American teachers for emergency short-term service while Africans are educated.

Assistance to persons deprived of liberty, jobs and property because they have championed human freedom.

Food, clothing and shelter where emergency relief is needed.

Provision of administrators and technicians for posts of critical responsibility in churches and public agencies while Africans are being trained for these positions.

Contributions to make this program possible should be sent to **Africa Opportunity Fund**, American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston 8, Massachusetts. Since this is a project over and above regular Our Christian World Mission efforts, no apportionment credit can be allowed for gifts to this Fund.

An attractive poster describing the **Africa Opportunity Fund** is available on request from the American Board, 14 Beacon Street, Boston 8, Massachusetts.

This project is planned for church schools using closely graded, elective or other materials, or for church schools and other church groups desiring additional giving suggestions. Church schools using Pilgrim Series materials will find missionary giving suggestions in their regular curriculum courses.

More than 100 were in attendance for the supper and mission evening at Oakland church, Chuckatuck, Virginia, March 1. The theme was "One World for Christ." Sponsored by the Women's Fellowship, arrangements were under the direction of Mrs. P. D. Howell, Jr. and Mrs. R. V. Knight.

A candlelight communion service will be held at First, Burlington Thursday evening, March 30. At this time members of the pastor's class on church membership, which has been meeting Friday afternoons, will join the church.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA and TOGO

March

Adidome

- 26—Miss Dorothy Williams, a British subject born in South Wales, is registered nurse and midwife who served 15 years as a missionary in the Belgian Congo before going to Adidome. After a day in the hospital wards, she returns in the evening to tell Bible stories and sing hymns to her patients.
- 27—Dr. Margot Windisch was born and raised in Germany. After her husband's death (when she was 35) she studied to be a medical doctor. Since 1951 she has been on mission staff; she is one of the busiest doctors in Ghana, supervising several clinics.

Atakpame

In the Republic of Togo, which is a small country on east side of Ghana.

- 28—Rev. and Mrs. Charles Hein are an interesting couple — she was a member of the French Reformed Church; he went to Europe as president of the United Student Fellowship and later as secretary of the ecumenical work camp program of the World Council of Churches. They met in 1950 at Ecumenical Institute at Geneva, Switzerland. Since 1955 they have been missionaries to the Evangelical Church of Togo, directing the training school for Bible teachers and providing literature for the churches.

Ho

A city of 35,000 which is 100 miles north of capital of Accra; government center; Mawuli Secondary School located here.

- 29—Mr. and Mrs. David Desmond arrived in Ho in 1952 and began work in school with 90 students — today enrollment is 400. He is head of the science department and supervises electrical supply to campus and water purification equipment, as well as audio-visual aids. She is school nurse and mother of four young children.
- 30—Mrs. Vivian Hazel went to Ho in 1955 with two small daughters, following the death of her husband, a Congregational Christian minister. She is head of home economics department of Mawuli School, plans menus and buys food for 400, and is housemother to 60 girls.
- 31—Mr. and Mrs. Willis Kaufman went to Ho in 1959 — before that he was a research engineer for Shell Oil Company! He now teaches science at Mawuli. He received his M.A. from Duke University in 1952.

April

- 1—Mr. and Mrs. Albert Schwenke went to Ho in 1953 — before this he was an accountant. He is treasurer and accountant of the Evangelical Presbyterian Church in West Africa. His hobby is developing new breeds of fowls to aid African farmers. She works with Women's Bible Class and sewing classes.

March 21, 1961



Hubie Young

Youth Faces The Future

"We are united in the purpose . . .
 "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
 "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
 "To cooperate with all who seek to extend the Christian fellowship."



Pilgrim Fellowship Program At Asheboro

To start off a good year at the Asheboro Church last spring we had a called meeting of the officers of the Pilgrim Fellowship. We wanted to plan a well-rounded program for several months in advance. The schedule was planned by the officers and approved by the members and advisors.

We began our program by studying, "What Is Pilgrim Fellowship?" After a short talk from one of our members, we divided into groups and discussed the topic. Discussions, we feel, will help us to express ourselves as well as help us to get more from our study. In November we began a study of world problems. By request of the members our advisors reported on the development and origin of the integration problem as they understood it. The members felt that a study was necessary before we began discussing it. Each member expressed his own opinion. Naturally the opinions varied. However, all agreed to pray about the situation and hope to find the much-needed Christian answer through prayer and seeking the mind of God. Our study was very informative as far as the young people were concerned and we feel we were helped by it.

In December we learned the use of parliamentary procedure. This study has added a very important element to our meetings. We observed the church's Annual Meeting, and afterwards we expressed our opinions about the procedure the church had used. We not only get more accomplished at our meetings, but we also know that we will be better prepared to be the future leaders of our church.

During January we learned about other religions of the world. Part of a Christian's duty is the understanding of other people's beliefs.

America was our topic for February this year. We began by discussing the opinions that foreigners have of American tourists. Our second discussion was the government of our own United States — how it began, and how it works today. It is necessary for a good follower of Christ to understand His way of life in order to fulfill one's duties as a citizen, and to be called a Christian.

Future plans include similar studies on the government and studies of world missions. Our discussions prove to be more effective than reports alone. In the Asheboro church we believe that we share a true bond of fellowship in recreation and in learning and worshipping together.

Tommy Hodgin, President
 Jane Hughes, Secretary

ALL ABOUT CAMP MOONELON

The following poem was written by Janice Earp, age ten, daughter of Mr. and Mrs. T. S. Earp, South Boston, Virginia. She is in the junior class at Center Church, and her teacher sent in this poem which Janice wrote following attendance at Moonelon last summer.

Going to camp is a wonderful thing
 To happen to anyone.
 You help in the kitchen, and in other work,
 But everything's filled with fun.
 While I was at camp, the rain was plenty,
 But a little rain hurts no one.
 We saw slides and had the "Camp Olympics,"
 But we were glad to see the sun.
 Every night we had vespers in our outdoor church,
 Up on Vesper Hill.
 Where everything is so beautiful,
 And God's word is no near and real.
 So if you enjoy swimming and playing ball,
 Go to Camp Moonelon,
 It's not bad at all!

ASHEBORO YOUTH VISIT HOME FOR CHILDREN

By Margaret Hall

Sunday, March 12, the Pilgrim Fellowship of the Asheboro church went to Elon College. Twenty of our P. F.'s left Asheboro at 9:30 a.m. We attended the morning worship service at the Elon Community Church, where we were given a cordial welcome by the minister.

After church we went to Moonelon where we spread our picnic dinner. Each member had brought a part of the meal. During the afternoon we visited the Elon Orphanage, where a gift of money was presented by our Pilgrim Fellowship President, Tommy Hodgin, to the Rev. W. W. Snyder to be used for the new building program.

When the buildings at the orphanage are completed, we can then feel that we had a part in their erection through our gift.

We returned home in time to attend the special installation service for the Rev. W. Walter Hall as pastor of the Asheboro Congregational Christian Church.

Youth Sunday was observed at Pleasant Grove (near Bennett, N. C.) the first Sunday in February. Speakers for the morning service were Levan Brady, Recil Leonard and Quayne Chilton. Others participating in the service were Edward Caviness, "Butch" Brady, Raeford Brady, Patsy Brown and Nancy Brown and the Youth Choir.

Sunday afternoon, March 12, 600 young people, all members of confirmation classes (church membership) of United Churches of Christ in the Cincinnati, Ohio, area shared in a convocation in Taft Auditorium. Fifteen young people from Rev. Richard Jackson's church shared in this inspiring service.

From Asia To Europe Often

Jacklyn Blake goes to Europe three or four times a week.

She goes by ferry from Asia and the trip takes 30 minutes.

Jacklyn, 22, granddaughter of the Rev. Dr. and Mrs. Fred Field Goodsell of Waban, Massachusetts (he taught at School of Missions several years ago), is teaching at the American Academy for Girls at Uskudar, a suburb of Istanbul, in Turkey.

"Though we live on the Asiatic side of the Bosphorus Strait," Jackie writes, "our trips to Europe number three or four times per week."

Part of Turkey is on the Asiatic side of the Bosphorus Strait and part of it is on the European side.

Jackie went to Turkey last summer with 28 other young men and women to begin three-year teaching terms under the American Board of Commissioners for Foreign Missions.

The Near East is not new to Jackie. She was born in Merzifon, Turkey, where her parents, the Rev. and Mrs. Everett C. Blake, were then teaching and has lived in that country for 13 of her 22 years. She speaks Turkish fluently.

Her parents now head the American Collegiate Institute in Izmir, Turkey. Her grandfather, Dr. Goodsell, served in the Near East for 23 years and later became the first executive vice president of the American Board's headquarters in Boston.

"Life is so stimulating, challenging, and enjoyable as I get reacquainted with the country and people that have been my home for so long," Jackie writes, "and as I adventure in a field which with its moments of discouragement has moments of deep joy."

Jackie teaches English and Music at the American Academy. Even though the students, aged 11 to 21, take an average of 13 subjects at a time, she says their enthusiasm is "boundless."

"They are enthusiastic, eager and very mischievous, all of which makes me love them dearly. This eagerness to learn presents me with a stormy and wavy sea of hands when I ask a question about the lesson and also keeps me hopping."

Jackie lives in a dormitory on the campus with the seventh and eighth graders. "The day of a dorm teacher never ends!" she says. "There are always little problems to be solved, hearts to be mended, noisy girls to

be quieted and friendships to be shared."

The school, with an enrollment of more than 500 girls, has a Turkish and American faculty.

"It is thrilling to be here," Jackie writes, "and watch the birth of the Second Turkish Republic, the writing of the constitution, the trials of the members of the old regime, the struggles and successes of the military government in trying to lay the foundations of a new bi-partisan government. One is quite aware of

a constant reaching out, a growth, a change — traits that are so characteristic of our world today."

Contrasts between the old and the new are evident everywhere, she points out. "Jets over Saint Sophia, smartly dressed women mingling with gaily costumed villagers, men in coffee houses watching opera-goers, horse-drawn carts and 1960 Oldsmobiles inching alone in the five o'clock jam all remind one of the ebb and flow of history in this city and this country."

Jackie attended Northfield School for Girls in Northfield, Massachusetts, and last June graduated from Oberlin College, Ohio.

Stewardship In India

By Mr. Sakharam R. Pandit
Bombay, India

Stewardship has become a vital aspect of the Church's program in the United States. The outreach of the Church primarily depends upon the commitment by individual members, in giving of their time, talent and money for extending the program. A pre-requisite of this commitment is the sense of expressing gratitude to God for all his blessings which are bestowed upon us freely and indiscriminately. The situation in India is different. As a result of missionary activity which is an extended arm of the Church in the West, the Church has been established in the country, and it has taken firm roots in the soil. But it still has to grow into a 'self-supporting and self-propagating Church.' That awareness is becoming increasingly evident now.

The National Christian Council of India is emphasizing 'stewardship' in the current triennium. A special portfolio has been established and a Secretary appointed for the purpose. Some basic material also has been published. But there are some inherent difficulties which will tend to obstruct if not prevent, any uniform method of approach. Some of these are:

1. Most of the Churches are in rural areas where there are restricted means of communication, and people with modest means.
2. About 80% of the Church membership is either illiterate or semi-literate.
3. There are varying shades of differences in cultural backgrounds.
4. The problem of languages is not insignificant. We have too many of them.
5. For any aggressive type of pro-

motional work the leadership is far too limited.

And yet, the situation is challenging, and calls for systematic planning and presentation. Any program will necessarily have to be adapted to suit local conditions prevailing in different areas. The N.C.C. has also planned to hold a conference, early next year, to which will be invited stewardship leaders from different geographical areas, when some of these problems will be discussed and methods of approach will be determined.

I have started my preliminary investigation in my own language area, Marathi, in West India. At present I am collecting data to find out what the present per capita giving has been in rural and urban areas. I am greatly encouraged by the response, and particularly by the willing cooperation of missionary colleagues and national leaders. In Bombay, we have launched the 'every member canvass', in our Church. The members of the Church Session have taken up the program in all earnestness. I feel that it is going to be a fascinating experience for me, as I make progress in the study.

Youth work: with my background of educational work I have always enjoyed working with young people. Youth activity is organized to some extent in large cities and towns; and the movement is gathering momentum in villages also. Youthful energy and aggressive enthusiasm only need a touch of proper planning and direction. I am hoping that I shall be able to use the Audio Visual equipment which I have brought with me from the United States, to promote these activities, more effectively than I have done so far.

Elon Seniors Score High On Exams

By Luther Byrd

There were a number of Elon College seniors who scored high on the recent Graduate Record Examinations, which were administered here and at universities and colleges throughout the United States and which furnish a basis for comparing Elon students with those of other institutions of higher learning in various parts of the nation.

Three of the Elon seniors stood out in the Social Science Division, among them being Barnard Burgess, of Elon College, who is majoring in history, and Herbert Hawks, of Louisville, Ky., a physical education major, each of whom had a score of 610 on the test, high enough to rate them in the top 15 per cent in the nation; and Randolph Williams, of Burlington, a mathematics major, who had a score of 590, enough to rate in the top 20 per cent nationally.

Burgess also scored well enough in the Humanities Division to tie with John Williams, of Virginia Beach, Va., an English major, for the top score of 510, a score which placed them in the highest 11 per cent in the United States. Also scoring high in the humanities was Danny Gee, of Burlington, who is a major in history and business administration, with a score of 600 and placement in the upper 13 per cent in the nation.

Completing a truly outstanding record on the series of tests, Burgess was also the highest ranking student in the Natural Science Division of the tests, making a score of 700 and gaining a place in the top 4 per cent in the nation. Kenneth Price, of Danville, Va., who is a chemistry major, was close behind in this division with a 690 score and placement in the top 5 per cent nationally.

There were also six of the Elon seniors who scored high on the advanced tests in various areas. William Parham, of Henderson, was in the upper 18 per cent in chemistry; Barnard Burgess, of Elon College, was in the upper 20 per cent in history; Herbert Hawks, of Louisville, Ky., was in the upper 20 per cent in education; Annie Edwards, of Gibsonville, and Anne Vickers, of Ridgeway, Va., were both in the upper 24 per cent in education; and Kenneth Price, of Danville, Va., was in the upper 27 per cent in chemistry.

The statistics were compiled and released from the office of Dr. H. H. Cunningham, dean of the college, under whose direction the examinations were administered on the Elon campus. Following a policy adopted several years ago, all members of the senior class at Elon are required to take the Graduate Record Examination each year.

ARE WE PLAYING AROUND WITH GOD?

By William T. Joyner

It is a sad fact that many people have forgotten to take God seriously any longer. So many reveal by their actions that, to them, the church is of no importance whatever. For instance, if a person spends Sunday morning in bed rather than in church, he is saying in effect; "My sleep is more important than God." If he carries on his work on Sunday rather than God's work, he is saying: "My job is more important than my church."

In these and so many other ways we try to play around with God, but we must be reminded that the Kingdom of God is not to be taken lightly and that **GOD WILL NOT BE MOCKED!**

—Northview Star

Elon College Community Church was blessed with special groups of visitors March 12: Fraternities, sororities, Girl Scouts and Brownies. Two Girls Scout troops and one Brownie troop meet in our parish house.

The Elon College Choir will present Bach's "Christ Lay in the Bonds of Death" next Sunday afternoon, March 26, at 4:30 in Whitley Auditorium.

KNOW OUR MISSIONARIES

Our churches in the Southern Convention, while helping to support the world-wide missionary effort of the denomination, are now giving special attention

to 13 missionaries of the American Board. They will be introduced to you during Lent, which is known as our "Mission Period."



ISABEL HEMINGWAY, R. N.

Isabel Hemingway, R. N., has seen service as a nurse in both North China and the Near East. She is now on the staff of the Gaziantep Hospital, Gaziantep, Turkey, teaching in the School of Nursing.

Miss Hemingway, a fourth generation missionary, was born in Taiku, Shansi, North China, and her first assignment under the American Board was at Taiku. When the Japanese occupied the city in World War II, she surmounted every obstacle to keep the Nurse Training School there in operation. Finally recalled to the United States, she later returned to China under UNRRA and ultimately found herself in Taiku again.

In 1952 she was transferred to the Near East Mission, working with the American Board clinic there and serving as nurse at the American Boys School at Talas.

Christ, Our Living Lord

Background Scripture: John 20:11-22.

Devotional Reading: I Corinthians 15:14-22.

Memory Selection: Peace be unto you; as my Father hath sent me, even so send I you. John 20:21.

The Lesson for today has a dual background — AN EMPTY TOMB and A LOCKED ROOM. Significant events took place in both places.

An Empty Tomb

According to John's story, Mary Magdalene was the first person to come to the tomb of our Lord. She loved Jesus much, for he had done much for her — he had cast "seven devils" out of her. And she could not wait for the dawn to come — she came to the tomb sometime between three and six o'clock in the morning. Only a great love would prompt a lone woman to go at that hour to a grave! And especially when she knew that the grave was guarded by a squad of rough, rude, raucous soldiers. But because she loved much, she ventured much.

When she arrived at the tomb, she got the surprise of her life. The great stone which had been placed at the door of the grave on Friday night was moved back, and the body of her beloved Master was not in the grave. It was too much for a lone woman to handle, so she ran into the city, looked up Peter and John and told them her strange story. And off they went. John, the younger of the two, outran Peter and arrived first at the Tomb. Looking in he saw the orderly arrangement of the burial clothes, and he realized what had happened. Not what he had read in the Scripture convinced him, but what he saw. Peter, always impulsive and impetuous, went into the Tomb and he too was convinced that Jesus had risen. And back they went to their homes. It is to be noted that neither of them saw the Risen Lord.

It belonged to Mary Magdalene, according to John's gospel, to be the first person to see the Risen Christ! The disciples might go back to their homes, but not she. She stood there weeping, as if her heart would break, indeed it was breaking, when a strange thing happened. There appeared unto her two angels who asked her why she was weeping. "Why am I weeping?" she might have asked in shocked surprise. "I am weeping because somebody has taken away the body of my Lord, and I do not have any idea where I can find him!" Turning around, and seeing

somebody whom she thought might be the caretaker of the garden, she poured out her woes to him. And then there came the magic word "Mary!" It was her Lord, risen and alive! "Master," she exclaimed. The stars all came back into her sky when she saw and recognized her Master alive again. And obeying his command, she hastened to go back to tell the disciples that she had seen the Lord!

Why did Mary not recognize Jesus? For two reasons. **Because her tears had blinded her eyes so that she could not see.** We need to be reminded that in times of sorrow and bereavement, much of our sorrow is selfish. It is of our loneliness and loss and desolation that we are thinking, and we overlook the fact that our loved ones have gone to be the guests of God. This is natural and inevitable, but we must never allow our tears to blind us to the glory of heaven and of eternal life. Tears there must be, but through the tears we must glimpse the glory. Once again, Mary did not recognize Jesus because **she was looking in the wrong direction.** She was looking at the empty tomb, and not at Jesus. When we stop to think of it, our loved ones are not in the grave. What we put in the grave is only the worn-out bodies of our loved ones. The real person is not there; the real person is in the heavenly places in the fellowship of Jesus face to face, and in the glory of God. Alan Walker tells about a remark which a young woman made at a funeral which for the people for which it was held, was simply a mere form — they had no Christian connection or Christian faith. After the service was over, the young woman

looked into the grave and said "Good-bye, father!" Well that may be all right for people who have no Christian faith and hope. The Christian can say it, but he can also add "Until we meet again!"

This section ought not to be concluded without calling attention to the fact that the Master's first words to Mary was a command to "share the good news." She was to tell the other disciples. There are many occasions where an offering for missions is in order, but none more appropriate than at Easter. We Christians do have good news of great joy for all peoples — Jesus Christ, the Saviour of the world, is alive and alive forevermore.

The Locked Room

Just as the grave could not hold our Risen Lord, so neither could a locked door keep him out. In fact it is impossible to keep Jesus Christ out of any situation. This is strikingly shown in the incident which happened on the first Easter evening. The disciples, still shocked by the tragic events of Good Friday, and stunned by the strange events of that Easter Sunday, were gathered together in a home somewhere in Jerusalem. They had locked the door, "for fear of the Jews." They knew the bitterness and the vindictiveness of the Jews, and they were afraid that their turn might come next. And suddenly Jesus came and stood in their midst. He greeted them with the words "Peace be unto you" and repeated it further to reassure them. He showed them his hands and his side — he gave them positive marks of identification. "Then were the disciples glad when they saw the Lord." That is putting it mildly to say the least. We can hardly imagine how they did feel.

And then he gave them a commission which the Church must never forget. One writer calls it "The Charter of the Church." It means three things: a. It means that Jesus Christ needs the Church — he is dependent upon the Church to get his work done. b. It means the Church needs Jesus — the Church is absolutely dependent on Jesus. c. It means that the Church is fit to be the messenger and instrument of Christ only when she loves him and obeys him. The Church is the body of Christ, and He is the Head of the Church. She must follow the will of Christ.

And then "He breathed upon them, and said 'Receive ye the Holy Spirit!'"

(Continued on Page 15)

SUNDAY SCHOOL LESSON

APRIL 2, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Varied Events At Home For Children *The Promised Peace*

By J. Everette Neese

Walstein W. Snyder, Superintendent

Work continues to move along with our new cottages. Today (March 14) they started assembling the steel for the roof. Soon both cottages will be under roof. Tomorrow afternoon several members of the Board of Trustees will meet with several members of the staff in selecting color schemes for the ceramic tile, painting and the soft tile for the floor. We are hoping very much that by the last of May or first of June we will be able to occupy these buildings. March 26, at 2:30 in the afternoon, the Executive Committee of the Alumni Association will meet to make plans for the next meeting of this group. We plan to have open house for our new buildings the day the Alumni Association decides to meet. We hope you can be with us on that day for we know it will be a great one for all of us who have an interest in our Children's Home.

Dear Friends:

Should you happen to visit our older girls' dormitory anytime between now and Easter you would find much activity going on. Like any teen-age girls, they are getting ready for Easter. Those who can sew are making their own outfits. Others with the help of the seamstress, Mrs. Sykes, are getting their outfits ready. Several weeks ago we carried them to the Haw River Remnant Shop operated by Mr. Hugh Cummings of Burlington, where they picked out their material and necessary accessories for their outfits. Mr. Cummings is very kind to give these girls the material for their Easter outfits.

Easter is now less than two weeks away. We are not only anxious for all our boys and girls to be adequately clothed for this particular occasion, but also for the spring and summer season that is to follow. We have already heard from several sponsors who want to share in this responsibility. This is in particular appreciated when we have a week like this one when we can report only \$960.75 for the entire week when we need a minimum of \$1,700.00 to operate per week. For almost a month now we have been well below the \$1,700.00 per week we need to receive to operate our Home successfully.

Sunday, March 12, a group of young people from the Asheboro Church Pilgrim Fellowship, along with their counselors, visited our campus. They came to Elon College for the day, attending morning worship at the Elon College Community Church, enjoying a picnic lunch at Moonelon and then making a tour of the college and our Home for Children. We were happy to welcome this group to visit our Home, meet our children and staff and see first-hand some of the work we are doing. During the coming spring and summer months we hope that many such groups will visit us as we are always glad to have you.

REPORT FOR MARCH 13, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 8.00
Eastern Virginia Conference	65.00
Eastern North Carolina Conference	18.29
Western North Carolina Conference	77.00
North Carolina and Virginia Conference	475.26
Total	\$ 643.55

SPECIAL OFFERINGS

Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Women's Fellowship, Pass-A-Grille Beach Comm. Church, Pass-A-Grille Beach, Fla. Friendly Service	7.50
In Memory of Charles B. Ellis, Sr.	10.00
In Memory of Mrs. Elmer M. Donaldson	10.00
Special Gifts	279.70
Total	\$ 317.20
Total for the Week	\$ 960.75

On the last Sunday in this month we will again recall Christ's entry into the Holy City. Palm Sunday is a day of triumph. It celebrates a victory not of war but of peace. The King of Peace entered the Holy City amid the shouts of the multitude, "Hosanna to the King of Glory!" The same city that acclaimed him wildly was to be the place of his crucifixion only five days later.

Everything about this triumphal entry proclaimed that it was a mission of Peace. In his characteristic modesty, Jesus did not plan any fanfare. He simply and quietly rode into the city on a donkey. The enthusiastic multitude soon took up the shouts of praise, and Jesus allowed them to do it. But worldly applause was never his purpose.

He calls us to peace. We are to have inner peace that is far deeper than a superficial "peace of mind" that refuses to face facts. Our religion is no escape from reality, but rather a facing of it at its most meaningful points. Inner peace comes when our hearts are fixed on God.

Let us also be at peace with our fellowmen. Well do we know the tragic results of conflict, misery, violence and destruction; and yet we go on our ways or think we can escape the consequences. Whatsoever we sow, however, that shall we also surely reap. The only answer is the way of Christ, the King of Peace.

We should and can be at peace with God. Let us listen to his word, obey his commandments, and yield our hearts in faith to his leading.

"Peace" with God may mean that we shall become deeply disturbed about injustices in the world of our day. The Christian conscience is a sensitized, not an aesthetized one. The poverty, distress and hunger of people in needy areas of the world will claim our attention. The "Peace" of God will not lull us to sleep, but will keep us gloriously awake.

Lebanon representatives at the district laymen's meeting at Ingram church recently were H. G. Earp, E. M. Wells, Sr., E. M. Wells, Jr. and the pastor, Rev. Lafayette T. Wilkins who introduced Superintendent Clyde L. Fields, who was the speaker of the evening. The next meeting will be at Lebanon in June.

(Continued from Page 13)

In Memoriam

"Blessed are the dead who die in the Lord."

BOYETTE

We, the members of the Men's Bible Class of the First Congregational Christian Church of Hopewell, Virginia, wish to pay tribute to the memory of Walter L. Boyette who passed away June 26, 1960.

He was a faithful member of our class, having a perfect attendance for seven years although he lived ten miles from the church, and many times he attended under adverse weather conditions. He was loyal to his church.

We miss his presence among us. Our deepest sympathy goes out to his family; we commend them to the care of our Heavenly Father.

Be it resolved that a copy of this letter be given to his family, and a copy sent to The Christian Sun for publication.

Members of the Men's Class,
Hopewell, Virginia

HOLLAND

We, the members of Holy Neck Congregational Christian Church, Holland, Virginia, wish to express our deep sense of loss in the passing of Mrs. Annie Holland on January 25, 1961. She was a most beloved and faithful member, a woman with simple tastes, friendly spirit, and loving character. To know her was to love her.

At all times she was faithful in her service to her church and her Lord. For several years she was unable to attend the services or other organizations of the church, but she never forgot to send her contributions for the advancements of God's kingdom.

Because of our love and appreciation for one so faithful, we offer these resolutions:

First: That we extend to her loved ones our sympathy.

Second: That we keep in our hearts the memory of her beautiful life.

Third: That a copy of this memoriam be sent to her family, a copy be sent to The Christian Sun for publication, and a copy be kept in our church records.

Mrs. C. A. Saunders
Mrs. C. R. Howell
Mrs. Mills March

MORGAN

We, the members of Holy Neck Congregational Christian Church, wish to pay a tribute of love and respect to the memory of Thomas William Morgan, who passed from this life on February 13, 1961, at the age of 72 years.

Mr. Morgan was a life-long member of the church. He was a faithful husband and devoted father. He was quiet and unassuming in his manner, and a sincere friend to all who knew him.

The community in which he lived has lost a faithful and loyal citizen. His passing has left a feeling of sadness among his friends and loved ones that only time and God's grace can lessen.

The church extends to his family love and sympathy and commends them to the love of our Heavenly Father.

Mrs. Carrol Howell
Mrs. Mills March
Mrs. Clarence Saunders

HARRELL

We, the members of Holy Neck Congregational Christian Church, wish to pay tribute to the memory of Mr. Jobie Thurston Harrell, who passed away February 15, 1961.

In the community there is a deep sense of the loss of a neighbor and friend who was always ready to help in all undertakings.

He was a loyal and devoted member of his church and Sunday school class.

Therefore, be it resolved:

First: That we bow in humble submission to his will and look forward to the resurrection.

Second: That we extend our deepest sympathy to the family in their sorrow and bereavement and point them to the Lamb of God who can dry our tears and heal our broken hearts.

Third: That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be entered upon the church records.

Mrs. Mills March
Mrs. Clarence Saunders
Mrs. Carrol Howell

An unusual announcement on a church bulletin: "The Church Athletic Committee will meet March 15. Mr. Hubert Henderson, assistant director of the N. C. Recreation Commission and Joe Davidson, director of the Burlington Recreation Commission, will meet with our committee. Final plans for our grounds will be made at this time." The church? Union Ridge, where Rev. Winfred Bray is pastor.

Whom God sends, he empowers. With the task there comes strength for the task. When the Holy Spirit comes upon a person or on the Church, each is reawakened and recreated for the task.

It will be noted that no arguments have been given in these Notes in behalf of the Resurrection. The background of what has been written is the assurance of the fact that Jesus Christ did rise from the dead. These Notes have been written with the purpose of showing the implications of that fact. The Resurrection as a historic fact has little significance. The Resurrection as a personal experience has great significance. It is one thing to believe that Jesus rose from the dead. It is quite another thing to have an experience of the Living Christ.

A testimonial dinner in honor of the Rev. William P. Smith's fifth anniversary as pastor of Richfield United Church of Christ, West Richfield, Ohio, was held March 10. An interesting feature: Tickets were offered on a "family plan," with the price of each ticket decreasing as the family size increased! Mr. Smith went to Ohio from the Southern Convention.

No Longer I

By Robert V. Moss, Jr.

"...let him deny himself." Mark 8:34.

Aha! we say. So this is where the church gets the idea of self-denial for Lent. Jesus himself, it appears, demands of his disciples that they practice self-denial. And so what are we denying ourselves for Lent? Cigarettes? Movies? Candy? Television?

But notice that Jesus does not say, "Let him deny himself something he enjoys." The clause stops with the word "himself." We are called to deny ourselves. Nothing less. The same word "deny" is used to speak of Peter's denial of Jesus. And it really means to ignore or renounce. Let him renounce self. Let him refuse to make self the center of his life.

This is what Christian self-denial really means, and our puny Lenten "sacrifices" make a mockery of the summons of Jesus. In fact, we sometimes hide behind this kind of isolated self-denial in order that we may not have to face up to the demand for radical denial of self.

It is Paul who clearly interprets the meaning of these words of Jesus when he writes, "It is no longer I who live, but Christ who lives in me" (Galatians 2:20). But perhaps he interprets the words even more clearly with his life. It is in the glad self-renunciation of a man like Francis of Assisi or Albert Schweitzer that we see most vividly what Jesus means.

(The above quotation from "Lenten Devotions" was quoted in several church newsletters.)

A Litany Of Love And Service

(Used at Sunday morning worship service at Midwinter Meeting.)

O God who art eternal love, and whose tender mercies are over all thy works:

Our hope and our salvation are in thee.

O God who hatest nothing that thou hast made, and art not willing that any man should perish, but that all should come to repentance:

Our hope and our salvation are in thee.

O God who didst so love the world that thou gavest thine only begotten Son that whosoever believeth in him should not perish but have eternal life:

Our hope and our salvation are in thee.

Thy love is wise and holy; and thy justice is kind; and the wideness of thy mercy is like the wideness of the sea:

Enlarge our love, we pray thee.

Thou hast taught us in Christ not to seek vengeance, but to love our enemies, and to pray for them that despitefully use us:

Enlarge our love, we pray thee.

O Thou of whom the whole family in heaven and earth is named, we give thanks for all thy fatherly gifts, for the sweet bonds of kindred and friendship, for those whom we love and for those who love us:

Increase our desire to give and to bless.

Teach us how to promote peace on earth by good will and fair dealing among the nations, and make our land a strong pillar of that kingdom which is righteousness and peace and joy in the Holy Spirit:

Increase our desire to give and to bless.

Thou seest how far we fail and come short of living in thy great love; thou knowest our weak will, and the infirmity of a selfish heart:

Forgive us and help us, O living Lord.

As thy love was incarnate for us, so may thy love dwell in us and rule over us evermore in Christ:

Enter our hearts, O loving Lord.

Now unto him that loved us and gave himself for us, be all glory and praise and blessing, for ever and ever.

Amen.

The

Christian Sun

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Box 232



Sing, Sing Glad Easter Carols

"Joyful, joyful, we adore thee, God of glory, Lord of Love;
Hearts unfold like flowers before thee, opening to the sun above."

With such exultant joy as expressed by Henry van Dyke in these words millions of people will sing God's praises at this Easter. And surely they should, for Easter is the open door to life that is good, true, beautiful, everlasting. Join your neighbors, will you please, in the finest Easter service your church has ever had. Sing the anthems and hymns and make such gifts for missions as will show your deep loyalty to the God of Life. The first Easter made a difference. This one should, also. It will if you help.

The above picture was made last Christmas when this children's choir of Center church (South Boston, Virginia) sang for the first time dressed in lovely robes. Doubtless it will be singing at Easter, also, as it does from Sunday to Sunday under the direction of Mrs. Dwight Moore, the minister's wife. This picture is symbolic of the millions of children, young people, and adults around the world who will be singing joyfully at Easter: "I know that my Redeemer liveth."

Come to Church



The senior choir of Rosemont church, South Norfolk, Virginia, will present a cantata on Easter Sunday evening.

"The Power of the Cross" was the theme of Sunday morning services during Lent at Edgewood, Burlington. "Were You There?" was the theme of the Wednesday evening services. Communion will be observed Maundy Thursday evening and Easter Sunday morning. "The King of Kings" will be shown Friday evening, March 31.

"Easter, the Awakening," being presented for the 12th consecutive year at the Morehead Planetarium, Chapel Hill, may be seen through April 10. Nightly performances are given at 8:30 and matinees on Saturdays at 11:00 a.m., 3:00 and 4:00 p.m. and on Sundays at 2:00, 3:00, and 4:00 p.m.

Union Grove church, near Asheboro, is having special services March 30, 31 and April 1 at 7:30 p.m. with a former pastor, Rev. Bili Joyner, as guest speaker, according to announcement by the pastor, Rev. Billy Joe Willett. An unusual Maundy Thursday communion service is planned, following the preaching service. Groups of twelve will go to a special room and sit around a table much as did the disciples in an upper room long ago.

Rev. Collins Kilburn, new minister of our Raleigh church, will be one of the seven ministers speaking at the traditional Good Friday service to be held from 11:30 a.m. - 3:00 p.m. at First Baptist Church.

Easter program at First, Richmond: Sunrise service at 6:00 a.m., led by the Pilgrim Fellowship; breakfast at 7:00 a.m. sponsored by the Pilgrim Fellowship; and morning worship at 11:00 a.m. with the topic "The Question About Immortality."

Our Asheville church will have services at 9:30 and at 11:00 on Easter. The women of the church will serve coffee following the first service. The services will not be identical — different music, and two different sermons by the pastor, Rev. Frank E. Ratzell.

VACATION CHURCH SCHOOL WORKSHOP

Rev. G. Julius Rice, chairman of the Eastern Virginia committee on Christian education, reminds churches in that area of the vacation church school workshop to be held at Bethlehem, Suffolk, Tuesday, April 4 from 10:00-3:00.

Leaders include Miss Martha Brittle, Christian education major at Elon College, Mrs. George Parker, and Mrs. Marin Underwood. "Baby sitters" will be furnished by the host church.

At the Palm Sunday service our Asheville church received "the largest class of confirmants we have ever had. These young people will have been in training for two months and will be well prepared for this most vital step in their lives." Adult members will be received at the Maundy Thursday service.

The Rosemont Laymen's Fellowship will have a dinner meeting April 3. Mr. William J. Story, Jr., superintendent of the schools of South Norfolk, will be the speaker. "He will be leaving the area soon, and this will be a good opportunity for laymen to hear him speak one more time," says Ellen M. Hewitt, Christian Sun reporter for Rosemont.

Senior High Pilgrim Fellowship at First, Greensboro, will meet Thursday morning at 7:30 at the church for breakfast and a brief worship service led by the pastor, Dr. W. E. Wisseman. Upper Junior class members and Pastor's Class members and their parents will have a Passover Supper in the Fellowship Hall at 6:30 Thursday, served by the deaconesses. A service of Holy Communion will follow, with members of the Pastor's Class being received into the membership of the church. Last Sunday afternoon the Junior High P. F. group shared an Easter program with men and women from the Masonic Home.

Volume 113

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ATTEND SUNRISE SERVICES

There will be an Easter sunrise service at Union Ridge, near Burlington, N. C., at 5:30. Breakfast will be served immediately following in the Fellowship Hall.

The Women's Fellowship at Palm Street, Greensboro, is sponsoring an Easter sunrise service and breakfast at the church. The Pilgrim Fellowship will cook and serve the breakfast.

Edgewood, Burlington, will hold a community sunrise service Easter at 6:00 in front of the new chapel. There will be special music by the choir and a meditation by the pastor, Rev. Harold Myers.

An Easter sunrise service will be held at Concord Church, near Elon College, where Rev. Bill Traylor is the pastor. The Women's Fellowship will serve doughnuts and coffee following the service.

Maundy Thursday and Good Friday services are being planned by the First Church, High Point, to be held in the fellowship room of the parsonage. A sunrise service is planned for Easter morning on the new church property.

The Senior High young people at The Christian Temple, Norfolk, are sponsoring the Easter sunrise service to be held in the sanctuary at 6:30. Doughnuts, coffee and hot chocolate will be served in the Social Hall following the service.

The young people of First, Newport News, will lead a worship service with communion on Easter Sunday at 7.30 a.m. The Women's Fellowship will serve breakfast to the young people immediately following.

First Church, Winchester, Virginia, is having a joint sunrise service Easter morning at 6:00 a.m. with Centenary Evangelical and Reformed Church. The service will be held in our sanctuary and followed with a fellowship hour in Whitten Hall. Our church will cooperate in the community Good Friday service 12:00-3:00 p.m.

A sunrise service will be held at 6:30 a.m. Easter in the outdoor worship area of our new Winston-Salem church, corner of Link Road and Irving Street. Breakfast will follow in the social room, "remembering the joy and awe with which the first disciples came together in fellowship following the discovery of the empty tomb." The pastor, Rev. John Lackey, suggests that some may wish to follow this by a walk through "God's Acre."

Rev. Frank E. Ratzell, pastor of our Asheville church, will be the speaker for the community Easter sunrise service, which is sponsored by the Central YMCA and held in the city auditorium. He is also the Wednesday evening speaker in Central Methodist church in one of the community Holy Week services.

APPLE'S CHAPEL

By Z. H. Thompson

The annual Sunrise Service will be held at Apple's Chapel on Easter morning at 5:15. It is entirely an outdoor service depicting the death, burial and resurrection of Our Lord. The program consists of readings, music, and action.

We give a cordial invitation to anyone from our neighboring communities to visit with us for this service. After the service we will serve a fellowship breakfast to everybody. We hope a lot of our friends will visit us for this special service.

A sunrise service will be held on the lawn at Great Bridge, Norfolk, Easter morning at 5:30 a.m. The Lillian Hall circle will serve doughnuts and coffee following the service.

"When History Held Its Breath" is the Easter sermon topic for Rev. Bill Simmons at Great Bridge. Palm Sunday evening our Great Bridge church and the Oak Grove Methodist Church had a joint candlelight communion service.

Members of St. Peter's have been given a special invitation to join members of First, Greensboro, in a sunrise service (6:00 a.m.) in the latter's church sanctuary Easter morning. Rev. Carl T. Daye, pastor of the new St. Peter's, will be the speaker. H. H. Jordan will preside and Donald Trexler will direct the senior choir in singing "Early in the Morning" and "In Joseph's Lovely Garden." Dalton Harper and two members from each of the four adult classes planned this service.

Community Good Friday service for Tryon, North Carolina, will be held in our church Friday from 12:30-1:00 with Baptist, Methodist and Presbyterian churches cooperating.

Dr. William T. Scott will meet with the Franklin church to answer questions about the Constitution of the United Church of Christ April 5 when the church has its quarterly business meeting. This will be preceded by supper.

GOOD FRIDAY



Their shouts prevailed and Pilate decided they should have their way... They led him away to execution... Great numbers of people followed.

There were two others with him, criminals who were being led away to execution; and when they reached the place called The Skull, they crucified him there and the criminals with him... Jesus said, "Father, forgive them; they do not know what they are doing."

"Today you shall be with me in Paradise."

"Father, into thy hands I commit my spirit."

— St. Luke

This Is Holy Week

Farmers rushing to get land ready for planting, business men concerned with profitable transactions, sportsmen searching for another thrill, and all of us who are more concerned with the present panorama of events than with historic movements may forget, or never be aware of it, but this is the week remembered by followers of Jesus as the time when he established Communion, died on a cross, and arose from the grave. Christians call this Holy Week, for it is the sacred season when they remember the tragic crucifixion of the best Man who ever lived and the resurrection of the One who brought immortality to light. Christians would walk gently through these days, while the heart listens to the whisperings of him who faced death without fear and arose from the grave on a beautiful Sunday morning. In some lovely garden it may be that they, too, will hear the Master calling their names and sending them on some mission of delight.

Last week we left Jesus resting quietly in the home of friends in Bethany. Thursday was the time for the Passover Feast, which two of the disciples prepared in a large upper room in the home of Jerusalem friends. When evening came Jesus shared the feast with the Twelve. But, as so often happened, he added something new by asking the disciples to eat broken bread in memory of his broken body and to drink from a cup that would say in unforgettable action that they were bound to him in a new covenant sealed in his own blood.

The table talk as recorded in the Gospel of John (with shorter items in the other Gospels) makes home-life beautiful. The family that practices conversations at the end of meals will doubtless feel the nearness of him who said on such an occasion, "Greater love hath no man than this, that he give his life for his friends... You are my friends... I will not leave you lonely... I will come and receive you..."

After the Communion Hymn — Gethsemane. Who can tell that story? A garden, old olive trees, shadows of night, sleeping disciples, an agony of prayer, betrayal with a kiss, flashing sword, fleeing disciples, a good man captured by bad men — all this and much more in the symphony of human deeds that turned beauty into ashes, and life into death — music that is more than a dirge because it never ends until the Easter dawn.

Pilate, Herod, and the centurian could find no fault in the Man, but priests, rulers of the religion of the day, and those responsible for Jewish law could not be content until they saw blood trickling down from a cross where the good man died. Right they were: he had saved others, but himself he would not save. They could put him to death on a cross with all its disgrace, and fix a guard at his grave, but his character they could not sully, and his life they could not destroy. The body Joseph of Arimathea took down from the cross and laid in his new tomb waited only to the third day until it became active again. The disgraceful cross on which they crucified him in a fit of rage changed to a thing of beauty to be found in replica in a multitude of churches and hung about the neck of millions of devotees. Those who crucify seldom win.

Then Comes Easter

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss.

These words of Jessie Pound, sung for half a century, are more than poetic sentiment set to music arranged by Charles Gabriel. They point out the path that leads to something eternally important. Do not get stopped, even to gaze in awe and admiration at the scene on Calvary, and fail to arrive at Easter. The Gates of Light await us.

On that first Easter morning the men were absorbed with their worries, and were late about stirring out. Their Leader was dead; perhaps it was time to return to the fishing nets, and business as usual. But the women, and especially those who had been really bad, were up early to take sweet spices to anoint the one who had made life sweet and beautiful. Not much they could do, but what they could, they would.

It was still dark in the valley, but light streaked the sky beyond the eastern hills of Moab, when Mary of Magdala, the one out of whom Jesus had cast seven devils, and a few of her friends sought the burying ground in the garden of Joseph that Sunday morning. By the time they had found the place the sun appeared, round and red and beautiful, just over the mountains far beyond the Jordan. Birds sang among the blooming flowers, and the fragrance of the garden was sweeter than the perfume they had brought. A song struggled in their hearts for expression on their lips, a song of praise and gladness for the beauty of the day which the Lord had made. But how could they sing in the garden of death?

And then — "Why seek you the living among the dead?" The voice was angelic, and the question unanswerable. But they had seen him dead, and were willing to care for the corpse. What marvelous and stunning words: "He is risen." "Go, tell his disciples." "Mary." It is no marvel that they ran, not because they were afraid but because they were the first to know of the resurrection of the Lord Jesus. They knew something that made them forget themselves, something that would change the currents of history. There was no time to loiter; no time to debate; no time to doubt. Easter had dawned; Jesus was alive; the world was new; life could last; the one they had loved was the Lord of Life.

"The way of the cross leads Home." Easter opens the door to the Homeland of the Soul. Wear, then, the flowers of springtime; sing the anthems of the church; make known to your neighbors that beyond darkness there is light, beyond death there is life; use all the media of modern communication to tell our troubled world that Christ is risen and in him we can have life abundant and eternal; tell all the little demigods who strut and boast that unless they can lead their followers through the grave to life everlasting their days are numbered and their best hope is in Jesus of Nazareth; let the message of Easter ring around the world on this Holiest of Holy Days. It is Easter; rejoice and be exceeding glad!

Of the many pioneer explorers of the vast Southwest portion of the United States, the one who did more than any other to open avenues for its early settlement was Francisco Garces, a Spanish missionary frontiersman. Little known to history, his achievements mark many historical milestones of the great Southwest.

Garces was born in old Spain, April 12, 1738, and received his higher education in Mexico. He was sent to the province of Sonora to open routes of communication between Santa Fe, then hub of Spain's northern frontier, and other portions of the unexplored wilderness out of which many future States of the Union were to be carved.

Joining the explorer, Anza, and later assisted by friendly Indians, Garces set out on horseback and first discovered an overland route from Sonora to California. Next he ascended the Colorado River from Yuma to Needles, Arizona, struck across the Mojave Desert, swung south, then north, and marked a trail to Monterey, California.

Retracing his steps to the Colorado River, Garces explored and marked other routes of communication. He reached his mission near Tucson, Arizona, after having been in the wilderness almost continuously for a year, and having traveled thousands of miles through territory never be-

fore touched by white men.

After extensive journeys, Garces and other missionaries established missions among the Indians by the consent of Salvador Palma, an important tribal chief. Gifts which Palma expected from the religious workers were not made and Garces and his associates were put to death on Palma's orders July 18, 1781.

However, the dauntless Garces had opened long trails that helped to spread human habitation over the broad expanses of the Southwest. The trails and the roads he blazed and marked for others are now a part of the nation's link of modern highways.

C. B. Riddle

THE ETERNAL LIFE

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
God's mercy underlies.

And so beside the silent sea
I wait the muffled oar:
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John G. Whittier

Easter

Easter is here and blossom time; the music of young leaves, the unheard melodies of daisies in the grass where the footsteps of spring have found a resting place!

It seems so short a while since we gazed from our windows at the bare, sodden earth, where the small brown bulbs were still asleep, waiting... waiting...

During the last month we have caught the first notes of that wild music which has been gathering through the dark days of winter, and now the garden is full of sweet singing. Each blade of grass, each tiny drop of dew, holds a note of music; with the winter past, and the summer all before, even the rain has the sound of a song.

Today the great miracle of spring — old as the hills yet ever new — comes with a rush of joy to gladden the heart of the world.

Soft, pink bud, and every young and happy thing: we add it to our prayers that this rare loveliness may linger long for our delight.

Song and scent and blossom time: the Easter Resurrection is complete.

—Author Unknown

A LENTEN MEDITATION

By John G. Truitt, D.D.

+ + +

EYE-WITNESSES

"Go your way, tell John what things ye have seen and heard."
Luke 7:22

I like that: Tell John what things ye have seen and heard! He will not be surprised. He will just be reassured. He heard the voice from heaven at the baptism saying, This is my beloved Son in whom I am well pleased!

Perhaps we cannot be too certain just why John the Baptist sent two of his disciples to ask Jesus if he were the Christ, or must we look for another. Maybe he wanted the disciples to see him face to face. Maybe he wanted them to be witnesses to his works and words. Or perhaps John was frustrated, times were difficult then even as they are today.

Whatever John wanted he evidently was about to get it! Go tell him! Tell him what you have seen — the blind are given sight, the lame and cripple walk unhampered, even lepers are cleansed and healed, deaf ears are opened and the dead are raised! And if that is not enough tell him what you heard — the gospel being preached to the poor!

Upon that method the early Church was to move. Eye-witnesses were to go tell what they had seen and heard! They would be humble and wait for the power of the Holy Spirit — not procrastinate — but wait in prayer until power from on high be given them.

Ah, blessed are the eyes that see today, and the ears that hear today; and witness for him today with the beautiful abandon of those days. They went with the cross in their hearts, and his words still ringing in their ears. "Ye are my witnesses." Go tell what you have seen and heard.

Churches Feed The Hungry

By Geoffrey Murray
WCC Staff Writer

For the Rev. Archie Graber, Protestant missionary in war-torn Bakwanga Province, Congo, Christmas was no time of feasting, decorated trees, and merry-making.

Instead, he led the first United Nations trucks to bring food into an area devastated by tribal warfare and a policy of "scorched earth".

It was a dangerous operation because of the resentment felt by these African tribesmen for the United Nations. The trucks might have been captured by warring Balubas or Lulus and the men who drove them on what was an errand of signal mercy, imprisoned or killed.

But Archie Graber did not hesitate. Others might flock into Leopoldville to celebrate Christmas as best they may, but the star he followed led him from the capital to the Bakwanga.

The need was great and he was the one man capable of getting help started because he was equally trusted by both the tribesmen and United Nations officials.

His faith and courage were justifiable. The trucks went through without incident, and a beginning was made of providing emergency relief measures in the Bakwanga.

Those measures are most urgently needed. It is estimated by FAO officials that 20,000 children are starving in Kasai Province and that 200 are dying every day. Before the UN trucks got through, one of Graber's most horrifying tasks had been to bury many of those children. The FAO experts believe that one-third of them in the Province will starve to death during the next six months unless adequate food and medicines are forthcoming.

An outbreak of kwashiorkor, a deficiency disease — it is known locally as "the red-hair sickness" — has recently increased the emergency and complicated the task of giving relief. Kwashiorkor causes the body to swell and grotesquely lose its color. Altogether, there are 300,000 refugees in the Congo who need desperately to be fed.

On-the-spot officials of the Food and Agriculture Organization of the United Nations estimate that a sum

of money equivalent to three million U. S. dollars (\$3,000,000) is needed to alleviate famine in the Congo.

The World Council has appealed to its member churches for one million dollars for a broad program of aid ranging from immediate material relief to the establishment of secondary school training. These

funds are channeled through the Congo Protestant Relief Agency (CPRA). Church World Service of the National Council of Churches in the U.S.A. has undertaken to raise \$500,000 of this sum from U. S. churches.

But besides money, Christians have already sent goods or are giving their services and skills to the Congolese.

For example, the German churches have sent, in response to the World

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA and TOGO

Ho

A city of 35,000 which is 100 miles north of capital of Accra; government center; Mawuli Secondary School located here.

April

- 2—Miss Pearl M. Snitker, who was a chemist for Shell Oil Company in Illinois, after receiving her Master's Degree from the University of Wisconsin, now teaches chemistry and is a housemother at Mawuli School.
- 3—Rev. and Mrs. Walter Trost went to West Africa in 1949 and the next year he founded Mawuli School, where he is still principal. This school has grown from one to forty buildings and from 35 to 400 students. He has taught everything there from Bible to chemistry, and from ceramics to botany. He has also introduced the students to baseball, basketball, and square dancing! He conducts the Sunday worship services.

Peki Blengo

First mission station of the Bremen Mission, now the national Evangelical Presbyterian Church, which the Board of International Missions of Evangelical and Reformed Church helps.

- 4—Rev. and Mrs. Eugene Grau were the first E. and R. missionaries in Ghana — 1946. He is president of the mission conference and principal of Seminary and holds many offices in interdenominational organizations. She is active in women's work.
- 5—Miss Esther Reimold goes from Peki Blengo over a wide area doing Sunday school and youth work. She graduated from Schauffler College in 1949 and went to Ghana the next year. She received her Master's Degree from Eden Theological Seminary in 1959.
- 6—Rev. and Mrs. George Snyder went to Ghana after 32 years as missionaries to China. He teaches in the seminary, serves as mission treasurer, is headmaster of a locally sponsored secondary school, preaches on Sundays, and gives organ lessons on the side. She teaches in the seminary and occasionally preaches.

Worawora

Town of 20,000 where government provided most of the funds for hospital and nurses' training school.

- 7—Dr. and Mrs. Richard Braun reached Ghana March 6, 1957 — Independence Day! They work as a doctor and nurse team, and care for three young sons — 6, 4, and 2 years of age. At present they are in the U. S., but expect to return to Ghana next summer. "Letters from Ghana," one of the interesting mission study books for this year is from their pens. His father is co-editor of *United Church Herald*.
- 8—Miss Elfriede Bubigkeit is a native of Germany where she received her diploma in nursing and midwifery. She works all day as midwife in Worawora hospital and is on call every night for obstetrical work. She manages to supervise the children's home, the laundry, and the sewing room, too.

Council's appeal, nearly one thousand tents. These arrived just before Christmas. Five hundred were immediately sent by air-lift direct to Bakwanga where the Congo Protestant Relief Agency is erecting them in the most suitable places.

The tents are being used as special feeding and first-aid stations at which refugees who are too weak to walk long distances to receive their rations will be fed and given whatever medical attention is possible under these conditions.

The tents were admitted free of customs duty and are described by the Rev. R. D. Bontrager, of the CPRA, as "the best Christmas present we could desire."

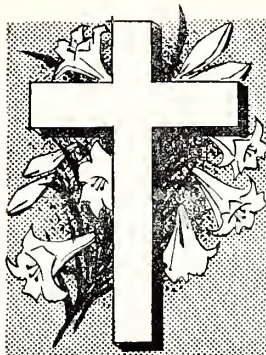
Again, two doctors, both former missionaries of the American Baptist Church, one of them a woman, have already arrived to work in the Congo. They have been recruited by the CPRA under what that agency has called "Operation Doctor". More doctors and many nurses will, it is hoped, be brought out under the scheme.

Of the two first arrivals, Dr. Dorothea Witt is serving at Lubondai, the Presbyterian Mission Hospital in the Kasai. The other, Dr. Oliver W. Hasselblad, will work at the Methodist Hospital at Wembo Nyama, also in Kasai. Both these doctors are now at their posts. They are rendering a priceless service in the promotion and organization of the medical program.

One of the handicaps under which church workers in the Congo are laboring in their task of bringing relief to the starving and the suffering is the exorbitant cost of transporting food. They will, therefore, be greatly cheered by the news that Norwegian Lines are giving free freight to shipments of milk powder, margarine, cod-liver oil capsules, flour, canned goods, and soap of all kinds for hospitals.

They will also be encouraged by the offers of all kinds. These include contributions from the Norwegian Students Association and the gifts of \$14,010 from the people of Oslo and \$35,025 from the Norwegian Government with the possibility of more to come when the situation in the Congo has been further discussed.

Until recently, the churches in the Congo were greatly handicapped by a serious shortage of manpower which



In the Cross of Christ I glory,
Towering O'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—Bowring

arose when so many missionaries were evacuated when the crisis first developed.

Now, however, about two-thirds of them have returned and are at their posts, so that currently about 800 Protestant missionaries are helping to fight famine and disease, to strengthen the churches, and to help in running schools.

One of these missionaries, the Rev. Glenn Rocke, who had previously served among the Balubas, has now joined the Rev. Archie Graber in the Bakwanga.

Graber's contribution to helping ease the Bakwanga situation has been outstanding. UN officials have turned to him for assistance and advice, and he is free to move and work among the tribesmen.

Too, the role of the Congo Protestant Relief Agency is of great significance. CPRA leaders, representing many denominations, began work so early in the troubled areas that they have gained experience that no other group has yet developed.

Consequently, the United Nations has delegated to them work of vital importance.

For example, they have now been given charge of three major hospitals and 33 clinics within the UN set-up. The UN also transports the food which the CPRA has collected, and takes charge of CPRA shipments from Matadi onwards.

This means that the cost of inland freight will be taken care of and the

Congo Protestant Relief Agency will no longer have a difficult and wasteful problem of finding funds for this purpose. It can now use its money for other purposes.

The need now is for such supplementary food items as canned beef which can be imported duty free and transported to Bakwanga by the United Nations. This food will help to feed the children, the old, and the starving. The Congo Protestant Relief Agency considers that instead of its using the funds it has to buy goods of this kind, it would be better if relief agencies outside the Congo were now to ship these items for it to distribute.

Once the hunger problem has been conquered, the missionaries will be able to set about extending hospitals and opening schools to give the Congolese the education they need and so greatly desire.

The churches in the Congo have seen the need and are struggling, in the face of extraordinary difficulties, to meet it. In their extremity they are appealing to their fellow Christians throughout the world to help them, confident that they will not forget the words of their Lord and Saviour, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

THE PHARISEES

By L. B. Simmons

Repeatedly in the Gospel story, we are told about the Pharisees. Their names occur again and again. We read, for instance, that when our Lord went into the home of one of them to eat bread, "They watched Him." That seemed to be one of their favorite pastimes — watching others. The word "Pharisee" is a Hebrew word which means "Separated" or "chosen." They were the professional holy people. They were probably the most law-abiding people who ever lived. They kept all the laws most exactly — except one. They did not really love God. As a result, they distorted the idea of religion into slavish observance of all kinds of ceremonials, without directing them to the love of God and their neighbor. They watched their neighbors to find their faults. And so it was they were engaged in their favorite pastime of spying when they watched Christ. Their faultfinding put our Lord on the cross.

Important Meetings To Attend

VIRGINIA SUMMER SCHOOL FOR RURAL MINISTERS

N. C. WOMEN'S RALLIES

BURLINGTON DISTRICT

The Burlington District Rally will be entertained by the Elon College Community Church, April 12. However, because of a conflict in dates, the women of the church will be unable to provide the noon meal. Luncheon will be served in the Elon College dining hall, and it is absolutely imperative for everyone expecting lunch on this date to make a reservation. Mrs. William J. Andes, President of the Women's Fellowship at Elon, is taking reservations for the lunch, and they must be in to her no later than Friday, April 7. Each Women's Fellowship President in the Burlington District is requested to give reservations for her church women to Mrs. Andes, either by mail or by telephone. Those who make reservations will be responsible for them, and those who do not make reservations may have to eat elsewhere.

* * *

HENDERSON-RALEIGH DISTRICT

The Henderson-Raleigh District will be meeting at Amelia Church April 13. The following directions for reaching the church have been sent in by Miss Nan Penny, president of the Amelia Women's Fellowship:

"Amelia Church is located near Clayton, North Carolina. Clayton is 16 miles east of Raleigh on U. S. Highway 70. In Clayton turn right on N. C. Highway 42, and go south approximately three miles. The Amelia Church sign points to the church just off of and to the right of N. C. Highway 42."

SOCIAL ACTION INSTITUTE

Five Christian Social Action Institutes are being planned for this summer by our denomination — one of them in our area. June 19-23 the southern institute will be held at Blue Ridge Assembly, Black Mountain, North Carolina. It is planned to help ministers, members of social action committees, and other church officers prepare for leadership in this aspect of the work of our churches. Application blanks may be secured from the Southern Convention Office.

The spring rally of the Eastern Virginia Laymen's Fellowship will be held Sunday, April 30 at Oakland church, Chuckatuck.

MID-YEAR CONFERENCES

VALLEY OF VIRGINIA

The Virginia Valley Conference met in Mid-Year session at Bethlehem Church, Tenth Legion, Thursday, March 23. Superintendent Clyde L. Fields spoke on "Our Christian World Mission." Group discussions were held on: "Convention Home Missions" led by Superintendent Fields; "The Church Serving the Educational Needs of America" led by Rev. Thomas Sutton; "Taking the Church to New Frontiers" led by Rev. Mark W. Andes; and "The Church's Mission in Christian Education" led by Mrs. Mark Andes.

EASTERN NORTH CAROLINA

The Eastern North Carolina Conference will hold its Mid-Year session on Sunday, April 23, 3:00 to 7:30 p.m., at the Chapel Hill church.

EASTERN VIRGINIA

The spring meeting of the Eastern Virginia Conference will be held Thursday, May 4, at the Christian Temple, Norfolk, Virginia, 10:00 a.m.

Dr. Sheldon Mackey, new Secretary of the Stewardship Council of the United Church of Christ will be the speaker for this meeting. Superintendent Fields will speak on "Our Christian World Mission — Where It Is and What It Does."

The session will close with a worship service and Holy Communion beginning at 3:30 in the afternoon.

Dr. Happel To Visit Convention In April

Dr. Robert Happel will return to the Southern Convention in the interest of the Teaching-Reaching-Preaching Mission to be conducted in the Southern Synod and the Southern Convention during September 8-15, 1961.

April 9, Dr. Happel will meet with the E. & R. and C. C. ministers, plus one interested layman each from the participating churches in the Burlington area. This meeting on April 9 will be held at the Elon College Community Church at 7:30 p.m. April 10, at the Asheboro Congregational Christian Church, Dr. Happel will meet with the ministers, plus one layman from each church, to make plans for the Teaching-

The 32nd annual Summer School for Town and Country Ministers will be held at V.P.I., Blacksburg, Virginia, July 3-7. Sponsored by the Virginia Council of Churches, the Ruritan Clubs, Southern States Cooperative and V.P.I. Extension Service, it provides training for rural ministers. Cost is \$16.50 per person — and wives are welcome to attend with their husbands.

Courses will include "The Town and Country Church Reclaiming Her Community" led by Dr. Henry McCanna, rural church leader for the National Council; "The Church's Concern for the World Situation" led by Dr. Henry Randolph, Town and Country Dept. of United Presbyterian Church; "Group and Individual Adjustment in an Era of Rapid Change" by Dr. Ward Porter of U. S. Dept. of Agriculture and "Leadership and the Community" by Dr. Donald Fessler of the V.P.I. faculty.

A card to Dr. Fessler, c/o Virginia Agricultural Extension Service, V.P.I., Blacksburg, Virginia, will bring you further information.

Rev. Joe A. French, Chairman of the Southern Convention Committee on Stewardship, announces plans being made by the Southern Convention Committee on Stewardship and the Conference Committees on Stewardship and Apportionment for every church to participate in the plan for Our Christian World Mission Sunday, April 30.

Reaching-Preaching Mission to be conducted in the Asheboro area.

April 11, Dr. Happel will meet with ministers and key laymen of the Sanford area at the First Congregational Christian Church at 7:30 p.m.

On April 12, Dr. Happel will meet with the ministers and key laymen of the Suffolk area at the Suffolk Christian Church at 8:00 p.m.

Rev. Julius Rice, Chairman of the Southern Convention Committee on Evangelism, and the Conference Chairmen of Evangelism of the various Conferences are joining in providing leadership for our projected Teaching-Reaching-Preaching Mission in the Southern Convention September 8-15.

UNION HOLY WEEK SERVICES AT CHUCKATUCK

By William T. Scott

Oakland Christian Church, Chuckatuck, is the scene of Union Holy Week Services Monday through Friday, March 27-31 at 7:45 each evening. Uniting in the services will be Whitehead's Grove Baptist Church, Wesley Chapel Methodist Church, and Oakland Christian Church.

The theme for the week of services will be "Going up with Christ to be Crucified." The pastors and choirs of the co-operating churches are each responsible for one of the services as follows:

Monday: Rev. B. V. Madison, of Whitehead's Grove Church, "Glorying in the Cross," special music by Oakland Church choir.

Tuesday: Rev. B. W. Coe, of Wesley Chapel Church, "People Jesus met on the way to Calvary," special music by the Whitehead's Grove Church choir.

Wednesday: Rev. William T. Scott, of Oakland Church, "Lessons from the Cross," special music by Wesley Chapel Church choir.

Thursday night there will be a Candle Light Communion Service, with brief messages by the pastors, the litany being read by the congregation, and the Bread and Cup will be served by two laymen from each church. Special music will be provided by a combined choir.

At the concluding service on Friday night, "The Seven Last Words of Jesus from the Cross" will be given in scripture, song, and story, with music by the combined choir.

This is the first year of union services by the three churches of the Chuckatuck area, and much interest is being manifested. The Chuckatuck Ruritan Club members are attending the Tuesday night service in a body.

RACE RELATIONS INSTITUTE

The 18th annual Race Relations Institute at Fisk University will be held June 19-July 1. Theme is "Human Values and Public Policy." Sponsored by the Department of Racial and Cultural Relations of the National Council and our Council for Christian Social Action, the cost is \$80 for the two weeks. Half scholarships are available. Write to Rev. Galen Weaver, 289 Park Avenue South, New York, for further information.

March 28, 1961

A PLEASANT TASK

The Finance Committee of Wake Chapel, Fuquay Springs, North Carolina, had a very pleasant task recently — the joy of allocating the \$1200 given for "Our Christian World Mission" during 1960 which was over and above the apportionment.

They decided to give \$500 to Elon College for Carolina Hall; and \$100 to each of the following — new Garner church; ministerial students, Japan; multi-purpose food to be used by Dr. Ed Riggs in India; ministerial students, Bangalore, India; ministerial students, Silliman University, Philippine Islands; medical equipment, Wai Hospital, Marathi Mission, India; and Hino Rural Workers School, Japan.

Congratulations to Wake Chapel on such a fine record of giving! May other churches in the Southern Convention learn the joy of similar sharing!

PALM STREET CHURCH NEWS

By Mrs. James T. Winslow

There is a new tone in our services at Palm Street Church in Greensboro. We have a new organ which adds much to our services. We voted in our February business meeting to purchase an organ as soon as possible. The following Sunday we had the organ for trial. The true test came the third Sunday night in February when we had a candle-light communion service. There was no preaching or singing. People came and went between 7:30 and 8:30 to meditate and pray and then went to the altar for communion. Mrs. Odell Powell, our minister's wife, played the organ during the entire service, and the music was simply beautiful. Most of the congregation stayed the entire hour, just listening to the music. It was a most impressive service. Rev. Powell read scripture and served communion to three groups.

The Women's Fellowship will meet Saturday night, March 25 at the home of Mrs. James Hicks for our home book review.

The foreign book was given in January by Mrs. Tommy Hopkins at the church following a covered dish

supper. The families of the church were invited to the supper, after which, the men washed the dishes while the ladies heard the book review. The men didn't know why they were invited.

Also, a word about our prayer meetings. We are having a contest in attendance between the men and the ladies, each Wednesday night. Of course, the ladies are ahead. But we are having good attendance, usually in the fifties.

MAY FELLOWSHIP DAY

This year the theme for May Fellowship Day (Friday, May 5) is **The Churches: Free and Responsible.** This is one of the three days in the year which church women are asked to observe with interdenominational services and is sponsored by United Church Women.

A complete packet of material is available from Office of P & D, National Council of Churches, 475 Riverside Drive, New York 27, New York for 50¢. Three or more packets to one address, 40¢ each. If you send payment with order, the postage will be paid. Orders must be in by April 21, or they may not be able to be filled.

ECUMENICAL INSTITUTE FOR LEADERS

"Our Unity in the Holy Spirit" will be the theme of the Sixth Ecumenical Institute for Christian Leaders sponsored by the southern office of the National Council of Churches. This will be held at Blue Ridge Assembly, Black Mountain, North Carolina, June 11-16.

The purpose of the Institute is to provide an opportunity for church people to study and worship together on an interdenominational basis and thereby have an ecumenical experience.

The Book of Acts will be the basis for Bible study, which will be led by Professor J. Howard Rhys, who is professor of New Testament, University of the South. There will be Workshops on various church concerns.

The registration fee is \$6.00, which should be sent to Rev. J. Edward Lantz, Ecumenical Institute, 63 Auburn Avenue, N. E., Atlanta 3, Georgia. Room and board will be paid to the Blue Ridge Assembly. Write Mrs. H. H. Triplett, Corbin, Kentucky, for room reservations and family accommodations.

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



SUFFOLK P. F.

Brenda Darden, Reporter

On February 11, 1961, the junior and senior high Pilgrim Fellowships of the Suffolk Christian Church jointly sponsored a barbeque supper. Because of the hard work and co-operation of the young people and their counselors, the supper was a success. The proceeds of the project will be used to pay each groups' apportionments to the Southern Convention.

On Sunday, February 12, 1961, a group of young people from the senior high Pilgrim Fellowship visited the historic site of Jamestown, Virginia. The trip was very interesting and was greatly enjoyed by all.

HOLY NECK P. F. REPORT

Trudy Fowler, Reporter

The Holy Neck Pilgrim Fellowship met in its regular bi-weekly meeting on February 26, 1961. The meeting was called to order by our president, Oscar Fowler, Jr., who welcomed the Whaleyville Methodist Youth Fellowship as our guests. We then played some get-acquainted games led by Paige March.

The game session was followed by a business meeting. A committee was appointed to look into several money-making projects which were discussed at some length during the meeting. We were told that we were to feed the laymen in March and the Ruritans in April.

Lenten devotional books were distributed, and we were urged to study them carefully.

The group was then divided into three commission groups for study and discussion.

We decided to have a scavenger hunt at our next meeting. Mrs. James Jones gave a program concerning prayer.

Refreshments were served, and the meeting was adjourned.



I am the resurrection and the life.

*He that believeth in me,
though he were dead,
yet shall he live.*

*Whosoever liveth and believeth in me
shall never die.*

St. John 11:25,26

GETTING ALONG WITH OTHERS

How well you get along with others is largely dependent on how well you can relate yourself to people. This simply means being able to understand and accept people even though they are different from you. But you do not have to agree with others or even approve of some of their actions in order to respect them. What you do need is to identify with others — not for the sake of being liked by them — but in order to understand them. People who look down on those of a different social, racial, or economic group have not fully developed their ability to relate themselves to others. The kind of person whom others instinctively like and trust is sincere, dependable, honest, modest, with a sense of humor and the ability to accept criticism. The mature person can give himself to others, rather than demand from them. Ideally, the mature person can get along with practically anybody.

Yet some people have special difficulties with certain groups — little children, older persons, perhaps the opposite sex. If you acknowledge your problem and honestly try to put yourself in the other person's shoes, you'll take a long step toward maturity. We need to think more often of the other person. What can we do for others? How can we best express our appreciation for a favor done or an act of friendship? Do we see the many "good turns" we could do for others? How can we be helpful? When such thoughts become a part of our everyday living, and when the acts which stem from such thinking have become almost automatic, then we have reached a high point of maturity.

NORTH CAROLINA YOUTH WORKERS CONFERENCE

Adult workers with young people in our North Carolina churches are urged to take advantage of the Youth Workers Conference sponsored by the N. C. Council of Churches to be held at Camp New Hope, near Chapel Hill, Saturday, April 8. It is being directed by Rev. Robert Knowles. The total cost for the day including the noon meal is 2.50, \$1.00 of which should be sent immediately to N. C. Council, Box 6637, College Station, Durham, N. C.

"Who Are the Youth with Whom We Work?" will be led by Rev. Bernard Meece, director of Christian education for Disciples of Christ; "What Are We Trying to Do in Our Work with Youth?" will be discussed by Rev. William McElveen, Moravian youth worker; and "What Does It Take to Work Effectively with Youth?" led by Mrs. Jefferson Campbell, Presbyterian of Durham.

The conference will last from 10:00-5:00. Camp New Hope is situated between Chapel Hill and Hillsboro on N. C. 86.

KNOW OUR MISSIONARIES

Our churches in the Southern Convention, while helping to support the world-wide missionary effort of the denomination, are now giving special attention

to 13 missionaries of the American Board. They will be introduced to you during Lent, which is known as our "Mission Period."

MR. AND MRS. OTIS CARY

Mr. and Mrs. Otis Cary, third and fourth generation missionaries, respectively, in Japan, are well known to millions of Japanese.

Now professor of American History at Doshisha University, Kyoto, Japan, Mr. Cary won the admiration of the Japanese through two books based upon his experiences in World War II. Serving with U. S. Naval Intelligence, he carried for a time the chief responsibility for the prisoner-of-war camps in Honolulu.

Said Prince Takamatsu, brother of Emperor Hirohito: "Of all the Americans I have known, my greatest admiration is reserved for Mr. Cary and the way he devoted himself to the prisoners-of-war."

In addition to teaching at the University, Mr. Cary is director of activities at Amherst House, a center of American Christian influence maintained by Amherst College.

Mrs. Cary — Alice Shepard Cary, M.D. — is chairman of the Interboard Medical Committee and medical supervisor of the 400 Interboard missionaries serving in that country.

DR. AND MRS. WILLIAM P. TOLLEY

Dr. and Mrs. William P. Tolley, evangelistic missionaries in Angola, Portuguese West Africa, are now working with the Portuguese and African churches in the Lobito area.

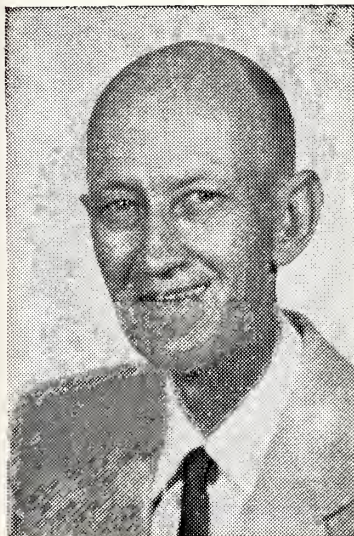
Dr. Tolley was educated at Elon College, North Carolina and Hartford Seminary Foundation, Connecticut.

A second son was born to the couple while they were engaged in language study in the village of Galamares, Portugal, in 1958. Their oldest son was born in Hartford, Connecticut, after their appointment as missionaries.

LOUIS BAILEY WILKINS

Louis Bailey Wilkins of Lennig, Virginia, is a teacher of English in the American College at Tarsus, Turkey. He is also serving as associate director of the college.

He is a graduate of Elon College, North Carolina, and during his high school and college years was active in the National Pilgrim Fellowship.



REV. AND MRS. ROBERT W. FAIRBANK

Rev. Robert W. Fairbank, a fourth generation missionary, and Mrs. Fairbank are now engaged in a city work program in India which includes the operation of a hostel for Indian boys who are learning trades in the mills of Sholapur. Mr. Fairbank is also in charge of rural work around Omanabad.

Mrs. Fairbank, the former Marie Lively of Oklahoma, directs a popular social center, the Gates Memorial Christa Seva Mandir. She has established a small doll industry that provides a livelihood for 18 Indian women. She is also giving much time to religious education.



OUR MISSIONARIES

Are Dependent

upon

Our Mission Giving

EASTER

Offers Us A Chance

To "Go And Tell"

By Giving

To Support

CONVENTION MISSIONS

and

WORLD MISSIONS



Mrs. Robert W. Fairbank

Rev. Robert W. Fairbank

MONTANA CHURCHES SHARE WITH ONE ANOTHER

An interesting story in sharing among churches is related in the February issue of **Congregational Montana**:

When Rev. Del Achuff came from First, Washington, D. C. to be pastor of the new Mayflower Church, Billings, Montana, he brought a pulpit Bible and marker and four offering plates from First, Washington. His home church in Brooklyn (which had disbanded) gave him brass offering plates, a large communion set, and Pilgrim Hymnals.

Then a new church was organized in Bozeman. Rev. Leonard Kover was happy to receive a communion service and Pilgrim Hymnals from a former parish, Hardin. The Mayflower church gave two of its offering plates from First, Washington.

Then a church was started in Helena. The Great Falls church sent Pilgrim Hymnals and church school supplies. Mayflower gave the other two offering plates from First, Washington and part of the communion set from Ocean Avenue, Brooklyn, as well as some of the hymnals from there.

Sounds as though our churches in Montana know how to share when new ones are organized. Wonder if Southern Convention churches do the same, and we just haven't heard about it?

THEY LIVED THEIR FAITH

The above is the title of a new book by Dr. Fred Field Goodsell, following his history of the work of the American Board ("You Shall Be My Witnesses") which was published in 1959. "They Lived Their Faith" is a collection of stories of men, women, children and institutions which dramatize the work of the Church around the world.

It is a good book to add to any church library. The paper back edition is \$2.50, while the hard cover is \$5.50. Either is available from the American Board, Room 102, 14 Beacon Street, Boston 8, Massachusetts.

Rev. W. T. Scott, Jr., of Durham is member-at-large, class of 1963, of the executive board of the North Carolina Council of Churches. Chairman of the Commission on Ecumenical Relations for the Council is Rev. W. J. Andes, Elon College.

Easter Song

The world becomes a song of joy
At Eastertide, with melodies
Of singing birds and sparkling streams
And south wind strumming through green trees.

The world becomes a song of faith
At Eastertide, when flowers bloom
Like bits of rainbow on the earth
To banish winter's sullen gloom

The world becomes a song of hope
At Eastertide, when life revives
In blade and bough, and stifled dreams
Awake to challenge dormant lives.

The world becomes a song of trust
At Eastertide, when days afford
The joyous certainty we share...
The victory of the Risen Lord.

—Gail Brook Burket

PLAY AT CATAWBA COLLEGE

Catawba College, the Evangelical and Reformed institution of higher learning at Salisbury, North Carolina, is producing a new contemporary drama, "Murder in the City," in collaboration with the Office of Communication of the United Church of Christ. The playwright is brought to the campus to observe and work in the production. This will be premiered in the college Blue Masque Theatre, April 20-22. Other news from Catawba is that the trustees have approved a plan to raise three million dollars to expand the college physical plant and endowment.

SERMON DISCUSSED

In "Congregational Montana" we read about the new Mayflower church in Billings which has divided its parish into seven area groups. The groups meet in the home of members on an evening the group chooses, to discuss the previous Sunday's sermon, copies of which are available after the Sunday service. Notes are to be sent to the pastor indicating where the group thought the sermon particularly helpful, puzzling, words that seemed unclear, the meaning of the sermon for them. As the superintendent of Montana, Rev. George Stickney, puts it, "This truly is an interesting experiment in communication."

"PEN PALS" DESIRED

The editor of The Sun has received a letter from Nigeria, Africa, saying that two African boys, twenty years of age, would like "Pen Friends" from America. Their hobbies are swimming, dancing, playing table tennis, singing and exchanging African items for American items.

The addresses are:

Ligus Joy, 7 Carr Lane, Lagos, Nigeria, Africa.

Richard Ola, 3 Carr Lane, Lagos, Nigeria, Africa.

SERMON QUOTES

"God help and God pity the man or woman who has everything to live with and nothing to live for."

"Every person who claims the name of Christian and wears the sign of the cross must know that it is his bounden duty and service to win someone for Christ. Just as much so as any man who has received the laying on of hands in the act of ordination."

"Where will you spend eternity is not a question to be taken lightly or brushed off quickly. Where will you spend eternity? Happy indeed is the man who knows the answer."

"I know of no blacker hell than to have everything to live with and nothing to live for."

—Tucker G. Humphries
Franklin Newsletter

The Source Of True Wisdom

The Source of Wisdom

Background Scripture: Job 28: 12-28; Proverbs 1:2-7; Ecclesiastes 2:13,14; James 1:8.

Memory Selection: If any of you lacks wisdom, let him ask God who gives to all men generously, and without reproaching, and it will be given him. James 1:5 (RSV).

We begin today a series of lessons, taken largely from the Book of Proverbs and from Job, with an occasional reference to the New Testament, especially the book of James. They deal with very practical matters, down-to-earth things. They represent the distilled wisdom of the ages. They are not going to be easy lessons to teach. Or for that matter to write about. Perhaps the best that one can do is to take a verse here and there, and expound it. Or to give a general exposition of the whole passage.

Wisdom and Knowledge

The writer makes a difference between wisdom and knowledge, or at least he calls attention to the difference, for the difference is already there. One may have a great deal of knowledge, and still not have much, if any wisdom. A man might well be a college or university graduate, and still not be a wise man. On the other hand, some unlettered and uneducated men and women are truly wise. They could not pass an elementary test concerning facts and dates and information. But they have wisdom and understanding far beyond more talented and educated people. Some of the most brilliant people in the world lack common sense and true wisdom. The wise man who wrote or collected what we call these "Proverbs" understood all this and underscored it when he wrote, "Get wisdom, but in all thy getting, get understanding." Knowledge deals with facts; wisdom is concerned with the meaning of those facts. Someone has pointed up this matter as follows: "Russia shoots rockets to the moon and photographs its far side, and yet will not believe in the God who made the universe. Russia has scientific knowledge — but does Russia have wisdom?"

Knowledge and Understanding

Another writer — Dr. Julius Mark — puts it thus: "Our major need today is not for more knowledge of how to fly thru the stratosphere, but more understanding of how to walk upright on the face of the earth like human beings created in the image of God. Not more science do we require, but more of the milk of human kindness. Not more bombs to destroy should be our aim, but more of the balm of healing and binding up the wounds of mankind fallen into disunion. Not more 'know how'

but more 'know why.' Not more knowledge is our greatest need, but more wisdom."

Knowledge and Doing

One gets the impression in reading the opening words of Proverbs that if one has knowledge, if he knows, he will be a good man. Knowing was enough; if a man knows what is right he will do what is right. If men know collectively right from wrong, if they have wisdom and understanding, then they will live peacefully and happily together. It was as simple and easy as that! But it is not as simple as that. True wisdom may insure good conduct, but mere knowledge will not insure good conduct. The story is told about a minister who met a boy on the street one morning and invited him to his Sunday school, remarking "If you come to my Sunday school, I will tell you what is right." "Heck," said the boy, "I already know what is right." Our central problem in life is not knowing what is right — most of us know that; it is in not doing the right. We know, but we do not do!

This is not to minimize knowledge. Children and young people need a knowledge of right and wrong. But they need more than mere knowledge — they need motivation and power. There is a certain kind of knowledge which is power, e. g. scientific knowledge. But moral and spiritual power is a different thing.

The question which confronted the men who wrote the words which form today's lesson was "What is the source of true wisdom?" "From whence does it come?" "How does one get it?"

"The fear of the Lord is the beginning of wisdom," answers the wise man. The word "fear" as used here, does not mean to be afraid of. It means respect for, reverence for, humility toward. As Dr. McCracken translates these words, "Reverence for the Eternal is the first thing in knowledge." On one occasion the religious leaders of Israel were astounded at the wisdom of Jesus. "Whence hath this man this wisdom? Whence hath this man all these things?" Now Jesus had not had technical theological training. He never went to a Jewish Seminary or Divinity School. But he had wisdom, a profound wisdom, more profound than any man who ever lived. Through meditation, and profound thought, and an humble spirit, through obedience to the truth as it came to him, "He grew in wisdom" even as he grew in stature and in favor with God and with man. The truly wise man knows how little he knows. The truly wise man is humble. The truly wise man realizes that God is the source of all true wisdom. The fear of the Lord is truly the beginning of wisdom.

"If any man lack wisdom, let him ask of God... and it shall be given unto him," wrote the brother of our Lord. And let him ask in faith, nothing doubting! Here is a wisdom, not of this world, available to all. It is not given to all men to have a large and wide store of knowledge. But even the humblest can have the true wisdom which comes from above, the wisdom born of reverence for God and given through sincere faith.

"And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." — Job 28:28.

SUNDAY SCHOOL LESSON

APRIL 9, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

The Congregational Christian Service Committee maintains a hostel in its headquarters in New York, where overnight entertainment for church groups may be secured at a very moderate rate. Hostess is Mrs. Grace Riggs, former missionary. In 1960 4529 "bed nights" included 219 guests from overseas and 394 in youth groups.

Easter Activities Anticipated

Rev. W. W. Snyder, Superintendent

Dear Friends:

Our boys and girls at the Children's Home are anxiously looking forward to Easter Sunday. Some of them will be visiting sponsors and friends while others will be visiting relatives. This year their Easter holidays will be short because of Elon High School having missed some days because of snow during the winter. This year they will get only Easter Monday off.

As in other years our children and staff will share in the special religious services of Holy Week planned by our Elon Community Church. Palm Sunday evening some of our staff members will attend a pot-luck supper for prospective members. Also on that same evening our Junior High and Senior High boys and girls will take part in a special service climaxed with Holy Communion. Each morning during the week they will gather at the church at 7:45 o'clock for morning devotions. Then on Wednesday night all of our children, young people, and staff will go to the Community Church for a special mid-week service with the people of the community. Ordinarily we have our own mid-week service at Holt Chapel.

This week (week of March 19) has been a most interesting one for me. It was on a third Sunday in March 1942 that I preached my first sermon as a pastor at Mt. Bethel out from Reidsville, N. C. I was then a freshman at Elon College and under the care of Dr. F. C. Lester who was the Promotional Secretary of the Convention. This office is now known as the Superintendent of the Convention. You will be interested to know, I am sure, that Mt. Bethel was not only Dr. Lester's home church but also Dr. John G. Truitt's as well. On this third Sunday morning I had the privilege of visiting our new church in Garner where Rosser Lee Clapp is minister and doing an excellent work. Then on that night I began a series of services with Rev. Lacy Presnell at our Sophia church near Randleman. Rev. Mr. Presnell is also pastor-at-large of the Western North Carolina Conference. This week I have not only gotten acquainted with the people of our Sophia church but I have been able to visit a number of our ministers and churches in the Western Conference. Since I did not know this

conference too well, this has been both interesting and enjoyable. We have been much impressed with the enthusiasm we have seen as we visited these various ministers.

We are also happy to announce that beginning with the month of April, Radio Station W. G. W. R. of Ashboro will join W. B. A. G. and W. B. B. B. both of Burlington in carrying our monthly Children's

Home Program. The addition of this station will make it possible for most of our churches in the Western North Carolina Conference to hear our program each month. It tells of some phase of the work at the Home. We are hoping in the near future to add radio stations in other areas of North Carolina and Virginia where our churches are located.

Since Miss Melva Foster, secretary and book-keeper for the Home, is visiting her parents and sister in Birmingham, Alabama, there is no financial report. A full report will be given next week.

Carolina Reports Progress

By Doris Pender, Secretary

As we look back over 1960 in our church, we think that it was a good year. In the field of leadership, especially, were we blessed. Our pastor, Grant Burns, and his wife, Patricia, who have recently become the proud parents of a son, Daniel, make a team that is second to none. We feel that as surely as God called Grant to be a minister, He also called Pat to be a minister's wife. They are loved by our church and community. Our church has grown spiritually under his ministry.

Last year was also a good year financially. The church offerings were more than any other previous year. The church purchased adjacent property and removed from it a house that was an eyesore, landscaped the lot and sowed it in grass. The educational building was painted, and two rest rooms were added. Two classrooms in the church were refinished to match the sanctuary.

In our Sunday school we were fortunate to have Mr. Royal Council-

man as our superintendent. He is a dedicated man who put forth every effort to see that our church school did effective work. He was also the president of the laymen of the church. This group has grown and done good work under his leadership.

No better leader could be found than Mrs. Hillary Jones as president of the Women's Fellowship. She is one who believes and practices in her own life that God and his work must come first. Our group has grown until it will soon be necessary to have two circles.

At the beginning of 1961, following our pastor's suggestion, the church created a new committee on stewardship and evangelism, which meets monthly. Mr. Councilman has had a meeting of the teachers and officers planning for increasing church school attendance.

If we, the members of Carolina United Church of Christ, do our part this year we will do a greater work for Christ than ever before.

Henderson Area Training School

A leadership training school is planned for April 16, 23, 30 at First Church, Henderson, with Antioch, Bethlehem, Beulah, Fuller's Chapel, Good Hope, Mt. Auburn, Mt. Carmel, Oak Level, Mt. Gilead, New Hope, Pope's Chapel, and Youngsville churches cooperating.

Classes are to be as follows:

Our Christian World Mission — Rev. Joe A. French

Teaching Children in the Church — Miss Ann Spain, teacher in Middleburg School

Understanding Youth — Charles Mason, principal, North Henderson Elementary School

Young Adult Work in the Church — Rev. Gale Brady

Sessions will begin at 7:00 each evening with a devotional service. Then there will be a class session, refreshments, and a second class session, which will end at 9:00. Each pupil is expected to buy a textbook, but there will no registration fee.

In Memoriam

"Blessed are the dead who die in the Lord."

EASTERN VIRGINIA TREASURER DIES

Sympathy of the Southern Convention goes to the family of G. Chapman White of Waverly, Virginia, who died March 21 following a heart attack.

Mr. White was a member of Spring Hill church, where he was a deacon and had been Sunday school superintendent for 25 years. He had served as treasurer of the Eastern Virginia Conference for a number of years, and had been clerk of Waverly Post Office for 29 years.

A graduate of Elon College, Mr. White was married to the former Judith Black. One daughter, Mrs. John Guy, one granddaughter, and a brother also survive.

Dr. Frederick K. Stamm, pioneer user of radio for religious purposes, died February 23 in Pennsylvania at the age of 77. He served three successive winters as an interim pastor at Congregational Christian churches in Florida following his retirement.

Mrs. Susie Howell Gregory, president of the Eastern Virginia Home and Foreign Missionary Convention of the Convention of the South and secretary of the Women's Fellowship of the Convention of the South, died March 8, 1961. Many of our Southern Convention women's leaders knew her. She was a member of Wesley Grove church, Newport News, and an associate member of Mt. Ararat church, Suffolk.

Rev. J. Frank Apple of Henderson sends us the bulletin from the funeral service for Rev. James Arthur Henderson, Sr., which was held March 4 at Antioch Congregational Christian Church, Townsville, North Carolina. One of the outstanding Negro ministers of our area, Mr. Henderson was for many years president of Franklinton Christian College. He taught school in Vance and Warren Counties as well as serving churches.

Presiding at the funeral was W. R. Collins, principal of Johnson County Training School. Participating in addition to Mr. Apple were Rev. T. H. Pettway, Rev. J. P. Mangrum and several laymen. Rev. F. A. Hargett of Greensboro gave the eulogy.

March 28, 1961

Rev. Riccardo Santi, Methodist minister in Naples, Italy, since 1898, passed away there at the age of 90. He was the founder of Casa Materna, where he has welcomed over 9000 abandoned children. His son, Dr. Teofilo Santi, was the founder of Casa Mia, our settlement house in Naples, and is its guiding genius.

Dr. Frank H. Peters died in Defiance, Ohio, February 19, at the age of 88. He was college minister at Defiance College 1920-29, the only full-time pastor in the history of College Christian Church. He was a member of the Board of Trustees of Defiance 1918-1942. Following retirement in 1947 Dr. and Mrs. Peters returned to Defiance from Strongsville, Ohio. He had been an ordained minister 68 years and had held pastorates in Ohio, Iowa, Massachusetts and Virginia.

E. N. C. LAYMEN TO MEET

Eastern North Carolina Laymen's Fellowship will hold a rally Sunday, April 9, at McCuller's Ruritan Building near Saul's Barbecue south of Raleigh. The supper meeting will begin at 6:00 and reservations should be sent by April 5 to S. H. Ball, Route 3, Raleigh, according to the president, Joseph F. Ayscue.

Ed Langston, vice president, will lead the devotional service. Guest speaker will be Dr. Earl Danieley, president of Elon College.

A joyous Easter season is being observed at United, Winston-Salem, which held its first service in the new church building Palm Sunday. That evening a pot-luck family night supper was held in the social room with Miss Erika Arndt, an exchange student, speaking on "Religion in Today's Germany." Maundy Thursday communion service will also be held in the social room. Those in the membership class will be received into the church Easter Sunday morning at the 11:00 service.

Intimations

"HINTS OF THINGS TO COME"

April 5-14—Women's Fellowship Rallies

- 5—Norfolk District — Bayside Church
- 6—Suffolk and Waverly Districts — Cypress Chapel
- 7—Valley of Virginia — New Hope
- 8—Asheboro District — Union Grove
- 10—Halifax District — Liberty
- 11—Greensboro District — Hines Chapel
- 12—Burlington District — Elon College
- 13—Henderson-Raleigh Districts — Amelia
- 14—Sanford District — Eutaw, Fayetteville

April 8—Leaders of Youth — Camp New Hope — sponsored by N. C. Council of Churches

April 9—Eastern Virginia Senior High Rally

April 9-12 — Planning Sessions Teaching-Reaching-Preaching Mission

- 9—N. C. and Va. Conf. — Elon Community Church — 7:30 p.m.
- 10—Western N. C. Conf. — Asheboro — 7:00 p.m.
- 11—Eastern N. C. Conf. — Sanford — 7:30 p.m.
- 12—Eastern Virginia Conf. — Suffolk — 8:00 p.m.

April 14-16—Vocations Conference — Moonelon — High school juniors and seniors

April 16—National Christian College Day

April 16—N. C. Pilgrim Fellowship Rally — Moonelon

April 18-19—Women's Fellowship Convention — Suffolk

April 21-23—N. C. UCYM Work Camp

April 27—Burlington Area Laymen at Union Ridge Church — 6:30 p.m.

April 28—Executive Board of the Southern Convention — 11 a.m. - 4 p.m. — Elon College

April 30—Pulpit Exchange Day for the Southern Convention, Emphasizing Our Christian World Mission

My Thoughts At Easter

By Clair Wilkins

Liberty Church, Nathalie, Virginia

As we are permitted to marvel at the canopy of God's magnificent skies, and the earth all around is cloaked in beauty and warmth, may we search our hearts to see just what Easter means to us.

When the word Easter is mentioned to you of what are you reminded? Do your mental processes quickly picture clothes in the latest fashion, or do you visualize a day of fishing or some other diversion?

Is it only after these we may happen to remember our risen Lord, through whom we received the unquestionable and perfect proof of eternal life?

After the bleak, despairing period of Christ's crucifixion had been accomplished we have the marvelous, jubilant event — the resurrection. That's when the weeping Mary's tears were wiped dry, the frightened, depressed disciples strengthened and united, the doubting Thomas' questions answered and faith renewed. Even the Roman soldiers said surely this was the Son of God.

Easter isn't just a holiday. It isn't just a convenient weekend to mark the end of winter and the beginning of spring. It does seem significant to me that it falls at this time of year, when the cold, bare, deathlike season is just past and bursting forth is the warm, productive, life-giving period, when every creature seems to receive new life and beauty surrounds us everywhere. But Easter is, actually, a commemoration of a certain fact of history.

What happened was that a man became alive after he had died. There wasn't any doubt about the fact of his death. It was all quite public. His enemies (who didn't like his way of plain speaking about their character) engineered his death in a way which today we would call judicial murder.

It therefore came as a terrific shock to his friends and followers to find that as he had promised, he walked right through death. It certainly shook those men and women to see this demonstration, this parade of Life conquering Death.

In a flash they saw that this demonstration proved to the hilt the truth of all his claims.

What a magnificent person God is. He proved by this practical demonstration that he loved men enough to go through death for them and, best of all, conquer and liquidate death.

This was the first Easter parade, the parade of the power of God over the evil of death.

The man, of course, was Jesus Christ. Anyone can find it plainly recorded in the New Testament. But this is far from being an old, dead story with the dust of centuries thick upon it. Anybody who opens his personality to that Man will find that he is alive today. Quietly and simply he came down to where we are, so that he might help us rise to where he is. He can still transform a man's life. He can not only give him the directions for living, but also the power to live, and at last carry him through death without tremor.

Easter Day more people will be attending worship services than, perhaps, since last Easter. As we do, may these same things happen in our hearts as they did the first Easter.



The

HISTORICAL SOCIETY, 1986.
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

APRIL 4, 1961

NUMBER 14

Leaders of Women's Convention

Once to every man and nation
Comes the moment to decide,
In the strife of truth with
falsehood,
For the good or evil side;
Some great cause, God's new
Messiah,
Offering each the bloom or
blight,
And the choice goes by forever
Twixt that darkness and that
light.

By the light of burning martyrs.
Christ, thy bleeding feet we
track,
Toiling up new Calvaries ever
With the cross that turns not
back;
New occasions teach new duties,
Time makes ancient good
uncouth;
They must upward still and
onward,
Who would keep abreast of
truth.

—James Russell Lowell

Organ of the Southern Con-
vention of Congregational
Christian Churches.

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Mrs. Ray Gordon



Miss Frances Kapitzky

When the twenty-fifth biennial session of the women of the Southern Convention is held in Suffolk April 18-19 Mrs. Ray Gordon of that city will be the presiding officer.

Miss Frances Kapitzky, who will speak Tuesday evening and give the closing meditation Wednesday morning, is president of The Women's Guild and first woman Moderator of the General Synod of the Evangelical and Reformed Church and thereby co-Moderator of the United Church of Christ. An active civic leader in her home-town, Strasburg, Ohio, she is president of the Citizens State Bank.

We welcome Frances Kapitzky — business woman and church woman extraordinary — to the Southern Convention.

Here And There Among The Churches

The Pilgrim Fellowship of Bethel, near Burlington, conducted the worship service at the quarterly business meeting of the church March 31.

A Brownie Scout program has been started at Beverly Hills, Burlington. The troop will first be open to girls 7-9 years old from the church; if the quota is not reached, opportunity will be given to others from the community to join.

Rev. Arthur M. Brown, one of the ministers of our Tryon church, resigned March 19 to accept a call to Bethany Congregational, Montpelier, Vermont. In accordance with the terms of the call of the other minister, Rev. W. R. Stevenson, he also resigned. The church is meeting in special session April 5 to take action on these two resignations.

The congregation of Edgewood, Burlington, has been divided into 9 geographical areas, with one family to act as "Undershepherds" in each area — to help promote acquaintance and fellowship, to learn of new families moving into the area, and to acquaint the minister of illness or other concerns of members in the area. The church membership now numbers 114.

Special services last week at Carolina, near Burlington, included a candlelight communion Thursday evening; a worship service on the theme, "Father into thy hands I commend my spirit," Saturday evening; and an Easter sunrise service beginning in the church at 5:30 and concluding in the cemetery. Breakfast was served in the fellowship hall following the service.

Women's Fellowship at Union Ridge will have three sessions of Bible study at 7:30 p.m. — April 16, 23, 30.

The last union service for our churches in the South Norfolk area until fall will be held Sunday evening, April 30, at Rosemont.

March 26 all high school students at Apple's Chapel were invited to meet at 7:00 p.m. to hear the admissions counselor of Elon College tell about our college and show slides.

March 19 Rev. Arthur Mason Brown of our Tryon church baptized Maria and Christopher Ballantyne, using water from the Jordan River. Mr. Brown married their parents in Egypt.

Refugees sponsored for resettlement in the U. S. under Congregational Christian auspices now number 7,028, reports our Service Committee. It also reports that they have an amazingly high record of successful adjustment.

Rev. Lynwood Hubbard is the guest speaker at services each evening this week at Bethel church, Route 3, Burlington, rather than at Concord as was announced recently in The Sun. Rev. Bill Traylor is pastor of both churches.

Lacy Presnell, Jr., assistant superintendent of Randolph County schools and clerk of our Asheboro church, was the speaker at Sophia, March 5, when his father, who is pastor of the church, was attending the Southeast Regional Meeting. Rev. Walstein Snyder held special services March 19-24 at the Sophia church.

The Vacation Bible School at Elon College will be held June 12-16 with Mrs. Robert Knowles and Mrs. Clyde Fields as directors.

Supt. Clyde Fields was the speaker for the sunrise service at Union Ridge, near Burlington. The Women's Fellowship and Laymen's Fellowship served breakfast following the service.

A new way to figure members of a young adult class: Eutaw Community is beginning a class for those who are high school graduates through age 25, or married couples whose combined age is 50 or under!

Rev. "Bones" McKinney, Wake Forest basketball coach, spoke at the "Biddy Basketball Banquet" in McEwen dining room at Elon College Thursday, March 30. Charlie Harville of WFMY-TV was Master of Ceremonies.

A monthly mimeographed news bulletin "Eutaw Tidings" is being published by the Board of Education of Eutaw Community Church, Fayetteville, North Carolina. Dr. Norman Davis is the editor. This church recently voted to accept the constitution of the United Church of Christ.

Rev. and Mrs. A. M. Campbell are installed in the Eutaw Community parsonage, Fayetteville. A nice supply of groceries was ready for them. The trustees, Alton Medlin, Bill Dept and Dan Stout, had re-finished the floors and painted the parsonage and the Women's Fellowship had purchased a stove and refrigerator. Buck McLean made the moving arrangements. Sounds like good cooperation!

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Why A Local Church Should Vote On Constitution



Rev. Harry Ray Mathis

NEW PASTOR AT UNION AND HEBRON

Rev. Harry Ray Mathis is the new pastor at Union, Virgilina, Virginia, and Hebron churches, having begun February 12.

Mr. Mathis is a native of Wilmington, N. C., where he graduated from New Hanover High, Wilmington, N. C., attended Worth Business College, Fayetteville, Presbyterian Junior College, Maxton, and received his B. S. degree from Pembroke State College in 1959. In May, 1961, he expects to graduate from Southeastern Baptist Theological Seminary, Wake Forest, N. C., with the B. D. degree.

Mr. Mathis has had six years of service in the U. S. Army, three years experience with a Certified Public Accountant, and three years as independent public accountant. He was mission pastor of Southside Baptist Mission in Lumberton for about two years, and has been doing pulpit supply work in Congregational Christian Churches since June, 1960.

Mrs. Mathis is the former Thelma Laws of Greensboro. They have three children: Harry Ray, Jr., 7; David Wayne, 3; and James Philip, 3 months. Mr. and Mrs. Mathis and their family are now living in the parsonage at Virgilina.

Rev. W. J. Andes will speak to the Senior High P. F. of First, Burlington, April 9 on the United Church of Christ.

1. A local Congregational Christian church's vote on the Constitution of the United Church of Christ has two results:

It counts in the final determination of whether or not the presently proposed Constitution may be declared in force by the General Synod at its meeting in Philadelphia in July of 1961.

It determines whether or not the particular Congregational Christian church will or will not be a part of the United Church of Christ.

For this reason, even if for no other, a local Congregational Christian church should take its stand.

2. Only after years of discussion and study and gathering advice from local churches, associations and conferences did the General Council conclude to proceed with the Union. It then agreed to the Basis of Union with The Interpretations in complete good faith. The Basis of Union with The Interpretations calls for the adoption of a constitution with the approval by at least two-thirds of the Evangelical and Reformed Synods and at least two-thirds of the Congregational Christian churches voting. As a part of the whole Congregational Christian fellowship a local church should for this reason, even if for no other, take its stand.

3. For the members of a particular Congregational Christian church to be qualified for office and other leadership opportunities in the United Church of Christ and to have a voice in its administration, it is necessary for their church to be part of the United Church of Christ. For this reason, even if for no other, a local church should take its stand.

4. Future new members will insist upon knowing what the position of a church is with regard to the first major effort in America to break through the separating walls of denominationalism. For this reason, even if for no other, a church should vote on the Constitution.

5. New ministers and other staff personnel will have clear cut convictions about the ecumenical movement in general and about the United Church of Christ in particular. Such will insist upon knowing what position the church has taken with reference to the United Church of Christ. For

this reason, even if for no other, a local Congregational Christian church should take its stand.

6. Local churches are part of a fellowship which from the uniting of the Pilgrims and Puritans in the early 17th Century has been a uniting religious body. The present union is but the last in an impressive series. To labor for the further unity of Christ's Church is characteristic of both the Evangelical and Reformed Church and the Congregational Christian churches. For this reason, even if for no other, a local church should take its stand.

7. No Congregational Christian church will be added to the roll of local churches of the United Church of Christ until it has acted, in a way satisfactory to itself, to declare its desire to be a part of the United Church of Christ. (It may become a part of the United Church of Christ by voting approval of the United Church Constitution.) For this reason, even if for no other, a local church should take its stand.

8. There are many ways to give clear expression to the essential oneness of Christ's Church. The United Church of Christ is one dramatic and effective method offered to every local Congregational Christian church to participate significantly in the total mission of Christ's Church, which, among other things, includes unity. For this reason, even if for no other, a local church should take its stand.

CHRISTIAN WORKERS SCHOOL AT SANFORD

Members of eleven of our churches in the Sanford, North Carolina, area will participate in a Christian Workers School to be held at our Sanford church. Sessions are scheduled as follows: Monday, April 10, 7:30 p.m.; Sunday, April 16, 3:00 p.m.; Monday, April 17, 7:30 p.m.

According to the "Eutaw Tidings," subjects will be of interest to every church member: "Missions" led by Rev. Carl Wallace; "Superintendents and Officers" led by Rev. Clay Ferrell; "Church and Home with Children" led by Rev. Robert Knowles; "Teaching for Maximum Effect" led by Rev. Bill Joyner; and "Jesus and His Teachings" led by Rev. David Shepherd.

Easter: Dawn Or Twilight?

Much is said about Easter Dawn. It is represented as the beginning of a beautiful day. Sunrise gives promise; and so did the resurrection of Jesus. The large Easter audiences in churches, the beautiful display of clothing, the inspiring services and sermons at sunrise, mid-day and evening, the glorious singing of congregations and choirs and organs, and the many new members added to the churches — all this looked like the beginning of a new day for the Church which bears the name of Christ.

That was two days ago. Now is the time for disillusion, of discouragement, and perchance of doubt. Read again the words of two disciples who trudged the seven miles from Jerusalem to Emmaus that first Easter afternoon. Hear them: "a prophet powerful in speech and action . . . sentenced to death, and crucified . . . but we had hoped . . . this is the third day since it happened, some women of our company astounded us . . ." They didn't, but they could have said: "We quit. We are going back home. We are disappointed. All is lost."

Those who have worked real hard preparing for wonderful Easter programs — including some ministers — may have this "let down" feeling after Easter. Was it just a parade? Did the message of

the resurrection register in the minds of the people? Will the crowd return to church next Sunday? Really, can we expect to see in church during the coming months those who joined at Easter? Is religion so shallow that it does not strike deep into the hearts of people? Is the Spirit of Christ really living in the hearts of those who profess faith in him?

The best answer to such questioning is to rest a bit, and start to work again. Hash is not especially attractive even when served to a congregation the next Sunday after Easter. Choirs and ministers do well when they bring something fresh, interesting, thrilling and helpful right after the "big days" in the church calendar. Sunday school and church officials should not desert within a week the "babes in Christ" they worked so hard to bring into church. Church organization and training are tremendously important in the month of April this year. The new members need to experience the joy of being received into a working unit of the Kingdom of God.

Easter can be the beginning of a new, bright day for the Church, or it can be the twilight following a long day of planning, activity, prayer and successful attainment. Which will you help to make it?

Women At Work

If grand old St. Paul could visit the Spring Rallies and the Convention of the women of the Southern Convention during the next few weeks, he would probably change his mind about women speaking in public (1 Tim. 2:12), and would give a different story to young ministers concerning the greater half of their adult congregations. Carolina and Virginia women, in fact most of the women of this generation, are a far cry from those about whom the first Christian missionary wrote. These women are cultured, educated, sensible, interested in the welfare of our world, and are diligently seeking for more effective ways in which to make Christianity available to all people.

Men will find it very profitable to attend the meetings. While they are not especially invited to these meetings of women — and some of the churches may have standing room only for them — yet the only ones not welcome (so far as this writer has ever heard) are ministers who need to stay home with children while their wives go in search of greater knowledge and to share in a fellowship that is inspiring. It is sometimes amazing to witness the wisdom displayed, the amount of work reported and planned, and the dispatch and decorum with which business is transacted by these devotees of missions.

Springtime Joy

The equinoxial storms have passed. Westerly winds bring balmy air that whispers to sleeping flowers and fields and forests that it is time to awake, put on the new robes of beauty and fragrance, take a new turn in bringing delight to birds, beasts and human kind, and show again "that the earth is the Lord's and the fullness thereof."

It is resurrection time. Bulbs, seeds, and even trees, that have appeared to be dead as they endured the cold of winter, are now demonstrating the power of the resurrection; they are bursting forth in a newness that did not appear to be present, with a life that seemingly had disappeared.

Springtime noises can be heard. The dormant critters hidden away for the winter are giving voice to their joy in living again. Migrating birds are re-

turning from the sunny far south and pay us the compliment of their delightful music as farmers feed them in the newly turned soil.

Why all those bright costumes we saw at Easter? They were the unspoken joy of men and women who feel rebirth when the earth turns us a little nearer the sun from which we get our heat and light. Why does a boy whistle as he marches off to the creek with a hook and line (the hook may be nothing better than a bent pin) and his hat stuck far back on his head? He knows that it is springtime, and if he catches no fish he will have had the joy of revelling in nature's loveliness, a part of which he himself is

Spring is the time for singing, for beauty, for joy. It is the time the Lord has made, we will rejoice and be glad in it.

After every political, economic or social upheaval, or war, several organizations come into being. Some of these are of little value and short-lived; others are useful and become permanent.

Among the many organizations that were fostered during the adjustment years following World War I and became useful was the English-Speaking Union, founded in 1918 as a channel for social educational fostering in Great Britain, the United States and Canada.

Since the organization has as its aim one of the cardinal principles of the United Nations, that of mutual understanding through the process of education, future of the union seems greater than its founders anticipated.

Its very name — English-Speaking Union — would indicate that its efforts would be confined to peoples with the same similarity of tongue. But the union means more, for its broad program and high-born principles embrace all free people and free institutions that cherish and uphold these things.

Although the English-Speaking Union was founded by the English, and has its headquarters in London, it is more than a local organization, for there are 84 chapters in the United States with a membership of

30,000. In the British Isles there are 63 branches with a total of 11,000 members. The Washington, D. C., branch has 1,500 members against three members when the chapter was organized in 1940.

Perhaps the most constructive part of the English-Speaking Union program is the international work sponsored by its committee on education, which concerns itself, first, with the exchange of teachers and, second,

with traveling scholarships. The exchange of American and British school teachers in secondary schools has increased in scope and usefulness since the union was founded.

The direct results of these exchanges are of great value to those participating in them through the challenge of a new environment and personal contact with new educational systems. The indirect results are equally beneficial, since hundreds of school children, their families and communities concerned, are brought into intimate contact with the specially selected personnel from other countries.

Aside from this exchange of teachers, the union administers traveling scholarships in honor of Walter Hines Page, born in Cary, North Carolina, and United States Ambassador to Great Britain during World War I. Operation of this part of the movement's program enables about 100 teachers from high schools and colleges in Great Britain to spend a month or more in the United States each year, adding to their educational knowledge and promoting a better understanding between the two countries.

Promoters of the English-Speaking Union consider it an avenue through which any nation may work to help preserve these fundamentals of civilization.

PEACE IN SPRING

I like the way the sun
breaks through the clouds in April,
The way the winds decide
to quit awhile,
I like to watch the burst of spring
on hill and valley,
The busy robin stop his bounce
to listen on my lawn;
There is a bouyant peace
deep within me,
As I sense the certainty and order
of it all,
Lifts my heart to Him
like the daffodils about me —
Would I were as true and worthy
as are they!

John G. Truitt

C. B. Riddle

Hidden Splendor

By W. E. Wisseman

From my kitchen window I can look across the street and see my neighbor's rose garden. At this time of the year the rose bushes look rather cold and bare yet I know that they have within them a splendor that is hidden. In not too many weeks from now that rose garden will be a thing of beauty. Months ago many of us held in our hands some bulbs — rough and ugly — we looked at them, prepared the ground and carefully placed them and covered them with soil.

Why did we not throw them away? We knew that hidden in these bulbs was beauty — we could see a beautiful bed or border in the not too distant future.

As the bushes, the bulbs, the trees yield to the powers of nature the hidden splendor gradually emerges. These are invisible forces that work all about us. Spring is a time for renewal. There is something in the seed, the bulb, the tree that responds to forces that surround them.

Augustine said: "Dig deep enough in any man and you will find something divine."

This season of the year can be for all of us a time of renewal. It is a time when we should draw near to Christ and as we do we find that there is something within us that responds to him.

To discover this hidden splendor, to find God for ourselves so that we could say as John said, "We have beheld His glory," is man's highest undertaking. And nobody else's discovery can ever be a substitute for our own.

Rufus Jones has said: "It may begin, as in St. Augustine's case with the discovery that our hearts are restless and that only one reality in the universe will still that restlessness.

"It may appear as an exalted aspiration for personal contact with God as in the cry of the Psalmist: 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God, My soul thirsteth for God, for the living God.'

"Or it may be the quiet discovery that one does not need to go somewhere since God is more truly like our spirits than like anything else in the universe, not remote, but close as breathing."

At this Easter season as we meditate on Jesus who has revealed the Heart of God to us, may each one of us discover for ourselves this hidden splendor.

—First, Greensboro News Letter

My 90th Year My Best

By S. L. Morgan, Sr.
Wake Forest, N. C.

Now well into my 90th year, I find it thus far the best year of my life. I list a few of the events that make it memorable: The year began Sep. 23, my 89th birthday. In April before, my once-brilliant wife and equal partner for over 50 years entered an institution never to return, leaving me desolate. By God's grace I rallied, highly resolved on living creatively the time remaining.

Forseeing this tragic event, I had spent several months disposing of my small estate. Through 50 years we had economized to the limit, had helped our four children through college and built a modest home. We had always regarded our income and savings as God's, we his stewards. Accordingly all remaining above a very moderate security I gave to worthy causes, or bequeathed in my will. I testify that this has been one of the most satisfying acts of my life. All has been given "in perpetuity", to go on forever doing good: to Foreign Missions, to aid needy students in college and seminary, to aid old ministers, to endow a room in a home for the aged.

Meanwhile I've seen some joyous returns: a friend's gift of \$1000 to endow a room in my name in the Baptist Home for the Aged, and the same amount by another friend in my name to endow a book-shelf in Southeastern Seminary — a gift I heartily commend to others.

I Plan My Funeral

Another major act of my 90th year is planning the funerals of my wife and me. For many years by voice and pen I've been a crusader against costly funerals. A funeral in a poor family many years ago mightily influenced me. A tenant farmer, owning only two mules mortgaged his mules to bury his wife in a costly casket and vault costing about \$750, sorely needed by his three motherless little children! "Fashion in funerals" drove him to it. My wife and I resolved to make our funerals cheap as part of our crusade against costly funerals.

So one of the most satisfying acts of my 90th year has been selecting my casket for a funeral to cost \$153, with "no Flowers," my grave to have no monument, but only a simple

marker. I leave my children liberty to choose for their mother within limits. Costly funerals and monuments I regard as pagan; Christians should put emphasis on the immortal spirit, not on the body, doomed to dust.

This disposal of my property and of my body I regard as the greatest acts of my 90th year, giving me great satisfaction. I pray my example may influence others touching money and funerals.

Joys of My 90th Year

I name certain solid joys of my 90th year: A visit to my preacher son in Washington, D. C., and hearing his 11th anniversary sermon as pastor of a Baptist church — a passionate appeal to save the most strategic city in the world; a visit to my daughter in Georgia, wife of a Baptist pastor, both struggling to hold their people to a sane, friendly attitude in the midst of race tension. The father heart finds joy also in the two younger sons, one a columnist in San Diego, now under contract to write a

THE WONDERS OF THE DAY

Is it not a thing of wonder that this small sphere on which we live and move and have our being is in fact a "visited planet?" The creator of the vast universe slipped quietly into the stream of human life in the person of the Christ Child. This is the truth that vibrates through the Bible and sustains us in our faith in God's love for humanity.

In Palestine when a son was born, musicians congregated at the house to greet the child with simple music. At Jesus' birth in a stable away from home this ceremony could not be carried out; but oh, the wonder of the minstrelsy of angels that took the place of the minstrels of earth and sang the songs of this Child — the "Hope of Earth, and Joy of Heaven!"

Is it not wonderful that the first announcement of his birth should come to the lowly shepherds, those simple men of the fields upon whom the flocks made such constant demands that they were unable to keep the details of ceremonial laws. How wonderful also that those who were looking after the helpless lambs should be the first to see the Lamb of God who takes away the sin of the world!

book by October for Random House on our Great West; the other son and his wife striving to make my home for me seem home in place of her who for so many years was my light and life.

My Joy as a Writer

In retirement my pen now for years has been life and joy to me. I have been an avowed crusader for old people, millions of them without jobs and income, pining in their rejection and loneliness. My articles in their behalf have brought me hundreds of letters from across the continent. They give me a sense of mission in my 90th year. The Baptist editor of a leading paper in the Middle West has repeatedly thanked me for articles, his recent letter saying, "We consider your articles among the best we receive, and we are honored to use them from time to time... You have something to say and know how to say it." Numerous readers, lonely or bereaved, write me warmly of the help I give them.

The burdened wife of a Mississippi minister, anxious about her afflicted husband, writes, "In my distress it seems strange that God sends me to you for comfort," referring to my articles... A woman in Arkansas in her beautiful script says, "Your article on death has helped me more than anything any one could do or say; I read it ever so often." Lonely souls in Texas, Missouri, California, even Canada, write me just because my articles show that I seem to care.

And so in my 90th year needy souls still give me a sense of mission. I pray to live only so long as I can be useful, also to see my helpless wife reach her coronation. I can welcome death any time, sure it will be but the peaceful, painless, beautiful translation of the soul into its next higher state of being, even as the caterpillar falls into a torpid state to sprout wings — then a lovely butterfly.

A unique joy was the recent Sunday set apart in my honor by the First Baptist Church of Henderson, N. C., called "S. L. Morgan Day", I the preacher to a great congregation, many standing to say I baptized them or married them in the years 1912-22. It seems indeed unique to call a former pastor out of 30 years retirement to preach on a great occasion. I commend it as an act both humane and gracious to one in his 90th year, an act worthy of emulation. To preach was long his delight, and never more than in his 90th year.

REVIVAL SERVICES AT LIBERTY VANCE

By Mrs. Fletcher Fuller

Revival services were held at Liberty Vance, near Henderson, North Carolina, the week of March 19-26 with the Rev. Max Vestal, pastor of Shallow Well church, Sanford, as guest minister.

Unfortunately, Mr. Vestal was called home Friday morning because of the death of his wife's father, Mr. Fred McPherson of Asheboro. The series of topics being used and which had already been announced for the Friday service was carried out by the pastor, Rev. Gale Brady. The topic was "What Think Ye of Christ?" All services were inspiring and helpful and much enjoyed by all attending.

Thursday evening immediately following the worship service everyone was invited into the church annex for a fellowship hour honoring the visiting minister, the choir, and visitors. Refreshments were served and enjoyed by all. This fellowship hour was sponsored by the laymen of the church and seemed to be a wonderful idea. Members of the church were given an opportunity to chat with visitors and welcome them to the services.

I Was Just Thinking. . .

In a dream were we created and in a dream shall we live our days.

For all of us are always children seeking the warm womb of safety. The symbol of our sanctuary is the roof above us, the carpet under our feet, a hand to touch, possession.

The few bulwarks against the great gray cold are our hearth, our mate, our progeny, the fruits of our toil. Yet, even if we are kings or heroes, we own nothing.

We plant a tree, but the sun and rain and the mysterious earth give it life. We love and are loved, yet we cannot own the beloved nor he us. We create a child, but it is ours only by birthright. The house we build, the work we do, the owning is all a part of the whole and the whole is not ours.

We long for the shelter against wind and rain, the fire against cold and snow. We seek, we despair, we seek again to be impervious to fear and the fear of it, to life and the living of it, to pain and the threshold. Whatever our courage, whatever our

AN OPEN SECRET

Pussy Willow has a secret
That Snowdrop whispered to her,
And she purred it to the south wind
As it stroked her velvet fur.

And the south wind hummed it softly
To the busy honeybees,
And they buzzed it to the blossoms
On the scarlet maple trees;

And they dropped it in the wood's
brook
Brimming full of melted snow,
And the brook told Robin Redbreast
As it babbled to and fro.

Little Robin couldn't keep it,
So he sang it loud and clear
To the sleepy hills and meadows,
"Wake up! Cheer up! Spring is here!"

On Palm Sunday the congregation of St. Paul United Church of Christ, Cincinnati, Ohio, where Rev. Richard Jackson is minister, worshipped for the first time in its new sanctuary. Morning worship services are held at 9:15 and 10:30, with children attending the first service with their families and leaving the sanctuary after the story-sermon to attend classes.

curiosity, we are the timid traveler in the universe.

In our sleep we slay the dragons of our days. In the light we stumble from error to disaster, from quick joy to lingering sorrow. There is a time we survey the pitiful few possessions, the corner of our world. It is never enough. We are aware of this with an ache in our bones.

Then why the dream and the awakening? Why the living, not the dying? Perhaps eternal hope springing, perhaps the clinging to a tomorrow better than today. Or perhaps we are yet children learning to walk as men and there will still come a time when we shall rise with fearlessness and know this dream was not enough and this roof and hearth were not enough.

Then we will know what is: the bright flame of the spirit and the warm heart of love. And one thing more: that life itself is a prayer of glory.

—Patty Johnson
In **Family Week**

An Easter sunrise service was held at 5:45 a.m. at Liberty church, near Henderson. Breakfast was served in the fellowship hall following the service. A Maundy Thursday communion service was also held.

A "Book of Remembrance" and a cabinet, located in the entrance tower of Oakland church, Chuckatuck, Virginia, have been presented by Mr. and Mrs. Charlie Johnson in memory of Mr. and Mrs. Charlie Pitt, Mrs. Johnson's father and mother. In this book will be listed all special gifts to the church.

Rev. Calvin J. Felton, who has been serving for some time as interim pastor at First, Portsmouth, reports that the church has called Rev. Daniel Bowers as a full-time minister to begin June 1. After that date Mr. Felton will be available as interim pastor or supply. His address is 307 Causey Avenue, Suffolk, Virginia.

The only national summer conference for Congregational Christian and Evangelical and Reformed laymen and women will be held at La Foret Camp, near Colorado Springs, Colorado August 20-26. This eleventh annual session will have outstanding leaders from the United Church of Christ. Cost is \$35.00 per person. If interested, write William E. Peterson, 10 West Lockwood Avenue, St. Louis 19, Missouri.

FEDERAL AID TO PRIVATE SCHOOLS

When Dr. Gerald Knoff, representing the National Council of Churches, appeared before the General Education Sub-Committee of the House of Representatives, in opposition to Federal aid to non-public schools, he said, in part: "Let all our schools be strengthened; the public schools by the increasing support of all our legislative units, local, state and Federal; our religious schools by those who believe in them, govern them and support them by loyalty, gifts and prayers. Let us, however, keep the two types of support, both of tremendous importance to the welfare of the nation and its free institutions, separate and uninvolved one with the other."

Things are really tough when you have so many worries that a new one has to be kept waiting until you can get around to it. — Line Logic

Conference Women's Treasurers Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

Sept. 1, 1960 — Feb. 28, 1961

Women's Societies Apportionment

Antioch	\$ 40.00
Bethel	30.00
Bethlehem	32.50
Beulah	10.00
Leaksville	40.00
Linville	20.00
Mt. Lebanon	10.00
Mt. Olivet (G)	10.00
New Hope	20.00
Newport	20.70
Valley Central	20.00
Winchester	100.00
Total	\$ 353.20

Thank Offering

Antioch	\$ 26.13
Bethel	64.25
Bethlehem	39.25
Beulah	28.52
Dry Run	28.00
Leaksville	23.03
Linville	28.63
Mt. Lebanon	10.00
Mt. Olivet (R)	30.26
New Hope	13.05
Newport	20.00
Timber Ridge	15.25
Valley Central	22.38
Winchester	152.75
Total	\$ 501.50

Life Memberships

Mt. Olivet (R)	\$ 10.00
Winchester (2)	20.00
Total	\$ 30.00

Memorials

Winchester	\$ 10.00
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Money Rec. for Packets

Dry Run	\$ 3.50
Mt. Olivet (R)	3.50
New Hope	3.50
Total	\$ 10.50

Received for Moonelon

Antioch	\$ 5.00
New Hope	3.00
Total	\$ 8.00

Conference Expenses

Newport	\$ 2.00
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Receipts

Balance from last quarter	\$ 51.61
Apportionments	353.20
Thank Offering	501.50
Life Memberships	30.00
Memorials	10.00
Rec. for Packets	10.50
Rec. for Moonelon	8.00

Rec. for Conf. Expenses	2.00
Offering at Fall Conference at Winchester	52.00

Total Receipts\$1,018.81

Disbursements

Mrs. W. B. Williams "Help Campaign"	\$ 52.00
G. G. Price & Sons — Bond ..	5.00
Mrs. Austin Kipps Expenses of Buck Hill Falls Pa. Trip ..	110.30
Mrs. W. B. Williams So. Convention Treasurer ..	795.70

Total Disbursements\$ 963.00

Balance in Treasury\$ 55.81

Respectfully Submitted,
Mrs. Stella Liskey

THE N. C. FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Quarter ending February 28, 1961

WOMEN'S FELLOWSHIPS

Amelia	\$ 25.60
Apple's Chapel	40.00
Asheboro	45.00
Asheville, First Church	180.00
Auburn	6.00
Bethel	28.85
Beulah	9.45
Burlington, Beverly Hills	30.00
Burlington, First Church	353.25
Burlington, Lakeview	7.50
Carolina	20.00
Church of Wide Fellowship ..	167.69
Danville, Va. Third Avenue ..	34.00
Durham	87.00
Elon College Community	163.46
Fayetteville, Eutaw Comm. ..	70.00
Flint Hill (R)	5.00
Greensboro, Calvary	16.38
Greensboro, First Church	355.03
Greensboro, Palm Street	26.25
Greensboro, St. Peter's U.	20.00
Hank's Chapel	27.50
Happy Home	25.00
Haw River	51.50
Hebron, Va.	10.00
Henderson, First Church	45.00
Hendersonville, First Church ..	63.79
High Point, First Church	57.04
Ingram, Va.	14.00
Lebanon	12.50
Liberty, Vance	62.50
Long's Chapel	18.75
Monticello	137.93
Mount Auburn	23.45
Mount Bethel United	10.00
New Lebanon	92.22
Oak Level	6.00
Pfafftown	16.00
Piney Plain	15.00

Pleasant Grove, Va.	7.50
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	63.06
Pope's Chapel	10.00
Providence	30.00
Raleigh, United	60.00
Ramseur	10.00
Randleman	4.00
Salem Chapel	37.50
Sanford, Northview	5.00
Sanford, United	56.25
Seagrove	4.00
Shallow Ford	12.50
Shallow Well	30.00
Sophia	12.00
South Boston, Va. Center	13.75
Spoon's Chapel	6.25
Tryon Congregational Church of Christ	250.00
Turner's Chapel	12.50
Union Ridge	25.00
Union, Va.	30.00
Wake Chapel	25.00
Winston-Salem, United	25.00
Youngsville	20.00
Zion (W. N. C. Conference) ..	7.00

\$3,149.95

CHILDREN'S GROUPS

Apple's Chapel	\$ 23.26
Durham	14.60
Elon College	2.50
Henderson, First	6.00
Total	\$ 46.36

CRADLE ROLL

Durham	\$ 15.32
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TOTAL RECEIPTS\$3,211.63

DISBURSEMENTS

Dept. of UNITED Church Women— N. C. Council of Churches \$	50.00
United Church Women — National Council of Churches — World Day of Prayer ..	80.83
On President's Expense to Midwinter Council meeting	150.00
Total	\$ 280.83

Mrs. W. B. Williams, Treasurer, Women's Fellowship of The Southern Convention For: Thank Offering for Woman's Gift	\$ 764.13
Life Memberships	20.00
Rachanyapuram School for Girls	6.00
Foreign Missions, Special Fund	17.25
Missions, General Fund	2,123.42
Total	\$2,930.80

TOTAL DISBURSEMENTS \$3,211.63

Respectfully submitted,
Susie D. Allen, Treasurer

KNOW OUR MISSIONARIES

Our churches in the Southern Convention, while helping to support the world-wide missionary effort

of the denomination, are now giving special attention to 13 missionaries of the American Board.

DR. AND MRS. EDWARD C. RIGGS

Dr. and Mrs. Edward C. Riggs, fourth generation missionaries, have done outstanding public health work in South India. They are now in this country on furlough.

Their first assignment was to a remote corner of China where they were sent in 1946 to help reopen the Shaowu Mission, closed by World War II. Civil war forced them from this inland city to the coastal city of Foochow, from where they were recalled by the American Board and reassigned to India.

They have been associated with a small hospital in the village of Kilanjunai, concentrating on ways of treating tuberculosis and leprosy through weekly clinics. They plan to resume this work when they return to India.



Dr. Edward Riggs

SOUTHERN CONVENTION WOMEN TO MEET

On the back page of this paper you will find the program for the biennial session of the Southern Convention Women's Fellowship to be held at Suffolk Christian Church, April 18-19, with the Bethlehem and Suffolk churches cooperating in entertaining.

Mrs. Ray F. Gordon, president, reminds every local Women's Fellowship that they should be represented at this meeting. Each is entitled to one delegate for each 25 members, provided no group has more than 4 delegates. All Life Members are voting delegates, also. Visitors will be welcome.

Please make overnight reservations through Mrs. J. H. McCloskey, 709 Virginia Avenue, Suffolk, Virginia. In case you need to call, her telephone number is 4843.

340 pounds of clothing was shipped from our First, Greensboro, church to the Congregational Christian Service Committee in March. Members are asked to bring good used clothing and 8¢ per pound to cover cost of getting it overseas to the church.

April 4, 1961

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA and TOGO

Ho

A city of 35,000 which is 100 miles north of capital of Accra; government center; Mawuli Secondary School located here.

April

- 9—Miss Mabel Burket is a Registered Nurse with B.A. degree from Heidelberg College. She is in U. S. on furlough, but was in charge of T. B. ward, children's ward, and a general medical and surgical ward in new 108-bed hospital; also matron in charge of training local workers and taught anatomy and English.
- 10—Dr. and Mrs. Michael Gass both come from missionary homes. His parents are E. and R. missionaries in Vellore, India, and hers served for 14 years as E. and R. missionaries in Honduras. They are beginning work in Worawora after training in London.
- 11—Miss Dolores Harkins went to Worawora in 1954 as a missionary nurse. She was instrumental in helping the hospital grow from a small bush hospital of 50 beds to a well-established one. Over 30,000 patients received treatment the first year. She is matron in charge of all wards and hires and trains the African nursing staff. She is active in Sunday school work.
- 12—Miss Doris Justus was called by Board of International Missions in May, 1958; commissioned in August; and arrived in Ghana in September. She is a nurse who also teaches anatomy. Finding textbooks too difficult, she amplifies her notes for students to study.
- 13—Dr. and Mrs. Edward Moser are in the U. S. where he is serving a three-year residency at Williamsport Hospital, Williamsport, Pennsylvania, following a term in Ghana. He was in charge of outpatient clinic, regularly treating 75-100 patients each day. She helps as his administrative assistant. They have four young children.
- 14—Dr. and Mrs. Elmer Whitcomb went to Ghana in 1955 to start a new hospital at Adidome after 25 years of medical missionary work in India, during which time he had developed the hospital at Tilda. He not only supervises this hospital but does research in tropical diseases. His wife assists with administrative work and helps pastors and teachers in church-related schools.
- 15—Mrs. Gladys Yost served as a teacher and administrator in nursing schools in Pennsylvania while being the wife of an E. and R. minister. Following his death in 1957 in Cresco, she went to Ghana where she supervises nursing services at Worawora hospital.

Youth Faces The Future



Ray Hall



David Kimball

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

CHRISTIAN ACTION: SERVICE

By Ray Hall, Action Chairman

One of the major concerns of action is service, or trying to put our words into action. At this time of year there are numerous projects you as an individual or your group as a whole can do.

These projects can be carried on in your church by helping improve the looks of your church and the grounds around it. You can also help with vacation Bible school and in clerical capacities.

There are also various ways an individual can serve during his summers. There are numerous work camps, conferences, and camps. There are also opportunities for caravanning.

Many are the ways you can serve the world in the name of Christ. Plan to use one of them this summer.

The following is taken from booklet No. 3 of the High Fellowship Set, and it is my hope that you will be inspired to give some if not all of your summer to service.

"One of the healthiest signs of the concern of American youth in the area of Christian action is the growing importance of service in the local church, community, within the nation and around the world. This is not mere 'busyness' but the attempt to express one's convictions by an act of work.

"Some standards should be maintained in participating in voluntary projects. These projects should:

- Be aimed at a genuine need
- Be consistent with one's Christian faith
- Appeal to as widespread a group of youth as possible in order that all may feel it possible to take part

a. In your church. There are countless projects which meet the standards suggested above. Some are suggested through this booklet. These

are possibilities: Work on a 'Lord's Acre' plan through your church; clean, repair or paint parts of the building; landscape or care for the lawn; assist with mimeographing the church newspaper, and clerical work; develop special equipment for drama, worship, Christian education and recreation in the church; serve on standing committees and departments of the church.

b. In your community. There are many kinds of community service which meet the standards. One of the best approaches is through week-end work camping. Types of service and procedures are suggested in a pamphlet called 'Community Service — A Guide to Week-end Work Camping' (available from P. and D., National Council of Churches, 120 E. 23rd St., New York 10, N. Y.)

c. State, national and world-wide. Typical of service opportunities on these levels are work camps and caravanning. Work camps involve physical labor on a project of social need. This is supplemented by a program of study and worship which helps the group to know itself, the community and the relation of worship and work. Workcampers volunteer their time, share living expenses, and pay their own transportation.

"Caravaners train together for a week at the beginning of the summer and then serve in teams of four or six members each in community centers, camps and local churches to help revitalize the youth program, direct recreation and do community service.

"Information on these opportunities is available from the Congregational Christian Service Committee, 110 E. 29th St., New York, and the Department of Youth Work, Evangelical and Reformed Church, 1505 Race St., Philadelphia 2, Pa."

A TEENAGER'S CODE

By David Kimball, Treasurer

Have you ever seen the little booklet entitled "How to be Young and Enjoy It" by Norman Vincent Peale? It includes for teenagers ten rules which I think are worth remembering. Following are the rules and the thoughts that came to my mind as I read them:

1. Don't let your parents down. They brought you up.

We all realize how much our parents have sacrificed and worked for us. We know that they want us to succeed and to have things they never had. It seems to me that we have a responsibility to behave at all times so that we will never embarrass or shame them because of our words or actions.

2. Stop and think before you drink.

This may not have become a problem for us yet, but most young people will have to face this temptation by the time they reach college age. We ought to have some strong convictions in connection with this matter.

3. Ditch dirty thoughts fast, or they'll ditch you.

We all realize that the way we think affects the way we act, and the way we act will determine to a large extent what our life will be like. Don't let unclean words and thoughts wreck our lives.

4. Show-off driving is juvenile. Act your age.

Tests have proven that teen-agers have the ability to be the world's best drivers, but often they are careless and reckless. Serious accidents often result. Life is too important to take any chances with reckless driving. Sometimes it pays to be "chicken" so far as reckless driving is concerned.

5. Be smart, obey. You'll give orders yourself some day.

The smartest people know how to follow directions and obey orders. We should not resent it when people who are older and wiser than we tell us what to do. Only by listening and following directions will we learn.

6. Choose your friends carefully. You are what they are.

You have often heard the quotation, "A person is judged by the company he keeps." Because this is true, we should be very careful that we select the right kind of friends.

7. Choose a date fit for a mate.

Most of us are not thinking about a mate just yet, but dates — well, that's different. It's not too soon to be setting our standards.

8. Don't go steady unless you're ready.

We've all heard the pros and cons on that rule.

9. Go to church regularly. God gives you a week. Give Him back an hour.

Most of us, I think, spend a lot more than one hour each week in church, and we're glad of it. Young people who do not go to church and who are not actively associated with a youth group really miss a lot.

10. Live carefully. The soul you save may be your own.

Sometimes we get the idea that what we do every day doesn't really matter very much, but that is wrong. A very wise man once said: "We are today the sum total of all our yesterdays." That proverb will be true all through our lives. If we want to be good, honorable, worthwhile men and women, we must watch our thoughts and words and actions today and everyday.

I hope these rules will stimulate your thinking as they did mine.

Pilgrim Fellowship members from Sophia and Flint Hill churches led the evening worship at Sophia March 12. Those sharing in the service included Ken Hollingsworth, Donald Rich, Janie Baker, Beverly Pearce, Robert Staley, Norivee Canoy, Betty Baker, Ruth Hayes, Donald Staley and the youth and junior choirs. Talks on "The Christian Community" were given by Clinton Hill, Danese Pearce, and Delta Hall.

A representative from the Pilgrim Fellowship of United, Raleigh, is invited to each monthly meeting of the church business board. The newsletter suggests, "Perhaps we are in for some uncomfortable criticism from our young people."

VACATION CHURCH SCHOOL MATERIALS AVAILABLE

The Cooperative Vacation Church School Introductory Kit for 1961 on the theme, "Personal and Group Relationships," is available from The Southern Convention Office, Box 336, Elon College, North Carolina.

This Kit contains one each of the teacher's guide, pupil's book and activity packet for the Kindergarten, Primary, and Junior Departments and the teacher's guide, and pupil's book for the Junior High Department. It also contains "The How of Vacation Church School". The price is \$6.75 for the complete Kit. Please send for your Kit right away.

Robert A. Knowles

ROSEMONT P. F. NEWS

By Mrs. Ruby Cannon, Counselor
Rosemont Senior High P. F.

Youth Week was observed by the P. F. of the Rosemont Church. On the first Sunday of that week, Principal E. E. Brickell of Oscar Smith High School taught the Sunday School lesson to all the youth of the church. Youth Week activities consisted of the senior high group's collecting clothes for the needy, the junior high group's visiting the shut-ins, skating, bowling, and a banquet with John A. Halstead as speaker.

The young people had charge of the entire Sunday worship service on February 19. The following youth participated: Judy Halstead, Joan Stinnett, Jimmie Cannon, Ennis Hudgins, Bobby Morrison, Donnie Miller, Jimmie Hodges, Jimmie Sparkman, and Freddie Congleton.

Both junior and senior high groups have had good attendance since Christmas. The youth choir practices each week and sings once a month for a Sunday worship service.

We are very happy and thrilled to have Rev. and Mrs. Lewis with us now, and we are especially glad to have Mrs. Lewis working with the senior high group.

The Youth Fellowship groups of Church of Wide Fellowship, Southern Pines, visited Mt. Pleasant Church near Vass Palm Sunday afternoon, taking a picnic supper with them.

David Andes, son of Rev. and Mrs. W. J. Andes of Elon College and president of the Southern Convention Pilgrim Fellowship, has been chosen winner of the "My True Security" contest sponsored by the Burlington Junior Chamber of Commerce.

Young people in Senior P. F. at Damascus, Chapel Hill, have enjoyed films and discussions at recent meetings. "More for Peace" was the film shown on stewardship; then came a discussion on "Who Makes Up Your Mind?" and this was followed by a film, "Dig Friendship," on how to make and keep friends.

The Senior High and Junior High P. F. groups of First, Burlington, had a candlelight communion service March 26. They were seated at tables to receive the sacraments. Horace Freeman and John Williams, deacons, assisted the pastor, Rev. Robert Kimball. Mrs. J. R. Kernodle, accompanied by Miss Janet Lamm, furnished music.

CHURCHES' "PEACE CORPS" NOW VOLUNTEERING

This summer some 1,100 young people from 55 nations will be doing dirty but useful work around the world because they want to. Among them, some 250 American young men and women will be serving in Ecumenical Work Camps in 37 countries. Applications must be sent immediately to Rev. C. F. Stoerker, 475 Riverside Drive, New York 27, New York.

Most of the camps last five weeks, not including travel time, and work campers pay all of their own expenses, although some churches help them with travel costs. Age limit is 19-30. Two co-leaders are assigned to each work camp and no more than four Americans are put together in any camp. This work is sponsored by the National Council of Churches.

In this country seven programs are planned — one of them in North Carolina. They are located in St. Louis, New York, Indianapolis, New Windsor, San Francisco, Puerto Rico and Bricks, North Carolina.

This type of summer work which church young people pay to do is quite in contrast to the recent headlines in newspapers concerning college youths on the rampage in Florida during spring vacation time!

The Dilemma Of Church Related Colleges

Impressions from Southeast Regional Meeting at Talladega College
By Carl Wallace

The church-related college is faced with a multi-sided dilemma in our day. The financial situation is obvious when one compares the cost of tuition of state supported institutions with private colleges of comparable status. Church organizations and benevolent societies are being pressed hard to fill the gap created by actual cost per student over and above the tuition cost. This gap is reputed to be as much as the tuition itself in some cases. The state institutions may draw comfortably upon tax support money to fill this gap.

Another side of the dilemma is the need for a college to be free to explore all available avenues to truth unhampered by ecclesiastical control. It is, however, from this control that the church-related college most often owes its origin, identity and much of the current support. How then can a church-related college express a spiritual commitment on the one hand and at the same time be free enough to provide quality education undiluted

by parochialism on the other? Some colleges, after building a sufficient endowment, have separated from the Church. This hardly seems the right answer. Other colleges have accepted the parochial influence as justifiable and their program is planned accordingly with reasonable church representation on the governing board. Still others have compounded confusion by admitting church-relatedness when money is needed and denying in effect church-relatedness when policies are made, except to allow for a lay type of church influence which seldom represents the forward look of the Christian Church.

The largest side of the dilemma is a combination of many factors found in the simple question, "What is a Church Related College?" Is it an extension of the church? Is it an evangelistic agency? Is it just a mission to an area of life for which the church is responsible, not unlike an orphanage or a home for the aged?

Christian church members must decide what they expect their college to be and to do and then set forth to help it fulfill their vision.

Rockingham parish, a closing communion service will be conducted by Rev. Edward Taylor, Harrisonburg, and Rev. S. E. Madren, Elkton.

Planning for this first retreat are Clarence A. Phillips, Broadway; R. B. Alexander, Mt. Crawford; and Norman Henry, Charles Pearman and James Lester of Richmond.

SEYMOUR ELECTED SOUTHEAST PRESIDENT

The Reverend Collie Seymour, minister of the Albemarle, N. C., Congregational Christian Church, was elected president of the Southeast Regional Meeting at the biennial sessions held recently at Talladega College, Talladega, Alabama.

More than fifty representatives of the Congregational Christian conferences and conventions in the southeast attended the sessions which were presided over by Rev. Arnold Slater, minister of Pilgrim Congregational Church, Chattanooga, Tenn.

The Rev. Arthur C. Curtright, minister emeritus of the Congregational Christian Church, Savannah, Ga., was elected vice-president. Superintendent James H. Lightbourne Jr. is the secretary-treasurer of the group.

HOW LONG SHOULD A SERMON BE?

By John R. Lackey

It seems to me that there are two parts to the answer to the above question which must be taken together: the quality of the exposition and the listening capacity of the people in the pews.

1. So far as exposition alone is concerned, surely a great idea needs not minutes but hours for the comprehension of it, not sentences but a book.

Thus if the exposition is effective, 30 minutes would be better than 20 minutes and an hour would be better than 30 minutes. If the exposition is poor, then 20 minutes would be better than 30 minutes — and be done with it!

2. However, no matter how excellent the exposition, the listening capacity of the hearers must be considered in determining the length of the sermon. The attention span of adults is determined by many factors, not the least of which is the depth of one's love for God and his desire to learn of Him. A 30 minute sermon is shorter to the lover of God than is a 20 minute sermon to one for whom religion is something to be endured.

If the exposition is sound and interesting and if the listener is a true lover of God, then 25 or 30 minutes for a sermon is not too long.

At any rate, the sermon should not be reduced in its place in the service of worship to the point of becoming "a sermonette for Christianettes by a preacherette."

—Winston-Salem Round Robin

WESTERN NORTH CAROLINA LAYMEN'S FELLOWSHIP

The Western N. C. Laymen's Fellowship will hold its next rally at Pleasant Grove church, near Bennett, Saturday, April 29, according to announcement by Clyde Pell, president.

Supper will be served promptly at 6:30. Dr. Earl Danieley, president of Elon College and one of our outstanding laymen, will be the speaker. It is hoped that at least 175 will be present.

During April the morning service of Eutaw Community, Fayetteville, will be broadcast over WFLB (1490). The new pastor is Rev. A. M. Campbell.

CHURCHMEN'S FELLOWSHIP RETREAT

A "Churchmen's Fellowship Retreat" is being planned for men of the Congregational Christian and Evangelical and Reformed churches in the Shenandoah Valley of Virginia, April 29-30 at Massanetta Springs. Theme will be "Men of the Church on the Move."

Beginning at 2:00 p.m. Saturday afternoon, the session will include an address by Dr. Arthur W. Newell, Richmond, on "Men at Work." Rev. Robert Knowles will follow with an address on "Mighty Men and Mighty Movements." Following the vesper service led by Rev. Mark Andes, Winchester, Dr. Newell will speak on "What Do I Do Now?"

After morning watch and breakfast Sunday morning, Bible study will be led by Dr. Raymond Andes, professor at Bridgewater College; Dr. C. H. Huffman, member of the Synodical Council; and Harry Thompson, adult class teacher at St. John's, Richmond. Morning worship will be conducted by Mr. Knowles, whose theme will be "Men With A Mission."

Following recreation led by Rev. Robert Myers, minister of E. and R.

When The Righteous Suffer

Background Scripture: Job 1, and 2; 19:13-26; James 1: 12-15.

Devotional Reading: I Peter 5:6-11.

Memory Selection: **Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him.** James 1:12.

The Question

"Why do the righteous suffer?" is an old, old question. Men have been asking it for a long, long time. For instance the book of Job which is an old, old book, deals with this question — men were asking it that long ago. And before that time too. And men are still asking it. And being troubled about it. For instance, only recently, a banker in Pittsburg, was greatly troubled when a lady he knew, was painfully injured in a freak accident, **on the way to Church.** He asked several ministers how they could take seriously a religion that couldn't even guarantee a person's safety on the way to church! And his faith went into a tail spin, because he couldn't understand it. One wonders what Bible that man had read. He could hardly have been reading the Bible which nowhere states that because a man is good, he will never have any trouble, because he is sanctified, he will never suffer. The Bible's chief concern is not with the question of why men suffer, but with showing men how to face trouble and suffering and to deal with it triumphantly.

To be sure, the Bible explicitly and repeatedly states that **some suffering comes from sin.** In fact, all sin involves suffering. But the Bible does not state that all suffering is due to sin. On at least one occasion Jesus himself said, "Neither did this man sin, nor his parents" in answering a question of the disciples as to why the man had been born blind.

A Drama Dealing With This Question

The book of Job is a drama — one of the greatest dramas ever written — dealing with this question of why good men suffer. The story is rather well known. Here was Job, a man of unquestioned integrity of life, solid character, religious outlook, deep loyalty, and sound faith. He was a rich man. He had a fine family. He had a good name. He was righteous in the best sense of that word. Satan suggests that Job is good because it pays, because of what he gets out of it. "Does Job fear God for nought?" he cynically asks. "Put forth thy

hand now and touch all that he hath, and he will curse thee to thy face," he boasts. "O. K." said God, "behold all that he hath is in thy power; only upon himself put not forth thy hand." Seeming disaster quickly followed. Oxen, camels, sheep, servants, sons and daughters were taken by sword, and fire, and tornado. Stunned by the multiple disaster, but strong and sturdy in faith, Job "fell down upon the ground and worshipped." Even in that far-off-day he knew that a man's life did not consist in the abundance of the things he possessed.

"The Lord had given." Could not the Lord take away! "Blessed be the name of the Lord." In all this "Job sinned not, nor charged God foolishly." "Now Satan, what about your proud boast" God might have said.

"Oh yeah" replied Satan. "Somewhat to my surprise, the old fellow did stand firm. But touch his bone and his flesh, and he will curse thee to thy face," cynically replied Satan. "Skin for skin, yea all that a man hath will he give for his life." In a way Satan had something there. There are those who can look unmoved upon the sufferings of others, and even upon material losses on their own part. But when it comes to seemingly undeserved suffering in their own lives, that is another matter. Their faith breaks under the strain. But here again Job stood the test. Even though he was smitten with boils which covered him from the sole of his feet unto his crown, he did not lose his faith. To make matters worse his wife, his friends, even children in the streets mocked him and derided him and abhorred him. He did not understand it all. But he trusted through it all. "Though he slay me,

yet will I trust him" — One of the greatest sayings in all literature.

It should be remarked in passing that the Devil was lying when he said that a man would give all that he had for his life. There have been thousands who have not counted life dear unto themselves when the question of honor or virtue or duty, or faithful witnessing for Christ were concerned. The Devil's statement is the philosophy of the cynic and the scorner. It is blasphemy against man at his best.

The Answer To The Question

The drama (or the book of Job) does not give an answer to the question as to why the righteous suffer. Nor does the Bible give an unequivocal answer. Nor can anybody give a satisfactory answer. There is no simple answer. There are some partial answers to the question. Sin causes suffering, and even the innocent suffer because of the sins of others. We are all bound up in the bundle of life, and it is inevitable that suffering will come by virtue of this fact. Then too we live in a universe of law and order. God cannot make special laws for the good man and the evil man. Fire will burn one as it burns the other. Germs will attack one as they attack another. Wind and flood will wreak their damage upon the good and on the evil.

But there is suffering which is disciplinary rather than punitive. Some suffering is God's appointed means of developing character and greatness of spirit. The Captain of our Salvation was made perfect through suffering. Suffering can be and often is a refining fire which burns the dross out of life and reveals the real gold of character. Some suffering comes from God's wisdom as well as from man's error.

After all, the crucial question or issue concerning suffering, is not why it comes, but how one handles it; not what suffering does to us, but what we do with suffering. Among the students in a well-known college was a young man on crutches, homely, ungainly, but with a talent for friendliness and optimism. He won many scholastic honors and had the respect of his classmates. When asked the cause of his deformity, he replied "Infantile Paralysis." The friend asked him further "With a misfortune like that, how can you face the world so cheerfully and confidently?" Smilingly he replied "Oh, the disease never touched my heart."

SUNDAY SCHOOL LESSON

APRIL 16, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Meet Our High School Seniors

Dear Friends:

This week, March 29, our four seniors will leave with their class for the spring senior trip to Washington, Philadelphia, New York and other points north. We wish them a very pleasant journey and know the trip will be most enjoyable to them.

We are very proud of our four seniors and we believe friends of the Home would like to know more about them. Therefore, we would like to present a brief sketch of each one.

Bobby Burgess, who has been at the Home since December 10, 1949, was born May 22, 1941. He is a half-orphan, his father is deceased. He enjoys basketball and baseball. Bobby will be looking for employment after graduation or, perhaps, will join some branch of the armed services.

Kenneth Ferrell, also a half-orphan whose father is deceased, has been with us since May 28, 1952. He was born February 23, 1943. Kenneth is very active in high school and his qualities of leadership are shown in the fact that he is president of the senior class. He plays forward on the varsity basketball team. He is planning to enter college next fall and has hopes of eventually obtaining a position with the State Highway Patrol.

Our girl senior is Sue Johnson, who is a full orphan. She was born July 9, 1942, and has been at the Home since January 9, 1956. She enjoys basketball and bowling and likes to sew. In fact, Sue is a very good seamstress. During her senior year she has been working after school in the Home office. She is interested in becoming a beautician and plans to enter training for this work when she has completed high school.

George Morningstar, who has been at the Home since September 30, 1950, was born November 23, 1942. His father is deceased. George is co-captain and plays forward on the varsity basketball team of the Elon College High School. He also is president of the Pilgrim Fellowship of the Elon College Community Church. George hopes to enter college after graduation from high school and has given some consideration to studying law.

There are many expenses in connection with graduation from high school. Some of these young people

have assistance in a financial way — others do not. Any help which can be given our seniors in these last months here, in finding work after graduation, or toward their college expenses will be greatly appreciated. Both George and Kenneth will probably be looking for summer jobs to help them earn money for college.

REPORT FOR MARCH 27, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 29.00
Eastern Virginia Conference	177.00
Eastern North Carolina Conference	105.31
Western North Carolina Conference	35.54
North Carolina and Virginia Conference	41.00
Total	\$ 387.85

SPECIAL OFFERINGS

Mr. & Mrs. Burke Howell, Suffolk, Va.	10.00
Church School, Harvard Cong. Church, Brookline, Mass.	50.00
Ladies' Bible Class, Henderson Church	25.00
Mrs. Inez D. Harrell, Holland, Va.	5.00
First Cong. Church, St. Petersburg, Fla.	150.00
Thomas Woodson by E. M. Cheek, Jr., Burlington, N. C.	7.50
Woman's Fellowship, Damascus Church, Sunbury, N. C.	25.00
Women's Fellowship, Cong. Christian Church, Sanford, N. C. (for raincoats)	9.26
Young Married Couples' Class, Danville Church	5.00
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00
Laymen's Fellowship, The Christian Temple, Norfolk, Va.	50.00
Philathea Class, Suffolk Christian Church	15.00
Progressive Bible Class, First Cong. Christian Church, Newport News, Va.	25.00
Women's Fellowship, Spring Hill Christian Church	5.00
Bethel Church (ENC)	10.00
Friendly Service Gifts:	
Chapel Service Guild, Wildermere Beach Cong. Church, Milford, Conn.	5.00
Ladies' Society, Orange Cong. Church, Orange, Conn.	15.00
Circle 2, W. F., Escondido Cong. Church, Escondido, Calif.	15.00
Women's Society, Community Cong. Church, New Port Richey, Fla.	8.00
Friendly Class Union, United Church of Christ, North Troy, Vermont	5.00
Easter Gifts:	
Mrs. R. B. Baker, Greensboro, N. C.	25.00
Woman's Fellowship, Greensboro, First Church	90.00
Martha's Chapel (ENC)	5.00
Woman's Fellowship, First Cong. Church, Asheville, N. C.	50.00
The Happy Sharers' Club, Greensboro, N. C.	20.00
Women's Fellowship, First Christian Church, Burlington, N. C.	182.50
In Memory of Louis A. Phillips	10.00
In Memory of Stewart J. Bleakley, Jr.	10.00
In Memory of J. E. King	10.00
In Memory of Wilbur Cooper	5.00

(Continued on Page 15)

RURAL LIFE SUNDAY

MAY, 7, 1961

Rural Life Sunday Worship Service.

A beautifully written and reverent order of worship for the fifth Sunday after Easter. Handsomely printed with delightful illustration filling the entire cover. 4 pp. 5½" x 8½". E05. 5¢ each. \$2.50 a 100.

* * *

CHRISTIAN FAMILY WEEK

MAY 7 to 14, 1961

Order your materials now for this observance that emphasizes the fundamental importance of family relationships. This year's theme: **We Have This Stewardship.**

Family Week Planning Folder. A six-panel folder suggesting things families can do together to observe family week and enrich family living throughout the year. The theme on family stewardship is carefully delineated by Paul E. Strauch. Fits #10 envelope for mailing to each church family. BB10. 3¢ each. \$2.25 a 100.

A Week of Family Devotions. By the Rev. and Mrs. Edward W. Gebhard. A twelve-page devotional booklet of stories, hymns, Scripture for family worship during family week and throughout the year. BB10. 10¢ each. \$7.50 a 100.

1961 Family Week Poster. Hand-some two-color poster based on the 1961 Family Week theme. 11" x 17" (vertical). BB10. 15¢ each. Two for 25¢.

Order from P & D, Dept. FG, National Council of Churches, P. O. Box 301, Madison Square P. O., New York 10, N. Y.

* * *

SERVICE COMMITTEE AIDS WORK IN KOREA

Edith Galt, R. N., is in Pusan, Korea, where she is loaned by the Congregational Christian Service Committee to the Australian Presbyterian Mission Hospital. Among other

duties she conducts a midwifery school which has graduated 293.

Our Congregational Christian Service Committee has granted \$10,000 toward an essential building to house staff and other facilities. "Nurses sleeping in cots so close together there is not standing room between have been encouraged to hope for better days."

In the women's hospital there are usually more patients (101 by mid-night count) than beds (75). Out-patients average a daily 115, not counting 600 babies receiving milk through the generosity of Church World Service.

Miss Galt writes gratefully of bales of clothing received and toys, school kits, hygiene kits, etc. "People are very generous," she says.

THE IMPORTANCE OF CHURCH MEMBERSHIP

By William T. Joyner

Someone has said that, "a man without a country is not as bad off as a man without a church." Why? Because it is only through active membership in the Christian Church that man's deepest needs are met. It is here, and only here, that he finds sufficient guidance and strength to carry on with the business of living. It is here that he finds the source of meaning in an otherwise senseless world. It is here that he truly discovers God, his neighbor and himself. Such needs cannot be met in either a country or any other human institution. They can be met only in the Church.

The Church can meet such needs, that is, if allowed to do so. The Church cannot be expected to benefit anyone who refuses to come near it. Many scoff at the Church. Many ignore it. Many say that they will not join it until they are good enough. But those who scoff at the Church

only laugh at their own sickness. Those who ignore it deny that they are sick. Those who refuse to join it until they are good enough are most pitiful of all. They don't think they should have themselves admitted to a hospital until their disease is cured. All of these fail to see the real meaning of Church membership. They have not understood the words of the Master: "They that be whole need no physician, but those that are sick." When a person presents himself for membership in a local congregation of growing disciples, he is coming to the Great Physician — imperfect, yes; sick, yes — but desiring to be made well. This is what the Church is for. Those who are perfect need not bother with joining it. All others are eligible.

—The Road to Damascus

NEW MANUAL FOR YOUNG ADULTS

How's the young adult program in your church? Good? Not so good? Non-existent? Here is a spritely new manual on young adult work that can spark the good and indifferent programs and make your young adults just itch to start an active group where none now exists.

The result of more than ten years of study and research, the brand new **A Manual for Young Adults** is a comprehensive guide to program planning for older youth and young adults in the church.

Written in a light, witty style, the manual has chapters on the older youth and young adult in and out of the church, *koinonia*, organization, approaches to program, leadership development, and Christian education as applied to the young adult. An excellent appendix gives several specific suggestions on programming plus other helps.

The book is illustrated with delightful cartoons. Containing 64 pages plus cover, the manual sells for 85¢ a copy.

Order from P & D, Dept. FG, National Council of Churches, P. O. Box 301, Madison Square P. O., New York 10, N. Y.

What your conscience knows about you is more important than what your neighbors say about you.

Mrs. W. E. Wisseman left Easter Monday for a three weeks' trip to Washington, Oregon and Utah. She will be speaking to women's groups.

(Continued from Page 14)

In Memory of Mrs. Davis	5.00
In Memory of Matt Currin, Sr.	5.00
In Memory of Mrs. Jesse Holt	5.00
In Memory of Roger Gant, Sr.	5.00
In Memory of Mrs. John A. Barnwell ..	5.00
In Memory of C. B. Ellis, Sr.	5.00
In Memory of Miss Eva Thomas	5.00
Special Gifts	303.70
<hr/>	
Total	\$ 1,190.96
Total for the Week	\$ 1,578.81

Women's Fellowship of the Southern Convention

Congregational Christian Churches

Suffolk Christian Church
Suffolk, Virginia

April 18-19, 1961

Theme: *Creating and Renewing the Church*

Tuesday, April 18
Afternoon Session

- 1:30—Registration
2:30—Call to Order — Mrs. Ray F. Gordon, President
Theme Hymn — Once to Every Man and Nation
— No. 480
Worship Service — Mrs. Raye V. Knight
Greetings:
Mrs. Jacob L. Woodward, Suffolk Church
Mrs. Walter D. Graham, Bethlehem Church
Dr. George D. Alley, President, Southern Con.
Recognition of New Ministers and Their Wives
and Visitors — Supt. Clyde L. Fields
Business Session:
Adoption of Program
Announcement of Committees
Resume of 1959-61 Executive Board Minutes
— Mrs. Garland Spratley
Constitution Revisions Committee Report
(First Reading) — Miss Susie D. Allen
Recommendations Committee Report (First
Reading) — Mrs. F. C. Lester
Report of Roll Clerk — Mrs. J. H. Booth, Jr.
Fellowship Concerns:
Children — Rev. W. W. Snyder
Young People — Rev. Robert Knowles and
Hubie Young
Elon College — Dr. J. Earl Danielely
Renewing the Church Through Our Departments
Led by Mrs. Robert Kimball and Mrs. Robert
Knowles
Solo — Mrs. George D. Alley
Silent Prayer
5:00—Benediction — Dr. F. C. Lester

6:00—Fellowship Supper in Suffolk Church Fellowship
Hall Served by Bethlehem Women's Fellowship

Evening Session

- Mrs. R. A. Whitten, Vice President, Presiding
7:30—Worship Service — Mrs. Mark Andes
Special Music — Suffolk Church Choir
Offering for work of Dr. Ed Riggs in India
Dedicatory Prayer — Dr. George D. Alley
Introduction of Speaker — Mrs. W. B. Williams
Address — "Creating and Renewing the Church"
— Miss Frances Kapitzky
Closing Hymn and Benediction

Wednesday, April 19
Morning Session

- 9:20—Organ Meditation
9:30—Call to Order
Worship Service — Mrs. T. G. Humphries
"Report of Our Mission in South India" — Dr.
Ed Riggs
"Our Mission Dollar" — Supt. Clyde L. Fields
Women's Fellowship Meetings:
Leadership Training Workshop — Mrs. F. C.
Lester
School of Missions — Mrs. Carl Wallace
Ministers' Wives Retreat — Mrs. Winfred Bray
Business Session:
Reports —
Historian — Mrs. W. W. Sellers
Corresponding Secretary — Mrs. Lowell
Smoot
Treasurer — Mrs. W. B. Williams
Auditor — Mrs. W. B. Williams
Constitution Revision (Vote)
Recommendations (Vote)
Place Committee — Mrs. D. W. Shepherd
Courtesy Committee — Mrs. Tom Good, Mrs.
Edward Bresko
Nominating Committee — Mrs. D. M. Estes
Election of Officers
Miscellaneous Business
Installation of Officers and Closing Meditation
— Miss Frances Kapitzky
Benediction
12:30—Adjournment

Box Lunch served by Bethlehem Church

(Bethlehem and Suffolk Women's Fellowship are
Co-Hostesses for the Convention.)

The Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

APRIL 11, 1961

NUMBER 15

WHAT IS THE PRELUDE FOR?

Preludes are for prayer. Usually we come to the house of the Lord to worship. There has been, perhaps, much hurrying and scurrying to get ready for church — our children are tired — our tempers on edge — the traffic was heavy. As we enter the church we first have the prelude on the program. It is a quiet time. It is not meant to be a background of music against which we can chat with our friends. If we let it, it helps create an attitude of prayer — a feeling of peace — a sense of earnestness to God. If you must whisper, whisper a prayer, for preludes are for prayer.

—Great Bridge Bulletin

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication Offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Church Honors Faithful Workers



Mr. and Mrs. Caleb D. West

Pictured above are Mr. and Mrs. Caleb D. West of Newport News, Virginia. March 12 the church he has served effectively in choir, as treasurer, deacon, and in many ways since its organization sixty years ago received and dedicated Maas Cathedral Chimes in honor of Mr. West, a gift from his wife, and a complete surprise to the man thus honored by his family and church.

Spring Hill Christian Church nurtured the famous West family that included Jesse, a member of the Supreme Court of Virginia, Junius E., Lieutenant Governor of Virginia, Robert, secretary of Waverly Christian Church for many, many years, John, treasurer of the Waverly church and leading citizen of the Waverly community, and Caleb who helped to start a new church in Newport News and who moved into the affections of a generation in that church and city.

Here And There Among The Churches

Standing committees of the Eastern Virginia Conference will hold a planning session Sunday afternoon, April 28, in the Suffolk church.

Easter Sunday seven people united with our High Point church. Sixty-two people attended the morning service. The regular offering was \$112.88 and the special offering for foreign missions amounted to \$205.35.

The Church of Wide Fellowship in Southern Pines received 23 members on Palm Sunday, and 15 members participated in visitation that afternoon. The Easter service featured Easter music.

The offering for One Great Hour of Sharing in our Tryon church amounted to \$673.49. Dr. and Mrs. Arthur Brown, who will soon be leaving this church to go to Vermont, held open house last Sunday afternoon.

Great Bridge reports: "During the weeks of Lent this church had 1,847 persons to attend the morning worship services. During the same period we had 1,527 to attend the evening services. Our total church attendance, including both morning and evening, was 3,274. Not bad for a country church!"

The congregation of the Christian Temple in Norfolk shared in a Candlelight Communion-Choral service Maundy Thursday. The sacred cantata, "Olivet to Calvary," was presented by the Temple Choir composed of twenty-one persons. Easter Sunday the minister, Dr. Frank Hamilton, exhorted his people to "Lay Hold on Life."

Rev. Bland Leebrick, minister at Apple's Chapel, talked to his large rural congregation Easter Sunday about "The Greatest Day in History."

The chancel choir of our Tryon church will present Faurer's "Requiem" Sunday afternoon, April 16, at 4:00 o'clock. They will be assisted by Dr. Robert Snyder, violinist.

Twenty-four members were received by Beverly Hills church, Burlington, on Palm Sunday — twenty-two by profession of faith and two by letter of transfer. Sounds as though the pastor, Rev. Kenneth Register, and the church had been at work!

Mr. Cyrus Shoffner, long-time member of Liberty Congregational Christian Church, Liberty, North Carolina, reports that the church has voted to approve the proposed constitution of the United Church of Christ. He adds, "I am gratified to see in **United Church Herald** that the vote is going strong for uniting."

Seventeen young people who had been members of the pastor's training class united with the Suffolk Christian Church Maundy Thursday evening. They and their parents were served a meal, and holy Communion was administered by the minister, Dr. George D. Alley.

The Executive Board of the Southern Convention will meet at Elon College April 27-28. Opening session begins at two o'clock Thursday afternoon, and it is anticipated that the work will be completed about that same time Friday. Note that this is a change of date. Full attendance is needed.

The Bible study planned for Women's Fellowship is being taught by Mrs. Everette Neese on three consecutive Sundays during Sunday school at First Congregational Christian Church, Richmond.

Rev. Sam Nelson, pastor of Lynn haven Colony, and Rev. Bill Simmons, pastor of Great Bridge, will exchange pulpits April 30. Mr. E. E. Waterfield of Great Bridge will be the lay speaker at Spring Hill that Sunday.

Holy Week services were observed in the Dendron Christian Church with Rev. Julius Rice of Bayside assisting the pastor, Rev. H. E. Crutchfield. A Candlelight Holy Communion Service was held Thursday evening. The concluding service was Easter Sunday evening.

Blind friends may be interested in the National Church Conference for the Blind to be held at St. Louis, Missouri, July 24-27. The Conference is a gathering of blind people in the interest of Bible study, sacred music, Christian vocations, and other Christian life interests. Information may be secured by writing: National Church Conference for the Blind, P. O. Box 6999, Fort Worth 15, Texas.

Ground-breaking service for the first unit of St. Peter's United Church of Christ, Greensboro, was held Easter Sunday afternoon. Participating, in addition to the pastor, Rev. Carl Daye, were Rev. J. L. Levens representing the Southern Synod; Mr. Martin Garren, representing the Southern Convention; Rev. W. E. Wisseman, First Congregational Christian, Greensboro; and Rev. Melvin Palmer, First Evangelical and Reformed, Greensboro.

Volume 113

THE CHRISTIAN SUN

Number 15

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Two years, single subscription	5.00
Club of at least one-half church families	2.00

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EASTER AT FIRST, RICHMOND

By Mrs. C. W. Sprenkle

An early morning service was held at the First Congregational Christian Church, Richmond, Virginia, at 7:30 on Easter Sunday. The services were conducted by the Pilgrim Fellowship, led by Clyde Parsons, president.

Presenting the service based on the theme, "The Seven Last Words of Christ from the Cross" was Jean Blackburn, Kathryn Deatherage, Barbara and Carolyn Fussell, Carole Prim, Keith McManaway, Jr. and Jimmy Neese. Breakfast was served by the Fellowship at 8:30 a.m. in the Fellowship Center.

The young people sold sixty Easter lilies to adorn the sanctuary and to underwrite the cost of the breakfast. This project, along with the early morning service, has become a tradition for our young people.

The 11 o'clock service was taped so that the visiting committee could take the Easter Message to our shut-ins.

The mid-year session of the Eastern North Carolina Conference will be held Sunday, April 23, in the Community Church, Chapel Hill, from 3:00-7:30 p.m.

The theme is "Called to be Sent." Dr. W. E. Wisseman will address the afternoon session on "Heeding the Call." Supt. Clyde Fields will address the evening session on "Responding to the Call."

Each church is asked to bring picnic baskets so that supper may be shared. The Women's Fellowship of the United Church of Chapel Hill will provide the beverages.

The Community Church is located on Purefoy Road, just off Mason Farm Road.

HOLY WEEK AT MT. ZION

By Myrtle Shepherd, Reporter

The congregation of Mt. Zion United Church of Christ, Mebane, N. C., had the privilege of hearing the Rev. Reuben Askew, pastor of Pleasant Hill church, the week of March 26-31.

The Maundy Thursday service was a most inspiring communion service with twelve persons sitting around the table. The pastor, Rev. Glenn Garrett, led a "Litany of Beatitude" and read Luke 22:1-20 and had a prayer for the church. Then the Last Supper was re-enacted by the following:

Luke 22:7-16 — Jerry Blalock; Mark 14:18-21 — Gorman Wilkerson; Matthew 14:16-21 — Hubert Walker; John 15:1-7 — W. C. Riley; John 6:32-37 — Mrs. Lorene Warren and Mrs. Hazel Newlin; Psalm 4:4-5 — Gattis Carden; Matthew 26:26-30 — Rev. Reuben Askew; Acts 2:41-43 — Mrs. Robert Coble; II Cor. 6:14 — Mrs. Margaret Richmond; Ephesians 5:10-13 — Bill Tate; I Cor. 11:23-26 — Billy Walker.

Miss Judy Crutchfield sang, "Were You There?" Mr. Askew gave a short interpretation of the bread and Mr. Garrett of the wine; then they led prayers of confession and consecration, after which communion was served to the congregation.

There were about fifty at the sunrise service. Part of this was held in the church. The conclusion was held in the cemetery, with scripture reading by our pastor, a song "Sunrise Tomorrow," and prayer by Hubert Walker. Breakfast was served in the hut by some of the men of the church, who proved to be good cooks.

There was good attendance at Sunday school and morning worship. Mr. Garrett's sermon topic was "Christ, The Hope of the World." The youth choir sang "In the Garden" and the adult choir "Were You There?"

This week of services, climaxed by the Easter message on Sunday morning, brought back to everyone the full significance of Christ's death, burial, and resurrection.

ELECTED TRUSTEE OF ELON COLLEGE

Martin T. Garren, former president of the Southern Convention of Congregational Christian Churches, has been named as a new member of the Elon College board of trustees.

Garren, who is chief personnel officer for the Greensboro post office, is a graduate of Duke University and had additional study at both Duke and North Carolina State College. A member of Greensboro's First Congregational Christian Church, he has been very active in the church affairs and was the first layman to be elected president of the Southern Convention in more than a century.

In addition to his church affiliations and interests, Mr. Garren is active in professional and civic organizations. He is president of the Greensboro branch of the National Postal Transport Association and is a member of the Gate City's Civitan

Club, Industrial Management Club and the Southeastern Safety Association.

He is married to the former Miss Birdie Mary Rowland, who is an alumna of Elon College. They have two teen-age sons.

DANIELEY SHARES CAMPUS MINISTRY

Dr. J. E. Danieley, president of Elon College, attended a meeting of a special committee in Nashville, Tenn., Tuesday, March 28, to help plan a nationwide Consultation on Campus Ministry in the Church-Related Colleges.

The national conference, which is to be held at a later date, will pertain to colleges which are related to the Congregational Christian Churches and the Evangelical and Reformed Church, and it will be sponsored jointly by those groups.

The planning committee, which gathered in Nashville, was named by the national advisory council on campus ministry of the United Church of Christ, and Dr. Danieley was named to represent the presidents of the denominational colleges.

A Southern Convention Pilgrimage to Old Lebanon Church site, Surry County, Virginia, May 7 is planned by the Historical Society under the direction of Dr. W. T. Scott, Dr. L. E. Smith, and Mr. A. T. Sowder.

The Old Lebanon Church site is located about 2 miles from Surry Court House, Surry County, Virginia, on state highway No. 10. It was here that Rev. James O'Kelly and his associates met in August 1794, organized the denomination known as "Christian Church," and adopted its "Cardinal Principles."

The program is planned for one hour (3:00-4:00 p.m.). Those invited to participate include Dr. H. H. Cunningham, Dr. George D. Alley, Supt. Clyde Fields, Mrs. Oma U. Johnson, Rev. A. L. Granger, Rev. J. E. McCauley, Rev. O. D. Poythress, and Rev. F. C. Lester.

It is hoped that many members of our churches will participate in this pilgrimage to this historic spot.

The annual banquet for the Suffolk district of the Elon College Alumni Association will be held in the fellowship hall of Suffolk Christian Church at seven o'clock Friday evening, April 21. Mr. W. M. Saecker, member of the Suffolk church, is president of the organization.

Christian College Day

Next Sunday is known in American Protestantism as National Christian College Day. It is the time for churches to consider their responsibility concerning the education of their youth.

A casual glance at the educational situation in America today might easily make one conclude that Christian College Day has passed. Of course there are many colleges related to churches, some of them owned and controlled by some denomination. A first impression of many of them would indicate that athletics is the most important part of the curriculum, and that only a choice few of the enrolled "students" are of great importance. A second impression is that religion has been relegated to the background while science takes precedence over all other studies. A casual glance might indicate that the stadium is the place of worship rather than the chapel, and that the golden calf to which deeper homage must be paid resides in the science laboratory.

But Christians must not be content with a casual glance at education. Things are not always what they seem to be now any more than they were that day on Calvary when friends took the broken body of Jesus from a cross and laid it in a tomb. There is much more to college than the rip-roaring returning alumni and the yelling student body at the Home-Coming games.

They are not often put on public display, but in every college there are devoted scholars guiding young people in the search for knowledge. Though there may never be any college yells in their honor, they are the heart of the institution. Without them a college would be dead.

It is in the class room that a college is Christian or heathen, and the teacher makes the difference. Two people look at a beautiful sunset. One sees rays of light coming from the sun so many million light years from earth as they mingle with dust particles that reflect certain colors. Another sees "the Great High Priest of Nature . . . going forth to the evening sacrifice." During World War I two Randolph brothers were teachers of science at Elon College. They opened class with a prayer that teacher and pupils might discover truth, and refrain from hate. But this was not the custom of all college professors. One of the world's four most famous paleontologists of the mid-20's led a class of Yale students through a course in organic evolution, tracing the history of life from modern man back to its beginning. "What was the origin of life?" he asked, and answered his own question in these words: "Concerning the origin of life, as a scientist I know as much as anyone, that is, nothing at all. As a Christian, I believe what is recorded in Genesis 1—in the beginning God created." It is in the intimate contacts of teachers and pupils that a Christian college aids growing persons to stand in reverence before "whatsoever things are true."

Christian teachers are found in many kinds of colleges. Of course they are in church related colleges; and some of them are in state institutions. It is the business of the church college authorities to see that the teachers selected have the caliber to acknowledge allegiance to something bigger and

better than themselves and the courses they are to teach. They need to know God in their own experience, and to be growing persons searching for whatever of truth the Divine Father may be pleased to reveal to those who seek. Then it is the business of the churches to see to it that their institutions are supported adequately so the young people who enter church related colleges will have equal intellectual advantage with all other students in whatever kind of college they may study, and will get the Christian interpretation and appreciation of life as an added blessing from the Church which holds in its hands the keys to the Kingdom of God.

This Is April

Once upon a time April was the first month of the year. A change in the calendar gave it fourth place, and left a vacancy in April 1 which has now become April Fool's Day. (There is no need to comment that there are many other vacancies which have been filled with nothing better.)

The word April seems to have come from an old Latin word which means "to open." In the long ago April opened the new year. That service is no longer its glory, but the significance of the word remains.

In the northern hemisphere, and particularly in our latitude, April opens the door to spring which is followed by summer. The cold of winter is driven away by the March winds, and the April showers and balmy breezes bring spring flowers.

Imagine, if you will, the Twelve Months meeting in convention to decide which month should be crowned king, or queen, because of its greater blessing to humanity. January could say: "I am first. You could not get along without me." February could boast of its brevity and quiet peace. March could roar like a lion or be as gentle as a lamb. May could claim the honor of flowers and fragrance. June could present an abundance of brides, while July and August could offer fertile fields growing to harvest and pleasure places attracting people for rest. So, with all the months. They have their wonderful gifts to offer. Then arises April, timid at first, but glowing as she proceeds: "I open the beauties of spring which March has so recently bequeathed us: Slumbering flowers lift their heads from the moldy ground so you can look right into the heart of jonquil, tulip, lilac, and hyacinth. I open the buds on flowering and fruitful trees and offer to you a paradise where birds open their throats in song. I open the door for sunshine and showers so farmers can plant and harvest and the hungry be fed. And, this year at least, I invited you to an open tomb in a flowering garden, and told you of immortality. Need I say more?"

Coming

The convention of the Women's Fellowship invites you to Suffolk, Virginia, Tuesday and Wednesday of next week. Two years of active service have gone since last they met, and two years more will be planned. In the midst of our revolutionary world the women of our churches challenge themselves, and all of us, to redouble our efforts to make the Christian message relevant for our time.

MEDITATION

By John G. Truitt, D.D.

WHEN YOU FAST

"When you fast, do not look dismal."

Matt. 6:16

Anyone good enough to fast, as a religious discipline, should be good enough not to parade his goodness. Long face, short friends. Your shining trust in God should show in your step, not your stoop.

Your witness to God's goodness, and love, and mercy will be better if you are bright and happy — beautiful, if possible, remembering that beauty is as beauty does.

To be sure the now-say-cheese grin is sickening, but the kindness and integrity seen in the countenance of one who loves God and neighbor are in themselves a blessing.

There must have been some good reason why, when Jesus uttered the above text, he added, "like the hypocrites, for they disfigure their faces, that their fasting may be seen by men."

Most of us are in too big a hurry to get credit for everything we do. Jesus has promised that in due time "he will repay every man for what he has done." The good person out of goodness of heart desires to help others for the joy of serving. Jesus calls us to follow him.

Unselfishness, kindness, honest effort at doing one's best at whatever task or work one has to do, faithfulness in sharing and self-forgetfulness in serving — these pay off in the present, and have their sufficient reward in the future.

The wise and unselfish man whom God has blessed with the ability to earn and save rejoices also in fellowship with God in dedicating his wealth to the work of helping others with as little fan-fare as possible. The nurse who has only her hand and heart to give in loving service may likewise rejoice in the divine fellowship. There is room for true dedication, and no need to look dismal! Amen.

The postal system of Mexico is the oldest mail service in North America. Starting at a date not definitely known, Mexico's mail service ranks high among others of the world. Like the postal service in other countries, it has gradually changed in form, widened its scope, and improved in efficiency.

The first postal system in Mexico existed in the time of the Aztecs. How early this began is not recorded, but there is record of how mails were carried at the time of the conquest of 1519. Couriers were used and were called correos, a derivation from the Spanish word correr which means to run. The name has remained in use and the Mexican postal service is now known as Servicio de Correos.

Different insignia were used by the couriers in accordance with the nature of the news they carried. If the Aztecs had lost a victory, the couriers let their hair loose and went direct to the Palace upon reaching Mexico City where they prostrated themselves before the king to render an account of the happenings. If they carried news of a victory, they would tie a white cloth around their heads and carry a sword in their right hand, which they would hold in an attitude

of combat, thus demonstrating their joy of victory.

Because of physical endurance, the couriers were trained from early childhood for their profession, and Aztec priests would encourage them and offer prizes for proficiency. There were small towers stationed six miles apart along the route of travel where other couriers would receive the news and continue the journey. By use of this relay method, often a message was carried a distance of 300 miles in one day.

By Royal Letters Patent of the King of Spain to the Viceroy of Mexico, dated December 25, 1765, the postal service of Mexico was incorporated by the Crown of Spain. At that time, two mails carried by couriers arrived in Mexico, one on Monday and the other on Thursday. Overseas mail was dispatched once a month, if sailing vessels were available.

Although Mexico has the oldest postal system in North America, its modernization began in 1792, only two years before Congress passed, in 1794, the first law regulating handling the mail in the United States.

C. B. Riddle

The Voice Of Spring

Some years the spring peepers start calling in mid-March, some years not until April, but whenever it happens the peeper chorus is the voice of eternal spring. There is nothing else quite like it. Robins sing, crocuses bloom, sap rises, but the peepers in full voice are the ancient and enduring cry of life triumphant and resurgent. The message is as unmistakable as sunrise.

It is one of the pleasant puzzles of nature why this small tree toad, *Hyla crucifer*, this mite of amphibian life which still hibernates as its progenitors did more than 100,000,000 years ago, should so unmistakably personify the surge of spring. Perhaps it is because spring itself is ancient beyond reckoning, or perhaps it is because all the life we know had such minute beginnings and because, so

far as we know, it too originated in the warm waters of ancient time. But why this voice, this shrill proclamation from such a tiny remnant of the distant past? A dozen peepers make less than a human handful, but their voices can fill a whole evening.

The peeper is prescient of the season but only a minor weather prophet. Sometimes the peepers emerge, only to be snowed in again. They can be frosted into silence, sleeted back into the mud. But they can't be silenced for long. They are the very epitome of insistent life, making minor compromises with things as they are but never surrendering. When the equinox approaches you can be sure that the spring peepers are not far behind. And when the peepers cry, then winter is on its way out.

—New York Times

Dr. Reuling Honored After Africa Trip

Dr. John A. Reuling, secretary for Africa of the American Board of Commissioners for Foreign Missions, was honored April 6 at a meeting at First Congregational Church, Waltham, Massachusetts, to which members of our 120 churches in the Boston area were invited.

Dr. Reuling has just returned from a two-month visit of mission stations

in Ghana and Togo. In Togo Dr. Reuling narrowly escaped death in a serious automobile accident, in which one man was killed. The next day hundreds of Africans walked great distances to express gratitude that Dr. Reuling and three other men in the car had survived. Those paying tribute included an old pagan king who came with his entire retinue and

many gifts, including a goat. A whole village came, bringing yams, eggs, chicken and firewood.

Dr. Reuling, in referring to this, said: "I can understand how Africans, as a result of long provocation, lack of consideration, and frustration can be roused to frenzy and do the terrible things that we have been reading about lately. But the people who showed such concern after our accident represent Africans as I have known them for nearly 35 years, in many widely separated parts, and it is a real pleasure to work at helping them to realize their true potential in these difficult and complex times."

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

GHANA and TOGO

Yendi

Government center for the Northern Territories, with estimated population of 10,000. Site for rural extension program of Evangelical Church.

April

16—Rev. and Mrs. David Lennington were trained at Cornell to give special help in rural and agricultural problems. The center of their work is Eden Experimental Farm in a section of West Africa few non-Africans have visited. He is one of a select group of missionaries dedicated and trained to help combat physical and spiritual hunger in overseas areas of special need. She is the daughter of medical missionaries now serving at Worawora hospital in Ghana.

THE RHODESIAN MISSION

17—Sixty-five years ago the first large group of European settlers went to Rhodesia — and 65 years ago our mission was founded. Now there is a well-rooted church, self-supporting on the local level, a Christian community that is growing, medical, agricultural and educational work.

Chikore

Mission station consisting of church, upper primary school, secondary school, cottage hospital and dispensary and 18,000 acre farm with 500 tenants. It is 140 miles from railway.

18—Rev. and Mrs. Donald Abbott work with school and mission — he is principal of rapidly growing secondary school and she is station treasurer.

19—Rev. and Mrs. Charles Blakney are in their first term as evangelistic missionaries, where he counsels African pastors over large area. He is son of American Board missionary parents.

20—Miss Theresa Buck is a nurse who served at Mt. Silinda and since 1959 has been at Chikore where she is in charge of the small hospital which is visited by a doctor once a week. The 50 patients are primitive people, often wearing witch doctor's charms; relatives come to cook for them and help with their care. She also teaches art at the secondary school and a Sunday school class there.

21—Rev. and Mrs. John Heinrich both have their B. D. from Yale Divinity School. He is the elected superintendent of the African Church, which has 60 preaching points, 10 national workers and 300 lay preachers. She is district advisor to women's and handcraft groups and cares for their three small children.

22—Mr. and Mrs. Charles Lord have served one term. He supervises outstation schools which have 5400 pupils and manages 18,000 acre farm. She graduated from Guilford College in 1941, and is treasurer of primary outstation schools and supervises sewing in them.

VIRGINIA INSTITUTE ON "THE CHURCH AND INTERNATIONAL RELATIONS"

An Institute on "The Church and International Relations" will be held at the Ginter Park Methodist Church, Richmond on Tuesday, April 18, from 10:00 a.m., until 4:00 p.m. It will provide the opportunity for persons to better understand the factors involved in world peace and the ways that churches may work effectively for peace.

Areas to be considered are: "Major Points of Tension In The Search For Peace", "What The Church Can Contribute", and "The Local Church And The Search For Peace."

LEADERS INCLUDE: Mr. Edwin Milton Wright, director of the Department of Career Studies, Foreign Service Institute, Department of State; Dr. Ernest S. Griffith, Dean of the School of International Service, The American University, Washington; and Dr. Malcolm P. Calhoun, Secretary of the Division of Christian Action, Board of Education of the Presbyterian Church, U. S.

The Institute has been planned by the Division of Life and Work of the Virginia Council of Churches. Rev. E. A. Pluckett, minister of the Chesapeake Avenue Methodist Church, Norfolk serves as chairman of the Committee on Peace and International Relations.

Persons desiring to participate should contact the Virginia Council of Churches, 109 West Grace Street, Richmond 20, Virginia.

Rev. J. Everette Neese will represent our denomination at a meeting in Richmond April 20 to discuss religious work at State Colleges in Virginia.

A Project For The Local Church

By Supt. Clyde L. Fields

Our Year of Decision program for 1961-62 recommends that each local church hold a Family School of Missions for six weekly sessions this September and October as an important and integral part of our preparation for Our Christian Enlistment in November.

The Family School of Missions consists of six weekly sessions on a week-day evening, Sunday afternoon, or Sunday evening, with graded activities for each age level on one mission study theme or another.

The United Presbyterian Church each year has between 2,000 and 3,000 local churches holding such six-session Family Schools of Missions. Out of 6,000 churches in the American Baptist Convention, 3,000 have a six-session Family School of Missions every year. Our own national Committee for Our Christian World Mission has repeatedly adopted this as one of the program objectives in missionary education in the local church.

The Family School of Missions is the best way of involving men, women, youth, children, families, in other words, the whole church membership simultaneously in a program

of missionary education. Through your work with local churches and church groups, and in your own local church, will you help inaugurate this program of missionary education.

Local churches should do their planning in May and June for a School of Missions in September and October. At the local church level it will call for close cooperation between the Board for Our Christian World Mission and the Board for Christian Education. My May 1, a **Manual** for organizing and sponsoring the Family School of Missions will be printed and sent to all resident pastors free. Extra copies will be available in the New York and Chicago offices of the Missions Council at 20¢ a copy.

Dedication service for the new chapel at Clanton Park United Church was held last Sunday evening. Participating in addition to the pastor, Rev. James Jackson, were Supt. Clyde Fields, President Harvey Fesperman, Rev. Thomas R. Hamilton, pastor of St. Matthews E. and R. church, and chairman of the sponsoring committee; Rev. A. L. Roberts, Mecklenburg Presbytery and Rev. Kenneth R. Moore, St. Marks Methodist Church.

DUTIES OF OFFICERS

CLERK (Secretary):

Elected Annually but generally serves for several years.

Keeps all records of church meetings, membership, baptisms, transfer of members, deaths, dismissals.

Maintains a copy of active and inactive members.

Keeps in the records a copy of all legal papers; Deed, Constitution, By-Laws, membership list, etc.

Notifies all members of regular and special meetings of the church.

Receives official communications and relays these to the church.

Reports annually on membership showing additions and losses, baptisms and deaths.

Reports to Conference office on annual forms provided. Notifies Conference of changes in Minister or other officials.

Keeps Association informed.

Sends Communications including letters of transfer.

All records to be kept up-to-date are available to Minister and members of the church.

Local Church Constitution or By-Laws may define other duties. In large churches, an office secretary may perform some of these duties.

—Indiana Conference News

OUR CHRISTIAN WORLD MISSION SUNDAY APRIL 30

Churches of four of the five Conferences of the Southern Convention will join in a program of concern for the stewardship support of Our Christian World Mission April 30. The Virginia Valley Conference will join the program of concern May 7 and 14. (A Conference wide laymen's retreat prevents participation April 30.) This effort to interpret and motivate has been planned by the Stewardship Commission of the Southern Convention together with the Conference Chairmen of the several Conferences.

Visiting pastors, laymen, local pastors, and members of the Convention Staff will lead in a service of worship and present a message around the theme "Our Christian World Mission." It is hoped that local churches can arrange a luncheon or afternoon session with the officers and leaders of the church so as to allow the visiting speaker to present information and answer questions.

Schools For Ministers

This summer our Board of Home Missions, in cooperation with the Evangelical and Reformed Church, will conduct three schools for pastors of our churches, according to announcement from Dr. Stanley U. North.

Deering Conference Center, Hillsboro, New Hampshire

July 12 — August 2

Dean — Dr. Truman B. Douglass

Limited to ministers who are in new churches or ministers desiring to serve in the field of new church development.

LaForet Conference Center, Colorado Springs, Colorado

July 12 — August 9

Dean — Dr. Stanley U. North

Open to men in the east as well as those in the west this year.

Both room and board will be provided free to pastors, and transportation in excess of \$15.00 will be paid by the Board of Home Missions. Wives may attend, expenses being personal.

Lancaster Seminary, Lancaster, Pennsylvania

June 19 — July 21

Designed for ministers who desire to receive academic credit.

Ten scholarships, on same basis as above, are offered to our ministers.

Application blanks for these schools may be secured from the Southern Convention Office. Those for the first two should be returned to Dr. North, and those for the Lancaster School to Dr. Nathanael Guptill, offices of both being at 287 Park Avenue South, New York 10, New York.

Local churches should encourage their pastors to take advantage of these opportunities for in-service training. Men who have attended one of the three schools in the last five years are not eligible.

Church Council Progress In Virginia

By Dr. Joseph S. Johnston

President of the Virginia Council of Churches

The Virginia Council now has behind it fifteen years of experience in serving the churches of Virginia. Its activities have been almost exclusively in areas where no church as a single denomination could operate effectively, efficiently, or economically — if indeed, as a single denomination, it could operate at all. For fifteen years the Council has been a symbol in Virginia of the essential oneness of the Church of Jesus Christ and demonstrated before men that Christians of all denominations can and do work together splendidly toward many great ends which assist mankind and advance the Kingdom of Our Lord. It has borne witness to the world that:

"We are not divided; all one body we, One in hope and doctrine, one in charity."

In each of these fifteen years we have gained strength, skill, and influence. The time has now come for us to move as a thoroughly mature organization toward the full acceptance of the large responsibilities and opportunities of our time in the areas of Council work.

Many of these responsibilities and opportunities are suggested the moment we consider what is happening in and to the state in which we live.

1. The population has been rapidly changing. In the ten years between 1950 and 1960 the population of Virginia increased 19.5 per cent or by more than 648,000 persons. The largest number of people who have moved to Virginia have settled in proximity to Virginia's largest cities so that currently one half of Virginia's total population is reportedly living within a twenty-five mile radius of Memorial Bridge in Arlington, the Zero Milestone in Richmond, and the Monticello Hotel in Norfolk. Both the rapid population increase and the phenomena of population concentrations would seem to have important implications bearing upon the financing, programming, and administration of the Council. . . .

2. There has been a rapid transition in Virginia toward an urbanized culture. Whereas Virginia from a geographical point of view is still

largely rural, from a cultural point of view it has increasingly adopted the outlook, interests, and cultural patterns of an urban community. Our agricultural economy has rapidly yielded to an expanding industrial economy. These changes, too, may have significant bearing upon the program of the Council of Churches and upon the role it will play in the lives of Virginians tomorrow. These changes may vastly increase the necessity for interdenominational cooperation; the pooling of resources; and the united church-approaches to many new problems, if the Council is to be an effective instrument in God's hand.

3. Within the past decade at least there has been a lessening of loyalties to particular churches and particular denominations. Families have increasingly selected the Church to which they belong on the basis of its proximity to their residence, the attractiveness of the minister, friends already attending, and even the opportunity it will afford to meet others whose friendship will prove of social or business advantage. . . . The old ties that formerly bound people to the church of a single denomination are weakening. For this reason among some others it is today possible to secure at local church levels a far greater interdenominational interest than ever before. The task remains to secure a corresponding participation in and financial support of cooperative religious programs.

4. The requirements made by the general public of religious and charitable organizations are changing. . . . Today the American public expects the same quality and perfection of production from religious organizations that it gets from its magazine publishers, its telephone company, or its department stores. Council facilities, productions, and programs alike must increasingly possess a discernible quality, compelling respect as being worthily representative of our churches. . . . With the foregoing in mind, a committee has been appointed and is now at work in an effort to find suitable new quarters in Richmond for the Virginia Council of Churches. . . .

It has been suggested previously that at a very early date the Council seriously should consider three regional sub-offices, each directed by a full-time representative of the Council with such secretarial help as may be required. Further, that these offices be established in Roanoke, Norfolk, and Northern Virginia, in that order. Such a program is dependent upon our significantly increasing our budget. . . .

Migrant work, radio and television, lay workshops, church planning, education, evangelism, youth and women's work all figure importantly in plans of the future. Each of these will require adequate support. It would be my hope that the newly employed Associate Secretary give a major portion of his time and talent to the building of good will for the Council and to the inclusion of support for it in the budgets of local churches and businesses. . . .

The inclusion of the Council for twenty-five dollars or more per year in 500 additional local church budgets ought to be our goal and we who are representatives to the Council ought to team up with the Associate Secretary to see that under his leadership this goal is achieved within the next two years. . . .

We have scratched only the surface of possibility for making an impact upon life in Virginia through a cooperative approach to religious matters. In the past fifteen years we have made an excellent beginning. In the next fifteen years let us project these beginnings into the full development of our possibilities to the glory of Jesus Christ, The Lord of All Life.

—Virginia Council News

FIVE WAYS TO HELP A REVIVAL

1. Pray every day, and many times a day, for God's blessings on the evangelist, the pastor, and the services.

2. Plan to attend every service unless providentially hindered.

3. Take part in the congregational singing and be ready and willing to follow the leadership of the Holy Spirit at all times.

4. Make it your aim to speak to at least one person about becoming a Christian and joining the church.

5. Use every possible means to secure the attendance of those who need reviving or salvation.

—First, Henderson, Bulletin

Why Become Part Of United Church?

1. To become part of the United Church of Christ is to act consistently with the prayer of Christ for the oneness of His Church.

2. To become part of the United Church of Christ is to act consistently with Christ's constant emphasis upon the common fatherhood of God and the common brotherhood of man.

3. To become part of the United Church of Christ is to act significantly, and relevantly, to the needs of the "one world" effected by science, industry and mass media of communication.

4. To become part of the United Church of Christ is to act consistently with the world wide trends toward the re-union of the Church.

5. To become part of the United Church of Christ is to act consistently with Congregationalism's historic pattern of unions. Since the union of the Pilgrims and Puritans Congregationalism has been a uniting fellowship.

6. To become part of the United Church of Christ is to act in a way that will help a particular local church continue in the main stream of American Congregationalism. The General Council already has entered the union. It is evident that our Associations, Conferences and instrumentalities will be part of the United Church of Christ. Further, all tests for twenty years point assuredly to the participation in the United Church of Christ by the overwhelming majority of local Congregational Christian churches.

7. To become part of the United Church of Christ a church takes a position in which it will have its spiritual sensitivities sharpened, its program enriched, its prayer life deepened and its study of the Scriptures up-graded through acquaintance, partnership, study and prayer with the brethren of the Evangelical and Reformed Church.

8. To become part of the United Church of Christ is to qualify for receiving better Church School materials, better aids for Evangelism, Social Action, Church Extension, Higher Education, Youth Programs, and a host of other emphases through which a local church undertakes to discharge its divine mission.

9. To become part of the United Church of Christ is to share in an

adventure in a positive demonstration that Christ's church is one. Talk about "Oneness of Spirit" does not mean anything until the oneness is a fact in the church which people can see.

10. To become part of the United Church of Christ is to be more effectively relevant to the times, the problems and the Christ-imposed duties. The terrible hazard hanging over every church is the possibility that of it men may justifiably ask: "So what?"

11. To become part of the United Church of Christ is to act consistently with the faith of countless thousands that God's hand is helping re-shape His Church the better to serve his gracious ministry of love.

THE PRODIGAL

Why feedest thou on husks so coarse and rude?

I could not be content with angel's food.

How comest thou companion to the swine?

I loathed the courts of heaven, the choir divine.

What sordid rags float round thee on the breeze?

I laid immortal robes aside for these.

An exile through the world, who bade thee roam?

None, but I wearied of a happy home.

Anonymous

Minister's Wife Honored

By Ida Trollinger

The Women's Fellowship of Carolina church (near Burlington) met in the Fellowship Hall March 14 for the regular monthly meeting. The president, Mrs. Edna Jones, presided. Scripture was read by Mrs. Isia Murray and prayer was led by Miss Ida Trollinger. Miss Lydia Dickens gave a talk on "The Bible and Race."

We enjoyed a covered dish supper. As it will soon be time for our pastor and his wife, Rev. and Mrs. Grant Burns, to leave to go to their new work in Randleman, each member brought a gift for Mrs. Burns.

Mrs. Jones read the following "open letter":

Dear Patricia,

Before you leave us who love you to travel on other pathways where God is leading you and your companion, we wanted to let you know we're going to miss you and the warm qualities of character that you possess which have endeared you to our hearts.

We love you for the interest you have shown in bringing to us the programs on Missionary Education, which have given to us a greater knowledge of Our Christian World Mission.

We love you for your service to the Women's Fellowship group. We know that each service you have performed within the circle has been done because of your love for God and your willingness to serve and help others. We feel that you have been instrumental in helping to cheer and encourage those of us who have needed encouragement along "the way."

But most of all we love you because of the warm quality of understanding which you possess, that has meant much to us in the months you have been with us. We feel that you always look upon the words and acts of others with love and understanding. You seem to realize that all of your many sisters in Christ have heartaches and temptations that cause us to speak or act in error sometimes. However, we've never known you to condemn or criticize — but rather with compassion and consecration you have shown to us the joy of friendship, of kind words, of faith in God, and appreciation for those around you.

We want you to know that as you and Grant press ever onward in service to God and your fellowman our thoughts and our prayers will be with you.

With love and gratefulness for having known you,

The Women's Fellowship of Carolina Church

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



LAST CALL FOR VOCATIONS RETREAT

Rev. John R. Lackey, chairman for the Vocations Retreat at Moonelon Conference Center, Elon College, North Carolina, April 14-16, reminds our young people that they need to register immediately, if they have not already done so.

Purpose

Open to juniors and seniors in high school and provided free of charge by the Southern Convention, this retreat offers the opportunity to find the meaning of vocation and how to arrive at one; explores the field of church vocations; and provides an opportunity for concentrated seeking, through prayer, meditation and study of the will of God in terms of life work.

Subjects for Consideration

Pastoral Ministry — Rev. Kenneth Register.

The Missionary — Dr. and Mrs. W. W. Sloan.

The Institutional Chaplaincies — Rev. Kieth Wright.

Christian Education.

Church Secretarial Work — Mrs. William J. Andes.

Church Music — Professor Charles Lynam.

Getting a College Education — Elon Admissions Counselor, William Giun.

What to Bring

Sheets, pillow, blankets, toothbrush, towel, soap, Bible, paper, pencils, etc. Also please bring a bag lunch for Friday supper. Registration will begin at 6:00 Friday afternoon and the program will close with lunch on Sunday. Those attending are asked to stay for the entire program, unless prevented by very exceptional circumstances. Ministers are asked to provide transportation for young people from their churches.

PILGRIM FELLOWSHIP RALLIES NORTH CAROLINA

All young people from our North Carolina churches are expected to meet at Moonelon Sunday afternoon, April 16. Registration begins at 2:30. Each person is asked to bring a "sack supper."

The theme will be "Christian Vocations." There will be opportunity for a business session for each of the three Conference groups, Eastern, Western, and N. C. & Va.

* * *

WESTERN NORTH CAROLINA

The Western North Carolina Pilgrim Fellowship Rally scheduled for April 30 is being cancelled, because of the North Carolina Pilgrim Fellowship Rally to be held at Moonelon April 16.

It is planned that each Conference P. F. group will have an opportunity to meet separately at Moonelon. At this time the Western N. C. Pilgrim Fellowship will elect officers and transact other necessary business.

Dorothy Lester, President

* * *

VALLEY OF VIRGINIA



Donna Ploss
President

Valley Virginia young people are to hold their Spring Rally at Bethel church April 30. Two-thirty until five-thirty are the hours. "Everyone is asked to bring a sack supper. Drinks will be furnished by the host church," says Ann Riley, Publicity Chairman.

ELON STUDENT WINS PRIZE



Richard Apperson, Elon College sophomore from Newport News, Virginia, won first place honors in organ at a southwide music festival, which was held at Jacksonville, Fla., the weekend of March 26 under the auspices of the National Federation of Music Clubs.

The Elon organist, who won the right to represent North Carolina in the Jacksonville festival in an earlier contest held at Salisbury, is accompanist for the Elon College choir.

He is a member of First Congregational Christian Church, Newport News, and served as a Southern Convention Pilgrim Fellowship officer.

Youth Sunday was observed in the Dendron Christian Church with Wayne Morris presiding over the Sunday School. He was assisted by Mr. and Mrs. Herman Trueheart Burgess, John Spratley, Rogert Ward and Mrs. Thurman Williams. Miss Kay Ward taught the Young People's class. The young people presented the opening worship for Easter Sunday.

Silver Anniversary Convocation

A two day Convocation in Greensboro, May 1-2, featuring a number of outstanding speakers, will mark the Silver Anniversary of the North Carolina Council of Churches. Billy Graham, Liston Pope, Eugene Carson Blake, Frank P. Graham, Rufus Clement, Guion G. Johnson, and H. Shelton Smith will deliver addresses during the sessions opening 3 p.m. Monday, May 1, and ending at noon the following day. The First Presbyterian Church, Greensboro, is headquarters for the meetings. All sessions will be open to any interested persons.

Highlights of the Convocation include a dinner Monday evening, addressed by Dr. Smith, at which past presidents and others who led in this movement will be especially honored; a breakfast Tuesday morning at Bennett College to which leaders of denominations in the state have been invited; a worship and communion service Monday evening, with the sermon by Dr. Blake; and a closing session addressed by Dr. Billy Graham.

The list of speakers was not chosen at random, according to the Rev. Morton R. Kurtz, Council Director. The objective was to invite back for the occasion North Carolinians who had achieved fame in different fields. All speakers, therefore, except Dr. Blake and Mrs. Johnson, are natives of this state. Kurtz explained that these two were chosen because the

Council's Anniversary Committee desired an outstanding women's leader in both church, education, and civic affairs, and no one fitted this description better than Mrs. Johnson, a native Texan but a long-time resident of Chapel Hill. Dr. Blake was asked because he has been at the forefront of the ecumenical movement, having served as President of the National Council of Churches and as a member of the Central Committee of the World Council. He is also a denominational leader, being presently chief executive of the United Presbyterian Church, U. S. A.

By meeting in Greensboro, the Council will be returning to the city where it was officially organized in May, 1936. Dr. H. Shelton Smith, Professor at Duke Divinity School, who speaks at the Monday dinner, was the first president. Dr. Harold J. Dudley, General Secretary of the Presbyterian Synod of N. C., is the current Council President, and will preside over the Convocation. Mr. Kurtz is the fifth Director the Council has had and has served the longest, coming to his present position in September, 1951.

The Rev. W. W. Finlator, pastor of Pullen Memorial Baptist Church, Raleigh, is Chairman of the Committee which planned this Convocation. Dr. Clyde A. Milner, President of Guilford College, and former Council President, is Chairman of the Greensboro host committee.

A new kind of minister trained especially to serve the people who cope with life in metropolitan areas will be developed by the Congregational Christian Churches.

A pilot project for the development of an urban ministry was announced recently jointly by the Congregational Board of Home Missions and the Rhode Island Congregational Conference in Providence where the project will be centered. The Rev. James S. Caskey of Chicago has been called to head the program.

As Minister of Urban Strategy to the Conference, Mr. Caskey will combine in-service training for selected students of theological seminaries with "a creative program of direct action in cooperation with the Rhode Island churches, which among them face every variety of urban problem to be found in major metropolitan areas," according to the Rev. Dr. Truman B. Douglass, executive vice president of the Board.

Mr. Caskey, who has been minister of the Wellington Avenue Congregational Church since 1950, has been a leader in social welfare and community organization in Chicago. He is a member of the city's Commission on Youth Welfare and former chairman of the Department of Social Welfare of the Church Federation of Greater Chicago.

It is planned to invite students of New England theological seminaries to serve as part-time ministers and student assistants while participating in regular weekly seminars. They will both study and experience the problems of relating the Christian Gospel to urban society with special reference to city planning and renewal, health and welfare.

Plans call for Mr. Caskey to serve also as teacher and counselor to the pastors and churches of the area. He and his students will help the congregations carry out self-studies of their churches and communities and move in the direction of needed change.

"The functions of the Minister for Urban Strategy are not rigidly laid down, nor will he be expected to show statistical results," Dr. Douglass said. "What the Board and the Rhode Island Conference are seeking is a creative approach which will help the churches to alter the direction of their ministry to make it relevant to the conditions they face."

Intimations

"HINTS OF THINGS TO COME"

- April 14-16—Vocations Conference — Moonelon — High school juniors and seniors
- April 16—National Christian College Day
- April 16—N. C. Pilgrim Fellowship Rally — Moonelon
- April 18-19—Women's Fellowship Convention — Suffolk
- April 21-23—N. C. UCYM Work Camp
- April 27—Burlington Area Laymen at Union Ridge Church — 6:30 p.m.
- April 28—Executive Board of the Southern Convention — 11 a.m. - 4 p.m. — Elon College
- April 30—Pulpit Exchange Day for the Southern Convention, Emphasizing Our Christian World Mission
- April 30—Valley P. F. Rally — Bethel — 2:30-5:30.
- May 2—Council on Cooperation, First Evangelical & Reformed Church, Greensboro — 2 p.m.
- May 4—Eastern Virginia Mid Year Conference — Great Bridge
- Ministers' Convocation — May 15, 16, 17, 1961 — Moonelon

New Dean At Elon College



PROFESSOR FLETCHER MOORE

Prof. Fletcher Moore, newly appointed dean of Elon College, beginning with the academic year of 1961-62, brings rich experience and varied talents to his new post, which he assumes after more than twenty years as a member of the Elon faculty.

An accomplished musician and a successful teacher in that field, he has had a wide variety of other interests, for he graduated from Elon College with a triple major in music, mathematics and English, but it was to music that he devoted his attention when he went on for graduate study.

He has added to his interests the field of foreign languages, and he is one of the few persons in the nation who is recognized for his knowledge of the Arabic language. He added Arabic to his earlier knowledge of German, French and Italian as a result of his service assignment during World War II.

Native of Burlington

Professor Moore is a native of Burlington and received his early training in the Burlington city schools; going on to Elon College he

graduated with the Class of 1934. He then went to Columbia University where he received the Master's Degree in music in 1935, at the same time doing special work in music at the Julliard School of Music.

He returned to Elon College and became a member of the faculty in 1937, and through the years has served as chairman of Elon's department of fine arts and music while building the department to outstanding rank among the institutions of higher learning in the state and the South.

After joining the Elon faculty, he continued his advanced work in music, spending one year in private piano study in California with Guy Maier and spending eight summers and two full years for doctoral work at Columbia University, where he is to receive the doctor's degree this year. While studying at Columbia, he was a member of that institution's faculty during several summer schools.

Military Service

While he was working with the Elon College Choir for its annual Christmas rendition of Handel's "The

Messiah" in 1941, the news was flashed around the world of the Japanese attack on Pearl Harbor, and that event was the signal for an added phase of Professor Moore's career.

When he entered military service, possibly because of his experience in other languages such as German, French, Italian and Latin, he was assigned for one year to the Institute for Asiatic Culture in New York for study of the Arabic language and subsequent assignment for duty in military intelligence.

He spent a total of two years on foreign duty, serving successively on intelligence duty in London, North Africa and in both Naples and Rome in Italy. For his services he received a direct commission as a second lieutenant and was awarded the Bronze Star medal and campaign ribbons with three battle stars for the European Theatre, the North African Theatre and the Middle Eastern Theatre actions.

Professional Interests

After resuming his faculty duties at Elon College at the conclusion of the war, he has gained recognition as one of the leaders in the field of music education in North Carolina, and his interests and activities have extended far beyond his teaching on the Elon campus.

He has done much to increase interest in music in all parts of North Carolina while serving lengthy terms as chairman of the piano division of the North Carolina Music Education Association, chairman of the North Carolina Federation Junior Music Festivals, as board member for the North Carolina Federation of Music Clubs and as a member of the board of auditions of the North Carolina Symphony, while serving on the local level as president of the Alamance County Civic Music Association.

He is a member of Phi Mu Alpha, honorary music fraternity; of Phi Delta Kappa, honorary education fraternity; and of the American Musicological Society, the American Guild of Piano Teachers and the Music Teachers' National Association.

Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as present to the posterity of those who are yet unborn.

When Human Wisdom Fails

Background Scripture: Job 4:1-9; 8:1-10; 11:1-20; 21; 37:14-24.

Devotional Reading: Psalm 119:33-40.

Memory Selection: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28:28.

The theme for today's lesson aptly describes the case of the writer of these NOTES. His wisdom fails him as he studies this lesson. And if it were not for Dr. Frank Mead's comments, he would have but little to write about on this lesson. Like him, teachers will just have to do the best they can, and look to God for the higher wisdom.

Before one goes ahead with the lesson, he ought to go back and read all of Job 21. This is necessary to get Job's perspective. For this chapter is an answer to the philosophy of one of Job's friends, Zophar. This "comforter" has asserted that suffering comes from wickedness, and that the wicked are punished terribly both in this world and in the world to come. Furthermore his children, after him, shall suffer for his iniquities. And they had some Old Testament authority for their statement. Does not Exodus 34 declare that God will visit the iniquities of the fathers "upon the children, and upon the children's children, unto the third and fourth generations"?

These words sting Job into action, and he speaks some of the fiercest words he ever spoke during his tribulation. In effect he says "So you say that God punishes the children of the wicked. I say that God should punish the wicked themselves. Let the sinner himself suffer for what he has done; let him pay the bill in full for himself." To suggest that God punishes the child for the father's sinning is to suggest that the guilty one gets off with less than he deserves. Furthermore Job's friends are wrong in suggesting that the connection between sin and suffering is always constant, invariable, sure. Many of the wicked just do not suffer in this life. "Their houses are safe from fear, neither is the rod of God upon them." (Verse 9) They sing and dance and prosper, and when they die they care not one whit what happens to their children. Many a modern gangster lives luxuriously, without a day in jail, apparently without a pang of conscience, while righteous men suffer and live in near-poverty, and the gangsters go to their graves leading a funeral procession a mile long — from a church.

The words of his friends sting Job

to the quick. They are presumptuous, they are telling God how he ought to act. They do not face the bitter fact that often the wicked do prosper, and find no punishment in this life. And they are offering suggestions as to what God should do about it. Of course they are like so many of us, who have our theories as to how God should act, and who blame God for so many things for which we ourselves, or others, are responsible.

Job goes a little deeper than his friends. He sees and admits that the wicked often prosper while they live. But sooner or later they die, they are dead and buried. What then? Then comes judgment. Then comes the divine reward or punishment. And that is in God's hands, not in man's. Thank goodness that it is so. Man has the choice of being either wicked or righteous. God has left him free to decide which way he will live. And however men choose to live in this world, God sends his rain and even some of his blessings upon the just and the wicked alike. He gives them the same chances. And then comes death. Is God to be mocked by the wicked? Is the universe founded upon the principle that ultimately there is no difference between the fate or destiny of a good man and a bad man? Is there no difference between the eternal state of a man like Hitler and a man like Kagawa or Stephen or Paul? Does that make sense? Do we live in that kind of universe? Is any man foolish enough

SUNDAY SCHOOL LESSON

APRIL 23, 1961

By Rev H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

to think that is all there is to it, that there is nothing more? If we believe that we are stupid and worse!

"How then comfort ye me in vain, seeing in your answers there remaineth falsehood?" Job 21:34. Job frankly tells his so called "comforters" that they have failed him. They have attempted to comfort him with "empty things." He must find something deeper on which to rest his faith and to explain his problem. He will be honest at all costs. He cannot understand it all, but he will trust where he cannot understand. He bows in humility before God's mysterious ways, but he grows in confidence that they are just and righteous altogether. And in this spirit of humility and reverence, he is beginning to find light in his darkness.

In all of this there is no depreciation of human knowledge or wisdom. There is no arraignment of education. There is no discounting the fact that God has given us minds, and the ability to get wisdom. And there are thousands of men and women who are wise and learned people. The emphasis here is that there is a wisdom above the wisdom of men. Human wisdom often fails. Even the wisest of men make mistakes. There is a wisdom that comes from above. And the brother of our Lord tells us that if any of us lack wisdom, let him ask of God who giveth liberally and upbraideth not, and it shall be given him. But he is to ask in faith, nothing doubting. Furthermore knowing is often dependent upon a willingness to do. "If any man will do, he shall know," said Jesus. He that doeth the truth cometh to the light. Obedience is the organ of spiritual knowledge.

The plain truth is that so many of us depend upon our own wisdom. We think we know it all. We think we can get along without any guidance from God. We depend upon our own unaided wisdom. It is not enough. The flickering light of our little minds, even the best of minds, needs the illumination that comes from him who is the Light of the world, even Jesus Christ.

All this has point for our modern world. There are many who think that science can save the world. But our hope is not in science. Our hope is in God, and his grace and his goodness.

Alumni Plan Meeting For June 11

Dear Friends:

Perhaps many of you do not know that we have an Alumni Association of the Children's Home that is very active. Just recently the executive committee, made up of Mrs. Allen E. Gant, president; Paul Williams, vice president; and Clyde W. Rudd, secretary, met with the superintendent to make preparations for their meeting. This meeting is to coincide with the opening of our new cottages. June 11 has been set as our next alumni general meeting. For a number of years this group has met each first Sunday in September. Because of this being Labor Day week-end there was a growing feeling that this date should be changed. So this year we are meeting in June. If it proves to be a good meeting time we will continue to use this date in future years.

The executive committee has scheduled another meeting April 16 with the program and projects committee. At this meeting a program will be planned and various projects that this group might accept will be discussed. In the past this group has done some very interesting and helpful things for the Home. For instance, they bought the first radio for the Home. Also the walk-in freezer was purchased by this organization. This has been a tremendous help to us in having a more adequate menu the year around for our children. Too, this group had the road hardtopped that comes in on our campus up to the girls' dormitory. Those who remember the condition of this road before it was hardtopped know what a great help this has been.

Thus, you see, the alumni of the Home have been very helpful to the Home in the projects they have accepted in the past. I am sure whatever project they accept for this next year that it will be one that will be helpful to our Home for Children.

We hope that not only the alumni will be present on June 11, but as many of our church people as possible. In the afternoon a service of consecration will be held for our new cottages. Following this service these cottages will be open for inspection.

Plan now to be with us June 11.

FINANCIAL REPORT FOR APRIL 4, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 87.86
Eastern Virginia Conference	180.41
Eastern North Carolina Conference	23.00
Western North Carolina Conference	111.00
North Carolina and Virginia Conference	318.17
<hr/>	
Total	\$ 720.44

SPECIAL OFFERINGS

W. E. Blackwelder, Southern Pines, N. C.	5.00
Women's Fellowship, Brookside Community Church, Brookside, New Jersey	32.00
Women's Fellowship, Pleasant Hill Christian Church (WNC)	11.50
Molly Savage Circle & Ladies' Star Sunday School Class, Bethlehem (Nans.) Church	30.00
Every Body's Bible Class, Danville, Third Ave. Church	5.00
Women's Fellowship, Rosemont Christian Church	5.00
Adult Women's Bible Class, Church of Wide Fellowship, Southern Pines, N. C.	5.00
New Hope Christian Church, Roanoke, Ala.	5.00
Missionary Society, Auburn Christian Church (ENC) ...	5.00
Auburn Christian Church (ENC) — special offering ...	323.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Harrison Factors Corp. (dividend)	15.00
Kingsport Press, Inc. (dividend)	8.40
Premium Associates, Inc. (for coupons)	125.00

Friendly Service Gifts:

The Ladies' Union, Cong. Church, Craftsbury, Vt.	5.00
Women's Fellowship, Arlington Cong. Church, Jacksonville, Florida	30.50
Women's Fellowship, Cong. Church, Geneva, Ill.	10.00
Hornby Christian Workers, Hornby Cong. Church, Beaver Dams, New York	2.50

Easter Gifts:

Woman's Aux., Berea Christian Church, Driver, Va.	10.00
The C. M. Fields Family, San Leandro, Calif.	5.00
Rev. & Mrs. L. M. Presnell, Sophia, N. C.	10.00
Ed M. Hicklin, Burlington, N. C.	10.00
Mr. & Mrs. Norman E. Greene, Greensboro, N. C.	25.00
The Young People's Class, New Hope Cong. Christian Church, Roanoke, Ala.	16.00
Mrs. J. O. Gregory and Sisters, Burlington, N. C.	13.00
In Memory of Travis Callus	3.00
In Memory of Roger Gant, Sr.	5.00
In Memory of U. A. Paschal	7.50
In Memory of Mrs. George Etta Davis	10.00
In Memory of W. R. Burke	5.00
In Memory of Mrs. R. L. Hendrickson	50.00
Special Gifts	1,321.52

Total	\$ 2,123.92
Total for the Week	\$ 2,844.36

**HISTORY ROOM
NEEDS YOUR HELP**

If you have any copies of the Church Magazines listed below, which are missing from the files of the Church History Room, please send them to Mrs. Oma Johnson, curator, Elon College, North Carolina. Thanks!

MISSING COPIES OF ADVANCE

1934	August	
June	21	September
	28	October
July	5	November
	19	December
	26	1937
August	2	Whole Year
	9	1938
	15	January
	23	February
September	6	March
	13	April
	27	May
October	3	July
	10	August
	17	September
	24	November
November	8	December
	15	1939
	22	Whole Year
	29	1940
December	13	November
	20	1941
1935		October
January	3	1942
	17	January
	24	February
February	7	March
	14	December
	21	1943
	28	January
March	7	February
	14	May
	21	July
April	18	October
June	13	1944
July	25	January
August	8	February
	29	September
September	12	1946
	19	September
	26	1949
Became		September
Monthly		1950
October		September
November		May
December		December
		1952
1936		All between
January		June 9 to
February		Aug. 18
April		1954
May		January
June		1956
July		February

**MISSING COPIES OF
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1876		1919
November	11	April
1907		3
January	24	10
March	21	17
April	11	24
September	26	1
1909		15
March	25	September
1910		4
August	18	November
1911		6
February	2	1920
1912		January
April	18	1921
1913		January
March	27	10
April	3	1922
July	10	Entire Year
1914		1923
January	15	January
	29	12
December	17	April 16
1915		12
April	15	1924
1916		May
July	20	8
	27	1929
August	3	March
	10	14
	17	September
1917		5
March	8	1930
		March
		6
		13
		July
		3
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		31
		September
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		October
		2
		30

April 11-12 Rev. Frank Hamilton will be in Washington, D. C., attending the semi-annual meeting of the General Commission of Chaplains. He represents our denomination on this commission.

An Important Telegram

New York, April 6

Rev. Clyde Fields
Superintendent of Southern Convention

Federal Judge Dimock has just rendered a completely favorable decision to General Council, Boards, and Evangelical Reformed Church, hereafter called defendants. He has denied key motions of plaintiffs which, if granted, would have eliminated Cadman Decision as a bar to the continued maintenance of the current action. The Court rejected each of the Plaintiff's arguments to the effect that the Cadman Decision does not bind the Federal Court. Although procedurally the plaintiffs are still entitled to offer evidence of controverting Defendant's proof as to the effect of Cadman Decision, Judge Dimock noted that Defendant's evidence is not of a nature which can be factually disputed and that it is difficult to conceive of any other form of opposition to defendant's position. We are confident that further proceedings will result in dismissal of entire suit on basis of "Res Judicata."

Fred Hoskins, Minister, General Council

*Res Judicata means "a case that has been decided".

In Memoriam

FOGLEMAN

Lawrence E. Fogleman, Sr., a member of the Elon College Community Church, died March 18, 1961. He is survived by his wife, three children, a brother and one grandchild.

A resident of Elon College for more than thirty years, he had endeared himself to neighbors and residents of the town. He was eager at all times to serve his fellowmen.

Funeral services were conducted by J. S. Graves and W. J. Andes in the Elon College Community Church on March 20, 1961.

W. J. Andes

The Pilgrim Fellowship of Great Bridge will be treated to a picnic at their Sunday evening meeting April 16. This group has an enrollment of 70. Working with it are Mrs. Nell Stuart, Mrs. June Caffee, Mrs. June Staley, Mrs. Gerry Crawford and Mrs. Romelle Simmons.

Mrs. Garland Spratley attended the annual meeting of the Virginia Council of United Church Women which met in March at the St. John's Lutheran Church, Roanoke. She served on the recommendations committee and is a member of the legislative and nominating committees.

A fellowship supper and church conference was held by the Garner Community Church at the S. and W. Cafeteria in Raleigh April 7. Rev. John Lackey of Winston-Salem is to be with this new church group May 22-28 to help with the church building fund capital drive. Rev. R. L. Clapp is the pastor.

In Defense Of Excellence

By Richard K. Morton

Excellence is the supreme goal of human thought and living. It possesses an eternal and universal quality. It is the supreme means through which evil can be overcome, ignorance removed, and weakness made strong.

It brings rewards far beyond worldly powers and possessions, beyond material rewards and privilege.

The growing mind which seeks cultivation and education has its own concept of intellectual summitry. It envisions a state of living which desires excellence not simply because there is more power, money, status, and other rewards in it, but because through it the deepest happiness, wisdom, understanding, and satisfying living are to be found.

When you travel through some sections of our country and come to the boundary line of even small communities, you will find signs like this: "American City. Elevation 513 ft. Pop. 2163." The residents feel that it is important to make known, even to strangers, the location of the community in relation to sea level. It will long remain of concern to our country to know the extent of elevation of the average mind over the level of weakness and ignorance. The strength of religion, democracy, and individual freedom lies in the organized and persistent pursuit of excellence.

When a new museum was opened, one of the wall niches was left vacant, awaiting a statue. Among the crowd first inspecting it was a small boy, who proceeded to climb up into the niche. When remonstrating adults hastened to get him down, he said: "I got up there to see how big you would have to be to be put in this place!" This nation can always use those who have the spiritual and intellectual and physical power to see how big you have to be to achieve excellence on the level which is possible for a given individual. What we need is not simply that kind of excellence possible only to the gifted few; we need, rather, that kind of excellence which comes to an individual when he does his utmost and his best.

Some students once facetiously said that they wanted to join a "Gallon

Club," meaning the fellowship of those who had worked so hard that they felt they had given a gallon of both blood and sweat to attain their goals! Others put it that they wanted to organize a "Two Mile Club" of those ready to go the second mile if that would aid in their drive for excellence.

We have too many on the level of the youngsters at Christmas time who thought the carolers were singing "When Angels Washed Their Socks by Night." Perhaps we cannot hope for the competence celebrated in the book with the title "How to Clean Everything," but we can adopt a pattern of thinking and living which sets us in the direction of excellence. In spite of the fact that we have more than 21,000 clubs listed in this country, it is still true that in the case of the membership of most societies, less than ten percent of the individuals actually do any real work. The great majority of people do not even make a try for excellence. They never strive to see what their maximum achievement would be if they extended themselves fully. Many have acquired the material trappings of life, but have never really lived.

We have today a generation fascinated with the rewards of industrial production and economic resources as well as with the startling discoveries and wonders of science. But isn't it as important a thrill for us to see what we can make of a life as it is to experiment with what we can do with a chemical or some other substance? We wonder what kind of life there may be on Mars — but are not sufficiently challenged by what we can make of life on earth! There is no more important place for excellence than in personal living.

Our rally cry today is more likely for social adjustment than for social change and improvement. It is more for security than adventure. It is more status than sacrifice. So we encounter the timidity of the safe, the unhappiness of the adjusted, the shame of the unscarred. There are so many who have gathered many valuable possessions, but do not know the meaning of their own existence. There are others who can supply the demands of the crowds and reap rich

rewards, but neither recognize nor seek excellence.

The attainment of excellence means the opportunity to realize the utmost in one's endowments and situation. We have not really lived until that which is within us has been given its time for action and for service. Only as a man climbs the summit which he sees before him and becomes a co-laborer and co-traveller with others does he come to understand the meaning of life.

Intellectual shallowness and imperfection mean dimness, weakness, and very likely death in our kind of world. This is a kind of society which has little place for irresponsible ignorance and for moral negligence. It cannot afford the ravages of the incompetent, the insensitivity of the imperfect and incomplete.

If man genuinely seeks the excellent, he will not stop in the foothills of any mountainous climb. He will not flinch at any necessary sacrifice or expense. He will not be willing to ignore human misery or unhappiness or misfortune wherever he finds it.

Excellence also requires a general will to do well and to apply well what one has acquired. Too much we have encountered the folly of those who feel that, if they can excel in one field, they must be permitted any kind of ignorance or folly in all others. We cannot go far with intellectual excellence without moral and spiritual excellence. Nor can we do well with a kind of spiritual excellence which tries to ignore the demands of the world and the need for mental advancement.

The struggle for excellence is a noble goal, but it is also notable for all that happens in man's journey on the way to excellence. If he is steadfast in his quest, he will settle a good deal that otherwise would plague him. If he is devoted to excellence, he will have little time for pettiness and unimportant digressions. He will not be beguiled into the support of a thousand worthless projects. As he seeks excellence, he will find more — he will find himself, his fellow man, his world, his God!

The

Christian Sun

Church History Room X
Box 232

VOLUME 113

APRIL 18, 1961

NUMBER 16

"BE KIND TO PEOPLE" WEEK

We have a "Be kind to animals" week, why not have a "Be kind to people" week? It would do us all good. There's a great deal of difference between not being unkind — and being kind. Most of us are fairly decent. We don't make a practice of stepping on other people's toes just for the fun of it. Unfortunately, we don't make a practice, either, of being kind to people — for the fun of it.

The surest way to become a better person is to begin being kinder than you have been in the past. Start doing nice things — things you don't have to do. Do them because you want to. Test your wits; think up little kindnesses you can do for others. And do them — not just plan to do them. And when you do them don't cock your ear for applause. And don't feel hurt if you don't get all the thanks you think your kindness rates. Sometimes a silent thank-you means more than the loudest praise.

—Pilgrim Progress,
Harwick Port, Mass.

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New Minister At Rosemont



The new minister at Rosemont, South Norfolk, Virginia, arrived March 1, and is now busy at work.

Carroll Wayne Lewis is from the State of Illinois and the Methodist Church. He received his A.B. degree from Greenville College, Greenville, Illinois, and his B. D. from the School of Theology, Emory University, Atlanta, Georgia, in March, 1960.

Mr. Lewis served Methodist churches in Illinois for eight years and was four years at our Congregational Christian Church in Langdale, Alabama.

He married the former Elinor Heninger of Clay City, Illinois, and they have two daughters: Nancy Carole, 11; and Kathy Sue, 9.

Mr. Lewis was serving the Methodist Church at Mt. Auburn, Illinois, when he was called to the Rosemont Church.

Here And There Among The Churches

April 14-16 our Northview, Sanford, church considered "The Meaning of Church Membership" with Rev. Billy Joe Willett as guest speaker.

Our Tryon church has given an extra \$100 to Church World Service for a special program for amputees in Korea.

Ministers' Conference for the United Church of Christ will be held at Moonelon May 15-17 with Dr. Gerald Jud, Dr. Albert Ronander, and Dr. Arthur Newell as guest leaders. Cost will be \$9.00.

Rev. Robert Knowles preached at Northview, Sanford, March 26, with young people assisting him in the service. That afternoon he met with the Christian education committee and Sunday school teachers and officers.

Holy Week services were conducted at the Congregational Christian Church of Sunbury, North Carolina, by Rev. Percy W. Benton of Driver, Virginia. Twelve people were received into the church, seven on confession of faith and five by letter of transfer. This good news comes from J. M. Byrum.

We hope you read the announcements of the Eastern N. C. Mid-Year Conference and the Pilgrimage to Old Lebanon on page three in last week's Sun, even though they lacked headings to attract your attention. The former is to be held April 23 at the Community Church, Chapel Hill (Purefoy Road just off Mason Farm Road) 3:30-7:30. The Pilgrimage will be held 3:00-4:00 p.m. May 7 at the site of Old Lebanon Church, 2 miles from Surry Courthouse, Virginia (Highway No. 10).

Rev. Collins Kilburn is holding a pastor's class for young people at United, Raleigh, from April 15 to Pentecost, when members of the class will be received into the church. The class meets Saturday mornings.

Easter Monday the new parsonage lot at Elon College was cleared of debris and April 10 workmen started digging the foundation. It will be located just back of Atkinson apartments.

New officers of the Burlington District Women's Fellowship; chairman, Mrs. J. R. Kernodle, Burlington, First; assistant chairman, Mrs. J. R. Crutchfield, Beverly Hills, Burlington; secretary, Mrs. H. H. Jolly, Burlington, First; assistant secretary, Mrs. W. P. Hurdle, Bethel.

At Carolina a revival meeting is in progress this week with preaching each evening by the pastor, Rev. Grant Burns. A committee on Evangelism has made previous preparation, especially by visitation. Two extra prayer meetings were held last week. Individuals were challenged to "fill a pew" each evening, and all the members were urged to attend.

The Social Action Committee of First Congregational, Fairfield, Connecticut, where Dr. Henry Robinson is pastor, sent a printed newsletter to members of the congregation asking them to seriously consider seven bills pending before the state legislature and then write their representatives concerning them. The names and addresses of representatives in the General Assembly and in the U. S. Congress were given in order to make the writing easier.

A "Conference on Christian Social Action" will be held May 5-7 by the P. F. group of our Raleigh church and young people from Westmoreland Congregational, Washington, D. C., who will be their guests.

One evening a month members of the Fellowship Class of The Christian Temple, Norfolk, assist the minister, Rev. Frank Hamilton, in calling in the homes of members and friends of the church. Following such an evening April 19 the group met at the parsonage for refreshments and reports.

Rev. W. R. Stevenson's resignation at Tryon was not accepted by the congregational meeting April 5, and his pastoral relationship will continue. His brother, Dr. Russell Stevenson, director of overseas work for Church World Service, will visit the church May 5-7, speaking at a family night supper on Friday, preaching Sunday morning, and talking with the young people that evening.

SYMPATHY

Sympathy is expressed to Rev. Earl Farrell of Fuquay Springs, North Carolina, whose father died March 30 and was buried at Hank's Chapel April 1. Mr. Hugh W. Farrell was 80 years of age. Surviving are two daughters, Mrs. Clem Lassiter and Mrs. Walter R. Clark, both of Pittsboro; seven sons, Clayton, Talmadge, Warren and Raymond of Pittsboro; Lawrence of West Covenia, California; Earl of Fuquay Springs; and Maxton of Washington; one sister, Mrs. L. R. Sturdivant of Carrboro; a brother, P. T. Farrell of Pittsboro; and 19 grandchildren and three great-grandchildren.

THE CHRISTIAN SUN

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Junior and Senior High Pilgrim Fellowship groups from Elon College were guests of St. Mark's E. and R. Youth Fellowship April 23.

Sunday, April 9, members of the Emily and Thomas Mathews Circle of the Women's Fellowship of the First Congregational Christian Church, Winchester, Virginia, dedicated a flower vase for the communion table, given in memory of the deceased members of the circle and of Mr. and Mrs. Mathews, for whom the circle was named. The flowers were in honor of the minister, the Reverend Mark W. Andes, and the parsonage family.

The four Negro Congregational Christian churches in New York state have withdrawn from the Convention of the South and become a part of the New York City Association.

Mrs. Ruth Crabtree of Damascus, Chapel Hill, reviewed the mission study book, "One World, One Mission" at the March meeting of the Northview Women's Fellowship. Visitors were present from Turner's Chapel, Zion, Sanford and Lee's Chapel. A special guest was Mrs. George Griffin, Sanford district chairman.

"No Man Is An Island" was the play given by P. F. members at Northview, Sanford, March 19. Sunday afternoon, March 26, the group went to see the Easter Program at the Morehead Planetarium.

At Liberty (Vance) three adults and six young people united with the church at the Easter morning service. April 7 at the regular quarterly church meeting the study and planning committee recommended plans for a new educational building. The church accepted the recommendations, and appointed committees on construction, finance, and equipment to carry forward the program.

New York City
March 27, 1961

TO OLIN AND BETSY PENDLETON

As your ministry at First Church, Norfolk, draws to a close, we would add our tribute to the many expressions of affection and appreciation that will be showered upon you by those who recognize sterling quality when they behold it.

Yours has been no halfway commitment to your Master. No time clock was a part of your daily routine. No task was too small or too menial for you to perform. No burden was greater than your courage. You believe in the Fatherhood of God and the brotherhood of man and you know full well they are inseparable. You proclaimed your convictions and you lived them. And you paid a price, without rancor or bitterness. The cross for you is real - you displayed it according to custom. But you knew it was meaningless unless practiced. That to accept the cross meant suffering did not deter you.

You will be remembered for your devotion, your capacity for friendship, your gracious spirit, your concern for the lonely and the injured.

God is very real to you and you have made God a reality to your people. Others may boast of their accessions, of their budgets, of the luxurious appointments of their church plants. You will not boast for such is foreign to your nature, but in the economy of God, if ever a couple deserved the commendation "Well done, thou good and faithful servants" it is you two good people.

We salute you! May God's blessing rest upon you and your labors.

For the Staff of the Division of
Church Extension and Evangelism

Stanley U. North

NOTE: The above letter was sent to Rev. and Mrs. Olin Pendleton who completed their work with First Church, Norfolk, Virginia, on Easter Sunday, after seven years of service. During this time the church moved from Main Street to a new community development and erected beautiful new buildings. Occasion for leaving Norfolk was a serious arthritic condition Mr. Pendleton is suffering. Physicians advised a dry climate. Ed.

More About Colleges

Christian College Day should really be a long one, not just a Sunday in the Church Calendar.

The next decade will be exceedingly difficult for church colleges.

An exploding population will demand more class rooms with modern equipment and trained teachers. Increasing knowledge of our universe demands greater information in the class room and new equipment in the laboratory. Higher wages in industry and constantly increasing costs of living can easily empty the college of its best teachers and make it all but impossible to meet modern standards in equipping laboratories.

State institutions seek and secure their revenue from taxation. The new buildings and equipment needed in public schools and colleges in North Carolina, as in many other states, may come from tax on food and drugs, although there certainly must be some better source of revenue. Everyone must pay for the education offered by the state. But there is no way that anyone can be taxed to support church institutions — unless we are willing to lose our highly prized philosophy of the separation of state and church.

Herein lies one of the dangers facing us. It will be much easier to say "let the state do it" than to put in enough money for the church to do its full share in the education of youth. Already there has started a mighty drive to get tax money for church schools. Although the President of the United States happens to be a member of the Church which is spearheading this movement, he is opposed to it. He believes that the Protestant heritage in this field is worth preserving. He deserves the support of his fellow-citizens in this matter. Church people who want separate schools for their children should pay for this privilege. This means not only that there will be no tax money for Roman Catholic parochial schools, but it also means no tax money for colleges

supported by Protestant church people — people like those who write and read this paper, the people of Congregational Christian churches in North Carolina and Virginia.

Elon College is well into its second half of a century of service. It was founded by members of the Christian Church in North Carolina and Virginia. It is owned and operated by the people of the churches in the Southern Convention of Congregational Christian Churches. It is not merely a church related institution; it is a church institution. We do not expect either North Carolina or Virginia as political entities to contribute to Elon College. By the same token, it is right and proper for those who operate the institution to expect the members of the churches to support the college with their gifts. There are many other colleges, some of them doubtless better than Elon; but this is ours. We founded it; we have supported it, and do now; its future is ours. That future can be glorious because of its Christian usefulness, or it can be a flat failure. More than we like, the future depends upon us who are members of the churches. It can be our pride and joy. It will be if we know it, love it, and support it adequately.

Money is not the only need of a college. Without students it cannot operate. It can serve our churches best by educating our young people. President Danieley pleads with us to consider Elon when young people are planning for college. He is our college president, pleading for the privilege of training our young people. Elon could not educate all the young people in the Southern Convention, but it could accommodate many more than go there. Reasons may send some to other institutions, but Elon needs to be considered as the college for all our young people.

Yes, the next decade will be very difficult for our College. It will be much easier to let it go by default than to support it sufficiently. In a world like ours the Church institutions need to be maintained, and enlarged.

Preparing For Pentecost

Now that Easter is passed it is time to prepare for Pentecost, which this year will be May 21. Easter may have been wonderful, and it was, but Christians continually look to the future. When one task is completed, another is inviting; when one program is over, another needs to be in the making; even when earthly life is over, a new life in a better land is just beginning.

The disciples of Jesus were stunned by his death, astonished by his resurrection, and tempted to claim defeat for the whole enterprise, but they made some preparation for Pentecost and found in that holy and exciting event the transformation needed to fit them to be founders of the Church of Christ in a heathen world. They met for prayer day after day; they sought to know what God wanted them to do; they discovered a unity of purpose that made them meet together even in the early morning. And while they prayed, Pentecost really came.

Young church members need to be initiated into the family of God to such an extent that they will never want to leave. They need to learn how to serve through the Church. The history and doctrines of the Church are important for them to know.

But there are other people who did not unite at Easter. The cultivation started earlier needs to be continued until there is a harvest. The spring revival is used by some churches. Whatever the method, the work is urgent. May offers many opportunities for church families to enjoy rich and rewarding experience in study and fellowship.

Lest we forget, prayer is an essential part of preparation for any pentecostal experience in the life of an individual or church. Prayer is not just asking for something; it is seeking for greater knowledge; it is listening for human needs and God's whispered message.

"In spite of the beats and the wailers, the harp in the air still sings the melody of hope."

This quotation from the pen of the great Irish playwright, Sean O'Casey, has an uplift at a time when the world is in ferment and in turmoil, in anger and distress, and weighted in favor of despair, evil, suspicion and aggrandizement.

But to some degree the world has always been in trouble and probably always will be. But it is interesting to observe from history, ancient and modern, that hope is the pilot light by which men have been guided in their undertakings. Consider these examples:

The American colonists had fear of fatal sea tragedies or their destruction by Indians or wild animals upon arrival in their chosen land. But they had hope, and hope conquered their fears.

When the colonists decided to free themselves from English rule, their hope of success had to be pitted against the possibility of crop failures, failure in their struggle for freedom, and possible consequent punishment. But it was hope that sustained these pioneers in a new land and finally banished their fears.

In 1861, war over slavery threatened the unity of this republic and a division of its people. But the flag of hope waved high and long over some 6,500 battles and finally the States were united to become the greatest nation on earth.

When World War I was about to disrupt the future of most of Europe, it was the hope of helping to make the world safe for democracy that caused the United States to enter the conflict as an ally. That hope was not fully accomplished, but the whole world was given a demonstration of what could happen to an aggressor nation when other nations unite to defend a cause. The future holds the possibility that the lesson will be a warning to any aggressor nation.

In the early 1930's a pall of business failures began to cast their shadow over the United States. It was a time when men went from riches to rags, not rags to riches. Millions of families were being scattered and in despair. A new President was entering the White House and assured the people that "the only thing to fear is fear itself", and that "in every dark hour of national life

a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential". The President's words sounded "the melody of hope", and a determined people emerged from an economic wilderness into the sunlight of self-support.

Part of the grandeur of man's role on earth is to encourage the children of each generation to pick up the pieces of failure and try again because there is always hope.

The great ages of mankind, the ages of the most radical changes, were not produced in times of ease and complete satisfaction. They were made great because "the harp in the air still sings the melody of hope".

C. B. Riddle

WHEN MINISTERS GET TOGETHER

This gathering each year of the saints who often act like sinners, is an experience to be long remembered by an on-looker. Interesting and sometimes funny stories are sure to be heard, often on the competitive basis of "can you top this one?" Fellowship flows freely and often in small huddles or larger groupings some deep level thinking takes place during the hours of "mixing and munching."

One thing that has always interested me about any group of ministers is that when presentations are being made, and discussions are being led, ministers are prone to talk among themselves with little heed to what the man up front is trying to "put across." I often wonder what would happen in a church served by one of these ministers if laymen were to talk like that when the minister is "up front" conducting a service. No criticism. Just wondering!

—Congregational Kansas

* * *

What the world needs is Christian individuals with real depth and power. We need men today whose will to live has been freed from the will to power, to success, to superiority, to social recognition, to possession and to pretense; and has found its peace and power in the will to love, the will to fellowship, the will to self-giving service, the will to God's will and to be his children. — Nels Ferre

MEDITATION

By John G. Truitt, D.D.

THE SCRIPTURES

"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,"

2 Tim. 3:16

Paul is writing to a young preacher. In almost the next paragraph he will be writing: "I am ready to be offered... I have fought a good fight... I have kept the faith." It is indeed a long ways back to the days when he was a member as a young man of the great court of his country. A lot has gone on since the days the Christ encountered the astute, educated, zealous young judge on the road to Damascus.

At long last Paul is saying to his young convert who has accepted the call to the Christian ministry: My son, you have accepted a very high calling, and you are very dear to me. I love a lot of people, my son, but I love you in almost a class to yourself. I wish you to succeed because of the strategic time in which you live, and the great value to the Church which you may be; and the joy and fellowship which you may know.

Let me give you a piece of fatherly advice. (Here let me interrupt myself to write, it must have been good advice. It has stood for nearly two thousand years in spite of the fact that it has been brushed around quite a bit!)

Know the scriptures, Timothy. When fighting the battle it is your sword; in teaching and expounding the doctrines of the faith it is your textbook; handled with love in correcting a brother it is your best chance of success; and it is what you need on the subject of how to live a Christian life. Love the word of God, study it, teach it, ask the Holy Spirit to help you; and you will come to know what Christ meant when he said: "Now ye are clean through the word which I have spoken unto you!"

Impressions of the Midwinter Meetings

Report given at Spring Rallies in Eastern Virginia Conference
By Mrs. J. H. Booth, Jr.

Would that I had the gift to give you a vivid look at the Midwinter Meeting of our Missions Council — so that you, too, could see and feel the urgency of the great challenge which faces the church today.

Before I bring you my impressions of the meeting — let me take this opportunity to express my appreciation to the Women's Fellowship of the Eastern Virginia Conference for making it possible for me to attend this meeting held at Buck Hill Falls January 28 thru February 1. It was a real privilege to be there and since then I have thought quite a bit about some of the things which were said and done there.

We know that with each privilege there always comes added responsibility — and it is this responsibility that concerns me. The persons who attended this meeting were all leaders in some phase of the work of the church. Somehow these leaders must make the echo of this meeting ring again through our conventions, conferences, and churches until it reaches the individual church member — for it is with the individual that we must begin "Creating and Renewing the Church." This is the new theme for 1961-1962 — "Creating and Renewing the Church." Maybe it recalls for you that section of our Statement of Faith which says: "He bestows upon us His Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues and races."

Time does not permit me to give specific reports of the American Board, the Board of Home Missions, the Service Committee, etc. But the picture from each was the same in this respect — all felt they needed to be doing much more than their present budget permits them to do — if they are to really try to meet the challenge of our day.

We must remember that the real purpose of the church is to tell the story, "That God was in Christ reconciling the world unto himself — and that it was because of love for all mankind that Jesus died upon the cross."

We must also remember that the church is the body of Christ — and by that we mean all individuals regardless of race, color or creed who have accepted Christ as their Lord

and Saviour and are striving to do his will.

Our world has changed tremendously since we are living in the space age. We are now living on a "world level". We must find new ways of reaching the masses of people and getting the message of the church over to them. Our Boards and Agencies have worked out a

program which they feel will more adequately meet the needs of our day. They have found that in order to support this program they will need an annual apportionment income of at least eleven and one-half million dollars.

Someone has figured it out that our Christian World Mission will cost \$22.00 per minute. I quote this from material I received: "Let your mind run free. You can have this entire mission in your own hands for five minutes or ten minutes. See a line

(Continued on Page 15)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE RHODESIAN MISSION

Chikore

Mission station consisting of church, upper primary school, secondary school, cottage hospital and dispensary and 18,000 acre farm with 500 tenants. It is 140 miles from railway.

April

- 23—Mr. and Mrs. John R. Lowe went to Chikore in 1959 where he is farm manager. The average farm family's income is \$50 per year. He had been an agricultural officer with the Native Affairs Department in South Africa before becoming a missionary.
- 24—Mr. and Mrs. Carroll McCormick are associate missionaries who went to Africa last summer for a five-year term. He teaches chemistry and she is secretary of the mission staff.
- 25—Mr. and Mrs. William Webb represent a "missionary marriage," for he went to Beirut, Lebanon in 1929 to teach and she went the next year to serve on staff of University Hospital. They were married on the field in 1932; then were in China five years; now they teach in secondary school at Chikore.

Mt. Silinda

Mission station, 3,600 feet above sea level in midst of mahogany forest. 3,000 acres of farm land in station.

- 26—Mr. and Mrs. Maurice Belair do a variety of things: He is mission treasurer, station treasurer, station superintendent, and farm manager and she teaches English and Bible in teacher-training department of Mt. Silinda Institute, runs the bookroom, is district commissioner of Girl Guides and leader of a cadet company of teachers in training.
- 27—Miss Carol Carpenter went to Africa in 1959 and after language study was assigned to serve as a nurse in Willis F. Pierce Memorial Hospital in Mt. Silinda. This is a 65-bed hospital which in 1958 served 2605 in-patients.
- 28—Dr. Alma Cooke spent 31 years in the North China Mission of the American Board; after six years of retirement she volunteered for work in Africa, serving for a year in Dondi and then transferring to Mt. Silinda where she was needed especially. (See article on opposite page.)
- 29—Mr. and Mrs. Eric Dahle were originally missionaries in South Africa (where her parents were missionaries of the American Board), serving at Adams College for many years. When the government caused it to close in 1956 they went to Rhodesia where they teach in Mt. Silinda Institute.

Visit To Southern Rhodesia

With Dr. Cooke

Mt. Silinda
Southern Rhodesia, Africa
November 10, 1960

Dear friends,

The Holy Christmas time is fast approaching and I want to wish each of you a Happy Season, with a new realization of what the Birth of the Son of God into the world can mean to this troubled globe. Only as each of us has His love in our hearts can we hope His peace to spread and conquer the passions and hatreds of the men on earth.

Ever since I have been in Mount Silinda (now nearly two years) I have wanted to go down into the Sabi Valley at the foot of our Mountain, with the doctor when he makes his monthly visit to the several clinics we have throughout the Valley. Our outstations, consisting of preaching place, school, and clinic are numerous and I have wanted to see for myself just what we are accomplishing outside of our main station at Silinda. There has never seemed to be the right opportunity for me to get away until just this last September when Dr. Stetson asked me if I'd like to go down on the trip.

The roads down the escarpment are terrible and only a Landrover (Jeep to you) can make the trip safely. We were well packed on the roof carrier and inside the car with the large medicine box, a box for the projector, the accompanying African orderly, Johnathan's blankets, a camp stove, a box of food, and three suitcases. Mrs. Schwyhart, one of the missionary mothers, asked to go too in order to talk to the women Church members and to encourage sewing classes in the schools.

The scenery is lovely at that time of year, for it was spring and the new leaves were coming out on the trees and new plants were springing up. There is one tree, msasa by name, that was particularly attractive for the new foliage comes out in several shades of red, orange and yellow, even a lovely bronze, then later these turn to a very vivid, though light, green — all a marked contrast of bright, striking, colors on the hill-sides amongst the darker green of the evergreens. Mountainside after mountainside was covered at that time of year. And when we got down into the wide Valley of the Sabi River

we found the so-called Sabi Star all abloom, a very lovely fluted reddish pink flower, very much like an orchid — very beautiful indeed.

In all we visited five clinics in the over 100-mile trip in the Valley, and although the weather was rainy and misty part of the time, we saw well over 350 patients, making the trip well worthwhile. Most of the patients could be treated right there but a number of them we had to urge to come up to the Hospital for either protracted treatment or for surgery.

Each evening we showed pictures, using the car battery as source of electricity. This month it was a series of pictures on the subject "Jesus and little Children." That series was followed by some pictures and charts on proper diet, for the African diet in general is most inadequate and unbalanced. The pictures were preceded and closed by a short religious service of songs (which they love) and prayer. We had more than a hundred people at each showing.

We were entertained in the homes of one or the other of the Church members, some of whom are fairly well to do with their general stores, or butchery, or grinding mill, and have convenient homes with wives who know how to cook a European meal. Several of the men in whose homes we stayed have been educated in the American Board Mission's Adams University in South Africa and one of the wives has been graduated as a nurse from the McCord Hospital in Durban; she carries on a small clinic between visits of the doctor, sending to us any patients that need hospital care.

There are no resident pastors for these preaching places but the deacon of the locality holds the weekly services when the evangelist from Chikore is not present. The school faculties are resident, most of them being graduates of the Teaching Training Course here at the Mount Silinda Institute.

I came back wishing there could be a resident doctor in the Valley to visit these clinics at least once a week for there is much medical work (as well as evangelistic) to be done there and a monthly visit leaves much undone. Our fight against witchcraft would be greatly

strengthened if a doctor were always available.

Politically, the situation in Belgian Congo is still chaotic and very tense but in Southern Rhodesia although there is a sporadic outburst of strikes, rioting and arson, in general all is quiet. You do not need to fear for our safety here in Mt. Silinda for we are too far from the big cities where the agitation goes on, to be affected.

To return for a moment to the Mt. Silinda Hospital. I have told you previously that our hospital evangelist, Mrs. Bangawayo, has died. We are praying (and ask your prayers too) that the Lord will soon send us an evangelist (and the wherewithall to support him, or her) to care for the 150 patients we have most of the time in the wards. Our work is only half done if we care for only their bodies.

With all good wishes to each of you, I am

Yours sincerely,
Alma L. Cooke, M.D.

AFRICAN OBSTACLES

According to Rev. Dr. Billy Graham, Christianity is facing an uphill struggle in Africa because many Africans consider it an imported "European religion." The Oklahoma City *Daily Oklahoman* points to another formidable obstacle: Mohammedanism advancing its simple faith with allowances for such native practices as polygamy and for its reputed lack of color or racial prejudice. Some 60 million Moslems — mostly in north and east Africa — are pitted against 21 million Christians to win over some 150 million uncommitted Africans. In pressing their "holy march," the Moslems are being assisted by Egyptian authorities: out of Cairo are pouring thousands of phonograph records carrying the traditional chanting of the Koran deep into the most remote African jungle areas. According to Cecil Northcott of the *London Observer*, Islam is progressing 10 times more rapidly than Christianity along the West African coast. And he points to another peril. In the "old days," the educated African, raised in a mission school, often became interested in becoming a clergyman. Now, however, with the rapid emergence of so many new independent states in Africa, government administration and politics are vying to claim the educated native's interest.

Play Down The Dollar Sign!

By John R. Scotford

"What will it cost?" is the first question many people raise whenever they are confronted with a proposal to expand the services or enlarge the facilities of their church. They will justify putting financial considerations first on the basis that this is the hard-headed, businesslike approach to any problem.

If by "hard-headed" they mean unimaginative, this is correct. In any situation it requires a minimum of intelligence, or even knowledge of the language, to ask the price. With some of us this is an automatic reaction.

But is it fair to say that business always puts financial considerations first? This depends on what the line is. As a rule, the shoddier the goods, the larger the price tag, and the poorer the job the more emphatic the employer as to just what he can pay. On the other hand, the more significant the enterprise the less the emphasis on the financial aspects. Charles J. Connick, America's master craftsman in stained glass, was accustomed to say that his studios were "incidentally a business." We slander business when we say that it always begins by asking the cost.

Church people who respond to every new suggestion by waving the dollar sign are instinctively seeking to either put on the brakes or establish a roadblock. Their motivation in making financial enquiries is not curiosity but caution. They are quick to tell you that in their church there are no rich people, and that its finances are chronically in a precarious state. New expenditures must necessarily come out of somebody's pocket, and they fear that this might be theirs.

Putting financial concerns first in the consideration of any matter of church policy rests upon a fundamental fallacy; that there is just so much money available. Many congregations assume that they are like a cow, and when all the milk is in the pail it is all over until next time. The better analogy is with a flowing stream where the more you dip out the more there seems to be.

This principle of the unfailling fountain is illustrated in the Bible by the widow's cruse and the way the loaves and fishes held out by the Sea of Gallilee, but it has also been demonstrated by many churches. The rule seems to be that the more a

church — or an individual — gives, the more they can give. The landscape is dotted with congregations which have astonished themselves and everybody else by their generosity.

A minister who persuaded 200 working-class families to go on a ten percent tithe of their takehome pay for a limited period of time to get their church built reports, "We did not hurt the automobile business at all. Just as many new cars turned up in front of the church as ever. Nobody was worse off, while some admitted they were better off because they had faced up to their personal finances and done something about it."

THE QUESTION

K. Stevenson Shaffer

What does it mean
This "conversion", they ask,
Is it something mysterious and queer?
It's simply turning around, I say,
And finding the way made clear.
It's seeing the Master of your life
Outstretching his arms to you
And finding forgiveness for the strife
That sin has taken you through.
It's hearing his voice so tenderly
Calling, "Come, follow me.
Turn away from the dark
And walk in the light,
And ever my child be."

There is no way of proving in advance what a church can give, but there is much evidence to show that this capacity is far greater than is usually assumed. But this does not just happen. To tap a flowing well certain conditions must be met.

People never give just to get rid of their money. They must be conscious of a need before they will part with their dollars. The reason many congregations give so meagerly is that they have been jogging along in the same old way for many years, and nobody is anxious for a change. Boosting the local church budget requires more than a mathematical operation. To get more money a congregation must either do better what it has been doing, or do more. Before people will give for a new church they must be convinced that they need one.

But more is required than a lively sense of need; there must be a sensible plan for meeting that need. This does not imply an exact statement of just how the new money is to be spent, or a detailed floor plan for the addition or the new building. Such pin-pointing is dangerous. It can be quarrelled with, and it may be difficult to live up to an overly detailed prospectus. What is more fundamental is the assurance that procedures are underway which will produce the desired results.

The more widespread the participation of the people in the thinking out of which a project develops, the better. In the brochure celebrating the completion of Christ Episcopal Church in downtown Cincinnati the membership of 54 "committees of study assisting the committee on plans" is printed in full. The statement is also made, "Every recommendation of each of the 54 sub-committees was given exhaustive study by the Plans Committee, and every suggestion that could be justified was included in a 'scope of the work' which was presented to the architect." (Incidentally, the architect gives his hearty approval to this procedure.) One way and another every member of the congregation had a chance to share in the planning. A congregation should not feel that what is proposed represents the ideas of the minister or of a small group, but that it is something in which they have had a real part. Such an approach produces ideas, money, enthusiasm, and a sense of general achievement.

Although there are many schemes for raising money and a multitude of ways of going about it, there are fundamentally just three approaches to this task. Each puts the emphasis in a different place.

The obvious procedure is to stress the dollar sign. You want money, so you ask for money. This is tackling the mountain on its steepest face. Parting with dollars is painful for many people and difficult for most of us. We have an abundance of other uses to which it might be put. The direct assault on our pocketbook produces the maximum of resistance.

Recruiting workers for such a campaign is difficult. The procedure is too close to that of the beggar sitting on the sidewalk hoping for some stray coins. I have complete sympathy with anyone who refuses to go out and just "ask for money." The more the emphasis falls on

"meeting the goal" or getting the ribbon up to the top of the thermometer, the harder the work.

A second, and much wiser approach, is to stress the end results which our giving is to achieve. All of us want to get something for our money. For most of us it represents the substance of our lives as the fruit of our toil. For all of us it is an opportunity to express our personalities. We want to feel that we are counting for something in this world, that the place will be a bit different because we have been here. When a New England college published the list of contributors to a multi-million dollar campaign, it put on the cover the caption "...some small degree of immortality..." That is what we would all like to have for our dollars.

Giving is transformed from a painful procedure to a happy achievement as we are able to visualize our dollars expressing our deepest and noblest impulses in a permanent way over the years. Viewed in this way, putting our money into the erection of a new church is just about as magnificent an investment as the mind of man can conceive. (The boys

who built the old cathedrals surely got their money's worth!) But here again, the deeper we go, the better. On the surface, the sums we give for the support of our church end up as cancelled checks, while our contributions for a new building produce so much brick and mortar. Yet these material things are simply means to an end. The end result of both the church budget and the church building is God incarnate in human lives. Dollars given to the church produce spiritual dividends. The more the donor can be inspired to visualize the long term results of his generosity, the more will he want to give. The peril in stressing financial goals is that we may never clearly see the spiritual ends which we are seeking. Instead of talking about dollars and the details of architecture we should picture little children growing up in the nurture of the Christian faith and of men and women finding a meaning to life through the ministrations of the church.

A third approach to giving is to regard it as an act of devotion to God. We are his children. He has

been good to us. We have been blessed as has no other generation or people. We should show our gratitude by sharing our substance with God by using it for his holy purposes. This is the deepest motivation for giving.

Such an approach is not for the man on the street. To those who instinctively ask, "What will it cost?" these words have little meaning. Yet when men and women once grasp the fundamentals of Christian stewardship they wax enthusiastic about the way of life which it opens before them. Who ever heard of an extititer? Or encountered a truly generous giver who found it painful to part with his dollars?

There have always been those who look upon the financial aspects of church life with a dismal eye. "The church would be a wonderful thing — if only it did not have to ask for money" has been a common complaint.

Yet the true wonder of the church is that it does ask for money. Out of its financial necessities come its greatest spiritual opportunities. In no way does it do more good than inspiring people to give.

12 Rules For Training Children

A year ago I printed in this space Twelve Rules For Raising Children. Many readers asked for reprints and suggested that I run it again. Here it is:

Remember that a child is a gift from God, the richest of all blessings. Do not attempt to mold him in the image of yourself, your father, your brother or your neighbor. Each child is an individual and should be permitted to be himself.

Don't crush a child's spirit when he fails. And never compare him with others who have outshone him.

Remember that anger and hostility are natural emotions. Help your child to find socially acceptable outlets for these normal feelings or they may be turned inward and erupt in the form of physical or mental illness.

Discipline your child with firmness and reason. Don't let YOUR anger throw you off balance. If he knows you are fair you will not lose his respect or his love. And make sure the punishment fits the crime. Even the youngest child has a keen sense of justice.

Remember that each child needs

TWO parents. Present a united front. Never join with your child against your mate. This can create in your child (as well as in yourself) emotional conflicts. It gives rise to destructive feelings of guilt, confusion and insecurity.

Do not hand your child everything his little heart desires. Permit him to know the thrill of earning and the joy of deserving. Grant him the greatest of all satisfactions — the pleasure that comes with personal achievement.

Do not set yourself up as the epitome of perfection. This is a difficult role to play 24 hours a day. You will find it easier to communicate with your child if you let him know that Mom and Dad can err, too.

Don't make threats in anger or impossible promises when you are in a generous mood. Threaten or promise only that which you can live up to. To a child, a parent's word means everything. The child who has lost faith in his parents has difficulty believing in anything.

Do not smother your child with superficial manifestations of "love."

The purest and healthiest love expresses itself in day-in-day-out training which breeds self-confidence and independence.

Teach your child there is dignity in hard work, whether it is performed with calloused hands that shovel coal or skilled fingers that manipulate surgical instruments. Let him know a useful life is a blessed one and a life of ease and pleasure-seeking is empty and meaningless.

Do not try to protect your child against every small blow and disappointment. Adversity strengthens character and makes us compassionate. Trouble is the greatest equalizer. Let him learn it.

Teach your child to love God and to love his fellow man. Don't SEND your child to a place to worship — TAKE him there. Children learn from example. Telling him something is not teaching him. If you give your child a deep and abiding faith in God it can be his strength and his light when all else fails.

—Ann Landers in
Washington Daily News

Youth Faces The Future



Hubie Young



"We are united in the purpose . . .
 "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.
 "To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.
 "To cooperate with all who seek to extend the Christian fellowship."

ASHEBORO YOUTH OBSERVE EASTER

By Margaret Hall

At 6:00 a.m. Easter Sunday morning eighteen members of the Asheboro Pilgrim Fellowship met at the First Evangelical and Reformed Church for the joint Sunrise Service of the Congregational Christian and the Evangelical Reformed churches. Our pastor, the Rev. W. Walter Hall, spoke at this service which was broadcast over Radio Station WGWR. After this service we went to our own church where, with the help of our advisors, we prepared breakfast. Everyone dug in heartily to a breakfast consisting of pancakes, sausage, bacon, coffee, and milk. Each one pitched in then to clean up the social hall in order to be ready for Sunday school.

We were all very proud of our P. F.'ers since nearly 100% of our members were present at this very early hour.

BETHLEHEM P. F. REPORT

By Louise Harrell, Reporter

Our Bethlehem Youth Fellowship has done many things this year to raise money for different organizations and people. In the fall of 1960 we sold barbeque to earn money for Workday for Christ. We earned about fifty-two dollars. For UNICEF, we went around "Trick or Treating," and people contributed fifty-five dollars.

We have paid eighty-five dollars on our apportionment. We gave twenty dollars to C. M. A., and fifteen dollars to U. C. Y. M. We collected clothes for people overseas. Two large boxes of pencils, notebooks, paper, soap, and first aid articles were collected and sent to migrants, by both Junior and Senior Youth Groups.

In observance of our youth week, which was one of our most out-

standing events, we were given a banquet by the Women's Fellowship. A medical doctor gave a talk to us on the history of different religions of our country.

One of the highlights is our communion on Thursday night of Holy week. Sunday morning we were invited to a neighboring church to attend the Sunrise Service.

In February about fifty young people went to the Jewish Synagogue in Suffolk.

Suggested Goals For Pilgrim Fellowship

Is your Group really alive? How many of these goals can you reach? For information and resources, write to the Southern Convention Office, Elon College, N. C.

In relating your group to the wider Pilgrim Fellowship —

1. Study and discuss the P. F. Statement of Purpose. Adopt it for use in your own group or write another statement that better expresses your purpose.

2. Study the meaning and purpose of the three Commissions — Faith, Action and Fellowship — and use them as the basis of organization and activity.

3. Know and use the following P. F. Resources: High Fellowship Set, High Fellowship Helps, Youth Fellowship Program Booklets, Youth Magazine, Songs of Many Nations, Youth Fellowship Kit, Junior High Kit.

4. Have a Planning Retreat or some other opportunity for long-range program planning based on an understanding of the needs and interests of your members.

In Expressing Christian Faith —

5. Have well planned worship led by members of the group at every meeting.

6. Emphasize discussion and decision for church-related vocations.

The third Sunday night in March the Eastern Virginia Conference Caravan come to our fellowship meeting. Visitors included young people from Holy Neck and Eure.

At this time our Senior Youth Group is selling vanilla flavoring to raise money for our building fund. By Easter Sunday we hope to have fifty dollars.

Our youth groups have worked hard this year, and we hope to work even harder in the following year.

7. Use the booklet, LENTEN DEVOTIONS FOR YOUNG PEOPLE, in your group.

In Expressing Christian Action —

8. Use the interdenominational Mission Study Books each year.

9. Observe the annual Work Day for Christ. Dedicate money earned to Our Christian World Mission and send immediately to your Conference Treasurer for forwarding to the Southern Convention Treasurer.

10. Contribute to Friendly Service projects. For information write to Friendly Service, 287 Fourth Avenue, New York 10, New York.

11. Have at least one \$10 Member in Christian Missionary Association (Virginia) or North Carolina Church Builders Club.

In Expressing Christian Fellowship—

12. Organize a well-planned study of P. F. at local, state and national levels.

13. Have a joint meeting with an Evangelical and Reformed Youth Fellowship and/or study E&R heritage and history.

14. Be represented at Conference-wide and Convention-wide meetings.

15. Send participants to summer camp and conference programs at Moonelon or elsewhere.

(Continued on Page 11)

Danieley Speaks To E. N. C. Laymen

By. F. B. Fuller, Secretary

The E. N. C. Laymen's Fellowship met at McCullers Ruritan Building near Raleigh Sunday night, April 9 at 6:00 p.m. with Plymouth Christian Church as host. The meeting was called to order by the vice president, Ed Langston. After a delicious barbecue chicken supper, the group joined in singing several old hymns which all enjoyed. There were 105 present for the meeting.

Rex Powell, the program chairman, introduced Dr. Danieley and The Elon Boys' Quartet. Everyone certainly enjoyed the singing of these boys. After this Dr. Danieley spoke on "Witness."

According to Webster, it means giving testimony or furnishing proof (legal). Harper's Bible Dictionary defines it as stress on faith in Christian truth. This is as Luke 24:48 puts it, "and ye are witnesses of these things." Also in Acts 1:8; 2:32; 3:15. The Church witnesses in two distinct ways...

1. The Church as the Church bears witness through its very existence in worship; fellowship; service. Witnesses to God's acts in past, to God's work in present world, and to the Kingdom yet to come.

2. The Church as individuals... much was said of the laymen as witnesses and many churchmen are unaware of the responsibility. They have a tendency to act as if this could be done professionally with no assistance from laymen.

There are several obstacles to effective witnessing: 1. Selfishness — unwilling to give time and make necessary sacrifice. 2. Complacency — lack of concern or the feeling of unimportance. 3. Lack of knowledge — we can't witness to that we do

16. Observe Youth Week each January in your own church and in cooperation with youth of other denominations.

17. Participate in United Christian Youth Movement activities: local or state councils, rallies, training conferences.

18. Have well organized recreational activities as part of your youth program.

19. Send an annual written summary of activities to Southern Convention Secretary and send at least one news article to Youth Editor of The Christian Sun.

not know of, it must be original. 4. Lack of conviction — we definitely will not witness to that we do not believe. 5. Lack of experience — we cannot describe something we have not experienced. 6. Bashfulness — this is not real and true; we speak up for that we know and believe.

Our Responsibilities: "Ye are my witnesses... said the Christ. This is our responsibility every day of the week, every week of the year, forever. We can't witness off and on again but must continue and take every opportunity. It is the ministry of every layman to the world in which he lives. We have our commission from the Christ and we cannot fail to heed the command. We must try to serve as his witnesses to the world today the best we can.

The E. N. C. Laymen will hold their next meeting at McCullers, July 9, with Dr. Cunningham as speaker. We invite all the laymen to these meetings.

LAYMAN CONDUCTS MEMBERSHIP CLASS

By Beatrice George

Mr. Henry A. Seymour, who has served as a deacon of the South Norfolk church for a number of years, conducted the membership class during the Lenten season this year. The classes were held Thursday afternoons for six weeks. Palm Sunday morning Mr. Seymour presented three boys and ten girls for membership. They were received into the church by Rev. O. D. Poythress, pastor emeritus. Two adults joined with them and Kimberly, the infant daughter of Mr. and Mrs. James Morrison, was christened.

Mr. Poythress conducted the Eastern morning service. The evening service was led by deacons Harold Davenport and Ellsworth Morris, with Rev. Mr. Davenport of North Carolina preaching. Following the service, Mr. Poythress, assisted by Junior Deacon Warren Morse, baptized the fifteen members who joined the church Palm Sunday.

Mr. Seymour is to be commended on the fine work accomplished in giving his time and effort to our membership class at this time when the church is without a regular minister.

HOW OUR BIBLE CAME TO US

New teaching materials utilizing advanced audio-visual techniques have been produced for churches by the American Bible Society, 450 Park Avenue, New York 22, New York.

One teaching kit consists of four film strips in color entitled,

HOW OUR BIBLE CAME TO US,
Part I The Bible Is Put Into Writing
Part II The Bible Crosses Europe
Part III The Bible Comes To England
Part IV The Bible Comes to America

With recorded narration, the kit is available for \$15.00. With written narration only, the price is \$12.00. It is designed to fit into a special container for easy handling, storage and preservation.

Another teaching aid is a set of 16 "Picture Posters of the History of the English Bible," also in full color, available at \$1.25 a set.

A picture booklet in color, called "Our Most Precious Heritage," is ready for distribution at 20 cents each — or 15 cents in quantities of ten or more. The art work in both the posters and the booklet was selected from the color film strip and is beautifully reproduced on high quality paper.

All three of the new teaching aids are derived from the 84-minute film, "Our Bible — How it Came to Us," a 16 mm black-and-white production released by the Society nine years ago. A cast of 250 persons perform in this notable work. The film is available for a rental fee of \$22.50.

The motion picture is also available in three separately titled segments, with running time and rental fees as follows:

"Formation of the Bible," 25 minutes, \$8; "The Bible Spreads Across Europe," 24 minutes, \$8; and "Making of the English Bible," 35 minutes, \$9.

At Union Grove the young people had charge of the Easter Sunrise Service. Jimmy Rosser, a student at Elon, was the guest speaker. Following the service the young people served doughnuts and coffee.

At Seagrove our church joined with the Methodists in Seagrove's first Easter sunrise service. The speaker was Rev. Lonnie King, and the service was well attended by church people of the community. Our church has a new organ, which adds much beauty to the service, says Pastor Billy Joe Willett.

Convention Pulpit Exchange

By Joe A. French

Stewardship Chairman

Under the sponsorship of the Stewardship Commission of the Southern Convention and in cooperation with the national program of the every church visitation effort in Congregational Christian Churches, there will be a pulpit exchange on Sunday morning, April 30, in which an effort has been made to see that every church will have a visiting speaker at the eleven o'clock hour.

Through the use of capable laymen, who will supply some of the pulpits, the yoked or part-time churches will also have a visiting speaker.

The purpose of the morning services with a visiting speaker is to call attention of all our church people to the program of Our Christian World Mission. The visiting speaker will not deliver an address or speech but a sermon on Our Christian World Mission.

There has been growing evidence of the need in our local churches for information on and inspiration for Our Christian World Mission. Many illustrations could be cited but one immediate matter of concern to all our churches in the Convention will point up this need. Last fall when the apportionment quotas were made public, many of our churches asked why the increase. When our church people understand that the major portion of the increase is in the two columns designated for the American Board of Foreign Missions and the Home Boards for missions in the United States, they will more readily and gladly accept the increase.

But further, when our people better understand what Our Christian World Mission is and that all these funds make it possible for our Congregational Christian Churches to help carry forward the great commission of our Lord, we will see the need for the increase and experience growing satisfaction through our participation in the one great cause of the church, that of extending the gospel.

Effort has been made by the Conference Chairmen on Stewardship to see that every church will have a visiting speaker for morning church service on April 30 and a list of these exchanges have been posted to all ministers and laymen participating in the program. Any known mistake

should be reported to your respective chairman.

Also announcement has gone out from the Convention Office to all the churches requesting that ample announcement of the service be made. With this announcement is an order of service that may be adapted to the local situation or if the church uses a Sunday bulletin, the suggested order of worship may be used in the bulletin.

All indications point to a ready response to the program throughout the Convention and we feel sure that it will be a stimulating service and present a challenge to our churches to learn more about Our Christian World Mission and to share more generously in its support.

"We know that peace cannot come by prayers alone, that peace comes out of the whole human climate of wisdom, understanding, patience, sacrifice and love. Yet prayers for peace may lead us toward trying harder to create that better climate."

Dedication Prayer For Clanton Park Chapel

By Rev. Thomas R. Hamilton

Almighty Father of mankind, we pray that this church may be always a fit place for thy presence. At its doors, may there be a welcome for all souls.

In its school, may little children be taught the kindness of the Good Shepherd.

Here may young men and women come to be prepared for the struggle of life.

In this church, may both youth and age face aright the problems of our day. May the strong become aware of their need of thy power. May the weak obtain courage. May the desolate find friends and help.

Here may those beset by temptation find deliverance; may wanderers from thee find joy in return; and may those living in sin escape from its power.

In this sanctuary, may the sacrament of bread and wine give mystic communion with Christ and fellowship in his suffering.

At this altar, may there be joined by true marriage hearts steadfast in love.

Here, O God, may the ministry be magnified and young men and women imbued with zeal to enter this sacred work.

From this pulpit may there be preached words of comfort, admonition, and divine truth.

Here may the law of love be set forth as the law of life and the foundation of justice.

With quiet devotion, may the Prince of Peace be here adored.

May our faith be certified by good works and just stewardship; and may our sacrificial giving send thy Gospel to the ends of the earth.

And so, may this church, through its manifold ministry, be a means of grace and blessing to all those within it. When any go elsewhere, may its influence for thee be used beyond this immediate surrounding, to thy glory.

All this we ask in the name of Christ that his Kingdom might come, that thy will be done here and everywhere.

Amen

Charlotte, N. C. April 9, 1961

SAY IT RIGHT...
WRITE IT RIGHT

Sanatorium and sanitarium are words frequently used interchangeably. Sanatorium should be used when reference is made to a health-restoring place of any type. Sanitarium is a place where preventive treatment is predominant.

Names of seasons — spring, summer, autumn and winter — should not be capitalized except when personified. Examples: After spring comes summer. Like a hero, Winter was the conqueror.

Who should be used to refer to persons only. Which should be used to refer to animals and inanimate objects only. That may be used to refer to persons, animals, inanimate or animate objects.

The Latin phrase, *in re*, commonly used in law, should not be used to introduce the subject at the beginning of a letter.

C. B. R.

When God's Wisdom Prevails

Background Scripture: Job 42.

Devotional Reading: Psalm 34:1-8.

Memory Selection: Let not the wise man glory in his wisdom, let not the mighty man glory in his strength, let not the rich man glory in his riches; but let him that glories, glory in this: that he understands and knows me, that I am the Lord. Jeremiah 9:23-24. (RSV)

A story comes out of the life of Walt Whitman that has point for the introduction to this lesson about Job, as recorded in the last chapter of that book, one of the great dramas of world literature. Whitman once attended a lecture on astronomy, and heard a learned astronomer talk in such academic, scientific, and high-sounding language that he got lost in it all. He got up, went out-of-doors, and stood quietly and reverently looking up at the stars — to worship!

Accepting What We Cannot Understand

It was thus with Job. He had listened to the long, drawn-out, highly-sophisticated arguments of his learned friends until he had got lost in the maze of stuff they were spinning in their efforts to explain his suffering, and the problem of suffering. Up to now, he himself has debated, reasoned, argued, doubted, while at the same time longing to believe in the goodness of God. Now he surrenders himself to God, confesses his ignorance of the divine mysteries, admits he has reasoned about things he did not, and could not understand. And all doubt is gone. In humility he casts himself on the wisdom of the One greater than himself. He accepts what he cannot understand, and a great peace fills his soul. "I have uttered what I did not understand, things too wonderful for me, which I did not know."

Here is one of the tests, and one of the functions of faith — to accept what we cannot understand. We engage in intellectual bouts and come out bruised and even beaten. Let us face the facts of life — there are some things we cannot understand or explain. Even a good scientist, the best of scientists will come to the place where he must say "I don't know", where he admits there is a wisdom beyond his own. Faith's supreme challenge is to accept what we cannot understand and explain. Jesus himself on more than one occasion had to do this. His servants can do no less.

First Hand Religion

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee." (Job 42:5). Thus far Job had been trying to find God

through argument. He had talked about God, read about God, heard with his ears only what others had to tell him about God. He had heard the tradition of the schools, and the testimony of his friends. In short, he was plodding along on an inherited religion, a second-hand religion. And now he comes to know God personally. More than, and better than, knowing about God, he came to know God at first-hand. Now get this fact: he still did not have the answer to all his questions; he did not have to have the answers. But when he cast himself upon God, when he surrendered himself to God, in faith, he found God himself. And the answers to his questions, while important and desirable, became secondary.

The sad truth is that there are many people who have only a second hand religion. They have inherited their beliefs, been brought up on tradition, repeated mechanically the shibboleths of religion, talked much about God, but have not known God in an intimate, personal way. Perhaps second-hand religion is better than no religion at all, but it is a poor kind of religion. The following story has point for this lesson and at this point in the lesson: "Three of America's famous physicians were gathered together at a Convention in Philadelphia and were engaged in a friendly conversation about God.

All were active Christians. One of them asked, "What to you is the strongest argument for the existence of God?" As the discussion went on for some time, the youngest of the three sat in thoughtful silence. Then one of the others said, "Now let us hear what the young doctor has to say." "Well to me," said the young doctor, "the strongest reason I have for believing in God is that I am personally acquainted with him."

Humility of Spirit

"Wherefore I abhor myself, and repent in dust and ashes," or "therefore I despise myself," as the RSV has it. Do you recall the instinctive response which Isaiah made when he saw the Lord high and lifted up in the temple? He felt a sense of sin and shame and a need for cleansing. "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," he cried out. It was thus with Job. He pours contempt on all his pride when he comes to understand his Creator's infinite wisdom. And he repents, not for gross sins, or of petty sins, but of the sin of doubting God, and of pitting his puny, finite wisdom against God's infinite wisdom and divine purpose. God resisteth the proud, but giveth grace — and it could be added, wisdom — unto the humble. The secret of the Lord is with them that fear him.

The Power of Intercessory Prayer

God was weary of the empty, bland words of Job's "comforters", and his "anger" was kindled against them. They were guilty — they had said things about God that were not true, and they were to offer a sacrifice as a sign of confession and repentance of their errors. And then we come upon this strange verse: "And the Lord turned the captivity of Job, when he prayed for his friends." There may have been bitterness in Job's heart because of the words of his friends, because "they had given him a bum steer" or a "bad deal." In any event there must have been disappointment. What was he to do? He prayed for his friends who had done him wrong. And in, or by the very act of intercessory prayer, he found help and healing and blessing. There is a universal principle here. Jesus told his followers to "pray for their enemies, to bless them that persecute you, to do good to them

(Continued on Page 15)

SUNDAY SCHOOL LESSON

APRIL 30, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Coupons Are Needed

Dear Friends:

Anyone knows that in this day and time it takes a great deal to support a large family of growing children.

Our Children's Home has this problem always. It makes every effort to make every penny go as far as possible and it leaves no stone unturned in its determination to help itself as much as possible.

One way we help ourselves and get help, too, is by saving coupons and asking our friends to save them for us. We are interested in "Red Scissors" coupons, on which we have a goal of 75,000 for this year to earn a bonus. Products carrying these coupons are: Borden's Milk, Luzianne Coffee and Tea, Octagon soap products, Calumet Baking Powder, Mrs. Filbert's products, Austex canned meats, Pride of Illinois and Joan of Arc canned vegetables, Gold Seal and Penny dog and cat foods, Skinner Macaroni Products, Skinner Raisin Bran and Raisin Wheat Cereals, Kirkman soap products, Jet and Bonus dog and cat foods and Rival Dog Food. We have recently made a shipment of these "Red Scissors" coupons for redemption and the number of coupons sent was about one-third of our goal of 75,000 coupons for the year. Our coupon year ends July 31. We hope our friends will read this list and send us any coupons they can spare in order that we may reach our goal for the year.

We also are interested in getting coupons from the following products: Betty Crocker Cake and Frosting Mixes, General Mills products, Red Band Flour, Gold Medal Flour, Pillsbury, Fleetwood coffee and tea, and W. A. Davis Milling Co. These coupons are valuable to us in obtaining beautiful and useful table ware and utensils for the dining room and kitchen. We greatly appreciate any which are sent to us.

All of the coupons listed above may not be available in one given area. Since we receive coupons from all over the country — through Friendly Service — we list some products which are sold in the north and west and not in the south. Thank

you for sending any and all coupons which you can.
 April Birthdays:
 Sandra Ferrell 4- 5-45
 Jerry Neese 4- 9-55
 James Wallace 4-12-50

Wilma Rich 4-19-47
 Larry Crumpler 4-22-45
 James Crumpler 4-25-44
 Carolyn Turner 4-27-46
 Laverne Mecimore 4-29-43
 W. W. Snyder Supt. — April 30

REPORT FOR APRIL 10, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 65.00
Eastern Virginia Conference	172.94
Western North Carolina Conference	41.00
North Carolina and Virginia Conference	249.19
Total	\$ 528.13

SPECIAL OFFERINGS

Miss Ethel Friddle, Greensboro, N. C. — Easter Offer.	25.00
Mrs. George Brannon, Sanford, N. C.	5.00
Mrs. Ethyle O'Connell, Ormond Beach, Fla.	5.00
Ed M. Hicklin, Burlington, N. C.	10.00
Walter P. Mays, Burlington, N. C.	5.00
Friendly Service Gifts:	
Women's Society, Barton United Church, Barton, Vt.	3.00
Woman's Guild, Trumbull Cong. Church, Trumbull, Conn.	10.00
In Memory of W. R. Burke	5.00
In Memory of Mrs. Molly Savage	5.00
In Memory of Thomas Briggs Bell	1.00
Special Gifts	37.35
Total	\$ 111.35
Total for the Week	\$ 639.48

New Members In Church Builders

NORTH CAROLINA AND VIRGINIA CONFERENCE

Greensboro, First

N. C. & Va. Ministers' Conference
 Care Rev. Kieth Wright

Bethlehem

Home Builders Class
 Youthful Crusaders Class

Burlington, Beverly Hills

Mr. & Mrs. J. Fred Bowman
 Mr. & Mrs. Herman Brooks
 The Edgar King Family
 Laymen's Fellowship
 Zeb H. Lynch
 Dr. W. D. Rippy
 Circle #5, Women's Fellowship

Elon College Community

Mr. & Mrs. George D. Colclough
 Dr. & Mrs. J. E. Danieley
 Dr. & Mrs. W. W. Sloan
 Rev. & Mrs. W. W. Snyder
 Dr. & Mrs. R. A. Watson

Wm. M. Alexander
 Miss Dorothy Ballinger
 Roy G. Bray
 Mrs. Mabel S. Cordle
 Lewis A. Dyer
 Ben B. Fort
 Paul L. Gardiner
 H. A. Haight
 Arnold N. Humphrey
 Lewis Jones
 Mr. & Mrs. H. H. Jordan
 Mr. & Mrs. Robert H. Kirk
 W. Austin Lane
 Robert S. Nelson
 Russell V. Powell
 Mrs. Russell V. Powell
 Carl Pritchett
 Clyde Rudd
 T. F. Rudd
 George H. Sharp
 Charles W. Smith

Truitt-Moffitt Bible Class
 W. B. Truitt
 G. Lawrence Wagoner
 Mr. & Mrs. V. E. Wyrick
 Greensboro, St. Peter's
 J. Ray Hicks
 Mr. & Mrs. J. R. Long
 Mr. & Mrs. Harvey Lee Starr
 Mr. & Mrs. Harvey Walker
 Mebane
 Miss Lillie Fowler
 Monticello
 Adult Bible Class
 Friendship Class
 Rev. Wm. A. Lane
 Mr. & Mrs. N. C. Rudd
 Shallow Ford
 Young Adult Sunday School Class
 South Boston, Center
 The Board of Deacons
 Adult Class
 Young Adult Class
 Union, Virginia
 Mr. & Mrs. S. Reams Long
 Rev. & Mrs. Harry R. Mathis

**EASTERN NORTH CAROLINA
 CONFERENCE**

Fullers Chapel
 Miss Jean Coghill
 Mrs. Ethel Edwards
 Miss Margaret Edwards
 Mt. Auburn
 Mrs. R. F. Jeffress
 Sanford, First
 The Alpha Sunday School Class
 The Ralph Cline Class
 The Hart Bible Class
 Miss Stella Stout
 Sanford, Shallow Well
 Christian Service Class
 Kelly Bible Class
 Three-L Class
 Charlie Watson
 Southern Pines
 H. Stanley Austin
 W. E. Blackwelder
 Alden G. Bowers
 W. P. Davis
 Church of Wide Fellowship (25
 memberships)
 Wake Chapel
 R. Gaither Snipe

**WESTERN NORTH CAROLINA
 CONFERENCE**

High Point
 Miss Louise Patton
 Mr. & Mrs. Clayton Smith
 Mt. Pleasant
 Junior Class
 E. M. Marks
 Men's Class
 Pilgrim Youth Fellowship
 Women's Adult Class
 Pleasant Cross
 Don Parks & Peggy Hunt (Team)
 Pleasant Ridge
 The Board of Deacons

The Young Adult Class
 Sanford, Northview
 Mr. & Mrs. H. S. Clark
 Mr. & Mrs. James Perkinson
 Mr. & Mrs. W. A. Rogers
 Mr. & Mrs. C. M. Wicker
 Sophia
 Adult Class
 R. E. Brown
 Zion
 Ellis Mann Class
 Men's Adult Sunday School Class
 Young Adult Class

SUNDAY SCHOOL LESSON

(Continued from Page 13)

that hate you," etc. Paul says we are to overcome evil with good, and that if we do a good turn to those who have done us a bad turn, we shall heap coals of fire upon their heads. Hate begets hate. Vengeance embitters. Love begets love and forgiveness heals and brings peace.

Goodness Has Its Own Rewards

The last three verses in today's lesson must be carefully considered. Taken on their face, it would appear that they give the idea that if you are good you will come out rich in the end. This is not always true. This is not what the writer says, unless the words are taken literally. What he does say, or means to say is that there are rewards for righteousness even if not material rewards. He is saying that justice is at the heart of the universe. He is saying that righteousness is rewarded, and unrighteousness is punished. He is saying that we are to love God not because we fear the penalty of disobedience, or because we covet the material rewards of obedience, but because we love him and trust him and want to please him.

IMPRESSIONS

(Continued from Page 6)

of children waiting their turn for milk in Hong Kong, a chaplain ministering to your son or daughter in college, a nurse bending over a patient in Southern Rhodesia, a closed city church in Cleveland opened and given new life and purpose, a new college being established in Florida. All this and a thousand times more in the mission that you and I can hold in our hands and sustain."

Could we so challenge our people in 1962 that they think in terms of how many minutes they will sustain

the mission? What about you? How many minutes?

When we think of Renewing the Church we must realize that the most effective way of all is to really live our religion in everything we do — in the manner in which we conduct ourselves at our daily work — the way we play a game — the concern we show for others — our willingness to assist in the work of the church. All of these things the laity must do if the church is to make an effective witness.

I do not remember if this thought came from material I received at Buck Hill Falls or from something else — but I like it. It is this — that we think of the church as being in operation for six days of the week — for then we will be out among people making our witness — and we are the church. Then on Sunday the church withdraws to our respective meeting places for renewal — for worship, for knowledge, for courage, for strength, for Christian fellowship.

Dr. Hoskins' address on "Time and a Time" left me with this impression: Now is the time in the history of mankind when Christians must take their stand to let the world know by their actions, their deeds, their giving, that they are really concerned about the plight of the peoples around the world.

This quote taken from a speech by Herman Reissig impresses me greatly: "This could be the best of all times for the human spirit. For it is a world that is ready for everything we can deliver! Brains, heart, stamina, courage! So profound are the changes, so complete the overturning, so great the opportunity that one might suppose God has decided to put his people's resources to a supreme test. Here is a confrontation of depths and heights, of great need and great resources such as men never before have seen.

"How are we going to come out? The next years may be man's finest hour to date. They may also turn out to be his worst. This is no time for optimism or pessimism. It is only the time for saying, "The people who see, the people who care, have now an awesomely great opportunity. I shall do my best."

I trust that these impressions which I have shared with you will linger in your thinking and that you will decide upon the witness that you as a part of the Body of Christ must make for him.

What Do Ye More Than These?

By Richard K. Morton

I always have a hard time when I have the task of meeting someone not known to me on sight, at airport, bus station, or railroad terminal, for instance. How will I recognize him? In just what ways is he different from others with whom I might confuse him?

In one instance, I, as a mere adult, had thought that a certain individual would do very well for a post of leadership with youth. Submitting these qualifications to the tribunal of one of my teen-age daughters, the outcome was a retort, "Big deal!" uttered with that kind of finalizing scorn which adolescents produce so effectively! In her estimation he had not done more than many others to deserve the job.

When someone asks, "What is a Christian? What is a church member? How would you qualify for either designation? What do they do?"

First, we expect that the Christian, especially if a church member, will do enough thinking and living so that he possesses more faith and more endurance, physically, intellectually, morally, spiritually. The Christian is one who pours himself out generously, without measure, and who goes the second mile. He is one who does not think primarily of what something will cost or of what rewards he will get from some action or service. The Christian is expected to think — and to have already thought, so that he has some conclusions, convictions, and marching orders.

At an ordination council of another denomination, the candidate was asked, "Do you believe in the Trinity?" He brightened and replied agreeably, "Oh, certainly; I have always accepted the great value of truth, goodness, and beauty." Now, if a candidate for the ministry knows no other trinity than this familiar Greek concept, I am sorry for him — and also for any churches he may be permitted to shepherd.

Secondly, the Christian is expected to possess resources of personality. This does not mean that he or she must be outstanding for looks, physical stature and perfection, strength, or something of the sort. It means that such an individual must let the light shine through and have had enough happen to him that it is somehow manifest to those who encounter the individual.

A colleague of mine, rector of an Episcopal church, lost his wife after the two had had a long and beautiful married life. At the close of the brief funeral service, he walked down the aisle on the arm of his bishop. Head held high and smiling gently to those who were feeling so deeply for him, he made his way out. I knew instantly that I was witnessing a bit of real Christian living.

A Christian should manifest more love, more kindness, more forgiveness, more deep-down happiness and contentment, than other people. He should have those personal qualities which make people feel he is not just like everyone else.

Thirdly, a Christian and church member should be putting more into his interpersonal relationships and affiliations. He should be one who associates himself with many good causes and is constantly promoting projects and principles that make for the welfare of mankind. There is no such thing as a Christian isolationist. Indeed there can be no such thing as a purely local church — or school. By their very nature both of these institutions are connected with the past, with great minds and movements which have left their mark upon the centuries. In a sense all Christian efforts are of a connective nature. They involve fellowship and group welfare.

Most of us have been in a position where we have had to sacrifice to pursue Christian service. We are busy during the week and get tired when the week-end comes. We too like to go swimming, to the movies; we too like to watch television and to go on long automobile rides. We like to sleep on Sunday morning. But if we do more than others who do not claim the affiliations we have, then we are ready to sacrifice and to put some service first, if that is called for.

The best sort of Christian, it seems to me, is the one who looks and acts like a Christian when he has a great many reasons for justifying rejection of this role.

As church officers, as Christians, or as members, are we trying to get into a position where we depend upon the services and sacrifices of others for our salvation? Is Christianity a means by which others lay down their services for your benefit, while you go about your own affairs unbothered and unhampered?

Fourthly, we must do more in actual work and serving. A church is not an institution walled up, where something is kept fortified and walled in; it is one from which something is constantly being radiated and poured out. It is one fellowship which does not depend upon economic balance and social mobility. It is not primarily concerned with the amount of one's academic training, financial standing, or social status. It is given over to the prodigal outlay of spiritual resources for the use and benefit of all who will accept them. A Christian is not truly one unless he is doing much more than everyone else in his own field of responsibility.

I have never forgotten a remark by a member of a family just getting interested in the church, when that individual went to the hospital for a serious illness. The preacher called, and he was grateful. But he said: "Will anyone else call? Does anyone else care?" He wondered whether anyone who was not somewhat obligated to care would do so.

Canvassers and visitors to homes will often meet the same inquiry: You have come to us now on an official errand. You want money or service or something else. But would you come just out of Christian fellowship and love? It is in this area that we must excel or fail miserably as Christian individuals and churches.

Finally, what do we more in terms of hoping and envisioning the coming City of God? Paul wrote (1 Thess. 4:13): "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Other passages stir us to walk not as children of darkness, but of the light; we are to live not as those in bondage, but as those who are free. Indeed if we base all our hopes on this world alone, we are indeed miserable.

The Christian is committed to working toward that day when the will of God will be done as perfectly on earth as it is in heaven and when the City of God, as envisioned by Augustine and Milton and many more, can be realized upon the earth.

Now what more do we than these? How well do we tend our flocks and cultivate our fields?

If we claim that we are and act like Christians, what is it that we have in greater abundance than is possessed by even the publicans of our time?

The

HISTORICAL SOCIETY, 1975.
Southern Convention of Congregational Christian Churches.

Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

APRIL 25, 1961

NUMBER 17

Miss Susie Allen Honored At Raleigh



James C. Washburn, Jr., is shown as he presented Miss Susie Allen the following citation in a surprise ceremony at United Church, Raleigh, Sunday morning, March 26.

"In September 1911, a bright teenager volunteered to sing in the choir of the First Christian Church at the corner of Hillsboro and Dawson Streets in Raleigh, North Carolina. Happily for all of us, Miss Susie Allen is still giving her time and talent to this truly Christian service in the same church, fifty years later.

"Through this half century, she has devoted two to three hours of every week to rehearsing and performing music with no thought of personal recognition or monetary reward. Without formal training, she has brought a high standard of excellence in taste as well as performance, consistently sound musicianship, and a pleasant singing voice. In the many difficulties that beset almost every small choir, her stability and encouragement have been indispensable.

"Because the Music Committee and the choir feel that her quiet devotion should be fittingly saluted, it has been decided that the choir shall henceforth be known as the SUSIE D. ALLEN ADULT CHOIR of the United Church.

"In token of our affection, we want to present you with these flowers and with a framed copy of our resolution."

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.

O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation.

O sing unto the Lord a new song: sing unto the Lord all the earth.

Sing unto the Lord, bless his name; show forth his salvation from day to day.

O sing unto the Lord a new song: for he hath done marvelous things.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness: come before his presence with singing.

—From the Psalms

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Mrs. W. W. Sloan will be the visiting speaker at Mt. Zion, near Mebane, N. C., April 30.

Dr. Ed Riggs is speaking at Asheboro this evening, Sanford Wednesday, Henderson Thursday and Southern Pines Friday. He has already visited Norfolk, Bethlehem and Winchester in the Valley, Happy Home, Reidsville and Greensboro.

"Our Contemporary Interest in General Education" was the topic for Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines, on National Christian College Sunday.

The Laymen's Fellowship at Union Ridge, near Burlington, N. C., is entertaining the basketball players and cheerleaders from Pleasant Grove High School with a supper Saturday, April 9.

Oakland church, Chuckatuck, Virginia, reports a visit by Dr. Arthur W. Newell and a busload of 40 members from St. John's Evangelical and Reformed Church in Richmond, on a recent Saturday. Each year the church sponsors a tour to places of interest and this year they visited Tidewater Virginia, in order to see and learn more about Congregational Christian churches in that area.

MEMORIAL DAY AT BROWN'S CHAPEL

By Mrs. E. A. Morgan

The annual Memorial Service will be held at Brown's Chapel Christian Church near Robbins, North Carolina, May 14. Sunday school will be at 9:45 and morning worship at 11:00. The new pastor, Rev. Jimmy Fogleman, will be speaker. There will be a picnic lunch on the grounds and a singing convention in the afternoon. Everyone is cordially invited to attend. Visiting singers will be especially welcome.

Rev. Frank Ratzell, pastor of First, Asheville, is the speaker for the May Fellowship Day service sponsored by the Council of Church Women at the First Presbyterian Church.

Pleasant Hill church, near Liberty, North Carolina, received 23 members Palm Sunday. Six were older teenagers who attended the pastor's class during the church school hour throughout Lent; fourteen of them attended a pastor's class during the Christian Endeavor hour on Sunday evenings. The pastor, Rev. Reuben Askew, is now starting a new pastor's class on Sunday evenings for young people and adults.

At Union Ridge on Palm Sunday nine people united with the church, and on Easter 178 attended the sunrise service, 244 were at Sunday school, and 341 were present for the regular morning service. Breakfast was served after the Easter sunrise service. A softball team is being organized. The Key Club and the Keyettes of the Burlington High School were guests April 9. Pastor Winfred Bray and his people seem to be working.

SUNRISE SERVICE AT ANTIOCH

A sunrise service was held at Antioch church, Windsor, Virginia, sponsored by the Women's Fellowship, with Mrs. Coston Cobb, president, leading the program. The Easter story in scripture was given, special music by the choir, a meditation by Mr. J. B. Gibbs on "A Man of Sorrow."

After the service everyone was invited to the fellowship hall for a breakfast prepared by the ladies. The service and the fellowship was enjoyed.

Easter Monday the Sunday school sponsored an egg hunt for eighteen children.

WAVERLY WORLD DAY OF PRAYER SERVICES

The 75th Anniversary of the World Day of Prayer was observed in Waverly, Virginia, by the four local churches, namely, the Waverly Baptist Church, the Waverly Methodist Church, Christ's Episcopal Church and the Waverly Congregational Christian Church.

The service was held Friday, February 17, in the Waverly Congregational Christian Church, with a member of said church presiding. "Forward Through The Ages" was the theme of the program.

The program opened with the "Call to Prayer" by the presiding officer, followed by a hymn by the congregation. Scripture was read by the minister of the Waverly Methodist Church, followed by a prayer by the vicar of the Christ's Episcopal Church. Four leaders from each of the abovenamed churches and one from nearby Spring Hill Christian Church led the program. Eight additional voices from the various churches acted as the nations answering to the roll call. A solo, "An Evening Prayer," was rendered by one of the members of the Waverly Methodist Church. The congregational singing was supported by the members of the choir of the Congregational Christian church, accompanied at the organ by a member from the Waverly Methodist Church. The program closed with a prayer by Rev. J. E. McCauley, minister of the Congregational Christian church.

About 70 people were in attendance and an offering was received in the amount of \$28.00. Two little girls of the Christian church received the offering.

Mrs. W. E. Wisseman will review "Heritage and Horizons in Home Missions" at Asheboro Friday, April 28.

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Old Lebanon Christian Church Pilgrimage

Surry (Surry County), Virginia

Sunday, May 7, 1961

3:00 to 4:00 P.M.

Sponsored by the Historical Society
of

The Southern Convention of Congregational Christian Churches

PROGRAM

Presiding

Dr. H. H. Cunningham, Elon College, N. C.

President, Historical Society

Introductory Statement: "Our Church Shrines" — Dr. Cunningham

Greetings: Dr. George D. Alley, Suffolk, Va., President, Southern Convention

Rev. Clyde L. Fields, Elon College, N. C., Superintendent

Mrs. Oma U. Johnson, Curator, Historical Society, Elon College

Service of Worship: Rev. A. Lanson Granger, Jr., Newport News, Va.

President, Eastern Virginia Conference

Prayer of Remembrance and Thanksgiving: Rev. Joseph E. McCauley, Waverly

(Mr. McCauley is a direct descendant of Rev. Littlejohn Utley, pioneer

Christian Church Minister and associate of Mr. O'Kelly.)

Special Music: Rev. O. D. Poythress, Soloist, South Norfolk, Va.

"I Will Not Forget Thee"

"How Great Thou Art"

(Mr. Poythress and Mr. McCauley entered the Christian Ministry from Damascus Christian Church, Orange County (Chatham), North Carolina, which church was organized by Rev. James O'Kelly about 1800.)

"It Happened Here" — A Brief Historical Statement — Dr. William T. Scott

Historian, The Southern Convention

"The Principles of the Christian Church" — Dr. L. E. Smith, Bayside, Va.

President Emeritus, Elon College

The Benediction: Dr. F. C. Lester, Asheboro, N. C.

Editor of The Christian Sun (founded 1844)

MID-YEAR MEETING OF THE EASTERN VIRGINIA CONFERENCE

Thursday, May 4th, 1961

Christian Temple, Norfolk

Morning Session

10:00 A. M.

Registration

Call to order by the President, Rev.
A. Lanson Granger

Worship Service — Rev. Carroll W.
Lewis

Statement of Purpose

Our Christian World Mission "Where
it is and what it Does."

Rev. Clyde L. Fields, Supt. of the
Southern Convention

Address — "God's Reach—And Ours"
— Dr. Sheldon E. Mackey

Afternoon Session

Hymn "Rise up O Men of God"

Workshops—

A. "Organizing Our Church for
Action." — Rev. Bill Simmons

B. "An Effective Stewardship Pro-
gram." — Mr. Herman Capps

Evaluation of Workshops

Address — "Your Treasure and Your
Heart" — Dr. Sheldon E. Mackey

Closing Worship and Holy Communion

Host Pastor, Rev. Frank R. Hamilton

HENDERSON BROADCASTING

Morning services during April at First, Henderson, are being broadcast over WHVH while those during May are being broadcast over WHNC. The Easter to Pentecost theme of the pastor, Rev. Joe A. French, is "The Church in Action, Fulfilling God's Redemptive Purpose." Topics are: Is Our Church Behind Closed Doors?, The Lost Chord of a Vital Life, Pentecost Is the Epic of Eternal Energy, The Pillars Upon Which the Gospel Rests, How Pentecost Affects the Christian's Life, What Has Pentecost to do with Material Things?, and What Happened at Pentecost for Evangelism? Rev. Harvey L. Carnes is the guest speaker April 30, "pulpit exchange Sunday." Twelve members were added during the Lenten season.

Our Asheville church reports a fine Easter season, with 15 new members, 162 at Palm Sunday service, 105 at Maundy Thursday communion, 241 at the two Easter morning services and an offering of \$698.48, the largest on record for a single Sunday.

April 25, 1961

Ground-Breaking At Long's Chapel

By Mrs. H. L. Chandler, Reporter

Sunday, April 16, 1961, will remain a memorable day at Long's Chapel Christian Church (near Haw River, N. C.). The long-awaited ground-breaking service for a new church was held.

Rev. Wm. M. Loy, pastor, invited Dr. John G. Truitt to bring the morning message, after which the ministers led the way from the church to the place where the new church is to be built. Following were the deacons and honored guests, next the choir singing, "Lead On, O King Eternal," and then the congregation.

Mr. Loy conducted the ground-breaking service. He honored Mrs. Cornelia Aldridge, who is the oldest living member, by asking her to dig the first shovel of earth. Mrs. Minnie Horne, now a member of the First Christian Church in Burlington, who is the only living charter member, was asked to dig the second shovel of earth.

In turn, the superintendent of the Sunday school, Mr. H. L. Foster,

president of the Women's Fellowship, Mrs. Ethel Rudd, president of the Laymen's Fellowship, Mr. Otis Carey, president of the Pilgrim Fellowship, Larry Squires, and a deacon who is chairman of the building committee, Mr. Wm. J. Fonville, each dug a shovel of earth.

Before each shovel was dug, Mr. Loy gave a prayer of dedication, followed by a prayer of thanksgiving, pledging cooperation, by the congregation.

Dr. Truitt dug the last shovel of earth when the pledge to keep in harmony with denominational work and achievement to better advance the work of God's Kingdom was given. He also gave the benediction.

The members of Long's Chapel, inspired by Mr. and Mrs. Loy, have worked together eight years to build up a substantial fund for a new church. Now that the actual work is about to begin, it is with thankful hearts they look forward to the completion of a beautiful new church.

"Gone With The Wind"

On the 100th anniversary of the beginning of the Civil War this writer saw for the second time that masterful moving picture "Gone With the Wind." Not long before there was a visit to Atlanta, and more recently a trip to Charleston, and to Fayetteville where the slave market is still preserved. The flaming buildings and civilization destroyed by Sherman and his army are long since restored in a new fashion in the southern center of culture known as Atlanta, Georgia. There is a beautiful park with decorative cannon in place by the water's edge in Charleston, and the island fortress appears to be inviting friendship rather than cannon shells. The old slave market is now an interesting building open on first floor level in the center of Fayetteville's main street and is a turning point for those who wish to go again down the main thoroughfare of that thriving city.

Negroes and whites mingle on the streets of these and other southern cities as friends and patriots. The business of this editor in both South Carolina and Georgia was to attend meetings in which both races met for denominational planning, and where there was no apparent distinction between those whose forefathers were planters or slaves. The intellectual caliber and cultural development of the blacks showed no deficiencies in comparison with the whites. On the contrary, the choir of Talladega surpasses much that we hear elsewhere, and any Southern Convention church would be delighted to have organists and soloists comparable to those in Plymouth Congregational Church in Charleston.

It is evident that much of the culture of 1861 has indeed "Gone With the Wind." No one in his right mind wants to buy or sell another human being. A century ago it was profitable to have cheap labor on the farms of the South, and Negroes fresh from Africa (or born in the cabins of their owners) were not always considered as human. Today there are no armies of workers in those expansive fields, but Negroes can be seen operating the tractors and machinery where slaves once sang their doleful and delightful songs. No one questions the humanity of the men and women who as free people work where life to them is good because it is home.

Houses in which people live are not yet all that they should be, but the contrast is not quite so great as it was a century ago. Many of them are little, inadequate, and without modern conveniences. But there are not many of the "big" houses with their towering columns and winding stairways. There has been a levelling down as well as up. Of course there are some still who, like Scarlet O'Hara, would find it exceedingly difficult to earn a living by hard labor, but for a century those who wish to enjoy riches have had to till the soil, run the mills, build the houses, and work in industry. Most of them have earned their wealth through the "sweat of the brow" as commanded in the long, long ago.

Not all the old ideas have been blown away. There is still a feeling of superiority by some in both races. We are not yet ready for all the middle walls of partition to be pulled down and let all people move wherever they like with equal advantages and disadvantages. There are those who still like to sur-

round themselves with luxuries and forget how hard it is for those who are not so rich in earthly goods. Separation of Church and State is not the only separation still desired in many parts of our world; and it can be found in the Old South of today, although many are not proud of it. It is difficult to learn that the poor of yesterday may be the rich of today or tomorrow, that those bound to the land yesteryear may be traversing our fancy highways in limousines today, that the ignorant and superstitious of a century ago furnish scholars for our time. Such things are learned slowly, and especially by those who continue in their own little circle of acquaintances.

The winds are still blowing, and, please God, they will continue.

As the slave market has become a turning point for street traffic in Fayetteville, the new century following that terrible human folly known as the Civil War may become the turning point in our civilization. As Negroes and whites have learned to live in the same communities with freedom and opportunity, we may yet learn to appreciate each other sufficiently to forget former relationships and to know that "a man is a man for a' that and a' that." We have much to learn; but we are learning. We know that bullets flying across the placid waters of Charleston harbor will destroy more than the beautiful park — we know that human life is the gift of God, and should be preserved, developed, appreciated. We know that the plaintive song of the slaves is the most original music America has produced, and that all of us should claim it as our heritage. We are becoming aware that all children with proper opportunity may become ministers, teachers, missionaries, statesmen. We know that hate is a more destructive fire than that which crumbled the houses from Atlanta to the sea in 1864, and that this fire is in the human spirit. We know that no one race or color of man can rightfully look down upon another and ignore him, "for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but shall have everlasting life." Jesus was a Jew but he died for us, too. "All we, like sheep, have gone astray." There is a loneliness within when we recognize it, and we listen for the Voice that is clearer than the whirlwind, a Voice calling all men into a fellowship centering in the cross of our Lord. That voice will not be stilled by the tempests, nor by the fury of those organized to keep certain people in their place. Who are we to say what place God wants an individual to occupy?

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Much that was treasured has "Gone with the wind" in our beautiful southland. But where the cannon blazed on April 12, 1861, grass, flowers and trees grow today. The culture of Atlanta that crumbled a century ago now blossoms with colleges, churches and schools. Where slaves once toiled, free men now labor as they like. Tomorrow the culture of today will be something new. Let it be beautiful as the flowers, permanent as the rivers, and satisfying as friendship based on the love of God. F. C. L.

AN ISOLATED AND LONELY EMPEROR

Japan's recent announcement that it is constructing a new residence at a cost of \$400,000 for Emperor Hirohito is a reminder that he is probably the most isolated and lonely individual in the world.

Hirohito never had an opportunity to develop as a normal individual; no chance to become master of his fate. He is regarded by the Japanese solely as a symbol rather than a personality. However, some of the symbolism vanished in 1946 when the Emperor publicly rejected the concept of imperial deity, and in 1947 when the Japanese Constitution deprived him of all his real powers. Now at the age of 60 he spends most of his time with his hobbies, the principal one being marine life. His palace is the perimeter of his world.

Born April 29, 1901, Hirohito was reared in the splendor of the great Meiji era, when his father lived a more secluded life, partly because no ruler could match the virtues of the mighty Meiji, and partly because of certain failings of himself. Before he was 20, Hirohito found it necessary to take over the duties of the throne from an aged and infirm father.

At the age of three the baby prince was surrendered to the empire, and a special palace built for his residence. There, under guidance of an admiral, the young prince was tutored in the arts of statesmanship. The boy did not enjoy the pleasures of an ordinary home, for only on Sundays and holidays were he and his brothers permitted to visit the palace of their ailing father, and only on Saturday afternoons was the Empress free to visit her baby son.

In the Emperor's academic education there was also an isolation from the outside world. In addition to private tutoring, he attended the famous Peers School, but was not allowed to enter any competition for grades lest unfavorable results occur. Sons of high-ranking nobles were selected as his companions. They were given brief and simple lectures on topics and by tutors selected by the nation's guardians. Under no circumstances were Hirohito and members of his private study group asked questions or required to take examinations.

An interesting sidelight on the education of Hirohito is that not until

he became Prince Regent, in November 1921, was he permitted to select his own topics for reading. Prior to that, or during the 20 years of his life, he read a specially prepared newspaper for his knowledge of the world. Topics which went into the paper were selected by members of his household assisted by counselors representing the empire.

This circumscribed life which Hirohito lives makes it impossible for him to communicate with the outside world without consent of others. This is why President Roosevelt never received a reply to his peace plea addressed to the Emperor on December 6, 1941. Few believe it ever reached him.

With a life so completely separated from his people, and even the world, and having been directed and guarded in everything he did and does, Hirohito deserves sympathy and not censure.

C. B. Riddle

BLESSINGS

It had been one of my usual busy days — housework, cleaning and caring for the children — jobs that I would repeat the next day and the next.

But it had been an exciting day for my five-year-old son. A group of youngsters from our church had been taken to visit some shut-ins. Johnny came home bubbling with talk of the trip and the sick ladies.

I put Johnny to bed a little earlier that evening and, as is our bedtime custom, I listened as he said his prayers. This night his prayer was different.

"And please God," he added, "please help those ladies get well so they can hang out clothes and wash dishes like Mommie."

I stood there in the darkened room, looking down at Johnny's sleepy head on the pillow. It was a moment of quiet revelation. I felt humble — the very best that my son could hope for someone else was a life like mine. Suddenly the morning's dirty dishes and unmade beds became my blessings.

—Virgie Lucas in
Union Grove Fellowship

A MEDITATION

By John G. Truitt, D.D.

+ + +

LOVE UNLIMITED

"Then Peter said, silver and gold have I none; but such as I have give I thee."

Acts 3:6

Reading between the lines the text says, I have Jesus. Turn back to John 17:23, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

What a beautiful prayer! What a great promise!

Now here at the gate Beautiful the poor, lame man, put there to beg alms, "seeing Peter and John about to go" through that gate Beautiful, "asked an alms."

Look on us! We have Jesus, yes, "Jesus Christ of Nazareth." At John's home perhaps was the mother of Jesus right then! Jesus, of Nazareth! Love unlimited! Peter stood a good chance to die for that sort of boldness, and probably did later!

What a possession! The old days of the trial, of the testing, of the denying, of the shame and repentance, and remorse, were past. Peter had allowed even the last bit of jealousy of John perish, and now in glad company walked with him into the gate Beautiful. He could hear Jesus' command: "Feed My sheep!" Where compassion and healing and help were needed, in Jesus' name, he could give it. He had not silver nor gold, the ordinary alms; but he had Jesus, love unlimited!

Also I like the human fellowship, the togetherness, expressed in the fact that with him was John, and that Simon Peter said: "Look on us!" Remember it, that the comradeship of your Christian friends emphasizes the divine fellowship of the Christ.

With their combined faith and the Spirit of Christ the crippled man walked. May we accept His love, and faithfully serve Him.

Amen.

My Personal Experience And Beliefs

By Kieth C. Wright

EXPERIENCE

I was born in Billings, Montana, November 11, 1933, to an itinerant school teacher and his wife. My mother had been a teacher specializing in work with deaf children before her marriage, and my father was still struggling to support his family and finish his college work in the midst of the depression. My first six years are filled with memories of moving frequently from one rural school situation to another.

When I was six, my father went to Alaska to work for the federal government as a civil engineer, leaving my mother and me in Montana. Since the war had started, and it looked as if he would be there for the duration, we moved to Ogden, Utah, to stay with my mother's people. In Ogden I received my grammar school education, and my introduction to religion. My mother was a Methodist; my father was neutral so far as religious matters went. I was started in Sunday school, Boy Scouts, and attended the church services of the local Methodist Episcopal Church, South. It was here that the foundations of religious knowledge and Christian experience were laid. I attended a confirmation class as did all the other children and was baptized and received as a member at the age of 11.

My family decided to move to Salem, Oregon, during my 8th grade year in school. There I entered high school and continued to have a part in the local Methodist church, even serving as an officer in the youth program and attending the summer camps for four years.

Until I entered college I had had no thoughts concerning the Christian ministry. However, soon after entering college I began to attend meetings with a friend who was a Pilgrim Fellowship officer in the State of Oregon. I soon found myself involved in the state work; elected to be a national delegate, and so joined the local Congregational church. In this work I was constantly in contact with inspiring youth leaders on the state level, and came in contact with many pastors at summer camp. While helping with a youth meeting a minister asked me if I had ever considered being a minister. This ques-

tion started a long series of events which eventually ended up in my decision to attend seminary.

My experience in college also affected my decision. I was majoring in philosophy and sociology and discovering the world of questions; these questions drove me to seek religious answers. Nor was my experience wholly theoretical, since I had taken a job at a state institution for the mentally retarded. Here I came in contact with human tragedy, the reality of death, and the dreadful pressure of living on two schedules.

In my seminary training I was particularly interested in the history of the Church and the then emerging field of pastoral care. My hospital experience had led me to question the adequacy of the minister's work in hospitals, and my studies in seminary convinced me that I wanted more training in a hospital setting. I have spent the last two years acquiring such experience.

During my year at North Carolina Baptist Hospital I became more and more aware of the fact that I had accumulated a vast amount of knowledge and experience, but that I lacked the reality of practical experience. In line with this when a call opened at Pfafftown, after serious thought, I accepted.

BELIEFS

God

God is the uncreated source of all existence who has revealed himself in holy power and love. God is first. This is to assert that there is something more basic and primary than man and his world. Before all of these things, HE IS. This places both man and creation in the proper "humble" light. God is not only creator, and source; he is also one who reveals himself, and yet is hidden. Even in the Christ, in whom we behold his glory full of grace and truth, there remains that which is not for our seeing. God is never fully within our grasp; yet he has chosen to make himself and his will known to men in the events of their world, in their personal lives. God has revealed his will, and his purposes to men to the extent that we realize that God is one in his being, his actions, and his purposes. We call this oneness "holiness" and know that he seeks to make all men and all things holy as he is holy.

Creation is the place in which God works out his will. Here he strives to embody his holiness. The story of the garden of Eden represents this state of holiness in which all things are united in one purpose: "to know and enjoy God forever."

The story of the fall of man represents the lack of holiness found in man. This fact of being unholy is known to us all. With Paul we may say that "the good I would, I do not, and that which I would not, that I do." We are all aware of the contradictory demands of our own nature, and the needs and desires of others. When the service and enjoyment of God is replaced by the desire to be served and adored as God is served and adored, then the facts of the fall occur again. All sin contains this element of self-elevation and the denial of equality to others.

The fall does not destroy creation, nor God's purposes. It spoils one possible course of events for men, and begins the course of events we all call history. Here God reveals Himself as we have come to know him.

Biblical History

The history of Israel is a record of God's working to bring peace between man and man, and between God and man. It is the story of God's seeking to make men holy. All of these attempts in the Old Testament story contain some idea of action on the part of man. "Repent, turn again, come back" are words frequently found. There must be some fulfilling of the Law. This history recounts again and again the failure of man to live up to his end of the bargain. Man is either unwilling to obey; or if he would obey, he finds himself unable to do so.

Jesus Christ

Jesus Christ is God's solution to this dilemma. Here God himself answers for man's disobedience, and frees man from his prison of guilt and helplessness. God acts that men may have freedom from guilt and bondage. Again, God is acting that men may become holy in themselves, and in their relations with one another.

In this light, the incarnation, the life and work, the death, and the resurrection are to be seen. All of Jesus Christ is involved in this work of making men "at-one" with themselves, with their neighbors, and with God. The cross and the awful meaning which surround it give the most vivid

and awful statement to both the sin and salvation which are involved in this atonement.

The means by which God accomplishes this work of salvation, involve the doctrines of the persons of Christ — “truly man, truly God” — and the meaning of the word and the sacraments. For this reason most of the great battles in the Church have been fought over these doctrines and meanings.

The Church

The Church results from Christ. Because of his coming, his teaching, his death and resurrection, and his specific command the church arose:

(1) **To proclaim** their faith in his gospel of good news. This proclamation is done by the preaching of the word and the administration of the sacraments. The church has faith in the promises of God concerning freedom from guilt and helplessness, and the possibility of being made holy.

(2) **To hope.** The church not only proclaims what it has received of the Lord, it also waits with expectation for the fulfillment of his promises; not in our time, but in the fullness of time. All of the tradition of the Church, all of the meaning of the Word; and the sacraments, all of the worship of the church is done with this holy hope in mind.

That his will might be done on earth as it is in heaven.

(3) **To love.** The Church is always called upon to work out its faith and its hope in the world today. The gospel demands that men “love one another, and bear one another’s burden.” Our incorporation in the church by grace through justification demands that we also grow in that grace, and that we become better people in our human relationships, as well as in our relationships with God.

The Church is not left alone in this struggle, but is guided and directed by the Holy Spirit, who is the fulfillment of the promises of Christ that we would not be left alone, but that God’s love and care would continue with us.

The Word of God

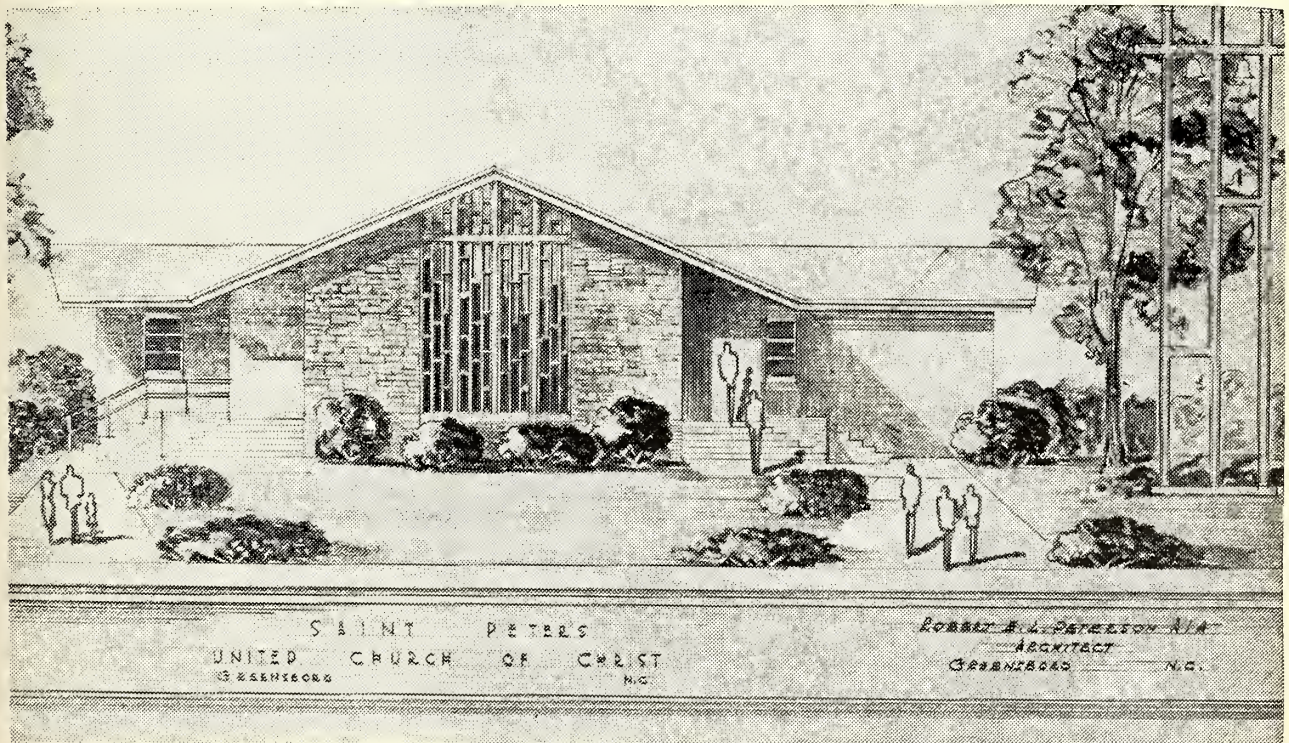
The Word of God is found in the Bible as a whole. No individual part is to take precedence over the weight of the whole of biblical tradition. God has always revealed what men needed at a certain time and place. There is never a revelation in general. This means that we must always understand the place, the time, and the persons in any biblical story. We need to understand the language, the history, and the culture of the people to rightly discern truth from error. Only as we come to know the people to whom God spoke will we be able

to understand God’s answer to them, and be able to decide if God’s answer is applicable to our lives. For this is what the Bible claims: that in their lives certain men met God, and this meeting changed all future events for them. They present God, and ask us to decide for him or against him. It has always been the claim of the Church that the biblical situation and our situation as men is one and the same, and that if we rightly understand the biblical situation we will rightly be able to understand our own situation.

The Sacraments

Holy communion is the visible proclamation of the gospel. Here we see and do what we so often only hear. Christ is host at his own table, and we know by his promise that whenever we celebrate this feast we gather at his table, and have fellowship with him and with one another. This is true, though men may make it untrue for themselves by denying his presence, or their own need of his grace.

Holy Baptism is the mark of incorporation in the Church of Jesus Christ. When it is administered to a child it proclaims that God and his people take this child under their care until he may decide for himself. For adults the decision is asked with the administration of the sacrament.



ARCHITECT'S DRAWING OF ST. PETER'S CHURCH, GREENSBORO, NORTH CAROLINA

Southern Rhodesia -- Signs Of Hope

Mr. and Mrs. F. Keith Schwyhart

Mount Silinda
Southern Rhodesia, Africa
October 16, 1960

Dear Friends,

Many of you have asked about the political situation here, so I will try to give you the picture as I see it. I'm sure if many of you were here talking to the people and seeing what is going on, you would form different opinions; however, I will do my best.

The economic, social and political problems here in Africa seem more complex than in any other country I have visited. First, we have a race problem. The white man came with a much more advanced culture. Some came to help the African; some came to exploit him. There are many white people who think of the African as the same person the whites met when they first came to Africa. They think of them as savage, dirty, ignorant and dishonest. There are enough of this type of African still here that this group can point them out whenever they wish to prove their point. There are some whites who think the governments of Africa should all be turned over to the Africans immediately, because they, the Africans, have the right to govern themselves. The Congo is an example of what can happen when the Africans take over the government without having been sufficiently trained for self-government by their former rulers. There are many Europeans and Africans who feel the African should be granted the rights of citizenship when he is properly trained. There is much disagreement on what "being properly trained" means. There are many Africans who think any government would be better than one in which whites have the control.

Add to this the large number of people whose ancestors came from India. Many are successful in business, yet they are not accepted fully into either the white group or the African. Then add the big differences in the Africans themselves due to their training. There are many who still have several wives, who go to the witch doctor to be cured of illness, worship spirits and in general live just about as their ancestors lived. On the other hand there are many who are trained and capable of competing with the white man on equal terms. There are a few who are out-

standing and could compete with the best in most countries. There are some whites who come to Africa with nothing and find they can live well here with the African doing all the work. They want no change. I could continue listing more and more groups which are typical of Africa, but I'm sure you can see how complex it is.

I think Rhodesia has a good chance of becoming a sound democratic country. The government is allowing

more and more Africans the right to vote; more offices in government are open to Africans each year; more and more jobs are paying the same wage scale regardless of race. But this country still has a long way to go. It will not be easy.

As for any danger to us here, I don't think we are in any more danger than we would be any place else in the world. Of course no one knows when people will act foolishly, so we are never sure. But there in America you are never sure that you are safe from destruction by warfare

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE RHODESIAN MISSION

Mt. Silinda

Mission station, 3,600 feet above sea level in midst of mahogany forest. 3,000 acres of farm land in station.

April

30—Miss Mary Dewar went out as missionary in 1947, sailing with one of the first groups to return to China after World War II. When work there was forced to close, she went to Portugal (1953) to study the language in preparation for work in Angola. In 1960 she was transferred to Southern Rhodesia, where she is a nurse at the Mt. Silinda hospital.

May

- 1—Dr. and Mrs. John Donaldson went to Africa in 1958. He is co-medical director of the Pierce Memorial Hospital in Mt. Silinda. She is doing social work. He makes regular trips to the hospital at Chikore and clinic at Zamchiya. Much work is done with T.B., which has increased 50% among Africans in Rhodesia in one year.
- 2—Mr. and Mrs. William Reedy had been teachers in the U.S. for many years when they decided to become missionaries. He is principal of Mt. Silinda Institute where she teaches. This is a day and boarding school for 500 African boys and girls. It includes classes through 8th grade, a teacher training course and building construction and carpentry courses.
- 3—Mr. and Mrs. Keith Schwyhart became missionaries in 1958. He teaches in the newly established higher-teacher-training program at Mt. Silinda, supervises student teachers and athletics. She teaches missionary children. He had been a teacher and principal in U. S. (See letter from them in this issue.)
- 4—Dr. and Mrs. Kirk Stetson went to Africa in 1956 where he is co-director of Pierce Hospital. The only hospital in radius of 25 miles, it has 65 beds, but 80-100 patients. He went to Turkey as a teacher, then decided to become a medical missionary and returned to U. S. and got M.D. degree.
- 5—Miss Louise Torrence has been a teacher at Mt. Silinda since 1927. After present furlough, she will do only church work, including women's work, home visiting, nutrition classes, Bible Institutes.

Salisbury

A city of 266,000 in area of gold and chrome mining. When Rhodesia and Nyasaland united in 1953 it became capital.

- 6—Mr. and Mrs. George Grant are from Trinidad and South Africa respectively and graduates of Cambridge University. After government service in Trinidad, Grenada and Zanzibar (1932-49); he became principal of Adams College. In 1956, when it was forced to close, they went to Salisbury, where he is Field Secretary for the Rhodesia Mission and handles mission-government relations.

or some other danger of modern society.

We drove to a former American Board Mission in Mozambique a few Sundays ago. It was a 35-mile trip which took a little more than two hours each way. Several things which I learned I would like to share with you. The Gagoi Mission operated for 26 years, then was closed by the government for no apparent reason, except it was a Protestant mission in a Catholic country. Twenty-six years was not long enough to get Christianity really established. You need to have at least two generations to make any lasting changes. When the Mission was closed, people were progressing considerably; they were using better farming methods, had cleaner and better-made houses, were gradually losing some of their fears and superstitions of witchcraft. Now they have gone back almost as they were before the Mission was established. A few still try to follow their Christian teachings, but it is hard for them.

* * *

This is Juanita, now, to tell you about an interesting four-day trip into the Sabi Valley last month. Our two doctors alternate each month on their regular visits to several remote outposts, and on the last trip, Dr. Stetson took another woman and myself with him. We ate and slept at the African homes, and some of them are quite attractive and modern. I enjoyed helping all the sewing teachers at the 6 or 7 schools we visited, and talking with the local Ruwadzano women's groups.

One of my strongest impressions on the entire trip was the source of water at a place called Mabee (Mah bay ay). Here the people have a marshy stream, thickly choked with tall grasses, and near it someone has dug a hole in the black earth. There is no fence around it; donkeys walk up to it carrying jars or drums for water. The surface of the water is about three to four feet below the level of the ground, and the children lower gourds into the water by thin plaited ropes. When I saw it, the water was brown with mud; some straw had fallen into it, and one gourd floated on the top. Altogether it was a shocking sight and I was sickened by the sudden realization that I had that morning drunk tea made from water out of that hole.

But the government is making an effort to improve upon these condi-

(Continued on Page 15)

Ground Breaking For The First United Church Of Christ



A very impressive ground breaking service was held Easter Sunday afternoon for St. Peter's United Church of Christ, Greensboro. The service was unique in that every person present took an active part in breaking ground. The service was arranged in the form of a litany divided into five parts representing the different aspects of the program of the Church. As ground was broken, the Congregation responded with "we break this ground."

The five parts of the service and their representatives were as follows: Part I, "The Church" — Rev. J. L. Levens, Secretary of the Southern Synod, represented the Universal Church; Dr. W. E. Wisseman, pastor of the local First Congregational Christian Church, represented the United Church of Christ; Rev. Melvin Palmer, pastor of the local First Evangelical and Reformed Church, represented the Southern Synod; Mr. Martin Garren, immediate past president, represented the Southern Convention; and the host pastor, Rev. Carl T. Daye, represented the local church. Part II, "The Sanctuary" — the pastor represented "Worship"; Mr. Charles Kirkman, director, represented "Music"; and Mr. Rayborn Hinshaw, president of the Consistory, represented "Commitment and Witness." Part III, "Christian Education" — Mrs. Charles Starr, nursery teacher, represented the pre-school children; Mrs. Ray Hicks, junior teacher, represented the primary and junior children; Mr. Bradford Haw-

kins, youth teacher, represented the young people; and Mr. Harvey Walker, general superintendent, represented the adults. Part IV, "Christian Fellowship" — Mr. Harvey Starr, vice president, represented the Churchmen's Fellowship; Mrs. Harvey Starr, president, represented the church Women's Fellowship; and Miss Deborah Daye, president, represented the Youth Fellowship. Part V, "The Building Committee" — Mr. Robert Peterson, architect of Greensboro, represented his office; Mr. Bill Starr, chairman, represented the building committee; and Mr. Otis Welker, contractor, broke ground signifying the beginning of construction. A large crowd, including many visitors from the two mother churches, were present for the service.

The building, of red brick and holiday hill stone in contemporary Gothic, will have 7,223 square feet in one-story with a basement on ground level at the rear. The building will have a multi-purpose room to serve for worship and fellowship, nine class rooms, kitchen, kitchenette, and a pastor's study. The first unit, to cost around \$65,000, is expected to be completed by early fall. Plans call for the addition of an educational unit and a sanctuary as the congregation grows and the need for them becomes urgent.

More than 150 people attended this service for the first church in the nation chartered by the United Church of Christ.

Youth Faces The Future



Hubie Young



"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

SYNODICAL YOUTH CABINET RETREAT

The week-end of February 25-26 the Southern Synodical Youth Fellowship cabinet had a retreat at the First Church of Christ (E. & R.) in High Point. In an effort to broaden the fellowship of the Youth Fellowship and the Pilgrim Fellowship, they invited the Southern Convention P. F. officers to the retreat. I attended this retreat and feel that it was very successful.

The theme for the retreat was "Personal Christian Commitment." We began Saturday morning with a discussion of "Committed — to What and Why?" led by Rev. Allan Rohrbaugh. After a presentation made by Mr. Rohrbaugh, we divided into small groups and discussed four questions. I am going to state these questions and attempt to tell you some of the conclusions made by the discussion groups.

1. What does it mean to be committed?

Everything in your life is influenced by your commitment. If you are committed, you are dedicated to something; you have a strong belief and give yourself and your life for a cause. Your commitment will create enthusiasm in your life.

2. Why be committed to anything?

Everybody needs something to work for and toward. Commitment gives us purpose in life. If we have no goal or purpose, we will be dead in spirit.

3. To what am I committed?

We all agreed that we are committed to many things — God, church, family, ourselves, school, popularity, friends, society, and money.

4. To whom am I committed?

We are committed to God and to serving our fellowmen.

Saturday afternoon Rev. John Settlemyre led a discussion of "My Responsibility and Dedication." He raised the question "How do we as

young people develop deeper personal commitment?" He said that we should be aware of God's presence and respond to him. Also we should realize that all of us are rooted in the Christian faith — we are all children of God. We should live every moment of our lives with God. We need to decide who we are and where we are going. In doing so, we will set up goals for ourselves.

Saturday night the cabinet held a business meeting. After the meeting we departed from the church to homes of several church members who provided us with overnight accommodations.

Sunday morning those attending the retreat participated in the morning church service. The retreat ended after a Sunday afternoon session and closing worship service.

This retreat strengthened my personal Christian commitment. It is my hope that more retreats of this kind can be held so that other young people may be able to strengthen their commitment.

The Vocations Conference at Moonelon was interesting, instructive, constructive, and very helpful to all who attended.

Hubie Young made a good presentation of Moonelon activities when he appeared before the Women's Convention in Suffolk April 18. F.C.L.

A Pilgrim Fellowship group was organized at the new Community Church, Garner, April 16. Young people met at the parsonage with the pastor, Rev. R. L. Clapp.

These are busy days for high school people who are trying to finish the year's work with good grades, and especially those who are planning for college next fall. Selection of the right college is very important. Choice of life's work is even more important.

ISLE OF WIGHT P. F.

By Susan Munford, Reporter

The new year so far has proven to be a good one for the P. F. group of Isle of Wight Christian Church. The attendance and membership both have been greater than ever.

Work Day for Christ was observed and everyone turned in his money to be sent to Our Christian World Mission.

In February the P. F.'ers treated their parents to a banquet. Their pastor, Rev. W. A. Grissom, and his family were special guests. Following the supper the home mission study book, *In Step With Time*, was reviewed by Mrs. S. Ray Turner.

Youth Sunday was observed March 5. The speakers for the morning were Barbara Turner and Ann Munford. Others taking part in the program were Johnny Dillon, Frankie Barlow, Susan Munford, Eileen Barlow, Sidney Murphy, Jr., and Bobby Ray Edwards. Special music was rendered after classes were taught by members of the P. F. A service of this kind is planned for the third Sunday in each month by this group.

Each year the Pilgrim Fellowship makes some contribution to the church; their most recent is a new pew and organ light.

Robert B. Saunders, vice president of the sophomore class of Elon College and a native of Birmingham, Alabama, was the speaker at Oakland church, Chuckatuck, Virginia, on National Christian College Sunday.

Phyllis Hopkins and Jimmy Rosser ably represented Elon College at the Women's Fellowship Convention in Suffolk last week. Phyllis, granddaughter of Rev. and Mrs. J. L. Neese, told of plans for a Prayer Room at the college. Jimmy gave some of the reasons he decided to become a minister after entering Elon College.

The Church Zoo

How long has it been since you took a trip to the city zoo? Not long ago I took a tour of it and I was amazed to find how the animals remind me of church people I have known.

You might read this list slowly and see if any of the characters fit you:

Don't be a Wildcat member (he hates everything and everyone in the church).

Don't be a Kangaroo (he jumps from class to class or church to church when things don't suit him).

Don't be a Wolf (he growls at everything and can't speak a kind word, even to himself).

Don't be a Hog (he's the fellow who wants to hog the show and run everything).

Don't be an Elephant (the big stalwart fellow who can't be pushed around).

Don't be a Goose (the member who is always honking about everything).

Don't be a chimpanzee (there's no place for monkey business in the church).

Don't be a skunk (he's the stinker in the crowd).

DO BE A HORSE (and use horse sense in everything you do for the Kingdom of God).

—Great Bridge Messenger

Eastern N. C. Men Ordained

By R. L. Clapp, Conference Secretary

Ordination services by the Eastern N. C. Conference were held for Elmo Allcox March 5 in the Bethlehem church and for Ronald Nichols April 2 in the New Elam church.

Preceding the ordination service for Mr. Allcox, a fellowship supper given by the Bethlehem and Antioch churches was held in the Littleton Community Building. Those sharing in the service of ordination were Dr. David Shepherd, Rev. Earl Farrell, Rev. Elmore Powell, Rev. Frank Apple, Mr. Luther Walker, and Rev. Rosser Clapp. Rev. Joe French delivered the ordination sermon.

Mr. Allcox was born in Beaufort, North Carolina, and attended Beaufort County schools. After taking studies from the University of North Carolina and completing the examinations on the course of studies given by the Committee on the Ministry, it was recommended that he be given Conference Ordination. In 1941, Mr. Allcox married the former Edna Byrle Roberson of Washington, N. C. Mr. and Mrs. Allcox and son, Kenneth, live in Littleton, and serve the Bethlehem and Antioch churches.

Mr. Ronald Nichols, born near Farmville, North Carolina, graduated from Fountain High School, Fountain, N. C. In 1942 he married the former Edna Ruth Ivey of Farmville, and there are three children in the family

— Jo Ann, Cheryle and Ronnie Lee.

In January of this year, Mr. Nichols completed the necessary examinations on a course of studies given by the Committee on the Ministry. Having completed this four-year course of studies, the committee recommended that Conference Ordination be given to Mr. Nichols. Those sharing in the service of ordination were Dr. Shepherd, Superintendent Clyde Fields, Rev. Max Vestal, Mr. E. M. Marks, and Rev. Rosser Clapp. Rev. Earl Farrell delivered the ordination sermon. Following the service of ordination, refreshments were served in the church fellowship building by the New Elam, Morrisville, and Mt. Pleasant churches.

The Nichols family live in Garner and serve the above mentioned churches.

Eastern Virginia Laymen's Fellowship meets Sunday, April 30, at 6:00 p.m. at Oakland church, Chuckatuck, for supper and program.

Rev. Richard L. Jackson will be installed as "pastor and teacher" of the St. Paul United Church of Christ, Cincinnati, Ohio, at special services Sunday afternoon, May 7. There will also be a rededication service for the church building which has been remodeled.

SOCIAL ACTION PRESENTED TO MINISTERS

A special program on Christian Social Action was presented at the April meeting of the Western N. C. Ministerial Association in Asheboro by the conference Social Action Committee. The purpose of the program was to inform the ministers of the committee's concerns and to encourage increased activity in this field. Members of the committee who took part in the program were the Chairman, William Joyner, Mrs. Sherman Maness, Mrs. Street Morgan, and Mr. Lewis Wicker.

Mrs. Maness presented concerns in the area of social welfare drawing upon information relating to actual conditions within the conference area. She urged the ministers to renew their efforts to eliminate unfavorable social conditions such as alcoholism, juvenile delinquency, and improper care of the aged.

Mrs. Morgan encouraged greater concern and stronger leadership on the part of the ministers in the field of race relations. She suggested that progress in this area could be made through the use of constructive sermons, hymns, films, and youth programs in the churches. Another suggestion was that churches might set up libraries or bookshelves and include in the selection of books those which provide information in the field of race relations.

Mr. Wicker's presentation dealt with the field of international relations. He indicated that there was much that a local church could do. He suggested that the churches practice true brotherhood, that foreign students be invited as guests to the churches, and that active interest be taken in international affairs by church people.

William Joyner

MEMORIAL DAY AT PLEASANT CROSS

By Mrs. J. W. Wilson, Jr.

The annual Memorial and Homecoming Day will be held at Pleasant Cross Christian Church, near Asheboro, North Carolina, May 7. Sunday school will be at 9:45 and morning worship at 11:00 with the pastor, Rev. M. L. Fogleman, speaking.

A picnic lunch will be served on the grounds at the noon hour. The afternoon service will begin at 1:30. This service will consist entirely of singing. Everyone, especially singers, is invited.

Our Pastor's Class

The decision of persons to give supreme allegiance to God in the person of Jesus Christ and join the Christian Church, ranks along with the choice of a life-partner and a life-work as a more momentous one. It should not be made lightly or casually but "reverently, advisedly, soberly" and out of love for God.

A whole philosophy of life is bound up in this decision. By it the person proclaims total loyalty to the Will of God; he affirms the intention of taking personally the call of Jesus; "Come, follow me"; he identifies himself with the fellowship of kindred minds within the Church. His attitude toward his vocation will be one of service to others above personal gain; his relation with family will be characterized by self-giving love rather

than by desire for recognition or administration; his association with all people will be marked by overflowing goodwill and concern, as against indifference or prejudice.

An intelligent, purposeful, and durable decision such as this cannot arise out of spontaneous enthusiasm alone. It must come as the result of the church's devoted effort to prepare her young people thoroughly. The entire educational program of the church normally is designed to this end, beginning with the Nursery and proceeding up through the various departments of the church school to summer camp and the other organizations of the church. But of themselves, these familiar educational instruments are not always successful in kindling within a person an im-

mediate and compelling desire to dedicate his life to God and join the church.

Thus the Pastor's Class has emerged. It attempts to bring the long-range purposes of the church's familiar educational program to quick boil.

While most of the educational work of the church school is entrusted to laymen, a special responsibility for winning the hearts of persons to the Christian enterprise rests properly with the minister of the church. He is both its executive head and its spiritual leader, and has been equipped by special training and experience to fulfill this very task.

There are several reasons why the Pastor's Class should become "standard equipment" in our church's program.

1. A special period of intensive training for young people is almost necessary to create in them the desire to choose the Christian way and to explore its meaning within the fellowship of the church.

2. In preparation for such a decision it is necessary to impact the fundamentals of the Christian faith, as an integrated whole, without the disconnections that all too frequently occur within the church school curriculum.

It is hoped that in the future those who desire to enter into the membership of our church will see fit to join the Pastor's Class!

—Pleasant Hill Cross-Bearer

HOLY NECK WOMEN'S ACTIVITIES

Mrs. Clifton B. Baker, Reporter

The Women's Fellowship of Holy Neck is enjoying another successful year under the leadership of the president, Mrs. J. E. March. At the August meeting officers were installed with an impressive service by Mrs. Jim Wright.

In October we had a good number attend the fall conference at Great Bridge. During October we were also privileged to hear our home mission book "Heritage and Horizons" reviewed by Mrs. W. E. Wisseman at the Franklin Church.

November 4 World Community Day was observed with the five Holland area churches taking part. Sunday, November 6, the ladies had charge of the morning worship service. Mrs. Allen Piland gave the morning address.

At the regular December meeting the ladies enjoyed a Christmas party and exchanged gifts. At this meeting Friendly Service Gifts were dedicated in a service conducted by Mrs. Emmett Piland.

January 17 a covered-dish supper was held for members, their families, and the young people. After supper, we moved to the church auditorium for a devotional service conducted by the young people. At the conclusion

of the devotional, Mrs. I. W. Johnson reviewed our foreign study book, "One World-One Mission." We were joined for this part of the service by the young people of the Holland church.

February 17 we observed World Day of Prayer with the five community churches.

The Bible study is one of the most enjoyable studies of the year. For two years the circles have met in the homes each night for a week for this study. We have good attendance and much is accomplished in the small groups.

At our last regular meeting we were fortunate to have our District Superintendent, Mrs. George D. Underwood, Jr., meet with us and give us the program. She used for her remarks the book "Twelve Baskets Full."

We had a good group to attend the Spring Rally at Cypress Chapel.

Those who went found the day very worthwhile.

We regret to report the loss of two of our members, Mrs. Gerald Rountree and Mrs. E. T. Holland. We extend our deepest sympathy to their families and pray God's blessings for them.

NEW HOPE FELLOWSHIP REORGANIZED

By J. C. Loy

On Tuesday, March 27, the Laymen's Fellowship of the New Hope Christian Church was reorganized at a special supper meeting sponsored by the Women's Fellowship. James Chamblee was elected chairman of the fellowship, Seeba Strickland was named vice-chairman, Vernon Sawyer, secretary and E. G. Chamblee, treasurer. The program committee named was Odell Arnold, Yates Holmes, Mr. Carl Ray, and Sherrill Lester.

Seventeen laymen attended the meeting. The fellowship is planning to sponsor a boy's baseball team for the church, and plans were made to organize a men's softball team to compete in the church-sponsored league in the Franklin County area.

Out Of The Heart

Background Scripture: Proverbs 3:1-8; 4:20-23; Luke 6: 43-45.

Devotional Reading: Luke 6:43-49.

Memory Selection: **Keep thy heart with all diligence; for out of it are the issues of life.** Proverbs 4:23.

Remember! !

"My son, forget not my law; but let thine heart keep my commandments." The Old Testament especially emphasizes the word "remember." Again and again, its readers are enjoined "not to forget." And with good reason. For holy living today and tomorrow depends in large measure on a man's knowledge of the holy history of the past; one can plan the future best as he knows the past well. The Hebrews knew that, but we seem to have forgotten it. We have an appalling ignorance of things holy. One daring preacher gave a Bible quizz on Universal Bible Sunday. The results were startling. One fourth of the congregation could not identify Calvary as the place where Christ was crucified; one third did not know that Nazareth was his home; 43% did not know what Gethsemane was, 75% did not know what Pentecost was, and only 40% knew that Thomas was one of Christ's disciples! Granted that mere knowledge of the Bible does not guarantee goodness, the quizz revealed that the average American churchman does not remember the holy past out of which his religious heritage has come.

Upon the Table of the Heart

"Let not mercy and truth forsake thee; bind them about thy neck, and write them upon the table of thine heart." The Jews wore a phylactery, a small leather box containing certain passages from Scripture, on their wrists to remind the wearer of his obligation to keep God's laws. The wise man of old suggested that his readers keep always before them the ideal of truth and mercy, loyalty and faithfulness. But he went further: he suggested that they write them upon the table of their hearts. True religion comes from the heart. As he uses the term heart, however, he is not referring simply to the emotions. He is referring to the inner man, to the matter of motives, of character itself. There is a goodness that is external, that is motivated by the fear of punishment or the hope of reward. But that is not true goodness. Jesus himself put a great deal of emphasis on this point. And it may

be recalled that Jeremiah predicted the time to come when God would write his laws, not upon tables of stone, but upon the heart. The heart must be kept right if conduct is to be right.

Obedience and Direction

"In all thy ways acknowledge him, and he shall direct thy paths." This does not mean that a good man will never make any mistakes. It does mean that the man who acknowledges God will have an inner light or guidance that will lead him into a knowledge of God's will, and will have divine guidance and girding. "Trust in the Lord with all thine heart" — there is the word "heart" again, and lean not to thine own understanding. Total commitment, trust in God, confidence and faith in him — this is the important thing.

Every Man His Own Picket

"Keep thy heart with all diligence, for out of it are the issues of life." The heart is, to use a simple and familiar figure of speech, "the spring of life." Just as the physical heart is so important in our physical health, just so is the heart in the spiritual sense all important in human life. Your heart life determines your whole life. What is in your heart will determine whether you are good or evil. How carefully we ought to guard our hearts! As a picket is set on guard against surprise or intrusion by the enemy, so every man is a picket set on guard against evil ideas and evil impulses from coming into the heart. How zealously we should "keep our hearts" for out of them are the issues of life indeed. And sooner or later what is in the heart comes out in the life. The heart is the fountain of the waters of life. From it come either clean or filthy waters. As a man thinketh in his heart, so is he.

SUNDAY SCHOOL LESSON

MAY 7, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

And a bad heart in a moral or spiritual sense, often means poor health in a physical sense. Guard the care of your heart. Keep it with all diligence. Keep out of it all bitterness and malice and hate and the spirit of unforgiveness, and impurity, and untruthfulness. Better still, fill it with the spirit of mercy and kindness and faith and hope and love. Doctors tell us that from 40 to 60 percent of all our illnesses are mental or spiritual in origin. Take a look at your heart today. What do you find there? What motives and aspirations and attitudes lie hidden in it? The Psalmist long ago understood the supreme importance of the heart in the life of man. "Create within me a clean heart, O God and renew a right spirit within me."

A Tree and Its Fruit

Jesus adds his approval to what the Old Testament writer said about the importance of the heart, although he put it in another way. He said that the way to get good fruit is to have a good tree, that a tree is known by its fruit. A good tree does not bear bad fruit, and a bad tree does not bear good fruit. And men, like trees, are to be known by their fruit. And he adds "for out of the abundance of the heart the mouth speaketh." Sooner or later, unless a man guards well his heart, the hidden things there will crawl out into the light.

A change of heart means a change of life. In a village there lived a man who cut and sold logs. He "chiseled" by cutting them a little short of the required four feet. During a revival meeting, he professed religion and joined the church. A group of skeptical and cynical men were talking about the matter, and were loath to believe that a fellow who had been for so long such a cheat could be changed. One of the number quietly slipped away, and when he returned he said "It's true! he has been converted." "How do you know?" asked one of the men. The man replied "I have been over and measured the wood he cut yesterday. It's all a full four feet long!"

Inside Religion

What all this means is that religion to be any good must be inside religion. It must be in the heart, for it is from within outward, says Jesus, that come the things that define a man. A missionary in the Belgian Congo tells about how he

(Continued on Page 15)

New Emphasis In Child-Care

Dear Friends:

This past week I had the privilege of attending The Southeastern Child Care Association meeting in Winston-Salem, N. C. for three days. This Association is made up of child-caring agencies of the Southeastern states including church related, state related and private homes for children.

There were three workshops at this meeting. One for executives of the institutions, one for caseworkers and one for houseparents. The theme for the entire conference was "Children and Their Religious Nurture."

I attended the workshop for executives and in one session we heard Chaplain Benjamin S. Patrick, Jr., who is Associate Director, Department of Pastoral Care at the Baptist Hospital in Winston-Salem. He led a very interesting discussion on the spiritual aspect of counseling and the important place this holds in dealing with boys and girls that come into our care.

In another session we heard Dr. Ellen Winston, State Commissioner of Public Welfare, State Board of Public Welfare of North Carolina, speak on the subject of "Cooperation in the Sixties." Among other things she pointed out how such institutions as ours were doing an increasingly better job. For instance, in every case where building programs were going on it was not for increased facilities, but rather for improving existing facilities. Also, now in a period of several years institutions are serving more children even though their number is not increasing. This is due to the fact that there are coming to be fewer children staying in child-caring homes for long term periods.

Another important thing she pointed out was the fact that more and more institutions such as ours are developing a Social Service Department. Thus a real service is being rendered in the field of child care that was not in years past. This way a better analysis is being made before a child is admitted to a children's home. Also, close contact is kept with whoever places the child in the home so that if the child could return to a normal home situation, whether it be his or her natural home

or a foster home, it could be done.

Also, having such a department as this would enable a children's home such as ours to have a Foster Home Program. In this way children would not be kept in institutional care alone but in foster homes wherever and whenever possible.

In keeping with this forward look in child care, our Children's Home will employ June 1 its first full-time professional child case worker. He is John Biggerstaff. Mr. Biggerstaff has been a part-time employee of the Home for the last three years while finishing at Elon and working on his Master's Degree at the University of North Carolina. We are very happy that our Home will be one of those pioneering in this field of social service in the state of North Carolina.

Only our Baptist Home in North Carolina has this Department complete. The Methodist Home in Winston-Salem has just recently begun such a department. We will be the third church-related home to begin such work in the state. We will be among the first of small church-related homes to enter this field in our state. This is an area new not only to North Carolina, but also to all the other states in the southeast.

Thus you see we are justly proud of the fact that we are a part of this forward movement in the area of child care. An area where the church will have a responsibility as long as our society is what it is today. Let us share our responsibility in this field of Christian service!

REPORT FOR APRIL 17, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 119.00
Eastern Virginia Conference	330.96
Eastern North Carolina Conference	113.00
Western North Carolina Conference	88.01
North Carolina and Virginia Conference	470.67
Total	\$ 1,121.64

SPECIAL OFFERINGS

Birthday offerings from "Sad Sam," Sophia	
Sunday School (WNC)	10.36
Adult Bible Class, Monticello Church (NC-VA)	5.00
First Cong. Christian Sunday School, Roanoke, Ala.	15.43
Adult Bible Class, Clayton Christian Church	5.00
Pope's Chapel Christian Church (ENC)	5.00
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00
Woman's Fellowship, Hunterdale Church (EVA) —	
Friendly Service Gift	13.25
In Memory of Buey G. Snow, Sr.	10.00
In Memory of Rev. J. A. Henderson	10.00
In Memory of W. R. Burke	5.00
Special Gifts	160.00
Total	\$ 244.04
Total for the Week	\$ 1,365.68

One of the new members of the United States House of Representatives is Dr. Ben Reifel of South Dakota, who is a Sioux Indian, born on the Pine Ridge Reservation in South Dakota. He had been working for the National Council of Churches in its Fellowship of Indian Workers. A co-worker said of him: "He has consistently been an aggressive and outstanding leader, not only among

Indian people but all people of the state."

Our South Norfolk church participated in the union sunrise service on Easter morning at Lakeside Park, sponsored by the Southside Ministerial Association. The fifth graders of the South Norfolk elementary school rendered several anthems.

APPORTIONMENT GIVING TO ELON COLLEGE

January 1—March 31, 1961

Virginia Valley Conference

Antioch	\$ 30.00
Bethel	22.00
Bethlehem	33.00
Linville	30.00
Mt. Lebanon	6.00
Mt. Olivet (R)	40.00
New Hope	11.00
Newport	25.00
Winchester	67.50
Wissler's Chapel	43.00
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	\$ 307.50

Eastern Virginia Conference

Bayside	\$ 15.00
Berea (Nans.)	35.00
Bethlehem (Nans.)	124.96
Burton's Grove	4.00
Dendron	6.80
Franklin-Hunterdale	47.00
Great Bridge	85.50
Hopewell	10.00
Liberty Spring	100.00
Newport News	51.16
Norfolk-Christian Temple	246.00
Norfolk-Little Creek	14.00
Portsmouth-Shelton Memorial	29.00
Richmond-First	73.00
South Norfolk-Rosemont	105.00
Spring Hill	2.92
Suffolk	938.00
Warwick	31.00
Windsor	150.00
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	\$2,063.34

Eastern North Carolina Conference

Amelia	\$ 38.00
Chapel Hill	7.00
Christian Chapel	14.00
Fuller's Chapel	32.00
Hope Mills	7.00
Liberty (Vance)	105.00
Oak Level	17.00
Raleigh	36.93
Southern Pines	77.00
Wake Chapel	25.75
Wentworth	12.55
Youngsville	6.00
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	\$ 378.23

Western North Carolina Conference

Albemarle	\$ 45.00
Asheboro	178.00
Grace's Chapel	10.00
Mt. Pleasant	35.00
Needham's Grove	28.00
Pleasant Cross	11.00
Pleasant Union	11.00
Randleman	33.00
Sanford-Northview	26.00
Seagrove	14.00

Union Grove	16.02
Zion	32.16
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	\$ 439.18

North Carolina and Virginia Conference

Apple's Chapel	\$ 37.00
Bethel	28.63
Burlington-Beverly Hills	69.00
Burlington-First	69.35
Burlington-Lakeview	14.00
Carolina	36.00
Elon College	279.00
Danville	108.00
Greensboro-First	113.17
Greensboro-Palm St.	72.00
Greensboro-St. Peters	6.00
Ingram	62.00
Lynchburg	8.00
Monticello	32.75
Mt. Zion	39.00
New Lebanon	23.90

Pleasant Grove	45.00
Rocky Ford	2.00
Salem Chapel	18.00
Shallow Ford	25.00
South Boston	37.00
Tryon	129.00
Union (Va.)	18.23
Winston-Salem	27.00
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	\$1,319.03

TOTAL\$4,507.28

In Memoriam

HOLLOWELL

Our Heavenly Father in his all-wise providence took from our midst our beloved Allie Jane Hollowell on February 26, after a two months' illness.

Her passing represents a genuine loss to our church as she worked untiringly in all its activities. Putting others above self, her thoughtfulness, consideration, and loyalty endeared her to her many friends.

The Women's Fellowship feel deeply our loss as she served as Christian Education Chairman for three years, and was our chauffeur, taking us to local meetings, Rallies, and Conferences.

We extend to her family our heartfelt sympathy and pray God's comfort and sustaining power upon them.

"Even though death has a wonderful mission,
Though it robs us of those we love,
It draws us from our surroundings
To long for the meeting above.

No matter how heavy our loss is,
No matter how great our despair,
Doesn't heaven seem nearer and
brighter

To know that loved ones are there?"

Members of the Women's Fellowship of First Congregational Christian Church of Hopewell, Virginia.

LAWRENCE

We, the members of the Women's Fellowship of the Seagrove Christian Church of Seagrove, North Carolina, wish to pay a tribute of love and respect to the memory of Rufus J. Lawrence, who passed from this life March 31, 1961, at the age of 79 years.

Mr. Lawrence was a devoted member of our church. He was a good superintendent, a faithful teacher and a loyal deacon. We shall miss his presence among us. His community has lost a faithful friend. Although he was unable to attend the services of his church regularly during his last years due to ill health, he was faithful to the work of God's Kingdom.

Because of our appreciation for his faithfulness, we resolve:

First: To extend to his loved ones our sympathy.

Second: That we keep a memory of his devotion in our hearts.

Third: That a copy of this Memoriam be published in the paper he loved so well, The Christian Sun.

Mrs. Birchel Hancock, Reporter
Mrs. Ernest Spencer, President

SUNDAY SCHOOL LESSON

(Continued from Page 13)

had to give pills directly to the sick person and thus insure that he would take them. Otherwise the patient would tie the pill on a string around his neck as a decoration instead of swallowing it. After all, a pill really does last longer around the neck! But there is a parable in that story. All too many of us have only a formal religion. It is not inner, vital, effective. The gospel must be taken inwardly if it is to cleanse and to heal. Only thus can it purify our motives, reconcile us to our brothers, and redirect our goals. Religion must be dynamic, not merely decorative.

In conclusion, here is this little gem: "Hardening of the heart ages people quicker than hardening of the arteries."

RHODESIA

(Continued from Page 9)

tions; in some places the authorities are digging bore holes and installing pumps for the people. We have all been heartened by the recent equalization of salaries between African and white teachers. If the government will continue to act in the best interests of the Africans, we should eventually see in Rhodesia an independent African government — without the strife which certain other countries have had. We hope that with your prayers and support, your missionaries can have some small part in bringing this about.

Keith and Juanita Schwyhart

A Meditation Of A Missionary

(Based on First Corinthians 13)

By Rev. Blaise Levai

1. Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. 2. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. 3. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing. 4. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up. 5. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best. 6. Love that is genuine is a partnership. It is better to fail with a national in charge that to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth. 7. Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets.

We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire. 8. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the Government; for our knowledge is always incomplete without Him who is "The Way, the Truth and the Life." Love that has no other desire but to trust, never fails. 9. We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields? 10. But now, here on earth, we can comprehend only in part. 11. When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent Church for the Master that is self-supporting, self-administrating and self-propagating. 12. But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave himself without a witness. He is perfecting his plan in and through history, though everything now looks confused and baffling. 13. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: Faith, Hope and Love; these three. But the greatest of these is Love.

NOTE: The Rev. Dr. Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.

The

Christian Sun

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

Church History Room
Box 232 X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MAY 2, 1961

NUMBER 18

PRINCIPLES

of the

CHRISTIAN CHURCH

- 1. The Lord Jesus Christ is the only head of the Church.
- 2. Christian is sufficient name for the Church.
- 3. The Holy Bible is a sufficient rule of faith and practice.
- 4. Christian character is a sufficient test of fellowship and of church membership.
- 5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

The Greatest Work

He built a house; time laid it in the dust;
 He wrote a book, its title now forgot;
 He ruled a city, but his name is not
 On any table graven, or where rust
 Can gather from disuse, or marble bust.
 He took a child from a wretched cot,
 Who on the state dishonor might have brought,
 And reared him to the Christian's hope and trust.
 The boy, to manhood grown, became a light
 To many souls, and preached for human need
 The wondrous love of the Omnipotent.
 The work has multiplied like stars at night
 When darkness deepens; every noble deed
 Lasts longer than a granite monument.

—Author unknown

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina.

Rev. Mack Welch of Reidsville was the guest preacher for a series of services at Mt. Bethel April 16-22.

Seventeen members were received into our Franklin, Virginia, church Palm Sunday. Thirteen children received the sacrament of Holy Baptism.

Passersby on U. S. 311 will notice that someone cares as they pass our Sophia church and see the beautiful tulips blooming around the door to the educational section of the building.

Mrs. Carlton Scott reports that Lebanon church in the North Carolina and Virginia Conference voted unanimously April 16 to approve the constitution of the United Church of Christ.

Mrs. W. T. Scott, Sr., reviewed the mission study book "Turning World" for the junior high and senior groups at Oakland following a supper meeting April 16.

The Christian Temple, Norfolk, received 22 members Palm Sunday, and has several enrolled in a new membership class. The goal is 50 new members by the end of July.

Mrs. Robert Kimball of Burlington was the guest speaker for the family night supper and program sponsored by the Women's Fellowship at our Durham church April 28. A nursery was provided for the young children.

Bay View church, Norfolk, Virginia, where Dr. Charles Pegram is pastor, has been conducting a fund raising campaign in the form of a sale of bonds for the completion of their new church. \$40,000 was needed and \$41,900 worth of bonds were reported sold by the first of April! The Laymen's Fellowship has voted to paint the new church, thus effecting a saving of \$1500.

"Church Family Night" will be observed at First, Burlington next Sunday. Following a picnic supper, M. Z. Rhodes will lead singing and Mrs. W. F. Randolph will lead the worship service.

Rev. Wilton Duckett of Piedmont College, Demorest, Georgia, will conduct special services June 19-23 at Union Grove, near Asheboro. The pastor, Rev. B. J. Willett, is a graduate of Piedmont.

A family night supper for the entire church is being planned at First, Winchester, Virginia, for May 14. Services of this church May 21 and 28 will be broadcast over radio station WHPL. Rev. Mark Andes is the pastor.

Rev. and Mrs. Ralph Shrader, formerly American Board missionaries in China who now divide their time between Boston and Florida, worshipped in our Church of Wide Fellowship, Southern Pines, April 16. Mr. Shrader is Project Secretary of our Missions Council.

A recent service of worship at Mt. Zion, Mebane, N. C. included a litany based on the Ten Commandments, anthems by the youth and senior choirs, and the observance of Holy Communion. "Parish Comments" is the way announcements are listed on the bulletin by the pastor, Rev. Glenn Garrett.

The annual Easter sunrise service was held at Lebanon church, Semora, N. C., at seven o'clock, with the pastor, Rev. Lafayette T. Wilkins, in charge. Music was furnished by the youth and adult choirs. Henry Earp, Maynard Wells, Linwood Montgomery, Carroll Wells and E. M. Wells shared in the service. Coffee, juice and doughnuts were served at the close.

The present membership of Bayview, Norfolk, church is 423. Seven joined Easter Sunday.

Rev. Robert Kimball is conducting morning devotions over Radio Station WBBB at 9:00 each morning this week.

"Laconics" is the title given to the page of announcements on the Bay View bulletin. According to the dictionary, this means "expressing much in few words." Enough said!

At a recent business meeting, Shallow Well church, Sanford, voted to place its old records in the Church History Room at Elon College for safe-keeping.

How many churches have them? That is, fire extinguishers. A recent bulletin of Church of Wide Fellowship, Southern Pines, states: "Fire extinguishers have been installed throughout our church, thanks to a generous, thoughtful member."

Mrs. Paul Tedder announces plans for a church family night supper in the fellowship hall of Union Grove church May 5. A worship service will be followed by a short business session. Each family is asked to sit together.

The deacons of Church of Wide Fellowship, Southern Pines, have approved a "Phase Plan" for training leaders. This means that each year a different phase of the work of the church will be the central theme for training (e.g. missions, stewardship, social action, Christian education). They also approved a monthly plan of special emphasis for the year, which includes such things as "January — Annual Meeting, election and installation of officers; February — training of officers and teachers."

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The Women's Fellowship of Bay-side, Norfolk, is sponsoring a family night supper May 12. The Princess Anne High School chorus sang.

A Bible school will be held at Union Grove, Asheboro, beginning June 5 under the direction of the pastor, Rev. B. J. Willett. This school will be held from 5:30-8:00 p.m.

Mrs. Robert Knowles of Elon College was the guest speaker for the Women's Fellowship of First, Burlington, May 1. Her topic was "Christian Family Living."

Senior High P. F. of Burlington, First, had a retreat at Moonelon last week-end. Guests for the Saturday evening party were members of the Elon P. F. Chaperones were Mr. and Mrs. Bobby Rhodes and Mrs. W. F. Randolph.

Rev. Dr. and Mrs. Harold Eymann of Oakland, California, were commissioned missionaries of the American Board April 30 at Piedmont Community Church, Piedmont, California, where Dr. Eymann has been minister of Christian education for ten years. Their missionary work in the Philippines will climax more than 30 years in the ministry stretching from Berea, Kentucky, through Nevada, to California.

Two products of Shallow Well church, Sanford, N. C. have preached there recently—Charles Cecil Thomas and Jimmy Lewis Rosser. Rev. A. M. Campbell, new minister at Eutaw, Fayetteville, preached at Shallow Well April 30 as a part of the Southern Convention pulpit exchange, while the pastor, Rev. Max Vestal, preached in Chapel Hill.

An idea: "Don't forget to get your name tag!" was the admonition given to all the members of Billings (Montana) Mayflower Church in the weekly newsletter. Name tags were made for every member and placed on a big flannel board in the entrance of the hall at Rocky Mountain College where the Sunday services are held. "Seeing the names of other members helps each remember the other. Visitors can more easily remember the names of members they meet at the friendly coffee hour following the service."

—Congregational Montana

Mrs. Stanley C. Harrell is in charge of a "School of Flower Arranging" May 15-19 for those interested in that in our Durham church.

Eutaw Community Church, Fayetteville, has twelve new members. A member of this church, Mrs. Mary Ellen Cox, is the new chairman of the Sanford district of the Women's Fellowship.

A former home demonstration agent and home economics teacher. Mrs. Lois Winegarner, of Thermopolis, Wyoming, has been appointed for a three-year term with the American Board. She will teach home economics at American Collegiate Institute, Izmir, Turkey.

The Junior Department of our Durham church school had perfect attendance April 16 when they went to visit the Sarah P. Duke Memorial Garden. Following a worship service in the garden, they went on a tour of it. This was planned to fit into this quarter's Pilgrim Series study, "God's Wonderful World." Mrs. Guy Alling, superintendent, Mrs. Clifton Walker and Mrs. Earl Ennis accompanied the group.

Dr. R. Norris Wilson, formerly a staff member of our Mission Council and more recently executive director of Church World Service, has been named to launch a new "paperback" publishing project for the Pilgrim Press. Dr. Truman B. Douglass has announced that Dr. Wilson will edit a series of books presenting "theological issues in non-theological language in a context relevant to life in the 1960's." It is intended that these will be used in the manner of the "Great Books" series, by small adult discussion groups in churches.

VORE TO BE SUPERINTENDENT

Dr. Duane N. Vore, graduate of Elon College and pastor of churches in the Southern Convention, who has recently served our church in Battle Creek, Michigan, has been selected by the conference trustees, subject to election by conference in May, to become superintendent of the Michigan Conference September 1, 1961. He thus joins Clyde Fields, J. H. Lightbourne, Jr., and Fred Register — all of whom graduated from Elon and all of whom are state superintendents of Congregational Christian churches.

At the parsonage for the Elon College Community Church, the foundation and pillars are laid and the sub-flooring is going down.

Seventy-five attended the "Family Night" for the community sponsored by our Holy Neck church, near Holland, Virginia. Following a covered dish meal, the youth fellowship presented the program.

Plans are already underway for the Greensboro Area Training School next January 14-17. Officers are: Dean — Rev. Thomas Madren (Hines Chapel); advisers to the dean, Mrs. Shirley King (First E. and R.) and Miss Dorothy Ballinger (First C. C.); business manager, Mrs. John Settlemyre (Mt. Hope E. and R.); secretary, Robert Pritchett (Apple's Chapel); treasurer, Rayborn Hinshaw (St. Peter's United Church of Christ). Miss Patricia Risdon, national children's worker for our denomination, will be on the faculty.

LEADERSHIP TRAINING WORKSHOP

The National Women's Fellowship is sponsoring the first leadership training workshop for the Province of the South at Franklinton Center, Bricks, N. C., May 5-7. Invited are conference and convention presidents and department chairmen of Congregational Christian Women's Fellowship groups from Florida to Virginia and from Alabama to Tennessee. "Fraternal delegates" from the Evangelical and Reformed Church will also be present.

Leaders include: Rev. Lillian S. Gregory, executive secretary; Miss Mildred Walker, administrative assistant; Mrs. R. W. Reneker, national president; Mrs. W. E. Wisseman, educational chairman. Five national department chairmen who will be in attendance are: Mrs. Elmo Niccum, spiritual life; Mrs. L. T. Schoen, stewardship; Mrs. C. F. McCall, Jr., Christian education; Mrs. Edward S. Treat, missionary education; and Mrs. R. R. Clendenen, friendly service. Mrs. A. D. Harry of West Point, Georgia, will lead the social action group.

Advance registrations indicate that 60 women will probably be in attendance. The Southern Convention Women's Fellowship will hold a meeting of its executive board preceding the workshop.

Executive Board Meeting

The executive board of the Southern Convention met in the beautiful new church at Elon College Thursday and Friday of last week. This was more than just another meeting. Far-reaching decisions were made.

The treasurer's report indicated that during the first quarter of this year the apportionment income for the Convention was less than half what was expected, and that only 61 out of 205 churches had made any contribution. The board decided that this is a temporary condition, that the other churches will contribute, and that the work must go on as scheduled. This judgment is based on faith in the churches.

Making our church program and fellowship inclusive of all the Congregational Christian and Evangelical and Reformed people in this area was faced frankly for the first time. Decisions were difficult, and of course could not please everyone.

Responsible leaders for Moonelon Camp have had to temporize when conferences that include both white and colored people were being considered, even though both groups are Congregational Christian only. Ministers of the area, white and colored, have met there for their Convocation for years, and have found the association profitable. Other groups, including the recent Vocations Conference, have met on an interracial basis, and, according to one of the young people who was there, found it to be "a rich blessing." A policy needed to be established, and the board voted that interracial groups of our own people can meet there when those involved are of college age and above. This eliminates the already planned Senior High meeting for this summer, and does not open the facilities to interracial groups other than our own.

Representatives of our Council on Cooperation which has been meeting for about four years with similar groups from the Southern Synod and the Convention of the South studying possible "first steps" in realignment on an area basis brought a request for a meeting of representatives from all the churches involved in North Carolina and Virginia soon after the United Church constitution becomes operative. This meeting is to be for a declaration of our unity and to get better acquainted. Both other groups had met previously and approved the plan for such a meeting. Our board approved, also.

Our board went one step further. It voted to look with favor on consultations between staff members of all three groups, and for a meeting of the executive bodies of all three. Before the United Church of Christ can really become operative in our area, such a meeting will be necessary.

A report indicated that slightly more than 100 churches have voted on the Constitution of the United Church of Christ. Of these five voted no and three abstained, the remainder wish to go forward with the merger.

Many other matters were considered by the board which is responsible for the Convention between sessions of the Convention itself, but these are the

important decisions made before the editor had to get back to the printers so this paper could be completed. It would have pleased many if decisions could have been different, but it must be remembered that the people who made the decisions are members of our churches who have been elected to this responsible leadership, and they should be commended for their willingness to make "agonizing decisions" for the Church they love.

Remembering History

Next Sunday afternoon at three o'clock Congregational Christian people will stand around a small monument on Highway 10 near Surry, Virginia, and remember that day in 1794 when other people met at this same place in the Old Lebanon Meeting House and started the Christian Church. They will try to recall just why James O'Kelly, Rice Haggard, and some fifteen other ministers of the Methodist Church thought it wise to withdraw from Methodism under the leadership of Bishop Francis Asbury and establish a new kind of Church — the first new denomination in America.

The five cardinal principles of the new church will be recalled. (See them on the front page of this paper.) There will be a certain sense of pride in the remembering, for most of the people present will be members of that Church that had its origin at Old Lebanon, joined with the Congregational Churches in Seattle, Washington, in 1931, and is now sharing in a merger with the Evangelical and Reformed Church — the first such merger in all Protestantism. They will recall that James O'Kelly was far ahead of his time in many things. He believed that democracy could work in the Church as well as in the State. He believed that the Bible is a sufficient rule of faith and practice. He believed that Christian character should be the only test for fellowship and church membership. (He would have a "hot time" in our Convention now!) When it was not popular to do so, he declared that slavery is wrong. He believed that the Church should be the uniting influence in the world, and the Christian Church would fulfill its destiny by bringing all churches together.

Those who stand on the grass-plot by the highway Sunday afternoon will have important things to remember. Perhaps in the remembering they will find a new joy in being a member of the Christian, the Congregational, the Evangelical, the Reformed — the United Church of Christ. This is our hope.

* * * *

Pray for the leadership of the world in these very dangerous days. It could be your last time to pray. . . Officials of conference and convention Women's Fellowships of the southeast will meet at Bricks this week-end for study, planning, and inspiration. They will have national leadership. . . Mother's Day, Family Week, Pentecost, Children's Day, and Vacation Bible School plans should be well under way. Planning makes success possible. . . There may be some more people near you who would find your church a blessing. Invite them.

MARKED PROGRESS IN SOUTHERN EDUCATION

(First of two articles)

The marked progress in education in the South recently noted by certain foundations for financial assistance to educational institutions of higher learning is only another reminder of the renaissance that has been taking place in schools, colleges and universities in Southern States for several decades. With added new and improved buildings, larger and better qualified teaching staffs, Southern educational institutions rank among the best in the country.

Southern culture, as it was once academically known, is a sort of antebellum distinction between the classes that once populated the South. These were the aristocrats who owned large plantations and many slaves, and the land renters or tenants. But all that has "gone with the wind", to use the title of Margaret Mitchell's novel which depicted much of the South at that time.

Meantime, as the old order changed a leveling process went on which was fostered by public and private schools, colleges and universities. The process leveled up rather than down. For example, there are said to be more men of academic degrees in the South who are operating farms, factories, and other businesses, than in any other section of the country similar in size and with a comparable population.

Approximately 50 years ago such men as the late Josephus Daniels, editor, author, Secretary of the Navy, ambassador, and diplomat, also the late Edwin A. Alderman of the University of Virginia, Clarence Poe of the influential and nationally circulated *Progressive Farmer*, and other progressives began to preach the doctrine that the soil of the South needed the attention of college and university trained men. Dr. Hugh H. Bennett, a native of North Carolina, who died last year, went out to preach and apply that doctrine, not only in the South but in other sections of the United States, as well as in many parts of the world.

For more than a decade after the Civil War, the Southern people were so crushed by their misfortunes and harassed by political opportunists that they were forced to devote most of their energies to saving their civilization. During the latter years of the past century there was a

forward movement, which was retarded to some extent during the first two decades of the present century and then pressed upward more rapidly than ever. Even the depression years of the 1930's did not check the movement to any telling degree.

During the last 30 years consolidated high schools have been constructed at an unprecedented rate. With a network of improved highways, hundreds of schools in rural districts have been combined and pupils living at distances too great to walk are transported in modern buses at public expense. One Southern State (North Carolina) operates the largest school bus fleet in the world — nearly 7,500 buses. Other Southern States have comparable school transportation facilities.

These consolidated high schools, together with those in towns and cities, are the suppliers of students to Southern colleges and universities. This is only one explanation why the South spends more on education than any other geographically comparable area in the United States.

C. B. Riddle

The New Day

At length there dawns the glorious day

By prophets long foretold;
At length the chorus clearer grows
The shepherds heard of old.
The day of dawning Brotherhood
Breaks on our eager eyes,
And human hatreds flee before,
The radiant eastern skies.

For what are sundering strains of blood,

Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together, brothermen,
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal,
One tender comfort broods upon
The struggling human soul.
To this clear call of Brotherhood
Our hearts responsive ring;
We join the glorious new crusade
Of our great Lord and King.

—Ozora S. Davis

This Interested Me

By Emily C. Lester

As I look at April in retrospect, one of the things which interests me is that I attended somewhat comparable meetings for the three facets of the Women's Fellowship of the United Church of Christ in our area — the Georgia-South Carolina Conference of the Convention of the South, the Piedmont Regional of the Southern Synod, and the Women's Convention of the Southern Convention, in that order.

Many things about the three meetings were similar — they were well planned, they used the same themes, they studied the same books as background material, they had excellent worship services conducted by women of the group, they discussed the work of the same six departments, and they were concerned about increasing their giving for denominational outreach.

In one respect the Southern Convention meeting was superior — guest speakers there included Miss Frances Kaptizky and Dr. Ed Riggs, while the other two had Emily Lester!

It is interesting to note that the Convention of the South meeting was the only one using the denominational hymnal and the new Statement of Faith as an integral part of the program.

A significant part of the Evangelical and Reformed Piedmont Regional was the report by the Southern Synodical president, Mrs. A. D. Keppel, on the national meeting of such presidents in Cleveland in March.

The spirit of progress was in the air at all three meetings, accompanied by the inevitable possibility of changes. "Will we have separate meetings three years hence, or will we be meeting with women of the other groups?" was asked at the Piedmont Regional. Department chairmen were chosen for the first time for the Georgia-South Carolina Women's Fellowship. Southern Convention women were challenged by the idea of "The Year of Decision."

"It was good to have been there" could be said sincerely about all three sessions. I covet for each member of these groups an opportunity to share experiences with the others.

Uncertainty In Africa

Rev. and Mrs. Lawrence Henderson
Missao Evangelica do Bunjei
Galangue, via Nova Lisboa
Angola, Portuguese West Africa

March 9, 1961

Dear Friends:

This is our last day as house parents of the dormitory for missionary children in Dondi. The Canadian couple who has been taking care of the dormitory this year left unexpectedly. The parents are taking turns of a month each so that we will not have to close the dormitory until the end of the school year the first of June.

This year there are ten children in the dorm — two girls and eight boys. Our David, age 10 and in the fifth grade, is one of the Big Boys. The first few days the temptation was strong to at least smile when little freckle-faced Steve (9) objected against the order to go to bed at 7:30 saying "We Big Boys stay up till 8:30."

The house is well organized and has some very efficient help so the main job is looking after the kids. The cook has been here five years and in addition to being a good cook he is a diplomat, which is proved by the fact that he has worked for six different house mothers and they all speak well of him.

The missionary children's school which is next door has two teachers: an American and a Portuguese. In addition to the ten dorm kids there are eight other pupils who live with their families here in Dondi. The 18 students are scattered across all six primary grades. They follow a standard American curriculum plus Portuguese.

Kathie and Nancy were here in the dorm the first year it operated, 1954-1955. They look back upon that year as one of the happiest. This year they are together in a home for missionary children in Salisbury, Southern Rhodesia. Kathie is preparing to take her Junior Cambridge Exam the end of November which corresponds to our high school graduation. Nancy is looking forward to the same exam a year later. We have been reading the Lovejoy's College Guide and have started some correspondence looking forward to Kathie's going to college in 1962. We'd be grateful for any suggestions you

may have. Her special interest is writing and this would be backed up by the study of languages.

We're sorry to leave the dorm tomorrow. It has been fun being here with David and the other children. Yet we are also rather anxious to get back home. Mark shares these mixed feelings. He has enjoyed being here with the other children, but he also has chafed a bit at institutional life. This evening when he had to go to bed at the same time as the other "Little Boys" he asked, "Why does there have to be rules?". Being the only child at home gives him a freedom which one among eleven doesn't have.

The future of the dormitory is uncertain since we have no house parents in sight for the new school year in September. However in Africa 1961 we get used to facing an uncertain future. Although the general pattern of change is not too difficult to distinguish, it is impossible to foresee how this general pattern will work itself out in each local situation. You are very much aware of Africa through TV, radio, newspapers and books. We ask that as you watch the effects of the "winds of change," you do not forget to pray for the African church struggling to be faithful to Him who is the same yesterday, today and forever.

Lawrence W. Henderson

P. S. The American Board is making a special offer to all friends of missionaries who would like to use the Calendar of Prayer. This publication of the American Board and the Board of International Missions has a biographical sketch of all workers of the two Boards as well as information about each field. If you write to the American Board, 14 Beacon Street, Boston 8, Massachusetts and mention our name, they will send you a free copy of the Calendar of Prayer for 1960-1961.

The Rev. Miss Emilie Pitcock, a graduate of Schauffler College and Yale Divinity School, who has been serving churches in Maine, will begin work June 1 as Minister of Christian Education of the Southeast Convention. She succeeds another woman minister, the Rev. Annie Campbell, who has returned to the parish ministry.

DIFFICULTIES IN AIDING STARVING CHINESE EXPLAINED

An increasing concern among church people over reports that millions in mainland China are starving is shown in letters received by Church World Service, the relief agency of the National Council of Churches. At the request of its Board of Managers, Dr. Earle H. Ballou, CWS acting director of Overseas Program, has prepared a report explaining the situation.

"In answer to the many uncomfortable letters asking why something isn't being done," he said, "we have to say simply that, as things are, there is nothing we can do."

It is natural that with our overabundance of food, many feel that Americans should take the lead in sending U. S. surpluses to mainland China, Dr. Ballou said. They reaffirm that the presence of human need anywhere is a challenge to Christians to send help. And they quote, "If thine enemy hunger, feed him."

"However," Dr. Ballou explained, "not only do the laws of this country make it illegal to send food or anything else to China, but the Chinese Government does not want outside aid and will not accept it." He added that it would not be impossible to change our laws but that "the United States would probably be the last country from which help would be accepted."

Dr. Ballou cited a report that offers of help from the International Red Cross have been consistently turned down by the Peiping Government, which claimed it was "fully capable of overcoming temporary difficulties caused by natural calamities." In addition, the head of a Japanese goodwill and economic mission to Peiping reportedly was told that China "would never stoop to beg for food from the United States," Dr. Ballou added.

Records also show, he said, that while the Chinese are purchasing "enormous quantities" of wheat and flour from Australia and Canada, trainloads of foodstuffs continue to arrive from China in the British colony of Hong Kong, which is dependent on mainland China for most of its food. Some of these shipments, he said, are carried to other parts of S. E. Asia and sold, and some foodstuffs find their way back in 30-pound parcels which the Communist Chamber of Commerce permits to be sent from Hong Kong to friends and relatives.

PROGRAMS COVER ALL AREAS OF WORK AT AMELIA

By Mrs. Jack Penny

The Amelia Women's Fellowship feels we have had a good year thus far. The chairman of each of our six areas of work has been in charge of at least one program, all of which were good.

Our minister, Rev. Robert Bennett, helped with our social action program. He showed a film and also gave a good talk. We have had both mission study books reviewed — one of our members, Mrs. Howard Godwan, did one.

April 7 we invited the whole church to our family night. Our district superintendent and her husband, Mr. and Mrs. Rex Powell, were also guests. After enjoying a picnic supper, Mr. Powell reviewed our other mission study book. He surely made us all want to read the book.

We have completed our friendly service project and also did a little home mission work — we gave blankets and pajamas to four shut-ins at Christmas. Along with the help of the Youth Fellowship we bought tile for four Sunday school rooms, baths, and halls. Thanks to the laymen for installing it for us.

April 13 the Raleigh-Henderson District Rally met with us for the first time. Our main speaker was Mrs. L. T. Schoen. Her message was wonderful. We had 116 present for a day we will never forget.

ASHEBORO DISTRICT MEETING

The Asheboro District Rally of the North Carolina Women's Fellowship was similar to the other rallies in the Southern Convention in that Mrs. Laurence Schoen of Wells, Minnesota, our National Stewardship chairman, was the guest speaker. It was similar to the others, too, in that the conference president (in this case, Mrs. J. R. Lackey) reported on the Mid-winter Meeting.

The district chairman, Mrs. S. H. Pell, who took office last fall upon the resignation of Mrs. Clyde Fields, presided with dispatch and ease over the group which included about 100 representatives from 16 churches. An offering of \$41.20 was received for the prayer room at Elon College.

One feature of this rally was a panel composed of Mrs. Schoen, Mrs. Lester and six women representing the six areas of work who discussed Women's Fellowship activities.

Pews marked with the name of each church quickly showed how many were present from each group. Registration was by Pleasant Grove, ushers were from Seagrove, the opening worship was by Pleasant Ridge, and a hymn drama was presented by women of Antioch, Shiloh and Spoon's Chapel. Union Grove did a good job of entertaining in lieu of the "snowed out" invitation there last year.

Emily Lester, Reporter

MEALS FOR MILLIONS

The story of the "Loaves and Fishes" has a modern twist at Meals for Missions Foundation in Los Angeles. From this non-profit organization, more than 63 million "3¢ meals" of high-protein Multi-Purpose Food have been sent into 127 countries. Eighty per cent of these life-giving meals have been distributed by church-related agencies.

Popularly known as "MPF," this food was developed at the California Institute of Technology from soybean meal, fortified with minerals and vitamins. Each meal (2 oz.) provides proteins, minerals and vitamins com-

parable to those in a quarter pound of beef, a baked potato, a dish of peas and a glass of milk. MPF is used in famine and disaster areas from Alaska to Ceylon — eaten either alone as porridge, or more frequently combined with native dishes such as tortilla batter in Mexico, uppuma and curries in India, Pin Cha Duk in Korea, or Slap-it-again bread among the Navajos. Dr. Albert Schweitzer of Lambarene and the late Dr. Tom Dooley in Laos have both testified to its efficacy.

Meals for Missions also encourages food-deficit areas to produce their own MPF from domestic resources heretofore unused for human food. India, Brazil, Japan and Mexico are now producing their own MPF with the help of Meals for Millions. This People-to-People program has been made possible by the support of the American public and particularly of American churches.

Their slogan of "3¢ Buys a Meal" has endured through 15 years of rising prices. A Meals for Millions project offers a simple and rewarding way to express Christian concern. Almost anyone can afford to give a 3¢ meal to a hungry person. A dollar will provide 33 meals. Send your gift or write for information, free literature, exhibits, films, etc. to Meals for Millions Foundation, 215 W. 7th St., Los Angeles 14, California.

The Need To Be Identified

By Rev. Carl Wallace

Christian churches of the Southern Convention had their pure Christian label somewhat confused in 1931 when the merger of Congregationalists and Christians took place. Since then the awareness of two strains of ancestors has been confusing to those within the fold and frustrating to explain to outsiders.

Since 1949 when additional merger plans became known the mist about our identity has changed to a thick fog. Now as the United Church of Christ merger becomes imminent one begins to wonder how one can ever explain a four-fold background to outside Southerners so accustomed to definite denominational brands.

Does the answer not rest with a forward look rather than with a backward glance? Has the time not come for us to rally around the definiteness of the United Church of Christ as our church and our symbol? Should we not accomplish the finalizing of the merger as quickly as possible and then begin to let the influence of this new, greater witness be felt in this area?

We have a definiteness in the symbol of the new United Church of Christ. Together the constituent groups will offer resources and breadth of understanding heretofore lacking. Together we will be able to begin an extensive program of expansion, carefully wrought out by far-seeing leaders. Together we will be energized to face greater challenges and offer greater opportunities to the unchurched because we will carry with us the feeling of rightness revealed by Christ Jesus, our Lord. We have an identity now. Let us promote it and acquire the much-needed sense of belonging to a definite structure that is futuristic.

Change Taking Place In Rhodesia

A LETTER TO FRIENDS SERVICE COMMITTEE

Boston, Mass. — "The change now taking place in Southern Rhodesia, Africa, can be a peaceful one" says a distinguished missionary-educator.

George Copeland Grant, field secretary for Southern Rhodesia of the American Board of Commissioners for Foreign Missions, reported recently to the executives of the Board in Boston.

"As long as people are prepared to talk with, and not shout at, each other, there are grounds for a peaceful settlement of their problems. It is significant to me that the Southern Rhodesia government has been talking with African political leaders in a way that was not noticeable before. And they have managed to come to a compromise agreement which demanded give-and-take on both sides."

"One of the most impressive changes," said Mr. Grant, "has been in the educational field where for a long time there were two scales of pay, one for Europeans and one for Africans. Today all teachers in Southern Rhodesia are being paid according to their academic and professional qualifications, and these are the only qualifications that matter."

In addition to his work as American Board field secretary, Mr. Grant serves as general secretary of the Southern Rhodesia Christian Conference. With his wife, the former Ida Madeline Russell, daughter of the late Sir A. Fraser Russell, Chief Justice of Southern Rhodesia, Mr. Grant was organizing secretary of the first All Africa Church Conference in 1957.

"Missionaries serving in Africa and other troubled areas of the world must occasionally ask themselves, 'Should we get out — or stay?'" Mr. Grant said. "After facing one baffling situation after another, they could hardly avoid such a question. There is, of course, but one possible answer: 'The good shepherd layeth down his life for his friends.'"

"Another question confronting those serving in Africa today," said Mr. Grant, "is whether we should ask others to join us. The answer is an emphatic 'Yes' — provided we make it very clear that they are coming to a situation very difficult."

"More missionaries are needed to help the Africans meet their increasing problems intelligently," said Mr. Grant, adding that "there is much

to be done, for the Church, for education, for medical work; but those who want to come out and help must understand that they will not necessarily serve as leaders over others. More likely they will serve as leaders alongside of, if not under, African leaders."

Mr. Grant was born in Trinidad, British West Indies, taught in Trinidad and Grenada and, for a time while serving as principal in Zanzibar, was the Zanzibar director of education. He received his A. B. and M. A. from Cambridge University, England, and also studied at the Universities of London and Yale.

The Grants have two children, George Russell Grant who is with the Welfare Department of the Imperial Government, Ontario, Canada; and Florence, assistant librarian of the Toronto University Law School, Toronto, Canada.

Letters to the American Friends Service Committee are very similar to those received by our Service Committees. Here is a recent letter.

From Tunisia — Blankets are still greatly needed and do wear out, especially as many were not new to begin with. They are wrapped around one in the daytime and slept in on the ground or on straw at night. Inside the unheated hotel at Sbeitle I slept under four blankets and kept on my underwear and a sweater as well as a warm outing flannel nightgown. It is cold here. One blanket to two people, even with the worn remnants of the year before, is quite inadequate. I hope that along with other warm clothing for next winter blankets will have a high priority with AFSC.

—Esther Rhoads

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE SOUTH AFRICA MISSION

May

7—The South Africa Mission was started in 1835 to evangelize a primitive people. Now it works in great cities, on highly modern farms, and in primitive tribal areas. Racial tensions have made work increasingly important. Most of the schools have been taken over by the government. The African Christian's position here is difficult.

Durban

Port of Natal. Leading industrial and manufacturing center and holiday resort with population of half a million.

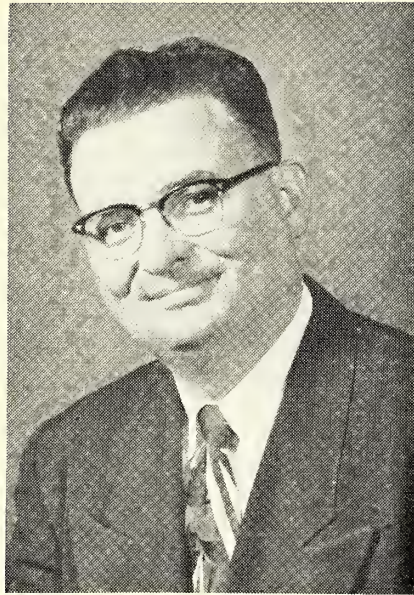
- 8—Rev. and Mrs. Robert Bergfalk work with pastors and do general evangelistic work. They have served at Adams Technological School.
- 9—Rev. and Mrs. Arthur Christoferson have served in South Africa for 45 years, working with African pastors and churches. After years of rural work, he lives in city and works with 15 churches there and 41 branches in surrounding county. He is mission treasurer.
- 10—Dr. and Mrs. Howard Christofersen (he is son of above missionaries) went in 1953 to join staff of McCord Zulu Hospital; he is doctor, she is nurse.
- 11—Dr. Aldyth Laxbrey was born and raised in South Africa. She is assistant medical superintendent of McCord Zulu Hospital. She visited U. S. in 1955.
- 12—Dr. and Mrs. Frank Magill went to McCord Zulu Hospital in 1958. His special concern is malnourished babies.
- 13—Rev. and Mrs. Richard Sales are on first mission assignment advising churches on South Coast of Natal in rural area about 50 miles south of Durban. One big job is building of churches, as former mission schools in this area are now property of the government.

New Minister At First, Portsmouth

The Rev. Daniel A. Bowers has accepted the call of First Congregational Christian Church of Portsmouth to become its pastor early in June. Mr. Bowers has served the Bethlehem C. C. church near Disputanta for the past 1½ years. Under his leadership a new \$20,000.00 educational building has been erected and paid for.

For the past two years Mr. Bowers served as Executive Director of the Virginia Council on Human Relations in Richmond. He has resigned from this post effective in June.

He is a native of Toccoa, Georgia, and received his education in Toccoa Falls Schools, Toccoa Falls College, Tusculum College, Greenville, Tenn., Columbia Seminary and Vanderbilt University. He holds the B.A. degree in Christian Education, the B. A. degree in Sociology and Psychology and the B. D. degree in Theology. He has served pastorates in South Carolina, Florida and Tennessee. He is a former Rotarian, former member of the state Board for Mental Health, former Kiwanian. He is a Mason, member of the National Association



Rev. Daniel A. Bowers

of Intergroup Relations Officials and has contributed many articles in this field. He is married to the former Ruth Anne Styles. They have two sons.

SPRING REVIVAL AND EASTER PAGEANT AT APPLE'S CHAPEL

By Mrs. E. H. Thompson

The annual pre-Easter revival was held at Apple's Chapel March 19-24. Rev. Charles Bell of Bethlehem Church was the visiting preacher. Mr. Bell is a good preacher and his sermons were well received. He preached from the practical standpoint of living and made people see themselves in the light of Jesus' teachings. The church was truly revived. Six new members were added as a result of the meeting. The attendance was good throughout the week, with several visitors coming from other churches.

The annual Easter Sunrise Service was held at 5:30. In spite of the cool morning a large crowd attended the outdoor service. The program consisted of music, spoken word and action. After the program the ladies of the church served breakfast. It was estimated that more than three hundred were in attendance for the service and breakfast was served to two hundred.

Mrs. Mary Brown, Robert Pritchett, and Rev. Bland Leebrick were directors of the program. For the seventh consecutive year Lloyd Chrismon was narrator. Mrs. Norman Brooks was director of music.

FIRST FELLOWSHIP SUPPER AT LEBANON

By Mrs. Carlton Scott

The Women's Fellowship of Lebanon Christian Church, Semora, N. C., sponsored a fellowship supper April 15 at the community house. The supper was quite a success, with close to 100 present. The proceeds, which amounted to \$127.59, went toward our building fund.

Our pastor, Rev. Lafayette Wilkins, was in charge of recreation. He presented Miss Martha Brittle, who led the group in singing. Following this a sketch entitled "The Lighthouse Keeper's Daughter" was presented by Miss Brittle, Miss Betty Consfelt, Miss Connie Blake and Mr. John Fleming from Elon College. The program closed with Miss Connie Blake singing "Never Walk Alone."

This is the first time that a fellowship supper has been held in the community and we appreciate the cooperation of everyone in making it a success.

BLUE RIDGE ASSEMBLY

"The Christian Family and Rapid Social Change" will be the subject of one of the courses at The Sixth Ecumenical Institute to be held at Blue Ridge Assembly, June 11 to 16, 1961.

Leaders of women's work, men's work, youth and adult work in both education and social action will profit from this session.

The new movie, "Buyer's Choice," will be shown at the Institute and other new resources will be introduced.

The dates: June 11 to 16.

The place: Blue Ridge Assembly, Black Mountain, N. C.

The cost: \$6.00 registration fee (before June 1); \$35.00 board and room (or higher according to accommodations); \$1.50 service fee per adult.

Further Information: Rev. J. E. Lantz, Southern Office, N.C.C., 63 Auburn Ave., N. E., Atlanta 3, Georgia.

The new minister of our United Church, Raleigh, writes in the church newsletter that he has been experimenting with different orders of worship for the Sunday morning service. Out of this, and after consultation with the deacons, has evolved an order of worship which he believes is theologically valid, meets the needs of worshipping people, and is consistent with our heritage and tradition. A copy of the new order of worship was sent to each member, asking each to study it before the next Sunday when it would be explained in the sermon.

"It is in line with the Reformed, free-church tradition, as opposed to the Anglican or Lutheran, or the revivalistic tradition so dominant in the South," says Rev. Collins Kilborn.

Rev. J. Frank Apple reports that Mt. Auburn and Fuller's Chapel churches in the Eastern North Carolina Conference approved the constitution of the United Church of Christ with no dissenting votes.

Youth Faces The Future



Hubie Young

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."



APPRECIATION EXPRESSED TO WOMEN

Hubie Young, vice-president of the Southern Convention Pilgrim Fellowship, recently addressed the Southern Convention Women's Fellowship at the Suffolk Church. He extended greetings on behalf of the Southern Convention Pilgrim Fellowship and expressed the appreciation of the many young people to whom the Women's Fellowship gives assistance.

An excerpt from his address follows:

"It is with a deep sense of gratitude that I also extend to you the thanks and appreciation of the young people with whom you occupy such a vital role. Since I began work in the Pilgrim Fellowship movement, I have been constantly amazed by the amount of time and energy which the Women's Fellowship has given to the young people. In addition to working with the young people in their own respective churches, the women of the Southern Convention provide leadership and guidance to the youth officers at both the conference and convention levels. Also, your spiritual and financial assistance has been vital in the maintenance of the Moonelon Camp program. The women throughout the Convention have given to Moonelon kitchen equipment, drapes, mattress covers, and numerous other gifts which contribute to good camp life. Therefore, I thank you — for your work with the young people in your local churches, for your assistance in the Pilgrim Fellowship structure at both the conference and convention levels, and for your assistance at Moonelon."

The Winchester P. F. group is going into the "car wash" business May 6 and 13, doing the work at the home of Mr. and Mrs. Jack Vincent.

CARAVAN VISITS P. F.'S

By Sandra Privott, Reporter

A caravan consisting of several officers of the Eastern Virginia Conference Pilgrim Fellowship visited the Pilgrim Fellowships of Liberty Spring and Cypress Chapel in a joint meeting April 10. Those officers attending were Loren Waldo, vice-president; Sammy Barnes, treasurer; Sandra Privott, recording secretary; Louise Harrell, Action Commission chairman; Wayne Blythe, member-at-large; and Mrs. E. C. Wilkins, advisor.

The meeting began with fun songs which were followed by Loren Waldo who expressed the appreciation of being invited. He also gave information concerning the camps at Moonelon this summer. Devotions were conducted by Louise Harrell. Sammy Barnes gave a talk concerning the work of the Pilgrim Fellowship. After refreshments were served, the meeting was closed with a friendship circle which was led by Sammy Barnes. Rev. Raymond Phelts gave the benediction.

The annual sunrise service sponsored by the Pilgrim Fellowships of the Liberty Spring and Cypress Chapel churches was held Easter morning at 6:30 a.m. in the sanctuary of Cypress Chapel.

Fred Allen Bunch, president of the Cypress Chapel senior high group, was the leader. Sandra Privott, organist, accompanied Patsy Knight, Sandra Brinkley, Betty Jo Brinkley, and Judith Brinkley in singing "In the Garden." Hazel Bradshaw conducted the meditation. The scripture was read by Peggy Harrell, and Jackie Holloman led in prayer. Others taking part in the service were Kay Savage, Joel Harrell III, Shirley Byrd, Frankie Case, and Kenneth Babb.

Doughnuts and coffee were served after the service.

EASTERN VIRGINIA PILGRIM FELLOWSHIP OFFICERS

The following officers were nominated and elected to serve in the Eastern Virginia Pilgrim Fellowship Conference during the next year. These officers will be installed at a June rally.

President — Hubie Young; Vice-president, Loren Waldo; Recording Secretary, Sue Dennis; Corresponding Secretary, Louise Harrell; Treasurer, Sammy Barnes; Faith Commission Chairman, Sandra Privott; Action Commission Chairman, Barbara Smith; Fellowship Commission Chairman, Alex Oliver; Pianist — Lloyd Earl Duck; Members-At-Large, Danny Chapman, Constance Trueblood, Bobby Tomlinson, Wayne Blythe; Advisors, Mrs. E. C. Wilkins, Rev. Julius Rice, Rev. Harold Tribble.

In addition to the above elected officers, several committees have been appointed by the president-elect.

An idea: The Congregational Church of Christ, Tryon, N. C. recently asked in its bulletin, "Would you like to have your own copy of the Pilgrim Hymnal for use in your home? When we order 25 or more, the price is just \$2.00. We now have orders for 12 and will hold the order for two weeks, in case others wish to order a copy." Much better than simply taking one home from church and keeping it!

New officers of the Hank's Chapel P. F. are: Raeford Bland, president; Larry Farrell, vice president; Beverly Bland, secretary; Tami Hultman, treasurer. Mrs. I. W. Bland is the counselor.

In April the District Federation of Home Demonstration Clubs from Alamance, Caswell and Person Counties met in our Union Ridge church.

The Best

The following was sent in by Dickie Boushell, taken from the bulletin of a Chapel service he attended:

- The best day — Today.
- The best play — Work.
- The greatest puzzle — Life.
- The greatest thought — God.
- The greatest mystery — Death.
- The best work — Work you like.
- The greatest mistake — Giving up.
- The most ridiculous asset — Pride.
- The greatest need — Common Sense.
- The best town — Where you succeed.
- The most dangerous person — A liar.
- The most expensive indulgence — Hate.
- The greatest invention of the devil — War.
- The most disagreeable person — The complainer.
- The greatest secret of production — Saving waste.
- The best teacher — One who makes you want to learn.
- The biggest fool — The boy who will not go to school.
- The greatest deceiver — The one who deceives himself.
- The worst bankrupt — The soul that has lost enthusiasm.
- The cheapest, easiest and most stupid thing to do — Find fault.
- The greatest thing, barring none in the world — Love.

—First, Portsmouth, Bulletin

Patience

By Mrs. Roscoe Graves

(President of Kansas Women's Fellowship, who has been ill recently.)

A certain lady was stricken with a serious illness on a day when she had every minute of the day and half of the night planned. She also had plans for many of the days that were to follow. When the heart specialist told her just what the trouble was and that she would have to lie in bed for at least twenty-one days, she closed her eyes and felt that the bottom had fallen out of everything for her.

She had no fear or apprehensions, her only thoughts were of the work that was to be done. What could she do about it? Nothing. She felt that God had his arms around her and that if she gave herself completely to the healing process, everything would work out eventually. Later she asked her doctor how long she would have to stay in the hospital. "Oh, only one day at a time," he said.

She learned that we all need patience; patience with ourselves and with others; with those who love us and those who love us not; against

sudden inroads of trouble and under daily burdens; in the weariness of the body or in the wearing of the soul; in our own failure of duty; in everyday wants; in disappointments; in bereavement; in heaviness of the heart; and in sickness amid delayed hopes.

When she was able, she went to her concordance and found that there are more Bible passages listed on patience than on kindness. This then must be a very important trait for Christians to possess. When we stop to think about it, isn't patience a rare virtue? Many persons whom we know to be honest, zealous, kind, truly sincere Christians, fall short on this score.

Sometimes we feel lack of patience with other people because we have high ideals and we can not see why others do not measure up to what we think is right — our neighbors, friends, fellow church members, the young people we know. Then we should think how patient God is with

this old world. He has tried through the centuries to train the human race in right ways of living, and yet, how far below standard we humans are. How patient He is with each of us. There is not one who has not many times disappointed Him.

As workers in the fellowship, it takes patience to labor on when we do not see results. When, in spite of our efforts, there seems lack of interest or response and there is evidence that those with whom we are working have ideals and habits different from those we have. We need to remember that we are planting seed; nothing we do for others in the name of Christ is ever lost.

The phrase, "Teach me the patience of unanswered prayer," is in one of our songs. Yes, we need this. We are inclined, when we ask God for something, to look for the answer today or at least tomorrow. But we often must wait.

How can we attain the virtue of patience? Paul says:

"The fruit of the Spirit is love, joy peace, patience, kindness, goodness, faithfulness, gentleness, self control; against such there is no law." Galatians 5:22-23.

These are the fruits of His indwelling Spirit, promised to us by Jesus himself. If we open our hearts in faith and self-surrender, His spirit enters and purifies our lives.

—Congregational Kansas

SOME RULES FOR HYMN SINGING

By Charles Wesley

1. **Sing all.** See that you join with the congregation as frequently as you can. Let not a slight degree of weariness or weakness hinder you.

2. **Sing lustily and with good courage.** Beware of singing as if you were half-dead or half-asleep; but lift up your voice with strength.

3. **Sing modestly.** Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

4. **Sing in time.** Whatever time is sung, be sure to keep with it. Do not run before, or stay behind.

5. **Above all, sing spiritually.** Have an eye to God in every word you sing. Aim at pleasing him more than yourself or any other creature.

—The Chimes, Tryon, N. C.

A Layman's View

By W. H. Bradshaw, Rosemont, South Norfolk, Virginia

What I shall say here bears no reflection on any minister. Sitting in the pew Sunday after Sunday, year in and year out, I have seen and heard many different ministers, and they are doing a marvelous job. But any job anyone does can be improved upon. None of us really ever attain perfection.

Let's consider some things I think would add much to our worship services. My opinion doesn't necessarily reflect the opinion of the whole membership of any church, but it could be in the majority. I think acknowledging visitors is of great importance — not in a casual way by saying, "We welcome all visitors in our service today. Come again." That is nice, but I think a minister should put some action in it by having them raise their hands, better yet have them stand. That means something to strangers; it does to me and I don't think I am so different in that respect from others. Say what you please, people go for special recognition. This reminds me of an incident a few years back. My wife and I were in Florida. We visited a church of our own denomination in a certain city. We were a little early and the minister happened to be at the entrance as we entered. He shook our hands, and seeing we were visitors he naturally inquired where we were from, what church and denomination, and our minister's name. He had all the data and we felt we would get some kind of recognition, since we were so far from home. Well, he didn't even mention visitors, and so far as we knew no one but the minister ever knew who we were or where we were from. We left feeling very unimportant. The next Sunday we visited another church of a different denomination and "got the works." Does catering to visitors mean anything? I will leave that to you readers.

Another asset, I think, is gesturing while speaking, using the hands, occasionally stepping out from behind the pulpit, raising and lowering the voice. These are all little things that require no special skill, as I see it, yet to me they mean so much, like the song, "Little things that mean so much." I guess our ministers have more or less a certain pattern they follow, so if they never hear from the people as to their likes and dis-

likes they never know. I am sure all ministers aim to please their congregations, so long as they aren't expected to deflect from gospel preaching. Not too much deviation from the teaching of the Word of God is what "we the people" need. Preach the word, and let the chips fall where they may. Some of our ministers tune their voices too low, some are very distinct and make sure they are heard by everyone in the church. I don't know if it is a strain to the low speakers or not to speak up and be heard. I have at various times heard people say of some ministers, "I can't get much out of his services, because he speaks too low." I am sure if these pastors knew the score, they would make it a point to be heard. No one gets much out of a sermon if he only hears and understands a word now and then.

Another great asset is a singing pastor, one who leads his flock in

the beautiful hymns of the church. I know everyone doesn't have that wonderful gift, but any church fortunate enough to have such is surely blest. If the pastor sings out and leads, the people will surely respond. It means something to hear the minister's voice above the congregation. There is an added touch in this kind of service that appeals to almost everyone, especially those who love good singing.

Our present pastor, Rev. Carroll Lewis, is one of our singing preachers. If you can sing at all you can follow him as he leads the congregation.

If I may, I would like to get in a "plug" for our new pastor, Rev. Carroll Lewis. We have waited a long time, patiently, for him to come to us. He has been here since the first of March and we are more than pleased with him and his charming wife and two daughters. We are sure he is a "Godsend" and with him at the helm we have much to look forward to. This is a new field to him; he has come into a group of strangers, but

(Continued on Page 15)

Developing Spiritual Skills

By Rev. Frank Hamilton

The service a member renders in a church's mission is in direct proportion to his or her cultivation of the devotional life. The great, the strong and the courageous in the history of the church have been those whose lives were filled with a deep personal devotion to their Lord, and to the instrument of his grace, the church. Could it not be that the apathy of many "church people" is due to their neglect of the life of the spirit? They are disinterested, unconcerned, careless about their church obligations because they have not been developing the spiritual skills that contribute to moral achievement.

How often we hear it said, "I can't do that," or "I'm not qualified for such work" when one is asked to assume a responsibility in the ongoing of the church. They are of the opinion that some are born with greater ability to apprehend God, and to serve His cause. Actually, just about any one of us could do what we are asked to do in the life of our church, if we wanted to do it, if we were sufficiently committed to the task. We

are ignorant of religious truths, spiritual concerns, the history and needs of the church, because we have never really tried to cultivate the spiritual skills of discipleship. Evelyn Underhill says in her *Mixed Pastures*, "Those who achieve for God do not possess abnormal faculties, but they arrive because of the completeness of their dedication to the overruling Spirit, and the consequent transformation of personality." Expertness in prayer comes to those who pray, in music to those who sing, in knowledge of the Scriptures to those who read and study the Bible. One of the best ways to become a fine teacher in the Church School is to teach.

Dedication to the devotional life and a commitment to our Lord are the basic requirements for real discipleship. When these are present, they are evident in every aspect of the church's life. Here is a real challenge for you, after Easter! Start to cultivate the life of the spirit; start to seek the sources of spiritual power, and make them manifest in doing more than your share of the work-load!

Discipline In The Home

Background Scripture: Proverbs 4:1-4; 10:1; 13:24; 20:11; 22:6; 29:17;

Ephesians 6:1-4.

Devotional Reading: Colossians 3:17-25.

Discipline in the home! What a timely topic! That seems to be the one thing that is lacking in so many modern homes — a lack of discipline. And because of it, children themselves, their parents, and society in general suffer and pay a heavy price. As I think of this matter, I am reminded of a brief article which I read recently in *The Christian Century*. Five boys, or teenagers, inmates of a Reform School in Iowa, were asked what they would do if they ever became parents to try to make sure that their children would not suffer their fate. Out of their stern experiences with the law, they listed the following program: Religious Training, Proper Education, Wholesome Companionship in the Home, Discipline, and Respect for Property, Law and Parental Authority. Take another look at these things. Note especially the emphasis upon Discipline, and Respect for Parental Authority. And even more the emphasis upon Religious Training. These young people were warning us that if we continue to set our children adrift upon the wild seas of our time without rigorous training, without compass or star, we can expect increasing human wreckage.

There came to my mind, too, an article in a recent issue of *The Ladies Home Journal*, entitled "I Reared a Criminal." It was a sobering, sorrowful, terrible and tragic story by a mother whose son was then serving a second and long-term in the penitentiary. The son, "Lenny," had never had any discipline — the father was too busy making money, and the mother was too soft and indulgent, and he had run wild. He wrecked his own life, the life of his young wife, his father's business, the fortunes of both mother and father, and became a menace to society at large, according to his mother's testimony, because they had never "crossed him" or disciplined. To be sure this is an exceptionally tragic case, but tragedy in more or less measure is involved in a lack of "Discipline In The Home."

Our Thanks To Parents Who Disciplined Us

The opening verses of today's lesson are the testimony of a man who, as he looked back, thanked God that he had parents who taught and disciplined him. "He taught me also and said unto me, Let thine heart retain my words, keep my commandments and live." The thing is all the more remarkable, because he was an only son, or child. How difficult it is to keep from spoiling an only child! When we were young we probably did not like discipline — young folks then were not much different from young folks today. But now that we are old or older, we look back, and we thank God that our parents loved us enough to disci-

pline us, and cared enough to teach us the "good doctrine." More than once I have thanked God that I had a father and a mother who exercised discipline in the home. And all the more so because it was discipline based on love. The irony of the matter of discipline is that those who receive it early in life will thank God for it later in life and honor their parents for it, while those who failed to receive it in youth, will realize how unfair their parents were in not administering it when they were young, now that they are older, and often in trouble.

"I Love Him So Much I Can't Bear To Punish Him."

Have you heard some doting and indulgent and weak parent say that, or something like that? The writer of Proverbs has something to say to such parents. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Indulgence is a curse; discipline is a blessing. A parent who fails or refuses to discipline a child does not really love the child. Love desires the highest and best for the one loved. And love at its best has a place for discipline at its best. A

SUNDAY SCHOOL LESSON

MAY 14, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

disobedient child is a headache to himself, a heartache to his parents, and a darn nuisance to everybody else, including school teachers, and everybody else who has to deal or live with him. The fact is that there are perhaps more delinquent parents than there are delinquent young people. "Correct thy son, and he will give thee rest; yea he shall give delight unto thy soul." "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." And of his father, too, for that matter.

The Police As Well As Proverbs Has Something To Say On This Point

The Police Department of Houston Texas has issued a pamphlet giving rules for rearing delinquent children. A satirical gem it is worth sharing. (Only parts will be quoted for lack of space.)

"Begin with infancy to give the child everything he wants. Thus he will grow up to believe the world owes him a living.

"When he uses bad words, laugh at him. Then he will think it's cute.

"Never give him any spiritual training. Wait until he is twenty one and then let him decide for himself.

"Avoid the use of the word 'wrong.' It may give him a 'guilt complex.' If later he runs afoul of the law, he will think that 'society is against him, and that he is being persecuted.

"Pick up everything he leaves lying around — books, shoes, clothes. This will train him to throw responsibility on others.

"Quarrel frequently in the presence of children. Then they will not be too shocked when later the home is broken up.

"Give a child all the spending money he wants. Never let him earn any money of his own. Why should he have things as tough as you had them! !

"Satisfy his every craving for food, drink and comforts. See that every sensual desire is gratified. Denial may lead to harmful frustration.

"Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

"When he gets into real trouble, apologize for yourself by saying 'I could never do anything with him.'

"Prepare for a life of grief. You will likely have it."

(Continued on Page 14)

Busy Days At Home

Dear Friends:

It hardly seems possible that within a month the public school will be closing and vacation time will be here again for our boys and girls. We hope that relatives, friends and sponsors who would like to have their children for a visit this summer will let us know early in order that we may arrange the vacation schedule as soon as possible. Perhaps some groups would like to send a boy or girl to camp at Moonelon for a week. The cost is \$20.00 for the week and registrations should be sent in right away. If you would like to sponsor a child's week at camp please let us know. Many of our boys and girls have regular places that they visit each summer — some do not. Will you please help us to see that each child here has a pleasant vacation this year.

As we near the end of the school year it seems that things are more and more busy. Last Wednesday, April 19, our Elementary School here at Elon observed "Play Day." This was the spring festival with the various grades participating in folk games, rhythm dances, etc. A number of our children took part in the activities and we were proud to see them performing their assigned parts.

On May 12, the annual Junior-Senior Prom will be held. We have four students in the Junior Class this year: Frances Coggins, Ann Rich, James Crumpler and Sidney Johnson. Of course, our four seniors will be taking part in this activity also.

It is customary for various grades to have class picnics or outings as the close of school approaches. Since we have children in every grade in the public school and in almost every class, we are involved in all the activities which go on in both the elementary and high schools. So, you can see, this is a particularly busy time of the year for us all.

At this time we are also actively engaged in selecting the final touches for the new cottages. The plastering is being completed now and members of the building committee have been giving much consideration to the selection of paint colors and floor coverings. This is quite a task and takes considerable study and work

on the part of a number of people. Work is progressing very well on the cottages and it is encouraging and exciting to look forward to being in them in a short time.

Birthdays for the month of May are:

- Mike Wise 5- 5-45
- Joan McFatter 5- 6-46
- Bobby Burgess 5-22-41

Each month we have a birthday supper honoring the boys and girls and staff members with birthdays during that month. A neighbor bakes

a beautiful, especially decorated cake for the occasion and we have an "extra special" supper. "Best wishes and many happy returns" to the May birthday girl and boys.

Patricia Bolton, an eight year old girl who has been with us only about two months, is a patient in Memorial Hospital in Chapel Hill where she has been for more than a week with an undiagnosed hip trouble. Cards and letters will help her to know that there are those who care. She is in room 527.

REPORT FOR APRIL 24, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 122.25
Eastern North Carolina Conference	27.35
Western North Carolina Conference	67.00
North Carolina and Virginia Conference	177.09
Total	\$ 393.69

SPECIAL OFFERINGS

Women's Fellowship, Cong. Christian Church, Sanford, N. C. (for raincoats)	5.00
Women's Convention of the Southern Convention	33.65
Mrs. J. H. McEwen, Burlington, N. C.	100.00
Woman's Association, The Rutherford Congregational Church, Rutherford, N. J. — Friendly Service Gift	5.00
Dr. D. J. Bowden, Bloomington, Indiana	10.00
In Memory of W. R. Burke	10.00
In Memory of W. R. Burke	5.00
In Memory of Joseph King Pinnell	10.00
In Memory of F. D. Fowler	15.00
Special Gifts	75.64
Total	\$ 269.29
Total for the Week	\$ 662.98

SUNDAY SCHOOL LESSON

(Continued from Page 13)

"Just As The Twig Is Bent The Tree's Inclined"

"Train up a child in the way he should go; and when he is old, he will not depart from it." There are exceptions of course. But the general rule holds true. The time to start training a child is when he is young, and one cannot start too young. Psychologists and child specialists are discovering more and more the supreme importance of the early years of childhood. The first years — some say the first six years are largely determinative. You parents

of young children had better start now to give your children a wholesome home life, religious training, discipline, respect for parents and law and authority and property. Now is the accepted time. A dear old lady who raised seven fine sons without a "black sheep" among them was asked how she did it. She replied "With prayer and hickory." Wisdom is needed in administering discipline. It must be administered in love. The home should be a democracy and not a dictatorship. But parents should establish respect for authority. And believe it or not, deep down in their hearts young people want discipline. It really gives them a sense of security.

F. B. I. Official Lauds

Loyalty Of The Clergy

"The impression among many Americans that the Protestant denominations, in particular, have been subjected to alarming infiltration and influence by Communists" has been called "a patent falsehood" by Chief Inspector William C. Sullivan of the Federal Bureau of Investigation.

The FBI official recently addressed some 1,000 clergymen at a meeting sponsored by the U. S. Citizens' Committee of Cincinnati, Ohio.

Declaring that the Communist Party in the U. S. has not achieved "any substantial success in exerting domination or influence over America's clergymen or religious institutions on a national level," Mr. Sullivan said: "There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation and the fact that they have been among the most consistent and vigorous opponents of communism."

"America is greatly indebted to its

clergy," he continued, "for the outstanding leadership and service it has always exhibited."

For tactical reasons, the Communists have included American religious leaders among their targets, Mr. Sullivan said, and have been quick to capitalize on statements that happen to coincide with the Communist Party line. "They have been especially alert," he pointed out, "in exploiting utterances on such popular issues as peace, civil liberties and racial discrimination."

Stating that "some well-meaning, intelligent and patriotic people of distinction, including clergymen," have been duped "in their laudable desire to champion legitimate reforms," Mr. Sullivan told the ministers:

"In the struggle that is now raging between communism and the free world, our survival will depend on the strength, determination and idealism engendered by our Judeo-Christian faith."

Religion Should Be Used Every Day

By H. N. Wellons

Member of First Christian Church
Burlington, North Carolina

Religion is something that most of us have on Sunday, but which many of us leave at home when we go to work Monday. Many carry their work to church but far too few carry religion to work. Our religion isn't something to be used just on special occasions such as we'd use a Sunday suit, but something we should carry with us everyday as we would a good watch.

We should have full confidence in our religion and use it for the betterment of our life as well as for the benefit of those with whom we come in contact daily.

A good watch, to keep accurate time and keep its owner's confidence, must be wound daily, must be taken care of, and occasionally must be taken to the watch maker for cleaning or needed repairs. Our religion too must be wound daily. By offering our daily prayers we tend to accomplish this.

We go to church at regular intervals to give our religion the proper care, and at particularly weak moments, when our faith seems to be slipping, we renew our faith by rededicating our lives to God.

True faith itself is a continuous thing. A person doesn't have it today, get rid of it tomorrow, and pick it up again the next day. To be truly religious, a person must have faith and have it continuously, and to have it continuously means having it in our everyday life as well as on the Sabbath. Faith and religion are so closely entwined that it is impossible to have one without the other.

Therefore, it stands to reason, if we will increase our faith we will increase our religion and in increasing our religion we will be making it a more continuous thing, carrying it into our everyday life.

In carrying religion into our everyday lives, we will live a fuller, more satisfying life and serve our Father through our service to our fellow men.

—Burlington Daily-Times

A MOURNER'S NEED

A mourner's needs are too deep to be slighted or to be ignored.

What are some of the needs of a bereaved person? Their first need is for support from others. If one who has suffered loss is found in stunned silence, respect his silence. If he is sobbing, don't try to stop it. If he wants to talk, lend a sympathetic ear. "Something big has happened which he can't bear alone so he turns to others for support and for help.

A second need is to understand and feel the loss as a real and true fact. Intellectual acknowledgement of a fact and the emotional acceptance of it are quite different matters. Arriving at emotional acceptance may take weeks. Verbalization will speed the process. Only a responsive and concerned listener will be able to help at this point.

A third need is to express sorrow — express the intense pain of grief through weeping and talking it out. Other deep feelings which often accompany the grief experience, such as hostility and guilt, need to be put into words.

A fourth need is for new relationships. They will not replace the ones they had with the deceased but, in a sense, they will compensate for their loss. Human relationships are the very substance of which life is formed. They make people what they are.

—St. Andrew's, Richmond,
Bulletin

A LAYMAN'S VIEW

(Continued from Page 12)

not for long, for he and his family are easy to know, and that eases the situation. I am sure he will make for us a great pastor, as well as a beloved citizen in our community. A man of his caliber will become known far and wide. I think our entire membership will go along with me regarding my "plug" for our new pastor and his family. We are hopeful that they will be with us for many moons to come.

Again, what I have said here regarding "A Layman's Viewpoint" is no reflection on anyone. It is just an idea of mine as I have seen and heard many ministers through the years and had ideas on how church services could be improved without too much effort on anyone's part. Just a thought with the best of intentions.

ABC Stores - - A Christian Viewpoint

By Max Vestal

First of all, let me stress the fact that I do not seek to impose my views upon you. I trust that those of you who are eligible to vote, will do so according to your own Christian convictions. I do hope to call to your attention some of the issues you need to take into consideration in reaching your decision. I also realize that many of you will not have the privilege of voting on this issue, although it is one of vital concern for all the people of Lee County and surrounding areas. You may, however, make your decisions known to those who do reside in Sanford.

I must confess that I am prejudiced against the use of alcoholic beverages — prejudiced because I have sat beside the bed of a paralyzed youth, crippled for life while driving drunk — prejudiced because I have been called into homes broken by alcohol, in an attempt to help save something of what alcohol has cheated them out of — prejudiced because I've seen promising lives wasted and sometimes brought to shame — prejudiced because it endangers your life and mine every time we drive on the highway — prejudiced because I've had the sad duty of burying some of its captives — prejudiced because I can see alcohol working its devilish effects on the lives of persons inside and outside our church.

Now, I am being asked to vote for ABC stores in Sanford, making myself a partner with all other citizens in Sanford in the sale of beer, wine, and liquor.

I am told that this endeavor would be profitable. Statistics in counties and states where ABC stores are operated DO NOT bear this out when the added costs of law enforcement, loss of man-hours, loss to merchants selling necessary items, etc., are taken into consideration. This, however, is beside the point for the Christian. If the sale of beer, wine, and liquor is wrong, then a \$1000 refund for each tax payer could not make it right.

I am told that proper control is the main concern. Evidence of effective control would be a point in favor of ABC stores — but I can find none. The products of the store are advertized both nationally and locally. The store may refuse to sell to minors, but it cannot prevent a resale to anyone. Witness the fact that most of the liquor consumed in Lee County comes from Alcoholic Beverage Control stores. What sort of control is this? Individuals and clubs have hauled liquor in by the truck load — from stores that are supposed to control.

The only element of control that I can see is an attempt to wipe out bootlegging. This I am in favor of, BUT look at the difference in approach. No longer can we oppose the bootlegger because his product is evil, for we are in the same business ourselves. We must now oppose him as our competitor and for his failure to pay taxes on his product. Our difference with the bootlegger can no longer be primarily a moral one, but a financial one. I cannot help remembering what the scriptures say, "The love of money is the root of all evil."

The liquor industries, using their great wealth, are flooding Sanford with their deceptive ads. Why? Because they see in this move an opportunity to further their business. It is as simple as that. We as Christians, however, will do much better to read our Bibles and to seek God's Word rather than man's.

Finally, let's try to approach this with love and understanding. Whether we have legal stores or not, the task of the Church remains the same. It is so to convert people to Christ, so to lead them to His abundant life, that they will feel no need nor desire for alcoholic stimulation. It is my belief, however, that setting up these stores in Sanford will be a step in the wrong direction, making our task more difficult.

The

Christian Sun

Church History Room
Box 232 X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MAY 9, 1961

NUMBER 19

PARTNERSHIP WITH GOD

partnership with God is
motherhood;
what strength, what purity,
what self-control,
what love, what wisdom should
belong to her
who helps God fashion an
immortal soul.

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vention of Congregational
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Nobody Knows - - But Mother

Nobody knows of the work it takes
To keep the home together,
Nobody knows of the steps it takes
Nobody knows — but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody — only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody — only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody — only mother.

Nobody knows of the anxious fears,
Lest darling may not weather
The storm of life in after years,
Nobody knows — but mother.

Nobody kneels at the throne above
To thank the Heavenly Father
For the sweetest gift — a mother's love;
Nobody can — but mother.

—Anonymous

Great Bridge, South Norfolk and Oak Grove churches met at Rosemont April 30 for a joint evening service with a social period following.

Rev. Bill Simmons of Great Bridge, Norfolk, is preaching in his "home church" First Congregational of Albemarle, this week.

Members who have joined First, Richmond, since last May will be special guests at the family night supper being held there May 9.

Apple's Chapel joined Brown's Chapel and Friedens' Lutheran Church in the "Washington Township Sunday School Convention" May 7 at Brown's Chapel.

Mr. and Mrs. Eddy Cox have donated a new mimeograph machine to our Northview church. This makes it easier to publish "The Northview Star."

May Fellowship Day was observed last Friday at Apple's Chapel with a special service at 7:30. All church families were invited for the program and a period of fellowship.

Homecoming will be observed at Mt. Zion, near Mebane, N. C., May 14. New windows are being installed and the sanctuary painted before that date.

Barbaros Chelikkal, student at Elon College from Turkey, will be the special guest at the family night supper at Rosemont, South Norfolk, May 13.

Recent improvements at Lee's Chapel, near Sanford, N. C., include: shrubbery purchased by the Women's Fellowship; wrought iron banisters on front steps given by Pilgrim Fellowship with aid of Laymen; work on the church grounds by the Laymen's Fellowship; new signs put up.

The John Morrison Bible Class of Rosemont, South Norfolk, had a banquet for members and their wives April 21 with 84 attending. Mr. E. E. Brickell, new superintendent of South Norfolk schools, addressed the group following dinner.

Our Pfafftown (N. C.) church has recently secured a liability insurance policy, which gives the members full liability protection and \$250 medical protection while at the church or on church business.

The Women's Fellowship of First, Portsmouth, is sponsoring a covered dish supper at the church Thursday, May 11, for all the families of the church. Rev. Sidney Olson of Little Creek preached at First, Portsmouth, April 30.

"Orchids to Mothers" will be the order of the day at Great Bridge, Norfolk, May 14. The Laymen's Fellowship is sponsoring this special gift, and orchids especially flown in from Hawaii will be pinned on the ladies at the door of the church. The "Queen Mother for a Day," elected by votes the preceding Sunday, will be honored on Mother's Day, also.

A Laymen's Fellowship has been organized at Lee's Chapel, near Sanford, N. C. Officers are: Jack Cole, president; Obie Watson, vice president; Bill Lanier, secretary-treasurer.

Mrs. Frank Lewis reports that our Shelton Memorial women joined in the observance of May Fellowship Day at a luncheon at the Episcopal church in Portsmouth. Shelton Memorial Senior Guild is planning a luncheon and book review May 12. Mrs. Keroy Ober of Norfolk will review "Masters of Deceit" by J. Edgar Hoover.

Dr. Paul Minear, professor of Biblical Theology at Yale Divinity School, has been named director of faith and order for the World Council of Churches. Dr. Minear is known to many of our people as chairman of the committee which prepared the study material on the theme of the Assembly of the World Council entitled "Jesus Christ, the Light of the World." Trained and ordained in the Methodist Church, Dr. Minear is now a minister of the United Church of Christ.

Family emphasis for the month of May at Church of Wide Fellowship, Southern Pines, includes encouraging attendance at church services of the 52 church membership families with children.

Dr. John G. Truitt told the 104 men (including 11 ministers) about the "First Laymen's Fellowship" when the Burlington Area Laymen's Fellowship met at Union Ridge April 27. Secretary Gerald Points resigned to enter medical school at the University of Kentucky, and Thomas Rascoe of the Union Ridge church was elected to that office. The next meeting will be at Long's Chapel July 27.

Miss May Bryant of Princeton, Illinois, went by plane from Boston to Turkey May 4, to resume her duties as a nurse in Turkey after a three-month furlough. A great-great grand-niece of the poet, William Cullen Bryant, Miss Bryant has served at Duke University Hospital, as well as at the Yale School of Nursing, and in India during World War II with the U. S. Army. She is to serve as a nurse at the Nute Clinic in Talas.

THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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In Retrospect

Those delegates and ministers who were not present at the spring meeting of the Eastern North Carolina Conference on Sunday, April 23, excluded themselves from a very challenging and inspirational program.

The interesting theme of this conference session was "Called to Be Sent," the emphasis being on the responsibility of the churches to Our Christian World Mission. Dr. David Shepherd, president of the Conference, officiated, and special addresses were presented by Superintendent Clyde Fields and Rev. W. E. Wisseman, minister of the First Congregational Christian Church, Greensboro. The meeting was held in the Community Church, Chapel Hill.

One of the more disturbing aspects of the session was the low attendance. Fewer than 50 people were present to represent the churches of the entire Eastern North Carolina Conference. This regrettable fact, considered along with the nature of the program, appears both sad and ironic. In the course of the afternoon program, a great many challenging descriptions were given of a world in desperate need for the Church's message. In view of the small number present for an important meeting of this kind, however, it would seem that one of the most desperate needs of all is that of overcoming the sin of indifference among our own churches. A world cries out for the "Good News," but one frequently has the impression that those who compose the Church are too preoccupied, too indifferent, or too lazy to care!

—An Interested Observer

Among those attending the N. C. Council of Church's 25th anniversary session in Greensboro May 1-2 were Rev. and Mrs. W. J. Andes, Rev. James Jackson, Rev. Carl Wallace, Rev. W. E. Wisseman, Rev. W. T. Scott, Jr.; Mrs. O. H. Paris and Mrs. W. M. Paris from First, Greensboro; Mrs. H. A. Pollard, Sr., Mrs. J. R. Kernodle, and Mrs. W. F. Randolph from First, Burlington; Rev. and Mrs. Clyde Fields, Rev. and Mrs. Winfred Bray, Rev. Thomas Madren and Mrs. F. C. Lester. Featured speakers were Dr. H. Shelton Smith, who was honored as the founder, and Dr. Liston Pope, first secretary, both of whom are ministers of our denomination.

Theme: "Facing Our Task."

The First Annual Minister's Convocation of the United Church of Christ will be held May 15-17, 1961 at Camp Moonelon, Elon College, N. C.

The meeting will open Monday, May 15, at 11 a.m. with registration followed by lunch at 12:15. The afternoon session will begin at 2 o'clock with a worship service. A very interesting and outstanding program has been planned with splendid leadership and will include study, worship, fellowship and recreation. The program will close with devotions Wednesday morning, May 17, at 11:45 with lunch being served at 12:30.

Listed among the leadership are Dr. Arthur Newell, Minister of St. John's E. & R. Church, Richmond, Va.; Dr. Gerald Jud, Secretary of Evangelism, C.C. Board of Home Missions; Rev. Albert C. Ronander, Assistant to the Secretary of the General Council of C.C. Churches; Dr. Harvey Fesperman, President of the Southern Synod; Rev. Taylor Stanley, Supt. of the Convention of the South;

Rev. Clyde Fields, Supt. of the Southern Convention; Rev. James Rumley, Minister of Lincoln Charge, E. and R. Church at Maiden, N. C.; Rev. Kieth Wright, Minister of C.C. Church, Pfafftown, N. C.; Rev. Thomas Hamilton, Minister of St. Matthew's E. & R. Church, Charlotte, N. C.; Rev. Harold Myers, Minister of Edgewood United Church, Burlington, N. C.; Rev. Marlin Schaeffer, Minister of E. and R. Church, Lexington, N. C., and Rev. Bill Simmons, Minister of C. C. Church, Great Bridge, Va.

May has been designated as "Loyalty Month" at Shelton Memorial, Portsmouth. Attendance of all worshippers at the Sunday morning services will be registered. A family night dinner will be held May 10. Adults will hear Dr. H. S. Hardcastle, while a program of movies is planned for the children.

Members received recently by Edgewood, Burlington, raises the membership of this new church to 122.

Resolution Regarding Voting On The Constitution In The Southern Convention

WHEREAS, the great majority of Congregational Christian churches across the country are voting favorably for the Constitution of the United Church of Christ, and,

WHEREAS, the General Synod of the United Church of Christ, will vote to approve the Constitution at the meeting to be held in July of 1961, and,

WHEREAS, about one-half of churches of the Southern Convention have voted regarding the Constitution of the United Church of Christ, and

WHEREAS, the Executive Board of the Southern Convention feels called upon to make the following suggestion to the several Conferences through their executive committees,

NOW THEREFORE, BE IT RESOLVED:

1. That the several Conferences issue a letter of concern to churches which have not voted on the Constitution of the United Church of Christ, expressing the desire that churches consider voting, so as to be registered by June 1, 1961.

2. That churches which have voted NO, and churches which have not voted, be reassured that they are still members of the Southern Convention of Congregational Christian Churches and the several Conferences making up the Convention.

3. That the Southern Convention, the several Conferences of the Convention, and the churches of the Southern Convention remind ourselves of our dual obligation to the Southern Convention of Congregational Christian Churches and the United Church of Christ in North Carolina and Virginia, in the adoption of the following suggested resolution from the General Council of Congregational Christian Churches: That the Southern Convention of Congregational Christian Churches designate itself as an acting Conference of the United Church of Christ.

Voted by Executive Board April 29, 1963

A Time For Greatness

The challenge of the time in which we live is for greatness.

International conditions demand greatness rather than political chicanery. New nations are coming to birth and need childhood care while they learn to establish stable government among their people who have never stood on their own political feet and to direct their way among other nations. It is easy to capitalize on such conditions and to take over another area of the world, but nations that wish to be really great will find ways to be helpful rather than greedy. The United Nations has a wonderful opportunity to patiently lead angry, greedy and provocative groups in sound and unselfish statesmanship.

Greatness is needed in our own America. Provocations and challenges offer the opportunity to be boastful, daring, and hateful, and even to start the war that might easily end civilization. It is important for our leaders to be humble in the presence of the superior accomplishments of others, as, for instance, the Russian success in putting a man into orbit. Challenges to military might may well be met with greater accomplishment in the ministry to human welfare. Sending a man into outer space has its value, but putting God into human experience is far more important. To feed the hungry, heal the sick, educate the ignorant, and preach the Gospel may sound tame and timid in comparison with some of the thrilling feats of speed now being hailed so heartily, but over the long pull what really matters is the kind of people who inhabit this earth, the planet once visited by God's Son.

This is a time for greatness in the Church. Currently those of us in the Southern Convention are concerned with voting on a Constitution for the United Church of Christ, in finding ways to make an important church merger effective in our area, and in learning to live happily with our neighbors. Opinions differ so widely that it is easy to think in terms of the person whose ideas are different from ours, and to lose sight of the main problems which press for solution. Brotherhood seems to be taking on new meaning, and urgency. So long as it was a beautiful idea about which the preacher waxed eloquent and the poets sang with glee, we could be all for brotherhood. But when it means something entirely foreign to our past experience, something that faces us in both business and worship — when it means a desperate effort to understand and appreciate those

with whom we have had little contact, to believe that right can win over evil now as it always has done, and to stand firm for the difficult right against an easy and popular wrong — under such circumstance there is need for real greatness. And who would dare to be less than his best? The challenge of our Christian World Mission is a call to greatness rather than selfishness.

There is need for greatness in the home. Industrial developments have put before us such an array of desirable things for comfort and happiness that a man can no longer secure an adequate supply for his family. Now the well-to-do are like the poor of a half century ago in that all members of the family must work. That has made the idealized home of the past where mother cared for the children and the family met daily for family prayers a thing of the past. Husband and wife see each other in going and coming to their separate jobs. Children have "baby sitters" to care for them while the parents are away. Results: Juvenile delinquents, divorces, families on wheels going places, and probably parked among the hills or by the seashore for the long weekends, rather than at church.

This may be a sort of old-fashioned idea, impractical and impossible in our time, but it would seem to this writer that the civilization so highly prized through the centuries will have its best chance for immortality by making mother "Queen of the Home" not just for an occasional day but for keeps. The sentimentality lavished upon mother a generation ago may have been over-done, but there needs to be something around which to center the affection of husband and children even in the most modern home. We have dethroned the "Queen of Hearts" without finding an adequate substitute. Great homes have always been those with great mothers whose children have arisen to call her blessed. So far as this writer can see, there is no substitute for home in our civilization, and there can be no really good and great homes without mothers of the caliber which can be called great. Their call to service may reach far beyond the home, but it will be there, too. The church, the nation and the world need those madonnas about which artists have dreamed. We need mothers whose primary aim is to implant in her offspring the spirit which an ancient Mary gave to her boy Jesus. There are such, thank God. And to every one be blessing and honor not only at Mother's Day but every day.

MARKED PROGRESS IN SOUTHERN EDUCATION

(Second of two articles)

Advances in higher education in the South have kept pace with educational progress in other geographical areas. Noteworthy achievements may be cited in individual institutions.

Few universities of the North and West have attacked regional social problems with such courage and thoroughness as has the University of North Carolina. Similarly, the University of Virginia was possibly the first in the field of pure science.

The University of Texas provides such an excellent grade of graduate instruction in genetics that it is rated by the American Council of Education as being distinguished among other universities and colleges of the country.

More adequate educational facilities in elementary and high schools for Negroes have been increasingly provided for many years. Material and scholarship advancements, too have been marked in colleges and universities for Negroes.

Southern universities are doing highly competent work in the field of medicine. Medical schools at Vanderbilt, Tulane, University of North Carolina, University of Virginia, and Duke University, are noteworthy from various points of view. The medical school at Duke has as an adjunct one of the best equipped hospitals in the country.

The South is dotted with colleges which were once considered small, but most of them are no longer small in enrollment and number of buildings. They have greatly expanded their curriculums, increased their teaching staffs, and are more generously supported by gifts and endowments. Most graduates of these colleges enter professions that lead to successful careers, and the South is a foremost beneficiary of their training.

In addition to students who pursue courses leading to an academic degree, most Southern colleges and universities conduct night classes for the benefit of adults who, for various reasons, missed special training in their younger years. Young people, too, are attending these night classes in ever-increasing numbers. The principal purpose of all night students

is to meet the challenge of changing times which requires more rigid qualifications in most pursuits and special training in new fields of endeavor.

In cultural spheres, the South has been forging ahead for many years. Museums and theaters in such cities as Richmond, Virginia; Greensboro, Raleigh, Charlotte, and Winston-Salem, North Carolina do credit to cities many times their size.

The South is also producing literature of recognized value. Writers during the close of the last century and early part of the present, with their flourishes and adjectives, their mellowness and sentiment, have given way to realists.

Histories and other textbooks are produced in the South in vast numbers, and are used extensively in all parts of the country, while the novels of William Faulkner, Thomas Wolfe, Caroline Gordon, Margaret Mitchell, and others have gone unscathed by literary critics and made the stage.

Advancement in the things of the spirit usually goes hand-in-hand with material and educational progress. This pattern is being increasingly reproduced in the South to national and international advantage.

C. B. Riddle

THINK ON THESE THINGS

Are we giving to the church in our tithes and offerings as we should? Try this experiment: take a pencil and paper, the average income and the number of people working in our church, and figure what the amount of tithes should come to. I think you will find that this church could operate on a budget over \$12,000. What does this mean? It means that we could build our parsonage now, not next year, or the year after. It also means that this church could be full time instead of half time. Today there are more activities going on in this church than there are in the majority of the full time churches of this Conference. We have the people; we have the means; do we have the incentive?

—Your Minister

This Interested Me

By Emily C. Lester

Many Southern Convention people had an opportunity to see and hear Dr. Ed Riggs, medical missionary to India, when he was in our area the last two weeks in April. Sad to say, many of those people failed to take advantage of that opportunity...

I talked on the telephone to a subscriber to *The Christian Sun* in Georgia the evening I heard Dr. Riggs and saw his pictures in Asheville. She said, "I would have given anything to have been able to hear him. I read about it in *The Sun* and wished I could have the opportunity."

At the Women's Convention in Suffolk Dr. Riggs gave a picture of the work of a medical missionary, raising and answering such questions as "Should American doctors try to save babies' lives in countries where the problem of overpopulation is already acute?" He also made his listeners think as he asked them what they would buy if their yearly income corresponded to that of a villager in his part of India — \$50 a year.

As he visited in local churches where he could show slides, Dr. Riggs gave a well-organized picture-story of life in Kilanjunai, India, where he and his family live, of the kind of work he does, and of the Christian church work there. This was interesting and educational to children, young people and adults.

Because Mrs. Riggs (Frances Whitaker) was commissioned in the Southern Convention (at Waverly, Virginia, in 1946), because he began his missionary service at Shaowu, China (supported by the Southern Convention), because he is partially supported now by funds from our area, and because he says southern U. S. reminds him of his home in southern India, Dr. Ed Riggs seemed very happy to be here for a brief visit before returning to his work in India. I regret that many who might have heard him missed this opportunity.

CC & E&R Church Merger Moves Forward

Latest News

Released by Office of Communication

More than half of the 1,419,171 members of Congregational Christian churches in the United States have voted to join the United Church of Christ, Rev. Dr. Fred Hoskins, minister of the denomination's General Council announced in New York April 27.

The Office of the Secretary of the Evangelical and Reformed Church announced simultaneously that Northern Illinois Synod had voted 212-39 to support the constitution. Rev. Dr. William L. Rest, president of this synod, had been actively campaigning to keep Evangelical and Reformed synods from voting on the constitution this year.

Eleven other synods have voted on the constitution — all favorably. The rest will vote during May.

Congregational Christian churches can affiliate with the United Church by voting to approve the constitution. They can also vote to join after the constitution is adopted.

Dr. Hoskins also announced that 2,669 of the 5,500 Congregational Christian churches have voted on the constitution, 2,505 (94 per cent) with 780,426 members in favor of it and 164 with 48,358 members opposed.

While 64 per cent of the denomination's 228 churches with 1,000 or more members, 56 per cent of the 518 churches with membership between 500 and 999, and 57 per cent of the 990 churches with 250 to 499 members have voted to join the United Church, the vast majority of the no-voting churches (136) have 100 or fewer members, Dr. Hoskins reported.

There are more than 1,000 Congregational Christian churches with ten members or fewer, many of which meet only intermittently and may not be able to assemble and vote on the constitution, Dr. Hoskins said. Such churches, as well as those which vote no, will not be considered to have left the Congregational Christian fellowship and will continue to be served by the denominational organizations, he added.

Dr. Hoskins also reported that Congregational Christian churches contributed \$7,018,795 to home and foreign missions and other denominational benevolences last year. Of this sum, \$4,671,510 (67 per cent) was given by churches that have voted

to join the United Church and \$117,096 by no-voting churches.

Comments

The Rev. Dr. Fred Hoskins, New York, Secretary and Minister of the General Council of the Congregational Christian Churches and Co-president of the United Church of Christ, has commented regarding the United Church:

"The autonomy of the local church may not be changed by any organization except the local church itself."

"The question is no longer 'should there be a United Church of Christ?' or 'can there be a United Church of Christ?' It is whether a particular local Congregational Christian church shall remain in the main stream of American Congregationalism by becoming a part of the United Church of Christ."

"The constitution provides for free and voluntary relationships of local churches, associations, conferences, and ministers with the General Synod of the United Church of Christ and with each other."

"I don't know one single local Congregational Christian church that can write, prepare and make available to teachers and pupils an acceptable curriculum of religious education. The local member church can have available to it the enriched curriculum materials of the United Church of Christ.

"I don't know one single Congregational Christian church or any other single church that is able all by itself to produce a minister. If it can't produce a minister, where is it going to get a minister? In the United Church of Christ it has the added resources of two national denominations.

"By joining the United Church of Christ a local church will have better religious education materials, better guidance for young people's groups, better resources for training of ministers, better facilities for worldwide Christian service."

The two communions now joining in the United Church of Christ are both the products of earlier unions. In 1925 the Congregationalists united with the Evangelical Protestant Churches and in 1931 with the Chris-

tian Church. The Evangelical and Reformed Church was created in 1934 by union of the Reformed Church in the United States and the Evangelical Synod of North America.

Congregational Christian history tells of one successful union after another. In 1871 the Congregational Churches united for the first time to form the National Council. In 1925 the Evangelical Protestant Churches joined the fellowship. In 1931 came merger with the General Convention of the Christian Church, itself of three small groups.

The Board for World Ministries of the United Church of Christ which will combine the activities of the American Board of Commissioners for Foreign Missions and the Evangelical and Reformed Board of International Missions will support a chain of missionary centers, hospitals, and educational institutions on five continents.

The United Church of Christ inherits a tradition of deep concern for Christian higher education from both the uniting communions. The Evangelical and Reformed Church supports eight colleges and 25 are related to the Congregational Christian churches.

New York's Governor Nelson A. Rockefeller is one of the members of famous Riverside Church in New York City which voted unanimously to become a part of the United Church of Christ. With 3,065 members, Riverside is one of the largest of the 5,500 Congregational Christian churches.

The Congregational Christian Church of Stockbridge, Massachusetts, was the first to ratify the constitution of the United Church of Christ.

Formation of the United Church of Christ in 1957 was the result of 16 years of negotiation between leaders of the Evangelical and Reformed Church and the Congregational Christian churches.

June 1, 1961 is the deadline for Congregational Christian churches to vote approval of the constitution and become part of the United Church of Christ.

DISCRIMINATION AGAINST FOREIGN DIPLOMATS

Embarrassment in hotels, apartment houses and restaurants experienced by many diplomatic representatives to the U. S. Government and the United Nations has been deplored by the Department of International Affairs of the National Council of Churches.

At its first business session this year, Mar. 23, the department's general committee voted "to explore further the problems relating to hospitality for UN personnel (in New York City) and diplomatic representatives in Washington, D. C."

The independence of nine more African nations this year and last and the establishment of diplomatic relations with them underlines the urgency of assuring that they do not encounter racial discrimination in this country, the Rt. Rev. Arthur Lichtenberger told the committee. Serving his first term as vice-chairman of the DIA, he is Presiding Bishop of the Protestant Episcopal Church.

"The main concern now," he said, "is the question of suitable housing in New York for UN delegates." He added that not only African delegates but many of those from the Middle and Far East also are encountering difficulty in renting apartments and houses.

The committee also sent a telegram to UN Secretary General Gag Hamarskjold assuring him of the department's support "for his loyal and devoted efforts in the service of peace."

NORTH CAROLINA COUNCIL URGES SPEED IN INTEGRATION

A major resolution calling for the removal "of any intimidation and artful barriers" to full citizenship for all people in the state, was recently adopted by the North Carolina Council of Churches.

The Council's executive committee noted with approval the increasing number of interracial ministerial associations in the state, the peaceful integration of lunch counters, the enrollment of some 80 Negro students in previously all-white colleges, and of 77 Negro children in formerly segregated schools. It also cited recent agreements by several industries in the state to hire on merit alone.

While such progress is laudable, said the resolution, "our Governor

(Terry Sanford) has called on us not to be content to lead the South but to lead the nation."

Suffrage, in which North Carolina leads the South in the percentage of active eligible voters but is 40th in the nation; public education; fair employment practices; and open housing are each treated in the resolution. Also emphasized is the need "to open the doors of opportunity for all peoples, especially the doors of our churches...to create a climate in which full dignity and equality can grow."

Stating that "a church must realize that it is a house of God and not a private club," the Council pays tribute "to those ministers, laymen and women who have worked courageously and diligently" to open these doors.

The resolution called upon the state General Assembly to remember that it represents all and legislates for all, including Negro citizens. It emphasized that while they represent nearly one-fourth of the state's population, Negro citizens have to representatives in either house or in the state administration.

Morton R. Kurtz is executive director of the North Carolina Council, which has its office in Durham.

TWO COUNCILS STATE STANDS ON PUBLIC EDUCATION FUNDS

The Iowa Council of Churches and the Protestant Council of the City of New York last week issued statements of principle regarding the Federal aid to education bill now before Congress.

Stating, "We join with many of our Roman Catholic and Jewish friends in deploring the unwarranted and persistent attacks upon the character and soundness of public schools," the Iowa Council's statement says that the world situation demands a united America. It voices its "approbation of President Kennedy's stand in support of the public school system and the principle of separation of church and state."

"Great pressure is being brought to bear on men in political life on behalf of parochial schools," the statement continues and points out: "If religious schools were to be subsidized, every denomination and church would have an equal right to government funds. This would call for a dozen to 200 systems of parochial schools and would shatter the co-

hension of American education, tremendously increase the total cost and result in chaos."

Dr. Joseph O. Nelson, executive secretary of the Iowa Council, noted that the Board of Directors believes its position "is fundamental to the preservation of national unity."

The same stand was taken in a "Statement of Principle" sent by the New York City Council to all member churches to be read from pulpits and at church gatherings. Members were asked to make their position on the bill known to Congress. Declaring that "the specter of latent internal religious tension being rekindled (over the issue) is appalling," the Protestant Council also underlined the need to avoid national disunity. Dr. Dan Potter is executive director.

ATOM BOMB VICTIMS MAKE DOLLS IN SELF-HELP PROJECT

Kyoto, Oharame and "modern women" dolls from Hiroshima and Nagasaki will soon be available to church people in this country. A report from Japan Church World Service describing this new self-help project said that six women, physically handicapped by the atom bombing of their cities during the war, are producing about 400 of the dolls a month.

Workers from JCWS headquarters in Tokyo have set up training courses and workshops for more workers. They provide the materials and, in cooperation with local church members, instruct the workers in making various styles of dolls. These are already very popular with tourists and are sold at local church bazaars in Japan.

Church World Service in New York has several hundred of the dolls now on order. They will be sold at the international gift shops in CWS centers in New Windsor, Md., Napanee, Ind., and Modesto, Cal. CWS also reports that the dolls will be included in Far East parcels being prepared for churches working on the coming year's Mission Study Theme.

The JCWS project, said the report, not only supplements the earnings of the workers but is important to their self-confidence and feeling of usefulness. The centers also distribute food, clothing and other necessities provided by the American churches and the National Christian Council of Japan for the atom bomb survivors.

World Council Houses Refugees

By Geoffrey Murray

After forty years of wandering in the modern wilderness, 48 refugee families, numbering 195 men, women, and children, who still speak Aramaic, Christ's native language, are to be given new, permanent homes this summer by the World Council of Churches. Building will begin in April as soon as the rainy season ends. This building project will cost \$50,000 and is being financed by funds raised mainly in Britain from World Refugee Year efforts.

The little community who will benefit in this way are a group of Armenian refugees whom nobody hitherto has wanted. Driven out of Armenia at the end of World War II, their long wanderings have taken them to Iraq, Syria, and finally Lebanon. Some of the men are cobblers and the women find seasonal work in the fields. But for the most part they are unskilled, and no country, and up to now no organization, has been willing to welcome them. But always they have refused to split up. Somehow they have contrived to keep together and survive despite appalling hardships.

I drove today from Beirut, Lebanon, across snowy mountains to Zahle, a little village in the fertile valley of Bekaa, where for some years now these unconquerable people have been sheltering in the most primitive conditions.

I visited homes where it was not uncommon for a single damp room to house 11 people. In places where there were only two parents and five children to a room conditions seemed good, by comparison. An outside tap was the only water supply for many families. A single lamp provided light. Cooking was done on tiny oil stoves, but the mountain bread in thin, round loaves — the community's staple food — has to be baked every day by the women in outdoor ovens according to a recipe that is thousands of years old. Incredibly, these many-bedded rooms, where so many people live and sleep, are born and die, were astonishingly clean and tidy. In most western countries they would have been condemned as unfit for animals to inhabit.

I met Father Alexandros, the Nestorian priest who is their leader. He was born in Turkey, and speaks many languages, including English.

I heard him talking in Aramaic to his little flock whom he refuses to desert. He has no church of his own, but a friendly Orthodox priest in Zahle allows him to conduct services for these wandering Armenians every Sunday. Some years ago he was offered a pastorate in Beirut, but he turned it down so that he could stay with his people. He and his wife

and their three sons, one a school-teacher and another a carpenter, live beside the people he serves so faithfully.

It was Father Alexandros who first brought the needs of these people to the notice of Miss Ruth Black, a Scotswoman who is the World Council of Churches' senior representative in the Near East. Miss Black, after a full investigation, reported their plight to WCC headquarters in Geneva. It was agreed to resettle

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE SOUTH AFRICA MISSION

Durban

Port of Natal. Leading industrial and manufacturing center and holiday resort with population of half a million.

May

14—**Dr. Alan Taylor** is medical superintendent of McCord Zulu Hospital. He is thus responsible for 300 inpatients, 200 daily outpatients, 400 graduate staff and pupil nurses and midwives — he finds them salaries, food and shelter, medical care and instruction. He has charge of the Sunday evening and early morning services of worship. Mrs. Taylor assists in equipping and maintaining the staff headquarters; directing two groups who sew regularly; does official entertaining of hospital guests.

Inanda

Mission station situated in a mission reserve 17 miles from Durban.

- 15—**Miss Mary Beals** is head of the high school department at Inanda Seminary, teaches English and history and supervises library. She went out as an associate missionary 1938-42 and returned for career work in 1946.
- 16—**Miss Elizabeth Boehr** was professor of Home Economics and dean of women at Bluffton College in Ohio 1918-36 and professor of Home Economics at Heidelberg College (E. and R.) 1936-45. She served two years in Austria doing relief work and three years in India. Following seven years as dietitian at E. and R. Deaconess Hospital in Milwaukee, she has gone to teach home economics for three years at Inanda Seminary.
- 17—**Miss Monona Cheney** served as a missionary in China under the Methodist Church 1919-32; taught in a Wisconsin high school until retirement in 1954; she has now gone to Inanda Seminary for five years. She teaches Bible, English, history and plays the organ for chapel services.
- 18—**Miss Mabel Christofersen** was born and reared in South Africa, where her parents are still American Board missionaries. After college in the U. S. she went to Inanda Seminary for 3-year term (1945). She became career missionary and is now the head of the Industrial School in connection with the Seminary.
- 19—**Miss Lavinia Scott**, who went to South Africa in 1932, is principal of Inanda Seminary for Girls, the only Protestant private school for African children remaining in the Union of South Africa. She is active in work of Natal Province, having been chairman of the Natal Native Education Advisory Board.
- 20—**Miss Agnes Wood** went to Africa in 1929, after being a teacher in our home mission schools in Utah and Alabama, and doing Farm Bureau Extension work. She teaches domestic science and math and is associate principal. She is also "maintenance man," having supervised installation of bathrooms, a deep well, a reservoir and pipe lines connecting all the buildings.

them as an entire community in the district if the funds required could be raised during World Refugee Year.

There were many difficulties in the way, but eventually a suitable site was found. Plans have been drawn, and now enough money is available for building to begin as soon as the weather is fit. Each house will be properly equipped according to modern standards of health and hygiene, and each will have its own garden where the refugees will be able to grow vegetables and corn for their bread.

They will live rent free, and so will be better able to survive as stateless persons in Lebanon which has many restrictions on the kind of work which refugees can undertake to make a living. If enough money can be raised, it is intended to build a school for the community, and if a grant can be obtained from the Ecumenical Church Loan Fund, a church will be built for them in which to worship according to the Nestorian rites — the most ancient in Christianity.

Like the children of Israel, these refugees have wandered for long in the wilderness. Now they are about to make their home in a valley which, says tradition, flows with milk and honey.

Russian Church To Join World Council

Latest Church to apply for membership in the World Council of Churches is the Holy Synod of the Russian Orthodox Church. Action will be taken on this application from the Patriarch Alexis, the Patriarch of Moscow and All Russia, at the Assembly in New Delhi in November, along with applications from eight other Churches. These include two Pentecostal Churches in Chile and a Moravian Church in South Africa.

In making its application, the Russian Orthodox Church lists 30,000 priests and 73 bishoprics in the USSR, with 20,000 parishes and 40 monasteries. It did not list the total membership.

The Patriarch of the Russian Orthodox Church sent two representatives to spend a month in Geneva, Switzerland (headquarters of the World Council) in 1959. Since that time this Church has had observers at several ecumenical meetings. In the application, the Patriarch referred to the importance of "deepening mutual understanding among divided Christians and the strengthening of universal brotherhood, love, and peace among the nations on the basis of the Gospel."

Christian Family Life

By Mrs. Howard Boardman

Despite the lingering snowstorms, spring is really on the way and with it comes our annual observance of Christian Family Life Week climaxed by the traditional Mother's Day or Family Sunday (the emphasis many prefer) on the second Sunday in May. This is the time to plan something special for that first week of May to lift up and celebrate the significance of the Christian family.

How about a Family Fun Night? A potluck supper could be followed by a period of recreation in which the whole family could share. Relays, singing games, elementary folk dances would provide variety. The evening might be concluded with a songfest or hymn sing ending with a friendship circle or simple family worship service led by a church family. Such a program should not be too long and it should be led by an enthusiastic person capable of drawing all ages into common activity. It is good that the church family have fun together

and that they praise God and give Him thanks for their common life.

Or, you might try a family breakfast on "Mother's Day" or Family Sunday. In one church I know tradition has it that the men prepare such a breakfast honoring the mothers, yet allowing for entire families to be together. A brief program could be held or again, a family worship service.

As Family Life Chairman in your own local church, do be aware of what is being planned for this particular week in your church. Take the initiative, if necessary, to see that the ball gets rolling, or if plans are under way, be sensitive as to where you may fit in and be helpful.

Encourage your families with children from 6 to 12 to use **Family Devotions** (90¢ a year) from The Pilgrim Press. Your Women's Fellowship might well assume the responsibility of distributing this aid to worship.

—The Distaff
Mass. Women's Fellowship

A MEDITATION

By John G. Truitt, D.D.

+ + +

RICH IN FAITH

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5

Faith, what a blessing! And you do not have to have everything else before you can have it. The humble minister's two boys, for instance, in the Dayton, Ohio, bicycle shop, were poor in this world's goods, but they had faith and the airplane flew! Many of the great inventions of yesteryear, which have brought us up to our present technological age, were made by the poor in this world's goods but rich in faith.

How often, in medicine, in all the fields of advancement, in every avenue of life, faith has rung the bell! Jesus preached it, had it. Over and over Paul wrote: We are saved by faith. He gave it prominent association with hope and love. Look at hope and you will find faith in it. Look at love and you will find faith in it.

It intrigues me to hear James so greatly exalting faith — the chosen of God, the rich in faith, heirs of the kingdom — the "poor of this world rich in faith, heirs of the kingdom which he hath promised to them that love him."

Yes, this same James is quite ready to preach the funeral of faith, if it doesn't join up with works! He almost stages a debate between faith and works.

As I read the lines of this text that phrase "the poor of this world rich in faith" made me think of my mother. It seemed to me a double description of her!

That expression is a gem, isn't it? Read it, and thank God for your faith. Read it, you are poor enough for it to apply to you, and be thankful that you feel humble and poor, and that you can by your simple faith help to bring in the kingdom promises to them that love him.

Youth Faces The Future



Dianne Binkley

"We are united in the purpose . . .

"To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

"To witness to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

"To cooperate with all who seek to extend the Christian fellowship."

COMMENTS OF YOUNG PEOPLE

Attending Church Vocations Conference

(Contributed by Rev. Max Vestal)

I have chosen the field of medical technology and wish to be a missionary. I would like help in planning for education to go into the missionary field.

* * *

This week of camp has meant a great deal to me — not only has it given me some idea of what a church-related vocation would be like, but it has also brought me closer to God. Our worship service this morning was the perfect ending to the ideas I have been getting during our discussions. I can truly say that this conference will help me to continue my search for a vocation.

* * *

I feel that much work and time has gone into this retreat and a very good job has been done. I feel that I have made new friends here. I had never thought of entering the ministry before, but now I have been reading the pamphlets you have provided and am giving it some serious thought.

* * *

I have come to understand better the importance of having a vocation, how to look for it, what it should mean. I would like additional material on foreign service and Christian education.

* * *

I've been at the Vocations Retreat for the past three years. I decided three years ago that I was definitely interested in considering a life work in the field of Christian education, and this idea has been strengthened in the past two years. Vocations Retreat at Moonelon has been a wonderful and helpful experience for me.

* * *

This weekend has helped me to have a new outlook on my life and the

vocation that I have almost decided on. Now I feel more purpose and direction in my life through the help of God. One important factor I came to realize is that my Church needs me. I want to do all I can for it so that it will need me even more. Through soul-searching and praying I hope God will show me my calling to serve.

* * *

I have received a lot of useful information in the field of director of

TO MY MOTHER

I feel that, in the Heavens above,
The angels, whispering to one another,
Can find among their burning terms of love
None so devotional as that of
"Mother."

—Edgar Allen Poe

religious education. I would like to find out more about this field. Could you please send me any information regarding this?

* * *

I have gained something from this retreat that I was unable to obtain anywhere else. It is a new insight on my desired vocation, which is elementary school teaching.

* * *

I have not made up my mind as to a vocation in the Church but this week-end has made me clearly see that I must choose a vocation and not a job.

KINDNESS

Forget each kindness that you do
As soon as you have done it,
Forget the praise that falls to you
The moment you have won it,
Forget the slanders that you hear
Before you can repeat it,
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you what e'er its measure,
Remember praise by others won
And pass it on with pleasure,
Remember every promise made
And keep it to the letter,
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving,
Remember good, remember truth
Remember heaven's above you
And you will find through age and youth
True joys, and hearts to love you.

Anonymous

Let me be a little kinder,
let me be a little blinder
To the faults of those about me;
let me praise a little more.
Let me be, when I am weary,
just a little bit more cheery;
Let me serve a little better
those that I am striving for.
Let me be a little braver,
when temptation bids me waver;
Let me strive a little harder to be
all that I should be.
Let me be a little meeker with
the brother that is weaker;
Let me think more of my neighbor
and a little less of me.

Robert Burns

The Christian Sun

Prayer Of A Mother

Dear God, help me to live up to the faith I see in my child's eyes. I am so very human, so very frail — yet to her I am a tower of strength.

I can soothe her small hurts, I can give her love, I can protect and cherish her. Yet I can never be half of all I must be, without You to guide me.

Help me — and watch over her. Teach her the things that are beyond my power, so that she will one day be a better woman than I; and in her turn, a better mother.

W. E. Keisler
in "News of Rosemont"

"QUESTION SEVEN" SCORES A HIT

"Significant," "forceful," "a deeply moving drama" are some of the adjectives which appear in reviews of "Question Seven," produced by Louis de Rochemont with collaboration of Lutheran Film Associates.

Currently being shown in movie houses across the country, the story, set in East Germany, is described as a gripping account of the church behind the Iron Curtain. It was actually filmed in a West German town which, says one report, "gave itself over to the East German masquerade for six weeks of filming."

A 15-year-old boy is one of the central characters in "this cat-and-mouse conflict between communism and Christianity." Christian de Bresson, a young French actor who has appeared on the New York stage, plays the son of Pastor Friedrich Gottfried, portrayed in the film by Michael Gwynn of Britain.

In his review of the film, Lane Smith, religion editor of the *Seattle Times* reports: "The film is dominated by the pastor's dilemma of keeping the church alive and giving spiritual leadership to frightened people in a society ruled by atheistic forces, and his personal problem with his 15-year-old son who unwittingly is becoming a tool of the state."

The *Christian Herald* gives the film a special merit award. Other very favorable reviews have appeared in the *Washington Post*, *Washington Evening Star*, *Christianity Today*, and the *Harrisburg (Pa.) Evening News*, among others.

May 9, 1961

"One World, One Mission"

By Beatrice George

The Women's Fellowship of the South Norfolk Congregational Christian Church met April 27 in the social hall of the church for study of ONE WORLD — ONE MISSION. The meeting was opened with prayer by the president, Mrs. Ernest Evans.

The devotional was conducted by Mrs. Carol Chappell, spiritual life chairman, who read Psalm 15. Miss Brenda Harris, soloist, sang "Living for Jesus." Mrs. Chappell continued with a short meditation the Art of Living, closing with scripture reading from Proverbs 31: 10, 24-31.

Mrs. Bernice Hargrove, missionary education chairman, introduced Mrs. Herbert C. Davis of the Bayview Baptist Church who gave the book review on "One World-One Mission." Mrs. Davis developed her report by beginning with change taking place all around which might be considered as a mount of expectation and the place our mission work is taking in it through its meaning and accomplishments. It brings us to a study of other faiths and a better understanding of each other as we work together surrounded by threats of communism, color and caste differences. The spread of Christianity has become global in its missionary work. One reason for our being is to tell others of the gospel of Christ. New views have been revealed through recent wars, communications, flight transportation and now travel into space.

Statistics show that 34 of every 100 people claim the Christian faith, through which there has come a movement of unity looking toward an ecumenical church where barriers might be broken down and our world be drawn together. Mrs. Davis reminded that we learn through trial and error, thus the call to be faithful as we march into all the world together. There are many obstacles to be hurdled such as education, languages, customs, and time. Young people have a great contribution to make by using their talents to the glory of God. In closing she urged that we be obedient to our faith, convictions and prayer.

Mrs. Evans announced that May Fellowship Day would be held May 5th at the Lafayette Presbyterian Church, Norfolk. She also stated that

five of our members attended the spring rally at Bayside Church.

After singing the closing hymn "I'll go where you want me to go, Dear Lord," and the Mizpah Benediction, there were refreshments served and a social hour.

FILM SHOWN FOR MAY FELLOWSHIP PROGRAM

Mrs. J. O. Davidson, Sr.

Members of the Women's Fellowship of Holy Neck church were guests of the Holland Women's Fellowship for their annual May Fellowship dinner meeting May 9.

For the program at 7:30 in the Holland church sanctuary the film "Albert Schweitzer" was shown. This feature-length picture is recommended for children, young people, and adults and was of especial interest to all missionary groups.

Dr. Schweitzer, Nobel Prize winner, has achieved world renown as a philosopher, musician, theologian, missionary, physician, and above all as a man who has devoted his life to serving his fellowmen. The \$32,000 Noble Prize was used to construct new huts with tip roofs in the leper village.

The first part of the picture was filmed in Gunsbach, France, his childhood village. The second part was filmed in "Albert Schweitzer Hospital in Lambarene, French Equatorial Africa. The narrative was written by Dr. Schweitzer. His grandson plays the part of young Albert in boyhood scenes, and the great man's mother is represented by his real-life sister.

For any who might be interested in obtaining this film, it may be secured from The Methodist Publishing House, Richmond, Virginia, at a rental fee of \$45.00 for black and white and \$60.00 for color.

IN EVERY HOUSE

Madonnas hallow every home;
O'er every roof where babies are
Shines high and pure a guiding star;
And mother hearts do always hear
Diviner music ringing clear.
And peace and love, good will on
earth,
Are born with every baby's birth.

—Author Unknown

Elon Announces Commencement Plans

Commencement at Elon College for 1961 has been scheduled for May 27-29. Plans are being made for a great commencement weekend. The highlight of this period for alumni should be Alumni Day, Saturday, May 27.

Classes ending in 1 and 6 will be holding reunions. Every alumnus is being urged to attend as much of commencement as possible — especially Alumni Day. This includes everyone who attended with the class whether he or she was graduated or not. Everyone is welcome.

Reunion classes will have breakfast at 9:00 a.m. in the McEwen Dining Hall. Special tables for reunion classes. (Special dining room for the class of 1911 (50th year) Golden Anniversary Class. The cost of the breakfast will be \$1.00.

Lunch, cafeteria style, will be served to all visitors, faculty, staff, students at 12:30 in McEwen Dining Hall. Cost \$1.00.

A brief business session of the Alumni Association will be held in Whitley Auditorium at 2:00 p.m.

West Dormitory parlors will be the gathering place for alumni anytime from 5:30 to 6:30 p.m.

The climax of the Alumni Day activities will be the Alumni Banquet in McEwen Dining Hall at 6:30 p.m. Rev. Robert M. Kimball, 34G, pastor First Congregational Christian Church, Burlington, will deliver the address. Dr. Robert W. Truitt, 41G, Head of Aerospace Department, VPI College, Blacksburg, Va., will receive the Outstanding Alumnus Award. Entertainment will be given by College Students. Members of the 1961 graduating class will be present. Cost \$1.50. Dress-optional.

Following the banquet, Dr. & Mrs. J. E. Danielew will entertain at a dance in the Society Hall, Alamance Building, honoring members of the 1961 class and alumni. Dress-optional.

If reservations are made early enough, it will be possible for the College to furnish accommodations in the new dormitories on the campus. Families can be together in the same dormitory. There will be no charge for the use of the rooms. However, those using rooms will have to furnish their own bed linen, blankets, pillows, towels, etc.

Reservations for any of the events or use of rooms must be very specific. McEwen Dining Hall is being oper-

ated by a Catering Service which has a strict policy in regard to reservations. Reservations must be in the Alumni Office by **Thursday, May 25**. Checks should be made to Elon College Alumni Association. Tickets can be picked up at the events for which they are to be used.

MY TRUST

A picture memory brings to me:
I look across the years and see
Myself beside my mother's knee.

I feel her gentile hand restrain
My selfish moods, and know again
A child's blind sense of wrong and
pain.

But wiser now, a man gray grown,
My childhood's needs are better
known,

My mother's chastening love I own.
—John Greenleaf Whittier

Mother's Day

May 7 is the beginning of Christian Family Life Week. It must be remembered that there is a source of power in Christian family life that exerts an influence far beyond our realization. It's import can transform a neighborhood and the world. This force in Christian family life helps in time of trouble, sorrow and disappointment. If the quality of home life is improved, then the seriousness of our troubled world will be reduced, because every home will then become a laboratory in which the basic principles of Christian living will be demonstrated. When our homes become a place where we seek to serve God, then it's Christian influence will spread throughout the world.

—The Messenger,
First, Richmond

A Prayer On Christian College Day

By Rev. Frank Hamilton

Our Heavenly Father, who art the Source of light and wisdom, and the Fountain of knowledge, on this national Christian College Day, we ask thee to shed forth thy Spirit upon all universities, colleges, and places of higher learning, that from them the light of truth may shine with ever-increasing brightness on all men. We know that knowledge and wisdom are the stability of our time, and that when they are allied with religion, they can be the inspiration of our young men and women for lives of integrity and of power.

We ask thee to prosper the instruction of professors and the studies of students, that they may come increasingly to a more perfect knowledge of thee, whom alone to know is life everlasting. — Thou dost guide thy sons and daughters through days of preparation in our colleges, and then give them work to do for thee in thy Kingdom. As their days of study and of training for this academic year are about to be completed, and their work in life is about to begin, we ask thee to grant to them high ideals of service; enable them to keep their visions fresh and keen, against the world. Guard them from a selfish use of their talents, which are given them by thee, the Giver

of all good gifts, and lead them into those places where they may do battle for the right, as they strive to serve their Master, Jesus Christ. — We are thankful that we have fellowship in a branch of thy church universal, which has stressed, from its earliest inception, the value and worth of education. We remember the faith of our forefathers, that men should have a reason for the faith that is theirs; we remember the desire of our forefathers for an educated ministry and an enlightened laity, and are thankful for the enterprise and courage they had, which prompted them to labor for the establishment in our nation of great schools of advanced learning.

May we remember this day, adults and youth alike, that with all our getting, we are to get understanding; make us aware that knowledge is of little avail, until it is made wisdom, by the exercise of self control and the hard schooling of experience. To this quest for truth, this seeking after wisdom, this longing to know Him whom Thou hast sent, dedicate us today, one and all; may the day soon come when the knowledge of thee shall fill the earth and bless the sons and daughters of men. These mercies we ask in the name and spirit of the Great Teacher, even Christ, our Lord.

The Importance Of Diligence

Background Scripture: Proverbs 6:6-9; 22:30-34. Ecclesiastes 3:22. I Thessalonians 3:6-13.

Memory Selection: **Whatever your task, work heartily, as serving the Lord, and not men.** Colossians 3:22.

This lesson will "hit" most of us. For as Samuel Johnson once said, "Every man is as lazy as he dares to be!" In any event, there are many people who are not very diligent, and do not realize the importance of diligence. Young people in school, folks who work in offices and shops, church members, need to learn the importance and the discipline of diligence. It is a refreshing and inspiring thing to find a person who is diligent in his appointed task, or in his self-appointed enterprise. The writer of Proverbs knew all this. And in his collection of wisdom nuggets, he includes some words on the importance of diligence.

An Object Lesson In Diligence

"Go to the ant, thou sluggard," you "lazy man," and consider her ways. An anthill is all activity. There is apparently a division of labor — some ants work, some gather food, some lay eggs, but all, when the occasion arises go to work hunting and bringing in food to the hill. Strangely enough they do not seem to have a "chief officer or ruler." They lay up for a rainy day. There are none of them "on relief." None of them lives on the industry of others. To be sure there are cases in our modern world in which some folks do have to have help in times of emergency. But perhaps we need to give more heed to Paul's words, that only those who work shall eat. One thing is sure — all too many people in our nation are living off the industry of others.

Now there are many people who attribute their situation or circumstances to luck, and of course bad luck. They say they do not feel well, they never had a chance, everybody is against them, the other fellow got the breaks and was lucky, and they were just unlucky. The fact is that in many cases, these folks were just plain lazy. A freshman who was called into the Dean's office to give a reason why he had not turned in a term paper, said "Dean, I just didn't feel like writing it." The Dean said "Young man most of the world's work is done by people who don't feel like doing it!" It is not so much a matter of luck as of pluck. Success comes to the workers, not to the shirkers.

The Fellow At The Top

Folks often say that the fellow at the top of the totem pole, got all the breaks. He married the boss's daugh-

ter, he got a lucky break, he pulled strings, he was just plain lucky. A careful investigation in almost all of such cases will reveal overwhelmingly the fact that the people who are in top positions in all walks of life, got there by hard work, by diligence, by discipline. While other folks were whining, they were working. Barbara Ann Scott a young Canadian girl of eighteen, won the skating championship in the Winter Olympics. Wonderful, how lucky she was! But even though she was by far the best skater in Canada, she said that she had practiced at least 20,000 hours getting ready for that one event. Small wonder she won. To be sure she had talent, but she added to her talent, **diligence** and hard work and constant practice. Fritz Kreisler even at the top of his fame would spend eight hours a day in practice! Whether in skating, on the violin, or for that matter in prayer and Christian living, one must have diligence. The man who is faithful in few things, or little things, who is diligent in appointed tasks, will be given greater tasks to do. A stuffed shirt member of Parliament once said to a fellow-member, "You used to shine my father's shoes!" "Yes and I did it well" replied the man, "and that is the reason I am in Parliament." He who does his work well will be able to do better work. It is hard work that lifts a man, not luck, not chance, certainly not laziness.

The Field Of The Slothful

The author of Proverbs walked past the farm of a man who was a sluggard. The farm is overgrown

with weeds, thorns and nettles, the stone walls that mark the boundaries are broken down and in disrepair, and signs of neglect are everywhere. It is a sorry sight. And he diagnoses the cause. It did not come about all of a sudden. There was a little sleep, a little slumber, and then the inevitable decay set in. Eternal vigilance and diligence is the price of a good vineyard or a good farm, as it is the price of liberty. Laziness begets poverty, and poverty compounds laziness, especially when somebody else will take care of the lazy man. And of course the principle obtains in other realms as well as concerning a farmer. How often do we hear it said of a man who failed "He just didn't tend to his business."

The Blessing Of Work

The writer of Proverbs emphasizes the importance of diligence in work. The writer of Ecclesiastes emphasizes the blessing and joy in work. The early conception of work as a bane, as expressed in the opening chapters of Genesis, comes from the childhood of the race. Most children look upon it as a bane, and many adults who have never grown up, also look upon it in the same way. But the Bible emphasizes work as a blessing, and stresses the joy of work well-done. "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works." The "Preacher" who began his book in the spirit of cynicism and with the feeling that everything is altogether "vanity," made a startling discovery. He finds a cure for all this in work. "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour." Eccl. 2:24. Work is good; work is divine therapy; work is of God! Work is one of God's best gifts to men.

Many doctors today are claiming that hard work kills few men, if any. Fatty degeneration of the heart, stimulated by lack of exercise, causes more deaths than long hours of exercise or of work. Hard work seldom breaks a man; more often it makes him and does him good.

A world without work! What a dull and deadly world it would be! Some of the most miserable people in the world are people who have nothing to do. Inaction can be hell; work can be heaven. Edna Ferber the authoress puts it thus: "My philosophy lies in work. If my brimstone and hell were

(Continued on Page 15)

SUNDAY SCHOOL LESSON

MAY 21, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Board Of Trustees Meets

Dear Friends:

On Thursday, April 20, the Board of Trustees of the Children's Home met in their mid-year session. They heard various reports concerning the general condition of the Home and all reports were favorably received. Also, they were given a report on the progress of the cottages. Right now every effort is being made to be in the cottages by June the first and to have our service of consecration for the two cottages on June 11. The Rev. Lawrence Upton, Secretary of Health and Welfare for our denomination, will be the main speaker for the occasion.

Among other things, the Board of Trustees adopted a set of By-laws to govern its functions. As you know, the Home has a charter which was granted when the Home was organized and since has been amended from time to time as the need has arisen. However, there never has been adopted until this time any kind of By-laws. Should any reader desire a copy of these By-laws, we shall be glad to furnish you a copy so that you will know how your Board of Trustees endeavors to carry out its responsibility.

The Board of Trustees also voted to make Dr. D. L. Boone, Mr. Caleb West and Mr. Thomas W. Walton Trustees Emeritus. These are three men who have worked long and hard for "Our Children's Home." We feel that this is a proper honor for these men who have given so much of their time and energy for this institution. By their becoming Trustees Emeritus we will still have their counsel whenever they can be present for our Board meetings. Then, too, from time to time we shall feel free to call upon them for advice in decisions that have to be made concerning the welfare of our "Home."

A survey made in 1956 and adopted by the Southern Convention in session states that the clergy as well as the laity should be represented on the Board. In keeping with this practice, the Board nominated Earl T. Farrell to fill the vacancy created when the present superintendent took office. The Executive Board in session on April 28 elected Rev. Mr. Farrell to this position. There are now three ministers on the Board.

They are Rev. Mack V. Welch, Reidsville, N. C.; Dr. R. E. Brittle, Suffolk, Va., and Rev. Earl T. Farrell, Fuquay-Varina, N. C.

REPORT FOR MAY 1, 1961

Southern Convention Churches and Sunday Schools	
Virginia Valley Conference	\$ 43.00
Eastern Virginia Conference	141.00
Eastern North Carolina Conference	105.00
Western North Carolina Conference	12.92
North Carolina and Virginia Conference	87.00
Total	\$ 388.92

SPECIAL OFFERINGS

Ladies' Bible Class, Henderson Church	25.00
Young Married Couples' Class, Danville Church	5.00
New Hope Christian Church, Roanoke, Ala.	5.00
Adult Bible Class, Clayton Christian Church	5.00
Women's Missionary Society, English Cong. Church, Lansford, Pa. — Friendly Service Gift	10.00
Carolina Power & Light Co. (dividend)	1.85
In Memory of F. D. Fowler	5.00
In Memory of F. D. Fowler	10.00
Special Gifts	191.10
Total	\$ 257.95
Total for the Week	\$ 646.87

Those Forty Great Days

By Rev. Everette Neese

From Easter to Pentecost was the greatest forty days in the life of the early church and they can be great days in the life of the church today. The spiritual outpouring which came at Pentecost provided the pattern for New Testament evangelism. It was the coming of the Holy Spirit that gave power to the one-hundred and twenty in the Upper Room who had agonized in prayer. As a result of their praying the Holy Spirit came to dwell within the life of these followers of "The Way." It was no longer "God with Us" or "God above us," now, it was "God IN US" working out his purposes for man's salvation.

The forty great days through which we are now passing can be as enriching, as challenging, and as powerful, as they were over nineteen centuries ago. Today, we must remember that God's resources are as abundant as they were at the time of the Upper Room experience. As I see it, the problem, individually and as a church, rests not on the lack of available spiritual power but on the failure to receive and appropriate the inexhaustible spiritual power at our very finger tips.

The availability of this power individually and collectively, however, is predicated on meeting certain conditions. Two conditions, mainly. One, UNITY. Being in one accord. Being of one mind. Being united in thought and purpose for God and His Kingdom. The other condition is EARNEST PRAYER. The coming of the Holy Spirit was into an atmosphere thoroughly saturated with prayer. And thus it is always so; when we implore God to send his Spirit into empty, waiting and famine-stricken hearts he does not fail us. However, that Spirit will not come until we have waited patiently, prayed earnestly and believed sincerely.

Without question this is what the twentieth century individual and church needs to do in order to experience the supernatural power of the Holy Spirit. Then will come a revival of Christian experience, Christian faith and Christian concern which will give the individual and the church a new perspective and a new life in fellowship with God.

During these Forty Great Days let's prepare ourselves so that we may be channels through which God's Holy Spirit may work for the salvation of men.

—The Messenger,
First, Richmond

United Church Of Mission Village

2806 Mission Village Drive
San Diego 11, California

April 23, 1961

Dear Friends:

As we come to the end of our first year in "Sunny California" we would like to pause long enough to renew our friendships with you who have brought much joy to our lives in the past.

These twelve months have been busy days for us. God has blessed us in a most marvelous way. Not only has He relieved me completely from the pains of arthritis but has given me the strength to accomplish, far beyond expectation, what we had hoped to accomplish in our new field of service. When I came out in March of last year I met with five very dedicated couples who felt the need of a church of our Fellowship in this new community. I was impressed by their sincerity and accepted the call to become their minister, effective May 1. I had 65 people who greeted me at my first service. In September a Sunday School for children through the sixth grade was organized, using the parsonage and two other homes as meeting places. In October we conducted our Building Fund Campaign when we raised \$29,000 for our new church. In December we began construction, with my serving as contractor, and last Sunday, just four months from the day we broke ground, we moved from the Totten Dance Studio into our lovely new church, with 431 people in attendance, with 147 additional children in Sunday School. We are now crowded with dual sessions both for the Worship Service and the Sunday School. Our church consist of an assembly, pastor's study, church office, kitchen and seven class rooms, at an estimated value of \$85,000; however, by our doing the work ourselves we were able to complete the construction at the cost of \$63,500, including church equipment, landscaping and an asphalt parking lot that will park 60 cars, so we really feel quite fortunate in what we have for the money.

We have a very interesting group of people to work with, coming from all parts of the United States and several other countries, and from all walks of life. Being a born and bred southerner I came in fear and trembling, wondering how I would fit

in with people from such a vast mixture of culture, but it has been interesting how my southern accent has been an asset to me. I have never witnessed a finer spirit of harmony, which proves to me beyond the shadow of doubt that in Christ there is no east or west, no north or south.

Gwen has loved it from the very beginning, and Sandra is rapidly becoming attached to Southern California. She will be graduating from high school in June, and since she has learned to love California as Gwen and I have learned to love it, she will be going to San Diego State next year. Since the University is just across the canyon from where we live she will be staying at home, at least for her first year, which pleases us very much. She is quite active in the work of our Church, serving as Church organist for the 11:00 a.m. service. She has been very helpful in the promoting of the Church program, particularly in the youth work, which causes us to be quite proud of her.

Even though we are extremely happy in our new work we still cherish the memory of the many happy years we spent in the South East and Southern Conventions. We hope that each of you will keep us on your prayer list, and come to see us if you are ever in this part of God's world.

Yours in Christ,
The Melvin Dollars

SUNDAY SCHOOL LESSON

(Continued from Page 13)

to be on this earth, it would be in waking up in the morning and having no story to think about, nothing to do but to make luncheon dates. I believe every adult should have to work for the right to live; if not at household chores, then at a job or craft."

The Women's Fellowship of Great Bridge, Norfolk, had its annual May Fellowship Day program and family night supper May 5. A film and skits provided the program.

More than 6000 square feet of vinyl asbestos tile was laid by the men of Edgewood, Burlington, in four evenings of one week, and rubber base mold finished in two additional evenings. Cost of the material was \$972.

Edgewood United Church of Christ, Burlington, is having Family Life Conferences, sponsored by the Committee on Christian Education, the first three Wednesday evenings in May. Rev. Robert Knowles, Rev. John Graves, and the pastor, Rev. Harold Myers, will be the leaders. Their respective topics are: How Do They Grow Spiritually; Facing the Problem of Death; and Christian Answers to Sex Questions. Following the presentation by the leader, the group will divide into three groups for discussion — parents of pre-school, elementary, and teen-age children.

Our Senior Citizens

Honorable J. Lindsay Almond, Jr., Governor of Virginia, has designated the month of May as Senior Citizens Month.

The general purpose of Senior Citizens Month is to focus attention on the increase in life expectancy and the community's responsibility to channel the latter years of our citizens into occupations which are useful to the individual and to society, and to make effective use of the talents, education, experience and wisdom of our older people.

In 1900 the population of Virginia was 1,854,000 of which 72,846 persons, or 3.9 per cent, were over the age of 65.

In 1950 Virginia population had increased to 3,318,000, with an over-

age 65 population of 6.5 per cent.

Today, the population of Virginia has increased to 3,966,949 of which 288,970 persons, or close to 8 per cent, are 65 years of age or older.

In Caesar's time, 2000 years ago, the average age of all persons was 25 years.

In Washington's time the average age of all persons was 38 years.

In 1900 the average age was 48 years, but today the average life expectancy of all persons is 70 years.

Today there are many older people who are unemployed even though they are quite capable of good work. If you can give a Senior Citizen a job, telephone the Virginia State Employment Service and ask for the Older Worker Interviewer.

—Richmond Newsletter

Prayer For Parents

(Author Unknown)

Dear Heavently Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness when I know that I have done them wrong.

May not I vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment.

Let me not tempt my child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, O Lord, to hold my tongue.

Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word of honest praise.

Help me to grow up with my children, to treat them as those of their own age, but let me not expect of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

Amen.

The Christian Sun

Church History Room
Box 232
X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MAY 16, 1961

NUMBER 20

**THE OBSERVANCE
OF PENTECOST**

The seventh Sunday after Easter (this year May 21) is known in the Christian Year as Pentecost. On that first Pentecost the Holy Spirit descended on the apostles, 3,000 souls were added to the Christian community, and the church was born.

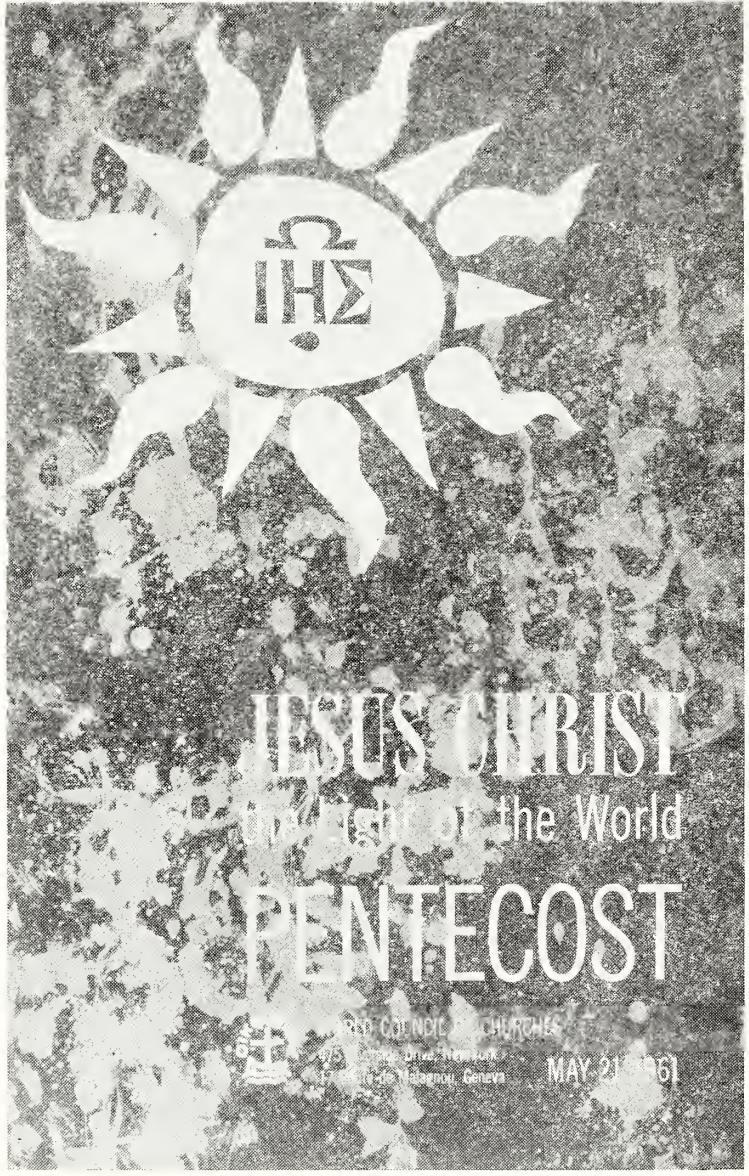
During these post-Easter weeks it is appropriate to think of the meaning of the church and our place in it. Just what is the church? Think on this definition: The church is a society of believers seeking to know and to do the will of God, looking to Jesus for the way and the power.

—First Church Herald
Fairfield, Connecticut

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The Founding of The Christian Church At Lebanon Church Surry County, Virginia — 1794

By Rev. Wm. T. Scott Convention Historian

An address delivered at Old Lebanon Church Site, Surry County, Virginia, Sunday, May 7, 1961.

One of the least known but most significant events in American history took place near this spot 167 years ago — August 4-5, 1794. It was here at Old Lebanon Church that the CHRISTIAN CHURCH was organized — the first indigenous Protestant denomination born in America. Before 1794 Lebanon Chapel had long been a meetinghouse of John Wesley's "Methodist Societies," and prior to that time more than likely a chapel of the Church of England.

Let us move back swiftly across time — 167 years — to 1794, which is to us a year famous in the history of Christian freedom in America. Let us briefly review some of the conditions heralding that significant era in the United States.

In 1794 the Revolutionary War had been over only eleven years: The treaty of peace had been signed and the last British troops had left New York in 1783. Four years later the Constitution had been adopted, and President George Washington had been inaugurated for his first term in 1789. He had made a tour of the South, which has become notable in the annals of history. The country had a population of only 4,000,000, of whom more than 650,000 were Negro slaves. The means of transportation had not changed greatly for 4,000 years — animal drawn vehicles on land and slow sailing vessels on water were the only means of transportation. The steamboat was about 14 years in the future; the railroad was not to become a reality for 36

years, and the automobile and airplane were not to be our blessing and curse for more than a century.

Lotteries were one of the most popular means of raising money for the erection of public buildings, even including churches. The use of spiritous liquors was more or less general. There was an uprising in 1794 known as the Whisky Insurrection in Pennsylvania, in opposition to the Federal tax on alcoholic beverages. Apple brandy was a popular drink, even ministers and devout churchmen enjoying the social glass. An instance has been recorded of a member of a church, who asked a minister home to dinner and who was turned out of the church at the next conference because he was too stingy to invite the parson to partake of a dram before dinner! Still another instance is cited, where there were two old churches in a county, one of which was sold and the proceeds, strange to relate, were invested in a distillery to make brandy in order to keep the other church going!

Practically everything was made in the home, from hats to shoes. Living was more or less easy and everyone took life pretty much in the same easy-going way. Cities were few, and the science of medicine had made but little progress since the days of St. Luke, the beloved physician. The coin of the realm was the pound, shilling, and pence of old England and so remained until well after 1800, when our present system of currency became generally accepted. Preachers' salaries were often paid in kind in-

stead of in cash. There were no public schools; churches were, as a rule, very small, some of them being poor apologies for meeting places.

The period in which the Christian Church was born in 1794 was one of great upheaval, socially, politically, and religiously. This upheaval found its most violent expression in the American Revolution in our own country and the French Revolution in Europe. Free thought was the contention, both in Europe and among American colonists. The principle of the rights of man was dominant in civilized nations everywhere. The common people insisted upon being heard, and revolt was everywhere in the air.

Religiously, this was the period when Wesley and Whitfield kindled a flame of spiritual fervor which spread through England and America like a forest fire. The colonies and, later the new-born republic, became the battleground for contending religious forces. Puritanism and Calvinism were entrenched in New England, with Congregationalism in fact the "established church." Roger Williams had left the Massachusetts Bay Colony and founded the colony of Rhode Island and the Providence Plantation, making it at the same time a citadel for the Baptists. Holland had set up her Dutch church in New York, and William Penn had founded Pennsylvania as a Quaker colony with Philadelphia, the "City of Brotherly Love," as its chief settlement. Scotland sent her Calvinistic Presbyterians to every frontier settle-

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ment. The Church of England was firmly entrenched in Virginia, the Carolinas, and other Southern colonies. The result of all of this was the most intense of religious rivalries, and from which America has never recovered. Arminism accused Calvinism; Anabaptists smote Pedobaptists; Predestinarians belabored the freedom of the will; Free Grace trampled Election! The body of Christ was patched over with and divided into sections, which were labelled with the names of men, and was deliberately and devoutly parceled out into what is now familiarly known as "Branches of the Church."

It was in the midst of these stirring times and "confusion of tongues" which rivalled, if possible, even that at the Tower of Babel, that our CHRISTIAN CHURCH was born. It was to form from the first a union movement, born of the passion of devout men to restore the unity of the Church — that unity, which had been lost through "worldly pride; human doctrine, unapostolic measures, and a lack of love to God and sympathy for men." Their simple plan was to make Jesus Christ Lord, King, and Head of the Church; the Holy Bible their only rule of faith and practice; and the right and duty of each person under God to interpret doctrine as the Holy Spirit might give light. In those days of bitter controversy they preached and practiced the essential unity of the body of Christ, not upon uniform agreement on doctrine but upon the Lordship of Jesus Christ. Those things were talked of and experienced here at Old Lebanon Church in 1794.

The leader of this movement was James O'Kelly, born of Irish ancestry, probably in Mecklenburg County, Virginia, about 1738. Strongly influenced by the lay preachers of John Wesley's "Methodist Societies" — a pietistic movement within the Established Church in England and America — pious James O'Kelly became a Methodist lay preacher himself on January 2, 1775. His deep conviction, power and influence were attested to by no less a contemporary than Francis Asbury, who had come to America in 1771 to be Superintendent of Wesley's "Methodist Societies." Already the seeds of the American Revolution had been planted, and soon this new continent was to be bathed in the blood of patriots.

The War of Independence won and the Church of England disestablished

in the colonies, the members of the Methodist Societies set about to establish themselves as an American denomination. Their preachers met in Baltimore, Maryland, in 1784 and there organized the Methodist Episcopal Church. It was at this organizational meeting that Frances Asbury and James O'Kelly became Elders in the Methodist Church, O'Kelly becoming Presiding Elder of the vast Southern District composed of counties of Virginia and North Carolina, while Asbury was Superintendent and later became Bishop.

O'Kelly was opposed to bishops and from 1784 to 1792 he vigorously and relentlessly opposed the episcopal nature of the newly formed Methodist Church. Conflict soon became open opposition to Bishop Francis Asbury, whose "autocratic rule," as O'Kelly termed it, sparked rebellion on the part of O'Kelly and other leaders of Methodism. At the first "General Conference" of the Methodist Episcopal Church, meeting in Baltimore in 1792, James O'Kelly sought to offset the growing power of Methodist Bishops by urging increased democracy in church government, including a greater lay participation. These he contended were in keeping with the newly won political independence of the American colonies and the divine rights of the children of God. When his "Right of Appeal" resolution failed, after two days of debate, he led about 30 Methodist preachers out of the Conference.

Continuing their efforts to effect amendment, the dissenters held Virginia conferences at Reece's Chapel in Charlotte County the latter part of 1792; at Piney Grove in Chesterfield County, August 2, 1793; at Manakin Town, Powhatan County, December 25, 1793. At the latter place seeing, "the door to negotiations shut, all hope of union sunk," says O'Kelly, "a separation or a slavish submission was unavoidable. And we unanimously chose the former." It was here that they adopted the temporary name, "Republican Methodist," and O'Kelly writes "we formed our ministers on an equality; gave the lay members the balance of power in the legislature; and left the executive business in the church collectively. But fearing we should err again, as we were young in the business, we resolved to establish nothing we had done before another general meeting."

The next "general meeting" of the Republican Methodists was held

August 4-5, 1794, at this spot where we now stand. During the two eventful days, or more, these pilgrims sought earnestly to find the way of the Lord for them and their posterity. Here it was that the Rev. Rice Haggard, native of Norfolk County and one of the preachers who had left the Baltimore Methodist Conference with O'Kelly in 1792, rose and holding an open New Testament in his hand said: "BRETHREN, THIS IS A SUFFICIENT RULE OF FAITH AND PRACTICE, and by it we are told the disciples were called Christians, and I move that HENCEFORTH AND FOREVER THE FOLLOWERS OF CHRIST BE KNOWN AS CHRISTIANS, SIMPLY."

The motion was carried unanimously and the Christian Church was born. Democratic in its simple polity, local churches were to call their own pastors and manage their own affairs. Associating themselves in conference, the laymen were to be equal with ministers in representation. Primarily Wesleyan in doctrine, the right and privilege were reserved to the individual Christian to interpret truth as he might be led by the Holy Spirit. Before the conference adjourned, O'Kelly declared that Jesus came to establish one church — not many; that "any number of Christians united in love, having Christ for their head and centre of union, constitutes a Church." They declared that the organization they had formed was for the purpose of effecting a union of all the true followers of Jesus Christ. They enunciated what has been the guiding spirit of the Christian Church — the "Cardinal Principles of the Christian Church."

I close with words from the address of Dr. J. O. Atkinson, of sacred memory, given at this place on August 4, 1927, on the occasion of the dedication of this monument:

"We have come a long way since the days of Revs. Rice Haggard and James O'Kelly. We have climbed to higher heights and come closer to God. For the doors of churches were closed to these men and they were excluded from pulpits and congregations, consigned to the hall of scorn and rebellion in their day FOR NO GREATER CRIME THAN THAT OF CLAIMING THE RIGHT OF APPEAL FROM A BISHOP'S DECISION, AND THE RIGHT OF LAYMEN TO HAVE A VOICE IN CHURCH

(Continued on Page 15)

What Is The Holy Spirit?

A Sermon by
Dr. Curtis Beach, Minister

Smithfield Congregational Church
Pittsburgh, Pennsylvania
April 23, 1961

I am preaching this sermon in answer to a question asked by a member of the congregation. "What is the Holy Spirit?" She said: "I hear you use the word **spirit** again and again in our service — starting out with the statement 'God is Spirit' and ending with the benediction, 'May the spirit that was in Jesus be in us also.' What do you mean by **spirit** and why do you say the word so much?"

I had not realized it, but I guess I do use the word **spirit** a great deal. That is because it is such an important term in religion. It has been said that the whole of the Christian faith could be expressed in terms of the Spirit. It has also been said that there is nothing the Church needs more than a fresh infusion of the Holy Spirit and an understanding of what the Spirit means. That is very true. Yet I am reminded of the remark of a bewildered church-goer: "So far as I am concerned, the Holy Spirit is a holy fog." So this morning I am going to try to define terms — and tell you what Spirit is and why it means so much in the Christian faith.

* * * *

The basic meaning of the word **spirit** is **breath**. In all three ancient languages in which our faith was cradled — Hebrew, Greek and Latin — the word for **spirit** and the word for **breath** is the same. Because a man was alive as long as he could breathe, and appeared to be dead when the breath had stopped, the word for **breath** also came to mean **spirit**, which, in this case is practically equivalent to **life**. There are other meanings to the word **spirit** — personality, mind, attitude, emotion, influence, presence — but these are all derived from the basic concept of **breath**. The **spirit** is the living power in man; it is also the creative energy of God.

We find the word **spirit** in the very first chapter of the Bible, in the story of creation, where it says that "the Spirit of God moved upon the face of the waters." The line could also be translated, "The breath of God blew upon the surface of the waters." The poetic image it conveys is that of God with his cheeks puffed out, blowing on the unbroken seas that covered the earth and causing the oceans to take shape. This mysterious power was the breath or spirit of God. It was something that went forth from God and moved upon the chaos and caused the universe to be formed. The divine breath or Holy Spirit was a pictorial way of describing the creative energy of God.

We find the word again in the second chapter of Genesis in the story of the creation of man. The statement is made that God "breathed into man the breath of life, and man became a living being." This could also be translated, "God breathed into man the

spirit of life." Here the picture is quite expressive. God had modelled Adam's body and breathed into it some of his own breath, and thus the man began to move. It was the spirit of God, the breath of God, that came into man and gave him life.

The word **spirit**, then, is almost equivalent to **life**, but it is not quite so broad as that. The term implies **conscious existence**. The Bible means that God not only gave man life, but also gave him conscious existence — the ability to think, feel, hope, plan and pray. The term **spirit** is often used in contrast to **body**. The body is the physical organism; the spirit is the mental and emotional life. It includes the mind, but it is more than the mind, because it also includes the emotions. Man not only thinks and reasons; he also pities, hates, laughs, weeps, sympathizes, and loves. The spirit in man is the real man, the invisible man. It is the personality, within the body. It is the only part of man that can be eternal. The body is the house in which the spirit dwells.

Thus we see the meaning of the statement, "God is Spirit." God clearly does not have a body. But he does have a mind — or, more accurately, he **is** a mind: he thinks and plans. And he does have emotions: he cares and loves. "God is Spirit," and so are we. The Spirit of God is the source of our spirit. That is the meaning of the Biblical story. When God created man, he breathed into him a part of his own life. The spirit in man is a part of the spirit of God. The Holy Spirit, of course, is not a thing, it is not a gas, or a vapor or even a breath, it is God. But the term is usually used to denote God **acting**. It is a figure of speech for the creative activity of God.

* * * *

But the term Holy Spirit is usually used in a much more specific and immediate sense than that. It is used to denote the activity of God in making contact with human beings. It is the mind of God making contact with our mind, and influencing and directing our thoughts. It is God's means of communication with us. Just as the Spirit of God moved on the face of the waters and gave them shape, and as the Spirit of God breathed on man and gave him life, so we believe the Spirit of God can touch a man at any time and give him "newness of life." It can revitalize his existence. That is what we mean by "inspiration." The word **inspire**, incidentally, comes from the same root as the word **spirit** and means literally "to breathe in." The concept here is that something comes from God (figuratively speaking, his breath) and gets into a man and re-creates him. It gives him new direction, new outlook, new vigor, new zest.

We are speaking, of course, in poetic symbols, but the experience they describe is very real. We

believe that in some way God does touch and influence our lives. How he does it we do not know. But we cannot feel that God has left himself without a way of communicating with us, of guiding and inspiring and directing our thoughts. To be sure, he cannot influence my thought unless I let him — unless I keep my mind open and try to think clearly and let him show me what I ought to do. The Holy Spirit, then, is the term we use to describe the outreach of God, touching and transforming human life. As I said, its operation is a mystery. That is what the writer of the Gospel of John meant when he said: "The wind blows where it will; and you do not know where it comes from or where it goes, but you do know what it does. So it is with the Spirit of God." (Remember that the word for **breath** and **wind** and **spirit**, in Greek, is the same.) The Holy Spirit is, poetically speaking, the breath of God, the mind of God, touching us, inspiring us, and drawing us to him.

* * * *

The term Holy Spirit, or its equivalent, is used many times in the Old Testament. The words which our choir sings before the pastoral prayer, "Take not thy Holy Spirit from us," come from one of the Psalms. The Bible speaks of the Spirit of God entering into the prophets and being given to Moses.

But the term Holy Spirit (or just the Spirit) is used much more in the New Testament than in the old. In fact, you might say it is one of the "theme songs" of the early Church. Oddly enough, it was almost never used by Jesus, but was used abundantly by those that came after him. After the disciples had come together again after the crucifixion and had decided to create a fellowship in Jesus' name, they found that there was among them a remarkable enthusiasm, a remarkable vitality, a new zest, a new vigor, something that lifted them up and drove them on. There was also a new attitude among them — an attitude of compassion, kindness, the desire to help other people, the desire to give themselves to others in love. This they called "the Holy Spirit." It was the Spirit of God, touching their lives and giving them new life.

Here I must remind you of some other meanings of the word **spirit**. **Spirit** means **enthusiasm**, as when we speak of the spirit of the crowd at a baseball game. **Spirit** means **vitality** or **vigor**, as when we speak of a spirited horse. **Spirit** also means **attitude**, as when we speak of the spirit of generosity or goodwill. **Spirit** also means **influence**, as when we speak of the spirit of Jefferson still living in American democracy. **Spirit** also means the sense of someone's indwelling **presence**, as when we speak of the spirit of Jesus at our Communion table. All of these meanings — enthusiasm, vigor, vitality, attitude, influence, and continuing presence — are found in the word **spirit** as it was used in the early Church.

As I said, the early Christians found that there was among them a new enthusiasm, a new vitality, that lifted them up and drove them on. They also found there was a new attitude among them — an attitude of tenderness, sympathy, charity, brotherhood, and the desire to give themselves for the benefit of mankind. This they called "the Spirit"; it was the

effect of the Spirit of God. They found that "living by the Spirit," as they called it, was much more dynamic than following the commandments of the Old Testament Law. As Paul put it, "The commandment kills, but the Spirit gives life." He said: "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; concerning these there can be no law." The early Christians found that there was among them a great zeal for spreading the Gospel, for carrying on Jesus' ministry in the world. The Spirit drove many of them to their death, but it also gave them life.

This fire, this mood, this contagion, they said it was the Spirit of God. But they also said it was **the spirit of Jesus** — and that is the point I want to make. It was the spirit of Jesus — his influence, his attitudes, his vitality, and the consciousness of his presence in their lives — that created this mood and gave it content. They were fully aware of that. The spirit in the Church was "love, joy, patience, kindness," and so on, as Paul says, because these were the attitudes of Jesus. They were the attitudes that Jesus had demonstrated and imparted to them. That was what Paul meant when he said, "Let this mind be in you which was also in Christ Jesus." The spirit of Jesus should be at the very heart of the Church's life.

The Holy Spirit, then, for the early Church, was the Spirit of God, but it was also the spirit of Jesus. Or, to put it more exactly, it was the Spirit of God working through Jesus. It came from God into Jesus and was transmitted through him into the Church.

This is expressed pictorially in some of the symbolic passages of the New Testament. According to the Gospel of John, the Holy Spirit descended upon Jesus at his baptism, in the form of a dove. After his death it was transmitted by him to his disciples. In one of his resurrection appearances he says to his followers, "Receive my spirit." John is saying, in poetic symbol, that during Jesus' lifetime his spirit — God's Spirit — was contained or "bottled up" in him. At his death it was released to his followers, as the wine pours out of a broken crock. That is a poetic symbol for exactly what happened. During his lifetime the disciples did not quite "catch" Jesus' spirit, but after his death they did. When they "caught" it, the Church was born.

It is not correct, historically, to say that Jesus created the Church. He probably had no intention of creating a church. The Church came into being after his death. It was the **spirit** of Jesus that created it — or, rather, the Spirit of God transmitted through him. From the point of view of Christian theology, the Holy Spirit created the Church.

But the Spirit has never ceased to empower the Church. It still comes to us — from Jesus and from God — directing and uplifting our fellowship, guiding our work and challenging our action, calling us to give ourselves to help humanity in this critical and exciting age. The Holy Spirit still comes to us from God, "creating and renewing" the Church of Christ.

* * * *

Or does it?

Someone once spoke of the "lost radiance" — the radiance that was seen in the early Church. Those

first Christians knew what "the Spirit" meant. They were fired and charged with it. They were driven and compelled by it. They were transfigured and transformed by it. It gave them life, but it sometimes also brought them death. It gave them power, so that they went out to win the world for their new faith. They were willing to sacrifice for it, because it meant more to them than life itself. They were willing to die for their faith, because they believed that the world needed what they had to give.

And we? Does the Holy Spirit challenge us as it did them? Is the Church empowered by the Spirit as it was then? I sometimes wonder. Sometimes it seems to me that the modern Church, with all its buildings and all its organization and all its endowments — things which the early Church never had — sometimes it seems to me that the modern Church is a pale replica of the vibrant Church of the early days. Can we recover the energy that we have lost? Can the Spirit work through us as it did through them? That depends on **us**. It can — but only if we give ourselves to it wholeheartedly, creatively, enthusiastically, dynamically — and find in our fellowship here the contagion of the spirit of God. Only

if we look beyond these four walls, and beyond our own lives, to the pressing needs of humanity, and try to serve those needs with a greater zeal and a greater sacrifice than we have ever shown so far. The voice of God is calling — calling us to do his work in this age — so full of frightful possibilities, and so full of opportunity.

We need a fresh injection of the Holy Spirit — in ourselves, in our lives, in our church, in the Church at large. The Holy Spirit can only live in the Church if it lives in us. It can live in us only if we open our lives to it — and respond. People like you and me, feeling the compulsion of the Spirit so strongly that they cannot resist it, can make the Church what it ought to be — an instrument of God for the transformation of mankind.

* * * *

Almighty God, who brought the worlds into being, and whose creative power has given us life: Transform the lethargy of our hearts by the inspiration of thy Holy Spirit, that we may completely give ourselves to thee, and serve mankind in accordance with thy will. Amen.

The Holy Spirit

By Henry H. Tweedy

O Spirit of the Living God,
Thou Light and Fire Divine:
Descend upon Thy Church once more
And make it truly Thine!
Fill it with love and joy and power,
With righteousness and peace,
Till Christ shall dwell in human hearts,
And sin and sorrow cease.

Blow, Wind of God! With wisdom blow
Until our minds are free
From mists of error, clouds of doubt,
Which blind our eyes to Thee!
Burn, winged fire! Inspire our lips
With flaming love and zeal,
To preach to all Thy great Good News,
God's glorious Commonweal!

Teach us to utter living words
Of truth which all may hear,
The language of all men understand
When love speaks, loud and clear;
Till every age and race and clime
Shall blend their creeds in one,
And earth shall form one brotherhood
By whom Thy will is done.

So shall we know the power of Him
Who came mankind to save.
So shall we rise with Him to life
Which soars beyond the grave;
And earth shall win true holiness,
Which makes Thy children whole,
Till, perfected by Thee, we preach
Creation's glorious goal!

Antidote To Panic

By Rev. Frank E. Ratzell

There is something akin to panic in the minds and attitudes of many people, assaulted as we are from every side by crises and alarms everywhere. We don't believe in burying our heads in the sands, but it would seem a matter of common good judgment to get a more balanced view of the news picture. Nothing saps away courage and initiative faster than a steady diet of the daily news presented by the secular press. It creates the distortion that everything and everybody have gone mad.

The truth is that a tremendous amount of good is being done right now and that good is being reported principally by the church press. We should all be familiar with such publications as *The Christian Century*, *The United Church Herald*, *The Christian Sun*, to name a few. These papers not only

report the other side of the news, they offer the thinking of able commentators on the passing scene whose good judgment and whose information are trustworthy.

As further antidotes to panic, we suggest more familiarity with the Bible, and especially the New Testament. There is also more worship, prayer, and free discussion with others of the things that trouble us. And finally, work — creative work in the church, such as participation in its activities, its charities, its teaching program, its music — anywhere you feel you can be useful. People purposefully engaged in the work of the church are not easily sucked under by the panic and pressures of the time. They are "about their Father's business," and that is the chief business of any Christian.

—Asheville Newsletter

Hearing members of Congress of the United States, and many others, orate on slum clearance one gets the impression that the undertaking is a sort of salvation to reform individuals. History of slum clearance repudiates this assumption.

There is admiration and support for anything to help alleviate living conditions of the unfortunate, whether such circumstances are the result of environment, unusual conditions or lack of opportunity. But advocates of slum clearance fail to mention the cause of such conditions or what it takes to prevent them.

Philadelphia, Boston, New York and Chicago are among the cities which pioneered in slum clearance, but these cities have more slums now than at any other time in their history. After a century, despite housing progress, decaying tenements are still around in these cities with their hazards to health and safety, their phantom landlords.

Slums are created by people, and it is what is in the mind and heart of the individual that does it. Habits of people, wherever and whoever they are, are merely the outward physical manifestations of what is inside the people themselves. The outbreak on the skin of a person afflicted with measles is not the disease itself but only the evidence of it. Thus people make slums, rather than slums make people.

The remedy for slum clearance lies within the breast of every slum dweller and nowhere else. A farmer cannot change the habits of his livestock by placing blue ribbons around their necks and housing them in his parlor. A new building cannot reform the individual, and persistence of slums and increase in crime show that new houses do not make new characters.

Slums will be eradicated when each individual in them says to himself: "I will be a different and better person" and act accordingly. Pious resolutions cannot do this. Congress cannot do it with appropriations.

The idealists who founded settlement houses near the beginning of the present century held the view that vice and crime are byproducts of poverty and would disappear with better living places. This has proved to be an over-optimistic view of human nature. Individuals and gangs

that roam the streets of many cities day and night committing crimes upon the innocent are largely by-products of idleness. Many of these criminals live in modern places elegantly furnished, not slums.

Every society contains a core of people who are unable to come to terms with life. Every society also contains people who choose to avoid work and prefer unpleasant surroundings as a penalty for idleness rather than work and live in better places as a reward. And often, unfortunately, idleness is a byproduct of public welfare.

Much is written and spoken about the standard of living in the United States, that standard always being equated with the number of automobiles, radios, household conveniences and gadgets, and the per capita consumption of various foods. But a crying need of the times is a higher standard of thinking... a good first step toward the elimination of slums.

It should be obvious that the practical approach to the elimination of slums should be through teaching of the elemental principles of morality, ethics and human relations. Otherwise, life in the slums will continue to produce more life in a vicious circle

WORLD'S GREATEST NEED

- A little less creed;
- A little more giving and a little less greed;
- A little more smile and a little less frown;
- A little less kicking a man when he's down;
- A little more "we" and a little less "I";
- A little more laughs and a little less cry;
- A little more flowers on the pathway of life,
- And fewer on graves at the end of the strife.

ATTENTION, N. C. CHURCHES!

The following information, sent by George D. Colclough of the Burlington Chamber of Commerce to the Ministerial Association there, should reach all our churches:

"We understand that the North Carolina Department of Revenue has ruled, and our merchants have been informed, that in order for churches to be exempt from N. C. sales tax they must have a number. This number may be secured by writing to the N. C. Department of Revenue, Raleigh, N. C. and requesting it."

This Interested Me

By Emily C. Lester

On a "dark and stormy night" (April 9) I attended the dedication service for the chapel at the new Clanton Park United Church of Christ in Charlotte, North Carolina.

It was interesting to note that in spite of the bad weather the garage-converted-into-chapel was filled to capacity — more and more chairs were brought in until about 100 people were in attendance. As the pastor, Rev. James C. Jackson said, perhaps it was a good thing it was a stormy night, for if the weather had been good and thus more had attended, he didn't know where they would have been seated!

Superintendent Clyde Fields, who preached the sermon, Mrs. Fields, Hubert Beane, layman from Asheboro, Dorothy Lester, president of W.N.C. Pilgrim Fellowship, and "yours truly" represented our churches in central North Carolina, while a goodly delegation from our Tryon church (including the pastor's parents) showed the interest of Mr. Jackson's "home church" in this, his first parish.

The choir came from a Charlotte Evangelical and Reformed church (as did the pianist, who used to be a member of our Albemarle church), Synod president H. A. Fesperman and local E. and R. minister, Thomas Hamilton, shared in the program, as did local ministers of other denominations. A number of Evangelical and Reformed ministers and lay people were present.

This new church, which owns a farmhouse situated in the center of a new housing development, has outgrown those accommodations and thus has transformed a large garage into an attractive little chapel. Celotex ceiling, heat, a pulpit and a worship center make one forget the former use of the building. We are off to a good start at Clanton Park!

A MEDITATION

By John G. Truitt, D.D.

+ + +

ANXIETY

"Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you."

I Peter 5:7

Are you looking at the same word in that text which I am? It is a little three-letter word, but where it stands it is great: "All." "Casting all your care on him!" How about that?

There is a portion for us to do, and then, we are to leave it with God. "Humble yourselves under the mighty hand of God." Mark you, it is Simon Peter writing. The same Simon Peter who had once so miserably failed. But he loved the Lord Jesus, and repented with bitter tears.

The Lord was his friend, and he loved him! If we ourselves kept that fact in mind in our own conduct, and thought more of him, our anxieties and worries would be far less likely to take the joy of living from us.

Being humble and obedient Simon Peter had seen the "mighty hand of God," in the upper room at pentecost; in the multitudes that were saved with the simple preaching of the story of Jesus, his death and resurrection; and in the miraculous power given followers. And how painlessly God revealed the fact to Peter that the gospel was to be preached to the Gentile world as well!

As he wrote the above text perhaps he could hear Jesus saying, "Do not be anxious... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Paul asked the Philippians not to worry; but work, pray, give thanks; and the "peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." "That my joy may be in you; and that your joy may be full," said Jesus.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

THE SOUTH AFRICA MISSION

Johannesburg

1,500,000 people live in this city, the center of the world's greatest gold fields.

May

21—Rev. and Mrs. Lee Bergsman went to South Africa in 1947 from the post of associate pastor of Old South Church, Boston. He is counsellor to African pastors and churches and chairman of the Bridgman Memorial Hospital Board. She specializes in work among women. He has participated in organizing a United Church in the new gold mining area in the Orange Free State.

22—Rev. and Mrs. John Parsons work with the Bergsmans, having gone out in 1954. He visits mine churches and city churches, counsels pastors, and helps to train leaders.

Maphumulo

23—Rev. and Mrs. Samuel Kaetzel are evangelistic missionaries assigned to the area north of Durban in Natal and Zululand, where there are 80 Bantu Congregational churches. She is the first missionary to have been ordained by the Bantu Church. Their home is schoolroom for their children, center for church and community meetings, and a place where sick and injured can receive first aid.

Modderpoort

24—Rev. and Mrs. William Booth are well-educated — he studied at University of Maine, Hartford Seminary, Cambridge and King's College in England, and Yale Divinity School; she at Schauflyer, Hartford and London University. He is principal of Adams Theological School, which is maintained jointly by London Missionary Society and our American Board. Most of the students are married and bring their families. All share work in garden, grounds, and kitchen. Special prayers are asked for the continued freedom of theological schools in South Africa to carry on their work without interference.

25—Rev. and Mrs. P. Allen Myrick spent 1956 in South Africa on a traveling Fellowship awarded by Union Seminary and the Phelps-Stokes Fund. They went there in 1958 to teach at Adams United Theological School. He teaches Old and New Testament, Church History, Christian Doctrine and Practical Theology. She teaches classes in the work of the pastor's wife.

Roodeport

26—Mr. and Mrs. David Rubenstein served 1947-56 at Adams College, until it was closed. They are managers of the Wilgespruit Fellowship Centre near Johannesburg. This is an interdenominational conference center in a place where true Christian fellowship is difficult to attain.

Ecuador

27—When the United Andean Indian Mission was founded in 1945 a careful survey was made to find places of greatest need in life of Indians of Ecuador, Peru and Bolivia. There is a four-fold program centering in church, agricultural, educational and medical ministries. Four denominations support it: Evangelical and Reformed, Evangelical United Brethren, Presbyterians, U.S., United Presbyterian Church, U.S.A.

Gleanings From The Southern Synod

Evangelical and Reformed Church
Grace Church, Newton, N. C.

1. Southern Synod voted 99 to 26 with 2 abstaining, in favor of the United Church of Christ.
2. The Synod voted to assume the task of raising by various means the sum of \$400,000 for a chapel on the campus at Catawba College during the next 3 years.
3. Catawba College reported largest enrollment in its history 848 full and part time students and for the first time we had a larger number of United Church of Christ students than any other denomination enrolled at the college (189).
4. In 1960 the Synod established one new church, paid its apportionment for the 18th consecutive year in full and overpaid its World Service Goal. Givings for benevolent and other causes exceeded \$200,000 for the first time.
5. In 1960 the net gain of members for the synod was only 190 though 1076 members were received. Rather large erasures in one congregation accounted for this. Church school enrollment was 16,925.
6. Three young men were licensed and ready for ordination into the Christian ministry: Yorke Peeler, Jr., Wade Curran and Rex Dobey.
7. Blowing Rock Assembly Grounds announced 3 new cottages available in addition to the dormitories for our families vacationing or attending conferences this summer.
8. Nazareth Children's Home has 55 children under the leadership of new supt. Charles Beidler. Churches of Synod gave \$22,325. Each congregation is asked to give \$2 per member during the coming year.
9. United Church Retirement Home has been authorized to move forward and with funds from churches to secure competent help in drawing up plans for the home.
10. There are 74 Women's Guilds which gave over \$10,000 to national Guild work and almost \$4,000 to the Nazareth Children's Home. Brotherhood has 66 chapters, 1500 members, and has the project of raising money for a new kitchen at Johns River Valley Camp.
11. The Synod Church Builders Club continues to grow with 47

(Continued on Page 14)

RECOMMENDATIONS

Recommendations of Social Action Committee, E. and R. Synod.

1. That the monthly publication of "Social Action" be subscribed to at \$2 per year by every congregation and that individual subscriptions also be encouraged.
2. That the churches support the migrant program to the extent that they endorse the following federal or state legislative measures:
 - a. Extension of a federal minimum wage to agricultural workers.
 - b. Extension of the services of the National Labor Relations Board to organizations of farm workers.
 - c. Provision of national crew leader registration and supervision to protect migrants from the unscrupulous practices of some crew leaders and labor contractors and the establishment of a federal housing code for these workers so as to make crew leaders comply with the code.
 - d. Provision of federal financial aid to local school districts in meeting their responsibility to migrant workers for education of children and for vocational education to youth and adults.
 - e. Extension to agricultural employment of the full coverage of the child labor protections of the Fair Labor Standards Act.
 - f. Improvement of the administration and enforcement of such protective and beneficial programs as the filing of returns on workers earnings under the Social Security Act, the Annual Worker Plan of the Farm Placement Service, and the Interstate Commerce Commission's transportation code.
 - g. That the above recommendations be expressed by our membership to their respective local representatives.
3.
 - a. That we continue to participate in World affairs through the United Nations and that the United Nations be that instrument through which the new and emerging nations of Asia and Africa be educated and guided, lovingly and sympathetically, into self rule, whereby they may no longer be used as means to other men's purposes but attain unto personal and social dignity.
 - b. That we encourage our nation to strive for the development of an effective and enforceable body of international law.
 - c. That our churches should give vigorous support to the Freedom from Hunger Campaign being conducted under the supervision of the Food and Agriculture Organization of the U. N., not neglecting our own World Service.
 - d. That we combat Communism, not by negations and name calling, but through a positive approach "by making our own system more adequate to human needs;" the full use of diplomatic, political, economic and cultural means in building free and just societies; positive support of change in places where justice demands fundamental reforms.
 - e. That we heartily welcome the increased attention now being given by both government and private organizations to plans for the reduction and control of armaments and we believe such efforts should have more vigorous public support, since an ever-accelerated arms race will lead, not to security but to disaster.
 - f. That the people of our churches help to build the public opinion that will make it possible for the United States to provide the positive leadership that our world clearly needs.
4. That we endorse "A Call to Renewed Responsibility for Racial and Cultural Relations" by:
 - a. Praying and working for the elimination of segregation and discrimination in every aspect of our common life, beginning especially with each local church.
 - b. Supporting those citizens who have been moved to protest the wrongness of particular laws or customs by non-violent demonstrations and commending those who, with admirable self-discipline and courage, have by peaceful means opposed the inequities of segregation in churches and in places of public accommodation.
 - c. Urging the institutions and facilities of our church within the synod to serve all racial and cultural groups.
5. That our people participate in the study "The Family and Rapid Social Change" which emphasis will begin in July, 1961.
(This report was adopted.)



Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



The Youth Covenant

Perhaps several of you noticed the change in the heading of this week's Youth Page. The United Church Youth Covenant is used instead of the customary Statement of Purpose. At the Joint National Youth Council last summer, one of the main areas of thought and concern was the newly-proposed Youth Covenant. After returning from the Council, the four Southern Convention Pilgrim Fellowship delegates lead classes and discussions on the Covenant at the 1960 Moonelon Officers Conference. Because the Youth Covenant may someday replace the Statement of Purpose, every P.F.'er should at least have some basic knowledge or understanding of the Covenant. The following material was written by members of the Plan of Organization Committee of the Joint National Council. Although this is only an introduction to the Covenant, it is hoped that this introduction will stimulate more study and discussion within the individual Pilgrim Fellowships.

"First, let's make sure we know what a covenant is! A covenant is an agreement or a contract between two parties. The covenant usually involves a statement of the rights and duties to be taken on by both parties. Sometimes a covenant is between two equals, sometimes between a king and his people, sometimes between a conqueror and his victim.

"The Hebrews described their relationship with God as 'covenantal' — that is, God chose the Hebrews to do a job. He promised on His side to be their Ruler and Saviour; in turn He demanded of them faithfulness and obedience, justice and righteousness. The Hebrews looked back to the time of Moses as the time when God gave this covenant to the

people. You'll find the background for this event that was so important to the Hebrews in Exodus and the story of God's establishing the covenant with the people in Exodus 24. To learn how important this covenant was to Hebrew religion, read carefully the following writings from the prophets: Amos 3:1-2; Hosea 2:15; Jeremiah 7:22-26, 31:32; Ezekiel 16:3-8; 60, 23:1-8. You will notice that God, not the people, is always the one who established the covenant. The responsibility of the people is to respond. Thus it was that the Hebrew Law (including the Ten Commandments) came to be — to help the people respond to the covenant established by God.

"Christians see in the New Testament the record of the establishment of the 'New Covenant.' This new 'Contract' defining the relationship between God and man (all men now, not just the Hebrews) was established through the death and resurrection of Jesus Christ. God keeps his side of the covenant by graciously loving man; man is to respond through faith in Jesus Christ and through the by-product of that faith, love for his fellow man. While the Hebrew nation was chosen to keep the Old Covenant, the Church is called to keep the New Covenant.

"Now that we have an idea of what a covenant means to Christians, why should there be a covenant for United Church Youth? The answer is really very easy. United Church Youth is the 'youth ministry' of the United Church of Christ. Or, to put it in another way, it is 'the Church at work among young people.' If United Church Youth is the church, if it is the ministry, then its call to enter into the New Covenant of Jesus

Christ with God is the same as that given to the church throughout history. The only reason why United Church Youth exists at all is because God has established a 'covenant' with us, his children.

"You will recall that both Pilgrim Fellowship and Youth Fellowship had a common statement of purpose. It had three paragraphs, each one describing something that we thought was our job to do. But there are two reasons why this old Statement of Purpose is being abandoned. One reason is that the Joint National Council of 1958 expressed dissatisfaction with the actual wording of the old statement. But we could have just done some rewording if that was the only objection. The other is the greater reason: it was felt that the job of the church (or the United Church Youth, to be specific) should not be thought of as *our* statement of our purpose, but rather as a statement of *God's* purposes for us and our responsibility to Him. Any organization can have a 'statement of purpose,' but only the Church can have a 'covenant with God.' So, United Church Youth should have a covenant to express what God has done for us and what he calls us to do!"

Twenty have signed up for attending Moonelon from Church of Wide Fellowship, Southern Pines. The church shares in the cost.

The Youth Fellowship at Mt. Zion, near Mebane, has installed floodlights on the side of the church hut.

May 5 and 19 are the two nights this month designated for "Youth Recreation" in the social hall of The Christian Temple, Norfolk, Virginia. Those from 9 to 18 years of age enjoy various stunts, games and contests.

Elon College Ministerial Association

By Wayne Gardner

This has been an interesting year for the Ministerial Association in its work here at the College and throughout the Southern Convention. As soon as school started in September the Ministerial Association started its organization of deputation teams. For those who are not familiar with deputation teams, these teams are composed of students preparing themselves for full-time Christian vocations.

These teams are available to any church in the Southern Convention which is interested in reorganizing and organizing Pilgrim Fellowship groups. The teams will furnish new ideas and aid in organizing and planning programs for their individual group.

These teams spend the entire weekend, arriving Saturday around noon and working with the youth throughout the entire weekend. In the past, these teams have proved helpful to the churches and the college youth. If the youth of your church would like help in reorganizing their youth program, please contact the Ministerial Association of Elon College.

An impressive installation service was held May 8 at the Elon College Community Church to install the new officers of the Ministerial Association for the 1961-62 year. Wayne Gardner, senior member of the group, led the service. Rev. Clyde Fields, Superintendent of the Southern Convention, brought the evening message to the group entitled "Called to Be Sent" followed by a solo by Miss Constance Blake of West Boxford, Massachusetts. Dr. Ferris Reynolds, sponsor of the group, who has presented the charge to the incoming officers for many years gave the charge entitled "Forget Not The Gifts Which We Have In Us." The charge which was given by the sponsor has become a tradition on the Elon College campus.

The new officers for the coming year are president, Re-elected, James Lewis Rosser, Sanford, North Carolina; vice president, Roger Fletcher, Connecticut; secretary, Doris Ann Morris, Virginia; treasurer, Mary Ann Hepner, Philadelphia; editor of the Ministerial Association Yearbook, Betsy Carden, Fuquay-Springs, North Carolina.

Those participating along with the new officers in the installation service were the retiring officers. They are Larry Smith, vice president, Elon College; Martha Brittle, secretary, Suffolk, Virginia; Wayne A. Gardner, treasurer, Suffolk, Virginia; and Mary Ann Hepner, editor of the Ministerial Association Yearbook, Philadelphia.

The group has been fortunate in having Dr. Ferris Reynolds, chairman of the Department of Philosophy and Religion as sponsor for the group. We appreciate what Dr. Reynolds has done for the group in its work this year and in years past.

ACTIVITIES OF PLYMOUTH P. F.

By Susan Ferrell, Reporter

The Pilgrim Fellowship of Plymouth church (near Raleigh, N. C.) made a trip to Elon College Sunday, April 23. The group packed a picnic lunch and left immediately after Sunday school. We ate lunch at Moonelon and then visited the Children's Home. On our way home we visited the Duke Gardens. It was a lovely day and everyone really enjoyed the trip very much.

The members of our Pilgrim Fellowship at Plymouth recently divided into the junior and young people's groups. We are still working on our "secret" project, which we're very excited about. We are now planning to have a swimming party and picnic at the park, when school is out.

Young people from Edgewood, Burlington, church will go with their advisors to John's River Valley Camp June 16-18 for fun, fellowship, worship.

The Senior Pilgrim Fellowship of Northview is working on a project for its church: a brick walk, which the members are laying.

4-H Club Church Sunday was observed at Union Ridge, Burlington, May 7. Enclosed with the bulletin was an insert regarding stewardship of the soil.

The Philathea Class of Rosemont, South Norfolk, will have their annual Mother and Daughter Banquet May 22 at the church.

UNION SERVICE AT ROSEMONT

By W. H. Bradshaw

A union service was held at Rosemont Christian Church Sunday, April 30, at 7:30 p.m. The Great Bridge and South Norfolk Christian and Oak Grove Methodist church shared with us in a record attendance. Rev. Bill Simmons led the service of worship and read the scripture. Rev. Graham Carlton, pastor of the Oak Grove Church, led the congregational singing. Two selections were rendered by the combined choirs of the four churches. These were "The Awakening Chorus" and "Onward Christian Soldiers." Mrs. Royal Gallup of the Rosemont Church directed the choir and Mrs. Elizabeth Goforth was at the console. The choir numbered nearly fifty voices and their rendition of these two numbers was very inspirational. Another added attraction was a solo by the Rev. O. D. Poythress who is well known as the "singing preacher." Rev. Carroll Lewis brought the message of the evening.

These union services take place every fifth Sunday, alternating with the three churches named above. This idea is quite new. It began a little over two years ago. It is getting to be very popular, as the attendance increases with each succeeding service. The people are beginning to look forward to these fifth Sundays, as there is a great inspirational song service, climaxed by a message by one of the able ministers of the participating churches. The social period that follows is very rich in Christian fellowship and friendship. Time and again we can say "Blest be the tie that binds our hearts in Christian love."

From June 15-August 15 the playground of Edgewood church (Burlington) will be used by the city recreation department for community recreation activities.

Week-day kindergarten at Edgewood United Church of Christ, Burlington, is all filled for the next school year with 25 children accepted and others on the waiting list.

The baccalaureate service for Pleasant Grove High School will be held at our Union Ridge church May 28 and the graduation exercises will be held there June 2.

**FAMILY SUPPER
AT FIRST, RICHMOND**

By Mrs. C. W. Sprengle

As a part of Christian Family Life Week observance at First Church, Richmond, a covered dish supper was held on Tuesday night, May 9, at which the 20 new members who have joined the church since last May were the special guests. Among other invited guests were Dr. Dwight M. Chalmers, Pastor Emeritus, and Mrs. Chalmers, and Mr. Laurence Wells and Mr. Robert Lominack, theological students working at the church.

The evening program of "Fun and Fellowship for the Church Family" featured selections by the Junior Choir, games, and an "Old Fashioned Song Fest." The supper and program was sponsored by the Woman's Fellowship of which Mrs. J. Everette Neese is president.

**"LIFE OF CHRIST"
SERIES AT PLEASANT GROVE**

By Dolan Talbert

"The Living Christ" film series is now being shown at the Pleasant Grove church near Bennett, North Carolina. We invite groups from churches in this area to join with us in seeing the life of Christ portrayed so realistically. The films are in color and sound and are very faithful to the Biblical account. We are sure that young and old alike will be inspired and deeply moved as Jesus Christ is made so very real on the screen.

Services are held at 7:30 p.m. each Sunday as follows:

- May 7 — Holy Night
- May 14 — Escape into Egypt
- May 21 — Boyhood and Baptism
- May 28 — Men of the Wilderness
- June 4 — Challenge of Faith
- June 11 — Discipleship
- June 18 — Return to Nazareth
- June 25 — Conflict
- July 2 — Fate of John the Baptist
- July 9 — Retreat and Decision
- July 16 — Triumph and Defeat
- July 23 — Crucifixion and Resurrection

Memorial services were held last Sunday at Shallow Ford, near Elon College, where Rev. Richard Petersen is pastor. Supt Clyde Fields was the speaker for the morning service and Rev. Charles Bell, neighboring pastor at Bethlehem, Altamahaw, brought the memorial address in the cemetery.

The masthead of United Church Herald now lists Emily C. Lester, as writer concerning lay activities of the United Church of Christ.

Hymn of the month at Tryon is "O Be Joyful in the Lord" (based on Psalm 100) written by Dr. Curtis Beach, whose sermon is used in lieu of editorials this week. Dr. Beach is the only current writer to have more than one of his original hymns accepted for inclusion in the new Pilgrim hymnal.

Dr. Charles Pegram calls attention to the fact that we gave the wrong church name to figures listed in The Sun recently. It is Bayside, Norfolk, where Rev. Julius Rice is pastor, which now has a membership of 423. Bayview has 247, which is a net gain of about 70 in three years — which means 100 new members during that time, what with Norfolk's "fluid" population.

Dr. Walter Graham, president of Southern Union College, spoke at both morning services May 14 at First Church, Congregational, Fairfield, Connecticut, where Dr. Henry Robinson is pastor.

The religious affiliation of members of the 87th Congress is interesting. Nineteen Congregational Christians and two members of the Evangelical and Reformed Church are members of the House of Representatives. In the Senate seven are Congregational Christian. There are a total of 98 Roman Catholics in Congress, 1 Sikh, 20 who list "Protestant" but give no denomination, 4 who give no religious affiliation, and 411 who belong to various Protestant denominations. Methodists are most numerous with 94, followed by Presbyterians with 72, Episcopalians with 67, Baptists with 66, and Congregational Christians with 26.

Southern Convention Delegates

TO GENERAL COUNCIL

June 29 - July 3, 1961

Philadelphia, Pennsylvania

Delegates

- Miss Susie Allen Lay
- Rev. George D. Alley
- Rev. Mark W. Andes
- Rev. William J. Andes
- Rev. Reuben S. Askew, Jr.
- Joseph Ayscue Lay
- W. H. Baker Lay
- Rev. Gale Brady
- J. Earl Danieley Lay
- Rev. Jesse H. Dollar
- Rev. Joe A. French Lay
- Martin Garren Lay
- Mrs. Ray Gordon Lay
- Rev. A. Lanson Granger, Jr.
- Rev. Frank R. Hamilton
- Rev. Robert Kimball
- Mrs. F. C. Lester Lay
- Rev. F. C. Lester
- Rev. S. E. Madren
- Rev. Weldon T. Madren
- G. C. Mann Lay
- Ira L. McDowell Lay
- Rev. J. Everette Neese
- Mrs. J. Everette Neese Lay
- Rev. Richard M. Petersen
- Rev. William A. Rich
- Rev. William T. Scott, Jr.
- Rev. William T. Scott, Sr.
- Rev. Collie Seymour
- Rev. David W. Shepherd
- Mrs. Naomi Thomson Lay
- Rev. Guy H. Veazey

- Rev. Carl E. Wallace
- E. E. Waterfield Lay
- Mrs. W. B. Williams Lay

At Large

- Rev. L. M. Presnell
- Rev. W. W. Snyder
- Rev. K. D. Register
- Rev. Kieth C. Wright
- Superintendent**
- Rev. Clyde L. Fields

**TO GENERAL SYNOD
July 3-7, 1961**

Philadelphia, Pennsylvania

Delegates

- Miss Susie Allen Lay
- Rev. George D. Alley
- Rev. Reuben Askew
- J. Earl Danieley Lay
- Rev. Jesse H. Dollar
- Rev. Clyde L. Fields
- Rev. Joe A. French Lay
- Mrs. Ray Gordon
- Rev. A. L. Granger, Jr.
- Rev. Silas E. Madren
- Rev. William A. Rich
- Rev. Collie Seymour
- Rev. David W. Shepherd
- Alternates**
- Rev. Mark W. Andes
- Rev. William J. Andes
- Rev. F. C. Lester
- Rev. Weldon T. Madren
- Rev. J. Everette Neese
- Rev. Richard M. Petersen
- Rev. L. M. Presnell
- Rev. William T. Scott, Sr.
- Rev. Carl E. Wallace

The Virtue Of Self Discipline (Temperance)

Background Scripture: Proverbs 2; 7:1-5; 14:29-30; 16:32; 17; 27; 20:1; 23:19-21; 19:29-35.

Devotional Reading: II Peter 1:3-11.

Memory Selection: **The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.** Galatians 5:22-23.

A few weeks ago we had a lesson about "Discipline in the Home" and that lesson emphasized an important aspect of discipline. It is very important and desirable that children and young people be disciplined in the home. Today we come to another important aspect of discipline, which is perhaps even more important than discipline in the home — namely, **self-discipline.** Indeed the goal of discipline in the home should be self-discipline. What parents should covet and seek after is that the discipline of the home should become self-discipline, that because a child has learned discipline in the home, he will have developed the power of self-discipline as a means of governing himself when he goes out of the home into society. It is one thing for a person to do right because his parents or his teachers or the officer of the law makes him do it; it is quite another thing if he does right because his better self tells him to do it! Self-discipline is the highest form of discipline, the goal of all other disciplines.

Going Through the World Without Brakes

Some years ago as I left my home in College Court to go to my study, a boy from across the street came gliding down the long concrete walk in the Court at a high rate of speed on an improvised bicycle. He had assembled parts of several old bicycles and was having the time of his life coasting down the modest slope of the long street. He would run with the thing as fast as he could and then would straddle it, sitting on a makeshift seat and coast down the grade. When he saw me step off the front porch, he called out in a wild shout, "Get out of the way, Mr. Hardcastle, I ain't got no brakes on this thing!" And all unconsciously that little fellow stated a disturbing fact about so many people, both young and old today — they are going through life without brakes. They have no self-control, no self-discipline, no self-restraint as they go down the

streets and roads of life! They are carried along by their appetites and passions, by the standards and actions of the crowd. Something else is in the driver's seat.

Wine and Women

Today's lesson, a Temperance Lesson, is concerned primarily with self-discipline in the matter of wine and women. And so often they go together. There is a quip to the effect that while "candy is dandy, liquor is quicker." In any event two of the perils which confront young people today are drinking and sexual irregularity and immorality. There is far too much drinking by young people, and far too much looseness in relations between the sexes. For one reason or another, or for many reasons, there has been a marked increase in the number of un-wed mothers, many of them of high school age! In many instances drinking and immorality go together. Many a young person, under the influence of liquor, will do things that he or she would never think of doing when sober.

The Prostitute and the Prophet

Proverbs 7 gives the longest and most elaborate description of an adulteress or prostitute in the whole Bible. It tells in a simple, unvarnished way about her wiles and her ways. It also tells about the fate of her victim. Best of all it tells about the means of avoiding her. It is because of this fact that this lesson emphasizes self discipline. Society can make all kinds of laws to control and to punish prostitution, but these laws will be of no effect in getting rid of the evil. The solution to the problem lies not in a change of laws, but in

a change of heart. By the way it is significant that in Old Testament days, they punished the adulteress by stoning her, but they did not stone the man! (He was equally guilty!) The Puritans in New England tried sewing a scarlet "A" on the dress of the adulteress, but that did not stop adultery. Nothing will stop it but something deep in the mind and heart of men and women. You do not get rid of sin or temptation by punishment or legislation, but by hating the offense in your heart. A young man abroad for study was asked by a group of "loose livers" how he managed to keep pure amid all the temptations of the city in which he was living, and he said simply that there was a young woman back home waiting for him, and he was doing it for her sake. It was what Thomas Chalmers the great preacher called "the expulsive power of a new or great affection." Unless a young person has a great ideal in his or her heart, and unless life is undergirded from within by a strong self-discipline, he or she has a hard time in our modern world, both from the standpoint of immorality and intemperance.

A Sound Heart

The writer of Proverbs knew nothing about what is now called psychomatic principles, that is he never heard the word as used today. But he knew full well the intimate relationship between mind and body, or as he calls it "heart" and body. "A sound heart is the life of the flesh, but rottenness is the envy of the bones" or as the RSV puts it "A tranquil mind gives life to the flesh, but passion makes the bones rot." This is not hocus pocus. What tremendous effect does mind have over body! How many physical ills and how much sickness is due to mental and moral sickness or maladjustments! Only this morning, as I started to write these NOTES a man came into my study, a man who is not a member of my church, but who calls on me from time to time for help such as I try to give him. I knew from his appearance that something was wrong, and it soon came to light. A day or two before, in a moment of weakness, and under stress and strain, he had spoken sharply and bitterly to a person. And the thing had so upset him that he was really ill. His remorse over the rash act had upset him and affected him

SUNDAY SCHOOL LESSON

MAY 28, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

(Continued on Page 15)

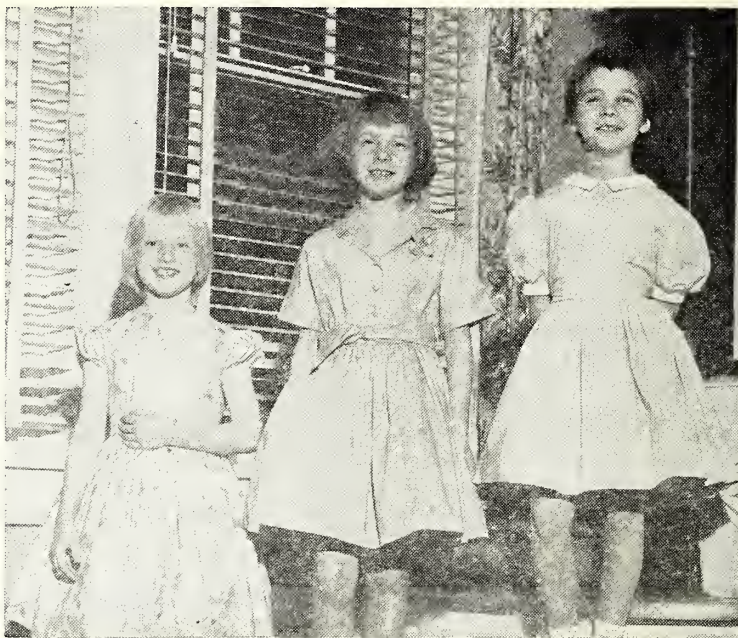
Three Fine Girls

Dear Friends:

When the picture on this page was made just before Easter all three of these girls lived at the Home. Today only two of them are with us. Patricia Bolton, the one on the left, is no longer with us. She was released from our care May 1. She is now a patient at Memorial Hospital at Chapel Hill. Patricia has an infection located in her hip. As yet the doctors have not decided how serious it is. Patricia had lived with us for about six weeks when she became ill. She was placed in our Home by the Welfare Department in Alamance County. They have now taken her back into their care and have assumed full responsibility. Patricia is a very intelligent and sweet little girl. She had adjusted real well to group care. All of us at the Home were very sad over the illness that befell Patricia. We still hope and pray that the doctors will be able to find the treatment that will bring her back to her normal health. You may write her at Room 527, Memorial Hospital, Chapel Hill, N. C.

The other two girls in the picture are Shelia Beaman in the middle and Elanda Wade on the right. Both of these girls are with us and are both healthy and working hard in school. Both of them should make their grades this year. They are eagerly waiting the finishing of the two new cottages for they will be part of the group that will be moving into one of the cottages.

We hope you have marked June 11 on your calendar and will plan to be with us for the consecration of the cottages in the afternoon at 2:00. We hope all our churches in the Southern Convention will be represented.



REPORT FOR MAY 8, 1961

Southern Convention Churches and Sunday Schools	
Eastern Virginia Conference	\$ 119.50
Eastern North Carolina Conference	19.51
Western North Carolina Conference	79.00
North Carolina and Virginia Conference	169.44
Total	\$ 387.45

SPECIAL OFFERINGS

Every Body's Bible Class, Third Avenue Christian Church, Danville, Va.	5.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Dorothy Williams Sunday School Class, Cong. Christian Church, Franklin, Va.	47.00
Pope's Chapel Christian Church (ENC) — Special Offering	5.00
Ed M. Hicklin, Burlington, N. C.	10.00
J. T. Ellison, Franklinville, N. C.	20.00
Special Gifts	720.48
Total	\$ 817.48
Total for the Week	\$ 1,204.93

Brittles Honored At Eure

Dr. and Mrs. R. E. Brittle were honored at a reception at Eure's Christian Church Sunday evening, April 30, following the evening service. This was Dr. Brittle's last service as pastor of the church which he has served for ten years. He is now to give full time to Bethlehem church, Suffolk.

Just prior to the benediction, Mrs. Cleetise Briscoe, president of the

Women's Fellowship, presented the Brittles an engraved silver tray and set of china and two shopping certificates amounting to \$100. Mildred Ann Felton, president of the Pilgrim Fellowship, presented Dr. Brittle with a boutonniere, Mrs. Brittle with a corsage and a floral centerpiece.

The congregation was invited to the fellowship hall for the reception,

where the receiving line was composed of Allen Askew, Sunday school superintendent, and Mrs. Askew, L. E. Smith, Jr., assistant superintendent, and Mrs. Smith and Dr. and Mrs. Brittle. Mrs. Alva Askew, organist, presented several musical selections during the reception. Assisting with the reception were Mrs. Gordon Eure, Mrs. Harrell Felton, and Mrs. Marlene Felton Campbell.

Twelve members have united with our Tryon, N. C., church since January 1.

June will be "Laity Month" at Pfafftown (N. C.) church while Rev. and Mrs. Kieth Wright are away on vacation and attending the General Council.

Books have recently been given to the library at Wake Chapel in memory of C. A. Ballentine, Miss Emma Grantham, and Hugh W. Farrell, father of the pastor, Rev. Earl Farrell.

Wake Chapel, Varina, North Carolina, is having its annual homecoming and memorial day service May 21. The same Sunday this church will vote on the constitution for the United Church of Christ, having discussed it on Sunday evening, May 14.

The Great Bridge church has so many babies in its nursery during services that it has secured the services of a registered nurse. The newsletter says, "Parents can rest assured their children are in competent hands and can now attend worship services together."

First, Richmond, experimented with all organizations meeting on the same evening May 2 at the church. These included the official board, the deacons, the deaconesses, the Women's Fellowship, board of trustees, public relations committee, and the Holmes Bible Class.

"Christian Education Day" will be held in our Asheville church May 28 at 11:00 a.m. All Sunday school classes, from nursery to adult, will report on work for the year. Exhibits of educational materials and student projects will be displayed and a reception held in honor of the Sunday school teachers.

Henry Hewitt of Rosemont, South Norfolk made a mail box for the church office for the use of all officials. Chairmen of committees, presidents of organizations, etc., are asked to check their boxes each Sunday morning.

Sermon themes of Rev. Carl Wallace at Church of Wide Fellowship, Southern Pines, in conjunction with "Family Month" in May are: Priest and Prophet, Living by Fear or Hope, The Power of the Spirit, The Worth of It All, and Charting of the Unknown.

Rev. and Mrs. Arthur Mason Brown are being honored at a dinner by our Tryon church May 19. Mr. Brown will become pastor of Bethany Congregational Church, Montpelier, Vermont, June 1.

Rev. Elmo Allcox of Littleton has become pastor of Eure's Christian Church in Gates County, North Carolina. Services are now being held on the first and third Sunday mornings of each month.

The Laymen's Fellowship of Great Bridge, Norfolk, are inviting all the church to enjoy an evening of "fish and fun" on the church lawn May 20. There is no "catch" to this — no tickets to buy, nothing to join, says the church newsletter.

The tenth anniversary service for Beverly Hills, Burlington, was held May 7. Topic for Rev. Kenneth Register was "A Sure Foundation!" This church is beginning discussions with an architect concerning further expansion of the church plant, as additional church school space is needed.

Rev. William A. Cousins, formerly of Levittown, Pennsylvania, preached his first sermon as pastor of our South Norfolk church Sunday, May 7. The morning topic was "Why I Take Communion" and the topic for the evening meditation was "Developing Stamina to Stand Strain."

A "retirement hotel for senior citizens" is being opened in Southern Pines, North Carolina, for year-round occupancy. In doing this, Mr. George W. Pottle, a member of our Church of Wide Fellowship, is converting "The Hollywood Hotel," which has been operated by his family there for 48 years as a seasonal resort hotel, into this new-type hotel. Room and meals are provided at a yearly rate.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

physically. The prescription was simple and sure — ask God's forgiveness and go to the person whom he had wronged and ask his forgiveness. When he left my study he did not look like the same man. And he did not feel like the same man either!

The World's Mighty Conquerors

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

(Continued from Page 9)

Southern Synod

churches having 400 members during 1960. Two projects were completed with gifts to: Edgewood United Church \$3,285 and St. Andrews, Lexington \$3,500. The next project will be St. Peter's Church in Greensboro.

12. Synod authorized the Council on Cooperation to consider and if found advisable and possible, to establish a central office for the 3 organizations as soon as the Constitution is declared in effect. It expressed its preference for the boundary lines of the new conference to be those churches of Southern Synod, Convention of the South, Southern Convention within the state of N. C. which would comprise 331 congregations and 51,846 members.

—Edgewood Church Bulletin

(Continued from Page 3)

Old Lebanon

POLITY AND GOVERNMENT. . . . O'Kelly and his compeers, heroes of a bitter and yet a most noble struggle, are little known in history and little esteemed, because he and his did not write history. They made history.

"One day this marble will crumble to its native element, and even its bronze tablet will corrode; yea, even every sign and token of this day. . . . will pass away and be forgotten. But never so long as time shall last. . . . will the principles for which James O'Kelly and Rice Haggard wrought and labored and died, be forgotten. They will never perish from the earth. For they are the embodiment of, and the answer to, the prayer of our Lord — 'That they all may be one in us; that the world may believe that thou hast sent me.' (The) principles of religious liberty and Christian tolerance (declared here) are the gift of God, and they are the voice of God which today finds utterance in the fraternity of a fast uniting Christendom."

Unable to effect reform in the Methodist Church in his day, O'Kelly was driven to help found a new brotherhood of Christians. But even so, there is not today a Methodist Church, nor a Methodist Layman, nor a Methodist Minister, who does not owe a debt of gratitude to James O'Kelly for his pursuit of liberty; who does not profit today from the reforms attempted by O'Kelly in his day.

Pentecost 1961

A Message from the Presidents of the World Council of Churches

The keynote of St. Peter's Pentecost sermon, the first sermon of the Church of Christ, is: "This Jesus God raised up and of that we are all witnesses". Peter thus gives evidence of the fulfilment of Christ's promise that His disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of "the mighty works of God" manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are called to render witness to God's act of salvation in Christ.

Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

This year the churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: "Jesus Christ, the Light of the World." At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light "already shines" and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes.

Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to be His witnesses together.

Bishop S. U. Barbieri — Buenos Aires

Bishop Otto Dibelius — Berlin

Bishop Henry Knox Sherrill — Boxford, Mass.

Archbishop Iakovos — New York

Metropolitan Juhanon Mar Thoma — Tiruvella

(Presidents of the World Council of Churches)

The

Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MAY 23, 1961

NUMBER 21

A Litany For Graduation

By Richard K. Morton

Through gratitude for the love and care of those who helped me to grow and to complete my work,

Guide me in the fulfillment of the tasks for which I have prepared,
O Lord.

Through mindfulness of the privileges that have been mine and of the promise in what lies ahead,

Give me humility yet courage as I go forth, O Lord.

Through continued eagerness to learn, willingness to serve, and sincere love of knowledge and devotion to human welfare,

Cast more and more light upon my adventuring steps, O Lord.

Through discrimination in judgment, sensitiveness in all relationships, and faithfulness in all responsibilities,

Equip me to apply and to advance the resources at my command, O Lord.

Through openness of mind, yet genuine commitment to principle, and through proper acquisitiveness in labors, yet generosity of spirit,

Lead me unto worthy fields of labor and stimulating fellow-laborers,
O Lord.

With fresh eagerness to begin new work and to find new friends,

Send me forth with love and faith and hope, I pray.

With quickened pulse as I sense the needs around me and with stirred heart as I begin to understand the meaning of what I have learned,

Send me forth with courage and strength and confidence, I pray.

With skill to perform tasks, understanding of why I want to do them, and dedication to definite aims and goals,

Send me forth to lift up the lives of many, I pray.

With pride in preparation and admiration for learning, yet greater consciousness of the need for character and personality,

Send me forth still to learn and still to strive, I pray.

With sobered recognition of responsibility and disciplined habits of thinking and meeting problems,

Send me forth with readiness to accept my appointed tasks, I pray.

With full remembrance of errors made and weaknesses that remain,

Send me forth with firm resolution to enlarge my knowledge and to improve my methods, I pray.

With command of necessary skills, ability to communicate, and the will to enthroned Thy law and spirit within me,

Send me forth to join my brother man in shaping a life and a world that shall honor Thee, I pray. Amen.

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

Apple's Chapel, near Gibsonville, N. C., voted April 23 to approve the constitution of the United Church.

Chaplain Herbert Dumstrey, U.S.N. (Retired) will be the speaker at The Christian Temple, Norfolk, next Sunday when the pastor, Rev. Frank Hamilton, is at Elon College delivering the baccalaureate sermon.

"What Happens to It?" was the topic for Rev. Mark Andes at Winchester, Virginia, May 7 on Our Christian World Mission Sunday. May 14 this church had a family life supper and program.

Rev. Frank Snider, pastor of St. John's E. and R. church in Burlington, spoke to the Churchmen's Fellowship at St. Peter's Greensboro, May 18. His topic at the dinner meeting was "Our Heritage in National Missions."

Last week's sermon by Dr. Curtis Beach on the Holy Spirit and this week's address by Dr. L. E. Smith on Church Unity seemed so appropriate preceding and following Pentecost that they have been used in place of the usual editorials.

A planning retreat for members of the consistory, presidents of all organizations, and chairmen of all committees at St. Peter's, Greensboro, was held Sunday afternoon, May 21. Following a light supper, the meeting closed with a brief worship service of re-dedication and Holy Communion. St. Peter's had an average church school attendance in April of 88, and an average of 89 at morning worship.

"The Guest in Your Home" was the subject of Dr. W. J. Andes at Elon College Community Church on Mother's Day. Laymen of this church had a supper May 10 with Hobart Steele as speaker.

"The Family of Jesus" was the Mother's Day subject for Rev. Calvin J. Felton at First, Portsmouth. This church recently enjoyed a family night supper with Bible study as the program.

May 22 the Women's Fellowship of Tryon will have its annual business meeting (after one year of organization) in the form of a luncheon. The program will feature the 150 years of the American Board. New officers will be installed.

Friends will be sorry to learn of the serious illness of Mrs. James Hess, who served with her husband for many years as a missionary to India, and who lived at Elon College in recent years when Dr. Hess served on the faculty there. Their address is Dr. and Mrs. James Hess, Route 2, Box 822-A, Oregon City, Oregon.

The first Sunday in May was a big day at Pleasant Grove Church (W.N.C.) according to the pastor, Rev. Dolan Talbert. There were approximately 800 present for the Memorial and Homecoming services. Many people were turned away because the church was filled to overflowing for the morning worship service. After everyone enjoyed a delicious meal on the lawn of the church, the Rev. Lynwood Hubbard brought a most inspiring message for the afternoon service.

Memorial Day at Apple's Chapel will be observed May 28 with Rev. W. W. Snyder speaking at the morning service, Mr. Loyd Chrismon in the cemetery, and Rev. Thomas Madren at the afternoon service.

Jack W. Campbell, Jr., member of Shallow Well church, was a recent guest speaker at Turner's Chapel, using as his subject "Our Christian World Mission." The pastor, Rev. James E. Porter, spoke at Amelia, near Raleigh, on the same subject.

The congregation at The Christian Temple, Norfolk, on Mother's Day was seated in family units. The youth choir shared with the adult choir in presenting special music. Sermon topic for Rev. Frank Hamilton was "The Family and Moral Responsibility."

It must have been a happy reunion when Dr. Ed Riggs spoke at St. Paul United Church of Christ, Cincinnati, Ohio, May 13, for that is where Rev. Richard Jackson is pastor. And the Riggs and the Jacksons were missionaries at Shaowu, China, together, supported by the churches of the Southern Convention.

Circle 2 of the Women's Fellowship of Apple's Chapel sponsored a special Mother's Day bulletin which listed the names of more than 200. Proceeds from this are to go to the church building fund. Gifts were presented by Robert Pritchett to the oldest mother, youngest mother, mother with most children present, and grandmother with most grandchildren present. Rev. Bland Leebrick's sermon topic was "The Weakness and Strength of the American Family."

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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ELON PARSONAGE GOING UP

Rafters went up on Monday, May 8. Roofing will be going on this week — we hope! Bobby Whitesell and his carpenters really "make house while the sun shines"... Vasteen Wagoner and his brick masons can place the brick in rapid order... Waverly Hughes is getting the furnace all set — he may need several helpers when he installs it... Our hats off to Mark McAdams and Biff Brafford for their constant overseeing and shopping for the best prices. The Church will never know the amount of time they have put in on this project... If you want to know about the electricity, ask Professor Hook.

It is really amazing how many people have been working on the building itself. On a recent Saturday, Bill Pendergrass, our Laymen's Fellowship president, had 14 men working — which included such men as Billy Pendergrass, Tommy Edgerton and Barry Oxford, and from their age group on up! Last Saturday six men were needed, and they were there!

Received fertilizer and more grass seed last Saturday through the courtesy of Les Wagoner, Lack Moore, Biff Brafford, and George Morningstar... Now of course the rain will stop and we will need to water the lawn... Vitus Covington, our janitor, thinks this will just make the grass grow faster and the mowing will be more frequent! Thanks fellows!

Some of our men suggested that their "rheumatic knees" and engagements prevent their nailing and sawing. "Could they give some money to pay someone to work in their place?"... Why, yes indeed! Leroy Hughes, treasurer of the Laymen's Fellowship, will be glad to receive your gift.

—The Torch, Elon College
Community Church

A local church may check up on its business practices through a self-study schedule contained in the May issue of *Social Action*, which has been sent to every pastor. Additional copies are 25¢ each, or 10 or more copies for 15¢ each from the Council for Christian Social Action, 289 Park Avenue, South, New York 10, New York.

Congressman Horace Kornegay of Greensboro and Washington will be the featured speaker for Elon College's graduation exercises Monday morning, May 29.

TWO NEW FILMSTRIPS AVAILABLE IN CONVENTION OFFICE

The Church at Warren, color, 17 minutes, recording. This filmstrip tells of the village church at Warren, Michigan, near Detroit, which suddenly found itself in the midst of a fast growing urban community. Should it change its ways to meet the new conditions? This filmstrip shows how, through the leadership of its minister, it has met the challenge.

Charity Begins at Home, color, 17 minutes, recording. This filmstrip states that charity begins at home, in your church, but it extends to the ends of the earth — to Chile, Hong Kong, Korea, Greece, Africa — wherever there is need. This is the theme of this filmstrip produced for the Commission on World Service of the Evangelical and Reformed Church.

You may obtain these filmstrips by writing to Miss Ruth Dunn, Box 336, Elon College, North Carolina. The only charge is return postage.

SPECIAL FEATURES AT HAYES CHAPEL

By Dollie Stone Stirewalt, Reporter

The Junior Department of Hayes Chapel, Garner, North Carolina, had charge of the Sunday school hour May 7. Grady Partin took the superintendent's place and led the singing. Scripture reading was by Deborah Young and prayer by Ann Tussey. The other juniors recited the Beatitudes. We are really proud of these juniors. They did a wonderful job.

During our worship service our pastor, Mr. Sessom, brought a wonderful message from Romans 10:1-10, "Salvation by Christ."

Our youth choir which has recently been organized with Jerry Stone as director and Judy Stone as pianist brought two selections. We are also proud of these young people.

"BIG DAY" AT MT. ZION

By Myrtle Shepherd, Reporter

The annual Homecoming Day, Mother's Day, and Memorial Day service on May 14 at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, was well attended.

The interior of the sanctuary had been painted a soft, pale green and with the new memorial windows gave the church a "new look" which was

quite a surprise to most of the people attending the homecoming service.

Rev. Glenn Garrett, our pastor, read for the scripture lesson Proverbs 31:10-31. His sermon topic was "Attributes of God's Love and Mother's." He compared a mother's love for her child with that of God's love for his children. He said God's love shines into a mother's heart and then the mother's love reflects out of her children. A mother's love for her child is the next thing to God's love for each of us. Just as the light from a flashlight shining into a mirror reflects the light to the other side of the room, so God's love shines into a mother's heart and then the love in her heart reflects back to her child.

The senior choir sang "If I Could Hear My Mother Pray Again." The youth choir sang "My Mother's Prayer." Miss Judy Crutchfield sang a solo during the offering.

There was plenty of food spread on the tables at lunchtime and everyone seemed to enjoy the wonderful fellowship together. The cemetery was beautiful with flowers on practically every grave. We always look forward to this special day each year, because we can renew old friendships and see friends we haven't seen since last year at this time.

SUCCESSFUL MINISTER'S CONVOCATION

When the registrar, Rev. Robert Knowles, added up the registrations for the Ministers' Convocation held at Moonelon May 15-17 he came out with the following: 43 from the Southern Convention, 32 from the Southern Synod, 7 from the Convention of the South. With the three leaders this made a total of 85.

It was voted by the group that next year the Convention should be jointly planned by a committee composed of: Rev. John Settlemire (E. and R.), chairman; Rev. Robert Kimball, Southern Convention; and Rev. W. Judson King, Convention of the South. The committee is to decide on the time, place and program, with the suggestion that next year's meeting might be held the third or fourth week in June.

Rev. Bland Leebrick has tendered his resignation at Apple's Chapel, near Gibsonville, North Carolina, in order to accept the Bethlehem-Wood's Chapel-Wissler's Chapel pastorate in the Valley of Virginia. The Leebricks plan to move August 1.

The Cardinal Principles Of The Christian Church

By Leon Edgar Smith

(Address delivered on the occasion of the Pilgrimage to Old Lebanon Church, Surry County, Virginia, Sunday afternoon, May 7, 1961)

In considering the topic assigned, the Cardinal Principles of the Christian Church, I prefer to discuss, specifically, the prophetic implications of these principles, for they do constitute a basis upon which the whole Christian world might unite. They do imply the means by which such a union might take place. We recall that certain strained interpretations of scripture and religious dogma, dogmatically proclaimed lay at the root of the deflection from the Methodist Episcopal Church in the Baltimore Conference. We are reminded of this scission today as we celebrate the founding of our church in 1794. If we could capture the passion, the vision, the conviction and the determination that possessed the minds and hearts of James O'Kelley and his associates on that far away day, and then recognize the necessity of organization within the church, make plain our willingness to forego all divisive doctrines and all unauthoritative and unnecessary interpretations of scripture as practiced by the church, and then take a firm stand upon the principles adopted, we should experience but little difficulty in discovering an acceptable basis for Christian unity throughout the world.

When the founders of our Church withdrew from the Methodist Church they were not interested in forming another denomination. They were only interested in religious freedom, in giving the whole Gospel to the whole community, in converting unbelievers to the Christian faith, and in Christian **unity** for the whole Church. Think of what they believed and of what they declared:

I—The Lord Jesus Christ is the only head of the church.

II—Christian is a sufficient name for the church.

III—The Bible is a sufficient rule of faith and practice.

IV—Christian character is a sufficient test for fellowship and church membership.

V—The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

What more could they say? What more could be said even unto this good day?

In 1931, in Seattle, Washington, the Congregational and Christian Churches were merged into one Christian body on these eternal principles, not spelled out in so many words, but activated by the same spirit and standing upon the same general principles. These principles are as divine and as eternal as is the Holy Spirit.

To this day, in the year 1961, as never before, this same spirit and demand for a united Church is moving in the hearts of men in different denominations, and in different countries.

The Congregational Christian Church is praying earnestly and working diligently for a united church the world over. At the moment we are concerned for the union of the Congregational Christian Church-

es in America and the Evangelical and Reformed Church in this country. We pray earnestly for the success of these efforts. Of course, the two churches are different, different in belief, in doctrine, in polity and in practice. But what do these differences matter when we are united in Jesus Christ as the only head of the church, are to be known the world over as Christians, and both denominations turn to the Bible, the Old and New Testaments, for inspiration and guidance? And, also, we are bound together in one Holy Communion by the love of Christ and sustained by the unfailling Grace of God. This union will not curb our freedom locally in the least, but will increase our influence and give us broadened opportunities for service at home and abroad.

Surely we are beginning to realize, and all who love freedom in religion and in civil life should realize, that there are powerful forces operative in this country today that would hinder our freedom in religion and destroy the Protestant concept and practice, long since established in our country. One of these forces is Communism; that seems to take delight in ridiculing our religion and avows vengeance and destruction of all Christian beliefs and practices of our people. They declare that there is no God; that such a thing as divine revelation is a ridiculous absurdity.

Then are you aware of the rapid growth of the Roman Catholic Church in the United States; growth in numbers, position, influence and now in power. Do we realize what this means to Protestantism, our conception of true religion in purpose and practice? One man speaks for the Roman Catholics. There are so many voices for the Protestants that they make such a confusion that no one seems to hear nor does anyone really understand. Do we realize that all of this is a threat to the freedom in religion, without disturbance, that this nation has enjoyed since the day that the Pilgrims landed at Plymouth Rock? It is high time under God, that the Protestant Church unite her forces and arouse herself to her privileges and responsibilities.

These are the forces that are arrayed against Protestant religion today. Think you, that any one denomination, however great, is strong enough to stand against these sinister foes that are constantly blasting away at our faith, our principles, our doctrine — the very foundation of our hopes in God? NEVER! This is the task of the whole church, of united Protestantism. In union there is a strength; in differences there is weakness. A united Church could speak with force on perplexing issues, and to militant foes who stand with everlasting vengeance against the Church. Are we courageous and bold enough to put aside all "isms", Lutheranism, Episcopalianism, Methodism, Presbyterianism, Congregational Christianity and all other "isms" and come together as one great Church of God dedicated to give Christ

(Continued on Page 15)

Freedom of the seas may be an empty phrase to those who have not taken time to analyze the full significance of its meaning. Its importance is equally great and indispensable in times of peace and war. Indeed, freedom of the seas is the foundation of one of the oldest industries of this country, its benefits to mankind are mutual, and no nation could well survive without free use of the seas.

Man's mastery of the waves through the construction and operation of ships is so full of romance and adventure that it is a part of the life of the people the world over. And to the United States goes the honor of having sent the first steamboat across the Atlantic. This 100-foot ship, the Savannah, sailed out of the port of Savannah, Georgia, May 22, 1819, and when sighted in an Irish port, someone exclaimed that the ship was on fire, not having before seen a vessel sailing under steam.

On August 17, 1807, Robert Fulton sailed the Clermont, the world's first steamboat, up the Hudson River, and following this, the use of steam in propelling vessels came into use along the Atlantic Coast. But it remained for the Savannah to be the first steamship to reach European shores. "America first" has never been an empty phrase.

Ship-building and ship-operation by the United States since the days of the Savannah is a full and exciting book of itself. It would take long research to ascertain how many ships, commercial and for defense purposes, have been constructed in the last 150 years, how many outmoded, lost or destroyed, and the vast cost involved. For reasons of defense, the number of ships equipped for defense is not known to the public, but merchant vessels number approximately 3,500. This is on par with the number of such ships operated by the British Commonwealth of Nations, and five times more than the number of commercial vessels operated by the U. S. S. R.

All countries combined operate about 17,000 ships that haul imports and exports for the benefit of their people. This exchange of goods among nations is essential, for if it were not for foreign trade the United States would have no coffee, no tea, no tropical fruits, no spices and no rubber tires for automobiles. It would

suffer in many other ways. Even such great industries as steel and telephones are dependent upon the imports of many foreign products. The situation presents a picture of interdependence.

One half of the world does not know how the other half lives, but without freedom of the seas and ships the "other half" might not be living.
C. B. Riddle

The earth is the Lord's --
He hath founded it upon the seas

Psalm 24

"The Torch" of the Elon College Community Church reminds members of the above theme for this quarter's Sunday schools lessons in our denominational literature.

"The courses being studied this quarter explore the order and dependability of creation. They lift up the wonder and mystery of God's world. They point out the opportunities given by God to man for responding in adoration and action to the goodness of God."

"Science in God's World," which is the senior high topic and "The World in Which We Live," the young adult topic, are particularly thought-provoking.

A MEDITATION

By John G. Truitt, D.D.

WELLS WITHOUT WATER

These are wells without water; clouds that are carried with a tempest. 2 Peter 2:17.

These who? "There shall be false teachers among you." These are they. This chapter begins with them, and describes them until we arrive at this text: "These are wells without water." Useless, dangerous, nuisances are wells without water. Also windblown clouds bearing no refreshing rain, tossed by the tempest in a hot copper sky, are only vain promises.

Jesus served a right sharp sentence on bad teaching, didn't he? Jesus came not to destroy the law and the prophets. They could not be brooked or gain-said, but everyone of them should be fulfilled; to that purpose had he come. (Matthew 5:17-19).

Do you remember how Paul wrote Timothy to "Preach the word... for the time is coming when people will not endure sound teaching... they will accumulate teachers to suit their own liking, and will turn away from listening to the truth."

Teachers? Who are teachers? First parents are teachers. The

mind of a little child is open, waiting, receiving, learning. Nearest to a little child is its mother — its mother and father. They are paid in the best coin beneath the shining stars — the love of a little child! And how about the other "professors," those whom the parents themselves have trained for their "professorships," the brothers and sisters in that selfsame family circle?

That school, my friend, has a head start on all the others. It comes before kindergarten and goes beyond college, far out into the halls of experience, deep into all the years to come.

Now go back to the next: Dry wells and windblown clouds, which the little country boy calls, "Empties, daddy." Home! What a place! What a pity, if it isn't "What a place!" What a responsibility rests on that school!

And, ah! yes, teachers. Teachers who greet little six-year-olds at the wonderful door of the grade school. And you, you are a teacher, and so are we all. "Actions speak louder than words." Be not wells without water! Amen.

When We Disagree

By George D. Alley

Part of the genius of our fellowship, and of the vitality of our local church, is that we may "agree to disagree." One of the most cherished of the Cardinal Principles of the Christian denomination, in which our church had its birth and has recorded the greater portion of its history, is: "The right to private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all."

Through all the years since James O'Kelly and his friends reached out for religious liberty in 1794, the practice of this principle has meant that individuals and groups within our churches have clashed, often resoundingly so! But the rights of persons to hold differing opinions have ever been respected and have seldom been the cause of disunity or of lasting discord. With God's guidance, our forbearers were able "to keep the unity of the spirit in the bond of peace," (Ephesians 4:3) thereby giving clear example of their capacity for Christian love. Such has happened at least once, if not many times, in every local congregation and in every larger body within the Church.

As your minister, it has been my privilege to witness such examples on several different occasions in the Suffolk Christian Church. Some of the finest personal stature I have ever observed has been in people who have said to me, "I did not vote for this but, now that the decision is made, I intend to go along with the majority."

Surely, we need this spirit in our church in these days! I, for one, confidently believe that it is very present and will certainly prevail. It helps, always, to realize that the church is greater than any individuals within it, that it was here before we were born and will be here after we die and that, just as others have presented us with a goodly heritage, we have a deep and abiding responsibility to do as much for our children and our children's children. In our appreciation for the past and all that has been brought to us out of it, we must remember that our responsibility is to the future: for generations yet unborn will be living tomorrow, not yesterday.

These lines from the pen of the poet express, more fully than any-

thing I can say, what we ought to feel:

"Hold high the torch!

You did not light its glow—

'Twas given you by other hands, you know.

'Tis yours to keep it burning bright,

Yours to pass on when you no more need light;

For there are other feet that we must guide,

And other forms go marching by our side;

Their eyes are watching every smile and tear

And efforts which we think are not worthwhile,

Are sometimes just the very helps they need,

Actions to which their souls would give most heed;

So that in turn they'll hold it high

And say, 'I watched someone else carry it this way.'"

—Suffolk Newsletter

Circular Living

By Rev. J. E. Lair, Minister

The Congregational Church
of Jefferson Park
Chicago, Illinois

"Fix firm the center first, then draw the circle round" is a little saying I heard a long time ago and have often thought about. Think about it a bit. Everyone of us draws the circle in which we live. What we read daily helps to set the bounds of our circle. Always, you can gauge the outreach of a man's mind by his reading habits.

What we say and the manner in which we say it helps to determine the bounds of the circle we draw for ourselves. Conversation about trivial things and events of a passing nature does not push out any boundaries. What we think and do helps also to set the dimensions of our circle. Narrow thoughts lead to narrow speaking and living. Revengeful thoughts lead to uncooperative action. It keeps the spotlight upon the "I" rather than upon the "WE" of our daily relationships; and the "I" is always constricting, never expanding.

The drawing of a circle about ourselves is inevitable. We cannot escape

it. If it is not an expanding circle it becomes an ever-shrinking circle. It cannot remain static. The moment we stop growing we begin to shrink and get smaller.

See what circles can do. One: A circle can shut out from your living — people, achievements, the wider world, and attitudes just as effectively as a closed door shuts out from your home all that you do not want in. Two: As a circle can shut out, by that very act it can shut in as well. When you close the doors to outsiders you shut yourself in. By shutting others out and ourselves in we close the doors to those attitudes and deeds which would make us all citizens of the world and children of the One God, the Father of us all. The spirit of revenge closes the door to goodwill; smugness shuts out learning, complacency shuts out adventure, bitterness shuts out understanding.

The corollary of shutting others out and ourselves in is that we begin then to live as on a merry-go-round. But remember that while our living is circular in design it is intended to get us somewhere. Though our jobs may contain a lot of routine there is still room for growth and adventure if we look for it. For life need not — and will not — become a merry-go-round to us if we will see our respective jobs in relation to the whole gamut of living.

John tells us that "Jesus, knowing that he came from God, and that he was going to God, rose up..." There was no sense of wandering in his life. He knew! "Fix firm the center first, then draw the circle round." That is what Jesus did. He settled early in life the purposes for which he would live. He determined what the center of his life would be. He made it God.

Jesus knew too that from the center of life springs all outward action. The words we speak are first thoughts in our minds. They are the result of quiet but persistent meditation. The action we exhibit is first meditated upon in the mind. The attitudes we show by word and deed are first conceived in the heart, and nurtured there till they become strong enough to expose themselves. Motives, said Jesus, are the very center of life. They are the beginning of all we do and say. So Jesus said: "Seek first God's Kingdom..." In short: "Fix firm the center of your life, then draw the circle round." Then comes inclusive living.

Activities At Waverly, Virginia

The Waverly Congregational Christian Church, Waverly, Virginia, wishes to report varied activities.

In the early fall, Rev. Robert Knowles and a team of young people visited our church and Sunday school. They showed slides of Moonelon and its varied projects, after which a covered dish dinner was served. The attendance and interest were revived by their visit.

Then the Elon College choir worshipped with us one morning in November, lifting our spirits and appreciation of good music by their numbers. There was a full house and many became interested in what Elon College has to offer in the music department. The entire Fellowship served dinner to all who came.

Our Christmas pageant was presented to a large and appreciative audience. Mrs. S. B. Sheffield, Jr., directed it and was ably assisted by the choirs, various committees, and all departments of the church school.

Youth Week was observed by our junior and senior groups for two Sundays. Our youth and sponsors really showed what they could and would do, with our pastor, Rev. J. E. McCauley, guiding and assisting in every possible way. Mrs. Wilmer Rowe, one of the sponsors, worked long and faithfully to make these services worshipful and meaningful. Our young people participated in the choir and assisted in ushering.

Special services were held during Lent and at Easter. On Maundy Thursday Holy Communion was served in a beautiful candlelight ceremony. The music of our choirs, with Mrs. Minnie England directing and Miss Cox as organist, helped us to really meditate on the meaning of the Last Supper. Good Friday a union service was held from 12:00-3:00 at the Episcopal church with the ministers of Waverly participating.

Easter services began at 6:00 a.m., with ministers of our town joining with our minister and choir in a union sunrise service. The 11:15 service found the church filled with people, and the beauty of the flowers, music and morning worship helped us to realize anew that Christ has arisen.

For our minister's subject the next Sunday he used the topic "A Glorious Easter — What Then?" The F.H.A. group worshipped with us.

Already we are thinking in terms of graduation, vacation, and our vacation Bible school. The Methodists and our church work together on the latter.

The Rev. Mr. Tucker Humphries, pastor of our church at Franklin,

Virginia, has accepted the invitation to be our guest minister in a series of evangelistic services in September. We are looking forward to these days together with happy anticipation and joy.

We are sorry to report that Mrs. McCauley has been confined to her home and the hospital since January 2. We wish for her a speedy recovery.

Pilgrimage To The Site Of Old Lebanon Christian Church

By L. E. Smith

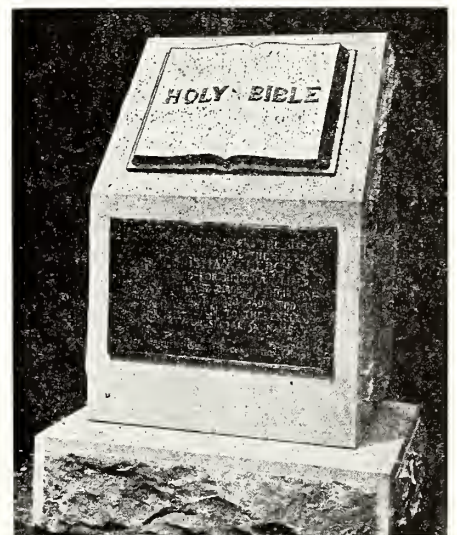
On at least one previous occasion the officials of the Christian Church in the Southern Convention have called a meeting of representatives of our church to be held at the site of Old Lebanon Christian Church. That meeting, as I recall, was in the summer of 1927. Personally, I could not be present, but it was my privilege to be present and a part of such a gathering on Sunday, May 7, 1961, at 3 o'clock in the afternoon. A sizeable congregation gathered; I should say encouraging considering the efforts expended for such a gathering. The ones of us who were there were appreciative.

The site was not attractive, nor pleasing. If the church is to continue to call upon its membership to celebrate the founding of our church some effort certainly should be made to improve the appearance of the place of the founding of our denomination. The site consists of a small

plot of ground on which are a number of graves, and a very beautiful monument with slanting top, which represents the Holy Bible, beneath which is an imposing bronze tablet on which is inscribed the Cardinal Principles of Our Church, with some mistakes which are regrettable. This monument is the only thing that is attractive about the whole place. Behind the church lot is a tenant house. To the left facing from the road is another tenant house; neither of which is in the best of repair. The whole appearance is a sorry spectacle.

If we are to continue to gather at this historic place, and if it means as much to us as we contend, certainly something should be done to make it worthy of the great church that it commemorates. Can anything be done? What can be done? Who, but the Eastern Virginia Conference, and the Southern Convention should do it? Comments and suggestions may be made through The Christian Sun.

Monument
at
Surry Courthouse, Virginia
Site of
Founding of
Christian Church



India Welcomes World Council

By Metropolitan Juhanon Mar Thoma

Metropolitan Juhanon Mar Thomas, of the Mar Thoma Syrian Church of Malabar, is a president of the World Council of Churches. This is one of a series of articles issued in connection with the Third Assembly of the World Council of Churches, to be held in New Delhi, India, November 18 - December 6.

When the World Council of Churches holds its Third Assembly in New Delhi, India later this year, it will come to a centuries-old civilization — to a land which has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality."

India's sons and daughters have sacrificed everything to follow and realize the Real. This is a land where thrones have been abandoned in the search for Light and Peace; and sceptres and swords given up in the pursuit of truth and non-violence. Therefore, the declaration of Christ as the Light of the World, the assembly theme, will strike a responsive chord in the hearts of the people of this land.

Christianity Comes to India

Christianity in India has been long looked upon as an exotic plant introduced by western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the Church existed in South India at a very early date. Yet tradition records that St. Thomas founded the Church there, and the sixth century historian Cosmas reports that he discovered churches in Ceylon, Quilon and Konkan during his travels, an indication that they existed long before his time.

Of the churches which Cosmas saw in his travels, only those in Quilon on the Southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the Church did not make a sufficient impact through missionary endeavor and other activities.

Today we have in Malabar not a united church as in the beginning. There are rather to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean Church, or the Church of the East, dating back to the sixth century. Then there are the Roman Catholic, Jacobite

Orthodox and the Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body, known as Thozhiyoor Church.

The churches of Cosmas' day were in communion with the Nestorian Church in Persia. But while the St. Thomas Christians were in communion with a foreign body, they were independent in the administration of their own affairs.

It was not until the close of the 16th century that the Malankara (Kerala) Church was brought under the authority of the Roman Catholic Church by the Portuguese who dominated the southwestern part of India. However, with the decline of Portuguese power in the middle of the next century, one section of this church declared its independence from Rome and appointed its own bishop.

To validate the consecration, a bishop from Antioch was invited to perform the rite. It was in this way that the connection with the Jacobite Church of Antioch began. In time, the Jacobite Church protested against the control of the Patriarch of Antioch and established its own independence.

When British rule was established in South India at the beginning of the 19th Century, the St. Thomas Church (later known as the Syrian Church) drew the attention of the British Church Missionary Society (C.M.S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close cooperation between the missionaries and the Syrian metropolitan for some 25 years.

But then disagreements arose between the metropolitan and a new generation of C.M.S. workers, causing them to abandon their work in the Syrian Church and direct their attention to non-Christians, especially those of the backward classes. It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the united Church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists and Presbyterians. (Discus-

sions for further union of the united church with Lutherans, Baptists and Mar Thoma Christians are still open).

Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian Church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of the church in Malabar as it existed before Roman Catholicism was introduced in the country.

Modern Protestant Missions

However, the honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. While these foreign missions organizations have carried their divisions at home to the mission field, they have done their work effectively, promoting educational, medical and social programs with enthusiasm.

Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious propaganda of the missionaries. But today even smaller Christian bodies, including the Pentecostal and Plymouth Brethren, are represented throughout the country.

While missionary activity has not been affected by the achievement of national independence, a break with this policy may be expected. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches which have not yet fully become self-governing, self-supporting and self-propagating.

Indian Lessons In Search For Peace

It is in such a climate as this that the World Council will meet in New Delhi. The Indian Church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The Church in India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being earnestly carried on in North India, South India and Ceylon. It is certain

that the World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian Church.

There is also the feeling in many quarters in India that Christianity is a western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage to Him. The presence of eastern traditions will also help to clear up some of these misconceptions and the assembly itself will make it clear that "we are but part of a world-wide fellowship which owes its allegiance to the One Master whom it declares to be the Light of the World."

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral part in the life of the Church, and can never be a mere "extra".

The Church must fulfill its mission to bring light to the world by bearing witness to her Lord, as the Scriptures command.

World Can Learn From India

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment and ignorance, as well as to distribute both land and wealth on a more equitable basis. Mahatma

Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning goodwill rather than by force. Their examples are a challenge to those who would resort to arms. And there are many others as well in India who have demonstrated by their lives that it is better to give than to receive.

These are but some of the things which India can teach the world as it joins in the common search for goodwill and peace. So it is that the Church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the Light of the World.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

Ecuador

(E. and R. Mission)

Picalqui

Rural community 60 miles northeast of Quito where many Indian families live.
May

28—Rev. and Mrs. Eugene Braun combine agricultural and medical missions, for he supervises the Picalqui mission farm, agricultural classes, and extension work, and she supervises an outpatient clinic. A minister, he preaches, visits, teaches. His father was executive secretary of Board of National Missions; her parents were missionaries to Honduras for 30 years.

29—Rev. and Mrs. Paul Streich are the senior missionaries of the United Andean Indian Mission, having gone in 1954 to open up new work in Ecuador and help establish a cooperative mission pattern there. Now they supervise a 7th grade boarding school for Indian children; supervise Sunday schools in two new areas; direct community programs of literacy, recreation, handicrafts. He wrote program on Latin America for 1961-62 adult program book.

Quito

Capital of Ecuador with population of 250 000.

30—Rev. and Mrs. Harold Auler, Sr., have been missionaries to Honduras but are doing a special two-year term in Ecuador because of critical shortage of missionaries there. He does evangelistic work in outlying villages; she works with women's groups and teaches music.

HONDURAS

(E. and R. Mission)

31—Mission work was started in San Pedro Sula, Honduras, in 1921 in response to a cry for help to meet economic, social, moral and religious needs of the country. Now there are 18 organized congregations which form the Honduras Synod, five ordained pastors and five candidates about to be ordained.

June

1—Rev. Thomas Puroff is a new missionary to Honduras, but he has a substantial background of experience. A graduate of Heidelberg College and Eden Theological Seminary, he has directed work camps in Puerto Rico and North Dakota, participated in one in Ecuador; did seminary field work at inner-city mission; served as student chaplain at St. Louis Hospital; and spent a year in Honduras as a special term missionary, teaching in mission high school in San Pedro Sula.

Concepcion Del Norte

Small mountain village about 60 miles from San Pedro Sula where a rural extension program is being developed and a Honduran nurse assists in mission dispensary. The church has a Honduran pastor.

2—Miss Diemut Heller is a native of Germany, where she received nurse's training. She went to clinic at Concepcion del Norte in 1958, now is attending language classes in Costa Rica, and then will return to clinic.

3—Miss Magdalene Kroehler served as a missionary nurse in India for 21 years. Then she went to Honduras, where she had to learn language, and became head of clinic in Concepcion del Norte and also serves clinic at Pinalejo.



Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Moonelon

Come to Camp Moonelon this summer! Here you will find fun and Christian fellowship, time to dig into our Christian faith, significant experiences of worship, good food prepared by expert cooks, a chance to get closer to the out-of-doors and understand God's ongoing creation, and an opportunity to meet old friends and make new friends. Lives have been strengthened, enriched, and changed at camp, and it can happen to you. Send in your registration blank right away.

When asked to write a brief summary of her week at Moonelon, one of last summer's campers wrote the following account:

"I can't really put into words the things Moonelon has meant to me this week. It has, of course, meant fun, fellowship, and work with my fellow teenagers. But it has also meant something much deeper and greater. It has meant a chance to worship and come closer to God, a chance to find my life. This is the kind of life I want: a life of service.

"Everyone came to Moonelon looking for knowledge. Most of us found this knowledge in one form or another.

"Now we are leaving and going back to our churches to share our new-found faith and knowledge. We all go with a prayer of dedication in our minds and with the two words, 'Help me.' Help me to share the worlds of knowledge and faith that Camp Moonelon has given and meant to me."

Another camper stated that Moonelon meant the following to her:

- Many wonderful experiences
- Many new friends
- Seeing old friends again
- The inspiration of Vespers
- The stillness and strength found in Morning Watch

- Being tired and dirty after work projects
- Good, clean fun
- Impressive presentations
- Useful discussions
- North Carolina's beating Virginia in softball
- The campfire
- The cross on Vesper Hill

- Communion service
- Good food
- Talk, talk talk
- Most of all, getting closer to God."

Remember, the first camp begins on June 11. Send in your registrations at once because the camps are quickly filling. Oh yes, just let the North Carolina P. F.'ers try to beat us Virginians in another softball game!

The Pilgrim Fellowship

The youth fellowship of your church is a part of the youth ministry. You are a part of the youth ministry! It is both the service which the whole church gives to its young people and the services which the young people share with each other and with the whole world. The minute we cease to think of the youth fellowship of a church as less than a church, we begin to limit the purposes and programming of the youth ministry. We are an important, serving part of the church to be served. This is the youth ministry to which our various fellowships are committed.

This means that our youth fellowship (called the Pilgrim Fellowship) is far more than a Sunday evening meeting of young people or an organization of youth. It means that everything the church does for young people, and everything young people do in, with, and as the church, and everything that ought to be done, is part of this vital ministry.

Several things Pilgrim Fellowship isn't:

- ... It isn't a national Congregational Christian youth club, with local chapters in each church. (It is the church itself, at work with youth.)
- ... It isn't, therefore, something you have to join. (All our young people are part of it no matter what the name of the local organization might

be: Young People's Society, Scrooby Club, Christian Endeavor.)

... It isn't just an organization for high school young people meeting on Sunday evening. (It is the total youth program of your church, meeting in various sections at various times: in church school classes, in week-day groups, on Sunday evening.)

VALLEY SPRING RALLY

By Leanna Sellers, Reporter

The Virginia Valley Conference Pilgrim Fellowship had its spring rally at Bethel Church at Elkton, Virginia, April 30.

The Pilgrim Fellowship of the Bethel Church led the opening devotions. The minutes from the fall rally were read and approved. Roll call showed that eight churches were represented.

An item of business was the adoption of the newly-proposed budget. A role play in which each item of the budget was explained was presented by our guests from North Carolina. These North Carolina guests included Dorothy Lester, Dianne Binkley, David Andes, George Morningstar, and Rev. Robert Knowles. With the aid of their role play, the new budget was adopted.

A picnic supper concluded the rally.

What Will I Be?

The future puzzles everyone. We all wish we could tell just what will happen to us in the days ahead. If we knew, we could plan for it. But we don't know. We can only guess. But our guessing is not gambling, for we do have some knowledge, some experience, some faith to strengthen our hope for the future.

No matter what the future brings, we go on living. But our daily living dare not be aimless wandering. We need to plot our course, expecting detours, but always keeping our eventual goal in mind. And what is our life goal?

Is graduation a life goal? What if we make our goal in life to graduate from college? We knock ourselves out to get a diploma. We sacrifice everything. We might even cheat or steal to get that diploma. Then with diploma in hand, we suddenly realize that we don't know where to go from there. We're lost. We've run out of a goal for our life.

We should think big! College graduation makes a good temporary goal in life, but it is not big enough to last a lifetime. Then what goal is as big as life itself? We've got to lift our sights. We need a perspective that is not limited by our human span on earth. And that's where God comes in.

God started it all. All that we see and know had a beginning. All life works according to laws and patterns established at that beginning. This means that if we were to know these laws, we could live in harmony with the original purpose of creation. Already man knows many of these laws of creation — the law of gravity, the chemical pattern that forms water, and the laws that lift airplanes into the sky. Only recently has man uncovered the long-dormant laws of the atom which were in existence from the beginning of time. Yet to be uncovered are unnumbered laws that have been lying dormant since the days of creation. And in that beginning was God. He is the Creator.

Where do we fit in? Included among God's creation were laws by which we humans live and die, laugh and cry, work and play, run and fall, think and read, discover and grow. We believe that God loves us and that his laws are to our advantage when we follow his intended way for us. When we do not know or follow his

way, we stumble and fall. Therefore, can we say that to live abundantly means to live according to God's intention for our lives? Could this be our goal in life: TO LIVE THE WILL OF GOD?

"Now let's get practical," you say. "How can I live the will of God when I haven't the slightest idea of what God's will is?" The truth is that none of us ever completely knows God's will. The process of "finding the will of God for my life" never ends. We ceaselessly examine our talents and opportunities. We continue to be sensitive to the needs of the world about us. We diligently seek for even fuller knowledge of God's way for us by exposing ourselves to him through prayer and worship, by studying God's truth as revealed in the life and teachings of his Son, Jesus Christ, and by observing God's working in and through the people and events of our day. Every Christian who lives his life in the service of Christ's cause is called of God in his vocation — whether it be a church vocation or not. That's the "priesthood of all believers." We owe God our first allegiance. As St. Augustine said: "Thou hast made us for Thyself, and our hearts are restless until they find their rest in Thee."

Finding our place means taking an honest look at ourselves and our opportunities. Many aids are available — vocational and talent testing, guidance counselors, ministers, teachers, friends, and also many fine books, experts, and employees in those fields of our major interests. There is abundant information. Use it. When we begin to finalize the decision on our life vocation, we should choose what we are best equipped to do. Then we need to get down to the job of preparing ourselves adequately for our vocation.

We pack more power than we know. None of us lives up to our full potential. We all have muscles and brain power and talents we've never used. Only under pressure do most of us call upon our untapped resources. However, some people discipline themselves to press for greater use of their own personal powers. A scientist sets out to discover a cure and under pressure of his research, he draws heavily on his potential mental power and talents. The athlete strives to break a record and pushes his body to make use of a fuller

physical potential. We must want something hard enough to make the most of our potential.

By giving ourselves, we make the most of what we have. By giving, we receive.

—Youth Magazine

FAMILY NIGHT PROGRAM AT LIBERTY

Approximately sixty-five persons attended the Women's Fellowship annual family night service at Liberty (Vance) Christian Church, Route 1, Henderson, N. C., Wednesday evening, May 10.

The service was led by the minister's wife, Mrs. Gale Brady, with people of all age groups taking a part. Kathy Ayscue had the prayer of the children; Terry Stokes told briefly what a home means to teenagers; and Janice Grissom led the teen-ager's prayer. Mrs. Gale Brady led the prayer for housewives and Mrs. F. B. Fuller, Jr., led the entire group in responsive prayer. Mrs. Robert Kittrell sang "Bless this House" accompanied by Mrs. Nelson Falkner on the piano.

Special honors were given Mr. and Mrs. M. W. Ayscue, Sr., for being the oldest father and mother attending the service and Mrs. M. L. Grissom was honored as the oldest person present. Mr. and Mrs. Douglas Foster were honored for being the youngest father and mother present. Mrs. W. D. Foster bestowed the honors with beautiful flowers and a very impressive speech to each person.

Mrs. Thomas Dement was in charge of games for the children and adults. At the close of the service Mrs. Tollic Smith served everyone delicious punch and cookies.

It's fun and playtime for the young people of Pleasant Grove church (near Bennett, N. C.). For several weeks they have been busy clearing off ground behind the parsonage. It's lots of fun to rake and haul off rocks, knowing that you'll have a big hamburger cook-out when the work is done! The ground is ready now, and the young people are buying play equipment. They have a volley ball court, an area to play badminton and horseshoes and a basketball goal. Anyone ready for a game?

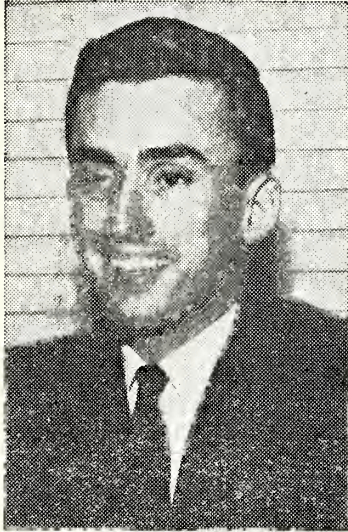
Thirteen great-grandmothers were honored by Church of Wide Fellowship, Southern Pines, on Mother's Day.

New Student Officers At Elon College

By Luther N. Byrd

The Elon College Student Government officers, who will direct student affairs through the 1961-62 college year, assumed their duties the first week in May following a formal service of installation during a special chapel service.

Clifford Hardy, of Franklin Park, N. J., is the new president of the student government; with Don Ter-



Clifford Hardy

rell, of Richmond, Va., as vice president, and Eleanor Smith, of Winston-Salem, N. C., as secretary-treasurer.

Members of the new Honor Council are Charlie Rayburn, of Norfolk, Va., William Bilderback, of Annapolis, Md., William Luby, of Wethersfield, Conn., Sandra Neighbors, of Forest City, N. C., and Susan Sandefur, of Danville, Va.

Installed as members of the new Student Council are Lee Mullis, of Myrtle Beach, S. C., James Rosser, of Sanford, N. C., Gail Hettel, of Hampton, Va., Denyse Theodore, of North Belmor, N. Y., and Kenneth Inge, of Elon College, N. C.

Fred Shull, of Burlington, N. C., is the president of the rising senior class; other officers being Walter Bass, of South Boston, Va., vice-president, and McIver Henderson, of Columbia, S. C., secretary-treasurer.

Thomas Brady, of Henderson, N. C., is the president of the rising junior class; with Jerry Hollandsworth, of Danville, Va., as vice president, and Judy Maness, of Ramseur, N. C., as secretary-treasurer.

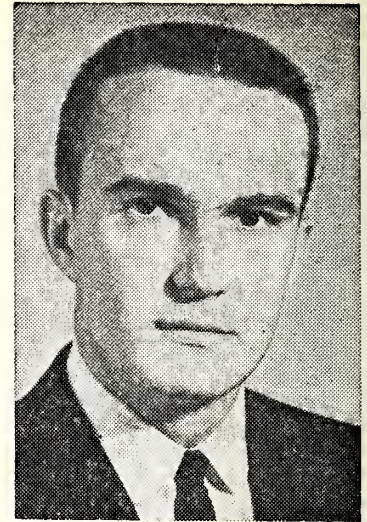
Lynn Ryals, of Durham, N. C., who was president of his freshman class, was re-elected and will serve as president of the rising sophomore class; with Gerald Allen, of Winston-



Eleanor Smith

Salem, N. C., as vice-president, and Ellen Burke, of Graham, N. C., as secretary-treasurer.

These class officers will serve as representatives of their classes in the Student Senate, but each of the classes also elected five additional members of the Student Senate. The senators who were installed as members of the campus legislative group are as follows:



Don Terrell

From rising senior class: John Knight, of Sanford, N. C., Bobby McKinnon, of Burlington, N. C., Jane Morgan, of Greensboro, N. C., Don Rankin, of Miami Beach, Fla., and Helen Wright, of Greenville, S. C.

From the rising junior class: James Buie, of Darlington, S. C., Roger Fletcher, of Burlington, N. C., Amy Litten, Burlington, N. C., Becky Stephenson, of Suffolk, Va., and Robert Saunders, of Birmingham, Ala.

From the rising sophomore class: George Diaz, of Douglaston, N. Y., Roger Grimson, of Durham, N. C., Doris Ann Morris, of Stanardsville, Va., Valerie Spangler, of Silver Spring, Md., and Carol Tragesor, of Arnold, Md.

Elon Alumni Groups Have Active Year

The most active year in the history of the Elon College Alumni Association is nearing a close, according to a report from the office of Alumni Secretary William B. Terrell, which shows a total of twelve chapter meetings during the year and a total attendance of more than 800 persons.

Dr. J. E. Danieley, Elon College president, who has appeared as the featured speaker at most of these alumni gatherings, expressed himself this week as highly pleased with the increasingly close ties between the college and its former students in all sections. Speaking at various meetings, Dr. Danieley has presented alumni with the story of Elon's progress.

Along with President Danieley and the alumni secretary, Prof. Robert Baxter, who is director of development, and William R. Ginn, Elon admissions counsellor, have attended many meetings. Other faculty members were also present on a number of occasions, and student musical groups have been present to provide entertainment.

Alumni chapter meetings have been held in North Carolina, Virginia and Georgia. Those in North Carolina have been held in Alamance County, Gibsonville, Reidsville, Wilmington, Charlotte and Sanford, while gatherings in Virginia have been in Richmond, Alexandria, Norfolk - Portsmouth, Suffolk and Newport News. The Georgia meeting was in Atlanta.

A Search For Life's Meaning

The Answer But Not
The Whole Answer

Background Scripture: Ecclesiastes 1:12-18; 3:1-14; 5.

Devotional Reading: Psalm 42: 1-5.

Memory Selection: In the world ye shall have tribulation; but be of good cheer, I have overcome the world. John 16:33.

What Is Life?

Many answers have been given to this question, an old, old question. Some say life is "a dead end street" — one man said it was a dusty corridor shut at both ends; some say it is a battle; some say it is a squirrel cage; some say it is a merry-go-round; some say it is an idle dream; some say it is just one thing after another (a wag said that the difference between life and love is that life is one thing after another, while love is two things after each other); some say it is a dead-end street; some say it is a delusion; some say it is either a comedy or a tragedy; and so on and on and on. Whatever else may be said, men for a long time have been trying to find some meaning in life. For lack of meaning, life becomes dull and deadening and commonplace. Much of the unhappiness in our modern world is due to the fact that people do not have a philosophy of life that gives it any meaning. What ought to be an adventurous experience becomes mere existence. These things ought not so to be.

The "Preacher" Gives His Answer

The author of the book of Ecclesiastes, who calls himself "the Preacher who was king over Israel in Jerusalem" tries to find the meaning of life and an answer to this haunting question. Tradition assumes that Solomon was the author. Whether he was or not makes no difference in the value of the book. Whoever he was, he was a man of great wealth and great wisdom — worldly wisdom that is — and he wrote out of a background of a long and varied life. In the first three chapters of his book he tries to find the meaning of life in three realms. First he turns to wisdom. And by wisdom he means that practical, human wisdom which seeks God's plan for every individual life. He is a philosopher, and he interprets life from the human standpoint, a way which in the end he finds inadequate and unsatisfactory. There are some things that human wisdom cannot explain, e. g. birth, suffering, death, or any of the other

great moments and issues of life, without looking to the Author of Life, the Creator of all. Human wisdom, as good and desirable as it is, is "altogether vanity," a "striving after the wind."

In the second chapter he tells of his attempt to find the meaning of life in sensual delight. This does not necessarily mean immorality. It meant rather living for the senses, making pleasure the goal of life. But here again he finds that this, too, is vanity, vanity. The human heart is made for something bigger and finer than mere pleasure. Things, and the satisfaction of the senses, cannot bring happiness or give meaning to life, or answer the hunger of the human heart.

In the third chapter of his book, from which today's lesson is taken, he tries to find the meaning of life in the fact that it is from beginning to end in the hands of an arbitrary deity, who has arranged it, dividing it into compartments, or seasons or times. God started the clock, he sets the cadence to which man must march keeping step with it, asking no questions, keeping the monotonous, uninspiring lock-step from the cradle to the grave. God sets a time for everything, and man is to accept it and make the most or best of it! It is a rather dismal and dismaying thing. In this system man is a machine, a robot, a mere cog. But there are thousands who have this philosophy of life. "Whatever is to be, will be" — how often have we heard that expression! "When your number is up, you will die, that's it" said the soldiers in both World Wars! All our undertakings are subject to His unchangeable decrees.

To use slang "the fellow's got something there!" We do live in God's world, and God's world is an orderly and law-abiding world. And in a way all things come alike to all. But folks do not react to the same things in the same way. There are some who go through life with a grim fatalism, for whom life is a treadmill, for whom life has no meaning and merit. But there are others who know they are in God's world, that there is order and purpose in it, who try to discover this meaning and purpose, and who give themselves to him in quiet confidence that he knows what he is about, and that He will lead us to his goals if we but try to help him in our own behalf. The fact is that the author of Ecclesiastes does not settle the problem to which he set himself, at least not until he comes to the last chapter, which we will consider in a later lesson.

Dorothy Canfield Fisher, a well-known American writer, makes this penetrating comment on this matter. "The trouble with many of us is that we just ride along in life." Then she poses a test which serves as an eye-opener, showing us how thoughtless our life often is. "If only we would give, just once, the amount of reflection to what we want to get out of life that we give to the question of what to do with a week's vacation, we would be startled by our false standards and the aimless procession of our busy days."

So much depends upon one's point of view, and upon what one is looking for. There is the story of an old gentleman who lived not far from the estate of the Duke of Devonshire who one day took the faithful housekeeper of his home to see the priceless things the Duke had in his mansion. The housekeeper would go from room to room, looking at and examining carefully each picture, each a masterpiece, but saying nothing. Later the old gentleman asked his housekeeper what she thought of it all. "It was perfect," she said with real enthusiasm, "I couldn't find a speck of dust anywhere."

Life is a trust from God. It is a stewardship from him. It has a plan and a purpose under him. It is not a big grab game or a pleasure jaunt. It is to be lived for God and for others. And those who try to do this find life satisfying and meaningful.

SUNDAY SCHOOL LESSON

JUNE 4, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Church, Driver, Virginia

Please Send Coupons Now

Dear Friends:

Frequently we receive a letter asking "Do you still collect coupons?" The answer is "Yes, indeed." And we will be most happy to have all coupons which churches, Women's Fellowships, circles and individuals can send to us.

With the Betty Crocker and General Mills coupons we receive lovely stainless steel table ware and useful utensils for our kitchen and dining room, also plastic plates, bowls, cups and saucers, etc. When we move into our new cottages we will be needing additional items along this line, so the Betty Crocker coupons which we have on hand and the ones we will receive in the future will be most helpful to us. It is very economical for us to be able to furnish the place settings for the tables as well as part of the kitchen utensils with only the effort of counting the coupons and the small cost of mailing them in to be redeemed. We are most grateful to many friends who assist us in this fine way.

The "Red Scissors" coupons which you see listed in the ad on this page bring us cash returns. Some coupons are worth for us \$3.00 per thousand, others \$4.00 per thousand, and still others \$5.00 per thousand. Our goal for this year is 75,000 coupons. If we reach this goal the redeeming company will give us a bonus and if we go over the goal we will receive an additional bonus. To date we have mailed in 30,512 "Red Scissors" coupons. We have several thousand on hand ready to be mailed, but, as you can see, we are a long way from our quota for the year. If you have any of these "Red Scissors" coupons which you would like to contribute to our Home we would be happy to have you mail them to us just as soon as possible so that we can get them counted and mailed to the company before the end of our coupon year, which is July 31.

Over the years, since the coupon campaign was started, the additional income and the premiums received for them have been most helpful to our work. We appreciate your continued interest in and support of this project.



"Red" Scissors says:
We turn Red Scissors Coupons into cash. Send us the coupons you find on the fine products shown here. Ask your friends and neighbors to save them too. We are grateful for your help.

REPORT FOR MAY 15, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 66.00
Eastern North Carolina Conference	100.00
North Carolina and Virginia Conference	138.74
Total	\$ 304.74

SPECIAL OFFERING

Mrs. Margaret H. Pritchett, Elon College, N. C.	\$ 25.00
Mrs. Ray Phipps, Fort Wayne, Indiana	7.00
Philathea Class, Suffolk Christian Church	10.00
Monticello Pilgrim Fellowship	10.00
Adult Bible Class, Clayton Christian Church (ENC)	5.00
Mr. & Mrs. J. E. Branch & Dottie Branch, Garner, N. C.	50.00
Wachovia Bank & Trust Co. (dividend)	67.50
W. L. Beckwith, Raeford, N. C.	10.00
Hebron Cong. Christian Sunday School, Thomaston, Ga.	10.00
In Memory of Miss Minnie Nora Wellons	2.00
In Memory of Miss Eva Thomas	25.00
Special Gifts	194.91
Total	\$ 416.41
Total for the Week	\$ 721.15

A Memorial On Memorial Day

In Memoriam

Supt. Clyde L. Fields

To have a loved one remembered "in perpetuity," arrange for a memorial that takes the nation or the world into consideration. Would it not be well for individuals to set up a trust fund for "the welfare of all mankind" in memory of a loved one as a remembrance of his contribution to the good of all of us? Such an opportunity might be considered by individuals of the Southern Convention on Memorial Day, May 30, 1961.

How wonderful if individuals or groups in our Southern Convention would set up a trust fund, provide an insurance, endowment, set aside money in a will, or make a cash contribution in memory of some loved one to the ongoing work of the churches of the Southern Convention! With the great challenge before us on Our Christian World Mission, with the unlimited opportunities in church extension right here in our Southern Convention, with the need for greater stewardship support of the American Board and the Board of Home Missions and other boards and agencies of our denomination, with the crying need of our world for the gospel of Jesus Christ, how wonderful it would be if we could remember in some continuing way our loved ones on Memorial Day, May 30. Your Superintendent would wonder how many individuals or groups in our Southern Convention would like to remember some loved one with such a possibility as this. Rev. Lillian Gregory, of the National Women's Fellowship, has worked out a mathematical approach to the stewardship support of Our Christian World Mission. She has concluded that Our Christian World Mission might be supported for one minute for \$22. Would it not be possible for a great many of us in our Southern Convention to undergird our total Christian World Mis-

sion for a minute in the name of some beloved friend or relative for \$22.00? I wonder if a number of us in the Southern Convention might not forward to the Convention Office \$22.00 in memory of some loved one or relative to be credited to Our Christian World Mission?

The idea of setting aside a trust fund or an insurance policy, or an amount in a will came to the attention of the Superintendent from the mimeographed pamphlet distributed by the Board of Home Missions, called "Estate Planning," edited by Dr. Walter C. Giersbach. I would call to your attention one paragraph in the spring issue of "Estate Planning":

"Miss Harriet R. Cobb, a school teacher in Northampton, Mass., lived simply — very simply — in season and out. At her passing recently her personal effects were valued at \$120.27 which told the world how little she valued things when compared to service to her fellowmen.

"The small inheritance that was hers was invested and reinvested with wisdom, devotion, and faithfulness until it grew to be in excess of \$202,000. She remembered seven of her relatives, a hospital, and the American Board of Commissioners for Foreign Missions in her Will. The last named ultimately received \$148,000, which was to be used 'for the general purposes of the Board.'

"Her name is now listed with the others in annual reports which this Board has made for 150 years. But more than that, her light will shine throughout the dark places of the world that seek "the light of the world."

The editor spent last week in Florida enjoying a few days of relaxation and recuperation from a virus which he could not seem to "throw off" in the weather of North Carolina's "springtime."

RETIRED MINISTER DIES

The Rev. Robert Lee Williamson, 85, retired Congregational Christian minister, died May 11 at his home in Charlottesville, Virginia.

He was graduated from Elon College in 1910 and ordained to the ministry the same year. He held pastorates in North Carolina and Virginia for 33 years. He was president of the Valley Conference of Congregational Christian Churches for several years. He served Winchester and Timber Ridge churches in that conference 1928-33.

Surviving are his wife, Mrs. Virginia Moore Williamson; and a brother, Oscar C. Williamson of Stuart, Florida. A graveside service was held at 3:30 p.m. Sunday, May 14, in Monticello Memorial Park.

—Richmond Times-Dispatch

SNOW

The members of the Women's Fellowship, Mt. Olivet Church, Dyke, Virginia, wish to pay a tribute of love and respect to the memory of Buey G. Snow, who met his death on the highway April 7 at the age of 83. His death came as a complete shock to the family, as well as to the Dyke community and surrounding counties.

Mr. Snow had not been a regular attendant for a few years at his church, as his hearing was impaired, but he will be remembered especially for the interest he has always taken down through the years when a building program or repair job came up in the church.

Mr. Snow had been a member of Mt. Olivet since young manhood. He spent his entire life in the Dyke community and endeared himself to neighbors and residents of the entire community. He was willing at all times to help his fellow men.

The family is appreciative of the gifts of money which came in lieu of flowers, and which will be used for the church.

Committee of the Women's Fellowship

Rev. Frank Hamilton and Mrs. W. E. Wiseman are in New York this week for meeting of the Board of Directors of the Congregational Christian Service Committee.

THE CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

(Continued from Page 4)

and His Gospel to a sinful world that all men the world over might have hope?

The founders of the Christian Church, in 1794, gathered on this sacred spot, formed and enunciated principles upon which Protestant Christianity could unite, and looked forward to the day when such a glorious event would come to pass.

As we gather today in the name of God, and our Church, we all realize that fifty to a hundred years from now the Christian Church, our denomination, will not be known save on the pages of history; but we should rejoice that our founding fathers here gave to the world the principles upon which true Christianity must eventually unite.

Frontiers Of Brotherhood And Freedom

God of our Fathers, hear our prayer,
Bless all Your children everywhere,
From pole to pole, land, sky and sea;
Teach us the truths that make men free
And laws that safeguard liberty
To all Your world-wide family.

Hunger, disease and poverty—
These are the frontiers where we see
Roadblocks to human dignity;
But doubly damned is tyranny
That shackles men that should be free,
Censors the news, denies free speech,
Readies armed forces out of reach,
Plans ultimatums often hurled
At its own serfs, or anxious world;
Boasts launching pads prepared to kill
All those who vex a tyrant's will;
Trains saboteurs to infiltrate
The heartbeats of some new-born state,
And teaches hatred as a tool
To justify its own misrule.

Why must so many million men
Beat plowshares into swords again?—
Wasting in sterile armament
The lifeblood of each continent
That should be used to set men free
To live in peace and dignity,
Secure from want and tyranny,—
To win from rivers, sun and soil
Rich dividends from honest toil,
Till not oppressed and more mature,
For ancient ills they learn the cure.

Poor propaganda-blinded youth
Can never hope to grasp the truth
That Brotherhood makes mankind free,
But hate and fear breed tragedy.
The burdens of another war
Will be far greater than before.
Those who survive will fail to see
A healthy, free economy,
For misuse of atomic power
Can blast man's progress any hour,
And open wide the bloody door
From World War Three to World War Four.

Father, why do there have to be
Frontiers of brutal enmity,
Where lack of true humanity
Blinds us to our real destiny?
Teach us to serve our fellow man
With all the strength and skill we can
To conquer through fraternity
Hunger, disease and poverty.
As ill will and aggression cease,
Help us to share enduring peace;
And may the Prince of Peace, Your Son,
Bless us until this peace is won.

Gilbert Darlington

THE AUTHOR

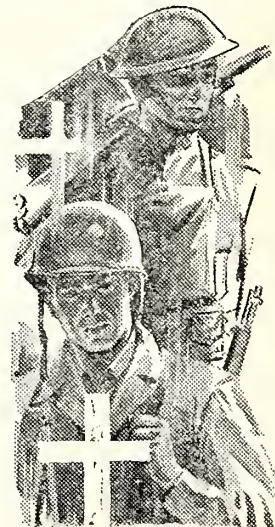
The Armed Forces of the United States have been paid a tribute in a special poem written by Chaplain Gilbert Darlington, Lt. Comdr. NYMN Ret., entitled "Frontiers of Brotherhood and Freedom."

A "first reading" of the poem was given by Dr. Darlington before the Military Chaplains Association of the United States, meeting at the United States Military Academy, West Point, New York, Wednesday, May 3.

The poem is also dedicated to "all who are working for peace and freedom among people and in countries everywhere."

The author is Chaplain of the New York Chapter, The Military Order of the World Wars; Chaplain General, Naval Order of the United States, and Chairman Emeritus, New York Armed Forces Day Committee. Dr. Darlington has been active in veteran's and patriotic organizations for many years. After serving as Chaplain in the Navy during 1917 to 1918, he became treasurer of the American Bible Society and for forty years has continued in this position.

Commander William S. Stuhr, Commander, New York Chapter, The Military Order of the World Wars, and Chairman of the Armed Forces Day, has invited Dr. Darlington to read "Frontiers of Brotherhood and Freedom" at the banquet in the Waldorf-Astoria Hotel, marking the culmination of Armed Forces Week observances, Saturday, May 20.



The

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room X
Box 222

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

MAY 30, 1961

NUMBER 22

Our Task Is Crucial

We are summoned to a unique and urgent mission. Public agencies can give material aid, advance education, and speed technological progress. But only Christ can give the reconstructed man. Only Christ can give the New Society of the forgiven and the forgiving. Without Christ all aid, and indeed all life, turns sour, soon or late. So our mission is pivotal, our task crucial.

For this reason it is a shock to learn that our mission is crippled by inadequate resources. One board lives on a diet of slow starvation, having about the same dollar income it had thirty years ago. Another says its ability to respond to the needs of this dynamic society remains static. Both major boards are now drawing heavily on reserve funds just to maintain the current program.

It is a shock, too, to learn that a large group of our retired ministers receive annuities rendered seriously inadequate by inflation.

This need not continue. We are now asked to raise our giving to the Regular Apportionment of Our Christian World Mission from \$7,000,000 in 1960 to \$11,500,000 by the end of 1962. This new goal is based on the known needs of the boards and the anticipated needs of the conferences. We must reach this goal in 1962 if we are to overcome the devastating effects of spiralling costs and if our mission at home and abroad is to have the resources to move ahead with strength and confidence. Being over and above our Christian Higher Education Fund, this objective calls for a radical change in our giving patterns. It means we are asking of ourselves a percentage increase five times greater than the increase during any previous two-year period.

—Mission Today

MEMORIAL DAY PRAYER

For all the saints,
who from their labors rest,
Who Thee by faith
before the world confessed,
Thy name, O Jesus,
be forever blessed.

Thou wast their Rock,
their Fortress and their
Might;
Thou, Lord, their Captain
in the well-fought fight;
Thou, in the darkness drear,
their one true Light.

O may thy soldiers,
faithful, true, and bold,
Fight as the saints
who nobly fought of old,
and win with them
the victor's crown of gold.

O blest communion,
fellowship divine!
We feebly struggle,
they in glory shine;
Yet all are one in Thee,
for all are Thine.

—William W. Howe

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

"A Worthy Vocation!" was the Mother's Day sermon topic for Rev. Bland Leebrick at Apple's Chapel.

Plans are under way for the Vacation Bible School June 7-16, at Palm Street, Greensboro. Commencement will be Friday night, June 16. Mrs. Exie Preddy is leader.

Turner's Chapel, near Sanford, N. C., has six new members: Rev. and Mrs. James E. Porter and two daughters, Gail and Nancy, and Mrs. Woodrow Scoggins and John Corrington. Mr. Porter is the new pastor.

As a part of Christian Family Life Week observance at Palm Street Church, Greensboro, a covered dish supper was held on Saturday night at the church. The supper was sponsored by the Women's Fellowship of which Mrs. Pearl Hall is president.

Homecoming will be held at Palm Street Church, Greensboro, June 11. Lunch will be served in the church basement immediately following the 11 o'clock worship service. An afternoon service will be held at 1:30. Rev. Mack V. Welch, Reidsville, will be guest speaker for the afternoon service. All former members and friends are cordially invited.

One of the 18 workshops being held across the country to train "competent and dedicated" Christian education leaders for the United Church of Christ was held at Camp Hanover (Richmond, Va.) last week. About 60 selected men and women were expected. They represented Maryland, Delaware, Virginia, West Virginia, North Carolina, Pennsylvania, and Indiana.

Nine members were received into our Albemarle church May 14, seven of whom were young people. This followed a week of special services in which a former member of the church, Rev. Bill Simmons of Great Bridge, Norfolk, was the guest minister.

SLIPS ARE SHOWING

By mistake pages 5-12 were printed before proof-reading was completed. Readers will please be as lenient as possible in their criticism concerning misspelled words, etc. Our slips are showing badly. We are very sorry.

Editor

Remember to send coupons to our Home for Children at Elon College. Those needed were listed in last week's Sun. This is often a project of the friendly service department of our local Women's Fellowship groups.

Vacation Bible school will be held at several of our churches the early part of June. These include Tryon, June 5-9, through junior department; Albemarle, June 12-16 age 4-16; Union Ridge, June 12-16, 4 years through eighth grade; Church of Wide Fellowship, Southern Pines, June 12-18.

An item of interest from the bulletin for May 21 from our church in Southern Pines, North Carolina: "In a special business meeting of the congregation last Wednesday evening the title of our church was changed by unanimous vote to conform with the new merged denomination of which we will become a part on midnight June 5, 1961: THE UNITED CHURCH OF CHRIST (Church of Wide Fellowship), Southern Pines, N. C."

The North Alamance Church Soft-ball League includes Bethlehem, Carolina, Long's Chapel, and Union Ridge churches of our denomination and Bethel Methodist and Stony Creek Presbyterian churches.

Elon College Community Church had a special early service of worship at 9:00 Sunday morning, May 28, which was baccalaureate Sunday at Elon College. Ten high school seniors and one college senior were honored.

May 7 was a day of rejoicing in the life of St. Paul Church, Cincinnati, Ohio. For on that day of rededication of a renovated church building and installation of Rev. Richard Jackson as minister 675 attended the services and an offering of \$1080 was received.

Rev. and Mrs. Calvin J. Felton were honored at a farewell reception at First, Portsmouth, Sunday evening, May 28. The Women's Fellowship, which sponsored this, invited the pastors and members of our two other Portsmouth churches as well as members and friends of First Church. Mr. Felton has been the interim pastor there for some time.

St. Peter's United Church, Greensboro, is in the process of building a church. And they have acquired a bell, which formerly hung in Hurdles Mill Methodist Church in Person County, a building no longer used as a church. J. R. Long, treasurer of the building fund at St. Peter's, attended this church as a child; in fact, his mother gave the land on which the church was built. It will be mounted on a free-standing tower alongside our newest Greensboro church.

Volume 113

Number 22

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

SUBSCRIPTION RATES

One year, single subscription	\$3.00
Two years, single subscription	5.00
Club of at least one-half church families	2.00

Subscriptions should be sent to THE CHRISTIAN SUN, Elon College, North Carolina

ESTABLISHED 1844 BY REV. DANIEL W. KERR. PRINTED EVERY TUESDAY EXCEPT THE LAST IN JUNE AND DECEMBER BY DURHAM PRINTING COMPANY, ASHEBORO, NORTH CAROLINA. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT ASHEBORO, NORTH CAROLINA, ON JUNE 25, 1956. POSTMASTER: PLEASE SEND FORM 3579 TO ELON COLLEGE, N. C.

New speaker's stands for the junior and junior high classrooms at Beverly Hills, Burlington, have been made by James Phillips as one of his God and Country Award Scout projects.

Homecoming service was held at Union Ridge, Burlington, May 14, Sunday school attendance (281) was a record, and 574 were present for morning worship, followed by a picnic lunch. The bulletin for that day reported that in the past year cement walks had been completed, three acres of land acquired, landscape work for softball grounds completed, and work begun on a recreational area for the community.

MISSIONARY DIES IN KOREA

Miss Edith Galt, missionary nurse of our Congregational Christian Service Committee in Korea, died May 23 in the U. S. Army Hospital in Seoul. Dr. Kenneth Anthony of our Service Committee received a cable May 20 saying that she had been stricken with polio. Miss Galt was born in China of American Board missionary parents, and went to China as a nurse in 1944. Since 1953 she has been in Pusan, Korea.

Survivors include her father, Rev. Dr. Elmer Galt, retired missionary, of Grinnell, Iowa; a brother Rev. Ralph Galt, formerly pastor of Bethlehem parish in our Valley Conference and now in Mandaree, North Dakota; and a sister, Mrs. R. D. Modak, Bombay, India.

ACTIVITIES AT MONTICELLO

By Mrs. Mary Faucette, Reporter

Monticello has a full schedule planned for the first two weeks in June. Revival services will begin the first Sunday and last through Friday evening. Rev. W. W. Snyder will do the preaching.

On the second Sunday we will have our annual Homecoming program with Dr. J. E. Danieley as speaker. Communion will be observed. A picnic dinner in the Fellowship Hall of the church will follow the service. There will be no afternoon program.

We invite all our former pastors and members, and all our friends to join us in these services, especially the Homecoming.

During the week following Homecoming Vacation Bible School will be held at the Monticello church in cooperation with Friendship Methodist Church.

May 30, 1961

SPECIAL SERVICE AT LEAKSVILLE

R. O. Rothgeb

The Leaksville Church of the Virginia Valley Conference will hold its annual homecoming and memorial service on the second Sunday in June (June 11). The morning service will begin with Sunday School at 10 o'clock, followed by the worship service at 11 o'clock, with special musical numbers by the choir and the memorial sermon by the pastor, Rev. Thomas D. Sutton. A picnic lunch will be served at the noon hour.

The afternoon program will open with a devotional service followed by special musical numbers by the choir and a song service by choir and congregation. The public is cordially invited.

GOD'S PROMISE

God hath not promised
Skies always blue,
Flower-strewn pathways,
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint

SAY IT RIGHT...

WRITE IT RIGHT

The expression, the American people, when used by most citizens of the United States, means only those who live in this country, but it also is applicable to residents of Canada and other North and South American countries.

Never say these kind, but that kind, or this kind. Kind is singular, while those is plural.

"Another one" is often heard, but the "one" is superfluous. "Call me up" is also the "up" too much.

A pair of new shoes is correct, not a new pair of shoes. It is the shoes that are new, not pair.

C. B. R.

INCLUSIVE VACATION CHURCH SCHOOL

The seventh annual united vacation church school sponsored by First and United Churches in Raleigh will meet this year June 5-10. Five and six year olds will meet at United Church and will go from there for a morning program of outside activities. Grades one through eight will go to Doak Day Camp. Parents and friends will come to the closing program at United Church, Saturday, June 10, at 11:00 a.m. and enjoy a pot luck lunch.

Cost is \$5.00 for first child in family, \$4.00 for each additional child, and \$2.50 for kindergarten group. Study theme will be Latin America. Over half the time will be spent in camp activities, such as craftwork, sports, nature study. The enrollment is limited to 160 for the total group.

Someone Said It Well

Dr. Charles H. Malik, "the Christian statesman whose influence reaches out from little Lebanon to the whole world," is to be the commencement speaker June 8 at Chicago Theological Seminary. The Seminary Register dated May 1 has this quotation from him:

"Three passions dominate my life: philosophy, religion, and the international scene in its deepest aspects. ... And when I speak of the international scene I do not mean 'international relations' in the academic or political sense of the term, but the clashes between peoples and cultures and ideologies which characterize the present epoch and which constitute the essence of history."

"There are many phases of Western life which are repulsively materialistic... To the superficial observer who is unable to penetrate to the core of love and truth which is still at the heart of the West, there is little to choose between the soulless materialism of the West and the militant materialism of the East."

In reply to the question, "How should a Christian view world politics?" Dr. Malik replied:

"It is the duty of the Christian to know the facts, to study their backgrounds, and so deepen his knowledge of the truth, to refrain from jumping to conclusions or hoping for easy solutions, to seek justice and to pray."

Memorial Day

What are the memories that come trouping back across your mind on Memorial Day?

War widows and soldiers will unavoidable think of husbands who never returned, and "buddies" who fell in the fight. Fatherless children will wonder what it would have been like to live under the guidance of a father, and perhaps with more of the necessities and luxuries of life. Statues scattered across our world are silent reminders of valiant soldiers who gave their lives for some "cause" that may have been lost or won. Patriotic speakers will eulogize this myriad of men whose lives came to an untimely end by the destructive forces of other men. But deep in the heart all who lay flowers on a military grave, look at the picture of a loved one lost to warfare, or cherish the sacred memory of the boy, the sweet-heart or the husband who never came back — in the heart of all there is a loneliness that springs from the uselessness of continuous slaughter of the flower of manhood. The democracy my college generation sacrificed to save has all but fled from the earth. And so it is with many another fine ideal slaughtered in the carnage of war. But on Memorial Day we need to remember those who gave life's blood with the hope that it would bless mankind.

Roll-call in churches of those who have departed this life is a good way to assure remembrance.

Such a roll-call in the Southern Convention appears to be needed. It is so easy to forget that we are "surrounded with a great cloud of witnesses." Without James O'Kelly, Rice Haggard and a thousand or more people who were concerned for freedom in the Church about 1794 we would never have been the prophetic group of which Dr. L. E. Smith spoke at the site of Old Lebanon Church recently (see article in last week's Sun). Take out of our heritage the influence of William Long, founder of Elon College, of J. O. Atkinson, missionary exponent, mighty wielder of pen, and orator extra ordinary, of W. W. Staley, pastor, college president, and leader in starting the Federal Council of churches now known as the National Council of Churches, of Stanley C. Harrel, long-time pastor and Convention leader whose judgment was wise, and we would be poor indeed as a Convention. Then there is the long list known best to readers of this paper of ministers and laymen who have made their contribution to the Church they loved. Time and space do not permit naming them all. But pardon an editor for naming some who were like giants in their day, or so it seems as memory recalls — I. W. Johnson, J. E. West, L. I. Cox, W. A. Harper, P. J. Kernodle, Dr. and Mrs. C. H. Rowland, Mr. and Mrs. Johnnie Williams, P. J. Carleton, P. T. Clapp, J. W. Wellons, that marvelous Newman family with J. U. as teacher at Elon for half a century, W. P. Lowrence who taught students at Elon how to speak and appreciate good English — and a host of others known and loved by you who read these lines.

In acknowledging our debt to them, we must remind ourselves that they cannot reach the perfection of their ideals without us. They wrought well in their time, and our appreciation of their gifts to us make it necessary for us to move forward under

the leadership of the truth we know and the God we serve as they did in their time.

Reverend R. L. Williamson

The home-coming for R. L. Williamson was May 11, 1961, as we count time. He and his good wife had hoped to celebrate their Golden Wedding Anniversary July 18, but a Voice from above called, and he went to sleep so they could lay his body in the silent halls of death and look through their tears to the "house not made with hands" where good people go to dwell with the Redeemer.

The Reverend R. Lee Williamson was a native of North Carolina, a graduate of Elon College in the class of 1905, a faithful minister of churches in Carolina and Virginia, "a likeable and fine-spirited man," as one friend wrote his widow. As president of the Virginia Valley Central Conference he presided over thirteen consecutive sessions (some of them mid-year) of that Conference. For many years he had been an invalid, and had been lovingly cared for by his devoted companion in their home at Charlottesville, Virginia. Burial was in that city May 14.

The eloquence of his life surpassed that of his tongue, the nobility of his character illumined his deeds, the sincerity of his purpose endeared him to people. Another of our devoted ministers has finished his course, and it can be said truthfully that he "kept the faith."

Commencement At Elon College

The brave souls who dared to start Elon College would doubtless have been delighted to attend the 73rd Commencement during the past weekend. The thousands of students who have received training in this Church college have certainly added something of value to the world because of the pioneers who laid the foundations and the faithful who have maintained and improved the institution. The Church that gave the college birth is rendering service of tremendous worth.

A Uniting Church

The dream of James O'Kelly and his followers that the Church should be united is at this late date seeing fulfillment. Congregational and Christian churches in majority numbers have voted to unite with the Evangelical and Reformed Church. This merger should be declared operative at the meeting in Philadelphia near the first of July.

But that is not the end. It appears to be the beginning. Disciples of Christ have shared in consideration of our merger with the expectation that the time would soon come when that Church would seek membership in the United Church of Christ. Recently the Presbyterian Church has heartily voted to consider merger with the United Church of Christ, the Episcopal Church and Methodist Church. The main stream of Protestantism seems to be gathering momentum as it moves toward the unity of the faith in Christ Jesus the Lord. For this we can thank God and take heart, and be pleased that our little Christian Church may have been the rivulet that started the river.

The Museum of Comparative Zoology at Harvard University is world known, and has given impetus to similar exhibits at many other institutions of learning in this and other countries.

This famous museum had its beginning in the dream of Louis Agassiz, born in Switzerland, May 28, 1807. He studied in many important research centers in Europe, and before the age of 23 had published books on several scientific subjects. His name was known to every scientist in the old world.

Early in life Agassiz became interested in the subject of museums, and visualized one where the public could come in contact with facts in the field of natural science. Agassiz's idea of making a museum a center of education had profound influence, and the welcome change from the old method to the new is attributed largely to his methods as a scientist and professional exhibitor. Almost every museum in this and other countries established since Agassiz's day has incorporated his ideas.

Agassiz came to the United States in 1845 to give a series of lectures at Lowell Institute, Boston, and decided to make this country his home. For three years he lived in a small house in East Boston, and every room

had the aspect of an aquarium. In 1848 he accepted the chair of natural history of the Lawrence Scientific School at Harvard, and when he moved to Cambridge, his home again took on the atmosphere of a zoo. The household included an alligator, a tank of turtles, a family of constantly increasing rabbits, a cage of eagles, several opossums, and a tame bear. While a student in Germany he had some 40 birds flying about his study.

When Cornell University opened its doors in 1865, Agassiz spoke on the occasion and later helped to train many of the institution's early scientists.

Money was never the goal of this renowned scientist. After obtaining world-wide recognition he was urged to undertake highly paid lecture tours, but unhesitatingly declined because the trips would interrupt his research.

Agassiz's zeal to establish a museum according to his lifelong dream never flagged, and before his death at Cambridge, in December 1873, his vision materialized. His jealously hoarded collection of specimens stored in a shanty on the banks of the Charles River became the nucleus of one of the finest museums of the world — Harvard's famous museum of zoology. C. B. Riddle

Christ Is All And In All

Christ is our Way; we walk in Him.
 He is our truth; we embrace Him.
 He is our life; we live in Him.
 He is our Lord; we choose Him to rule over us.
 He is our master; we serve Him.
 He is our teacher, instructing us in the way of salvation.
 He is our prophet, pointing out the future.
 He is our priest, having atoned for us.
 He is our advocate, ever living to make intercession for us.
 He is our Saviour, saving to the uttermost.
 He is our rock; we grow from Him.
 He is our bread; we feed upon Him.
 He is our shepherd; leading us into green pastures.
 He is our true vine; we abide in Him.
 He is the water of life; we slake our thirst from Him.
 He is the fairest among ten thousand; we admire Him above all others.
 He is the brightness of the Father's glory, and the express image of His person; we strive to reflect His likeness.
 He is the upholder of all things; we rest upon Him.
 He is our wisdom; we are guided by Him.
 He is our righteousness; we cast all our imperfections upon Him.
 He is our sanctification; we draw all our power for holy life from Him.
 He is our redemption, redeeming us from all iniquity.
 He is our healer, curing all our diseases.
 He is our friend, relieving us in all our necessities, and cheering us in our difficulties.

—Contributed

A MEDITATION

By John G. Truitt, D.D.

+ + +

ANXIETY

"Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you."

I Peter 5:7

Are you looking at the same word in that text which I am? It is a little three-letter word, but where it stands it is great: "All." "Casting all your care on him!" How about that?

There is a portion for us to do, and then, we are to leave it with God. "Humble yourselves under the mighty hand of God." Mark you, it is Simon Peter writing. The same Simon Peter who had once so miserably failed. But he loved the Lord Jesus, and repented with bitter tears.

The Lord was his friend, and he loved him! If we ourselves kept that fact in mind in our own conduct, and thought more of him, our anxieties and worries would be far less likely to take the joy of living from us.

Being humble and obedient Simon Peter had seen the "mighty hand of God," in the upper room at pentecost; in the multitudes that were saved with the simple preaching of the story of Jesus, his death and resurrection; and in the miraculous power given followers. And how painlessly God revealed the fact to Peter that the gospel was to be preached to the Gentile world as well!

As he wrote the above text perhaps he could hear Jesus saying, "Do not be anxious... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Paul asked the Philippians not to worry; but work, pray, give thanks; and the "peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." "That my joy may be in you; and that your joy may be full," said Jesus.

Who Should Answer?

By L. E. Smith

Jesus, as his custom was, in the days of his flesh went about the countryside, the villages and the cities teaching in the synagogues, healing the sick of all manner of diseases, and preaching the gospel of the Kingdom of God. He aroused intense interest everywhere he went. People came after him in great numbers. He looked out upon the seething multitudes and cried out in his soul, "Truly, the fields are white unto the harvest, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he would send forth the labourers into his harvest."

This same Jesus is abroad in our land today, stalking through our countryside, villages, towns and cities. We may not be aware of his presence, as were many in his day, but even so he is here. He sees the multitudes that are worn and weary, afflicted with questions, doubts and fears — men who are without God and without hope. He is crying out constantly, if only we could hear. "Truly, the fields are white unto the harvest, but the labours are few. Pray ye, therefore, the Lord of the harvest that he would send forth the labourers into his harvest."

We have only to look out on our own fields, existing conditions in our Southern Convention, to see the whitening and the wastening of the harvest. There are many, far too many, vacant pulpits in the several Conferences of our Convention. There are numerous points in these Conferences where new churches are needed. The government, principles, freedom and spirit of our denomination make it inviting for the United Church of Christ. In the Eastern Virginia Conference new churches are needed in the various new developments in and around this whole Tidewater section. Some of these needs will be met by other denominations, but some will wait a long, long time before the messengers of good news arrive. We simply do not have the leaders, the ministers, to meet these needs. Truly, for us the fields are white unto the harvest, but the labourers are few.

What are we to do? Where will we find the labourers? The ministers? How will the young men, the young

women of our church be induced to answer the call of God, and give themselves to the privilege of preaching the everlasting gospel? How are young people influenced to give themselves wholly to Christ, and to the business of preaching? Is it to make the profession attractive and inviting from a standpoint of any easy-going life, to convince them that there will be for them good parishes with adequate salaries, sufficient for them and family, that they will have furnished for them commodious and

Jesus Calling

Hark, the voice of Jesus calling,

"Who will go and work today?

Fields are white, and harvests waiting,

Who will bear the sheaves away?"

Loud and long the Master calleth,
Rich rewards he offers thee;

Who will answer, gladly saying,

"Here am I; send me, send me?"

Let none hear you idly saying,

"There is nothing I can do,"

While the souls of men are dying,
Gladly take the task he gives you;

Let his work your pleasure be;

Answer quickly when he calleth,

"Here am I, send me, send me."

—Daniel March

beautiful homes to live in, and that there will always be waiting for them good pastorates when desired? Not at all, I think. There seems to be today too great a tendency to make the Christian life an easy one, too inviting for the uncommitted Christian and the worldly-minded. The Cross is still the center of Christianity, and those of us who would be followers of Christ must take up our Cross and bear it daily. We would never see a star if there were no night. We would never know the light if there were no shadows. What would joy mean to us if we had never known sorrow?

Is there a tendency in the Southern Convention to make the minister's life too easy for him and his family? The majority of our churches and

parishes have provided the ministers of our Convention with beautiful and attractive homes. This is good. I am all for it. Our Convention officials are constantly urging higher salaries for our ministers and Christian workers. I join with them in the interest, but I do not agree that these are the things, the attractions, the influences, that cause talented young people to answer the call of God to bear witness, to preach the everlasting gospel of Christ. No, Sir! Never! Christ did not say, "Make the way easy and inviting, and they will come and go on this holy mission," but he laid this responsibility upon the Apostles. He said, "The need is great, it is urgent. You are the only ones who can meet these needs. The responsibility is yours. The remedy is prayer. Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

The need in our Church, and our Convention today, is great. The harvest is wasting. The Master has placed the responsibility to meet these needs upon our Church, upon our pastors, upon all of us who constitute our churches. We must bear this responsibility at the altar of prayer. He commands again and anew, pray, pray ye, therefore, the Lord of the harvest. To pray to the God of all Grace that he would send forth labourers into the whitening fields about us to help recruit the ministers, to influence talented young people to enter the ministry, to give themselves for the work of Christ, first of all is the responsibility of the church. Christ laid this responsibility upon the disciples of his day. He places it upon his Church, upon us, today. Our sword and spirit are prayer, placed in the hands of every true Christian. Shall we use them? Or shall we lay them aside?

In the past years I have visited in most of our churches in the Southern Convention. I have listened to a large number of our ministers preach, and preach well they do, but at the moment I do not recall ever having heard one in his prayer beseech the Lord to call the young people of his congregation into the gospel ministry. Could we, by becoming concerned, have our ministers in the Southern Convention entreat the Lord in earnest prayer at the 11 o'clock service on the Sabbath that he would send forth labourers into the whitening, wasting harvest of our divinely assigned fields at home and abroad.

GILBERT GOES TO BOARD OF PASTORAL SUPPLY

Boston, Mass., May 23 — Rev. Lewis L. Gilbert, Cleveland, Ohio, has been named executive secretary of the Board of Pastoral Supply of the Congregational Christian Churches.

Mr. Gilbert, formerly a missionary in China and now minister and assistant superintendent of the Ohio Congregational Christian Conference, will take up his new duties in September. He succeeds Rev. Horace G. Robson, Newtonville, who has reached the mandatory retirement age. Mr. Robson has given distinguished service in the post since 1950.

The board, which has its headquarters at 14 Beacon Street, Boston, is maintained by denominational agencies in the eastern area of the United States to help churches to find ministers and ministers to find churches. Cooperating bodies include state conferences in the New England states, New York, New Jersey, Delaware, Maryland, Virginia and the District of Columbia.

Born in New Haven, Connecticut, August 17, 1898, Lewis Gilbert was graduated from Wesleyan University (Connecticut) in 1920 and from Yale University Divinity School in 1924. Harvard University Divinity School awarded him the degree of Master of Systematic Theology in 1944.

From 1925 to 1941 he was in China, serving first on the faculty of Yale-in-China College and later in North China as a missionary of the American Board of Commissioners for Foreign Missions. His last four years in China was under the Japanese military occupation.

Mr. Gilbert joined the staff of the Ohio Conference in 1948 as minister of stewardship and laymen's work. He was appointed minister and assistant superintendent in 1954. In addition to his work with the conference, he also served as lecturer in Practical Theology and as field work supervisor at Oberlin Graduate School of Theology (Ohio). His daughter Doris graduates from Oberlin College this year.

Homecoming at Hopedale Congregational Christian Church June 11 will be the beginning of a week's revival. Guest speaker for the revival will be Rev. Charles Bell, pastor of Bethlehem. Pastor Lester Stanley gives a cordial invitation to everyone to attend the services at Hopedale.

Being A Church Member

By Clair Wilkins, Liberty Church, Lennig, Virginia

The Church is the body of Christ. A physical body has imperfect and inactive members and so does the body of Christ.

It is the strong, on-going spirit of our bodies that carry us on despite our imperfections. It is the strong, outward-reaching members of the body of Christ that keep it moving despite the efforts of the weak, self-centered members who strive so mightily to smother its spirit and stifle its growth.

When Jesus said we should be child-like in our faith he did not mean childish. A person who has entered the kingdom of God is child-like because he has accepted God as a loving Father, and Jesus, as Christ the Son of God, to be his Savior and example of life.

As a child he must grow to be like his father through loving obedience and by following and communing through the one he sent to lead the way.

No child ever becomes an adult that does not grow. Nor does a church member ever know the joys of abundant life who doesn't grow nearer God each day of his life through deeds and thoughts that are inspired by the constant, living presence of God.

A child must do something for himself if he is to become a happy, healthy person. He must feed and exercise his body. We must also feed our minds and souls if they are to be healthy, happy ones.

All of us have at least moderately well-fed bodies but how desperately starved our souls often are. We never take the opportunity to learn of the God we profess to love. This just doesn't jibe. That which we love we seek and long to know better.

There are countless church members who never seek for themselves the message of God's word. I believe the Bible has a message for each person individually. Many depend upon a minister or Sunday School teacher to teach them the thing they should be searching for on their own initiative.

I think sometimes there are those who are afraid to become informed for fear that it will shake them loose from their nice, comfortable chair of complacency. Why should I become informed and aware of all the need and injustice around me? I am comfortable as I am and I don't want to change. It is much easier to close our eyes and minds and just sit where we are.

We often use the excuse of not having a good education and having a poor mind to deter us from doing things. We know deep inside that the great barrier is a lack of desire to do it.

Our minds must be exercised if they are to grow. We are given minds of lesser and greater degrees. But we of the lesser group often refuse or don't bother to let the greater group help us and lead us to the pinnacle of God.

As church members we must grow in God if we are going to produce our share of thrust in moving the body of Christ to its appointed destination.

Being in the Church can be an experience as cold and dead as the ink with which your name is written in the roll book if we let it; or it can be the living water of the soul, the fire that warms life and the spark that makes every day more than just a day, if we want it so. For as we want to be, we are.

May Fellowship At Turner's Chapel

By Mrs. John A. Redding

Turner's Chapel Women's Fellowship held their annual May Fellowship meeting May -- at the Colon Community building with a large number of members and their families in attendance.

The meeting began at 6:30 with supper. Then an interesting program was presented under the direction of Rev. James Porter, Mrs. James Wicker and Mrs. Carl Dawson.

The worship service included a duet "Bless This House" sung by Nancy and Jane Porter accompanied by their sister, Gail Porter. A film "Bible on the Table" was shown by the pastor, Mr. Porter.

Everyone enjoyed the evening of fellowship and felt benefitted from receiving such an inspiring lesson as the film taught.

Let's Go To Florida

By A Roving Reporter

When the travel fever hits one all kinds of excuses can be found for making a trip. Long labors and little rest, recurring colds that debilitate, fishing that has been postponed for ages, sunshine with its healing ministry — why, certainly any one of such reasons is adequate encouragement for one who looks wistfully to Florida when Carolina weather is cold and wet.

An old Lincoln had been traded for another of later vintage. The newer one challenged its owner to try its stamina on the highways leading south. Since the church treasurer had a little time to spare and the good wife was going to be home long enough to get out an issue of this paper, the time seemed to be propitious, and we set out happily on a Sunday afternoon.

A church member in Athens and another in Macon, Georgia, lent reason for going that way for visitation. That made the west coast of Florida right in line.

Pass-a-Grill marks the tip end of a peninsula across from beautiful St. Petersburg. The waters of the Gulf of Mexico were placid, the boatman steered straight to where the fish congregate above rock bottom. Sure enough, there were hungry fish foolish enough to swallow a hook. It was real fun to pull in the fish while bathing in sunshine far from land. On the return trip there was nothing more fitting than a nap — restful, relaxing, restoring.

Of course you are not interested in trimming hedges and cleaning the lawn while the sun gets hotter by the hour. All right, then, go in the house and sleep where it is cool and birds make your music.

Church in Winter Park is always a delight. Perhaps memory paints part of the picture, for there at the altar could be seen through the years a bride and groom pledging allegiance, and June will soon be here again with its anniversary. But really the choir and organ produced music to stir and soothe the soul, and the new minister challenged the worshippers to "receive the Holy Spirit" as it continues its good work in the world.

First United Church in Orlando invited one and all to share in its dedication Sunday afternoon, May 21,

and it was good to be there. "Today, just twenty-two months and ten days since the first worship was conducted for the establishment of this congregation, we dedicate the buildings of our first unit," read the bulletin for the occasion. Three buildings, connected by corridors, stand among orange trees in a ten acre grove that cost \$57,750. The buildings, composed largely of blocks; contain 8,212 square feet of floor space and cost \$78,000. The parsonage at 1211 Vantage Drive was purchased for \$21,500.

The service of dedication was in

School For Town and Country Ministers

Rev. Weldon T. Madren reminds us that the 32nd Summer School for Town and Country Ministers at Virginia Polytechnical Institute will be held July 3-7 at a cost of \$16.50 per person. He says the food, fellowship, and fun are good. Of course the courses of study are helpful. There is some scholarship aid for those who need it.

Further information can be received from Mr. Madren, Superintendent Clyde Fields, or Dr. Donald R. Fessler, Virginia Polytechnical Institute, Blacksburg, Virginia.

This year's program consists of four lecture-discussion series:

1. **The Town and Country Church Reclaiming Her Community** by Dr. Henry A. McCann who represents the National Council of Churches in this field. Discussions will center on the place of the pastor, enlisting lay leadership, and the program of involvement.

2. **The Church's Concern for the World Situation** by Dr. Henry S. Randolph of the Board of National Missions of the Presbyterian Church in the U.S.A. Consideration will be given to the social and economic changes in Europe, the Church confronting rapid cultural changes in the underdeveloped areas, the Church in the midst of exploding nationalism in Asia and Africa, and the Church's involvement in economic improvement in underdeveloped countries.

3. **Group and Individual Adjustment in an Era of Rapid Change** by Dr. Ward F. Porter, Chief of the Program Research Branch, Division

charge of Rev. Horace S. Sills, a young North Carolina minister whose success in this new community has been phenomenal. Sermon for the occasion was delivered by Dr. Louis Schultz, a professor at Piedmont College and former minister of First Congregational Church in Winter Park, whose dream was being fulfilled, for it was he and the Winter Park church that started the process that established the church in Orlando. Superintendent of the Florida Conference, Robins Ralph, shared in the service. Dr. Fred Ensminger was an honored attendant.

The fish are eaten, the lawn is clean, the church is dedicated, and an editor must heed the call to duty. So, Good Bye, Florida — until a later date.

of Extension Research and Training of the U. S. Department of Agriculture.

4. **Leadership and the Community** by Dr. Donald R. Fessler, Extension Sociologist with the Agricultural Extension Service at V. P. I.

"STUDENT MINISTERS"

By William Joyner

The title "student minister" is used in a variety of ways throughout the Southern Convention. Some use it with apology; some with contempt; some with sympathy. Nearly always, when this title is referred to, the speaker has in mind a minister who is carrying on studies in a college or seminary. To limit the title to such ministers, however, is completely mis-leading. Why should we use the term "student" only in reference to ministers in college and seminary? All ministers, regardless of the extent of their formal education are (or certainly ought to be) life-long students. All ministers are "student ministers" by reason of the task they are engaged in.

To apologize for being a "student minister" is therefore, out of the question, for to do so would be to apologize for answering the call of God. To refer to "student ministers" is absurd, for in doing this we discredit the very nature of the ministerial task. To sympathize with "student ministers" is just simply unnecessary. If we separate the word "student" from the word "minister," then we sabotage the Christian Church.

Summer Resolutions

By Mrs. Naomi G. Ekdahl
Director of Women's Work
Massachusetts Conference

I resolve this summer to increase the time spent in my private devotions since earlier waking is easier than in the winter season and I can therefore give more of the morning hour to prayer, meditation and Bible reading.

I resolve this summer through my own purchases or library borrowing to add to my devotional reading, being on the alert for the newer books such as *Praying — How, When, Where, Why* by Muriel Lester; *Never Forget To Live* by Halford Luccock; *Love Is A Spendthrift* by Paul Scherer.

I resolve this summer when traveling on Sunday to find a church in which to attend the worship service and if at home or on vacation to attend worship service each Sunday in some church if I possibly can even though not of my own denomination.

I resolve to memorize in the course of each week one hymn and to continue to sing each of these hymns while working or resting as the summer goes on in order to preserve them in my memory for time to come. I should then have a dozen or so hymns added to those which I can sing from memory.

I resolve in the midst of entertaining guests or of added tasks and unusual confusion sometimes attendant upon summer life to practice the presence of God and with Brother Lawrence say "in the noise and clutter of my kitchen... I possess God in as great tranquillity as if I were upon my knees."

I resolve this summer to use every resource possible to deepen and to make articulate our family worship at home whether the family number is increased or depleted or if at cottage or camp being sure that there is a worship center even though "family prayers" may often be held under the trees or by the lake side.

I resolve every day this summer to reflect consciously for a few moments on some specific object of beauty, absorbing it mentally and spiritually — the mauve afterglow of the sunset, the iridescence of a butterfly's wings, the colorful tapestry of a rock garden, the awesome silhouettes of an electric

storm and then thank God "For the beauty of the Earth, For the splendor of the skies."

I resolve now if at all possible to can study or observe the techniques of planning worship services and set-

tings, so that I may be better qualified to serve on worship committees or to conduct worship services or to lead a spiritual life group the coming year if asked to do so.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

HONDURAS

(E. and R. Mission)

June

4—Rev. and Mrs. Edgar Krueger are evangelistic missionaries who work out from Concepcion del Norte in surrounding villages. He worked two years in Migrant Ministry in U. S. before becoming missionary to Honduras in 1958.

Pinalejo

Village 40 miles from San Pedro Sula; missionary primary school and dispensary here.

5—Miss Ruth Strauss was born in Germany; 1933-42 she went to school in the Netherlands. In 1951 she went to England and studied to be a nurse. She went as a missionary in 1958 and after language study is now at clinic at Pinalejo.

6—Miss Louise Vordenberg was one of pioneers of mission work in Honduras, arriving there in 1924. Her first assignment was to go from camp to camp in banana plantation area teaching children; then she began open-air classes in LaLima, near San Pedro Sula. From this has come a church, and many of the Christian leaders in Honduras were once her pupils. Now she is in charge of the Pinalejo mission station.

Progreso

Important center of United Fruit Company, 16 miles from San Pedro Sula; strong Roman Catholic center, but has Evangelical mission church and primary school.

7—Rev. and Mrs. William Baur both have degrees from Eden Seminary — he was born in India where his parents were missionaries. In Honduras since 1953, he is now station administrator at Progreso and she is principal of the primary school.

8—Mrs. Elise Vargas went to Honduras as a missionary in 1923 and did pioneering work in opening up new fields; she is experienced in women's and children's work and adult literacy; also in training church school teachers. She married a consecrated layman from San Salvador in 1941; he died suddenly in 1943. Now she carries on educational and evangelistic work in cooperation with local pastors.

San Pedro Sula

Second largest city in Honduras, founded by Alvarado in 1536. Government center and strong Roman Catholic center. Mission headquarters here and grade school, high school, bookstore, normal institute.

9—Rev. and Mrs. Harold Auler, Jr. have done a variety of mission work in Honduras, beginning with evangelistic and pastoral; he turned a radio hobby into an instrument of service to the mission, setting up shortwave radio system that connects all mission stations in Honduras. Before coming to U. S. on furlough he was administrator of mission high school and chairman of the Honduras Mission; she as director of boarding homes for students.

10—Miss Anna Bechtold taught in a high school, a college, and a Bible institute in U. S. before going to Honduras in 1920, where she has been one of the leaders in educational programs, beginning with a primary school with two pupils in her home. Her dream of a normal school became a reality in 1939 and she became its first principal — until 1957. She taught there until retirement last year.

Youth Faces The Future



Hubie Young

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

PATTERNS OF P. F. ORGANIZATION

1. Dream Group Pattern

This pattern is an adaption of the "cube group" idea. The suggestion is that all the senior highs in a local church be divided into dream groups of 6-10 members (some churches will have only one or two dream groups). This will give a chance for fellowship, study, service, worship and outreach in a setting in which each person can make a significant contribution. The life of the dream group will revolve around the program areas. With several dream groups, each group might work at a different program area. Occasional meetings of all dream groups together will offer a chance for sharing and experience in different program areas.

2. Fellowship Group Pattern

This idea is similar to the present pattern in the majority of our churches. It is important that the "Sunday evening fellowship group" revolve around the program areas. The whole group needs to be involved in depth, perhaps through each person working on a program area group. Church school or study seminar experience needs to be closely correlated with the fellowship group.

3. Group for Each Grade

In churches of adequate size (6-10 or more in each grade) it would make good sense to organize by school grades for study, recreation, outreach, worship, and service. Either the dream group or the fellowship group pattern could be the organizational basis.

Many churches may wish to develop a Middle High (grades 9-10) and a Senior High (grades 11-12) grouping rather than one for each grade.

4. Ninth Grade and Senior High Group

In many communities the freshman year is not part of the senior high school pattern. In some communities young people from a particular church in ninth grade will be part of a junior high school pattern, and others in a senior high pattern. Therefore, it often makes good sense to have a separate Freshman Fellowship. In many churches this group is the confirmation or church membership class.

Grades 10-12 could then be organized on the dream group or fellowship group pattern.

TEENAGERS AND PARENTS MEET

By Mrs. Carlton Scott

The Christian Youth Fellowship of Lebanon church, Semora, N. C., held its regular meeting May 7 with parents and interested friends invited.

The program, led by Miss Brenda McSherry, was entitled "What Teenagers Expect of Their Parents" and "What Parents Expect of Their Teenagers." Four teenagers and four parents, took part in an interesting round table discussion. Several of the members took part on the program, with Linwood Montgomery giving an interesting talk on "Ten Rules for Teenagers." A picnic supper followed the discussion.

For the past year this group has sold cards, given stews, and with the help of donations has succeeded in buying a projector. A film was shown on "Faith" and following this Carol Wills was in charge of the dedication service in which the projector was presented to Lebanon Christian Church for the use of all church organizations. Our pastor, Rev. L. T. Wilkins, closed with the benediction.

This group is led by Mrs. Ezra Stowe and we are all grateful for the fine work she is doing with them.

"PEACE CORPS" OF U. S. CHURCHES

President Kennedy's proposal that a Peace Corps of young men and women be sent abroad to teach and help in underdeveloped countries may be a new idea for the New Frontier, but it is a program of long standing with the churches of America.

Even a Peace Corps expanded eventually to 10,000 members, as Kennedy has indicated he wants, would be a smaller movement than the assistance programs carried on the world over by more than 33,000 American missionaries.

There are today more than 26,000 Americans serving as Protestant missionaries abroad and 7,000 of the Catholic Church. While it may be supposed these people spend all their time teaching the Bible and religious doctrines, such is not the case.

These American missionaries — comprising a "peace corps" of many years' standing — teach school and provide training in trades in every corner of the free world. During times of war numerous missionaries have elected to remain in the country of their service rather than return to the peace and safety of their homes.

Missionaries have built hospitals, given medical aid, helped educate doctors and nurses, trained native leaders in administrative work, developed social welfare programs and provided technical skills.

Although there is need today for more work in the fields occupied by the missions, the Peace Corps will be a supplemental force rather than a brand new concept.

This is not to say the administration's program should not be given a fair trial. It is highly possible it may be effective because of its official stamp of U. S. approval, in some areas in which the church-supported missions are hindered.

For thousands of people the world

PROTESTANT CLERGY CHALLENGE "RECKLESS SMEARS"

Exposure by leading churchmen of the aims and methods of the John Birch Society has resulted in recent weeks in challenges from many parts of the country to its leader, Robert Welch. They are demanding that he produce the evidence he claims he has for his attacks on the loyalty of the Protestant clergy.

In a recent telegram to Mr. Welch, Methodist Bishop Gerald Kennedy of Los Angeles declared: "Get specific or else admit that you really do not know what you are talking about." The Bishop invited Mr. Welch to appear with the evidence before his Conference's Board of Ministerial Training and Qualifications, which screens its clergy.

(In speeches in California and elsewhere, Mr. Welch has claimed that 7,000 of the nation's 200,000 clergymen are "comsymps," meaning Communists or Communist-sympathizers.)

Dr. John C. Bennett, dean of faculty, Union Theological Seminary in New York City; Episcopal Bishop James A. Pike of California; Dean B. Sayre Jr. of Washington Cathedral; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, USA; and other denominational leaders have issued similar challenges to Mr. Welch.

In one of several statements he has made on Birchite charges, Bishop Pike declared: "The real issue is freedom versus totalitarianism. The Birch Society seeks to smear and destroy any person who dissents from radical right-wing thinking."

"Why doesn't Mr. Welch name names and turn over his knowledge to the FBI?" Dr. William M. Elliott, prominent Presbyterian minister of Dallas, Texas, asked in a recent denunciation of the Society's "reckless smear campaign." Dean William S. Lea of St. John's Cathedral in Denver has stated: "Mr. Welch has the re-

over, though, the only past and present contact with Americanism has come through the dedicated missionaries who voluntarily have sacrificed easier lives of comfort to devote themselves to the world's underprivileged.

The new Peace Corps in this respect will be following a trail well-blazed by the efforts of the American Churches.

—Editorial in Topeka (Kan.)
State Journal

sponsibility to turn over a list of those he accuses to the proper authorities." He also warned that the Society is "playing directly into the hands of the Communists by setting brother against brother."

Denominational groups which have formally denounced the Society's attacks in recent public statements include, among others: The New England Conference of the Augustana Lutheran Church, the Presbytery of Boston, the General Assembly of the

LIGHT AT THE CENTER

By Robbins Ralph

And God said "Let there be light" and there was light. Before His creative act all was dark. "Dark as a hundred midnights down in a cypress swamp," the poet James Weldon Johnson describes it. Since God has spoken there is light at the center of the universe, and light for the centering of our affections.

Life's Light and Darkness

A group of thoughtful college students had been discussing the meaning of life in this vast and mysterious universe. As their campfire flickered low toward the end of the evening one of these young men philosophized, "After all, there is mystery at the center of the universe, isn't there?" "No," replied their wise counsellor, "not at the center. There is darkness and mystery all around the edges: at the center the face of Jesus Christ." Our personal lives may be ringed with shadows and uncertainties, but they can be centered around the faith that the God who created the galaxies made light to shine out of darkness in the face of Jesus Christ.

Presbyterian Church, U. S., the Methodist Women's Division of Christian Service, the Arkansas Convention of Christian Churches (Disciples of Christ), and The Texas Synod, Evangelical and Reformed Church.

—The Religious Newsweekly

The Senior Pilgrim Fellowship of The Christian Temple, Norfolk, presented its annual stage production "Fellowship Frolics," Saturday evening, May 27, in the fellowship hall of the church. The Junior High P. F. sold candy, popcorn and soft drinks. Proceeds are to go to the Home for Children at Elon College and for renovation and refurbishing of the Temple church parlor.

MOTHER'S DAY AT TURNER'S CHAPEL

By Mrs. John A. Redding

Rev. James E. Porter delivered a very inspiring and impressive Mother's Day message to his congregation at Turner's Chapel. For the scripture he read a portion of Samuel I and Romans 13.

A quartet composed of Peggy Bridges, Jessamine Lassiter, Beth Cole and Gwyn Wicker sang a lovely hymn "Mother Knows" and the choir sang "My Mother's Bible."

Special recognition was given Mrs. J. M. Riddle, 86 years old, as being the oldest mother present. Mrs. Ralph Smith, 23 years of age, was recognized as the youngest mother present and Mrs. F. C. Sineath was recognized as the mother present having the largest number of children.

The altar vases held white roses and an arrangement of red roses was on the piano.

Consider The Steward Of The Soil

He is the guardian of our soil and the first custodian of our water.
He manages our woodland and provides for the wildlife of Nature.
He is the producer of goods and fiber so essential to the health and well-being of all men.

He is a man of vision; he is a man of deeds.
He is a cooperator, working on his own land and with his neighbors to conserve and develop God's gifts of soil and water for the greater good of his community and his country.

He is a man of integrity; he is an orderly man.
He is a man of responsibility under God, recognizing that the Earth is the Lord's placed here for the benefit of all His children — in town and country alike.

As the Steward serves God, he serves himself and countless others in many ways.

We depend on the Steward of the soil; we should honor him.
Consider the Soil Steward! Consider him well!

Elon College Holds 73rd Commencement



Rev. Frank R. Hamilton
Commencement Preacher

baccalaureate sermon, to be delivered at 11 o'clock by the Rev. Frank R. Hamilton, pastor of the Christian Temple in Norfolk, Virginia. The Sunday program will also include the annual vesper music recital at 4 o'clock Sunday afternoon and the presentation of great Bach compositions by the Elon choir in Whitley Auditorium at 8:30 o'clock Sunday night.



Congressman Horace Kornegay
Baccalaureate Speaker



Rev. Robert M. Kimball
Alumni Orator

Elon College, May 20 — Plans are complete for Elon College's seventy-first annual commencement, a three-day program which gets underway with Alumni Day exercises next Saturday and concludes with the college's graduation ceremonies on Monday, May 29.

Congressman Horace Kornegay, of Greensboro and Washington, representative of North Carolina's sixth congressional district, will deliver the address at the graduation program on Monday morning, May 29, when the college presents degrees and diplomas to the seniors of the Class of 1961.

The graduation program will climax a full weekend event, which gets underway with the annual Alumni Day next Saturday, May 27, when members of thirteen Elon graduating classes will gather on the campus for reunions.

The Saturday program will get underway with breakfast meetings of the reunion classes, followed by a picnic luncheon at noon, a business meeting of the Elon College Alumni Association in the afternoon and the annual Alumni Banquet at 6:30 o'clock Saturday night. The Rev. Robert M. Kimball, pastor of Burlington's First Congregational Christian Church, will be the featured speaker at the banquet in McEwen Memorial Dining Hall.

An all-day program on Sunday, May 28, will get underway with the

ELON RECEIVES FUND FROM N. C. FOUNDATION

Elon College has received \$19,929.44 as its share of the funds contributed by state and national business concerns this year to the North Carolina Foundation of Church-Related Colleges.

In announcing the receipt of the fund, Dr. J. E. Danieley stated that the \$19,926.44 was the Elon portion of a total of \$403,615.42 given to the Foundation by 274 business firms in North Carolina and 39 firms from other states.

The total funds are divided among the colleges that are members of the North Carolina Foundation, with 60 per cent of the total divided equally among member colleges and the other 40 per cent divided pro rata on the basis of enrollment.

The largest apportionment this year went to High Point, followed in order by Mars Hill, Atlantic Christian, and Elon, since the schools have the largest enrollments among the church-related colleges that comprise the Foundation group.

It was pointed out that the total of \$403,615.42 raised by the Foundation this year represented an increase over the \$380,573 that was raised last year. The 274 North Carolina firms participating this year also represented an increase over the 257 firms in the state that contributed a year ago.

NOTICE — N. C. CHURCH BUILDERS CLUB

Attention members of the North Carolina Church Builders Club! The "call" for St. Peter's United Church in Greensboro, N. C. went out about a month ago, to date, less than half of our Club members have responded. We have something over 500 members now and we have heard from 230. Your contribution of \$10.00 is badly needed. An early response to this "call," on your part, will be greatly appreciated. We hope to hear from you real soon!

Kenneth D. Register,
President, North Carolina
Church Builders Club

Two Views Of Life

Background Scripture: Ecclesiastes 12; II Timothy 4:6-8.

Devotional Reading: I Timothy 6:11-16.

A woman, traveling in India, was greatly impressed by her hostess, a woman of high rank, with grace and charm. She said to her hostess "I think you are perfectly beautiful." To which the cultured Indian lady replied calmly and simply "I ought to be, my dear. I am seventy-four years old!" The woman had grown old gracefully. The years had added charm and beauty and loveliness. Why live, implied the lovely Indian lady, if it did not make one more lovely and gracious?

In this connection, one thinks of the remark of Abraham Lincoln on one occasion when he remarked to a friend that he did not like the looks of a certain man's face. His friend countered with the remark that a man could not help how his face looked. To which Lincoln replied "He can if he is over forty!" His point was, of course, that a man's inner life and character were reflected in his face.

The "Preacher" View of Life And Old Age

The "Preacher" as he calls himself in the opening words of the book of Ecclesiastes has a dismal and even cynical view of life and of old age. It is vanity, vanity, altogether vanity. All is vanity. In his concluding chapter he suggests that young people remember their Creator in the days of youth while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. He may be suggesting that young folks make the most of life while they are young, for there is not much joy or fun in old age. The references which he makes to the "keepers of the house, the grinders, the darkened windows, the closed doors, the daughters of music, etc," may be references to the hands, the teeth, the eyes, the ears, the vocal chords, etc. Furthermore the reference to the silver cord may refer to the spinal column, the golden bowl to the skull or cranium, and the wheel broken at the cistern to the abdominal parts, using symbolism as the Orientals often do. In any event old age for him is a dull, dismal, discouraging thing.

Well, as Longfellow says in his great poem "Morituri Salutamus,"

"What ever poet, orator, or sage, may say of it, old age is still old age. It is the waning, not the crescent moon; the dusk of evening; not the blaze of noon. It is not strength, but weakness, not desire, but its surcease; not the fierce heat of fire, the burning and consuming element, but that of ashes and of embers spent, in which some living sparks we still discern, enough to warm, but not enough to burn." And then he asks the

question, "What then?" But unlike the "Preacher" he has an answer, which we will note later. There is no blinking the fact that old age is old age, and sometimes old age is a difficult time in life. But even old age has its finer possibilities and its glories. The cynic does not have the last word.

Paul's View of Life and Old Age

Another "Preacher" named Paul also wrote some words about life and old age. And at the end of a life that had been filled with hunger and hardship, disappointments and discouragements, service and suffering and sacrifice, perils and privations, headaches and heartaches, he also wrote something about the sunset years of life. But for him, as for Browning, "the best was yet to come, the last of life for which the first was made." To be sure life did have its limitations and old age its burdens. But though the outward man was decaying or perishing day by day, the inner man was renewed. And although the outward man might be dissolved, he was sustained and cheered by the fact that he had "an house not made with hands, eternal in the heavens." Writing to Timothy near the end of his life, he makes it clear that for him, or for the Christian, life does not end in darkness or terror, in deepening shadows and declining powers, but in a burst of sunlight and the award-

ing of a crown. "The time of his departure" — that is what he calls death — is at hand; the Great Station or Train Master had called his train that was to take him on his last, long journey. But there is no fear, no cynicism, no despair. He is sustained by a great faith. Death is the culmination of life, the moment of home-going, the time of reward for a life well-spent. There awaited him the crown of a good life, the Master's "Well done, thou good and faithful servant," and eternal fellowship with God. There was something better and greater ahead for him. And for all others, too, who "love his appearing." For Paul the decay that often accompanies old age was simply the decay of a seed in the earth as it passes from one form to another far more beautiful.

What Paul puts in prose, Longfellow puts in poetry. Picking up where we left off in the other section, he says: "What then? Shall we sit idly down and say, The night has come; it is no longer day? The night hath not yet come; we are not quite cut off from labor by the failing light; Something remains for us to do or dare; Even the oldest tree some fruit may bear; Not Oedipus Coloneous or Greek ode, Or tales of pilgrims that one morning rode, Out of the gateway of the Tabard Inn. But other something, would we but begin; For age is opportunity no less, than youth itself, though in another dress, And as the evening twilight fades away, The sky is filled with stars, invisible by day."

All this has meaning for in an earlier part of his poem he lists so many things that old men — and he could have added, old women — have done: Cato learning Greek at eighty, Sophocles writing his masterpiece at that age too, Theophrastus at ninety writing his "Characters of Men," Goethe completing Faust when past eighty, and so on. And although these are exceptional instances he insists that they "show how far the gulf-stream of our youth may flow, Into the arctic regions of our lives, Where little else than life itself survives."

"Age" or "Mature"

Who is there of us who does not know individuals who are examples of both types of people here discussed — those who grow old disgracefully, and those who grow old gracefully? Or to put it another way: Those

(Continued on Page 15)

SUNDAY SCHOOL LESSON

JUNE 11, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Payments On CHIP Appreciated

Dear Friends:

Part of our report for this week is a list of contributions from churches and church groups to CHIP since February 20, 1961. At that time the churches had given a total of \$24,483.79. The \$3,226.43 listed in today's report will bring the total to \$27,710.22. We are most grateful for all gifts from churches and church groups to assist with our Building Fund. As the cottages are nearing completion we are having to borrow money against the outstanding CHIP pledges to make the final payments on the contracts. We hope that as many churches, groups and individuals as possible will bring their CHIP pledges up to date so that our loans may be smaller.

For several months now our weekly income has been running quite a bit below the average needed weekly to operate on our budget. We should receive an average of \$1,730.77 per week to meet our budget for the year. Since we are several hundred dollars below this average this particular week it means that some of our bills will have to wait for a while. Our expenses continue on during the summer months and we hope that our friends will not be too busy vacationing to remember our Children's Home.

Speaking of vacations, we have this week two gifts — one from a church group and one from a family — which will enable two of our children to attend a week of camp at Moonelon. We are most grateful for these contributions. The camp experience will be beneficial to the children as well as most enjoyable. Our sincere thanks to these friends and to others who have expressed their interest in helping our boys and girls to have a happy summer vacation.

Last week our subject was coupons and we would like to add this further word to express our appreciation to all who help in this way and to let you know how the coupons assist us. A few days ago we mailed 53,450 Betty Crocker coupons for redemption. For this amount we will receive a quantity of Lifetime Dinnerwear and some large, commercial-size cooking utensils for the dining rooms and kitchens in our new cottages. You can, therefore, see how very

useful the coupons are to us and we hope that you will continue to collect and send them to us.

RECEIVED ON CHIP	
Virginia Valley Conference	
Bethlehem	\$ 95.00
Winchester	20.00
	\$ 115.00
Eastern Virginia Conference	
Bayside	\$ 75.00
Bethlehem (Nans.)	420.00
Burton's Grove	69.00
Christian Temple	300.00
Eure	175.00
Great Bridge	75.00
Men's Fellowship, Lynnhaven Colony United Church	100.00
Norfolk, Central	50.00
Oak Grove	37.00
Rosemont	379.25
	\$1,680.25
Eastern North Carolina Conference	
Ebenezer	\$ 100.00
Women's Fellowship, Eutaw Community Church	50.00
Morrisville	10.00

North Clayton	92.16
Pope's Chapel	25.00
	\$ 277.16
Western North Carolina Conference	
Albemarle	\$ 69.00
Asheboro, Pilgrim Fellowship	25.00
Pleasant Grove	100.00
Randleman, First UCC	100.00
Union Grove	50.00
	\$ 344.00
North Carolina and Virginia Conference	
Belews Creek	\$ 26.02
Burlington, First	67.00
Concord	25.00
Danville, Third Ave.	102.00
Graham, Prov. Mem. — Laymen's Fellowship	21.00
Greensboro, Palm St.	50.00
Haw River	49.00
Shallow Ford	50.00
Tryon	320.00
Winston-Salem	100.00
	\$ 810.02
TOTAL	\$3,226.43

REPORT FOR MAY 22, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conferences	\$ 53.00
Eastern Virginia Conference	145.19
Eastern North Carolina Conference	55.78
Western North Carolina Conference	12.00
North Carolina and Virginia Conference	100.79
Total	\$ 366.76

SPECIAL OFFERINGS

Mrs. Celia Hodge, Elon College, N. C.	\$ 10.00
Lawrence S. Holt Trust Fund	450.00
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Church	5.00
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C. (to send a child to camp)	25.00
Dr. & Mrs. J. P. Cross, Suffolk, Va. (to send a child to camp)	20.00
Young Married Couples' Class, Danville, Third Ave. Christian Church	5.00
Dorcas Fellowship, First Cong. Church, Highland, Ill. — Friendly Service Gift	15.00
In Memory of M. M. Murchison	5.00
In Memory of M. M. Murchison	5.00
In Memory of M. M. Murchison	5.00
In Memory of Edgar King	5.00
In Memory of F. D. Fowler	5.00
Special Gifts	18.70
Total	\$ 573.70
Total for the Week	\$ 940.46

A Project for Children and Youth

Meals For Millions

Three pennies can provide a meal for a hungry child in India, or Korea or anywhere. A special multi-purpose food preparation has been developed which provides the necessary protein, minerals and vitamins to hungry people, at the rate of three cents a meal. The food can be eaten dry, stirred into liquids, or added to available foods to increase their food value.

Dr. Edward Riggs, one of our American Board medical missionaries, distributes this multi-purpose food in famine areas in India. "By improving the nutrition, general health is improved and the people are able to ward off infection easier, work better and are happier."

Giving pennies to the Meals for Millions Foundation can be especially meaningful to children, because they can understand three cents and will be pleased to know that their pennies can help people around the world.

The Meals for Missions Foundation provides stickers that can be placed on jars or boxes to make banks, envelopes, little samples of the Multi-Purpose Food, various descriptive leaflets, and a filmstrip for children entitled "Where in the World Do the Pennies Go?" These may be

ordered from the Meals for Millions Foundation, 115 West Seventh Street, Los Angeles 14, California.

Contributions should be sent to the Congregational Christian Service Committee marked "Meals for Millions" and may be designated, if you wish, for any of the following:

1. Dr. Alma Cooke, at the Mt. Silinda Hospital of the Rhodesia Mission.

2. Dr. Edward Riggs of the Madura Mission in India.

3. Dr. Hale H. Cook of the Vadala Hospitals of the Marathi Mission in India.

4. Miss Edith Galt at the Australian Presbyterian Mission Hospital in Pusan, Korea.

5. Tuberculosis and family projects of Church World Service in Hong Kong.

This is an "Authorized Special" and apportionment credit will be given if requested.

This project was suggested by the Missionary Education Committee of the Division of Christian Education. Church schools using Pilgrim Series materials will find missionary giving suggestions in their regular curriculum courses. This project is planned for our church schools using closely graded, elective, or other materials, or for church schools and other church groups desiring additional giving suggestions.

Progressive Revelation

By W. R. Cullom, Wake Forest, N. C.

Through the early years of my life, I thought of the Bible as having come to us as one lump. It all came as if God had spoken it in a moment's time and as if in one sentence. Having come in this way, it was all of equal importance. The story of Jonah stood on a level with the Sermon on the Mount. The author of this book was in my thinking quite a magician.

Then the Bible came to be a new book to me when it dawned on me that it had a gradual growth through many centuries and that this growth had come step by step until it reached its climax in the miraculous conception, in the human life, in the death, in the burial, in the resurrection, in the ascension, and in the eternal fellowship of the Son of God, Jesus Christ, Our Lord. This perpetual fellowship of "Spirit with spirit" will, in my opinion, go on

growing in significance, in joy, and in blessing through eternity. In the earlier section of my life, I read the first paragraph in the letter to the Hebrews without seeing anything special in it. When this new conception got hold of me, this paragraph and the whole conception took on new meaning and produced a thrill that was unspeakable and full of glory. The first three verses of this paragraph read thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in this last day spoken to us by his Son whom he hath appointed heir of all things, by whom also he made the world," etc.

I do not recall just now as to how this new concept came to me. As far as I can recall, it came to me gradually through many years. But

whatever may have been the source, of it, it has been and becomes more and more an ever-increasing source of joy and blessing to me. My last word in this connection shall be an exhortation to my friends to accept, develop and use the doctrine of the progressive revelation of the Bible.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

who AGE, and those who MATURE. And there is a difference, and a great difference. This should be said: Every one of us is growing older. Every day and every year makes us older. There is nothing we can do about the calendar and about birthday anniversaries. Furthermore science and other factors are making possible a longer life for more people. As individuals and also as society, we had better give thought to the matter of old age. It can be a frightening thing. But it can also be an inspiring thing and a beautiful thing — provided in youth the hearts and minds of persons are stocked with experiences that will give them happy memories in old age, and with spiritual values that will support them in old age. We must grow old, whether we like it or not. But one, by God's grace and help, can determine how he grows old. The fact we cannot deny; the how we can determine.

In Memoriam

JONES

Mr. James Thomas Jones passed from this earthly realm to the heavenly on February 16, 1961. He was born in Nansemond County, Virginia, in 1883 and spent his entire life within the county. He joined the Holy Neck Christian Church and transferred his membership to the Holland Christian Church about thirty-five years ago. He was one of the two remaining lifetime members of the board of deacons and had served his church in other ways, including teaching in the church school.

Mr. Jones was well known and respected in the area, having been in business in Holland for many years. He possessed a quiet dignity which commanded respect and emulation. He is missed in our midst, but the memories of his earthly life linger with us.

He is survived by Mrs. Jones and by two sons, Thomas R. and James Robert, who reside in Holland, and by a daughter, Mrs. Rozier Bayly.

Holland Christian Church extends to the family its sympathy and expresses its gratitude to God that such a man did abide and serve in our midst for three decades and more.

C. Carl Dollar
Pastor

If I Were Graduating

By Richard K. Morton
Chaplain of Jacksonville University

IF I WERE GRADUATING FROM SCHOOL OR COLLEGE THIS YEAR

I would seek to come to this important landmark in my life with the consciousness that I had honestly worked and achieved and effected something that would continue to be a credit to myself and to others.

I would express in specific ways my gratitude to the culture and way of life that made possible my opportunities.

I would indicate to those closest to me — parents and other kinsfolk, friends, and associates — how much I feel indebted to them for their part in bringing me to this happy moment.

I would very carefully remember that formal, academic education is not the only method by which people grow and fit themselves for service. I would not yield to arrogant displays or a sense of superiority simply because of the diploma I now hold, but would generously praise and assist those who are accomplishing much in their lives although they never could complete a formal course for graduation.

I would recognize that when I go forth from the somewhat specialized and cloistered community in the educational world I must be capable of adjusting to many new situations and must be able to apply and to reorganize what I have learned.

I would continue to formulate plans that look far into the future, especially guaranteeing the continuance of my intellectual growth and the maturing of my personality.

I would seek diligently for that to which I would eagerly make a life commitment and which would give me a sense of deepest fulfillment as well as a sense that more important meanings to life had opened to me.

I would seek to qualify for a specific field of service and to handle carefully the details of daily living, involving my financial, community, and work obligations, but I would also be mindful of those spiritual, cultural, and personal areas which lie far beyond these matters.

I would above all seek to respect both my abilities and my limitations, the hopes of my friends and loved ones, the needs and problems of the culture which helped to shape my way of life, and the demands that rightly can be made upon me as a trained and trusted individual.

I would — if I were graduating — want to join in the thrilling adventure of shaping a world in which those who will graduate later may live more purposefully and more deeply, confident that in the pursuit of this life aim I should find much happiness, strength, meaning, and love and even a sense of the eternal.

Congratulations and Good Wishes
To All Graduates

The

Christian Sun

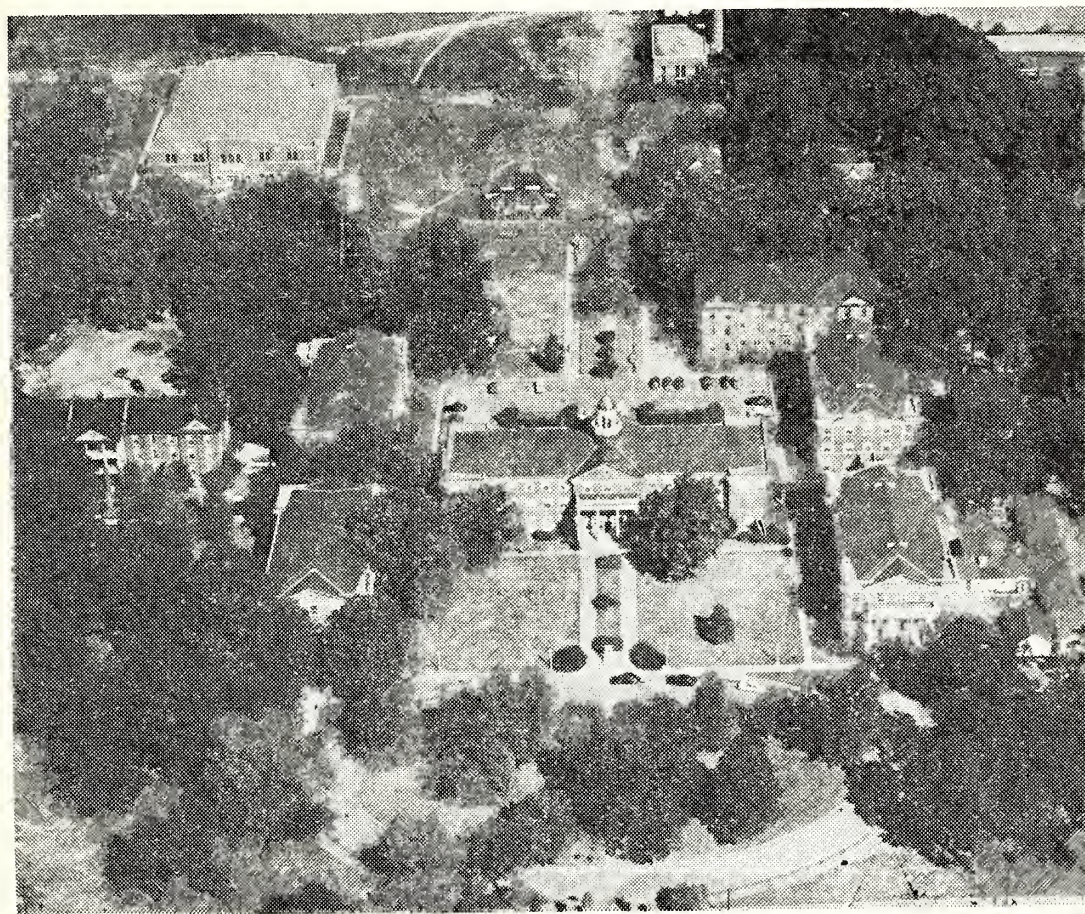
Rev W. J. Andes 11-61
Box 625

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Southern Convention of Congregational Christian Churches.
WOMEN'S FELLOWSHIP ISSUE



Come To Elon College
School of Missions – June 21-23

Keynote Speaker At School of Missions

Mrs. W. E. Wisseman (Graham Rowland) will give the keynote address for the opening session of the School of Missions. Her theme will be "Creating and Renewing the Church." This should be a must for everyone who can possibly attend.

Mrs. Wisseman is a native of Virginia, wife of Dr. William E. Wisseman, pastor of the First Congregational Christian Church, Greensboro, N. C., and daughter of Dr. Charles H. Rowland, one of the beloved ministers of the Christian Church in North Carolina and Virginia.

Mrs. Wisseman is a past president of the Convention Women's Fellowship, the North Carolina Women's Fellowship, and has held many positions of leadership in our Church. At present, she is serving as Chairman of Education for the National Women's Fellowship and as a member of our Congregational Christian Service Committee.



Mrs. W. E. Wisseman

PARLIAMENTARY PROCEDURE

Dr. J. Earl Danieleley, Elon College president and a noted parliamentarian, will present a session on Parliamentary Procedure on **Thursday** afternoon at 3:30 p.m. This session should give many opportunities for learning proper procedure and correct Rules of Order for our meetings. We all need this!

Please Note: This is a change in date. Officers workshops will be held Wednesday.

At the School of Missions there will be an hour and a half each afternoon for rest, study, or whatever you desire. After a strenuous morning, many will welcome this "free time."

REGISTRATION FOR SCHOOL OF MISSIONS

The cost of the School of Missions will be \$15.00. It is hoped that each local fellowship will send its president (with expenses paid) and authorize her to buy 1960-61 packet (\$3.50) and study books (\$1.95 each). Day registration will be \$1.00 per day plus meals. Send registrations to Mrs. W. J. Andes, Elon College.

Bring with you: bed linens, pillow, towels, wash cloth, informal clothes, comfortable shoes, Bible, note paper and a good spirit and open mind.

Speaker for Homecoming at Monticello June 11 is Supt. Clyde Fields rather than Dr. J. E. Danieleley as announced last week.

Come To Moonelon!

Clyde L. Fields, Superintendent

Come to Moonelon this summer! Yes, come to Moonelon Conference Center for a week of study, camp experience, and growing in Christian faith. An excellent program for the young people of the Southern Convention is being prepared for Moonelon during June, July, and August. We call on all our young people in the Southern Convention to avail themselves of the opportunity of a week at Moonelon. Most young people who go to Moonelon for a camp experience are invigorated in faith and activity in the local church. All young people interested in spending a most profitable week with other young people of the Southern Convention, led by competent and dedicated counselors, please consult with parents and the minister of the church at your earliest convenience. Please fill out your application and mail it in to Rev. Robert Knowles, Southern Convention Office, Elon College, N. C., so you may be included in a glorious week at Moonelon.

CAMP DATE CHANGED

Rev. Robert Knowles announces that the Senior High Camp scheduled for June 11-17 is being changed to July 16-22, because of a lack of registrations.

DEPARTMENTAL WORKSHOPS

Newly elected Southern Convention department chairman for the six areas of work will lead workshops at the School of Missions Wednesday afternoon 3:30-4:30 (note change from Thursday as earlier schedule shows). If several are present from one church they should plan to go to different workshops.

At the same time the district chairmen and local presidents will have a workshop under the leadership of Mrs. F. C. Lester.

Volume 113

Number 23

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Mrs. Carl Wallace

The efficient chairman of the School of Missions is Mrs. Carl Wallace of Southern Pines, North Carolina. She completes her work in this capacity with the current School of Missions, but will remain on the Southern Convention Women's Fellowship board as social action chair-



Mrs. W. B. Williams

The treasurer of the Southern Convention Women's Fellowship, and so one of the business managers of the School of Missions, is Mrs. W. B. Williams of Newport News, Virginia. "Tudor" has served as Eastern Virginia, Southern Convention, and National president of the Women's Fellowship. The "co-business manager" is Miss Susie D. Allen of Raleigh.



Mrs. Ray F. Gordon

Mrs. Ray F. Gordon of Suffolk, Virginia, is responsible for the material in the president's packet as president of the Southern Convention Women's Fellowship. Mrs. Gordon was recently reelected to this office after serving as president of our Eastern Virginia women.

OUTSTANDING EVENING SESSIONS

Please notice that the evening sessions of the School of Missions will be opportunities for the public at large to attend and hear outstanding addresses by the excellent national leaders at the school. The evening sessions are:

Tuesday 7:30 — "Creating the Church" — Rev. Sarah Edwards.

Wednesday 7:30 — "The Christian Mission in Churches for Our Times" — Dr. Purd E. Dietz.

Thursday 7:30 — Drama and Candlelight Service — Mrs. Kimball.

WORSHIP LEADER

Mrs. Wilkerson (Sparks) Holland is the newly elected chairman of Spiritual Life for our Convention Women's Fellowship. She will be the worship leader for the School of Missions. Mrs. Holland, naturally, is from Holland, Virginia, and a member of our Church at Holland. She is a licensed minister of the Eastern Virginia Conference.

Mrs. John Sargent, who is co-chairman of the Latin American banquet Wednesday evening at the School of Missions, suggests that all who can plan to wear blouses and bright-colored, full skirts to help carry out the theme.

Leaders for the School of Missions will have an orientation session Monday, June 19, beginning with dinner in the college dining room. Everyone attending will please be in Whitley Auditorium by 2:00 on Tuesday.

Women's Fellowship Dates For Yearbooks

FALL CONFERENCES

- October 3 — North Carolina — Pleasant Hill, Liberty.
- October 5 — Eastern Virginia — Christian Temple, Norfolk. (Valley of Virginia date and place not yet certain.)

SPRING RALLIES

Theme: Missionary Education
Eastern Virginia

- March 27 — Norfolk District — Rosemont, South Norfolk.
- March 28 — Suffolk District — Berea, Driver.
- March 29 — Waverly District — Hopewell.

North Carolina

- March 31 — Asheboro District — Albemarle.
- April 2 — Sanford District — Southern Pines.
- April 3 — Henderson-Raleigh District — Fuller's Chapel, Henderson.
- April 4 — Burlington District — Concord, Elon College.
- April 5 — Greensboro District — Mt. Bethel, Summerfield.
- April 6 — Halifax District — Lebanon, Semora.

Valley of Virginia

(April 8 and/or 9 — Place not certain.)

This week The Christian Sun gives its space and influence to the Women's Fellowship of the Southern Convention.

Since 1912 the women of our churches have worked through Conference and Convention organizations, and for more than a century before that they were busy in local churches. Without their love, labor, and leadership our churches would be poor indeed, but with their help the churches have a chance to grow in numbers and in usefulness.

The School of Missions is witness that the women wish to do intelligent service. For the greater part of a week each year they gather at Elon College to study under the best leadership our denomination has to offer. Every phase of the specialized work of church women is considered; needs of homeland and overseas people are studied; national and international problems come up for review in the light of Christian ideals; specific plans are presented so the women in any church can share in the work of all the churches. The meeting of women at Elon is a school — a specialized school in the field of Christian Mission. At Elon women climb a high mountain of church ideals and look across our world to see what it is now and what it can become under the benign influence of consecrated Christians. They return home with a new vision, new hope, new information, and new determination to let the light of Christian truth shine in every nook and cranny of our world.

The Christian Sun would like to urge that leaders of all our Convention churches attend the School of Missions. Little churches as well as the larger ones need the help that comes from study, fellowship, and able leadership. Every church should be represented at this meeting of leading women from North Carolina and Virginia. In these difficult times of merging denominations, social changes and international upheavals it is exceedingly important to learn as much as possible about the problems that face us, and to be reassured of the fellowship that centers in Christ. At Elon our women have a chance to talk with people from other churches, to hear discussions that throw new light on old and increasingly pressing problems, to share in worship with some whose ideas may be different from those they hold, to hear leaders who have travelled far and wide and who can bring a world view into a little church, and to think of the home church as it is seen from a distance. All of this, and much more, is the privilege of the women who attend the School of Missions; and it is a privilege that should be shared by an increasing number of people.

* * * *

Leaders of our Convention women went to Buck Hill Falls last winter for a meeting of the Missions Council and shared in setting a goal of eleven and one-half million dollars for our Christian World Mission by next year. They saw the necessity for this sixty percent increase in giving, and they were convinced that such a goal is not too difficult to attain, since it is much less than one dollar per month for the members of Congregational Christian churches. Twenty-two dollars per minute will pay

the entire amount for nearly one and one-half million members — the entire mission program at home and abroad for the denomination which we love and through which we have promised to serve.

Strange things happen. When these women returned and met in Convention in Suffolk, they voted to continue the goals for giving as they have been the last two years since those goals had not been reached. They did suggest that the 60 percent increase is important and that each local society should consider adding that amount to the previous goal. What happened when convention delegates returned to local societies is not yet reported. However, it is easy to believe that in our churches there are people who are keenly conscious of missionary needs who will induce their fellow members to join in doubling their giving for the support of our Christian world mission. They are not willing to ride in fine cars, live in palatial homes, and worship in luxurious churches without making adequate contributions to the missionary program of the Church of Christ. This is only a reminder that goals set two years ago will neither meet the needs, nor the standards being promoted by the denomination. Initiative is needed in local churches to set in motion plans that will secure additional money for the support of our missionary enterprises.

* * * *

Another phase of the women's work which is of tremendous value in our time is the study of missions. We need to know the people of all nations — how they live, think, feel, and what their great aspirations are. In our midst are migrants, refugees, descendants of slaves, representatives of many nations, ignorant and scholarly, rich and poor, humble and haughty — people of many kinds. Millions of Americans are scattered around the world. The human voice can girdle the globe in seconds, and people fly across nations and oceans in a matter of hours. What happens here is reported "there" immediately. Things we say on a bus or streetcar may insult a multitude on the other side of the earth.

In such a world careful study of nations, philosophies, leaders, education, ideals, religions, emotional reactions, social standards and desires, and all those things that constitute human personality is a necessity. Ignorant or thoughtless action may start emotional reactions that will lead to war to end all wars by destroying the human family.

It is in such a time as this that the Christian religion has its most glorious opportunity, for Christianity is redemptive not destructive. God's love is a magnet drawing all mankind into one great fellowship. The high privilege of the Church is to proclaim to all people this message made known to us in Jesus the Christ. To understand the message and how to deliver it successfully demands real study, and our women are showing us how this can be done.

Following the General Synod meetin in July the Women's Fellowship and the Laymen's Fellowship will be united in a Council for Lay Life and Work and be part of the General Synod of the United Church of Christ. This will open new doors of privilege, about which more will be said later.

Lift Up Your Eyes

A Service of Worship for Women

By Mrs. Lucile D. Von der Sump
of Lantana, Florida

HYMN

O God, Our Help in Ages Past

SCRIPTURE

I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord, which made heaven and earth.

Psalm 121:1-2 Read 1-8

MEDITATION

This Psalm is called the "Traveler's Psalm" because the Hebrews of the Old Testament sang it as they traveled to Jerusalem to worship in their temple, to pay their taxes, or to attend a festival and mingle with the crowds which came from all parts of their world.

This journey to Jerusalem was not always a safe journey. Bands of robbers preyed upon the caravans, so that at night sentries were stationed upon the hill tops, to keep watch, and warn the pilgrims of approaching danger. The leaders of the groups "lifted their eyes unto the hills" to see whether the sentries were keeping watch, or whether they slumbered or slept.

During the day as they journeyed, they sang this Traveler's song. Their leader would intone and question — "From whence cometh my help?", and the refrain of many voices responded "My help cometh from the Lord who made heaven and earth. He will not let my foot stumble on the rough path. He will neither slumber nor sleep as he watches over me. When I cross the hot desert he will be my shade, and keep me from sun-stroke, and at night, he will keep me from all the fits and fevers of moon-madness. He will keep me from the time of my going out from my home, to the time of my going in again. He will keep me from all evil forever more."

How beautiful a custom to sing as one journeys! These Hebrews were not just whistling in the dark. They were voicing their faith, their convictions, their trust in Jehovah. They were a singing people. They sang on joyous occasions, at betrothals and weddings, and they sang when in sorrow, and disappointment, and grief. The Old Testament abounds in

references to their singing. Moses' sister Miriam led the women in song when they escaped from the Egyptians. "The horse and rider hath he overthrown!" The Psalms themselves are songs and many verses refer to singing. "Sing a new song unto the Lord." "In the night, His song shall be with me." "I was their song all the day." Even when the Hebrews were in captivity in Babylonia and had hung their harps on the willow trees, their captors bade them to sing the songs of Zion, either to mock them, or for their own amusement. "How shall we sing the Lord's song in a strange land?" Today, there are thousands upon thousands of captives and refugees who have hung their harps on the willow trees. Could it be that they are saying "How shall we sing the Lord's song in a strange land?"

This Traveler's Psalm also tells us to lift up our eyes. Have you women

ever thought of how many of our household duties keep our eyes cast downward? We look down into the mixing bowl, into the pots and pans on the stove, and into the kitchen sink! No wonder we occasionally get bogged down! We need to lift our eyes, to look up, and out. One time when we do just that is when we hang the laundry on the line. Here, in Florida, between the clothes pins, I see a branch of the Brazilian Pepper hedge, loaded with red berries, and waving in the breeze. Beyond that, is a cocoanut palm tree, its fronds all a-slither, and forming shadow patterns on the trunk of a Caribbean pine tree. This pine, in turn, leans its head on a massive white mountain, for "Clouds are the mountains of Florida, for the eyes that yearn for peaks." (Don Blanding's "Floridays") All this ascending beauty leads to thoughts of God, who made heaven and earth. Lifting up our eyes and singing as we go makes life sweeter, and makes us better women.

A rewarding hobby that "lifts our eyes" is bird-watching. One morning,

(Continued on Page 15)

This Interested Me

By Emily C. Lester

I was greatly interested in the outcome of the first leadership training workshop for women from our churches in the "Province of the South," which was held at Franklinton Center May 5-7. The results were gratifying.

In the first place, the leadership was the best our denomination has to offer — Miss Lillian Gregory and Miss Mildred Walker from our Women's Fellowship staff; Mrs. Robert Reneker, our new national president; Mrs. W. E. Wissemann, national education chairman, and five of the six national department chairmen. The place of the sixth, who lives on the other side of our country in the state of Washington, was ably taken by Mrs. A. D. Harry of Lanett, Alabama. Three "visitors" from the Evangelical and Reformed Women's Guild added their contribution to the success of the venture.

In the second place, every area was represented. Seventy-six women came from Alabama, Florida, Georgia, Louisiana, North Carolina, Tennessee and Virginia — and for some of them Franklinton was "a fur piece." There are 21 conference and convention groups in the southeast, and 18 of them were represented. Twenty-four were present from the Southern Convention, including the presidents of the four areas. Six women from the Valley, six from Eastern Virginia, and twelve from North Carolina made up our representation.

In the third place, although this was an "inclusive" meeting, race relations as such was never mentioned — except in the social action workshop where it came as one of the many things considered. Here were simply officers of our women's groups in the southeast learning how to better lead their women.

Beginning with Bible study which set the tone for the entire workshop, including early morning communion on Sunday, and closing with worship with the Bricks Community Church, this meeting may well meet the standard suggested by one former schoolteacher who recalled what her principal said years ago after attending a fair, "There ain't never been anything like it, and there ain't never goin' to be anything like it again!" (However, the group present voted in favor of another such meeting next year.)

Now While There Is Time

An address presented at Franklinton Center, Bricks, North Carolina, May 6, 1961.

By The Rev. Miss Lillian Gregory

The 1961 theme for Our Christian World Mission, **Now While There Is Time**, appears on the poster which it is hoped will be used in every Congregational Christian Church in America. A leaflet has been prepared with the bold announcement: **We Are Summoned As A People**. What do these themes and titles mean? They mean that 1961 is a Year of Decision. They mean we, as Congregational Christians, are being asked to give tangible proof of our belief in the great imperative of the Christian faith, the urgency of the Christian Mission. They mean we are being asked to match our stewardship practices to our gospel. With great urgency and persuasiveness we are being asked to accept a goal of \$11,500,000 for Our Christian World Mission by the end of 1962.

Now While There Is Time, We Are Summoned As A People to do this. But this is no easy goal, since it represents a sixty percent increase over our 1960 giving to Our Christian World Mission.

Some might debate the merits of projects of the various Boards and Agencies of our denomination. Some might attempt to escape their responsibility by saying that this cause or that cause needed more attention. Some may even try to avoid coming to grips with the need and the urgency of Our Christian World Mission.

But this minimum goal for the mission of our churches will not be met by laboring a materialistic basis alone. What lies behind the real reason for the mission of the Church? What is the philosophy of the Church's mission? Certain considerations deserve our attention.

The Kiplinger magazine *Changing Times* for January 1961 highlighted on its cover a lead article entitled "The Fabulous Fifteen Years Ahead." In 1945 at the end of the war, rare was the man or woman with the acumen to see that by the year 1960 this nation would have gone almost as far in its development as in the entire 169 years which preceded 1945. Who would have dared to predict that in 1960 jet planes would span the country in 5 hours and 40 minutes? Who would have dared to

predict that one could get on a plane eastbound from Tokyo at 11 o'clock in the morning and arrive in Honolulu at 10:30 the previous evening? Who would have imagined the headlong plunge of Americans into a civilization compounded of suburbia and shopping centers? What young medic would have expected to find tranquilizers, antibiotics, Salk vaccine and a multitude of other miraculous drugs in his medical bag? Did anyone of us in 1945 guess that by 1960 the average American family would spend 42 hours a week in front of a television?

Were we prepared for the startling surprises of air-conditioned houses with two baths and a dishwasher in the kitchen, for a few hundred dollars down and thirty years to pay? Would we have anticipated the increase of installment buying (the easy-payment plan to economic oblivion)? Did we know that we would wear Dacron and Arnel and Orlon; that the foods we would serve would be frozen, dehydrated, pre-cooked and enriched; that our garbage would be ground in the sink, and left-overs preserved in freezers and laundry washed and dried by push button? Were we prepared for the population explosion which soared to a record of four and a quarter million babies in 1959? Yes, it is a great new world, and according to this article in *Changing Times* we have more in store for us, for it is predicted that the changes of the last fifteen years pale by comparison with those to come in the next fifteen years. The greatest growth is expected in electrical machinery, home appliances and equipment, automobiles, space and atomic gear. Production will be stepped up, IBM will come into its own and the whole field of computers from air planes to automobiles to homes will be pressed into service. It will be a world of automation, of science, of technology, the like of which we cannot even envision. The houses of today will be as outmoded as the houses of the Gay Nineties seem to us now. We will live differently, we will dress differently, even to the point of having disposable clothing, disposable housing, and disposable automobiles and space ships. Planned obsolescence will be the order of the day.

What is a Christian's responsibility in the midst of such change? For



Miss Lillian Gregory

this will not only affect America, but it will affect the living conditions of the whole world. What is our responsibility on a changing planet, with men and women finding the tempo of life stepped up increasingly, discovering leisure time through automation, the order of the day? What will it mean to our churches that Thursday evening one can go to the beach or the mountains and return early Monday morning for work? What will this do to family life as we have known it? In the words of John Dewey, "The future surrounds the present like a halo and the day is fast upon us."

Now While There Is Time, We Are Summoned As A People to make our witness in this kind of a world. It was a matter of no small astonishment last week to learn at another meeting that but eight percent of the population of the world is Christian. And greater consternation came with the fact that the population explosion going on in certain areas of the world more rapidly than in the western world, predicts that by the year 2000, but five percent of the world's population will be Christian. In other words, you and I belong to the world's greatest minority.

In 1956 our Congregational Christian Churches produced and distributed a booklet entitled "America, A Mission Field." It dealt specifically with the work of our Board of Home Missions and our Council for Social Action. It stated that despite its wealth and apparent well-being, beneath all the glitter and sophistication, the soul of America still needs

saving — the USA is a mission field — for in America live sick men as well as healthy — unhappy men as well as joyous — men without worthy ends as well as those with mighty causes. To them and to our nation concerned Christians have a mission.

Long before our most recent president, who refers to this administration as the New Frontier, one of the leaders of our own denomination wrote an article in our denominational magazine entitled "New Frontiers of Faith." In it he raised this question, "What is the source of the missionary mandate of the Christian Church? The most exposed and hazardous frontier of the Church is not the boundary where the Church faces the world. It is the frontier where the Church faces its Lord and gives an account of itself, not to the world, but to him. . . . The new frontier is not space, but people." Dr. Roger Hazelton of Oberlin refers to the Church as the equipment to win the world back into fellowship with God, and he points out that it is not half as important for us to know who we are, as to know whose we are.

A basic problem facing us as we attempt to wrestle with this "great imperative" is to learn the disciplines of discipleship. Discipline is not the customary stance of the modern Christian. The reasserting of the lordship of Christ, the primacy of the Christian faith, not only for America but for the whole world is the "great imperative," the urgency of the mission. **Now While There Is Time We Are Summoned As A People** to take our stand, to bear our witness, to make our commitment, not merely to the canvassers on Enlistment Sunday, but before God and His Christ. Whether 1961 will be a Year of Decision and 1962 will bring us to the realization of our goal of \$11,500,000 for Our Christian World Mission depends entirely upon the disciplines of our Christian faith. Stepped-up promotional persuasion or pressure at a given time may play its part but basically the realization of this financial goal depends on whether you and I honestly believe in God, in his Son, and in the power of the Holy Spirit working in man to change the world of men into the Kingdom of God on earth. Such a faith is born of worship and the disciplines of discipleship are its natural children. The nineteenth century Unitarian, Ralph Waldo Emerson, in an address before the Harvard Divinity School said,

"And what greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifles, and when men die we do not mention them." This is what the loss of reverence and awe can ultimately do to a Christian nation or a Christian individual.

We could say that Our Christian World Mission is a ministry of hope, of reconciliation, of witness at home and around the world, a healing, helping, teaching, preaching mission. We could cite every place where Congregational Christians are responsible for leadership, every place where the need is great; we could picture the men and women who are in the forefront of the battle; we could read every piece of denominational material and memorize the American Board Calendar of Prayer, but all of this is as ashes in our mouths unless we believe that the "great imperative" of our day is the urgency of the mission. **Now While There Is Time, We Are Summoned As A People.** For the mission is not something outside ourselves. The mission is us. The person who fails to see the need for helping others lacks the awareness that he or she has been helped. Paul said, "I am a debtor." Then he went on to list the people to whom he was indebted. Christian mission is based on a knowledge that God has done something, therefore, other things follow as a natural sequence. One of the gifts of the free church is the understanding of the inseparability of Church and Mission. To be a church member is to be a missionary. To be a Christian is to be an evangelist. Church membership means a great deal more than sponsoring an institution. It means discipleship.

In this period of rapid social change, when the world has become larger rather than smaller, but we move faster about it, and are more conversant with it, we may not come at once to actions which match our gospel, but certainly it is the will of an honest people to try.

Now, While There Is Time, We Are Summoned As A People, when new world patterns are emerging, new nations being born, old religions ascending and superceding Christianity, as Islam supercedes Christianity in modern Africa, when the conflict

of interests among nations and within nations is apparent, when the world is caught in a power struggle for supremacy, when nations are challenging space and seeking its conquest, when all about us seems to be in constant change, this is a day when we need strong moorings, when we need to share those moorings with others, so they too may stand.

It is possible to live flexibly in such a changing world but it is only possible when our roots are deep in an unchangeable God. This is not a day when we dare be obsessed with the small. It is a day when human nature must rise above itself. Our generation understands the words of a character in Christopher Fry's "A Sleep of Prisoners" when he said that "affairs are now soul size."

In answering it would seem that the work which we must do today is that of making the Christian word real again in the everyday lives of laymen and lay women. The "Apostles of Discord" who are at work in our society and our churches are stepping up the "strategy of terror." The Christian cannot be prey to terror or to fear. We do not serve the purposes of the church by being either blind or unwilling to admit many of the problems of corporate and individual morality which are out of joint. We are equally unwise to ignore a nativism which unites men in animosity against causes or groups rather than making a positive attack upon a society which is in some ways off the beaten path. It would appear that we have more to fear in America today from the extreme right-wing organizations than we have ever had to fear from the left-wing movements. A recent publication from the University of Illinois entitled "The American Right Wing" discloses that there are approximately 1000 voluntary organizations in the United States today which may be called Rightists, ranging from responsible conservatism to the kind of far-right radicalism which is currently being exposed. An immanent danger to the American Church comes from those groups who smear personality without foundation or fact, and cause us, within the fellowship of the Christian Church, to be suspicious one of another. This is one of the surest ways to break the Christian Church, and we must be vigilantly on guard against it.

A further danger is that of making the Church an end in itself. We are

(Continued on Page 15)

Teachers At School Of Missions



Mrs. John H. Sargent

LATIN AMERICAN STUDY LEADER

Mrs. John Henry Sargent of Lowell, Massachusetts, who has just finished her term as missionary education chairman of the National Women's Fellowship, will lead the women in the current international mission study theme on Latin America.

A Congregational Christian minister's wife, Mrs. Sargent has served as president of the Vermont Women's Fellowship, vice president of the National Women's Fellowship, a member of the executive board of the New York Congregational Christian Conference, and chairman of the Brooklyn, New York-Suburban District of the Metropolitan Association.

As missionary education chairman of the National Women's Fellowship, she also served as our representative to the American Bible Society, on the missionary education committee of our Missions Council, and as one of the Congregational Christian representatives concerned with missionary education publications of the Friendship Press.

In Brooklyn, Mrs. Sargent served with the Protestant Council, working with Negro and Puerto Rican children in "store-front churches." Her concern for the Puerto Ricans increased during a period of service with the Second Spanish Church in Manhattan and in 1955 she visited Puerto Rico to see and study the island and its people.



Dr. Purd E. Deitz

HOME MISSION STUDY LEADER

Dr. Purd E. Deitz, general secretary of the Board of National Missions of the Evangelical and Reformed Church since 1950, will teach the mission study course on "The Christian Mission in Churches for Our Times." In addition to the regular work of church extension, his board is responsible for mission institutions which minister to the Winnebago Indians in Wisconsin, to people in the Missouri Ozarks and those in blighted areas in several large cities, and other special projects.

A native of York, Pennsylvania, Dr. Deitz is a graduate of Ursinus College and of Central Theological Seminary (since merged with Eden Seminary). He has done graduate work at Edinburg University, Scotland, and has received a Doctor of Divinity degree from Ursinus College.

Dr. Deitz has held pastorates in Dayton, Ohio, and Philadelphia, Pennsylvania (1932-38) and was professor of practical theology at Eden Theological Seminary 1938-50. From 1954-57 he was chairman of the Division of Home Missions and vice president of the National Council of Churches. He has written: "Christ's Life and Ours" (high school study course); "We Would Be Building" (hymn); "Christianity Makes a Difference" (book on mission program of E. and R. Church); and "In Every Time of Need" (adult study course).



Rev. Sarah A. Edwards

BIBLE STUDY LEADER

The Bible study leader for the School of Missions needs little introduction to Southern Convention women, for she was the leader of the "spiritual life retreats" which formed the program for Women's Fellowship Rallies in this area in 1960.

Mrs. Edwards and her husband, Robert Edwards, are both graduates of Union Theological Seminary in New York City and are both ordained ministers. Mr. Edwards is pastor of Immanuel Congregational church in Hartford, Connecticut.

The mother of two children, Mrs. Edwards finds time to work in her local church, her association, the Connecticut state conference, and to accept numerous speaking engagements.

This year the Bible study at the School of Missions will be unique in that it will be especially prepared by Mrs. Edwards to give the background for the theme of the year, "Creating and Renewing the Church." Mimeographed study outlines will be available for use by local groups.

"Sally" Edwards will bring a "sparkle" to her teaching — and she will surprise some who have an image in their minds of a "typical woman minister."

Please note that the Bible study sessions will be held in the Elon College Community Church each morning, rather than in Whitley Auditorium.

Who's Who In The School Of Missions

School of Missions Committee: Mrs. Carl Wallace, Mrs. W. B. Williams, Mrs. Ray Gordon, Mrs. Robert Kimball, Mrs. J. H. Booth, Jr., Mrs. Garland Spratley.

Business Managers: Miss Susie Allen, Mrs. W. B. Williams.

Registrars: Mrs. W. J. Andes, Mrs. Clyde Fields.

Hostesses: Mrs. John G. Truitt, Mrs. H. H. Cunningham.

Dormitory and Hospitality Hostesses: Mrs. W. J. Dept, Chairman; Mrs. Pearl Hall, Mrs. Walter Graham, Mrs. Bill Simmons, Mrs. Julius Rice.

Dining Room Hostesses: Mrs. Edward Bresko, Mrs. A. E. Cox.

Publicity Chairman: Mrs. W. J. Andes.

Pianist: Miss Margaret Rowland.

Worship Leader: Mrs. Wilkerson Holland, So. Conv. Spiritual Life Chairman.

Key Note Speaker: Mrs. W. E. Wiseman, Education Chairman, National Women's Fellowship.

Program Planning: Mrs. Robert Kimball, Mrs. Robert Knowles.

Workshop Leaders: Dr. J. Earl Danieleley, Mrs. F. C. Lester, Department Chairmen.

Banquet Chairman: Mrs. Robert Smith, So. Conv. Missionary Education Chairman.

Tour Chairman: Mrs. Winfred Bray.

Photographers: Dr. W. J. Andes, Dr. A. L. Hook.

Recreation Leader: Rev. Robert Knowles, Minister of Christian Education, Southern Convention.

Executives: Rev. Clyde Fields — Superintendent, Southern Convention; Rev. Walstein Snyder — Superintendent of Children's Home; Dr. J. Earl Danieleley — President of Elon College; Mr. W. E. Butler, Jr. — Business Manager, Elon College.

Teachers: Mrs. John Sargent, Lowell, Massachusetts — Formerly Missionary Education Chairman, National Women's Fellowship; The Reverend Sarah A. Edwards, Hartford, Connecticut — Congregational Christian Minister; Dr. Purd Deitz — General Secretary, Board of National Missions, Evangelical and Reformed Church, St. Louis, Mo.

Women's Fellowship Packets

By Mrs. Robert M. Kimball
Christian Education Chairman

The Packet for 1961-1962 is all ready for distribution at the School of Missions. The cost will be only \$3.50, truly a bargain in view of all the interesting and helpful materials it contains.

We are very enthusiastic about the PROGRAM BOOKLET based on our theme for the year "Creating and Renewing the Church." We believe that you will find many of the programs adaptable to your church situation. Those in the field of Missionary Education are especially interesting.

We are glad to be able to include in the Packet a booklet of WORSHIP SERVICES entitled "Witnesses to These Things." They will be good to use in your Circles and at small group meetings.

For our BIBLE STUDY this year we will study the biblical background for our theme, "Creating and Renewing the Church." Study material has been prepared by the teacher, the Rev. Sarah Edwards.

The MISSION STUDY BOOKS are not included in the Packet, but will be sold separately at the School of Missions. However, there are a number of pamphlets and program suggestions in the Missionary Education section of the packet which will pro-



Mrs. Robert Kimball

vide excellent resource materials for your programs.

Each section of the Packet contains a specific program in addition to general information about the particular area of work. There is a Dedication Service for Friendly Service Gifts, a Thank Offering Service, an Installation Service, a beautiful Christmas program, and

services written especially for the Lenten Season and for Christian Family Life Week.

We feel that all the Department of Work Chairmen have done an outstanding job this year, and we believe you will be pleased with the results.

Remember, the Packet costs only \$3.50. Plan to get yours as soon as you arrive at the School of Missions. If no one from your church is attending the School, we hope you will give your check to your District Chairman so that she can buy a Packet for you. We hope to sell all the Packets at the School of Missions this year.

School Of Missions Car Pool

If you plan to drive to the School of Missions and do not have your car full would you please contact your District Chairman who may have the name of some one nearby who needs a ride.

If you would like to attend the School of Missions but have no transportation will you contact your District Chairman who may be able to arrange a ride for you with a driver nearby.

Mrs. Carl Wallace, Chairman

Mission Study Books

By Mrs. Robert G. Smith

MISSIONARY EDUCATION CHAIRMAN

The following books will be on sale in the book store during the School of Missions. It will be helpful if you will come with list of materials your Women's Fellowship desires and check made out to Mrs. W. B. Williams, Treasurer to cover total amount.

THE CHRISTIAN MISSION IN LATIN AMERICAN COUNTRIES

ADULTS

Land of Eldorado, Sante Uberto Barbieri \$1.50
Written by a South American bishop, this book gives the background against which the church is working in Latin America, and ways in which North American churches can cooperate in the mission.

The Quiet Crusaders, Henry L. McCorkle \$1.95
Real life stories of Latin America personalities who have been transformed into quiet, effective crusaders for the cause of Jesus Christ.

Adult Guide on "The Christian Mission in Latin American Countries," Carman St. J. Wolff .75

This is Latin America, Howard W. Yoder .85
A delightful primer on life in Latin America and the Protestant work there.

SENIOR HIGH

Days of Decision, Beverly Chain \$1.75
Action filled stories of young people in Latin American countries and the conflicts they face in their Christian witness... North Americans will identify themselves with these youth as they face similar decisions.
Youth Guide on Latin American Countries, Ruth J. Smith .75

JUNIOR HIGH

In the Time of the Condor, Eleanor Hull \$1.75
A fine story of Segundo, an Indian boy of Ecuador, and some of his problems.
How to Use "In the Time of the Condor," Rosalie V. Jenkins .75

JUNIOR (Grades 4-6)

South Americans All, William F. Fore \$1.75
Readers will meet three wonderful characters: Mario, an Andean Indian boy; Ester, a city girl of Argentina; Arturo, a country boy of Brazil.
Junior Teacher's Guide of "South America" .75

PRIMARY (Grades 1-3)

Three Children of Chile, Ella Huff Kepple \$1.75
Adventures of three orphan children who find friends and help through a city mission center.
Primary Teacher's Guide on "South America," M. Duckert .75

WORLD THEME

Along the Royal Highway in Latin America 3¢
The emerging church in Honduras — (E & R) 10¢
In Ecuador: The United Andean Indian Mission 3¢
Mission in Mexico 10¢
Our ministries in Mexico, Honduras, and Ecuador
Map 1¢; Table Mat 1½¢
Program Helps — How to use materials for "The Christian Mission in Latin American Countries" Free
Our Christian World Outreach — Color map showing overseas work of E & R and CC Churches 10¢

DENOMINATIONAL MATERIALS

KINDERGARTEN

World Friends: In South American \$1.50
A picture album describing children at home, play, school, worship.
Teaching pictures showing Mexican children at home, play, school, worship.
World Friends: Mexicans \$1.50

CHURCHES FOR NEW TIMES ADULT

Edge of the Edge, Theodore E. Matson \$1.50
The author emphasizes that every community... is a mission frontier. He shows the kind of churches needed and the responsibility of the laity in church planning.
By Deed and Design, Virgil Foster \$1.95
Deep-probing human interest stories of fourteen churches in United States and Canada and how the lives of their people were changed by new understandings of the Christian mission.
Adult Guide on "Churches for New Times," C. Richard Brown .75

SENIOR HIGH

The Future Won't Wait, Harvey A. Everett \$1.75
A dramatic presentation of what the future offers youth, especially the new opportunities offered to participate in their church.
Youth Guide on "Churches for New Times," Elizabeth Howell Gripe .75

JUNIOR HIGH

Keys for Tori, Virginia Murrill Jeffries \$1.75
A story of teen-age Tori who discovers keys to friendship, faith and a life with purpose.
How to Use "Keys for Tori," Bernard L. Cook .75

JUNIOR (Grades 4-6)

The Thunder Egg, Grace W. McGavran \$1.75
The story of red-headed Peter Blake and how he learns to adjust to life on a frontier farm, enrolls in a new school, and helps to start a new church in his community.
Junior Teacher's Guide on "Churches for New Times" .75

JUNIOR (Grades 1-3)

Timmy's Team, Juanita Purvis Shacklett \$1.75
Timmy moves into a new community and is faced with problems. He comes to know two friendly boys who with him form Timmy's team. Among the fine things they do is help in a new church that is being built.
Primary Teacher's Guide on "Churches for New Times," Juanita Purvis Shacklett .75

KINDERGARTEN

World Friends: In Our Churches Today \$1.50
Fifteen teaching pictures with stories showing why we need churches and ways children serve and learn in their church.
Children of North America, Nina Miller \$1.50
Color picture book. Children are seen at home, at play, at school, with friends, and learning to worship.

HOMELAND THEME

New Times, New Churches 10¢
Program Helps—How to use materials for "Churches for New Times" Free
The Church in the City 10¢
Christian Witness in Rural Revolution Free
The Church in Town and Country 15¢
Home Missions travel map showing projects and institutions in the U. S. Price to be announced.
(Order from National Women's Fellowship, 19 S. LaSalle Street, Chicago 3, Illinois.)

Women's Fellowship Histories

By Mrs. W. W. Sellers, Historian
Southern Convention
Women's Fellowship

The Christian Sun of September 27, 1960, carried a very fine article written by Dr. H. H. Cunningham, President of the Historical Society of The Southern Convention, and himself a historian and writer of note, telling how to gather information and how to write church history. If there are those who do not have a copy of this article and who would like a copy, it can be secured at the School of Missions or from the Convention Office.

As Historian for the Women's Fellowship, I would like to report that the histories for the binders are coming in slowly. Some of the women have sent in histories covering the entire period of the organizations, while some are sending in their histories for only one year. We are anxious to complete all the back histories and then keep the books up to date.

Many of the women are asking just how to go about writing this history. Here are a few simple suggestions made by one who is neither a historian nor a writer, but one who loves the Church History Room and one who enjoys reading the histories as they arrive:

1. As Dr. Cunningham has said, we must get our facts right first, and organize our research material. This information will be accurately recorded in the Secretary's book.
2. Try to give a full account of the organizational meeting, naming the first officers and giving the names of charter members.
3. It is always interesting to know who the officers are from year to year.
4. Give important work done by each department.
5. Tell of progress made.
6. Give list of Life Memberships and Memorials.
7. Include short biographical sketches and pictures (good snapshots will do) of any members lost by death during the year. These will be given

an extra page included at the end of the year's work.

8. If there have been any good group pictures made during the year, they will also add interest to the history.

Strive to complete your histories as soon as possible and send to:

Mrs. Oma U. Johnson, Care Church History Room, Elon College, N. C.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

HONDURAS
(E. and R. Mission)

San Pedro Sula

Second largest city in Honduras, founded by Alvarado in 1536. Government center and strong Roman Catholic center. Mission headquarters here and grade school, high school, bookstore, normal institute.

June

- 11—Miss Louise Filger has been in Honduras since 1949 and is principal of grade school, supervising teachers, secretarial staff and 240 pupils. Weekends she goes to LaLima where many banana plantation workers live, where she conducts classes on Saturday and Sunday — having a church school class of 60 boys and girls under eight years of age!
- 12—Rev. and Mrs. Stuart Goude have been in Honduras since 1959 — he is station treasurer, pastor of the English speaking church, administrator in charge of maintenance of buildings, grounds, and automobiles. She has charge of bookstore and works with church school and women's groups. He was Congregational Christian minister in Washington; then chaplain in Army for 11 years. She had been Methodist missionary to Bolivia for 14 years before their marriage in 1957.
- 13—Mrs. Martha Herscher went to Honduras in 1927 with her pastor-husband. She operated a small clinic and directed primary school work. Following her husband's death in 1957 she became treasurer of the mission. She helped her husband build a strong Christian community at Pinalejo. She is an authority on the flora and fauna of Honduras.
- 14—Rev. and Mrs. Kenneth Sell went to Honduras from Pennsylvania in 1957, where he is rector of normal school and is responsible not only for spiritual life of school but also teaches and serves as pastor of rural congregation. She is treasurer of normal school, teaches classes in English and Bible, plays organ for chapel, and supervises church school in rural church.

Yoro

The word means "where fish rain down from heaven." Minor government center.

- 15—Rev. and Mrs. Harlan Levsen reached Yoro in 1953; he travels by mule-back or jeep to surrounding villages in the mountains, using tracts, slides, records, as well as stories and sermons to explain the Christian faith. She is principal of the Yoro primary school with 100 pupils.

THE MEXICO MISSION

- 16—The American Board began mission work in Mexico in 1872, with centers in Guadalajara and the west coast and union work in Mexico City; eleven churches carried on through persecution and curtailed work by board; now schools are growing; the Conference of Southern California now shares in supervision.

Guadalajara

Second largest city; beautiful city and mountain health resort founded in 1530.

- 17—Mr. and Mrs. John Howe do educational and youth work. A graduate of the U. S. Naval Academy, he became a marine for 12 years; invented moisture proof salt shaker and was in business five years; became a teacher in California. They and their five children have been in Mexico since 1957.

Women's Fellowship Officers

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19 SOUTH LaSALLE STREET
CHICAGO 2, ILLINOIS

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Social Action — Mrs. Lynwood Hosaflook, W. Wolfe St., Harrisonburg, Va.

Spiritual Life — Mrs. C. L. Whitlock, Box 178, Winchester, Va.

Stewardship — Mrs. Kermit Kibler, Stanley, Va.

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Eastern — Mrs. Anna May Dofflemyer, Route 2, Elkton, Va.

Western — Mrs. Delia Johnson, Winchester, Va.

Guarding The Tongue

Background Scripture: Proverbs 6:12-19; 15:1-7; James 1:19-20, 26; 3:4:11-12.

Memory Selection: **A soft answer turneth away wrath; but grievous words stir up anger.** Proverbs 15:1.

The writer of the book or epistle of James was the brother of our Lord Jesus Christ. He was a practical fellow. **He puts the emphasis in his letter upon behaviour and not on belief.** In his letter he deals with snobbery, conduct that gives the lie to pretended belief, trust in material things and prosperity, and the dangers of an uncontrolled tongue. In his simple language and direct approach to the problems of life, he reminds us of his brother in the Sermon on the Mount. To be sure he does not deny the place of faith in the Christian life, but he insists that a man show his faith by his works. He is especially insistent upon the supreme importance of the tongue, or human speech, in the life of society. He does not pull any punches. He says that if a man seems to be religious, and bridles not his tongue... this man's religion is vain or empty. (James 1:26) And he says that if a man "offends not" in word, the same is a perfect man, and able also to bridle the whole body.

A Little Member, But A Mighty Menace

The Japanese have a proverb that says "The tongue is but three inches long, but it can kill a man six feet tall." James says it is a little member, but a mighty power. He uses a homely and familiar figure to enforce or teach this truth. Here is a horse, strong, powerful, perhaps bent on doing his own will and going his own way. And yet with a bit, a small piece of metal in his mouth, his master keeps him under control and guides him and governs him. Here is a huge ship, driven and buffeted by the winds and waves, and yet the captain of the ship guides it simply by using the rudder, a very, very small piece of wood or metal in comparison with the bulk of the ship. Here is a spark or a small fire, perhaps only a lighted match thrown from an automobile, and yet it can start a huge forest fire which destroys hundreds of acres of fine woodland, or under other circumstances, a whole block of buildings in a business section. All of these things are small in size, but mighty in possibilities. So says, James, is the tongue. It is a small or little member, but it boasts great things. Behold how great a matter a little fire kindleth! **AND THE TONGUE IS A FIRE, A WORLD OF INIQUITY,** something that defileth the whole body, something that works devastation and destruction in society. It is set on fire of hell.

An Unconquered Domain Or Dominion

Strangely enough men have conquered or subdued many other unruly things — every kind of beasts, and

birds, and of things in the sea — I saw some trained porpoises a few years ago which had been trained to do almost unbelievable things — man has extended his dominion to so many areas of both inanimate and animate nature. But, alas, he has not tamed his tongue. Not as fatalism but as fact James says "But the tongue, no man can tame; it is an unruly evil, full of deadly poison." Of course, James is not considering here what can be done by the grace and Spirit of God. He is simply saying that from the human standpoint the situation is helpless and hopeless.

A Bane Or A Blessing

James goes on to point out that the tongue, this little red muscle in the mouth, is capable not only of infinite evil, but also of infinite good. It is like a fountain of water. It cannot pour forth both good and bad water at the same time. But it can pour forth either good or bad water — which kind of water is determined by its source. There is the secret of it all. That is the reason we are urged to keep our hearts with all diligence, for out of the abundance of the heart the mouth speaketh. An evil tongue is a sign of an evil nature. Unkind, bitter, impure, un-

truthful, malicious, slanderous speech suggests the need of a new birth, a cleansing of the inner life. In a very real sense, the use of the tongue is a test of life. Unless controlled by Christ, or the power of Christ, the gift of speech may prove deadly to ourselves and to society. Think of the contrast between the total effect and influence of a good tongue and an evil tongue! What a different world it would be if we all, by the grace of God, could tame our tongues.

Three Tests For The Tongue

"If you are tempted to reveal a tale someone to you has told about another — make it pass before you speak, these three gates of gold: Three narrow gates; first IS IT TRUE? Then IS IT NEEDFUL? If your mind gives truthful answers The next is last and narrowest: "IS IT KIND?" And, if to reach your lips at last, it passes these gateways three, then you may tell the tale, nor fear what the results of speech may be."

Louis H. Evans

"Is it true? It is necessary? Is it kind? — these should be the tests of our conversation about others.

Some Tongues

Space permits only a listing of some of the kind of tongues of men: The Lying Tongue, The Impure Tongue, The Gossiping Tongue, The Suggestive Tongue, The Double-Tongue, The Critical Tongue, The Fawning Tongue, The Unkind Tongue, The Cruel Tongue, The Loose Tongue, The Profane Tongue.

But there are also other kinds of tongues: The Truthful Tongue, The Kind Tongue, The Generous Tongue, The Encouraging Tongue, The Pure Tongue, The Reverent Tongue, The Praying Tongue, The Singing Tongue.

Every one of us might well pray the prayer of the Psalmist, who prayed: "SET A WATCH, O LORD, BEFORE MY MOUTH: KEEP THE DOOR OF MY LIPS."

The United Church of Christ suffered a loss last Sunday in the sudden death of Dr. John R. C. Haas of Evansville, Indiana, first vice president of the Evangelical and Reformed Church. Dr. Haas collapsed during the recessional hymn at the baccalaureate service at Catawba College, Salisbury, North Carolina, where he had just preached the sermon.

SUNDAY SCHOOL LESSON

JUNE 18, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

**Alumni Association Meets June 11
Dedication Of Building At 2:00 P.M.**

Walstein W. Snyder, Superintendent

Dear Friends:

The Alumni Association of the Congregational Christian Home for Children will have its annual Homecoming on Sunday, June 11. Registration and visiting will be from 10:00 a.m. to 11:30 a.m. At 11:30 the group will meet in the Holt Memorial Chapel. In years past it has been noted that while there is usually a large crowd present for homecoming, only a very small number attend the meeting in the chapel. We sincerely hope that all alumni will be in the chapel at 11:30 for this meeting.

A worship service will be presented by our graduating seniors and rising seniors. Brief remarks will be made by Mr. John Biggerstaff and myself regarding the work of the Home since the last Homecoming and some of our plans and hopes for the future. A committee from the Alumni Association will present a project that will benefit the Home which the group hopes to undertake. New officers will be elected and the installation service will be conducted by the former superintendent, Dr. John G. Truitt.

Luncheon for the Alumni Association members, their families and guests will be served in our dining room at 12:15 p.m.

For many years, perhaps since the group was first organized, the annual meeting of the Homecoming Society was held on the Sunday of Labor Day week-end. A number of the members felt this was perhaps not the most appropriate time to meet as so many families like to have one last vacation week-end, with the added holiday, before the end of summer. We trust that changing the time of meeting will increase the attendance.

Officers for the Alumni Association for this term are: Mrs. Allen E. Gant, president; Paul H. Williams, vice-president; Clyde W. Rudd, secretary.

The program for Sunday afternoon will be a highlight in the history of the Home for Children. At 2:00 p.m. the consecration service for our two new cottages will be held. The speaker for this occasion will be Rev. Lawrence M. Upton, Secretary for Health and Welfare, The Board of

Home Missions of the Congregational and Christian Churches, New York, New York. We are very happy that Mr. Upton can be with us and bring the address for this occasion.

Immediately following the Consecration Service, at approximately 2:45 p.m., open house will be held and everyone will have an opportunity to tour and inspect our cottages for the first time.

Letters of invitation to the homecoming and the afternoon service have been sent to all alumni whose

addresses we have. Invitations to attend the afternoon service will be sent to all contributors to CHIP, to ministers, churches and other interested individuals. We hope to have the largest crowd yet for the Homecoming, and a most cordial invitation is extended to all our friends to attend the Consecration Service and Open House for our new cottages. Come and rejoice with us over the forward steps which our Home for Children is making.

June Birthdays:

Jessie Spicer	6- 7-45
Billy Lamberson	6- 8-47
Dennis West	6-13-49
Donald Cowan	6-17-47
Peggy Coggins	6-22-47
Floyd Rich	6-28-48

REPORT FOR MAY 29, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 2.00
Eastern Virginia Conference	33.00
Eastern North Carolina Conference	11.00
Western North Carolina Conference	36.50
North Carolina and Virginia Conference	23.00

SPECIAL OFFERINGS

Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Class 15, Cong. Christian Church, Reidsville, N. C.	15.00
In Memory of Mrs. R. W. Walker	5.00
Total	\$ 25.00
Total for the Week	\$ 130.50

AT SCHOOL OF MISSIONS

Program Demonstrations

Mrs. Robert Kimball and Mrs. Robert Knowles will give "Program Demonstrations" Wednesday and Thursday afternoons, with practical suggestions on how to use our materials. Mrs. Kimball is also to present a drama and candlelight service on Thursday evening, following the recreation led by Rev. Robert Knowles at 7:30.

Mrs. Kimball is the wife of the minister of First Church, Burlington, Rev. R. M. Kimball, and they have three children — David, Susie and Rickey. Mrs. Kimball has been serving as chairman of Christian Education in the Convention Women's

Fellowship, and is the newly elected First Vice President and Chairman of the School of Missions for next year.

Mrs. Knowles is the wife of our Southern Convention Minister of Christian Education, Rev. Robert A. Knowles. She has served in important positions in her local church and is the Chairman of Missionary Education for the North Carolina Fellowship. The Knowles have three children — Debbie, David, and Mary Ann. Helen is very capable, especially in Christian Education, having received her Master's Degree at Hartford Seminary.

While There Is Time

(Continued from Page 7)

not seeking to save the Church, even though with our "edifice complexes," our enormous spending program where we keep so much for ourselves and send so little on for the mission, we may give the impression to people outside the church that we believe the church is an end to itself. I often wonder what image we do create in the mind of the unbeliever or the half believer. There is a danger you know, of making religion our God rather than God our religion. The clericalized layman does this and therefore renders himself useless in the service of the church.

Not long ago I had occasion to worship in a church, a new church, which was meeting in a public building, and I said to one of my friends who is a member of that church, "How will I know when I come to the church," and she said, "You will see a man with a white boutonniere in his buttonhole." That's a symbol of the church. Today, too often, one can't tell it from the undertaking parlor. I know what she meant, but let us hope that there are more recognizable signs of a church than a white boutonniere in a coat lapel. What do you say when people ask you about your church? Do you tell them about the building, about the number of new members you have received, how successful the building drive was, the fact that you have an educational plant that's adequate for all the modern methods of religious education? Or do you tell them the deeper things about the lives that have been changed because of the fellowship of that church, about the action groups which work in the community, about the people who have stood up and been counted on social issues which were controversial? What is the image of your church and of mine?

Our faith in the redeeming love of God revealed in Jesus Christ requires us and enables us as Christian citizens to live in the kind of world we are living in and to minister to it. Our faith must be a faith of affirmation, a faith which makes its influence felt in the days in which we are privileged to live.

The Message to the Churches adopted by the Fifth World Order Study Conference at the National Council of Churches reads as follows:

We believe in God, Creator of heaven and earth, Sovereign over

time, history, nations and peoples. He has made of one blood every nation of men, and wills that men should live together in an order of freedom and justice, and at peace with one another.

We believe in Jesus Christ, the Son of God, through whose life and teaching, death, and resurrection, God gave reality and power to the life of reconciliation. In the Lordship of Jesus Christ in and over the world, God is at work bringing all nations and peoples under his sovereignty, calling men to loyalty and obedience as instruments of his purposes.

We believe in the Holy Spirit through whom God in Christ transforms the hopes and fears, the motives and capacities, the lives and destinies of men and nations into conformity with His redemptive purposes for the world and for all men.

We believe that Christians are members of the world-wide community of the church, and as such must strive to provide within their own fellowship as well as in their common life as citizens, the kind of community God wills for the world.

Ever and again in the course of human history, evil intrudes itself on men in new magnitudes of urgency and terror. The ultimate question is not whether man can destroy himself with the freedom which he has been given by God, or whether God would allow such destruction. The ultimate question is whether, in confidence in the triumph of God's righteousness, men will live in faithful obedience to God.

It is an affirmation such as this that you and I have to make if our lives in any measure are to be an answer to the "great imperative," a reaffirmation in the Lordship of Christ in the world. What you and I do in answer to such a statement as this, and what we do about the discipleship, will spell the difference as to whether 1961 or any year will be a Year of Decision; whether we will meet our goal of \$11,500,000 for Our Christian World Mission, not in money alone, but in dedication and discipleship, accepting our full responsibility **Now While There Is Time. For We Are Summoned As A People** under God and under the mandate of his spirit to do his work in the world. O God, who didst choose for thyself

a nation
to be thy agent in the world
and when it failed thee didst re-
create it

in the Church of thy Son:
Grant that thy Church may be truly
the Body of Christ,
giving itself for the world
as thou didst give thy Son
and as he did give his life.
Let thy Church be a light to the
nations,
the messenger of thy gospel,
the agent of thy salvation.
And to us who are members of thy
Body,
give faithfulness, obedience, zeal
and love,
that thy wise and loving purpose
may be accomplished
and all men may know thee as their
God and Saviour,
through Jesus Christ our Lord.
Amen.

Lift Up Your Eyes

(Continued from Page 5)

outside my window, a little brown bird perched on a branch of an oak tree. She was an old friend, little Miss Oven-bird Warbler. She is a dignified bird, for instead of hopping about as many birds do, she walks sedately on her pretty pink legs, holding her head high, and wearing her gay orange cap, which looks very chic with her brown and buff outfit. She is a good home-maker, and builds her house on the ground, with a hood over it, like a little oven, and only a small door in the front for an entrance. She has an inquiring mind, and yearns for an education, for every day, over and over, she calls for "teacher, teacher, teacher," singing as she walks along in the shrubbery. She has hundreds of cousins and distant relatives, all belonging to "the winged fowl of the air" which God made before He saw that His creation was good. These winged creatures can teach us many lessons, and add joy to our journey if we come to know them and their songs.

Birds, trees, hills, and clouds, all lift our eyes upward, and speak to us of Him who made them all, in the beginning.

PRAYER

Dear Father, Thou knowest that we need Thee as we journey through our days. Keep our feet from stumbling, and teach us to sing as we go. Lift up our eyes, our hearts, and our minds unto the high places.
Amen

HYMN

We Thank Thee, Lord, for This
Fair Earth

16th ANNUAL SCHOOL OF MISSIONS

SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

Elon College, N. C. — June 20-23, 1961

Theme: CREATING AND RENEWING THE CHURCH

PROGRAM

TUESDAY, JUNE 20

12:00 Noon—Registration Office Open — West Dormitory — Book Store Open

AFTERNOON SESSION—Mrs. Carl Wallace, Presiding

2:00—Informal Get-Together Period

2:30—Call to Order

Prayer for Guidance — Mrs. Ray Gordon

Greetings — Dr. J. Earl Danieleley, Elon College

Rev. Clyde Fields, Southern Conv.

Rev. Walstein Snyder, Ch. Home

Introduction of Faculty, etc.

Presentation of Packet — Mrs. Robert Kimball and Area Chairmen

3:15—Worship — Mrs. Wilkerson Holland

Address—"Creating and Renewing the Church"

— Mrs. W. E. Wisseman

4:15—Unpack — Rest — Study

Book Store Open

6:00—Dinner

EVENING SESSION — Community Church

Mrs. Ray Gordon, Presiding

7:30—Sermon—"Creating the Church" — The Reverend Sarah A. Edwards

9:00—Dormitory Hall Parties — Devotions

WEDNESDAY, JUNE 21

8:00—Breakfast

8:30—Book Store Open

MORNING SESSION — Mrs. Carl Wallace, Presiding

9:00—World Theme — "Christian Mission in Latin American Countries" — Mrs. John Sargent

10:00—Home Theme — "The Christian Mission in Churches for Our Times" — Dr. Purd Dietz

11:00—Break! (Move to Elon Community Church)

11:20—Bible Study — "Creating and Renewing the Church" — Mrs. Edwards

12:15—Recess

12:30—Lunch

1:15—Book Store Open

AFTERNOON SESSION — Mrs. Wallace, Presiding

1:30—Mission Film — West Dormitory Parlor — (Primarily for Day Students)

Rest

2:15—Program Demonstration — Mrs. Robert Kimball and Mrs. Robert Knowles

3:30—Workshops:

Presidents and District Chairmen —

Mrs. F. C. Lester

Departments of Work — Department Chairmen

4:30—Free Time — Rest — Study — Tour, etc.

6:00—BANQUET — Theme: "Our Christian World Mission" — featuring Latin American Countries — Upstairs Dining Room — Mrs. Robert Smith and Mrs. Sargent, Presiding

EVENING SESSION — Community Church —

Mrs. W. B. Williams, Presiding

7:30—Sermon — "The Christian Mission in Churches for Our Times" — Dr. Dietz

9:00—Dormitory Hall Parties — Devotions

THURSDAY, JUNE 22

8:00—Breakfast

8:30—Book Store Open

MORNING SESSION — Mrs. Wallace, Presiding

9:00—World Theme — "Christian Mission in Latin American Countries" — Mrs. Sargent

10:00—Home Theme — "The Christian Mission in Churches for Our Times" — Dr. Dietz

11:00—Break! (Picture to be taken on steps of Whitley Auditorium immediately) (Move to Community Church)

11:20—Bible Study — "Creating and Renewing the Church" — Mrs. Edwards

Mrs. J. H. Booth, Jr., Presiding

12:15—Recess

12:30—Lunch

1:15—Book Store Open

AFTERNOON SESSION — Mrs. Wallace, Presiding

1:30—Mission Film — West Dormitory Parlor — (Primarily for Day Students)

Rest

2:15 Program Demonstration — Mrs. Kimball and Mrs. Knowles

3:30—Parliamentary Procedure — Dr. Danieleley

4:30—Free Time — Rest — Study — Tour, etc.

6:00—Dinner

EVENING SERVICE

7:30—Recreation on Lawn — Reverend Robert Knowles
Drama and Candlelight Service—Mrs. Kimball
Pilgrim's Progress—(On the halls instead of parties)

FRIDAY, JUNE 23

8:00—Breakfast

8:30—Book Store Open

MORNING SESSION — Mrs. Wallace, Presiding

9:00—World Theme — "Christian Mission in Latin American Countries" — Mrs. Sargent

9:45—Home Theme — "The Christian Mission in Churches for Our Times" — Dr. Dietz

10:30—Break! (Move to Community Church)

10:45—Bible Study — "Creating and Renewing the Church" — Mrs. Edwards

Mrs. John Lackey, Presiding

11:30—Break!

11:35—Holy Communion — Dr. W. J. Andes and The Reverend Clyde Fields

12:00—Lunch

The

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

Christian Sun

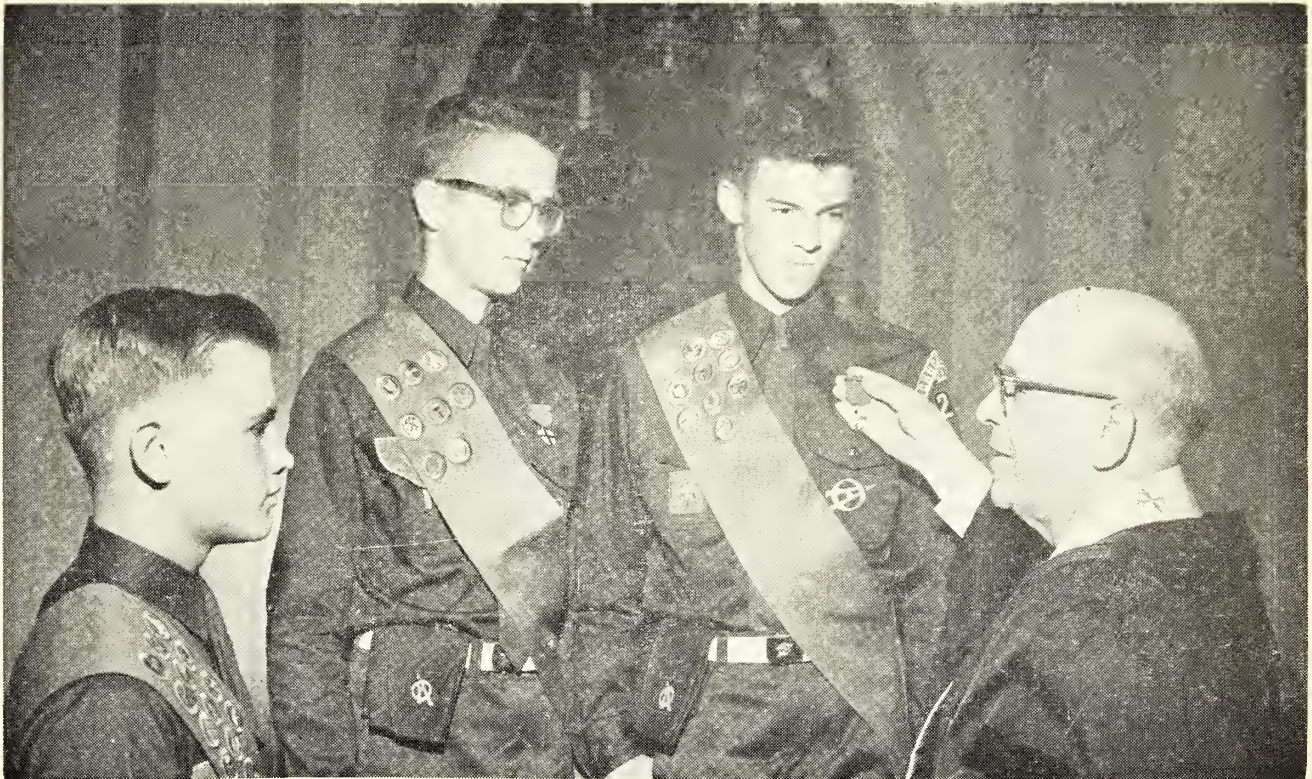
Church History Room
Box 232

VOLUME 113

JULY 1961

NUMBER 24

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GOD AND COUNTRY AWARDS PRESENTED AT OAKLAND

At the morning service of worship May 14 at Oakland church, Chuckatuck, Virginia, three boy scouts received the coveted God and Country award. The awards were presented by the pastor, Dr. W. T. Scott to Arthur Butler, Jr., Marvin Underwood, Jr., and Bradley Simpson. He was assisted by Jacques Phelps, Suffolk, scout executive of the Old Dominion Council; Clyde Kelley, scoutmaster; Dr. Leroy Howell, district commissioner; William Chandler, president, Chuckatuck Ruritan Club; and committeemen Josh Pretlow, W. A. Butler and P. D. Howell, Jr.

Here And There Among The Churches

Speaker for a revival at Apple's Chapel July 9-14 will be Rev. J. L. Neese.

Our Great Bridge church has voted to secure the services of an architect to study its needs and to prepare plans for new and improved buildings.

Dr. Frank Hamilton, pastor of The Christian Temple, Norfolk, preached the baccalaureate sermon at Granby High School, Norfolk, June 11.

Golden Age Sunday was observed at Bethel (Valley Conference) May 21. Special invitations to attend the services were extended to those 70 and older.

Members of the Sunday school of First, Richmond, joined the Sunday school of St. John's E. and R. Church of that city in an excursion to Buckroe Beach, June 3.

Members of Union Grove will travel to Moonelon, Saturday, June 17, for an afternoon of recreation and swimming, followed by a picnic supper.

"Shut-in Week" at Rosemont, South Norfolk began Sunday, June 4, when the minister and deacons held Communion services in the homes of those who were not able to attend church. During the following week women of the church called on shut-ins.

Guest speaker for First, Asheville, for Sundays June 18 - July 9 will be Dr. Louis Shultz, Assistant President and Professor of Religion and Philosophy at Piedmont College and former pastor at Winter Park, Florida.

Beverly Hills, Burlington, has approved the Constitution of the United Church of Christ by a vote of 109-0.

A Moonelon scholarship fund has been set up at Northview, Sanford, to assist young people of that church interested in attending summer camp at Moonelon.

Guests at Mt. Zion for the morning service Sunday, June 4, included Masons from Bingham Lodge in Mebane and their families. The service June 18, Father's Day, will be led by the Women's Fellowship.

Sunday School Conventions: Eastern North Carolina — June 14, Eutaw (Fayetteville); North Carolina and Virginia — June 27, Mt. Bethel; Western North Carolina — June 28, Liberty; Eastern Virginia — July 18, Bayview.

The Women's Fellowship of Concord church (near Elon College) was host to the Women's Fellowship of Bethel May 12. Following a supper the two groups heard a review by Mrs. W. E. Wiseman of the book "Heritage and Horizons in Home Missions."

ADDITIONS TO OFFICERS' LIST

By mistake the following were left off the list of Women's Fellowship officers printed in last week's Sun. Please add them to your list:

Southern Convention
Education — Mrs. D. W. Shepherd.
326 McIver St., Sanford, N. C.
Stewardship — Mrs. Clyde Fields,
Box 546, Elon College, N. C.
Valley of Virginia
Treasurer — Mrs. Stella Liskey,
Route 3, Harrisonburg, Va.

Members of our Wakefield church are participating with other denominations in a union vacation Bible school, which began June 12.

The Women's Fellowship of Beverly Hills, Burlington, met May 29 for a review of the home mission study book, "Safe In Bondage."

Rev. Walter Hall, of our Asheboro church, delivered the baccalaureate sermon at Seagrove High School May 28.

BURNS HONORED AT CAROLINA

By Mrs. Hillary Jones, Reporter

Sunday evening, May 21, Rev. and Mrs. Grant Burns were honored at a reception given by members of Carolina church in the fellowship hall. During the evening of fellowship and singing they were presented with a gift as a token of our love.

Our hearts are saddened by the departure of this wonderful family from our midst, for their love for God and their willingness to serve and help others have endeared them to our hearts. May God's richest blessings be with them as they continue to serve and witness for Christ and his Church.

The 35th annual Homecoming and Memorial Day service May 28 was well attended. Rev. Grant Burn's sermon topic was "Golden Opportunities." The choir sang "Tread Softly" for the offertory and "By Grace Are Ye Saved" for the anthem. We always look forward to this special day, because everyone seems to enjoy the wonderful fellowship and renewing of old friendships.

Dr. John G. Truitt is serving as interim pastor at Carolina, his first service having been held there June 4.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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CHRISTIAN EDUCATION ASSOCIATES MEET

A new phase of Christian education work in the United Church of Christ is the securing of "Christian Education Associates" from local churches across the country who will be informed about our denominational program.

Twelve from the Southern Convention attended the first C.E.A. Workshop for our area at Camp Hanover near Richmond, Virginia, the week of May 21. They were: Rev. Robert Knowles and Miss Ruth Dunn from the Southern Convention staff; Mrs. Mark Andes, Miss Dorothy Ballinger, Mrs. Robert Bew, Rev. Gale Brady, Mrs. Winfred Bray, Mrs. T. G. Humphries, Mrs. William Joyner, Mrs. Emerson Rohart, Mrs. D. B. Smith and Mrs. Charles Thomson.

Other areas were represented as follows: Mercersburg Synod, 9; Middle Atlantic Conference, 9; Potomac Synod, 8; Southern Synod, 7; and Convention of the South, 7.

Leaders were Rev. Leila Anderson, Mrs. Irene Simmel, Miss Mildred Widber and Rev. William Wimer. Chief topic was: "How Is the Gospel Communicated?"

Mrs. Mark Andes writes: "It was a terrific experience. We from the Valley of Virginia will continue study sessions with E. and R. counterparts beginning June 13 at Winchester parish house to outline program of C.E.A.'s for Valley on joint basis."

RELIGIOUS CONFERENCE FOR SOLDIERS

The second Retreat Conference of the United Church of Christ for military chaplains and personnel will be held in Berchtesgaden, Germany, August 21-25. Ministers and church members in the U. S. are urged to inform parishioners and friends about this retreat, the theme of which will be "Jesus Christ, the light of the world." Courses will be presented relating this theme to home and family living, our Christian beliefs, our Christian mission outreach, our Christian witness, and our responsibility as Christian lay people.

Mrs. William Tolly and three children are home from Angola. They are spending June with Mr. and Mrs. O. F. Tolley, Sr., Edgewood Addition, Lynchburg, Virginia. She will accept limited speaking engagements this month.

MEMORIAL AND HOMECOMING AT BELEW'S CREEK

By Pauline F. Murray, Secretary

The annual Homecoming and Memorial Day service at Belew's Creek United Church of Christ May 28 was well attended.

Our pastor, Rev. C. Fred Allred, used as his sermon topic, "To Know God is to Enjoy Him."

The remodeled sanctuary and new carpet gave a "new look" to the church. Lunch was spread in the recently completed fellowship hall. Everyone was then invited to see the improvements made to the educational facilities. The most inspiring part of our building program has been the erection of a steeple. Our thanks to Mr. Allred and our young men who are excellent climbers.

We look forward to Memorial Day from year to year. We can renew old friendships and see former members who return to enjoy the day with us.

WAVERLY WOMEN'S FELLOWSHIP

By Mrs. B. F. Clary

It has been a long time since any report of the Waverly (Va.) Women's Fellowship has been sent to The Christian Sun. Yes, there is still a Woman's Fellowship, a small group, but with faith and prayer we are keeping on.

We observed World Community Day in November and packed a nice box of articles for the nurses on the foreign field. We gave our Thank offering and completed the Friendly Service Quota. Shirts and pajamas for the Christian Home for Children were sent. An offering of \$5.00 was given to Migrant Workers. Games were sent to Greece and Lebanon. We observed the World Day of Prayer with Mrs. R. H. Clarke as leader.

We had two new members to join our group in April and obtained two new subscriptions to The Christian Sun.

Citation God And Country Award

Oakland Christian Church
Chuckatuck, Virginia

By Marvin M. Underwood,
Representative
Chuckatuck Ruritan Club
Institutional Sponsor of
Boy Scout Troop No. 25
Sunday, May 14, 1961

The God and Country Award is an award of recognition of achievement in Boy Scouts. It is a Church-centered program and is administered by the Protestant Committee on Scouting. The award is made upon the recommendation of the Minister of a local Church after the qualified candidates have fulfilled specific requirements of Study, Experience, and Service in five general areas — CHRISTIAN FAITH, CHRISTIAN WITNESS, CHRISTIAN OUTREACH, CHRISTIAN CITIZENSHIP, AND CHRISTIAN FELLOWSHIP.

Under the direction of Dr. William T. Scott, Minister of Oakland Christian Church, Chuckatuck, over a period of several months, Scouts Arthur Butler, Jr., Marvin Underwood, Jr., and Bradley Simpson have fulfilled all the requirements for the God and Country Award. (See picture on front page.)

In the areas of Christian Faith

and Action, the Candidates have given faithful and satisfactory evidence of Bible reading and knowledge of many of its fundamental teachings; history of the Congregational Christian Churches and of Oakland Church, as well as a knowledge of the work of the churches of Christendom. In the practice of Christian Citizenship, the Candidates have given evidence of supporting the world outreach of the Christian enterprise through support of the local Church and of the Church at large by their gift of Time, Talents, and Money.

A Church is honored when from its membership one Boy Scout qualifies for this outstanding God and Country Award. Oakland Christian Church is particularly honored today in having three of its fine boys receive this award. For this we are profoundly grateful to all those in Scouting, the Home, and Church who have worked with these boys, and particularly are we grateful to our Minister who has given many hours in preparation for this award.

On behalf of the Chuckatuck Ruritan Club and the Scouting Officials we gratefully acknowledge the participation of Oakland Christian Church in the presentation of this God and Country Award.

What Goes With Graduates?

Within the past few weeks American colleges have proudly presented thousands of diplomas to young people who have spent four years in their institutions. Men and women have walked across the stage to receive the commendation of alma mater, and have received their diplomas in a burst of glory. Eloquent and scholarly speakers have declared to these youthful students that they are prepared to change the world that has been waiting for their appearance, their courage, and their conquest. It appears from these speeches that science has prepared the waiting world for this new crop of graduates to move with lightening speed from the depths of the earth to the heights of outer space, to manipulate gadgets that will guarantee comfort, to live in a paradise of luxury, and to expect old age security from want and pain.

The one big difficulty facing this new generation of those who have the "rights and privileges of the cultured" is that people have not learned to live together happily. And that makes a tremendous difference.

All our wealth, prestige, power, and ability to fly to the moon are of little value when bombs burst about us and the air is filled with poison. Unless we can speak pleasantly with our neighbors near and far, we lie not down to pleasant dreams at night nor do we feel comfortable by day. If the fellow across the street, down the road, or on the other side of the earth is our enemy, we are constantly unhappy. If we are his enemy, we are still more uncomfortable — for then conscience tells us that we are less than we ought to be.

In May and June there are multitudes of graduates bedecked in cap and gown, groomed and ready. Where will they be in July and August? in November and December? next year? ten years hence?

Some will surely find a place of usefulness in further scientific discoveries, in cultural pursuits, in manufacture and distribution of needful commodities, in social reconstruction of vast areas of our world, in international statesmanship, and in Christian missionary endeavor as it undertakes to bring all the blessings of God to all of God's people.

When High Point College conferred degrees recently, two of the trustees on the platform of that good institution were members of the class of 1918 at Elon College. This editor was delighted to know that his college and his classmates were making their contribution in this fine way. So may it be with other graduates a half century hence.

Let Papa Have His Day

Father's Day is not so well established and not so well surrounded with sentiment as is Mother's Day, but papa ought to have his day. The third Sunday in June is just about at the end of special Sundays for the season, and it may get pushed off into vacation, but please do not forget papa.

In American thought father is not so clearly defined as is mother. The poets and artists have long vied with each other to describe the courage, loyalty, beauty, serenity, and loveliness of mother. Only recently have they joined with ancient Biblical writers in ascribing to father a place in the family worthy of a man.

Search your brain for a description of father, and what comes up? "Everybody works at our house but our old man — he sits around all day." Many children say "my old man" much more often than "my father." Perhaps he is the one who is a stranger to the children; he leaves before breakfast and returns after children are in bed. Or he is the one from whom children secure money, or the use of a car.

Is father just the utility man? Or does he have real value in a family, in a church, in a community, in industry, in politics, in the world's welfare?

Take a good look at father. What would a home be without him? Of course women work, but still there is need for men to do some of the work of the world.

When Jesus tried to explain what God was like he told the story of "a certain man who had two sons." That is the kind of a father most men would like to be — giving and forgiving, the head of a home that stands like the rock of Gibraltar to which wanderers may return.

Yes, give father his day. Perhaps you can think of something better to do than to give him a tie that he would not dare wear in public. Let him know that he is respected not only "in the gate," as they said in the time of Proverbs, but is loved in his home, his church, his community.

Matters Of Business

Last week this paper undertook to assist the women of our churches as they seek leadership ability in a School of Missions. This week much space is given to Elon College and its graduates. In both instances the people of the churches are certainly interested, and all readers may find something helpful by reading these specialized items. Next week we will be back to a more regular type of paper with much more news of what is being done in the churches.

In the summer of 1915 this writer was called to be pastor of Haw River Christian Church, and that fall he began work there as a college student. Most of the time since, there has been double duty, as at present — editing this paper and serving a city church. That would seem to be enough reason for a daughter to share in the editing this summer. Elizabeth has had two years in Oberlin College, but with little experience in editorial work. She can be of real help to her father, and it is sincerely hoped that she will also bring zest to the paper.

There will be no paper dated July 11. We skip one issue in summers, and the printers take vacation the week of July 4.

Probably more people embark from Washington, D. C., to remote corners of the world to see unusual places than from any point on the globe, but rarely does anyone journey to one of the most unusual places within a short driving distance of the Nation's Capital.

This place is Tangier Island, in the northeastern corner of Virginia, twelve miles south of Crisfield, Maryland. The island was discovered in 1666 by Captain John Smith of Jamestown, Virginia, fame, although a storm prevented him from landing.

The island is three miles long, two miles wide, has only one street a mile long and ten feet wide. But the thoroughfare means more to the some 1,000 inhabitants than the boardwalks of Atlantic City, the sidewalks of New York City or the wide avenues that criss-cross Washington, D. C.

Surrounded by shallow water, Tangier Island is inaccessible except by small craft and airplane. Perforated with small channels of the Chesapeake Bay, and neatly sliced by narrow canals, the island looks as if it had been kidnapped from the Netherlands.

In winter, ice often bars passage of the mail boat from Crisfield, the island's one regular contact with the outside world. Often patients are flown by helicopter to some nearby hospital. Severe storms have been known to cover the entire island with a foot of water, frightening the population more than anything since the British stopped there in 1812 on their way to capture Washington.

A church spire rising above the quiet town marks the largest of its few buildings. Neat white-picketed cottages are bordered by vegetable gardens in which the island's only truck crops are grown. There is no fire company, and the police department consists of a lone sergeant who spends his time fishing. The principal store is also the postoffice. Most villagers do their buying from mail order houses, except groceries.

The captain of the mail boat, the postmaster, the minister, and teachers are about the only persons on the island who do not make their living directly by fishing, oystering and crabbing.

The first white settlers brought five family names from the coast of Cornwall — names still predominant on the town's roster and tombstones:

Crockett, Evans, Parks, Thomas and Tyler. In one of the few large burying plots on the island, in use since front yards became filled with graves, only three family names are found. It has long been the custom to affix numbers after surnames, so that various branches of the same family can be distinguished.

Residents of the Chesapeake Bay country, which include those who live near or in sight of the Atlantic's largest inlet as it sweeps majestically to meet the main ocean between Cape Charles and Cape Henry, Virginia, say that theirs is a land of pleasant living. Tangier Islanders add their voice to the statement, and a visitor believes it too because of their friendliness.

C. B. Riddle

A MEDITATION

By John G. Truitt, D.D.

THE MORNING STAR

"And I will give unto him the gift of the morning star."

Rev. 2:28

By any measurements the morning star is quite a gift. In my years I have seen it often. One of the times which stands out more than all the rest in my memory is the beautiful autumn morning when I went with my mother early to help her pick dried peas as their pods hung shining in the early morning light. The morning star was still shining. The bright streaks of dawn had not displaced its light. There it was a tiny diamond in the eastern sky.

Whenever I have read this verse I see more than the star, I see the hard-working mother and remember the gifts of training and example she gave us.

In the same book from which this text is taken I read: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." How about that! And I will give unto him the gift of the morning star, says Jesus! No greater

gift could ever be given than God's own Gift of love, Jesus!

If you start with the morning star in any given day you can get a lot of work done. Jesus intends that a lot of work be done. To the church at Thyatira, to whom he was speaking in the above text, he emphasizes work. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last is more than the first." The works were increasing.

It seems to me that having the gift of the morning star one will be up and going.

At that line I was interrupted with a knock at the door — the laundryman with a package of clean clothes. He had just come from my neighbor's with enthusiasm for the lady who lives there. "She is the finest person I ever saw," he said. "You know," he went on, "she is so busy working for others. I was expressing my pleasure at what she was doing, and she said she was looking forward to her ninety-third birthday." Yes, I know, Mrs. Foster has the gift of the morning star, and it has stayed with her till evening! It is worth thinking about. Do you have it? Amen.

Paging The Astronauts

Baccalaureate Sermon Preached by
The Reverend Frank R. Hamilton
at
Elon College, North Carolina
May 28, 1961

A college commencement is at once both a point of attainment and a point of departure. It represents the culmination of an effort, and the beginning of an endeavor. At graduation time, the curtain is raised for the production which is presented on the main stage of life. Everything that has happened, prior to this time, has been in the nature of rehearsal — a preparation for your embarking on the course that you have charted, and which you will now begin to explore personally. There remains only the venture of living in a vast and strangely complicated world, the venture of your stepping out on the stage of life, to play a distinctive role.

Unlike the usual stage productions, this one, in which you and many another college graduate are participants — this one, in which you constitute the cast and play the stellar roles, has not been put into writing by any playwright. You have been given some valuable cues, been offered some choice bits of advice, and been the recipients of many a valuable suggestion — but the nature of this play — the manner in which it is staged and enacted, will be, in great measure, your responsibility, your opportunity. Many have labored to prepare you for this debut, but the lines and the acting, from now on, will be distinctively and uniquely your own.

What is your role to be in the drama of life? Your concept of the part you play can be small, and pessimistic, as Shakespeare's lines depict it: — "Life's but a walking shadow, a poor player, that struts and frets his hour upon the stage, and then is nothing." Or, your understanding of your part can be as great as the words of the prophet, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Again, your enactment of the role can reflect the sublime concept of One who was a Master Scientist in the laboratory of human relations, a Master Artist in the studio of personality: — "Life is more than meat, and the body than



Dr. Frank R. Hamilton

raiment. Seek ye first the Kingdom of God and his righteousness. What doth it profit a man if he gain the whole world, and lose his soul? Or, what can a man give, in exchange for his soul?" Yes, you decide what the purpose of the play shall be; you decide how the lines shall be pronounced, how the part shall be played, for Toynbee was right: — "History does not make men; rather, men make history."

Dr. Robert Gordon, the Director of Educational Relations for the American Red Cross, formerly the Dean of the University of Southern California, told the directors of the Norfolk Red Cross Chapter the other day of being in his study one evening, reading about the rapidly changing and shifting scene in the Congo. Desiring to orient himself accurately — to locate on the map the city of Leopoldville, he went into his small son's bedroom to secure a geographical globe he had given the boy for Christmas. Having secured the globe, he was on his way to the door of the bedroom when his young son, not yet asleep, said to him, "Dad, what are you going to do with my world?" That is the question my generation is asking today, asking of college graduates across the land,

"What are you going to do with our world?" We might put the inquiry in the more cogent words of Mordecai to Queen Esther, "Who knows whether you have not come to the kingdom for such a time as this?"

At graduation time the curtain rises, and the stage of life comes into view. On the programme furnished the audience two facts are given as background and prelude to the drama's presentation: — first, the locale, the time and locality in which the action takes place; and then, the cast of characters, the men and women who will give color, meaning and purpose to the presentation. To play the role to the full, to meet its exacting requirements, we must first know the setting, the environment, the current scenery in which the action is to take place. Then, we can concentrate on the qualifications for the cast of characters.

How would you describe our day and time? Life now is so complex and intricate, so enmeshed and involved, so complicated in its ongoing and so universal in its import, that it almost seems to defy description. Man has known the Age of the Renaissance, the Age of the Reformation, the Age of Learning, and the Age of Reason. How would you delineate our age? Perhaps in the words of that hymn of Arthur Coxe, written seventy-five years ago — "We are living, we are dwelling, in a grand and awful time. In an age on ages telling, to be living is sublime!" Perhaps those lines of Dickens introducing his "Tale of Two Cities" best describe it: — "It was the best of times, it was the worst of times; it was the age of wisdom; it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness; it was the spring of hope, it was the winter of despair. We had everything before us, we had nothing before us; we were all going direct to Heaven, we were all going direct the other way."

Some, perhaps, would accept this description of our time, "Our youths now love luxury. They have bad manners, contempt for authority, disrespect for older people. Children nowadays are tyrants. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food, and tyrannize their teachers." But that was written by

Socrates, in the fifth century before Christ. — How would you describe our vastly complicated current scene? I think we might safely say that its cardinal characteristic, and the most far-reaching in its implications, is its marked technological advance. Man has been on this earth perhaps 50,000 year, yet only in the last century and a half has he made spectacular and phenomenal technical advancement. Until the invention of the steam engine, in the latter part of the 18th century, man's speed of travel never exceeded that of a horse. In 1910, when our government contracted for its first military airplane, it was specified that the plane must fly 40 miles per hour; actually, it flew 42. But, on March 7 of this year, an Air Force major in an X-15 rocket plane flew 2,905 miles an hour. Thus, have we rapidly accelerated our speed of travel. Wasn't it Rufus Jones, the Quaker mystic, who once shrewdly observed "If a man is a pinhead when he enters a streamliner, and is a pinhead when he debarks, what is the use of the speed?" We have improved our communications so we can reach the ends of the earth in no time, but we still cannot manage to get along with one another. On April 12 of this year, a Soviet space man, we are told, was hurled into an orbit about the earth that was 188 miles high, in which he reputedly sped across the realm of outer space at a speed of some 17,000 miles per hour. One of our space men has reached an altitude of 115 miles, and a speed of 5,100 miles an hour. We have been seeking out that area of outer space while still knowing very little about that great realm of inner space, the kingdom of the mind, the empire of the soul. In the realm of relative space, in our social outreach with our fellow-men, we are woefully lacking. We can talk with anyone, anywhere on our planet, in a matter of minutes, but we still haven't cultivated the art of living in harmony with our neighbors. We seem to progress in the physical sciences and retrogress in our human relations. As science makes the world a neighborhood, man makes it an ever more difficult place in which to live at peace with others.

During the last world war the greatest destructive device we had in production was the so-called block-buster; today, if we had 166,000 of those bombs, their combined destructive force would not be equal to one

megaton, which is the unit of measurement in nuclear devices. How much is a megaton? One million tons of TNT — and that is not the size of today's bombs; it is just the unit for their measurement. Man has the means now with which to annihilate himself; he can wipe his own species off the face of the earth. He has evolved the means for his own complete destruction, so that, today, our weal or woe, our survival or our elimination, depend upon the character of people. Those who handle and manage the massive technical discoveries of our time must be men and women of broad understanding and great good will. In other words, the answer will rest with our new generation, coming from our colleges onto the stage of life to assume their responsibility. They are the architects of man's destiny in the years ahead; they are the vice-presidents in charge of tomorrow.

Man has known the Age of Reason and the Age of Reformation, but surely this must be the Age of his Redemption, lest it witness his complete departure from our earthly scene. The role now to be played must be one of research and renewal in the realm of the spirit. For all too long, we have emphasized the quantitative, the material, the earthy; we have thought and lived in materialistic manner. Now we must bring into being the era of the qualitative, the day of the humanities, the supremacy of the spirit. Man is of the earth, earthy, yet he bears the image of the heavenly. Jeremiah put it succinctly, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his own steps." Wordsworth phrased it in classic language, "That blessed mood, in which the burden of the mystery, the heavy and weary weight of all this unintelligible world, is lightened." Edwin Markham drove home the point, "Why build these cities glorious, if man unbuilded goes? In vain we build the world, unless the builder also grows!" The apostle Paul developed the theme in his letter to the Roman church, "The creation waits on tiptoe, waits with eager longing, for the revealing of the sons of God." Our world today is waiting, expectantly and hopefully, for the emergence of this new man, this son of God, who will stress his ties with his Maker, who will, by his thoughts, world and deeds, reveal that he is fashioned in the likeness of

God, created but little lower than the angels, and crowned with glory and honor.

When preparations were first underway for the shooting of a man into the reaches of outer space, a new word was coined — the astronaut, by definition, a navigator finding his way toward the stars. When the Soviet space man, Gagarin, made his memorable flight last month, it was decided by the critics that he was a cosmonaut, not an astronaut. He was orbiting about the earth, but not reaching out and up to the far environs of the universe. More than that, Gagarin's own life was dry and barren; he had no God to seek, whom alone to know would be life everlasting. With our concentration on the material aspects of life, we have been all too long mere cosmonauts; now, there must emerge the era of the astronaut, the man who thinks and acts in the direction of the highest. We need him, the type who is not bound to the earth, but can and will explore the heavenly in knowledge and in experience. Please note his qualifications: — the astronaut must have a background of careful, meticulous educational preparation; he must have the propulsion, the thrust upward, to get him off the level of the earthy, and, once in orbit, he must cultivate and exercise certain essential factors, to insure his reaching his objective. These factors include a spirit of adventure, the ability to make decisions promptly and wisely, the practice of a rigid self-discipline, and a personal commitment to the high aims of his fraternity. If you would see these qualities exemplified, study the life of Paul, the astronaut. "Reaching forward to the things that are before, I press on toward the mark, to the prize of the high calling of God in Christ Jesus." There is the spirit of adventure, the longing for discovery. "I know whom I have believed, and am certain he will keep me against that day." There is the faculty of prompt decisions. "I master my body, and bring it under subjection, lest, when I have told others how to live, I should be disqualified myself." The exercise of stringent self-discipline! Then he was a man dedicated to a great purpose, who could say, "Lord, what would you have me do?" Discovery, decision, discipline and dedication, those are the attributes of the astronaut; in the apostle's

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Honary Degrees Given At Elon

By Luther N. Byrd

Three outstanding men in the field of education and religion received honorary degrees at final exercises of Elon College's seventy-first annual commencement, held Monday, May 29.

Dr. Lewis Everett Spikes, of Burlington, N. C., superintendent of the Burlington City Schools since 1936, received the Doctor of Law degree as a tribute to his long and distinguished service in the field of education.

Doctor of Divinity Degrees went to Dr. James Horn Lightbourne, Jr., of Atlanta, Ga., superintendent of the Southeastern Convention of Congregational Christian Churches; and to Dr. Frank Roosevelt Hamilton, of Norfolk, Va., pastor of the Christian Temple in that city.

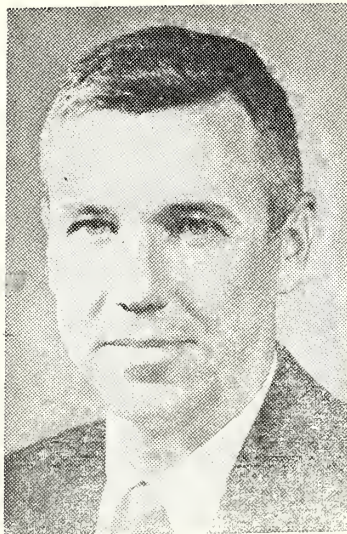
Dr. Spikes, a native of Durham, N. C., is a graduate of Duke, holds master's degrees from both Duke and Teachers College of Columbia University and the Ph.D. degree from George Peabody College at Nashville, Tenn.

In addition to his long tenure with the Burlington City Schools, he has also held teaching and administrative posts in other North Carolina schools and has held numerous offices in educational organizations. He spent several months some years ago as an educational consultant to the Japanese government, assisting in setting up a new and democratic school system in Japan.

Dr. James Horn Lightbourne, Jr., a distinguished Congregational Christian minister in his own right, is the son and grandson of Congregational Christian ministers, and he is the third generation of his family in direct line to receive the honorary Doctor of Divinity from Elon, his grandfather having been so honored in 1910 and his father in 1926.

He completed high school at Burlington, N. C., while his father was pastor of the First Congregational Christian Church in that city, and he later graduated from Elon College, going on to Brown University and to Hartford Theological Seminary for his theological training.

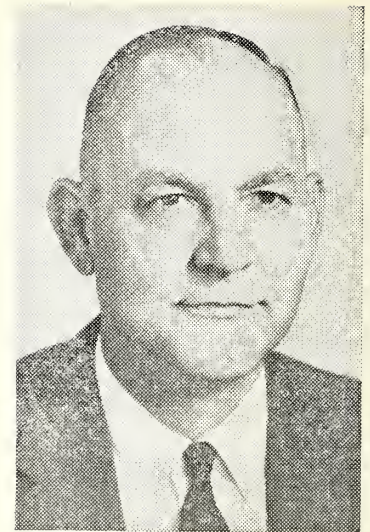
He held a student pastorate at Brown Summit, N. C., during his student days and later served pastorates at Stoddard, N. H., and Holland, Va., prior to accepting administrative duties with the Congre-



Dr. James H. Lightbourne, Jr.

gational Christian Church. He has been superintendent of the Southeastern Convention since 1957.

Dr. Frank Roosevelt Hamilton, pastor of the Norfolk Christian Temple, is a native of Massachusetts. He was educated at the University of Maine and Bangor Theological Seminary, with later graduate work at the Jewish Theological Seminary



Dr. Lewis E. Spikes

in New York City.

He served as pastor at Oskaloosa, Iowa, prior to beginning a 25-year service at a chaplain in the U. S. Navy. During his Navy service he served throughout World War II and was on the carrier Yorktown when it was sunk in the Battle of Midway. He resigned Navy duties in 1956 to accept the pastorate of the Christian Temple, and since that time he has played an outstanding role in the religious and civic life of Norfolk.

Elon Alumnus Of Year

By Luther N. Byrd

Dr. Robert W. Truitt, who assumed new duties June 1 as head of the Department of Engineering at N. C. State College, was honored as Elon College's "Alumnus of The Year" at the annual Elon College Alumni Banquet, held in McEwen Memorial Dining Hall May 28.

Dr. Truitt, who graduated from Elon with the Class of 1941, has been head of the Department of Aeronautical Engineering at Virginia Polytechnic Institute, Blacksburg, Va., since 1951, but he resigned that post recently to accept the new appointment at N. C. State.

A native of Greensboro, where he was active in First Congregational Christian Church, he majored in physics during his undergraduate days at Elon, but his master's and doctor's degrees from Virginia Polytechnic Institute are in the field of applied mechanics. He has also done



Dr. Robert W. Truitt

graduate work in mathematics and engineering at N. C. State, and

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Commencement At Elon College

Elon College, May 29 — The idea of service to the nation and to the world was stressed by Congressman Horace Kornegay, of Greensboro and Washington, as he addressed the 85 graduating seniors at Elon College's seventy-first annual commencement here Monday morning, May 29.

Quoting from President John F. Kennedy's inaugural address, Kornegay told the Elon seniors that they must "ask not what your country can do for you — ask what you can do for your country," and he then declared that the seniors' first opportunity for service to America would lie in cultivating an awareness of the problems that press upon the nation today.

Pointing out that America in the past has served as a beacon of hope to less fortunate nations, the congressman declared that the country must continue to shine as a symbol of potential achievement to the smaller nations and areas now engaged in a deathless struggle of good and evil.

He then declared his confidence that products of America's church-related colleges, such as compose Elon's Class of 1961, can render significant help in creating the moral know-how to win a global peace, just as America in the past has mobilized men and machines to win global wars.

Introduced by North Carolina's Secretary of State Thad Eure, who is chairman of Elon's board of trustees, Congressman Kornegay expressed pleasure that his first commencement address since becoming a member of congress should be at Elon, a church-related college in his own district. He further expressed the belief that the small church-related college can and does contribute much to the nation today in offering higher education with high spiritual content.

Alumni Day Observance

The annual Alumni Day observance on Saturday, May 27, which opened the commencement weekend, attracted one of the largest groups of Elon alumni seen on the campus in many years. The Saturday program, which opened with reunion breakfasts and included a picnic luncheon at noon and the annual alumni association meet in the afternoon, was climaxed by the alumni banquet in McEwen Memorial Dining Hall on Saturday night.

Featured speaker at the banquet was the Rev. Robert M. Kimball, pastor of the First Congregational Christian Church of Burlington, who chose as his topic, "Blessed are the dissatisfied, if they have a goal." The speaker, who stressed the importance of a definite goal in life, was introduced by Dr. Leon E. Smith, of Bay-side, Va., now president emeritus of Elon.

Honors Awarded

There were a number of special awards to Elon students, including presentation of the annual Monroe Awards for improvement in scholarship, leadership and an all-round development in student life to Dava Newsome of Dunn, and Robert Kittenger of Elon College.

Five members of the 1961 graduating class were presented their diplomas with honors: Dean Ctadler Coleman, of Burlington, who graduated summa cum laude; Chloe Dean McPherson, Helen Evans Misenheimer and Randolph Marks Williams, Jr., all of Burlington, who graduated magna cum laude; and Faye Gordon Humphrey, of Suffolk, Va., who graduated cum laude.

* * *

LIST OF GRADUATES

In addition to the honor graduates, those who received the A.B. degree included Carolyn Faye Anderson, Burlington; Bobby Joe Arnold, Bassett, Va.; Robert Thomas Bialousz, Monessen, Pa.; Ralph Morris Blair, Ramseur; Herbert Alexander Brooks, Burlington; Ronald Gilbert Bryant, Greensboro; Linda Ann Butler, Reidsville; Dexter McPherson Campbell, Burlington.

Norma Lee Campbell, Burlington; Bobby McManus Collins, Hillsboro; Dewey Leonard Crabtree, Graham; Barbara Lura Day, South Boston, Va.; Gilmer Worth Dodson, Whitsett; Lucy Gail Elder, Burlington; George Dumont Eskridge, Burlington; Mildred Hannah Fletcher, Elon College;

Robert Morgan Garrison, Burlington; William Lee Graves, Burlington; Edward Thomas Green, Middletown, Del.; Charlie Green Hall, Jr., Stoneville; Conrad Milton Hardin, Asheboro; Bobby Ray Harrington, Elon College; Thomas Guerrant Harris, Leaksville; William Bundy Hassell, Jamestown; Charles Welton Hawks, Churchland, Va.;

Reece Tomlinson Haywood, Burlington; Bessie Loretta Hilliard, Durham; Lynwood L. Hubbard, Ramseur; William Royal Hurdle, Charlotte; Emily Janette Inje, Elon College; Glenda Faye Isley, Gibsonville; Bobby Saunders Johnston, Martinsville, Va.; Jane Du-Ree Keck, Burlington; Joseph William Lewis, Fall River, Mass.;

Chai Seng Ling, Sibul, Sarawak; Howard Q. L. Little, Jr., Gibsonville;

Sylvia Bayliff Little, Gibsonville; William Tuggle Long, Roxboro; Alan Ray Lyerly, Salisbury; Anthony Joseph Markosky, Mahanoy City, Pa.; Jefferson Charles McDuffie, Broadway; Robert Lee Mercer, Elon College;

Doris Kathleen Miles, Burlington; James Duncan Moser, Jr., Burlington; Carl Gray Overby, Reidsville; William John Palkovics, Elizabeth, N. J.; Nancy Lacala Patterson, Burlington; Linda Marie Pentecost, Burlington; Clara S. Phillips, Siler City;

Leroy Pittman, Jr., Siler City; Lloyd David Plaster, Bassett, Va.; George Cornelius Platt, High Point; Richard Manley Qualls, Burlington; Bobby Edward Rice, Burlington; Lula Florence Roberts, Dolphin, Va.; Jason Miles Rudisill, Burlington; Judith Ferre Samuels, Burlington; Douglas Wayne Scott, Durham; Richard Lewis Smith, Pelzer, S. C.;

Florence Elizabeth Standley, Wenham, Mass.; Ervin Bruce Stanfield, Jr., Burlington; J. Oliver Fleming Strickland, Reidsville; Sara Ellen Summers, Gibsonville; Richard Donald Szydlak, Natrona, Pa.; Robert James Troy, Burlington; Grady Clinton Tuck, Virgilina, Va.; J. C. Turner, Fairmont; Esther Lee Walker, Burlington; Beverly Jean Ward, Rockville, Conn.;

Jack Taylor Ware, Reidsville; Linda Ruth Waynick, Gibsonville; William Henry West, Jr., Henderson; Donald Reid Whitaker, Burlington; William Henry Wilkerson, Reidsville; Julia Elizabeth Woodson, Burlington; Cecil Lindsay Wright, Newport News, Va.; and Harold Gene Younger, Gibsonville.

Those who received the B. S. degree in chemistry were Hugh Mitchell Gravitt, II, Virgilina, Va.; William Whitfield Parham, Henderson; and Kenneth Randolph Price, Danville, Va.

COMMERCIAL CERTIFICATES

A certificate in clerical practice went to Wilbert Edgar Paschal, Reidsville; while certificates in business education went to Charlesanna Briggs, Reidsville; and Mary Glenn Briggs, Reidsville. Thirty-two received certificates in secretarial practice.

Elon Alumnus Of Year

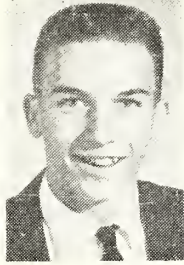
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physics and mathematics at Duke University and the University of North Carolina.

During World War II, Dr. Truitt was an officer in the United States Navy Air Force, and he moved from that wartime service into his work at V.P.I. in aeronautical engineering. He has also worked as an aeronautical engineer in the fields of airplane design and space missiles in industry.

He is the son of Mr. and Mrs. L. O. Truitt of Greensboro, and is married to the former Miss Frances Creef, of Norfolk, Virginia. They have two children. During his student days at Elon he was active in dramatics, journalism and music and held a number of student offices. He was a member of Kappa Psi Nu fraternity.

Youth Faces The Future



David Andes

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



P. F. President's Report

As we launched the year of 1961, we needed no resolutions to remind us that the Southern Convention had a busy schedule ahead. Although the planning and preparation of our upcoming activities had begun months before, much remained to be done to insure fulfillment of all our hopes. The results of our cabinet meetings have been evident and will continue to be so in the total program of our Southern Convention youth.

State rallies were a point of concentration this spring, and the North Carolina state-wide rally was held at Moonelon on April 16. Because our two conferences in Virginia are so inconveniently far apart, two separate rallies were held in Virginia. The Valley Conference held its rally at the Bethel Church on April 30, and the Eastern Virginia Conference met on April 9 at the Liberty Spring Church. New officers were elected in most of the conferences, and I extend my sincere congratulations to them.

Our annual Vocations Conference was also held this spring on April 14-16. An attendance of about 50 deemed this a well-spent weekend.

Our recently initiated caravan program has been active in both the Eastern Virginia Conference and the North Carolina and Virginia Conference. We hope this will continue to be a utilized service by our local P. F.'s. If the demand for caravan teams diminished, the program may have to be discontinued. Let me know if your group is interested in a caravan visit.

Earlier this spring, two of your officers shared in a spiritual retreat sponsored by the other half of our United Church of Christ family, The Evangelical and Reformed young people. Another joint endeavor will be the United Senior High Camp.

This was originally scheduled to be held at Moonelon, but unfortunate circumstances have altered these plans. We hope to participate in more joint enterprises as time progresses.

The United Christian Youth Movement (UCYM) is another of our major concerns, and we shall endeavor to maintain continual support to this organization. We feel that cooperation with other denominations is essential to the strengthening of our faith and works in Christ.

Approximately \$900 was received for Workday for Christ this year. Of that sum, six hundred dollars was appropriated to the following causes: ULATE (a UCYM project to provide hymn books to young people in Latin America), a scholarship to provide a week at camp for children in our Christian Home — preferably paying half the cost, Save Our Surplus, students in Mexico, Louis Wilkins in Turkey, the Greek parents of Effie Zikas. These are some of the things your hard-earned money supports.

To look ahead, this summer contains several events of interest. In addition to the regular camps at Moonelon, there will be a special P. F. Officers Camp from July 30 through August 8. This nine-day camp will be generally open to young people of senior high age, but more specifically to those who will be officers in the coming year. There will be a limit of four per church until July 1, when restrictions will be lifted. This camp will not only be a valuable training session, but it will also serve as host to our annual assembly of the Southern Convention Pilgrim Fellowship.

We are making this the highlight of our P. F. program, and we invite everyone to help make it such by your attendance.

We are also fortunate to send Rosemary Hoffman and Hubie Young to the North American Ecumenical Youth Assembly in Ann Arbor, Michigan.

Their interpretations of our interests and concerns will be of primary importance in determining the direction of our youth program over the next few years.

Don't go away, folks; we're not through yet!

Virginia UCYM

The Summer Conference of the Virginia United Christian Youth Movement will be held at Massanetta Springs, Harrisonburg, August 5-11, 1961. Sponsored by the Virginia Council of Churches, it will offer "a summer ecumenical encounter" for young people 15 years of age and older who are active in local, denominational, or interdenominational youth programs. Young people are provided an opportunity to experience a larger concept of the Church, to see their role in the Church and in the life of the churches, and to understand the concepts, methods and problems of church cooperation and unity.

Program highlights of this year's Conference include: "Our Protestant Heritage" and "Understanding Our Denominations," Bible Study and Prayer Fellowship Groups, and "Our Churches Working Together." Under the direction of the Rev. George A. Williams, Associate Executive Secretary of the Virginia Council of Churches, the Conference staff includes leaders from the Protestant denominations in the State.

For further information, write to the Virginia Council of Churches, 109 West Grace Street, Richmond 20, Virginia.

May, 1961

Dear Friends of the American Board,

We are writing to you about what we think is one of the most important tasks in our contemporary world. In every daily paper, on television and radio, we hear of crises and dire human needs in every part of the world. We know that Russia and Red China are trying to capitalize on the hunger, the poverty and the ignorance of people in underdeveloped nations. Surely we Christians have a better answer.

In the face of grave conditions and great opportunities, we must share with you this disquieting fact. In order to maintain our present missionaries — ministers, medical doctors and nurses, teachers — and in order to get more Christian leaders at work at strategic points, we need to raise at least \$250,000 at once.

I am sure that everyone of us has felt: "I wish I could preach the Gospel, I wish I could teach the Bible, I wish I could give a cup of milk, a bowl of soup, a dish of cereal in Christ's name." We cannot go because of commitments at home, but we can help so that others may go.

There was a lad in a country village, who after a great struggle became a minister. His helper during his days of study was the village cobbler, a man of wide reading and far thinking.

On the day that the young man was ordained to preach, the cobbler said to him: "It has always been my desire to be a minister of the Gospel, but the circumstances of my life made it impossible. Now you are achieving what was closed to me. I want you to promise me one thing. I want you to let me make and cobble your shoes as my gift, and I want you to wear them in the pulpit when you preach. Then I'll feel you are preaching the Gospel that I always wanted to preach... standing in my shoes."

By our gifts we can know that worthy, dedicated Christians are standing in the shoes we have provided. Let us give that others may live.

For the sake of Christ, our Lord,

David J. Davis

For the Prudential Committee

Taking Our Faith Seriously

Christian Social Action is simply taking our Christian faith seriously by relating it to the problems of our society. It means asking ourselves, What does the Gospel require of us in our daily work, in the community, in national and international affairs?

It may begin very close to home, as we consider how the community takes care of its children and youth. Have we provided adequate schools? Wholesome recreation? Opportunities for work and useful activity? How is our love of neighbor expressed in relation to the aging, the alcoholic, the handicapped, the mentally ill?

Christian social action also means looking at the grave problems which face the nation and the world at large. We expect a Christian to be a good citizen. But good citizens are not simply those who do not break laws that are established for the good of all; they are willing to take responsibility for studying the problems

which confront us and for putting into effect decisions which are beneficial to all. Farm policy, industrial relations, civil rights legislation, international economic assistance, the control and reduction of armaments — these are our business because God's justice and man's well-being are bound up in them.

Christian social action is an essential part of the Church's Mission: to do Christ's work in the world — "that in everything he might be pre-eminent."

—St. Paul's Church
Cincinnati, Ohio

O Young fearless prophet
Of ancient Galilee:
Thy life is still a summons
To serve humanity,
To make our thoughts and actions
Less prone to serve the crowd,
To stand with humble courage
For Truth with hearts unbowed.

Reports can be dull, but this one is not. This report is exciting. We could make it as long as a book. That is not necessary. This is more than a report. This is the most hearty thanks that you can possibly receive for your part in the Christmas Fund. In sending a gift you have had a part in the most successful Christmas Fund in all the fifty-nine years of its life. The final total was \$160,936.16. You were one of the 6,649 donors. Of these, 4,905 were gifts sent by individuals and 1,744 were from churches or church groups and represent hundreds of individual givers. Truly the Veterans of the Cross are not forgotten and it is our great joy to thank you that it is so.

More than that, you have sent Christmas checks to 722 Veterans and to almost as many you have sent a second Christmas check. The first one we send for Christmas and the second one after we know what the Fund produces. Those who receive these checks tell us that the second one is a great blessing in meeting the winter's unexpected "extras."

But that is not all. In a gift to the Christmas Fund you have set up the Emergency Fund. From this Fund grants are made almost daily to some stricken minister or minister's widow. Now, look what this does. It has helped a great number to meet final bills on the death of a life partner. It has paid innumerable hospital bills. One widow with a \$540 a year pension had \$1,250 to pay for hospital bills with only one-half covered by insurance. It bought eye glasses for an Indian pastor. It bought medicine for stricken children in a parsonage. It bought fuel oil to keep a very old couple warm. It has bought medicines which otherwise could not have been provided. It has set one very young widow on her way to providing for her two young children by freeing her from debt. A minister's widow saw her young son move forward in school when hearing aid and glasses were provided for him. You can be proud of this Fund and all that you have done through its ministries.

Wm. Kincaid Newman

Harold N. Skidmore

Mrs. James Hess Dies In Oregon

Mrs. Mildred Waldo Hall Hess, a Congregational Christian missionary in India and Japan for 37 years under the American Board of Commissioners for Foreign Missions, died Saturday, May 27, at Oregon City, Oregon. She was 73 years old.

Memorial services were held May 29 with the Rev. Dr. Royald V. Caldwell, minister of the First Congregational Church, Portland, Oregon, conducting the service.

Besides her husband, the Rev. Dr. James M. Hess, Mrs. Hess leaves a daughter, Darthea, Mrs. Michael W. Tunnicliffe of Oregon City; a brother, Benjamin C. Hall of Cranston, Rhode Island; a sister, Mrs. Winifred H. Dingee of Cranston, and several grandchildren.

Dr. and Mrs. Hess sailed together for India in 1915 but were transferred to Japan a few months later where they spent four years at Doshisha University in Kyoto, the largest church-related university in Japan.

Returning to India in 1920, they were assigned to The American College in Madurai City and served

there until their retirement in 1952. Dr. Hess served the college as head of the English Department and as bursar. Mrs. Hess assisted her husband over the years, mainly in library work and in religious education.

For several years after their retire-

ment as missionaries Dr. and Mrs. Hess lived at Elon College, North Carolina, where Dr. Hess was on the faculty of the college.

A native of Willimantic, Connecticut, Mrs. Hess was educated at Rhode Island Normal School and at the University of Chicago. She married Dr. Hess in 1910.

Interment was in the family lot at Harleigh Cemetery in Camden, New Jersey.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MEXICO MISSION

Tepic

Capital of Nayarit, West Mexico, located on Tepic River; commercial center.

June

- 18—Mr. and Mrs. Malcolm Hayes are the senior missionaries on the field, being in their third term of service. He is now Superintendent, so named by the Mexican churches. He is interested in music; promotes pension plan; cooperates with joint program of Presbyterians and Disciples of Christ.
- 19—Mr. and Mrs. William Kenney, appointed in 1957, reach out from Tepic to do educational work throughout the American Board field of local churches.

The Near East Mission

- 20—The American Board began work in the Bible Lands in 1820 and has served in Bulgaria, Albania and Serbia as well as in the countries where it is now working — Turkey, Greece, Syria and Lebanon. Our major work is in Turkey, where we are only western denomination at work.

GREECE

Athens

Capital and cultural center of Greece where we have Orinda Childs Pierce College and Estia Filias Community Center.

- 21—Miss Marguerite Bicknell taught at Olivet and at LeMoyné, both Congregational Christian colleges in the U. S., before going to Near East in 1948. She taught at Izmir, did difficult assignment in interior Turkey, and then taught English at Pierce College before her retirement last year.
- 22—Rev. and Mrs. Raymond Blakney have been in Greece since 1957 where he is president of Pierce College. Previous to that he was missionary to China at two different times, and president of our Olivet College in Michigan.
- 23—Mr. and Mrs. Newell Steward are joint representatives of our American Board and our Service Committee, living at Estia Filias Community Center in a very poor part of Athens. They are beginning the first center for old people in Greece. They also supervise work in mountain villages where Communist guerillas have been active. She is head of Pierce College School of Social Work and while the Blakneys were on furlough 1960-61 acted as president.

Thessaloniki

Seaport town of 310,000. Paul's letters to the Thessalonians were addressed to converts here.

- 24—Miss Mary Ingle was born in England, but has her B. A. from Pacific University and M. A. from University of Chicago. She was teacher at Anatolia College 1936-38; during war at American Academy for Girls, Uskudar; returning to Anatolia College in 1945. One of her great achievements was planning and raising money for three new buildings for Anatolia College to begin girls campus which was moved to city after destruction in World War II.

ACTIVITIES AT LITTLE CREEK

Special services have been the "order of the day" recently at Little Creek, Norfolk. Mothers were in good attendance with their families at the morning service May 14. The oldest mother and the youngest mother were each presented with a lovely potted plant. In the evening, a fellowship covered dish supper was held at 6:00 p.m. followed by the religious film "Fire on the Heather."

Sunday, May 21, the church observed Armed Forces Sunday. Service men came dressed in their uniforms. Mr. Olson paid tribute to the contributions made to the church by servicemen and their families. Sunday evening Rev. Julius Rice presented an interesting sermon to the church entitled "Neighborhood Evangelism." Recently, the Women's Fellowship held a beauty clinic to raise funds for missions.

Sunday evening, May 28, was Sunday School Night. The children presented an appropriate program. May 30 the Men's Fellowship had a cook-out. Plans are being made by the church for a Vacation Bible School to be held in August.

The Fruits Of Faith

Background Scripture: James 2, 5; Galatians 5:22-25.

Devotional Reading: Psalm 118:21-29.

Memory Selection: Faith by itself, if it has no works, is dead. James 2:17. RSV

Let us keep in mind that the letter or book of James was written by the brother of our Lord Jesus Christ. Strangely enough, James did not believe on his brother during His earthly ministry, but became convinced that his brother was the Christ by His passion and resurrection, and occupied an important place in the life of the Jerusalem Church. It is also well enough to keep in mind that James was a practical kind of fellow. He believed that religion made a difference, that creed should be expressed in conduct, that faith should find expression in works. It would seem as if James believed that a man was saved by works instead of by faith. But that is not the case. His concern is to prove that faith and works are inseparable. He never questions that faith is the instrument of salvation, but he does insist that if faith is real it will manifest itself in works. A faith that does not produce works is dead. A faith that is simply mere assent to a creed is not worthy of the name. Faith is trust and obedience and devotion and love. And such faith expresses itself in works.

Regarding Respect For Persons

James deals with a very common temptation — the temptation to partiality, the temptation to make unfair distinctions between persons. And he pin-points the matter with a specific case. A man, well-dressed, evidently a successful, socially-acceptable fellow comes into the synagogue or church, and he is warmly welcomed, carefully seated in a good place, and showered with attention and service. At the same service another man, quite evidently a poor man, simply dressed, comparatively unknown, comes in, and he is told to "take a back seat"; indeed he is told "to stand" or at best "to sit under the footstool." James asserts that this is not only discourteous, but sinful. God is no respecter of persons — the size of a man's bank account, the color of his skin, the street on which he lives, the circle in which he moves, the work he does, the education he has, the culture he reflects, the creed he holds — is not the basis on which God looks at a man. Many may look on the outward appearance but God looks at the heart. "But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors" — that is the "royal law of love" which is the law of Christ. All degrees of rank and position among men are insignificant before God and contemptible to him.

Alas, we are all guilty of breaking this law. Almost instinctively we kow-tow to the fellow at the top of the totem pole. Consciously and unconsciously we show partiality. We

make distinctions between men based on outward and material factors. We judge by appearances. We show favoritism, not only in society but in the sanctuary. We make distinctions between the rich and the poor. How foolish it all is, to say nothing of how sinful. Poor men are often rich in faith and rich men are often poor in faith. Many poor men are deserving of respect and many rich men are worthy of contempt. How foolish to judge a man by outward circumstances or to condemn him because he belongs to a certain class.

Judgment With, Or Without Mercy

One suspects that every one of us wants mercy more than we want justice. James suggests that we will do well to temper our judgments with mercy, "for he shall have judgment without mercy that showeth no mercy." And he adds that "mercy rejoiceth against judgment." We ought to be careful, then, as to our judgments, and guard against all unfair discriminations, all narrow suspicions and class distinctions and race prejudices, for we ourselves are to be judged. That applies even to the judgments of men; it applies more

SUNDAY SCHOOL LESSON

JUNE 25, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

to the judgments of God. When we read these words of James, we are reminded of the words of his brother, the Lord Jesus Christ "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged."

Faith And Works

Luther called the epistle of James "an epistle of straw," because he felt that it put undue emphasis upon works, instead of putting it upon faith. But as has been stated above, James was not saying that a man was saved by his works, but that a man showed he was saved by his works. How can a man show that he is saved if he does not show it by his works? James gives a classic and caustic illustration of what he is saying. A person who is destitute and naked and hungry comes to a man who professes to have faith and asks for help. The good soul, so full of faith, says in essence, "Sorry old fellow, too bad, I wish I could do something for you, depart in peace, be warmed and filled and good luck to you." But he does not give the man anything. "What doth it profit?" asks James. James goes on to say that if a man tries to show his faith without works, he will show his faith by his works. Of course James is not talking about a creed which a man has in his head, but a compassion which he has in his heart. Faith for James is not committing something to memory, but committing one's self to Someone.

Wanted — Patience

"Be patient, therefore, brethren unto the coming of the Lord... be ye also patient, establish your hearts; for the coming of the Lord draweth nigh." The early Christians confidently expected an early and almost immediate return of the Lord Jesus Christ, as a careful reading of the earliest New Testament books will reveal. But He did not appear or return, at least not in the way in which they expected, and they were becoming impatient. Like Paul in writing to the Thessalonian Church, James had to enjoin patience on the part of his readers. We still need patience. Over nineteen hundred years have passed and our Lord has not come as many think He will come. But a thousand years in his sight are but as a watch in the night. It is not ours to reason when or how; it is ours to do our work faithfully and to wait patiently until He comes.

Gifts Of Food Are Appreciated

Walstein W. Snyder, Superintendent

Dear Friends:

These are busy times at our Children's Home. By the time this reaches you we will have consecrated our cottages and the Alumni Association will have had their annual meeting.

Our truck patches are beginning to bear vegetables. Already we have frozen enough English peas for the year and enough kraut has been made to see us through until next spring.

Recently we have been the recipient of some surplus vegetables and fruit that has been most welcome. Several weeks ago Dr. W. T. Scott called and said that 45 to 50 bushels of English peas were available if we could come to Chuckatuck, Virginia, for them. Mr. Perkins, our farm manager, and myself took the pick-up truck and picked up the peas early on Monday morning. By the next afternoon we had about 1,000 pounds of English peas in our walk-in locker. These were given us by our good friend Mr. Tom Bradshaw of Route 4, Suffolk, Virginia.

Then, just last week Mr. Howard Campbell of Burlington, N. C., came

by with 34 bushels of green beans and said if we could use them they were ours. So we placed these in our cooler until our boys and girls came from school. With their help 21 bushels were snapped and placed in the freezer. The others will be used from day to day as we have need. We are most grateful for this good fortune.

Then this past Saturday morning our boys went to the farm of Mr. W. C. Way, Jr., near Liberty, N. C., a member of our Pleasant Hill Church, and picked 12 gallons of strawberries. Eight gallons of these were frozen.

Many thanks to all these people for being thoughtful of our Children's Home. All this helps very much.

Mark Thelin, son of Mr. and Mrs. Guy A. Thelin, missionaries to the Philippines, has been appointed by the American Board to a three-year teaching term in Formosa. Mr. Thelin, who is now studying at the University of North Carolina, will go to Formosa as soon as he completes his doctorate.

Paging The Astronauts

(Continued from Page 7)

case, they qualified him to make a remarkable statement; he said, "God has made my life a pageant of triumph; it has been in reality a triumphal procession."

Astronauts, navigators in the direction of the highest, are being paged today to come forward and occupy the center of the stage. That is what we are confident you will be. A church-related college, dedicated to man's seeking after the truth that makes him free, has been instrumental in your careful preparation. Stressing the worth and value of a dynamic religious faith, the college has offered and furnished your propulsion, the thrust to get you off the level of the common and the ordinary. Now, on the stage for yourself, living and working with your fellow men, this college has placed in your hands the essentials for your being and becoming an astronaut. It has done so in the confidence that you will navigate toward the highest and noblest. Those words in the epistle to the Romans are tailor-made for the situation. The apostle says, "In my opinion, whatever we have to go through now is less than nothing compared to the magnificent future God has planned for us. We are on tiptoe, to see this wonderful sight, of the sons of God coming into their own. Our hope is that the whole of created life will be rescued from the tyranny of change and decay, and have its share in this magnificent liberty, which can only belong to the children of God."

In that hope we ask you to share: in your enactment of the role required for its consummation, we are confident you will perform in accord with our highest expectations. Our day and time is waiting with eager longing for the advent of men and women who will be astronauts; it is paging such star-seekers, who will live above the fog in public duty and in private thinking. Our world is calling, local and long distance, for those of such calibre, who will seek those things which are above, where Christ is. "The earth is here beneath our feet; to seek the stars makes life complete."

Poisonous snakes are immune to their own venom, hence they can kill birds and other creatures with their poison-injecting fangs and eat their kill without harm.

REPORT FOR JUNE 5, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 100.00
Eastern North Carolina Conference	2.00
Western North Carolina Conference	3.00
North Carolina and Virginia Conference	13.00
Total	\$ 118.00

SPECIAL OFFERINGS

Women's Missionary Society, Cong. Church	
Barrington, R. I. (Friendly Service Gift)	40.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Harrison Factors Corp. (dividend)	37.50
New Hope Christian Church, Roanoke, Ala.	5.00
Women's Fellowship, Center Christian Church,	
South Boston, Va. (to send a child to camp)	20.00
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00
A3C Gordon E. Hutting, Greenville AFB, Miss.	10.00
A3C R. L. Kelly, Greenville AFB, Miss.	10.00
In Memory of the Samuel McPherson Family and the	
John R. Foster Family	15.00
In Memory of Mrs. Grace D. Wiggins	10.00
In Memory of Mrs. Kemp B. Johnson	10.00
In Memory of Edwin A. Holt	2.00
Special Gifts	789.98

Total	\$ 964.48
Total for the Week	\$ 1,082.48

Dedication And Memorial Day At Pope's Chapel

By Miss Ethel Holmes

The dedication service held in Pope's Chapel, May 28, was the 1st in the memory of any living person. Some of the items dedicated were purchased by the church, others were donated by individuals. The committee arranging for the special day was composed of Mesdames Fred H. Cooke, Bobby Winstead and Howard Conyers.

During the past few years our church has shown much improvement, as the members have taken on a renewed interest by building four Sunday school rooms and a vestibule; purchasing new pews, pulpit furniture, communion table, secretary's table and chair; providing tables and chairs for the new rooms and carpet for the sanctuary; and installing a Hammond organ.

It would be difficult for one who saw the church in 1940, the year our present pastor, Rev. E. M. Powell, was ordained in this church, to recognize this as the same building. Mr. Powell is now in his eighth year as our pastor.

Mr. Powell used as his sermon topic "The Church." Four things required for a church, he said, are: loyalty, prayer, work, and sacrifice.

At the close of the morning service the memorial gifts were named, including communion table and pew by Mrs. O. M. Evans, Sr., in memory of Mr. and Mrs. J. W. Suitt and N. W.

Suitt; pew by Bob Conyers family in memory of Robert Conyers and his two wives; vacuum cleaner by Mr. and Mrs. Fleming Morton as a memorial to his mother; flags by Mack House in memory of his parents. Pews were given by Mr. and Mrs. Harvey Grissom, Mr. and Mrs. J. Howard Conyers, H. B. Conyers, Julian Pergerson and family and Fred Cooke; the pulpit stand by Mrs. Fred Cooke; secretary's table and chair by Mr. and Mrs. J. Howard Conyers; choir platform by Mr. and Mrs. Fred Cooke; picture of Lord's Supper by Mrs. O. M. Evans, Sr. The Women's Fellowship gave the altar and table scarves, pulpit chairs, and step railings. Additional items were purchased by the church, ranging from Sunday school rooms to offering plates. Following a litany of dedication, the pastor read "The Church of My Dreams" and led the dedicatory prayer.

Following a bountiful lunch and fellowship hour, members joined visitors from other churches in an afternoon of singing by several choirs.

The church, which was established more than a hundred years ago, has grown much — but not enough. We, the members, are looking forward to the coming revival services which will begin June 25 with the Rev. J. L. Neese as guest minister. We are hoping to see more growth as the result of these services.

Spring Activities At Oak Level

By Mrs. Marsh Wiggins, Reporter

The annual Easter sunrise service was held at Oak Level church, Youngsville, North Carolina, at six o'clock. A pageant, "The Meaning of Easter," was presented. This was a song-story depicting the life and ministry of Jesus from the incarnation to the resurrection. Miss Peggy Cash sang "The Beautiful Name" and our pastor, Rev. E. M. Powell, gave a short sermonette. Following the program the ladies of the church served breakfast to approximately 80 members and friends in our new fellowship building. Mrs. Elton White and Mrs. Kelton Grissom were directors of the program. Mrs. Dewey Wiggins was narrator.

The Rachel Wallace Fellowship has had a good year thus far. The chairmen of our six areas of work have

been working hard. The Fellowship has bought 100 place settings of stainless steel for our Fellowship building.

May 8 our Fellowship members had the privilege of hearing Mrs. Robert Smith of Durham review our foreign mission study, book, "One World, One Mission." She made all of us want to do more for missions in the future than we have in the past. She showed a film which went along with the book. It was a pleasure to have the ladies from Pope's Chapel visit us and hear Mrs. Smith.

The Women's Fellowship observed family night May 28 at the church with a supper which included homemade ice cream for dessert. After enjoying a delicious meal and fellowship we went into the church for a program in the form of a play. Those

taking part were: Mr. Kelton Grissom, Mrs. Marjorie Grissom, Phil Wiggins, Mary Iva Wreen, Coleen Grissom and Jesse Preddy.

Assistant minister for United, Raleigh, in July and August will be Rev. Oscar McCloud, a recent graduate of Union Theological Seminary. Mr. McCloud was made available to the church by the Student Interracial Ministry Committee of the National Student Christian Federation, a committee which, through finding summer positions for white and Negro ministerial students in churches of the opposite race, hopes to increase communication and understanding between Negro and white Christians.

In Memoriam

JOHNSON

Mrs. Kemp B. Johnson, Fuquay Springs, North Carolina, died May 25, 1961, at 89 years of age. The funeral was held in her church, Wake Chapel, by her minister, Rev. Earl Farrell, assisted by the Rev. John G. Truitt, Elon College. "To tell the story of the life of Mrs. Johnson would be to tell much of the story of Wake Chapel Congregational Christian church," said her pastor, "and in turn to write the history of the church would recount much of the life of Mrs. Johnson. They grew up together, and her interest in the church continued for more than eighty years."

Mrs. Johnson, who was before her marriage Alice Utley, attended Elon College in its earliest years. Her husband was a trustee of the college until his death; one of her sons, Harold, is a member of its board; and another son, Marvin, is on the board of trustees of the Congregational Christian Home for Children. She is survived by one daughter, Ruth; and four sons, Harold W., Brantley Baird, Marvin M., and A. Burnett; seven grandchildren, and two great-grandchildren.

The home was not only large and beautiful with great trees towering above it, but it was a Christian home, hospitable, humble and inspiring. The father who died several years ago was active in his community, church and state, and the wider interests of his Church. The children have grown up to be quite as interested in their local church, and the institutions and enterprises of their denomination.

It was easy to sense the appreciation of a large community, and a large circle of relatives, neighbors and friends whose presence gave testimony to the high esteem in which the Christian home is held. The music and the prayers expressed the triumph and togetherness of a good life and a great community.

Interment was made in the family plot in the church cemetery nearby. May the memory of her good works, and the blessings of God, comfort and guide the loved ones left behind.

John G. Truitt



On "Father's Day" we have come to think of men of the Church and their contribution to its life and work. Typical is this group of men who shared in the first annual "Joint Laymen's Retreat" at Massanetta Springs in the Valley of Virginia April 29-30.

Dr. Arthur Newell, pastor of St. John's, Richmond, opened the meeting with a talk on "Men at Work." At the Saturday evening service he continued with "What Do I Do Now?" "Mighty Men and Mighty Movements" was discussed by Rev. Robert Knowles Saturday afternoon, while his Sunday morning sermon topic was "Men With A Mission." Rev. Mark Andes of Winchester led the vesper service. Bible study classes were conducted by Dr. C. H. Huffman, retired professor at Madison College and a member of the Synodical Council, and Harry Thompson, adult teacher at St. John's.

A closing communion service was conducted by Rev. Edourd Taylor, pastor of St. Stephen's E. and R. Church, Harrisonburg, assisted by Rev. S. E. Madren, whose meditation was entitled "Facing the Task."

The week-end proved to be a profitable one for the sixty men present from the C. C. and E. and R. churches in the "Valley" and from St. John's E. and R. church, Richmond. A welcome visitor was Dr. J. Kenneth Kohler, national executive for the E. and R. laymen. Co-chairman was Clarence A. Phillips of Bethlehem. The president of the joint Valley Churchmen's Fellowship is Thomas Mitz of Mt. Olivet (R).

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches.

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JUNE 20, 1961

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Groundbreaking At Bethlehem

Dr. R. E. Brittle, pastor, turns the first spadeful of earth to launch the building of a new \$40,000 sanctuary for Bethlehem Christian Church, Suffolk, Virginia. At center is R. H. Joyner, 86, and a member at Bethlehem for 75 years. To the right are little Bonnie Griggs, one month, with her parents, Mr. and Mrs. Milton Griggs.

Here And There Among The Churches

Burton's Grove and Dendron have voted to approve the Constitution of the United Church of Christ.

Guest choir for the revival at our Montecello church was from St. Peter's, Greensboro.

Laymen of Lakeview church were in charge of the morning service June 4.

Father's Day was observed at Apple's Chapel June 18. The youngest father, the oldest father, the father with the most children present, and the father with the most grandchildren present were honored.

Rev. Bill Simmons and his wife were pleasantly surprised recently with a joint birthday gift of an electric fry-pan from the Ladies' Bible Class of their church (Great Bridge). Both Mr. and Mrs. Simmons have birthdays in May.

A Sunday school workshop was held at Damascus May 30. Rev. Robert Knowles, Minister of Christian Education for the Southern Convention, led this meeting, which both teachers and members of the Sunday school attended. Among the topics discussed were way of improving the Sunday school program and ways of evaluating and choosing Sunday school literature.

EASTERN NORTH CAROLINA S. S. CONVENTION

The Eastern North Carolina Sunday School Convention will meet at Liberty Vance Church near Henderson June 27, rather than at Eutaw, as was announced previously.

T. N. Daughtry, president

Rev. Grant Burns was the speaker at a revival at Damascus July 10-14.

Organist for First, Burlington, during June and July is William Whitley, a student at Elon College.

The church school staff of our Tryon church met recently to hear a talk on the new English Bible and its relation to other translations.

A revival will be held at Union Grove July 19-23 at 7:30 p.m. Speaker will be Rev. Wilton Duckett, professor of religion at Piedmont College.

Guest minister at our Tryon church June 18 and 25 is Rev. Leonard W. Topping, associate minister of First Presbyterian Church, Spartanburg, S. C.

Vacation Bible schools are scheduled for June 12-23 at Northview, June 26-30 at Concord and June 26-30 at Rosemont.

The Laymen's Fellowship of the Elon College Community Church sponsored a church-wide "family picnic" at Moonelon June 10. Men of Shallow Ford and Saint Mark's churches and their families were the guests of the Elon church at this picnic.

The annual Homecoming and Memorial Day service was held at Big Oak church, Eagle Springs, June 4. The inspiring program, given by the children and young people, ended with the congregation following the pastor, Rev. James Fogleman, to the cemetery for singing and prayer. After a picnic lunch, the afternoon worship service was led by Mr. Fogleman.

Vacation church school will be held at Bayside August 7-11.

If Jesus had had any racial or national prejudice, he would not have been the Savior of the whole world. (From the Sunday bulletin, First, Burlington.)

The Women's Fellowship at Damascus met May 24 to hear the home mission study book, "Heritage and Horizons," reviewed by Mrs. Henry Bowden. Guests at this meeting were the women of Mann's Chapel. Also recently Bible study on "A Portrait of Luke" has been used by the Damascus Women's Fellowship.

Churches are challenged by 1960 census facts: in a nation where one person in five changes his address every year, and where rural population is declining while urban growth has more than doubled, the churches will certainly need to revise their approach to their ministries.

A replica of a stained glass window was used as a worship center at Northview May 28, when the Women's Fellowship led the opening worship for Sunday school. Each of the six departments of the organization was represented by a "pane" in the window.

N. C. AND VA. S. S. CONVENTION

The Sunday School Convention of the North Carolina and Virginia Conference will meet at Mt. Bethel Church on Tuesday, June 27, convening at 10 o'clock. All churches of the conference are urged to send as many delegates as you can.

E. H. Thompson, president

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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SPECIAL DAY AT HINES CHAPEL

By Mrs. R. W. Isley

Sunday, June 4, Hines Chapel observed Homecoming and Memorial Day. The service was well attended — the church was full and some fifty people congregated in the educational building to enjoy the service over the P. A. system. The sanctuary was made beautiful with floral arrangements placed in memory of departed loved ones. Special music was rendered by the adult and junior choirs.

The pastor, Rev. Thomas Madren, brought an inspiring and challenging message on "Upholding the Standards." He reminded us of the crucial time in which we are living and of how we are falling short of the standards set up for us by our forefathers. He said that he would rather see us have a high standard and not reach it than see us pull the standard down to our own height.

The memorial address in the cemetery was brought by Mr. Stedman Hines, one of the sons of the church, who is now in the state legislature.

At the noon meal plenty of good food was enjoyed by all. Part of the afternoon was spent in wonderful fellowship of renewing old acquaintances, making new friends, and having a most enjoyable visitation together.

DAILY VACATION BIBLE SCHOOL AT APPLE'S CHAPEL

By Mrs. E. H. Thompson

The Daily Vacation Bible School was held at Apple's Chapel June 5 through June 9. Mrs. Grady Cook was general director and Monty Busick was director of music. Several children came from other churches of the community in addition to those of our own church. We appreciate this spirit of cooperation and are glad to have these children attend our church. There was a total enrollment of 131 children and 27 teachers and helpers. The children ranged in ages from nursery to early teenagers.

The theme of the school was LIVING FOR JESUS. This idea was carried out throughout the week in all classes. On Sunday night the children gave a nice program under the direction of the teachers. The program also carried out the theme of the week.

The church people are very grateful to those who carried on the work.

MEMORIALS DEDICATED AT SOUTH NORFOLK

Altar memorial gifts were dedicated during the morning worship service Sunday, June 11, at South Norfolk Congregational Christian Church.

Mrs. C. N. Harris, on behalf of the donors, presented the following gifts: the cross — presented in memory of Mr. G. A. Peebles by Mrs. G. A. Peebles, Mrs. J. R. Morrison and Mr. Gordon A. Peebles, Jr.; the candlesticks — presented in memory of Mr. Lloyd L. Webb by Mrs. Lloyd L. Webb; the paraments (communion table runner, lectern scarf, and Bible marker) — presented in memory of Mr. Henry V. Rawls by Mrs. Henry V. Rawls, Miss Lou Rawls, and Mr. Veston Rawls; the vases — presented in memory of Elizabeth Hargrove by Mr. and Mrs. Coleman Hargrove; the offering plates — in memory of A. L. Hanbury, Sr. by Sadie E. Hanbury; Wilma Hanbury by Claude M. Hanbury; Clinton Rawls by Mr. and Mrs. Hugh Rawls; Sally Ross by Mrs. E. C. Etheridge; H. E. Seymour by Mrs. H. E. Seymour, Henry A. Seymour, and Miss Mildred Seymour; Curtis Smith by Ruby Hall Smith; the memorial book — presented in memory of W. T. Hanbury, Jr. by Esther H. Evans, Mary H. Evans, and Blanche Lee Sawyer, and in memory of Hattie L. Wharton by Mrs. Raymond Funk.

These memorials were accepted by Mr. C. F. Reece, chairman of the official board, with thanks and appreciation.

A "DREAM COME TRUE" AT BAYVIEW

By Mrs. B. G. Harrell,
a charter member

At long last we have realized the dream of many of us — a new house of worship. We are overwhelmed when we see all that has happened around us, and exclaim, "What hath God wrought!" To everyone who has helped we are eternally grateful. Space would be exhausted if we attempted to list all who helped by praying, planning, giving money and loans, buying bonds, soliciting and collecting, working with their hands, even giving blood and tears. Everyone has really worked. The women painted the five large Sunday school rooms, a fifty foot hall, a stairway, the spacious social hall, and the

kitchen. The men painted the sanctuary and laid all the tile. Mr. Clyde Kessler built the chancel and choir lofts. Our minister, Rev. Charles Pegram, and his wife have worked faithfully.

There is lots to do on the finishing touches before the building is completed, but we did have our first service there Sunday, June 4. Everyone came to the old building. Then the choir led them to the new one. At the front entrance, the choir sang "Open the Gates of the Temple." Mr. Kessler, our senior deacon, cut the ribbon and the people entered, with the choir following. Inside, five people joined the church, a baby was christened, and Communion was served.

VISITOR IN AMERICAN HOME MISSED GOD

A young Japanese girl was invited to spend several days in the home of a kindly American family. During the visit no pains were spared to show her how families in this country live and to entertain her.

As she was leaving them at the close of the visit, she tried to express her appreciation of their hospitality and kindness. Her hostess, sensing a bit of disappointment, asked: "Was there something you wanted to see that we have overlooked?"

"Everyone has been so very kind," she replied, "it is only that I have missed the God in your home."

In her home in Japan her God had a prominent place and everyone who entered was at once aware of him. In this American home God had never even been mentioned.

In many homes in our country this is true and J. Edgar Hoover believes it contributes materially to the increase of crime and juvenile delinquency which is so appalling.

Abraham Lincoln said: "It is the duty of nations as well as of men to owe their dependence upon the overruling power of God... and to recognize the sublime truth, announced in Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord..."

Mrs. M. Seymour Purdy in
The North Carolina Clubwoman

"I'm going with an open mind, a complete lack of prejudice and a cool, rational approach, to listen to what I'm convinced is pure rubbish."

United Church To Become Active

For about twenty years delegates to the General Council of Congregational Christian Churches have been considering a union with the Evangelical and Reformed Church. At first it was a sort of dream, a proposal that appeared to be only a difficult possibility; then favorable votes from both denominations indicated that for the first time in history two very different denominations really could become one Church under the leadership of the Spirit of Christ. Lawsuits followed, for there were those who did not wish such a merger of denominations — who wanted no change from the Way which they called Congregational. But the dream maintained its reality. At long last Synods on the one hand and churches on the other voted on a Constitution for the United Church. Final tabulation of the voting of churches has not been announced, but all indications are that some 90% of churches have voted, and that about 90% favor the Constitution. That means that when the General Synod meets in July it will be possible to declare the Constitution operative; and the new denomination will be ready for its chance to write a new chapter in church history.

In the Southern Convention, and in the Convention of the South, votes have been taken to authorize the conventions to act as conferences in the United Church until mergers on convention levels are made.

Our conferences have voted to act as associations, and such votes are to be made in the Convention of the South. It is understood that Southern Synod has also voted in the same fashion.

All of this means that by the second Sunday in July churches can feel the thrill of being part of the United Church of Christ when they meet for Sunday services. It will be a good time for celebration, and dedication. We can rejoice in the progress made, in the birth of a new Church dedicated to the idea that Christians of various beliefs can work together in harmony. The future will be just as bright as the dedication of the people who are the Church. Plans for the future appear to be inviting, but the fulfillment of these dreams depends upon the loyalty to the ideals, the sincerity of purpose of those involved, the intelligent leadership elected, and the dedication of the entire membership to Christ who is the only Head of the Church. There is no obvious reason why the United Church of Christ should flounder in its attempt to make its witness to Christian union. There are many indications that the future is filled with thrilling opportunities to serve more effectively at home and abroad, and to lead the way to still larger unions in Christendom. If it has success in this latter, the purpose of the Christian Church as stated by the founding fathers a century and a third ago will be fulfilled. This is our hope.

The Convention Of The South

Both Congregational and Christian Churches before their merger in 1931 had members of both white and colored people. Negroes in the Southern Convention area were organized as the Afro-Christian Convention, and as the North Carolina Congregational Conference. Most of the Negro churches of the two denominations were in North Carolina and Virginia, and they still are. However, the Convention of the South includes churches from New Jersey to Texas.

That organization met at Talladega College in Talladega, Alabama, last week, and your editor was among the 240 persons present. He represented the Superintendent, who found it inconvenient to take the greetings of the Southern Convention and to share the fellowship. He was honored to be his representative, and found the meeting to be delightfully instructive and inspiring.

The program was planned so all groups could have their biennial meetings. The Laymen's Fellowship, Women's Fellowship, Pilgrim Fellowship, and ministers all had their separate meetings. Then the entire group would come together and act as a convention. Laymen, women, and young people each had an evening service for the entire group. Topics for discussion were the same as those at meetings of similar groups in the Southern Convention, with the possible exception of greater emphasis on the United Church of Christ and a serious concern for the influence of the Church on world conditions. It did appear that those present were very conscious that

Christianity should be closely related to people as they live in our world, and not just a delightful personal experience.

There is evidence of immediate growth. Plans of yesteryear are being discarded and more modern methods adopted. The shouting so familiar (even in white churches) is rapidly disappearing. Worship services based on the Pilgrim Hymnal style are in vogue. Sermons are prepared and delivered with knowledge and skill. The ordinances are observed with dignity. A sense of being part of the denomination is taking hold, and for many it is strong indeed. There appeared to be a sincere effort to make progress in all phases of church work.

Addresses were of the highest order — clear, concise, constructive, eloquent, scholarly. Leaders directed thought towards specific goals. People entered into discussion promptly and intelligently. Services moved forward with dispatch and decorum. Singing was excellent whether by choir or congregation. Those who rode busses from Virginia and North Carolina were evidently interested in what was going on, and they must have felt repaid for their loss of sleep, long and expensive journey, and the time invested.

It will be difficult for this group to merge with white churches of their various areas, and, as was said by their president, there will be some human regrets if they no longer have meetings of their own Convention, but they are looking forward to being active members of the United Church of Christ.

THE HISTORY OF THE AMERICAN FLAG

The United States is the youngest of the great nations, but its flag is one of the oldest and most interesting.

On June 14, 1777, the young American Congress meeting in Philadelphia resolved that "the flag of the thirteen States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." This resolution put the seal of approval on the flag made by Mrs. Elizabeth Ross, a Philadelphia needleworker.

It was at the request of the committee composed of George Washington, Robert Morris and Col. George Ross, appointed by the Continental Congress, that Mrs. Ross created the emblem cherished then by some 3,000,000 people and now by 180,000,000.

The colonies had their own banners when they made battle against the King of England. No general, however tactful, could decide without some offense under which banner he should lead his forces. The Cambridge flag flown by Washington in 1776 possessed Federal significance, but because of certain British characteristics, was later considered unsuitable. Then it was that the committee and Mrs. Ross got to work.

It has been claimed that the colors stand for courage, liberty and loyalty, but the definition by the young Congress is found in the description of the United States Seal, the hues of which are those of the flag. White signifies purity and innocence; red, hardiness and valor; and blue, vigilance, perseverance and justice.

There have been three Federal acts and an executive order describing the flag, the original description in 1777, and the others made necessary by changing conditions. Nearly 18 years after the flag's adoption, in order to recognize two new States — Vermont and Kentucky — Congress decreed that two stars and two stripes be added, making 15 in all.

By 1818, five more States had been admitted to the Union. Then, in order to give them representation on the flag, it was enacted that for each new State a star should be added and the number of stripes be reduced to the original thirteen. It was further

provided that stars for new States should be added the Fourth of July following their admission. An executive order by President William Howard Taft in 1912 established proportions of the flag and decreed that the stars be placed in six rows of eight stars each. A new arrangement of the stars was made after the admission of Alaska, January 3, 1959, and Hawaii, August 21, 1959.

Congress in 1905 prohibited the registration of a trademark bearing "the flag, coat of arms, or other insignia of the United States or any simulation thereof". In 1916 it was enacted that desecration, mutilation or improper use of the flag in the District of Columbia would involve penalties. Later Congress provided

This Interested Me

The North Carolina Council of Churches recently celebrated its 25th anniversary with a special two-day meeting in Greensboro. It was my privilege to be able to share in the first day's sessions.

Many things interested me, for the speakers (including Dr. Frank P. Graham, Dr. Liston Pope, and Dr. Eugene Carson Blake) were, of course, excellent. However, I was particularly interested in the impact which ministers of our denomination had made upon this organization in its early history.

Tribute was paid to Dr. H. Shelton Smith, distinguished member of the Duke Divinity School faculty, who is a graduate of Elon College and originally from Hines Chapel near Greensboro, as the one person most responsible for the organization of the Council 25 years ago. In fact, he was the first president. And the first secretary? Why, that was Dr. Liston Pope, Congregational Christian minister who is dean of Yale Divinity School, originally a Methodist minister hailing from Thomasville, North Carolina. Honor was paid to all who have served as president, and this included Dr. Stanley C. Harrell, long-time minister of our church in Durham and for a period editor of *The Christian Sun*.

Down through the years Dr. Smith has continued his interest in the N. C. Council, serving on important com-

for the dismissal of Federal employees who criticize in an abusive manner the flag of their country.

The flag should always be displayed from a staff or hung flat. It should never be draped over a speaker's desk or automobile; should be flown only from sunrise to sunset or hours designated by proper authorities, and should be hoisted briskly and lowered slowly. In the Army the flag is folded into the shape of a cocked hat and no part is permitted to touch the ground. When suspended in a street, the blue field should be toward the north on an east-west street, and toward the east on a north-south street. Another flag can be hung above it on the same halyard, or hoisting rope and tackle, only in the Navy when the church pennant is flown during divine services on shipboard.

C. B. Riddle

By Emily C. Lester

mittees. His address at the anniversary dinner, though, did not dwell on the past (as it might easily have done) but was titled, "Behold, an Open Door," and dealt with the future. Stressing the urbanization of the South, and of North Carolina in particular, he challenged the churches to meet the door opened to them in the field of changing patterns of rural life and in labor-capital relations.

The educational front was the next place he challenged the Church to work, saying they were "spiritually deaf" if they did not meet needs shown up by the fact that $\frac{2}{3}$ of our children are attending unaccredited schools, one out of five North Carolinians are found "functionally illiterate" when tested, and the state ranks 45th in army tests — below Alaska or Hawaii! Higher education meets a crisis in North Carolina which the churches must help to face.

The open door of Christian citizenship he challenged the churches to face, indicating that we have failed to raise up political statesmen, and that the Protestant forces of the South must take the responsibility for the lack of democracy and the presence of reactionary ideas in Congress — for our representatives are chairmen of important committees there. Many of the positions

(Continued on Page 15)

The Lollipop Maker

By Geoffrey Murray

World Council of Churches'
Staff Writer

If you would know what the churches are doing to meet human suffering overseas, stand with me for a few minutes beside the bedside of Rahim Bux, in the oddly named Paradise Street, Lyari, a refugee district of Karachi, the chief town of West Pakistan.

He is so thin, so huddled and motionless that it is difficult to believe he is alive. In fact, he is very close to death.

He lies on a rickety charpoy — an Eastern bed whose mattress is a criss-cross of string across the wooden frame. His thin grey blanket and soiled native shirt are spotted with blood coughed up from his lungs, rotted by tuberculosis.

There are two more charpoy's in the room, which is not six paces square. It has been cobbled together with scraps of old timber and sacking. The floor is of earth, and a sort of roof has been constructed of palm matting.

When it rains, it soaks through and saturates the dying man.

But today it is blisteringly hot, and outside in the sun Mrs. Bux has placed a tray of yellow lollipops she made this morning. Flies swarm over them. In an hour or two she will hawk them in the streets, and if she finds enough children with dimes to buy them there will be a little food for the family tonight.

To bring this scene home still more clearly to you, let me add a few more details.

The communal tap from which Paradise Street draws its water is a quarter of a mile away. There is no other supply.

Rahim Bux lives in this shack with his wife and their four children, together with his widowed sister and her three children — ten human beings altogether. The sister also has TB and so has Bux's five year old son.

All the children sleep on the ground on a few rags. The bedding has now been "tidied" away in a net slung under the roof. An oil lamp and three electric bulbs hang over Rahim Bux's bed. The bulbs are quite useless. They were retrieved from a

rubbish dump, and of course there is no electricity in Paradise Street. The bulbs merely serve as ornaments — the only decoration this appalling home possesses.

Behind the strung-up bedding there is a tiny set of improvised shelves,

and among the litter on these, containing the dubious ingredients of Mrs. Bux's sweetmeats, is a bottle and a pillbox. These bear the labels of Church World Service and they contain the medicines that have kept Rahim Bux alive, because he is too weak now to walk the six miles to and from the government clinic for an injection to fight the bacilli which are killing him.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

LEBANON

Beirut

Former capital, port and cultural center of Syria, but since 1944 of Lebanon; population about half Christian (of many different sects) and half Muslim.

June

25—**Rev. and Mrs. David Ensign** went to Beirut in 1955 where he teaches church history at Near East School of Theology. This school is supported by American Board, Presbyterian USA, Armenian Evangelical Union and Arab Evangelical Synod and is only Protestant theological institution in the Middle East with work at the university level. Mrs. Ensign works with Palestinian refugees, teaches in an elementary school, supervises welfare project, and takes care of Friendly Service gifts.

26—**Rev. and Mrs. Burton Thurston** went from Kansas, where he was president of Manhattan Bible College, to the Near East. He teaches New Testament at the School of Theology and on faculty of America University. She is on library committee of the Seminary and teaches in community church Bible school.

27—**Dr. Daoud Yousef**, who spoke at Conferences in the Southern Convention last fall, is field supervisor of our Service Committee's program for refugees in Lebanon. This includes 7 elementary and one high school enrolling 2,000 children in Beirut, Tyre, and Sidon. He was born in Jerusalem and was registrar of the District Court of Haifa and Magistrate of the Juvenile Court in Haifa 1943-48, until he became a refugee. He works closely with officials of the UN.

SYRIA

Aleppo

Largest town in Syria (population 400,000) which dates back to 2000 B. C.

28—**Miss Inez Clinger** taught in Ohio schools for 40 years, the last 15 of which she was principal of an elementary school in Akron. In 1960 she went for a 3-year term of English teaching at the Girls' High School of Aleppo College.

29—**Miss Luella Dunning** taught 1944-47 in Izmir and Aleppo; then taught in U. S. until retirement; now is back as dean of the girls' division of Aleppo College, where she teaches English and does in-service training of younger teachers. This school has enrollment of 250 girls of Armenian and Arab background.

30—**Rev. and Mrs. George F. Miller, Jr.** were married in Syria and he is now the acting president of Aleppo College from which his wife graduated. He went out in 1946 for 3-year term, and then decided to make it his career. He is especially interested in archaeology.

July

1—**Mr. and Mrs. Frederick Shepard** have been at Aleppo College since 1954, where he is teacher of general science and biology, supervisor of the Boys' Division, chairman of the department of natural and physical sciences and member of the Faculty Council. He is fourth generation missionary (Turkey) and she a third-generation missionary of the Cary family (Japan).

Bux and his family fled from Barrackpore, in India, when rioting began in 1947. They made the hut in which they now live, and for a time he was able to work as a laborer in Karachi.

Seven years ago he was struck down by tuberculosis, and now the family's income comes from the pitiful sweets that his wife makes. Yet more children have been born to them in the meantime.

Shacks exactly like Rahim Bux's line both sides of Paradise Street. In almost every one of them, at least one man, woman, or child is a TB victim. They lie on charpoys amid the heat, the noise, the stench, and the flies.

In some huts a cow is stabled. Right now a flock of sheep is being driven along the rough alleyway. A metal-worker is laboring at a crude forge, and a tailor is crouched over an ancient sewing-machine. All these people are refugees.

Streets like this are to be found throughout Karachi.

No one knows exactly how many refugees from India there are in the city. They are swallowed up in Karachi's 3,000,000 population where poverty is endemic and absolute.

The most fortunate are those who have been resettled by the government in the satellite town it has built at Korangi in the flat brown desert about twelve miles away. Here about 40,000 families, approximately 200,000 people altogether, have been placed in one or two roomed quarters built in cement.

It has been established by means of mass X-rays that 8 per cent of Pakistan's 85,000,000 population are infected by active TB. The country's population is increasing by one million every year. Because of this pressure, the poor are inevitably herded together, and medical social workers estimate that every TB sufferer is in contact with five more people.

"Contact" here is used in its literal sense. Some families have only one cup between them and this has to be used by every member — the tubercular and the uninfected.

To meet this tremendous need, Church World Service, the relief arm of the National Council of Churches (USA) working in association with the World Council of Churches, is engaged in an extensive program of feeding, milk distribution, and the provision of medicines to institutions throughout Pakistan.

One of these institutions is the remarkable Captain Foundation, formed by a Parsee, Mr. K.R.S. Captain, and his family.

Mr. Captain is a former seaman who for many years now has been a successful chemical manufacturer in Pakistan.

He uses profits from his business to finance the Foundation he has created. Its purpose is to relieve human suffering and sorrow.

The Captain Foundation has built clinics and dispensaries. It provides amputees with artificial limbs, homes for people whose dwellings have been knocked down by storms, and has paid for blood transfusions, and relieved destitute people like Rahim Bux.

It was Mr. Captain who took me to Paradise Street. He also showed me the warehouse a little way off, where the women and children of Lyari come every day for a free distribution of CWS milk made available by the U. S. government.

The Captain Foundation has four men at work all day making home visits and handing out money, wheat, old clothes, and reconstituted milk channeled through Church World Service.

U. S. Help

The Rev. Boyd S. Lowry, the Presbyterian minister who is director of Church World Service in Pakistan, gave me these figures of the help Church World Service gives the Captain Foundation as part of its program in Pakistan: 200 bags of wheat, each containing 120 lbs.; 100 bags cornmeal, each containing 100 lbs.; 40 containers of dried milk, each weighing 54 lbs.; and more than 8,000 multi-vitamin tablets. These are monthly allocations to this one institution. Many more Pakistani organizations receive similar gifts.

Mr. Lowry also told me that Pakistan is so poor a country that the government TB control service has to work mainly through home treatments. There are only three hospitals in Karachi which provide beds for TB patients. One hospital has 150 beds, and the other two have 50 beds each. Yet the TB Control Clinic has 150,000 registered cases, and its examinations discover 20 new cases every day.

Mr. Captain showed me a letter from the wife of a government clerk who for two years has suffered from a duodenal ulcer that has now developed into cancer. He has not

been able to work for two years. The wife's English is faulty, but there is no mistaking her need.

"There is no one else to support my family of six members. I have to run about whole day to arrange on time meal. What to talk of a square meal, my husband who cannot take anything else except milk and blank (bland) diet gets nothing suitable.

"Frequently we have to starve for a day or two. Only yesterday I telephoned you just to request you to break our fast. We had not taken any meals or even tea for two times and I could not see my children crying with hunger.

"We have only one quilt and no sheets or mattress, and on that one quilt we lay all the six on the floor all night through the winter.

"I have now been compelled with shame to ask you in the name of humanity to come to our rescue and save our lives, the live of small and innocent children. In short, save an entire family from starvation."

McCord Hospital

Outstanding among hospitals of the world is McCord Zulu Hospital, deservedly named for the man who founded it in 1909, Dr. James McCord, an American Board missionary. There is no better hospital in Durban, South Africa, a city of 450,000 people.

Founded on a hill overlooking the city and the Indian Ocean harbor where land was cheap, the hospital was beset with lawsuit after lawsuit from the white residents of the area. Dr. McCord persisted in fighting the cases and lost every time until he threatened to appeal the case to the Privy Council in England.

South African courts quickly reversed themselves because they did not want England to see certain irregularities in their trials.

McCord Hospital, highly professional as it is, still under threat of removal by the Government of the Union of South Africa, has what many institutions tend to lose — its powerful spiritual influence.

This is Our Christian World Mission, your mission and mine.

Contributor: Dr. H. L. Holbrook. General letter, July 25, 1959. Dr. and Mrs. Kirk R. Stetson, Missionaries in Rhodesia.

General Synod Meets July 3-7

New York City, June 1 — Final steps in the formation of the United Church of Christ will be taken in Philadelphia on Independence Day when its constitution will be declared in force.

Voting has been overwhelmingly in favor of the constitution. All but one of the Evangelical and Reformed synods has approved the document. With 65 per cent of the Congregational Christian churches on record, the vote now stands at 92 per cent in favor of the constitution.

Once the constitution is declared in force, delegates to the Synod will elect a president, secretary and treasurer; approve a budget for 1962-63; decide on the location of permanent headquarters; and review all phases of the work of the church.

Overseas operations of the United Church will be the subject of a special presentation Monday evening, July 3. The focus will be on newly-appointed missionaries of the Board for World Ministries, which will combine the activities of the Board of International Missions (Evangelical and Reformed) and the American Board of Commissioners for Foreign Missions (Congregational Christian) and the overseas emergency relief committees of both denominations.

Major addresses will be delivered by Dr. Chandran Devanesen, president of Madras Christian College, India, and the Rev. Dr. Alford Carleton, Boston, Massachusetts, executive vice president of the American Board. The crucial problems of African missions will be presented jointly by the Rev. Charles P. Blakney, a missionary in Rhodesia, and the Rev. Dr. Reginald H. Helfferich, St. Louis, Missouri, executive of the Evangelical and Reformed Commission on World Service.

The Rev. Dr. Douglas Horton, dean emeritus of Harvard Divinity School, will deliver the sermon at the Synodical service of Holy Communion to be held Wednesday night, July 5. The layman's viewpoint on stewardship will be presented in an address by Dr. R. H. Edwin Espy, New York City, associate general secretary of the National Council of Churches, Thursday evening, July 5, under the auspices of the Stewardship Council. The program will also feature two new stewardship hymns, "O God, Thy

Hand the Heavens Made" by Frank LeRoy Cross and "God, Our Father and Creator" by Edwin Krusen Ziegler.

The Synod will close Friday, July 7, with installation of officers and a worship service to be led by the Rev. Dr. Ruben H. Huenemann, president of Mission House Theological

Hoskins Takes New Job

New York City, June 8 — The Rev. Dr. Fred Hoskins, 55, New York City, co-president of the United Church of Christ and chief executive of the General Council of the Congregational Christian Churches, has accepted an appointment as professor at Chicago Theological Seminary, beginning in January, 1962.

Dr. Hoskins and Dr. James E. Wagner of Philadelphia, president of the Evangelical and Reformed Church, were elected co-presidents of the United Church of Christ at the time of its formation in 1957.

While leading the union through its formative stages, Dr. Hoskins continued to serve as minister and secretary of the General Council, a post to which he was elected in 1956.

He is a member of the executive committee of the International Congregational Council and of the General Board of the National Council of Churches.

At Chicago Theological Seminary, Dr. Hoskins will be Professor of The Parish Ministry, a newly created chair.

His appointment by the Board of Directors indicates "the central importance of the parish ministry" in a new study program the 106-year-old theological school will begin next year, according to Rev. Dr. Howard Schomer, the seminary's president.

"Dr. Fred Hoskins, coming to our faculty out of a rich background of experience in the pastorate of local churches and with a distinguished record of national leadership in the Congregational Christian Churches, the United Church of Christ and the National Council of Churches, will bring us great strength in our endeavor to relate every branch of theology to the concrete tasks of the pastor and of the organized church

Seminary, Plymouth, Wisconsin.

The United Church General Synod will be preceded by simultaneous meetings of the twelfth General Synod of the Evangelical and Reformed Church and the biennial meeting of the General Council of the Congregational Christian Churches. From June 29 through July 2 they will conduct necessary business preparatory to the adoption of the constitution of the United Church of Christ.

in the ecumenical age," Dr. Schomer said in announcing the appointment.

Founded by Congregationalists in 1855, Chicago Theological Seminary is open to students of all denominations.

Ashby E. Bladen, Glen Ridge, New Jersey, chairman of the Executive Committee of the General Council of the Congregational Christian Churches, expressed the regret of the General Council "and indeed of all Congregational Christian ministers and members" that Dr. Hoskins is leaving official denominational service with the expiration of his current term as Minister of the General Council.

He paid tribute to Dr. Hoskins' "unflagging energy and unflinching tact and diplomacy without which the United Church might not have been brought safely through its formative years.

"It is typical of Fred Hoskins that he should hold the baton of leadership firmly during the years of travail and lay it down when success has been achieved," Mr. Bladen concluded.

Before his election to head the General Council, Dr. Hoskins was pastor of the First Congregational Church, Oak Park, Illinois, Plymouth Congregational Christian Church, Des Moines, Iowa, and United Congregational Church, Bridgeport, Connecticut.

Dr. and Mrs. Hoskins make their home in Stamford, Connecticut. They have three children: Rev. Robert W. Hoskins, minister of First Congregational Church, Sharon, Connecticut; Rev. Theodore G. Hoskins, associate minister of Saugatuck Congregational Church, Westport, Connecticut, and Mary Ellen, a student at Colby College.

Concerning The Local Church Historian

Note: It is not to be expected that the historian when first appointed will attempt all the duties listed herewith, but will consider which of these suggestions that have come from historians may be appropriate for the particular church.

1. **The Church Historian** should be elected by a responsible church body, assigned specific duties and be given a modest expense budget. He should seek close cooperation with the pastor and church clerk. In some churches the same person is assigned the duty of clerk and historian.

2. **Careful personal preparation is essential.** The historian should know the history and publications of the Conference, the national agencies, the Boards, also the **News Letter**, and **United Church Herald** and have a denominational history.

3. **Old diaries, histories and documents** should be collected and deposited for safekeeping with the Congregational Christian Historical Society or one of the denominational depositories. A record should be compiled of persons who have interesting historical documents, books, and heirlooms in their possession.

4. **If there is a church library** it should be supplied with books on our denominational history. The reading of church history should be encouraged and assistance given to high school and other students who may be writing on an historical topic.

5. **Town and State libraries and historical societies** should be cultivated and supplied with a copy of the local church history, the State Conference paper, and **United Church Herald**.

6. **A brief chronological record** should be kept of interesting events as they occur, and a **scrap book** or carefully indexed folders should be kept for pictures, newspaper clippings relating to the church, its organization, its members, special programs of interest, published material from the pastor or other members; also photos of significant groups carefully preserved for future celebrations, **with names and dates properly entered.**

7. **A file with copies of** (1) circular letters to members, letters from absent members; (2) reminiscences by older members concerning people and events of the past; (3) State Conference paper and programs of special interest. A special file of

Sunday church bulletins should be kept.

8. **The historian should maintain close relationship** with the national Congregational Christian Historical Society, create interest in it that the church maintain membership in the Society, and nominate interested individuals for membership. Secure copies of the **News Letter** for the literature table.

9. **The historian should attend Association, Conference and other church meetings** when possible, and should send items of interest to the State Conference paper and local

papers. Preserve all such published notices.

10. **For Forefathers' Day** and other anniversaries adequate time should be taken for careful preparation and literature secured. While the pastor or a special committee will usually be in charge of such celebrations, the historian should always be ready to render such service as may be desired.

11. **The report.** A brief report may be made at an annual meeting if and when special events occur, as anniversaries, new buildings, new organizations formed, changes of pastorates, ordinations, and participation in community and denominational affairs.

A MEDITATION

By John G. Truitt, D.D.

THE LORD'S PROMISE

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9.

There is a good place to come to, repentance. It needs a bit of good humble thinking on one's part, ready to see one's sins and errors, and to turn away from them, with godly sorrow, and true humility. That is a nice private road straight to the heart of him who died for our sins, that no one should perish — stubbornly, unrepentantly, self-wilfully, perish.

Says Simon Peter, "The Lord . . . is long-suffering to us-ward, not willing that any should perish." I guess Simon Peter was not so much better than many of us in the beginning. He was sort of like most of us. But at least he had a big heart and wanted what was good and right for one and all. And he wanted to see the Messiah. He did not know all he wanted, was wrong about some of it, for instance, the restoring of a political kingdom which should be big enough to cause the kingdoms of the earth to beat their swords into plowshares and

their spears into pruninghooks. Yes, he wanted the prophecies to come true, so that the knowledge of the Lord would cover the earth as the waters cover the seas. The Old Testament gave him plenty to look forward to.

But here, instead, came Jesus, Jesus of Nazareth!

There was something about him! There was something "out of this world" about him — something elemental, right, lovely, something that called forth the very best in him, and caused Simon to follow him. A few of his friends — fellow-workers, and others, did, too. By the time of this epistle it was a brave, divine, story. Even Paul had come into the picture — "our beloved brother Paul," says Simon — what a beautiful tribute for Peter to make when he calls the epistles of Paul "scriptures" (Pet. 3:16)! Now he is telling one and sundry how the Lord desires that none perish, but that all should come to repentance, "that the new heaven and the new earth, wherein dwelleth righteousness" may come. Are we walking the road of humble repentance, and devout faith?



Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



History Of The Pilgrim Fellowship

Youth Work Before Pilgrim Fellowship

Young people have always felt a need to come together, to share their common experiences and ideas, to express their doubts and concerns in an atmosphere where they are appreciated. In the Williston Congregational Church of Portland, Maine, on February 2, 1881, the first church related youth organization, the Christian Endeavor Society, had its birth. Soon, because of its appeal to young people in dealing with "their concerns," many Christian Endeavor Societies came into being in both Congregational churches and churches of other denominations in America and other lands.

Inter-church fellowship flourished through Christian Endeavor Unions and through the Young People's Councils sponsored by Sunday School workers. Youth temperance clubs and missionary societies were now appearing. Although all types of youth organizations were founded in Congregational and Christian Churches, no denominational program developed nationally.

Experimentally, Congregational young people's summer conferences began about 1920.

In 1922, the Congregational Educational Society started a Young People's Department with the late Harry Thomas Stock as secretary. In 1924, Lucy M. Eldredge became Director of Young People's Work for the Board of Christian Education of the Christian Churches. Other parallel happenings occurred so that when the Congregational and Christian Churches came together in 1931 to form the new fellowship of the Congregational Christian Churches, the young people of the two groups discovered that they had so much in common that a united youth program developed naturally and quickly.

"The Pilgrim Fellowship" Becomes a Reality

State leaders gathered at Evanston, Illinois in January, 1934 and unanimously endorsed the name "Pilgrim Fellowship" to designate Congregational Christian young people. Used first by Missouri, it was welcomed by all because it seemed to express the spirit desired for the movement: A Fellowship rather than merely an organization; a Pilgrim enterprise having its roots in the past and suggesting the pioneer spirit needed for the future. In December, 1934, Dr. Stock wrote to the delegates of a holiday conference: "This year, for the first time, we meet consciously as part of the Pilgrim Fellowship with the opportunity to help chart its future, which must be determined by youth."

The Purpose is Stated

In 1935, local church groups were asked to help put into words the purpose of this newly named fellowship. Fifty groups submitted statements and five were selected and circulated for study by young people in summer conferences. The one finally approved had been written by the young people of Yankton, South Dakota, and reads:

THE PILGRIM FELLOWSHIP unites all the young people of the Congregational Christian Churches in the purpose:

To achieve Christian personality after the pattern of Jesus,

To seek a fuller understanding, one of another, in the interest of happy relations in home and community,

To work for a united church, practicing Christian freedom, and definitely promoting the program of Jesus,

To secure equal rights and opportunities for all classes and races as equally the children of God,

To practice a Christian patriotism which recognizes the authority of

God in conscience as supreme,

To strive for justice in the social order which will afford an abundant life for all,

To work for such international organization of the nations as will preserve peace and security.

The Significance of Lakeside 1936

Nearly one thousand young people and adult leaders came from many states and denominations to Lakeside, Ohio, in June, 1936 to attend the Christian Youth Conference of North America. There were one hundred and twenty-five Congregational Christian delegates from thirty-one states. This was the first opportunity for Pilgrim Fellowship youth from all sections of the country to work together on program plans.

They voted to organize a National Council of the Pilgrim Fellowship. They prepared helpful suggestions for states and associations. They elected Lanson Granger of Virginia as the first president. Much of the growth of the Pilgrim Fellowship during the next two years can be traced to the influential work during and immediately after the Lakeside Conference.

Two Decades of Growth

In 1939 designs were submitted for a national emblem, and the one designed by Willard Purchase for the Michigan Pilgrim Fellowship was adapted for national use and approved. The emblem symbolized a Fellowship of Church Youth building a world in which the church, school, factory, and home are all integral parts. A circle of light represents the eternal love of God. The outer circle of blue surrounding the cross bears the name "The Pilgrim Fellowship" and the gold background has twelve projections indicating the first Christian Fellowship, the twelve disciples.

The two hundred and twenty-five young people and adults from forty states, the District of Columbia and Hawaii, with guests from Japan,

China and India, composed the second National Council of the Pilgrim Fellowship, held at Mills College, Oakland, California, August 13-20, 1940.

From Mills came the idea to have Congregational Christian Work Camps. In a world at war, it seemed the ideal opportunity to do a part in off-setting destructive forces with constructive work.

Under the direction of Rev. Oliver Powell, the newly elected Secretary for Young People's Work, the fourth National Council met on historic ground, Lakeside, Ohio. It was, however, an abbreviated meeting occasioned by the calling of the second Christian Youth Conference of North America.

A major new development was the setting up of four working commissions, located in four geographic centers, making it possible to have a continuing, working group in each of the areas of Pilgrim Fellowship action: Personal, Social, Missionary, and Interdenominational.

In 1946 and 1948, Council meetings were held at Grinnell College in Iowa and Doane College in Nebraska respectively. The Pilgrim Fellowship adopted the Missionary Action post-war theme, "One World-One Fellowship." Special emphasis was placed on intercultural and race relations.

Meeting With the Youth Fellowship

In 1947, the National Central Committee of Pilgrim Fellowship and the members of the Youth Fellowship, Evangelical and Reformed Youth Cabinet met together in Cleveland to discuss groundwork for a Basis of Union for the merger of the two fellowships. They anticipated a joint National Council in 1950, which did not materialize because of an injunction in the Cadman court case, terminating merger conversations for the time being.

Other Steps

In 1948 the United Student Fellowship came into being (its origin in the C. C. side were in P. F.) In 1949 the Youth Fellowship Kit and Junior High Kit, joint products of the United Church and the Presbyterians, came into being. In January, 1950, the first edition of the National Pilgrim Fellowship Newsletter, **United Church Youth**, came out.

The **Workday for Christ** which began in Iowa was introduced across the nation as a way which might work to earn money for special missions projects.

A strong effort was made to hold special leadership training confer-

ences. Beginning with the Ohio Planning and Training Conference in 1946 and spreading throughout almost all the conferences, such workshops have continued to be held annually not only for the purpose of leadership training but for state planning.

State conferences increasingly employed full-time Directors of Christian Education and thus P. F. continued on all levels to grow and expand in size and influence.

Our Present Statement of Purpose

In 1950 at the National Council meeting in Milwaukee our present Statement of Purpose was accepted by the 7th National Council.

WE ARE UNITED IN THE PURPOSE:

TO KNOW God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will.

TO WITNESS to the message and the mission of the Church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace.

TO COOPERATE with all who seek to extend the Christian fellowship.

The 1952 Council

The Three Commission plan — Christian Faith, Christian Action, and Christian Fellowship — was adopted and set into motion with working commissions in geographic areas centered around the chairman's location.

1954-1958 — Working Towards The Merger

In June of 1955, the PF-YF cabinets met together at Pottstown, Pennsylvania. Separate National Councils were held in 1956 (P. F. at Doane in Nebraska, Y. F. at Catawba in N. C.) The two Councils exchanged fraternal delegates, and each Council took action authorizing merger negotiations leading up to a council at the same time and place in 1958.

The tasks of the two cabinets 1956-58 came to be primarily that of bringing two varied traditions into a singly functioning council out of which a common program could emerge. The success of this realization was seen in the New York Council in June of 1958 which made significant history by adopting a common program.

Elmhurst — 1960

The Second Joint National Council was held at Elmhurst (Ill.) College in June, 1960; and, in addition to

developing common program emphases for the 1960-62 biennium, gave careful consideration to "a proposed Plan of Organization for the Youth Ministry of the United Church of Christ" and recommended a timetable of adoption for the new form of organization.

A Covenant for youth was also presented at the Elmhurst Council as a means of helping youth in the United Church of Christ focus on a basic purpose for their lives and carry out their vocation as Christians. The Covenant is as follows:

The Covenant

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise of his kingdom of love.

Marylin Reynolds

Meet Shirley Sineath

One of our Southern Convention to whom we can point with pride is First Lt. Shirley Sineath, a member of Turner's Chapel church, and daughter of Mr. and Mrs. Frank Sineath of that church. Miss Sineath, who as a high school student was a Sunday school teacher at Turner's Chapel, is now an Air Force nurse. Stationed at Cape Canaveral, Miss Sineath was featured recently in an Associated Press news story which described her duties in preparation for the flight of the first U. S. astronaut. She was one of the 55 medical personnel on duty at the time of the flight in order that the astronaut might be aided in case of an unexpected emergency.

It costs less to train one hundred children in Christian living than it costs to deal with one average criminal. (From the Sunday bulletin, First, Burlington.)

Women's Fellowship Financial Report

THIRD QUARTER 1960-1961
of
THE NORTH CAROLINA
FELLOWSHIP OF
CONGREGATIONAL
CHRISTIAN WOMEN

Quarter ending May 31, 1961

Albemarle	\$ 30.00
Amelia	10.00
Antioch (R)	5.00
Apple's Chapel	40.00
Asheboro	45.00
Auburn	4.00
Bailey's Grove	6.00
Bethel	32.00
Bethlehem (A)	20.00
Bethlehem (W)	25.00
Beulah	6.00
Burlington, Beverly Hills	30.00
Burlington, First Church	372.68
Burlington, Lakeview	7.50
Church of Wide Fellowship ..	50.00
Damascus	5.00
Danville, Va. Third Avenue ..	28.00
Durham	89.96
Elon College Community	209.54
Flint Hill (R)	5.00
Fuller's Chapel	20.00
Greensboro, First Church	160.00
Greensboro, Palm Street	26.25
Hank's Chapel	67.50
Happy Home	35.00
Hebron, Va.	10.00
Henderson, First Church	45.00
High Point, First Church	10.00
Hines' Chapel	70.00
Hope Mills	5.00
Ingram, Va.	15.05
Liberty, N. C.	35.00
Liberty, Vance	62.50
Monticello	26.00
Moore Union	5.00
Mount Auburn	17.50
New Lebanon	25.00
Oak Level	3.00
Pleasant Grove, N. C.	7.50
Pleasant Grove, Va.	7.50
Pleasant Hill	10.00
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	20.00
Pope's Chapel	20.00
Raleigh United	60.00
Ramseur	10.00
Randleman, First United Church of Christ	4.00
Reidsville	155.00
Sanford, Northview	5.00
Sanford United	56.25
Seagrove	13.00
Shallow Ford	12.50
Shallow Well	50.00
South Boston, Va. Center	13.75

Spoon's Chapel	6.25
Tryon Congregational Church of Christ	270.00
Turner's Chapel	12.50
Union Grove	15.00
Union Ridge	55.00
Union, Va.	30.00
Winston-Salem	30.00
Youngsville	12.50
Zion (W. N. C. Conference) ..	7.00

\$2,556.23

Children's Groups

Apple's Chapel	\$ 23.59
Durham	16.02
Henderson, First Church	6.00

\$ 45.61

Cradle Roll

Durham	\$ 13.31
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Rally Offering for Prayer Room at Elon College

Asheboro District	\$ 42.25
Burlington District	37.00
Greensboro District	38.80
Halifax District	32.25
Henderson & Raleigh Districts	49.60
Sanford District	29.00

\$ 228.90

TOTAL RECEIPTS \$2,844.05

Disbursements

Expense of District Chairmen (Including Rally Expenses)	\$ 57.84
Expense of Rallies (Additional)	25.25
Eatmon & Co. — Ledger for Treasurer	5.85

\$ 88.94

Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention For: Thank Offering — Woman's Gift	\$ 109.00
Life Memberships	250.00
Memorials	50.00
Prayer Room at Elon College ..	228.90
Rachanyapuram School	6.00
Missions — General Fund	2,111.21

\$2,755.11

TOTAL DISBURSEMENTS \$2,844.05

Respectfully submitted,
Susie D. Allen, Treasurer

Cubans Continue To Stream Into Miami

What was expected to be a short-term emergency program to aid refugees from Cuba is developing into a "long, hard job," says a report this week from Miami, Florida. "New" refugees are thronging into the Cuban Refugee Center, where the Protestant Latin American Emergency Committee is at work, as each plane from Havana arrives "loaded to the wings."

For the thousands who fled to Florida last winter, says the report from the Rev. Dr. Russell Stevenson, resident director of the Protestant Committee, all hope of returning to a "free" Cuba, which bolstered them so long, has now disappeared. "The abortive invasion attempt and Castro's show of strength have taken care of that."

The "alarming" rate of new arrivals, says his report, has resulted in mushrooming requests for food, clothing and medical supplies from the 11 Protestant operating centers in the city. In one month, 6,000 people received some counsel and material assistance. A new project noted in the report is a series of cooking classes at the YWCA, initiated by the Miami Council of United Church Women. Unused to our foods, Cuban women are now learning to make tasty dishes from U. S. surplus dried milk and eggs, beans, peanut butter and lard.

Stating that new cases are being registered at the center at the rate of 115 to 125 a day, the report notes that the emphasis now is on resettlement in other U. S. areas. Close to 300 have now been resettled by Church World Service and cooperating denominations. Represented on the committee, in addition to CWS, are the Board of Home Missions of the National Council of Churches and the Greater Miami Council of Churches.

"As more refugees are now indicating an interest in resettlement than before," says Dr. Stevenson, who represents the United Presbyterian Church, USA, "the churches will have to continue their vital work of securing sponsors for them. Whatever happens, they are going to be with us for a long time to come."

Mary, The Mother Of Jesus

Background Scripture: Matthew 1:18-25; 12:46-50; Luke 1:26-31; 2:41-49; John 2:1-10; 19:25-27; Acts 1:14.

Devotional Reading: Psalm 118:21-29.

Memory Selection: My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations shall call me blessed. Luke 1:46-48.

We begin today a series of lessons on PERSONALITIES OF THE NEW TESTAMENT. The poet wrote "The lives of great men (and great women) all remind us,

We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time.

We shall be considering great men and women in whose lives we see qualities and actions which can be an example and inspiration to us. And we begin today with the most famous woman who ever lived, Mary, the mother of our Lord Jesus Christ. Think what an honor it was that this humble Galilean peasant woman should be chosen to be the mother of the Saviour of the world, the Son of God. We need not resort to Mariolatry, the worship of Mary, to exalt her and honor her above all women. Let us look at her as she is pictured in the New Testament in what we will call "Candid Camera Shots." There are six of them.

The Infancy Story

The sequence of events is familiar — the Annunciation by the angel Gabriel, the visit with her cousin Elizabeth, the birth of Jesus, and the presentation in the Temple. Certain characteristics or traits of disposition are revealed: marked purity of life; devout spirit, born of a belief in the word of God and submission to God; a poetic temperament; and religious loyalty as expressed in the rites and ceremonies of the Jewish faith, circumcision and presentation of her Son, and attendance at the religious feasts. In many of these things she is an example for modern mothers.

Boyhood Days Of Jesus

The Temple scene in connection with Jesus' first visit to Jerusalem speaks eloquently of the home life of Mary and her influence. Jesus was surprised that after her teaching about the love of God's house and the delight in God's law, his parents were amazed to find him in the Temple. Furthermore it should be understood that the life of Jesus was no miracle apart from the training and influence of the home and especially of his mother. Jesus Christ would never have been what He was apart from his mother.

The Silent Years Of Jesus' Life

There are no pictures of Mary or Jesus for eighteen years. But we can imagine at least a little of what took place in that humble home in Nazareth during those "hidden years." Here was the unpublicized

and unrecognized work of a mother wielding her influence over a growing young man, and preparing him for a life of service in the years to come. Unconsciously, as well as consciously, Mary was shaping the life of our Lord, and helping him to become what He became under God and through her.

During The Public Career Of Jesus

There are two candid camera shots of Mary during the public career of Jesus. The first was taken at the wedding feast in Cana of Galilee. Here we see a mother's faith in her son. "Whatsoever he saith unto you, do it," she told the servants when Jesus gave his strange order to fill the firkins with water when the wine gave out. She felt that somehow He would meet the emergency — she believed in her "boy." Ah, the faith that mothers have in their sons.

We get another candid camera shot of Mary, and a very human one of her, in connection with the occasion when Jesus was speaking in a home one day. There was nothing half-hearted about Jesus, and he spoke with such power, and served and

ministered with such enthusiasm and abandon, that people thought he was a "little off." Mary felt that He was doing too much, more than was good for him. She was concerned about him, and sought to protect him against not only his enemies, but against himself. All unwittingly Mary was revealing something of the difficulty which mothers have in giving up their children, in "cutting the apron strings," in giving them freedom, in being too zealous over them. This characteristic of Mary and of mothers in general was seen in the incident in the Temple, already referred to. Here was a boy growing up, beginning to feel his independence, launching out on his own. His mother still thought of him as a little boy, or as her private possession. One of the most difficult problems which mothers and fathers have is in knowing how to "give up" their children. This does not mean to give up loving them and being interested in them, but realizing that they must go out on their own. Ann Lander's column, which I read regularly (Do you know why? Because it interests me how great fools some people can make of themselves and some of the dumb things human beings can do, and because Ann gives such sensible answers as a rule.), again and again deals with the problem of "Mamma's little boy, or little girl." Mamma just cannot give up her "little boy" and let his wife have him.

At The Cross Of Jesus

That is where we would expect her to be if it were at all possible. Like every mother, Mary wanted to be near her son when He needed her most. Even though there was nothing she could do, she could at least be near him. In this she was a universal mother. Said Jesus unto John, "Behold thy mother!" No matter if her Son was being crucified as a criminal, Mary was there to stand by his Cross. Kipling states it thus:

If I were hanged on the highest hill,
Mother O' Mine, Mother O' Mine!

I know whose love would follow me
still,

Mother O Mine, Mother O Mine.

If I were damned of body and soul,
Mother O Mine, Mother O Mine!

I know whose prayers would make
me whole,

Mother O Mine, Mother O Mine.

(Continued on Page 15)

SUNDAY SCHOOL LESSON

JULY 2, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

New Cottages Dedicated

Walstein W. Snyder, Superintendent

Dear Friends:

Rev. Lawrence M. Upton, Secretary of Health and Welfare for the Congregational Christian denomination was the featured speaker at the Consecration Service Sunday afternoon, June 11, for two cottages at the Children's Home at Elon College. The Clyde Rudd Cottage for boys and the Montgomery Cottage for girls were the two cottages consecrated. This is the first of four cottages the Home hopes to build. Also included in the program is the remodeling of Johnston Hall.

The invocation was given by Dr. John G. Truitt, former superintendent of the Home. The Holy Scripture was given by Dr. William J. Andes, minister of the Elon College Community Church, while the prayer of consecration was given by Rev. Kenneth D. Register, pastor of the Beverly Hills Christian Church in Burlington.

Greetings were heard from Supt. Charles F. Beidler of the Nazareth Home of the Evangelical and Reformed denomination; Dr. J. Earl Danieley, president of Elon College; and from Rev. Clyde L. Fields, Supt. of the Southern Convention of Congregational Christian Churches.

The cottages were presented by Mrs. James H. McEwen, Chairman of the Building Committee, and the Act of Consecration was given by Rev. Walstein W. Snyder, superintendent of the Home. The benediction for this service was given by Rev. John D. Biggerstaff, assistant superintendent of the Home.

Also present for the service were: N. Carl Monroe, Greensboro, N. C., the contractor for the cottages; James C. Hemphill, Greenwood, S. C., the architect; and William Kulp, Greensboro, N. C., who assisted with the decorating of the interiors of the cottages.

In an 11:30 morning session on Sunday the alumni of the Home met for their annual meeting. The rising seniors of the Home presented a worship service, after which the alumni group heard the Superintendent and Assistant Superintendent give brief reports on activities at the Home. The group then went into a business session presided over by Mrs. Allen

E. Gant, Burlington, N. C., president of the Alumni Association. The group decided to accept unanimously the erection of a swimming pool on the campus as their project for next year. This group in the past has been responsible for a number of worthy projects. The most outstanding projects were the hard surfacing of the road on the campus and the walk-in deep freeze and cooler that helps us save vegetables and meats the year round.

New officers elected for the coming year are Paul Williams of Raleigh, president; Dan Walker of Burlington, vice president; and Joe Cox of Burlington, secretary. These officers were installed by Dr. John G. Truitt.

At 12:30 p.m. the alumni, their families and friends enjoyed a country

ham lunch served in our dining room.

The meats and most of the other foods for dinners such as this come from our lands. A few weeks ago we reported the most welcomed gifts of peas, beans and strawberries. Today we are happy to say that we are beginning to have fresh vegetables from our own gardens. Due to a late spring and most unseasonable weather we have been a little later than usual in beginning to have our own vegetables. This week we are having fresh squash and snap beans and we will be looking forward to a wide variety of fresh vegetables as the weeks go by. The vegetables will supply our tables during the summer months and a quantity will be placed in the freezer for winter use.

We are so thankful for the many blessings which are bestowed upon our children and this Home.

REPORT FOR JUNE 12, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$ 183.50
Eastern North Carolina Conference	23.75
Western North Carolina Conference	42.00
North Carolina and Virginia Conference	101.79
Total	\$ 356.04

SPECIAL OFFERINGS

The Dorcas-Twiddy Class, Christian Temple, Norfolk, Va.	25.00
Ed M. Hicklin, Burlington, N. C.	10.00
Woman's Fellowship, Holland Christian Church (to send a child to camp)	20.00
In Memory of Mrs. K. B. Johnson	5.00
In Memory of Mrs. Frances Hall Barker	10.00
In Memory of Erwin A. Holt	10.00
In Memory of F. D. Fowler	5.00
In Memory of T. T. Hanford	10.00
Special Gifts	372.36
Total	\$ 467.36
Total for the Week	\$ 823.40

The morning service at Beverly Hills, Burlington, Sunday, June 11, was also the commencement program for Bible school. Enrollment for the school was 97, with an average attendance of 93. 63 teachers and pupils had perfect attendance for the week.

Dalton Harper, layman from First Greensboro, was the guest speaker for the morning service at St. Peter's, Greensboro, Sunday, June 11.

LOY GRADUATES FROM DUKE DIVINITY SCHOOL

Rev. J. C. Loy, pastor of New Hope and Beulah churches, received his B. D. degree from Duke Divinity School this month. Mr. Loy, the son of Rev. W. M. Loy, who is the pastor of Long's Chapel Christian Church, is a graduate of Elon College. He is married to the former Alice Greeson, and has one child.

It Can Be Done

By Emily Lester

When a minister is away on "sick leave" and the little group cannot easily secure a guest speaker for an important Sunday like Pentecost, what can be done in order to have a good morning service?

This was the situation at High Point recently. And this was what was done: the young people were responsible for the worship service and three laymen agreed to give talks concerning the church.

A young person presided. The primaries and juniors gave a Psalm as the call to worship. A young person told of the meaning of Pentecost, concluding with reading part of the message from the presidents of the World Council of Churches as found in The Christian Sun. Two young people read Acts 2, with one taking the part of the narrator and the other reading when Peter spoke. The prayer by Dr. Guptill on the back page of the denominational bulletin was read in unison by the congregation. Hymns and poems which had to do with the holy spirit and the church were used.

Dewey J. Cates gave the first of the three talks, telling what the church had meant to him down through the years. The central theme of his interesting reminiscences about life on the farm, as a railroad man, and as a hosiery mill man was the important place his church had held in his life. Bruce Woodell told of the place of the church in the world of today, emphasizing the value of young people's, women's and laymen's organizations, and urging the importance of churches advancing God's Kingdom on earth rather than becoming social clubs. "Our Church of the Future" was the subject used by Clayton Smith, who stressed the importance of every person in the church sharing in its work and worship and drawing others into its fellowship, so that before long there can be a new church building of our denomination in High Point.

The meaning of the first Pentecost was shared and the presence of the Holy Spirit felt as young people and laymen demonstrated that the "body of Christ" is a "fellowship of believers" ready to do their share for the good of the whole group.

CHURCH AND LAY LEADERS CALL FOR END TO STRIFE IN ANGOLA

More than 80 prominent Protestant and Roman Catholic clergy and laymen in the U. S. and Canada have appealed to the President of Portugal to bring a halt to the bloodshed in Angola, West Africa.

In an open letter to President (Rear Admiral) Americo Tomaz, they expressed their concern over a situation in the Portuguese territory which "threatens to explode into a war of extermination between Portuguese and Africans."

Reports received by the Africa Committee of the National Council of Churches indicate that at least 1,000 whites and 8,000 Angolans have been killed and that acts of terror have led more than 60,000 refugees to flee into the troubled Coongo.

Stating that it is the obligation of any state to control rioting, the signers of the appeal deplored the violent actions in Angola "which have carried suppression to excessive lengths." The re-establishment of government controls, they said, will be "an empty victory" without redress of the people's grievances.

Efforts to put an end to the indiscriminate killings can be achieved only through consultations with representatives of the Angolan people, they said, concluding their message: "We appeal to you, Mr. President, and to the people of Portugal, to initiate this process of discussion."

SAY IT RIGHT . . . WRITE IT RIGHT

Loan is incorrectly used as a verb except in financial language, in which case its use is permissible but not preferred. Examples: He will lend you his book. The bank will lend (or loan) you money.

The word farther denotes actual distance or extension in space. Further implies a greater degree or additional. Examples: He sailed farther than necessary. He probed further into the matter.

Exact numerical data, such as dimensions, distances, measurements, and weights, should be stated in figures. Approximate numerical data should be written out. Examples: 3½ x 6 feet; about ten feet high.

The word awful should be applied only to something that is full of awe. Hence, such expressions as "I had an awful good time" and "It was awfully nice" are incorrect.

C. B. R.

THIS INTERESTED ME

(Continued from Page 5)

they are taking, Dr. Smith stated, do not square with the Christian ethic.

Lastly, Dr. Smith challenged the churches of North Carolina to face doors opening in the new frontier of racial relations. He urged the Churches to take their moral and spiritual responsibility to change such things as "token integration" in schools.

In conclusion, Dr. Smith stated that no one denomination can open these doors to progress in North Carolina, but that all the groups, working together, can bring about a new day in the Old North State.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

The Christian Church And Community

The last picture of Mary was taken in the Upper Room where the disciples were gathered in prayer. And she was undoubtedly present when the Holy Spirit came on Pentecost. Thus she kept within the range of experiences which led at last to a full-orbed Christian faith.

There are some things which Mary did not understand, and could not explain. But her heart was true, and her faith was strong. She stands for all that is best in womanhood and motherhood. Blessed was she among women.

In Memoriam

It was in 1960, dear Mother,
You were called to your reward;
To be with our Father in Heaven,
In the Kingdom of our Lord.

This world with all its heartaches
Will trouble you no more;
For you have found eternal peace,
And rest on Heaven's shore.

Though our hearts are heavy laden
With the loss of one so dear,
We shall not forget, and always keep
The memory of you near.

Your presence here is sadly missed,
Your place no one can fill;
But who are we to question
The fulfillment of God's will?

We know that God will keep you
In his peace and love, dear Mother,
Until He calls us home at last,
To rest with you forever.

Willie R. Madren
(In memory of Ruth G. Madren, who
departed this life August 26, 1960.)

DAYS OF TURMOIL... A DAY OF PROMISE

We dwell in anguished and turbulent days--

Men walk the streets
anxious and confused,
afraid and alone.

Fists tighten,
Tempers erupt,
And guns bristle
in Laos and Leopoldville,
on the East River
and in New Orleans.

Races rise, nations are born,
Old tyrannies take new names,
Ancient religions come to life,
Populations explode.

And winding through
This vast neighborhood of ours
Stretches the endless line
of the hungry,
the diseased,
the oppressed;
of the silent,
the homeless,
the destitute.

But God is at work in these days--

God's Day promises
To redeem our days.
Change and turmoil
In God's hand are hope.
God's Day breaks into man's days
to give light,
to bind up,
to transform.

God's Day brings to our days
healing for the sick,
food for the hungry,
shelter for the homeless.

God's Day is
The promise of New Life.
Through Christ He gives
the Church--
new men
in a New Community.

God is at work,
Let the earth rejoice.

And God calls us to work, too.

He calls us
to be His eyes and ears,
to be His hands and feet.

In the midst of these days
Of turmoil and suffering
He calls us
to a costlier obedience
and new ventures
in witness and service.

—Missions Council

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

JUNE 27, 1961

NUMBER 26

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

“Rejoice And Be Glad”

Time for rejoicing has come to Congregational Christian and Evangelical and Reformed church people. Since 1942 when conversations began relative to merging the two denominations there has been steady progress towards July 4, 1961, when the third session of the General Synod of the United Church of Christ can declare the Constitution in effect.

The idea of merging two denominations with different history and organization was a daring concept that was slow in coming to birth. Protestantism has continually protested, and for many reasons — good and bad — new denominations have come into being through the years. To reunite is a strange notion in the midst of constantly dividing Protestantism. Its birth has been long delayed, and may well be accepted with rejoicing.

The process of merger has been long, tedious, discouraging, and fraught with many difficulties. Acquaintance was necessary. Careful study of history and organization to find the real essentials in each group was necessary in order to plan a new denomination that would save the best of the past and open doors to the future. Democratic processes meant votes by groups large and small across the United States. Then there were opponents who sought to prohibit the merger by lawsuits.

Now that 32 of the 33 Synods and 3547 of the 3889 Congregational Christian churches voting have approved the Constitution, and the courts have dismissed the suits against the merger, those who will meet in Philadelphia in the General Synod can vote with joy to declare the United Church has passed the hurdles and is ready to take its place in the Christian world. Rejoice and be glad.

F. C. L.

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

Vacation Bible school is being held at Lee's Chapel June 26-30.

Twenty-two young people from the Christian Temple will attend camps at Moonelon this summer.

Congratulations are in order for Rev. and Mrs. Reuben Askew in the birth of a daughter, Cheryl Denise, at Alamance County Hospital on June 9.

The Rev. J. C. Loy, Jr., pastor of New Hope and Beulah Churches in the Eastern North Carolina Conference, has resigned his work effective July 1.

The parsonage of Beverly Hills, Burlington, is now graced with an awning, a recent gift of the Laymen's Fellowship of that church. Rev. Kenneth Register is the minister.

Lafayette Wilkins, a student at Duke Divinity School, began his work as pastor at Zion, near Burlington, N. C., June 4, when he preached the Sunday evening sermon.

A service of dedication for the 34 members on the staff and faculty of the vacation Bible school was held during the morning worship service at South Norfolk June 18.

Rev. Henry Harmon, pastor of Memorial, York, Pa., and former pastor of Haw River, was among those attending the North American Conference on Church and Family, at Green Lakes, Wisconsin, in May. This conference was sponsored jointly by the Canadian Council of Churches and the National Council of Churches of Christ in the U.S.A.

Topic of Rev. Carl Wallace's morning sermon at The Church of Wide Fellowship, Southern Pines, June 18 was "A Seasonal Indifference."

An evening vacation Bible school — beginning at 6:30 p.m. — was held at Spoon's Chapel June 19-23. The closing program was Sunday evening, June 25.

A PRAYER FOR DRIVERS OF CARS

Almighty God, who dost sanctify the common ways of life, we pray that all who use the roads may ever have the spirit of courtesy and goodwill, of carefulness and self-control; that by our thought for others, we may all be preserved from needless danger and sudden death, and may live to glorify thee in our going out and our coming in.
Amen.

Supt. Fields will be speaking at First Church, Norfolk, at 10:00 a.m. and at South Norfolk at 4:00 p.m. for the installation of the Rev. William Cousins as pastor of the South Norfolk church, Sunday, June 25.

Since their minister, Dr. F. C. Lester, will be away attending the General Council in Philadelphia, members of the High Point church will be in charge of the morning service Sunday, June 25. The service will be held at the parsonage. During the rest of the summer, Sunday services will be held 9:30-11 a.m., with a half hour being devoted to Bible study, a half hour for worship and a half hour for the sermon.

Special service of dedication will be held for the new church building for our Winston-Salem church Sunday afternoon, July 9, at four o'clock.

Sunday, June 11, the Laymen's Fellowship of Holy Neck, Holland, Virginia, met for an evening dinner meeting in the fellowship hall. Hugh West, one of the men of the church, addressed the group. Title of morning sermon delivered at Holy Neck June 11 by the pastor, Rev. Raymond T. Grissom, was "Who Are You?"

DR. GILLETT DIES IN JAPAN

Rev. Dr. Clarence S. Gillett, a Congregational Christian missionary to Japan for 40 years, died June 17, at Sendai, Japan. He was active in relief, evangelistic, and young people's work before joining the faculty of Dosisha University in 1935. Since that time Dr. Gillett had served as an educator; for the last 12 years he had been principal of Shinome Junior and Senior High Schools at Matsuyama.

Dr. Gillett is survived by his wife, also an American Board missionary in Japan.

W. N. C. LAYMEN TO MEET

Clyde Pell, president of the Western North Carolina Laymen's Fellowship, has announced that a conference-wide laymen's rally will be held at Pleasant Ridge, Saturday evening, July 29. This will be "Ladies' Night." Entertainment for the evening will be provided by the well-known quartet, the Carolinians. Western North Carolina laymen and their wives should plan now to attend this meeting.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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UNION RIDGE AND PROVIDENCE LAYMEN MEET

By J. C. "Chick" Welch
President, Providence
Laymen's Fellowship

Thirty-six laymen of Union Ridge United Church north of Burlington and twenty-five laymen of Providence United Church of Graham gathered at the Union Ridge Church on Saturday, June 17, 1961. Highlight of the afternoon was a double-header softball game. Providence had a cheering section of thirty-two women and children, but even this did not help enough to keep Union Ridge from swamping Providence in both games. First game score was 7 to 4, with the second 21 to 12. Star of the second game was Dockery Smith, age 72, pinch hitting in the fourth with a single over second and bringing in two runs to tie the score at this time.

Following the softball game Union Ridge charcoaled and served, at the site of their beautiful new picnic area behind the church, wieners with all the trimmings. In this event Providence won the wiener eating contest by far. The Rev. Winfred H. Bray, minister of Union Ridge, won the hotdog eating contest over the Rev. John Littiken, minister of Providence. But Mr. Littiken came back and outdistanced Mr. Bray in the Pepsi drinking event. It was a wonderful fellowship meeting and was enjoyed by all present.

Following the supper a Fellowship service was held in the Fellowship Hall at Union Ridge. President Marvin Bowland conducted the meeting. Highlighting this meeting was group singing of old familiar hymns. It was a treat to hear so many male voices blended. Miss Jane Blalock was pianist. Also featured was a male quartet from Union Ridge singing "How Great Thou Art."

The devotional service was conducted by Mr. Algie Blalock of Union Ridge. It was an inspiration to all present and we are looking forward to many more such Fellowship meetings throughout the Burlington Area in the near future.

The Beulah Church, near Wake Forest, has voted to be a part of the United Church of Christ after voting negative on the Constitution of the United Church of Christ. Churches having voted negative on the Constitution are reminded that they can vote affirmatively on being a part of the United Church of Christ.

June 27, 1961

MINISTERS' WIVES RETREAT

August 9-11

Moonelon

Theme: "Be still and know that I am God."

Leaders

Mrs. Guy Benchoff	Bible Study
Mrs. Clyde Fields	Morning Watch
Mrs. Melvin Palmer	Vespers
Mrs. Josh Levens	Women's Guild
Mrs. F. C. Lester	Women's Fellowship

Special

"What It's Like Being Married to a Minister's Wife." — John G. Truitt
Details of the program will be mailed out in July.

Jo Bray and Wanda Daye,
Co-directors

SUMMER SUPPLY MINISTERS

Churches and ministers will be looking for supply ministers for vacation or for the summer. The following ministers are available:

Rev. Calvin Felton, 307 Causey St., Suffolk, Va.

Rev. Harvey L. Carnes, 611 Lindsey St., Carrboro, N. C.

Rev. Allen Hurdle, 214 Watson Dr., Burlington, N. C.

Rev. Clyde Koon, Hopedale Rd., Burlington, N. C.

Dr. W. W. Sloan, Elon College, N. C.

Rev. Guy H. Veazey, Elon College, N. C.

James Ottis Leonard, Rt. 6, Lexington, N. C.

Mrs. Wilkerson Holland, Holland, Va.

HOME FOR THE AGED TO BE BUILT IN KANSAS

For more than two years, leaders in the four Congregational Christian churches in Topeka, Kansas, have been developing plans for the erection of a two and one-half million dollar Congregational Home in Topeka. Now plans have been completed which call for three buildings on a five-acre site. One building will be the home for the director and his family. A second — the main residential building — will be a five-story apartment building containing 141 apartments, a lounge, area for dining and recreation, and a small chapel. The third building will be for residents who need more complete medical care; it will provide infirmary beds and nursing service.

Life-time leases on the apartments vary according to size. Monthly fees vary depending on the units chosen and the services desired.

BIBLE SCHOOL AT LEBANON

By Mrs. Carlton Scott, Reporter

The Semora Community vacation Bible school began Monday, June 12, at Lebanon Christian Church, with our new director, Rev. L. T. Wilkins, assisted by the executive secretary and treasurer, Mrs. S. D. Garrett, and the following teachers and craft leaders: beginners — Misses Carolyn Lockhart, Judy Painter, and Barbara Blaylock; primaries — Mrs. Edwin Barker, Miss Ophelia Barker; juniors — Mrs. Hurley Barker, Mrs. Henry Earp, and Miss Jacqueline Blaylock; teenagers — Mrs. Ezra Stowe, Rev. Lafayette Wilkins, and Mrs. Foster Painter. Pianist was Miss Virginia Barker.

We were most fortunate to have Miss Doris Anne Morris, from Elon College and Charlottesville, Virginia, as director of singing for the week. Under her leadership we had the best group singing we have ever had. We were most grateful for her help.

The school closed Friday, June 16, with each group presenting a part of the final program. Following the program, a picnic lunch was served. A large group of parents and interested friends attended.

The expenses of the Bible school were paid for by Mary Harrison and John B. Taylor in memory of their mother.

This was one of our most successful Bible schools. We are most grateful for the help of the director, Rev. Lafayette Wilkins, and for the help of the other workers in making it a success.

Does your church raise up ministers as fast as it uses them up?

E. and R. Standard

Forward, Together

He is a dumb person indeed who cannot find something in other people, in the community, the nation, the church, with which he does not agree. But he is still worse off if he can find nothing better to do than to "gripe" about what he does not like.

A century ago our grandparents went to war to settle differences of opinion in America. Churches divided. The Christian Church was one which severed national relationships, and the Southern Convention has never quite healed the wound that was caused by that division. We still like to have our own Manual for the conduct of business, our own terminology for Conferences and Convention, our own method of financing, and our freedom to accept or not the leadership of the denomination. Yes, that freedom was sealed in the blood of those who severed ties with England for reasons stated in the Declaration of Independence in 1776; and it is a God-given right.

However, it must be remembered that there are other values to be maintained. "In unity there is strength," and without unity freedom soon fades.

These tragic days challenge Americans to unite behind the idea of freedom and justice for all people everywhere.

But let us think of our Church. Two million members should be able to render real service to humanity. They can if they work together. It is equally possible to fritter away money, time, and opportunity by quibbling over insignificant matters. How the flowers should be arranged in church calls for thought and skill, but that really doesn't matter much. It is not worth hurt feelings and broken friendships. Neither is the parentage of the worshippers. It is the business of Christians to aid all people in the worship of Almighty God, and his Son, our Savior.

"As it was in the beginning, is now, and evermore shall be" may well be applied to the character, purpose, and plans of God, but the idea has little relevance to the progress of the Church. James O'Kelly and his many friends gave the world a new Church with a good name, important principles, and plans for work that were acceptable at that time. He and they were pioneers blazing a new path through young America and denominationalism of their day. Were they living now, they would doubtless be leaders in the union of denominations, and in the social upheaval through which we are passing — willingly or otherwise. Conservatism is needed to prevent radicalism from going too far, but conservatism that will tolerate no change is dangerous. It can be likened to the car driver who insists on going 30 miles in a 60 mile zone. It may cause destruction.

We are now at the starting line of a new adventure in Christian union. It is a thrilling place to be. Racing horses can hardly wait to run from the starting gate

— they are so eager to get into the race. Occasionally a senseless one muffs his chance by objecting to the discipline needed to get off to a good start. That could happen in our churches. Nationally the organization will be set in motion at the Philadelphia meeting, goals are before us, plans that call for cooperation — discipline — are clearly defined, elected leaders are ready to call for the start of the race that is to be run before the eyes of an eager world.

But what of those churches that are opposed, or abstain? Will they be in the forefront of the progressive program of Christianity that is so desperately needed in our world? Or will they still be arguing about something that delighted them in the days of childhood, while the Church of Christ moves away and leaves them, like broken limbs on a tree, to fade and die?

Theoretically we agree to progress. But when it means changing something that is precious to us, that is so different that we hesitate, or even oppose the progress. To illustrate: The Southern Convention all five of its conferences, and nearly all of the 205 churches have voted to approve the Constitution of the United Church of Christ, which plainly states that to effect the operation of the General Synod the churches should be regrouped on an area basis. That means, if it means anything, that the Southern Synod, the Convention of the South, and the Southern Convention should soon organize as new Conferences and Associations with the people in the same area working together as part of the United Church of Christ. Each of the three organizations have history of which they are proud. Would it be right for either group to maintain its organization and let the others join them? Will the Southern Convention be willing to merge its organization and program into something new and different in order for the United Church of Christ to function properly in this area. Will The Christian Sun be willing to serve the Christ through the United Church even if its format, dates of issue, cost, and editor must all be changed? That test faces us, and we must face it with Christian humility and courage.

Isn't it wonderful that God has let us be the people to share in this transition period of history, that we can help to unite a divided Church, that we can meet the challenges of social and religious change, that we can share in tuning the minds of the people of the world to the Christ who, if exalted, will draw all men unto him? Christians and communists, ignorant and learned, white and colored — all the people of the world turn their eyes toward us hopefully as we struggle to rise above the history in which we delight, the prejudices that have clung close to us and our forebears, and chart a new course of Christian cooperation and discipline that will move the world a bit closer to the Kingdom of God.

A GREAT WOMAN OF THE CENTURY

June 27, 1961 marks the 81st anniversary of one of the truly great women now alive, who has neither seen nor heard since she was two years old. It is unnecessary, except for history, to state that Helen Keller, world known and world loved, is that woman.

With the avenues of sight and hearing completely blocked, Miss Keller's enriched and enriching life is an achievement which rightly belongs in the category of human miracles.

Shut out from beauty and form and color and shape, the common things millions enjoy, nevertheless in the riches of mind and heart this blind-deaf woman is one of the great humans now inhabiting the earth.

Graduating in 1904 from Radcliffe College, a part of Harvard University, Miss Keller's life has been filled with gracious deeds for others. She still answers many letters and writes books and articles. In addition, she devotes much time to the Foundation For The Blind of which she is counselor.

The case of Helen Keller brings to mind the story of the seventeenth century Italian violinist, Niccolo Paganini, who on one occasion thrilled and inspired his audience with one string of his instrument when other strings broke. The full orbited life of Helen Keller has thrilled and inspired multitudes and will continue to thrill and inspire them for decades, if not centuries, after her passing.

With what others would call crippling handicaps, Helen Keller has climbed the high peaks of knowledge and experience. Out of the dark caverns which shut her out from sound and sight in early childhood, she developed into a useful, magnificent, beautiful and colorful life.

Without self-pity, Miss Keller does not know the uplifting spirit of a child's smile, or the pleasant patter of little feet.

She never experienced the heartfelt glory of seeing a sunrise to awaken a sleeping world, or the crimson glory of a dying day.

She has never seen an indescribable waterfall, the majestic sweep of a river, or the placid waters of a lake.

She has never seen the beauties of spring with its myriad flowers and other plants, or a golden autumn with its bountiful harvest,

She has never seen fields and hills blanketed with snow, or streams stilled by the miracle of ice.

She has never seen the entrancing sight of a million stars that intrigue the mystics and help light the world, or the moon in its ever-changing form.

But this sightless woman urges those who have the boon of physical ability to see never to lose sight of the great joy each day and each night brings. "Cherish your eyes", she often says.

C. B. Riddle

IF WE FIND FAITH DULL

By Thomas H. Britton

Many modern church people have somehow accomplished the most amazing and most tragic miracle of all time. They have taken Christianity, which is the most vital, the most exciting, the most effervescent, the most passionate faith possible, and transformed it into an experience which is tame and boring and dull and insipid and stifling...

If we find faith dull and the church a bore, may it not be because we do not have in our arsenal enough of the ultimate weapon, because we are lacking in the passion and verve of love?

Newsletter, Ashtabula, Ohio

A MEDITATION

By John G. Truitt, D.D.

ETERNAL LIFE

"These things I have written... that ye may know that ye have eternal life." I John 5:13.

In this epistle the writer has been saying over and over love God, believe on Jesus, love one another. He has been assuring us that he who believes on Jesus has the Spirit of God. Now he makes the point that he has written these things that you may look on the end of life on earth with the assurance of eternal life — "you that believe on the name of the Son of God."

Remember how Jesus, standing under the shadow of the cross, knowingly facing death, said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." In the fourth verse of this chapter we read: "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

There is something clear and sweet, beautiful sunrise, about Jesus' assurances of eternal life.

"This day thou shalt be with me in paradise!" This very day, going from here, surrounded by all these painful circumstances, ye shall be with me there! For one who had endured as Jesus had endured, lived as Jesus had lived, served as Jesus had served, prayed as Jesus had prayed, taught as Jesus had taught, and stood all the shame and agony he had stood, these words ring like the words of one "able on earth to forgive sins" to a penitent sinner dying by his side.

Remember how when Jesus came to that final major talk before his death he said, among other things, In yon world, in my Father's house, there is room sufficient, "many mansions"; I go to make ready; "let not your heart be troubled, neither let it be afraid." "I will come again and receive you unto myself; that where I am there ye may be also."

He was right; just as he said, he was resurrected; and the Church is the answer. Let us get busy and honor him while we live, and help make the world beautiful as it should be.

Church Delegates

By Clyde L. Fields

Many, if not all, of the churches in the Southern Convention will be having church quarterly conferences during the summer and fall. This would be a good time for the nomination and election of delegates to the fall Conferences and to the Southern Convention, to be held in Eastern Virginia, May 1, 2, 3, 1962. The place of the Southern Convention will be determined by the Executive Board in its fall session.

CONFERENCE—Delegates: (Principles and Government, Chap. V, Sec. 1) "2. Every church shall have lay representation, and each Conference shall fix its own ratio. However, it is recommended that each church shall be entitled to two delegates. Churches having more than 200 members shall have an additional delegate for each 100 members, or major fraction thereof, provided that no church has more than four delegates."

CONVENTION—Delegates: (Principles and Government, Chap. VI, Art. V, Membership) "Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conferences. Each church is entitled to one delegate. Churches which have more than two hundred members are entitled to one additional delegate for each additional two hundred members, or major fraction thereof, provided that no church shall have more than four delegates."

The Superintendent of the Convention would call to the attention of our churches the growing practice of many local churches electing the most able delegates to the Southern Convention and providing for the cost of travel, board, and lodging.

AUDIO VISUAL CONFERENCE

In order that church people may "learn the process of communication, develop skills in communicating the Christian Faith, and learn to help others use Christian audio visual communication" the United Church of Christ, in cooperation with the Disciples of Christ, is sponsoring a Southeastern Regional Audio Visual Conference at Christmont Assembly Grounds, Black Mountain, N. C., July 24-28. Cost: \$10.00 for registration fee; \$14.50 for room and board. For further information write Rev. Porter Bower, 1501 Race Street, Philadelphia 2, Pennsylvania.

Convention Reports Apportionment Receipts

EASTERN VIRGINIA CONFERENCE

Church	1961 Appor.	Paid	Bal. Due
Bayside	\$1,594.00	\$ 625.00	\$ 969.00
Chuckatuck, Oakland	2,477.00	619.25	1,857.75
Dendron	226.00	106.05	119.95
Dendron, Union (Surry)	170.00	60.00	110.00
Disputanta, Bethlehem	573.00	17.41	555.59
Disputanta, Centerville	209.00	52.25	156.75
Driver, Berea (Nans.)	1,524.00	250.00	1,274.00
Eclipse, Mt. Zion	365.00	100.00	265.00
Elberon, New Lebanon	117.00		117.00
Franklin	3,150.00	1,200.00	1,950.00
Franklin, Hunterdale	1,857.00	773.75	1,083.25
Holland	1,927.00	481.75	1,445.25
Holland, Holy Neck	1,958.00		1,958.00
Hopewell	564.00	100.00	464.00
Isle of Wight	564.00		564.00
Lynnhaven Colony, Community	758.00	250.00	508.00
Newport News, First	4,450.00	1,178.32	3,271.68
Newport News, Warwick	1,447.00	485.00	962.00
Norfolk, Bay View	1,400.00	350.00	1,050.00
Norfolk, Central	1,411.00	68.00	1,343.00
Norfolk, Christian Temple	6,338.00	3,216.00	3,122.00
Norfolk, First	1,556.00		1,556.00
Norfolk, Great Bridge	2,437.00	1,007.50	1,429.50
Norfolk, Little Creek	682.00	225.00	457.00
Portsmouth, First	1,733.00	300.00	1,433.00
Portsmouth, Shelton Memorial	1,053.00	360.00	693.00
Portsmouth, United	758.00	200.00	558.00
Prince George	425.00	231.00	194.00
Richmond, First	1,920.00	267.17	1,652.83
Richmond, St. Andrew's	239.00		239.00
Sedley, Johnson's Grove			
South Norfolk	4,359.00		4,359.00
South Norfolk, Rosemont	4,939.00	1,914.16	3,024.84
Suffolk, Bethlehem (Nans.)	3,722.00	1,442.80	2,279.20
Suffolk, Christian	8,775.00	1,903.35	6,871.65
Suffolk, Cypress Chapel	1,780.00	600.00	1,180.00
Suffolk, Liberty Spring	2,500.00	1,075.00	1,425.00
Wakefield	743.00	50.00	693.00
Wakefield, Barrett's	92.00		92.00
Wakefield, Burton's Grove	209.00	64.74	144.26
Walters, Mt. Carmel	1,176.00	107.00	1,069.00
Waverly	1,540.00	385.00	1,155.00
Waverly, Spring Hill	309.00	30.86	278.14
Windsor	1,524.00	1,213.78	310.22
Windsor, Antioch	597.00		597.00
Eure, Christian	1,084.00	250.00	834.00
Sunbury, Damascus	1,199.00	406.50	792.50
Sunbury, Oak Grove	233.00	100.00	133.00

VIRGINIA VALLEY CONFERENCE

Church	1961 Appor.	Paid	Bal. Due
Broadway, Mayland	\$ 483.00	100.00	383.00
Dyke, Mt. Olivet (G)	465.00	40.00	425.00
Edinburg, Palmyra	337.00	80.00	257.00
Elkton, Bethel	1,291.00	300.00	991.00
Elkton, Mt. Olivet (R)	1,136.00	284.00	852.00
Harrisonburg, Antioch	821.00	410.50	410.50
Harrisonburg, New Hope	379.00	150.00	229.00
Keezletown, Beulah	169.00	42.00	127.00
Linville	813.00	203.25	609.75
Luray, Leaksville	1,161.00	500.00	661.00
Mt. Jackson, Wissler's Chapel	711.00		711.00

—Continued on Page 7

CEA: What's That?

By Ruth H. Dunn

The Christian Education Associates Program is a new program of Christian Education in the United Church of Christ. Several years ago some of our leaders in the Congregational Christian and Evangelical and Reformed fellowships felt that with the merger of the two bodies this would be a wonderful time to initiate a new program of depth study. Thus the idea of the CEA Program was born. Each Christian Education Associate has been asked to give of himself (or herself) for a three-year period of study and service to the churches of his area in the field of Christian Education.

The leaders felt that a person can not know how to teach others until he first studies and knows his own Christian faith and the claims of the Christian gospel upon his own life. For this purpose, eighteen area workshops were set up over the country; the one for this area was held at Camp Hanover, near Richmond, Virginia, May 21-26, 1961. Fifty-two persons were present from North Carolina, Virginia, Maryland, Pennsylvania and New Jersey. Four national leaders from the United Church served as leaders for the week. They were: Miss Leila Anderson, Mrs. Robert Semmel, Miss Mildred Widber and the Rev. William Wimer. The purpose of this week-long study was to provide a setting in which persons might experience growth and development in their relationship to God, their fellowmen and the Christian community. Each of the discussion groups throughout the week kept this purpose in mind as we discussed such subjects as: "In What Kind Of A World Do We Live?", "What Does It Mean To Be A Person?" and "What Do We As A Christian Community Have To Communicate?" Bible study each



Persons from the Southern Convention who attended the CEA Workshop at Camp Hanover, Richmond, Virginia, May 21-26, 1961. Front row (left to right): Ruth Dunn, Mrs. Winfred Bray, Robert A. Knowles. Back row: Mrs. D. B. Smith, Jr., Mrs. Charles F. Thomson, Miss Dorothy Ballinger, Mrs. Tucker G. Humphries, Mrs. Mark Andes, Mrs. Emerson J. Rohart, Mrs. Robert Bew. Absent when picture was taken were Mrs. William T. Joyner, Gale Brady, and Harold Myers.

day set the tone of the day and also gave each person a basis of evaluation for the discussion groups which followed.

Emphasis was also given to the new United Church Curriculum, which is in the process of being edited and will be completed for use in 1963. The Nursery curriculum being used in some of our churches, and the Kindergarten materials will be available this fall. We had the opportunity to look at some of the materials in the stage of production and to evaluate it for use in our churches. New strides in communicating the gospel to boys and girls and men and women are anticipated with this new approach to Christian education.

The CEA's divided into groups for further study during the next year.

They hope to be better qualified as leaders in our churches. CEA's in the Southern Convention include: Mrs. Mark Andes, Winchester, Va.; Mrs. Emerson Rohart, Harrisonburg, Va.; Mrs. Tucker Humphries, Franklin, Va.; Mrs. D. B. Smith, Jr., Bay-side, Va.; Mrs. Charles Thomson, Norfolk, Va.; Mrs. Robert Bew, Wake Forest, N. C.; Rev. Gale Brady, Henderson, N. C.; Mrs. William Joyner, Durham, N. C.; Miss Dorothy Ballinger, Greensboro, N. C.; Mrs. Winfred Bray, Burlington, N. C.; Rev. Robert Knowles, Elon College, N. C.; Rev. Harold Myers, Burlington, N. C.; and Miss Ruth Dunn, Elon College, N. C.

The greatest value of the CEA Program is that thirteen people in our own Southern Convention churches have had this experience of study, work and worship, and through further study and fellowship hope to be able to help our churches in their programs of Christian education in the years to come. You will be hearing more about this fellowship from time to time as these people work in their own churches and surrounding churches of our area.

Maple sugar is one substance which modern science has not been able to produce commercially by artificial means.

New Market, Wood's Chapel	291.00	100.00	191.00
St. David's Church, Joppa	223.00		223.00
Seven Fountains, Dry Run	514.00	65.00	449.00
Shenandoah, Mt. Lebanon	679.00	100.00	579.00
Shenandoah, Newport	1,221.00	205.00	1,016.00
Tenth Legion, Bethlehem	1,211.00	455.00	755.50
Timberville, Concord	233.00	79.00	154.00
Winchester	3,472.00	475.00	2,997.00
High View, Timber Ridge	941.00	87.18	853.82

Dr. and Mrs. Jack Brown

Write From Turkey

While Jack was ill last fall he was able to get onto paper a plan for re-organizing our surgical service. We have felt that with our new emphasis on training young physicians that we needed a larger, more varied surgical service. We feel that the main thing we have to give to young doctors we train is what we hope is an added sense of caring about their patients, but at the same time we want to and can instill a sense of professional competence and alertness. Just last week the first doctors were invited and the agreement was signed with them. Both of them accepted our offer to join our staff readily, and have been in on decisions made about the surgical service and consultations about patients already. We are seeking actively for a surgical resident, and expect it won't be long before one turns up. Jack has two young men he is working with in internal medicine at the moment, one a regular resident, the other a young man who wants to learn all he can before he goes to America to begin a residency there. Afternoons (after the clinic) are full for Jack with conferences with these fellows and with the internal medicine man on our staff who is one of the grand old men of medicine in Gaziantep.

The work-camp is now definitely coming off for this summer from the first week in August to early September. The camp will be jointly sponsored by the Turkish Work Camps Promotion Association and the American Friends Service Committee. We've been working here locally with our new Governor — new since the revolution. Jack and the Turkish Department of Agriculture men interested in the work-camp and two other interested local citizens met with the Governor one afternoon for an hour after a brief previous meeting where he had promised financial backing for the board and room of the campers. The City Engineer had been called in to the second meeting and they discussed projects needed both in villages near here and in the city. The next day they all hopped into cars and went to the villages involved and made their decision as to which project the local people prefer.

There is a village about 15 kilometers from Gaziantep which has one

of the few local youth 4-H clubs. In Turkey it is called 4-K. For some time the agriculturalists have been planning on building a small room as a community room in this village so that the 4-H group and other groups could meet. When they begin to meet more actively the agricul-

turalists are certain that they can help the village raise its standards of breeding chickens, livestock, etc. The campers will build this room and do all they can to work with the youth and other organizations in the village toward improving standards of all sorts — agricultural, health, etc. It hasn't been decided yet exactly where the campers will live, but the most likely spot is a tent grouping near the village. We want

(Continued on Page 15)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

SYRIA
Aleppo

July

- 2—Miss Elizabeth Tuers was secretary to the mayor of Nutley, New Jersey, when she went to Near East for 3 years in 1954. She is now in her second term and is secretary to the president of Aleppo College and head of the commercial department. This is the only American-sponsored school in Syria.

TURKEY
Ankara

Capital of Turkey since 1923, when the ancient Hittite city of Ancyras was renamed and modernized overnight. Population of 453,000 with 5,000 Americans connected with various government programs.

- 3—Dr. and Mrs. William L. Nute, Jr. (1948) are now in Ankara where he works in new Children's Hospital; he was director of American Clinic in Adana 1951-54 and then medical consultant in American Board office in Boston one year. He was born in Turkey where his father was a medical missionary.

Gaziantep

City of 110,000 in south central Turkey, not far from Syria. Market center for many surrounding villages.

- 4—Miss Hilaria Alaan grew up on Mindanao Island in the Philippines, where she went to Mindanao Institute and was active in local church work. After college and nurses' training she worked 3 years in Brokenshire Hospital (American Board). Now she is studying language and then will be nurse for 5-year term on staff of Azariah Smith Memorial Hospital. She is not only missionary of American Board but also of United Church of Christ in the Philippines.
- 5—Dr. and Mrs. Jack Brown are at Azariah Smith Hospital, where he works with several Turkish doctors, making daily rounds in 49-bed hospital before going to out-patient clinic. Some patients come from 400 miles away. They have started a group of Turkish couples who meet for religious discussions.
- 6—Miss May Bryant worked at Duke University Hospital and Yale School of Nursing and was U. S. Army nurse. She is serving 5 years as nurse at Smith Hospital, where she is in charge of operating room. She also has classes of cooking and sewing for the nurses.
- 7—Miss Clara Anna Engle served at Smith Hospital, Gaziantep, 1947-54; 1954-57 at American University Hospital, Beirut; then taught at School of Nursing at Michigan State 1958-60; now she is back in Gaziantep as a nurse.
- 8—Miss Isabel Hemingway, who has visited the Southern Convention, teaches students in the school of nursing at Smith Memorial Hospital. She was born in China, where her parents were missionaries, and where she was a missionary nurse. She transferred to Near East in 1952, and was first at Talas Clinic. She is a fourth-generation missionary.

Elon College Receives \$100,000 Gift For Dormitory

Following receipt of an anonymous gift of \$100,000 to Elon College, construction work is moving ahead rapidly on the second and third floors of a new dormitory for women at the college.

In announcing the gift, Dr. J. E. Danieley, president of Elon, stated that "it comes to us from friends who are deeply interested in Christian higher education in general and in Elon College in particular."

Although Dr. Danieley stated that he is unable to reveal the names of the donors, he declared that they have meant much to Elon College through the years.

"All of us are deeply grateful for their devoted Christian lives and for this significant example of Christian stewardship," he said, and he continued, "It is deeply satisfying that their generosity will make possible this new addition to our physical plant. I know that I speak for alumni and friends of the college everywhere when I express our sincere appreciation for this benefaction."

Construction on the new dormitory was begun last summer when the first floor was constructed and given a temporary roof to make possible the use of that floor for women students during the past college year. The structure is located on the north-

west corner of the Elon campus and replaces the old Ladies' Hall.

As a result of the anonymous gift, the second and third floors are scheduled for completion this summer in time for occupancy when the fall term begins in September. Applications have already been accepted for the additional dormitory space.

The new dormitory will furnish accommodations for 80 women students and an apartment for a dormitory hostess, giving Elon College rooms for 228 women during the coming year. The college also has accommodations for 318 men students, giving a total of 546 dormitory students expected for the fall term.

Graduates Receive Awards

Seven Elon College seniors have been awarded graduate fellowships, scholarships or teaching assignments to be used in advanced study next year.

Hugh Gravitt, III, of Virgilina, Virginia, a chemistry major, has been

selected to participate in the Master of Arts in Teaching program at Duke University, a program sponsored by the Ford Foundation.

William W. Parham, of Henderson, North Carolina, another chemistry major, has accepted a post as

graduate teaching assistant in the department of chemistry at Clemson College, Clemson, South Carolina.

Charles G. Hall, of Stoneville, North Carolina, has been selected for an assistantship at North Carolina State College in the department of experimental-statistics. He will continue his studies in statistics and math at the institution.

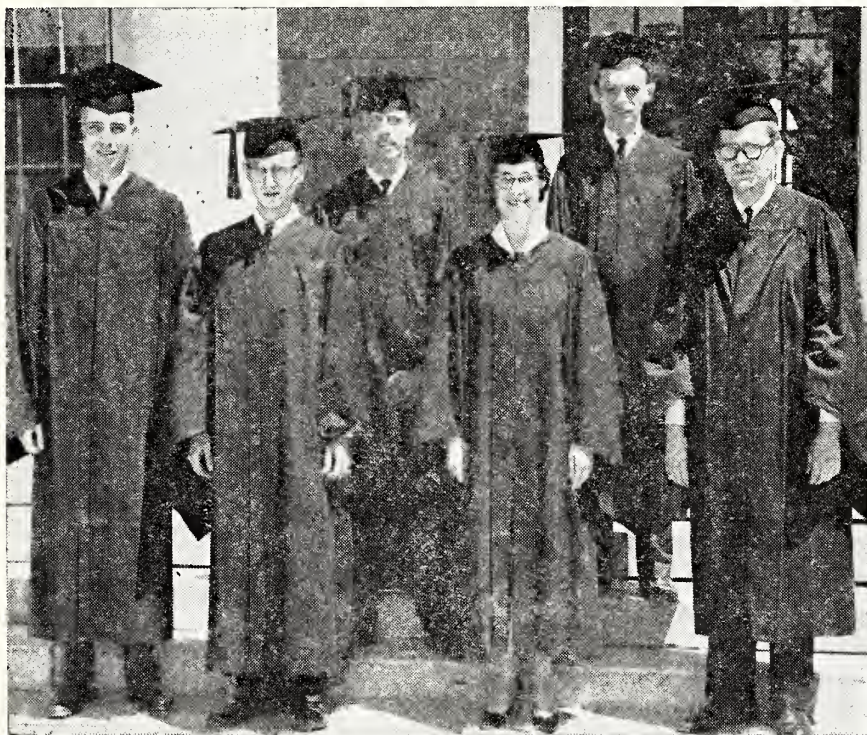
Herbert Hawkes, a physical education major from Louisville, Kentucky, will serve as a graduate teaching assistant in the department of physical education at the University of North Carolina for the coming year.

Kenneth Price, also a chemistry major, from Danville, Va., is the recipient of a graduate fellowship in the department of biochemistry at Western Reserve University at Cleveland, Ohio.

Mrs. Helen Misenheimer, of Burlington, a French and English major, has been appointed to an assistantship in the Duke University Graduate School, where she plans to continue her studies.

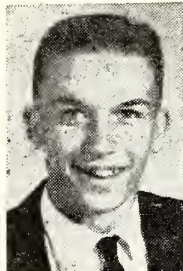
Robert James Troy, of Burlington, history major, has received the Pi Gamma Mu Scholarship Award presented by the North Carolina Alpha Chapter of Pi Gamma Mu, National Social Science Honor Society.

Prof. Roy Epperson, member of the Elon chemistry faculty, has been chosen for advanced study in an institute for college chemistry teachers, which will be held this summer at the University of North Carolina under auspices of the National Science Foundation.



Elon College Seniors who have received graduate fellowships, scholarships, or teaching assignments for the coming year are pictured. (Left to right) — Hugh Gravitt, III, Virgilina, Va.; William W. Parham, Henderson; Charles G. Hall, Stoneville; Mrs. Helen Misenheimer, Burlington; Kenneth Price, Danville, Va.; and Robert J. Troy, Burlington. Absent from the photograph is Herbert Hawkes, Louisville, Kentucky.

Youth Faces The Future



David Andes

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Youth Serves Through Work

The largest work camp program ever conducted by the World Council of Churches is now underway. The first camp opened April 6 in Thailand and the last will close November 7 in West Pakistan.

In all some 1200 Christian young people from all over the world will participate in the 53 work camps sponsored by the youth department of the World Council of Churches in 36 countries. Two hundred and fifty of the young people are from the United States, recruited under the Ecumenical Voluntary Service of the National Student Christian Federation, an affiliate of the National Council of Churches.

The Rev. Ralph Weltge, an Evangelical and Reformed Church minister from St. Louis, Missouri and work camp secretary for the World Council of Churches headquarters in Geneva, said that the 1961 program is the largest yet conducted under the Council's sponsorship. Six camps were held in 1948 when the Congregational Christian Service Committee pioneered the idea of teams of Christian young people engaged in post-war reconstruction work in Europe.

The Protestant, Orthodox and Anglican youth, who will serve without pay for an average of four weeks, will dig foundations or lay bricks for schools, houses, chapels and refugee centers. They will also build roads, plant trees, help in shipping relief commodities to distressed areas, and serve in hospitals and homes for the mentally ill and aged.

Among the work camps to be held this summer will be one on the island of Lan Tao in Hong Kong, where the volunteers will engage in construction work for a dope addiction rehabilitation center of the Hong Kong Christian Welfare and Relief Council.

Another group will work in Hildesheim, Germany, where the Inner

Mission of the Evangelical Church in Germany maintains a ministry to gypsies and the homeless. The volunteers will provide recreational facilities and will clear the land on which a school will later be built for gypsy children.

Still another group will work under the direction of the local Catholic priest in Noisy-le-Grand near Paris, where the well-known Abbe Pierre established temporary housing facilities for the aged and unemployed. The camp will engage in construction work at the site, where some 250 families and more than 1,000 children presently are living.

For the fifth year, a camp will be conducted at the Wilgespruit Fellowship Center, an interracial youth conference area in South Africa. A leadership training course will be taught there this year in light of the need for an ecumenical encounter between races, and the volunteers will also engage in the construction of an extension to the chapel and grounds development.

Seven work camps will be conducted in the United States. One group will assist in the repair of tenements in New York's Harlem slum area. Another, restricted to medical students, will be held in Oakland, California. Participants will hold full-time jobs within the medical profession, and will seek to relate Christian faith to the profession.

In all, 26 camps will be held in 14 countries in Europe and the Middle East; 11 will be conducted in as many Asian nations; four are scheduled in Africa, and the remaining 12 will be held in North and South America.

This year's work camp program will run from April 6 through November 7, the last two being conducted in Ceylon and West Pakistan.

Among the volunteers for both of these projects will be youth delegates to the third assembly of the World Council of Churches, which will be held in New Delhi, India, November 18 — December 6.

The campers range in age between 19 and 30, Mr. Weltge said. Each camp numbers between 20 to 30 persons and is, as far as possible, international, interracial and interdenominational in character.

"An ecumenical work camp aims to bring together a group of young Christians of many different backgrounds to live together as a Christian community and to work on a project where their help is needed," he said. "In so doing, the young people learn to know and understand better the ideas, customs, beliefs and national and church backgrounds of other youth."

A typical camp program includes an average of 36 hours manual work each week, daily worship, discussions on topics of current interest, Bible study, recreation, excursions, and meetings with members of the local community.

UNION RIDGE P. F. HONORS FATHERS

By Helen Keck, Secretary

Fathers were honored at Union Ridge, Burlington, N. C., on Sunday, June 18, by the Senior Pilgrim Fellowship. Each member of the P. F. group sat with his father in a special reserved section during the worship service. The oldest father present in the congregation, Mr. John Clark, and the youngest father, Mr. Glenn Walker, were recognized. Eloise McCauley, president of the Senior P. F., presented to each of them a year's subscription to The Christian Sun.

On Mother's Day, this group held a special program in which the mothers were honored in a similar way.

Salaries For Church Workers

Discounts embarrass the minister and lower the dignity of the church in the sight of the community, a group of church consultants recently agreed. Clergy salaries, financial practices by churches, and employee conditions were among subjects of intensive study at a three-day Consultation on the Economic Practices of the Churches.

Believed to be the first meeting of its kind, it was convened by the Department of the Church and Economic Life of the National Council of Churches at Warwick, N. Y.

The minister's compensation, those discussing this problem agreed, is not a question of "paying him what he's worth." The crucial question, they said is: How much income must he have to do his work most effectively? His salary should not be computed at a level which anticipates his accepting clerical discounts for goods and services, nor should he find it necessary to keep fees for weddings, baptisms and funerals. These, they said, should go into the church treasury. In their view, a local church budget should also include separate items for the minister's transportation costs, professional literature, entertaining on behalf of the church, and expenses for in-service training at study seminars

and church conferences.

Salaries paid to lay employees of local churches are often below standard, the consultants found, particularly for sextons. "Going rates" of pay in the community were urged for all employees, except retired workers, and should include regular fringe benefits. Discussing wages and personnel practices, they also found that continued study is necessary of church employment practices in relation to Christian vocation and the ministry of the laity.

In discussions of the ethics of fund-raising, the consultants agreed that "the primary basis should be gratitude and obedience," and to ask people to give on the basis of tax deduction is a legitimate but secondary appeal. "In general," they agreed, "giving because it will make you do as well as your neighbor, or to fight communism and the like, should all be classified as secondary motivations and, in most cases, unworthy."

The Pilgrim Fellowship at Lee's Chapel is planning to grow sweet potatoes as a group money-raising project. In order to raise money to pay for the potato plants and fertilizer, the group is making and selling cakes and pies.

Benjamin Franklin's Advice

The pages of the June issue of **The Upper Room** were written by laymen. The page for June 29 was written by a Mr. M. A. Childers, a Texas lawyer. He takes an incident from the early days of American history and shows how our fathers turned to God and found guidance and help for a trying situation. The conditions of life about us today are not what they were then, but in our perplexity, in our baffling tangle, and in our threatening outlook we may be facing a situation that is even more serious than that which confronted those early fathers. I am going to take the liberty of quoting from Mr. Childers' comment in the hope that Benjamin Franklin's counsel will be hearkened to in our day as it was in the early days. Here is the quotation:

After the Constitutional Convention, meeting in Philadelphia, Pennsylvania, had debated for five long weeks to no avail, Benjamin Franklin arose and addressed the assembly in

May, 1787. He said:

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? . . ."

Thereupon Franklin offered this motion:

"That hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service." I wonder whether the feeling of the need of divine guidance in those early days has not slipped from us, and if we should not renew this call for God's guidance and help in the present hour?

Wake Forest, N. C.

W. R. Cullom

SUMMER STORM

Silence lays her mantle gently.

Trembling leaves hang limp and still.

Darkened clouds ominously gather
Merging sky and distant hill.

Burning sun no longer brazen,
Slinks beneath a heavy veil
Of racing blackness in the heavens,
Reluctant to see earth's travail.

Gusts of wind now shake the forest.
Silver slashes cut the sky.
Thunder, like great organ music,
Crashes with an anguished cry.

Nature joins in one great chorus.
All in majesty conform
In the triumph of the splendor
Of her symphony of storm.

K. Stevenson Shaffer

South Norfolk Women

The Women's Fellowship of the South Norfolk Congregational Christian Church held its regular bi-monthly meeting Thursday evening June 15, 1961, in the social hall of the church. Mrs. Carlton Chappell, Spiritual Life Chairman, conducted the devotions with the theme "Love One Another" taken from I John 4:1-11. In the building of houses, roofs are to protect and are vital to any building. Therefore, we need a roof over our spiritual houses. God's love is the roof over the Christian. God sent his Son because of his love. We should love in deed and in truth.

Mrs. Harris, vice president, spoke on the "Abiding of God's Love Which Is Over All." She read the hymn "O Love that Wilt Not Let Me Go" written by Dr. George Matheson, emphasizing that love came down from heaven because God was gracious. After a prayer, she told the narrative of Ruth's love for Naomi. The closing hymn was "More Love to Thee." Mrs. W. B. Evans is the president.

The Fellowship will sponsor the reception immediately following the installation service of the minister, Rev. William A. Cousins on Sunday afternoon June 25, of which Mrs. Clarence N. Harris is the chairman.

In the Solomon Islands off the South Pacific it is taboo for unmarried native women to eat anything in the presence of unmarried men.

Financial Report Of Women's Fellowship

For Quarter Ending May 31, 1961

VALLEY OF VIRGINIA	
Mrs. Stella Liskey, Treasurer	
Apportionments	
Antioch	\$ 20.00
Bethel	15.00
Beulah	5.00
Dry Run	30.00
Linville	20.00
Mt. Lebanon	3.00
Mt. Olivet	50.00
New Hope	10.00
Newport	16.00
	<hr/>
	\$ 169.00
Life Memberships	
Antioch (2)	\$ 20.00
Winchester (1)	10.00
	<hr/>
	\$ 30.00
Memorials	
Newport	\$ 10.00
Conference Expenses	
Antioch	\$ 5.00
Leaksville	2.00
	<hr/>
	\$ 7.00
Food Mixer for Moonelon	
Linville	\$ 3.00

Receipts	
Balance from last quarter	\$ 55.81
Received from	
Apportionments	169.00
Life Memberships	30.00
Memorials	10.00
Conference Home Expense ..	5.00
Food Mixer for Moonelon ..	3.00
Rally at Newport Offering ..	32.51
Offering at Bethlehem	
for Dr. Riggs	45.00
	<hr/>
Total receipts for Quarter	\$ 350.32

Disbursements	
Mrs. T. W. Good, Expense	
of Fall Conference	\$ 15.00
Mrs. Ford, Rally Speaker	5.00
Expense of Rally	2.00
To Dr. Ed Riggs	45.00
Mrs. Dewitt Cupp, Expense	
at Training Meet	5.00
Mrs. W. B. Williams,	
So. Convention Treas.	212.00
	<hr/>
Total Disbursements	\$ 284.00
Balance in Treasury	\$ 66.32

EASTERN VIRGINIA	
Mrs. E. G. Middleton, Sr. Treasurer	
Women	
Antioch	\$ 15.00
Berea, Nans.	25.00
Bethlehem, Nans.	30.00
Bethlehem, Dispt.	10.00
Bayview	50.00
Bayside	50.00

Central	20.00
Christian Temple	93.75
Cypress Chapel	50.00
Damascus	30.00
Dendron	10.00
Eure	15.00
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	30.00
Holy Neck	41.25
Hopewell	10.00
Isle of Wight	20.00
Little Creek	5.00
Lynnhaven Colony	10.00
Mt. Carmel	20.00
Mt. Zion	7.50
Newport News	60.00
Oak Grove	9.60
Oakland	25.00
Prince George	5.00
Rosemont	100.00
Richmond	15.00
Shelton Memorial	30.00
South Norfolk	50.00
Suffolk	250.00
Union Southampton	64.37
Warwick	15.00
Waverly	15.00
Windsor	30.00

	<hr/>	\$1,341.47
Juniors		
Antioch	\$ 2.00	
Bethlehem, Nansemond	20.00	
Christian Temple	12.00	
Eure	1.35	
Franklin	7.50	
Holy Neck	5.00	
Mt. Carmel	4.00	
Oakland	2.50	
	<hr/>	\$ 54.35

Cradle Roll		
Damascus	\$ 8.32	
Eure	1.35	
Franklin	2.00	
Mt. Carmel	1.00	
Oakland	2.50	
Spring Hill	2.00	
	<hr/>	\$ 17.17

Life Memberships		
Bethlehem, Nansemond	\$ 60.00	
Cypress Chapel	30.00	
Damascus	10.00	
Great Bridge	20.00	
Little Creek	10.00	
Mt. Zion	10.00	
Oakland	40.00	
Spring Hill	10.00	
Union, Southampton	30.00	
Windsor	10.00	
	<hr/>	\$ 230.00

Memorials	
Bethlehem, Nansemond	\$ 10.00
Holy Neck	20.00
Hopewell	10.00
	<hr/>
	\$ 40.00

Other	
Damascus	\$ 5.00

Receipts	
Balance Brought Forward	\$ 139.96
Apportionment	1,341.47
Juniors	54.35
Cradle Roll	17.17
Life Memberships	230.00
Memorials	50.00
May Fellowship Offering	5.00
Offering from Rallies	158.20

Total to be Accounted For

Disbursements	
Mrs. George Underwood	
(Rally Programs)	\$ 7.00
United Church Women	75.00
Book of Checks	2.00
Bank Charges .....	.75
Mrs. W. B. Williams —	
Convention Treasurer	1,756.19
	<hr/>
Total Disbursements	\$1,840.94
TOTAL RECEIPTS	\$1,996.15
TOTAL DISBURSEMENTS	1,840.94
	<hr/>
BALANCE IN BANK	\$ 155.21

Prayers For 4th of July

God of our fathers, who didst kindle in them the love of liberty and did grant them such faith in thee and courage, that wide seas and strange shores were overpassed and eagerly embraced; bestow upon us, their children, in our day, a love of liberty like to theirs; and prevent us by thy hand, that we neither grow faint in faith nor fail in courage.

* * *

O Thou who speakest to every age and land and hast never left thy children without witness to thy will; grant to us, in this land, amid the clangors and confusions of this time, to hear thy still small voice speaking through blessed memories, awakened conscience, and the hope of thy kingdom's coming. So order our hearts and minds before thee, O God, that hearing we shall obey and not be slothful in well-doing; and then, in thy great goodness, fulfill thine ancient promise made to such as obey thy command: that thou wouldst send peace like a river and wouldst make righteousness to be as the waves of the sea.

—from A Book of Worship
for Free Churches

Andrew, Fisher Of Men

Background Scripture: Matthew 4:18-20; Mark 3: 14-19; John 1:35-44; 6:8-9; 12:20-22.

Devotional Reading: II Corinthians 5:11-20.

Memory Selection: **Follow me, and I will make you to become fishers of men.**
Mark 1:17

We talk about the shortage of ministers, and there is a shortage of ministers. But what we need most desperately is not more ministers but more Andrews. If there were more Andrews, the shortage of ministers would not be so critical. Christian ministers are needed to proclaim the good news from the pulpit, but Christian laymen are needed to witness to the pew. This lesson presents in a simple way the secret of a growing church and the supreme method of enlisting people in the Kingdom of God. Let us look at the story in its simplicity.

A Fisher — A Fisher of Men

There are two accounts of how Andrew became a disciple of Jesus. Matthew tells us that Jesus was walking by the Sea of Galilee and saw Simon and Andrew, who were brothers, casting their nets into the sea, **FOR THEY WERE FISHERS.** He said unto them "Follow me, and I will make you **FISHERS OF MEN.**" Mark puts it "I will make you **TO BECOME FISHERS OF MEN**" and there is significance in the words "to become." John, on the other hand indicates that two men saw Jesus as He walked along, and heard John the Baptist say "Behold the Lamb of God." These two men, one of whom was Andrew, followed Jesus, and spent a memorable afternoon and perhaps evening with him. We do not know what was said or what went on between the men that afternoon, but we do know that Andrew was won to Christ and became one of his most faithful and fruitful disciples and apostles. He gave up his work as a fisher and became a fisher of men. He became the **PATRON SAINT OF PERSONAL WORKERS.** There are several references to him in today's lesson, but we will do well to consider only a couple of them. We will discuss the first under the topic "A Formula For Personal Workers."

A Formula For Personal Workers

First, Andrew had an experience of Christ which he wanted to share. As has been said, we do not know what the Master talked about that afternoon the two disciples spent with him. But He said something, or did something, that won Andrew's allegiance. Andrew had an experience with Christ that was real and vivid and vital. And he wanted to share it with others. Because Christ meant so much to him, he wanted to share

Christ with others. Now there are many reasons why people, why Christians, do not do personal work, but one of the main reasons is that they do not have anything to share. Christ does not mean enough to them to impel them to share him with others. They do not care enough to do anything about it. Let every man examine himself on this point. How many readers of these NOTES have made an honest and earnest effort to win someone to Christ during the past six months? How much does Christ mean to you? How much do you care whether others become followers of Christ too? The plain and pathetic truth is that we just do not care enough to do anything about it, that is personally. Someone has said 'If a person is a Socialist or a Communist, I will know it in twenty four hours; if he is a member of a labor union I will know it in a few days. But if he is a member of a church it may be years before I will ever learn about it.' A sobering and stinging question arises — **WHY?** Andrew found in Christ something that he wanted to share with others.

In the second place, **Andrew began where he was.** He first found his brother Simon Peter. This was an acid test. There are those who would gladly tell the heathen about Christ — or they think they would — but they will not tell the person next to

them about him. They will speak to others about him, but they would not think of speaking to members of their own family about him. But Andrew began where he was. He won his brother first to Jesus. That is sound strategy for evangelism. Win the man next to you. Begin at home. Begin where you are. The fact is that if we will not speak to the one next to us, we are not likely to speak to the one far away.

In the third place, **these disciples allowed Christ to make his own appeal.** Their reply to those who raised questions or began to argue was "Come and see." The fact is that not many people are "argued into religion." Often when we win an argument we lose a man. Our main task is not to argue but to introduce men to Jesus Christ. He can stand on his own merit. If only men see him, they will be drawn to him. When we begin to talk to men about Christ and discipleship, and men are inclined to argue, it is enough to say, "Take him at his word, Come and see, commit yourself to him, let him make his own appeal.

Here is a formula for sure and steady growth. A dozen consecrated laymen, fishers of men, could do more in a community in a year than the highest powered evangelist. And with more lasting results! The next great revival of religion will come through lay evangelism, and not through mass evangelism, believe it or not. Mass evangelism has a value, but it is not the formula of successful evangelism for the future.

Thou Art — Thou Shalt Be

When Jesus beheld him (Peter) he said, "Thou art Simon the son of John; thou shalt be called Peter, which is by interpretation a stone. "Thou art — thou shalt be. It was the Master's way with men. He saw not, as men saw, only the outward appearance; He saw the finer possibilities, He saw what men by his grace might become. And by helping men to see these finer possibilities and helping them to believe in them. He has transformed countless lives and redeemed thousands of seemingly hopeless people. To help a person to believe in himself, to awaken him to his higher possibilities, to stimulate him by a sincere confidence and faith in him — this is one of the greatest gifts one can give to another. It was Christ's way.

(Continued on Page 15)

SUNDAY SCHOOL LESSON

JULY 9, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

AT OUR CHURCH HOME FOR CHILDREN

Summer Activities

Walstein W. Snyder, Superintendent

Dear Friends:

This week, June 18-24, Superintendent Snyder is serving as Dean of the Junior High Camp at Moonelon. This camp opens the season at Moonelon and we are sure that all the boys and girls are enjoying the experience. Five of our children are attending this camp. They are: Patsy Beaman, Virginia Rogers, Marie Turner, Herbert Parker and Tommy West. Some of these children are being sent to camp by their sponsors and others are attending through the courtesy of the Southern Convention Pilgrim Fellowship. Five of our girls are registered for a Junior Camp in July and we hope that several others may attend a camp before the summer is over. We are most grateful to the Southern Convention P. F. and to class sponsors who are making it possible for a number of our boys and girls to have the experience of attending summer camp.

Last week our younger children, through the sixth grade, attended Vacation Bible School at the Elon College Community Church. This past Sunday Dr. William J. Andes reported that the church had a well planned, efficiently directed and capably taught Bible School and for the first time it was conducted entirely on the premises of the church property. In years past the Bible School for our church has been scattered over the campus of the college and in our parish house and for a year or two was held as a sort of day-camp Bible School at Moonelon. It is a joy to have the proper facilities to hold the Bible School on our own grounds.

It is generally quiet around our office on these fine summer days. The boys at Johnston Hall who are not on vacation spend several hours a day working with Mr. Perkins in the gardens. This week they have been setting out strawberry plants given to us by Mr. W. C. Way of Liberty, N. C. At other times they are occupied with cultivating the garden crops, or putting in crops for later use. Soon green beans will be coming in in quantities for placing in the freezer. This will be a busy time for the boys in getting them picked and then the girls will have the work of preparing them for the freezer.

The School of Missions is being held at Elon College this week and some of our older boys and girls help in various ways. The boys assist the ladies with their luggage as they arrive on Tuesday and depart on Friday. Four or five of our older girls will help to serve the meals to the ladies at the Elon College dining hall. We hope that all of the ladies attending the School of Missions will find the time to visit our Home, especially to see the new cottages.

We want to invite all of our friends to visit us and see the improvements being made on our campus. Sunday afternoon is the usual visiting time on our campus. However, if you happen to be passing through Elon at any other time during the week we will be happy to have you stop by and pay us a call.

REPORT FOR JUNE 19, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 31.82
Eastern Virginia Conference	207.21
Western North Carolina Conference	33.00
North Carolina and Virginia Conference	75.00
Total	\$ 347.03

SPECIAL OFFERINGS

Flint Hill (M) Christian Church, Biscoe, N. C.	
Gift from Vacation Bible School	6.83
Everybody's Bible Class, Danville Church	5.00
Women's Fellowship, Pleasant Hill Christian Church (WNC)	5.00
Pearl Baker S. S. Class, Newport News Church	20.00
Mrs. I. T. Underwood, Yanceyville, N. C.	3.00
Miss Georgia Bradley, Mebane, N. C.	25.00
World Friendship Group, Mayflower Cong. Church, Minneapolis, Minn. — Friendly Service Gift	15.00
Philathea Class, Suffolk Christian Church	5.00
Walter P. Mays, Burlington, N. C.	10.00
The Somers-Pardue Agency, Inc., Burlington, N. C.	100.00
Progressive Bible Class, First Cong. Christian Church, Newport News, Va.	25.00
Special Gifts	26.75
Total	\$ 246.58
Total for the Week	\$ 593.61

Final Court Decision On Merger

New York, June 16 — Leaders of the United Church of Christ today hailed the decision of Federal Judge Edward J. Dimock, rendered Thursday, June 15, as removing the last legal effort to frustrate the union of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church.

Judge Dimock's decision, unless appealed, ends 12 years of litigation. The judge dismissed the suit on the grounds that all the issues had been

decided previously in litigation in the New York State Courts.

Opponents of the union sought an injunction in a law suit brought in 1949 in the Brooklyn Supreme Court. Ultimately, the New York Court of Appeals, in 1955, ruled that the suit was without merit and dismissed the action. Another suit was then brought in the Federal Court in 1957 and this was dismissed by Judge Dimock yesterday.

"Opponents of the union have now had their two 'days in court,'" said Rev. Dr. Fred Hoskins, New York, and Rev. Dr. James E. Wagner, Philadelphia, co-presidents of the United Church of Christ. "The first, after six years of litigation, was a decision on the merits. The second, after five more years, effectively decides that the time for litigation is over and that the way is open for all the proper new activities of the United Church of Christ."

Apportionments Approved

The following letter from Rex Powell, Chairman of Apportionment for the Eastern North Carolina Conference, is an expression of his feeling toward the apportionment, and might be of interest to others.

Superintendent Clyde L. Fields

Dear Clyde:

As Chairman of the Apportionment Committee for Eastern North Carolina, I would like to add a word in behalf of its support. I would like to say that we are still using the same formula in arriving at the apportionment that has been used for a number of years, and it is the fairest method of allocating the expenses of our denomination to the various churches. With the rising cost in the last few years I am gratified that we have kept the apportionment down as low as we have.

The apportionment to the various churches is very fair and equitable and I encourage each church to raise as a minimum the apportionment that has been assigned to it.

I look forward to the day when we as a conference will be giving as much for others as for ourselves.

With kind regards and best wishes, I am

Sincerely
Rex G. Powell

DR. AND MRS. JACK BROWN

(Continued from Page 8)

to make sure we have a fairly convenient yet fairly healthy place for the campers to live. We feel that this sort of project has all kinds of possibilities — in stimulating the village, in stimulating the Gaziantep citizens by the addition of a group half Turks, half foreigners to their environs, and in presenting an opportunity for those campers who come to get a good picture of one of the more conservative areas of Turkey.

Last night was another meeting of our religious discussion group. This year each couple is doing a study of one of the world's great religions and then at our meetings we're discussing them. For the last two sessions it has been our turn to present Christianity. We found one of the hardest things we had to do was to present basic Protestant beliefs while at the same time admitting that Roman Catholics and Eastern Orthodox doctrine parted company with Protestants at many points. We have been amazed to find that in this part of the world when one says "I'm a Christian" the average person takes that to mean you are either Eastern Orthodox or Roman Catholic. This group, of course, was more enlightened from the beginning — they expected the Protestant point of view from us, and they obviously feel that the Protestant point of view is the only one that makes any sense to them, but at the same time they are always showing their amazement at such

things as the fact that Protestants have subjected the Bible to historical criticism. In the group there are four Christians, counting our new hospital manager, George Privratsky, and his wife, who have just begun to come, one Jew, and seven Muslims.

Watch For TV Series

Check your local television listings for the time of the new series, "Press vs. Clergy," on the program Frontiers of Faith (Sundays, 1:30-2:00 p.m., E.D.T.). Some of the questions which will be discussed during the coming weeks are: "What's happening to morals? Does science threaten belief in God? Dare we disarm? Are the press, television, and radio fostering juvenile delinquency? Is Christianity standing up to Communism? Can Protestants accomplish anything by talking to Catholics?"

Among the speakers for the clergy will be James E. Wagner, co-president of the United Church of Christ; Robert W. Spike, of the Board of Home Missions of the Congregational Christian Churches; W. Sterling Cary, minister of Grace Congregational Church, New York City; Carl Henry, editor of *Christianity Today*; and Eugene Carson Blake, Stated Clerk, United Presbyterian Church in the U.S.A.

Speakers for the press will include Harold Milks, Associated Press correspondent to Cuba and Russia; Victor Riesel, labor columnist; and Emmet Dedmon, managing editor of the *Chicago Sun-Times*.

Food For Babies

"I will sacrifice my feet and my hands for you."

This was the Turkish mother's way of expressing her gratitude to those who had come from the mission clinic to teach her how to feed her baby solid food. Her baby was fourteen months old and had never had anything to eat but mother's milk, because she did not know how to prepare anything he could eat.

Malnutrition among babies is one of the worst problems facing Dr. Jack Brown, our American Board missionary doctor in Gaziantep, Turkey. At his clinic, they tell the mothers how they can cook certain grains for their little ones. But they decided the mothers would learn better if they could see the food prepared. So the clinic nurse and the doctor's wife started going to the little mud brick homes to show the mothers how to cook grain for their babies.

The results were gratifying. As all the relatives crowded around to watch the experiment, they boiled a cup of milk and added a big spoonful of grain. While the mother held him they fed the emaciated child his first solid food. He gobbled it up — and the mother was so thrilled she was willing to sacrifice her feet and her hands.

Such health education is part of Our Christian World Mission to "the least of these."

Contributor: Dr. Denny Mallory,
—Mission Today D.D.S.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

The Lad In The Midst

When the problem of how to feed the multitude arose, it was Andrew who said "There is a lad here with five barley loaves and two small fishes." Andrew, the Patron Saint of the Individual, saw the possibilities of that boy and his little lunch. How we need Andrews to help us to discover the possibilities of the boys and girls in our home, the potentialities of our young people. Here they are, all around us. Within their lives, all unsuspected and unrealized, are tremendous possibilities and potentialities. To discover them, to inspire them, to direct them, to train them, to guide them, to enlist them is one of life's highest privileges and greatest achievements.

Your Summer Vacation

June marks the beginning of our summer season. Schools have closed, summer activities have begun and we adjust ourselves to new routines and a change of pace.

This is an invitation to include the church in your summer vacation. In Nature, the summer is a season of productivity and fruitfulness. In the life of the spirit, this summer can be quite as productive for every one of us. Recreation is designed to be creative. Here are some suggestions to help make it so.

Summer is a good time to read. New books are on display in the local libraries. May I recommend Dr. Fosdick's latest, "Dear Mr. Brown," a book designed to help people in periods of religious perplexity develop a more mature faith. The new translation of "The English Bible" or one of J. B. Phillips' translations gives us new insights into the Book which most of us revere, but seldom read.

Summer is a time to pray. How else can we draw upon Divine resources for guidance and strength?

Summer is a time to worship — in our church each Sunday when possible. If you are planning a visit to friends out of town, come to the early service. When you are out of town, visit another church and bring the bulletin back with you. Share with us things about the church or the service which impressed you.

Summer is a time for the family. Worship together, play together, work together — really do all the things you've been planning to do for a long time.

Summer is a time for friendship. Now, if ever, we have the time to become better acquainted with one another. Picnics, cook-outs, camping, trips to interesting places can be shared with our friends — and our lives will be richer and happier.

There is nothing seasonal about our need for God. There should be nothing seasonal about our Christian commitment. The "business as usual" sign stands over the church door. Join with us in work and worship for a summer of creative and satisfying endeavor.

Richard L. Jackson, St. Paul's, Cincinnati, Ohio

The

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

JULY 1961

NUMBER 27

July, 4

Not in vain the distance beacons; forward, forward let us range,
Let the great world spin forever down the ringing grooves of change.
Thro' the shadow of the globe we sweep ahead to heights sublime,
We, the heirs of all the ages, in the foremost files of time.

Yea, we dip into the future, far as human eye can see,
See the vision of the world, and the wonder that shall be,
Hear the war drum throb no longer, see the battle flags all furl'd,
In the Parliament of Man, the Federation of the World.

—Alfred Tennyson, 1842

Blessed is the nation whose God
is the Lord.

—Psalm 33:12

Trust in him at all times; ye
people, pour out your heart be-
fore him; God is a refuge for us.

—Psalm 62:8

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

—From the Declaration of Independence

God of the nations, near and far, ruler of all mankind,
Bless thou thy people as they strive the paths of peace to find.

O Father! from the curse of war we pray thee give release,
And speed, oh, speed the blessed day of justice, love, and peace.

—John Haynes Holmes, 1914

Organ of the Southern Con-
vention of Congregational
Christian Churches.

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Here And There Among The Churches

Rev. Mack Welch, pastor at Reidsville, was the guest speaker for a revival at our church in Lanett, Alabama, the week of June 18.

Sermon topic used by Rev. Bland Leebrick at Apple's Chapel Sunday morning, June 25, was "The Man Who Is the Talk of the Town."

Rev. Robert Happel of the Office of Evangelism of the United Church of Christ will return to the Southern Convention and Southern Synod for "Tune Up" meetings in preparation for the forthcoming TRPM. The meetings will be held for the Burlington Area on July 16th, for Asheboro Area on July 17, 7:30 p.m. and for the Eastern Virginia Area on July 20, Suffolk Christian Church, 8 p.m. E. & R. and C. C. Churches will be joining together for this evangelistic effort.

Mr. Roger Gibbs of Greensboro was the guest speaker for the morning worship service Sunday, July 2, at our Southern Pines church. Mr. Gibbs was formerly director of music and supply pastor of that church.

A service of meditation and prayer held in Whitley Auditorium, Elon College, at 7:30 a.m., June 27, marked the beginning of J. Earl Danieley's fifth year as president of the college. This service was under the direction of Rev. John Graves; students, faculty, trustees and friends were invited. A similar service has been held each year of Dr. Danieley's presidency on July 1, the date on which he took office; this year it was held on an earlier date, because Dr. Danieley was attending the General Council in Philadelphia July 1.

Sermon topics used Sunday morning, June 25: Dr. Frank Hamilton, The Christian Temple, "Disturbing Visions"; Rev. Kenneth D. Register, Beverly Hills, "The Set of Mind."

Rev. Julius Rice, pastor of Bayside, will attend the Summer Pastor's School, Deering, New Hampshire, July 10 - August 4. During his absence the guest speakers for the morning worship services will be Supt. Clyde Fields, Rev. Winfred Bray, and Mrs. LeRoy Ober.

A LONG TIME BETWEEN

It will be a long time between this paper and the next issue. Because the printers do not work the week of July 4 this issue was mailed four days early. Because we always omit one issue in the summer and another in the winter, there will be no paper dated July 11. The next issue will be July 18.

Until then, be careful, be good, and God bless you every one.

First, Winchester, is joining with Centenary Evangelical and Reformed Church of that city in sponsoring a United Church of Christ vacation church school June 26 - July 7. Teachers from both churches are being used, and where it is possible teachers from both churches are being placed in each class.

TWO CORRECTIONS:

Lafayette Wilkins is the new pastor at Lakeview, not at Zion, as was previously stated.

The cost of the new sanctuary at Bethlehem (Nans.) is \$140,000, not \$40,000.

WOMEN CONDUCT CHURCH SERVICE AT MT. ZION

By Myrtle Shepherd

The women of Mt. Zion, Mebane, N. C. conducted the morning worship service on Father's Day, June 18. Mrs. Odis Johnson served as pianist and Kay Hargis and Melba Newlin were the acolytes.

The call to worship was given by Miss Elizabeth Strayhorn and the invocation by Mrs. Hugh Blalock. Mrs. Frances Tate read the "Dedication to Rev. Glenn Garrett" as the entire Father's Day program was dedicated to him. Another surprise was in store for Mr. Garrett when the Sunday school stood and sang "Happy Birthday" to him, for it was not only Father's Day but his birthday.

Mrs. Billy Tate led the responsive "Statement of Faith." The senior choir sang "This is My Father's" and Miss Judy Crutchfield sang for the offertory "Dear Lord and Father of Mankind."

The scripture, Deuteronomy 6:1-7, Proverbs 6:20-23 and Luke 11:9-13, was read by Miss Lillian Sharpe. Mrs. Jean Tate led the morning prayer and Mrs. Tate Smith gave the offertory prayer. Mrs. Wade Tate gave the announcements, and Mrs. Ruth Wilson read a poem entitled "A Christian Father." Flowers were placed in the church by the Wilkerson family in honor of Mr. Gorman Wilkerson.

The morning message, centering around the idea of the Fatherhood of God, was given by Mrs. Kathleen Parker and Mrs. Betty Garrett. Prayers were led by Mrs. Mary Claire Tate and Mrs. Lillian Oakley. Mrs. Clarence Atkins, Mrs. Frank Tate, Mrs. Percy Terry and Mrs. Wilbur Poole were the ushers.

Volume 113

Number 27

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

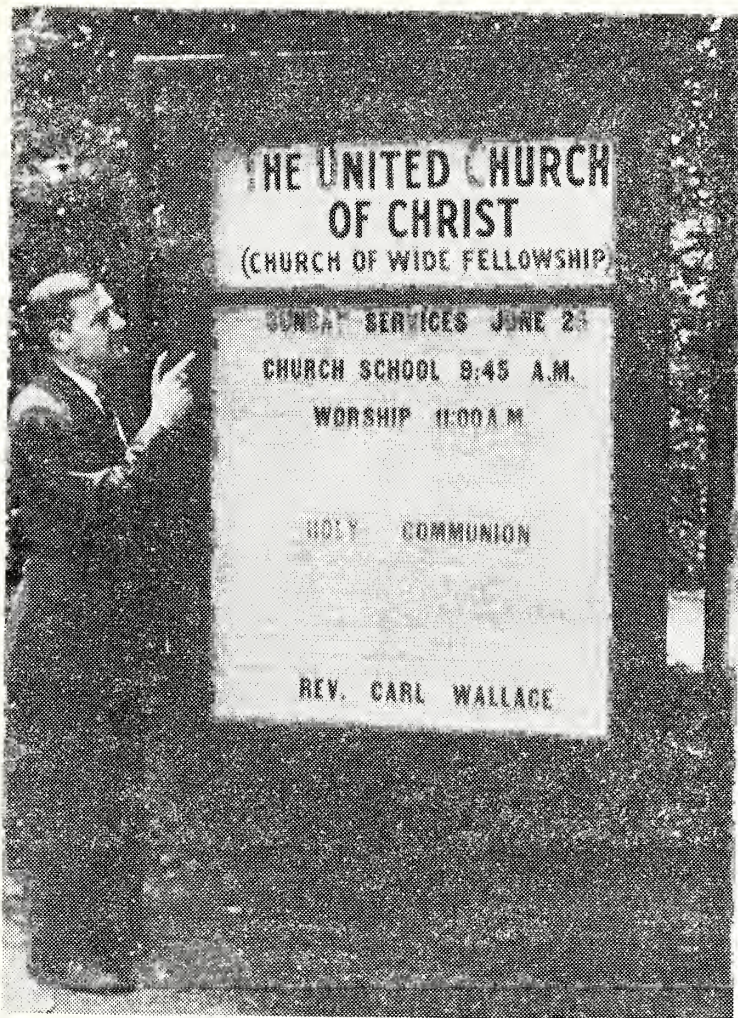
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Church Name Change



NEW NAME — The Rev. Carl Wallace, pastor, points out the new name of his church in Southern Pines.

Seldom does a church change its name, but that's what has happened to the former Church of Wide Fellowship (Congregational Christian) of Southern Pines.

Officially, it's now The United Church of Christ (Church of Wide Fellowship).

A new sign has been painted outside the church, and new stationery has been printed.

Here is the background and the story of the change, as explained by the pastor, the Rev. Carl Wallace:

The Church of Wide Fellowship was organized in 1895 by Congregationalists and until 1927 was known as the First Congregational Church. The building of a new sanctuary at that time and the fact that the church was largely assuming a community

responsibility, before the advent of several other denominations in Southern Pines, led to the title, "The Church of Wide Fellowship."

In 1931, the Congregational denomination merged with the Christian Church and the local denominational affiliation was changed to Congregational Christian. However, this did not change the local "Wide Fellowship" title.

Now, after several years of planning, the Congregational Christian denomination has merged with the Evangelical and Reformed Church to form The United Church of Christ.

The Church of Wide Fellowship voted at the Annual Meeting in January, 1961, to become a part of this new merged denomination and on May 17, 1961, voted to change the local title.

Ministry To Migrants In Virginia

The Virginia Council of Churches' varied ministry to agricultural migrants is now in full operation on the Eastern Shore where a staff of twenty persons is at work. A new development in the Eastern Shore ministry is a program for children of Mexican-American parents in Northampton County. Activities include lessons in English, health, creative activities, music, stories and recreation.

Additional Programs

The two child care centers at Mappsville and Cheriton operated by the Council are providing care for little children from early morning until late evening while parents work in the fields. The day school at the Mappsville Camp and the educational center at Melfa are changing days from dullness to creative learning experiences for those above nursery age. A kindergarten in the Catawba Camp near Roanoke will be in operation in the late summer and fall.

Chaplains

Four chaplains, assisted by the teaching staff and a number of volunteers, are providing religious services. Sunday schools, counseling and a variety of services in approximately thirty-five Eastern Shore camps. Late in the season chaplains will be provided for camps in Princess Anne, Albemarle, Roanoke and Frederick counties.

Contributions Needed

Because of the heavy summer expense of the Migrant Ministry and the urgent need for more services the Council is soliciting additional migrant gifts from interested friends, local churches, Sunday school classes and other groups. Vacation church schools are encouraged to adopt the Migrant Ministry as a special project. Gifts should be sent to the Virginia Council of Churches, 109 West Grace Street, Richmond 20, Virginia.

SAY IT RIGHT... WRITE IT RIGHT

"Between you and I" is incorrect. Say between you and me. "Blended together" is also incorrect, for anything blended is together. Say blended.

"She is the widow of the late Henry Grapple". Correct: She is the widow of Henry Grapple.

C. B. R.

My Country -- May She Always Be Right

Since this paper is dated July 4, and since that is the date kept in memory of the signing of the Declaration of Independence that separated the thirteen colonies from England and set in motion the processes that have made a great nation of fifty states, it seems fitting to say a few things about our country. It is not the primary business of a religious newspaper to foster patriotism, but it is a well-known fact that the Church is influenced by the political system under which it lives and that church members are also citizens of the nation.

To say that these are difficult days for our nation is certainly no news to anyone who reads papers, or listens to radio or television. They are so dangerous and difficult that some would-be jokester suggests that President Kennedy thinks there should be a recount of the voting, that he thinks his opponent should have been elected. But really this is no time for jesting about our world situation, and the spot in which America now stands. Neither is it a time to be critical of the leadership of our nation. Partisan politics is a useful device with which to select leadership, but it is not something to use when the life of the nation is threatened.

And the nation is threatened now. A certain man who gets far too much publicity says publicly again and again that his country is to be master of nations, that our nation will become subservient to his, that he will bury us, that our children will be communists. To mention beautiful Berlin is to get shivers crawling along the spinal column. Emperor Wilhelm and one self-promoted Hitler both proclaimed this as the capital of the world, the latter saying that his program would last for a thousand years. Now another man with visions of the world at his feet tells to all who will listen that this free city must come under his domination. To allow that would be for the free world to say, "It is all yours. We quit." There are too many American boys buried on European soil — men who gave their lives for freedom — for the American government to give up now, even if missiles are pointed at the heart of our nation.

It must be remembered that when any little country in any part of the world disappears behind the iron or bamboo curtain, darkness creeps a bit closer to our own shores. That darkness — still with rays of light shining through — has crept within 90 miles of our nation. When injustice is practiced within our own borders, or in any other country, a revolution is in the making. Feudalism, colonialism, and servitude of all kinds are rapidly disappearing from the earth. They have no place in modern civilization. People everywhere know and believe the American Declaration of Independence that all men are "born equal" and that they have "unalienable rights." Wherever equality is denied and rights are not shared, there is a danger spot. Such places are to be found at home and abroad.

The patriotism most needed now is not the kind that makes fiery speeches on the Fourth of July, that

struts and boasts like little boys who say, "My dad is bigger and better than yours." Neither is it the cowardly kind that slinks from duty or danger. We need running through the currents of American life a determination to find the right and then to do it at all costs. It is time to forget about buying friends, winning political victories, rising or lowering prestige, and a dozen other things that may be important in their place. Now is the time for Americans to search their own hearts to see if their way of life is worth keeping, if they are really in love with the nation of their birth or choice, if they are creating revolutions by their injustice, if they are willing to sacrifice so the world can be clothed and fed and live in peace, if they really believe that God still determines human destiny by aiding those who seek his will. National leaders should themselves seek for the right rather than the expedient, and should lead the citizenship in doing likewise. Unless the national purpose and program reach that high level, we can have little hope of success. If our trust is really in God, we need have no fear, for he is able and willing to sustain us.

Hence, on this anniversary of our nation's birth it is fitting for us to say with pride, humility, and courage: "My Country — may she always be right."

After Thirty Years

From 1931 to 1961 there has been a denomination in America known as Congregational Christian. Both Congregationalists and Christians have found satisfaction in working as a single unit. The experience has given depth to character, a broadening view of life, a comradeship based on fellowship with Christ, and a new determination to make the unity of the Church something more than a topic of conversation.

When the General Council met in Philadelphia last week it completed its last important meeting. Thirty years of devoted history have been recorded, and the book closed — save for some addenda that must be added later. It was a joy to be in the first Council, a delight to work through the thirty years in this wonderful Church, and a solemn privilege to share in the closing sessions when the General Council of Congregational Christian Churches laid down its life so there could be a resurrection of a new body to be known as the United Church of Christ. The old party names are gone and followers of Christ are to be in one united Church.

July 4 was the date set to declare the Constitution of the United Church in effect. A new denomination takes its place in American life. It is different from all others because it brings together divergent branches of a divided Church. It is an experiment in Christian union that challenges the courage, intelligence and devotion of its leaders. If it is successful, as indeed it must be, the world may yet believe that in Christ there is no East or West, no South nor North, but one great brotherhood of love throughout the wide, wide world.

A MISTAKEN DATE

Orators and many others proclaim July 4 as the anniversary of the initial declaration by Congress of independence from Great Britain. But this is not correct history, and neither was July 4, 1776, the date, as so many assume, of the signing of the Declaration of Independence.

July 4 is only the holiday observance of the official ratification of the full Declaration of Independence. It was some days after that date that the document was inscribed on a piece of parchment which now is in the Archives Building in Washington, D. C.

The birth of American independence might well have been set July 2, 1776, for on that date Congress ratified at Independence Hall a simple resolution by which Richard Henry Lee, a farmer of Stratford, Virginia, proposed separation from the British, stating that the united colonies had a right to do so; and that all political connections between the colonies and Great Britain should be dissolved. The Lee resolution is also in the National Archives. Lee signed the Declaration of Independence for his native Old Dominion.

The Lee resolution was agreed to — as shown by the resolution itself — on July 2, 1776. The resolution carries the formal record of congressional roll call with 12 votes for and none against. The New York delegation did not vote because it had not received instructions from its home State advisers.

After the Lee resolution was adopted, Congress began consideration of the formal independence drafted by Thomas Jefferson with the aid of Benjamin Franklin, John Adams, Roger Sherman and Robert R. Livingston. In the late afternoon of July 4, Philadelphia church bells sounded the adoption news. That night Jefferson's handwritten text went to the printer and the next day copies were distributed bearing only the names of John Hancock, the president, and Charles Thomson, secretary of what was termed the "General Congress".

Fifteen days later Congress ordered an engrossed copy, and it was on August 2 that a still unidentified

July 4, 1961

A MEDITATION

By John G. Truitt, D.D.

SMALL AND GREAT BEFORE GOD

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life." Rev. 20:12.

How much of the revelation in the book written by John is to be taken literally I do not know. I know how it begins: "The revelation of Jesus Christ which God gave unto him to show unto his servants, things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all the things that he saw." (Rev. 1:1, 2.) I know how it closes; it closes with a warning not to add, or take away from, "the prophecy of this book."

Here is a vision of God; standing before him are the dead, small and great, and the opened books. And we read here: "The dead were judged out of those things which were written in the books, according to their works."

It would seem that if one is alive, living and working, it would be good for him to live

and work well. Perhaps a book is being written of his deeds, his works, his words, his thoughts. Anyhow it is here written: "They were judged according to their works." And in the next verse we read a re-emphasis of this statement.

In the gospel of John we read these interesting verses: "They said unto him, What shall we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that you believe on him who he hath sent." (John 6:28,29). I take it that that means to know him, to hear his commands, to heed them, and to be his follower.

But you say, suppose I make a mistake. You may, but God will not. He knows your attitude, your work, your words, your ways; whether you want pardon and forgiveness for your sins; whether you are humble and repentant, seeking to be a true follower of Jesus. You do your part, and God will meet you more, much more, than half-way. Jesus died for you — remember that, and appreciate it. Amen.

pensman returned the now historic document. Two weeks later the last of 56 signatures was affixed. Some members of Congress did not sign the document and some who did sign were not accredited members on July 4, 1776.

Time has a way of making hearsay and legend into accepted history, but the Declaration of Independence and its supporting documents leave no room for orators and others to say that July 4 is the anniversary of the signing of the Declaration of Independence.

C. B. Riddle

A FOURTH OF JULY PRAYER

Almighty God, our heavenly Father, bless our nation that it may be a blessing to the world; grant that our ideals and aspirations may be in accordance with thy will. Keep us from hypocrisy in feeling or action. Grant us sound government and just laws, good education and a clean press, simplicity and justice in our relations with one another, and, above all, a spirit of service which will abolish pride of place and inequality of opportunity; through Jesus Christ our Lord.

Amen.

History Of United Church

1940 — Informal conversations on the possibility of union began.

1942 — Informal conversations were made official by the Evangelical and Reformed General Synod and the General Council of Congregational Christian Churches.

1944 — Both national bodies voted to carry on a process of mutual acquaintance looking toward possible merger. A Basis of Union was drafted.

1947 — The Basis of Union was approved by the General Synod and by the regional synods.

1948 — The Basis of Union with Interpretations was approved by the General Council and was submitted to local Congregational Christian churches.

1949 — The Interpretations of the Basis of Union were approved by the General Synod and regional synods. The Basis of Union with Interpretations was approved by 3,114 to 4,279 Coongregational Christian churches voting.

1949-1956 — Lawsuits prevented further progress.

1956 — The General Council and the General Synod, meeting separately, voted to proceed with the union and to call a Uniting General Synod.

1957 — The United Church of Christ was formed at the Uniting General Synod in Cleveland, Ohio. Rev. Dr. James E. Wagner and Rev. Dr. Fred Hoskins were elected co-presidents.

1959 — The Second General Synod, meeting in Oberlin, Ohio, voted to refer a proposed constitution to the churches and synods for study. A Statement of Faith was adopted, and referred to churches and conferences for any use they might wish to make of it.

1960 — A revised draft of the constitution was adopted by an adjourned meeting of the Second General Synod, meeting in Cleveland, and was submitted to the 5,458 Congregational Christian churches and the 33 Evangelical and Reformed synods for ratification.

July 4, 1961 — The Constitution of the United Church of Christ was declared in force at the meeting of the Third General Synod in Philadelphia.

Convention Reports Apportionment Receipts

WESTERN NORTH CAROLINA CONFERENCE

Church	1961 Appor.	Paid	Bal. Due
Albemarle	\$1,932.00	\$ 966.00	\$ 966.00
Asheboro	2,186.00	1,457.28	728.72
Asheboro, Bailey's Grove	165.00	25.00	140.00
Asheboro, Pleasant Cross	476.00	245.43	230.57
Asheboro Pleasant Union	576.00	80.00	496.00
Asheboro, Spoon's Chapel	340.00	340.00	
Asheboro, Union Grove	586.00	100.00	486.00
Bennett	100.00		100.00
Bennett, Pleasant Grove	1,128.00	650.00	478.00
Biscoe	139.00		139.00
Biscoe, Flint Hill (M)	259.00	93.70	165.30
Charlotte, Clanton Park	160.00	28.23	131.77
Eagle Springs, Big Oak	528.00	60.00	468.00
Ether	500.00	150.00	350.00
Franklinville, Patterson's Grove			
High Point, First	500.00	250.00	250.00
Liberty	699.00	84.00	615.00
Liberty, Pleasant Hill	1,558.00	300.00	1,258.00
Liberty, Smithwood	641.00	91.25	549.75
Pittsboro, Antioch (C)	456.00	83.01	395.00
Pittsboro, Center Grove			
Pittsboro, Hank's Chapel	1,812.00	588.00	1,224.00
Ramseur	900.00	300.00	600.00
Ramseur, Parks' Cross Roads			
Ramseur, Pleasant Ridge	1,419.00	573.00	846.00
Ramseur, Shiloh	257.00	20.00	237.00
Randleman	1,264.00	478.62	785.38
Robbins, Brown's Chapel	480.00	216.00	264.00
Robbins, Providence Chapel	160.00	31.00	129.00
Sanford, Grace's Chapel	1,113.00	68.00	1,045.00
Sanford, Northview	184.00	184.00	
Sanford, Zion	919.00	459.48	459.42
Seagrove	717.00	250.00	467.00
Seagrove, Antioch (R)	394.00		394.00
Seagrove, Needham's Grove	560.00	200.00	360.00
Seagrove, New Center	249.00		249.00
Sophia	566.00	50.00	516.00
Sophia, Flint Hill (R)	288.00		288.00
Troy, Shady Grove	290.00		290.00
Vass, Mt. Pleasant	499.00	374.25	124.75

EASTERN NORTH CAROLINA CONFERENCE

Church	1961 Appor.	Paid	Bal. Due
Benson, Pleasant Hill	\$ 249.00		\$ 249.00
Cary, Ebenezer	782.00	100.00	696.00
Chapel Hill, Damascus	439.00	100.00	339.00
Chapel Hill, Martha's Chapel	177.00		177.00
Chapel Hill, O'Kelly's Chapel			
Chapel Hill, United	1,340.00	129.00	1,211.00
Clayton	428.00		428.00
Clayton, Amelia	940.00	500.00	440.00
Fayetteville, Eutaw Community	1,364.00	86.92	1,277.08
Franklinton, Mt. Carmel	304.00	20.00	284.00
Franklinton, Pope's Chapel	379.00		379.00
Fuquay Springs, Bethel	177.00	20.00	157.00
Fuquay Springs, Christian Light	689.00		689.00
Garner, Community	201.00	50.00	151.00
Garner, Hayes Chapel	546.00		546.00
Garner, Mt. Hermon	481.00		481.00
Henderson, First	2,244.00	666.00	1,578.00
Henderson, Fuller's Chapel	629.00	229.00	400.00

Henderson, Liberty Vance	1,984.00	1,334.00	650.00
Hope Mills	287.00	111.05	175.95
Lillington, Pleasant Union	378.00		378.00
Littleton, Bethlehem	304.00		304.00
Louisburg, Mt. Gilead	398.00		398.00
Louisburg, New Hope	1,004.00		1,004.00
Manson, Mt. Auburn	762.00		762.00
Moncure, Christian Chapel	263.00		263.00
Morrisville	290.00	100.00	190.00
New Hill, New Elam	877.00	200.00	677.00
Niagara	76.00	18.99	57.01
Raleigh, Auburn	697.00	542.00	155.00
Raleigh, Catawba Springs			
Raleigh, Piney Plain	813.00	519.60	294.00
Raleigh, Plymouth	510.00	20.00	490.00
Raleigh, Six Forks			
Raleigh, United	1,943.00	480.00	1,463.00
Raleigh, Wentworth	560.00	73.85	486.15
Sanford, First	1,925.00	481.25	1,443.75
Sanford, Lebanon	57.00		57.00
Sanford, Lee's Chapel	349.00	115.00	234.00
Sanford, Moore Union	386.00	200.00	192.00
Sanford, Shallow Well	1,687.00		1,687.00
Sanford, Turner's Chapel	577.00	180.00	397.00
Southern Pines, Wide Fellowship	2,563.00	500.00	2,063.00
Varina, Wake Chapel	2,436.00	1,213.48	1,222.52
Wake Forest, Beulah	915.00		915.00
Youngsville	274.00	50.00	224.00
Youngsville, Good Hope	290.00		290.00
Youngsville, Oak Level	533.00	225.50	307.50
Gasburg (Va.), Antioch	386.00		386.00

Preparing For A Church History

The history of a church is a recital of how a group of people have over the years united to worship God, to train their families in Christian teaching and action, to enrich the life of the community, and to further the kingdom among people near and far.

That the history may be a worthy record requires that attention be given to the people who through the years have contributed thought, activity, and resources for the development and maintenance of the church. To this end a careful gathering of material is necessary. From our experience we find churches seeking their lost records in these and other categories:

1. When, where and by whom was the church founded? Where is the record preserved?

2. What buildings have been erected, where, when, pictures, story.

3. What ministers have served the church? Name, education, other pastorates, photo, notes as to service, results of the pastorate, standing in the community, in the fellowship.

4. Persons who have gone from the church into life-long religious, educational or social welfare work, with brief biographical notes.

5. Participation of the church or its members in denominational life, delegates to church meetings, members of boards and agencies, entertainment of Association, Conference and other denominational agencies, with record of missionary and benevolent contributions year by year.

6. Participation of the church or its members in community enterprises, local benevolent and educational institutions, inter-church affairs, public office held by members, and participation in political and economic life.

7. (a) Action taken by the church relating to questions of public welfare or social issues, local, state, national.

(b) Relationship to local schools, teachers, School Board members, P.T.A.

8. Records of previous celebrations or anniversaries, dedication, re-dedication, and of hospitality given to Association, Conference and other organizations.

—Bulletin of C. C.
Historical Society

United Church Nominees

Nominees for national officers of the United Church of Christ were announced by the Rev. Dr. Arthur D. Gray, president of Talladega College, Alabama, and chairman of the denomination's nominating committee.

The slate, to be presented July 5 in Philadelphia to the Third General Synod of the church includes:

For President: the Rev. Dr. Ben M. Herbster, pastor of Zion Evangelical and Reformed Church, Norwood, Ohio, and presently co-chairman of the Executive Council of the United Church. Dr. Herbster is also a member of the commission which drafted the Constitution.

For Secretary: the Rev. Dr. Fred S. Buschmeyer, Washington, D. C., assistant general secretary of the National Council of Churches. Dr. Buschmeyer was formerly associate minister and secretary of the General Council of the Congregational Christian Churches.

For Treasurer: Charles H. Lockyear, St. Louis, Missouri, treasurer of the Evangelical and Reformed Church.

OPEN HOUSE AT VIRGINIA MIGRANT CENTERS

July 12, 1961

PROGRAM: Migrant Ministry centers in the Mappsville, Melfa, and Cheriton Camps will observe Open House from 10 a.m. to 5 p.m. (EST). A visit to our kindergarten for Mexican children will be arranged from Cheriton.

TIME SCHEDULE: The only activity scheduled for all visitors at the same time is the 12:00 (EST) luncheon program at Wayside Park, located 4½ miles north of Accomac on U. S. 13, near Parksley cross roads.

TRANSPORTATION: We are requesting all drivers to take their cars on the entire tour, letting passengers share ferry toll and total transportation costs. Transportation for only a very limited number will be available from Kiptopeke (ferry landing) for persons taking the 9:00 a.m. ferry from Little Creek. Such requests should be sent to Mrs. T. S. Gaskill, Cape Charles, Virginia.

LUNCH: Each person is asked to bring sandwiches. A drink and dessert will be furnished at the Accomac Health Center, located just south of the town of Accomac on U.S. 13. —Virginia Council News

Dr. Iseley Writes From Turkey

Since the arrival of Mr. George Privratsky, as the new hospital manager, I have had more time for extra activities. Right now, I am busy showing to the public school pupils (some 20,000) of all the city schools my colored slides on Traffic Accidents, Work for the Blind, Reforestation, their own Arbor Days, and the National Shrine of Ataturk's Monument in Ankara. This gives opportunity to say "Goodbye" after our forty years in this city which has grown from 25,000 to 125,000.

Soon after the May 27, 1960, change in government, a very capable fine governor by the name of Niyazi Araz was appointed here. He and his family have been most friendly. The most unusual development has been his support, as mayor, of the work for the adult blind of our Six Point Club. The city has erected four nicely painted green sales booths and rented them at the symbolic figure of one lira a month. The public has supported this work by the purchasing of pencils, paper, notebooks, candies, bread, and post-cards. It is a real education as the crowd watches blind salespeople find the desired item and make the correct change. The blind men with some members of our Six Point Club called on the mayor and expressed our thanks, and then went to his home to express the same to his wife, the honorary president. It is a real step forward not only for this work in this city, but for all Turkey.

As both governor and mayor, he has aided the reforestation effort, which is now receiving national support from all the country. People are realizing the need for soil and water conservation. Duluk Baba, 7 miles north of the city, is proving a "Pilot Project," with the tallest pine being 10 feet. There are some four million seedlings from two inches up. Nice pines, mulberries and sycamores are being planted on the main streets and in the parks. Another area, some five miles west of the city, is being opened up as the Governor's Forest, and some 20,000 seedlings were planted this spring, with plans for half a million next fall. The Tree Club has finally secured its own nursery and so can have the needed

(Continued on Page 9)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

Ankara

Capital of Turkey since 1923, when the ancient Hittite city of Ancyras was renamed and modernized overnight. Population of 453,000 with 5,000 Americans connected with various government programs.

July

- 9—Rev. and Mrs. Merrill Isely have been at Gaziantep since 1920. He is business manager of Smith Hospital and she is dietitian. He is interested in reforestation and has persuaded Turkish government to start a tree-growing project in Gaziantep.
- 10—Miss Sandra Kamper graduated from the University of Wisconsin and became interested in missionary work on a trip to Europe. She became a nurse and went in 1960 to work at Smith Hospital for 3 years.
- 11—Miss Ethel Lovatt was a missionary nurse in China 1940-43 and 1946-51 and then transferred to Near East Mission where she supervises nurses at Smith Hospital.
- 12—Miss Beth Miller prepared for a career as a missionary nurse by taking special course in Nursing Education at Boston University and studying Turkish at Harvard. She went to Smith Hospital in 1958.
- 13—Mrs. Luella Monsen went to Turkey in 1959 to serve a special short term as a nurse at Smith Hospital. Her daughter teaches at American Collegiate Institute in Izmir.
- 14—Mr. and Mrs. George Privratsky were active in their local church in Dickinson, North Dakota, where he owned laundry and dry cleaning establishment and she was commercial artist, when they decided to be missionaries. Following language study, he is to be business manager of Smith Hospital, succeeding Mr. Isely.

Istanbul

Formerly known as Constantinople, it is a city of 1,500,000 on both sides of Bosphorus.

- 15—Miss Marylin Avery went in 1958 to teach English at American Academy for Girls following her graduation from the University of Oregon.
- 16—Mr. and Mrs. Robert C. Avery, Jr. have been in the Near East since 1949. He taught English at American College in Tarsus before becoming head of the Publication Department of the Near East Mission in Istanbul. This organization publishes books in Turkish for adults and children. There is a great need for books, since millions of Turkish people have learned to read in the last decade.
- 17—Mrs. J. Kingsley Birge taught in India before coming to Turkey in 1927. She assisted her husband with his work in the Publication Department until his death, and has also taught and done counseling and community work. Mrs. Birge is now dean of the junior high division of American Academy for Girls in Uskudar.
- 18—Miss Jacklyn Blake, daughter and granddaughter of American Board missionaries to Turkey, was appointed to a 3-year term as a teacher of English at Uskudar after her graduation from Oberlin College in 1960.
- 19—Miss Dorothy Blatter is assistant head of the Publication Department, teaches at Uskudar, and writes books for children in Turkey and the U. S. A.
- 20—Mr. and Mrs. Robert Eaton were appointed in 1959 to a 5-year term at American Academy in Uskudar, where he is business manager and she teaches physical education. Mr. Eaton was a poultry farmer in California before coming to Turkey.
- 21—Miss Clare Dunlap came to the Near East after graduation from college in 1960. She teaches English at Uskudar.
- 22—Mr. and Mrs. William A. Edmonds both went to Turkey as short-term teachers in 1949. They were married in 1953 and returned to teach at Talas in 1954. In 1960 they became career missionaries, working with the Publication Department.

Elon Students Given Awards

Special recognition was received by several Elon College students at the annual Awards Day Program held recently at the college.

Eleanor Smith, of Winston-Salem, is the recipient of the John W. Barney Memorial Scholarship. This scholarship is given from the earnings of an endowment fund established by faculty colleagues, former students, and friends of the late Professor Barney, a member of the Elon College faculty for 33 years. Miss Smith is a granddaughter of the late Mr. Barney.

The Shein H. Basnight Awards for the Outstanding Biblical Student and the Outstanding Athlete were received

by Thomas G. Brady, Jr., of Raleigh, and Howard Edwin Burke, of Burlington, respectively.

Kenneth Price, of Danville, Va., was awarded the Ned F. Brannock Scholarship, established by faculty colleagues, former students, and friends of the late Dr. Brannock, a member of the Elon College faculty for 50 years. This award is made annually to a senior majoring in chemistry.

Robert J. Troy, of Burlington, received the Pi Gamma Mu Scholarship Award presented by the North Carolina Alpha Chapter of Pi Gamma Mu, National Social Science Honor Society, as the outstanding student

in the division of the social sciences.

The Shackley Awards, given by the late Dr. George Shackley of St. Petersburg, Fla., were received by Douglas Scott, of Durham, chosen for showing the most improvement in piano during the year, and Susan Sandefur, of Danville, Va., who was chosen as the student showing the most improvement in organ during the year.

The Jerry Dalton Strader Awards, presented to students whose concern is for the total campus life, who share their abilities, and who conceive their field to be a call to the services of God and their fellowmen, were received by Beverly Ward, of Rockville, Conn., in Christian Education and William Troutman, of Lewisburg, Pa., in Dramatic Arts.

Dava Newsome, of Dunn, and Robert Kittenger, of Elon College, were recipients of the Monroe Awards given by W. L. Monroe, Sr., of Atlanta, Georgia, to students showing the most improvement during the year. Monroe Award winners were announced at the college commencement exercises.



Students who received awards at the annual Elon College Awards Day Program are shown. Front row (left to right) — Dava Newsome, Dunn; Robert Kittenger, Elon College; Kenneth Price, Danville, Va.; Susan Sandefur, Danville, Va.; Eleanor Smith, Winston-Salem. Second row—Thomas G. Brady, Jr., Raleigh; Robert J. Troy, Burlington; Douglass Scott, Durham; Beverly Ward, Rockville, Conn.; Edwin Burke, Burlington. Absent from the photograph is William Troutman, Lewisburg, Pennsylvania.

REV. AND MRS. MERRILL ISELEY

(Continued from Page 8)

seedlings in larger numbers and at the right time.

The hospital work continues as usual — busy with most beds full. Fortunately we have our full quota of American nurses, and local nurses trained by them. The new class of six nurse-aids were capped at a most delightful service this past week. Our responsible director made the opening address, Miss Isabel Hemingway explained the beginning and meaning of nursing, Miss Clara Engle told of the historic nurses and their candles, and Miss Miller lighted the candles of the new nurse-aids, after which they were capped and repeated the Florence Nightingale pledge. Our guests included doctors from other hospitals and the governor and his wife, in a group of some sixty. The most satisfactory part of it all is that five of the six new nurse-aids are from Gaziantep itself. People are beginning to permit their daughters to enter nursing. Also three new Turkish doctor specialists have been appointed to service in the operating room and laboratory.

School Of Missions Is Good

By Mrs. W. J. Andes

The sixteenth School of Missions, held June 20-23 at Elon College, was successfully attended by women from the Southern Convention. The report of the Registrar, Mrs. W. J. Andes, indicates attendance as follows:

Guests	3
Valley of Virginia Conf.	9
Eastern Virginia Conf.	62
North Carolina Conf.	59

Total number in dormitory	133
Day registrations (aggregate number)	135

Total attendance	268
Ministers' wives (in dormitory) ..	23

The foreign mission study on Latin America was most interestingly presented by Mrs. John Sargent, using maps, games, quizzes, plays, and many other accoutrements to lend interest and variety. Mrs. Sargent and her husband served in a Brooklyn parish ministering to Puerto Ricans; thus she gained first hand knowledge of some of the problems of Latin Americans.

The Rev. Sally Edwards most ably presented the Bible study on "Creating and Renewing the Church," basing her presentations on Paul's letter to the church at Corinth. Mrs. Edwards helped the women to know better and appreciate this part of the Bible, making suggestions on how to use this study in fellowships.

Dr. Purd E. Deitz, of the Evangelical and Reformed Church, presented in a practical and down to earth manner the Home Mission study on "Churches for New Times." Dr. Deitz, as a member of the Board of National Missions, was well acquainted with his subject. He presented the challenge to the church in our times, and how we as church members must meet this challenge if the church is to survive. Dr. Deitz suggested plays, filmstrips, books, and other supplements to enrich this study.

Very profitable workshops were held on Wednesday afternoon for the six department chairmen, local presidents, and district chairmen. On Thursday afternoon, Dr. J. Earl Danieleley was very helpful on "Parliamentary Procedure." On Wednesday and Thursday afternoons Mrs. Robert Kimball and Mrs. Robert Knowles conducted practical and helpful sessions on program planning.

The evening sessions included a sermon by Mrs. Edwards on Tuesday, an address by Dr. Deitz on Wednesday, and a drama-meditation service on Thursday led by Mrs. Kimball.

The banquet on Wednesday at 6 p.m. had "Latin America" as its theme, with decorations and program in keeping with Latin American customs. Mrs. Robert Smith and Mrs. John Sargent presented an interesting program, with questions and answers participated in by the guests.

The keynote address, given by Mrs. W. E. Wisseman, set the tone for the conference as she spoke on Tuesday afternoon on "Creating and Renewing the Church."

The closing feature of the School was a combination of the Bible study given by Mrs. Edwards and a Communion Service conducted by Dr. William J. Andes and Rev. Clyde L. Fields. Six women served as deaconesses, and the service brought to a fitting close a week filled with study, fellowship, renewing acquaintances, making new friends and obtaining new insights and inspiration.

For many women of the Southern Convention, these four days at Elon during the third week in June serve to bolster them and their Women's Fellowships for the year to come. Would that many more would feel the urge to go!

Rural Gospel School

"I have never been in a church before but I feel I would like to come again."

The farmer had come to a Rural Gospel School in northern Japan to learn better agricultural methods from experts. He was one of 125 farmers who had come from fifteen small villages for a three day school concerned with farm problems — the need to diversify their agriculture, to introduce livestock, to be aware of government policies at a time of great emphasis on industrialization. In addition to lectures on chickens, hogs and beef cattle, he had heard Christian prayers and scripture and joined in the singing of Christian hymns.

The truly distinctive Christian character of the Rural Gospel School is in the fact that Japanese Christian farmers are sharing their knowledge and skills for the good of all men — whereas traditionally, Japanese experts have jealously guarded their professional and trade secrets.

This Rural Gospel School is part of the work of the Interboard Committee for Christian Work in Japan — the cooperative agency of eight American denominations including our own — our way of seeking to fulfill Our Christian World Mission in Japan.

—Mission Today

America — "The Greatest"

By R. C. Helfenstein, D.D.

We Americans boast that America is the greatest and the best country in the world. Such belief is not based on fulsome pride or lack of reason.

America is far from being an ideal nation. We recognize that it is not even an ideal democracy. The weaknesses and faults of America are many, but, nevertheless, America is the greatest country in all the world. This is true, not because she is my country and your country, not because of her vast territory, her unparalleled wealth and her unlimited resources, but because, at the bar of reason, she proves herself to be the greatest.

She is the greatest because she does the most for her people. She is the greatest because she practices democracy more consistently than most other countries. She is the greatest because she believes the most

in justice rather than force. She is the greatest nation in the world because she seeks to be the greatest servant to the world. Twice she has laid her life-blood and her material wealth upon the altar of war to protect the rights of other nations.

There is no privilege this world affords greater than the privilege of being an American citizen, whether by right of birth or by adoption. For such a privilege, every person of us should not only be willing, but should be passionately anxious, to pay "the last full measure of devotion" in loyal service to our country on whatever front that duty may call. For millions it will be The Battle Front, but for still more millions it will be The Home Front. No one who serves his nation on the home front should forget that the church of God "In Whom We Trust" is the most important factor on that front.

A Layman Speaks

An Address by Elgin Hychew, New Orleans, Louisiana, President of the Laymen's Fellowship, before the General Assembly of the Convention of the South, June 15, 1961.

Our first and deepest feeling this day is one of joy and inspiration as well as gratitude — joy in greeting one another as fellow members of a great convention, and gratitude to God who has brought us to this hour.

We look at one another today through new eyes as we face a new frontier; but in this service of worship we do not look primarily at one another; we look at God. We look above all to Him who promised that being lifted up from the earth He would draw all men unto Himself, and who has fulfilled a part of that promise by drawing us together here today.

As Congregationalists there is a tremendous mission which awaits us on America's new frontier. We are confronted by fast moving situations which call for unusual faith and daring. Our mission is with the souls of people — people caught up in the swift currents of modern life — people desperately in need of God. Our mission as laymen is to proclaim our Christian faith bodily and effectively, to make it relevant to mid-twentieth century Americans. Like a mighty groundswell we move toward a new dimension of fellowship — as we enter into the new United Church of Christ; toward unity, not uniformity; toward unity of spirit, of purpose, of work and of witness, toward cooperation without compromise.

As Christian laymen, the eyes of the Christian world are turned on us as we venture together in this new dimension, responding to the call of our fathers to attempt great things for God, in our time, as they were accomplished for him in their time. And always with the Lord walking ahead, bidding us to follow him.

As the lay members of the Convention, we must be concerned about such things as the family, the community, our economy, race relations, world affairs, man's freedom.

The passing of the old frontier is the purpose of a new frontier — a new earth wherein dwelleth righteousness. It is not achieved by crowding apartment upon apartment, or joining house to house, but by man crowding man upon man crying, "God help us to live together, lest we all die together." As man conquered and sub-

dued the wide open spaces, so now he must subdue his group relationship.

Never have we faced so great an opportunity to witness and to affect Congregationalism as through the laymen. A great responsibility is placed upon the men who make up the Convention and its counterparts in other geographical areas of the Southland and throughout the nation as we enter this new United Church of Christ, which we must face unitedly with God's help. As we are called upon to join our forces, let us consider racial relations — America's chafing of conscience.

The old frontier sought separate but equal facilities. The Supreme Court declared such effort was futile. The new frontier of which we are a part seeks to achieve equal opportunity within the framework of an inclusive, non-segregated society.

As laymen we have known it for generations, but in our worshipping congregations, we have not found the forgiveness and love to include equal opportunity for members of other races than our own.

Man cannot long exclude those whom God welcomes to his altar. Especially in the places where we make our homes, we must approve patterns of Open Occupancy. Invitation, not rejection, is the new frontier.

It is the church and the church alone which can accept its challenge. It has the only gospel worth hearing. God intends that mass man become Christ man. Let us face it honestly. We laymen have a mountainous job to do. It is not handing out good advice. It is not just urging people to try harder to live as Jesus lived, it's not just promising them a happy serene life if they will follow a few simple rules. It's not any of these things. It is bringing boys and girls, young people, men and women, face to face with the saving, redeeming love of God made plain in Jesus Christ.

My friends, I am calling your attention to the fact that since man's appearance into the world and up to this present age, there have been social, political and economic conflicts and problems which many times have confronted the wise.

Today we view the scenes of peoples in the world crying for freedom and respectability. The brotherhood of man is again being echoed from the mountain tops, and juvenile delinquency is a problem.

It is the great task of religion to show us the goals for which we should strive. We must learn the practice of doing unto others as we would have them do unto us. In all cases we must remember that God our Creator was democratic in that he gave to all men the bread of life and created him in his own likeness. He gave the world his only begotten Son, Jesus Christ, that we might have life and have it more abundantly. He made of all mankind brothers, and it is our task as members of the laity to press toward living a more Christ-like life; and the real democratic and Christian life will hasten the realization of all the fine principles of brotherly love for which we strive continuously in this democracy.

But let us as laymen stand up and be counted in intelligence, in fearlessness and in thought. If every member in every church which belongs to this Convention would stand up and be counted for the betterment of the church, the community, the state and the nation as well as the world, we would be able to turn the world upside down.

I have been deeply disturbed by charges that we as the laity are too soft on the current issues of the day, made possible by the international situation. On segregation, we as members of the minority are segregated in public conveyances and public assembly. Even in the church the color of one's skin precludes participation in worship in some sections of the country. The treatment of the Negro leaves much to be desired. He is forced to live in slums, in shanties. He is exploited and has no rights that must be respected. No one chooses his color. The accident of color should not occasion the perpetration of brutality of the Negro.

People often ask me: "What does the Negro want?" I tell them that the Negro wants no special privileges, merely the rights of first-class American citizenship in all aspects; to be respected as a person, not as a race; to live in a truly free society; services rendered to him like other citizens; and the right to live and find free expressions of his native endowment as an individual. Christianity and democracy teach us this.

Mary And Martha, Friends Of Jesus

Background Scripture: Luke 10:38-42; John 11:44; 12:1-8.

Devotional Reading: John 15:1-11.

Memory Selection: Martha said unto him, Yea Lord: I believe that thou art the Son of God, which should come into the world. John 11:27.

Here are three "candid camera shots" of Mary and Martha. They were taken when the sisters were not conscious of being "snapped" and they are all in character — they show the sisters in characteristic attitudes and activities.

Mary and Martha When Jesus Was A Guest in the Home

The story is familiar to all. Jesus was on his way to Jerusalem and He was stopping at the home of Mary and Martha and Lazarus as guest. They were special friends of his, and their home was as much of a home to him during his public ministry as He had. There He found hospitality, friendship, and love which warmed and strengthened his heart.

Martha thought that the presence of such a distinguished guest in the home demanded the best preparation. In a sense she "wanted to put on the dog." She had spent much time in baking and cooking and cleaning up and getting everything in order. She really had overdone it, for as one commentator has it, she "was worried about much serving." She was hurried and harried and hot. And all the while her sister Mary was sitting in the front room, listening to Jesus, and not raising a finger to help her. The more she thought about it, the hotter she got, and finally she could stand it no longer. She appealed to Jesus, suggesting that He might have Mary lend a hand. Jesus gently rebuked her, if his words were a rebuke. He gently told her that what Mary was doing was important even as what she was doing was important. He also suggested that Martha was overdoing it a little. A simpler meal, with less bother, and more time with him, would have been better. There was no lack of appreciation on his part of what Martha was doing. But her sense of values was a little awry.

Here we see the clash of temperaments so universally prevalent in the world today. There is the busy type, the folks who are always doing something, the activists. And there is the quiet, contemplative, quiescent, meditative type. And each has a hard time getting the other's viewpoint. It is hard for the active person to understand the person who sits and thinks and contemplates. And the person

who is devoted to quiet times and to meditation is very apt to look down on the person who would rather be doing something. Some people are naturally dynamos of activity; others are naturally quiet. There is no right or wrong in this. God did not make everybody alike.

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the dawnlight,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates.

There need be no warfare between the School of Martha and the School of Mary. We need the Cult of the Stove as well as the Cult of the Study. A writer came into the kitchen and said to his wife "I've finished my piece." She replied "I've finished my pie." The pieces in the study and the pies in the kitchen go together. There is a danger, however, that the Marthas will spend too much time in activities, and the Marys will spend too much time in inactivity. There is a proper balance. The world moves forward by the efforts of dreamers and doers.

Mary and Martha When Lazarus Died

Here we see the sisters running true to form. When in response to the S.O.S. of the sisters when Lazarus was critically ill and after Lazarus had died, Jesus came to Bethany and the sisters learned of his coming, Mary sat still in the house, but Martha went to meet Jesus. Summoned by

Martha, Mary fell at the feet of Jesus, and expressed her faith in the Master by saying that if He had been there, her brother would not have died. Martha also had faith in the Master — she expressed her conviction that He was indeed "the Christ, the Son of God, who should come into the world." And yet she was somewhat skeptical about the outcome of the matter. The fact that her brother had been dead four days seemed to her to be an insuperable barrier. Even so, she believed that whatsoever He asked of God, God would give it unto him.

Mary and Martha At the Anointing of Jesus

During the last week of the Master's earthly life He stopped again at the home of Mary and Martha and Lazarus in Bethany. And again they made him a supper. And again Martha served. Among those present was Lazarus, who had recently been raised from the dead. Martha served, Lazarus sat, and Mary sacrificed. Taking a pound of very precious and expensive ointment, Mary anointed the feet of Jesus, and wiped his feet with the hairs of her head. Here we see again the characters of the two sisters. Martha served; she was a practical woman; she showed her love by her practical works, the work of her hands. Here again she showed that it is possible to serve Jesus in the kitchen as on the public platform or in a career that is lived in the eyes of men.

And here we see the devotion and love of Mary finding expression in another way. We see love's extravagance. She took the most precious thing she possessed and spent it on Jesus. Love is not love if it calculates the cost. We see love's humility. It was a sign of honor to anoint one's head, but Mary was content to anoint his feet — she did not feel good enough to anoint his head. We see here love's unselfconsciousness. No respectable woman would ever appear in public in Palestine with her hair unbound. It was the sign of a loose woman so to do. But Mary never thought of that. Mary loved Jesus so much that it was nothing to her what others thought of her. So many of us are so self-conscious. We are always wondering and worrying what others are thinking about us. We should not be so self-conscious in the things concerning our love and devotion to Jesus Christ.

SUNDAY SCHOOL LESSON

JULY 23, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Matthew, The Converted Publican

Background Scripture: Matthew 9:9-13; 10:1-4; Luke 5:27-32.

Devotional Reading: Psalm 116:12-19.

Memory Selection: **And he left all, rose up, and followed him.** Luke 5:28.

Instead of making a routine exposition of the lesson for today, I am going to approach it from another angle, based on the opening words of the lesson as recorded in Matthew 9:9: "And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom (at the Internal Revenue Collector's Office); and He said unto him, 'Follow me.' And he arose and followed him." Those words suggested to me the theme **THE MAN WITHIN THE MAN**. And we might ask ourselves the question, "Which man did Jesus see?" For as a matter of fact, there were four or five men sitting at the receipts of custom that day.

The Man Everybody Knew

Matthew was a publican. A publican was a man who had bought the right to collect internal revenue taxes, paying a certain price to Rome, and then charging the people all that "the traffic would bear." Publicans were regarded as dishonest, and disreputable, traitors to their nation, and renegades to their religion. They were outcasts, socially unpopular, quislings. In many cases they were rich, waxing fat on their ill-gained profits, conscienceless rascals who "laughed all the way to the bank" as we sometimes say concerning a modern racketeer or profiteer. And that was the man whom everybody in the village or city of Capernaum knew. Ask the average citizen about Matthew, and he would tell you in no uncertain terms what a grasping, grand rascal he was. And that is all that many people know about men and women who have a bad reputation in a community. They know only the bad side of the person's character. And as someone once said "You might as well kill a dog as to give him a bad name." Men too often judge by the outward appearance. They see only what is outside the man.

The Man His Family And Friends Knew

Renegade to religion and a traitor to his country as Matthew may have been in the eyes of the general public, Matthew was another man to his family and friends. He was probably a devoted family man, generous in spirit, faithful to his friends, circumspect in his relations with his fellowmen. I knew a man once — in fact we lived on the same street with him and his family — who had a bad reputation in the community, whose name was linked with the underworld. And yet he was one of the most devoted family men I have ever known,

a fine neighbor, and generous in his gifts to needy people, and a true friend to his group. We often misjudge the so-called bad people in a community. Just as there is honor among thieves, so there are good and fine qualities in people who to the general public seem like stinkers and socially unacceptable people.

The Man Whom Matthew Knew

Matthew knew himself better than anybody else living in Capernaum knew him. He knew himself for what he was. Perhaps greedy, grasping, unscrupulous, covetous, even crooked according to some standards. Nobody had to tell him about his faults. And he knew some things that other people, perhaps even his family and most intimate friends, did not know — he knew his lack of self-respect, his sense of loneliness, his heart-hunger, his dissatisfaction with material things, his sense of need, his disgust with himself and his desire for something better in life. He knew that within him there was a strange mixture of men, a bad man and a good man, striving for the mastery. The fact is that in spite of his material wealth, he probably had a feeling of insecurity, of fear, of frustration. To be sure, we can often judge men by their fruits. But making all due allowance for that fact, we usually know ourselves better than outsiders know us. And there is a man within the man that others do not always know.

SUNDAY SCHOOL LESSON

JULY 16, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

The Man Whom Jesus Knew

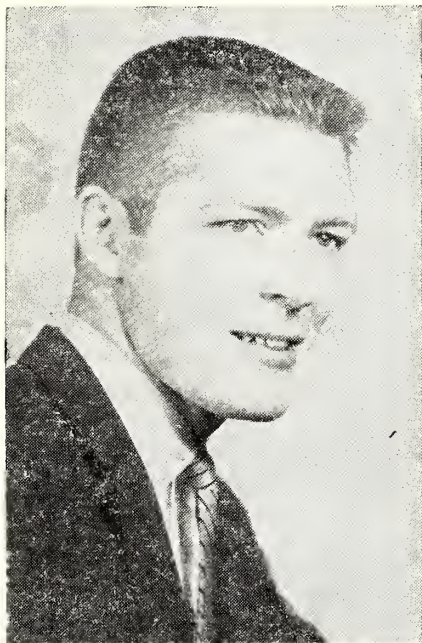
There was another man sitting at the receipt of custom that day. And Jesus saw that man whom others, and even Matthew himself, did not see. To be sure, He saw Matthew as he was. It is quite unlikely that that was the first time that Jesus and Matthew had met. Both lived in Capernaum, and many of Jesus' miracles were performed there. Matthew had certainly heard about them, and may have seen some of them performed, and may have talked with some of the people who had been healed and helped. He undoubtedly had heard Jesus speak. And it may well be that on more than one occasion the searching eyes of Jesus had looked deep into the soul of Matthew. Certainly Jesus knew about Matthew, knew all about him. One of Jesus' disciples wrote that Jesus "knew what was in man." Nobody had to tell Jesus about Matthew. He "knew him like a book." **He saw Matthew just as he was.**

But He also saw Matthew as he might become. Bad there was in the man. But good there was too. This man Matthew had splendid possibilities and potentialities. Here was a man who had all the qualifications of one of the inner group of disciples, a man, who, if he brought all his good qualities and good judgment and native ability and practical training into the service of Jesus, would become one of the world's immortals! And if scholars are correct in thinking that the Gospel of Matthew, at least in general outline and content, was written by Matthew, Jesus saw in the man sitting there one of the world's greatest writers. Not many men have written a piece of literature that compares with it in beauty and content, and which has endured and will endure. It is quite likely that Matthew himself did not know about this man within the man. Indeed it is quite likely that he never dreamed there was within him the man whom Jesus saw. Here was the spiritual genius of Jesus. He was always seeing men not simply as they were, but as they might become. No man knows his possibilities until he surrenders himself to Jesus Christ. If we give ourselves to him, He will "make us to become."

Something had "softened up" Matthew. There was a chink in his armor. Something was stirring within him. And God's clock had

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Biggerstaff Becomes Assistant Supt.



John Biggerstaff

Mr. John D. Biggerstaff of Elon College is the newly employed assistant superintendent of the Congregational Christian Home for Children at Elon College. In this position his major responsibility will be in the area of social work. This announcement was made public today by the superintendent of the Children's Home, Rev. W. W. Snyder. In making the announcement, Mr. Snyder pointed out that Mr. Biggerstaff is the first full-time professional child care worker employed by the Home. He stated that the Home felt most fortunate in having Mr. Biggerstaff on the Children's Home staff.

Mr. Biggerstaff was educated in the public schools of Alamance County and the City of Burlington. While in high school he was very active in school and church activities. Among other things he was president of the Methodist Youth Fellowship, he received the God and Country Scout Award, Eagle Scout Award, Order of the De Moley and Scholarship Award. After graduation from Walter M. Williams High School he became a student at Elon College, where he received a Bachelor of Arts degree in 1958, with a major in philosophy. While at Elon he was editor of the Maroon and Gold (school newspaper), president of the graduating class,

member of the Student Council, member of Sigma Mu Sigma Honorary Fraternity, member of Board of Elections, vice-president of Philosophy Club, varsity cheerleader, Legislature chaplain, and was elected to Who's Who in Colleges and Universities in his senior year.

From August, 1954 to September, 1958, Mr. Biggerstaff was employed by the Alamance County Hospital on the orderly staff and for the last year and a half of that time served as head orderly.

In November of 1958 he began part-time employment with the Chil-

dren's Home at Elon as assistant to the superintendent. He continued in this capacity until he was employed full-time just recently by the Home.

For the past two years Mr. Biggerstaff has been a student at the University of North Carolina School of Social Work. During this period he did three months in-service training at Connie Maxwell Children's Home at Greenwood, S. C., and six months in-service training at Veterans' Administration Hospital, Salisbury, N. C. On June 5, 1961, he received a Master of Social Work degree from the University of North Carolina.

At present Mr. Biggerstaff is a member of the Davis Street Methodist Church. He is also a licentiate of the North Carolina Methodist Conference.

REPORT FOR JUNE 26, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 24.50
Eastern Virginia Conference	154.00
Eastern North Carolina Conference	112.33
Western North Carolina Conference	66.25
North Carolina and Virginia Conference	17.10
Total	\$ 374.18

SPECIAL OFFERINGS

Adult Bible Class, Clayton Christian Church	5.00
Vacation Bible School Bethel Christian Church (NC & VA.)	9.11
Goodwill Circle, Cong. Church, Grant, Michigan	15.00
A Friend	15.00
Women's Fellowship, South Congregational Church, East Hartford, Conn. (Friendly Service Gift)	8.60
Brookside Community Sunday School, Brookside, New Jersey	68.00
Mrs. J. C. Kitchen, Newport News, Va.	5.00
In Memory of Miss Margaret Mae Cheek	5.00
In Memory of Dale Gordon	5.00
Special Gifts	7.93
Total	\$ 143.64
Total for the Week	\$ 517.82

Elon Professor To Conduct Research Project

Elon College, June 27 — Dr. H. H. Cunningham, dean of Elon College and chairman of the college's history department, has been chosen by the United States Department of the Interior to conduct a research project on the organization and operation of the Union and Confederate medical departments in care of the wounded during the Battle of Shiloh in the spring of 1862.

This new project on the bloody and decisive battle in southern Tennessee

will be a continuation of a similar work done by Dr. Cunningham in regard to the two battles fought at Manassas.

The Elon man is recognized as one of the outstanding figures in the field of Civil War medicine since the publication three years ago of his "Doctors In Gray," a history of Confederate medical services. That the book has gone into a second edition is a testimony to its wide popularity.

The Southern Convention

of Congregational Christian Churches, Inc., (United Church of Christ)

June 27, 1961

Hi P. F.'ers!

It's that wonderful time of the year again — summertime. We seek new jobs, plan our vacations, or sometimes just idly pass the hours, wishing for something to do.

Unfortunately, too many of us forgot to include the summer program of our own camp in our schedule. I was quite disturbed to learn of the appalling lack of registrations for senior high camps this year, and I'm afraid that this reflects the all too prevalent attitude of our senior high young people in general. I realize that summer jobs have increasingly gained popularity in the past few years, but I also cannot fail to realize that our young people are sacrificing an opportunity to discover themselves in God's world at a time in their lives when Christian guidance is, to say the least, essential.

The first senior high camp at Moonelon is scheduled for July 16-22, at a cost of twenty dollars. Reuben Askew is the director for this camp, which, as usual, will be one of the best of the summer. Also at Moonelon will be P. F. Officer's Camp from July 30 - August 8. The overwhelming popularity of this camp last year became an impetus to make this year's camp even better; and it will be. This nine-day adventure is bursting with new ideas and excitement which will make it unprecedented in Moonelon's history. It is open to all P. F.'ers 14 years and older, especially the officers of your local group, and it costs twenty-five American dollars. Bob Knowles will be directing, and, in my humble opinion, this will be the best camp of the summer.

Another camp, which provides the only opportunity for inter-racial and interdenominational fellowship this summer, is the U.C.Y.M. Training Conference. It is to be held this year at Palmer Memorial Institute in Sedalia, North Carolina, July 9-15. Any high school youth with open minds and venturesome spirits will find this the highlight of their summer.

Applications for all these camps may be mailed to the Southern Convention Office in Elon College, and the sooner the better. Remember, summer is part of your life too; use it wisely.

Sincerely,

David Andes, President
Southern Convention Pilgrim Fellowship

AT MT. BETHEL

N. C. And Va. Sunday School Convention

Mt. Bethel is not one of our largest churches, but it did an excellent job of entertaining the North Carolina and Virginia Conference Sunday School Convention June 27. Perhaps the editor and Dr. John G. Truitt were among those who enjoyed the sessions most, for they were back in the church of childhood and youth. Sacred memories surrounded the happenings of the day.

President Thompson interestingly guided the program through worship, discussion, addresses, singing, and business sessions. Rev. John Graves of Elon College was the featured speaker. Workshops were led by Mrs. Robert Knowles, Martin T. Garren, Robert Knowles, and Miss Ruth Dunn.

Treasurer W. E. Kallam reported that 28 schools made report this year, ten of which had made gain in membership over last year; that the offering for the day amounted to \$42.36; and that he had received from the Sunday schools \$495.50. He was hopeful that still other schools would respond with dues.

Officers for the coming year, elected by the convention and installed by Rev. K. D. Register, are Leonard Powell, president; W. E. Walker, vice president; Mrs. R. W. Isley (re-elected), secretary; and W. E. Kallam (re-elected), treasurer.

Next year's session is to convene at Union, Virgilina, Virginia.

AFRICAN "MISSIONARIES" TO MASSACHUSETTS

Gideon Mhlanga, pioneer African educator, and Mrs. Mhlanga, arrived in Boston June 25 to begin several months' service as "missionaries" to the almost 600 Congregational Christian churches in Massachusetts.

Mr. Mhlanga is headmaster of the Mhizha Government Primary School in Highfield, Southern Rhodesia. He heads a teaching staff of 27; the present enrollment of the school is over 1,000.

In 1931 he was the only African in all Rhodesia to hold a Junior Teaching Certificate, and he was one of the first of his race in Rhodesia to receive a Bachelor of Arts degree.

They will meet with, and speak to, church groups throughout the state, beginning with a series of visits to seven summer camps.

Mr. Mhlanga was born in Mt. Silinda, Gazaland. "The date of my birth," he says, "is unknown. From contemporary events it was conjectured that it might have been about 1908."

His boyhood memories are largely of goat herding, hunting small game with bow and arrows in the African bush and learning from older boys the use of the spear. But his first taste of education in a mission school of the American Board at Mt. Silinda gave him an insatiable hunger for more.

Mrs. Mhlanga, who is also a teacher, completed a three-year course in advanced domestic science at the American Board's Inanda Seminary in South Africa in two years. She has been a leader in the Girl Guide movement and a tireless church worker.

(Continued from Page 13)

SUNDAY SCHOOL LESSON

struck the zero hour. When, therefore, the Master passed by and called Matthew to follow him, Matthew arose and followed him. He left his business of making money to begin a career in making men. One may be sure he never regretted his action.

One of the first things he did, indeed the first thing he did, was to "put on a big party" for publicans and sinners, so that he might introduce them to Jesus. Those who have found Christ should feel the impulse to share him with others, beginning with their families and friends.

God Bless Our Native Land

(Tune: America)

By Siegfried A. Mahlmann

God bless our native land;
Firm may she ever stand
 Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Thou who are strong to save,
 Be thou her might!

May all her pathways be
Highways of Liberty,
 From shore to shore;
Justice sit throned in her,
Truth rise new-crowned in her,
Good will abound in her,
 Forevermore!

For her our prayer shall be,
Our fathers' God, to thee,
 On whom we wait:
Be her walls, holiness,
Her rulers, righteousness,
In all her homes be peace,
 God save the State!

Not for this land alone,
But be God's mercies shown
 From shore to shore;
And may the nations see
That men should brothers be,
And form one family
 The wide world o'er.

O Lord Our God, Thy Mighty Hand

(Tune: Materna)

By Henry van Dyke

O Lord our God, thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend!

The strength of every state increase
In Union's golden chain;
Her thousand cities fill with peace,
Her million fields with grain.
The virtues of her mingled blood
In one new people blend;
By unity and brotherhood,
America befriend!

O, suffer not her feet to stray;
But guide her untaught might,
That she may walk in peaceful day,
And lead the world in light.
Bring down the proud, lift up to poor,
Unequal ways amend;
By justice, nation-wide and sure,
America befriend!

Through all the waiting land proclaim
Thy gospel of good will;
And may the joy of Jesus' name
In every bosom thrill.
O'er hill and vale, from sea to sea,
Thy holy reign extend;
By faith and hope and charity,
America befriend!

The Christian Sun

New Dawn
11-61

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

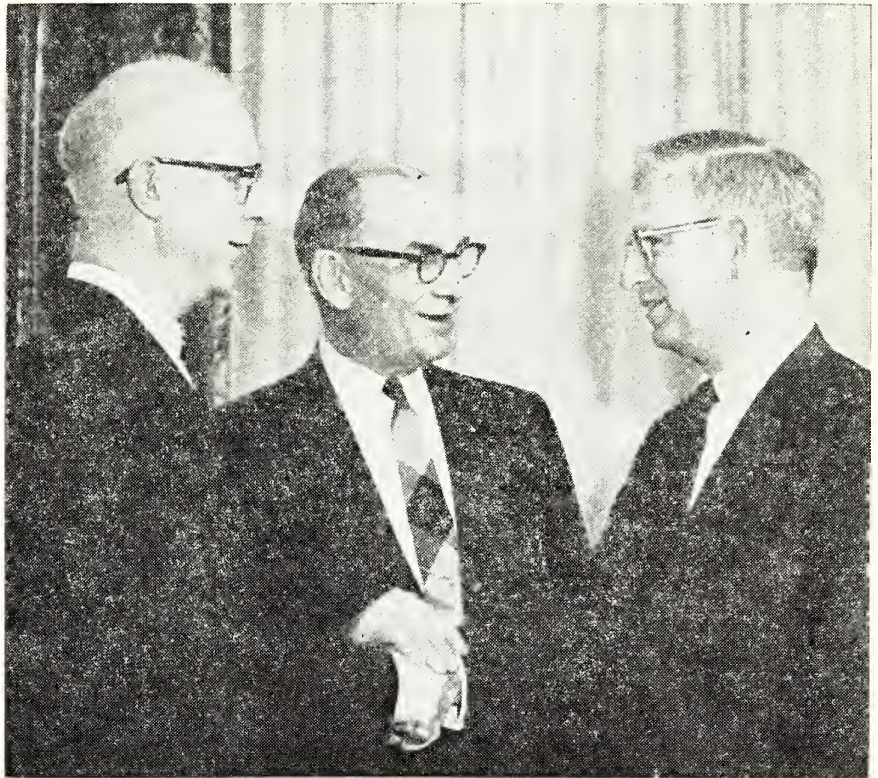
JULY 18, 1961

NUMBER 28

'HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

WE ARE
PLEASED
TO BE
PART OF THE
UNITED CHURCH
OF
CHRIST

July 4, 1961



United Church Presidents

The Rev. Dr. Fred Hoskins and the Rev. Dr. James Wagner, co-presidents of the United Church of Christ since its formation in 1957, congratulate the Rev. Dr. Ben M. Herbster, who was elected president of the Church July 5 at the General Synod.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina.

Building A New Church

Rev. Abraham Akaka, Synod Chaplain

COVENANT

Call to Worship: Sing unto the Lord a new song... sing unto the Lord all the earth. (Everyone join in saying by heart the 100th Psalm.)

Hymn: Joyful, Joyful, We Adore Thee.

Our Lord's Prayer.

The Scripture Lesson: Genesis 1:1-3; Jeremiah 31:31-35.

The Meditation: "Covenant"

Aloha! Aloha! And thank you, brothers and sisters in Christ Jesus our Lord of this Third General Synod of our United Church of Christ. Not only Mrs. Akaka and I, but more so the churches of Hawaii and the people of Hawaii deeply appreciate the honor you bestow upon us by this invitation to serve as one of your chaplains. And may Mrs. Akaka and I have the joy of bringing to our distinguished Co-Presidents, Dr. Fred Hoskins and Dr. James Wagner, these symbols of our Aloha. (Presentation of leis by Mrs. Akaka.)

"In the beginning, God..." As we observe the events of the past half century, and half decade, the spirit of our Lord is moving again over the dividedness, confusion, and chaos of mankind. He is putting his great arms around us all. By his vast Love, he is bringing new life and form into being. Across the darkness of our days, our Lord is saying, "Let there be Light," and amid the lostness of our time he is saying, "Come unto me all ye that labor and are heavy laden and I will give you rest."

God is reconciling the world to himself today by making a new church. He is building a new church by calling into being a new people, a people who hear his voice, a people whose one desire is to obey his call to be his people, a people moving in response to his leading, a people with one pure concern — that they witness to his redemptive purpose for all mankind.

This is a new covenant people, a people of dynamic faith and righteous conviction. They are being raised up in every church both old and new. In obedience to the call of God, they are joining hands and asking him at every turn: "Lord, show us what to do in our individual lives, in our church, in our community, in our

nation, in our world." By these people, the primary concern of the church will pass from perpetuation of institutional prosperity and power to the sharing of common tasks — to the transformation of the world into the kingdom of God. By these people of a new covenant, the church will no longer be the victim of the circumstances in which it is set, but the victor over and transformer of the world. In the name and by the power of Christ, these are the ones who will continually seek and be given new ways of bringing the good news of the Gospel by word and deed to the total life of mankind.

God is not turning his back upon the individuality of each denomination and communion, rather he is calling all of them to the saving work of Christ that must be shared, and harnessing the separated denominations into a common mission in Christ — until all go into the world together — teaching and preaching together — glorifying our Lord and seeking the well-being of mankind together.

For you and for me, building a new church today has become a

matter not of proud erecting of material structures, but of developing a new covenant people — a people open and sensitive to the voice of our Lord speaking to us. Our task is to listen and find again the meaning and function of the Church of Our Lord Jesus Christ for our time.

We remember with joy how our Lord made covenants with his children in ages past — from Abraham and his descendants, to the New Covenant in Christ Jesus our Lord. There is an unbroken line in history that ties Covenant people together as God's saving remnant in the world. And it is with deepest thanksgiving that we observe what our Lord is doing in our time — how he is forming without our congregations and among the denominations new nuclei through which a new Church is coming into being.

You and I have been part of that which is old and dying — of a Church that had lost the Holy Spirit, lost its confidence and joy, lost its first love and inner dynamic. You and I have known the feeling of something being fundamentally wrong with the Church — that its membership were not God's people and he was not their God. But all this is changing.

Those to whom our Lord has chosen

This Interested Me

By Emily C. Lester

I asked several people who attended the General Council and General Synod meetings in Philadelphia what one thing interested them most during the 10-day period. Everyone I asked gave the same answer, "Rev. Abraham Akaka's worship services."

You will be reading some of the services in *The Sun* (and, hopefully, using them in your churches), but you cannot get the real "flavor" of them without seeing the leader in action.

Picture Mr. Akaka, a stalwart Hawaiian, going to the pulpit in a white cassock, carrying his ukelele. He removes his shoes before going into the pulpit, for that is "holy ground." He thanks the Synod for the honor it has done Hawaii by inviting him to be the chaplain. He lovingly includes Mrs. Akaka (whose home was originally in Colorado) in the greeting and smilingly watches as she places leis of beautiful flowers around the necks of Co-Presidents Hoskins and Wagner — Hawaiian style, with a kiss on the cheek.

As the service begins Mr. Akaka "involves the congregation" by asking them to join him in saying a familiar Bible passage as the call to worship — the 23rd Psalm, the 100th Psalm, or John 3:16. Reverently he asks the group to pray "Our Lord's Prayer."

Then, in simple yet beautiful language, Mr. Akaka proceeds to give some facet of "A New Church," such as "covenant."

Calling attention to the four strings of his ukelele, he reminds us that they might represent "Congregational," "Christian," "Evangelical," and "Reformed." When strummed together, in tune, they represent the United Church of Christ.

At the close he sings a familiar hymn, or an unfamiliar (to the audience) Hawaiian melody, playing his own accompaniment on his ukelele. His sweet, rich, melodious voice moves the group to a new sense of worship.

Yes, the worship services at the General Synod were unique, and inspiring!

and now chooses to speak cannot but hear truly and respond faithfully. The cause to which our Lord calls us — to be his servants in the service of men, to proclaim the Gospel to all the world and resist the powers of evil — means that ours is a no-nonsense Christianity. It means that we will see his providence not in terms of our own personal preservation and salvation, but in terms of his love again being expressed through us. There can be no redemption of mankind without new crosses and new Calvaries, and we must be able to pray the prayer of our Lord when new Gethsemanes and gibbets cross our pathways: "Not my will, but thine be done."

Yet there is no joy as deep as the eternal enterprise, and no happiness as profound as the discovery of one's God-chosen place of service in each moment of our days. Our Lord bids us now to "Go and tell all my children by word and example — you are many nations, but I call you to one kingdom; you are many races, but I call you to one brotherhood; you are many cultures, but I call you to one life; you are many religions, but I call you to the Lord and Light of Life — even Jesus Christ." He calls us to tune up the world that the wilderness might break forth into singing.

Our Lord never meant everyone to be alike. There are four strings on this instrument (holds up ukelele). Instead of "My dog has fleas," we might call these four strings "white, black, yellow, brown," or "Evangelical, Reformed, Congregational, and Christian." But each is under the demand to tune itself to Christ, until his law is written in its heart — to what it ought to be as white or black, or yellow, or brown... or as Evangelical, Reformed, Congregational, Christian. Only then will the wilderness break forth into singing. The

heavenly instrument is the harp — in which every one of many strings is in tune with Christ. But for now, and on this altar that our Lord has caused us to erect on this pilgrimage from Chaldea to Canaan, the ukelele must suffice.

When, through covenant people, Hawaii began to know of Christ, there bubbled up in the soul of a Hawaiian a song called "He Kulanakauhale Omao" or the City of God. The words

describe a green city — through which the healing streams of water flow — in which all people know the Lord and dwell together in peace. And no matter how much this story is told and sung, it will never grow old. (Plays ukelele and sings.)

Hymn: Praise to the Lord, the Almighty.

Benediction: "Let the whole world in every corner sing, "My God and King." Amen.

Welcome To The General Council

By Dr. James H. Lightbourne, Sr.

Acting Superintendent of the Pennsylvania Congregational Christian Conference, former pastor at Holland, Virginia, and Burlington, N. C.

I welcome you in the name of the Pennsylvania Conference of Congregational Christian Churches. If my sources of information are accurate this is the first time this Conference has been host to such a gathering. The National Council assembled five times in neighboring states, the General Council four times and the General Convention twenty-three times and twice in Canada, but for Pennsylvania this is a first. Every General Council is historic, but this may well be made more historic than its predecessors. Who knows but what we Congregational Christians from these days on will divide time by before and after the Philadelphia Council.

It is an honor and a pleasure to extend to you this welcome, but mingled with these emotions is the quality of sadness, for I well know how the recently deceased Superintendent of this Conference, the Reverend Cleon Swarts, anticipated participating in this Council and of bringing to it words of welcome from this Conference.

Our Pennsylvania Conference has an interesting history in matters of origins, consolidation and survival. There have been frequent experiences of frustration; there has been a continuing courage and faith and the will to witness. At an early annual meeting one of the brethren in an address entitled "The Outlook for Congregationalism in Pennsylvania" said, "Congregationalism must be broad, long, high, deep and have bulk." In a state approximately 300 miles long and 150 miles wide our 16,320 Congregational Christians do not constitute bulk, but we are broad-minded, long-sighted, high in aspirations and deep in our affection for freedom of spirit and liberty of conscience.

Pennsylvania is a very religious state. It was founded so to be. From the beginning it has welcomed with open arms the faiths of the world and the sects of Christianity. They are all here. So we welcome you in the name of diversity.

Our own Congregational Christian heritage is one of variety. We have

(Continued on Page 15)

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The General Council

June 29 to July 2, 1961, was the first time Congregational Christian churches had held their national meetings in Pennsylvania, and it was the last time there is to be any such meeting of consequence. The 1,997 delegates and visitors who registered were there for obsequies that would lay the fifty million dollar denominational organization to rest. Only once before — in Boston — had so many people attended a General Council of Congregational Christian Churches in the thirty years of its history since the two former denominations united at a meeting in Seattle, Washington, in 1931. As separate denominations the history goes back to 1794 for the Christian Church and to the landing of the Pilgrims at Plymouth Rock in 1620 for Congregationalists in America.

The General Council appeared to be a lively corpse — if such a word can be used to describe such a body. The program was well planned to give a view of what the world-wide activities of Christian service of a million four hundred thousand church people are, and should be in a time like this. Accurate accounting of the past biennium was made, and plans for a bright future were indicated. In this regard there was no funeral. It was rather like a wedding when the bride "adorns herself for her husband." The goal in money is \$11,500,000 for 1962, which is much more than our people have ever given for Our Christian World Mission, but which is far too little to meet the needs of our time.

The theme, "Jesus Christ: The Lord and Light of Life," constantly lifted vision from the mundane things like law suits, financing and organization to a high level of devotion to the one and only Lord of Life. Two lectures by Dr. Leslie Cook of England, a representative of the World Council of Churches, thrilled the audience and lifted it into a fervent, worshipping congregation.

For more than a decade there has been bitter

opposition to the formation of the United Church of Christ by a group of people who are eager to maintain what they call "The Congregational Way." This opposition group dwindled to four at this meeting, and one of them acted as chaplain for the Council. What a change! As the report of voting given elsewhere in this paper indicates, there are several churches that have chosen not to enter the merger, but leaders of the General Council showed great eagerness to maintain contacts that may eventually bring into the United Church all those who are fearful at this time. Both state and federal courts have decided that the merger is legitimate, that no rights of Congregationalists will be denied in the United Church of Christ. The names of no minister or church will be listed in the United Church without the specific request of minister or church, and service will continue to be rendered to ministers and churches that desire it. What more could be asked?

To one who attended the first General Council and most of those since, it appeared that this was the best of all. Harmony and hope were evident. Enthusiasm centered in the Lordship of Jesus prevailed. Humility rather than hauteur dominated discussions as the group approached the merger that would, it was devoutly hoped, in some sense fulfill the desire of the One who prayed for the unity of the Church. There were no tears of regret, though a bit of sadness, as delegates voted to transfer to the General Synod most of the business formerly carried by the Council. Some legal matters make it necessary to maintain the General Council, but delegates will be those to the General Synod and meetings will be held (generally) in connection with the Synod. The work and worth of the General Synod must increase while the General Council will decrease through the challenging years that lie ahead. In that spirit the Council closed.

The General Synod

The United Church of Christ, as all readers of this paper well know, is the first attempt in the United States to merge denominations of widely different historic background, and is composed of Evangelical and Reformed churches that go back to the Reformation and Congregational and Christian churches that are noted for their emphasis on the local church. Four years ago in Cleveland, Ohio, the two national bodies united, and have operated since with co-presidents. In Philadelphia July 4, 1961, a Constitution was declared in effect, and the United Church of Christ was christened, organized, and started on its mission in a divided world.

Most boards and agencies had planned together for this thrilling moment in history. For instance, the American Board of Commissioners for Foreign Missions had everything ready so that when the proper vote was passed in Philadelphia a call to Boston authorized signature of the Massachusetts Legislature to change the ancient and honored name to "The Board for World Ministries of the United Church of

Christ." This was all done in minutes. Remarkably fine work has been done in bringing the two groups together and it appears that they will be able to move forward with ease, grace and speed — like a fine car when properly fitted gears are meshed. It may be that delays caused by suits in courts have been a blessing in disguise, for in this way leaders have had occasion to become acquainted and careful planning was a necessity.

Two ideas were impressive. In the first place, the life of the Church centers in Jesus Christ, the Lord and Light of Life. The chaplain from Hawaii did much to impress this both by what he said and by his own humble devotion. It could be heard in most addresses and seen in actions of the Synod.

The second impression one received was that the assembly was eager to get on with the main business of the Church. Years have been spent in planning organization. The time has come for the organization to function, and those in charge of the machinery appear to be eager to move forward. So may it be!

This month marks the anniversary of the birth of a North Carolina native whose name is little known, especially to younger generations.

That person was John Charles McNeill, born July 26, 1874, near the town of Laurinburg in Richmond County. McNeill was a rare and gifted soul about whom Gray's "full many a flower is born to blush unseen" could well apply.

The genius is the most difficult person to understand and equally difficult to describe. The soul of a genius is a mystery, while his birth and growth cannot be adequately explained.

Such a man was John Charles McNeill, studious from his early years on a farm. His yearning for an education led him to Wake Forest College in 1893 where he proved himself to be an unusual student. He became a tutor in English in his freshman year, was awarded a medal for the best essay produced by a Wake Forest student that year, became editor-in-chief of the then "Wake Forest Student", and graduated valedictorian in 1898.

For a short period after McNeill's graduation he lived a life of uncertainty trying to find himself. This mood was probably revealed later when he wrote "To prison me within a space of walls, when far-off grottoes hold my love enshrined..."

McNeill returned to Wake Forest and took his master's degree, became an instructor in English and also completed a course in law. After these accomplishments, he filled the chair of English in Mercer University, Macon, Georgia, for two years, and then returned to North Carolina to practice law. And it was in his small office in Lumberton, often with doors closed while friends and clients knocked in vain, that the real genius of the man began to reveal itself. Never seeming to be contented with legal work, McNeill began writing for various magazines, making a specialty of poetry.

At this juncture in McNeill's life, Joe Caldwell was editor of the Charlotte Observer. McNeill sent the Observer some of his writings and Caldwell was so impressed that he invited the young writer to visit him. Editor Caldwell saw what McNeill needed and wanted — a place to write, no special assignments, and no inter-

ference with his dreaming. Caldwell met that desire by giving McNeill a private office with permission to lock his door.

When McNeill found his desired place in life, and coveted place to work under his direction, he contributed verse and other writings to Caldwell's Observer, and other publications, published several volumes of verse, the best known being "Songs Merry And Sad". This volume won for McNeill the Patterson Memorial Cup, a magnificent trophy given annually as an incentive to the development of literary talent in North Carolina. McNeill was the first win-

ner of the cup. Among other winners were Dr. Edwin Mims, Dr. K. P. Battle, Dr. R. D. W. Connor and Clarence Poe.

A malady baffling to physicians and never fully diagnosed struck McNeill in the summer of 1907, and on October 17 of that year the poet laureate of the Old North State died. His body lies in Spring Hill Cemetery in the village of Wagram. On the modest granite shaft marking his grave are these words from his poem "Sundown":

"We know, O Lord, so little what is best;

Wingless, we move so slowly;
But in thy calm all-knowledge let us rest.

Oh, holy, holy, holy!"

C. B. Riddle

A MEDITATION

By John G. Truitt, D.D.

JUDE'S BENEDICTION

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Jude 14 and 15

This is a benediction on the Church by Jude, brother of Jesus. It is one of the most beautiful in the Bible. It says so much, and is so well expressed.

In the epistle of Jude there are several expressions which have found their way in the language of the Church, besides this beautiful benediction. For instance there is that expression "the faith once delivered unto the saints." Jude set forth some of the pictures of hell, and external punishment, which are not as much used today as they once were. There is also that expression, "Clouds there are without water, carried about of winds." Also, "Plucked up by the roots," and "Wandering stars," and "There shall be mockers in the last times."

So short an epistle has so much to say.

But, it seems to me, that because of the poetry and beauty and worth of this closing prayer, it is the best of all. Like so many of us we hesitate and stumble in our words until we bow our heads to pray, then there come words right and beautiful. So often in the years from early childhood until now I have heard men and women who lacked training in the language, but whose friendship with God gave divine beauty and rightness to what they said when they talked to their heavenly Father in prayer.

Too often, I fear, my own prayers have not been simple enough. I hope they have been sincere. But do we not sometimes hear prayers that, reaching beyond the stars, seek to cover everything beneath them! One wise-cracker remarked that "They asked God for things we poor folks did not know he had!"

It seems to me even Jude gets down to business when he lifts his heart and hands the people to bless. Read his benediction again, and as Jude says, "and (may he) present you faultless before the presence of his glory with exceeding joy." Amen.

Constitution Presented To The General Synod

Report by Rev. Dr. Gerhard W. Grauer, Chicago, chairman of the Commission to Prepare a Constitution, before the United Church of Christ General Synod, Tuesday morning, July 4, 1961, Bellevue Stratford Hotel, Philadelphia.

Mr. Moderator, Honored presidents of the Church, Reverend Clergy, Members of General Synod, Ladies and Gentlemen:

This is a happy accident that we meet in the City of Brotherly Love on this historic date, July 4th, and remember that it was here, that the declaration of Independence was signed. Of course, we are aware of the fact that this historic document was signed not only to declare independence, but to seal the growing desire of separate and independent colonies to unite to further free government and a common purpose. We remember the concluding words... "we mutually pledge to each other our lives, our fortunes and our sacred honor." That was an historic event for free government and democracy.

But this also is a day that the Lord hath made and we rejoice and are glad in it and we reiterate the pledge of our forefathers. It is the Power of the Holy Spirit that brought us to this day, not merely our own decisions. We members of the Commission to Prepare a Constitution for the United Church of Christ feel that it was His Spirit that led us to prepare this instrument which has been carefully studied, reviewed, corrected and approved by a vast majority of the fellowship which makes up the United Church of Christ.

After twenty years of conversations, discussions, preparing the Basis of Union and the Interpretations, it was the decision of the General Synod meeting in 1957 that a Commission charged with the task of preparing a proposed constitution and By-Laws be selected. The Commission almost at once began to face this colossal task. It presented a proposed constitution and By-Laws to the General Synod meeting in the summer of 1959. The Oberlin General Synod, very wisely we believe, referred the draft of the constitution and By-Laws to the congregations and synods for

their study and reaction. The altered and amended draft which so many individuals and congregations actually helped to correct and improve was then presented to the General Synod in its adjourned meeting at Cleveland last summer.

At that meeting of General Synod, a number of amendments were adopted and the Constitution was approved subject to some literary editing and was submitted to the local churches of the Congregational Christian Church and the synods of the Evangelical and Reformed Church for their approval. The official vote of the congregations and the synods will be given by others.

Suffice it to say that the constitution and By-Laws as prepared are not infallible documents. We can imagine that they will be amended as the life of the Church and the experiences of the future suggest changes that will be in order and necessary and yet, we believe they shall be offered remembering the basic principles and traditions which we held in common. Legally, we are the United Church of Christ and yet in a sense when the constitution has been declared in force, we become the United Church of Christ with the instrument of a constitution as our guide.

Many students of the constitution have had difficulty understanding what we sought to accomplish and what we believe this document will help to achieve. Namely, an orderly Freedom... a self imposed discipline... Liberty and local autonomy and yet responsible freedom under certain suggestive procedures. Surely the free reign of the spirit will continue to lead our successors.

Some will allude to statistics and will inform us of the larger membership, the larger budgets, the larger challenges which we now hope to face in our missionary enterprises, but may we remind ourselves that the greatness of the Church is not in its membership, but in its Lord!

Two denominations, from differing backgrounds, with different polities, are here declaring a constitution in affect. Is it not because the great Universals and the Eternal verities have been dominant, that we now adopt a constitution? Above all, our

peculiarities, our provincial customs and even our differing heritage... the Profundities, the Spirit of the Living Christ, will make us a United Church, not merely in name, not merely legally and constitutionally, but in Spirit and in Truth.

I am no theologian, but do we not feel deeply that what is being done is really only bringing into being what already is? Ecumenical scholars rightly remind us that our Unity is in Christ! That we are one in Him! We confess our belief in the catholicity of the Christian Church! In Christ we are one! In a sense, this document is a statement of our awareness that we are a United Church of Christ. We are really restoring that which Christ established.

Naturally, we as a commission are grateful to you for the treatment you have afforded this document. None of us would have written it in every detail as is before us, and yet we are thankful to you and your fine spirit and to Almighty God for the decisions that have been reached in regard to it becoming an instrument under which the United Church can work.

It has been a blessed privilege to serve as a Commission charged with such an important task. We believe that this instrument can help us as a Church to glorify God continually and serve Him in all the world.

It is with humbleness and yet with deep and reverent emotion, that we present to you this document,

Accepted and amended by the General Synod and ratified and approved by the churches and synods.

May God richly bless what is to be done... in His Name and to His Honor and Glory!

VACATION BIBLE SCHOOL AT SOUTH NORFOLK

"Living for Jesus" was the theme of the daily vacation Bible school held at South Norfolk this year. The school was conducted for eight days. It closed Wednesday, June 28, with an "Open House" at 7 p.m. when parents and friends viewed the hand-crafts; heard the children sing their favorite choruses led by Mrs. Earl J. King, with Mrs. Herbert Maxwell at the piano; and enjoyed refreshments in the social hall of the church.

The average attendance was about 100 each day. Mrs. Hugh Rawls was director. The school was reported to have been well-organized, with 100% cooperation of the workers.

Constitution Is Approved

By Synods

The 33 Synods of the Evangelical and Reformed Church in legislative session cast their votes on the Constitution of the United Church of Christ. The result of this voting is as follows:

Approved

California Synod, 39-0.
 Central Pennsylvania Synod, 103-1.
 Dakota Synod, 20-14.
 East Pennsylvania Synod, 84-2.
 Kansas City Synod, 130-4.
 Lancaster Synod, 101-6.
 Lehigh Synod, 142-0.
 Mercersburg Synod, 129-10.
 Michigan-Indiana Synod, Unanimous
 (Number of votes not recorded).
 Midwest Synod, 165-7.
 Missouri Valley Synod, 156-20.
 New York Synod, 51-1.
 Northeast Ohio Synod, 111-7; Abstaining, 1.
 Northern Synod, 104-3.
 North Illinois Synod, 212-39.
 Northwest Ohio Synod, 108-10.
 North Wisconsin Synod, 105-3.
 Pacific Northwest Synod, 32-4.
 Philadelphia Synod, 145-6.
 Pittsburgh Synod, 148-0.
 Potomac Synod, 147-2.
 Reading Synod, 115-5.
 Rocky Mountain Synod, 43-0. Abstaining, 3.
 Southeast Ohio Synod, 101-5.
 Southern Synod, 99-26; Abstaining, 2.
 South Illinois Synod, 85-60.
 South Indiana Synod, 156-38.
 Southwest Ohio Synod, 142-22.
 South Wisconsin Synod, 110-14.
 Susquehanna Synod, 68-0.
 Texas Synod, 113-0.
 West New York Synod, 79-0.

Disapproved

Magyar Synod, 10-56.

Since 32 of the 33 Synods of the Evangelical and Reformed Church voted to approve the Constitution of the United Church of Christ, and since this number of affirmative votes is more than the two-thirds required according to the polity of the Evangelical and Reformed Church, it is here reported that all of the Synods of the Evangelical and Reformed Church are now part of the United Church of Christ. As such the 33 Synods will, when the Constitution is put in force, continue their life as acting Conferences of the United Church of Christ until such time as Synods and Conferences are organized

By Churches

Report of the co-secretaries of the United Church of Christ on the voting of Congregational Christian Churches on the two issues placed before them by the Adjourned Meeting of the Second General Synod (see action number 60-AGS-51).

Affirmative votes: Approving the Constitution, 3,551; Other votes to be part of the United Church of Christ, 118; Total affirmative votes, 3,669.

Negative votes: Disapproving the Constitution, 342; Other votes not to be part of the United Church of Christ, 25; Total negative votes, 367.

Votes to abstain from voting, 121.

The Constitution states (Article X) that it shall be declared in force by

the General Synod "when it shall have been ratified or approved by not less than two-thirds of the Synods of the Evangelical and Reformed Church and by not less than two-thirds of the Congregational Christian Churches voting..."

3,547 churches voted approval against 342 for disapproval. Thus 91.2% of the "churches voting" are in favor; so this portion of the mandate to declare the Constitution in force is established.

There are many significant things which could be said about this vote. Some of which are: It compares with the final vote on the Basis of Union (3,114 yes; 1,164 no) quite favorably. It is larger than previous estimates expected it would be. It places the solid bulk of the Congregational Christian denomination in the United Church right at the start.

Some significant statistics follow:

	Denomination as a whole ('60 Yearbook)	Affirmative Voting Churches	Negative Voting Churches
Number of churches	5,458	3,665	367
% each category	100%	67%	7%
Members each category	1,432,486	1,107,966	90,943
Average per church	262	302	248
% of total members	100%	77%	6%
Apportionment giving	\$8,799,606	\$7,187,643	\$ 258,357
Average apportionment per church	\$ 1,612	\$ 1,961	\$ 704
% of total apportionment	100%	82%	3%
Churches over 99 members		78%	3%

Nathanael M. Guptill
 Sheldon E. Mackey
 Co-Secretaries

into Conferences and Associations of the United Church of Christ.

Every local Church in the 33 Synods of the Evangelical and Reformed Church is, by this vote of the Synods on the Constitution of the United Church of Christ, a congregation of the United Church of Christ.

Respectfully submitted,
 Sheldon E. Mackey, Co-Secretary
 Nathanael M. Guptill, Co-Secretary

Two July picnics are planned at Great Bridge: The Ladies' Bible Class will have a picnic for the members of the three church choirs of the church July 19; the Sunday school will have its annual outing — swimming, games, and lunch — Saturday, July 22.

ACTIVITIES AT MT. PLEASANT

By Beulah Cameron

Two members of our Mount Pleasant Pilgrim Fellowship went to Moonelon for the week of June 19. Also two members of our Women's Fellowship attended the School of Missions.

Our members have organized a Junior Pilgrim Fellowship, and at our first meeting we had eighteen members.

We are having our Vacation Bible School this week (June 28) with an average of about 65 children.

The members of our Women's Fellowship met with the members of the Northview Women's Fellowship June 22 at the Northview church. The members of Mt. Pleasant church enjoyed the meeting very much.

Tangible Results of Formation of United Church of Christ

In the Local Church

1. Change of name. The change itself will remind the individual member of a new relationship, wider than that enjoyed before. In larger communities, such as the major cities,



The Rev. Dr. Ben Herbster, pastor of Zion Reformed Church in Norwood, Ohio, for the last 30 years and member of the Commission to write a Constitution, was elected first President of the United Church of Christ at Philadelphia.

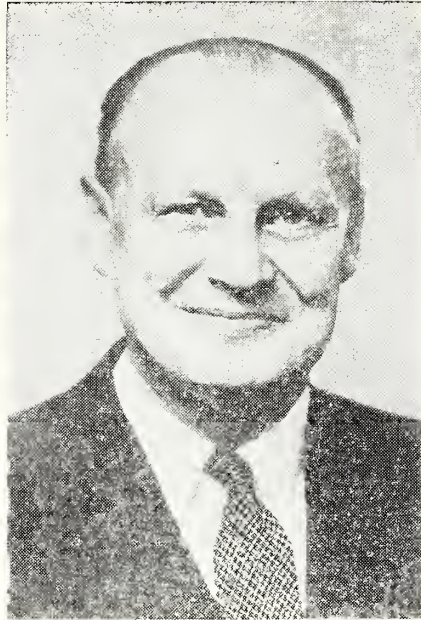
the United Church designation can be used in advertising — church pages of newspapers, for example — to make a larger public display than either of the denominations could have done before.

2. Services. Combination of the national staffs, CC and E&R, and their reshuffling on a regional basis will give better service to the churches than they now have in such things as leadership training for the church school, finance advisory services, evangelism, etc. Missionaries, church executives, etc. who are sought after by local churches for personal visits can be allocated better and can cover more territory than before.

3. Materials. The outstanding achievement of the United Church to date is the new church school curriculum, now being issued. Neither CC nor E&R alone had the resources to develop and publish either the basic curriculum or the host of supple-

mentary material that will help bring it up to public school standards (viz: movies as an integral part of the curriculum). The new United Church Press is already launched on a publishing enterprise to bring out general circulation books that could not have been published by either Pilgrim Press or the E&R Press. It is expected to become a major religious publishing house.

Churches will have better prepared and printed missionary study and missionary promotional materials, aids for worship, devotional tracts, pastors' plan books, reports, etc. Resources are now available for making motion pictures on program



Secretary of the United Church of Christ is the Rev. Dr. Fred Buschmeyer, formerly associate secretary of the General Council of Congregational Christian Churches, and more recently a secretary of the National Council of Churches with offices in Washington, D. C.

topics, badly needed in both churches but never before available. The new United Church Herald is an example of what can be done with double resources.

4. Beliefs and practices. The willingness of the United Church to give major attention to Christian beliefs through such things as the Statement of Faith and the theological commission. The Council on Church and Ministry has already sparked dis-

cussion and study of basic Christian doctrine and the basis of faith held by local congregations. This theological emphasis will also be noticeable to the church member in the orientation of ministers in their preaching and teaching.

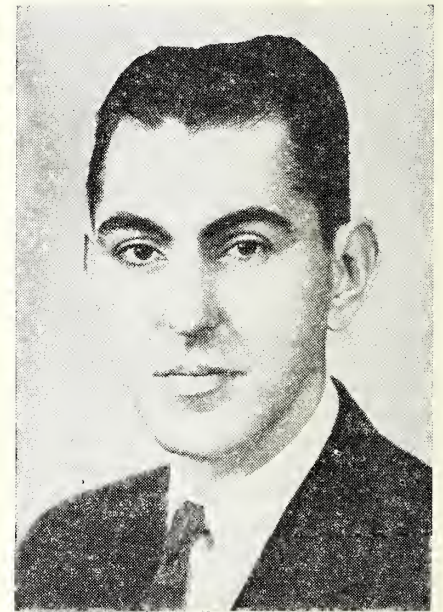
There has always been interest in ecumenical affairs. It will be heightened for the local church member as the rest of Protestantism watches the development of the United Church and reaches out to work with it.

It is expected, also, that a widespread program of adult education will be introduced in the UCC churches.

Persons living in communities that have no churches or who are members of UCC churches which need special programs (the inner city, town and country, for example) or churches without resources for rehabilitation and repair will have the combined facilities of both churches (CC and E&R) available through the Board for Homeland Ministries.

Regional Effects

There will be more efficient regional organization than either church had before as the non-segregated visioning conferences and associations come into being. Costs of regional administration should be cut. It is



The General Synod chose as its first treasurer Mr. Charles H. Lockyear of St. Louis, Missouri, who is the treasurer of the Evangelical and Reformed Church.

expected that a strict interpretation on the area membership rule for churches in conferences will wipe out racially and nationality segregated regional instrumentalities.

Work on college campuses — the campus ministry — will be facilitated and widened as duplicate ministries are abolished. A strong integrated college youth organization is already in existence.

Church extension work will be made more efficient and duplication in placing of new churches will be avoided. The UCC voice for comity assignments rather than competitive placement of new churches will strengthen the comity movement; and UCC support will strengthen councils of churches.

National and International Effects

Missionary administration will be made more efficient through the establishment (already carried out) of a single administrator for each area (Africa). Duplication of missionaries and of installations will be eliminated. New work will be made possible by pooling of resources, such as the expanded program visualized for South America. The UCC will, of course, be a major voice and influence for the development of United Churches on mission fields and for the support of those already in existence.

In the National Council of Churches (as in local councils) the size of the UCC will be influential. The voice of the CC and E&R churches has always been respected. (Note the number of executives of the Council and of the World Council who are members of the two fellowships.)

DISCIPLES OF CHRIST ARE INTERESTED

Further Unions Are Possible

The International Convention of Christian Churches (Disciples of Christ) today (July 6) responded to union overtures from the United Church of Christ by calling for conversation to begin in September, 1961. Following passage of a resolution by the Third General Synod of the United Church of Christ calling for opening of talks "at the earliest mutually convenient time," Rev. Dr. William Jackson Jarman, president of the Disciples body, responded that a representative committee is ready to begin talking in September, 1961 "to report back" and "to stimulate discussion of possible union on the part of our local churches."

On the United Church side the General Synod directed its Commission on Christian Unity and Ecumenical Study and Service to meet with the Disciples representatives and to "report regularly to the Executive Council of the General Synod on the status of these conversations."

As soon as the United Church of Christ was formed in June, 1957, the Christian Churches suggested the opening of conversations looking toward possible union of their denomination with the United Church.

In a joint message to the General Synod Dr. Jarman and Rev. George G. Beazley, Jr., executive secretary of the International Convention of Christian Churches said, "It is our profound hope that these conversations will enable these two portions of the Body of Christ to understand

and to make one the historical streams which lie behind them and in which they partake, to the mutual enrichment of all of those who are members of either heritage. It is our fervent prayer that our future actions may give concrete expression to the unity which God has given us in Jesus Christ and may enable us better to proclaim the message of reconciliation which we have in him. It is our deepest desire that, in the Word spoken into history by God through the event of Jesus Christ and passed on to us through the Holy Bible, we may find a union that may bring blessing to us and make us a church that shall be instrumental in helping other portions of Christ's fragmented body to seek that unity for which our Lord prayed and which we can find only in him."

VACATION BIBLE SCHOOL AT DANVILLE

By Mrs. H. N. Moorefield

Third Avenue Christian Church, Danville, Virginia, is indeed happy to be able to report that we again had a very successful vacation Bible school. Our school was held June 12-21, with a closing program in the form of an "Open House" June 21, 7:30 - 8:30 p.m.

The theme "Living for Jesus" was enjoyed by all. We had a total enrollment of 188 students and 40 workers, with an average attendance of 168 students per day. Our offering of \$90.00 was given to our church building fund.

Our school was directed by Mrs. Harold Moorefield and Mrs. R. E. Tally. Superintendents for the departments were: Nursery — Mrs. John Newman; Beginners — Mrs. Clyde Young; Primary — Mrs. Ramah Lumpkin; Juniors and Seniors, Mrs. Fred Holley. The Rev. R. Eugene Tally is pastor.

The Junior Pilgrim Fellowship of Pleasant Ridge sponsored an ice cream supper in the fellowship hall of their church Saturday, June 15.

Miss Betsy Carden is working with the Pilgrim Fellowship groups at Wake Chapel during the summer months.

Officers Of The General Synod

President — Rev. Ben Herbster

Secretary — Rev. Fred Buschmeyer

Treasurer — Mr. Charles H. Lockyear

Executive Council — 21 members elected

Long-Range Planning Committee — 20 members elected

Council for Christian Social Action — 18 members elected

Budget Committee — 30 members elected

Commission on Christian Unity and Ecumenical Service — 24 members elected

Council for Church and Ministry — 18 members elected

Commission on Worship — 18 members elected

Council for Lay Life and Work — 30 members elected

From Southern Convention: Mrs. F. C. Lester, Mrs. W. B. Williams

Stewardship Council — 42 members elected

Board of Directors, Office of Communication — 12 members elected

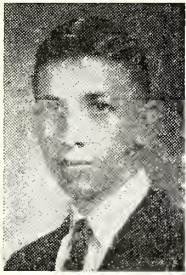
Board for World Ministries — 225 members elected

From Southern Convention: Mrs. F. C. Lester, Mrs. William E. Wisseman

Board for Homeland Ministries — 225 members elected

From Southern Convention: Mrs. W. B. Williams

Youth Faces The Future



Hubie Young



We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Johns River Camp

By Hubie Young, Vice-President
Southern Convention P. F.

Many of the young people throughout the Southern Convention have expressed interest in and concern with both the merger of the Congregational Christian Churches and the Evangelical and Reformed Churches to form the United Church of Christ and the proposed Plan of Organization for young people in the United Church of Christ. Because we as Pilgrim Fellowships know so little about our sister Youth Fellowships in the Evangelical and Reformed Churches, I was glad that I could represent the Southern Convention Pilgrim Fellowship at the recent Senior High Camp which was held at Johns River Camp for the young people of the Southern Synod of Evangelical and Reformed Churches.

Johns River Camp, located in the mountains of Western North Carolina, corresponds in many physical aspects to our own Camp Moonelon. The main environmental difference, however, is the enhancing and tree-covered mountains which completely surround Johns River Camp. In addition, Johns River Camp is further decorated by an almost icy stream which flows completely across the campus. Each summer the youth of the Evangelical and Reformed Churches go to Johns River Camp to worship and study God in a truly beautiful surrounding.

The camp schedule at Johns River was strikingly comparable to that at Moonelon. Each morning was begun by Morning Watch. Also, each morning a key-note speaker stimulated the minds of the campers who later split into discussion groups in order to more personally implement the speaker's address. In the afternoon there were all-camp assemblies and also smaller workshops. There was

also a period for recreation. Following vespers, evening programs usually consisted of recreational activities. Exceptions, however, were a moonlight hike back to the camp from a picnic spot on a mountain and a "square dance" which was presented by a professional "square dance" band. (As the only Virginian at camp, several of the campers and I constantly debated and kidded each other about the outstanding attributes of both Virginia and North Carolina. I received most teasing, however, when I was the only camper who had never danced the Virginia Reel.)

While at Johns River Camp, I was constantly confronted by one thought: Whether Youth Fellowship or Pilgrim Fellowship, Congregational Christian or Evangelical and Reformed, everyone at camp seemed to form one big happy family. The Y. F.'ers at Johns River were just like those P.F.'ers who come to Moonelon.

It is my sincere hope that during the next year there will be many opportunities for joint projects and meetings with our friends in the Youth Fellowship. I hope that many P. F.'ers can experience, just as I have, the thrilling spirit of being in a true Christian fellowship with our friends in the Youth Fellowship.

Oakland P. F.

By Betty Sue Knight, Reporter

The Senior Pilgrim Fellowship met at Oakland Christian Church Sunday night, June 18. Danny Chapman, president, presided over the business meeting. Bradley Simpson conducted the devotional.

A slate of new officers was elected for the coming year as follows: President — Marvin Underwood, Jr. Vice. Pres. — Bradley Simpson Secretary — Mary Anne Howell

Asst. Secretary — Barbara White
Treasurer — Betty Sue Knight
Reporter — Elaine Lockwood
Faith Chairman — Arthur Butler
Fellowship Chm. — Patricia Howell
Action Chairman — Jane Dailey
Counselors — Miss Mary Powell, Mr. and Mrs. Webster Chapman.

Danny Chapman, Bradley Simpson and Marvin Underwood, Jr., will attend Moonelon Camp at Elon College this summer.

The group will have their annual picnic in July.

DAILY VACATION BIBLE SCHOOL AT BIG OAK

By Mrs. John F. McLean

The children of Big Oak community enjoyed a week of vacation Bible school June 5-11. On Monday 58 pupils were present, and by Thursday 71 pupils were enrolled. The average attendance was 65. There were 56 children with perfect attendance. Also attending were 14 teachers and helpers. It was an enjoyable week of work and sacrifice which they were glad to devote to the children.

The theme for the week was "Living for Jesus." The study began with the birth of Jesus. Throughout the week we learned of Jesus in the temple, Jesus' baptism and temptation, the calling of the disciples, and five parables. The week ended with the study of Jesus' death and resurrection.

We were pleased to see so many attend the Sunday night service given by the children under the direction of the teachers and helpers. This closing program carried out the theme of the week.

Daily vacation Bible school was held at Shelton Memorial, Portsmouth, the week of June 19. Average attendance was 28. The church is planning to hold its annual picnic Saturday, July 22.

Board Of World Ministries

RESOLUTIONS

1. General Synod, recognizing the Board for World Ministries to be an arm of the Church, commends those who are contributing to its challenging program.

2. General Synod expresses its approval of the organizational structure which the Board for World Ministries has adopted, which insures direct and responsible communication among its various divisions.

3. General Synod reiterates its belief in the ecumenical movement and instructs the Board for World Ministries to work through the World Council of Churches and National Councils of Churches wherever their instruments are available, because we believe such cooperation to be the most effective method of accomplishing the mission of the Church.

4. General Synod recognizes the mission of the Church to be one and is committed to the principle of Apportionment; however, it believes that the concerns of World Service should not be limited by the Apportionment.

5. As the churches are increasingly becoming aware of the totality of the mission of the Church, General Synod recognizes the importance of reaching the local church where the missionary spirit must live and grow, and encourages the Board for World Ministries to continue to make furloughed missionaries available to the churches as time and energy permit. In the same interest General Synod heartily supports exchanges of leadership personnel throughout the world.

6. General Synod of the United Church of Christ recalls with thanksgiving that the Church has long labored for peace and expresses its affirmative interest in the formation of the Peace Corps as an agency of our government. In principle we believe this to be a proper service organization of our nation. We offer to the Peace Corps the fruits of experience and judgment which our Board for World Ministries has gathered through its many years of Christian service.

7. General Synod makes urgent petition to all our churches to study and act upon the following recommendations:

(1) That the Church build its inner life so that every member may have the conscious sense of inner strength, belief in the Mission of the Church to men everywhere, and the readiness to sacrifice to bear witness to that faith.

(2) That the Church recognize more fully the inter-dependence of all Christians everywhere, and be as prepared to receive as to give both material and spiritual aid across all lines of nation, creed and culture.

(3) That the Church provide the means for the cultivation of sound principles of stewardship, and at the same time, for the spontaneous expressions of human compassion and Christian love in response to specific situations.

(4) That the Church cultivate among all, and particularly its younger members, a sense of vocation that will lead to the service of man and of God not only through Church

channels but also through the deeper permeation of "worldly" channels with the spirit of our Master.

(5) That the Church prepare to sacrifice much more for others in its mission to all the world. This sacrifice may be of money, time, prejudice, comfort, familiar ways of doing things, or the sacrifice of life itself through stubborn witness and by patient years of service of one's fellow men.

(6) That the Church assume its leadership in the world, with all the risks involved, in recognition that the Gospel is a revolutionary matter expected to change men's lives and to turn the world upside-down or right side up again when others have turned it upside-down.

The Review Committee of 30
Ned B. McKenney, Chairman
Erwin H. Bode, Scribe

Guest speaker at the Christian Temple Sunday, July 2, was Chaplain Richard H. Ricker, U.S.N. Guest speaker during August will be Chaplain Herbert Dumstrety. Nine new members were received June 25.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

Istanbul

Formerly known as Constantinople, it is a city of 1,500,000 on both sides of Bosphorus.

July

- 23—Miss Sophie Eldridge teaches mathematics and physics at American Academy for Girls in Uskudar. Before coming to Turkey in 1958 she was head of the department of physics in a Pennsylvania high school.
- 24—Miss Winifred Hertzog was appointed to a short term at American Academy for Girls after her graduation from college in 1960. She is a teacher of English.
- 25—Mrs. Gladys W. Jensen was an active church worker and mother of grown sons when she was widowed in 1956. She took business courses and in 1957 was sent to Turkey as secretary for the mission business office in Istanbul.
- 26—Miss Karen King, a 1960 graduate of Cornell University, is a short-term teacher of home economics at American Academy, Uskudar, which is known throughout Turkey for its courses in home economics.
- 27—Miss Granthia Lavery is a short-term teacher of mathematics at American Academy, Uskudar. She graduated from Middlebury College in 1960.
- 28—Miss Alice P. Lindsley is head of Department of Home Economics at American Academy and also is active in the organization of adult education courses.
- 29—Miss Martha Millet is head of the English Department and acting principal at American Academy for Girls. A high school teacher in Maine before being appointed to a short term in Turkey in 1951, she became a career missionary in 1954.

Elon College Reports Receipts

Total Jan. 1 thru Mar. 31 ...\$4,507.28
Total Apr. 1 thru June 15 ... 5,055.07

APPORTIONMENTS

April 1, 1961 — June 15, 1961

Virginia Valley Conference

Antioch	\$ 30.00
Bethel	22.00
Bethlehem	33.00
Beulah	6.00
Dry Run	5.00
Leaksville	74.00
Mt. Lebanon	16.00
Mt. Olivet (G)	5.00
New Hope	11.00
Palmyra	12.00

\$ 214.00

Eastern Virginia Conference

Bayside	\$ 81.00
Bethlehem (Nans.)	48.09
Burton's Grove	6.00
Centerville	8.00
Cypress Chapel	92.00
Eure	38.00
Franklin	184.00
Franklin, Hunterdale	71.00
Great Bridge	62.19
Holland	74.00
Liberty Spring	90.00
Lynnhaven Col. Comm.	39.00
Mt. Zion	15.00
Newport News	176.28
Norfolk, Bay View	54.00
Norfolk, Christian Temple	241.20
Norfolk, Little Creek	21.00
Oak Grove	16.00
Oakland	95.00
Portsmouth, Shelton Mem.	28.00
Portsmouth, United	31.00
Richmond, First	38.00
So. Norfolk, Rosemont	194.00
Suffolk	240.00
Sunbury, Damascus	46.00
Warwick	29.00
Waverly	59.00
Windsor	24.78

\$2,147.54

Eastern North Carolina Conference

Auburn	\$ 80.25
Chapel Hill	14.00
Damascus	15.00
Fayetteville	13.00
Henderson	90.00
Hope Mills	9.00
Lee's Chapel	18.00
Moore Union	25.00
Morrisville	15.00
New Elam	31.00
Piney Plain	96.00
Raleigh	52.07
Sanford	74.00
Wake Chapel	17.67
Wentworth	4.00

\$ 553.99

Western North Carolina Conference

Albemarle	\$ 69.00
Antioch (C)	2.00
Asheboro	25.00
Bailey's Grove	3.00
Big Oak	8.00
Biscoe	9.50
Brown's Chapel	30.00
Charlotte, UCC	4.00
Ether	50.00
High Point, First	35.00
Mt. Pleasant	17.50
Pleasant Cross	8.00
Pleasant Hill	43.00
Providence Chapel	4.00
Ramseur	42.00
Randleman	33.00
Seagrove	15.00
Shiloh	4.00
Smithwood	10.00
Sophia	7.00
Spoon's Chapel	48.00
Zion	30.74

\$ 497.74

North Carolina and Virginia Conference

Apple's Chapel	\$ 149.00
Asheville	36.00
Berea	15.00
Bethel	10.97
Bethlehem	31.00
Burlington, Bev. Hills	47.00
Burlington, Edgewood	6.00
Burlington, First	68.67
Burlington, Lakeview	14.00
Carolina	24.00
Danville	106.00
Durham	24.98
Elk Spur	4.00
Greensboro, First	256.49
Greensboro, Palm St.	48.00
Greensboro, St. Peters	9.00
Haw River	59.00
Ingram	50.00
Lebanon	30.00
Liberty	44.00
Long's Chapel	31.00
Lynchburg	8.00
Mt. Zion	39.00
New Lebanon	19.80
Pfafftown	74.00
Reidsville	151.00
Rocky Ford	1.00
Salem Chapel	18.00
Shallow Ford	25.00
South Boston	19.00
Tryon	129.00
Union (Va.)	63.89
Winston-Salem	18.00
Zion	12.00

\$1,641.80

\$9,562.35

TWO & ONE-HALF MILLION CAMPAIGN

January 1, 1961 — June 20, 1961

Carolina Hall

Concord Christian Church	\$ 10.00
United Church in Raleigh	167.50
Haw River	289.00
Church of the Wide Fellowship	400.00
New Hope	100.00
Durham	500.00
Greensboro, First	383.25
Greensboro, Palm Street	100.00
Lebanon	100.00
Liberty	78.75
Moore Union Church	78.82
Monticello	41.13
Bethel	300.00
Shallow Ford	25.00
United Church in Winston-Salem	100.00
Auburn	75.00
Wake Chapel	500.00
Salem Chapel	37.00
Oak Level	40.00
Damascus	100.00

TOTAL \$3,522.97

Virginia Hall

First Congregational Church in Newport News	\$ 500.00
Congregational Christian Church in Winchester	200.00
Franklin	1,213.00
Oakland	500.00
Liberty Christian Church	190.00
Union Church in Virgilina	50.00
Rosemont	100.00
Christian Temple	750.00
Suffolk	2,000.00
Great Bridge	300.00

TOTAL \$5,803.00

TOTAL OF CAROLINA HALL AND VIRGINIA HALL \$9,325.97

Guest speaker at Beverly Hills, Burlington, July 2, was Mr. Sam Riley, a member of that church. Mr. Riley spoke on "Dual Role Christians." The pastor, Rev. Kenneth Register, was attending the General Council in Philadelphia.

Sermon topics for July 9: Rev. William R. Stevenson, Tryon, "Life's Basic Ingredient"; Rev. Robert Kimball, Burlington, "Life's Most Important Moment."

Thomas, The Realist

Background Scripture: John 11:5-16; 14:3-6; 20:24-29; Acts 1:13.

Devotional Reading: I John 1:1-7.

Memory Selection: **Blessed are they that have not seen, and yet believe.**
John 20:29.

As has been the method in dealing with the other individuals in this series of lessons of Personalities of the New Testament, we will consider Thomas as shown by three "Candid Camera Shots" which give us about all the knowledge we have of him in the New Testament.

Thomas The Daring

We do Thomas an injustice when we call him "a doubter." To be sure, as we shall see later, Thomas did ask questions, and Thomas had some doubts. But that was not the distinguishing mark of the man. Thomas was really a daring, courageous man. Take, for instance, the first picture of him in today's lesson. Jesus has just received word that Lazarus is sick and the request from the sisters, Mary and Martha, that he come right away. When the Master states that he is going back to Judea again, the disciples are amazed. "Going to Judea, Master? Did not the Jews threaten to stone you the last time you were there, indeed tried to stone you? And you are thinking of going back there again, and so soon?" But they were not speaking for Thomas. Somebody in Judea needed Jesus, and Jesus ought to go. And if he went, he ought not to go alone. To be sure, it meant danger and perhaps even death. But Thomas said "Let's go — even if it does mean death!" That was not grim fatalism; that was great heroism and loyalty. We need more people who have this spirit. There are all too many of us who see things to be done, wrongs to be righted, causes to be espoused, who are content to play it safe and to save our necks. We need people who say "Let's go!" Too many Christians are on the defensive. They say "let be" instead of "let's go!" What a different world this would be if more people had the spirit of Thomas, and would say, "Let us go!" "The Son of God goes forth to war; who follows in his train?"

Thomas The Realist, Or Doubter

We could use the caption, "Thomas the Doubter" without being unfair to Thomas if we used the term in its best sense. Thomas had some questions which deserved an answer. Jesus said that he was going away, and he told the disciples they knew the way. But alas, they were slow of understanding, and Thomas frankly

said that if they did not know where he was going, how could they know the way! Thomas did not feel that it was a sin to ask questions. He was not ashamed to confess his doubts. And the reply and attitude of Jesus indicated that Jesus did not think it was wrong. Alas for the man who never has any doubts, who does not ask any questions, who does not use his mind in religion! Doubt has a place in a growing life. One of the characteristics of adolescence and later youth is a spirit of doubt. Everybody who deals with young people knows this, or ought to know it. And that is not a sin; it may be a virtue. To be sure it must be honest doubt. There is, of course, a doubt of sheer skepticism or cynicism. One must not be content to live with his doubts or by his doubts. But doubt in the sense of honest inquiry, of a desire to know the truth, to get answers to life's questions is a wholesome and helpful thing. And as the poet wrote, "There is often more faith in honest doubt, than in man-made creeds."

Perhaps Thomas got his reputation as the "Doubter" because of the post-resurrection appearance of Jesus. For some reason, Thomas was not with the disciples when Jesus first appeared to them. Full of amazement and joy, they told Thomas about it all. Now Thomas was an intensely practical man, with no poetry in his blood, and he just could not understand how this could be. He frankly told the disciples that unless he could see the print of the nails in Christ's hands and put his finger into the print of the nails, and thrust his hand

into Christ's wounded side, he would not believe. He asks for proof. It is to be noted that although he wonders, his mind is not closed. He is willing to accept the truth when he sees the truth. The fact is that it is not so much a matter of doubt, as the agony of struggling faith. Call it doubt if you will; it was honest doubt. He was not simply putting up an argument; he was asking for an honest answer. There were some questions for which he did not have the answers and this was one of them. There are many people today, and especially young people, who have questions about religion. Let us give them honest answers. They want to be led; lead them.

Thomas The Devoted Disciple

Jesus met Thomas' incredulity with factual evidence. When he appeared a week later, Thomas was with the disciples. Jesus said unto him "Reach thither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Here was evidence beyond question. Strangely enough, Thomas did not do as Jesus suggested — he did not reach forth his hand and touch Jesus. Instead he cried out "My Lord and my God!" And he probably fell on his knees as he said it. Doubts were gone, questions were answered. His Lord was alive again. There was no doubt about that. Convinced that it was his beloved Master, he acknowledged him as Lord and God, and followed him, so tradition has it, to martyrdom. This is the logical result of doubt issuing in faith — love and loyalty to Christ, the Son of God.

Doubt has a place in the religious life. But it is a way station, not a destination. One cannot very well live by his doubts; he should live by his faith. "He that doeth the truth, cometh to the light," said Jesus. Honest doubt can be and should be a stepping stone to faith.

Rev. Rosser L. Clapp, pastor of Garner Community Church, will be among those attending the Eastern Summer School, Deering, New Hampshire, July 12 - August 2. This summer the school is designed for ministers working with newly organized churches.

Two circles of the Women's Fellowship of Pleasant Ridge met Friday, July 14, to hear a book review given by Mrs. Dolan Talbert.

SUNDAY SCHOOL LESSON JULY 30, 1961

By Rev. H. S. Hardcastle, D. D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Thanks For Many Friends

Walstein W. Snyder, Superintendent

Dear Friends:

We are most happy to have this good report for the week. The total of \$1,682.33 is almost enough to meet the average cost of operation of our Home for one week. The Sunday schools and churches were most generous in remembering us this week. We hope they will continue the fine work and that other friends will join them in remembering our Home during these "lean" summer months.

June 28 - July 2 Superintendent Snyder attended the General Council of our Congregational Christian Churches, which met in Philadelphia, Pennsylvania. He returned to Elon College Sunday, July 2, and Monday, July 3, left for a week's vacation with his family in Eastern Virginia. During the second week of July he had a visitation program among churches, ministers and lay friends in the Eastern Virginia Conference, as a means of preparation for our fall Thanksgiving campaign. Mr. Charles E. Perkins, our farm manager, was also on vacation for part of this week of July 4. During the absence of Supt. Snyder and Mr. Perkins, Assistant Superintendent John D. Biggerstaff took charge of the administrative affairs of the Home as well as the farm operation.

A number of children have had their vacations, several are away at this time and others are yet to go. We have some few boys and girls who have not been spoken for as yet, but before the summer is over all will have enjoyed their vacation.

On Wednesday, July 5, the Service League of Burlington, N. C., took all of our older boys and girls for a picnic supper. The ladies in this civic organization have been most helpful to our boys and girls. One group of the ladies works with our younger children one day each week. Another committee from the Service League plans a program for the older boys and girls twice a month. They may take the children to visit some interesting place in Burlington or Alamance County. They take them bowling, swimming, roller skating and picnicking. They also have instructional courses on various subjects for the older boys and girls. The assistance of the Service League is most

helpful to our program and beneficial and enjoyable for the boys and girls.

We are most grateful to the Service League and to many other friends like them for the help they give us in working with our children.

July Birthdays

Eugene Ray	7- 3-49
John Cowan	7-11-46
Grover Beckley	7-12-53
Marie Turner	7-24-48
Mr. John Biggerstaff	
Assistant Supt. — July 1	
Mrs. Maude Crutchfield	
House Mother — July 25	

REPORT FOR JULY 3, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 94.50
Eastern Virginia Conference	252.75
Eastern North Carolina Conference	106.91
Western North Carolina Conference	381.96
North Carolina and Virginia Conference	174.48
Total	\$ 1,010.60
New Hope Christian Church, Roanoke, Ala.	5.00
Farmers' Cooperative Exchange, Inc. (dividend)	14.04
Young Married Couples' Class, Third Avenue	
Christian Church, Danville, Va.	5.00
Harrison Factors Corp. (dividend)	15.00
Kingsport Press, Inc. (dividend) .....	.75
In Memory of Mrs. Bertha Riddle	10.00
In Memory of L. L. Smith	10.00
In Memory of Mrs. B. J. Vestal	10.00
Special Gifts	601.94
Total	\$ 671.73
Total for the Week	\$ 1,682.33

W. N. C. Sunday School Convention

By Mrs. H. S. Clark

The Sunday School Convention of the Western N. C. Conference of Congregational Christian Churches met at Liberty church June 28. The Convention theme was "Doorways and Directions in Christian Education."

The Convention opened at 10 o'clock with Rev. F. C. Lester presiding. The opening worship service was given by members of the Shiloh Sunday school.

Reports from the different Sunday schools were given. Count of churches represented, number of superintendents present, and count of teachers and ministers present was taken.

The Rev. Robert Knowles, Minister of Christian Education for the Southern Convention, was the morning speaker. He spoke on "The Educational Mission of the Church."

At the noon hour the meeting was adjourned and everyone was invited by the Rev. Thomas Liverman, host pastor, to enjoy a delicious lunch prepared by the ladies of the church.

At one o'clock the afternoon session was called to order and members of the High Point Sunday school conducted the worship service. The afternoon speaker was Lacy Presnell, Jr., assistant superintendent of Randolph County schools. He spoke on "The Good Teacher." This was followed by a panel discussion, with a panel composed of Rev. Robert Knowles, Rev. F. C. Lester, Miss Ruth Dunn, and Mrs. Grant Burns. New and better ways of teaching were discussed.

A short business session was held. The following slate of officers was installed by Rev. Robert Knowles:
 President: Lacy M. Presnell, Jr.
 Vice President: Clay Yates
 Secretary: Mrs. Grant Burns
 The 1962 Convention will be held at the Northview Community Church, three miles north of Sanford, N. C.

Western North Carolina laymen are reminded of the rally July 29 at Pleasant Ridge.

Welcome

(Continued from Page 3)

a few churches which probably occasionally look back to Plymouth Rock and say, "From it we came." But we have other and strong traditions, a Congregationalism which stems from Wales and Sweden; an Association wholly composed of churches of the Christian branch deep-rooted in an autonomy as free as the winds; a Western Pennsylvania group of Evangelical Protestants coming into our Fellowship from sources very close to the Reformation; and churches of a free order but of Nationalistic background seeking fellowship, belonging and community: Slovak, Armenian, Hungarian. We all welcome you.

Another will welcome you in the name of Philadelphia, City of Brotherly Love. But most of Pennsylvania lies outside Philadelphia. There are other and great cities known far and wide for their production of steel and the by-products of steel — and pickles. There are areas where coal, hard and soft, is mined. There are broad valleys whose soil is fertile and where contented herds graze and abundant crops grow. And our ridges are long and towering and our rivers are as beautiful in their flow as they are melodious in name. We are well called the Keystone State. In the name of all this strength of industry and scenic beauty we welcome you.

Some of you come from conferences and states in which our Evangelical and Reformed brethren are few in number. Evidently they swarmed in Pennsylvania. You find them almost everywhere. And wherever you find them you like them, and from them you receive a fellowship that is warm, generous and forthright. How patient they have been. And how understanding. In their attitude toward us they have been courtesy personified and Christian grace exemplified. We will get along well together. We welcome you as a Conference which has gone on record to become an acting Conference in the United Church of Christ.

We welcome you as fellow Congregational Christians. I am confident never before have there been so many Congregational Christians in Pennsylvania as there are at this moment. This in itself must be something in history. It is wonderful indeed to have this General Council, destined to be a memorable Council, meeting

within the bounds of our Conference. We thank you for coming. We invite you to come again. We hope you will want to do so. The circumstances and environment are different from those of most of our Council meetings but we trust you will enjoy the change and find that God indeed is nearer than ecclesiastical windows, steeples and pews, and that his Spirit can guide and lead and govern wherever we gather with open minds and questing spirits.

Mr. Moderator, we are not anticipating parliamentary involvements which you could not resolve without the assistance of any other instrument than your raised hand or voice, but by reason of precedent and in order that you might have something to hold in your hand while you preside over these sessions, we Pennsylvanians wish to present you with this gavel, a gavel made from walnut wood grown and hewn at Harman Center, the capital, as it were, of our Conference.

VACATION BIBLE SCHOOL AT HOLLAND

By Mrs. James R. Jones

Vacation Bible School at our church was June 26 through June 30. We had an enrollment of 55 children and an almost perfect attendance. The students ranged from 4 to 18 years of age. Mrs. C. Carl Dollar taught the Beginners. Mrs. Clyde Johnson was the teacher of the Primaries. Mrs. J. R. Darden taught the Juniors and Mrs. Hendricks Jones was the teacher of the senior group. Mrs. John Henry Powell and Mrs. Thomas Jones were the music instructors and Mrs. George D. Underwood, Jr. and Mrs. Horace Mackey were the art instructors. Mrs. E. T. Batten directed the games for each class and Mrs. Ayler Holland told a story each day to the individual groups. Mrs. Sumner Rawles was chairman of refreshments. The directors were Mrs. Wilkerson Holland and Mrs. Kenneth Garren. The children were served drinks and cookies each day and on Friday they had a picnic lunch at noon.

The parents were invited to come at 12:30 Friday afternoon and see the work the children had done during the week. At 1:00 the children, parents, and teachers had a brief worship service in the church led by Mrs. Wilkerson Holland. Bookmarks were given to all children with a perfect

attendance during the week. Each class had a part in the service and the children presented an offering of \$26.25 to be sent to provide food for orphan children in Korea.

We want to thank the directors, teachers, and helpers for a wonderful Bible school week of learning for the children.

Churches Aid Angola

Terrorist actions in Angola, which have already resulted in thousands of deaths, have caused 77,000 Angolans, to date, to flee across the border into the Congo. Reports received by Church World Service from the Congo Protestant Relief Agency in Leopoldville, and the World Council of Churches in Geneva, confirm a growing state of emergency which the churches — Protestant and Roman Catholic — the United Nations and the Red Cross are trying to cope with.

Telephone calls early last month from missionaries near the border brought the first assistance to some 6,000 Angolans concentrated near Kimpangu, who were in urgent need of food. Six and a half tons of CWS food stuffs, Norwegian fish and meat provided by the Mennonites, were on their way next day. An African Protestant deacon, several Roman Catholic sisters and a government official in the town made up the distribution committee.

The reports from the Rev. Ernest Lehman, administrative secretary of the CPRA in Leopoldville, also noted that the UN had made food, transport and some funds immediately available and has promised trucks and jeeps to transport the food supplies and clothing sent by the church agencies. Another report from CPRA included a plea for blankets. "The cold season has begun," it said, "and on the highlands along the border there is little shelter from the wind for the refugees who have only the clothes in which they escaped."

Reporting for Church World Service of the National Council of Churches, the Rev. Frank L. Hutchison, associate director of Overseas Program, said that several more tons of beans from the Christian Rural Overseas Program (CROP), milk and rice have been shipped to the Congo for Angolan refugees and that warm clothing is on the way.

God, Eternal Spirit, Father

The Statement Of Faith

We believe in God, the Eternal Spirit, Father to our Lord Jesus Christ and our Father, and to his deeds we testify.

He calls the worlds into being, creates man in his own image and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death, and reconciling the world to himself.

He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues and races.

He calls us into his Church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him.

A Hymn Arrangement

(To be sung to tune of "Austrian Hymn" or "Erie")

God, Eternal Spirit, Father
Of our Lord, and of mankind!
Now to Him we come believing,
His Creation bring to mind.
Worlds He makes, and in His image
Man, to ponder life and death;
Seeks in love to save all people,
Judges by His Holy Breath.

Jesus Christ, the Man of Nazareth,
Crucified and risen Lord,
Comes to share our common nature
And fulfill Thy Holy Word.
He who conquered sin and dying
Victor evermore shall be,
Reconciling men and nations
To each other and to Thee.

Now created by Thy Spirit
Stands the Church in full array,
Binding in one holy concord
All who worship Thee today;
Men of every land and nation,
Every age and tongue and race,
Witnessing as Christian brothers
To the oneness of Thy grace.

Hear the call to be disciples,
Cost to render, joy to claim;
Eager to declare the Gospel,
Stemming evil in His Name;
Sharing Christ's own baptized nature,
And His table made our own,
Joining, at His gracious bidding
In His passion and His crown.

Take His promise, you who trust Him,
Find forgiveness by His grace,
Join the search for peace and justice,
And eternal life embrace;
For His kingdom knows no ending,
Nor His purpose time or tide;
Blessing, honor, power and glory
Evermore in Him abide. Amen.

(William Nelson)

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches,

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

JULY 25, 1961

NUMBER 29

C. 2

Danieley Takes Office



Dr. J. Earl Danieley, right, Elon College president, is shown in Philadelphia shortly after being named president of the National Laymen's Fellowship of Congregational Christian Churches. With Dr. Danieley is the outgoing president, William Bradford Smith, of Madison, Wisconsin. (See article on page 12.)

SUBSCRIPTIONS

3,311

QUESTION

How Can We Make It 5,000?

PLEASE

Tell Us and Help Us

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office: Elon College, North Carolina.

Here And There Among The Churches

The topic of the sermon preached by Rev. Frank Hamilton at our Norfolk church Sunday morning, July 16, was "The Church In An Age of Peril."

Five young people from our Tryon church attended a junior high camp sponsored by the Southern Synod of the E. and R. Church at John's River Camp last week. Rev. William R. Stevenson, pastor of the church, was one of the adult leaders at the camp.

Guest speakers at Community Church, Garner, during the absence of the pastor: July 16 — Mr. John Biggerstaff, assistant superintendent, Home for Children, Elon College; July 23 — Mr. T. N. Daughtry, Clayton, N. C.; July 30 — Rev. Thomas Madren, pastor, Hines Chapel.

Men of the Western North Carolina Conference should be planning to attend the Laymen's Fellowship Rally which is to be held Saturday evening, July 29, at Pleasant Ridge. Clyde Pell, president of the Western North Carolina Laymen's Fellowship, reminds the men of the Conference that this will be "Ladies Night." Entertainment will be provided by the well-known quartet, "The Carolinians."

Rev. William A. Cousins was installed as pastor of our South Norfolk church Sunday afternoon, June 25. Rev. Clyde L. Fields, superintendent of the Southern Convention, preached the sermon. Others who participated in the service were Dr. L. E. Smith, Dr. Frank Hamilton, Rev. Lanson Granger, Rev. J. H. Dollar, and Dr. George Alley. After being installed, the new pastor led the congregation in a service of Communion.

Members of the Laymen's Fellowship of Union Ridge, Burlington, met for their annual ice cream supper Saturday, July 15. Each layman was to bring his family and a freezer of ice cream.

"What If You Were God?" was the topic of the sermon preached by Rev. Kenneth Register at Beverly Hills, Burlington, N. C., July 9. The church has recently installed new memorial windows.

HARDCASTLE TO RETIRE

The Rev. H. S. Hardcastle, D.D., a minister in the Southern Convention for the past 46 years, has resigned the pastorate of Berea Christian Church, Driver, Virginia. He and his wife Mary have bought a house near the edge of Portsmouth, Virginia, in a wooded area overlooking Hare Creek and the Elizabeth River. There they plan to live after December 31, 1961, when his resignation becomes effective.

DEDICATION OF GIFTS AT MT. ZION

A service of dedication was held during the morning service May 14 at Mt. Zion, Eclipse, Virginia. Gifts which were dedicated included communion table, pulpit, lectern, cross, vases, candlesticks, Bible, offering plates, chimes, rug, Sunday school rooms, and vestibule. The congregation joined the minister, Rev. James Madren, in a litany of dedication.

After the morning sermon a picnic dinner was held in the community hall.

During the absence of their pastor, Rev. Winfred Bray, members of Union Ridge, Burlington, N. C., are taking charge of the Sunday services. July 23 Franklin Chandler was the speaker and Tommy Thompson was the liturgist. July 30 Odell Gilliam will be the speaker and Felix Simmons will serve as the liturgist.

ROSEMONT JUNIOR HIGH P. F.

By Doris Ann Blake

The Junior High Pilgrim Fellowship of Rosemont went to a beach party at the Y beach June 22. We had lots of fun swimming and no one got hurt. Since the salt water made us hungry we roasted hot dogs and marshmallows. We invited our pastor, Mr. Lewis, and his family to the party, and he grilled most of our hot dogs. Then it started raining and we had to go home.

DELEGATES TO GENERAL SYNOD

The Credentials Committee reported attendance at the recent meeting of the General Synod of the United Church of Christ as follows:

Evangelical and Reformed	
Ministers	139
Lay Delegates	134
Associate Members	76
	<hr/>
	349
Congregational Christian	
Ministers	258
Lay Delegates	186
Associate Members	67
	<hr/>
	511
Total Voting Delegates	
Ministers	397
Lay Delegates	320
	<hr/>
	717

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Babies Honored

July 2, 1961, United Church, Portsmouth, Virginia, honored babies born to members of the church since January 1, 1961. Mrs. Hubert J. Martin, superintendent of the cradle roll department, presented rosebuds to Mr. and Mrs. Crutcher, parents of Jennette Devon Crutcher, born April 26, 1961; and to Mr. and Mrs. Gaspire Nagy II, parents of Gaspire Nagy III, born June 2, 1961.

Ingram Women's Fellowship

By Charlotte Davis

The Women's Fellowship of the Ingram Church has been very busy this year. We meet each month in the home of a member. A well planned program is presented in every meeting.

A lot of credit is due our faithful president and our secretary-treasurer, Mrs. Howard Whitlow and Mrs. J. K. Landrum, for keeping the meetings interesting and seeing that the projects are carried out.

The World Day of Prayer was observed with churches in the surrounding communities.

Our Bible study for the year was taught by our faithful and beloved pastor, the Rev. W. A. Rich. He is a wonderful teacher and made the study interesting and very helpful.

The ladies of the Pleasant Grove Fellowship were invited to hear Mrs. F. C. Whitlow review the home study book entitled, "Safe In Bondage." Mrs. Whitlow also reviewed the foreign book, "Into All The World Together." We also had the privilege of seeing the film by the same name at an earlier date when we had our Mission Meal.

A public service was held at the church for the giving and dedication of "The Woman's Gift."

We had six members to attend the Spring Rally at Liberty Church.

We have met the Friendly Service quota. Through the year we have been able to reach out a helping hand to others who are less fortunate in surrounding communities.

We are ever mindful of our church and its needs. We do all we can to make it more inviting to its members, friends and neighbors.

Four Friendly Service turnover charts are available from the office of the National Women's Fellowship. The only charge is for return postage.

July 25, 1961

REVIVAL AT APPLE'S CHAPEL

By Mrs. E. H. Thompson

The annual summer revival was held at Apple's Chapel July 9 through July 14. Rev. J. L. Neese did the preaching. Mr. Neese was pastor here several years ago and his preaching was well received. The attendance was good throughout the week with 317 in Sunday School on Sunday following the revival. There were several decisions for Christ and many rededications to Christ.

On Sunday our hearts were thrilled when Pastor Leebrick opened the doors of the church and thirteen came forward to unite with the church, three by transfer of letter and 10 on profession of faith.

The subjects and texts of Mr. Neese's sermons for the week were as follows: HOW TO HAVE A REVIVAL, II Chr. 7:14; PRAYER FOR A REVIVAL, Hab. 3:2, Ps. 85:6; MAN'S EXCUSES AND GOD'S ANSWERS, Luke 14:18; GOD'S REMEDY FOR SIN, Isa. 1:12; A NEW CREATURE, II Cor. 5:17; and SECOND COMING OF CHRIST, James 5:8.

Rev. William T. Scott, Jr., attended a Preaching Clinic at Duke during the second and third weeks of July. He is the pastor of our Durham church.

In Appreciation Of Mildred Walker's Mother

By Miss Lillian Gregory

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Rev. 14:13.)

On May 16 Ada Holland (Mrs. Robert W.) Walker, mother, friend, spiritual guide and wise counselor to many, received the inheritance prepared for all true and faithful servants of God the Father. Having kept the faith, she finished her earthly course, leaving to all who knew her the legacy of the richness insured by the sincere and joyful practice of a Christian life.

A member of Fellowship Congregational Church of Tulsa, Oklahoma, she was an active participant to her very last hours. Our loving concern and sympathy go out to her family and many friends.

She was a church leader and mother of a family of church leaders, one of

Fair Warning

The New York Court of Appeals has ruled that a grocer is liable for injuries to the family of a shopper to whom he sells harmful food. We hope this decision will apply to the liquor dealer. If he were to be held responsible for the harm done to his customers and their families it would, indeed, be a brave and hardy man who would continue to sell liquor.

Under the pure food laws manufacturers are compelled to state plainly on the packages containing food-stuffs, the ingredients thereof. It is our opinion that bottles of liquor and packages of tobacco should state clearly the kinds and amounts of poisons therein contained. Boys and girls ought to be warned of the dangers of alcoholic drinks and of the many kinds of poisons contained in tobacco smoke, as a basis for deciding whether or not they wish to incur habits that are likely to enslave them for life.

In Christian Economics

The most expensive furniture in the church is the empty pew.

—The Bridge Messenger

Rev. Daniel Bowers, new minister at Portsmouth, used the question "Where Do You Live?" as the topic for his sermon Sunday morning, July 16.

whom serves on the staff of the National Women's Fellowship and is editor of GUIDE POSTS. Her firm faith finds expression in Harriet Beecher Stowe's words:

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer;
Sweet the repose beneath thy wings o'er-shading,
But sweeter still to wake and find thee there.
So shall it be at last, in that bright morning
When the soul waketh, and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious tho't, I am with thee.

Pastors -- Lucky Fellows

Pastors are those people who, having decided to give their lives in service to Christ through his Church, are the leaders of congregations of people who also seek to serve. Pastors learn to know people by visiting with them at home, in hospitals, in places of business, in play places, and on social occasions — and in church meetings of a variety of kinds. Pastors undertake to translate the story of Jesus and his redeeming love so everyone can understand, accept, and use the blessings of God with joy. Pastors enter into human experience of joy and sorrow with the people of their parish, and bring light to dark places, courage in times of difficulty, and humility when success crowns human endeavor. Pastors undertake to help God lead people in paths of righteousness.

This is the season when pastors take vacations. Some people wonder why. They say the Devil takes no vacation. Neither does God. But pastors are neither. They are human, and the human machine needs rest. Pastors are constantly giving — at church and in the parish. Sermons become very stale unless there is time for refreshing the mind. Counsel to the

sick, the young, the socialite, the person eager to earn money, the sinful, can not be its best unless the giver shares experience with others who are in the same business of counseling and unless there is time for refilling the soul by taking time to think, to feel, to study, and to pray. Vacations for ministers is not lost time; it is time spent in refurbishing the storehouse of knowledge and spiritual power.

Not everyone can be a pastor. This high privilege is for only a few — called to be pastors, called by the Infinite, and called by a congregation. Not all ministers of churches are real pastors. They may be business men and preachers without ever sensing that divine gift of being able to enter into the deep and difficult experiences with people. Some know the joy.

Lucky fellows! They have the confidence of God and a congregation.

Sometimes laymen — on vacation — remember their pastors back home, lift them in prayer, and hasten home to be there for the Sunday service when the pastor calls his sheep by name as he ministers for his Lord.

Membership In The Church Of Christ

On page 16 is a list of churches of the Southern Convention which have voted to enter the United Church of Christ, those which voted against, and those which had not reported a vote by June 1, 1961. (This may not be an exact list. Corrections will be made gladly.) These lists show clearly the churches that are now in the United Church of Christ and those that are not. What of the future?

The United Church of Christ is composed of all the Evangelical and Reformed congregations, and those Congregational Christian churches that have voted to enter. These will all be listed on the rolls of the United Church, and will work together through conferences, the Convention, and the General Synod with its instrumentalities — or what we have known as boards and committees. They will have no difficulty because the Constitution and By-Laws are now operative and the church machinery is at work.

For some time to come the Conferences and Convention will continue somewhat as heretofore, and certainly in the sense that churches which have not yet voted to share in the United Church of Christ can continue to be members of conference and convention as heretofore. It is hoped, devoutly so, that all the churches of the Convention will soon elect to be members of the United Church, the main stream of our denomination. There appears to be no real reason for any church or minister to miss the fellowship of the larger group.

As rapidly as can reasonably be done the United Church should become a reality in our midst. This will mean a re-grouping of churches so those near together can work together, and so all the work of the former groups can be done more effectively.

This larger fellowship can enrich the lives of all, and will be helpful to all who accept it quickly and happily. Hesitation and fear are harmful in this as in all other matters.

Many of our ministers are filling out the blanks which have been sent them and forwarding them to the Conference secretaries or the Convention Office so they will be enrolled in the United Church of Christ. Please remember that no church name and no minister's name will go on the list without it being requested by the person involved. No one else can do it. Be sure that your name is recorded in the United Church of Christ as well as in the Lamb's Book of Life. There may be some connection between the two.

“Ladies Of The Parsonage”

That lovely title was given to the recent advertisement of the Retreat to be held at Moonelon August 9-11. It is so much better than “The Gabbing Girls” or “The Parsonage Power,” or “Serving Saints,” — but who would think of using such phrases concerning the charming people who keep ministers fed, clothed, and inspired?

Well, here's hoping that ALL wives who supervise parsonages in the Southern Convention will be given freedom three days in August so they can share their secrets, talents, hopes and fears with others of like mind in the serene surroundings of Moonelon Camp, Elon College, North Carolina. “Ladies of the Parsonage,” we salute you, and wish you happiness.

Until comparatively few years ago the United States Weather Bureau issued weather predictions on a day-by-day basis. As knowledge of the atmospheric conditions advanced, forecasting, in addition to daily predictions, changed to a five-day basis, and in very recent years a 30-day forecast has been made on the first and fifteenth of the month.

Now an 88-year-old physicist who studied the weather and sun for nearly 50 years, and made numerous experiments and tests, has advanced a prediction of the weather to span 273 months.

This elderly weather and sun expert is Dr. Charles Greeley Abbot, a member of the First Congregational Church, Washington, D. C. He was secretary of the Smithsonian Institution for 26 years, retiring July 1, 1945, but has continued his studies of the weather.

An annual feature of Dr. Abbot's church is his lay sermon on the wonders of science. In these sermons Dr. Abbot does not explain away man's future existence but clarifies many of the mysteries of life.

Basically, Dr. Abbot's theory of the weather is that it repeats itself at regular intervals. Almanac makers have for more than 150 years based their calculations on certain cycles, but Dr. Abbot discarded all the generally accepted cycle theories and worked out one of his own. He says that the sun and the moon go through master cycles of 273 months each. These master cycles, he says, are broken into 27 periods of varying durations. Theoretically, the weather one day will be the same as it was 273 months previous. But variables, like smoke in the atmosphere keep the weather from repeating itself exactly.

Dr. Abbot can forecast the amount of rain or snow in any given area for any specific time within the 273-month period. In his recently published report he listed 32 cities and indicated how much snow and rain they will have month by month.

Some years ago when Dr. Abbot began to test his long-range weather theory the press gave him publicity and mentioned that he could forecast what the weather would be a year in advance in many areas. An Iowa farmer read about Dr. Abbot's theory and wrote asking what the precipita-

tion would be in the farmer's area the next year. On the basis of Dr. Abbot's reply, the farmer planted more corn than usual and greatly profited by it. He sent Dr. Abbot's church a check for \$100.00 after the scientist refused to accept the money himself.

Dr. Abbot says that some meteorologists say his weather theory is "old stuff", but that does not bother him. His 78-page report sponsored by the Smithsonian Institution and the Association for Applied Energy, Phoenix, Arizona, is being used by hundreds of enterprises that are

affected by the weather, especially farmers, oil men, bathing suit manufacturers, and transportation lines handling perishable fruits, vegetables, and livestock.

There is an old saying, improperly credited to Mark Twain (Samuel Clemens), that "everybody talks about the weather but nobody does anything about it." Dr. Abbot apparently has done something about it, but the old saying will likely persist, for Mark Twain issued repeated statements to newspapers of his day that it was his literary associate, Charles Dudley Warner, who made the statement.

C. B. Riddle

A MEDITATION

By John G. Truitt, D.D.

WORDS OF THE LORD

"The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Psalms 12:6.

The words of the Lord—how beautiful! "Now ye are clean through the word which I have spoken unto you (John 15:3)." Or take this one: "And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only and my servant shall be healed." And when the centurion by his words of true logic and faith explained what he meant, "Jesus said to them that followed him, Verily I say unto you I have not found so great faith, no, not in Israel. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour!"

The words of the Lord! By them the spirit of man is made clean and active for good; by them the body of man is made whole and strong, and the width of the power and beauty of his love is magnified.

The words of the Lord, tried silver in a furnace of clay! Purified seven times, and thus perfectly pure! Above the demons that may control a strong man, the waves that may wreck the disciples' boat, or the fish that may disappoint expert, night-long fishermen! Words that may give faith, courage, and hope to countless saints across the centuries!

"And when they had brought their ships to land, they forsook all and followed him (Luke 5:11)." And how they followed him! Doing his will, preaching his word, turning the world upside down for his sake, and hazarding their very lives unto the death! His words were the words of the Lord; and they loved him, obeyed him, and showed that "greater love" which they had had from him, and gave their lives to the church and to the world and right back to him.

Has he spoken his words to you? Yes, indeed he has; and perhaps you have, like so many of us, taken them all too lightly. Said Jesus: "The words that I speak unto you, they are spirit, and they are life." Let us trust them, do them!

Riggs Family Return To India

3843 Madeleine Drive
San Jose 27, California
May 25, 1961

Dear Friends of the Christian Sun:

When we last wrote, our baby had just arrived. It was such a thrill for the children to have a new baby sister — much better than any Christmas present we could have produced. It was a thrill not only in January, but continues to be so as our little Mary grows and develops. The older children are always testing her to see what she can learn today. They even try to teach her how to walk and talk at four and a half months. Little Mary amazes me by looking for all the world as if she might really succeed in doing one or both — but not quite!

The first of April Ed began his tour of the churches. It gave him a chance to meet and talk with many of you. Because of his long absence from home we decided to leave Kentucky and settle here in California, so as to be near my parents. It meant that I could be close enough to be near Mother, and also go with her on her visits to Daddy, who is in the hospital most of the time. He has been somewhat better since I was home, and is able to be at home for short visits, so it has made our move well worth while. I have been able to be of some companionship to Mother, and also transport her here and there in our car.

It was very difficult for Louis, Joy, and Martha to leave school in Kentucky. They had liked their classes and thoroughly enjoyed American school life. It was hard to explain to them that I had a mother who needed me. Now that the move is over, though, they have found new friends and are able to handle their school work here also. They have put on a lot of weight this furlough . . . I think it must be the fault of the good milk, ice cream, eggs and meats. They are eager to get back to India, though — and especially to our village.

Cordially,
Fran

Dear Friends,

It is much too long since we wrote last. We seem to react to American life like everybody else — too busy to find time to write, and yet nothing special to write about! However, in our case, if a lot of traveling about the country is news, we have plenty of that to report this time.

The decision to move the family out here was made rather suddenly the last minute. I quit the hospital job in Kentucky a week early and drove the family straight across the country the last week in March. We chose the southern route, through Oklahoma, New Mexico, and Arizona, in order to minimize the possibility of snow and cold weather. We did run into snow in Arizona anyway. However, I guess if we had waited till April we could have had our pick of all varieties of bad weather just about anywhere in the country.

After seeing Fran set up in an apartment here and the children started in school, I flew back east to start the six-week tour of churches. I am just back again, having had unfor-

gettable visits with friends, new and old, in Massachusetts, Virginia, North Carolina, Florida, Illinois, and Ohio. Everywhere I went I had experiences I would have like to share with the family. But taking the children out of school, and having a tiny baby continually on the move, for six weeks, would have been out of the question.

At any rate, it is definitely nice to be reunited with the family, and able to relax for awhile, except for a few local appointments. Since we sail from the West Coast, there will be no more traveling, or chance to see those of you whom we have missed. Our boat will definitely be the **Canberra**, leaving San Francisco July 20th, via Hawaii and Australia to Ceylon, arriving in Columbo August 18th. From there it is only twenty-four hours by train and ferry boat to home territory in South India. (But our first job will

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

Istanbul

Formerly known as Constantinople, it is a city of 1,500,000 on both sides of Bosphorus.

July

30—Miss Helen L. Morgan, on furlough in the U. S. 1960-61, is principal of American Academy for Girls in Uskudar, where she also teaches English. Miss Morgan went to Turkey for a 3-year term and accepted appointment as a career missionary in 1955.

31—Miss Mary Olmstead was appointed to a short term as teacher of English at American Academy for Girls after her graduation from the University of North Carolina in 1959.

August

1—Mr. and Mrs. Felix L. Powell began 5-year terms at American Academy in 1958. He teaches music, choral work, and beginning English; she teaches chemistry and psychology.

2—Miss Alice Reed was made a missionary emerita of the American Board in 1960, after 44 years of service in China and Turkey. She went to China in 1916 as a member of the Grinnell-in-China group. Following Japanese invasion in 1937 her presence as a neutral American helped to make possible a continued Christian witness in Shantung. She was repatriated on the Gripsholm in 1942, but returned to China in 1943, staying until Communist occupation made it necessary for her to leave. In 1951 she transferred to Near East, where she was assistant principal of Uskudar School. In both the Far East and the Near East, the name of Alice Reed is cherished by students, co-workers, and fellow-administrators.

3—Miss Anne Stewart, who served a two year term at Pierce College in Greece 1954-56, has retired from Phillips University in the U. S. and has gone for 3-year term as administrative secretary and English teacher at American Academy for Girls, Uskudar.

4—Miss Keitha VanEngen graduated from Oberlin College in 1960 and is teaching high school English at American Academy for Girls, Istanbul, for three years.

5—Mr. and Mrs. Arthur Whitman, Jr. commute across the Bosphorus from home to work. As Mission Treasurer he is concerned with financial, legal and property affairs of our mission institutions.

be to get Louis and Joy settled back in school in Kodai, so there will be a further delay before we are actually back in Kilanjunai.)

What do we look forward to then? It is hard to tell, because we have not heard whether the Indian Government will proceed with its plan to make Kilanjunai a model rural leprosy control center or not. If so, we will have to spend even more time on leprosy work and let other things slide until we get more personnel. If we are disappointed in the leprosy scheme, there are plenty of other programs begging to be done which will keep us busy and afford new opportunities for experimentation in the general field of rural medical and health services.

In any case, there is no doubt that we have been refreshed by the fur- lough year, and strengthened for whatever opportunities lie ahead by the medical refresher work and all the new contacts with friends and partners here at home. We are very grateful for both.

As far as we know, our address after the end of August will be the same as before:

Kilanjunai P.O., via Salaigramam
Ramnad District, South India

Best regards,
Ed Riggs

I Wonder Why

When a single rose would have meant
so much

Why do we wait till a person's gone
Before we tell of his worth?

Why do we wait, why not tell him now
He's the finest man on earth?

Why do we wait till a person's gone
To send him flowers galore,

When a single rose would have meant
so much

If we'd taken it to his door?

Why do we wait till he cannot hear
The good things that we might say.

Why put it off, why not tell him now
And share in his joy today?

Of course we're busy — that's our
excuse,

But why, O why do we wait
To tell a person our love for him
Until it becomes too late?

Rev. A. M. Campbell was installed as minister of Eutaw, Fayetteville, Sunday, June 26. Rev. D. W. Shepherd, Rev. Carl Wallace, and Rev. Max Vestal participated in the service. Superintendent Clyde Fields preached the sermon. A reception for members and guests followed the service.

Oakland Vacation Church School

A highly successful Vacation Church School was conducted at Oakland Christian Church, Chuckatuck, Virginia, June 26-30. Enrollment totaled 110 pupils, with 90 having perfect attendance. Thirty adults served on the faculty, staff, and committees. The theme for the week was "Living for Jesus," and on Friday night, June 30th, closing exercises were held before a large and appreciative audience of parents and friends. A liberal offering was received for the benefit of SHARE OUR SURPLUS. The members of the faculty and staff included the following:

Director, Mrs. Irvin Garner; Co-Directors, Mrs. C. C. Johnson, Jr., and Mrs. W. A. Butler; Music Director, Mrs. Wm. T. Scott; Pianist, Mrs. Alton Wagner; Secretary, Miss Brenda Gayle; Visual Aids Supt., Mrs. Gibson Chapman.

Nursery: Mrs. C. C. Johnson, Sr.

and Mrs. G. L. Gwaltney, Jr., Superintendents; Mrs. Francis Gwaltney, Mrs. James Jernigan, Jr.

Kindergarten: Mrs. Thomas Bradshaw, Superintendent; Mrs. Richard Marsh, Mrs. Morgan Smith, Mrs. John Kelly.

Primary (First grade): Mrs. Jesse Haughwout, Superintendent; Miss Pat Howell, Miss Betty Sue Knight.

Primary (Second & Third grades): Miss Beverly Copeland, Superintendent; Miss Jane Dailey.

Juniors: Mrs. Marvin Pruden, Superintendent; Mrs. Philip Dailey, Mrs. Marvin Underwood.

Junior High: Mrs. I. W. Johnson, Superintendent; Mrs. Alix Powell.

Refreshment Committee: Mrs. Blackwell Umphlette, Chairman; Mrs. T. A. Saunders, Jr., Mrs. B. J. Odum, Mrs. Grady Norfleet, Miss Trudy Norfleet, Mrs. Richard Carr.

Picnic Committee: Mrs. Harvey F. Saunders, Sr., Chairman.

This Interested Me

By Emily C. Lester

Ever since I heard Dr. Charles H. Malik speak years ago at a Midwinter Meeting in Cleveland I have been an admirer of his and have followed his career with interest. Not to be confused with a Russian by a similar last name, this Dr. Malik has represented his country (Lebanon) in the United Nations, and at one time served as president of the U.N.

A product of Robert College in Beirut (one of "our" mission institutions, where one of his teachers was the father of Rev. Arthur Mason Brown), Dr. Malik is at present professor of philosophy and international relations at American University, Washington, D. C.

The Missions Council evening at the General Council consisted of a service of dedication and thanksgiving, a presentation of our program of advance, and an address by Dr. Malik on "The Gospel and the Light of the Spirit."

Showing how our trust in many things — democracy, free enterprise, science, existing religious order — was dissolving in this present time in which we live, Dr. Malik declared we must enter the "deepest depth" of the Spirit, in order to meet the needs of this age.

This will not be easy, for it will mean, continued Dr. Malik, a life of suffering, struggle, and hardship. We must struggle against "the world;" our old memories of the way "things have always been;" laziness and covetousness; raising ourselves above God in these days of great scientific discoveries; worship of ourselves, our country, our culture; the devil — security, magic, power, failure to believe in the power of God, Christ, the Holy Spirit.

Some apt quotations from his address remain with me:

"The Gospel is the only road to the depths of the spirit."

"A moment with Paul or one of the other saints is worth a life of stupid, human gossip."

"The besetting temptation of the life of the Spirit is to QUIT."

"More depends on American Christianity today than upon any other Christianity in history except the Christianity of the Apostles."

"May it be God's will that while everything is in a state of flux, you will help in redeeming what is still redeemable in this dissolving world to the end that the name of God the Father shall be lifted above every name."

Officers Of The General Council

Moderator — Mrs. George E. Kahlenberg.

Secretary — Stanley U. North.

Treasurer — John T. Beach.

Executive Committee — 18 members, 6 elected this year.

From Southern Convention: Rev. William T. Scott, Jr.

Corporation for the General Council — 15 members, 6 elected this year.

Council for Social Action — 18 members, 6 elected this year.

From Southern Convention: Rev. George D. Alley.

Delegates to the General Assembly of the National Council of Churches — 25 principals, 25 alternates.

From Southern Convention: Rev. George D. Alley (alternate).

Members of General Board of National Council — 4 principals, 4 alternates.

Nominating Committee — 5 members elected.

Board of Home Missions — president, three vice-presidents, secretary, 18 directors, 125 corporate members at large elected this year.

From Southern Convention: Miss Pattie Lee Coghill, Rev. W. T. Scott, Mrs. W. E. Wisseman.

New Moderator For General Council

Mrs. George E. Kahlenberg, of Two Rivers, Wisconsin, was elected moderator of the General Council of Congregational Christian Churches during its meeting in Philadelphia. She will hold this office for two years.

Mrs. Kahlenberg has previously served as the moderator of the Wisconsin State Conference and as president of the Wisconsin Women's Fellowship. She is a member of the Nominating Committee and the Budget Committee of the United Church of Christ. She has been a delegate to the International Congregational Council, and has been an accredited visitor from that group to a meeting of the World Council of Churches.

At the same time Mrs. Kahlenberg has continued to serve her local church, both as choir director and as superintendent of the church school. She has three grown daughters. Her husband is a manufacturer of marine engines.



Mrs. George E. Kahlenberg

On Being Of Service

Of course we believe in service and the one safeguard we need is to be sure that the service grows out of genuine concern for the welfare of the person served, with no ulterior motive and with intelligent awareness of how the person can be best served.

Christians know that God loved the world, not just our section of it. They know that by being Father to all mankind, God made all men brothers and endowed each individual

with inherent and inalienable dignity. As members of the same human family, Christians share concern for each other and do good not in order to prove that they are themselves good but because they actively and positively want to help the person being served.

The friendliest service of all is the spontaneous reaction of people who keep themselves close enough to God to share his will for the well-being of all his children.

Mildred McAfee Horton

World Community Day

"Freedom to Know" is the 1961 theme for World Community Day, which will be observed on November 3, under sponsorship of United Church Women.

The book for study and discussion is "Education, Women and the Church in the Americas."

Summer is a good time to begin preparations for the material aid projects which have been selected in keeping with the theme: children's clothing, piece goods, school bags, and school supplies, for distribution in Latin America.

Instructions are: follow any simple pattern for a child's dress or suit, size 5 to 8 years. Do not hem dress or suit, so each mother, in partnership, may finish the garment for her own child. There is a special need in the Caribbean area for boys' cotton top shirts and shorts.

School bag — Size and material used may vary. A big 8 x 12 inches with flap and fastener is the most useful. Shoulder strap attached at each side should be about three feet long. Each bag should contain: 6 pencils, 2 erasers, 1 box crayons, 2 pads paper, and 1 blunt pointed scissors.

Order the Basic WCD Packet (one or two, 50 cents each; three or more to one address, 40 cents each) from: P & D Dept., National Council of Churches, P. O. Box 340, Manhattanville Station, New York 27, N. Y.

Aid For Migrant Work Needed

Our Migrant Ministry is now in full swing and our needs this year are more than ever — hence our askings dare not be less than previous years unless we are to go down hill rather than up. This ministry challenged us in the wake of the TV program, "Harvest of Shame," and it continues to challenge all of us in North Carolina to a greater concern for these unfortunate thousands — 14,000 in North Carolina. Our increased work with the migrants in the form of salaried staff, day care centers, etc., creates a drastic strain on our bank balance during the summer months. Because of this, we would be most grateful for any contribution from a church, organization or individual who wishes to assist us in this worthwhile work. Mail any contributions to N. C. Council of Churches, Box 6637, College Station, Durham.

'Aunt Mollie' Observes Birthday

By W. C. Burton

Mrs. Mollie Sharpe of 818 Crescent Drive is known as "Aunt Mollie" by virtually every man, woman and child in her "old neighborhood," the New Lebanon Community of Rockingham County.

In that pleasant farming community she was born, grew up, got married and reared her own children. She has lived in Reidsville since 1947 and has added many new friends in her new neighborhood.

90th Birthday

Mrs. Sharpe recently celebrated her 90th birthday in gay spirits and excellent health. She is quite a remarkable lady in other ways, too, and that is why she is the lead story subject on the Reidsville scene today.

Born Mollie McCollum, daughter of David and Isabelle Massey McCollum, she was married to John Lanson Sharpe on February 2, 1892. It became a family jest that Mr. and Mrs. Sharpe shared their anniversary with the Ground Hog.

Mr. Sharpe was of the same community and he was one of the county's most ardently civic-minded citizens as well as a prosperous farmer and merchant. His store was on the Madison Road near Bethany. He regarded failure to vote on election day as an unthinkable omission for any rightminded citizen.

He was also a successful candidate to elective office. He was once coroner of Rockingham County and in 1907 and 1908 he went to Raleigh to represent the county in the North Carolina House of Representatives. He died in 1922.

Oldest Church Member

Though Mr. and Mrs. Sharpe were communicants of the same church they were on separate membership rosters. Mr. Sharpe remained a member of near-by Mount Bethel Congregational Christian Church. Mrs. Sharpe was a charter member of New Lebanon Congregational Christian Church and a teacher in its Sunday school. She is now its oldest member.

Of their seven children — five daughters and two sons — only the daughters are still living. They are Mrs. G. C. Moore and Mrs. T. L. Webb, both of Route 4, Reidsville, Mrs. Allen Trent and Misses Carrie and Jessie Sharpe, who live with their

mother in Reidsville. Miss Carrie is a retired school teacher. Miss Jessie has taught school in the county for many years, has been a fourth grade teacher at Wentworth for the past 16 years.

Mrs. Sharpe also has five grandchildren, a round dozen great-grandchildren and two great-great-grandchildren. All her daughters and many of her "grands," "great-grands," etc. were on hand to help her celebrate her 90th birthday.

Every summer Mrs. Sharpe and the three daughters who live with her enjoy vacation trips together. Her

90 years have only sharpened (no pun intended) Mrs. Sharpe's taste for travel. They love to motor in the Western North Carolina mountains and through the Valley of Virginia. They have been twice to Cherokee, where they took in "Unto These Hills." They also enjoy the fare offered by the summer theaters in this section of the South.

Mrs. Sharpe loves to read, too, chiefly devotional and inspirational books. She enjoys TV and carries on a voluminous correspondence with friends. And she is an industrious knitter, specializing in afghans. Her exact afghan score during the past year is not known but it was certainly impressive.

"Aunt Mollie" enjoys living.

Progress At Apple's Chapel

By Mrs. R. E. Apple

The first records of Apples' Chapel United Church of Christ date back to December, 1834. During its 127 years the church has had two full-time pastors. Rev. John Lackey accepted the work in 1949, while a student at Elon College. He was the first minister who lived in the community. During his stay an educational building was built, a church budget was adopted, and the first every-member canvass was held. Mr. Lackey received a call to go to Winston-Salem and left Apples' Chapel December 30, 1954.

Rev. Bland Leebrick and his wife and children came to the community January 1, 1955. Since that time the church has built and paid for a new parsonage. The Sunday school has outgrown the educational building, and plans are underway for new classrooms, as well as a new sanctuary. The Women's Fellowship now has four active circles, each of which now has as a project the raising of funds for the new sanctuary, in addition to their missionary giving.

Rev. and Mrs. Leebrick have sponsored the work of the young people in the Pilgrim Fellowship. This year more of our young people went to camp at Moonelon than ever before. Mr. Leebrick has instructed young people contemplating marriage in the proper way to set up a Christian home. He has performed more weddings than any other minister in the history of the church.

Boards have been organized to take care of the different departments of

church work. The rotation system for all officials has been established.

Mr. Leebrick has accepted a call to serve in the Valley of Virginia, and he and his family will be leaving us August 1. The church does not have words to express our appreciation for the wonderful service rendered during their six and a half years with us. The nights have never been too dark or too cold for Mr. Leebrick to go to the hospital or to a home the moment he was called. In times of tragedy or death he has gone to homes to comfort and serve. He has known no church bounds; his service has been community-wide. Our prayers and best wishes go with the Leebrick family to their new field. We are sure the same faithful service will be given there that we have received. Our loss is another's gain.

PALM STREET NEWS

By Mrs. J. T. Winslow

Curtis Brady was ordained as deacon of Palm Street Church, Greensboro, N. C., on Sunday morning July 9. Mr. Brady is also superintendent of the Sunday School. The Sunday School had a picnic at Camp Herman the last Saturday in June. Promotion day was observed recently.

There has been a contest between the ladies and men in our Wednesday evening prayer services. The men lost and are now planning a supper for the ladies. Our attendance keeps improving. We had 57 last week.

Rev. Odell Powell and his wife are doing a great work at Palm Street. We are proud to have them with us.

Building A New Church

Rev. Abraham Akaka, Synod Chaplain
United Church of Christ, July 4, 1961
MOTTO

Call to Worship: All join in saying John 3:16...also "Blessed is the nation whose God is the Lord, the people whom he hath chosen for his own inheritance."

Hymn: Faith of Our Fathers.

Our Lord's Prayer.

The Scripture Lesson: St. Mark 12:28-34.

The Prayer (adapted and revised by permission from "Litany" by Harry Emerson Fosdick into the form of prayer.)

Almighty God our Father, Creator of the Universe, Father of all mankind, before whose face the empires of the past have risen and fallen away, we thank thee for the deep faith on which the foundations of our land were laid. We thank thee for the sacrifices of its pioneers, for the remembrance of great leaders of our nation whose wisdom has saved us, whose devotion has chastened us, and whose characters have inspired us. And we thank thee for the great wealth and power thou hast committed to our care — by which we are challenged to do thy will on the earth. Establish this our nation in righteousness. In the personal character and public integrity of our President and congressmen, our governors and legislators, our mayors and city councils, in the men and women and children of America, make her foundations sure. . . .

Deliver us from the disgrace of political, economic, and domestic corruption, from malicious designs of lawless men; save us from prejudice of race and creed, from loss of liberty bequeathed to us by our forefathers, from careless acceptance of our heritage and neglect of its responsibilities, from failure of moral fibre in our citizenship, from vulgarity of life, from loss of social conscience and collapse of national character.

Keep us from pride of mind and boasting tongue. Save our national loyalty from narrowness and our flag from selfish shame. By our love for thee and our land, may we measure the love of others for their lands, honoring their devotion as we honor our own, and acknowledging thee one

God. Thus may we be instruments of thy peace in all the earth. In the name of Jesus Christ, our Lord. Amen.

Meditation:

Today is the 185th birthday of our American Independence. Our nation's fathers chose as the motto of their new land: "In God We Trust." It was here in this historic city of Philadelphia that Independence Day was first observed. John Adams voiced the sentiment of our founding fathers when he said: "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires, and illuminations, from one end of this continent to the other, from this time forward forevermore."

It is our privilege to be here in Philadelphia on this July the Fourth. Here the great listener for the voice of our Lord, Quaker William Penn, dreamed of a place of complete religious and racial freedom, in which people of goodwill would live, in which fine and thrifty citizenship would be practiced. So he named this place after two ancient cities of Asia Minor — and this Greek word means "Brotherly Love."

Our nation's most precious shrines are here: Independence Hall, the Liberty Bell, Carpenter Hall, Christ's Church, the Betsy Ross House. How humble, and yet how great was the birth of our nation. Here walked George Washington, Thomas Jefferson, Alexander Hamilton, James Madison, John Jay, Benjamin Franklin, John Paul Jones. Here met the first Continental Congress. Here was the first capitol of our nation.

Philadelphia was the first to raise its voice in opposition to slavery, the first abolition movement beginning here in 1784. In 1833 the American Anti-Slavery Society was organized here. I thank God that Philadelphia was the heart of our nation when it was born, for the commitment of this heart was to God — called by William Penn "Holy Experiment." Today throughout our nation "solemn acts of devotion to God Almighty" in whom our Founding Fathers trusted are taking place.

It was trust in God, faith in God, that made our forefathers strong, that made it possible for them to win not just a war — but a peace as well. Theirs was a "manifest destiny" — to open us this tremendous land to the oppressed and tired and poor of the world, to establish here a new nation under God. Our founding fathers pursued their duties in the consciousness of their covenant with God. They were his people, and he was their God. In him they trusted, and by him were they led. Our nation's best days of greatness and strength, of security and freedom, were days in which her motto was a description of her people, and when the heart and mind of Christians in America turned with the love of God in Christian missions to Hawaii and other parts of the world. And her worst days have been those in which she forgot God, lost faith and trust in him, began to pull away from others, began to want to be left alone. And as in a family of persons, so in a family of nations — this loss of trust and faith in God brought a sense of hopelessness. Faith and trust which had been vital, living words because of a covenant relationship with God now became more and more meaningless. Even churches began to speak of faith and trust with difficulty — as if it were something entirely man made. God was left out. Faith was man captaining his soul and mastering his destiny. Having lost our faith and trust in God, we had nothing vital to offer the peoples of the world, except our money — in handout fashion. Bill Lederer today is saying in his books, "Have we not become as nothing because we speak falsely?" We are being weighed in the balance and found wanting. All we like sheep have gone astray, everyone to his own way.

Oh, how well we remember our nation's devotion in its youth, and how plain is the sight of our nation and the nations going after things that are worthless — forgetting our heritage of faith, changing our glory for things that do not profit, hewing out cisterns for ourselves that are broken and that can hold no water, forsaking the Lord our God. Drug-store bookracks have become our nation's libraries, feeding degeneration to the mind and spirit of our youth, until America is becoming a wild vine. We gad about lightly, even while we are being put to shame by a modern Assyria. Once the throne

of the Lord, once respected and beautiful because the Lord was her God, now a nation afraid for her very life, afraid that her lovers to whom she has been handing out millions for the slightest favors actually seek her life.

We cannot cry "peace, peace" when there is no peace. We cannot steal, lie, murder, commit adultery, burn incense to Baal and go after other gods — and then come and stand before our Lord in our churches and pray for deliverance. The voice of our Lord was never so clear to our nation as it is now, for he is saying again: "Obey my voice. But if you will not listen, then I will utterly pluck you up and destroy you."

On this July the Fourth — can we say again — "In God We Trust"? Other faiths have risen to fill the emptiness caused by a waning and weakening covenant people in the west. Marxism has made its militant march around the world. And we in the west, armed only with material things and no dynamic faith, can only stand befuddled by how Russia can accomplish so much with so little.

Here is one of the great challenges you and I and the members of the Church of our Lord Jesus Christ have — the challenge being given to us today by our Lord to save our nation and all mankind, to unite our nation and the nations under God. It was for such a time as this that God sent his Son into the world. And his simple direction was "Follow Me."

The international and social problems of our day are not more serious, for size, than the problems our Lord and his disciples faced in the world of militant Caesar. The mind and spirit of our Lord Jesus Christ is the eternal answer to all of man's pilikias. Our nation's recovery will come according as we let his mind and spirit be in us — as we resist that which is evil, as we love those who are weak and heavy-laden, as we trust in God.

No man-exalting way of life can succeed, no system of trust in man can long endure. No nation can succeed by going against God. There are back streets with stables in every nation, potential Bethlehems in which Shepherds and Wise Men still find Christ and speed the day when their nations must serve the needs of their own people.

There is a road that leads to nowhere, and many there are who travel

(Continued on Page 14)

Conv. Report On Conf. Apportionments

NORTH CAROLINA AND VIRGINIA CONFERENCE

Carolina Churches

Church	1961 Appor.	Paid	Bal. Due
Altamahaw, Bethlehem	\$1,667.00	\$ 200.00	\$1,467.00
Asheville	2,234.00	548.00	1,686.00
Belew Creek	552.00	269.00	283.00
Brown Summit, Monticello	840.00	475.12	364.88
Burlington, Bethel	864.00	510.84	353.16
Burlington, Beverly Hills	1,850.00	1,050.00	800.00
Burlington, Carolina	941.00	406.28	534.72
Burlington, Edgewood UCC	734.00	42.75	691.25
Burlington, First	6,327.00	1,595.05	4,731.95
Burlington, Hopedale	567.00		567.00
Burlington, Lakeview	519.00	178.00	341.00
Burlington, Long's Chapel	1,194.00	200.00	994.00
Burlington, Union Ridge	2,268.00	513.00	1,755.00
Burlington, Zion	429.00	76.00	353.00
Durham	3,591.00	813.76	2,777.24
Elon College, Berea	582.00	100.00	482.00
Elon College, Community	3,390.00	516.00	2,874.00
Elon College, Concord	627.00	125.00	502.00
Elon College, Shallow Ford	1,469.00	350.00	1,119.00
Gibsonville, Apple's Chapel	2,350.00	980.00	1,370.00
Gibsonville, First	1,325.00		1,325.00
Graham, Providence	1,081.00		1,081.00
Greensboro, Calvary	420.00	24.00	396.00
Greensboro, First	5,874.00	2,905.35	2,968.65
Greensboro, Palm Street	1,840.00	918.00	922.00
Greensboro, St. Peter's UCC	451.00	114.89	336.11
Guilford College, Pleasant Ridge	482.00		482.00
Haw River	1,477.00	377.00	1,100.00
Hendersonville, First	1,178.00	600.00	578.00
Madison, Kallam Grove	375.00	187.50	187.50
McLeansville, Hines Chapel	1,308.00		1,308.00
Mebane	122.00		122.00
Mebane, Mt. Zion	1,019.00	500.00	519.00
Pfafftown	474.00	328.00	146.00
Reidsville, First	3,983.00	1,225.00	2,758.00
Reidsville, Howard's Chapel	228.00		228.00
Reidsville, New Lebanon	968.00	898.70	295.20
Ruffin, Happy Home	2,045.00		2,045.00
Semora, Lebanon	766.00	200.00	566.00
Summerfield, Mt. Bethel	450.00	225.00	225.00
Tryon, Congregational Ch. of Christ	3,360.00	1,960.00	1,400.00
Walnut Cove, Salem Chapel	574.00	229.50	344.50
Winston-Salem, United	710.00	363.00	347.00

Virginia Churches

Cana, Rocky Ford	251.00	28.00	223.00
Danville, Third Ave. Christian	2,810.00	1,387.14	1,422.86
Fancy Gap, Elk Spur	152.00	25.00	127.00
Halifax, Pleasant Grove	1,239.00	400.00	839.00
Lynchburg, Church of Covenant	250.00	105.00	145.00
Nathalie, Liberty	1,126.00	382.00	744.00
Nelson, Hebron	358.00	20.00	338.00
South Boston, Center	1,004.00	300.00	704.00
Vernon Hill, Ingram	1,042.00	850.00	192.00
Virgilina, Union	2,290.00	396.37	1,893.63

Leaders Of Laymen

Dr. J. Earl Danieley, president of Elon College, was named president of the National Laymen's Fellowship of Congregational Christian Churches during the General Council meeting in Philadelphia.

A member of the Fellowship's board for the past five years, Dr. Danieley will be leading the national body of his denomination until August of 1962, when it will meet with the Churchmen's Brotherhood of the Evangelical and Reformed Church to form the Churchmen's Fellowship of the new United Church of Christ.

Other officers who will serve with Dr. Danieley include Dale Peak, of Holiday, Utah, vice-president; and Walter Wood, Cincinnati, Ohio, secretary. William Peterson of St. Louis was named National Director. Retiring officers of the Congregational Christian fellowship are William Bradford Smith of Madison, Wisconsin, president, and Lloyd Morton of Royalston, Massachusetts, vice president. Wood was re-elected secretary.

The Board of Directors of the

Fellowship include: J. Earl Danieley, North Carolina; Dale Peak, Utah; Walter Wood, Ohio; Bernard Roberts, Maryland; William Richardson, Rhode Island; Arthur Button, California; Elgin Hychew, Louisiana; W. P. Ingram, Alabama; Don Burr, New York; Ernest Hildner, Illinois; Charles Gunn, Kansas; Myraum Burket, Michigan.

The uniting meeting in August of next year will be held at Purdue University. Dr. Danieley and others will be working toward unification measures in the meantime.

Dr. Danieley has been serving with the fellowship as chairman of the committee to revise and rewrite the Churchmen's Fellowship constitution.

While attending the General Synod meeting of the new United Church of Christ in Philadelphia, Dr. Danieley served as scribe on the Credentials Committee and as a member of the Budget Committee.

He was in Philadelphia the previous week attending the General Council meeting of the Congregational Christian denomination.

At Elon College

The Skinner organ in Whitley Auditorium at Elon College is undergoing a complete renovation.

When the present work is completed, the organ will have 37 ranks, or a total of 2,535 pipes. The present organ has 24 ranks, or 1,670 pipes.

In addition to the adding of the pipes, a new console will be built, a new blower will be installed, and the existing components will be cleaned, re-leathered, and remodeled.

The renovation is being made possible by contributions to the Elon College Organ Fund.

* * *

President J. Earl Danieley announced recently the appointment of two new acting department chairmen for the 1961-62 academic year at Elon College.

Professor Tully Reed has been named Acting Chairman of the Department of English. Serving as acting head of the Department of Mathematics will be Professor Wesley Alexander.

W. E. Butler, treasurer and business manager of Elon College, is

attending the College Business Management Institute held July 23-29 at the University of Kentucky, Lexington, Ky.

Mr. Butler was awarded a scholarship for the week of study by the Southern Association of College and University Business Officers.

A Dollar I Gave

Four thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house.
A dollar I gave to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad,
I ask: "Lord, what's the matter?"
Yet there is one big question.
For the Answer I will search;
With things so bad in this old world,
"What's holding back my church?"

Elon Graduates Serve Denomination

A number of Elon College folk are taking active roles not only in the former Congregational Christian denomination but also with the newly organized United Church of Christ.

Dr. J. Earl Danieley, college president, will serve as new president of the National Laymen's Fellowship.

Eight new superintendents were recognized by the Congregational Christian denomination prior to the official formation of the United Church of Christ. Two of those recognized were Elon graduates, Rev. Clyde L. Fields, of Southern Convention, and Rev. Duane N. Vore, of Michigan.

There are 37 superintendents in the entire Congregational Christian unit of the United Church of Christ, and five are Elon graduates. Other than Mr. Fields and Mr. Vore, they include Rev. Fred P. Register of the Nebraska State Conference, Rev. James H. Lightbourne, Jr., of the Southeast Convention, and Rev. Archie H. Hook of the Washington State Conference.

Dr. James H. Lightbourne, Sr., is an honorary alumnus of Elon and is now serving as interim superintendent in Pennsylvania.

In the Communion service that was a part of the recognition service in Philadelphia, Dr. William J. Andes, Minister of the Elon Community Church, and an alumnus of the college, was one of the 10 ministers from the denomination to participate.

Godwin Nominated

By W. T. Scott, Sr.

State Senator Mills E. Godwin, Jr., of Chuckatuck, Virginia, was nominated as the Democratic candidate for Lt. Governor in the Virginia primary July 11. He has served as a member of the Virginia House of Delegates and Senate since 1947.

Mr. Godwin is a member of the Oakland Christian Church in Chuckatuck, and makes his home in that village. He is an attorney in Suffolk. He is a member of the Oakland church's board of deacons, and is the teacher of the 75-member Men's Bible Class. He is a member of the board of trustees of Elon College, and is a devoted churchman.

Dorcas, A Woman Of Good Works

Background Scripture: Acts 9:36-43.

Devotional Reading: Romans 12:3-8.

Memory Selection: Do not neglect to do good works and share what you have, for such sacrifices are pleasing to God. Hebrews 13:16. (RSV)

In the biographical sketches of the personalities in the New Testament which we have been considering thus far, we have had a series of "candid camera shots," several passages of Scripture which give insight into their character and works. In the case of Dorcas, our subject for today, we have only one "flashlight," six brief verses. Indeed one verse, Acts 9:36, gives us about all we know of her life. In it is summarized her life story. It tells us where she lived — in Joppa, a town or city on the seacoast. It tells us her name — Tabitha, which means "gazelle," or Dorcas as she is more familiarly known. It tells us of her character — she was full of good works and alms deeds, or acts of charity. Verse 39 tells us more in detail about her good works. The widows who came to mourn her, broken-hearted, showed Peter "the coats and garments which Dorcas had made, while she was with them." There it is, that is all the Bible tells us about her life and works.

Of course there is a sequel to that story. That sequel tells how Dorcas died, and was brought back alive from the dead by Simon Peter, who had been hastily summoned by her neighbors. But it tells us nothing about her life after this amazing and miraculous incident. She passes from our sight, with the words that Peter "gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

She passes from sight, but not from history. Her name and memory have been perpetuated in hundreds and perhaps thousands of "Sewing Circles" and "Societies" and Bible Classes. I was pastor of a church, The Christian Temple, which had as one of its organized classes "The Dorcas Bible Class," and perhaps still does. And hundreds of other groups honor the memory of this good woman, and honor themselves, by using her name for their organization. It is an amazing thing in a way. But in another way it is simply one of many illustrations of how God memorializes ordinary folks by giving them an illustrious and immortal name.

Dorcas must have been a well-to-do woman. It was her custom to make garments and give them to the poor and needy in the city. Many a person, both young and old, received from her hands a well-made garment of good material, a work of art, and a gift of love. She evidently had dedicated her needle to the glory of God and

to the service of her fellowmen. It is not likely that she talked much about the thing. Her deeds were of the humble, hidden variety. There

To Build A Better World

Our task . . . I know . . . to build a better world.
But how?
The world is very big and complicated now.
And we are weak and helpless, God.
What can we do?
Do I hear the answer? Yes! It's "Build a better you."
We start with God,
He has the plan
He understands
He sent his son
Who bade us go and teach.
We have the Church
Whose mission guides us on
To heal and feed.
Perhaps the world is no so big
And we are not as helpless as we think.
We cannot be
With God, our help!
Our task—it's ours—our destiny—
To build a better world.
Marguerite E. Clendenen

were perhaps many things that she could not do in the local church, but there was one thing she could do — she could sew. And when she looked out and around and saw people who needed clothes, her love for God moved her to do something for his children. And what she did, she did with all her heart.

What an epitaph for anybody — a person "full of good works and

almsdeeds" or "charity." As has been said, you will find Dorcas' descendants in the Dorcas Societies of the Christian Churches, needles in hand, or in some other way, giving of their time and talent and money to the relief of the poor. And there are many more of her descendants you'll never meet or know about, because they work alone and hidden at some obscure task that nobody knows or notices except the poor. Blessed are they among women! And thank God for them.

We are confronted in the story of Dorcas with a miracle. The story pointedly states that Dorcas died, and was laid out for burial. It just as pointedly states that as a result of Peter's prayer, and his command to arise, that she opened her eyes, and sat up, and assisted by him to stand, she was presented to the group alive. This would indicate that in the Early Church at least, God gave his servants the power to heal and to make alive. The Early Church believed that wherever and whenever the Risen Christ was present, there was miraculous power. Jesus gave this power to his disciples and it was often used by them. The modern Church is beginning to explore, and with heartening results, the power of divine healing. Perhaps it has been an all-too-long-neglected aspect of the work of the Church.

There is one interesting word in this passage about Dorcas. Twice are the Christians called "saints" at Lydia. This is the word the Paul always uses to describe the church member, for he always writes his letters to the "saints" that are in such and such a place. The word has far-reaching associations. It comes from the Greek work "hagios" which is sometimes translated "holy." But the root meaning is really "different." Originally it was applied to Israel — they were a different people, a holy people in that sense. But Israel failed in her destiny. She was disobedient and failed God and rebelled against him. By her actions she lost her privileges and "the Church became the Israel of God." That is why this word is used to describe a member of the Church. A Christian is basically a man who is different from the people who are merely people of the world. And this difference lies in the fact that he is called for the special purposes of God. Christians are different because they are chosen for a greater task and for a greater service. We are saved to serve.

SUNDAY SCHOOL LESSON
AUGUST 6, 1961
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Sponsors Really Help

Walstein W. Snyder, Superintendent

There are many ways by which a child can be greatly helped through sponsorship. For instance, each summer a number of sponsors make it possible for their boys and girls to attend camp, either at Moonelon or perhaps some other camp in North Carolina or Virginia. Other sponsors elect to have their child visit them and the boys and girls eagerly await the time to go to see their "class." Children who do visit with their sponsors usually do so at four times during the year: Easter, Thanksgiving, Christmas and for a part or all of the summer vacation.

Sunday School Classes, Women's Fellowships, Laymen's Fellowships, other church groups, and individuals who sponsor children have various ways of remembering their children. Some of the sponsors take care of all the clothing needs of the child they sponsor, plus remembering that child on special occasions with a card and perhaps a little spending money and also sending a regular monthly allowance of a dollar or so to the child. Others who sponsor children request that we advise them when their boy or girl needs clothing and they furnish the child's needs, either by sending the articles directly to the child or by sending the money to the office and letting the house mother or the seamstress make the purchases for the child. Groups which are nearby often have their child for a week-end visit at which time they purchase the necessary clothing or perhaps have the child for a shopping trip on a Saturday to Burlington or Greensboro.

The sponsors are very kind to the children. It is a great help to each child to have a sponsor, not only from the material side of it, but from the standpoint of having friends who really care for the boys and girls and are concerned for their needs and welfare. The sponsorship is, of course, also of great benefit to us in providing the clothing and other needs of our children.

We have several children who do not have sponsors and we would be happy to have inquiries from any groups or individuals who might be interested in helping one of our boys or girls. We will be hoping that in the near future all of our children

will have sponsors who are interested in them and kind enough to help them meet their needs.

One more word about sponsorship: in planning for the four major vacation times during the year (Easter, summer vacation, Thanksgiving and Christmas), it is most helpful to the administrative staff if sponsors will write directly to the office regarding the vacation time for the child, telling when they will come for the child, how long the child will visit with them and when they will return him to our campus. It is quite a large task to arrange the vacation schedule for 75 to 80 children and it is very helpful to us in the office if the sponsors will write directly to us instead of

writing the child.

If you or any group in your church are interested in sponsoring a boy or girl we will be most happy to hear from you.

Every two or three weeks Melville Dairy gives us some ice cream and this is a most welcomed treat to our boys and girls at any time, and especially so during these hot summer days. They give us half gallons and pints of assorted flavors of ice cream, Dixie cups, popsicles, push-ups and varieties of sherbet. We are most grateful to the dairy for sharing with our boys and girls in this generous way.

Many friends help to make it possible for us to care for our children and also remember them with special treats. It is most gratifying to us to have their interest and assistance in making our endeavor possible.

REPORT FOR JULY 10, 1961
Southern Convention Churches and Sunday Schools
NO REPORT THIS WEEK
SPECIAL OFFERINGS

Adult Bible Class, Monticello Christian Church	\$ 5.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Bible School, Liberty Christian Church, Nathalie, Va.	10.00
J. E. Barlow, Graham, N. C.	100.00
In Memory of Mrs. Allen D. Moore	10.00
In Memory of Mrs. Allen D. Moore	10.00
In Memory of Mrs. Allen D. Moore	5.00
In Memory of R. H. Mitchell	5.00
In Memory of Mrs. J. H. Waugh	5.00
In Memory of Leviticus Lankford Wellons	2.00
In Memory of Mrs. B. J. Vestal	5.00
In Memory of Mrs. B. J. Vestal	5.00
Special Gifts	226.26
<hr/>	
Total	\$ 398.26
Total for the Week	\$ 398.26

Building A New Church

(Continued from Page 11)

it. But there is a road that leads to life abundant and life eternal, and it is found by those who trust in God and who are then able to pray even as the world crumbles around them, "Father, into thy hands I commit my heart and mind and soul and strength. Do with me as thou wilt." With such children of God, the future of mankind is secure. Their backs are no longer bone-less, neither are their legs filled with water. They become as shepherds who rise up to feed the lambs and sheep in every nation with the love of the Lord.

It is written: "Thou shalt love the

Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself." Our Lord calls us, then, to be more than definers of doctrines, and connoisseurs of creeds. He calls us to be followers of Christ, practitioners of the motto "In God We Trust," doers of the truth we already know. At Kawaiacao Church, the congregation found a new beginning for the work of our Lord when it chose for itself a motto derived from the Great Commandment. It was in October of 1957 that the members of Kawaiacao voted that the motto of the church would

Congregations Enrolled For T.R.P.M.'s In The Southern Convention And Some In The Southern Synod

Asheboro T.R.P.M. — September 8-15, 1961

Church	Location	Pastor	Missioner
First E & R	Asheboro, N. C.	D. M. Leonard	C. F. Williman
Liberty	Liberty, N. C.	T. F. Liverman, Jr.	Carroll Lewis
Seagrove, Union Grove	Seagrove, N. C.	B. J. Willett	Max Vestal
Ramseur, Christian	Ramseur, N. C.	G. G. Bennett	
Albemarle CC	Albemarle, N. C.	Collie Seymour	Jos. B. Hennessey, Sr.
Asheboro CC	Asheboro, N. C.	W. Walter Hall	
Hanks Chapel	Pittsboro, N. C.	Bob Hultman	

Burlington T.R.P.M. — September 8-15, 1961 — Regional Director: Rev. Lawrence N. Strunk

Church	Location	Pastor	Missioner
St. Marks E & R	Burlington, N. C.	Lawrence A. Leonard	T. E. Hoffman
First E & R	Burlington, N. C.	R. W. Roschy	Herbert Rice
St. John's E & R	Burlington, N. C.	F. W. Snider	D. P. Flick
First E & R	Winston-Salem, N. C.	A. W. Hedrick	J. G. Truitt
Bethany UCC	Winston-Salem, N. C.	Carl C. Kreps	T. W. Phillips
Community CC	Pfafftown, N. C.	Kieth C. Wright	
Union Ridge UCC	Burlington, N. C.	H. Winfred Bray	G. Julius Rice
Parkway UCC	Winston-Salem, N. C.	J. R. Lackey	
St. Peter's UCC	Greensboro, N. C.	Carl T. Daye	
Union CC Church	Virgilina, Va.	Harry R. Mathis	D. W. Shepherd
Memorial	Winston-Salem, N. C.	R. D. Coulter	Donald R. Burt
The UCC — E & R	Greensboro, N. C.	G. Melvin Palmer	
Center CC Church	South Boston, Va.	Dwight W. Moore	L. Gale Brady
Mt. Hope	Whitsett, N. C.	John W. Settlemire	
Belews Creek CC	Belews Creek, N. C.	C. Fred Allred	
Salem Chapel CC	Walnut Cove, N. C.	C. Fred Allred	

Eastern Virginia Region — October 6-13, 1961 — Regional Director: Robert A. Happel

Church	Location	Pastor	Missioner
Lynnhaven Colony UCC	Virginia Beach, Va.	S. D. Nelson, Jr.	W. E. Wisseman
Bayside CC	Bayside, Va.	G. Julius Rice	Harold Myers
First CC (Oct. 1-6)	Newport News, Va.	Jesse Dollar	Sheldon Mackey
Shelton Memorial	Portsmouth, Va.	Willis E. Joiner	
Great Bridge	Great Bridge, Va.	Bill Simmons	
Rosemont Christian	South Norfolk, Va.	Carroll W. Lewis	Clyde L. Fields
Windsor CC	Windsor, Va.	W. A. Grissom	
Mt. Zion CC, Eclipse	Suffolk, Va.	James W. Madren	
Bay View CC Church	Norfolk, Va.	C. F. Pegram	Robbins Ralph
Holland Christian	Holland, Va.	C. Carl Dollar	J. C. Adams
Warwick CC	Newport News, Va.	A. L. Granger, Jr.	John Lackey
Oakland Christian	Chuckatuck, Va.	Dr. W. T. Scott	Dr. John Truitt

be, (holding up three fingers) "God First, Others Second, Self Last." From that motto has been derived an entirely new church structure and life.

Let our beloved America be beautiful again. Let her return unto the Lord who gives beauty for ashes, and the oil of joy for mourning... Let us help her remember who and what she really is under God that she may be not only one nation under God, but may lead in the power of Christ to the building of one world under God with liberty and justice for all.

(Song with ukelele accompaniment)

Hymn: America.

Benediction: The peace of God that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, our Lord, Jesus Christ.

I mau aku ka lokomaikai o ka haku Iesu Kristo, ke aloha o ke akua ka manua, eme ka launa pu ana mai O ka uhana Hemolele, me oukou a paul, mai keia la agu, A I ka manawa aau old. Amene.

DAILY DUTIES

We pray, O God, that this day we may do whatever duty lies before us with cheerfulness and sincerity of heart and in all things fearlessly do what we know to be right. Thou alone can save us from hypocrisy and pretense, and keep us truthful, unselfish and strong. And so we shall be brought to the ending of the day unashamed and with a quiet mind. Amen.

—Anon.

Members Of United Church Of Christ

<p>Virginia Valley</p> <p>Antioch Bethel Bethlehem Beulah Dry Run Leaksville Linville Mayland Mt. Lebanon Mt. Olivet Mt. Olivet New Hope Newport Winchester Wissler's Chapel Wood's Chapel</p>	<p>Lynnhaven Colony Mt. Zion Newport News Norfolk, First Oak Grove Oakland Portsmouth Richmond Rosemont Shelton Memorial South Norfolk Spring Hill St. Andrews Suffolk United, Portsmouth Warwick Windsor</p>	<p>N. C. and Va. Conference</p> <p>Apple's Chapel Asheville Belew Creek Berea Bethlehem Bethel Beverly Hills Burlington Carolina Concord Durham Edgewood Elon College Greensboro Happy Home Haw River Hebron Hendersonville Hines Chapel Ingram Lakeview Lebanon Liberty Long's Chapel Lynchburg Mebane Monticello Mt. Bethel Mt. Zion New Lebanon Palm Street Pfafftown Pleasant Grove Providence Memorial Pleasant Ridge Reidsville Rocky Ford</p>	<p>Salem Chapel Shallow Ford South Boston St. Peters Tryon Union, N. C. Union, Virgilina Winston-Salem Zion</p> <p>E. N. C. Conference</p> <p>Amelia Bethlehem Beulah Chapel Hill Damascus Eutaw Fuller's Chapel Garner Good Hope Henderson Hope Mills Lee's Chapel Liberty (Vance) Lillington (70) Martha's Chapel Morrisville Mt. Auburn New Hope Niagara Oak Level Plymouth Pope's Chapel Raleigh Sanford Shallow Well Southern Pines Wake Chapel Youngsville</p>
<p>Eastern Virginia</p> <p>Antioch Bayside Bayview Berea, Nans. Bethlehem Burton's Grove Centerville, Disputanta Central, Norfolk Christian Temple Damascus Dendron Franklin Great Bridge Holland Holy Neck Hopewell Hunterdale Isle of Wright Little Creek</p>	<p>Western N. C. Conference</p> <p>Albemarle Asheboro Bailey's Grove Flint Hill (M) Flint Hill (R) Hank's Chapel High Point Needham's Grove Northview Pleasant Cross Pleasant Hill Pleasant Ridge Randleman Seagrove Smithwood Sophia Spoon's Chapel Union Grove</p>		

THESE CHURCHES VOTED AGAINST THE CONSTITUTION

<p>Valley of Virginia</p> <p>Palmyra</p> <p>Eastern Virginia</p> <p>Prince George Union, Surry</p> <p>N. C. and Va.</p> <p>Gibsonville</p>	<p>Kallam Grove</p> <p>W. N. C. Conference</p> <p>Antioch Big Oak Grace's Chapel New Center Pleasant Grove</p>	<p>E. N. C. Conference</p> <p>Antioch Auburn Christian Chapel Christian Light Clayton Ebenezer</p>	<p>Hayes' Chapel Mt. Carmel Mt. Gilliad Mt. Hermon Piney Plain Pleasant Hill Wentworth</p>
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NO VOTE IS REPORTED FROM THESE CHURCHES

<p>Valley</p> <p>Joppa Timber Ridge</p> <p>E. Va. Conf.</p> <p>Barretts Bethlehem Cypress Chapel Eure Liberty Spring New Lebanon Wakefield Waverly</p>	<p>N. C. and Va.</p> <p>Bethlehem Danville Elk Spur Calvary (Greensboro) Hope Dale Howard's Chapel</p> <p>E. N. C. Conf.</p> <p>Antioch Bethel Catawba Springs</p>	<p>Damascus Lebanon Moore Union New Elam O'Kelly's Chapel Pleasant Union Sanford Turner's Chapel</p> <p>W. N. C. Conf.</p> <p>Antioch Bennett Biscoe</p>	<p>Brown's Chapel Center Grove Ether Liberty Mt. Pleasant Park's Cross Roads Patterson's Grove Pleasant Union Providence Chapel Ramseur Shady Grove Shiloh Zion</p>
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Please report needed changes to the Convention Office for correction.

The

HISTORICAL SOCIETY, 1955
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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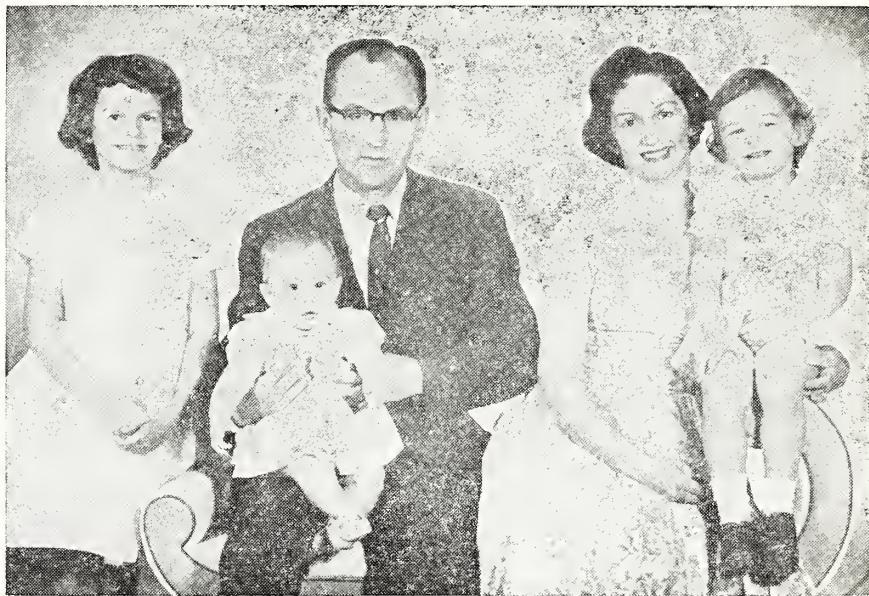
FAITH

It is the road, the chart,
The wafer and the wine;
Who lives by faith
Shall find life good
And clutch the things divine.

Christ and his word shall be
Their sustenance till breath
Slips from the clay—
Who lives by faith
Shall never taste of death.

J. R. Moreland

New Pastor At St. Andrew's, Richmond



Pictured above are Rev. and Mrs. Victor C. Hayes and their daughters — Vicki, nine; Christine, one; and Helen, three. Mr. Hayes, who has recently been a college teacher, is the new minister at St. Andrew's, Richmond. He succeeds Rev. Carl Marks.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Thirteen new members joined Apple's Chapel during the morning service, Sunday, July 16. Rev. Bland Leebrick is the pastor.

Summer services at our High Point church begin at 9:30 with Bible study, continue with worship and sermon and end at eleven o'clock. You are invited to attend at Tomlinson School.

During the absence of the pastor, Rev. Carl Wallace, the morning service at Southern Pines Sunday, July 30, was led by Mr. Walter Daeke. Guest speaker was Mr. John Chappell.

Sermon topics used Sunday, July 23: Rev. Bland Leebrick, Apple's Chapel, "God Always Does Things On Time"; Rev. Carl Wallace, Southern Pines, "Strange Paradoxes of the Kingdom."

Dr. James M. Hess, former professor at Elon College, is visiting friends in the Elon College community for several days. He recently returned from Virginia, where he was a guest of Dr. and Mrs. Leon E. Smith, and where he preached a Sunday morning sermon in our Bayside church. His home address is Route 2, Box 822-A, Oregon City, Oregon.

Louis Wilkins, a 1958 graduate of Elon College and for the past three years a teacher of English at American College, Tarsus, Turkey, spoke at the 11 a.m. service at Elon Community Church, July 30. Mr. Wilkins, an associate member of that church and a member of the Liberty church, Nathalie, Virginia, will return to Turkey in September to continue teaching.

Mr. John Biggerstaff, assistant superintendent of our Home for Children, will conduct the morning service at Mt. Zion Sunday, August 6.

If your church has not voted to become part of the United Church of Christ, please consider doing so before the fall Conference session.

Ministers in the Western N. C. Conference who wish to be enrolled in the United Church of Christ should send their request to the Conference Secretary, F. C. Lester. In other Conferences the blanks should be sent to the Convention Office at Elon College.

Ministers are in short supply. Churches that once were satisfied with services monthly now want services every Sunday with a minister living in their midst. Wonderful! Question: What are our churches doing to secure recruits for the ministry?

Guest speakers at Elon Community Church: August 6—Rev. Clyde Fields, superintendent of the Southern Convention; August 13 — John Biggerstaff, assistant superintendent of the Home for Children; August 20 (Baccalaureate Service for Elon College) — Rev. Cecil Robbins, president of Louisville College.

Camps are continuing at Moonelon. Children and young people are learning the Bible, missionary personalities, and how to live as Christians. They share worship experiences, and they dream of a good world in which they will be of value. Question: Are the youth of your church among those present, learning, dreaming, worshipping?

Dr. W. J. Andes served as the vesper leader for the Southeastern Audio-Visual Conference held last week at Christmount Christian Assembly, Black Mountain, N. C.

The mother of Mrs. Tudor (W. B.) Williams of Newport News entered the hospital July 25, and is very sick. Monday morning she appeared to be a little better. Tudor's many friends will share her anxiety, and will join her in prayers.

PRESERVE YOUR CHURCH HISTORY

Church history is made week by week, not just when some big event happens. This history is usually recorded in Sunday bulletins, letters to members, and other printed matter. We become accustomed to seeing these things and may forget their value. Try writing the history of the church 100 years ago and you will quickly discover how important little recorded items become.

Don't throw away your history. Preserve it for those who will live after you are gone.

An excellent way to do this is to send copies of all printed or mimeographed material to the Church History Room at Elon College, North Carolina. Mrs. Oma U. Johnson, Curator, will gladly place all historical material on file so it will be ready for future generations to learn what your church did in your day. Sending this material should be the specific responsibility of some person. Materials can be sent weekly, monthly, or as you like. The point is that if you send it your history will be preserved; if you do not the chances are that there will be no record left for future historians.

Volume 113

Number 30

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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New Pastor At St. Andrew's, Richmond

Rev. Victor C. Hayes of Sydney, Australia, and recently a teacher at Hood College, Frederick, Maryland, has become the new minister at St. Andrew's United Church of Christ, Richmond, Virginia, succeeding Rev. Carl Marks.

Mr. Hayes, born in Sydney, Australia, arrived in the United States in June, 1954, and has been on permanent immigrant status since 1957. He was ordained in March, 1952, by the Methodist Church of Australia. His educational achievements include the following degrees: L. Th. from Melbourne College of Divinity (1950); B.A. from the University of Sydney (1951); B.D. (Magna Cum laude) from Union Theological Seminary, New York City (1955); and S.T.M. from Union Seminary in 1956. He has completed his residence requirements for Ph.D. (Union-Columbia) and is currently completing his Dissertation on the "Philosophy of Schelling."

Mr. Hayes has had experience as a pastor, having served four years as Minister of Methodist Circuits in Australia; one year as pastor of St. John's Methodist Church, Jersey City, New Jersey; one year as Associate minister at Fort Schuyler Presbyterian Church, in the Bronx, New York; and four years of part-time, interim, and summer appointments within the Potomac Synod of the Evangelical and Reformed Church, as follows: St. John's, Baltimore, Md.: May-Sept., 1958 (full time); Huber Memorial, Baltimore, Md.: Sept. 1958-Feb. 1960 (16 months, including summer visiting program); Boonsboro-Keedysville-Sharpsburg: Feb. - July, 1960; and Brunswick, Md.-Lovettsville, Va.: from August '60 until his arrival in Richmond.

As a college teacher, Mr. Hayes has had experience as Asst. Professor of Religion and Philosophy at Hood College, and Instructor for Extension Division of the University of Virginia.

Mr. Hayes also served as Laboratory Assistant, then Assistant Chemist in Industrial Chemistry 1942-46, was a Dodge Missionary Fellow at Union Theological Seminary, New York City, 1955-56, was an Accredited Visitor (with wife) to Second Assembly of the World Council of Churches, Evanston, Ill., and a member of the World Methodist Conference, at Lake Junaluska, N. C., in 1956. He is the author of *We Came Together*, a popular report on Evanston, published by

the Australian Council for W.C.C., 1954. He is a member of the National Association of Biblical Instructors and has had articles in Australian denominational journals, as well as book reviews.

The Hayes family have three children: Vicki, nine; Helen, three; and Christine, one year old.

Mr. Hayes came alone ahead of his family, but now they are all living in the parsonage on Cherokee Road, Richmond, Virginia.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

By Mrs. W. E. Smalling

Tuesday, July 18, a very hot day, the Bayview church was the setting for the 92nd annual session of the Eastern Virginia Sunday School Convention.

Judging by the size of the congregation, one would conclude that old age was creeping up on us fast.

It was a quite interesting and harmonious, if somewhat perspiring session. One had to be sympathetic toward the president, Mr. Donald L. Taylor. There had been so many changes because of vacations, previous commitments, etc., that he was quite unsure as to who was who.

The highlight of the morning was an address by Miss Martha Brittle of Suffolk on Christian education. It was a most instructive message. Then there were some quite important ministers and laymen from the Southern Convention. The special music of this session was a joy to all listeners. Mrs. Jo Ann Hyatt, whose beautiful voice is a joy to all who hear her, sang "If Christ Came Back." Mrs. Hyatt is a granddaughter of Mrs. B. G. Harrell, who was a charter member of the Bayview church.

A bounteous, tasty, well-prepared meal is always a highlight, and lunch left nothing to be desired.

The six work shops were very good, full of good information, splendidly prepared, and much help to those participating.

Altogether it was a lively occasion and the Bayview church members enjoyed and appreciated all the compliments of the visitors on their new sanctuary, which will be dedicated September 10, 1961.

INFORMATION ABOUT EARLY NORTH CAROLINIANS NEEDED

If the records of your church date back as far as 1810, perhaps you can be of help to Mabel Sheppard of San Jose, California.

She is working on her "family tree," and needs information about some of her ancestors who lived in North Carolina. She would like to know who the parents of the following people were, and where they lived:

Dr. Jesse Marshall, born in 1810.

Mrs. Nancy Lewis Marshall, born in 1810.

Isaac Graves, born in 1810.

If you have information about these people, write to Mabel A. Sheppard, 1450 Walnut Grove Avenue, San Jose 26, California.

Medical Service In South India

The rough going in China forced medical doctor Edward Riggs and his wife Frances, a nurse, to leave that unfortunate country for service somewhere else. Needed in a hundred places, they requested assignment to the small mission hospital at Kilanjunai in South India.

Thanks to a jeep, Dr. Riggs is not limited to Kilanjunai itself but is able to visit the sick four days a week at various roadside clinics set up under the best shade trees available.

Most of the clinics are for the treatment of leprosy, and Dr. Riggs and his four assistants work with patients in all stages of the disease, using among other services the miraculous drugs that arrest a case of leprosy and give hope where there used to be none.

Preventive medicine is beginning to bear fruit. But there is still an endless road ahead, in both education and care, with leprosy, scabies, tuberculosis, eye diseases, and all the ills that follow from chronic malnutrition and poverty. We could use a dozen Christian hospitals like the one at Kilanjunai, and many more Christian medical teams like Ed and Frances Riggs. This is of Our Christian World Mission, your mission and mine.

Dr. H. L. Holbrook

The Visitor From Outer Space

Earth's people are greatly concerned these days about the race to outer space, the unexplored regions beyond earth's atmosphere. The first man to circle the globe is justly recognized as a pioneer of this modern age, and the two Americans who went briefly into outer space and returned safely have written their names on the pages of history. We gaze at the moon these days not with the sentimentalism of lovers a generation ago, but with eagerness to know who will be first to land on its surface and bring back information about that far-away reflector of sunlight. Some seem to think that people live on the planet Mars, and there is a growing eagerness for some of earth's people to investigate by making the long trip there and back. Those of us who remember speed, science, and religion at the dawn of this century have difficulty in thinking of such things as being possible, but the younger set have no such difficulty. They are not sure but what Martians have already visited the earth.

All of us need to be reminded again and again that ours is the planet which has really been visited from outer space.

The Great God who made the Milky Way, who set the planets circling about our sun, the One to whom time and space have little significance, whose home is beyond all our imaginings — He sent a messenger all the way from heaven to earth, a Visitor from outer space to the planet called Earth. He had a message for the people here, a message best revealed in the Divine Son of the Living God. They called his name Jesus, because he was to save his people from their sins.

Our purpose in the international race to reach the moon or one of the planets may not be clearly defined — it may be national pride, eagerness to experiment, or the challenge of the unknown. No one has yet suggested, so far as this writer knows, that the purpose for going would be to bring spiritual help to whatever creatures may be there. But that was the reason for earth's Visitation.

So many exciting discoveries coming so rapidly tend to absorb our thinking until we may forget some things that are of most vital importance. Actually the people of earth cannot be too proud of what they have done here. Eroding soil, disappearing forests that have been growing since the time of Moses, two-thirds of the people hungry all the time, wars that destroy millions of people, ignorance that threatens to become universal, hatreds that divide families, nations and races, and now the brilliant prospect that civilization can and may be destroyed in our time — all these should give us concern, and make us ashamed. Until we learn how to live on earth, why become excited about dashing out into outer space? Why not feed the hungry, make it possible for people to live in houses, stop this constant increase of refugees by permitting freedom to all people, and fill the churches with worshippers?

The fact that "God so loved the world that he gave his only begotten Son" to be his representative on this planet gets far too little consideration today,

but is of tremendous importance. Humble acceptance of that Divine Gift can change the world of human relations, and that is exactly what the Giver expected. In him we can have peace as individuals, nations, the world. Without him, without the humble acceptance of his Way, there can be no happiness or hope.

Because earth is the Visited Planet it is reasonable to assume that God is continually interested in what people do, and it can be hoped that he will not fail in his venture of redemption. Many of us may be lost from all that is good, but squarely across the Broadway to Destruction stands the glowing message "God Visited This Planet."

"Your Sins And Mine"

For stimulating and exciting reading try "Your Sins and Mine." It is one of the Golden Medal Books printed in 1955 by Faucett Publications at 35 cents. Taylor Caldwell is the author of this unusual religious novel.

Description of conditions and people make one feel right at home. That is, until the earth refuses its blessings to the human family, the rain fails, the earth is covered with poisonous weeds and scorpions, food practically disappears, and people and animals die like flies.

Government can do nothing. Science can do nothing. Hope flees from the world. Death to all living creatures seems assured.

And then — somebody prays. Oh, yes, there were Sunday schools, churches and ministers all the while. But prayer of the right kind was not practiced until tragedy had covered the earth. Then in distress someone prayed "God be merciful to me, a sinner!" Then the earth restored its blessings, and, as the multitudes learned to make the same prayer, destructive forces disappeared and beautiful life returned.

The book is brief, different, exciting, challenging, convincing, and worthy of serious thought. Try it. Your sins and mine may be just what is wrong with our world.

Summer Suns

These hot, sultry days make one become conscious of the sun that gives light and heat to our earth. Shade is inviting — unless one is a seeker after sun-tan at popular beaches. What fun to sit with a book in the shadow of a tree when the sun is pouring its heat about one and gentle breezes whisper around!

On such occasions The Christian Sun may sometimes be substituted for a book. Because there may be more time for reading in summer, and because church news filters in to the editor less often, we give some longer articles than usual. It is our hope that you will find time to read even the longest. They are selected for their worth, and a little time in reading and meditation will pay good dividends.

Incidentally, it may be a wonderfully good thing to pass your paper to someone else with your recommendation of certain items that may interest them. New subscribers are always welcome, and while "summer suns are glowing" may be just the time to secure some new readers for this little church paper.

In the same spirit that the people in the United States honor the father of their country, the Azorians honor, by annual celebration, not the father of their isles, but the finder of them, and somewhat in the same manner as many parts of this country annually honor Christopher Columbus.

Azorians are the inhabitants of the Portuguese archipelago of "sea-grown mountains" which constitute Europe's westernmost outpost, and appears on the map as a cluster of nine small dots. These are the Azores which have an area of 922 square miles and a population of approximately 360,000.

This means that the Azores are 13 times the size of the District of Columbia and have a population of approximately one-third the number of inhabitants of the Federal city.

The celebration in the Azores always takes place on August 15, the 529th anniversary to be observed this month. In 1432 a Portuguese mariner, Goncal Velho Cabral, not to be confused with the Cabral who planted Portugal's colors in Brazil, was sent out into the western unknown by Prince Henry the Navigator, a Portuguese, father of modern exploration, who had gleaned from an old Arabic map that there were islands somewhere in the Atlantic.

Cabral, carrying out instructions, finally found a small isle which he named Santa Maria. It took nearly two years, however, to discover the full nine, as they are widely scattered. One in particular, Pico, must have been quite a surprise to Cabral, for it consists of a cone rising sensationally out of the bosom of the Atlantic to a height of 7,612 feet. It is one of the many natural wonders of the world.

The group of islands was given the name Azores, which is the Portuguese word for hawks. But Cabral, being a better navigator than an ornithologist, made a mistake in identification, for what he actually saw and mistook for hawks were hundreds of buzzards hovering over the crags. Nevertheless, the name has persisted for 529 years.

Colonization of the Azores began soon after their discovery, Prince Henry offering free transportation and free land to settlers. Later the islands were no longer considered

colonies but a part of Portugal. Angra is the capital.

Like many others in tropical sections of the world, Azorians engage in fruit-growing, gathering tea, production of sugar, fishing and basket making. There is no extensive farming as is found in many other countries.

Until American immigration restrictions came into force, thousands of Azorians came to the United States every year. The emigrant's dollars sent to poverty-stricken families left behind brought much prosperity to the archipelago. A large proportion of the old farms and plantations on the islands were built with United States and Brazilian money.

C. B. Riddle

Making Goodness Attractive

The year that William Lyon Phelps graduated from Yale, Professor Henry Drummond came to America. Commenting some time later on the preaching ability of Dr. Drummond, Professor Phelps said that although he had heard Beecher, Phillips, Spurgeon, and the most famous preachers of the world, Drummond was the most persuasive speaker on the Christian religion he ever knew. He made goodness attractive by making it fruitful. This was the burden of his preaching: "I ask you to become Christians not because you might die tonight, but because you are going to live tomorrow. When Jesus condemned people, He condemned them not because they had done wrong, but because they had not done right. Sins of the body are not the only sins; there are sins of the disposition, which are worse and are often found in church members. Jesus came on earth to found a society; everyone who wishes to follow Him and lead a better life is a Christian — he belongs to His society. The entire Christian theology and Christian ethics are summed up in the two words — Follow Me."

Dr. Phelps said that he heard Drummond say those things forty-four years before, and he still believed them. And so do I!

—Pilgrim Progress
Pilgrim Church,
Harwich Port, Mass.

A MEDITATION

By John G. Truitt, D.D.

THE HOLY HILL FOLKS

"Who shall dwell in thy holy hill?" Psalms 15:1.

I should like to live in that restricted residential section — God's holy hill. It is not that I feel worthy, but I hope that wishing I were worthy helps; and striving in my heart to measure up — I hope that helps, too. How about you?

For one thing, it must be lovely, the people good and kind, and neighborly. And, for another thing, no one can put you out of it, nor are the folks there transient, and therefore perhaps a bit less interested in its beauty and corporate success, as a place of homes that are appreciated and loved, "these shall never be moved." How about that?

There must be trees, and lawns, lovely gardens, fragrant farmlands, fresh running streams, good roads, sweet lanes, and lovely resting places!

It is not too expensive to get in. The door is open, Jesus saw to that! It cost enough originally, and those who get in must not be afraid of sacrifice, nor brave doings.

In which of the eight qualifications would I fail, if I should fail? Or you, if you should fail?

(1) Walketh uprightly. (2) Worketh righteousness. (3) Backbiteth not. (4) Taketh up no reproach against his neighbor. (Even if it is true, he has no part in repeating it!) (5) Gives little place if any to the evil doers. (6) Honors those who love the Lord. (7) Contract-keeping even if it hurts. (8) Business dealings above reproach.

It is a good land, and a busy land; a brave land whose people are unafraid of undertaking arduous tasks for the one who gave his life on a cross for all who would choose to live consecrated lives of loving service.

Building A New Church

DISCIPLINE

Rev. Abraham Akaka, Synod Chaplain
United Church of Christ

Call to Worship: The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid? One thing have I asked of the Lord. That will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Hymn: All Hail the Power of Jesus' Name.

Our Lord's Prayer.

Scripture Lesson — Psalm I (in unison).

Prayer: Almighty God, our loving Heavenly Father, Creator of the Universe, Father of all mankind, thou who art the initiator of every new beginning, we thank thee for thy love which has led us to this hour and which now binds us to thee and to one another in a common work. Now that the mechanics and machinery of this new church-model have been accomplished, fill its fuel tanks with the power of thy Holy Spirit — that it may serve thee long and well. Help us to be disciples who lead toward an authentic spiritual recovery in our homes and churches, in our communities and countries — so that the ground upon which we stand in our local, national, and world parish becomes not just an ordinary church in a town or country, but an altar for new journeying, a starting point for a new mission to all the nations. Send us forth into the life of thy children everywhere in the power of thy love, until identifying ourselves with others, learning their true needs and helping to bear their burdens, thy word in the hands of thy people is no longer stone but bread of life and cup of cold water. So bind us in this pilgrimage in a living fellowship with thee and our neighbor until men know thy truth and have the power to be free, through Jesus Christ our Lord. Amen.

Meditation:

We have been meditating upon the New Church our Lord is creating for a New Age. We have seen it in our Lord's call to his children around the world to be his people, and we have compared God's call and man's

response, God's challenge and man's opportunity, to the tuning and playing of an ukelele. Our first word was "Covenant," the appearing of a people who hear our Lord's voice and who reply by their lives: "Thou art our God and we are thy people."

Our second word was "Motto," the New Church focused in the uplifted hand with three fingers raised — saying that for us, "Christ is Lord," for us, it is "God first, others second,

self last," and that by this sign upon the lives of God's people, the grip of Satan, which is "Self First, Others Second, God Forgotten," is broken.

The third word I would like to lift up is "Discipleship." Given a Covenant People, a people who call themselves Christ Ones; given a motto of God First, Others Second, Self Last — what specifically does the individual Christian do?

Because too many Christians have been wishy-washy about their Faith, a people without any real seriousness about who they are and what they

AT GENERAL SYNOD

Report Of Budget Committee

1. Resolved that General Synod approves the following budget for each of the years 1962 and 1963 of \$14,300,000. This amount to be allocated as follows, it being understood that these are basic goals and the divisional breakdowns within the major boards are approximations, subject to internal adjustments:

	Annual Budget for the Biennium 1962 & 1963	%
Executive Council	\$ 655,000	4.6
(Includes \$151,000 for contributions to Ecumenical Bodies, and \$75,000 for subsidies to E&R Synods.)		
Board for World Ministries	5,389,000	37.7
Mission Division		
Field Expense	\$3,635,765	
Administrative & Home Expense	464,784	
Service Division		
Field Expense	1,141,244	
Administrative & Home Expense	147,207	
Total	<u>\$5,389,000</u>	
Board for Homeland Ministries	4,356,300	30.4
Higher Education and the American Missionary Association		
Church Extension	\$1,090,000	
Christian Education	1,996,000	
Health and Welfare	875,000	
Evangelism and Research	60,000	
Publication and Division	160,300	
(United Church Herald)	175,000	
Total	<u>4,356,300</u>	
Pension Boards	1,396,000	9.8
CC Pension subsidies		
Ministerial Relief	\$ 485,188	
	10,000	
	<u>495,188</u>	
ER Pension Subsidies		
Administration, etc.	879,312	
Pastors' Homes	119,000	
	<u>1,008,312</u>	
Less investment income	160,500	
	<u>847,812</u>	
Miscellaneous (UCC)	53,000	
	<u>1,396,000</u>	

are, the Church that bears the name of our Lord in many places is misnamed. Dr. Samuel Miller can describe a Church that is losing its life in words like these and not find too much rebuttal:

"Our Lord Jesus was careless about himself. We are careful. He was courageous, we are cautious. He trusted the untrustworthy, we trust those who have good collateral. He forgave the unforgivable, we forgive those who do not really hurt us. He was righteous and laughed at respectability. We are respectable and smile at righteousness. He was meek, we are ambitious. He saved others, we save ourselves as much as we can. He had no place to lay his head, and did not worry about it, while we fret because we do not have the last convenience manufactured by clever science. He did what he believed to be right, regardless of the consequences, while we determine what is right by how it will affect us. He

feared God but not the world. We fear public opinion more than we fear the judgement of God. He risked everything for God. We make religion a refuge from every risk."

We have talked of a covenant people in general; of a nation and a congregation under a motto. Now we talk about individual you and me under Discipline, you and me delighting in the law of the Lord and actualizing it day and night. May I share with you a five-point discipline that I and my congregation are using: This is visualized by the lifted right hand and five fingers. Will you commit them to memory? The five disciplines are: Daily Devotions, Worship, Tithing, Serving, Winning Souls for Christ. These five can be gathered into a clenched hand and placed against the heart — signifying a discipline, a Protestant with power — who can deliver a blow against the forces of evil in the world; these five can also be extended as a loving,

open hand upward to God, our Father, and outward to our neighbor here and around the world, signifying the Christian as Missionary, the Church as Mission.

This five-point discipline was adopted by my congregation after these questions were asked by them: What is a Christian who never prays, never takes time each day to be still and know who he is and who God is? What is a Christian who never worships our Lord with fellow Christians every Sunday, whose idea of religion is strictly impersonal — whose relationship with God is as impersonal as his relationship with his neighbor? What is a Christian who never tithes his tenth, who thinks that everything he has comes from his own efforts and that nobody else — not even God — should get any of it? What is a Christian who never serves — who has never asked "Lord, what would thou have me do — with my own life, with my family, with my church, in my community?" What is a Christian who never seeks to save souls for Christ?

The individual Christian needs a discipline the way a carpenter needs a level. For it is by the word becoming flesh, by God's love becoming visible, by the light of deep conviction and commitment to Christ shining from our lives to the world that we may be called disciples. And it is such disciples who are the New Church and who bring new life to dying churches.

So let this be our discipline: Ohana or Daily Devotions, Worship, Tithing, Serving, Winning Souls for Christ, living an exemplary Christian life. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord, and in his law doth he meditate day and night."

Hymn: Rise Up O Men of God.

Benediction: Go forth into the world in peace. Be of good courage. Hold fast to that which is good. Render no man evil for evil. Strengthen the fainthearted. Support the weak. Help the afflicted. Honor all men. Love and serve the Lord, rejoicing in the power of the Holy Spirit. And the blessing of God Almighty, the Father, Son and the Holy Spirit be upon you and remain with you forever. Amen.

Council for Christian Social Action	270,300	1.9
Council for Lay Life and Work	304,700	2.1
Council for Church and Ministry	280,000	2.0
Stewardship Council	1,103,600	7.7
Office of Communication	245,100	1.7
Contingencies	300,000	2.1
Total	\$14,300,000	100.0

Note: The amount received in 1960 by the former National bodies for the above purposes was about \$10,825,000; and it now looks as though about \$11,800,000 might be received in 1961. The increase in 1961 may be about 9% and the budget for 1962 is about 21% above the estimated 1961 amount.

This budget does not represent the amounts requested by the two major boards. Their askings were far in excess of the amounts allowed by the budget committee.

Questions from the floor will be answered by members of the committee, to the best of their ability. By December 31, 1961, a more detailed budgetary statement will be available from all the boards and agencies.

2. Resolved that General Synod hereby authorizes the Budget Committee to determine the formula by which payments are to be made from the Central Receiving Treasury to the instrumentalities, in each of the years 1962 and 1963, up to the amounts set forth in the budget approved by General Synod.

3. Resolved that in the event that apportionment payments to the Central Receiving Treasury are in excess of \$14,300,000 in either 1962 or 1963, this excess shall be distributed as follows:

Board for World Ministries	54%
Board for Homeland Ministries	44%
Contingent	2%
Total	100%

This budget has been thoughtfully and prayerfully prepared, and it is offered with confidence in the Christian stewardship of the individual Church member.

Respectfully submitted,
 THE BUDGET COMMITTEE
 Donald L. Helfferich, Chairman
 W. Elliott Pratt, Vice-Chairman
 John T. Beach, Secretary

Nurses Write From Turkey

Religious Situation

I would like to tell you a little bit about the general religious teaching here in Turkey. All of you are aware of Turkey as a Muslim country, but highly secularized. Seven years ago, there was no religious training of any kind allowed in the schools. Mosques were much less in number, but the Turkish people started to realize and feel that there was an important thing missing in their lives, and that was religion. Islam and its practices are difficult to follow in this more modern period, when a man forgets to close his shop and fails to go to pray five times a day. The people felt that there should be a religious reform or Islam would lose its value, and meaning. Only the devoted Muslims pray in their usual manner, five times a day and during the religious service on Friday evenings. Their "holy day" is Friday. A devout Muslim goes to the service on Friday, just as a Christian goes to church on Sunday. Not very long ago, the government had passed a law that Islam must be taught in all schools, two years in the primary department and two years in the high school. Our mission schools have to decide whether to close or to adapt the law. It was unanimously decided that the witness should be to keep them open and allow religious teachings which mostly are moral teachings.

Hilaria P. Alaan

* * *

Newcomer To Turkey

I was lucky enough to be able to study the Turkish language for five months in Izmir, a seaport and third largest city in Turkey. There were two couples and myself trying to master the language. The couples had been in Turkey before and spoke the language (in my estimation) quite well, while I was just a beginner. Consequently, I was alone in my classes. My teachers were wonderful and I enjoyed them greatly and now find myself missing them and all the others I met during my stay there.

While in Izmir, I worked with the high school girls of the Koleji Social Service Club who assisted in local hospitals. However, I found that the girls were told there was no work for them to do and they did not have the ability to locate some for them-

selves. Neither the hospitals nor the girls could understand the desirability of just talking to the patients, reading to them, writing letters, rubbing backs, or combing hair. I did manage to get one group to pass the lunch trays and feed a few patients. Both groups were amazed and happy at the end.

In January, I left Izmir for the East and Gaziantep. Here I found a climate much like the one back home. We have had snow, rain, sun, and haze. The difference comes in the land itself. It is hilly, dry, and not as fertile. Goats and sheep herds are a usual sight on hillsides.

The hospital in Gaziantep has the capacity for forty-nine patients

(twenty-six men and twenty-three women) on two floors. During my orientation to the hospital I worked on both floors and in surgery so that I would become acquainted all over and be able to step in to any assignment during vacations or illnesses of the other nurses.

Here in Turkey band aids don't come in boxes. We make them or find a substitute. We also make all the compresses we use. It really hurts when I think of how carelessly we use compresses at our hospitals back home. We had a compress party the other night so our operating room staff could get a bit caught up on this process. Two of us got a large roll of gauze (4' by about 30'), measured, pulled strings, cut and folded to size. This process took us approximately two hours and we

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

Istanbul

Formerly known as Constantinople, it is a city of 1,500,000 on both sides of Bosphorus.

August

- 6—Mr. and Mrs. Melvin A. Wittler teach at American Academy, Uskudar. He is also engaged in a study of the relation of Islamic movements to the secularization of Turkey. The purpose of this study is to permit the Christian faith to be interpreted in its environment. Mrs. Wittler is developing a program of nursery school education and is compiling a hymnal in Turkish.
- 7—Miss Margaret A. Woodhead is teaching mathematics for a three-year term at American Academy for Girls, Uskudar. She graduated from Smith College in 1959.
- 8—Rev. and Mrs. William Sage Woolworth, Jr., first came to Turkey over 40 years ago, he as an evangelist and she as a teacher. Since their marriage he has served as principal of Boys' School, Talas, and in various capacities in the Boston office, in the Uskudar school, and with the Near East Mission.

IZMIR

Ancient Smyra, the seat of one of the seven churches in the Book of Revelation. Now a city of 300,000. Institutions: American Collegiate Institute.

- 9—Rev. and Mrs. Everett C. Blake carry heavy leadership responsibilities in Izmir. He is business manager of American Collegiate Institute and associate minister of Community Church. She is principal of American Collegiate Institute. Mr. Blake, who visited the Southern Convention in the summer of 1959, is also acting as principal of the Talas school this year.
- 10—Miss Cynthia Chaney came to American Collegiate Institute for a three-year teaching term after her graduation from the University of South Dakota in 1958.
- 11—Miss Alice Darnell, a 1960 graduate of Oberlin College, teaches music and physical education at American Collegiate Institute.
- 12—Miss Naomi Foster is associate director of American Collegiate Institute, and teaches mathematics there. She went to Turkey for a three-year term and was made a career missionary in 1948.

made about four hundred compresses with nine couples participating. We use almost one hundred a day. Needless to say we wash and use them again if at all possible.

Sandra M. Kamper

* * *

Nurses' Aides

The nurses' aide class of six which started out last fall is still with us. They have been through the rigors of Anatomy, Drugs and Solutions, Bacteriology. They have made beds with patients and without patients. They have each had a turn at evening duty and are now ready to start in with night duty (working under the supervision of a nurse, of course). Each is having a week's turn giving medicines by mouth and they will soon learn to give injections. In another few weeks they will receive their caps and be really important in our little hospital circle. Besides this much on the working side of the page, they have had an active part in hospital social life. At Christmas there was a worship service with all students (Moslem and Christian) taking part in the nativity scene, then the next night a party with exchange of gifts and games. We hope that this summer will bring more applicants so that next year we will have as good a group of students — or even better — to add nurses' aides to help in Turkey's hospitals.

This has been a year bringing fulfillment of hopes expressed last January when I wrote an urgent request for nursing help. It has also brought tangible results in the form of the class of nurses' aides. The last few years with many girls starting and very few sticking long enough to learn much was such a depressing background that this year is quite a change and gives ground for hope for the future. Having been out of the training work for several years, I am relieved to find that I can still work with students, and especially glad that my Turkish is adequate (though far from perfect) so that we have developed quite a considerable esprit de corps. In this job I feel my own lacks more definitely as its demands are greater. However, so far there is no one else to take over this job so I am glad to be of service where I am needed.

Isabel Hemingway

Being Established In Africa

Radio "Voice Of The Gospel"

Construction of two 100,000 watt transmitters with especially built antenna systems which will beam programs from Ethiopia to most of Africa, the Middle East and Southern India began in June. Dr. Sigurd Aske is director of the new radio station, VOICE OF THE GOSPEL.

More than a billion people, many of whom have never heard the Christian message, but are wooed daily by the propaganda of world governments and the persuasive messages of other religions, will now be within range of the "Voice of the Gospel." A hope expressed more than ten years ago by missionaries in the area will become a reality by 1963.

Several USA denominations are participating in Radio Voice of the Gospel through the National Council of Churches and the Near East Christian Council, which will share in programming by agreement with the

EDUCATING OUR CHILDREN AT HOME

A friend came in to see me today (July 4) and brought his good wife and their fine children — two sons and a daughter. It was easy to see that these parents are giving to their children the most important education that will ever come to them. Their business, for example, in this part of the state was that of showing their children the Art Museums in Chapel Hill, in Raleigh, and I don't know how many other places. The way I learned this was that as they had reached their car for their return trip, I called them back to show them a few of the world's great paintings that I have picked up through the years and their appreciation of these pictures was something beautiful to see.

It is all right to see a good ball game, a circus, a State fair, and many such things, but why not cultivate in those in our homes a taste and an appreciation for the higher, richer and better things, too? When my friend and his charming family left, I sat in my room and thought of the bright future for those sons and the daughter! May parents everywhere take a lesson from these good friends of mine who visited me today!

W.R. Cullom

Wake Forest, N. C.

Lutheran World Federation, owner and operator of the station.

Transmitters for Radio Voice of the Gospel are located some 30 kilometers outside Addis Ababa, Ethiopia, and occupy 300 acres leased from the Ethiopian government for thirty years with an additional twenty year option.

Studios, the administration buildings, and housing related to the project are to be located inside the city limits. Construction on the first of these buildings has begun also.

Since the project was initiated, in November 1958, support for the Radio Voice of the Gospel has grown in churches around the world. German, Scandinavian and American Lutheran churches are deeply committed to the project. The denominations participating through the radio division of Foreign Missions of the National Council have pledged their support and the Christian churches of the Near East countries are solidly behind the Radio Voice of the Gospel. The churches of Iran held a Radio Sunday recently to raise funds for the project. A woman's prayer group in Kuwait and an Armenian Sunday school class in Beirut have sent gifts. Thus far, a total of about one million dollars has been pledged. However, an additional \$100,000 is needed to complete installations.

The purpose of this powerful, African-based Christian station is just what its name implies, "to proclaim to the widest possible audience, the Gospel of Jesus Christ as revealed in the Scriptures." In addition, the station intends to promote education and culture through its broadcasts, nurture believers in their Christian faith, and assist the churches in follow-up work.

SAY IT RIGHT... WRITE IT RIGHT

"Either one will do". Better: Either will do. "He has got to leave early". Better: He must (or has to) leave early.

"Try and see me tomorrow". Say or write: Try to see me tomorrow. "They are both alike". Improvement: They are alike.

"He liked \$6.00 having enough money". He lacked \$6.00. Avoid using like for lack.

Do not use the ampersand (&) in writing the name of a company unless the firm follows the practice.

C. B. R.

To Hope And Quietly Wait

A CHAPEL MEDITATION IN DUKE UNIVERSITY

By William A. Lane*

[*William A. Lane, pastor of Monticello, with a Bachelor's degree from the University of North Carolina and a Master's degree from Princeton, was teaching English at the Woman's College in Greensboro when he felt called to the ministry. With an outstanding academic record at Duke University Divinity School, he was serving as president of the Student Council when a near-fatal auto accident led through critical surgery, profound loss of memory, and prolonged withdrawal from study, to the spiritual insights described.]

I am the man that hath seen affliction by the rod of his wrath.
He hath led me and brought me into darkness, but not into light.
Surely against me is he turned; he turneth his hand against me all the day.

Also when I cry and shout, he shutteth out my prayer.
And I said, My strength and my hope is perished from the Lord:
Remembering mine affliction and my misery, the wormwood and the gall.
My soul hath them still in remembrance, and is humbled in me.
This I recall to mind, therefore have I hope.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.

They are new every morning: great is thy faithfulness.
The Lord is my portion, saith my soul: therefore will I hope in him.
The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

(Lamentations 3: 1-3, 8, 18-26.)

Let us turn our thoughts today to a subject that is very elementary and should be obvious to anyone who holds the Christian faith. That is worth doing. The obvious truths are the very ones that I am most likely to overlook, while pursuing theological subtleties, and this is one that I have overlooked to my cost. Perhaps the same thing has happened or will happen to you. The Lord grant that it won't.

Here is the subject: the duty of the Christian minister, no matter how deep his dedication and willingness to serve, to be ready and waiting to receive the grace of God in Christ. That is as plain as the nose on your face, isn't it — that we as ministers need to be receivers of divine grace. Few things in Christian doctrine are more elementary, but I have only recently been given an understanding of its importance, and that understanding has come only after a hard struggle. Let me tell you about it.

My own call to the ministry came as a call to service. The main thing it meant to me was a duty and an opportunity to give. I thought of myself as one of those servants in the parable whom the Master blessed with talents. The Master had given me rich talents, in respect of money, of education, of travel, of experience. I had studied and taught at five universities, and had accumulated a good

store of learning. The call to the ministry came as a challenge to use these gifts, to invest them, to spend them in that service to others which is service to the Master. I thought I had received all that I needed and that from now on my job was to give.

Then came bankruptcy: an accident, a brain injury, surgery, and loss of memory. The store of talents was gone. I had nothing left to give. In order to remain faithful to the Lord's ministry, I must open myself up to receive — to receive His healing grace, to apply to myself the gift we all received in Christ. But to reach that basic, elementary insight took me eighteen months, and they were months spent largely in despair. The only kind of ministry I knew was a giving ministry. I must find something to give. But for all my rummaging, the treasury was empty. And so, there followed despair. How could the Lord have any use for me when I had nothing left to give? How could I expect Him to give me any more when I had squandered what He had given me? Why should He waste any grace on me when I had been of so little use to Him? Such was the attitude in which I spent those eighteen months.

As I say these words, you are probably thinking of a dozen promises in Scripture which have given me

assurance to the contrary in Christ's own words. But there I fell into an error which has, I suspect, beset other ministers in time of need. A busy, active ministry had put me in the habit of not applying the promises of Scripture to myself. I thought the minister's job was to be a sort of neutral channel or vehicle for conveying these promises to others who stood in need. A minister should have no needs. God has given him all he needs. This was not a doctrine I had worked out, but an assumption into which I had unconsciously fallen. Have you fallen into it too, or are you sliding that way?

You have probably recognized that behind this assumption lies sinful pride, a feeling of self-sufficiency. Surely we ministers, of all people, stand in perpetual need of divine grace, daily need of it, if we are to be of any real service to the Lord and to other people. But a busy life of study and preparation here at school, and crowded church-work on the weekends, can lead us to the mistaken assumption that we are the ones who must do all the giving and who should not need to do any taking.

Well, for you, as for me, the time either has come or is going to come when you stand in urgent need to receive. And when that happens, I pray you won't make my mistake of feeling yourself so unworthy that you withdraw from receiving God's grace freely offered in Christ, and fall into despair. To do that is to overlook so much that is openly and patently offered to us in God's Word. It is to lack faith and to close ourselves off from God's fellowship in Christ. We cannot do that and be true ministers of His Gospel.

What woke me up to these truths? If Scripture didn't do it, who did? Well, I name him to you with deep gratitude. He was John Milton.

Milton was a man who from early childhood had felt an intense calling to the Christian ministry. He knew with zealous assurance that God had blessed him with a particular talent and that the purpose of his life was to invest that talent and produce a special gift to God and man — a great Christian poem. His childhood and young manhood were spent in arduous and unbroken study, as he strained to perfect his talent to answer his vocation. From time to time he would take stock of himself and exclaim with angry impatience that he was not yet ready to give

what his Master required of him. He must keep striving if he was to be a worthy servant. With the same untiring zeal, he went into public work during the Puritan Commonwealth, becoming Oliver Cromwell's Secretary of State. And in this work he labored so unceasingly that he lost his eyesight.

Then came despair. Blindness — his labors frustrated, his talent unrealized, his gift not produced. He was the unworthy servant of the parable:

When I consider how my light is spent,
 Ere half my days, in this dark world and wide,
 And that one Talent which is death to hide,
 Lodg'd with me useless, though my Soul more bent
 To serve therewith my Maker, and present
 My true account, lest he returning chide;
 'Doth God exact day-labour, light denied?'
 I fondly ask. . .

He is the servant blessed with talent and with vocation to use it. But the very zeal to serve has frustrated his Master's purpose and buried his talent. His self-sufficient striving has made him an unworthy servant. Yet in the midst of despair comes, by grace, an answer:

But patience, to prevent
 That murmur, soon replies God doth not need
 Either man's work or his own gifts; who best
 Bear his mild yoke, they serve him best; his State
 Is kingly. Thousands at his bidding speed
 And post o'er Land and Ocean without rest;
 They also serve who only stand and wait.

To stand and wait, open to receive God's grace: this is the way for His ministers best to serve Him in their times of need.

And when John Milton was given this knowledge and the grace to stand and wait, then came the miracle of his life. Out of his blindness he began to dictate *Paradise Lost*. The very task which he had been unable to fulfill in all his striving now came to glorious flower with the help of God. The darkness which had driven

him to despair made him reach out and take the hand of God, Who led him into eternal light.

Let his life be a witness to us. Before we can produce or give anything good or useful in the Lord's service, we must be receivers of His grace. And that means to stand and wait, to open ourselves to His fellowship offered in Christ — not to spend all our time in busy work under the illusion of self-sufficiency.

"It is good that a man should both hope and quietly wait for salvation of the Lord."

This experience, Brothers, has led me to a resolution: to try, with the Lord's help, to get over this foolish notion that I must do all of the giving and none of the receiving; to "hope

and quietly wait for the salvation of the Lord," which He has offered in Christ.

And I hope that when the time comes for you, as it must come for all men, when your own gifts are not sufficient to meet the demands with which life faces you, you will not be tempted to despair, but will humbly and confidently stand and wait to receive the grace of God which is freely offered in Christ to all who have open, receptive hearts.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. AMEN.

Foreign Aid

More Blessed to Give

Not all U. S. foreign aid is in the impersonal form of Government programs. Individual Americans, in uncounted thousands, dig deep into their private pockets every year. According to an International Co-operation Administration report 56 U. S. private agencies spent a total of \$291,899,393 on "projects and services of relief and rehabilitation to needy nations and refugees in health, education, welfare, agriculture, industry, emigration and resettlement all over the world."

Contributing more than \$1,000,000 each:	
Catholic Relief Services ..	\$115,809,326
CARE	48,229,171
Church World Service, Inc.	35,065,244
American Jewish Joint Distribution Committee ..	28,628,270
Lutheran World Relief	15,239,572
Hadassah	12,480,662
Christian Children's Fund, Inc.	4,198,584
Foster Parents' Plan, Inc.	4,095,769
American Organization for Rehabilitation through Training Federation ...	2,650,818
Mennonite Central Committee	2,454,411
American Friends Service Committee, Inc.	2,312,061
United Hebrew Immigrant Aid Society Service	2,192,944

MEDICO, Inc.	2,031,487
Seventh-day Adventist Welfare Service	1,667,972
Near East Foundation	1,598,200
Y.M.C.A. International Committee	1,410,835
International Rescue Committee	1,053,689

Who got the aid? ICA divided the world into the five areas:

Near East-South Asia ...	\$ 70,250,724
Europe	66,990,439
Far East	48,867,937
South and Central America	29,031,037
Africa	16,481,146

Within the individual areas, the leading recipient countries were:

Israel	\$ 25,430,142
Italy	18,344,365
Korea	14,395,427
Yugoslavia	13,637,312
United Arab Republic ...	12,182,540
Chile	12,020,616
India	10,305,070
Spain	10,191,160
Greece	7,954,927
Viet Nam	7,751,311
Hong Kong	7,705,000
Morocco	7,595,383
Poland	6,977,050
China, Republic of	6,150,318

Time, June 30, 1961

John Mark, A Young Missionary

Background Scripture: Acts 12:12, 25; 13: 4-5, 13; 15:36-39. Colossians 4:10-11; II Timothy 4:11; I Peter 5:13.

Devotional Reading: II Timothy 2:1-13.

Memory Selection: Take your share of suffering as a good soldier of Jesus Christ. II Timothy 2:3.

When John Mark came upon the scene in the New Testament he was a young man. He was living in Jerusalem. His father evidently was dead. His mother was a woman of means — she had a large home and kept servants. The family probably had lived earlier in Antioch in Syria, and like many other Jewish families of wealth, had come to Jerusalem to spend their latter days. John Mark's mother, Mary, was a disciple, and opened her home to the members of the Early Church. She was a sister of Barnabas, "the great hearted," and of course John was a nephew of Barnabas, one of the finest characters in the New Testament. Tradition has it that Mark later became the "secretary" or "reporter" of Simon Peter, accompanying the Big Fisherman on his preaching tours, and writing "accurately what he remembered of the things done and said by Christ, but not in order." Mark "neither heard the Lord nor followed him, but afterward attached himself to Peter, and committed no error in this writing down some things as he remembered them." The quotations are from Papias. There are other quotations from the Early Church Fathers which indicate that John Mark was the author of the Gospel of Mark, and that he wrote the substance of what Peter taught and preached. There are other traditions about his later life and about his death.

The Young Man Who Failed

Paul and Barnabas were setting out on their First Missionary Journey. They took John Mark, then a young man, with them. He was to serve as their "helper" and in all probability his main task was to teach or catechize the new converts. The fact that his home had been a kind of headquarters for the apostles had made him familiar with the Christian movement. Simon Peter's reference to him as "my son" indicates that he was a convert of Peter. The fact that Barnabas was his uncle also entered into the situation. In addition to all these factors, Mark must have been a young man of ability and promise, or he would not have been chosen for such an important mission.

The little missionary band first went to Cyprus, which was Barnabas' native land. After a brief evangelistic tour there, the three went to the mainland, and when, at Perga

in Pamphylia, it was suggested that they go into the interior on a preaching tour, Mark "departing from them returned to Jerusalem." Many reasons have been given for his defection or desertion. Homesickness (the only remedy for that is home)? Anxiety for his mother's safety? Home duties? The desire to rejoin Peter, his spiritual father? Fear of the perils of the journey inland in strange country and among hostile people? Illness? It may have been for one or several of these reasons that John Mark turned back. Two other interesting reasons have been suggested. Some writers think it was because Mark did not like the idea of his uncle Barnabas playing "second fiddle" to Paul. (When they started it was Barnabas and Paul, but soon it became Paul and Barnabas.) Others think it was still another reason. They think that Mark "just could not take it" when Paul and Barnabas began to preach the gospel to the Gentiles! It seemed unthinkable to him as a devout Jewish Christian that salvation should be offered to the Gentiles on faith alone. Call it conscience or prejudice or what you will. But all of these things are guesses or conjectures. **The central and critical fact is that John Mark quit.** He became the symbol of the man who turns back when the going gets hard.

Well, he is one of a great company in every walk of life. And not the least is the realm of religion. A great many people who become Christians

do not have staying or sticking power. Sometimes one thinks that there are as many people who wear out the seats of their trousers from backsliding, as there are people who wear out the knees of their trousers from praying. Damas forsook Paul, having loved this present world. One area in which there is this lack of ability to "see it through" is in education. Think of how many young people drop out of school, because they can't take it! Of course the fact is that every one of us faces failure, and sometimes again and again. It is up to every one of us to decide whether he is going to quit, or to go on. It is no disgrace to fail or to fall. It is a disgrace to accept failure as final.

The Young Man Who Made Good

We have thought about the young man who failed; now we will think about the young man who made good. And they are the same man — John Mark. Yes, this young fellow who "quit" later showed remarkable staying powers and made good in a fine way. Perhaps the secret of it was his Uncle Barnabas' faith in him, and companionship with him. When Paul and Barnabas started out on their Second Missionary Journey, Barnabas wanted to take Mark along with them again. But Paul said "Nothing doing. That guy quit on us the last time. I'm not taking him." "O. K." said Barnabas. "No hard feelings. You get a partner, and I'll take Mark. I believe he has what it takes. I'll string along with him." Imagine what a lift that must have given this young man who had failed so miserably a short while before.

We do not know where Barnabas and Mark went eventually, but they sailed to Cyprus where they started their work on the first missionary crusade. We do know this. Mark was with Paul when the apostle was in prison later in life. Paul wrote that "he is profitable to me for the ministry." And at the time he urged Timothy to bring Mark with him, so much did he want him, and so valuable he was to him. Later it seems that when Peter went to Rome to preach, Mark was with him. In short, this young man who failed so dismally redeemed himself signally. And because somebody believed in him, and because he refused to allow his failure to defeat him, he became a faithful and fruitful Christian evangelist, and the author of one of the world's im-

(Continued on Page 15)

SUNDAY SCHOOL LESSON

AUGUST 13, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

A Bachelor's Joyous Lament

ED KOTERBA'S LAST COLUMN

This is Ed Koterba's last column. He wrote it here last week—out of loneliness for his family, away at the beach, and excitement at the prospect of an impending trip to the Pacific Northwest where, in the crash of a small plane Tuesday, he lost his life at the age of 42.

Potomac, Md. — I'm leaning back on the kitchen bench, relaxing after a second cup of coffee. The full-course meal was hot and tasty. Today I'm a modern bachelor. And I'm feeling sad about the bachelor of old — that pioneer of lonely living.

For a week, my wife and my son and Grandma have been sunning on the Atlantic beaches. When they departed these premises, they gravely instructed me to take care of the house.

Ha! The house has been taking care of me! The un-automated bachelor never had it this good, poor soul.

Dawn, as it has six other mornings in a row, awakened me to the tinkle of soft radio tunes from the automatic radio-alarm clock.

I felt my way to the kitchen and plugged in the automatic coffee pot. I made a full pot the first day, and I just keep re-heating and pouring from it. Say, six-day old coffee doesn't taste bad at all!

Breakfast comes the modern way for this temporary bachelor. Orange juice? A tablespoon scoop from the little can of concentrate in the freezer, add a little spigot water, and that's it.

The automatic timer cooks the soft-boiled egg, the pop-up toaster rockets a brown slice into my fingers.

Come home from work and supper's a cinch. The meals are stacked high in sectional disposable tins in the freezer—frozen ham, chicken, veal steak... Take

your pick. (There was, I must admit, a feminine hand in the pre-planning.)

Dirty dishes? Ho, ho! They're in the dishwasher. I keep piling them in, and tonight there will finally be a full load. A dash of soap and down with the lid. No sweat.

After dinner, read the papers. Throw them on the floor, scatter them over the sofa. Who cares? Pick 'em up at the end of the week. You save a lot of stooping this way.

Dirty clothes? Throw them in the automatic washer-dryer. They come out dry, and nobody cares if your undershirts aren't ironed.

Garbage doesn't get a chance to pile up in a modern bachelor's home. Just stuff it down the disposer.

The life of a temporary bachelor couldn't be grander. Kick off your shoes where you feel like kicking them off, and simply step into them, wherever they are, the next morning. Play that stereo to your ears' content. Bang it out! Let it roar! No one's telling you to shush it down.

Say, this is the life!

All right, let's be frank about it. This whole place is so empty and hollow I could scream. I can't stand another day of it.

Now there looms a four-day stint in the Pacific Northwest—lots of scenery, plenty of new people, some good copy.

Do I want to go? Where's my hat! Puget Sound, Multnomah Falls, Sun Valley—here I come!

In Washington Daily News, June 30

Will Negroes Win?

By S. L. Morgan, Sr., Wake Forest, N. C.

Not in years, I think, have I been more impressed by any article than by the leading editorial in *Christian Century* of June 28, "All, Here and Now." It begins by declaring that Gandhi's "grim and frightening" battle by use of "soul force" (*satyagraha*) "has come to America."

Gandhi's peaceful use of "soul force" instead of guns conquered the British Empire and won India's independence; what we see now in America, declares the editorial, is our millions of Negroes rising in a battle "grim and frightening," precisely because it is nonviolent, "against an oppressive culture dominated by whites."

Gandhi's nonviolent battle won Indian independence in 28 years at a cost merely of beatings and imprisonment. The highly influential *Christian Century* frankly believes

American Negroes, in true Gandhian fashion thus far, "grim and frightening," have set out to "fill the jails," submit peacefully to beatings, sure of winning out in the end. Besides the example of Gandhi, they know they have also that of the early Christians: beaten, imprisoned, thrown to the lions, yet dying with a smile and a prayer for their tormentors — and finally conquering the Roman Empire.

This startling editorial groups the Negro's demands around three little words: (1) "All." Hitherto the Negro has won "a little here and a little there"; now he demands the liberty to enjoy all that rightly belongs to every first-class citizen.

(2) "Here." Hitherto he has gone north and west by thousands to gain his rights. Now he demands the liberty to stay in his beloved South-

land and enjoy his full rights here.

(3) "Now." He has waited 100 years to enjoy the fruits of his so-called "emancipation," but as yet grudgingly receives but a pittance, he feels; has waited 7 years to see only 6 percent implementation of the Supreme Court's order for school integration — a mere "token" beginning. At last with a desperation "grim and frightening" he proposes to "fill the jails" and suffer beatings, refusing longer to wait to be treated as a full citizen in fact.

And with a resolve "grim and frightening" he has committed himself to the nonviolent technique that won over brute force for the early Christians and won for Gandhi in South Africa and India — the technique of suffering instead of fighting.

If they hold to this method, history is with them.

Helpful Visitors

Dear Friends:

The first of last week the basement area of Montgomery Cottage became a beautician's shop. Eleven of our girls received permanents and a number of the others had their hair styled and set. The person responsible for all this was Mrs. Marie Hayman of our Rosemont church in South Norfolk, Virginia.

Mrs. Snyder and I were very happy to have Mrs. Hayman and her son Danny to visit in our home while she was doing this work on the campus for our children. Mrs. Hayman and her husband are both very active members at Rosemont.

Not only did Mrs. Hayman give some of our girls a "new look," but she also took a personal interest in each of them. Though she was on the campus only three days they all came to love her and regretted very much seeing her leave.

Before leaving the campus Mrs. Hayman learned that one of our little boys had not had his vacation yet. So when she left, her son Danny had an "adopted" brother for two weeks. He is eight-year-old Grover Beckley.

For this kind of interest and concern we are so very grateful. We are very thankful to Mrs. Hayman and others who from time to time show their interest in our children in such fine ways.

Also visiting our campus at the same time was Mrs. Hayman's sister, Miss Faye White. Since three of our housemothers were attending a workshop for houseparents at the University of North Carolina, she decided to live on the campus and help fill in wherever she could while they were away. She also endeared herself to the children. They, along with the housemothers on the campus, were all very sorry when the time arrived for her to return home.

Both of these sisters will be gladly welcomed back to our campus any time they can come.

August Birthdays

Bobby Ingram	8- 2-54
Darnell Beckley	8- 3-51
Lee West	8- 3-51
Margaret West	8- 6-53
Mary Lou Ingram	8-10-50
Earl Bolton	8-16-54
Woodie Byrd	8-17-45
Phyllis Morningstar	8-28-46
Brenda Crumpler	8-31-46

REPORT FOR JULY 17, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 52.00
Eastern Virginia Conference	402.97
Eastern North Carolina Conference	222.52
Western North Carolina Conference	309.13
North Carolina and Virginia Conference	342.71
Total	\$ 1,329.33

SPECIAL OFFERINGS

Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Bethel Church (ENC), New Hill, N. C.	10.00
Cradle Roll Collection, Mt. Pleasant Miss. Soc., Mt. Pleasant Cong. Church, Frazeyburg, Ohio (Friendly Service Gift)	3.00
Vacation Bible School, Mt. Zion Christian Church, Eclipse, Va.	39.21
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00
Nettie Harden Sunday School Class, Providence Memorial Church, Graham, N. C.	10.00
Ladies' Bible Class, First Cong. Christian Church, Henderson, N. C.	25.00
J. M. Whitley, Suffolk, Va.	10.00
G. S. Huber, Spring Grove, Va.	100.00
Walter P. Mays, Burlington, N. C.	10.00
In Memory of T. T. Hanford	10.00
In Memory of Mrs. Allen D. Moore	5.00
In Memory of Mrs. Allen D. Moore	5.00
In Memory of Mrs. A. P. Cole	25.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	10.00
In Memory of I. Goldman	10.00
In Memory of Lawrence E. Neese, Sr.	3.00
Special Gifts	145.23
Total	\$ 450.44
Total for the Week	\$ 1,779.77

REPORT FOR JULY 24, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 5.00
Eastern Virginia Conference	133.96
Eastern North Carolina Conference	33.00
Western North Carolina Conference	10.00
North Carolina and Virginia Conference	517.69
Total	\$ 699.65

SPECIAL OFFERINGS

Plymouth Cong. Church, Fort Wayne, Indiana, Friendly Service Gift	5.00
Adult Bible Class, Clayton Christian Church (ENC)	5.00
Bridge Bible Class, Great Bridge Church, Hickory, Va.	20.00
Vacation Bible School, Mt. Lebanon Church (VVA)	32.30
James P. Kinard, New York, N. Y.	25.00
Vacation Church School, United Cong. Christian Church, La Grange, Ga.	15.33
Rev. R. L. Hendrickson, Lincoln, Kansas	50.00
In Memory of Mrs. Wilhemina Cole	7.50

(Continued from Page 12)

mortal books, The Gospel of Mark or The Gospel According to Mark.

Here is the lesson written in large and living letters. No man ever fails until he fails inside. The fact is that most of the world's success has come as a result of failures. The man who tries to do anything hard must face the possibility of failure. But out of yesterday's mistakes and failures he learns wisdom. And it is far better to have tried and failed than never to have tried at all. And the greatest help in failure is the gospel of Christ which gives a man "a second chance" and a hundredth chance.

"GRASS ROOTS" OPINION ON SCHOOL AID BILL NEEDED

Concern was expressed last week by two units of the National Council of Churches over the fate of the Federal aid to education bill. In a letter to denominational leaders across the nation, the signers urged that messages indicating the "Protestant concern and watchfulness" in permitting Federal aid only to the public schools should be made known to Congress.

Enclosed with the letter was a copy of the resolution stating the stand taken by the General Board of the National Council which was adopted at its meeting in Syracuse, N. Y. in June.

"If loans cannot be properly made to churches from public funds for the construction of houses of worship," the resolution declared in part, "neither can they properly be made to churches for the construction of schools which are an integral and organic agency of such churches."

The letter was signed by the Rev. Dr. Gerald E. Knoff, secretary of the Division of Christian Education, who recently testified on the bill before a Congressional Committee, and the Rev. Dean M. Kelley, director of the Department of Religious Liberty.

And feel the promise is not vain
That morn shall tearless be.

The members of the Women's Fellowship extend to the families of these dear women their love and deep sympathy. They shall be greatly missed.

"O Cross that liftest up my head,
I dare not ask to fly from thee.
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Mrs. M. Z. Rhodes

In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	10.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	10.00
In Memory of Lawrence E. Neese, Sr.	5.00
In Memory of Lawrence E. Neese, Sr.	5.00
In Memory of Lawrence E. Neese, Sr.	5.00
In Memory of Lawrence E. Neese, Sr.	5.00
In Memory of Barney P. Jones	5.00
In Memory of Barney P. Jones	5.00
In Memory of Mrs. Anne Moore	5.00
In Memory of Mrs. Vincent	5.00
In Memory of Isidore Goldman	4.00
In Memory of Mrs. John Coble, Sr.	5.00
In Memory of Rev. Chester Alexander	5.00
In Memory of Rev. Chester Alexander	5.00
Special Gifts	51.00
<hr/>	
Total	\$ 315.13
Total for the Week	\$ 1,014.78

In Memoriam

NELLIE ALLEN HALL

"Blessed are the dead who die in the Lord."

Our heavenly Father in his all-wise providence took from our midst our beloved Nellie Allen Hall, July 10, 1961.

Her passing represents a genuine loss to our church, as she worked untiringly and faithfully in all its activities as long as her health permitted.

The Philathea Class feels deeply the loss, as she had served as president of the class for many years. Due to her interest and planning, our fellowship hall was built several years ago. We shall miss her presence.

We extend to her family our heartfelt sympathy, and pray God's comfort and blessings upon them.

"Miss Nellie's" favorite hymn was "Under His Wings," and surely she is "resting in Jesus and safe evermore."

Mrs. Hillary Jones
Carolina Congregational
Christian Church

GOD CALLS HOME

Mrs. B. J. Vestal
Mrs. A. P. Cole
Mrs. J. M. Coble

The month of July brought to the Women's Fellowship of the First Congregational Christian Church, Burlington, N. C., the loss of three of its most devoted and faithful members. Our loss is great.

On July 1 God touched the heart of Mrs. B. J. Vestal and took her unto Himself. She had wanted to go Home, knowing that the end of this earthly life was but the beginning of an eternity with her Maker. She knew in whom she believed. Not without thoughts for the loved ones left behind did she go. Her plans were made to the detail. They were to know that all was well with her. This was the fulfillment of her desire and hope. Mrs. Vestal was a member of

this local church for 52 years, a true and loyal servant.

"O Love that wilt not let me go,
I rest my weary soul in Thee.
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

On July 11 Mrs. A. P. Cole entered through the portals into the presence of God. At last she beheld the face of Him for whom she had poured out her life. What shall we say about this dear woman? After becoming too frail to teach the children she loved, she turned her thoughts to the "shut-ins," the sick, the lonely and bereaved. Hers was a love that was deep and overflowing.

Mrs. Cole was a member of our church for 13 years, having come here from Durham. Hers was a radiant spirit. We shall miss Mrs. Cole, but we know that Heaven is a happier place because she is there.

"O Light that followest all my way
I yield my flick'ring torch to Thee.
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

July 17 saw again the passing from this life of another member from our midst, Mrs. J. M. Coble. Again we have one who, knowing that she had only a few years at the most, turned her thoughts to others. Seeing that the steps of our church were becoming more and more difficult for our elderly members to climb, she gave, to the Glory of God, an elevator. Had it not been for this act of kindness, numbers of our members would be unable to attend the services of our church. Each Sunday hearts will remember in gratitude this generous and faithful member.

Mrs. Coble was a member of our church for 68 years, a good and faithful servant.

"O Joy that seekest me through pain,
I cannot close my heart to Thee.
I trace the rainbow through the rain,

This Interested Me

By Emily C. Lester

Funny, the ideas you get about churches when you are small. I thought the main difference between Congregational and Methodist churches was that the former always said "debts" in the Lord's Prayer and the latter said "trespasses" because that was true about those churches in my town. And when, in Sunday school, we sang about "The Little Brown Church in the Wildwood," I thought we were singing about our own little Congregational church in Whitehall, Michigan, which was painted tan.

Now, however, I have seen the "Little Brown Church" which is connected with the song of that name. It is located in the edge of Nashua, Iowa, and is a Congregational Christian church. Situated in a beautiful grove of trees and painted dark brown, it looks exactly as it should look.

The history is interesting. In 1857 a young man named William Pitts was going by stage from his home in Wisconsin to see his fiancée in Iowa. Stopping in Bradford (the town is no longer in existence) for a change of horses, the young man took a walk. He saw a wooded spot of rare beauty — as he wrote later, "There was no church there but the spot was waiting for it." When he got home he wrote "The Little Brown Church in the Vale."

A Congregational Church had been organized in Bradford in 1855. In 1859 a young minister, Rev. John Nutting, became its pastor and encouraged the members to build. Times were hard, but the church was finished in 1864 — thanks to help from Dr. John Todd and his church in Pitts-

field, Massachusetts, which included the gift of a bell, the first in the county. The church was painted brown "for want of money to buy better paint."

That spring William Pitts returned to Bradford to teach a singing class in the academy. One evening the class went to the church and he brought out his manuscript of "The Little Brown Church in the Vale." Later it was published.

And so the song and the church finally got together—the dream fulfilled without the pastor and people knowing of the song!

An interesting sequel is that in 1916 Dr. Nutting, then living in Crystal Springs, Florida, and Dr. Pitts, who had become a medical doctor, were brought back to Bradford for a happy reunion. Dr. Pitts, at age 85, sang the song which had made the church famous.

Today the little church contains many mementoes of by-gone days, but it is an active church with services every Sunday. It has become a favorite place for marriages, and we were told that more than 1,100 were solemnized

there last year. We were also told that the pastor is guaranteed a certain salary by the church — but the church pays only the amount he lacks after wedding fees! Although we did not verify this, we understood that the church usually does not have to pay anything.

If you are ever in the vicinity of Nashua, Iowa, you will enjoy a visit to "The Little Brown Church," as I did.

The Church In The Wildwood

There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Oh, come to the church in the wildwood,
To the trees where the wild flowers bloom;
Where the parting hymn will be chanted,
We will weep by the side of the tomb.

How sweet on a clear Sabbath morning
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale.

From the church in the valley by the wildwood,
When day fades away into night,
I would fain from this spot of my childhood
Wing my way to the mansions of light.

Chorus

Come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

Music and words by Dr. Wm. S. Pitts

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Christian Sun

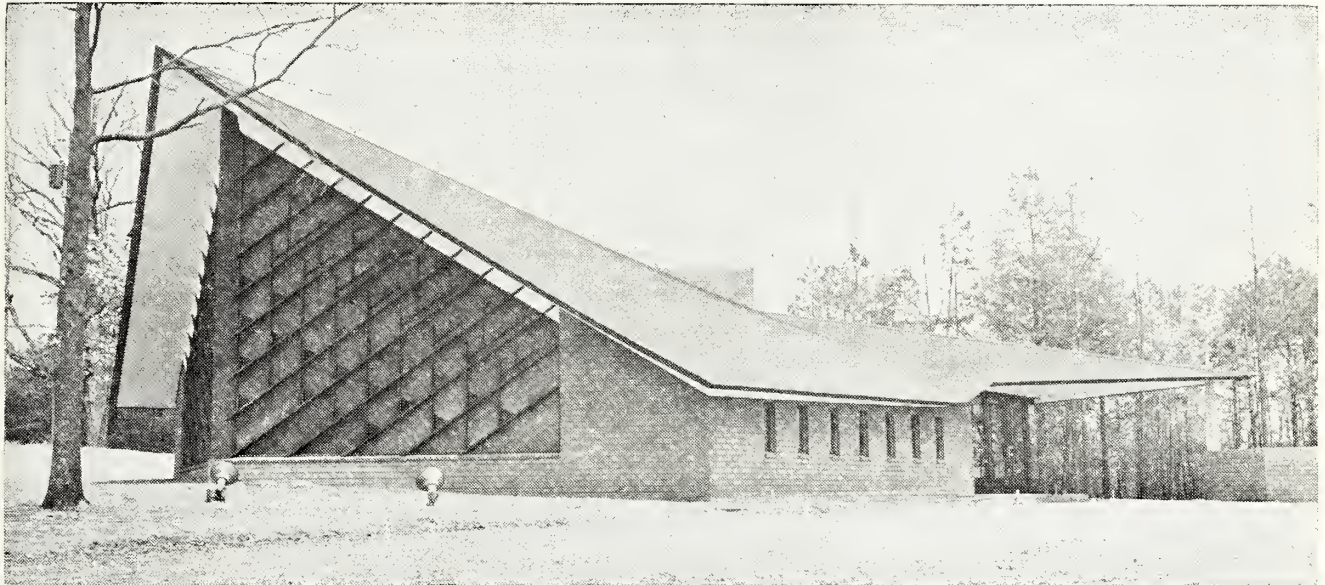
Church History Room
Box 232

VOLUME 113

AUGUST 8, 1961

NUMBER 31

Long Delayed Dream Fulfilled



When the Rev. Wm. T. Scott, fresh out of seminary, arrived in Winston-Salem, North Carolina, some thirty years ago, a group of people gathered about him and planned for a Congregational Christian church in that growing city. Land was bought, a house erected that would serve as a temporary church and a parsonage later, and plans were drawn for a beautiful church building on a corner lot in a community where new homes were being established rapidly. But before the church was solidly established the young minister answered a call to serve in a capacity that finally led to his being superintendent of the Southern Convention.

Dr. William Jay, Dr. W. J. Andes, and others, can testify that in this little church were loyal people who really wanted a church and who were willing to sacrifice for it. Thirty years is a long time to wait and work, but the picture above indicates that dreams are fulfilled.

The first location was on the growing edge of the city, and the new building is now on the growing edge, though a mile from where the church began.

July 9, 1961, the Reverend John Lackey and his fine people invited former pastors and friends to return for the consecration of their new church building. Dr. Scott preached; Dr. Andes and the editor (who supplied when the church had no minister) shared in a delightful service.

Mr. E. J. Austin, member of our church in Southern Pines, was the architect who designed this unusual building. He planned it to fit the contour of the ground, and to express religious truth in modern terms. The tree of life in the western window, the communion table close to the congregation, and many other things that are different from the usual are made that way for religious reasons. The building is the fulfillment of a long-delayed dream.

Here And There Among The Churches

Rev. O. D. Poythress will preach at Great Bridge August 6 and 13, during the absence of the pastor, Rev. Bill Simmons.

Title of the sermon preached by Rev. Kenneth Register at Beverly Hills, Burlington, N. C., July 16: "Window Sitters!"

Mr. W. B. Terrell, Alumni Secretary of Elon College, will conduct the morning service at Mt. Zion August 13.

Families of St. Peter's, Greensboro, enjoyed an ice cream and cake social at the home of one of the members, Thursday, August 3. The Churchmen's Fellowship sponsored a car wash Saturday, August 4.

Rev. Charles Pegram, pastor of Bay View Church, was in charge of the morning devotions on TV station WTAR, Norfolk, during the week of July 23.

Rev. Collie Seymour, now pastor at Albemarle, has accepted a call to Apple's Chapel. Rev. Bland Leebrick recently resigned from Apple's Chapel to serve Bethlehem, Wood's Chapel, and Wissler's Chapel, in the Virginia Valley Conference.

Three ministers of the Southern Convention are attending the Eastern Summer School for Pastors at Deering, New Hampshire, July 12 - August 2. They are Rev. Rosser L. Clapp of the United Community Church, Garner, N. C.; Rev. Julius Rice of Bayside church, Bayside, Va.; and Rev. Lowell Smoot of United, Portsmouth, Va.

The speaker at the Sunday morning service July 30 at Northview, Sanford, was Jerry Cameron, a rising high school senior and a member of that church. Jerry is planning to enter the ministry.

REVIVAL AT BROWN'S CHAPEL

By Beatrice Sheffield

Revival services will begin at Brown's Chapel, near Robbins, North Carolina, Sunday, August 13. Sunday school will begin at 9:45 a.m. and the morning worship service at 11 a.m. The pastor, Rev. J. U. Fogleman, will be the speaker. There will be a picnic lunch on the tables, and the afternoon service will begin at 2:00 p.m.

Services will be held during the following week each evening at 7:30. Rev. Fogleman cordially invites and encourages everyone to attend the services and enjoy the good gospel message each evening.

HESS SPEAKS AT BAY VIEW

By Mrs. W. E. Smallings

Sunday, July 23 was a big day at Bay View church. One of the highlights of the morning service was the sermon preached by Rev. James M. Hess, D.D., who spoke on "Christianizing India's Devotion." Dr. L. E. Smith introduced the speaker, who gave a marvelous description of India's devotion to her gods. Dr. Smith, president emeritus of Elon College, also led the congregation in the opening prayer. During the service the Scout charter was presented and Scout leaders were recognized. The Senior Youth Choir sang "My Task."

"The Danger of Commitment" was the topic of the sermon preached at First, Portsmouth, Va., by the interim pastor, Rev. Calvin J. Felton, July 30.

Rev. W. W. Snyder, superintendent of our Home for Children, was the guest speaker at Beverly Hills, Burlington, Sunday, July 23. Mr. Snyder was previously the pastor at Beverly Hills. The present pastor is Rev. Kenneth Register.

Mr. James Lee Peeler, a student at Catawba College and a future minister, spoke at St. Peter's, Greensboro, July 16 and 23, during the absence of the pastor, Rev. Carl T. Daye. On one of these Sundays Mr. Daye was at John's River Camp, where he was serving as a teacher at an E. and R. junior high camp.

Rev. S. K. Emurian, a minister who was born and reared in Armenia, preached the morning sermon at Bay View, Sunday, July 2, during the absence of the pastor, Rev. Charles F. Pegram, who was attending the General Council in Philadelphia. Mr. Emurian also spoke to the youth groups of the church and preached at the Sunday evening service.

Mr. Louis Wilkins, who has been teaching in American Board schools in Turkey for the past three years, is home for a short furlough. He will be available to speak in churches on the following Sundays: August 13, August 20, August 27. He will also be available to speak at midweek services. He would be glad to speak on "Experiences as a Missionary in Turkey." His address is Lennig, Virginia.

Volume 113

Number 31

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Spring Hill Women's Fellowship

The members of the Spring Hill Women's Fellowship have been busy this past year and as we look back at the year's work, we think perhaps one of the most outstanding highlights has been the number of opportunities we have had for fellowship with our neighbors.

October 12 a group of ladies from our fellowship led by Mrs. Franklin White conducted the program "Into All The World Together" for the Dendron Women's Fellowship at their regular meeting.

The World Day of Prayer program was held at the Waverly Christian Church February 17. We participated in the program with the other churches in the town.

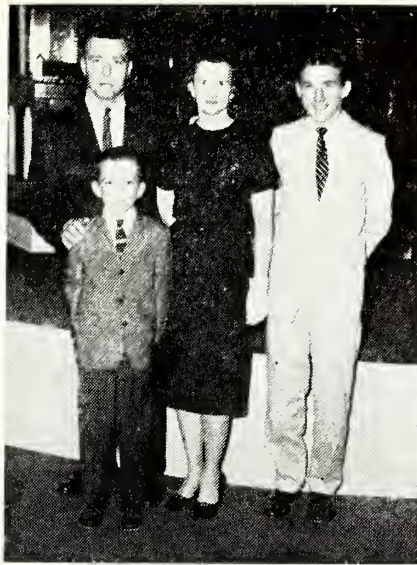
We had the privilege of attending the review of our foreign mission study book, "Into All the World Together" on February 15 at Dendron. Mrs. W. T. Scott reviewed the book for the ladies from the Dendron Christian, Dendron Methodist, Surry Methodist and Spring Hill Churches. At the half-way point a fellowship supper was served and enjoyed by all.

The Home Mission book review was held Thursday afternoon, June 1 at the Wakefield Christian Church for the members of the Wakefield, Waverly and Spring Hill Women's Fellowships. The book "Safe In Bondage" was reviewed by Mrs. G. C. White. At the half-way point the ladies were invited to a lovely tea table and served delicious refreshments. Mrs. G. C. White was presented a Life Membership from the Spring Hill Women's Fellowship by Mrs. Howard Drewry, Jr.

We have been grateful for the privilege and opportunity to work and have fellowship with our neighbors. We have enjoyed the year's work.

We regret to report the loss of one member this year. Mrs. E. B. Richardson was a charter member of our fellowship, which was organized in 1913, and was the only charter member who lived in the community and was still active in the work. "Miss Nellie" will indeed be missed.

Congratulations to Rev. and Mrs. Lowell Smoot on the birth of a son Lowell Allen Smoot, II, July 26. Mr. Smoot is the pastor of United, Portsmouth.



New Minister & Family

The Rev. William A. Cousins of Levittown, Pennsylvania, assumed his duties as the new minister at South Norfolk May 1, 1961.

Mr. Cousins, a native of Sharpsville, Pennsylvania, received his B.A. Degree from Allegheny College, Meadville, Pennsylvania, and his B.D. Degree from Drew University, Madison, New Jersey.

The war interrupted his college work. A veteran of World War II, he served with the Eighth Air Force in Europe.

Mr. Cousins entered the ministry in 1946 and worked his way through college preaching at student parishes. His former pastorates were: Baiting Hollow Congregational Church and Wading River Congregational Church at Calverton, New York; and Bethany Congregational Church at East Rockaway, New York.

He married the former Margaret Sheakley of Meadville, Pennsylvania. They have two sons: William Alan, 14; and Joseph Albert, 10.

Mr. Cousins comes from a family of ministers. He is the son of Dr. and Mrs. J. A. Cousins of Slippery Rock, Pennsylvania. Dr. Cousins is a retired Methodist minister.

Mrs. F. C. Lester has just returned from a month in Iowa and Nebraska, where she was the speaker for Women's Fellowship rallies and workshops.

TO MEET AT NIGHT

E. Va. S. S. Convention

This report was adopted at the 92nd annual session of the Eastern Virginia Sunday School Convention at Bay View Church, Norfolk, Virginia, July 18, 1961.

POLICY RESOLUTIONS

We acknowledge and reaffirm our belief in the now almost ancient custom of meeting in annual session to emphasize the work of teaching religion in our churches through the Sunday schools.

This Convention now meeting in its 92nd annual session has been a source of strength for nearly a century. It grew up as a significant part of the great Sunday School movement in the United States of America. For many years the Sunday School Convention served as the primary instrument of Christian education and youth work in our churches. Many of these functions have been taken over by the Pilgrim Fellowship and boards and committees on Christian education, leaving as the principal emphasis of the Convention the work of the Sunday School.

Times have likewise changed so that our economy and our daily work habits have so changed that representation in the Convention by the Sunday School Superintendents and teachers is not possible. Likewise, vacations have become a factor in our lives, so that a day meeting in mid-July does not fit very well into our scheme. These changes raise questions in the minds of many of our people whether the time of year and nature of our program of the Convention ought not be reconsidered.

THEREFORE, BE IT RESOLVED

That the 1962 session of the Convention be held from 6:30 to 9:30 p.m. on Tuesday after the 3rd Sunday in July at a central place to be determined by the officers of the Convention, and the program include as far as possible the following:

Supper served by the host church, 6:30 to 7:00 p.m.; Hymns and prayers, 7:00 to 7:15 p.m.; Inspirational address, 7:15 to 7:45 p.m.; Discussion groups, 7:45 to 8:30 p.m.; Reassemble for business and reports, 8:30 to 9:00 p.m.; Closing address, 9:00 to 9:20 p.m.; Benediction and adjournment, 9:30 p.m.

Mrs. Garland Spratley
Mills C. Luter
Frank R. Hamilton
Wm. T. Scott, Chairman

Envy Of Laymen

Sometimes it is a bit difficult for a minister to refrain from being envious of laymen. Of course he knows that envy is a sin, and that he cannot afford that, but there is something less vile than envy, but somewhat related to it, in which even ministers sometimes indulge. Let's be more specific.

First, we need to rule out the desire to live in a big house with servants, cars, and airplanes. These desirable things can be spared. Usually ministers can have reasonably good homes and transportation that will get them to wherever they need to go.

Laymen who have money can do things that ministers cannot do. In the city of High Point, North Carolina, there is a small group of loyal members of the United Church of Christ (Congregational Christian) who are struggling to build a beautiful church in a new community where lovely homes are being built. They and their minister (who can give only part time to the church because he also edits this paper) have secured ten acres of wooded land where they hope to erect a church, prepare a beauty spot for neighborhood enjoyment, and start a program of religious activities and community development that will make this a good place for people to live and for children to grow.

But the church cannot be built because there is not enough money. It is in this sort of situation that a minister envies those laymen who have invested their lives in money-making, and who could furnish the money to build a church. Such a gift would hearten those who have struggled for years to do what seems to need to be done, but, better still, it would give Christian leadership to generations yet unborn. What better monument could anyone want than a good church serving humanity? Stone will crumble to dust, houses will pass with time, but a church, an organized body of Christian people, will live on through the ages. It is the Church in which one can invest. The money may be used to erect a building and do landscaping, but really the investment is in something much more permanent, something that is alive, something that has been breathed upon by the great God of the universe. The investment is in the Church, the world's best hope for permanence, prosperity, peace.

Believe it or not, it is sometimes difficult for a minister to refrain from wishing he had spent more time in earning money so churches can be established wherever they are needed in this world of ours. The Southern Convention is supposed to serve North Carolina and Virginia, but in reality we touch only small sectors of the two states. Vast areas of the two states are not touched by our churches. Reason? Well, one big reason is that laymen have not furnished the money with which to start new churches. Will it always be so? If the young people who are not now entering the ministry give themselves to jobs that will earn money, will they have the vision and the desire to make our country Christian? To make the world Christian? Who knows?

We need both laymen and ministers. Working together they can transform our world, something neither group can do alone. So, let's refrain from envy and join hands and hearts in building the Church.

Those August Revivals

News of August revivals is not coming our way as often as we would like, but customs of a century are not being lost, one can be sure. It is expected that on a certain Sunday in August the revival will begin in many of our churches. That is the time it was held years ago when wheat was harvested in June, corn was "laid-by" in July, and tobacco was not so important as it is now. So, we still have the revival in August.

Far be it from us to criticize the time a church holds its revival. In fact we favor consideration for age. Change is good (and unavoidable), but so is custom that is well founded. It may be that August is really the best time for that week of services in many churches, especially the rural churches.

Something that really concerns us is "the revival." Memory has recorded scenes of revivals that are buried in the past. There were altar scenes where people prayed and wept, and sometimes shouted. The preacher seemed to measure his success by the number of people who cried; and of course it was important to count the number who professed religion or came back from back-sliding. Once-a-month services did not lend themselves to a steady diet of Christian education, and it was expected that once each year there would be a renewal (revival) of religious fervor.

Now that church services are much more frequent, Sunday schools are all "evergreen," young people have a wide variety of activities under church sponsorship, and ministers live among their people, the revival is something quite different from its forebears. Sunday school teachers know which youngsters are ready for church membership, and a decision day may be at some other time than at the revival — perhaps at the end of the Pastor's Class, Christmas, or Easter. Those people in the community who are untouched by the church the other 51 weeks of the year are not likely to be present at this time.

Another factor causing change centers in the belief of ministers and laymen. A benevolent God who sent his Son to visit our planet is hard to present as the Angry One holding sinners over a bottomless pit of fire and brimstone. People who have brought coal and oil out of the depths of the earth, searched the bottom of the sea, and eagerly await a dash into outer space are not easily frightened. Teachers of religion have had to shift their basis of belief from fear to something very different.

As we go through this period of rapid transition it is very important for churches to maintain the real values of the old revival. It is easy for the occasion to become a social function when friends return from a distance, the community takes a "breather" and social fellowship, and a visiting minister enjoys a few days in a new community away from his daily duties. It is still a fact that people need to know God in the depths of their souls, that they need to be challenged to follow his precepts, that the church needs to feel a unity that comes from constant association, and that organized effort should be given to reaching those whose trust is not in God.

Remember the August revival. It can help greatly.

A MEXICAN
IRRIGATION PROJECT

One of the largest irrigation projects in the Western Hemisphere was recently completed by Mexico. Thousands of Mexican farmers, until the project was undertaken, had about given up hope of continuing on the soil. Three million acres of land and 120,000 families are affected. These millions of acres, long the very emblem of thirst, are now green with crops.

Although irrigation in Mexico is not new, having been practiced there since the days of the Aztecs and Mayas, no country-wide undertaking was inaugurated until the present project was started about five years ago.

Not only did Mexico's irrigation program include the reclaiming and irrigation of vast stretches of land, but the fostering of agricultural communities. The hope is to keep these farm-town communities as service centers for the large farms nearby by not encouraging them to develop into large industrial centers.

Every civilized nation has given attention to irrigation. Even before the writing of history became an established practice, the science and benefit of irrigation had been discovered. Queen Semiramis, an ancient Assyrian ruler, who is supposed to have lived 4,000 years ago, has been given credit for directing her government to divert the waters of the Nile to irrigate arid lands.

The fall of ancient civilizations is blamed in part because irrigation was abandoned for various reasons, leaving the land unproductive and unable to meet the test of time. In some instances hostile armies destroyed much that had been done over long periods of time, but where the damage was repaired the countries continued to survive. Examples of this are found in Syria, old Persia, India, Java and some parts of Italy.

Based on facts, past and present, Mexican officials say that irrigation will not only bring gradual modernization to the country's agriculture and improvement to rural life, but it will provide the foundation for new industries in regions of potential wealth. Cost of the project, heavy as it was, is destined to pay high dividends.

Mexico's irrigation undertaking is typical of workers and officials interested in agriculture throughout the Western Hemisphere who are striving to build in the Americas a higher

standard of living, provide greater security for all, and make a contribution to the welfare of future generations.

C. B. Riddle

This Interested Me

By EMILY C. LESTER

I have recently (July 11-22) visited Iowa, speaking at "Fellowship Days" in each of the nine associations. These are similar to the "Spring Rallies" of our Southern Convention women.

Many things about Iowa interested me. I learned that it is the greatest food-producing center in the world; that more than 25% of the Grade A land in our nation is in Iowa; that it produces 10% of all the food produced in our country; and that it ranks first in value of farms, livestock, hogs, and first in eggs, poultry, corn, popcorn and oats. Too bad I was there just before the "roasting ears" got ripe!

As might be expected, most of the 185 Congregational Christian churches are in small towns and open country. However, one of them has more than a thousand members (Waterloo) and another more than two thousand (Plymouth, Des Moines). The superintendent and his wife, Rev. and Mrs. Judson Fiebiger, were both originally from the Christian Church. Many in the Southern Convention remember her, for she was the former Mary Denison, whose father once served as pastor of Memorial Temple, Norfolk. Another former Christian Church person I met was Mrs. J. W. Dowty, minister's wife, who once was Lucy Eldredge's secretary. Russell Shafer and Jack Sunburn, both of whom served churches in the Southern Convention (the latter is a graduate of Elon) are now both serving churches in Dubuque... they were on vacation so I did not get to see them when I attended a meeting in the third Congregational church in that city.

The history of the Congregational churches in Iowa is interesting. Rev. Asa Turner, Jr., a graduate of Yale University, became pastor of the first church in the state in 1838. Two years before that Congregationalists had settled in southeast Iowa. At first the community was known as "Yankee Haystack" because of the common haystack in the center. The settlers desired a more dignified name and one evening at choir practice they decided upon "Denmark," their favorite hymn tune. This became the name for the community, the church, and, later, the Association.

At first Mr. Turner was paid \$300 per year for half-time service, devoting the other half to missionary work in Iowa. He wrote at the beginning of what was to be a thirty-year pastorate in Denmark: "My field of labor is as boundless as the eye can see — a territory greater than that promised to Abraham, more abundant in its production, and I fear, almost as destitute of the knowledge of the true God."

In 1943 the "Iowa Band," nine graduates of Andover Seminary, were ordained and commissioned in the Denmark church. They established many churches and what was to become Grinnell College. Before they left home they heard from Rev. Mr. Turner thus: "Don't come here expecting a paradise. Our climate will permit men to live long enough, if they do their duty. If they do not, no matter how soon they die... Come prepared to expect small things and rough things. Lay aside all your dandy whims boys learn in college, and take a few lessons from your grandmothers before you come. Get clothes firm and durable, something that will go through the hazelbrush without tearing. Don't be afraid of a good hard hand or a tanned face. If you keep free from a hard heart you will do well. Get wives of the Puritan stamp, such as honor the distaff and the loom, those who can pail a cow and churn the butter and be proud of a jean dress or a checked apron." (And I thought "jeans" a modern word!)

Today this Denmark church stands "as the one rural Protestant church in north Lee County with an adequate and full-time program of Christian service to all."

The Highest Motive For Right Living

By Roy C. Helfenstein
Ormond Beach, Florida

In the Gospel of John, King James Translation, we find the words spoken by Jesus—

"For their sakes I sanctify myself, that they also might be sanctified through the truth."

Weymouth puts it — "On their behalf, I consecrate myself in order that they may become perfectly consecrated in truth."

Moffatt puts it — "For their sake I consecrate myself that they may be consecrated by the truth."

Free Translation might put it — "For the sake of others I give myself in service to God and his Kingdom that they may also be inspired by the truth to give their lives in service to God and his World."

"For their sake" was Jesus' major and master motive of his masterful life! — his personal satisfaction and his highest ambition was to please God, his Heavenly Father and our Heavenly Father. "For the sake of others," homes are built, parents sacrifice, fathers go to their work through the long hours of the day, and mothers give their lives in loving service. "For the sake of others" young men give their lives on the fields of battle. "For the sake of others" men and women line up with the church and give their support to every good cause that makes for a better society. Jesus in our text revealed the secret of his marvelous life — his objective, his purpose, his power and his passion. "For their sake" — **who were they?** His disciples, his other friends and relatives — the world of his day, the millions yet unborn. For your sake, and for my sake, and for the sake of all the sons and daughters of men, Jesus gave his life in opposing everything that was wrong, and in championing everything that was right.

And he calls to all who would be his disciples today to follow him in giving their lives in the service of his church, in the service of his heavenly Father's world for which while fellowshiping with his friends and kin-folk, he gave his best in service and "for their sake" gave the last full measure of devotion in "the laying down of his life for their sake."

Some people embrace the Christian faith because of their gratitude for being privileged to live in God's world.

For some people it has been the motive of patriotic interest that has caused them to want to stand up to be counted on the Lord's side — their answer to their country's call and to the Call of God go hand in hand.

Interest in others, love for others, or "for the sake of others" embodies the highest motive a person can have for accepting the Christian way of life and uniting with the Church.

There are many men who have not cared enough about their own soul's welfare to bother themselves about

IT IS NOT FINISHED LORD

It is not finished, Lord.
There is not one thing done.
There is no battle of my life
That I have really won.
And now I come to tell Thee
How I fought to fail.
I cannot read the writing of the
years;

My eyes are full of tears.
It gets all blurred and won't make
sense.

It's full of contradictions
Like the scribblings of a child.
I can but hand it in, and hope
That Thy great mind, which reads
The writings of so many lives,
Will understand this scrawl
And what it strives
To say — but leaves unsaid.
I cannot write it over.
The stars are coming out.
My body needs its bed.
I have no strength for more,
So it must stand or fall, dear Lord!—
That's all.

G. A. Studdert-Kennedy

religion, but the thought of their obligation to their children, or their life companion, has prompted them to set their lives in order before God and man.

From hundreds of men have come this confession, "I was getting careless about my habits, my associates, my attitude toward the church, my regard for the Sabbath. And one day the memory of my mother's life with all its goodness and beauty made me think of how I had kept her prayers for me from being answered — and for her sake, I resolved to quit the wrong life and the wrong crowd and to begin to live the right life and line up with the church of her God.

Thousands of men for the sake of

Christian parents have accepted the Christian way of life for themselves.

A group of University students became increasingly reckless in their manner of life, habits and all the rest. Two of the group talking one day about one of the group who was losing out in his class work — and falling in the esteem of the faculty and the student body in general because of his wild dissipations. One of the two chaps who were talking about the situation said to the other — "Dutch is going to hell mighty fast and every fellow in this frat house is partly to blame. If we fellows had been different, Dutch would be different. Let us get Dutch back on the right track." For the sake of a fraternity brother the one young fellow announced that he was going to take the right way — and it is stated that from that one young man's decision a wave of moral and religious concern swept over the entire fraternity group of which he was a member and through the other fraternities of that great university and the entire university experienced a moral awakening.

Social concern, an impulse, an interest in someone else's moral and religious welfare, the desire to be of help to others — is the truest mark of character.

That is the Christian motive of life — concern for the spiritual welfare of others. That was our Lord's motive — "for the sake of others."

The men and women today whose lives count for the most to society and to God — those who are getting the most out of life, those who are putting the most into life, the happiest people, are those who want to live right not only as a matter of self-respect and for their own personal welfare which to them is secondary, but in appreciation of God's goodness to them and to those they love. For the sake of their family name, for the sake of their sons or daughters, their companion, their friends — "for the sake of others" they have declared their allegiance to the Man of Galilee and to the building of a better world. That is the way it will have to be done; each one, "for the sake of others," to dedicate himself or herself to the proposition of doing what one person can do to make this a better world. The person who fails to think of others cannot help thinking less of himself.

The Church flings out the challenge to people who have a sense of social responsibility and who want their

Many Members Don't Want Christian Unity

By Louis Cassels

The biggest obstacle to Christian unity is the fact that a great many church members don't really want it.

They are perfectly happy with the present denominational set-up, and reluctant to consider any merger which might lead to changes in religious customs for which they have a strong sentimental attachment.

Their attitude was succinctly expressed the other day by a woman here to her pastor:

"I like being an Episcopalian. I can't see why we should change our way of doing things in order to merge with the Presbyterians and the Methodists and all those other people."

No Change

This contentment with the status quo is distressing to leaders of the ecumenical movement, which seeks to heal Christian divisions.

They know that reunion of the fragmented Christian family will be hard enough to achieve with everyone working and praying for it. Real progress will be virtually impossible as long as so many church members are satisfied to continue living in separate denominational compartments.

But they also know that you can't change anyone's attitude merely by deploring it.

If the ecumenical movement is to receive the strong popular support it requires, its leaders must somehow communicate to rank-and-file church members their own understanding of the compelling motives behind it. Efforts to do this are now being undertaken.

At least four different reasons are given by ecumenical leaders for their belief that the most urgent necessity confronting Christians in this era is the achievement of visible, effective unity.

1. Denominationalism is wasteful of money and manpower. This is perhaps the least important of the arguments for unity, but it is worthy of note at a time when no church has enough resources to do half the things it ought to be doing.

influence to count for the highest and the best — the Church flings out the challenge to all to line up with the only organization that is dedicated to the proposition of making it easier for people to do right, and "for the sake of others" to help build a better world.

2. Division weakens Christian influence in all areas of national life. When churches speak in a babble of different voices, contradicting and disputing one another on public issues and even on basic moral questions, they can hardly expect anyone to pay them much attention.

3. Disunity hampers the Christian mission abroad. This is the anguished testimony of many missionaries, who say that non-Christians are scandalized by the spectacle of rival Christian sects competing for converts while professing to serve the same Lord.

4. Underlying all of these practical arguments is the primary motive for Christian unity:

As long as the church is divided, it is violating the clearly expressed will of its Founder, whose prayer for His Disciples, on the last evening He spent with them before His crucifixion, was "that they may be one."

Can a divided church say anything convincing to a world which sees in it only another example of the strife and alienation that poison all human relations?

That is the basic question which the ecumenical movement is asking of church members.

Mothers And Their Babies

By W. R. Cullom, Wake Forest, N. C.

For some years the conviction has grown upon me that one of the weakest points in Western civilization is to be found in the way the baby is left in the hands of others by its mother. The home demands on these mothers are so many, so expensive, and so urgent that the mother feels that she must get a job in some office, in some store, or in some factory and supplement the family income in order for the family to approximate living on any sort of level with their neighbors.

Besides this, the demand is greatly reinforced by the fact that this young mother worked in some business house before she was married, and so finds it easy to place her baby in a nursery, with some caretaker, or into other hands than her own; and this goes on in disregard for the fact that absolutely no one can do for a baby what its mother can do. Nor can this something be done on half-time attention — it is a 24-hour-a-day

The Unity We Seek

Where is this unity which we seek? It is found through the World Council, surely, through the National Council of Churches, through state and community councils of churches. But what about the local church itself? The interests of men and women in these days are approaching each other. Many women are employed and their hours of work and leisure do not differ from those of men. Reasons for segregation of men and women in their worship, work and study within the church are decreasing rapidly. When we are concerned with uniting churches, as we should indeed be, let us be sure that the churches themselves are united within. A united laity makes for the dynamic church, a "Church for New Times." From our theme hymn for 1961-62 we quote these familiar words:

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

—Naomi G. Ekdahl
Executive Secretary,
Massachusetts
Women's Fellowship

job and demands every second of it.

A family from Holland settled in our community a year or so ago. In talking with this family on Independence Day, something was said about the mother doing some reading for me. The father at once said he thought his wife had her time pretty well occupied with her three children. I said to myself at once, "There is the difference between Holland and America on this most important issue."

And so there we are! What can be done about it? It probably cannot be changed very abruptly, but we should begin at once to beget and develop a changed attitude, a changed conviction, and a changed habit in the whole field of our home life, keeping in mind all the while that the home is the most important, the most elemental, the most essential of all our institutions. Without it, there can be no school, no church, nor anything that is worth while. Let western civilization bestir itself before it is too late!

Doctors Needed

MEDICAL MISSIONARIES
DESCRIBE NEED FOR DOCTORS

In Indonesia alone 20 doctors are needed this very week, a group of 150 Protestant medical missionaries was told at their their recent annual meeting.

Obstetricians top the "most needed" list, followed by lung specialists, surgeons, pediatricians and specialists in internal diseases. They are all needed by church-supported hospitals, although one appealed simply for a good G. P. "We have been two years without any doctor," said the message, "and the work has to be built up again."

In a report on the situation in tropical Africa, it was estimated that the area south of the Sahara will need 24,070 doctors within the next ten years.

This means, said Dr. Henry R. O'Brien, formerly a medical missionary to Thailand, that at least 40,000 medical students should be in training right now, as about 40 per cent of them will drop out for financial and other reasons. The unlucky ones are valuable, however, as technicians, assistants and male nurses.

He also urged that something be done by the churches and their medical agencies to train more African medical students in the U. S. At present, he said, a large proportion of them are studying in the Soviet Union.

Reports on the constant battle against leprosy, tuberculosis, malnutrition and trachoma were delivered with customary scientific dispassion. All witnessed to a superior Christian devotion to healing the sick, often under rigorous conditions.

The missionary doctors and nurses on furlough were the guests of the National Council of Churches' Christian Medical Council for Overseas Work, headed by Frederick G. Scovel, M. D.

Blessed is the man who loves his church enough to let others know it.
Bulletin, First, Burlington

One of the troubles with the world today is the fact that we have allowed the Golden Rule to become a bit tarnished.

Bulletin, Mt. Zion, Eclipse

Americans Hinder Missionary Work

FROM GHANA

We know that Russia gives free education to many Ghanaian students each year. They are treated royally and by the time they return to Ghana they are thoroughly indoctrinated in love for Communism and Russia, and in hatred for America, England, and other democratic countries. On the other hand, America educates even more Ghanaian students each year, but tends to ignore them while they are in America. They are not indoctrinated with love for democracy or the USA, nor with suspicion for Communism. In many cases they are subjected to embarrassments and indignities because of their color. Communists here make a big issue of every incident of race prejudice in America — and what can we say? Won't you do all you can to help free all Americans from this unchristian attitude?

—Waldo and Betty Bickham

FROM HONG KONG

Reports of growing opposition in the USA to textile imports from Hong Kong raise concern here. Obscured in the calls for "protection" is the fact that Hong Kong imports nearly 50% more from the USA than it exports. Hong Kong shirts and other clothing are providing work for thousands who otherwise would be on our relief roles. This is ever the dilemma — do we really want to help people help themselves, especially if we find it takes some sacrifice? Or do we just want to salve our consciences by merely "Sharing Our Surplus?"

—The Whiteners

The English House of Lords, composed of some 700 members, with an average attendance of about 100, is mostly a tradition. The power lies in the Parliament.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

IZMIR

Ancient Smyra, the seat of one of the seven churches in the Book of Revelation. Now a city of 300,000. Institutions: American Collegiate Institute.

August

- 13—Rev. and Mrs. C. Raymond Fowler were appointed in 1959 for a five-year term as teachers at American Collegiate Institute, Izmir. Before coming to Turkey he was assistant pastor of Community Church, Claremont, California.
- 14—Mr. and Mrs. Samuel N. Glass, Jr., are teachers at American Collegiate Institute. They have a two-year-old son.
- 15—Miss Kathleen Hadden was appointed to a short term as a teacher of home economics at American Collegiate Institute after her graduation from college in 1959.
- 16—Miss Maurla Haehlen became interested in the Near East during a trip there with her family and through church camps and conferences. After graduation from the University of Wisconsin she came to Izmir as a physical education teacher.
- 17—Miss Margaret Hanson taught physical education in Minnesota public schools for three years before being appointed to a short term at American Collegiate Institute, Izmir.
- 18—Miss Virginia Dorothy Hermann had taught chemistry at Sweet Briar College for two years before going to Turkey. Now as well as teaching at American Collegiate Institute she assists in the social service program of the school, through which students visit two children's homes and assist in hospitals.
- 19—Miss Mary Kutz became an English teacher at American Collegiate Institute in 1959. She had previously taught one year in Turkey and two years in Southern Rhodesia, and had been a social worker in Seattle and New Orleans.

Missionaries Appointed

Boston, Mass., July 26—Miss Helen Morgan and Miss Naomi Foster, educational missionaries serving in the Near East under the United Church Board for World Ministries, sail from New York today to resume their teaching posts in Turkey. They have just completed a furlough in the United States.

Miss Morgan is principal of the American Academy for Girls in Uskudar. A native of Chicago, she was educated at the University of Chicago (B.A., 1934; M.A., 1936); and has also studied at the University of Mexico and several other American colleges. During her furlough year just ended she took graduate studies at the American University, Washington, D. C. Before going overseas in 1952, she taught Spanish at Arthur Hill High School, Saginaw, Michigan; and at Macalester College, St. Paul, Minnesota.

Miss Foster, associate director of the American Collegiate Institute at Izmir, was born in Manchester, Connecticut. She was educated at Mount Holyoke College (B.A., 1932); Hartford School of Religious Education (M.A., 1941); and Hartford Theological Seminary (B.D., 1943). The Hartford Seminary also awarded her the degree of Master of Sacred Theology in 1944.

She taught school in North Carolina for several years before going overseas.

Miss Foster spent her furlough year studying at Washington University, St. Louis, Missouri, on a National Science Foundation Fellowship.

The American Collegiate Institute at Izmir enrolls more than 400 girls annually from all parts of Turkey. The American Academy for Girls at Uskudar has a student body of almost 500 girls, 170 of whom are boarding students from many areas of the country.

(The United Church Board for World Ministries in the overseas agency of the United Church of Christ which was formed by union of the Congregational Christian Churches and the Evangelical and Reformed Church. The Board, in its present form, embraces all the overseas agencies of the united communions.)

Ruth E. Jones of Storrs, Connecticut, has been appointed to a three-year teaching term at Pierce College, Athens, Greece, by the United Church of Christ.

Miss Jones, a supervising teacher at Central Connecticut State College since 1953, will sail from New York August 15. She will travel in a group of about 25 men and women from all over the United States leaving at that time to serve under the American Board in schools and hospitals in Turkey and Greece.

A native of Willimantic, Connecticut, Miss Jones was educated at Northfield School for Girls in Massachusetts, Willimantic Teachers College, and Boston University.

She has taught in Connecticut public schools in Willimantic, Southbury, Middletown, and Woodbury.

Pierce College, a high school and junior college for girls, was founded by the American Board in 1875. Originally located in Izmir, Turkey, it was relocated near Athens in 1922. Today it has an enrollment of more than 600 girls and a faculty of 60. College level courses in social welfare and commercial subjects are offered. Classes are conducted in Greek and English.

Because of the recent extension of jet runways of Athens Airport encroaching on college property in Elleniko, the college is now preparing to rebuild on a site given to the school in Aghia Paraskevi, another suburb of Athens.

Pierce College's alumnae association is the largest women's organization in Greece.

Mr. and Mrs. Donald E. Webster of Claremont, California, have been appointed associate missionaries of the United Church of Christ, to serve for five years at the American Academy for Girls near Istanbul in Turkey.

They will sail August 15 from New York.

Mr. and Mrs. Webster bring extensive experience in the Near East to their new assignment. He began his service in Turkey in 1931, teaching for several years at International College, then located at Izmir. He later served as cultural attache in Ankara with the U. S. State Department and as consul in Meshed and has held a number of government posts in Washington on Near East affairs.

In the United States he has taught sociology at Beloit College, Ohio State University, and the University of Wisconsin.

Most recently, prior to his retirement from government service in 1959, he served for three years as first secretary of the Embassy in Taipei, Formosa, and for two years in the Historical Division of the State Department in Washington.

A native of Bennington, Vermont, he was educated at Oberlin College, Oberlin Graduate School of Theology, and the University of Wisconsin.

Mrs. Webster, the former Mabel Ruth Whaley, is a native of Flemingsburg, Kentucky, and also was graduated from Oberlin College. She has done graduate work at the University of Wisconsin and at Gallaudet College, Washington, D. C. She has taught school in this country and in Turkey and Formosa.

REFRESHMENT

Our spirits need refreshment as our bodies must have food; the unseen part of us must be sustained, re-charged, renewed... Fed on that which gives it strength; the things that fortify; courage, hope and faith... or it will weaken and will die.

Meditation on the good, the true the beautiful; thoughts of peace, of love and wisdom; fare invisible... Thus the soul is nourished when with Life's hard struggle spent Bread of Truth and Wine of Joy; the secret sacrament.

Though your cupboard may be packed with rich good things to eat; and your table groan beneath the weight of drink and meat... You must feed the self that is concealed from human view; the part God sees... the hidden spirit... the eternal YOU.

(Used by Plymouth, Des Moines, Women's Fellowship)

Laymen Help Prisoners

Almost since the opening of the Massachusetts Correctional Institution in Walpole some men from the United Church have devoted the second and fourth Tuesday evenings of each month to a visit there. They gather in the lobby, enter the "trap" and cross the yard to the cell-block. These men, carrying Bibles, are admitted by three more locked doors, each one of which closes behind them before the next one opens. They pass along the brilliantly lighted corridor to the Chapel where they find a number of men in denim shirts and slacks awaiting them. There are greetings and handshakes all around. New men are introduced to each other. All are on a first name basis. Those who come regularly seem like old friends. This is a regular gathering of the Bible Discussion Group. The number of inmates ranges from five to twenty, depending on the other activities of the evening. The number of men from the Church has varied from two to twenty and there has never been a meeting night when none kept the engagement.

The pews are moved to form a square and after greetings the men sit down together, while Murdock McDonald, a lifer, and Secretary to the Prison Chaplain, calls on someone to lead in prayer. A portion of scripture follows — just now from the Gospel of Matthew — till someone interrupts with a question or a comment and the discussion is on.

"What does that phrase mean? Do you believe that? How could this be?" — There are all shades of opinion. Some never have anything to say while others talk a good deal. The interchange of ideas goes on until nine o'clock when it is brought to a close with a prayer. The men have to be in their rooms by 9:30 but there is time for a little informal visiting. Perhaps we talk about the next play that will be given, to which we will be invited; or we want to hear about some of the things these men are doing for the world outside — from behind prison bars. There are some who give blood to save a life at the cancer hospital next door. Some are guinea pigs for some medical research. One man who can is sending money regularly to support a family in Greece. Several are devoting most of their free time to reading for blind students via tape-recorder.

The men seem to appreciate our

coming, and we hope that we contribute something to help break the monotony of prison life and to catch a vision of a larger life; but we all come away humbled — wondering if we could face up to life "inside" as they do; wondering why it is they instead of us; wondering if we would want to help others outside as they seem to do. And we go home grateful for the chance we have had and realizing that we have received far more than we have given.

Alton C. Roberts
(Massachusetts Reporter)

PRAYER FOR THE CHURCH

O God, we pray for Thy church, which is set today amid the perplexities of a changing order and face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. O God, baptize her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient gospel of her Lord! Fill her with the prophet's scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord she may mount by the path of the cross to a higher glory.
Amen.

Walter Rauschenbusch

INCREASE IN BIBLE DISTRIBUTION

Olivier Beguin, general secretary of the United Bible Society, will be interviewed by NBC reporter Ben Grauer on "The Rising Tide in Scripture Distribution" during the NBC Radio Network's "Faith in Action" Sunday, Aug. 13 (8:15 a.m. EDT).

Mr. Beguin, who recently completed a round-the-world trip, will comment on the "unusual increase" in Bible distribution during the past year after a 10-year period of stability. "Faith in Action" is an NBC Public Affairs presentation.

LAYMEN AND THE WORLD

The Laity has a ministry to perform but what is it? In view of the activity of most laymen in the church and in society, it is definitely focused on raising money, works of charity and management of property.

We like to think of Christianity as a laymen's movement and that Jesus was not ordained by any earthly hierarchy or institution and that he was a layman in the strictest sense of the word.

We recall that many of the significant happenings in the early life of the church occurred in lay meetings and there is need for happenings today quite as significant occurring in our homes, our industries and our communities.

If the layman would think of his ministry following through or being expressed in all his daily activity at his club, his lodge, his office or his home it would mean a new day for the church.

This is the challenge, because many, if not most lay people, feel ill-prepared for this ministry and it is at this point in our life in the church that we must find reinforcement and help.

The Retreats, the study groups, the summer conferences have a new task to perform and it will be realized as the work of the church is found in the work of the world.

—Roy E. Coombs
President, Massachusetts
Laymen's Fellowship

A NOTE FROM APPLE'S CHAPEL

By Mrs. E. H. Thompson, Reporter

Rev. Bland Leebrick closed his pastorate at Apple's Chapel Sunday by baptizing eighteen members who had recently joined the church. He took in three by transfer of letter in addition to the same number who came by letter last Sunday. This makes a total of twenty-four members who came into the church during the last few weeks of his ministry.

The church had a picnic lunch after the morning service in honor of the Leebrick family. They were presented a silver serving set and a nice love offering. The Ladies' Fellowship presented to Mrs. Leebrick an electric blanket and an all-weather coat. The Leebricks moved July 31 to the Virginia Valley Conference where Mr. Leebrick will be pastor of the Bethlehem, Wood's Chapel, and Wissler's Chapel churches.

RISING BEAR

"Last year I gave one of my names away." The 90 year-old former superintendent of the Fort Berthold Reservation had followed an old Indian custom of giving one of his cherished names to a younger man.

The name he could no longer use was Rising Bear. He had been given that name by his pupils because, they said, "When the bear fights he stands up; you are like him."

The name was well chosen, for Rising Bear did stand up for his people to protect them against unfair leases and agreements, and politicians who wanted to take more Indian lands for white settlement.

He had stood up to the opposition of some of the Indians themselves, when as a young man, he and his wife had started a school at Shell Creek Village in 1896. They taught the children to read, to figure money, to care for livestock, and to walk proudly as Americans.

This great American, Rising Bear, had received his education through the efforts of a pioneer Congregational missionary, Charles Hall. He is a fine product of Our Christian World Mission.

From story by Evan Webb Hall, son of Charles Hall.

REFUGEES IN SARDINIA

Twenty-five refugee families are being given the opportunity to build and to farm or work in industry in Sardinia, Italy. Our Congregational Christian Service Committee is co-operating with other agencies in helping to prove that such people can be helped to help themselves.

Two men in California decided they could make a contribution, namely, themselves and their skills. Paul H. Moore, teacher of industrial art, whose sideline of growing oranges and olives developed into a full-fledged business, went to Sardinia as an agricultural consultant.

Paul Moore's friend, Clifton Clemens, took a leave from his construction business to serve as technical adviser, to help build a nucleus of small businesses and industry, as well as homes. Their wives used their skills as homemakers.

These two families gave a year as representatives of our Service Committee to help this community of

MY PRAYER

Lord, let me live this lovely day
As you would have me. Now I pray
To speak the words along the way
You want me to.
Let me each talent gladly share
With those who stumble in despair.
Let me stop often everywhere
And talk with you.
Lord, let me make this world more bright;
Let me be like a glowing light,
Steady and shining through the night,
My whole life through.

(Used by Plymouth, Des Moines,
Women's Fellowship)

refugees who are barred from emigration by health or other problems.

They served Our Christian World Mission, your mission and mine.

Dr. H. L. Holbrook

COUPLE TO TEACH AT SCHOOL IN INDIA

Mr. and Mrs. Paul A. Rauth of Marshall, Michigan, left June 14 to teach for three years at the Kodaikanal School for Missionary Children in South India.

Mr. Rauth has been teaching industrial arts at Marshall High School since 1956.

The Kodaikanal School, located high in the mountains of South India, has an enrollment of about 300 children whose parents are missionaries in the Far East. It includes kindergarten through the twelfth grade. The school is supported by 14 Protestant denominations in North America.

In India Mr. Rauth will serve as industrial arts instructor and recreational supervisor while Mrs. Rauth will spend the first year as a house mother and the second two years as an eighth grade teacher.

There are 30 European, Indian, Burmese and American teachers on the school's faculty.

Mrs. Rauth formerly taught general science at Marshall High School. She attended the University of Wisconsin and in 1952 transferred to West Michigan University in Kalamazoo, from which she received her Bachelor of Science degree in 1954.

SUMMER PARABLE

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought him of cool streams where fish were found, and his children thought of the mountains. And this church member spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come, let us depart and go where fishes do bite, and where the cool winds bring refreshment and the land is beautiful about us."

"Thou speakest words of wisdom," said his wife. "Yet three, nay, even four, things must we do ere we go."

"Three things think I of, but not a fourth," said her husband — "that we ask our neighbor to minister unto our flowers, that we arrange for our grass to be moved and watered, that we have our mail forwarded; but no other thing cometh to my mind."

"The fourth is like unto the other three, but greater than all," said his spouse, "even this, that thou dig into thy purse and pay the church pledge, in order that the good name of the church may be preserved, that the heart of the treasurer be made glad, and that it may be well with thee. For, verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And the husband replied, "Verily, thou art noble and wise among women." And he did pay his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the good of the church." And it was so.

Duplex-Richmond

Change Needed In Church Work

The "winds of change" sweeping across the world's under-developed countries have brought pressing demands for revolutionary changes in the traditional patterns of church work in these areas.

What form these new patterns should take has been the subject of an intensive six-year study by the World Council of Churches.

Its answer is a new program — SASP or Specialized Assistance for Social Projects. Its object is to help the churches in these countries act more effectively in meeting the demands of their new situations. Its effect could result in radical shifts in program in the churches' ministry to human need.

Plans for the program, which has been authorized by the WCC's Executive Committee, were reported here with the announcement that the world body is seeking a total of \$100,000 each year for the next three years to get it underway.

Purpose of the Project is to make available the resources of technically skilled personnel to churches in these areas to help them "think freshly about ways of using their existing resources more effectively."

One of these existing resources, as yet untapped in a majority of the newly emerging nations, is its youth. It is expected that major emphasis will be on leadership training and development.

At the same time there will be pioneer "demonstration projects," new projects in agriculture, small industries and similar programs.

The work in each country will be undertaken only at the request of the indigenous churches. The goal will be to provide the necessary training for local leaders as quickly as possible so that they can take over and the "outside" personnel can be released for service elsewhere.

Because the needs of each country vary greatly, it is expected that the projects will be very different. However work in each country will be preceded by consultation and careful study with local church leaders to work out the basic program.

The SASP proposal grows out of six-year study on "Our Common Christian Responsibility toward Areas of Rapid Social Change." Under this program local studies have already

been conducted in India, Japan, Liberia, Kenya, the Copper Belt region of Northern Rhodesia, the Cameroons and Nigeria. There has also been a series of regional and international conferences.

The study on rapid social change was initiated by the World Council in 1955 under the direction of the Rev. Paul Abrecht, executive secretary of the Department of Church and Society. He is an American Baptist minister. The study received an initial grant of \$100,000 from the late John D. Rockefeller, Jr.

The Rev. Diasuke Kitagawa, a priest of the Protestant Episcopal Church, from the United States, has also been closely associated with the conduct of the study. Dr. John Karefa Smart, now a cabinet minister

of the government of Sierra Leone, worked on the study in its earlier stages.

Two books planned for publication late this year will report the results of the intensive study. They are written by Mr. Abrecht and Dr. Egbert de Vries, director of the Institute of Social Studies, The Hague, Netherlands.

The new program will be operated by the WCC's Division of Inter-Church Aid and Service to Refugees. The plans for SASP were prepared in consultation by this Division and the Division of Studies, the Division of Ecumenical Action, the International Missionary Council, and the Commission of the Churches on International Affairs.

SASP will be managed by a Committee appointed by the Inter-Church Aid Division in consultation with these units.

(Continued on Page 15)

Are Ye Able?

A MEDITATION FOR LEADERS

By Mrs. Harry E. Drobish*

All sing: "Are ye able," said the Master,
"To be crucified with me?"
"Yea," the sturdy dreamers answered,
"To the death we follow Thee."
"Lord, we are able." Our spirits are Thine.
Remold them, make us like Thee, divine.
Thy guiding radiance above us shall be
A beacon to God, to love and loyalty.

Are ye able? Here is a series of questions to prompt meditation:

1. Are you likable? Even lovable?
2. Are you approachable? Are you reachable?
3. Are you laughable? Able to be laughed at?
4. Are you expendable? Able to be expended? Spent for a purpose?
Let's use our strength and we will gain more strength as long as God wants us to labor here for him. "He that saveth his life shall lose it."
5. Are you expandable? Can you grow bigger? Increase your potentialities?
6. Are you teachable? Never too old to learn?
7. Are you adaptable?
8. Are you changeable when it is time to change?
9. Are you criticizable?
10. Are you improvable? Powers, of the Model Agency, suggests ways any woman can improve herself:
Take rudeness and return it with perfect courtesy.
Ignore a slur and return it with a compliment.
Take hostility and return it with the most dazzling friendliness you can muster (turn the other cheek).
11. Are you commendable?
12. Are you dependable? Can you be depended upon at all times?
13. Are you defendable?
14. Are you durable? Can you work hard? Are you easily worn out?
One secret of being a good leader is in bringing out the best in others.

ARE YOU ABLE?

*Former president of California Women's Fellowship who sails in August as National Women's Fellowship representative in Near East Mission.

"A Trustworthy Leader"

Background Scripture: Acts 15:22-41; 16:19-40; 17:1-14; 18:5. I Thessalonians 1:1; I Peter 5:12.

Devotional Reading: Philippians 1:3-11.

Memory Selection: Even if you suffer for righteousness sake, you will be blessed. I Peter 3:14 RSV.

The first picture we get of Silas (who is perhaps the same man as Silvanus) shows him in a good light and in a good office. A discussion had arisen in the early Church in regard to the status of Gentile Christians in the Christian Church. And dissension was manifesting itself. The leaders of the Antioch church decided to consult or confer with the "Mother Church" at Jerusalem, and they sent Paul and Barnabas as their emissaries for a "ruling." This is what is known as the Jerusalem Council, and was the First Church Council. Paul and Barnabas presented the matter, it was thoroughly discussed, and a decision was reached. A letter was written by the Jerusalem church to be sent back by Paul and Barnabas. But the leaders of the Jerusalem Church knew the limitations of a mere letter, so they sent two of their own number, Silas and Judas Barsabas, as their emissaries to present the matter in a more personal way. We may be sure of this — Silas was a level-headed, sensible, sound man, trustworthy, tolerant, and dedicated. The Church would not have dared to send him if he had not been a worthy representative, and if he had not had the confidence of the Jerusalem church. He was a Roman citizen, although a Jew. He was one of "the chief men among the brethren," and he was "a prophet," a layman to be sure, but a man able to speak in a simple, convincing way the message of Christianity. Silas, by his presence and by his message, "confirmed the brethren." Thank God for the men who can step into a difficult situation in a church, and by their integrity of character and common-sense and spiritual insight, bring factions together. Silas was such a man.

Our next picture of Silas is in connection with the second missionary journey which Paul made. It may be recalled that John Mark, who accompanied Paul and Barnabas on the first missionary journey, turned back at Perga, and returned to Jerusalem. When Paul and Barnabas started out to revisit the churches they had established on the first missionary journey, Barnabas suggested that they take Mark with them. But Paul said "Nothing doing. We are not going to take that fellow; he quit on us before. He's not going with me, and that's that." Paul and Barnabas were equally insistent, with the result that Barnabas took Mark with him and sailed to Cyprus, his native land. Paul thereupon chose Silas as his companion for the long, arduous mis-

sonary tour. There is only one explanation of that — Silas was a strong character. Paul was serious about this business of taking the gospel to the people of other lands. He wanted somebody he could depend on, somebody who would stand by him, and see it through. The fact that he chose Silas is a tribute to Silas' character and ability and dedication. And the few references in the New Testament to Silas show that Paul's faith in Silas was justified. Paul mentions him more than any other companion he had during the rest of his life. And always Silas is mentioned in connection with some important event, or in some praiseworthy effort. He was a man of faith, of courage, of loyalty, of Christian character. He always bore a good witness to his faith in Christ and his love for Christ.

Peter also bears witness to the trustworthiness of Silas. In his letter he writes "By Silvanus, a faithful brother, as I regard him..."

To sum up, Silas was as the theme of the lesson puts it "A Trustworthy Leader." And a study of his life reveals that the emphasis should be put upon his trustworthiness, rather than his leadership. Certainly he was not a dynamic leader like Paul. Nor was he eloquent like Paul. But he was faithful, dependable, trustworthy.

SUNDAY SCHOOL LESSON

AUGUST 20, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

BE STILL

"Be still and know that I am God"...

This is my favorite text — Sweet words that soothe the aching heart when troubled and perplexed. Be still, be still, the good Book says — cease rushing to and fro — in all the fret and stress of life — Be still, be still — and know... Know that His strong protecting arm upholds us when we fall — Know that He hears our feeble prayers and answers when we call — Safe in the secret sanctuary — in silence set apart — He pours the riches of His Love into a quiet heart.

—Patience Strong
(Used by Plymouth,
Des Moines,
Women's Fellowship)

Well, trustworthiness is not the only virtue. And trustworthiness in itself is no guarantee of success in life. But come to think of it, there are not many more desirable qualities in a man's character than that of trustworthiness, dependability, faithfulness. Jesus puts a great deal of emphasis upon it. The accolade he gives to the stewards who had made good use of their lord's substance was "Well done, thou good and faithful servant..." Jesus does not emphasize success, but faithfulness. Suppose that men should develop the spirit of faithfulness, trustworthiness, dependability in modern life, in greater degree. Think what a difference it would make. Mr. Employer, would it not make your heart glad if every one of the men working for you were trustworthy! Think what a difference it would make in domestic relationships if husbands and wives could trust each other, if each knew the other was trustworthy! ! Think what a difference it would make if officers and officials of the church were trustworthy, if every one of them could be depended on in the discharge of their duties! Silas was not a brilliant leader, a dynamic leader, but he was a trustworthy leader. And his claim to greatness is within the reach of every one of us. We are not all brilliant, and we may not all be successful in the worldly sense of the word. But we can be faithful, trustworthy, dependable.

Superintendent Attends Workshop

Dear Friends:

Last week I had the privilege of attending the seventeenth annual workshops for executives and other administrative personnel working in or with children's institutions. The Workshops are held each year at the University of North Carolina and are sponsored by the University's School of Social Work. Sixteen states and one foreign country were represented.

I attended the workshop on "What the Executive Delegates and to Whom." This was conducted by Mr. Hansel H. Hollingsworth, Associate Director of Group Child Care Project. Lectures were given by Dr. Alan Keith-Lucas of the University of North Carolina on "How Successful Are We In Handling Problems of Sexual Growth?" and by Miss Mary E. Stevens, Director of Casework Service, Florida Baptist Children's Home, Lakeland, Fla., on "Children Work Out Their Family Problems." Two panel discussions were held on "How We Use or Do Not Use Sponsors" and "We Take Another Look at our Use of Community Schools."

This was my first such institute. It proved to be very helpful. The School of Social Work has been a great help to child-caring institutions throughout the Southeast in helping them to put forth a better program for the children they serve. The School, along with the institutions in the Southeastern section of our country, sponsors the Group Child Care Project. This project brings to each institution's campus a week of in-service training for its personnel each year. This in-service training is under the guidance of Mr. Hansel H. Hollingsworth, Associate Director. This service has proven to be very beneficial to our Children's Home.

August 1 we began our second year with the Children's Home. As we look back on the past year there are many things with which we are very satisfied. We are very happy and proud of the progress we are making as a child-caring institution. This is coming about because of effort that was put forth in this direction years before under my predecessor, Dr. John G. Truitt. It was he and his staff who did the planting. We thank God now that we have a

share in the cultivation. We have only begun to have the kind of program a child-caring institution should have. Much remains to be done. We

only hope and pray that you, the people of our churches, will continue to support us to the extent that such a program can be carried out.

REPORT FOR JULY 31, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 22.00
Eastern Virginia Conference	150.44
North Carolina and Virginia Conference	18.00
Total	\$ 190.44

SPECIAL OFFERINGS

New Hope Christian Church, Roanoke, Ala.	5.00
Mr. & Mrs. A. Taylor Rogers, South Norfolk, Va.	10.00
J. H. Webster, Pittsboro, N. C.	15.00
In Memory of Lawrence E. Neese, Sr.	5.00
In Memory of Mrs. Margaret Warren Ranson	1.00
Special Gifts	80.46
Total	\$ 116.46
Total for the Week	\$ 306.90

CONTRIBUTIONS TO CHIP

North Carolina and Virginia Conference	
Burlington, Bev. Hills	\$ 250.00
Burlington, First	50.00
Danville, Third Ave.	68.00
Graham, Prov. Mem.	14.00
Greensboro, Palm St.	100.00
Haw River	39.00
Shallow Ford	75.00
Total	\$ 596.00

Eastern Virginia Conference

Antioch	\$ 42.00
Barrett's	12.00
Christian Temple	250.00
Dendron	10.00
Great Bridge	75.00
Hopewell	30.00
Oakland	200.00
Portsmouth, Shelton Mem.	97.00
Rosemont	186.75
Total	\$ 902.75

Western North Carolina Conference

Albemarle	\$ 69.00
Pleasant Cross	52.66

Eastern North Carolina Conference

Chapel Hill, United	\$ 54.00
Damascus	48.00
Hayes Chapel	175.00
Morrisville	10.00
Mt. Herman	66.00
Oak Level	76.40
Piney Plain	120.00
Pleasant Hill	27.33

Pope's Chapel	12.50
Youngsville	32.00

Total

Virginia Valley Conference

Linville United	\$ 57.00
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GRAND TOTAL

	\$2,298.64
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MRS. ELIJAH MOFFITT, 84, SUCCUMBS

Mrs. Blanche Baird Moffitt, 84, of Greensboro, N. C., formerly of Wakefield, Va., died in her sleep on Friday, June 30.

She was the widow of Elijah Moffitt, attorney of Asheboro. She was born at Walnut Hill, Sussex County, Va., and was the daughter of Dr. and Mrs. Oscar Hartwell Baird. She was a member of the First Congregational Christian Church of Greensboro. Mrs. Moffitt was educated at Elon College and taught school six years at Wakefield, Va., prior to her marriage.

Surviving are a son, Elijah Baird Moffitt of Richmond, Va.; a daughter, Mrs. Chalmers S. Walters of Greensboro; and one granddaughter, Deane Moffitt of New York City.

The funeral service was held in Greensboro at 2 p.m. Sunday, July 2, in Hanes-Lineberry Chapel. Dr. William E. Wisseman, pastor of her church, officiated. Burial was in the Old City Cemetery in Asheboro.

My Highest Honor

By S. L. Morgan, Sr.,
Wake Forest, N. C.

I have just received the highest honor of my 89 years. It was to be invited back to preach on a great occasion by a church I left as pastor 38 years ago, the First Baptist Church of Henderson, N. C. It was called in my honor "S. L. Morgan Day." I had served the church in the troubled years 1912-22, marked by World War I and the worst of all Influenza epidemics. I had been retired nearly 30 years. The honor was almost unique. For churches don't look out old ministers, long retired, to do them honor. Usually the retired minister sinks into oblivion in less time than that.

Stunning Invitation

The invitation of Pastor W. W. Leathers, Jr., stunned me. "Could you possibly preach?" he asked. Reply, "Nothing else could please me as much." The more because in my

OLD PEOPLE NEED REMEMBRANCE AND OPPORTUNITY

town, with a seminary and 800 preachers, an invitation to preach comes to me hardly oftener than once or twice a year. And to preach is the burning desire of the old minister, and not to preach his worst affliction. His pulpit had long been more than a throne to him. To invite him back is to give him the feel of being "a real person." If only people knew the "feel" of it.

The Great Event

In 38 years the church had grown into one of the great churches of the state, with a plant worth maybe $\frac{3}{4}$ of a million. It had many members of the highest caliber. And they came on a raw rainy day almost to pack the sanctuary, even the balcony. And the long-retired minister the preacher! Of course I had prayed much, a minor reason being my fear lest I discredit the gracious pastor who dared to put me in his pulpit on a great occasion.

I regard the pastor as likely the ablest preacher the church has ever had, and I was sure his people regularly heard good sermons, and so I chose to talk as a specialist on the great things I had learned in my nearly 90 years, especially how to conquer man's four greatest fears: (1) Fear of Retirement and Old Age — by wise preparation for it; (2) Fear of Death — by coming to realize it is but a natural step upward in the

career of an immortal being, and is actually peaceful and painless; (3) Fear of the Dread Power of Evil — by faith that God and the Power of Eternal Goodness are at the heart of the Universe; and, finally, how we may conquer the torture of a bad conscience and its dread of merited retribution by repentance and restitution. I talked out of my experience, declaring I had conquered those fears.

The Pleasing Response

A good number stood at the pastor's invitation to say I had baptized them or married them many years before. Seldom had any congregation expressed heartier appreciation of my preaching. God gave me a message and liberty in getting it over to the people.

I dare to say the service was highly enjoyable and profitable to the church as well as to the visitor. I commend such a service as a model to other churches, partly indeed as a reward

and a boost to many a noble servant of God, long overlooked in retirement and pining from neglect. A final boost is sheer kindness and mercy!

Long known as a crusader for the aging, I do not apologize for parading how one old minister's heart leaped for joy at being called out of long retirement to have part in a day set apart in his honor, and being made to feel that he was counted "a real person," even in his ninetieth year! I write this indeed as an appeal in

In Memoriam

We, the members of Spring Hill Christian Church of Waverly, Virginia, wish to pay a tribute of love and respect to the memory of G. Chapman White, who passed from this life March 21, 1961, at the age of 56.

Mr. White was a devoted member of our church. He was a good superintendent, a faithful teacher and a loyal deacon. We shall miss his presence among us.

Because of our appreciation for his faithfulness, we resolve;

First: To extend to his loved ones our sympathy.

Second: That we keep a memory of his devotion in our hearts.

Third: That a copy of this Memoriam be sent to the family, to The Christian Sun and to the local paper for publication, and a copy be entered upon the church records.

Mrs. Charlie Wheeler
Mrs. H. E. Drewry, Jr.

behalf of many aging ministers, some far more worthy than I.

Moreover, such a service provides a grateful outlet to some who have long wished to thank their former pastors for happy homes they helped to launch in marriage, or home redeemed through their loving ministry. In my case this seemed a foretaste of heaven.

Change Needed

(Continued from Page 12)

The necessity for new types of work was explained by Dr. Robert S. Bilheimer, Geneva, Switzerland, WCC associate general secretary and director of the Division of Studies which conducted the ground-work research for SASP.

During the first half of this century, he explained, the millions of dollars poured into mission work in these areas went into what church leaders now think of as "traditional" types of assistance — especially in medicine, education and agriculture.

While immense contributions to social development in mission work areas were made by these traditional services, the Presbyterian minister from the U. S. A. said, new forms are now needed.

Major factors contributing to the new situation, he said, are the disappearance of the colonial system, the new nationalism and the importance of governmental planning for economic development and education in new nations, the growth of big cities and industrial centers and the great changes in village life.

That the churches must find ways to meet these changed conditions was phrased by one SASP study as the necessity for the Church to find "new expressions of its great functions."

The same report noted that "the spirit of nationalism and independence in which we rejoice, and the problems of nation building, call upon the Church to rethink its prophetic role, and to consider new and relevant ways of service."

Another of the study papers commented: "All of our experience to date indicates that while the churches themselves (in areas of rapid social change) cannot provide the means for the solution of the great social and economic and political problems, true obedience demands that their witness should provide signs which point to the fulfillment of God's purpose in the new situation."

**NOW
WHILE
THERE IS
TIME**

The mission of the Church must be carried on in the contemplation of two possibilities. First, there is the possibility that we have time. Second, there is the possibility that we have no time at all.

It may be that we have time – time for the slow process of education, time for the building and strengthening of institutions that do their work over decades and centuries, time for the deliberately-paced operations of witness and persuasion. Maybe there is time.

But it may be that there is no time at all – that the human adventure on this planet will be concluded tomorrow, that whether or not a person will find meaning and purpose in his existence will be decided in the next hour. It may be that today is Judgment Day, as it well may be for any of us as individuals. Indeed, it is Judgment Day; for every man stands under the permanent crisis of the Gospel, called to say ‘Yes’ or ‘No’ to the seeking, saving love of God made incarnate in Jesus Christ.

Whether we have much time, or no time at all, the mission of the Church is the same. Our task is to confront the men and women of our nation and generation with the truth of the judgment and mercy of God, and to do this with such clarity that they will be able to decide whether they shall accept or reject the Good News.

Truman B. Douglass

*From the Biennial Report of the Board of Home Missions of the
Congregational and Christian Churches*

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

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Church History Room X
Box 232

I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation.

John Wesley

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.



At The General Synod

Pictured above is a scene at the General Synod sessions in the ballroom of the Bellevue Stratford Hotel, Philadelphia, during the early days of July. Chaplain Abraham Akaka of Hawaii is shown leading the morning devotions, which lifted the membership to a high level of spiritual insight. (The last of his meditations is found on page 6. The others have been printed in previous issues.)

The altar arrangement is of special interest. The tall windows were made of varicolored glass held together with plastic. The cross centers in a circle. The altar and pulpit stand are different from the usual, but the modern trend helped to transform a stage into a beautiful center for worship.

Here And There Among The Churches

The Women's Fellowship of First, Portsmouth, Virginia, met at the home of Mr. and Mrs. Dave White the evening of August 9 for its annual "watermelon feast."

Since Apple's Chapel was "between ministers" (Rev. Bland Leebrick had left for the Valley of Virginia and Rev. Collie Seymour had not yet come from Albemarle), Mr. E. H. Thompson, a layman of that church, was the speaker Sunday, August 6. His topic was "My Church." The speaker August 13 was Rev. Robert Knowles, minister of Christian Education for the Southern Convention.

Our Great Bridge church plans to begin a mid-week prayer and Bible study service in September. According to the minister this service is not designed to draw large crowds, but rather to be for "people who are really concerned in concentrated Bible study and who believe in the power of prayer."

Friends of Rev. William A. Lane, pastor of our Monticello church, will be interested and concerned to know that he has entered the Hartford Institute of Living, Hartford, Connecticut, for further treatment as a result of his nearly fatal automobile accident of March, 1959. Mr. Lane has experienced continuing pain and occasional spells of depression, following the severe head and brain injury he received in the collision. (You may remember that a meditation by Mr. Lane, which dealt with his experiences since the accident, was in a recent issue of The Christian Sun.) Your cards and prayers would be of comfort and help to him.

Dr. F. C. Lester will speak at the morning service Sunday, August 20, at First, Norfolk.

The Men's Fellowship and the Men's Bible Class of our Rosemont church recently met together for a watermelon party. Wives of both groups were also invited.

"The fundamental principles of a well-ordered life" is the theme of a series of sermons being preached at The Christian Temple, Norfolk, during August. Each Sunday morning the guest speaker, Chaplain Herbert Dumstreya, U.S.N. (ret.), concerns himself with a question about one of the following subjects: God, man, faith, salvation.

LAST CALL OF CHURCH BUILDERS CLUB FOR ST. PETER'S

All Builders Club members who have not sent in their \$10.00 membership contribution to the St. Peter's United Church project are urged to do so not later than August 31. On August 31 this project will be closed out. Any contribution which comes in after that date will go toward the next Builders Club "call."

To date something over \$3,000 has come in on the St. Peter's project. By all means, we should go over the \$4,000 mark. We feel sure that every Club member wants to do his or her share on the "call." If you would respond to this "call" with a check before the last of this month, it would be greatly appreciated. Be a church builder by sending your check to North Carolina Church Builders Club, % Southern Convention Office, Elon College, N. C.

Ken Register, President
N. C. Church Builders Club

LOOKING UPWARD

Mrs. C. M. Wicker

Two weeks ago on Sunday morning the members of Northview church gathered together as is their custom and entered the church to worship. However, upon entering the sanctuary everyone's eye was easily caught and held by the beautiful stained glass window recently installed at the front of the church.

This beautiful window was installed by Mrs. Annie Ruth Millikin to honor her mother and father, Mr. and Mrs. H. S. Clark. It is an original stone-cutter design done by Mr. Wysocki, Stained Glass Associates, Raleigh. There is to be a service of dedication for the window at the church this coming Sunday.

Everyone who knows Mrs. H. S. Clark knows that it has been a heartfelt desire of hers to see a stained-glass window in our church. One cannot help but rejoice that this dream of hers has become a reality for her and Mr. Clark to enjoy as well as ourselves and not a memorial as so many stained glass windows are.

As the scene of Jesus at prayer provides inspiration for all who see it, and the pieces of the window radiate light back at all around — it reminds us that the lives of Mr. and Mrs. Clark also shine out before us as examples of living Christianity. A wonderful tribute to a wonderful family!

Vacation church school was held at First, Norfolk, July 24-August 4. Miss Doris Ann Morris, a Student Summer Service worker from Elon College, helped the church with this vacation school. The theme was "Love One Another."

Volume 113

THE CHRISTIAN SUN

Number 32

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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VACATION BIBLE SCHOOL AT VIRGININA

By Mrs. W. S. Daniel

Union Christian Church, Virgilina, conducted one of its most successful vacation church schools, June 19-23. The enrollment was 101 pupils and 19 workers, with an average daily attendance of 110. We were glad to have as guests for the week boys and girls from Hebron Church.

"Living for Jesus" was the theme of the week, and the sessions closed at noon, Friday 23, with a picnic lunch. Closing exercises, held in the sanctuary the following Sunday night, were well presented and most impressive.

Following the program, the large audience of parents and interested friends was invited into the fellowship hall for refreshments, and to view the display of projects in the Educational Building.

The offering received was distributed as follows: Foreign Missions \$5.00, Home Missions \$5.00, Congregational Christian Service Committee \$5.00, Southern Convention Children's Home \$18.25.

Members of the staff and faculty included the following: Rev. Harry R. Mathis, Director; Mrs. Margaret Cifers, Secretary; Mrs. F. M. Bailey and Mrs. Roland Frazier, Music.

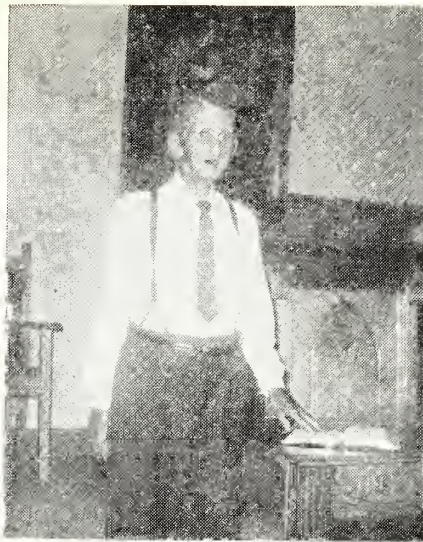
Nursery: Mrs. Roy Glascock, Mrs. Leon Murray, Mrs. Hazel Morris. Beginners: Mrs. J. L. Stagle, Mrs. Eugene Cifers, Mrs. Wm. Tuck. Primary: Mrs. R. O. Murray, Miss Geraldine Nelson, Miss Betty Layton Bohannon, Miss Mary Helen Wilkins, Mrs. Clifton Thames, Miss Joyce Fletcher.

Junior: Mrs. Edward Murray, Mrs. Harry Mathis, Mrs. J. B. Shotwell, Miss Iris Murray. Teen-age: Miss Elizabeth Morris, Miss Gladys Elliotte.

Refreshments were furnished throughout the week by Mr. and Mrs. W. R. Slagle, Mr. and Mrs. William Tuck, Mr. and Mrs. Grover Sanford, Mr. and Mrs. S. Reams Long, the Circles 1 and 2 of the Women's Fellowship.

The Women's Fellowship of our High Point church sponsored an ice cream supper at the parsonage Saturday evening, July 29. Several kinds of homemade ice cream and cake were sold. The proceeds went to the church's building fund.

August 15, 1961



A LIFE DEVOTED TO GOD

Mr. Emory H. Buchanan of Route 5, Sanford, N. C. is 87 years old, but his age has not prevented him from enjoying life and making a useful contribution to his community and his church. Mr. Buchanan is a charter member of the Lee's Chapel Congregational Christian Church, having united with that church at its organization in 1914. Since that time he has been a faithful and active worker in the church, giving generously of himself for the cause of Christ.

At the present time, Mr. Buchanan spends a great deal of his time raising flowers, and on almost any Sunday the altar table of the Lee's Chapel church is graced with one of his beautiful arrangements. These flowers are an appropriate symbol of Mr. Buchanan's life. Both the flowers and his life are dedicated to the glory of God.

Submitted with sincere appreciation by William Joyner, Minister of the Lee's Chapel Congregational Christian Church.

The young people at Pleasant Hill have presented their church with a 16 MM sound projector. The junior high choir of the church will meet for an ice cream social August 19. Rev. Reuben Askew is the pastor.

A series of prayer meetings is planned by Pleasant Hill church for the week before its revival, which will be held September 3-9. Each evening one of these meetings, led by the laymen, will be held in the home of one of the members of the church.

WELCOME TO NORTHVIEW

It is with sincerity and pleasure that we extend a few words of welcome to our pastor and his wife, Mr. and Mrs. Wm. T. Joyner, and children, Bryant and Clista. Having recently moved from Durham, the Joyner family now resides in the the Northview Community. We wish for them much Christian fellowship and happiness.

It is also hoped that within the near future the Northview Church parsonage will be ready for occupancy. Plans and preparations for this event are already under way, having been recently presented and approved by the membership of the church.

—Northview Star

MINISTERS' WIVES MEET AT MOONELON

Wives of ministers of the Southern Synod and the Southern Convention met at Moonelon August 9-11 for worship and study, fellowship and recreation. A fine program had been prepared under the direction of Jo Bray and Wanda Daye, Pat Palmer and Jean Traylor. The theme was "Be Still and Know."

Mrs. Guy Benchhoff, formerly president of The Women's Guild and vice president of the National Council of Churches, led the group in the study of Dr. Everett Babcock's "The Church Is the Lord's." Morning worship led by Bertie Fields and evening vespers by Pat Palmer were high moments on the program. The more ambitious participated in crocheting, copper craft, and such, while some of the "lazy folks" (like the writer) took advantage of the opportunity to go swimming.

A reception at the home of Supt. and Mrs. Clyde Fields, a "question box period" directed by Mary Leonard, a discussion on Women's Guild and Women's Fellowship, times of fellowship, fun, and "snacks," and the closing session led by Dr. John Truitt on "What it's like, being married to a ministers wife," all helped the session to be successful.

But there was one thing the matter . . . only 25 of the 165 ministers' wives were present for any part of the program, and only 12 stayed at Moonelon the entire time! As Bessie Sloan reminded the group, however, those who came found it very worthwhile, and thus it was successful.

Emily C. Lester

Tragedy In Local Churches

One of the rewards of living a long time is to be able to look back across the years and see how ideas work out in experience.

Not all local churches move forward in constant success. Some develop ideas not conducive to growth. At times things happen that are nothing less than tragic. Here are some examples.

The young people from four or five local churches found that they could have a better Christian Endeavor Society by meeting at a central location and joining their small groups in a single organization. This plan gave promise of strengthening that central church and adding to the Christian growth of the young people in a large area. It was Christian unity at work on the local level. However, some of the people who attended were not full-fledged Christians, and all were young, enthusiastic, and interested in love. Hence there was some talking towards the back of the church during the services. That was too much for one of the older members of the church. He asked them to leave. That ended Christian Endeavor in that church, and for half a century it has been difficult to get young people to go there.

A certain church (no name, please) developed a reputation for having fights in the Official Board. There was never a meeting without an argument. A unified budget, a good thing when properly worked, had left Sunday school literature unpaid for years. The women's organization put its money in the common treasury and then was denied money with which to send cards to the sick and flowers to funerals.

Joy In The Churches

If you have read the foregoing item you probably need an antidote. There is enough unhappiness in our world without editors contributing to it. Perhaps all the editor does is to call attention to the difficulties, and, if he is a good editor, he will endeavor to point the way to something better. So, here goes.

In a little Carolina church half a century ago, when revival meetings were really evangelistic efforts of the church, there was a woman who knelt at the altar, prayed loud and long for "the young-uns," went to where they were in the church and brought them to the altar where they professed faith in God. There was a man whose shouting could be heard long distances. There was a woman with tuberculosis who went to the altar for prayer, arose and shouted all over the house, and lived for many years without any recurrence of tuberculosis. In that church about that time there was a family of six children, three of whom became teachers and the other three ministers. In that church about that time there were nine ministers, seven of whom grew up in the community. The church is still small — the community has not grown much — but its service has reached far and wide.

From a little church in Virginia came a member of the Supreme Court of the state, a Lieutenant Governor, members of a daughter church that started still another church, and a leading citizen of Newport News and a stalwart worker in our church there for a long, long time. Somebody planted ideas in the minds of boys that made them grow to be good and

And so it went. Everybody was unhappy. Workers were few. Attendance was low. Income was inadequate. New members were almost impossible to secure. After a real explosion the atmosphere cleared, and the church began to grow. Since then there has been progress. The tragedy was that for so long there was no progress. It was said of church people just after the time of Christ: "Behold, how they love each other."

Other illustrations could be recited of churches that have missed their calling — "called to be saints," they became destroyers of the peace.

Would that the story could end in the past. Unfortunately the tragedy can be found in our time. Currently one of the most divisive questions before some of our churches has to do with who is welcome in church, and who can be served Holy Communion in remembrance of the broken body of our Lord. Pharisees today as in Jesus' time believe in keeping the old customs without giving an inch. Ministers can be humiliated, young people disgusted with the church, attendants made unhappy, giving decreased, missions retarded — let anything happen except change customs.

This sort of thing is the tragedy of our time. Unless we can learn to do better, how can we hope for the blessings of the divine Father of the human race on our churches? Let no one be led astray. God is not mocked, for whatsoever we sow, that shall we also reap. If the whirlwind comes, it will not make us happy to remember that we sowed the wind.

useful men. The little church still stands hard-by the cemetery where people of long ago were buried, and week after week the Bible is read, hymns are sung, and people learn to love and serve.

For ten years another little group met in a school house before their dream church could become a reality. One night as they faced the need for another \$10,000 which no one knew where to find, one family reported in this fashion: "We have saved \$500 for our little boy's education, and we own our little home. We are willing to mortgage our home and take the educational fund so we can give \$1,000, if nine other family groups will give as much." It is little wonder that the church was built, that additional members have been added, and that the church is a liberal contributor to Our Christian World Mission. Incidentally, the boy is in college.

The burdens of life can weigh heavily on a person, and among the winding paths of life it is easy to lose the way. But the Church with its Bible, music, art, religious services, and divine presence gives the needed wisdom and grace to live triumphantly in this world and the next. Little churches and large churches contribute their share to the happiness of the world. It is in the church that toddlers learn the right, young people choose purposes, adults find refreshment of soul, and the aged dream of the golden ages that lie ahead. It is in the church that we find our greatest joy — joy unspeakable and full of glory.

EDITORIALS

This Interested Me

By EMILY C. LESTER

Ten days in Nebraska were very interesting ones to me, as I traveled about the state by car attending Women's Fellowship workshops and the Western Women's Assembly. Mrs. Harold Rice, state Women's Fellowship president, made a point of seeing that the visitor from "the east" had opportunity to see our churches as we drove through many small towns in which they are located (the meetings were not near Omaha or Lincoln, the two big cities where we have several churches), and to see places of historic interest as well. A one-day "vacation" between meetings made possible a side-trip to Estes Park, Colorado, where I had never been and which I enjoyed.

The superintendent, Rev. Fred Register, and his family were on vacation, so I did not see them, but reports from throughout the state indicate that he is doing a good job and that the Nebraskans "could sit and listen to him talk for hours!"

Nebraska certainly has varied topography and agriculture. I saw the "largest hay market in the world," and the surrounding "sand hills" where hay is raised; the big ranches, stopping at one of 20,000 acres where Mrs. Rice's friend told us that all but 22 of his 1500 cows had had calves so far this year; the irrigated corn lands — one hostess had 700 acres of irrigated corn, in addition to cattle land; the "feeders," who buy young cattle and fatten them for market; the oil wells among the buttes of the northwest; and the area of the greatest fossil beds in our nation. I was in a cloudburst, when we had to sit for thirty minutes on a sand road because we could not see to drive, while 4 inches of rain descended. I found out what "eating dust" is like when following another car closely on a gravel road in an area which had had no recent rain. I was in heat of 105 degrees. I went to the top of "Scott's Bluff," on the trail of the early settlers of the west, and I stayed three days at Ft. Robinson, which is noted because it was the greatest cavalry remount center for our army, because Dr. Walter Reed was there before he knew about mosquitoes, because Arthur MacArthur (father of Douglas) served there, and because it is the place where the United States Army killed in a rather treacherous manner Chief Crazy Horse, who had surrendered.

One of the joys of the trip was

a telephone conversation with Mrs. George Hastings from a little town about 20 miles from Grant where the Hastings live. His many friends in the Southern Convention will be glad to know that Mr. Hastings is recovering from four serious operations (all at one time) at the Mayo Clinic last spring. He is able to be up and around but not back to work, and would be cheered by greetings from people herabouts who remember him as the gracious Moderator of the General Council who visited in our area several times. (Incidentally, he is a reader of this paper.)

"The Story of the Nebraska Congregational Conference" is an attractively illustrated leaflet which pictures the work of our 112 churches and locates the Evangelical and Re-

formed churches in the area. Superintendent Fred Register, 1710 B Street, Lincoln 2, would be glad to send a copy, if requested. Only five churches voted against the constitution of the United Church of Christ. Four of them are small and not served by Congregational Christian ministers. Minister of the other, Leland Mann, was pastor of our college church at Grinnell, Iowa, for 22 years before going to Chadron where the church voted against the Constitution after his acceptance and before he arrived.

Although there are "wide open spaces" between churches, distances mean much less to people in that area than they do to us. Women attended the workshops (which were new) with eagerness, and shared with enthusiasm the assembly. Yes, I had an interesting and delightful visit to Nebraska!

About * * *

A WAR THAT MADE HUMAN INTERESTS WORLD-WIDE

Celebrating a heart-breaking, home-breaking, unfortunate and otherwise disastrous war seems to a host of people wholly inappropriate in a year when another conflict of a different nature looms that could be far more devastating than the one being re-enacted.

But since a civil conflict has been, and is being, reviewed mostly by persons born since 1918, and who have a fair knowledge of World War II, there is an older generation which has an intimate recall of World War I, its horrors, cost in lives, money and property, and further world conflicts.

So it seems not inappropriate to summarize from the record for the younger readers of this paper a few grim facts that shocked the world in the more youthful days of The Sun's editor, the contributor of this feature, and their contemporaries.

One man shot another in an obscure Herzogovian village early in the summer of 1914. The man slain was a Prince of the House of Hapsburg and heir to the Dual Crown of the Austro-Hungarian Empire.

The reverberations of that murderous shot brought a storm of protests. The active effects were the movements of armies, and crash of thunderous war, and the sweeping of many lands with the broom of flame and flying steel.

Eleven years later the now defunct League of Nations tabulated the cost of that emotional disturbance which had vengeance as a springboard. From that record these grim and ghastly figures now warn against the foolishness of another day:

Ponder these appalling and scarcely to be comprehended figures: 9,998,711 known dead. Presumed dead, 2,991,800. Seriously wounded, 6,295,512. More or less slightly wounded, 14,002,039.

Direct cost of the war, \$186,333,-637,097. Capitalized value of the loss of life (a questionable estimate), \$33,551,276,280.

Grim political bookkeeping. Part of the tragic story of a war that should have been avoided. The full meaning is too much for the human mind to understand or the human heart to measure.

The United States was drawn into this terrible conflict. It sent 4,734,991 men into service. Battle deaths of its soldiers were 53,402. Died from other causes, 63,114, while 204,002 were wounded but not mortally.

No nation has lived to itself since that tragic era of 44 years ago. Human interests became world-wide, and no country which enjoys the fruits of civilization can live to itself or reasonably ever again live to itself.

Have the records of wars any meaning? The answer must be NO, in view of what has happened since November 11, 1918.

C. B. Riddle

Building A New Church

Rev. Abraham Akaka, Synod Chaplain
United Church of Christ

(This is the last of the worship services conducted by the chaplain at the Philadelphia General Synod of the United Church of Christ. Ed.)

OHANA (Ministry)

Call to Worship: Lift up your heads, O members of the United Church of Christ, and the King of Glory shall come in. Who is this Lord and Light of Life, this Lord of Creation, the Lord strong and mighty, the Lord mighty in the battle to save mankind? Lift up your heads, O people of God — and the King of Glory shall come in. Who is this King of Glory? Jesus Christ, our Lord. He is the King of Glory.

Hymn: Stand Up, Stand Up for Jesus.

Our Lord's Prayer.

Scripture Lesson (St. Luke 4:17-21)

"...The spirit of our Lord Jesus Christ is upon us, because he hath anointed us to preach the gospel to the poor. He hath sent us to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Is this scripture truly fulfilled this day in the United Church of Christ? In you and me?

The Prayer: O Lord Jesus Christ, thou Son of God our Saviour, blessed is thy name in heaven and in earth. We thank thee that thou hast bound us together by thy spirit that enables us to accept and understand each other, to find together those intelligent and practical agreements that promote the good of all thy children, to analyze the problems and challenges that face us, and to resourcefully find ways to solve them. O Thou through whom man has an eternal purpose to live by and to live for, we thank thee for the spiritual values of our past by which our present has meaningful content and our future has authentic hope. Like our spiritual ancestors of the past, we would not speak clairvoyantly of the externals of our modern civilization, but would focus in our acts what thy spirit dost call us to do — preaching deliverance to captives,

recovery of sight to the blind, healing the brokenhearted, setting at liberty them that are bruised — until there is established that structure of right relationships — that tuning of the ukelele — in our local, state, and national community by which our personal and social responsibility extends not just to our neighbor next door but to all thy children everywhere. Hear our prayer, O Lord, incline thy ear to us, and grant us thy peace. Amen.

Meditation: "Ministry."

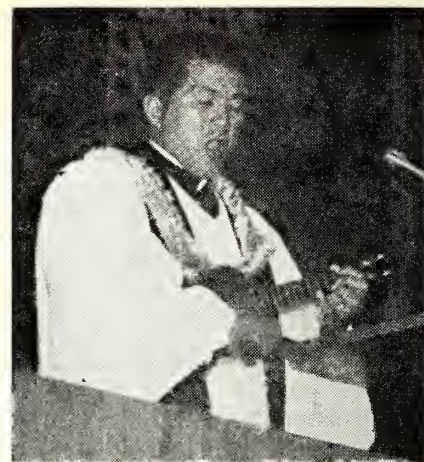
As the spirit of our Lord moves and he calls into being a new Church, certain words clear. The word is "covenant." We are his people and he is our God. The word is "motto." (Holds up three fingers) "Christ is Lord." God First, Others Second, Self Last. The word is "discipline" (holds up five fingers): Daily Devotions, Worship, Tithing, Serving, Evangelizing.

The Fourth Word is "Ministry," that ministry as "God made visible in you." The sign of that ministry for me is the lei — the lei that we place around the heads of the ones we love and serve as a halo.

The mistaken idea that the world has of the ministry is that ministers are clergymen. And the mistaken idea that too many members of churches have is that the church exists primarily to serve those within its membership. Truly our Lord holds the clergyman in no place of special favor over the layman. All are ministers. All are sent into the world as servants.

The first company of Christian missionaries to Hawaii were not all clergymen. They were doctors, farmers, printers, teachers, and preachers — a covenant people with time, talents, and treasure interlocked in a common ministry — making God real, making God live, making God visible to our Hawaiian people. And they were sent by a church membership who knew that the church exists primarily to serve those outside its membership.

I will never cease to be grateful for this great experience of our Synod meeting — our Lord shaking my soul with the hearing of reports of our Boards for World Ministries, Homeland Ministries, our Councils for Christian Social Action, Lay Life and Work, Stewardship, our Office of



Rev. Abraham Akaka, Synod Chaplain

Communication. How I pray that these break-through words — world ministries, homeland ministries, social action, lay life and work, communication — can turn all churches from exclusive, self-centered societies into witnesses for our Lord Jesus Christ to all mankind, that they will become like the first words babies learn to all our local congregations.

No church has any excuse to play dead with the rest of the world in these days. Your church and mine has the answer of life our Lord has given for a dying world.

Last Sunday morning, immediately after the great joy and inspiration of our morning service of worship, while going by taxi with Mrs. Akaka to the Penn Station here, a man strayed into the intersection as if he lived in a world of all people and no cars. Our taxi driver had to slow down in obedience to the pedestrian's air of having been raised in a gentler generation. This slowing down for the pedestrian was annoying to our driver, so I said to him: "That man acts like he came from Hawaii." With that his frown flew away. Then in a reflective mood he said, "Yes, I was in Hawaii... it was wonderful." He was silent for a moment, then he added in a tone of voice that had the heaviness of death in it, "But now we live in a crazy, mixed-up world. Nobody wants you to live any more." The tone of his voice and the choice of his words seemed to gather into that one moment and sentence the deep hurt and anxiety that is in the heart and soul of man everywhere today: "Nobody wants you to live any more."

For such a crazy mixed-up world as our cab driver described — of

United Church Headquarters

One of the problems facing the United Church of Christ is that of choosing a place for headquarters and offices. At present offices of the two former denominations are located in the following places:

UNITED CHURCH OF CHRIST OFFICES AS PRESENTLY SITUATED

*UCC Designations

nervous, cynical, jaw-jutting men and nations, or as gentle people see as in their slow walking they watch the world rushing down upon them to crush them — gentle people whose faces show their silent suffering — for a world of privileged, under-privileged, and in-between, growing more and more certain that "Nobody wants you to live any more," what is your ministry and mine?

The ministry is you and me and our church members back home making God live in the world, making Christ visible, in the power of the Holy Spirit promoting the true good of others in a friendly spirit, out of a sense of kinship, doing good with no conditions attached, doing good not only to those who do good to us, loving even when the love is not returned. Such is the love of Christ, our God. By this ministry is Christ made visible, and all men know that our Lord and we want them to live!

Such a ministry is also the meaning of "Aloha." It is a joyful ministry. It is God made visible in fond embrace, in the lei that binds heart to heart, life to life, race to race, nation to nation. For Aloha is God.

I was asked if I would sing "Aloha Oe." As I sing it in Hawaiian, will you hum with me?

Hymn: Take My Life and Let It Be.

Benediction: And now may the Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace, both now, and in the life everlasting. Ma ka inoa O ka Makua A O ke Keiki ame ka uhane hemolele. Amene.

SAY IT RIGHT... WRITE IT RIGHT

"His past experience has taught him to be careful." Correct: Experience has taught him to be careful. (Experience is always in the past.)

"Listen carefully; I can't repeat this all over again." Correct: Listen carefully; I can't repeat this.

"What time of day is it?" What time is it? "One cancels out the other". Omit "out".

Titles such as doctor, professor and lieutenant should not be abbreviated when used alone.

"He could not reply in any manner, shape or form". Better, much better: He could not reply.

C. B. R.

August 15, 1961

New York City	H	General Council (CC)
	S	Board of Home Missions (CC)
	SC	Council for Christian Social Action
	C	Missions Council (CC)
	W	Office of Communication
		Congregational Christian Service Committee
		Pension Boards (CC)
Boston	W	American Board of Commissioners for Foreign Missions (CC)
	H	Christian Education Division, Board of Home Missions (CC)
	H	Pilgrim Press Division, Board of Home Missions (CC)
	C	Office of Communication (regional)
Cleveland	H	Evangelism division of Board for Homeland Ministries
	L	Women's Guild (E&R)
	S	Council for Christian Social Action (secondary office)
	M	Commission on Church and Ministry (E&R)
Philadelphia		General Synod (E&R)
	H	Christian Education (E&R)
	W	Board of International Missions (E&R) (secondary office)
	H	Board of National Missions (E&R)
	H	Department of Health and Welfare (E&R) Pensions (E&R)
	SC	Department of United Promotion (secondary office — E&R)
St. Louis	SC	Department of United Promotion (E&R)
	H	Board of National Missions (E&R)
	W	Commission on World Service (E&R)
	L	Churchmen's Brotherhood (E&R)
	L	National Laymen's Fellowship (CC)
	C	Office of Communication (regional)
	H	Eden Publishing House (E&R)
Chicago	SC	Missions Council (regional — CC)
	H	Board of Home Missions (regional — CC)
	L	Women's Fellowship (CC)

*UCC Designations

H	—Board for Homeland Ministries
W	—Board for World Ministries
C	—Office of Communication
S	—Council for Christian Social Action
L	—Lay Life and Work
SC	—Stewardship Council
M	—Church and Ministry

Lovers of art adore Millet's Angelus — meaning To the Angels. This masterpiece depicts a custom prevalent at the time of calling the country folk to evening worship by means of a bell.

The first telephone was installed in the White House in 1878, during President Hayes' administration Mr. Taft used the first automobile there, and Harding was the first President to speak over the radio.

Twenty New Missionaries Sail

A group of 20 new missionary teachers, ranging from June brides to grandmothers, attended an intensive orientation conference in Boston last week.

They will serve three and five-year appointments in Greece and Turkey.

Peter Davies, 23, of Urbana, Illinois, and his wife, the former Rosalie May Johnson, 22, of Melrose Park, Illinois, who were married in June; and James I. Jorgensen, 22, of Elkhorn, Nebraska, and his wife, the former Lynn Wray Williams, 22, of Oskaloosa, Iowa, also married in June, will teach for three years at the American Collegiate Institute in Izmir, Turkey, as will nine others in the group including a grandmother-rancher from California, Mrs. Faith Drobish of Marysville.

Others in the group, who come from many parts of the United States, will teach at the Talas School for Boys in Talas, Turkey, the American Academy for Girls near Istanbul, and

Pierce College, Athens, Greece.

The conference is conducted by Margaret R. Blemker of Cambridge, the mission board's secretary for Europe and the Near East.

On Thursday, August 10, a picnic supper was held at the Walker Missionary Home, where the group will be staying while in Boston.

A recognition service for them was held Sunday, August 13, at the Congregational Church in Needham, a suburb of Boston. Rev. Dr. David M. Stowe of Newton Centre, educational secretary of the Board for World Ministries, preached the sermon; Rev. Dr. Alford E. Carleton, Cambridge, executive vice president of the board, gave the prayer of consecration, and the Rev. John Westerhoff III of the Needham church conducted the service.

The group sails from New York Tuesday, August 15, on the SS Independence of the American Export Lines.

The United Church Board for World Ministries is the overseas agency of the United Church of Christ which was formed by union of the Congregational Christian Churches and the Evangelical and Reformed Church.

The overseas staff of the Board for World Ministries includes 500 missionaries — teachers, doctors, nurses, social service workers, and evangelists. They are working with some 16,000 nationals in 1200 schools and colleges, 80 hospitals and clinics, 35 social service centers and 3,000 churches with approximately 450,000 members.

Northview Women Meet

Mrs. H. S. Clark

The Women's Fellowship held their July meeting at the home of Mr. and Mrs. L. C. Wicker. At 6:30 p.m. Mrs. Wicker served a most delicious supper to the group. A picnic table was set up on the lawn and was loaded with good things to eat. The supper and fellowship were thoroughly enjoyed by all.

After the supper the group went into the living room for the program. The meeting was called to order by the president Mrs. L. C. Wicker, who welcomed two visitors, Mrs. Ross and Mrs. Porter from Turner's Chapel Church. Mrs. W. M. Cooper gave the devotional, reading from Luke 24. Mrs. Wicker then introduced Mrs. Ross as the guest speaker of the evening. She gave a very inspiring talk on "The Creation" reading selections of scripture from the Bible.

Mrs. H. S. Clark gave the last chapter in the study book "Portrait of Christ" by Luke. A short business meeting was held. Officers for the coming year are as follows:

- Ailene Rogers President
- Annie Ruth Millikin Vice President
- Betty High Secretary & Treasurer

These officers will be installed at the August meeting. The fellowship accepted an invitation to meet with the women of Mount Pleasant Church on August 4. Our regular August meeting will be held at the home of Mr. and Mrs. Sam Johnson. It will be family night. Every member is urged to come and bring a picnic supper and her family.

The meeting was closed with prayer.

The Calendar of Prayer

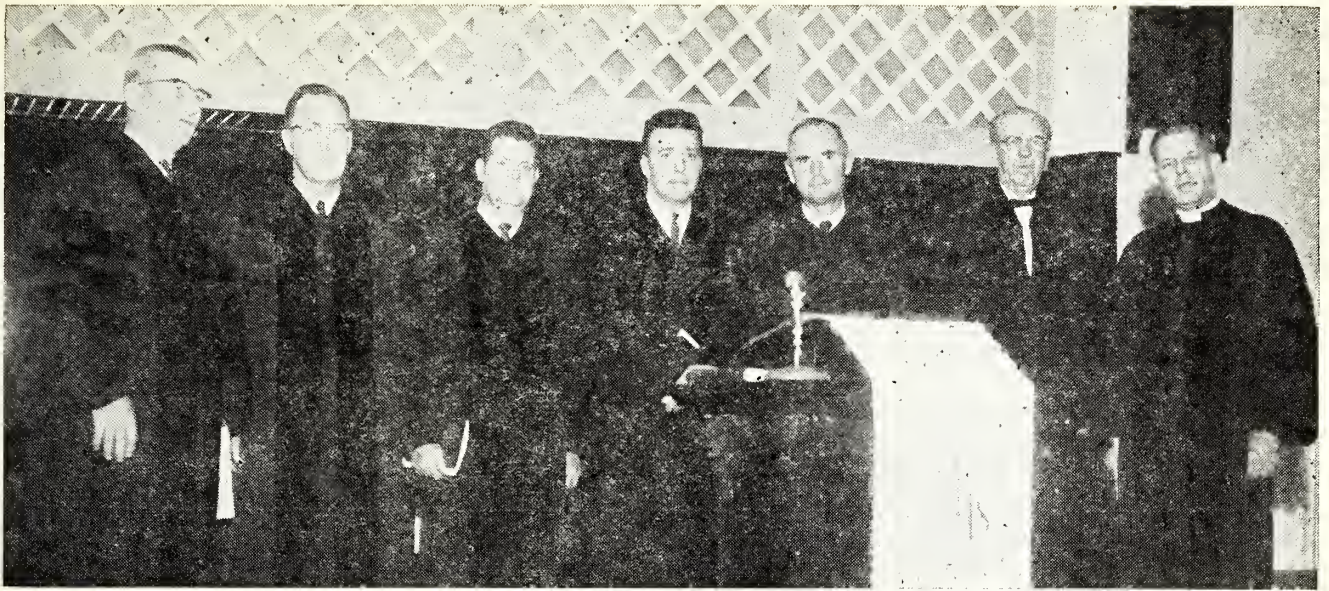
Please Join In Daily Prayer for Our Missionaries

TURKEY IZMIR

Ancient Smyra, the seat of one of the seven churches in the Book of Revelation. Now a city of 300,000. Institutions: American Collegiate Institute.

August

- 20—Miss Audrey Monsen taught for two years in the United States before coming to American Collegiate Institute, Izmir, Turkey, for a three-year term as a teacher of music and English.
- 21—Miss Natalie Oliver was appointed in 1959 to a three-year term in Turkey. She teaches science at American Collegiate Institute.
- 22—Miss Anna Mary Parakilas was for over 20 years secretary to the superintendent of schools in Enfield, Connecticut. In 1959 she came to Izmir to teach commercial subjects.
- 23—Mr. and Mrs. Wallace Robeson were appointed career missionaries in 1960. When they finish language study they will teach at American Collegiate Institute, where Mr. Robeson will also serve as business manager. Both he and she have served in Turkey before. They were married in Izmir in 1955.
- 24—Miss Patricia Rosencranz teaches art at American Collegiate Institute. She was a college art teacher in the U. S. when she was appointed to a three-year term in Turkey.
- 25—Mr. and Mrs. John Scott taught at American School for Boys, Tarsus, until 1960, when they transferred to American Academy for Girls, Uskudar, where Mr. Scott will teach science and Mrs. Scott will teach English. At present they are studying Turkish in Izmir.
- 26—Miss Fernie Scovel teaches mathematics and physics at American Collegiate Institute, Izmir. She became a career missionary in 1960, after having served two three-year terms.



William Cousins Installed At South Norfolk

A service of installation was held at the South Norfolk Congregational Christian Church, June 25, 1961, at four o'clock in the afternoon for Rev. William A. Cousins.

After the call to worship, "The Lord is in His Holy Temple," by the choir, the congregation sang "The Church's One Foundation." The invocation and Lord's Prayer was offered by Dr. Leon E. Smith, President Emeritus of Elon College.

The scripture was read by Dr. Frank Hamilton, minister of The Christian Temple.

The choir sang an anthem, "Open Our Eyes," with Mr. Joseph Balderon, minister of music, at the organ.

Rev. Clyde L. Fields, Superintendent of the Southern Convention, preached the sermon, a challenge to both minister and congregation.

Rev. Lanson Granger presented a statement and charge to the congregation. Rev. Jesse H. Dollar, minister of Newport News church presented Rev. William A. Cousins for examination. Dr. George D. Alley, minister of Suffolk Christian Church and president of the Southern Convention offered the prayer. Rev. Lanson Granger administered the Act of Installation. The singing of the hymn "A Charge To Keep I Have" seemed to impressively and significantly tie together the threads between the members of the church and minister, as well as the brother ministers in the Conference and Southern Convention.

A service of Holy Communion followed, with the Rev. Mr. Cousins officiating, assisted by the deacons of the church.

Mr. Cousins succeeded Rev. John G. Truitt, Jr., now serving as chaplain at the United States Air Force base at Greenville, Mississippi, who served South Norfolk Church for one year and eight months. Mr. Truitt was preceded by Rev. O. D. Poythress, who served the church for forty-three years.

Immediately following the benediction there was a reception in the social hall sponsored by the Women's Fellowship of the church. Mrs. W. B. Evans, president, presided at the punch bowl. Mr. Cousins and his family were greeted and congratulated by members and friends of the church and by ministers and lay members

of many churches in the Eastern Virginia Conference.

Pictured above (left to right) are Rev. Jesse H. Dollar, Dr. Frank Hamilton, Rev. Lanson Granger, Rev. William A. Cousins, Rev. Clyde Fields, Dr. L. E. Smith, and Dr. George Alley.

Religion flowers in personal piety, in the vision and consecration of the individual. But the roots of religion are always in a group. Religion is not merely a personal philosophy; it is also an accepted way of living.

—Rabbi Bernard J. Bamberger

One of the first projects for national benefit discussed by President Washington for the new capital of the nation was the now famous Botanic Gardens, which cover an area of 25 acres.

TO FIND THE GOOD IN PEOPLE

Help me, Dear Father, to look always for the good in people. Make this, I pray, so ingrained a habit that first impressions will seem unimportant. As forbidding hillsides may carry veins of gold, so may some personalities conceal treasure not at first apparent.

It is easy to like attractive, friendly people, but help me, God, to make it a lifelong adventure to understand those not so gifted in their relations with others. As Christ touched hidden depths of feeling in people of many types, so may I seek to know the true nature of those I meet. Grant me, I pray, the divine gift of caring. Amen.

(Used by Plymouth, Des Moines, Women's Fellowship)



Hubie Young

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



MY WEEK AT CAMP MOONELON

Last week I went to Camp Moonelon. I would like to tell you about some of the things we did.

When I got there last Sunday afternoon and registered the girls were making name tags so I made one, too. Then we went to my cabin. I was in Cabin Number 2.

We had four family groups. Leslie Wicker and Jane Rush were my counselors. Our family group was named the "Happy Wanderers."

We went on trips to different places in Elon. One day we went to visit the Children's Home. We had camp fires, and cook-outs. We made home made ice-cream and roasted marsh-mellows.

We had vesper services every night. Vesper is evening worship. One night our family group had charge of the vesper service.

We went swimming every day. All of us enjoyed that very much. We had fun playing together.

My favorite thing was vesper time, but I enjoyed all of my week at camp very much. I hope that next year many more girls and boys will go from our church and I am sure they will enjoy it as much as I did.

By Debra Wicker, age 9,
Northview Church

Rev. Garland Bennett, formerly pastor of Ramseur, Antioch, Needham's Grove, and Shiloh churches, has resigned the last three in order to give full-time service to Ramseur. Mr. Bennett has been serving the Ramseur church since 1957.

Rev. Max Vestal, pastor of Shallow Well, will conduct a revival September 3-9 at Pleasant Hill, near Liberty, N. C. The choir of the Shallow Well church sang at revivals at Zion and Moore Union churches August 8 and 15, respectively.

MY EXPERIENCE AS A MEMBER OF THE MOONELON EFFICIENCY CREW

When I was first asked to tell what working on the efficiency crew at Moonelon meant to me, I thought it would be a very difficult thing to do. But now, after thinking about it, I realize that it gave me an unusual feeling of accomplishment. When I look back on the things we did I realize these things were not done just because they had to be done, but because they improved the surroundings of the camp. This experience gave me the feeling one has after accomplishing something really worthwhile.

Also, one of the main things, in fact, the really important thing, I learned was to get along and work with others better. I sincerely believe this is important, for we will all find it necessary to work with other

people the rest of our lives. It wasn't very easy to work with eight other girls and boys but we all worked together and did our duty.

I would say working to the best of my ability and learning to work with others were the two main things I learned this past week.

I would also say that working on the staff was one of the few things I have done lately worth the time and energy.

By Sandra Clifton,
Northview Church

"BEES" FOR YOUR BONNET

BE enthusiastic It's contagious!
BE informed It pays to know.
BE energetic It gets results.
BE sincere It secures respect.
BE faithful It encourages others.
BE friendly It wins friends!
(Iowa Women's Fellowship)

PEACE WITHIN

By Emily Jackson

This little church is a friendly, simple church,
With its gleaming silver cross on a red velvet blanket.
The snowy white table with its two glowing candles
Is made beautiful with bunches of new spring flowers.

The people all around are happy as can be,
And it is no wonder, for with their hands this little church they have built.
They will come every Sunday for ever and ever,
For this is God's house where fear will never be known.

(Note: Miss Jackson of Tryon, N. C., wrote "Peace Within" as a result of having attended the dedication service for the Clanton Park United Church of Christ, Charlotte, N. C., one of the newest churches in the Southern Convention. She is the niece of Rev. James Jackson, pastor of the Clanton Park church.)

Executive Committee Chairman Elected

Rev. Dr. Oliver K. Black, Holyoke, Mass., is the new chairman of the executive committee of the General Council of the Congregational Christian Churches.

Dr. Black, who is pastor of the Second Congregational Church in Holyoke, succeeded Ashby E. Bladen, Glen Ridge, New Jersey, who has served as chairman for five years. Dr. Black, who has been a member of the Executive Committee for a three-year term, will serve until 1963.

Dr. Black was formerly Moderator of the Congregational and Christian Conference of Illinois. He has served as pastor of the First Congregational Church, Moline, Illinois; First Congregational Church, Port Huron, Michigan; and Mount Hope Congregational Church, Detroit, Michigan.

A graduate of De Pauw University, Greencastle, Indiana, and Garret Theological Seminary, Chicago, Illinois, Dr. Black received an honorary Doctor of Divinity degree in 1950 from Chicago Theological Seminary.

Dr. Black and his wife, the former Bonita Humphrey of West Union, Iowa, have two daughters, Mrs. Keith Allen Schmidt, Chicago, Illinois, and Miss Deborah Black, Holyoke, Massachusetts, a senior at Wellesley College.



Dr. James Wagner, and Dr. Fred Hoskins, Co-Presidents of the United Church of Christ during the past four years. Back of them is the beautiful altar arrangement with alternating velvet and glass windows in front of which hangs a cross.

Ten Little Christians

By Layland G. Smith

Ten little Christians standing in a line,
One disliked the preacher; then there were nine.
Nine little Christians stayed up very late,
One slept on Sunday morning; then there were eight.
Eight little Christians on the way to Heaven,
One took the lower road; then there were seven.
Seven little Christians got into a fix.
One disliked the music; then there were six.
Six little Christians very much alive,
But one lost her interest; then there were five.
Five little Christians wishing there were more,
But they quarreled; then there were four.
Four little Christians cheerful as could be,
But one lost his temper; then there were three.
Three little Christians knew not what to do.
One joined a sporty crowd; then there were two.
Two little Christians — our rhyme is nearly done.
Differed with each other; then there was one.
One lone Christian won his neighbor true.
Brought him to the church; then there were two.
Two earnest Christians, each won one more,
That doubled their number; then there were four.
Four sincere Christians worked very late,
But each won another; then there were eight.
Eight splendid Christians, but nothing rhymes with sixteen,
So we simply note that in four more rhymes there would be 1,042,
Which would be quite a churchful.
—From the *British Weekly*

authority the Scriptures possess for all Christians. To make explicit the trinitarian character of the basis is in line with the beliefs of member churches. At the same time, it appears fitting by the addition of the phrase "and therefore seek to fulfill together their common calling to the glory of the one God," to acknowledge the end and object of the fellowship together,

The Basis Of The World Council Of Churches

"The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior" — so runs the statement adopted in 1948 by the first assembly of the World Council of Churches.

Now, thirteen years later, the third assembly meeting in New Delhi in November will consider a proposal to expand the statement in order to make more explicit what has always been regarded as implied in it.

The changes proposed are four in number:

1. The substitution of the word "confess" for "accept";
2. The use of "the" instead of "our" before "Lord Jesus Christ";
3. The addition of the phrase "according to the Scriptures";
4. The making explicit the trinitarian character of the Basis in an important final phrase.

At New Delhi, therefore, the fol-

lowing revised formula will be submitted to the Assembly:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

"Confess" is a more decisive word than "accept" and is generally employed by all our member churches in declarations regarding the Lord Jesus Christ. To speak of Him as "the" Lord avoids the more subjective reference of "our" Lord, and emphasizes the Lordship of Christ over the whole world. The phrase, "according to the Scriptures," used by the Apostle Paul on a number of occasions, has found a place in the ancient creeds and in later confessions, and directs attention to the

Dr. Cecil Robbins Baccalaureate Speaker

President Cecil Robbins of Louisburg College will be speaker for the Elon College Baccalaureate Service Sunday, August 20, in the Elon College Community Church.

Following the 11 a.m. sermon, graduates, their husbands or wives, and their parents will be guests of the college at a picnic luncheon on the campus. Graduation exercises will follow at 2:30 p.m. in Whitley Auditorium.

Dr. Robbins, a native of Shannon, Miss., received an A.B. degree from Birmingham-Southern College, a B.D. from Duke University Divinity School, a Lit. D. degree from High Point College and a D.D. degree from Birmingham-Southern College. He joined the North Carolina Conference of the Methodist Church and served pastorates in Marners, Raleigh, Fremont, Mount Olive and Warrenton. He is a member of the North Carolina Conference World Peace Committee, North Carolina Conference Survey Committee, North Carolina Conference European Caravan Committee, North Carolina Conference Board of Missions, and North Carolina Conference Commission on Higher Education.

Dr. Robbins served as editor and manager of the North Carolina *Christian Advocate* from 1949 until

1955, when he became president of Louisburg College. He has served as a delegate to the General and Jurisdictional Conferences of the Methodist Church and to the World Methodist Conference. He is a member of the quadrennial Commission on Higher Education of the Methodist Church, and is a past president of the North Carolina Council of Churches. Dr. Robbins is a member of Rotary International, Omricon Delta Kappa, Sigma Upsilon and Pi Gamma Mu honorary organizations and Sigma Chi social fraternity. Married to the former Eloise Sorrell of Chapel Hill, he is the father of one son.

Elon Officials Attend Conference

President J. Earl Danieley, Prof. W. Jennings Berry, Registrar; A. S. Hassell, Director of Student Personnel Services and Dean C. Fletcher Moore are representing Elon College August 14-18 at the Swannanoa Conference on Institutional Research on College Students at Warren Wilson College, Swannanoa, N. C.

The Swannanoa Conference is designed to provide an opportunity for

intensive consideration of selected problems, issues, and developments in research relating to college students.

The conference is being sponsored jointly by the Southern College Personnel Association and the Southern Regional Education Board. The program will include lectures, papers, panel, group discussion, case committee work and individual consultation with conference personnel. Emphasis in all aspects of the program will be on the potential value of developing realistic programs of research on students within each institution.

Stewardship & Missions Retreat

A Retreat on Stewardship and Missions is being planned for the Southern Convention, to be held at Moonelon on September 22 and 23. Laymen and ministers are invited to come to Moonelon on Friday, September 22, at 5:00 p.m. and remain through Saturday, September 23, until 2:00 p.m. The Rev. Theodore Horvath of the Missions Council will be our guest leader. He will help to make Our Christian World Mission meaningful to all who are in attendance. Rev. Carl Wallace and Rev. Joe A. French are acting as co-chairmen of a Committee on Stewardship and Missions for this retreat.

THE DAY OF DELIVERANCE

To meet Christ is to be transformed. Life cannot be the same again. Of course, sometimes we do not meet him. We try to ignore him, to escape his gaze, to evade his demands. Or we may oppose him. This was tried once by powerful men who sought to destroy him. We still would destroy him and have life on our own terms.

But he rises ever again to summon new generations. To face him is to be called to costly decision. To meet him is to risk a choice. To answer him is to participate in the drama of redemptive love. The stakes are high. He asks nothing less than surrender. In that surrender there is hope again for us and for our world.

An act of simple faith preceded the feeding of the five thousand on the shores of Galilee. A boy made available to the Master all that he had — five loaves and two fish. The miracle awaited that "foolish" gesture. That miracle awaits now our act of surrender. Under constraint of love we must

say again, "Here, take all that I have."

Ominous clouds and dangerous threats appear. Ignorance, poverty, disease, bondage and decay lie all about. Our Christian world Mission is a sign of our participation in the joy and hazard of Christ's mission. That mission will not have full power except as it has the full surrender of ourselves and our resources for the redemptive purposes of God.

Christ meets us and we must decide. The hour calls for utterly new standards of giving. The old will not do. "Sharing," then, "in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing. The hour of favour has now come; now, I say, has the day of deliverance dawned." (II Corinthians 6:1-2, The New English Bible.)

From Parish Edition of
**We Are Summoned As A People
In Mission Today**

Lydia, A Christian Business Woman

Background Scripture: Acts 16:11-40.

Devotional Reading: Romans 10:1-13.

Memory Selection: Do not neglect to do good and to share what you have.
Hebrews 13:16 RSV.

Just one snap-shot of Lydia — that is all. But it tells a volume about her. As the first convert in Europe, she was representative of that great host of women which no man can number whose lives have been touched and transformed by the gospel of Christ, and who have rendered service in his name. The story of her conversion makes interesting reading.

A Woman of Culture

Lydia was no ordinary woman. First of all, she was a business woman, perhaps a well-to-do business woman, engaged in "selling purple," either a very fine and valuable dye or goods made from this dye. She was a cultured woman from the upper classes. Furthermore, although she was a Gentile, she was a proselyte to the Jewish religion, and worshipped God. Devout, she was looking for more light. And she joined a group of Jewish women who were having a prayer meeting at a riverside when Paul and Silas dropped in to join the group. Here was a woman of education and culture and wealth and social standing, who felt that man or woman could not live by bread alone. She was unlike so many successful men and women who leave God out of their lives, who try to satisfy their souls with things, who care more for gold than for God.

A Converted Woman

As Paul spoke, Lydia "attended unto the things" that he spoke. She was a good listener. What an inspiration and a challenge a good listener is to a minister as he preaches. And particularly as he reads the Scripture. There are so many people who give little or no heed to the reading of God's word, which is worse than not giving heed to the preaching of God's word. In spite of my efforts over a long period, there are people in my congregation who read the bulletin when I am reading the Scripture. Think of that! That is the one time, even if not the only time in a service of worship, in which God is directly speaking to us, and we are not giving the least heed to what he is saying. And of course there are people who sit in the pews looking at the minister, who are not listening to what he says. Lydia "attended to the things spoken of Paul." And God opened her heart. There is an intimate connec-

tion between the two things. Again and again Jesus warned men about hearing. An open mind is often the doorway to an open heart.

Lydia was converted — the Lord opened her heart. She had almost everything else, but she did not have Christ. It is significant that this cultured woman, successful business woman, socially prominent woman, was the first woman converted in Europe. It was an indication of Christ's ability to meet the needs of the best, as the conversion of the slave girl in the same city was an indication of his ability to meet the needs of the worst. Both are representatives of a redeemed womanhood by the touch of Christ.

Not only was Lydia baptized; so was her household. The details are not given. Could it be that this woman, rejoicing in Christ, wanted to share her joy with others, and by her personal word and influence won them to Christ? And the word "household" may mean that she also brought her servants into the Christian faith. Come to think about it, that is the natural impulse of a Christian who has found Christ.

A Woman of Compassion

Immediately Lydia "constrained" Paul and Silas to be her guests in her home. Perhaps she wanted to know more about the Christian faith. At any event she extended hospitality to those itinerant preachers, strangers in a strange city. Here was true, Christian hospitality. This warm spirit of hospitality is often lacking

in many homes in our modern world. Thank God for the homes with the open door — homes which are open to foreign students in our country, homes which are open to lonely young men and women in a big city, homes which are open to people of other cultures and classes and creeds.

A Woman of Courage

Lydia showed the spirit of compassion or hospitality in taking Paul and Silas into her home as guests while in Philippi. But she showed more — she showed courage of the highest order. How did she know that her gracious act would not cause her to lose business? But more: she took them into her home after they had been scourged and cast into prison! Here were "culprits," convicts, former prisoners, finding a home in her house. She thus defied the authorities and the mob, and she thus showed the reality and the sincerity of her conversion. I suspect that if Lydia were living in America today she would be one of the first to open her home to refugees. Compassion and courage were hallmarks of her character.

In a recent National Radio Pulpit sermon, Dr. McCracken told this story: A member of a church, who, when a man was about to be readmitted to membership after having resigned on being convicted of a charge of theft, declared: "The rest of you can do what you like, but I will have no truck with a man who has been a thief." And Sunday after Sunday that church member probably joined in the prayer, "Forgive us our debts, as we forgive our debtors." Not Lydia. She was not ashamed to entertain "prisoners" in her home or afraid of what might happen to her business if she did. Would that more of her spirit were found in more members of the church. How many there are who are afraid to stand up for what they know is right, to espouse the cause of the discriminated-against, to speak out their convictions on great social and moral issues. Lydia was a woman of great courage as well as of compassion. May God give us grace to follow in her train.

SUNDAY SCHOOL LESSON

AUGUST 27, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

While the pastor, Rev. R. A. Mendick, is on a vacation trip to the west coast, guest speakers at First E. and R. Church, High Point, include Mrs. F. C. Lester and R. L. Pope, civic leader of Thomasville whose son is Dean Liston Pope of Yale Divinity School.

Things Needed For School

Dear Friends:

The first part of this week (August 7-8), Supt. and Mrs. Snyder are visiting with the Women's Fellowship and the Elon Sewing Group of our church at Hendersonville. These groups have been interested in our Home for a number of years and have been most helpful in many ways. We hope at a later date to have an entire article, with picture, devoted to the work which the Elon Sewing Group does for our Home for Children.

About two weeks from the time you read this letter, our boys and girls will be starting back to school. The summer months have quickly passed, as usual; the children and staff have enjoyed pleasant vacations and the beginning of September will mark the time for us to settle down to the often strenuous fall and winter work. Many things are required to prepare our boys and girls for the opening of school: school supplies — paper, notebooks, pencils, composition books and the various other items necessary for the carrying on of the school activities; clothing for fall and winter — shirts, dungarees, underwear, socks, sweaters, jackets and caps for the boys, dresses, skirts, blouses, sweaters, underwear, socks, jackets, coats and scarves for the girls, (some of our new children will be needing rainwear — boots and raincoats); shoes — summer shoes may be worn for a few weeks, but the cold and bad weather will soon demand that we provide oxfords, loafers, etc. for the children. All of these items are expensive when you think in terms of providing them for 71-75 children. During the school year we receive through Friendly Service some school supplies. The sponsors for some of the children send money to take care of their clothing and shoes and other sponsors have their boy or girl for a week-end of shopping to purchase the clothing needed to begin school. All of this help is appreciated so very much and means a great deal to us. If your group sponsors a child here and you would like to help prepare him or her for school we will be most happy to hear from you. Or, if you would be interested in helping a child or the group as a whole, even though you don't sponsor a particular child, we will be most grateful for your assistance.

In addition to the school supplies, clothing and shoes which we must purchase, during the course of the school year we pay from \$150.00 to \$200.00 in instructional and special school fees.

Last Friday, August 4, Mr. Perkins and some of the older boys went to West End, North Carolina, where Mr. T. C. Auman gave us 47 bushels of peaches. These have been processed for our freezer and will be ample to supply our needs for the winter months. We certainly appreciate Mr. Auman's kindness in making this gift to our Home.

Our staff members and the older children have been busy for the past

several weeks preparing beans, corn and other vegetables for the freezer and canning tomatoes and tomato juice. These frozen and canned vegetables and fruits, plus the meat from our own sources, will provide the major portion of the food supply needed for our children and staff. We are thankful for good crops which enable us to store up these supplies against the winter months.

We appreciate the good report this week. We hope that individuals, Sunday schools and churches will continue to remember our Home for Children with their gifts.

Melva Foster, Secretary

REPORT FOR AUGUST 7, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 13.00
Eastern Virginia Conference	89.50
Eastern North Carolina Conference	36.78
Western North Carolina Conference	43.00
North Carolina and Virginia Conference	158.20
Total	\$ 340.48

SPECIAL OFFERINGS

Carolina Power & Light Co. (dividend)	1.85
Vacation Church School, People's Cong. Church, Dover, Delaware	36.45
Vacation Bible School, Eutaw Community Church, Fayetteville, N. C.	23.31
Pope's Chapel Christian Church (ENC)—Special	5.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Mrs. E. C. Casey, South Norfolk, Va.	3.50
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	3.00
In Memory of Mrs. A. P. Cole	5.00
In Memory of Lawrence Neese, Sr.	5.00
In Memory of Isidore Goldman	5.00
In Memory of Mrs. Barksdale	5.00
Special Gifts	645.60
Total	\$ 753.71
Total for the Week	\$ 1,094.19

Why A Person Should Make A Will

There are many reasons for making a will. None are more important than the fact that YOU can best decide who should be YOUR beneficiaries, and in what amounts and proportions, to say nothing as to the time when a beneficiary should receive something from your estate.

Your state legislature has provided that if you do not make a will, at your death your property will pass

to certain persons (not to the church or to a charity) in a fixed and definite way according to the rules known as "the law of succession." This law is based upon average conditions. Your question is: "Am I just an average person? Does not my estate need my personal attention?"

No distinctions are made in the law as to youth or age, illness or health, wealth or poverty, or any of

the circumstances that vitally effect human relationships. No provisions are made in the law for continuing one's business, conserving one's property, maintaining reserves, or taking care of the needs of a favorite charity.

The administration of an estate may be intrusted, according to law, to the nearest blood relative or relatives, without consideration as to aptitude or harmony. If you fail to do so, the legislature, in effect, makes your will for you. It is in the nature of a skeleton arrangement. The Christian steward should not be satisfied with such an arrangement. He makes his will, prayerfully, with the help of a competent attorney, for he knows that he is answerable to God.

The brain of the drone bee is smaller than that of both worker and queen. This leaves no doubt about the inferiority of the male bee.

A LAYMAN WRITES

Churches Should Be Supported

By W. H. Bradshaw

Rosemont Congregational Christian Church, South Norfolk, Virginia

I don't think tithing can be stressed too often or too much. I know our ministers hesitate to mention money in the pulpit, for people don't like to be reminded of their financial attitudes toward the church. Yet if neither ministers nor laymen take the initiative, the financial condition of our churches may really become pitiful. I think we laymen who are interested enough in our churches to be aware of the financial situations they get into from time to time should voice our sentiments.

In talking with people about tithing it is common to hear them say "I just can't afford it," but, being a long-time tither myself, I say they can't afford not to tithe. I have found that when we return to the Lord that which is rightfully His, it comes back to us in blessings, and even in financial refunds. When a crisis comes and our holdings are about exhausted, something always pops up. I am retired man, living on Social Security. My wife and I tithe from our monthly check and whatever else I can make from odd jobs. Although I have had three operations in the last 10 years, our heads are still above water, and we owe no one anything. We don't put the whole tenth in the church plate — I feel that charity has its

GOING TO JAPAN

Marliss L. Camp, 22, daughter of Mr. and Mrs. Willis Camp of Seattle, Washington, has been appointed to a three-year teaching term in Japan by the United Church of Christ.

She left June 30 to teach at Baika High School in Osaka, second largest city in Japan.

Miss Camp, a native of Oakland Calif., graduated in June from the University of Washington. She graduated in 1956 from Roosevelt High School in Seattle.

She has been active for many years in the University Congregational Church in Seattle.

Attending the North American Ecumenical Youth Assembly in Ann Arbor, Michigan, this week are: Rev. Robert Knowles and Rev. James Cress, Rosemary Hoffman, Mary Helen Stasavich, and Hubie Young. Mr. Knowles and Mr. Cress are two of the ten adult advisers from the United Church.

place and that part of my tithe should go in that direction.

If we put church giving in second or third place in our financial lives or even omit it entirely, then we are poor church members indeed. Why should we expect our names to be carried on the roll of a church and be known as a member when we willfully take just a token part or no part at all in its financial status? Let's share in the giving of tithes to support our churches — anything short of that is shirking our duty.

If tithing were merely a gimmick to raise money, it might deserve to die. Instead it is deeply religious. According to the scriptures, it is required. If we recognize that all we have comes from God, we will want to be tithers. We need souls dedicated to the point that tithing will become a major part of their Christian lives.

Tithing changes our relationships with our individual churches. When I gave of the remnants, church didn't mean nearly so much to me as it does now. We learn to love that which we give to and work for.

If all of us would become tithers, all money-making schemes could be forgotten; no begging would be necessary. In returning to God what He has given, we will be doing what was right, what is required, and what is badly needed to make our church's power for good felt in the world.

WCC BOOKLET IS BEST SELLER

A best seller in the religious publishing field this year is the preparatory study booklet "Jesus Christ — the Light of the World" published by the World Council of Churches for its third assembly, November 18 - December 6, in New Delhi, India.

More than half a million copies of the 76-page illustrated booklet have been sold to date in a total of 33 languages.

Study groups throughout the world, now believed to number in the thousands, have been asked to communicate their recommendations based on study and discussion of the booklet to their official church delegates to the assembly.

The book, which takes its title from the theme of the Assembly, includes a treatment of the theme and its three sub-themes, Witness, Unity and Service, along with eight Bible studies and a section on the World Council called "The Local Task in the Total Vision."

The largest number of copies have been sold in the World Council of Churches' three official languages — English, French, and German.

Copies have been sold in more than fifty countries under auspices of member churches, including Eastern Europe. Five thousand have been sold in East Germany and a similar number in Poland. Copies are also on sale in Czechoslovakia. Largest number of sales in the English language edition has been in the United States — 200,000.

In Memoriam

We, the Senior Board of Deacons of the Rosemont Christian Church, South Norfolk, Virginia, wish to pay tribute to the memory of Mr. C. L. Gibson, who passed away after a prolonged illness June 30, 1961, at the age of 76.

He was a lifelong member of Rosemont and for many years he served his church as a member of the board of Deacons. He also served in many of the various organizations of the church.

This community in which he lived the better part of his life has lost a faithful and loyal citizen. His passing has left a feeling of sadness among his many friends and loved ones that only time and God's grace can lessen.

The church extends to his family love and sympathy and commends them to the love of our heavenly Father.

The Board requests a copy of this memoriam be sent to his family, a copy sent to The Christian Sun for publication, and a copy be filed in the church records.

Board of Senior Deacons
Rosemont Church

God's Unprized Gift

Until it's gone we oft' don't prize
The blessing of good health;
But when we're ill and suffer pain,
For it, we'd give all wealth.

When we are well, from illness free,
And health within us glows,
We oft' don't know how blessed we are
Until from us it goes.

The poorest man who has good
health
Is better off by far
Than millionaires whose health is
poor,
Around our land now are.

And they would gladly give their all,
If they could have once more
The health and strength they once
enjoyed
In years long gone before.

For what is wealth, compared to
health,
What value is it, pray,
When all the joys that good health
brought,
From them has passed way?

What I state here, I know is true,
Because, my friends, you see,
Good health I had in former years
Right now is gone from me.

But still I pray and hope each day
While I alive remain,
The Fates once more will smile on me
And bring it back again.

—L. D. Whitaker

This poem was sent in by C. B. Riddle, a former editor of The Christian Sun, who personalized it by underscoring the lines which are in boldface.

Quotable Quotes From Iowa Fellowship

How lovely this fellowship of those
who meet together. —Psalm 133:1.

"A man is himself plus the books
he reads."

Theme song for a Christian Social
Action Committee might be "Chris-
tian, Rise and Act Thy Creed."

"People who cannot sing usually
do not try, especially solo parts. But
anyone who can read, no matter how
poorly, may be given a part to
stumble through in a church program.
Be sure, especially, that readers for
Christmas and Easter programs are
those who read well."

A FELLOWSHIP PRAYER

Grant us, we beseech Thee, Lord,
So to speak, so to hear, and so to
learn,
That our fears may be banished,
Our minds enlightened,
Our faith confirmed,
And our steps directed unto Thee.
Amen.

"What I can do, I will do. What
I will do, with God's help, I can do."

"It is a privilege to be able to read.
It is a privilege to be allowed to read.
Let us choose our reading material
wisely."

Some people say, "I'm not able to
do anything for my church any more."
Remind them that no one is ever too
old to pray!

"Each member of the church is also
a member of the public relations com-
mittee. As we meet people on the
streets, as we talk on the telephone,
we are advertisements — good or
bad — for our church."

One Women's Fellowship at each
meeting has a member impersonate
the missionary listed that day in the
Calendar of Prayer, giving what in-
formation she can about her or him.
Another group remembers the par-
ticular missionary for the day in the
Calendar of Prayer as the offering
is dedicated.

This material was collected by Mrs. F. C. Lester while in Iowa recently.

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

AUGUST 22, 1961

NUMBER 33

The Voice Unto Pharaoh Or Any Tyrant

Pharaoh, Pharaoh, let my people go!

My fettered children toil with aching limbs
And wearied fingers, brain and spirit bound.
Their puny forms are bent; the shadow dims
Their straining eyes; their ears are choked with sound
And thick with reek is every breath they draw.
I gave them light to see and song to hear;
I gave them Truth for guide and Love for law;
And thou hast given darkness, blight and fear.

Pharaoh, Pharaoh, let my people go!

In chains, unseen but strong, my children slave,
Too dull for hopes or dreams, too dumb for prayers;
Thou hast robbed them of the youth I gave,
The world I made, the joy that should be theirs;
These lives are coined to swell thy glittering store;
Then darest thou plead, "Nay, Lord, I did not know!" —
Still heaping up their burdens more and more?
The sand is running. Let my people go.

Pharaoh, Pharaoh, let my people go!

Thy heart is hard. Be warned: The Plagues shall come.
This wrong thou dost shall breed yet fouler wrong.
Those lips shall speak in flame that now are dumb;
Those feeble hands, through wrath and hatred strong,
Shall rend where they have wrought. Yea, once again
Disease, Rebellion, Crime shall overthrow
The selfishness that bred them. Sons of men,
For dread of vengeance, let my people go!

—Arthur Guiterman

Karl Barth

Organ of the Southern Convention of Congregational Christian Churches.

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Here And There Among The Churches

Mrs. Ann Joyce Vickers is now providing **The Christian Sun** with material concerning Elon College. She has been serving in this capacity since June.

Dr. and Mrs. H. S. Harcastle are enjoying a week on an island in Penobscot Bay, Maine, with their daughter and her husband. The young couple and their children soon sail for Europe to study in Zurich, Switzerland, for a year.

Mrs. Guy Benchoff, speaking to ministers' wives at Moonelon recently, strongly recommended inviting ministers to the program planning session for the Women's Guild or Women's Fellowship. She reminded those present that the women's group is not a separate organization but shares in the total program of the church.

Rev. Thomas Hamilton, pastor of St. Matthew's, Charlotte, has resigned to organize a new congregation in the suburbs of Dayton, Ohio. Rev. James Rumley, Jr., has resigned the Lincoln Charge of the Southern Synod to go to St. John's, Lebanon, Pennsylvania.

Rev. G. H. Veazey of Elon College is serving as supply pastor at Elk Spur and Rocky Ford churches the second and fourth Sundays of each month. Rev. Lester Stanley is preaching each evening this week at Rocky Ford, and Mr. Veazey will be preaching each evening next week at Elk Spur. The latter church has not had services all year. The church people met at the parsonage last Saturday for a "clean-up" day to get it ready for occupancy. Mr. Veazey preached last Sunday at Shallow Ford, so keeps busy in "retirement."

Dr. John G. Truitt is serving as supply pastor at Monticello church, Brown Summit, while the pastor, Rev. William Lane, is hospitalized in Hartford, Connecticut.

Last Sunday the Men's Bible Class of First Reformed, Winston-Salem, sponsored a fellowship and "get-better-acquainted" period following the 10:00 morning worship service. Honor guests were members of the senior choir and members joining the church during the past year.

Mrs. C. B. Duke of Suffolk has recently renewed her subscription to **The Christian Sun** for two years. Mrs. Duke will be 85 years old September 3. She is the daughter of the late Rev. H. H. Butler and Mrs. Butler, who is now 105 years old. Mrs. Duke writes, "I have been taking the Sun through the years and have enjoyed it."

75th ANNIVERSARY AT BURTON'S GROVE

The members of Burton's Grove Congregational Christian Church are planning a "Homecoming" for September 3. The church was organized July 4, 1886, so this will be the 75th anniversary observance.

We are taking this means of contacting as many of our former ministers and members as possible, since we do not know the address of many of them.

The service will begin at eleven o'clock and everyone is asked to bring a picnic lunch. The church will provide tea. We hope all who have had connections with Burton's Grove in the past will come.

Mrs. P. N. Gay, Clerk

A fellowship hour is enjoyed the second Sunday of each month at our Tryon church when coffee and punch are served immediately following the worship service.

The Rev. Conrad F. Cornelius, pastor of Piney Plain Christian Church in the Eastern North Carolina Conference, has resigned his work effective October 12, 1961.

The ministers of the Eastern North Carolina Conference are reminded of their meeting in the Dogwood Room of the S. and W. Cafeteria in Raleigh September 5, 1961, at 4:45. This notice comes from Ronald Nichols, secretary.

BURLINGTON DISTRICT LAYMEN MEET

The Burlington District of the Laymen's Fellowship held its regular quarterly meeting at Long's Chapel church July 27 with 69 members present. The ladies of Long's Chapel really outdid themselves serving us a picnic supper.

After our business meeting was opened by Chairman Royal Councilman, Mr. M. Z. Rhodes led the group in singing.

Rev. Lafayette Wilkins, pastor of the Lakeview church, gave one of our best programs of the year. He used for a subject "Hands and Tools of Christ," referring to the laymen of the church as the hands and tools of Christ. His concluding point was that we must be open to receive and to give our gifts back to Him.

We are looking forward to our next quarterly meeting on Oct. 26 at the Bethlehem church.

Thomas F. Rascoe
Secretary-Treasurer

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The Singing Of Hymns

Ruth E. Graham

Minister of Music, Tryon Church

"What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also."

I Corinthians 14:15

Recently a Charlotte minister said he could tell if a church was dead or alive when they sang the first hymn. He probably said this because, when we sing with spirit and the mind, our singing has a vitality which is not confined to our music.

I have often wondered what a person outside the church who has never experienced God's love and power would think of our faith if he happened to pass a church where a small group was singing in a half-hearted way. It has always seemed strange to me that leaders seem to feel that hymns must be sung at certain meetings where there are not enough people to make singing more effective than just reading the hymns. Unless hymns can be well sung, it would seem better to read them in unison, for the text is surely as important as the music, even more important in some instances. One does not have to miss the beauty, grandeur and deep meaning of noble hymns because one does not sing. There are even silent hymn singers who have memorized hymns which then come to them in times of need to comfort, strengthen and challenge, or just as an outlet for a thankful and joyous heart. One woman who could not "carry a tune" would listen intently as the congregation sang the hymns, following the words from memory.

Technically, what does it mean to sing with the spirit and the mind? These two words cover a lot, yet they mean simply: have your mind on what you sing and sing it as if you meant it. Sing Alleluias as if they were "an ecclesiastical hurrah!" But we do not sing with the mind when we sing a hymn of penitence in a bold manner as if we were commanding God. Singing with the mind means more than concentration. It means watching the punctuation, for that often indicates a break in the thought and the music, where a breath can be taken. This also prevents singing on until caught without breath in the middle of a phrase or, worse yet, in

the middle of a word! In breathing we have to be careful not to separate ideas that are meant to be joined (for example, a preposition or a verb and its object). Singing has been described as sustained speech, so naturally we have to breathe more deeply in singing than in speaking, in order to have enough breath to hold those long notes at the end of the line. This does not mean, however, that we are

to hold those notes their exact value, for we have to have time to breathe for the next phrase. Therefore, we "rob" the last note or the end of the phrase for a breath, so that we can come in on time for the following phrase without disturbing the rhythmic flow of the music.

Singing with the mind and with the spirit means singing intelligently, and as well as we can, with a humble and grateful heart for the gifts of God in song.

—The Chimes

Three Dendron Members Honored

By Mrs. Garland Spratley

Mr. and Mrs. E. T. Atkinson

Mr. and Mrs. E. T. Atkinson were both honored on their birthdays this summer by members of their Sunday school at Dendron, Virginia.

June 26, Mr. Atkinson was honored with a covered dish supper at the church. Mrs. W. H. Savedge was mistress of ceremonies and Mrs. Garland Spratley presented Mr. Atkinson a gift from the Sunday school. Rev. H. E. Crutchfield gave the prayer and thanks for the evening meal.

Mrs. Atkinson was honored August 2 by the 1910 Bible Class. Mrs. Harry Spratley poured punch and Mrs. W. H. Savedge presented Mrs. Atkinson with a basket of gifts. The honoree is a charter member of the Dendron Christian Church, the Women's Fellowship and the Ladies Aid Society.

Mrs. W. D. Harward

Mrs. W. D. Harward returned home to Dendron, Virginia, to celebrate her

ninetieth birthday. She is the much-beloved widow of Dr. W. D. Harward, who served for many years as pastor of Congregational Christian churches in the Dendron community.

Entertaining in her honor was Mrs. William Eugene Harward of Washington, D. C. Guests were received Friday afternoon, August 11, from 3:30-5:00. The table was laid with an imported lace cloth, centered with a floral arrangement of pink lilies and fern and pink candles. Mrs. Virginia H. Teller of Washington presided at the punch bowl and Mrs. Garland Spratley assisted in receiving the guests.

Mrs. Harward was happy to see her many friends. Her grandson and wife, Mr. and Mrs. William E. Harward, Jr., of Arlington and great-grandsons, Billy, Kenny, and Bobby Harward and Ricky Teller were among the guests.

To Live By The Inner Light

I pray, dear Father, that my life may be guided by that of thee which is in my heart. May I find in the midst of busy days a time for stillness, a time to be aware of things intangible. As a trained musician is aware of the voices of many instruments in a symphony, so may I be aware of a greater richness in life than its simple melody. Believing that there is something divine in every human heart, help me to look for it in every person, with faith that it cannot be destroyed.

May the inner light, which is the spirit of love, illumine my mind, my heart, and my ways. Amen.

(Used by Plymouth, Des Moines, Women's Fellowship)

You Can't Keep Up By Sitting Still

Dr. Jesse H. Dollar, member of the Executive Committee of the General Council for the past several years, reminds the editor that reports from the recent Philadelphia meetings may have left the wrong impression in the minds of some. And he is right.

It is true that both ministers and churches can maintain their standing with our conferences and convention without becoming members of the United Church of Christ. It is true that no minister will lose his present standing because of the merger. It is true that ministers can maintain their relationships to the Annuity Fund without joining the United Church of Christ. It is true that churches that have borrowed money from the Building Society will return the money according to contract, and that grant loans will remain as heretofore. It is true that any Congregational Christian church in good standing July 7 will be considered for a loan when requested without reference to its relationship with the United Church. So long as ministers and churches maintain their standing with their local Conference, they will be in good standing with the General Council of Congregational and Christian Churches and its affiliated organizations.

Then why join the United Church? It might seem that there is no urgency for membership in the new and united denomination. But there is.

The General Council of Congregational Christian Churches has turned over almost all its functions to the General Synod of the United Church of Christ. Conferences and Convention are honor bound by their own votes to function in connection with the General Synod. More and more the Synod will increase and the Council will decrease. Progress will

be made with the United Church of Christ while the Congregational Christian activities will decrease. We have seen this sort of thing happen with the old Christian Church. No ministers or churches were dropped from the rolls because they objected to that merger in 1931, but some have been lost to the fellowship because they did not themselves move forward into the Congregational Christian Churches.

When an army moves toward the front, a soldier cannot keep up by sitting still. The United Church of Christ is moving in the main stream of church life in our time. Those of us who sit idly by will soon find that we are left behind, that the Church did not wait for us, that our inaction has separated us from the army of the Lord. That neither a minister nor a church can afford.

Next year there will be a Yearbook for the United Church of Christ, the first such Yearbook. In it will be the names of those Congregational Christian churches and ministers who request membership in the United Church. Many of us are pleased that our names have appeared in the Congregational Christian Yearbook for the thirty years of the denomination's life, and multitudes will be thrilled that their names are in the first Yearbook of the United Church of Christ — the first merger of denominations with widely differing history and polity. BUT, no name will appear unless it is requested. Standing still will not enable one to keep up with progress. All Evangelical and Reformed churches and ministers will be listed. Why should we be less cooperative?

Back To The Books

Much is being said these days about our school system, and the talk is not too complimentary. Suddenly we seem to have discovered that quality education has eluded us. Perhaps the truth is that we deserted it years ago. Gadgets may do the house work, computers may take work out of the office, but the fact still remains that work is necessary for a person to learn. Knowledge of history, politics or religion, of literature, art or music, of mathematics, chemistry or any other science — knowledge just does not sneak into the brains of sluggards, or those busy hurrahing for the athletic team. One must still SEARCH for knowledge.

Books are full of information, at least some of them are. Teachers and pupils can both be students working together to discover what the wise people have written, and to find ways to make truth applicable to present conditions. That is the joy of the classroom.

It is important to learn to read — to read rapidly and to understand what the writer contributed to the store of knowledge. To search out what was in another person's mind and to make his thought your own is a delight. Books are the gift of ideas to those who read, and no one should refuse such gifts by failing to read.

Open the books. Let them give you wisdom, culture, refinement, knowledge, skill, hope. Books and schools are costly gifts to the children and youth. Back to the books is an exciting adventure to be accepted joyously by everyone who has the chance.

A Soliloquy

WHEN THE CAR WOULDN'T START

There you are, Old Buggy. Sorry you had to stay out on the street all night and couldn't get home. Those people who tried to get you going didn't know how sensitive you are. You just waited for the master's touch.

Good Old Buggy! You have rendered real service during your twelve years. You must be tired from running that 150,000 miles. I get tired just from walking.

All right, let's go. Your new battery of yesterday should put fire just where it is needed. No! What do you mean? Of course you can start. Try it again. Here comes the gas — and the spark. You don't want to go any place? Well, I do, so let's be off.

You aren't going? I'll push the throttle down to the floor, and that new battery will surely give you plenty of fire. No. You won't go!

Well, I'll let you roll down this hill. That should get you "unchoked." Not much speed, but you ought to start breathing. Let's GO.

Now what shall I do? An old, worn car, undependable, no good. You better start. You know I can't call you bad names, nor tear you to pieces. But you do not know that I may trade you in on a new model — or sell you to the junk man. Have it your way. Stay right there while I call the garage man. He will make you go. And then you will have to make up for all this lost time. Sorry, sorry, Old Buggy. You are no good — no good anymore!

COLONIZATION

To judge by what one hears and reads nowadays, colonialism has become a disrespectful word. Changing times have had something to do with this attitude, but one suspects that the rantings and shoe-poundings of the world's greatest colonizer whose methods are the use of guns, tanks, and firing squads to subjugate countries have added to the widespread declarations against colonization.

It is true that civilized nations have exploited natural resources in areas they have colonized. But natives have also benefitted by being taught how to use their natural resources for their own benefit, and they have also benefitted by the establishment of schools, hospitals and other institutions not previously enjoyed by them.

This space holds no brief for colonization in the present era, but lest younger generations think that the establishing of colonies by one country was a disservice to natives who were unable to advance themselves, one illustration is offered among many in history to show that every pancake has two sides. The case of Algeria is cited because the near seven-year-old conflict there has focused attention of the whole world on that North African land.

Algeria is the name given by the French prior to 1830 to the then ill-defined North African countries, only one-sixth of which had submitted to the Turkish rule of the Algiers regency. The latter's existence depended upon piracy of the Barbary corsairs and on the extortion of taxes from the tribes of the interior. Weakness of the government, such as it was, allowed independent groups of the Berber and Arab populations to wage constant war against each other and often to rebel against the authority of the Beys or rulers of Algiers. Any conception of national sentiment was unknown in these lands subjugated from time immemorial by foreign or local powers which had never succeeded in welding the many tribes into a conscious unity.

This condition of internal affairs reached a point where communities fearful of their future enclosed themselves within walls. Traffic became confined to the vicinity of local markets, and even then the peasant farmer was not always sure that his

load of foodstuffs on the way to market would not be stolen from him. Fertile plains were deserted by the inhabitants who took refuge in villages where they could be better protected.

At this point, in 1830, France took possession of Algiers. This was followed by penetration into the Sahara regions and the building of reciprocal friendship between conquerors and the conquered. Finally came peace and security among the nomads as well as the settled tribes. This penetration of civilized influences from the outside world through a general evolution brought this French possession to near modern status.

Within the past century the French have succeeded in creating or enlarging more than 1,000 villages, in making more than 50,000 grants of land, settling more than 250,000 people, building schools and introducing improved farming methods.

What the future holds for Algeria is the guessing game of the century. Most of its territory was involved in a series of Carthaginian wars that began 200 years before the time of Christ and lasted a thousand years. Some of the same elements in the present struggle are still involved. History often repeats.

C. B. Riddle

Open Letter To Grandson

Dear Bruce:

How thrilled we were to receive the phone call from your daddy saying you arrived safely at 2 a.m. You must have come into the world under the cover of darkness because you were afraid to enter during daylight. And I am not surprised to learn the first thing you did on opening your eyes was to cry. These are fearful times when even strong men tremble.

You are not responsible for the unhappy conditions in the world, but I trust and pray you may be able to make some contribution toward making this a better and safer place to live.

Humanity's greatest need is for peacemakers; indeed our survival depends on peace and good will among men. Jesus pronounced a blessing upon peacemakers. And if there is peace in the world, it will not just happen. It will be made by men and women of good will. My fondest dream is that you may be one of them.

The peacemaker must begin by finding peace for his own heart and soul. This can be done by making peace with God through our Lord Jesus Christ.

There is no true happiness without peace in the home. It is here that you must live and love and give yourself to your family.

A community divided by race or religious prejudice, torn by political or class strife, or rent by friction between capital and labor suffers for the need of peacemakers. In such an atmosphere those who do justly, love mercy and walk humbly with God are often misunderstood and hated.

The way of victory may be the way of apparent defeat. It is not easy to turn the other cheek, go a second mile and give your cloak also but this is the way of the Prince of Peace.

It may seem there is little or nothing one person can do to support peace among the floundering nations of the world. To aid the Christian missionary program is a big step in the right direction. Friendly person to person contact with people of other lands is helpful. One lesson I have learned is that people in distant countries always respond with good will when met face to face with a kind and pleasant spirit.

The time may come when you will cry for peace, but there will be no peace. It may be necessary for you to use force to protect our country just as it may be necessary for you to use force to protect your home from prowlers and robbers. Peace which is purchased at the price of liberty and freedom is not peace but slavery.

So, my dear boy, you will live a rewarding and worthwhile life if you work and pray for peace. For this cause I trust you have come into the world.

Love,

Your devoted grandfather
Bruce H. Price, Pastor
First Baptist Church
Newport News, Virginia

PEACE

With peace that comes of purity,
And strength to simple justice due,
So runs our loyal dream of thee,
God of our fathers! make it true.

—John G. Whittier

Two Constitutions Compared

By Leland W. Mann

Minister, First Congregational Church
Chadron, Nebraska

This Union between the Congregational Christian Churches and the Evangelical and Reformed Church deals with religious concepts, with legal safeguards and ethical implications which have historic counterparts that take us back to the controversy surrounding the Constitution of the United States. The Constitution of the United States did not spring full-grown from the minds of dedicated men. It was devised by men who were convinced that man's free spirit could protect itself only by accepting creatively the risks of greater governmental responsibility. The simple democracy of the New England Town Meeting was no longer adequate in directing the affairs of state. Individual states were no longer able to stand against the forces that threatened to destroy man's freedom. In those days the union was not something to be defended; it was something still to be created in the name of that freedom they wanted to preserve.

The Union of the States

In Volume One of "The Growth of the American Republic" by Morison and Commager, one finds all the emotional extravagances surrounding the proposed union of the states which plague us today in our attempts to create a United Church. The setting in time is different, the facts dealt with are governmental rather than ecclesiastical, but the emotion generated was just as heated and imagined fears just as real.

Permit some voices from the opposition to the union of the states speak for a moment. William Pierce, delegate from Georgia said of the proposed union: "Some will oppose it from pride, some from self-interest, some from ignorance, but a greater number will be of that class who will oppose it from a dread of its swallowing up the individuality of the states." (page 181). Another delegate, Amos Singletary said: "These lawyers, and men of learning and moneyed men, that talk so finely, and gloss over matters so smoothly, to make us poor illiterate people swallow down the pill, expect to get into Congress themselves; they ex-

pect to be the managers of this Constitution, and get all the power and all the money into their own hands, and then they will swallow up all us little folks like the great Leviathan; yes, just as the whale swallowed up Jonah" (page 182).

In 1776 the Declaration of Independence had been signed unanimously by all the delegates. But eleven years later when sixty-five delegates had been appointed by the states to assemble for the writing of the constitution, ten of the sixty-five would not even attend. After one hundred hectic days of deliberation, when the document was ready for signatures, sixteen of the delegates who had helped to produce it refused to sign it. When the Constitution went to the states for ratification it bore the names of only thirty-nine of the original sixty-five men delegated to prepare it. The creative work which a crisis produces always demands its casualties! In only eight of the thirteen states was ratification unanimous or by heavy majority. "In Massachusetts the vote carried by a slim margin of 19 votes out of a total of 355. In Virginia by 10 votes out of a total of 168. In New York . . . by 3 in a total of 57 (page 182)." North Carolina and Rhode Island declared they would never sign. "Rhode Island, if you please, was the United States; the rest were 'illegal seceders'" (page 209).

Patrick Henry, who had once shouted defiantly "Give me liberty or give me death," when he recognized his defeat in the Virginia legislature, said in modulate voice: "I will be a peaceable citizen. My head, my heart, and my hand shall be at liberty to retrieve the loss of liberty, and remove the defects of that system in a constitutional way" (page 210).

It is no wonder men great and good were confused. Here was something new in governmental affairs. The proponents of the Union moved forward in faith neither knowing nor seeing clearly whither they were going. Nothing like it had ever happened before; there were no rules to go by. New rules had to be formulated and agreed upon.

The Union of the Churches

I believe that something like that is happening today in our attempts at a United Church. Never before

in Church history has there been an attempt at union bringing together groups of Continental and English origin. And in this union each group is determined to maintain its freedom and autonomy and at the same time accept the discipline of the Spirit of Christ, in a greater corporate responsibility for establishing the Kingdom of God on earth. This is a new venture — another pioneering movement. We have no signs, no guideposts to go by. We move ahead as did our forefathers who laid the foundations of these United States by faith. We know now that they were right; but they did not know it then. They did not pretend to have all the answers. Man is not omniscient! Answers to questions real and imagined would have to be formed from the crucible of human experience. The Constitution of the United States was not a perfect document. Twenty-one amendments added through the years emphasize its original limitations. But the historic period itself makes it quite clear how men, great and good, may differ in their interpretations and understanding of what is high and what is holy. There are moments in time when men are led by necessity to make decisions which later generations will interpret as "great faith." Men creative and responsible will always make such decisions and leave the results in the hands of God.

Will of the Majority

It was good, that our forefathers lived for a time under the Articles of Confederation or, a kind of Basis of Union. But the time came when the Articles of Confederation could no longer cope with existing circumstances. The majority of citizens saw it and, though they knew not precisely what to do, they nevertheless accepted the responsibility of doing something. Many theoretical questions raised about the proposed union of the states, simply could not be answered until the states were united. Answers to all questions have to be found in the arena of human and divine relationships. But time was running out; men less honorable, under the leadership of Daniel Shay of Massachusetts, were refusing to pay taxes, rebellion was in the land and, faced with potential anarchy, a responsible majority acted, and the United States of America is the historic result.

Of course, the point is that, a responsible majority will always act

in a democracy. We cannot submit to government by boycott, either in matters federal or ecclesiastical. In the Manual for Congregational Christian Churches prepared by Dr. Oscar E. Maurer (1947), there appears on page 52 this statement: "When there is a difference of opinion and after there has been due discussion and consideration of the views of the minority, the majority in a democracy has a responsibility it cannot evade of carrying forward the plans and procedures which it deems appropriate. It is essential that all the rights of the minority shall be duly safeguarded, but a situation should never be permitted to obtain wherein the minority is able to veto or unduly prolong the carrying into effect of what the majority, after due consideration, deems best in the interests of the Church and Kingdom."

What "Historic Congregationalism"

Much has been written in recent years about the necessity of preserving historic Congregationalism. I want it preserved, too; but in all sincerity I must ask, which Congregationalism? That at Plymouth which humbly resolved "to follow the ways of the Lord made known or yet to be made known unto us?" Or that of Boston and Salem where a determined minority hung Quakers and burned witches? The truth is, during the last fifty years we have allowed our concept of autonomy to develop in such a manner as to shackle both our mind and our responsibility. We scorn denominations of a creedal origin but, our concept of local autonomy has become far more rigid and devastating to the future of the Church than any creedal dogma of the 20th Century. Some of our churches have become so isolationist they no longer understand the corporate nature of the Christian community. In New Testament times, according to Latourette, there was a vivid sense of belonging to a chosen fellowship, overriding all distinctions of neighborhood, nationalities and cultures. A man did not think of himself as belonging to this or that particular church; he was a member of the Body of Christ. There is more to the church than can be contained in any one isolated group, be it large or small. If our concept of the church is not universal, then we are isolationists. It is time for us to learn that in the Christian sense, we do not make the church, rather, the church makes us.

The Church and International Relations

In this 20th Century, we are learning that we cannot maintain our political freedom in isolation. As a nation, we are at the moment both confused and humbled by this discovery. Here again, we are not sure of the limit of our responsibility. But the world does not rest in peace while we make up our mind. In Europe and South Asia today, the great question mark in international affairs is not



My Parson

I like my parson's preaching,
And I like my parson's prayers;
And I thank him for his visits
And the burden that he bears.

I like his friendly handclasp,
And I like the way he takes
An interest in my family
And the progress that it makes.

It is good to have him with us
When our boat is coming in,
And if there's pain or sorrow
It is good to have him then.

For his questions and his answers,
And his understanding nod,
Help to open up the pathway
To a kind and loving God.

—John G. Truitt

Russia; it is the United States. Everyone knows what Russian policy is. Now these people are asking, "What is the United States going to do? Will she pull out and leave us to Russia?" We were isolationists so long in our foreign policy the whole world is confused and so are we.

In South Asia are the Younger Churches; they are not interested today in our denominationalism, as they stand on the borderline of communism. The Younger Churches are insisting upon an actual New Testament fellowship of believers instead of dogmatic and ecclesiastical correctness. The overwhelming non-Christian majorities of Asia constantly confront the Christian communities

with awkward decisions on social, ethical, philosophical and religious issues which must be answered in our lifetime. There is a new sense of the Church as a God-given society and fellowship; and, denominationalism as we understand it, is considered a most inadequate expression of that Church.

Freedom Founded In Christ

Today, we Congregational Christians seem to be interpreting our liberty and autonomy as the right to do as we please. No man, no isolated group will want that right who has found salvation in Christ. Let us not make the mistake of setting our concept of freedom and autonomy beside vanity and anarchy as an equivalent or substitute for Christianity. The day of Cotton Mather and his New England theocracy is done; let us not revive it!

But this theocracy is being revived by the National Association of Congregational Christian Churches. In a prepared pamphlet containing their Articles of Association and By-Laws is also a statement of "The Nature of the National Association." On pages 6 and 7 you will find these words: "It is commonly but erroneously supposed that Congregational Christian Churches are democratic, or majority ruled, in their government. But the true Congregational Christian Church is a theocracy; it is ruled and guided by God." Will some loyal member of the opposition please explain to us what this statement means? This concept of the church and society died with Cotton Mather centuries ago and now again in our time it is being revived as "true Congregationalism."

Brethren, ours is a "founded freedom"; a freedom founded in Christ. For us as Christians there can be no other foundation. A "founded freedom" is a responsible freedom. Too long we have sought freedom in the church at the expense of the Spirit of Christ and I am ashamed. Our actions and our deeds must correspond to the faith we profess. It is not our concept of Christ as the Head of the Church that divides us; rather, it is our concept of freedom within the church that makes His Will inoperative, when an organized minority takes the heart out of creative and responsible endeavor. Only a responsible freedom, a "founded freedom" in Christ can bring us together again.

Meeting The Communist Challenge

Dr. Charles Malik, Lebanese diplomat who was president of the General Assembly of the United Nations in 1959, spoke at George Peabody College for Teachers, Nashville, Tennessee, July 20. Following is a report of his address by Edna Bresko, social action chairman for the Eastern Virginia Women's Fellowship.

To fail to realize a Great Danger is one of our great dangers.

During a workshop on Educational Leadership, I have had the rare privilege of hearing Dr. Charles Malik deliver a public lecture on the outdoor stage at Peabody College. Dr. Malik quoted de Gaulle as stating that the two camps that are set up face to face is the worst evil of our time. Lord Home, British foreign minister, stated recently that Nero fiddled while Rome burned. What are we doing while Communists are overtaking us?

Dr. Malik listed several steps that are necessary to arrest great dangers, including:

1. Preserving the western coalition.
2. Rediscovering the fundamental values.
3. Maintaining the strongest possible defenses.
4. Establishing a new national order of priority.
5. Developing economy and technology to the greatest extent.
6. Offering the deepest national prayer.

He added that all of this needs leadership and the mantle of leadership has fallen upon the United States.

The question, as he views it, is: Will this nation soon produce leadership that will redeem past mistakes by making freedom secure and by strengthening tested values? He further added that the question is whether the leadership to be produced will usher in a new dawn of trust, liberty, cooperation and human dignity and worth for all people, by driving back the forces of darkness which are seeking to overtake us.

Dr. Malik, now a professor at the American University in Washington, made these remarks on national and international steps that must be taken to realize the free world's hopes. On an individual basis, he urged that we become better informed, seek facts, form groups to discuss world issues, take a stand and stand fast by one's convictions and return in child-like humility to Jesus Christ and the Church.

In his 75-minute address, Dr. Malik warned of various dangers, such as — Marxism will reduce everything down to materialism; the western soul will be infiltrated and softened up by subversive forces; people will weaken and compromise without taking a firm stand for truth, justice and freedom; western world would be paralyzed into inaction through fear and break up; and those who know God and believe in Jesus Christ would forsake God for other gods — gods of science, progress, culture, enlightenment, education, human brotherhood, and other false gods, even the so-called god of peace.

He offered the following elements of hope: the awakening to the Communist menace, the fact the continuous pressure from Communist and

other forces will keep men alert, fresh American leadership, the United Nations, the terrifying destructiveness of nuclear weapons, which causes all to think, and the fact that God still rules on the throne.

ARTICLES ON LATIN AMERICA

Protestant church people will be studying Latin America in 1961-62 as their world mission theme. Many excellent articles on Latin America are being printed in secular magazines and should be read and saved to use in connection with this study.

Especially recommended is the series in LOOK magazine beginning with the July 18 issue (one country an issue) and the series which ran in LIFE magazine in June and July. Pictures from these articles would make excellent posters or scrapbook material to use in connection with the study.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

IZMIR

Ancient Smyrna, the seat of one of the seven churches in the Book of Revelation. Now a city of 300,000. Institutions: American Collegiate Institute.

August

- 27—Mrs. Edna Taylor was appointed to a special one-year term as a teacher of English at American Collegiate Institute, Izmir, after her retirement from DePauw University in Indiana in 1960.
- 28—Miss Beulah Wang, teacher of physical education at American Collegiate Institute, first came to Turkey in 1953, and has made a special contribution in developing an intramural program for the school.
- 29—Mrs. Ruth Washburn was a homemaker until the death of her husband in 1955. She then worked as a church secretary until her appointment as a dormitory supervisor at American Collegiate Institute.
- 30—Miss Abigail Wood graduated from Hollins College in 1955, and in 1958 came to Izmir to teach English.
- 31—Miss Harriet Yarrow first came to Turkey in 1927 and has been at American Collegiate Institute since 1950. She teaches English and mathematics. Her extracurricular work is centered around the school's Alumnae Association (one of the main service organizations in the city) and the Social Service Club.

MARDIN

Small town in southeastern part of Turkey. Half of the dozen Protestant churches in Turkey are in the Mardin area. Institutions: Reading Room.

September

- 1—Mr. and Mrs. Walter B. Wiley are fellowship representatives to the churches in the Mardin-Kayseri area in Eastern Turkey. She works with women and children. The Wileys have been in Turkey since 1924.

TALAS-KEYSERI

- Talas is a village five miles from the manufacturing city of Kayseri (pop. 81,000). Institutions: American School for Boys; Medical Clinic.
- 2—Mr. and Mrs. William C. Dizney are stationed at American School for Boys, Talas, where he is assistant principal and she is a doctor. The Dizneys have previously served in Southern Rhodesia.

INSTALLATION SERVICE AT ROSEMONT

By Mrs. Dewey Jones

The Women's Fellowship of Rosemont Christian Church, South Norfolk, Virginia, elected and installed new officers for the ensuing year August 7, 1961.

Mrs. John Swink, a former president of the Fellowship, installed the newly elected president, Mrs. B. M. Herbert, Jr. She charged the president-elect with the duties and responsibilities of the office, also lighted a candle and presented Mrs. Herbert with a white ribbon bearing a cross. Then the president-elect installed the vice-president, Mrs. C. E. Cherry, Jr. She charged Mrs. Cherry with the duties of her office, also lighted a white candle and presented a white ribbon bearing a cross to Mrs. Cherry.

Next the president-elect installed the remaining officers: recording secretary, Mrs. W. M. Sparkman; corresponding secretary, Mrs. S. P. Small; treasurer, Mrs. Mack Miller; and assistant treasurer, Mrs. O. G. Fleming. She charged each of them with their duties and responsibilities, also lighted a green candle for each and presented each a green ribbon bearing a cross.

The president also installed the chairmen of the different departments of the Fellowship which are: Friendly Service, Mrs. W. C. Adams; Missionary Education and Cradle Roll, Mrs. D. L. Liverman; Spiritual Life, Mrs. Howard Gilbert; Social Action, Mrs. H. C. Copeland; Stewardship, Mrs. William Funderburk; and Christian Education, Mrs. Carroll Lewis. She gave to each of them their duties and responsibilities. Elected for reporter was Mrs. H. R. Morrison, Jr., and for historian, Mrs. C. L. Cantrell.

New members elected to the nominating committee were Mrs. J. B. Gibson, Sr., and Mrs. W. D. Hayman.

The service closed with a prayer.

The newly-organized Men's Fellowship of Piney Plain church, Route 4, Raleigh, invited their wives and families to their August 14 meeting. Nearly 70 came to enjoy the barbecued chicken supper, which the men had prepared. A good evening of Christian fellowship was enjoyed, according to the pastor, Rev. Conrad Cornelius.

August 22, 1961

LOUIS WILKINS AT ELON

Louis Wilkins, a graduate of Elon College and associate member of our Community Church there, spoke in the Elon church July 30. He is home on a brief furlough before returning to his teaching job in Tarsus, Turkey.

He wrote to the Elon Church following his visit:

"For your hospitality and for the gift of \$75.00 I am indeed grateful. The money will be used for buying a few necessary clothes, to pay the shipping charges for my trunk (since I shall be going by plane) and to help buy music materials for our music classes, and for our newly formed Lise Chorus at Tarsus.

"I shall return to Tarsus rejoicing, knowing that friends at Elon are with us in our task of witnessing to God's love made known through His Son."

TRANSLATING GOD'S WORD INTO MAN'S LANGUAGE

Blaise Levai, American Bible Society

Late one night a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?" "Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, the Bible's message goes straight from the heart of God to the heart of man, telling what God did and does in the living Christ who understands. Such communication of the Word to the world is the unending mission obligation of Bible translators: "That thy way may be known upon earth, thy saving health among all nations" (Ps. 67:2).

More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world — never just for its own. Translating this Word understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.

Rumanian Church Asks To Join World Council

(Geneva) — The Rumanian Orthodox Church will apply for membership in the World Council of Churches, it has been announced in Geneva by Metropolitan Justin.

The Rumanian leader said that the application is being made because his church is eager to take a more active role in the ecumenical movement.

The application will be acted upon by the World Council's third assembly in New Delhi, India, November 18-December 6, along with the applications for membership of the Russian Orthodox Church and approximately eight churches in other parts of the world. A two-thirds vote of member churches present is required to approve the application.

The Orthodox Church in Rumania represents an estimated 72 per cent of the country's 16,000,000 population. If the application is approved, the church will be the fourth Rumanian church in the WCC. Now members are the Hungarian Lutheran Church in Rumania, the Protestant Evangelical Church of the Augsburgian Confession, and the Transylvania Reformed Church.

BUSINESS EXECUTIVE BECOMES MISSIONARY

When Mr. and Mrs. Howard Trumbull and their four children, aged five through thirteen, sailed August 16 for South Africa, it was not a vacation trip for the top-flight industrial accounting executive and his family, but the beginning of a new life for them.

Mr. Trumbull, who was chief accountant with a firm whose annual sales are in excess of \$100,000,000, and Mrs. Trumbull, who is a registered nurse, are recent appointees of our Board for World Ministries. He will be the business manager and treasurer of our South African Mission and she will be a missionary wife and nurse.

The Trumbulls are members of the First Congregational Church, St. Joseph, Michigan, where they were given a recognition service in January. They were commissioned as missionaries in June in Connecticut.

They represent an ever-increasing group of lay people who are giving term or full-time service to missionary careers in a variety of fields.

Youth Faces The Future



Hubie Young

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Last Letter From Editor

Dear Southern Convention P.F.ers,

At the recent 1961 Moonelon Officers' Camp, the new 1961-62 Southern Convention Pilgrim Fellowship officers were elected and installed. Because of this election of new officers, this Youth Page will be the last which I shall write as Youth Page editor and vice-president of the Southern Convention P.F.

During my tenure of office for the past fifteen months, I have received constant support and best wishes from you and your P.F. groups. These greatly aided me as I endeavored to produce an adequate Youth Page. Thank you for all your help.

One consolation in turning over the Youth Page editing is that I'm turning it over to such a capable young person. Cathie Sandstrom of Southern Pines was recently elected the new vice-president and editor of the Youth Page. Cathie is a very talented and efficient person, and to her I extend my best wishes for a successful year in working on the Youth Page. It will be necessary, however, for all of you to continue to support the Youth Page with your articles. Please begin sending your articles to Cathie Sandstrom, 425 Orchard Road, Southern Pines, North Carolina.

On August 7 the new Southern Convention Pilgrim Fellowship officers were installed after having been elected on the previous day. It was my extreme privilege to assume new responsibilities as your president. Other newly-installed officers are Cathie Sandstrom of Southern Pines, vice-president; Mary Ann Barnes of Holland, secretary; John Kernodle of Burlington, treasurer; Connie Trueblood of Norfolk, faith chairman; Louise Harrell and Jessie Weaver of Suffolk, action co-chairmen; and Judy Stone of Raleigh, fellowship chairman.

All of your new officers are willing to work for the Pilgrim Fellowship, and with everyone helping, we hope to make the coming year one of the most successful in the history of the Southern Convention Pilgrim Fellowship.

Very sincerely yours,
Hubie Young

It has been a joy to work with Hubie Young as editor of the Pilgrim Fellowship page. His faithfulness in providing material is appreciated.

—F. C. Lester

MOONELON WORKERS VISIT LEBANON

By Mrs. Carlton Scott, Reporter

The Youth Fellowship of the Lebanon Christian Church held its regular meeting Sunday evening, Aug. 6, with seven visiting workers from Moonelon Camp.

The meeting began with a picnic supper and was followed by group singing on the church lawn. Miss Rosemary Hoffman of Raleigh led the singing; new songs and rounds were learned.

The group was led by Miss Hoffman. She introduced Miss Linda Tyndell of Fayetteville, who made a talk about the Faith Chairman; Miss Jane Rush of Asheboro, about the Action Chairman; and Mr. Alex Oliver of Suffolk, about the Fellowship Chairman. Miss Harriet Cook of Burlington gave some interesting ideas for good programs. All four of these young people had excellent ideas which will be a help to our young people.

A worship service followed. It was led by Miss Kathy Kopelan. She made an interesting talk on "Listen to the

Voice of America." Mr. David Hadden of Hendersonville read the scripture. After this Miss Hoffman gave us a most inspiring talk on "What Are You Going to Do With Your Life?"

The meeting closed with more group singing and a prayer led by our pastor, Rev. L. T. Wilkins.

We are most grateful to these young people for coming down and sharing their ideas with our young people and also to our pastor for arranging for them to come.

YOUTH ACTIVITIES AT VIRGININA

The Rev. Harry Mathis, pastor of Union Church, Virgilina, Virginia, has recently organized junior and youth choirs. The former is being directed by Mrs. Roland Frazier and the latter by Mrs. F. M. Bailey, Jr.

Another activity our pastor has organized is for the children each Thursday night on the playground. Playground equipment has been purchased and a youth group organized with appointed officers. Mr. Mathis taught swimming lessons to the church children for a week during July.

Mr. and Mrs. Mathis entertained the children and young people of the church during June. Those in the grades had a buffet dinner, the high school young people a picnic, and the high school graduates and college students were honored at a dinner in the parsonage. This fellowship in the minister's home was greatly enjoyed.

Summer youth activities at First Reformed, Winston-Salem, included being host to an area youth rally July 30 with the program subject "Alcohol." August 3 they took a "bag lunch" to Tanglewood Park and then saw the religious drama "J.B." Saturday afternoons the younger boys have enjoyed softball on the church lawn.

The Angel Of The Lord

John G. Truitt

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Psa. 34:7

God's messenger, God's servant, God's helper is there, where God wants him to be. Encamped there, if necessary; quickly there, when emergency requires it, and always at the ready as the need may be.

There seems to be a hesitancy in our speech, and words, and thoughts about angels. No need for it. If you believe in the Lord Jesus, or the Holy Bible, you needs must believe also in God's angels.

In the garden of Gethsemane — let us read, "And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43). Zachariah ministering in the priest's office in the temple, "And there appeared unto him an angel of the Lord" (Luke 1:11). The angel of the Lord "found her (Hagar) by a fountain of water in the wilderness" (Gen. 16:7). Or read Revelation 22:16, "I Jesus have sent mine angel to testify unto

you these things in the churches."

And so it goes from Genesis to Revelation. Let us not limit God's operations and works. Let us love him, and be glad that there are his angels, "more than twelve legions of angels" (Mt. 26:53), if necessary, to do his biddings.

Perhaps you yourself may serve as God's messenger, and do for him some special service, in the moment of need by some word you speak, or write, or some help you may give.

It seems to me, and I say this most humbly, there have been angels at the ready for me; as I look at incidents, which might have been accidents; or left turns on the road of right, rather than straight ahead; at places where I could have made wrong choices, I have been given guidance by God's helpers.

Well, here it is: "The angel of the Lord encampeth round about them that fear him, and delivereth them;" something in my faith, something in my experience, something in my heart says "Amen" to that. And I am so thankful. Not for one moment am I ready to do away with God's angels! Amen.

Thanksgiving In August

There are so many things to complain about these days — the high prices, the hot weather, the Berlin crisis, etc. Perhaps the suggestion, therefore, is in order that we take time out from our grumbling to renew our gratitude to God for his many benefits. Of course, these are hot, expensive, and troubled days, but they are not very different from all other days. In every day there are more than enough things to worry and grumble about if we so choose. On the other hand, there are always enough things to be truly thankful for if we try to find them. In the first place, we are alive. That is obvious, but it is by no means to be taken for granted. We have not earned the right to live on this planet

even for five short minutes. Every breath of air we inhale, every ounce of energy we exert, and every moment of time we use is a priceless gift from the merciful hand of a loving Heavenly Father. Beyond this, we all have had possibilities and opportunities in our lives which we have the privilege of exploring and developing. And most important of all, we have access to the source of life — the Spirit of God. Complaining is a very harmful pastime. It destroys true happiness, true Christian witnessing, and true peace of soul. Instead of looking for things to complain about, let's look for things to rejoice about.

Rev. William Joyner, in
The Northview Star

My First Sermon

As this good month of August comes in and goes on it brings interesting memories of August 1886—seventy-five years ago. I was teaching a little public school at Brown's Baptist Church in Warren County and rooming in Mr. J. L. Rodwell's store, where I had served as a clerk for a year or two. It was in that room that I had definitely made my surrender to preach. When the pastor of the Brown's Baptist Church heard of my decision, he invited me to come over to Warrenton and preach for him on his prayer meeting evening which was Thursday evening. I accepted, went to Warrenton that evening, took my text from Matthew 11:29 — "Learn of Me." I insisted in this first sermon that the great lessons of life are to be learned from Jesus, the Great Teacher. We must learn of God from him; we must learn from him the deeper meaning of life, etc. I have said often since that evening that I have been trying through these 75 years to obey the exhortation of this text and even now that when I enter the Spirit world, I shall have to enter the kindergarten. I am glad, however, that I have long since come to believe that we are going on learning through eternity, or at least in eternity.

I don't think there is any such terminal as to bring us through eternity. My understanding is that the word "eternal" means that which has no beginning and no end. If that be true we are just as much in eternity now as we shall be a thousand years from now. Nor is there any such thing as through eternity. Let us then, adjust ourselves to the task of living as those who are already in eternity.

W. R. Cullom

WHAT THINK YE OF CHRIST?

Jesus challenges the world by his many-sidedness. He meets the needs of all classes and conditions of men. Call the roll of the world's workers and ask, "What think ye of Christ?" The answers amaze us! To the architect He is the chief cornerstone; to the astronomer, the sun of righteousness; to the baker, the living bread; to the biologist, the life; to the doctor, the great physician; to the geologist, the rock of ages; to the philanthropist, the unspeakable gift; to the servant, a good master. WHAT IS HE TO YOU?

—Chaplain Herbert Dumstrey
in Christian Temple Bulletin

Peace Unit Seeking Guidance

By George W. Cornell

The amateur is sidling up to the "old pro," with the idea that they can work together.

It's a ticklish prospect.

But that's the situation today as the government's eager, fledgling Peace Corps seeks to find its way into world humanitarian service, a field in which the churches already are practiced veterans on a huge scale.

They blazed the trail long ago, and have the know-how.

"Long before the government began to talk about the Peace Corps," says Methodist Bishop Gerald Kennedy of Los Angeles, "the church was doing just such work."

Raises Problem

Both government and church officials see the logic of novices in the business looking to the old hands for guidance. But such teamwork also raises the problem of keeping church and state functions independent.

Some church agencies are welcoming the new government partner, with a promise not to use him for preaching. Others are staying aloof.

The Rev. Dr. Earl S. Erb, head of the United Lutheran Church's Foreign Mission Board, termed it "utterly

wrong" for the church to contract to do Peace Corps projects, since Christian evangelizing will be barred in connection with them.

One-Sided Deal

The government, he said, "wants to make use of the existing religious channels to help the corps without allowing the church to proclaim the Gospel, which, after all, is the church's primary mission."

However, the churches already perform much of this mission by plain good works, rather than direct proselytizing.

They've developed elaborate and far-flung machinery for carrying on just the sort of things the Peace Corps wants to do — spreading health, education, technical skills and better living conditions.

Peace Corps Director R. Sargent Shriver wants to draw on this wealth of experience and operational framework to get his recruits trained and working on a sound basis.

Big Reservoir

It's a big, skilled reservoir to draw on, 150 years in the making and involving a vast, bustling network of offices, training centers, warehouses, shipping units, hospitals, schools and other facilities around the globe.



SPEAKER AT ELON COLLEGE

The Rev. Dr. Cecil Robbins, president of Louisburg College, preached the baccalaureate sermon for the summer graduating class at Elon College Sunday, August 20.

Too Hot For Church?

Man, was July HOT! The heat broke all records. Everywhere we went we heard the remark, "It was too hot to go to church Sunday." Was it, really?

Any doctor will tell you that one of the best ways to beat the heat is to RELAX, get your mind on something else. Now, to many folks that means sitting in the most comfortable chair and reading the funnies or a good book. But there are better ways than that to relax on Sunday. Our church is air-conditioned and very comfortable, much cooler than at home or on the beach.

Our summer attendance has been most gratifying, but we could always do better. For the first four Sundays in July we had an average of 203 persons for each worship service. Last year during the same period we had an average of 178.

As we enter into August, help us to keep our attendance up. Why not invite your summer guests to church with you? Why not ask a friend or neighbor, who is unchurched, to come along with you?

Remember, it never gets too hot to go to church! Come to church — you'll receive a lift that will make you forget all about the heat!

Bill Simmons

ONE AGAINST FOUR HUNDRED

The story of Micaiah is the story of one man against four hundred prophets plus two kings. This is a familiar pattern, repeated many times in the history books. Not always, of course, has the solitary person standing against the majority been right. This story is not a justification for mere eccentricity, for mere stubbornness. Not always has the majority been wrong.

Nevertheless, there is a pattern: mankind has gone forward, has found new truth and better ways because here and there solitary individuals have been willing to stand with God and conscience against the "four hundred," against kings and emperors, against the power of the state, against the tyranny of social pressures. Why? Because what God stood for, they had to stand for; because what God told them to say, they had to say; because what God wanted them to do, they had to do.

—W. R. Stevenson
in Tryon Bulletin

WHAT IS THE TRPM?

For some time now the letters TRPM have been appearing on our church bulletins, newsletters, etc. What do they mean? Are they really important?

The TRPM is an abbreviation for Teaching, Reaching, Preaching, Mission. This year the TRPM will take the place of our revival meeting. The Mission is a revival, but more than just the old fashioned revival. It is a concentrated program with a three-fold emphasis:

Teaching The Churched — That we who belong to Christ's Fellowship may be more aware of our spiritual potential. This is the "inreach", the awakening of our own people.

Reaching The Unchurched — That we who are members of the church may have a growing concern for those outside the church. This is the "outreach", reaching the lost.

Preaching The Living Word — That we may deepen our commitment to the Lord Jesus Christ and His Church. This is the "upreach."

Great Bridge Messenger

Timothy, Guardian Of The Truth (Temperance)

Background Scripture: Acts 16:1-5; 17:14-15; Philippians 2:19-23; I Timothy 1:1-5; II Timothy 1:1-8; 2:1-5, 22.

Devotional Reading: II Timothy 2:15-26.

Timothy, with the possible exception of the "beloved physician," Luke, was Paul's dearest and closest companion and co-worker. References to Timothy in Acts and Paul's letters make an interesting character study.

A Young Man With A Good Background

Timothy had a good background. We know nothing about his father except that he was a Greek. There is only one reference to his mother, but that tells enough. She was a devout woman, a Jewess, who became a Christian. Paul wrote that he remembered the "unfeigned faith . . . that dwelt first in thy grandmother Lois, and thy mother Eunice." A fellow can make out after a fashion if he does not have a good father, but men seldom make out very well if they do not have a good mother. I think it was Emerson who said that if you want to make a good man you must start with his grandparents! He was, of course, emphasizing the importance of heredity. Timothy had a good background. He came from a home in which there was a rich heritage of faith. From a youth he had been trained in the Scriptures. He had been nurtured on faith. He had been conditioned by prayer. Instead of merely one good woman in his life, there had been two good women. What a fortunate young man!

This lesson is being written too late to do much for some readers. They have already trained their children, and they have gone out into the world, with or without a sustaining and steady faith. But for those whose children are young this lesson has point. See to it that your children have something to live for as well as something to live with. Nurture them on faith, and condition them by prayer. Give them a good background and thus give them a good start.

A Young Man With A Good Experience

Timothy lived either in Derbe or Lystra, perhaps in Lystra. When Paul and Barnabas visited that city on their first missionary journey and preached the gospel, Timothy was converted. Perhaps he and his mother became Christians at the same time.

In any event, this young man committed himself to Jesus Christ and became a life-long follower of Christ. How important that is — that young people should face Christ's claim on their lives, respond to his call, and commit themselves to his service. "Remember now thy Creator in the days of thy youth," wrote the wise man of old. The Sunday school and the church ought to evangelize the young people of the community. All too many young people pass through the strategic age of decision without ever having made the most important decision they will ever have to make. Statistics show that an overwhelming majority of people who become Christians do so before the age of twenty-one, indeed most of them before the age of eighteen. In every community the fields are white unto harvest among youth.

A Young Man With A Good Reputation

Timothy was probably a good sort of fellow before he was converted. In any event, he had an excellent reputation, when Paul revisited Lystra on his second missionary journey. "Behold a certain disciple was there, named Timothy . . . which was well reported of by the brethren that were at Lystra and Iconium." (Acts 16:1,3.) This may have a double meaning: it may mean simply that Timothy had a good reputation; or it may mean that the folks in his home town recognized his ability and recommended him to Paul as a young fellow who would make a good minister or missionary. In either case there is a lesson here. A young man

with a good reputation! There is, of course, a difference between reputation and character. But after all reputation counts. Every young man ought to be very careful of the kind of reputation he bears in the community. He ought to covet for himself "to be well reported of" by the brethren, by the people of his community.

There is another lesson here. Perhaps one reason why we do not have more young men entering the ministry is because the "brethren" who know fine young men do not "report" them to Christian leaders. It might be that a word of encouragement would go a long way toward getting some fine young people interested in Christian service.

A Young Man With Excellent Preparation

There is no evidence that Timothy went to a seminary to prepare himself for his ministry. Paul simply circumcised him — a concession to the Jews — and took him along with him forthwith. But few young men ever had better preparation for the ministry than did Timothy. What better preparation could a young man have than to be intimately associated with Paul for many years! To hear him preach with prophetic passion and power, to transcribe his letters, to share intimately his fellowship, to hear him pray, to hear him argue with the Judaizer, to live under his influence, to enjoy the contagion of his personality, and to do this over a long period of time — well, if that were not excellent preparation for the ministry, one wonders what is. All this is not to discount the value or place of college and seminary training in training young men for the ministry in our modern world. It is simply to emphasize the importance of personality on personality. Let me say again that my association with Dr. Staley for ten years, an intimate association, was by far the most important factor in my preparation for the ministry. How much I owe to that good and great man, nobody, not even myself, knows!

A Young Man With A Successful Career

Timothy was a good minister of Jesus Christ. He was Paul's "right hand man," his "trouble shooter." He stuck with Paul through thick and thin. He held responsible positions in the Church. Paul pays a great tribute

(Continued on Page 15)

SUNDAY SCHOOL LESSON SEPTEMBER 3, 1961

By Rev. H. S. Harcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Furnish A Room As A Memorial

Dear Friends:

Among the friends of our Home for Children, there may be those who would like to establish a memorial for a loved one or to honor someone they admire.

We believe there could be no better way to do this than through providing furnishings for rooms in the new cottages. Each contribution received for this purpose will be greatly appreciated and appropriately recognized.

The cost of furnishing each cottage is \$3,670.45. It consists of: Bedrooms 1 and 2 — two beds each — \$282.05 each; Bedroom 3 — four beds — \$658.55; Bedrooms 4 and 5 — one bed each — \$213.00 each; Bedrooms 6 and 7 — two beds each — \$282.05 each; Cottage Mother's Room — \$260.00; Living Room — \$687.80; Dining Room — \$454.00.

We invite those who are interested in this wonderful way of honoring someone to write us for further information. We will be happy to cooperate in every way possible.

Other friends remember our Home for Children with bequests in their wills. When the will of Mr. Jule Pace, a life-long member of Mt. Zion Congregational Christian Church (N. C.-Va. Conference), was probated, it was found that he had left one-fourth of his estate to the Home for Children.

Mr. Pace passed away in September, 1960.

We received the bequest, which amounted to \$2,938.22, in April of this year and placed it in the Bequest Fund for use in a special way to improve the Home's facilities.

We wonder if you have made your will and have remembered our Convention work in some way. It includes many worthy causes, such as missions, Moonelon, the Convention office, our College, and our Children's Home. We hope you will give them your consideration.

Rev. Walstein Snyder of our Home for Children preached at Apple's Chapel last Sunday.

Home for Children Elon College, N. C.	<h2 style="margin: 0;">MEMORIAL GIFTS</h2>
Dear Mr. Snyder Please accept the enclosed \$..... as a memorial gift to the Congregational Christian Home for Children in memory of:	
..... (NAME OF DECEASED)	..... (CITY)
..... (SURVIVOR TO BE WRITTEN)	..... (DATE OF DEATH)
Name	
Address	

REPORT FOR AUGUST 14, 1961

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	\$190.00
Eastern North Carolina Conference	58.33
Western North Carolina Conference	182.00
North Carolina and Virginia Conference	244.73
Total	\$ 675.06

SPECIAL OFFERINGS

Hebron Congregational Christian Sunday School, Thomaston, Ga.	\$ 10.38
In Memory of Mrs. A. P. Cole	5.00
In Memory of Mrs. A. P. Cole	7.50
In Memory of Mrs. A. P. Cole	5.00
In Memory of Dr. Chester Alexander	5.00
In Memory of Mrs. J. H. Freeland	5.00
In Memory of Mrs. Robert Morris	5.00
In Memory of Lawrence E. Neese, Sr.	5.00
Special Gifts	264.04
Total	\$ 303.92
Total for the Week	\$ 978.98

With Annuity One Can Give and Still Have Income

A gift annuity, sometimes called a "conditional gift," makes it possible for one to help his mission board and, at the same time, receive a steady income as long as he — and possibly some others — shall live.

Associated with the General Synod of the United Church of Christ are many agencies, boards, institutions and instrumentalities which are prepared to accept a gift of cash, stocks, bonds or property and with such receipt enter into an agreement with the donor to provide him with a life-

time income at a set amount year after year depending on his age and that of any others who may be the recipients of such income after his demise.

In this way one gets a steady income without the problems of management and supervision, while the board or institution ultimately receives a gift when the agreement is finally ended. And that gift spells health, education, relief, church extension, evangelism and service according to your desires.

REMEMBER CHURCH INSTITUTIONS IN YOUR WILL

The Magnitude Of Our Heritage

In Memoriam

Children Singing "America the Beautiful" Stir Moving Vision in an Old Newsman

By Constantine Brown

A few days ago this reporter sat at lunch with another reporter and three little children ranging in age from four to nine. The little ones in unison recited a simple little blessing when their food arrived, a non-denominational, fervent prayer that could as properly be offered by a Moslem or a Jew, as by any Christian.

They did this in a public restaurant, quietly enough so that few seated at tables nearby would know. They began together, without suggestion by any adult, and without self-consciousness. Then, like healthy kids anywhere at any time they tackled their meal with enthusiasm, albeit with politeness.

But that was only the beginning of what seemed to a well-seasoned old writer to be a memorable occasion. A little while later, when the small ones had completed their dessert and milk, they offered another contribution to spirituality and to the soul, if you will, that moved our companion, himself an "old hand" at reporting the news and certainly no sentimentalist, to tears.

Real tears. Not perhaps, entirely unashamed tears, in a sense, because no grown man is fond of such a public display of emotion. So deep was his feeling that he clasped his hands to his head and bowed it low for a moment, perhaps the better to mask his open yielding to his inner self and its loves.

Almost no one nearby, however, noted the little tableau at our table. They did not, many of them, hear what caused this reaction from a veteran newsman with years of experience in a world of cynicism, double-talk, dubious loyalties, self-seeking, and intrigues.

The children, in bewilderment, wondered why he should weep. He reassured them that they were not the reason; it was only, he said, that the song they had sung had brought back to him, in a few lines, all the wonderful things he felt about his homeland.

The small ones had sung one verse of "America the Beautiful."

When the childish harmony (suitably low-pitched, as befits public

singing in grown-ups' restaurants) smoothed out along "How beautiful for spacious skies, for amber waves of grain; For purple mountains' majesty above thy fruited plain..." I saw my friend melt. When the chorus came, he was unable for another instant to repress his response. He wept.

After a few moments he straightened, smiled at the youngsters, thanked them for their singing and praised them for their skill. They gravely acknowledged, explaining that this song was one they learned to sing in school along with others, and that the two older ones explained its words to the little one, who was not yet enrolled at a seat of learning.

Then, when the children were occupied with another ice-cream pie, he apologized to me for the incident. Not in years, he said, had he felt so suddenly and so overpoweringly swept with love of his country, its sweep, its beauty, its nobility. Yes, he added, probably every man loves his motherland like that, and there is no reason to weep with the emotion.

"But I'm too close to it all. Every day in my field of interest, covering international affairs and the business of politics, seeing the dangers, the threats, the contrived enmity, the blunders. All of a sudden the sound of these little voices overwhelmed me with the magnitude of our heritage..."

"In a rush I saw the mountains and the prairies and the rivers; I saw the pioneers and the mountain men, the Jeffersons and the Lincolns, the vast spaces of the deserts, the resounding phrases of the Declaration of Independence and the Gettysburg Address — all these and much more in one blinding vision... All this because three little children, the future of our country, put their voices together in song as though to tell the world that all this I saw was not to be swept away..."

This reporter understood. There was no reason to explain. Probably both of us spent the next few minutes reflecting on the majesty of a simple chorus: "America, America, God shed His grace on thee, and crown thy good with brotherhood, from sea to shining sea."

In Washington Evening Star

FREELAND

"There is no death! The stars go down To rise upon some fairer shore, And bright, in heaven's jeweled crown They shine for evermore."

And so it is with Mrs. Joseph Freeland. She was one of God's "stars" set in earthly places. She was on the "shut-in" list of the Women's Fellowship of the First Congregational Christian Church, Burlington. It had not always been so. She served many active years in this missionary arm of the church, and was a member of this local church for 40 years. Time had closed the doors of her ears and age dimmed the vision of her eyes, but neither time nor age took from her face the beauty of the light within her soul. That reached out to others beyond all her limited environment.

For eighty-eight years she walked this earth, until July 31, when she stepped over the threshold into her Father's house. At last she was "Home." From the silence of earthly sounds her ears now heard angel voices, from the dimness of earthly sight she beheld Him whom she had served. We shall miss this dear "shut-in."

The Women's Fellowship extends its deepest sympathy to the loved ones and friends of Mrs. Joseph H. Freeland.

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life — there is no dead!"

—J. L. McCleary

Mrs. M. Z. Rhodes, Reporter
Burlington Women's Fellowship

SUNDAY SCHOOL LESSON

(Continued from Page 13)

to him when he writes that he had no man likeminded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. Timothy was not looking out for "Number One." He was not looking out for prestige or power, but for a place of service. In Paul's letters there is abundant evidence that this young man lived in such a way that the ministry was not blamed. Timothy probably never made much money, but he was rich in faith and character and good works.

Except Buchanan, all Presidents of the United States were married. Those married twice were Tyler, Fillmore, Benjamin Harrison, Theodore Roosevelt, and Wilson. Washington, Madison, Jackson, Buchanan and Harding had no children. John Adams was the father of a president, and William Henry Harrison was the grandfather of one.

Creating And Renewing The Church

Mrs. James Boyd — Women's Fellowship Day — Osage, Iowa

HYMN: "Breathe On Me, Breath of God"

CALL TO WORSHIP

LITANY OF PRAYER (Seated)

Leader: O thou great Shepherd of our souls, we need thee to guide us into the paths of peace and unto the places of deep quietness.

Group: Lead us beside the still waters.

Leader: O Lord, thou knowest how sorely we are beset on every side by the pressures of modern life. "The world is too much with us, getting and spending we lay waste our powers."

Group: O thou great Shepherd of our souls, lead us beside the still waters.

Leader: O Lord, we confess unto thee our lack of peace within: the disturbing conflict between our ideals and our actions, the haunting sense of guilt for our sins and failures, the discords and dissonances that agitate and disturb the harmony of our lives.

Group: O thou who art our Shepherd and our Guide, lead us beside the still waters.

Leader: O Lord, by thy grace forgive us our tenseness and nervousness, our quick irritability and our explosive angers.

Group: O Shepherd, who knowest all our needs, lead us beside the still waters.

Leader: O Lord, fill us just now with a strange inner quietness, hush our spirits into the calm of tranquil waters, and let the miracle of the peace of God which passeth all understanding quietly enter every heart.

Group: O loving Shepherd, lead us beside the still waters and now in thy presence help us to be still and know that thou art God.

SILENT PRAYER

*MEDITATION:

GOD CREATES AND RENEWS THE CHURCH THROUGH US

In the "Statement of Faith" of the United Church of Christ, we have this great phrase: "He bestows upon us His Holy Spirit, creating and renewing the Church of Jesus Christ."

As spiritual leaders in our churches, we have the crucial responsibility of receiving this Holy Spirit that God bestows upon us. Unless we are willing to receive it and pass it on, the chances are that our church will miss this great power that creates and renews. I'm sure that everyone of us sees the need in our churches for a deeper commitment and a more vital faith. We all realize that too often our church slips back into patterns of thought and action that stress the importance of such things as money raising projects for its own needs and perhaps securing new members for its own satisfaction. Fred D. Wentzel said in his book, *Once There Were Two Churches*, "There are always two churches, that is, two kinds of churches. One kind turns its eyes inward, is primarily concerned about itself as an organization, tests its success mainly by increases in membership and money raised for its own use. The other kind turns its eyes outward, is primarily concerned about the life of the community, tests its success mainly by the contribution it can make to the growth of brotherhood."

We know in our hearts that the main business of our churches is religion. But religion is never just a technique for self-improvement. We do not say as we pray to God, "O God, make me better so I will keep out of trouble." The

real purpose of religion is to tie us to God — to connect us to God so that we can work for him. And real religion ties God to us so he can work through us. Frank Laubach tells of a picture of Christ by Forrest Musser. One hand is lifted up toward the sky, the other hand is reaching down toward needy people at his feet. Dr. Laubach goes on to say: "That is perfect; just as Christ becomes God's bridge to lost humanity, we at our best become God's bridge to achieve his purposes."

Children's poetry so often reveals the profoundest truth. Here, for example, is a poem that the children know, but the older people have usually forgotten:

"He has no hands but my hands
To do His work today.
He has no feet but our feet
To lead men on His way.
He has no tongue but our tongue
To tell men how He died,
He has no help but our help
To bring them to His side."

In another place, Dr. Laubach says that we as leaders must become pipe-lines so that the power of the Holy Spirit will flow through us and recreate and renew our church.

One of the most startling things Jesus ever said was said to Peter; "I give you the keys to the kingdom. Whatever you loose on earth will be loosed in heaven. Whatever you bind on earth will be bound in heaven." This is a terrifying responsibility when you understand it. It applies to us just as it did to Peter. Everyone who is exposed to the truth of Christ holds the key for other people. The more you think about it, the more alarming it becomes. We have to bring the truth to them or they will never get it.

It may be that we feel lost ourselves so that we are incapable of helping other people. In India there is an ancient parable which might easily have been in the Bible. A man in hell held up his hands to God and implored Him to lift him out. So God let down a huge carrot out of heaven to hell. The man grasped the leaves, but as he was being pulled out of hell people grabbed his feet and held on. A great pyramid of people was building up below him. The man looked down and was terrified. He said, "This carrot will break if these people hang on to me." He gave a vicious kick, and the carrot broke. He and all the other people fell back into hell."

If you feel as I do as you face this uncomfortable thought, you will want to say with me, "God, be merciful to me, a sinner. I have failed to open the door for others. I have lack zeal for others. I have been concerned mostly about not getting lost myself." This points to the fact that the gravest sins we have ever committed are sins of omission — of what we did not do, of what we left undone for others.

In this life we are all very inefficient apprentices. But we are being trained to become master workmen and fellow workers with Christ in his vast enterprise. Our obligation in our church is to do every task before us as well as we can. Dr. Laubach tells of a settlement house called "Do Ye the Next Thing." If we do the next thing well and unselfishly, that is all God expects of us. In fact, our work with God is extremely simple. It is hard, but it is simple. It is keeping open toward God and keeping open toward people and doing the next thing that comes to be done the very best we know how. We need to keep asking God, "Who needs me next, Father?"

Isaiah 6 records a wonderful vision in which he saw the Lord, "High and lifted up on a throne." And he heard a voice saying, "Whom shall I send? Who will go for us?" And Isaiah answered, "Here am I; send me." That is what God is looking for. People who will pray until God speaks and then will say, "Here am I, send me."

Let us turn to the inspiring and soul searching "Statement of Faith" of the United Church and read it with the spirit of these words. "Here am I, send me."

THE STATEMENT OF FAITH OF THE UNITED CHURCH OF CHRIST

HYMN: "God of Grace and God of Glory"

BENEDICTION

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

CHURCH HISTORY SOCIETY
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 13

AUGUST 29, 1961

NUMBER 34

Poetry For Labor Day

Forth in thy name, dear Lord, I go,
My daily labors to pursue,
Thee, only Thee, resolved to know
In all I think or speak or do.

Charles Wesley

Through din of market, whirl of wheels,
And thrust of driving trade,
We follow where the Master leads,
Serene and unafraid.

Ozora Sterns Davis

No work is commonplace, if all
Be done as unto Him alone;
Life's simplest toil to Him is known
Who knowest all.

John Oxenham

O Workman true, may we fulfill
In daily life thy Father's will;
In duty's call, thy call we hear
To fuller life, through work sincere.

Milton S. Littlefield

Work shall be prayer, if all be wrought
As thou wouldst have it done;
And prayer by thee inspired and taught,
Itself with work be one.

John Ellerton

Jesus, thou divine companion,
Help us all to work our best;
Bless us in our daily labor
Lead us to the Sabbath rest. Amen

Henry Van Dyke

For Workers

O Son of God who was pleased
Thyself to be reckoned among
the craftsmen, bless all who
labor, that the things which they
make may be a pleasure to make
and a pleasure to use. Enable
all craftsmen to rejoice in good
work well done. And for those
whose work is mechanical and
wearisome, grant them the right
use of leisure that they may
learn to enjoy and to admire
rightly the wonderful works of
Thy hand and the works of the
skill of Thy children, for Thy
Name's sake. Amen.

Organ of the Southern Con-
vention of Congregational
Christian Churches.

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Here And There Among The Churches

Seventeen young people from Rosemont, South Norfolk, will be attending college this fall.

Offering of \$14.26 from the vacation church school sharing program at First, Norfolk, went to the John Milton Society for the blind.

Chaplain James Little was the guest minister at First, Norfolk, August 13 and 20. The editor appreciates the willingness of Mr. Little to take the service August 20, when hospitalization for tests prevented Mr. Lester's preaching there as planned.

A church library project is underway at Pleasant Ridge, Ramseur. A number of books have been donated as memorial gifts. Printed labels will designate the donor. A wise reminder, "If you would like to give books to the library, please see the library committee."

Bethlehem church in the Virginia Valley Conference is sharing in the United Clothing Appeal, with good used clothing being brought to the church for preparation for shipment overseas. The bulletins at Bethlehem for August are provided by Mr. and Mrs. Jack Rhodes.

Rev. Dolan Talbert of Pleasant Grove church in the Western North Carolina Conference is preaching each evening this week at 7:45 in the Smithwood Church, near Liberty, where Rev. Thomas Liverman is pastor. Last week half-hour "cottage prayer meetings" were held in ten homes in the community in preparation for the week of special services.

John Halstead of Rosemont church, South Norfolk, is the new president of the Eastern Virginia Sunday School Convention.

Rev. Winfred Bray began his fall pastor's class at Union Ridge August 20. For five Sundays during the church school hour he is meeting with those interested in church membership.

This week Rev. Reuben S. Askew, Jr., of Pleasant Hill, Liberty, is preaching each evening at Pleasant Ridge, near Ramseur, where Rev. Lynwood Hubbard is the pastor.

A planning session for the church school of First, Portsmouth, was held August 22 at the home of T. C. Mountcastle, with members of the Christian Education committee and Sunday school officers and teachers present.

"And the Wind Blew Softly" was the sermon topic for Rev. Walstein Snyder at Apple's Chapel August 20. Speaker for last Sunday there was Dalton Harper, lay member of First, Greensboro.

Giving credit for increased attendance to the planning for the teaching-reaching-preaching mission, the Union Ridge Bulletin for August 20 states that the attendance for the preceding Sunday was the highest ever recorded during the summer months: Church School — 246 and 16 visitors as against 188 and 6 visitors a year ago; Church Worship — 249 instead of 231 in 1960. Six cottage prayer services are being held in preparation for the TRPM on August 20, 27, and September 3.

Goals of First, Portsmouth, are: 100 in attendance on Worldwide Communion Sunday; 10% increase in Sunday school by the end of the year; 10 new members of the church by January 1.

The Pan-American Union, Washington 6, D. C., will provide a free packet of materials on Latin American countries. This will be helpful in the current world mission study on Latin America.

For three Wednesday evenings (September 20, 27 and October 4) the Rosemont church will have "A School of Prayer." This will precede the Teaching-Reaching-Preaching Mission October 6-12 at which Superintendent Clyde Fields will be the guest speaker.

Louis Wilkins, Southern Convention representative under the United Church Board for World Ministries in Turkey, left his home in Lennig, Virginia, August 25, for a meeting in Boston. He flies from Boston to Zurich, Switzerland, today and continues on to Turkey August 31.

By vote of the membership, beginning next Sunday First United Church of Christ, Liberty, North Carolina, will have church school at 9:45 a.m. on first, third and fifth Sundays, while on the second and fourth Sundays the worship service will begin at 9:45 and will be followed by church school.

"The Valley of the Dry Bones" was the sermon topic for Rev. Glenn Garrett at Mt. Zion August 20. Last Sunday evening a special service was held at this church for the installation of officers of the Women's Fellowship.

Volume 113

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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OPEN HOUSE AT SHENROCK PARSONAGE

"Open House" was held last Sunday afternoon at the new parsonage of the Shenrock Parish of the United Church of Christ in the Valley of Virginia, where Rev. Bland Leebrick and his family are newly located.

The parsonage was recently purchased by Bethlehem church. It is an eight-room brick house, with a full basement, an attic and carport, located on highway 260 West, four blocks from Main Street in New Market.

Churches composing the Shenrock Parish are Bethlehem, Wissler's Chapel and Wood's Chapel.

An ice cream and cake supper was sponsored by the Young Adult Class of the Albemarle church August 19. It was unique in that no charge was made, but "donations will be accepted and appreciated."

Special services were held August 14-18 at Northview church, near Sanford, where Rev. William Joyner is pastor. Guest ministers were Rev. Grant Burns of Randleman on Monday and Tuesday and Rev. James Jackson of Clanton Park, Charlotte, Thursday and Friday, with the pastor doing the preaching on Wednesday.

"KICK OFF" BANQUET FOR TRPM AT ASHEBORO E. AND R.

Thomas F. Liverman

The "kick off" banquet for the Teaching-Reaching-Preaching Mission in the Western North Carolina Conference was held August 4 in the First Evangelical and Reformed Church in Asheboro. A delicious meal was served to 50 key laymen from seven churches. Meeting in the only E. and R. church in the area created a feeling of unity for this our first United Church effort.

Superintendent Clyde Fields brought greetings from the Convention Office and wished us Godspeed in our program. Dr. William T. Scott gave an inspiring address, which was a challenge to each one to make evangelism a vital part of his life. We feel that as a result of this meeting the TRPM program for the Western N. C. Conference has been launched most successfully.

Regional officers for the program are: Rev. T. F. Liverman, Liberty, chairman; Rev. Garland Bennett, Ramseur, vice chairman; and Rev. Don Leonard, Asheboro, secretary. They form the executive committee to make further plans.

THINGS WE KNOW

For one period of Bible study at the Ministers' Wives Retreat, Mrs. Guy Benchoff used the following Bible references, each of which contains the phrase "I Know." Divided into small groups, each group read one verse aloud, then everyone acknowledged his belief in that by saying "I know."

The references are: Job 23:3a; Daniel 11: 32b; Romans 8:28; II Corinthians 8:9; Ephesians 3:17-19; II Timothy 1:12; I John 3:14; and Job 19:25.

SPECIAL SERVICES AT BIG OAK

Maurine Morrison

Revival services were held at Big Oak church, near Eagle Springs, N. C., August 6-12. Rev. Lacy Presnell, pastor-at-large for the Western North Carolina Conference, was the visiting minister. A picnic lunch was served Sunday, and on Friday evening a picnic supper was served on the tables in the grove.

The messages each evening, the souls who were saved, and the fellowship together make us feel that we are really "revived" again.

We were happy to have Mrs. Presnell and our pastor's wife Mrs. Fogleman, to attend each evening.

FROM FORMER PASTORS

Greetings To Winston-Salem Church

Dr. W. M. Jay

Among the notes of congratulations received in connection with the new Winston-Salem church building was one from Virginia Jay Pizer, daughter of Dr. William M. Jay, a former pastor of this church. Since those days Mrs. Jay has died, and we are saddened to learn that Dr. Jay has suffered five light and one severe strokes. He is a guest at Pope's Convalescent Home, Rt. 3, Gettysburg, Pennsylvania. Mrs. Pitzer writes, "He is still a wonderful person, and his good life follows him yet. Even strangers notice a radiance about him that is rare. . . He knows people on sight and enjoys the conversation of others, but can't join in, for words simply won't come to him. . . It is very pitiful, but he is the darling of all who know him."

Mrs. Pitzer adds: "Because I know so well how proud both Mother and Dad would be of the wonderful progress made by the people of your church, please let me express for them

LAY PREACHERS IN VERMONT

The Vermont Congregational Conference is sponsoring a training program for lay-ministers. It consists of eight week-end meetings over a two-year period, including 40 sessions. Courses include Bible study, preaching and sermon evaluation, parish organization, pastoral calling, youth work and the church school, theology, Congregational history, lay-ministerial ethics.

Plans for this have been developed by a sub-committee of the Conference committee on the ministry. (From Churchmen's Fellowship)

Last Saturday the young people's class of Carolina church raised money by washing cars and serving a barbecue lunch. Proceeds are to go to Laura Jane Murray, 16-year-old member of their church who is to have a spinal operation. She has been a patient at the Children's Orthopedic Hospital at Gastonia for several years and now is to undergo an operation in Texas. According to Doris Pender, reporter, the church and the family request prayers in her behalf as she tries to regain normal health.

and in their memory my sincerest and kindest congratulations. May God continue to bless you all and your work in His Kingdom. Please remember us, the Jays, to any who know us with our very best wishes . . . I'm sure Dad would add his blessing and more to all I've tried to say."

The Rev. and Mrs. Richards

The Rev. and Mrs. Will Richards, a former interim pastor of this church, send their hearty congratulations from Cambridge, Nebraska. Mr. Richards says it would have been one of the high moments of his life if he could have been here for the Consecration Service. Mr. Richards, now in his eighties, has been hindered of late in his preaching ministry with an eye ailment. We can't think of any one we would like more to have had with us than these two great persons!

Dr. "Chuck" Richards, their son, has now moved to Chieng Mai, Thailand, where the new medical school is located. He seems to be making progress in his mission.

Responsible Laborers

Labor Day next Monday may not be a holiday for all workers, but there should be time found by each of us to consider our responsibility as workers.

When labor organizations began there was real need for employers to give consideration to those who worked for them. Wages were frightfully low. Much housing was not fit for human habitation. Jobs were at the mercy of employers. Health hazards were terrible in many instances. Sick benefits were almost unknown. Payments after retirement were not considered. Workers were machines to be used for profit and discarded when no profit could be secured.

Those days are gone from the American scene, for which we all are exceedingly grateful.

Today's problems are quite the contrary. It is generally reported, and difficult to doubt, that young people seeking jobs these days inquire in this fashion: How much does it pay? What are the retirement allowances? How much vacation? What are the sick benefits? How many hours per week? There is no question as to what is to be accomplished, what the purpose of the operation is, how much the worker can contribute to the industry, or whatever the work may be.

Out of such thinking grows a continuing demand for higher wages and increasing fringe benefits, and strikes that may cripple the entire life of a nation. Strikes at Cape Canaveral, where there is supposed to be a rush to reach into outer space before our nation is destroyed "from above" by those who now outdistance us in this phase of military preparation, is a blistering illustration of this lack of responsibility on the part of laborers. Another illustration is found along the wharves where ships that need to be busy in commerce to keep the nation alive are sometimes stranded by striking laborers — or perhaps it is more accurate to say "labor unions." To an outsider who does not know all the details of the inner workings of the unions or the places of construction and business, there seems to be an utter disregard for what may happen to the nation or the world. This, it seems to us, is exceedingly dangerous.

Laws may be passed, and "cooling off" periods may be enforced, but all such is secondary to the importance of right thinking on the part of people who work. If the daily wage is the only reason for labor, then the welfare of the nation may be forgotten. This, however, may destroy the possibility of the daily wage. There is a type of selfishness that kills itself. If laborers feel that they are contributing something of great value to the people of the world, then they have reason for being responsible in their jobs, for doing honest work, for keeping the wheels of industry moving. Without this desire to serve, this knowledge that their work is important, that doing a job is important in itself, and even that sacrifice is sometimes necessary, workers fail in their responsibility to the world in which they live.

Would it be shocking to say that teaching in this field is the business of the Church? Much has been said in recent centuries about the needs of poor working people. Food, clothes and shelter have been provided where needed — or at least an attempt has been made to do it. A benevolent government and an

enlightened industrial leadership have gone far to change the conditions and to fulfill these needs. Now something needs to be said to those who work, and to the coming generation of workers. "Man does not live by bread alone." The take home pay is still important, but if the worker has not earned it by responsible labor, it is not rightfully his. Furthermore, in an interrelated world like ours, careless workmanship may cause dangerous difficulties not only in the manufacture of automobiles or the building of houses but also in the realm of politics and statesmanship as well. Religion could be added. Ministers, teachers, and members who do shoddy work will find the results quite unsatisfactory, and possibly destructive of human life and spirits. It is to the faithful, the good laborers, that commendation will be given by the Good Master at the end of the age. They are the builders with a foundation on rock.

Schools

School is a word being used often these days. Public schools vs. private schools; community schools, state schools, church schools; community, state and national support of schools; white, colored, integrated schools; grade schools, colleges, universities; poor schools, quality schools; tax for schools, loans for schools, scholarships for students; where are you going to school? When?

All such discussion is going on in American homes and wherever people meet. Little wonder, for within a few days more than 37 million American children will spent part of each day in schoolrooms. Colleges will be flooded with young people seeking enrollment.

Everybody who eats in North Carolina now pays school tax. Citizens are being bombarded with the idea of quality education. Records seem to indicate that in the area of the Southern Convention there is real room for improvement in education. The Christian Sun would like to be numbered among those who gladly give support to all those things that enlighten the mind and temper the soul. We would like to suggest that parents encourage their children to learn, that pupils seek delight in the search for knowledge rather than in play, and that teachers try a little harder this year to be worthy of their profession. With such team work there is no doubt but what this school year will bring happiness and success to all — parents, pupils, teachers, tax-payers, government agencies, everyone.

Be A Church Builder

The North Carolina Church Builders Club is closing at the end of August its call for St. Mark's United Church of Christ in Greensboro. The fine people of that church are worthy of recognition and help. They are a new church group; they are working hard to establish a church of our united denomination; they need the help that ten dollars from many people will give. If you have not sent your membership dues for this church, please do so immediately. There must be at least 5,000 members of our more than 100 churches that could give ten dollars each. Please do. Be a church builder. You will like the feeling.

SWEDEN AND THE UNITED STATES

While a few political opportunists at home and a host of political enemies abroad greatly exaggerate what they call the low prestige of the United States in other lands, Sweden is never brought into this unfortunate international gossip. There are many reasons for this.

Sweden was the first of the neutral European countries to recognize the independence of the United States, also the first nation to conclude a treaty with this country. In 1783, Benjamin Franklin, printer, inventor, weather prophet, negotiator and diplomat, negotiated a treaty of "peace, amity and commerce" with Sweden, and this treaty became the model for subsequent commercial accords. That historic document contains the original phrase, "the most favored nation," as it refers to the United States.

But although Franklin was a genius in making mutually beneficial treaties with countries, in the case of Sweden it was not a difficult task because of the well-laid foundation of goodwill between the two countries. During the American Revolution, Sweden, although technically neutral, was friendly to the American cause, even to the extent that a number of brilliant Swedish officers took part in the memorable struggle.

Another evidence of this mutual relation between the United States and Sweden is the number of Swedes living in the United States. In 1638 when New Sweden was set up as a colony on the banks of the Christina River, a tributary of the Delaware, and a small fort was built on land where Wilmington, Delaware, is now located, the primary purpose was to obtain for Sweden a share in the West Indian trade and not to gain an official foothold in the new land.

Although the colony set up by the Swedes maintained its independence for only 17 years, the influence of Sweden in the United States has been increasingly important for more than 300 years. There are more than 1,500,000 Swedes in this country, and Chicago has so many that it is rated as the third largest Swedish city in the world.

The Swedish government, a limited monarchy, actually is one of the most democratic in Europe and its political, social and economic program has so

paralleled that of the United States that the two countries have always enjoyed most cordial relations.

A high-light of this friendly relationship was the issuing in May 1938 by the United States Post Office Department of a commemorative stamp honoring the third centenary of the landing of the Swedes in this country. On that occasion, too, Sweden's Crown Prince and Crown Princess and other Swedish dignitaries were given a most cordial welcome by the many American cities which they visited.

Aside from mutual understanding and cooperation, through the years there has also been a mutual exchange of talent between the United States and Sweden. Among the outstanding Swedish personalities to exhibit talent a century ago in this country was Jenny Lind, called "the Swedish

nightingale," who toured the United States in 1850-52, under the management of P. T. Barnum of show fame, charming vast audiences with her golden voice. She became so well known and so famous as a singer that she is often referred to as an American.

Sweden is a good example of what a people can do when permitted to work out their destinies with other peaceful nations. It is also an example of a nation that believes more in international goodness than international gossip.

C. B. Riddle

Martin Luther once said, "A minister who cannot read music, compose music, play at least three instruments and direct choirs is no better than a barking dog."

—Rev. A. C. Ronander, General Synod

A MEDITATION

By John G. Truitt, D.D.

Silence — Golden?

"I held my peace, even from good; and my sorrow was stirred."
Psa. 39:2.

From that verse I take it that there are times when one should speak up. Silence was not so golden.

It would seem that the writer was especially cautious with what he might say: "I said I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle." Oftentime that is a most excellent resolution.

It is one often made after one has spoken hastily. "Peter not knowing what to say said . . . !" Sometime knowing not what to say we speak in anger or fear.

In this text the man was leaning over backward, he was going too far. The word of God is replete with commands to speak out. God's messengers are sent with his message. God's messengers are told to voice his praise. With our hearts we are to repent and believe, with our lips we are to say so.

Everywhere we are to witness for him. "Ye are my witnesses to the ends of the earth."

Some good deed needs recognition, some good work is suffering for lack of commendation, some person is wrongly accused and needs a reliable witness to stand by him, some ugly rumor needs spiking — there are right ways of speaking out, and at the right time and place. Holding your peace, even from good, is going to give you a troubled conscience, if you should have spoken out.

The word of thanksgiving to God is always in place, the word of commendation to some courageous person for some exceptional act of good is well spoken, some bit of sympathy or understanding or counsel may "save the day," or make a new day, and a better destination for some young or weary traveler. "I held my peace . . . my sorrow was stirred."

Sometimes one of the most courageous things you can do is to speak up. May the Holy Spirit teach us as God's servants what to say, and when, and where.

Franklin Women Report Good Year

Mrs. B. V. Hargrove

The close of 1960-'61 Franklin Women's Fellowship proceedings is at hand. Reviewing the year's work we entertain both a sense of satisfaction in our achievements and a desire to improve our status as an arm of the Convention Women's work in the future.

The Fellowship's slate of officers, with Mrs. J. A. Nicholas as president, was newly installed at the year's outset. All officers have served efficiently in their various positions on the Executive Board. The four circles, newly regrouped at the same time, followed readily the outline laid out for them at the monthly circle and quarterly Fellowship meetings.

On the Spiritual Life agendum were: Bible study, "Luke's Portrait of Christ" which was taught to circle groups; special emphasis on an every member Family Altar campaign; participation in interdenominational World Day of Prayer in the Franklin community; devotional exercises at all meetings and most interesting characterizations of Convention planned Fellowship programs.

We should like especially to highlight the World Day of Prayer as observed in our town on a different plan from the usual one, since by unanimous approval it was much more effective and inspirational than formerly. The host church was open to worshipers from 9 A.M. to 5 P.M. with a continuous service during the day, each participating women's church group conducting, in turn, parts of the program. Groups or worshipers in single file entered and departed at will. One could not fail to feel a spiritual togetherness nor leave without an impression of peace within for having joined, without ceremony and formality, in this great world-wide movement. There was by far a better attendance and larger offering on this day than ever before on similar occasions.

The home mission study book, "Heritage and Horizons in Home Missions" was presented by Mrs. W. E. Wisseman. Due to her broad contacts in and knowledge of the field, however, Mrs. Wisseman enlarged upon and clarified the subject matter as laid down in the book. With invited groups from neighboring churches there were about 200 who heard and enjoyed the review. Guest speaker at

our Thank Offering Service was Dr. Sheldon Mackey. We were indeed privileged to have this outstanding man on this occasion; such was the response and interest of his audience that the offering received was the largest in the Fellowship's history. To the C. M. A. which met in the Franklin church in December, we donated the sum of \$50.00. Too, we made a liberal gift to aid in the rehabilitation of an Italian family along with other Friendly Services.

Our Christmas projects, besides the usual efforts to spread seasonal peace and good will in the church at large, were in the form of gifts to all church shut-ins and the donation of several nice boxes to the county's unfortunate folk through the welfare agency.

Good representations were in attendance at the District Rally, Women's Conference, School of Missions

and the Southern Convention. Some were also present at the May Fellowship meeting in Holland. Splendid reports were brought back to us from these sessions.

Special care and attention was also given to local church needs such as cleaning, altar flowers for worship services, suppers for the young people, nursery supervision and the purchase of new kitchen equipment. The last completed project was the repairing and redecoration of the parsonage bath-room.

Even while we have shared in these and other tasks and pleasures we have worked on plans for next year's program which will be directed under the same leadership as was this year's. Under such excellent guidance and with continued cooperation of our women, we believe that another successful year lies just ahead for the Franklin Women's Fellowship of the Congregational Christian Church.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

MARDIN

Small town in southeastern part of Turkey. Half of the dozen Protestant churches in Turkey are in the Mardin area. Institutions: Reading Room.

- 3—Charles A. Farrand is a teacher of English at the American School for Boys, Talas. He was appointed to a three-year term after his graduation from college in 1959.
- 4—Walter B. Gulick was appointed in 1960 to teach mathematics to junior high boys in the Talas school. He is a descendent of American Board missionaries to Hawaii and Turkey.
- 5—Mr. and Mrs. James A. Johnson are stationed at American School for Boys, Talas. He teaches mathematics and English and she teaches music. For the last two summers they have directed ecumenical work-camps in Turkey.
- 6—Mr. and Mrs. Robert Keller came to Turkey on three-year terms in 1955, and have since become career missionaries. Mr. Keller is interested in counseling and guidance, and hopes to begin a counseling program for the students of the Talas school, where he and his wife both teach.
- 7—William C. Ludwig teaches English in the Talas school. Mr. Ludwig's extracurricular activities include teaching English to adults in Kayseri, and advising school clubs.
- 8—Miss Yukio Nakajima, of Kyoto, Japan, is serving three years as a nurse in the Talas Clinic. Although her family is Japanese, Miss Nakajima was born in the Philippines, where her father, a minister, was serving a Japanese Christian church.
- 9—Dr. and Mrs. William L. Nute were made missionaries emeriti of the American Board in 1960, after 52 years of service in Turkey. Mrs. Nute, daughter of missionaries to Turkey, began teaching at the Tarsus school in 1911, while Mr. Nute came to Tarsus as a short-term teacher in 1914. After their marriage Mr. Nute studied medicine in the U. S. From 1933 until their retirement in 1959, the Nutes were at the Talas Clinic, where Mrs. Nute aided her husband in medical work and worked with church groups.

Women's Fellowship Dinner At Greensboro

Mrs. O. H. Paris

The First Church, Greensboro, Women's Fellowship closed the year with its annual stewardship supper meeting on August 7, 1961.

Mrs. W. H. Duncan, Christian Stewardship Chairman, had charge of the program, which had for its theme "Servants in the Service of Men," or "The What, the Why and the How of Christian Service." Mrs. Donovan Darnell spoke briefly, but beautifully, on that subject, pointing out what Christian service is, why we should serve, and how we must give ourselves in this service.

Mrs. Duncan explained that during the past biennium our Life Membership and Memorial Fund had been allocated for Christian Higher Education, using a wall chart to show the proportionate part that goes to the Southern Convention, to the Board of Home Missions and to the American Board. With appropriate remarks

she then presented Life Memberships to ten of the faithful members of the Fellowship and Memorials to the families of two of our number who had passed away during the year.

New circles were announced, and Mrs. T. W. Madren of Hines Chapel church, Chairman of the Greensboro District, closed the meeting with a lovely service of dedication for the new officers. Mrs. W. M. Alexander was installed as the new President and Mrs. John Taylor as Vice President. The Vice President will also serve as program chairman for the next two years.

During the service Mrs. W. M. Blakey, the retiring President, was recognized for the faithful, loyal service rendered during her six years as President. Mrs. O. H. Paris, speaking for the women of the Fellowship, pointed out that not only had Margaret Blakey made a valuable contribution to her local Fellowship and

church, but she had also served well at the District and Conference level. Her talents and ability have been recognized there, where she has filled places of leadership and trust. Truly she had known and demonstrated the **What**, the **Why** and the **How** of Christian service.

As a token of the esteem in which Mrs. Blakey is held and in appreciation for these years of service, a beautiful silver bowl was presented to her on which were appropriate words of engraving.

Asheboro District Women Meet

By Mrs. S. H. Pell

Representatives of the Women's Fellowship, Asheboro District, met at the Pleasant Ridge fellowship hall, Thursday, August 10, at 7:30 p.m., when the district chairman, Mrs. S. H. Pell, conducted a workshop on the materials to be studied during the coming year.

Guests were greeted at the door by Mrs. Pell. Mrs. Lynwood Hubbard presided over the register, and, in keeping with the Latin American foreign study theme, Susan Pell and Lola Wright presented each guest with a flower for her hair. Guests were directed to the refreshment tables, where they were served punch and cookies.

Display tables of literature and information concerning the foreign and home study courses brought much interest and discussion.

Materials for six areas of work were presented as follows: Social Action, Mrs. Street Morgan; Stewardship, Mrs. Lynwood Hubbard; Friendly Service, Mrs. Pell; Spiritual Life, Nora Ellen Teague; Christian Education, Mrs. Garland Bennett; Missionary Education, Emma and Velma Allen, who also presented a short drama, introducing to the audience characters they will meet in their foreign mission study books. Emphasis on the Woman's Gift was presented by Mrs. Pell through a series of flower arrangements with the Woman's Gift box as a focal point as a reminder to everyone to give. The home mission study books, *Edge of the Edge* and *Creating New Churches*, were also presented by Mrs. Pell.

Mrs. Walter Hall closed the meeting by presenting the Bible study theme as the closing worship service.

Eleven churches were represented, with a total of 53 present.

This Interested Me

By EMILY C. LESTER

Recently I had occasion to talk informally with four boys from four different churches in the Southern Convention. Their remarks about their home churches, and their concern for them, were illuminating and surprising.

One of them said, "My church is having a lot of trouble. What's wrong with it? You name it, and we have it! People are jealous of one another — pianists, teachers, and other leaders. The minister has done an excellent job in the church and community, but some of the biggest talkers think we should get rid of him. They say, 'If we just get a new minister, everything will be fine.' But I don't think so. The people in our church have to have a new spirit within themselves. Changing preachers won't do any good."

Another boy, listening, said "It's a shame to see a church defeating its own purpose, and that is just what that church is doing. It is really contradicting everything it is supposed to stand for."

A third told me, "Just a little group of people run our church, or that's the way it looks to me. We have grown in membership a lot in the last few years, but the new members are not encouraged to take positions of leadership. If anything is suggested which a little clique doesn't like, it is not tried."

The second boy chimed in again, saying "There was a time when my church had poor attendance. The minister was leaving and in the meantime people just didn't attend. I don't think that's any way to do. Anyhow, now we are all working together and things are going well."

As these and many other comments about their churches were made, a fourth boy who had been listening with amazement on his face, said, "Our church is a fine church. We have a good minister, and have had good ones. We don't have these fears of people of other races coming to our church that some of you have mentioned, because for a long time everyone — no matter what race — has been welcome in our church. I feel sorry for people who have troubles like you have in your churches."

These "kids," as we adults would call them, are really interested in their churches. They want them to be better than they now are. They also have a keen insight into what is happening in them, which would surprise many of us. And although the boy who feels his minister is being unfairly treated by some in the congregation is still planning to enter religious work when he grows up, this adult listener wondered just what effect bickering in our churches, hanging on to old customs while the world about us changes, and using "unfair" methods in "getting rid of" the minister, do to our recruitment for church-related vocations. Let's face it!

AT BAYVIEW Bible School Graduation

By Emili Smalling

I'm late with this, but will let the folks know we are still flowing along with the current of God's work. After a wonderful week of vacation Bible school we had graduation night, August 7, 1961.

The graduation exercise was perfect with perfect attendance. The children loved it, the grown folks enjoyed it and I'm sure Our Father looked down and smiled his approval. Mrs. Pegram, the lady with her ten talents, was mistress of ceremonies.

At the conclusion of the exercises, diplomas were handed to each graduate and then — then everyone filed into our new social hall and further enjoyed the "eats" and inspected the handiwork of the children.

Much credit is due the dedicated ladies who put this school on. Space forbids the mention of the names, but individually and collectively they are the church's finest. I suggested to one of the teachers that it was quite a task to teach all these squirming, wiggling youngsters and she agreed it was. But when I said "Bet you had a good time too!" her face lit up like a light turned on and she came back with "O, we had a ball, it was so much fun. We were sorry it could not last longer." Well, it was ever thus. Good Christians always "have a ball" when they are dedicated to God's work.

Audio-Visual Aids Available At Convention Office

A new annotated list of audio-visual aids is being mailed to the pastors and Sunday school superintendents of the Southern Convention. They should receive it by the first week in September. This list includes films, filmstrips and slides on the general subjects of Stewardship, Home Missions, World Missions, Leadership Training, Aids in Teaching, Youth Work, Family Life, United Church and Miscellaneous. Anyone who would like to have this complete list or a list on a particular subject may receive one by dropping a card to Miss Ruth Dunn, Box 336, Elon College, North Carolina.

Several audio-visuals have been added to the library this year and you will want to study the list as you plan your fall program. If there are questions as to the best use of audio-visuals, where to buy or rent equipment, or any phase of their use, we

For the Unemployed

O Lord our Father, we commend to Thy protecting care and compassion the men and women suffering distress and anxiety through lack of work. Support and strengthen them, we beseech Thee, and so prosper the counsels of those engaged in the ordering of industrial life that Thy people may be set free from want and fear, and may be enabled to labor in security for the relief of their necessities and for the well-being of our Nation and its people, for Jesus' sake. Amen.

New Professors At Southern Union

Rev. Melvin Reid Fenner, Minister of the Congregational Christian Church of Toppenish, Washington, has been appointed Professor of Religion and Chaplain at Southern Union College in Wadley according to an announcement by President Walter A. Graham.

Mr. Fenner received his Bachelor of Arts degree from Monmouth College, and his Bachelor of Divinity degree from the Chicago Theological Seminary.

shall be glad to help you. We hope you will realize that Audio-Visuals are not ends in themselves but are tools to be used as means to an end. They should not be used simply as "the program," but the program should be well planned and then the audio-visual would be an integral part of the program.

Audio-visuals should be returned to the Convention Office **immediately** after use. Other people would like to use them and it is very difficult to schedule films or filmstrips when they are not returned **promptly**. The Convention Office does not own a film projector but has several filmstrip projectors which can be borrowed but **can not be shipped by mail**. All reservations should be made through Miss Dunn. If there are suggestions for the distribution or better use of audio-visuals at any time, please contact Miss Dunn.

Mr. Fenner has served churches in Montana, Michigan, Oregon, and Washington. While in Walla Walla, Washington, he was on the faculty as a lecturer in Religion at Whitman College.

Mrs. Fenner will join the Southern Union faculty as Professor of Speech and Drama.

Rev. Fenner will replace the Rev. Carl Landes who has resigned and is now studying in California.

The Ripening Seed

The jubilation of summer begins to fade, the high ecstasy passing. Autumn's splendor is still to come, but it is not the same. Autumn is the falling leaf, the withering stalk; this is the season of the ripening seed, the triumph of the blossom. The great host of goldenrod and asters is still to come, but they are only the grand finale that will fade into short days, long nights and the sleep that lasts till April.

Milkweed pods have fattened. Daisy petals have fallen. Hips redden where roses flushed only a few weeks ago. Thistles begin to show age, silvering at the temples. Wild geranium tautens the tensions that will fling its seeds to the mercy of new root-beds. Fat fruit heads like clustered embers wait only the right breeze to set fire to all the sumac leaves.

The seeds, hostages to tomorrow, toughen their armor for trial by winter. In them, compact with potent possibility, is the germ of next year, and the next, for each seed has within it the root, the stem, the leaf, the blossom that will come to seed again. Green immortality rides the wind on a strand of milkweed silk, is planted by an acorn-hiding squirrel, sown by a catbird eating an elderberry, strewn by a chipmunk harvesting grass seed.

Summer comes to maturity, preparing for all the summers to come. The seeds ripen, life compact, life implicit and enduring.

—New York Times

A Project for Children and Youth Scholarships For Indian Americans

More and more young people are going to college every year. Most boys and girls in the United States can go to college if they want to badly enough and most children talk about "when I go to college . . ." and often at a very early age even know which college they want to attend.

However, many young Americans of Indian background do not look forward to college days. They grow up on reservations with little contact with the rest of their country. Even if they know about college, they hardly dare hope they could go. Lack of money is an important part of their problem. But perhaps even more of an obstacle is the feeling that they would not make the grade or that they would not be acceptable.

To our shame, the dominant culture in the United States has pushed the Indian Americans aside. Our government has often taken Indian land without consultation or full compensation. Indian Americans are caught between a desire to preserve their distinctive heritage and culture and a desire to find their place in the larger society. Rapid changes are affecting them. They need to develop leaderships that can help them to face the changes that they must accept and decide about other things where they have a choice.

In the midst of these conditions young Indian Americans need much understanding, encouragement, and

financial assistance to help them get an education.

Our Board of Home Missions has had a scholarship program for Indian Americans for several years. In 1960 the Board, in co-operation with the Association on American Indian Affairs and the Protestant Episcopal Church, employed a full time person to administer this program and to seek out and counsel with young people and their families about educational plans. We can have a part in providing scholarships and in helping the recipients face some of their problems through an "Authorized Special" of the Board of Home Missions. (Apportionment credit may be given if you request it.) With the emphasis on education in our society, this project should have considerable appeal. With children the story leaflet **Moving Day for the White Hawks** by Alice Watson, can be used in conjunction with the project. (5c a single copy; 50c a dozen. Order from Missions Council, 287 Park Avenue South, New York 10, New York.)

IN MEMORIAM

Mrs. Carrie Virginia Combs, 37, of Newport News, Virginia, passed away Saturday morning, following a serious illness of six weeks. Funeral services were conducted Monday at First Congregational Christian Church, Newport News, where she was a long-time member, by Rev. A. Lanson Granger, Jr. Survivors include two daughters, Mrs. G. C. Hopkins and Mrs. W. B. Williams, with whom she made her home.

Recipe For Women's Fellowship

Select carefully a cheerful and understanding Leader. Choose a goodly number of women with genuine love in their hearts. Avoid imitations. Add a pinch of the Salt of the Earth.

Season generously with **Stewardship** and moisten thoroughly with **Missionary Education** and the milk of Human Kindness. Mix in a heaping cup of **Friendly Service** and add a cake of **Christian Social Action** that has been dissolved in loving concern. Be sure, very sure, no sour grapes are allowed to seep in or they will curdle the whole mixture.

Stir altogether with **Good Programs**, well sifted for variety and using nothing but church-related. Then bring to the boiling point of enthusiasm and timely publicity (be sure it is the finest **Public Relations** brand).

Cover the mixture with a warm blanket of association, state and national guidance and set to rise in a concerned church. Drench with sweetening, namely **Spiritual Life**.

Lastly, add a touch of common sense and a keen sense of humor. Bake at once in a hot oven preheated by **Christian Education**.

If this recipe is mixed by the friendly hand of a wise leader who measures her ingredients by the Golden Rule, there can be no failure and your Fellowship will leave a pleasant taste and give a kindly flavor to the entire community with whom it is shared.

—Iowa Women's Fellowship

SISAL FIBRE PARCELS

The sisal fibre industry in India is helping needy women in our Marathi Mission to help themselves. About 100 women make beautiful products of the native sisal fibre.

They not only are able to earn their living, but they have an opportunity for an opening worship service, care for their pre-school children, and milk and multi-purpose food from Church World Service supplies. Old women who are almost blind can spin the waste fibre into warp and woof for rugs. The younger women make bags, purses, belts and mats of the brightly dyed fibre. This industry is now under the direction of Mrs. Frank Tishkins, widow of a Congregational Christian minister from Nebraska.

Many of our women's church groups buy a parcel and then sell the individual items. The cost is \$25 and includes bags, purses, belts, etc. Send a registered personal check (not money order) to The Sisal Fibre Industry, Ahmednagar, India. Allow three months for the parcel to reach you. There will be a duty charge of about \$3.00. If the duty is higher, it is suggested you pay it and then apply for a refund at the post office.

CHURCH NEEDS MINISTER

Dr. Harcastle writes that Berea Christian Church, Driver, Virginia, will need a pastor to begin service January 1, 1962. Berea is located in a fine, friendly community and has several new housing developments nearby. The church has a well-arranged educational building, an attractive sanctuary, and a modern parsonage. Driver is near Suffolk, Norfolk, and Portsmouth. Mr. George M. Cornell, Bennets Pasture Road, Suffolk, is pulpit committee chairman.

Parkway United Church, Winston-Salem, is suggesting to its members that as they dig up iris, jonquil, daffodil, tulip, etc. bulbs and find they have extra ones, to bring them to the new church grounds. They hope to have flowers scattered through the woods as well as around the building.

SLIPS THAT PASS IN THE NIGHT

When the first half of this paper was printed, it was discovered that the editor had "goofed" — the last editorial refers to "St. Mark's" when it should say "St. Peter's." It's bad when a preacher-editor gets his "saints" mixed up! Sorry!

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Greetings From The New Editor

Dear P.F.'ers,

I am sincerely grateful to all of you for this opportunity to serve. I only hope that during the year I will be able to justify the great trust you have placed in me.

We are looking toward the coming year with great expectations. I feel a certain restlessness, an anxiousness to get back to work after a grand summer. There is a great deal to be done and so much we can do. But no one person or group of people can do it alone. In order to use this year to the fullest extent, we must have the cooperation and spirit, the willingness and zeal of every person across the entire Southern Convention. It seems there should be no need to say this. Perhaps there isn't. For what are we but a fellowship? And what is a fellowship if not a union, a vast partnership, a team working together, striving for common goals as express-

the Youth Covenant?

We, the officers of the Southern Convention Pilgrim Fellowship, will need the support of every P. F. member to enable us to serve you as well as we possibly can. We have a great deal to live up to our outgoing officers, and only with your assistance can we begin to continue their excellent record. As editor of the Youth Page, I need not only your support, but also your help. I hope you will use the Youth Page often to share your ideas and plans, and to keep in close touch with other groups over the Southern Convention.

Together let's work to build a better, stronger P. F. this year. With firm faith in God and sincere faith in each other, we are capable of great things — let's do them!

I'll be looking forward to hearing from you soon.

Cathie Sandstrom

How To Make An Intelligent Decision

From an article by R. L. Heilbroner

There is nothing in the world so common and ordinary and yet so agonizingly difficult as a tough decision. Most of us have marched up to some crossroad in our lives — and experienced the awful feeling of not knowing which route to choose. Worse yet, many of us have known what it is like, after a paralyzing wait, to start down one road with the sinking sensation that we've picked the wrong one.

Halfcocked decisions lie behind much of the unhappiness of life. More pathetic yet is the misery caused by the no-decision. What makes us decide things badly, when we "know better"? What is it that sometimes stalls our decision-making machinery entirely? There is no single or simple reason why decisions are the pit-

ed in the Statement of Purpose and fall of our lives.

Whatever their causes, the agonies of decision-making are often magnified because we go about making up our minds so ineffectively. There is no ABC for decision-making. But, there are a few guidelines that have helped others, and we can use them to help ourselves. These include marshalling the facts, timing, consulting your feelings, following through, and flexibility.

A lot of the mental anguish of decision-making comes because we often worry in a factual vacuum. An endless amount of stewing can be avoided if we gather information. But just gathering facts won't solve hard problems. "The problem in coming to a firm and clear-sighted decision," says Lt. General Thomas L. Harrold, "is

not only to corral the facts, but to marshal them in good order. First, you must know your objective. Unless you know what you want, you can't possibly decide how to get it. Second, consider alternative means of attaining that objective. Next line up the pros and cons of each alternative, as far as you can see them. Then choose the course that appears most likely to achieve the results wanted. That doesn't guarantee success. But at least it allows us to decide as intelligently as the situation permits." Some people, however, misuse the idea of fact-collecting. They go on and on getting advice, gathering data, and never seem to be able to clinch the case. Frequently we are merely waiting for the "right" fact which will rationalize a decision we have already made.

When making a decision of minor importance it is advantageous to consider all the pros and cons. In vital matters, however, such as the choice of a mate or a profession, the decision should come from the unconscious, from somewhere within ourselves. In the important decisions of our personal life, we should be governed by the deep inner needs of our nature. Usually when a decision accords with our inner nature it brings an enormous sense of relief. Good decisions are the best tranquilizers ever invented; bad ones often increase our mental tension.

Our behavior is affected by our passing moods. When we are blue, low, our actions tend to be aggressive and destructive; when we are in good spirits, all fired up, our behavior swings toward tolerance and balance. We do well to take account of our emotional temperatures before we consider important decisions. A sense of timing also requires that we know when not to make a decision. Time itself is an essential component of many decisions. It brings uncertain situations to a head. Premature de-

cisions are the most dangerous a person can make. Many of the most involved and difficult decisions are best not "made," but allowed to ripen. Facts accumulate, feelings gradually jell, and other people take a hand in the situation. Give complicated situations a chance to work themselves out, and you may save yourself a great deal of exhausting and useless brain-cudgeling.

Part of the worrisomeness of decision-making comes from a natural tendency to overstress the finality, the once-for-allness of our choices. There is much more "give" in most decisions than we are aware. Too many of us find decisions painful because we regard them as final and irrevocable.

Finally, there is one last consideration to bear in mind. In making genuinely big decisions we have to be prepared to stand a sense of loss, as well as gain. Big decisions, in contrast to little ones, do not leave us exhilarated and charged with confidence, but humble and prayerful. It helps to talk big decisions over with others — not only because another's opinion may illumine aspects of the dilemma that we may have missed, but because in the process of talking we sort out and clarify our own thoughts and feelings. After this, meditation can also help. But in the end after talk and thought, one ingredient is still essential. It is courage. Decisions plague us all. But the same basic steps lead to good decisions in both business and personal life. One piece of good advice: Sometimes the best decision is no decision.

The Case Of The Intoxicated Cat

Several weeks ago an unhappy woman wrote a letter to the newspaper, complaining about her husband who thought it funny to make their pet cat drunk by pouring gin in its milk. The cat would dance like mad, stagger around in circles, and finally fall in a heap in the corner and go to sleep. Besides, the cat was now losing all of its hair as a result of the gin diet, and what did a cat look like without any hair?

Immediately letters poured into the newspaper from aroused readers all over the country denouncing the husband and suggesting various degrees of punishment, for a man who would be so cruel to animals.

As one thinks about this reaction of the public there is an obvious irony. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in a drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protest. Let a man do the same thing and we simply ignore it.

We wouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, and with all of the advertising media at our command, we continually encourage them to drink it. It's not fit for a dog or a cat but it is fit for our children? How crazy can we get????

—Rev. Edward Beatty, quoted in St. Paul Newsletter, Cincinnati, Ohio.

Good Advice from 95-Year-Old Reading Club For Young People

A friend from another part of the state has recently showed me a half dozen books that she had just purchased here in the Wake Forest book store. She teaches music in her home community and intends to take these books home for the young people of her church to read. In my judgment this woman is doing one of the finest things that an older person can do for the young ones about him or her.

As I was looking over these great books, the thought came to me that it would be one of the greatest of blessings for groups of young people everywhere to form reading circles and cultivate the reading of good books among themselves. Suppose a dozen boys and girls form a circle, each one purchasing a book to be kept for one month, when the circle would meet for a social evening together and the exchange of books. At the end of the year each one would come to be permanent owner of the book that he or she had purchased, and at the same meeting there would be a distribution of books for the year that was just beginning. I can think of nothing that would bring more or greater blessings to the individual boys and girls or to the community of which they were a part. And there are experienced and cultured men and women in every community that would feel honored and blessed in helping such groups in the selection of the books to be read.

How much better this would be than allowing athletics, dancing and other such amusements to monopolize the time! Not that I think there is anything wrong in athletics or social dancing, but my point is that such amusements should not be allowed to monopolize one's spare time from his daily business.

I'll soon be 95 years of age, but if I can help any such group as I have described while I am able to go, they have only to command me. I insist, and insist strongly, that time is too precious to be wasted!

W. R. Cullom

Wake Forest, N. C.

A Minister To His Wife

I know what I would thank Him for,
I know, indeed I do;

Next to His mercy and His love,
I thank the Lord for you.

His providence and loving care
To me in you is shown;

A bit of heaven here on earth
Through you, my dear, is known.

Your tender love and sound advice,
Your beauty and your grace,
Make every spot we choose to share
A bright and shining place.

So many gifts I've had from Him
Along my way all through;
But next to mercy and His love
I thank the Lord for you!

—John G. Truitt

(Read by Dr. Truitt at the Ministers' Wives Retreat, Moonelon, August 10.)

MINISTERS FROM ROSEMONT

We were glad to have Rev. and Mrs. Tom Liverman, Jr., and family from Liberty, N. C., and Rev. and Mrs. Glenn Garrett from Mebane, N. C., with us in the services this month. They are both from our church and are students at Duke Divinity School. Also we were glad to have Richard Milteer back from Elon College. He is looking forward to receiving his standing as a "Licentiate" this Fall. We pray God's best for these three.

Mr. and Mrs. Ingle Cook will leave us the last of August for Lancaster, Pa., where Ingle will be a student in the Lancaster Theological Seminary. They came to us from High Point, N. C., and we hate to lose them, but we are glad to see them go into the work of the ministry. Our good wishes and prayers go with them.

—Rosemont Christian Caller,
South Norfolk, Va.

Summer Commencement At Elon

The Graduates

Using "How Much Is a Man Worth?" as his topic in addressing the summer graduating class at Elon College Sunday, August 20, Dr. Cecil W. Robbins, president of Louisburg College, declared that a man's worth is determined largely by his submission to God's will.

Delivering a combined baccalaureate sermon and address to the 46 graduating seniors at the Elon College Community Church at 11 o'clock, Dr. Robbins pointed out that all too often the world measures a man's worth by his possessions, but he declared that real worth is measured in spiritual treasures of a man's faith, hope, love and righteousness.

He declared that man, left to his own ambition and self-will, may become a scoundrel and monster, and he told the graduates that only under the guidance and will of their Maker can they hope to scale the heights in life.

In addition to the speaker, others participating in the morning exercises were Dr. J. Earl Danieleley, president of Elon College; and Dr. William J. Andes, pastor of the Elon College Community Church. Prof. Charles Lynam, baritone, was featured soloist in the musical program, with Prof. Fletcher Moore at the organ.

The summer commencement program concluded at 2:30 o'clock, when diplomas and degrees were presented in Whitley Memorial Auditorium. Two of the class, who graduated with honors, were Annie Cochran Edwards, of Gibsonville, and Charles McKinley Hall, Jr., of Burlington.

Other graduates included Mona Scott Atkinson, Elon College; Glenda Squires Baumgardner, Burlington; Hampton Rob Bell, Elon College; Helen Sockwell Bell, Elon College; Edwin Reddeman Boelte, Vernon Hill, Va.; Sally Higgins Boland, Lake City, Fla.;

Robert Otis Boyette, Elon College; Deanna Hall Braxton, Elon College; Martha Ellerbe Broadaway, Liberty; Howard Edwin Burke, Burlington; Mark Edward Campbell, Burlington; Stanley Otis Carey, Burlington; Ralph Thomas Carmines, Portsmouth, Va.;

John Andrew Clayton, Roxboro; Clyde Nelson Eanes, Martinsville, Va.; Mark Freeman Foster, Greensboro;

Vance Dean Foust, Graham; Wayne Allan Gardner, Suffolk, Va.; Charles Daniel Gee, Burlington; Barbara Thomas Harris, Burlington;

Cecil Watson Heldreth, Elon College; Victor Harvey Hoffman, Philadelphia, Pa.; Daniel Webster Jones, Haw River; Lacy Wayne Jones, Bennett; Larry Selden Jordan, Burlington; Roger Carl Knapp, Verona, Pa.; John Lance Koenig, Havertown, Pa.;

Lawrence Seldon Lane, Fuquay Springs; William B. Linville, Elon

TO THE GRADUATING CLASS:

The President's Farewell

Henry Ward Beecher said, "How hateful is that religion which says 'Business is business, and politics are politics, and religion is religion!' Religion is using everything for God; but many men dedicate business to the devil, and politics to the devil, and shove religion into the cracks and crevices of time, and make it the hypocritical outcrawling of their leisure and laziness."

You are completing your college career at a time when the nation is very much aware of crooked business dealings, when much has been written and is being said about a lack of integrity in political circles, and when, it seems, a majority of the church-going public has been able to place its religion into very neat little compartments where it will not interfere with their daily lives.

An inscription written twenty-eight hundred years before Christ stated that "Our earth is degenerate in these latter days; there are signs that the world is speedily coming to an end; bribery and corruption are common . . ." This led George Buttrick to say, "There were no 'good old days.' But there are always 'good days to come'—if we pray, and then try to live the prayers." Our faith in God and our dedication to Christ and his Church should show forth in the fruits of our everyday living. The claims of the Gospel are not optional—they cannot be alternately worn or shed as one does a winter coat—if a man is a Christian, he is a Christian wherever and whenever you find him.

Winfred Rhoades said, "Religion . . . is the daily living of life as a partner with God in working for the things

College; Bobby Darrow Maness, Gibsonville; Suzanne Ramsey Myers, Ivor, Va.; Michaux Raines, Chuckatuck, Va.; Melville Lawless Ratliff, Burlington; Sara Shelton Richards, Elon College;

John Gary Simpson, Burlington; Herbert Lee Smith, Graham; Barbara Johnson Steele, Graham; William Isaac Troutman, Lewisburg, Pa.; Ann Joyce Vickers, Elon College; Jimmy Edward Ward, Burlington; Brenda Sutton White, Burlington; Samuel Wade White, Pittsboro; John Joseph Williams, Virginia Beach, Va.; and Earl Vestal Wright, Burlington.

that universal goodwill points to—the things which therefore ought to be. If life comes from God, if life is lived and must be lived in God, then daily life can be a religious act—and should be, in reality, the highest and truest religious act."

Many of us believe that the new world toward which we are striving can be built only upon Christian principles. These foundations cannot be laid unless each one of us imparts by our works and by our lives a truer and deeper understanding of Christ and his truth.

I charge you, therefore, as you graduate from Elon College to remember that your greatest opportunities will lie in this area of witnessing to others the faith that is within you. Regardless of your vocational choice it will be your high privilege to live and serve as a Christian. To paraphrase E. Stanley Jones, You have no obligation to succeed. You have only the obligation to be true to the highest and best you know. In the immortal words of our Master, "Let your light so shine that others may see your good works and glorify your Father . . ."

Sincerely yours,
J. E. DANIELEY
President

"Simplified Parliamentary Procedure" is a practical 12-page booklet with the important facts in easy to find form. It is available free "as a service to democratic government" from the Carrie Chapman Catt Memorial Fund, Inc., 461 Fourth Ave., New York 16, New York.

Dr. William T. Scott, pastor of Oakland, Chuckatuck, was the vesper speaker at the Singing Tower, Luray, Virginia, August 20.

Aquila And Priscilla -- Able Teachers

Background Scripture: Acts 18:1-3, 18-21, 24-28; Romans 16:3-5.

Devotional Reading: II Corinthians 4:7-18.

Memory Selection: Having gifts that differ according to the grace given to us, let us use them . . . he who teaches, in his teaching. Romans 12:6-7 (RSV)

A Common Craft and a Common Cause

Paul and Aquila and Priscilla had much in common. First of all they had a common craft. They were tent-makers, or "leather-workers" by trade. In that section of the country there was a special species of goats, the wool of which made excellent material for tents. As a Rabbi, Paul had had to learn a trade, and he became a tent-maker or leather-worker by trade. Except when one of his churches sent him a special offering, he had to earn his own living by working at his trade. When he came to Corinth he found two Jews, "refugees" who had been driven out of Rome by an imperial edict, Aquila and Priscilla, who were also tentmakers. As is so often the case, men of the same craft traveling from place to place often found hospitality among fellow craftsmen—silversmiths among silversmiths, weavers among weavers, etc. So Paul "boarded with" this Jewish couple or perhaps as their guest, and they "wrought" at their common craft.

But they also had a common cause. They had between them a bond of common minds, of hearts warmed by the same faith and hope, a common cause. As they worked together and as they talked together their hearts were strangely warmed, and sparks must have passed from one heart to another. Under the influence of Paul they became devoted disciples of Christ. Here is an example of the place and power of Christian testimony in the lives of those who work together. How few of us speak of Christ to the man who works next to us at the same bench or in the same shop or in the same office. Yet this kind of witness is just as effective, and sometimes more effective, than mere preaching.

Incidentally it might be remarked that Aquila and Priscilla were "refugees." They were only examples of the enrichment of life which has come to communities and countries which have received "refugees" driven from their homes by persecution.

Courageous Companions

Christianity was not very popular in those days and in that area. And

when an uproar had been made in Corinth, Paul moved on. He had it in mind to go to Jerusalem for the Feast of the Passover. On his way to Jerusalem he stopped at Ephesus. Aquila and Priscilla had accompanied him thus far, but Paul left them at Ephesus. The account simply says "he left them there." But in one of Paul's later letters he writes, "Greet Priscilla and Aquila" — note the order this time — "my helpers in Christ Jesus who have for my life laid down their own necks." Christianity was not any more popular in Ephesus than it was in Corinth. Was Paul referring to the events in Ephesus when he said that this loyal couple had "laid down their necks" for his life? In any event it is quite likely that this couple became teachers of the new faith, and thus were of great help to Paul in instructing his converts in the faith. Or again he may have been referring to some occasion, about which we have no record, when Aquila and Priscilla actually risked their lives in order to save Paul's life. In any event this couple were tried and trusted companions, courageous in speaking the truth, contemptuous of the consequences. The highest form of heroism is not always manifested on the battlefields. The fact of the matter is that it takes a lot of courage for one to announce and to stand by his Christian convictions.

Two Tried Teachers and a Young Preacher

While Aquila and Priscilla were in Ephesus, a young preacher named Apollos came to the city and began to preach. He came from Alexandria, a city of scholars. These scholars used a great deal of allegory in interpreting the Scriptures, and they believed that not only were the events of the Old Testament events in his-

tory, but that each of them had a hidden and inner meaning. Apollos was trained in this school of thought. He could be an exceedingly valuable man in convincing the Jews because he would be able to find Christ all over the Old Testament and to prove to them that the Old Testament looked forward all the time to the coming of Jesus. He was an eloquent man, "mighty in the Scriptures." He was "instructed in the way of the Lord" and he was "fervent in the spirit" and he "spake and taught diligently the things of the Lord." He began to "speak boldly in the synagogue." **But he knew only the baptism of John.** He saw the need for repentance; he even recognized Jesus as the Messiah. But he did not know as yet the good news of Jesus as the Saviour of men, and of the coming of the Holy Spirit in power. He knew the task Jesus had set before men, but he did not know the help that Jesus gave men to do it. He knew the great need to break with the past; he did not yet know of the great power to live in the days to come. He knew Jesus as a figure in history, but not as a living presence and personal Saviour. And this humble couple saw the fatal flaw in his preaching. Taking this fine young fellow under their care and tutelage, they "expounded unto him," or more accurately explained to him, the way of God more perfectly. It must have increased the power of his preaching an hundred fold. How often humble-minded and simple-hearted people know the secrets of the Lord which are hidden from the highly educated. And what a great contribution comparatively unknown teachers make to the lives of young preachers who have a lot to learn. Only a knowledge of Christ can give an authoritative note to Christian preaching.

"The way of the Lord or the way of God!" Here we find Christianity described. The title shows that Christianity is not only believing certain things; it means putting them into practice. It is not only a system of beliefs; it is a way of life. It is a faith, but a faith that issues in deeds.

A Preacher's Helpers

"My help is in Christ" — this is how Paul describes Aquila and Priscilla. The preacher thanks God for his helpers, not only those who like this couple teach, but those who sing in the choir, visit, serve on committees, support the church, and help in a hundred ways, some of them simple ways, in the work of Christ.

SUNDAY SCHOOL LESSON

SEPTEMBER 10, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Regular Gifts And CHIP Payments Needed

REPORT FOR AUGUST 21, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 11.03
Eastern Virginia Conference	212.62
Eastern North Carolina Conference	65.00
Western North Carolina Conference	42.50
North Carolina and Virginia Conference	131.64
Total	\$ 462.79

SPECIAL OFFERINGS

Walter P. Mays, Burlington, N. C.	\$ 10.00
Women's Adult Bible Class, The United Church of Christ, Southern Pines, N. C.	6.00
Wachovia Bank & Trust Co. (dividend)	67.50
Miss Dorothy Branch, Garner, N. C.	110.00
Premium Associates, Inc. (for coupons)	96.80
Every Body's Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.) Christian Church	5.00
In Memory of Miss Selma McCauley	5.00
In Memory of Mrs. J. H. Freeland	5.00
In Memory of Prof. O. W. Johnson	2.50
In Memory of Prof. O. W. Johnson	2.50
In Memory of Prof. O. W. Johnson	5.00
Special Gifts	115.00
Total	\$ 435.30
Total for the Week	\$ 898.09

I am sure you who read this page regularly have noticed each week the total amount we receive for the operation of the Home. In order to meet our budget we need to receive a minimum of \$1,700.00 a week. We have been in excess of this figure only once during these summer months. This means we have been running a deficit during this period. Our fiscal year runs from October 1 to September 30. This means we have only six weeks left in this year. We hope our churches and interested individuals will do all they can in these next six weeks to help us overcome this deficit that we face.

Summer vacation from school is about over. Here at Elon our children will return to school on August 30. This has been a summer of both work and play for our children. We have had our truck patches and campus work to do. This has kept our older boys and girls busy much of the time. Vacation time, visits to Moonelon for swimming, and other interesting trips to places in and around Burlington have taken up the rest of the time of both the younger and older children.

Plans are now under way for the remodeling of Johnston Hall. In June we completed our two new cottages. Since that time we have been making preparations for the up-grading of Johnston Hall to bring it up to date as living quarters for our older children. We hope to begin this work by the first of September. This work should be completed in a period of 6 to 8 weeks. On November 4 we are planning to have open house for our two new cottages. It is our plan to also have the work on Johnston Hall completed and have it open for inspection as well.

This work on Johnston Hall and the erection of our new cottages has all been made possible by CHIP. We hope very much that all our churches will continue to give their full support to this program until all the pledges are paid in full. Some of our churches have already paid their pledges in full. In fact, one of our leading churches is giving consideration to going the second mile by making an additional contribution to the erection of what we hope will be our third cottage next spring. Are there other churches that would like to go the second mile on "Our Children's Home Improvement Plan"?

A Cape Cod Minister Writes About

The Importance Of Loyalty To The Church

Rev. C. H. Monbleau

As we grow older we are able to look back and appraise life's experiences. Important things stand out and the lesser things fade into the background.

For one thing — reflection provokes a deep sense of gratitude that Sundays are a part of life and that church association is a part of them. They are like guide-posts on a hill where we stop to rest for a few moments to take stock of our progress and plan for the next effort. It is wise to stop once in seven days and sit quietly among friends in lovely surroundings, listen to good music, sense the Presence of God, and consider with the minister those spiritual values which make life worth while.

How easy it is to be swamped by the details of daily living! Apparently the people of this parish as well as our summer guests realize this. How gratifying to see the "crowded church" on Sunday — often both services. It is not only a testimony of a strong Protestant witness in this

place — but it indicates that our guests must come from strong churches — churches were the Christian fellowship has become a vital part of their lives — expressing itself even when on vacation.

I do hope and pray that each of you are blessed for your loyalty to the church in this hour when, as our President says: "it is a time for greatness." As another has put it— "unless there is a renewal, revival, awakening in the local congregations of the church of Jesus Christ, the mission and witness of the church will be smothered in its own introverted life and will wither and die."

Let each one do his best, give his best, be his best — not only because our Lord demands it, but because nothing short of this can satisfy the deep longings of the human spirit.

May God bless you and keep you in His love and care.

—Pilgrim's Progress

Pilgrim Congregational Church
Harwich Port, Mass.

PAGANISM IN CHRISTIAN FUNERALS

S. L. Morgan, Sr., Wake Forest, N. C.

For 60 years as a minister I've protested inwardly, and often openly by voice and pen, against the paganism in so-called "Christian" funerals and burials. I have just talked to a seminary president about my settled purpose to make the impending funeral of my wife and my own funeral truly Christian as I conceive it. My minister son, pastor in Washington, D. C., has just returned from S. Rhodesia, where he preached the sermon at the dedication of a memorial chapel in memory of his admirable wife. Five years ago I was deeply moved by the triumphant tone of her funeral in Petworth Baptist church, and by the absence of flowers. Her whole life had been dedicated to the spread of the gospel worldwide. It seemed just fitting that, instead of flowers, she and her husband had invited gifts to build a memorial chapel at a S. Rhodesia hospital. In time the fund reached several thousand dollars. At the recent dedication grateful natives overran the chapel seating 200 and heard his sermon.

I have just told the seminary president of my wish to head off flowers at the funerals of my wife and me, she past 80 and I in my 90th year, and instead of flowers to invite gifts to a memorial fund either to help needy students or to furnish a bookshelf in the library. I shall die happier for knowing my funeral cost is not to exceed \$150, and with no waste for a monument.

Many years ago a tenant farmer owning no property except two mules mortgaged his mules to give his wife a sumptuous burial — did it over my protest. I urged him to have the money for his 3 motherless little children. But he put \$750 in a pretty casket and a vault. I have grieved to this day over the waste. Funeral fashions drove him to it. "She was a good wife, and it is the last thing I can do for her." My simple funeral will register my lifelong protest, and maybe make it a trifle easier for the poor to bury their dead.

The way to begin the ideal life is to begin.

The gospel of Christ has to be given or given up. — Supt. Everett Babcock, Ohio.

LOST—ONE STAINED GLASS WINDOW

Please return to Mrs. Robert Knowles, Elon College, North Carolina. Seriously, Mrs. Knowles loaned the cardboard "stained glass window" which depicts the departments of work of the Women's Fellowship and someone else wants to borrow it. She has forgotten which church has it, but if it can be returned soon she will appreciate it.

Dr. John R. Scotford, church building consultant, was in Chuckatuck, Virginia, August 17 to talk with members of Oakland church.

A MARRIAGE MAY NOT BE LEGAL IF CIVIL

If you want to get married in a civil ceremony, you'll find that Maryland is one of two states where you can't do it.

Maryland and West Virginia require marriage ceremonies to be performed by a "minister of the Gospel" or an "official of a religious order."

The Maryland law goes back to the "Acts of 1777." A landmark marriage case of the early 1800s, Denison vs. Denison, says, "No marriage in this state is valid without some sort of religious ceremony."

In Delaware, the Mayor of Wilmington is the only person except a religious official who may perform a wedding ceremony. In every other state except Maryland weddings may be performed by judges, justices of the peace, other court officials, mayors or persons appointed by them.

Georgine Ogden of the Population Reference Bureau here said that contrary to the widely held opinion, marriages in the United States began as strictly civil ceremonies.

Referring to "American Marriage and Divorce" by Paul Jacobson, Miss Ogden said marriage was a civil contract in early colonial days. State laws were later amended to "allow" clergymen to perform the ceremony.

"Clergymen in our country have always performed the marriage ceremony not in their capacity as ministers but as civil officers constituted for the purpose by the state," Jacobson writes.

In five states — Nevada, New Mexico, Arizona, South Carolina and Arkansas — civil ceremonies still outnumber religious weddings.

LOVE MAKES BURDENS LIGHT

In the closing part of Matthew 11 our Lord says, "My yoke is easy and my burden is light." For a good many years this great assurance of Jesus was an empty word to me; but when I came to see that love is the key to its solution, it became as clear as sunlight.

A concrete case came under my observation recently which made this whole matter not only yet clearer, but thrilled me greatly to note what love can do to change burdens into joys unspeakable. Circumstances brought me into the home of a grandmother who was keeping her two granddaughters, 6 and 7 years of age respectively. Such a care would ordinarily be a burden of no light weight. The smile that came over that woman's face when these children came in each day was of such a character as to be felt all over the house.

This grandmother is herself one of North Carolina's most earnest and successful teachers and the care of these children for a part of each day is to go on up to within two days of her own school's beginning, but that fact does not dampen or weaken that smile in the least. And why? Because love fills her soul for those precious children. Love makes burdens light. What would the world be if people everywhere loved each other as Jesus loves them?

W. R. Cullom

Wake Forest, N. C.

In Memoriam

STEWART

We, the members of the Women's Fellowship of the Rosemont Christian Church of South Norfolk, Virginia, wish to pay a tribute of love and respect to the memory of Mrs. Emily Stewart, who passed from this life June 18, 1961, at the age of 69 years.

Mrs. Stewart was a devoted member of our church. She was a faithful and loyal member of the class known as the Maude Hedley class. We shall miss her presence among us. Her community has lost a faithful friend.

Because of our appreciation for her faithfulness we resolve:

First: To extend to her loved ones our sympathy.

Second: That we keep a memory of her devotion in our hearts.

Third: That a copy of this Memoriam be sent to the family, and be published in the paper she loved so well, *The Christian Sun*.

Mrs. H. R. Morrison, Sr.
Mrs. A. S. Morrison, Sr.
Mrs. Mabel Brent

Labor Sunday Message

September 3, 1961

In this Labor Day season the National Council of Churches extends its greetings to all people who work or want to work, to those now entering our national work force, to those in the prime of their work life, and to those nearing retirement. Especially does this Message go to those who are unemployed or under the threat of unemployment. The National Council has long held that large-scale unemployment or long continued unemployment for persons able and willing to work is intolerable.

"Automation—Of Critical Concern to the Churches"

Automation—the invention and use of machines that reduce drudgery and multiply production—has not only increased opportunities but created problems that concern us all. In the long run automation may not reduce the total number of jobs, but its immediate effects are frequently felt in the dislocation of workers and for some of these the result may be permanent idleness.

We recognize the genius of those who have contrived the new machines and methods. We also recognize the foresight, ability, and patience of those who have financed and managed the required research and experimentation, as well as the skills of workers who build the machines and operate the processes.

More Goods With Less Work—the Problem

However, goods are increasingly produced with less work, and these production methods displace many workers. In numerous instances government projects employing many people are halted as national programs are changed. Thus, in our vastly complex industrial order the capacity of consumers to buy the goods of our industry is of critical importance. Attempts to maintain the purchasing power of workers are seen in the efforts of unions, companies, and community agencies to keep people employed, sometimes whether needed or not.

But maintenance of an adequate level of demand for goods and services to keep our entire work force employed is not a problem which either employers or unions can solve alone. This task involves fiscal and monetary policies and other economic measures. Only in a context of full employment can the problems created by automation be adequately met.

Demands Upon Christians In This Situation

Our Christian faith makes powerful demands upon us in this situation. In the increased capacity of our factories and our farms we have the opportunity to bring the comforts of health and decent living standards to untold millions of people both at home and abroad. As long as people anywhere are in need, our responsibility as Christians is to seek effective means of making resources available to meet that need.

The distribution of our potential abundance to those in need within and beyond our borders will require both new thought and action. Christian compassion and conviction have often shown the way to turn walls into doors. Christians can work in their private capacities, in their organizations, and through their governments to see that the needy are no longer in privation and want.

Full employment within our new technology is an ethical imperative. To achieve it will require the best creative thinking and action on the part of everyone, including labor, management, agriculture, government, and the Christian churches. Immediately there must be retraining and relocation of workers, better provisions for retirement and transfer of benefits, assistance in difficult psychological adjustments. All segments of the community must be willing to assume responsibility for such programs, even as labor must be willing to accept new techniques.

Council Calls to Determined Effort

But the total problem cannot be solved by stop-gap measures. Only a positive and determined effort for efficient, full production and full employment aimed at providing decent living conditions the world over can do that. To such an effort the National Council of Churches calls all men and women on this Labor Day.

The

Christian Sun

Church History Room
Box 232

VOLUME 113

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NUMBER 35

Area Leaders Of The United Church Of Christ



Rev. Harvey L. Fesperman (left) is president of the Southern Synod of the Evangelical and Reformed Church. His office is in Salisbury, North Carolina.

Rev. J. Taylor Stanley is superintendent of the Convention of the South of Congregational Christian Churches, and his office is in Greensboro, North Carolina.

Rev. Clyde L. Fields is superintendent of the Southern Convention of Congregational Christian Churches with office at Elon College, North Carolina.

Statistics for the three groups in North Carolina and Virginia are found on page three. Further information concerning the Convention of the South will be found on pages six and seven in an address given by its president at a recent session. Editorial comment may be helpful, also.

Here And There Among The Churches

"Things to Come," found on page 7, was sent to The Sun from the Convention Office. Additions to this list of coming events may be sent to the Convention Office or directly to the editor.

A series of Bible study sessions for women of First, Burlington, will begin September 7. Meetings are to be held in the homes of members of the study group. A similar program of meetings for intensive study and discussion was held last winter.

Mr. E. W. Neville, long-time member of our United Church in Chapel Hill, wonders if he has subscribed to The Christian Sun longer than anyone else. He believes he first subscribed in 1899. Would anyone challenge this record? If so, write the editor at 840 Sunset Avenue, Asheboro, N. C.

Senior High Pilgrim Fellowship officers of First, Burlington, met August 28 at the home of their counselor, Mrs. W. F. Randolph, for a hamburger supper and a planning session for the coming year's program. Sunday evening programs, social activities, and service projects were planned. Regular meetings of the P. F. will resume Sunday, September 10.

Mrs. Kieth Wright, wife of the minister at Pfafftown, who has her degree in Christian education, will introduce the new kindergarten materials to teachers and parents in Parkway United Church, Winston-Salem, September 19 at 7:30 p.m. Visitors will be welcome from other churches in the area.

Rev. P. William Benton, Jr., member at Berea church, was the guest preacher at Suffolk during August while Dr. George Alley and his family were on vacation in Wisconsin.

"American Psychosis vs. Christian Reality" was the topic used by Dr. John Grier, a physician, when he was guest speaker at our Southern Pines church Sunday, August 20.

Bible school at St. Peter's Greensboro, was held August 7-11 with 75 pupils and 23 teachers enrolled. There were classes for those from nursery to junior high ages. Rev. Carl T. Daye is the pastor.

The church school of the Southern Pines church held its annual picnic at Pinebluff Lake August 23. The pastor, Rev. Carl Wallace, led a vesper service at Leonard Training School, McCain, N. C., August 27.

Rev. William R. Stevenson, minister of the Congregational Church of Christ, Tryon, and his wife will hold "open house" in the parsonage September 8 for members of their congregation.

The Youth Fellowship of Union Grove held its regular meeting on Sunday night, August 27. During this program, new officers were elected to serve for the coming year. They were as follows: President, Larry Trotter; Vice President, Martha Tedder; Secretary-Treasurer, Carolyn Johnson; Assistant Secretary-Treasurer, Ellen Trotter; and Recreation Committee, Zandra Ingram, Perry Coble and C. L. Tedder.

The Helping Hands Class of Apple's Chapel went to the Home for Children at Elon College for a cook-out supper August 27. That evening officers of the Women's Fellowship were installed.

Rev. Daniel W. Jones, pastor of Haw River, and a former deacon and choir director at South Norfolk, was the guest speaker at South Norfolk August 27. He graduated from Elon College August 20, 1961, and will enter Duke Divinity School.

The John Graves Class at First, Burlington, sponsored a special service for college students September 3. A breakfast for the students was served in the fellowship hall at 9:30 a.m., and the group sat together for the 11 a.m. service.

At the Southern Convention Women's Fellowship meeting last spring it was reported that Shallow Well women send The Sun and The Herald to their college students. Now is the time for other churches to do likewise. United Church Herald has special rates for students.

The Pilgrim Fellowship of the Asheboro church met Sunday evening August 27 at the home of Mr. and Mrs. W. H. Hughes for recreation, a picnic supper of hot dogs and watermelon, and a business session to plan its work for the coming year. Approximately 15 members and friends were present, as were Mr. and Mrs. Cliff Bowers, counselors.

We do the difficult immediately; the impossible takes a little longer.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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UNION GROVE WOMEN'S FELLOWSHIP

The Ladies Fellowship of Union Grove began the 1960-61 year as guests at a fish fry given by the Laymen. Officers for the year were: President, Mrs. Paul Tedder; Secretary, Mrs. Paul Johnson; Treasurer, Mrs. Virgil Brown. We had 23 on roll with an average attendance of 13.

We collected used clothing for Friendly Service and sent new towels and mattress pads.

We honored our pastor's wife with a shower in September.

In October we were pretty busy. Five members attended Fall Conference at Union Ridge. At our annual Fall Festival we sold hot dogs, cakes and pies. We sent a medical kit overseas.

World Community Day was observed on November 4. The Women's Gift was dedicated at the Thanksgiving Service. The money from our garden project was donated to the Building Fund. We sold Christmas cards, flavoring and plates.

In December, we mixed pleasure with business and revealed Secret Pals at our Christmas party and drew names again.

Mrs. Sybrant Pell was a visitor at our January meeting and discussed plans with us.

We joined with Spoon's Chapel Fellowship at their church for World Day of Prayer.

We were hosts for the Women's Fellowship Spring Rally in April. Mrs. L. T. Schoen, National Stewardship Chairman, was the speaker.

Everyone joined with us in observing May Fellowship at the church, with supper at 6:00 followed by an educational film strip.

We closed the year in August by sending money to Migrant Workers and donating money to be used for a floor covering in the nursery.

—The Fellowship, Union Grove

REVIVAL

Revival Services begin at Spoon's Chapel Christian Church, one mile off Highway 902, Sunday, September 10 through Friday, September 15. Services beginning each evening at 7:30.

The Rev. Bill J. Traylor of Burlington, pastor of Bethel and Concord Congregational Christian Churches, will be the visiting minister.

The pastor, Rev. Lynwood Hubbard, cordially invites the public to attend.

BURLINGTON CHURCHES HOLD WORKSHOP

Sunday, September 17, officers and teachers of the church schools of the First Evangelical and Reformed Church, the First Christian Church, and Edgewood United Church of Christ, all located in Burlington, will meet at 2:30 p.m. for a workshop. After a discussion of general objectives and purposes, departmental meetings will be held with the following leaders: pre-school — Rev. John S. Graves, professor of religious education at Elon College; primary and junior — Miss Pat Floyd, director of religious education at West Market Street Methodist Church, Greensboro; youth — Rev. Harold Myers, pastor of the Edgewood church; adults — Rev. Robert Rouchy, pastor of the First E. and R. Church.

TURNER'S CHAPEL NEWS

By Mrs. John A. Redding

Revival services were held recently at Turner's Chapel, Route 5, Sanford, N. C. Rev. James E. Porter, Pastor of the church brought an inspiring message at each service.

The choir from Shallow Well Church was present on Tuesday evening and brought inspiring messages in song. On Thursday evening the choir from Zion was present and very beautifully sang several songs.

A number were added to the church membership as a result of the services.

The Young People's Class and its teachers, Mrs. Thurman Cole and Mrs. Billy Thomas, have presented to the church a beautiful picture which hangs in the sanctuary. It is a painting of "Jesus at Prayer." This energetic group of young people have also given a gift of money to the church.

Statistics Of United Church Of Christ

IN NORTH CAROLINA

Convention or Synod	Churches	Membership	Paid on Apportionment
Southern Synod	72	16,389	\$ 99,827.00
Convention of South	131	13,516	3,940.00
Southern Convention	134	19,773	70,893.00
TOTALS	337	49,678	\$174,660.00

46 of the Southern Convention churches have fewer than 100 members.

32 of the Convention of the South churches have less than 100 members.

18 of the Southern Synod churches have less than 100 members.

66 of all the churches mentioned above have fewer than 50 members.

The average size of ER churches in N. C. is 228 members.

The average size of Conv. of the South churches in N. C. is 103 members.

The average size of So. Conv. churches in N. C. is 148 members.

The average size of all the North Carolina churches is 140 members.

The national average for CC and ER churches in size is 250 members.

IN VIRGINIA

Convention or Synod	Churches	Membership	Paid on Apportionment
Potomac Synod	22	3,294	\$ 34,077.00
Convention of South	35	5,265	1,963.00
Southern Convention	74	13,492	85,773.00
TOTALS	131	22,051	\$121,813.00

64 Virginia churches out of 138 have fewer than 100 members.

22 Virginia churches have fewer than 50 members.

The average size of ER churches in Virginia is 149 members.

The average size of Conv. of the So. churches in Virginia is 150 members.

The average size of So. Conv. churches in Virginia is 182 members.

Farewell To A Gentleman

By C. B. Riddle

Men are born into the world now and again to personify the kindlier virtues. Their destiny is not to win fame nor to accomplish mighty deeds. The circle of their lives may be limited and their influence upon the larger aspect of their world may be scant and brief. But within the natural orbit of their careers they have the power of their quiet yet persuasive example. Their modesty and reticence are inspiring, their honorable and courteous demeanor refreshing and remedial. They are doctors for their discouraged brothers and mentors for the puzzled or disillusioned young. Plain people trust and respect them, perhaps without understanding why, and little children unhesitatingly admire and enjoy them. They are rarely conscious of their endowment.

But their knightliness enriches mankind. And that explains the sorrow inherent in their passing. Especially in the present age of struggle and strife, they are needed and ill can be spared. The elemental goodness and charity of them is so sorely wanted that the loss of even one is to be deplored. Yet it is a part of their genius to triumph over death, to have active immortality — they are never forgotten, the eternal ticking of the clock robs them of none of the warm affection they have earned. They bear the "grand old name" which Tennyson applied to his comrade, Arthur Hallam, and it does not fade with passing days.

These thoughts are inspired by the passing of J. Howard Smith, student, teacher, minister, friend to all, greatly beloved by his associates, highly respected for his rare qualities by all who knew him.

Farewell to a gentleman!

Rev. J. Howard Smith

The Rev. J. Howard Smith will be remembered as a graduate of Elon College, and as pastor of our church in Lynchburg, Virginia, for more than ten years. From Lynchburg he went to Connecticut, where, in recent years, he served Grand Avenue Congregational Church in New Haven.

Last November he suffered a heart attack with paralysis. Since then his speech and writing ability

were greatly impaired. In July he was able to visit relatives in North Carolina and Virginia. He returned to New Haven, resigned his pastorate as of September 1, and was expecting to return to his old home in Newport News. Friday evening, August 25, his body was found in his room by members of the church. The fatal attack may have come the day before.

The Christian Sun is indebted to Mr. Riddle, a former editor, for the above editorial comment.

Study The Merger

Next steps in the merger of Evangelical and Reformed and Congregational Christian churches in our area properly belong to the people who live here. Nationally the merger is assured, and in the main is completed. Initiative for cooperation on lower levels depends upon the people who lead in the various areas.

Pictures of the three group leaders share the front page. Statistics are found on page three. History of the Convention of the South as given by President Enwright of Charleston, South Carolina, is interesting. This information is presented to our readers so further thought can be given to what needs to be done next.

Laziness and prejudice sometimes prevent both

thought and action. Neither is a desirable characteristic as listed in our Good Book. Surely we can find ways in which to build a stronger Church in our midst. The opportunity for cooperative endeavor may be God's test of our character. If we can prove our worth, our witness can go across our world, and in the effort we may save our souls — and our country.

When Conferences meet this fall will be a good time to think together about what may be wise to do. The committee on cooperation, representing all three groups, has made some suggestions. Members of churches will have ideas. By comparing the best thinking of all groups, we may be able to find the right road to progress for the United Church of Christ in our area.

FREEDOM AND SACRED HONOR

"To the survival and future of this city we Americans pledge: 'Our lives, our fortunes and our sacred honor'." So said the Vice President of the United States, in a recent address before an assembly of people of West Berlin, Germany.

Long ago other men risked their fortunes and their lives that the United States might be free, and its Vice President was emphasizing what others have been sounding down the corridors of time for more than 175 years.

If any man in Russia's East Germany, or in any of its other satellites, dared say today what every man in the United States may say without fear, he would be lucky to escape a prison sentence.

For the German people to be told that their freedom would be protected was a far cry from what Hitler said to his countrymen 24 years ago when

he shouted in a May Day speech that he would take away their children, train and educate them, including military service, and make them new Germans.

The ancients thought of many cruelties to inflict upon their helpless people, but nothing more cruel or sinister than Hitler's declaration to take the children from their parents. Yet that very cruelty, that monstrous and cowardly act, is being carried out to some degree in the communist world, especially in communist China. There children live in communes apart from their parents and are made slaves and brought up to know no other form of living.

But modern-day dictators fancy they can save the children of what they consider misguided people from the consequences of their own thoughts. Tolerance to such a mind is the proof not of strength but of weakness in a government. Accordingly, all who do not agree with the head of the government must be made to conform. Such is the communist system which the Kremlin is working

so furiously to extend over the whole world.

It is impossible for the American people to comprehend such a system. But they are not the only ones who have retained their liberties and their principles throughout all troubled years. The Dutch are free and so are the Swiss as well as the Scandinavian countries. The British and the French are also free. But all free countries have had to defend their liberties, for liberties cannot be had unless they can be maintained.

Dictators often buy the liberties of their people by dangling some pie-in-sky promise to be fulfilled in future years. Mussolini promised the Italian people restoration of public order. Both Hitler and Mussolini promised vast increases in prosperity. So Nikita Khrushchev's recent extravagant promises that the Soviet Union would be a "paradise" in 20 years are the Hitler and Mussolini twists all over again. Such are the spawnings of false statements of all dictators.

Peoples who have managed to keep their liberties have managed to eat, and eat very well without promises of Utopia. And they have kept freedom because they have the habit of freedom. The United States has been especially fortunate because of the wisdom of the men who established its government.

The ways of freedom in a democracy seem at times to be slow and a government of divided powers appears on occasion to be ineffectual because of the necessity to reconcile opposing opinions. In the long run, however, freedom is the way of happiness... and that freedom and happiness in the United States have been purchased with the coin of "Our lives, our fortunes and our sacred honor". Vice President Johnson has polished that coin.

C. B. Riddle

This Interested Me

By EMILY C. LESTER

As I near the end of a year of part-time work for the National Women's Fellowship I am grateful for the opportunity it has given me to become acquainted with many fine people — both those who are on the staff of the Missions Council, and people in local churches from Florida to Nebraska. It has been thrilling to join with others in the Statement of Faith of the United Church of Christ in little country churches and in big city churches, in conference groups and in association rallies.

Along with the many things we do alike — use of the same themes, program materials and methods — some differences have been noted. For instance, many associations and conferences regularly alternate lay and ministerial leadership, while in this area the presidents and secretaries and other officials are almost always ministers. Occasionally the lay moderator in other states is a woman, but we seem to assume "it can never happen here."

In many conferences and associations (which correspond to our convention and conferences) the committees are one-third ministers, one-third laymen and one-third women. In many the corresponding chairmen from laymen's and women's organizations are automatically on a similar state committee — for instance, social action, or missions.

Outstanding laymen and women, too, are on the realignment committees which, in some states, have been at work for years. Just recently such were added to our realignment committee membership, which up to that time had been composed of officials and ministers.

Many areas seem to expect that their delegates to association, conference, General Council and Synod will report to the bodies they represent. In the Southern Convention we seldom seem to ask delegates to report, either to local churches or to the conference or convention.

Of course, we would hope that those visiting our area would find ideas which they think are good ones to use in their home churches or conferences.

All in all I have discovered, as have many before me, that this is a wonderful fellowship we have in the Congregational Christian churches, and that it is being enriched as we become a part of the United Church of Christ. So mote it be, forever and ever, amen!

Since April a "cell" group has been meeting at the parsonage of Parkway United Church, Winston-Salem, each Wednesday evening. Bible study, discussion and prayer are the "order of the evening." "The concern is not to cover the Bible rapidly, but to let God say what he will to us as we read and discuss. In four months we have covered less than five chapters!" says the pastor, Rev. J. R. Lackey. Intercessory prayer for members of the church is a regular part of the daily life of those who attend.

We Are Summoned As A People

By REV. J. T. ENWRIGHT, President
Talladega, Alabama, June 15, 1961

It is both the prerogative and the boon of the aging to be able to indulge in reflections on those events which have touched his life, or in which there has been serious involvement on his part. You will forgive me if I remember a few things about the history of our Convention.

History of Convention of the South

It was early in the year 1946 that I wrote a letter to Mr. Stanley U. North, who was at that time Secretary of our Urban Work, with special assignment to supervise what was then known as the Southeast District. This comprised all of the Negro work of the denomination that was in the South. I wondered what the possibilities were for organizing the Southeast District into an independent conference. His reply was one of encouragement. He sent copies of the constitutions of some of the independent conferences, and made certain suggestions, while pledging the full support of his department.

As a result, a meeting was called at the First Church of Atlanta, Georgia, for September 10-11, 1946. Nineteen conference leaders and staff members were invited. Twelve responded. These were: Reverends A. C. Curtright, H. H. Dunn, J. T. Enwright, W. J. Faulkner, E. M. Halliday, N. A. Holmes, W. M. Lake, F. A. Hargett, T. S. Ledbetter, S. U. North, J. T. Stanley and Miss O. A. Turrentine. Two full and rich days were devoted to discussing our proposal, and examining the original draft of a constitution that had been developed by Reverend Holmes and myself. At the suggestion of Mr. Halliday we concluded that we should try to merge our proposed conference with the old Afro-Christian Convention that was at that time still functioning.

The days of the Kings Mountain Summer Conference of 1947 were utilized in deliberations and ironing out the kinks in our proposed constitution. A special delegation was authorized to go to the meeting of the Afro Convention that would meet in Berkley, Virginia, the week following our June meeting at Kings Mountain. The days there were devoted to further refining the constitution, and to bringing into being what was to be the Convention of the South. In that meeting the

constitution was approved and a president, the Reverend J. P. Mangrum, was elected. The next four years were utilized in securing the adoption of the constitution by the twelve conferences that were the constituents of the Convention. During that time the second biennial session was held.

The next session was held at St. Stephen's church in Greensboro. Here the problem was to bring the divergent elements together into a working organism, and to make the constitution the true instrument of the Convention. In that meeting also the speaker was elected president, and given the responsibility of trying to make the Convention a reality.

THE SPIRIT OF LIBERTY

The spirit of liberty is the spirit which is not too sure that it is right. The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interest alongside its own, without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him, who, nearly 2,000 years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

—Judge Learned Hand

The fourth session was held in the First Congregational Church of Savannah, Georgia. We called that one our Constitutional Convention. In it we charted our course, and set to work in earnest.

In the Midwinter Meeting of the denomination held in Cleveland, Ohio, in 1954 we petitioned the Board of Home Missions to grant us independent status. A plan had been worked out under the direction of the Secretary of Urban Work whereby we would operate on a program of semi-independence for ten years. According to this plan we were to assume an additional tenth of our total bud-

get, with the expectation that at the expiration of that period we would be on our own, having become a contributing member of the family of conferences of the denomination. We are presently in the seventh year of this program. We have done well. We are to be commended. Credit is to be given to departments of our operation, the staff, the conferences, and above all the individual churches which have moved forward in the whole area of O C W M. We have increased our services, broadened the base of our aid to churches, produced a good record in the Church Building Loan Fund, strengthened our churches and improved the ministry of our churches. Our giving has improved tremendously, as has the magnitude of our budget.

However, herein lies our problem. In approximately four years we should be able to assume our full budgetary responsibility. This should not be difficult. The reason we have not done so ahead of time is that we have not had the wholehearted support of a tremendously large block of our churches and their conferences. In these four years we must seek to find ways and means to win them into the O C W M column. I believe we can. I hope we will. Each time we have met in Convention we have been able to discern progress: In Raleigh, Atlanta, again in Greensboro and now here. Each of these occasions has been a source of renewal and inspiration to us. This meeting should be our best.

"Any Man's Death Diminishes Me"

The second study session of the program book for missions, to be used by our mission study groups, begins with this poem from the pen of John Donne:

"No man is an island, entire of itself; Every man is a piece of the continent, a part of the mainland; . . . Any man's death diminishes me, Because I am involved in mankind. Therefore, never send to know for whom the bell tolls, It tolls for thee."

Because a good part of mankind seems to be thinking about the sentiment of this poem, I would like to think with you of it too. And strangely enough I should like to draw your attention to what seems the tragic latter part of the quotation: ANY MAN'S DEATH DIMINISHES ME, Because I am involved in mankind. Therefore send not to know for whom the bell tolls, IT TOLLS FOR THEE.

Any church, church group, or in-

dividual church member must carry around deep within his consciousness an awareness of the awesome truthfulness of this. Our involvement with the fate of the man next door, or the child on the other side of the planet, is the germ of truth upon which we as Christians stand or fall.

It occurred to me that if the Israelites had clearly understood the true nature of the covenant between God and Abraham, they would not have tended to withdraw within themselves, but would have shared freely with the world about them that precious something that was their special legacy. Their mission to the world would have been even richer, and their suffering far less. The arrogance of Hitler and his Facism carried within it the seed of his destruction — and thus voided the tremendous mission of the Germanic peoples — at a time like this. The great hope that we can have in our own nation is that it is thinking globally — not in terms of conquering, but in terms of sharing. We are called upon to think globally, in terms of the great sharing mission that is ours.

The study course that is set up for those who will be present in person or in spirit in the Third Assembly of the World Council of Churches, meeting this year in New Delhi, India, has as its heart, as it were, the Christian's response to his involvement in man's affairs. These are WITNESS, SERVICE and UNITY. The church is to remind itself anew of its responsibility to bear witness to the illuminating Presence of Jesus Christ as the Redeeming Force in the life of man. We must be his witnesses. We then are to remind ourselves that witness involves both word and deed — so the church must be a serving church. And, then we must realize that a unified church can best serve the interests of a world-saving God.

We Are Summoned as a People

I would now draw your attention to the Stewardship Theme which is ours for this year: WE ARE SUMMONED, AS A PEOPLE. What a Statement of Purpose this is for us here assembled. We have been summoned — as a people. I watched the May Day gathering of the people in Cuba. It is said that one hundred thousand of them stood and listened to Castro for hours. Without concerning ourselves with their politics, we must be impressed with the awesome fact that these thousands had been summoned to Havana, as a people. The symbolism, the fervor,

the hope, and the purpose were there. These people were being molded into a unified force that is to bear witness both in word and deed to this new revolutionary idea that has come to them, from abroad.

We are not so many, but we are several hundred, who do represent many thousands. We have been summoned, and we have been sent. The question before us is whether we can discover the kind of unity we need, in order to bear a far more effective witness, and through our churches to serve the present age far more effectively than we have in the past.

AS A PEOPLE we must concern ourselves more vitally with the worldwide outreach of our Christian World Mission. The new awakening of peoples over the world offers us a new and awesome challenge. Our dimes and our dollars can mean a great deal in providing these peoples with their multiple needs, in education, in medicine and in all of the tools for living a new and better life. I hear that our population here in this country is exploding. This calls for new churches, new educational buildings, new tools for learning, and many new consecrated preachers, teachers and religious leaders. As a People we can meet our share of the challenge.

I read of a friendly battle that was waged between President Briggs and President Lee, up there in Virginia —

for CHEF. But in that kind of a war, everybody wins. Nobody can lose. Those who pledged are the richer. Those who contribute are much richer and the beneficiaries of their bounty will be far richer. AS A PEOPLE we can unite in this common enterprise of finding and nurturing new religious leaders for our expanding population.

Ecumenicity is part of the profile of our Church. We not only believe that God's church should be one, but we are working for it. The successive mergers in which we engage are geared to the prayer of our Lord, that his people should be one. AS A PEOPLE WE MUST THROW OUR STRENGTH BEHIND THIS ENTERPRISE. If God's people must be one, this is our means of doing what we can to make this prayer real.

Now, we as a Convention may be affected by this last imperative. Alignments may be changed, associations may change somewhat in geography or in color. Being human, I confess that we might feel a pang of regret that such meetings as we have here may soon be passe, but we may take comfort in the thought that a higher good is being attained, that a spiritual, moral and ethical blot is being erased by this process, and that the time will come when we shall all be perfectly at home together, regardless of skin texture.

Things To Come

- September 8-15 — TRPM — North Carolina
- September 10 — Consecration Service at Bay View Church, Norfolk, Va.
- September 11-12 — Superintendents of the Southern Province at Bricks, N. C.
- September 18 — Advisory Committee with Rev. Carl Landes, Greensboro, N. C.
- September 18-19 — Southern Convention Women's Fellowship Executive Board at Moonelon
- September 22-23 — Retreat on Stewardship and Missions at Moonelon
- September 27 — Meeting of Board of Trustees, Insurance Fund, at Elon College, 10:00 A.M. - 2:00 P.M.
7:30—Historical Society Board of Trustees, Elon College
- September 28 — Executive Board, Southern Convention, Elon College
- September 29 — NCVA Laymen's Rally at McEwen Dining Hall, Elon College, 7:00 P.M.
- October 6-13 — TRPM — Eastern Virginia
- October 18 — Eastern Virginia Ministers
- October 21 — Pilgrim Fellowship Work Day for Christ
- October 24 — Virginia Valley Conference — Timber Ridge church
- October 26 — Eastern Virginia Conference — The Christian Temple
- October 31 — Eastern North Carolina Conference — Shallow Well church
(Will also have a night service)
- November 1 — Western North Carolina Conference — Flint Hill (R)
(Evening service at Sophia church)
- November 2 — North Carolina and Virginia Conference (place undesignated)
- Speaker for all five Conferences: Dr. Nathanael M. Guptill
- November 3 — World Community Day
- November 5 — Women's Fellowship Sunday
- November 19 — Forefathers' Sunday — Thanksgiving Sunday
- November 26 — First Sunday in Advent

McKays In Turkey

Dear Friends:

So far I have mentioned little about what we actually do during our day by day toil to earn our daily kurus. (Kurus, being a unit of money equal to about one tenth of an American cent). I might add that here our daily jobs hardly seem like something apart from us. Our home is right on campus and to say where our official duties ended and our private life began would be to draw a very thin line. The two overlap continually.

Each of us here in the station seem to have taken certain pet projects that we, in our own way, like to consider our "outreach" either within the campus walls or without, or a little of each. We are a small group of Christians, mostly Americans, in a town of 40,000 Turkish people. As you can imagine, our actions are quickly noticed. Sometimes we stand out because of different customs, often because we are known and have many friends in the community and not infrequently because of something we have done for the community.

An example of what I mean is our English Evening Course for adults. I am teaching thirty people who know no English, their first words of a new tongue. They love it. It is a new experience in a fast changing culture for them. Perhaps for some it is the first time that they have studied together with women. For others it is perhaps a new adventure in "classlessness." That is, there are several bankers, land owners, and doctors studying along with the local policemen and craftsmen in one apparently harmonious group. I enjoy the thrills of the group and later am entertained and in turn entertain various individuals whom I meet through this class.

Another one of my official functions through choice is coaching the school soccer team. Every other day we go and practice till the sun sets. We await the Saturday afternoon when our team with their bright red and white uniforms will flex their muscles in a stadium filled to capacity to see us play. As happened last year one of the opposing players was accidentally kicked by his own team-mate and split open his brow. Showing our immediate concern for the opponent and forgetting sides is our "out-

reach." It doesn't have the letters "Christian" labeled across it but, it's a different type of action... and it's noticed.

The Immanuel Church women last year sent ten dollars. In Turkey that is ninety liras. (A laundry worker earns 190 liras a month.) Eighty-five of these lira bought wire which I used this summer to make a tool crib for a crafts program. It all began last year making model airplanes in the basement of one of our dormitories. Now, instead of just airplanes we are making ping pong paddles, benches, marionettes, wallets, etc. We have really come into our own, but still of course lack many of the tools beyond the screwdriver, hammer, and saws. Hammering and banging away with these boys in between days of soccer practice just about takes up the time after school.

We often go as chaperones to the

beach. If you want a real experience you should sit in the front seat of an old Turkish bus as it rattles its way to the beach some thirty miles away. In between rattles the melodious notes, equivalent to our party songs, but in Turkish, can be heard from the mouths of thirty or forty budding choristers who are happily looking forward to the coming splashes of the ocean.

Most of these things are a part of the daily schedule that regulates our time and I sometimes think even our eating, breathing and sleeping. Our integration into the school, when we take time to think about it, is really remarkable. I am sure that a very small percentage of people have the difficulty of distinguishing their private and working lives the way many of us do, and of course many wouldn't want to. That's the way it seems here especially for those of us who are working in the school institutions.

Robert McKay

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

MARDIN

- 10—**Dr. and Mrs. Warren Winkler** were appointed to a five-year term as medical missionaries in 1958. After a year of language study they came to the Talas Clinic, where they replaced Dr. and Mrs. Nute. At Talas they are carrying on a program of visits to surrounding villages.

TARSUS

Birthplace of Paul. A town of 20,000, on the agriculturally rich Cilician plain, which supplies Turkey with cotton, citrus, and vegetable crops. Institutions: Tarsus College.

- 11—**Mr. and Mrs. Joseph E. Barry** were appointed career missionaries in 1960. They both do educational work. Mrs. Barry is also a trained nurse.
- 12—**Dan Horiuchi** is teaching physical education in Tarsus. He was born and raised in Hawaii, and graduated from Kansas State Teachers College in 1957.
- 13—**Rev. Ronald E. Kraehenbuehl** teaches literature, psychology, and advanced composition at Tarsus College. He is also studying conditions in the Muslim world in order to redefine the nature of the Christian mission in Muslim lands.
- 14—**Mr. and Mrs. Richard Maynard** have been in Tarsus since they came to Turkey in 1939. He is now director of Tarsus College and she teaches English and is in charge of the library.
- 15—**Mr. and Mrs. Bruce McKay** teach at Tarsus College. He teaches science and math; she teaches English and business subjects. (See letter above.)
- 16—**Mr. and Mrs. Johannes Meyer** teach extracurricular groups in German, as well as teaching physics and English at Tarsus College. (Mr. Meyer is a citizen of Germany.) Mrs. Meyer also teaches an adult class in beginning English.

Final Meeting By South Norfolk Women

The Women's Fellowship of the South Norfolk Congregational Christian Church held its final meeting for the year 1960-61 with all six circles represented. Following the hymn "Love Lifted Me," prayer was offered by the president, Mrs. Esther Evans.

The devotional was conducted by Mrs. Carol Chappell, Spiritual Life chairman, who read the 15th Psalm. Her theme was "Getting Along With Each Other" in thoughts and conversation. She read two poems: "The Fine Art of Forgetting," and "Old Clothes." An increase in membership for the year was reported by the president.

Mrs. Mildred Bunch, chairman for cancer bandage work, gave a good report. A cancer station has been established in South Norfolk. Volunteer services of the church women of the community will aid in its operation in conjunction with the Tidewater Cancer Society.

Mrs. Evans, the president, appointed the circle leaders for the next two years and names were drawn for the re-grouping of the circles.

The program for the evening was presented by Mrs. Annette Harris, first vice president, who read the scripture from Ephesians 4:22-23. She spoke briefly on "Unity in Per-

sonal Relationship," a topic which she thought timely as we look forward to the work of another year with new groupings in our Fellowship and two aims:

1. **Prayer** — The living relationship with others and with God.

2. **Practice** — To seek communication with others, to listen and appreciate others as persons; and to share with others for Christian living.

The closing prayer was given by Mrs. Harris and the benediction by Mrs. Evans.

BANDAGES FOR DR. RIGGS

When Dr. Ed Riggs was in this area last spring, he said that one way to help him in his work with lepers was to send old sheets which could be used for bandages. There seems to be some misunderstanding about how they should be prepared for sending.

A recent letter from Miss Marjory Martin, Friendly Service secretary, quotes Dr. Riggs as follows:

"In general, I have been proposing as a guiding principle making the packages as unattractive to the eyes of the officials as possible. The whole sheets are the most commercially valuable in their eyes, no matter how old and torn. Neatly rolled bandages might also be something which would seem desirable to them. Therefore, unrolled strips, or sheets haphazardly torn up, rather than into regular measured strips, might be safer than the neatly rolled bandages I advocated in 1957."

Here is an easy and much-needed Friendly Service "extra" which any of our women's groups could do: Collect and tear into strips old sheets and pillow cases, bundle them up and send them off to Dr. Ed Riggs, Kilanjunai P. O., via Salaigraman, Ramnad District, South India.

The youth group at Turner's Chapel, Sanford, N. C., under the leadership of the pastor, Rev. James E. Porter, and counselors, Mr. and Mrs. Clyde Wicker and Mr. and Mrs. Jake Gunter, has recently completed a project. Through the efforts of the group the interior of the sanctuary and the classrooms have been painted light green. The pews have been done over, with the ends of each pew finished in white. A new choir curtain of light beige has been added.

Also the woodwork on the outside of the church has been re-painted in white.

A MEDITATION

By John G. Truitt, D.D.

The God Of Mercy

"Unto Thee, O my Strength, will I sing: for God is my defense, and the God of my mercy."

—Psa. 59:17

The prayers and songs of David are good, and interesting; and they reveal the worst and best in David. Somehow they reveal the good and bad in us, too. In one line he prays for the destruction of his enemies, in the next he loves and worships God for his mercy.

David hunts his arch enemy, Saul, and finding him sound asleep he fastens his garments to the ground with his dagger and mercifully, silently steals away. He asks God to visit destruction upon him, and yet he himself holds his dagger above his breast, and plays a boyish prank of driving it, not into his heart, but into a fold of Saul's garment by his side!

"Consume them in wrath, consume them, that they may not be," he is saying in this psalm, but in its last line he is in fellowship with the "God of my mercy"! How about that! And so it goes in so many of David's psalms.

The people who walk with God

may show their anger at times, but God in his mercy, and love, and care for those who trust him, keeps them from doing as their angry words would imply. Angry, or afraid, their hearts are better than their speech. Simon Peter, afraid, denied Jesus — and went out and wept bitterly. It marred his record, but Peter was under the dominion of Jesus' mercy and love, and that made all the difference in the world.

Friends sometimes "lay one another low," more is the pity. I have seen it happen (in fact I have been a part of it, even as you have); but at the same time I have known that they were friends that value each other well, and love each other as friends. It ought not so to be — we should never allow our angry passions to rise; but most of a Christian's anger is never more "than skin deep." My uncle is now nearly ninety-four, and I have known and loved him well. I have seen him fume and fuss about many things, but none ever had a more generous heart and a finer appreciation of his family and friends. He lived in the hands of the "God of mercy." Let us aspire so to do! Amen.



Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Planning The Year's Program

At this time of the year, we are thinking about planning the year's program for the fellowship groups of our churches. We find that there are some basic questions to ask before we begin. Among them may be questions such as these: What do we want to achieve? Why are we doing this? How will we get there? Just why are we thinking about program-planning? Perhaps something like this might be a start:

"The end-result of the programs and activities is to have a series of worthwhile, meaningful experiences in which senior high young people are intensely involved. These experiences must help teen-agers prepare for responsible adulthood, confront them with the urgent demands of the Christian gospel, and provide opportunities to respond to the love of God."

To get even close to this hope it is necessary to discover what you have at hand. Check off this list before you get started. You will need first a group of interested senior highs with probably five active persons. Secondly, you'll need a desire to make the group life and experiences worthwhile, and a willingness to put in the necessary time for planning and preparation, as well as for the meetings and activities. A set of resource materials is important for basic reference and guidance. You must also have a good adult advisor to counsel and coordinate.

Your planning will take time. The best setting is a week-end retreat. If this is impossible, why not get the whole group together for most of a whole day at your own church? Let it be known that this is a program-planning session, but there will be fun and fellowship as well as moments for worship and inspiration.

To begin your session, a wise move is to reflect on last year's activities. Recall the major events of the year, and determine whether each was good, fair, or poor. Think also of the structure of the meetings: the hours, setting, frequency, type, and organization. What was the high point of the year, and the low? Were you reaching your full potential membership? What were the special accomplishments of the year? Finally, from this past experience, what would your group want to include in the programs and structures for the year ahead?

Turn now to the purpose of the youth fellowship and its programs. The question can be asked: Why do you come to P. F.? Encourage frank comments and observations. Recognize that on the one hand many young people do come for the social times, while on the other hand there are some who look for religious depth in the fellowship activities. Call attention to the threefold Statement of Purpose and the Covenant. See if these "say" anything to your young people.

Move into a "dream session," to determine some challenging but realistic goals or aims for the group in the months ahead. Be wild and imaginative in your dreams. Permit no negative remarks, assume that everything is possible. Build on each other's dreams, and make a long, long list. A twenty-minute concentrated period should produce thirty to forty ideas. Then pick out five of the ideas which might be most worth pursuing in the year ahead.

Review again the main function and task of the three commissions. One way of defining the chief differences between the three commissions is to point out that each commission is concerned with certain program areas

of the total youth program. The Faith Commission is concerned with the program areas of the "I-God" relationships (strengthening the Christian life and its response). The Action Commission is the "They" relationships (concern for others through missions, etc.). Christian Fellowship deals with the "We" relationships (within-family, in-group concerns and activities). The job of each commission is to become specialists within its program areas, to assemble the necessary resources, and to present programs and activities which grow out of these program areas.

It might be strategic to adopt some system of division into small groups which can be assigned to prepare and present a meeting program, to plan for a special social occasion, or to undertake an important assignment. The most likely plan is to divide the total membership into small groups of about six to eight persons each. The division may be made by age and school grades; by geography, bringing together those who live in the same general area; by "spreading the strength" so that no one group appears to be stronger than another; or by dividing the group into three parts, one-third for each commission. Thus the burden of preparation and presentation of a program or activity rests with the small group instead of one or two individuals.

You will probably want to divide the year into seasons. This not only gives you several workable chunks of the year, but it also helps you to have a more balanced program over the months. At the same time, see if you are satisfied with the present pattern of meeting dates, the hours, the room, the procedure, and other such details.

On a calendar prepared in advance

Unity And Youth: Ann Arbor 1961

By Betty Thompson

Christian unity on the North American continent may be strongly influenced in the years ahead by encounters which took place on a mid-western campus in August 1961.

The two thousand young Christians at the first North American Ecumenical Youth Assembly which met at the University of Michigan, Ann Arbor, August 16-23, issued no message to the world nor the churches to which they belong. The assembly made few headlines but it may make history.

"Entrusted with the Message of Reconciliation" was the theme for the gathering. Never before had so many Protestant, Anglican, and Orthodox young people from Canada and the United States been specially delegated to an ecumenical assembly. Among those attending were Rev. Robert Knowles, Rosemary Hoffman, and Hubie Young of the Southern Convention, and Rev. James Cress and Mary Helen Stasavitch of the Southern Synod.

enter those events and activities which are traditional in your church. Then enter the major school activities and dates of beyond-church rallies and conferences you may wish to attend. Refer now to the ideas brought up in the dream session and enter as many of these as possible. Finally, on the open dates, have the small groups volunteer to have programs.

In closing, here are some principles for planning from "The Fellowship Idea" in the High Fellowship Set:

(1) Discover the emphases which the whole church and other youth organizations are planning.

(2) Plan a flexible program, one that will allow for last minute changes.

(3) Plan a well-balanced program including worship, recreation, and study.

(4) Plan a theme for the meeting and use a variety of methods to carry it out.

(5) Discover the resources available for your programming.

(6) Invite everyone to share in the planning either at the planning session or by sharing in committees and commissions.

(7) Youth and adults should plan together.

by the assembly to raise provocative questions more than succeeded in that aim. The first was "Break Them in Pieces," a drama of four troubled and rootless people in the contemporary world, written by 26-year-old Rhodes scholar Fred Myers.

The assembly delegates rose in wildly applauding acclamation at the end of "For Heaven's Sake" a satirical musical review. The next morning they backed up their enthusiasm with orders for 1000 copies of an original cast record of the musical so they could listen again to such lyrics as "Use me, O Lord... But NOT just now..."

As soon as I've reached retirement
As soon as they're getting ahead
As soon as I draw my pensions
As soon as I am dead!

Delegates had opportunity to listen and learn as much as they could absorb from such speakers as the World Council of Churches' president,

The assembly, held for the purpose of study and encounter, was sponsored by the youth departments of the World Council of Churches and by the World Council of Christian Education, the Committee of Young People's work of the Canadian Council of Churches, and the United Christian Youth Movement, affiliated with the National Council of Churches of Christ in the U.S.A.

For seven days the high school and college students from widely varying geographical and theological backgrounds gave and sustained a number of shocks. They were from 40 different religious groups.

Delegates were shocked as often by their lack of knowledge of their own traditions as they were by the strange liturgical practices and theological convictions of others. Greater confessional awareness grew along with more restlessness at the divided state of Christ's church.

The heart of the assembly was the Bible study and the large group was divided into 125 small ones each morning after the main theme presentation. Here delegates grappled with the meaning of the Bible for themselves and their world.

Two plays specially commissioned

Archbishop Iakovos of the Greek Archdiocese of North and South America. He led a worship service in the Orthodox tradition one morning. That afternoon he spoke to a general session for those not attending the twelve denominational youth meetings which had their national planning sessions each afternoon.

A startling outdoor exhibition by one of America's most talented younger photographers Ed Wallowitch caused wide comment from the assembly and Ann Arbor citizens.

The denominational youth sessions were considered by some a threat to the real concern for unity of the conference. But others welcomed such opportunities as that afforded Methodists, Presbyterians, United Church of Christ members, and Episcopalians who met together to hear Dr. Eugene Carson Blake, U. S. Presbyterian leader, discuss his proposal for the merger of those four churches.

The most painful moment in the assembly came at worship time on Sunday morning when it was brought home to delegates that they were not united at the table of the Lord. There was no common service of worship and Holy Communion on that morning because of the differing doctrines regarding the sacrament.

U Kyaw Than, a Burmese Christian, said "We cannot break the bread together, we cannot drink the cup of fellowship. We renew the scars on His Body and tear asunder His image."

As they returned to their homes young delegates left with the challenge of the final speaker William Stringfellow, a New York attorney who has done most of his practice in East Harlem.

Charging that the assembly was not truly ecumenical Stringfellow said "if it cares for the wholeness of the Body of Christ it must first confront and confess the fact that the disunity of the churches today has almost utterly immobilized both the service of the churches to Christ and the mission of the Church in the world."

The seriousness with which the young Christian leaders from Canada and the United States respond to this will determine the future of Christian unity on this continent in the years ahead.

Titus, A Competent Pastor

Background Scripture: III Corinthians 2:12, 13; 7:6, 13, 14; 8:6, 16-20; 12:18;

Galatians 2:1-3; II Timothy 4:10.

Devotional Reading: Titus 2:1-14.

Titus was one of Paul's intimate friends, his companion in missionary travels, and one of his assistants and most valuable assistants in Christian work. Strangely enough his name does not occur in Acts. But Paul refers to him as "my true child after a common faith" and it is quite probable that he was one of Paul's converts. He was a good man, and also a most capable man, tactful, resourceful and skillful in the handling of men and solving difficult situations.

Titus a Test Case

Titus first appears in connection with a test case and an important test case in Acts 15:2 — he is not named here, but a fuller reference is made to him in this connection in Galatians 2:3-5. As stated above, Titus was converted and became a Christian. The Jews insisted that he become circumcised. Titus was a Greek, and Paul refused to have him circumcised. There was a great issue here. Did a man have to become a Jew before he could become a Christian? Did he have to submit to a Jewish rite and observe the Jewish law before he became a Christian? Was Christianity simply a higher form of Judaism? Was a man saved by works or by grace? If Paul had agreed to have Titus circumcised he would have compromised at a most vital point. To the Judaizers Paul "gave place by subjection, no not for an hour; that the truth of the gospel might continue with you." (Galatians 2:5) Paul won here once and for all a decision in favor of the free promulgation of the gospel as preached by him, and unrestricted by Jewish ordinances.

If it be mentioned that Paul did have Timothy circumcised and therefore seemed inconsistent, it would be noted that Timothy was a Jew, and Paul made a concession at that point, but without any compromise of his basic position. All of this has meaning for us today. A man comes into a saving relation to Jesus Christ, not by rites and ceremonies or works, but by a simple and sincere act of faith.

Titus a Trouble-Shooter

Industries and organizations have men who are called "trouble shooters," men who spot trouble in machinery, power lines, and who remedy the trouble. Titus was one of Paul's most dependable "trouble shooters." Did

Paul need a man to go to Corinth to deal with a case of immorality in the church there? He sent Titus who was highly successful in his mission. Did he need a man who could give guidance and inspiration to the effort to raise money for the church at Jerusalem? He sent Titus. Did trouble arise again in the Corinthian church calling for a man with tact and firmness and grace? Whom should he send but Titus? And what about the Church in Crete, made up of cantankerous, crude, common folks — "vain talkers, liars, evil beasts, slow bellies"? Paul describes them thus. He sent Titus there to serve as pastor of this unlikely and unlovely people, "to set in order the things that are wanting." Again and again Titus was given a difficult assignment and again and again he performed it with wisdom and tact and grace and success. Titus was a strong, silent man, the type of minister who is badly needed in every modern church.

Making the Best of a Bad Situation

As the writer of these Notes thought about this lesson, he was reminded of a sermon preached by Dr. Fosdick many years ago on the theme "Making the Best of a Bad Situation." His text for this memorable sermon was "For this cause left I thee in Crete." Titus 1:5. It was a challenging and comforting message to all who live in hard places or have hard jobs. It is just because of that fact that God has placed us there. We are to make

the best of bad situations, taking what life brings us, and making not only the best but the most of them. After all real men and women want hard jobs. Maltie Babcock summed it all up in a short poem as follows:

"Be strong! We are not here to play,
to dream, to drift;

We have hard work to do and loads
to lift.

Shun not the struggle, face it, 'tis
God's gift. Be strong, be strong.

Be strong; Say not the days are evil—
who's to blame?

And fold the hands and acquiesce —
O shame!

Stand up, speak out, and bravely, in
God's name. Be strong! Be strong!

The Minister's Life, The Life of His Preaching

In his letter to his beloved Titus, Paul gives some of the characteristics of the good minister of Jesus Christ. He has something to say about the man's preparation — "he should hold fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers." But his emphasis is upon the minister's life and character. Both in private and domestic life, as well as in public life, he must be a man of unquestioned integrity of character, above suspicion, sober, just, holy, temperate. Paul was simply saying that the life of the minister is the life of the minister's preaching. There may be professions where the character of the man is not so vital — although character is always important. **But in the ministry, character is the first essential.** A man may have all the gifts and training he could desire, but if he is not a good man, if he does not have good character, he can never be a good minister in the best sense of the word. A minister has many difficult assignments in a modern church, but the most difficult thing he has to do is to live like a minister ought to live. There is not much excuse for slovenly and dull preaching, but people can put up with poor preaching after a fashion if they believe the minister is a good man. And even the people who do not agree with a minister and may not have much use for religion and the church, will take knowledge of a good man. "He that is of the counterpart may be ashamed, having no evil thing to say of you," writes Paul.

SUNDAY SCHOOL LESSON SEPTEMBER 17, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Materials For Fall Church Program

W. N. C. CHURCHES INVITED

Order any of the following material from: Office of P & D, National Council of Churches, Dept FG, 637 125th St., New York 27, N. Y. Postage will be paid if you send check or money order with order.

CHRISTIAN EDUCATION WEEK

September 24 - October 1

Manual for Christian Education Week. New manual by Loren Walter to help key leaders in local churches. BB06. 35¢.

1961 Christian Education Week Bulletin Insert. Thoughtful meditation on 1961 theme. For insertion in standard 4-page church bulletin. Brown ink on buff stock. BB06. \$1.75 per 100.

Christian Nurture Through the Church. By Lee J. Gable. A thoughtful view of the teaching mission of the church in all its facets. Clearly and understandably written. BB06. \$1.25 each.

The Board of Christian Education in the Local Church. Outline of the board's responsibilities, how it may be chosen, how it should be organized. BB06. 10¢ each.

Design for Teaching. How the best teachers go about their job. Twenty-one articles reprinted from the International Journal of Religious Education. BB06. 30¢ each. 10-19, 25¢ each. 20 or more, 20¢ each.

Your Church Library. Handy booklet providing many practical ideas on how to set up your church library. BB06. 25¢ each.

WORLD WIDE COMMUNION SUNDAY

October 1, 1961

#1—Guide for Ministers and Visitors. Practical help for pastors and persons who visit, to increase attendance at the World Wide Communion worship, and to obtain pledges of attendance during the Church Loyalty Crusade. One copy should be ordered for each visitor. C11. 5¢ each.

#4—Invitation Card. Attractive two-color post card featuring the cup and world symbol on front, with message and addressing space on back. C11. \$1.25 per 100.

#5—Meditation Leaflet. "At Thy Table, Lord," by Dr. Jesse M. Bader. Helpful in spiritual preparation for the communion service. Distribute prior to World Wide Communion Sunday. C11. \$1.25 per 100.

#6—The Church Invites You to Worship Regularly. 8½" x 3½" card. An attendance promoter for mailing or hand-distribution. C11. \$1.25 per 100.

#7—Ten Reasons Why Worship Regularly. Another attendance promoter to hand out or mail. 8½" x 3½". C11. \$1.25 per 100.

#9—Church Bulletin. Cover printed with cup and world symbol in one color. Inside pages and back are blank for your own order of worship. Shipped flat, ready for mimeographing. 11" x 8½". C11. \$1.75 per 100.

#10—Bulletin Insert. Attractively designed page with an inspirational message for World Wide Communion Sunday. For use inside a church's own bulletin. C11. \$1.25 per 100.

#11—Letterhead. Cup and world symbol in color on white stock. For church use in writing its membership. 8½" x 11". C11. \$1.50 per 100.

#12—Matching Envelope. (No. 10) for use with the letterhead. Not an offering envelope. C11. \$1.50 per 100.

#13—Poster. in two colors, illustrating the symbols of cup and world. Use it to promote World Wide Communion Sunday in churches and the community. 17" x 22". C11. 20¢.

#14 — Attendance Registration Card. One color; undated. For registering attendance on World Wide Communion Sunday (or any Sunday). Will reveal prospective members for follow-up. C11. 50¢ per 100.

#15—My Church Attendance Record. Handy card on which church member can record his church attendance during the Sundays of October. One color, undated. Matches attendance registration card in size and format. C11. 50¢ per 100.

Rev. John Kittenger, professor of English and Bible at Elon College was the guest speaker at First, Burlington, August 27.

For its August meeting the Women's Fellowship of Northview had a family night picnic. All members of the church and their families were invited. At this meeting officers for the coming year were installed.

All churches in the Western N. C. Conference, whether they are participating in the Teaching-Reaching-Preaching Mission or not, are invited to share in the rally to be held at the Ramseur church next Sunday at 7:30 p.m. Speaker will be Rev. Robert A. Happel, Cleveland, Ohio, association secretary of the office of evangelism for the United Church of Christ. His topic will be "Truth and Consequences."

A combined choir from the churches in the Conference will furnish special music. Practice will be held at the Ramseur church Saturday evening at 7:30. Choir members from all churches in the Conference are invited to participate.

Ministers will meet for lunch Friday, September 8, at the Dixie Drive-In restaurant, on highways 49 and 64, Asheboro. Speaker will be the regional director, Rev. Louis F. Suedmeyer of Baltimore.

REVIVAL AT GIBSONVILLE

Revival services will be held at the Gibsonville church next week, according to announcement by Rev. J. Avery Brown, pastor. Guest speaker will be Rev. J. L. Neese.

September 10 will be "homecoming" with special services in honor of the 22nd anniversary of the church. There will be a picnic lunch following the morning worship and a two o'clock service. Evening services will be held at 7:30 through the week.

BAY VIEW TO CONSECRATE NEW BUILDINGS

Services will be held at Bay View, Norfolk, next Sunday at 11:00 a.m., 3:00 p.m., and 7:30 p.m., according to announcement by the pastor, Dr. Charles F. Pegram, in a special day of consecration for the new church and educational building.

The formal consecration ceremony will be at three o'clock and will be followed by a social hour sponsored by the Women's Fellowship. Former pastors, and pastors and members of churches in the Eastern Virginia Conference have received special invitations to attend.

Twelve members of Suffolk Christian Church will be entering college as freshmen this fall. Those going to Elon are Jimmy Dailey and Betty Fletcher.

Come To See Us November Fourth

Dear Friends:

It is our hope and desire that Saturday, November 4, 1961, will become a red letter day in the history of our Home for Children. On this day we hope to have representatives of every church in our Convention visit our campus.

As you know, the months of November and December are the months that the Home has been given to make a special appeal to the churches. This appeal goes not only to our churches, but to various places of business and industry as well as interested individuals both within and without our denomination. Our appeal also goes beyond our two states of North Carolina and Virginia to a number of our churches in other areas that have shown an interest in our Home.

Why do we want the people of our church to visit our campus? First, we are eager for you to see the two new cottages that our younger boys and girls are now living in. Secondly, we hope to have the remodeling of Johnston Hall completed at that time. Thirdly, the Alumni Association is going ahead with plans to build a swimming pool on our campus this fall so it will be ready next summer. By building it now in the off-season they will be able to get a better price construction-wise. Then, fourthly, we would like for you to see our entire campus and our truck-patch farm operation. Because we have ceased to farm on a big scale many people think we do not farm at all. This is not true. We do farm to the extent of meeting our needs. This is proving to be very profitable to us. We also have a small herd of beef cattle and hogs for killing this fall. We are also keeping two hogs for breeding purposes so we can meet our own demand as to the number of hogs we will need each year. Thus we are operating our farm to the extent of meeting our own needs. We try to do only that farming that will be profitable to our total program. After all, our end result is not a farming program, but to prepare boys and girls to take their rightful place in society when they leave our Home.

These are some of the reasons we want you to visit our campus. This day will prove to be a success only

if such as you who are reading this column will give the day your full support. Please join with others in your church in a united effort to make sure that your church will be represented on **November Fourth** when your Children's Home will have open house.

September Birthdays:	
Tommy West	9- 1-47
Peggy Medlin	9- 9-50
Dorothy Spicer	9-10-43
Dianne Cates	9-16-50
Ava Turner	9-17-49
Janice Medlin	9-21-51
Miss Melva Foster, Secretary	Sept. 23

REPORT FOR AUGUST 28, 1961

Southern Convention Churches and Sunday Schools
NO REPORT THIS WEEK

SPECIAL OFFERINGS

Class #15, Cong. Christian Church, Reidsville, N. C.	\$15.00	
Ladies' Bible Class, Windsor Christian Church, Windsor, Va.	6.00	
Mrs. O. G. Fleming, South Norfolk, Va.	50.00	
Sophia Cong. Christian Church, Sophia, N. C. (Birthday Offering)	10.00	
In Memory of Mrs. Cordie Vestal	5.00	
In Memory of Barnie P. Jones	5.00	
In Memory of Rev. Rufus Ansley	1.00	
Special Gifts	11.50	
Total		\$ 103.50
Total for the Week		\$ 103.50

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed \$..... as a memorial gift to the Congregational Christian Home for Children in memory of:

.....
(NAME OF DECEASED) (CITY) (DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN) (ADDRESS)

Name

Address

"EACH ONE REACH ONE"

In an effort to discover how a newcomer to the community chooses a congenial church home, the Reverend David Pratt, minister of Pilgrim Congregational Church, Pomona, Calif., asked the members of his congregation how each happened to come to his church for the first time. He found that an amazing number, more than fifty per cent, came because they were "invited by a member."

"I am more positive now than ever

before," said Mr. Pratt after the survey, "that the church grows in numbers and extends its influence in proportion to the witnessing of its members. Nothing takes the place of the rule of 'each one, reach one!'"

—Christian Temple Bulletin

Mr. Wynn Riley, a graduate of Elon College with a master's degree from Columbia University, began his duties as organist and choir director at First, Burlington, this month.

Schools Adding Fourth R

By G. K. Hodenfield

Washington — Renewed emphasis on reading, writing and arithmetic, and a rapid spread in foreign language teaching, spaceage science and how-to-study courses.

That will be the pattern in many public schools this fall when more than 37 million pupils return to the classroom.

A survey by the National Education Association (NEA), released recently, indicates that grade schools and high schools from coast to coast are adding a fourth R—"rigor"—to the curriculum.

The survey doesn't necessarily indicate a trend. But some of the examples cited should please even the most bitter of those critics who call American education soft.

In Davenport, Iowa, for instance, English classes for all 7th and 8th graders will be extended from 46 to 92 minutes a day. Emphasis will be on spelling, reading, and writing. Teachers will have lighter classroom loads so they can spend more time on lesson preparation, grading themes, etc.

In Beverly Hills, Calif., students in grades 7 through 12 will be expected to write at least one theme a week. Auburn, N. Y., plans increased emphasis on teaching pupils to write — and so does Harvey, Ill., and Mt. Lebanon, Pa.

A poor reader is inevitably a poor learner. Many schools this fall will introduce special courses to meet this problem.

Cheyenne, Wyo., hopes to identify potentially poor readers as early as kindergarten. Many cities, such as Farmingdale, N. Y., will offer remedial reading courses all the way through grade school and high school.

Some cities, such as Union City, N. J., and Medford, Mass., have introduced special programs for teachers to improve reading instruction.

New programs of arithmetic and mathematics, particularly those developed at Yale and the University of Illinois, are winning general acceptance across the country, the NEA survey indicated.

Mt. Vernon, N. Y., has gone a step further with a course in "the arithmetic of flying," designed to

show the importance of mathematics in the space age.

In another move to keep the schools in step with the space age, Parma, Ohio, reported it will introduce this fall a course in astronomy, complete with planetarium. Other schools reported that earth science courses are becoming increasingly popular.

Foreign language courses are spreading so rapidly through the U.S. public schools that the figures are running far behind the facts.

In Santa Cruz, Calif., all pupils from kindergarten through the sixth grade will get Spanish lessons this fall. In Farmingdale, N. Y., all students from grades 4 through 12 will have a 30-minute period of conversational foreign language, five days a week, all year long. Marion, Ohio is working toward a 10-year sequence in Spanish.

Most educators agree that many college students flunk out in their freshman year only because they don't know how to study. This year, for the first time in the annual NEA survey, many high schools reported they plan special courses to meet this problem.

In Laredo, Tex., for instance, there

will be a one-semester course in how to study, designed especially for college-bound students, Boise, Idaho, and Tyler, Tex., plan similar programs with emphasis on taking notes in the classroom.

Other developments:

Bloomfield, N. J., will experiment with the use of teaching machines in special classes for mentally retarded children.

Reno, Nev., plans special classes for slow learners in junior high school.

Casper, Wyo., is scheduling more special classes for both gifted and retarded learners.

Beverly Hills, Calif., has scheduled an optional class, beginning at 7:45 a.m., for students who want to — or need to — take special work.

I'D LIKE TO FIND

1. Enough umbrellas to give one to each member, so she could come to meetings, rain or shine.

2. Some DDT to spray and kill all excuses.

3. Some vitamin pills to give each member so she would want to work.

4. A new pair of glasses that I could lend to each one, so each could get a vision of what we are trying to do.

(Iowa Women's Fellowship)

A Minister's Wife

I love you for the many ways
You've made me glad through all my days;
For th' kind of man you've helped me be,
For the kind of love you've given me.
I love you so for what you are,
And find in you my guiding star;
If I miss the train there you've stood
With counsel great and kind and good.
You raced with me when'er I'd go
Adventuring forth with heart aglow;
You joined with me both hand and soul,
Made right the way, and good the goal.
I love you for the patient way
You've seen me through the darkest day
And praised my work as if 't were good—
But being my wife perhaps you should!

—John G. Truitt

(Read by Dr. Truitt at the Ministers' Wives Retreat,
Moonelon, August 10.)

Once To Every Man And Nation

Theme Hymn—1961-62 Laymen's Fellowship and Women's Fellowship

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong,
Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

—James Russell Lowell

(Tune: **Ton-Y-BoTel**; may be sung to **Austrian Hymn** (Glorious Things of Thee Are Spoken), **Beecher** (Love Divine), **Ellesdie** (Hark! the Voice of Jesus Calling), or **Erie** (What A Friend We Have in Jesus).

Truth Never Dies

Truth never dies. The ages come and go.
The mountains wear away, the stars retire.
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient powers possessed,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense,
But with a mighty silence bides its time;
As some great cliff that braves the elements
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
And never dies.

As rests the Sphinx amid the Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands,
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

Author Unknown

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches,

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

SEPTEMBER 12, 1961
C 2 J

NUMBER 36

DON'T LEAVE YET

Coming Next Week—

- Are preachers Communists?
- What Is Christian Education?
- Plans for Rally Day
- "I Want to Be Promoted"
- News of People You Know
- S. S. Lesson You Need

"Read All About It"
In The Christian Sun

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Why Subscribe?

Why do some 3,000 families in North Carolina and Virginia subscribe to this paper? Why do people in Connecticut, Illinois, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, New York, Ohio, Pennsylvania, West Virginia, Hawaii, Africa, England, India, Japan, and Turkey subscribe for this area denominational paper? (The paper goes also to all Congregational Christian State Superintendents and to all ministers of the Southern Synod of the Evangelical and Reformed Church.)

The answer to this WHY is not easy, and there has been no survey to get answers. But even an editor can take a guess.

1. Some people think they should. They are members of our churches. They think there should be a paper, and so they subscribe without being too eager to read. (No comment.)

2. Friendship catches some. Ministers who have served in our area, members who have moved away, and friends of people who live here join in reading the paper to get news of their friends hereabouts. (Better than above.)

3. The paper carries important information and bits of inspirational material, plans and programs that are helpful, news of people and churches, comments on pressing problems of our day. (Let's not brag.)

4. A subscription is a bargain. It is one thing that can be bought for almost the same it was 117 years ago. Farmers can subscribe a full year for the price of five pounds of tobacco (but please do not send the tobacco for we do not want the people in the Convention Office at Elon College to develop bad habits). There is enough material for four 400 page books — and the price is only \$3.00, or \$2.00 when sent by the church for half the membership. (Here's your bargain.)

There must be many other good reasons for subscribing, or so many people over such a wide area would not do so. But the disturbing thing is that more than two thirds of our church families do not subscribe. This fall is a good time to change this record. Thank you. Ed.

Here And There Among The Churches

Rev. Bill Traylor, pastor of Bethel and Concord churches, is the guest speaker for a revival at Spoon's Chapel September 10-17. Lynwood Hubbard is the minister.

A revival was held at Moore Union August 27-September 1. Many members who live at a distance were able to come back for these services, writes the pastor, James E. Porter.

Rev. Tucker G. Humphries, pastor of our Franklin church, is speaking at a revival at the Waverly church this week. Next week he will be the speaker for a revival at Antioch, Winsor, Virginia.

New additions to the sanctuary of The Christian Temple, Norfolk, are pulpit hangings, the first of three to be secured in the colors for the church year. Also new national and Christian flags have been bought.

The Young People's Class of Bethlehem, Tenth Legion, Virginia, sponsored a lawn party at the church Saturday, September 9, for the benefit of the building fund. Rev. Bland Leebrick is the new pastor.

Rev. John H. Shope has resigned as Secretary for City Church and Urban Strategy of the Board of National Missions of the E. and R. Church to become a professor in the division of social science of the Inter-American University of Puerto Rico. The University, although a private institution, receives support from the United Church of Christ and several other denominations.

Dr. and Mrs. Henry Robinson of Fairfield, Connecticut, visited their children in the Southern Convention the first week of September. Dr. Robinson was formerly the pastor of First, Burlington.

The "Family Life Group" at First, Asheville, will resume its meetings in September. This group, which meets during the Sunday school hour, will begin a series on the Christian Family in Rapid Social Change.

A commissioning service for visitation workers who will make calls for the TRPM was held at Mt. Zion, Eclipse, Virginia, during the 11 a.m. service September 3. Rev. Thomas Madren will be the TRPM speaker. Rev. James Madren is the pastor.

E. N. C. CONFERENCE

The Annual Session of the Eastern North Carolina Conference will be held on Tuesday, October 31, 1961, in the Shallow Well Congregational Christian Church in Sanford, N. C. The guest speaker for this session of conference will be Dr. Nathanael Guptill, executive of the Commission on the Ministry, United Church of Christ.

An interesting evening program is planned with emphasis on the Recruitment of Christian Workers. It is hoped that a large delegation of young people will be present for the evening session.

The chairman of the standing committees of the Conference are asked to send in their reports as soon as possible to the conference secretary, Rev. Rosser L. Clapp, 1308 Frederick Road, Garner, North Carolina.

First Congregational Christian Church, Portsmouth, is planning for its sixtieth anniversary. The committee making plans is composed of Rev. Daniel A. Bowers, B. F. Collins, Mr. and Mrs. H. W. Lee, Mrs. L. V. Gerbie, Mrs. Eugene Jeanette, B. L. Sawyer and Mrs. Dave White.

Rev. Daniel Bowers, pastor of First, Portsmouth, attended the executive committee meeting of the Committee on Cultural Relations of the Virginia Council of Churches in Richmond August 28. He was the speaker for the Prince George County Sunday School Convention August 30.

CLARK BECOMES NEW PASTOR AT DAMASCUS

Rev. Ellis N. Clark has recently moved to Sunbury, N. C., where he will serve the Damascus church. He was previously the pastor of Cypress Chapel, and he is continuing to serve the Oak Grove church. Mr. Clark finished his work at Cypress Chapel August 27, at which time he received four young people as members of Cypress Chapel and five young people as members of the Sunbury church.

In appreciation of the work that the Clarks had done there, Cypress Chapel presented them with a gift of sterling silver flat-wear, service for six. Mrs. Clark also received several extra serving pieces from the choir, the Tommie Ellis Bible Class, and the Nettie Harrell Bible Class. The Ladies' Bible Class gave a silver serving tray. The Clarks report that they appreciate very much this thoughtfulness.

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Rev. Julius Rice, minister of Bayside, is the visiting missionary at Union Ridge, Burlington, for the TRPM September 8-15. In the absence of the minister, the speaker at Bayside September 10 was Dr. R. B. Proctor, retired Methodist minister.

Rev. Carl R. Martin, a graduate of Elon College and Lancaster Theological Seminary, became the pastor of Emmanuel Evangelical and Reformed Church, Lincolnton, North Carolina, August 21. Previously he had served the St. Paul-Keller churches, Kannapolis and Shiloh church, Faith, North Carolina.

IMPROVEMENTS AT SUNBURY

An air-conditioning system for the sanctuary of the Congregational Christian church in Sunbury, N. C., has been presented to the church by Mr. S. A. Twifford, of Elizabeth City in honor of his parents, Mr. and Mrs. S. W. Twifford. Mrs. Lilly Twifford, his mother, was a former member of the Sunbury church. Air-conditioning for the Sunday school rooms has been given by the church membership. The parsonage has been painted inside and out, and new metal awnings have been added to it. The study of the pastor, Ellis Clark, has been finished in knotty pine.

Sunday, September 24. Sunday school teachers will be honored at Bayside. Children are to be requested to sit with their teachers during the 11 a.m. service. Refreshments will be served in the social hall immediately afterward. That evening parents and teachers of kindergarten classes will meet to learn about the new kindergarten literature that the Sunday school will begin to use in October.

SCHOLARSHIPS TO CATAWBA COLLEGE

The Southern Synodical Women's Guild has awarded four \$100 scholarships to Catawba students for the current college year. Recipients are Wayne Bowers, sophomore, Route 2, Lexington; Marie Hefner, senior, Hickory; Linda Nell Linville, freshman, Winston-Salem; and Sara Elizabeth Ward, freshman, Route 1, Lexington.

The National Women's Guild has awarded scholarships of \$250 each to the following Catawba students: Annie Louise Carpenter, senior, daughter of Rev. and Mrs. Huit Carpenter, Kannapolis; Martha Long, sophomore, Route 3, Elizabethtown, Pennsylvania; Rebecca Sills, junior, daughter of Rev. and Mrs. Horace Sills, Orlando, Florida; and William Sink, senior, Route 9, Winston-Salem.

On each of the four Monday evenings September 4 through October 2, members of Great Bridge church will gather for cottage prayer meetings in connection with the TRPM. Eight groups will meet on each evening, each in the home of a member of the church.

Several gifts have been made to the Bayside church in the form of furnishings for the social hall. A picture, painted by the church's director of music, now hangs over the mantel, in a frame made by one of the members. Other gifts include a rubber plant and a firescreen.

ROSEMONT DEACONS BANQUET

The Board of Senior Deacons of the Rosemont Christian Church held their annual banquet in the Sunset Manor banquet hall located on the Military Highway on the evening of August 29 at 7:00 p.m. As is their custom the wives were included in this event. The attendance was very good. All but one deacon was able to attend and he was away on vacation. A good meal and fine fellowship was enjoyed by all present.

After dinner the chairman conducted a short business session taking care of routine business. He then requested the pastor, Rev. C. W. Lewis, to introduce the speaker from Bay View Christian Church, Dr. Charles Pegram. The speaker in his dynamic way spoke on the "privilege" and "responsibility" of being a deacon. He explained in detail the great importance of this office. He covered this subject from its origin where the Bible speaks of the first deacons. He touched on many Scripture passages dealing with this group. He impressed on his listeners the great sacred task of their leadership.

Dr. Pegram is a retired chaplain. He is a forceful speaker. With his bits of wit he gets off to a good start, then he gets into the great deep truths of the Bible and holds his audience. He must have deeply impressed everyone present considering the after dinner comments. Mrs. Pegram was also present and we enjoyed their visit with us.

Officers of the Board of Deacons are: Raymond Niles, chairman; Luther Bondurant, vice chairman; and W. C. Morrison, secretary and treasurer.

Things To Come

- September 18 — Advisory Committee with Rev. Carl Landes, Greensboro, N. C.
- September 18-19 — Southern Convention Women's Fellowship Executive Board at Moonelon
- September 22-23 — Retreat on Stewardship and Missions at Moonelon
- September 27 — Meeting of Board of Trustees, Insurance Fund, at Elon College, 10:00 A.M. - 2:00 P.M.
7:30—Historical Society Board of Trustees, Elon College
- September 28 — Executive Board, Southern Convention, Elon College
- September 29 — NCVA Laymen's Rally at McEwen Dining Hall, Elon College, 7:00 P.M.
- October 6-13 — TRPM — Eastern Virginia
- October 18 — Eastern Virginia Ministers
- October 21 — Pilgrim Fellowship Work Day for Christ
- October 24 — Virginia Valley Conference — Timber Ridge church
- October 26 — Eastern Virginia Conference — The Christian Temple
- October 31 — Eastern North Carolina Conference — Shallow Well church
(Will also have a night service)
- November 1 — Western North Carolina Conference — Flint Hill (R)
(Evening service at Sophia church)
- November 2 — North Carolina and Virginia Conference (place undesignated)
Speaker for all five Conferences: Dr. Nathanael M. Guptill
- November 3 — World Community Day
- November 5 — Women's Fellowship Sunday
- November 19 — Forefathers' Sunday — Thanksgiving Sunday
- November 26 — First Sunday in Advent

We Are All Evangelists!

Dr. Richard K. Morton, Chaplain of Jacksonville University
2827 Holly Point Drive, Jacksonville 11, Florida

Evangelism is a term now used almost entirely in connection with campaigns by professional evangelists or in association with some emotional or conversion experience realized or sought. Usually, too, it is an activity engaged in by very conservative and orthodox elements in any religious group.

To me this is tragically unfortunate — and also quite unnecessary.

I believe that we all are — and must be — in some sense evangelists. Even if our methods and principles do not take to the forms of evangelistic effort which are common in our area, we have some form of evangelism — even if it is one which is hostile to traditional and established evangelism. I mean to say that we all have some means — good or bad, effective or ineffective — of espousing what we strongly believe to be true and necessary or desirable. In the field of religion we may indeed make do with some vague and weak concepts of this great effort and have few results to show for our more or less unplanned efforts.

In the best sense of our liberal and free churches, I think we ought to be “liberal evangelists.”

To make a beginning in this field we must develop some clear concepts of what is vital and basic in the religion of Jesus and in the Christianity the Church developed in his service. This calls for some research and study and planning. There is little motivation for evangelism if we never succeed in finding or understanding anything which we really want to adopt and proclaim. The evangelist must be a seeker after this message which so many heard and proclaimed before him. He must, in our view, want to find out what it really was, and to divest it from any accrued encrustations, adaptations, or corruptions. He must want to assure himself that his trumpet will sound no uncertain and no false note and that what he proclaims has the authority, the power, and the value which Jesus put into it.

Evangelism springs forth out of love — love of God and of man. It is the product of the activity of the Spirit within man and must follow

along lines indicated by individual experience. For most situations there is nothing more flat and ineffectual than stereotyped evangelism, using stock phrases and approved artificialities. Few indeed are reached by what is not personal and genuine.

No one can calculate the loss to the Christian Church of the spirit of evangelism — especially among its more educated and experienced people. Disgusted with so many excesses and superficialities committed in the name of evangelism, they abandon it for a stiff ceremonialism or a formidable and lofty intellectualism, which cuts them off from the masses of the people. In this way the church loses its common and human touch, its ability to lead and to help.

If the Church once more is to be able to minister to the deeper needs of mankind, its fellowship must learn once more how to evangelize. Its

people must themselves be disciples of the burning heart and the transformed mind. They must thrill to the challenge of the march and the open fields and to the great ingathering task that awaits the real follower of Jesus.

We are all indeed evangelists! The tragedy of it is that so few of us are working at this primary task. Only since the devotees of Communism have globally taken the offensive and this has threatened our way of life, have more of us realized the survival value of effective evangelism. Either we shall be able to win people to the way of Christ, or we shall be servants of Communism one day!

In addition to this urgency, however, most of us at one time or another feel, I think, that our religious experience lacks power and meaning if it does not include a personal evangelism.

For myself, I can illustrate this in the following manner: It has been possible for me to have a widening ministry by radio and television for several years, centering particularly around some brief Scripture-based

This Interested Me By EMILY C. LESTER

Sometimes we seem to have meetings for the sake of having them, or because a certain type of meeting has always been held on a certain date in a certain way.

Last summer I had an opportunity to read the history of the Congregational church in Baxter, Iowa, prepared by Jean Poage, president of the Iowa Women's Fellowship. In it I found the following:

“The Congregational church of Baxter was host to the Jasper County Sunday School Convention June 6-7, 1888. The Rev. W. W. Hazen of Baxter discussed the best ways to encourage the study of the lesson. He spoke with earnestness, urging the assistance of parents at home. I. O. Kemble stated that children should be taught Bible geography, locality, customs and costume. J. C. Poulson said teachers should square their lives by God's word before trying to teach. D. Brown said to keep children busy. Miss Robinson would have every child own a Bible.”

How many of our Sunday School Convention programs are similar to those of 1888, I wonder? Could we put more stress on leadership training, trying to be sure that teachers and officers are urged to attend, rather than just “anyone who can go,” regardless of their interest in Christian education? Should we stress the importance of and ways to use our own denominational literature? Should we give practical helps for developing worship services rather than “opening exercises?” Maybe we do all of these things, and many more.

It interested me to notice that the Eastern Virginia Sunday School Convention next year is to be a supper and evening meeting, rather than an all-day session. Thereby, it is hoped, more teachers and officers will be able to attend.

Some areas are having their regular Conference sessions over a week-end, so that more lay participation can be insured. No “gimmick” can make certain the success of Sunday School Convention or Church Conference. Let us use the advice of the leaders on our Convention staff to make our meetings the most meaningful possible — rather than having them just as they were “in grandpa's day.”

REHABILITATION

Quiet now...
Close the mind's door
On the business of the day
And for this brief moment
Clear the way
For God.

Quiet now...
No need for words.
Listen... and be still...
His voice will direct,
His spirit fill
Your soul.

Quiet now...
Breathe in new strength,
New courage. Learn
His master plan for you...
Then, in peace, return
To duty.

H. F. Couch
from *A Worship Anthology*,
Methodist Publishing House

inspirational words used during the afternoons by various radio stations and some equally brief inspirational words, based on some illustration or personal experience, broadcast at sign-off. Response to these has been far beyond my expectations, revealing that many were not looking for a deep or complex explanation of some theological or philosophical matter, but simply a friendly word. Then again, as one who has for more than thirty years been delivering sermons, lectures, study-course talks, and so on, I was profoundly moved — at long last — in a service to have the assistant declare at the close of the service that the message delivered called for personal action and commitment. He asked all who agreed and were serious in their dedication to come forward. I thought that once more there would be just a token response, if any at all — only to find the front of the church and half the center aisle clogged with those who wanted to kneel in prayer or shake my hand. It was an experience I had hungered for over many a year — and I shall not soon forget it. But I am greatly stirred to do what I can to cause it to be repeated.

There are, I am confident, roles and ways in which each of us can carry on some form of evangelism. The opportunity is great; the rewards may be in terms of human lives and destiny!

Scholarships For North Carolina Indians

A record number of young American Indians will be going to college this fall as the result of an expanded scholarship program of two Protestant church groups and one secular agency.

A program combining resources of the Board of Home Missions of the Congregational Christian Churches, the National Council of the Protestant Episcopal Church and the American Association on Indian Affairs, has allocated approximately \$50,000 in scholarship funds to 131 young people of American Indian descent. In addition, 33 scholarships were awarded by the Congregational Christian Board to Spanish-American young people.

The Rev. Galen R. Weaver, New York City, race relations secretary for the Congregational Christian group and chairman of the combined selection committee, explained that the scholarship program was intended "to encourage all young people in these minority racial and cultural groups, where higher education is the exception rather than the rule, to seek an education."

Mr. Weaver explained that the scholarships were granted without respect to religious affiliation of the applicants. Four criteria, he said, were used in making the grants: promise of a successful academic career; financial need; good character; acceptance by a regionally accredited college or university.

The applicant's plans for his future career were also taken into consideration. Generally speaking, those who planned service careers such as teaching, nursing or social work were given preference.

Mr. Weaver emphasized that there were "no strings" on the scholarships which required the students to go back and work on the reservation for a specified period of time.

A total of 46 tribes was represented among the 131 recipients. The geographical spread of the recipients ranged from Alaska to North Carolina, although by far the greatest majority live in states lying west of the Mississippi.

North Carolina Indians receiving scholarships are: Harley Sawnook, Cherokee Tribe, senior, University of Oklahoma; Brenda Brewington and Patricia Lockyear, Lumbee Tribe, both freshmen at Pembroke State College, Pembroke, N. C.

The Congregational Christian Board of Home Missions has been carrying on a scholarship program to Indian and Spanish-speaking youths since 1954 and has aided well over 400 young people since that time, according to Mr. Weaver. They have gone into professions ranging all the way from school teaching and nursing to dancing in a Broadway show.

Kind Of Missionaries Needed

Excerpts from address by Professor Chandran Devanesen, Madras College, India, at General Synod.

Missionary venture is not coming to an end, it is just beginning. Now a radically new challenge faces us. No longer can the missionary go into the world representing a superior culture and under the protection of a colonial power. Now we go not to bring the blessings of a superior culture but to seek to bring reconciliation to places that are torn, wounded, suffering with division and hatred.

People in other lands want us to come — but as partners, as ones who participate, join in and share their lives. "They greet us when we come with garlands of greetings — but also with handcuffs, a roughhewn cross and a newly translated New Testament that speaks and is relevant to Asia or Africa." In other words they want the missionary to really enter in and share their lives and sufferings.

Now, as never before, the missionary is called into real confrontation. Competing religions, national hatreds, diverse ideologies cause divisions among people and communities. The missionary is called on to reconcile — to somehow speak of a Christ that will not exclude or deny other religions and ideas and hopes but is big enough to include and transform them.

As the missionary does this he will be called on to suffer as never before. He will need to participate in the struggle for political, economic, social freedom — and must be ready to be martyred.

In other words a new spirit of missionary work is essential. A gigantic new job faces us.

Mission Hospitals "Swamped"

By Hugh Samson
British Council of Churches

(Leopoldville, Congo) — Mission hospitals in the Congo are being swamped with patients, and according to Dr. Glen Tuttle, chairman of the Congo Protestant Relief Agency, the position "is going to get a lot worse."

Dr. Tuttle, a U.S. medical missionary, says that the serious shortage of doctors in the Congo has not yet resulted in any marked decline in public health, but "we are only just about holding our own. Like every sector of public life in the Congo we are coasting along under the impetus of the administration before Independence."

Before Congolese independence there were about 750 doctors, mostly Belgians, in the country. This represented one doctor for about every 20,000 persons. The position today is that there are only 250 qualified practitioners including those brought in temporarily by the World Health Organization and the Congo Protestant Relief Agency. The League of Red Cross Societies also brought in doctors on a temporary basis but, being essentially an emergency organization it has since withdrawn them.

The first two Congolese doctors graduated last month (July) from Lovanium University, Leopoldville; but Dr. Tuttle estimates that it will be at least 25 years before there are anything like enough qualified Congolese.

There are about 45 Protestant mission hospitals in the Congo and though inadequately staffed they are a little better-off for doctors than the Government hospitals. The plight of these Government hospitals has led WHO to raise its 5-year target from 100 doctors to 200. Meanwhile, unable to get treatment in Government hospitals, patients are crowding the mission hospitals.

Through gifts from churches and drug houses overseas the drug scarcity at mission hospitals has been eased somewhat; however, there is still a shortage of antimalarials, worm medicines, iron for anemia, and aspirin. State hospitals are in a worse position because the Government lacks currency. Recently about L150,000-worth (\$420,000) of medical supplies arriving at the Congolese port of

Matadi had to be turned away because the Congolese Government was unable to pay for them.

Under the Congo Protestant Relief Agency's "Operation Doctor" about 20 doctors will be in action by September. The CPRA target is 100 doctors over a 5-year period. The agency brings the doctors in from overseas on temporary engagements for periods of 4 months, 6 months or a year. Their passage and keep are provided for by the agency, and dependent families left at home are also given an allowance. A man coming in under Operation Doctor receives about L70 (\$200) a month plus half

that amount again for his wife if she accompanies him. Present CPRA doctors are mostly from the U.S.A., but there are two from Britain and two from Canada.

At a 200-bed mission hospital some 50 miles west of Leopoldville I asked a doctor from Florida what had persuaded him to take a four month leave of absence from his practice at home. "The need," he said simply. "I read of it in a church paper back home and discussed the situation with a missionary home on furlough from the Congo. I just locked my surgery door and came."

The hospital at Kimpesi where this doctor has temporarily joined the

(Continued on Page 15)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

TURKEY

TARSUS

Birthplace of Paul. A town of 20,000, on the agriculturally rich Cilician plain, which supplies Turkey with cotton, citrus, and vegetable crops. Institutions: Tarsus College.

September

- 17—Rev. and Mrs. Frank Stone have recently returned to Tarsus College after being in the U. S. on furlough. He has been associate director and has had to teach English, science, psychology, and philosophy. Mrs. Stone studied nursery techniques in U. S. so she could start nursery where none exists.
- 18—Louis Wilkins has just returned to Turkey after a short furlough at home. He is a member of Liberty church, and lives at Lennig, Virginia. A graduate of Elon College in 1958, he went to Turkey to teach for three-years at American College in Tarsus. He is now going for an additional period. Southern Convention members will want to especially remember him in their prayers as he begins his teaching for another year.
- 19—Devon Yoder went in 1960 for three-year term teaching chemistry and mathematics at American College.

IRAQ

- 20—Since 1924 the Evangelical and Reformed Church, United Presbyterian Church and the Reformed Church in America have had a United Mission to Iraq.
- 21—The Harold Schoups are the only E. and R. missionaries who are appointed to Iraq at present. They were asked to leave by government in 1959 when there was political turmoil. They went there in 1957 and he was business administrator of American School for Girls in Baghdad and she was assistant principal and teacher of English and Bible.

THE MISSION OF FELLOWSHIP TO THE CHURCHES OF EUROPE

- 22—Our Mission of Fellowship to Europe is part of the Fraternal Workers program in the Department of Inter-Church Aid of the World Council of Churches.
- 23—Rev. and Mrs. Kenrich Baker, Jr. direct the Fellowship Center at Le Chambon-sur-Lignon, France. It works with Protestant people of France, including seminars, retreats for ministers, youth groups and professional organizations within the church. They met at Geneva, Switzerland, when he was assistant general secretary of the World Council and she (from Germany) was secretary and translator at the World Presbyterian Alliance.

PINEY PLAIN WOMEN'S FELLOWSHIP

Mrs. Bobby Hamilton, Reporter

The Women's Fellowship of Piney Plain Christian Church, near Raleigh, has recently elected officers for the coming year. Mrs. Horace Stephens, Sr., is to be the president.

We have an enrollment of twenty in our Women's Fellowship and an average attendance of ten. Our total collections for the year were \$96.76. This was used for both foreign and home missions. As our August mission gift we sent a quilt, two sheets, and two pillow cases to the orphanage at Elon.

We are praying that in this new year of 1961-62 we at Piney Plain can do much for the Lord Jesus through our work of missions.

FIRST, PORTSMOUTH, WOMEN'S FELLOWSHIP

Mrs. H. W. Lee, Historian

The Women's Fellowship of First Church, Portsmouth, Virginia, reports a very good year. The officers for the coming year were installed by our pastor, Rev. Daniel Bowers.

We participated with our local Council of United Church Women in observing World Community Day, World Day of Prayer and May Fellowship Day. A public service was held at the church for the giving and dedication of the Woman's Gift.

We had the privilege of attending the review of our study book "Safe in Bondage" with the women of Shelton Memorial Church.

At Christmas we gave gifts amounting to \$40.00 to five children in foster homes in connection with our Council of Church Women. We presented Bibles to our young people graduating from high school. Our friendly service quota has been met and mission apportionment paid.

The Fellowship sponsored a reception for Rev. and Mrs. C. J. Felton, our interim minister and his wife, when they left and one for Rev. and Mrs. Daniel Bowers as they assumed the regular pastorate. In August a "watermelon feast" was enjoyed at the home of Mr. and Mrs. Dave White.

A number of our ladies attended the District Rally, Women's Conference and Southern Convention.

The women have enjoyed working together and we believe that another successful year lies ahead for the Women's Fellowship of First Church, Portsmouth.

GOOD YEAR AT BETHLEHEM

The Women's Fellowship of Bethlehem Christian Church has had the most successful year in its history under the leadership of Mrs. Walter Graham. We have 138 members on roll and each one has worked with diligence to make it successful.

We have organized a new circle which consists of all new members. This is the seventh circle in our Fellowship. It was named for two of our most faithful workers, Mrs. O. D. King and Mrs. C. W. King, and is known as the King Circle.

We have met all requirements and apportionments and are proud of our financial report which includes: \$1200 raised for building fund, \$300 on Apportionment, \$100 Life Memberships and Memorials, \$250 for Home Missions and Social Service, \$166.55 Thank Offering, \$35.00 for Friendly Service. Also included in this project were seven bed spreads and brushes, and we sent a child to Moonelon. The young people collected clothes and school supplies for Delmo Center as their Friendly Service. Our Cradle Roll sent 35 dolls to the Indians.

Mrs. I. W. Johnson taught our foreign study book and Mrs. Robert Woolridge taught our home study book.

Other projects of the past year are: Showering Patrick Henry Hospital and Mother-Daughter Banquet, which we voted as annual affairs; Fall Conference at Great Bridge; mission study at Franklin; World Day of Prayer at Liberty Spring; World Community Day; Women's Fellowship Sunday; Friendly Service Program; Cancer Workshop; Spring Rally at Cypress Chapel; being co-hostess with Suffolk Christian Church for the Southern Convention Women's Fellowship; and sponsoring a church-wide picnic at Planters Club.

With the building of our big new sanctuary, which we are all so proud of, we have a much bigger dream and hope for a more prosperous year to come.

Mrs. Harvey Speight, Historian
Mrs. Mills C. Luter, Assistant

Superintendent Clyde Fields is to be the guest speaker for the TRPM at Rosemont, South Norfolk, October 8-13. Twenty teams of visitors from the church will make calls in connection with the TRPM. A prayer vigil will be held Saturday night, October 7. Carroll W. Lewis is the minister.

Women's Fellowship Financial Report VALLEY OF VIRGINIA

Apportionments

Antioch	\$ 20.00
Bethel	15.00
Bethlehem	43.26
Beulah	5.00
Leaksville	35.00
Linville	40.00
Mt. Lebanon	3.00
New Hope	10.00
Newport	13.30
Valley Central	25.00
Winchester	70.00

\$ 279.56

Life Memberships

Bethel	\$ 40.00
Bethlehem	10.00
Beulah	10.00
Leaksville	20.00
Valley Central	10.00
Winchester	30.00

\$ 120.00

Memorials

Bethlehem	\$ 10.00
Beulah	10.00
Linville	10.00
New Hope	10.00
Valley Central	10.00

\$ 50.00

Food Mixer for Moonelon

Beulah	\$ 2.50
Dry Run	3.00

\$ 5.50

Cradle Roll

Antioch	\$ 3.55
Bethel	2.50
Beulah	2.50
Linville	2.50

\$ 11.05

Receipts

Balance from last quarter	\$ 66.32
Apportionments	279.56
Life Memberships	120.00
Memorials	50.00
Food Mixer for Moonelon	5.50
Cradle Roll	11.05

Total Receipts for Quarter \$ 532.43

Disbursements

So. Con. Office	
Printing Annuals	\$ 30.50
Mrs. W. B. Williams, So. Convention Treas.	440.11
Total Disbursement	\$ 470.61
Balance in Treasury	\$ 61.82

Mrs. Stella Liskey,
Treasurer

How The United Church Works

Sweet Corn

OVERSEAS MISSION

The United Church Board for World Ministries will continue the work previously carried on by the Board of International Missions (Evangelical and Reformed) and the American Board of Commissioners for Foreign Missions (Congregational Christian), the oldest foreign missionary society in America. The new board will operate under the charter of the American Board which is being revised for this purpose.

The Congregational Christian Service Committee, Inc. and the Commission on World Service (E & R) will merge to form a division of the Board for World Ministries. It will deal with emergency relief and aid to refugees.

HOMELAND MISSION

The United Church Board for Homeland Ministries is charged with carrying on work in the fields of church building and extension, evangelism, Christian education, Christian higher education, the urban church, race relations, research, health and welfare services, publishing, special ministries to migrant workers, American Indians and other minority groups, and to Puerto Rico.

Cooperation between the uniting communions in the field of Christian education began even before union was achieved. A totally new United Church curriculum is being prepared. A joint leadership development program has included specialized summer schools for directors and ministers of Christian education and the recruitment of Christian Education Associates.

The national councils of the two young people's organizations met jointly in 1958 and 1960 to work out the youth program of the United Church.

The campus ministries have been completely coordinated for several years.

The Division of Evangelism and Research was created within the past year with a joint staff.

Anticipating creation of the Division of Church Extension, the separate organizations have worked together in the establishment of 36 new churches of the United Church of Christ.

Staff and committees of both communions have been working side by

side in the areas of the urban church and the town and country church.

SOCIAL ACTION

The Council for Social Action (CC) and the Commission on Christian Social Action (E & R) work together in the Council for Christian Social Action of the United Church of Christ.

PUBLICATION

In October 1958, ADVANCE the century-old magazine of the Congregational Christian Churches was united with THE MESSENGER of the Evangelical and Reformed Church to form the UNITED CHURCH HERALD.

COMMUNICATION

The Office of Communication for the United Church of Christ has served the United Church since 1956. This agency is charged with responsibility for press relations, the making of motion pictures, and for the denominational ministry in radio and television.

STEWARDSHIP AND PROMOTION

Since 1957 the uniting communions have coordinated their missionary education and promotional materials, each using the publications under its own imprint.

The Stewardship Council of the United Church, organized early in 1961, embraces the work of the Missions Council, promotional agency of the Congregational Christian Churches, and the Evangelical and Reformed Department of United Promotion and Commission on Stewardship.

There are a dozen explanations of why the first settlers from Europe came to America, but the historians all overlook the real reason. Cortez and Pizarro may have been searching for precious metal, but the colonists in our part of the hemisphere found even more precious gold in a green corn husk. They came and they stayed because the Indians had a grain called maize. Despite what the historians say, sweet corn changed the course of empire.

Doubt it? Look at the markets right now. Look at the farms and gardens. Glance into the kitchen, and follow your nose to the dinner table. But don't spend too much time deliberating over the origin of the roasting ear itself. Just taste and you will know the truth, especially if the ear was hurried from field to pot and from pot to plate. Slather it with butter, sprinkle it with salt, and eat. And don't stand on ceremony. Those luscious kernels were arranged on the cob especially for two-handed convenience. Give them proper attention, and let history fend for itself.

True, there is a good deal to be said for the tomato, another American native, and the pumpkin, and even the bean, especially when it accompanies corn in succotash. But sweet corn is in a class by itself. The Indians knew it, and the white man soon learned. If the Indians had kept their secret, they might still own Manhattan Island. Fortunately, they didn't. . .

Thank you, Massasoit. And please pass the corn again!

—New York Times

SPARE MOMENT

When you're very, very busy and you've heaps of jobs to do — and when you're tired and can't see how you're going to get through — just stand quite still and tell yourself that in the crowded hours — you will be given guidance, quiet strength and inner powers. . . You say you have no leisure time, but surely you can spare — a moment in the hectic day, you may be anywhere — a street, a shop, an office — any place that you may be — just calm your worried, flurried thoughts, and, pausing quietly — you'll find new zest, new energy — the will to start again — and you'll complete your daily work without the stress and strain.

(Used by Plymouth, Des Moines, Women's Fellowship)

This Day Belongs To God

"This is the day the Lord hath made. . ."
His workmanship: the dawn, the light, the shade,
The wind, the rain, the starshine and the dew.
He loans its hours, for me to live them through
Joyfully and gladly without lack;
And then at nightfall, bids me bring them back
And lay them at his feet that he may see
I have lived worthily.

God grant I be deserving of this day.
A child's heart proves its gladness in its play;
The little wild birds, as they sing and fly,
And I, who am so blest, why should not I
Go singing, light of heart, no matter what
The hours may hold for me? My grief forgot,
And suffering and loss that I have had—
Today I shall be glad.

Grace Noll Crowell

ADMINISTRATIVE CONSULTANT VISITS ELON

Dr. Thomas E. Jones, administrative consultant with the Association of American Colleges, has been on the Elon College campus for a two-day visit. He is under a program supported by the Lilly Endowment.

To set the stage for a thorough study of the college curriculum which will be initiated this fall was a primary purpose of Dr. Jones' visit to the campus. This is the next step in the continuing program of self-study and evaluation being conducted by the college.

During his visit Dr. Jones conferred with administrative officers, met with faculty members and studied reports of the institutional self-study which was recently completed. He reviewed curriculum trends in American colleges and universities in an address to the faculty.

Other consultants who have participated in the program of self-study include Dr. Guy E. Snavelly, Director Emeritus of the Association of American Colleges; Dr. Goddrich White, Chancellor of Emory University; and Dr. Susan Grey Akers, former Dean of the School of Library Science of the University of North Carolina.

Dr. Jones is a graduate of Earlham College, Richmond, Indiana, received the B. D. from Hartford Theological

Seminary and M.A. and Ph.D. from Columbia University.

He served in various faculty positions, served as president of Fisk University from 1926 until 1946 and as president of Earlham College from 1946 to 1958. Since his retirement in 1958, he has served as special consultant to colleges and universities in all sections of the country. In his consultant capacity in the last three years, he has visited 101 institutions of higher education.

LAYMEN'S SUNDAY — OCTOBER 15

The Laymen's Fellowship of the Southern Convention calls attention to Laymen's Sunday on October 15. It is highly desirable that every church in the Convention give emphasis to the cherished conviction that "the priesthood of believers" is true in practice as well as theory.

A "Handbook for Laymen's Sunday" will be mailed to all Laymen's Fellowships and churches from the Convention Office. The booklet is made available by the National Laymen's Fellowship. Dr. J. Earl Danieleley, president of Elon College, is the newly elected President of the National Laymen's Fellowship. President Danieleley and Rev. Robert Knowles are anxious to have laymen make use of the handbook and churches to participate in Laymen's Sunday on October 15.

MINISTERIAL SCHOLARSHIP APPLICATIONS

Rev. Robert Kimball, Burlington, N. C., is chairman of the Ministerial Scholarship and Loan Committee. Ministerial students who need scholarship help for financial reasons are reminded to make application for scholarship help. Scholarship applications need to state reasons for making application and bear the signature of the chairman of the Committee on the Ministry of the conference of which the applicant is a member.

Ministerial students should seek the counsel and help of the Committee on the Ministry in his or her conference in any and all matters relating to the spiritual and educational process toward the achievement of the goal.

MINISTERS AND ENROLLMENT IN THE UNITED CHURCH OF CHRIST

Ministers are to enroll as members of the United Church of Christ in much the same manner as churches. Ministers have been mailed an application for enrollment. Many ministers have forwarded the application to the proper destination.

Some ministers have not returned the proper form to the Southern Convention Office or to the chairman of the Committee on the Ministry in one of the five conferences. Ministers are reminded to follow through on this matter as soon as possible.

A list of ministers enrolled as ministers of the United Church of Christ will be carried in the Christian Sun soon.

SAY IT RIGHT . . . WRITE IT RIGHT

"Mr. Brown is a blind man." The abbreviation Mr. indicates that Brown is a man. Say: Mr. Brown is blind.

Peel refers to a natural and pare to an artificial process. An orange is peeled, not pared. A cucumber is pared, not peeled.

"Thank you kindly." This is a common misuse that should be avoided, especially in business correspondence. "I thank you kindly" says literally "I am being kind in thanking you." Better say: I thank you very much.

"She got married in June." Got means procured, acquired, obtained. Say: She was married in June.

C. B. R.

Gaius, A Christian Layman

Background Scripture: III John.

Devotional Reading: I John 3:13-24.

Memory Selection: I have no greater joy than to hear that my children walk in truth. III John 4.

The title of the Lesson mentions only one layman, Gaius. But there are three laymen mentioned in the chapter which composes the lesson — Gaius, Diotrophes, and Demetrius, and we will do well to consider all three of these laymen.

Gaius the Great Hearted

Gaius was a great soul. He had integrity of character, a charitable and hospitable spirit, a devout and deeply spiritual nature, and a consuming love for his fellowmen. He was undoubtedly a man of means if not of wealth, and he was especially generous in entertaining itinerant evangelists or missionaries of the Early Church. He was a man of faith and he showed his faith by his works. He was "one of those men you could count on."

He may have been a convert of the John who wrote the letter. In any event he was a joy to the apostle. "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." John was also pleased with the charity of Gaius as expressed in his hospitality to Christian missionaries or ministers. Gaius was a worthy representative of that great host of laymen, whom no man can number, who make glad the heart of their minister and who do so much to enrich and strengthen the life of the Church. The Church today is gradually discovering the place and power of the lay-ministry. More and more laymen are assuming more and more responsibility in the life and work of the Church. And this is as it should be. The wise minister will discover, train, and deputize laymen, thus multiplying the influence of his own ministry. Thank God for the laymen of the Church.

There is one significant verse in this letter. John expresses the hope or prayer that Gaius may prosper and be in health, even as his soul prospered. How many paupers there would be, and in fact are, on this basis. How prosperous would many people be if they were only as healthy and as prosperous as their souls? Folks spend all kinds of money and any amount of time on their bodies and their business, with but little attention to their souls. It would not mean much to many people to express the

hope that their business prospered, or that their health was as good, as their soul prospered.

Diotrophes the Despicable Dictator

There was a layman in the church to which Gaius belonged named Diotrophes. John says he "loveth to have the pre-eminence." Do those words remind you of anybody in your church, man or woman, who wants in all things to have the pre-eminence? Do you know of men and women who want to be boss, who will rule or ruin? Many churches are cursed with such despicable people. Diotrophes was a man of consuming ambition, conceited, arrogant, tyrannical, abusive, a snob and a pain in the neck. He not only would not extend his hospitality to others like Gaius, but he forbade Gaius and the other members of the Church to do it. John's words indicate that Diotrophes had even gone so far as to withhold or destroy a letter which he had written to the Church. He was one of the long line of numerous folks whose ambition and greed have worked against Christ and his Church.

Through over forty-six years in the ministry, the writer of these NOTES has not become cynical about people. But he is convinced by his experience that many people are interested in the Church because it gives them an opportunity to exercise power, it inflates their ego, it gives them a chance to get to the top of the totem pole where otherwise they would be small potatoes! They get an office or are given a little power and they covet more power and exercise more authority. They strut, and boast, and bluster and make a general nuisance of themselves. One suspects that they

are more concerned with their office than they are with service to Christ. Is there a Diotrophes in your Church? Are you a Diotrophes? Perhaps that last question is unfair. For what Diotrophes would ever admit that in all things he wanted the pre-eminence!!

Demetrius the Dependable

This Demetrius is mentioned only once in the Bible. (He is not the Demetrius mentioned in Acts 19:24.) Nothing else is known about him except what is said here. "Demetrius hath good report of all men, and of the truth itself; yea, and we also do bear record; and ye know our record is true." He evidently had no ambition to be a leader. He evidently did not have the resources of Gaius. He was just a practically unknown and unsung layman, willing to do what he could in the service of Christ, taking whatever talents God had given him, and using them as best he could in the Master's service. Such a man is the salt of the earth, the strength and hope of the Church. We often say that the Church needs leaders, and of course we are right. But the Church also needs followers, men and women with modest means and even meager talents who are willing to give and use what they have wherever they can. John thought a lot of this modest man. In a few words he paid a great tribute to him. One wishes we had more information about the man.

The Church of Jesus Christ could use more brilliant people and people with more money. But these people are not the hope of the Church in the last analysis. Given faithful, loyal, generous-spirited, "run of mine" people who are willing to use and to give such as they are and have to the service of the Kingdom, the Church of Jesus Christ can go from strength to strength. Dependability — what a most desirable virtue. How desperately needed everywhere, in business as well as in the Church. One of Jesus' greatest accolades was given to those who had been faithful, to those who were dependable! "Well done, good and faithful servant — and He could as well have said "dependable servant." We can not all be brilliant. We are not all tent-talent men and women. We can not all do great things. But we can do good things, and we can be dependable. Good old Demetrius. Three cheers for him, as well as for Gaius. And a Bronx cheer for Diotrophes!

SUNDAY SCHOOL LESSON SEPTEMBER 24, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

The softball team of our Suffolk church has led its league for the entire season, and has a record of 11 games won and 3 games lost.

Lee's Chapel, Northview, Turner's Chapel, and Zion churches plan to hold their quarterly Sunday school workshop September 25 at Turner's Chapel.

A service of recognition for the workers in the Suffolk church school will be held Sunday morning, September 24, at the eleven o'clock service in observance of Christian Education Week. That evening the annual "Back-to-Church" night service will be held at 7:30.

The outside of our Sanford church is in the process of being painted, and the ladies' lounge is being re-decorated. The Pilgrim Fellowship has raised \$400 for a Modernfold partition which will soon be installed. New pews will be installed for use the second Sunday in October. Last Sunday a dedication service was held for new robes which the choir was wearing.

A TRIBUTE TO AYLER HOLLAND

The Holland area, and especially the congregation of the Holland Christian Church, suffered a great loss in the passing of Mr. Ayler J. Holland on August 16. He had spent his sixty-three years in the town of Holland, active in its civic affairs, its religious and social life, and its business activity. He had served as mayor of the town, had been a member of the mother chapter of the Ruritan club and a member of the Holland Christian Church, serving his church in several capacities.

Mr. Holland was the grandson of Rev. Robert H. Holland, the founder of the Holland church, and the son of Dr. Job G. Holland, who was prominent in the life of this area and a devoted worker in the Holland church.

He is survived by his wife and by a son, Ayler Holland, Jr. Our sympathy goes out to his loved ones and our prayers go up in their behalf. We have indeed suffered an irreparable loss but we thank God for what Mr. Holland has meant to us.

C. Carl Dollar, Pastor

Rev. Theodore Preuss, of Columbus, Ohio, will preach and commission the lay visitors for the ARPM at Bayside.

The fall meeting of the Southern Synod of the Evangelical and Reformed Church will be held at Catawba College, Salisbury, October 17.

Fall meeting of the Eastern Virginia Laymen's Fellowship will be held at Great Bridge September 24, beginning with supper at six o'clock.

Rev. G. H. Veazey, interim pastor, reports that two members were received at Rocky Ford at the close of a week of special services held there recently.

Lewis Wicker, a member of Northview, Sanford, will enter Duke Divinity School this fall. Leslie Wicker will enter Greensboro College as a pre-ministerial student.

WINS ALL-EXPENSE SCHOLARSHIP

Miss Sandra F. Daniel, talented, seventeen-year-old daughter of Mr. and Mrs. Lloyd Daniel, Jr. of Tuscaloosa, Alabama, has been awarded a four year, all-expense scholarship to Talladega College. The award was made on the basis of Miss Daniel's scores on the Cooperative Intercollegiate Examination sponsored by the United Negro College Fund.

A 1961 graduate of Druid High School in Tuscaloosa, Sandra served as President of the Senior Class, Secretary of the Girl Scouts, District President of the Student Council, Lay-out Editor of the School newspaper and was an avid member of the debating society.

Active in church work, she is District President, Youth Department, Vice President of the Junior Missionary, pianist for the Sunday School and pianist-organist for the Junior Choir.

A most versatile young lady, Sandra's hobbies include: stamp and shell collecting, sewing, drawing, printing and reading.

Sandra, who incidentally was also valedictorian of her graduating class, will enter Talladega this Fall where she intends to work toward a degree in Modern Languages.

MT. ZION WOMEN'S FELLOWSHIP INSTALLS OFFICERS

By Myrtle Shepherd, Reporter

The Officers of the Women's Fellowship of Mt. Zion United Church of Christ, Route 3, Mebane, N. C. were installed by the pastor, Rev. Glenn Garrett, on Sunday night, August 27. The scripture reading came from Acts 1:4-11. Mr. Garrett gave a brief talk on "The Statement of Faith of the Women in the Church." He said that women have played an important part in the Church from its earliest beginning.

The lights in the church were put out. Then the minister lighted a candle on the altar, which showed the light of Jesus to the world. From this candle, he lighted his own candle. As he called each officer's name and office in the Women's Fellowship, each one came forward and lighted her candle from his, which showed how the light of Jesus Christ's Gospel has spread from person to person throughout the ages. Then the following were installed: Mrs. Hazel Harris, president; Mrs. Frances Tate, vice-president; Miss Elizabeth Strayhorn, secretary; Mrs. Ruby Terry, treasurer; Mrs. Kathleen Parker, reporter; Miss Lillian Sharpe, Christian Education chairman; Miss Mary Wilkerson, Friendly Service chairman; Mrs. Belle Poole, Missionary Education chairman; Mrs. Kathleen Parker, Social Action chairman; Mrs. Betty Garrett, Spiritual Life chairman; Mrs. Lettie Allison (not present), Stewardship chairman.

Mr. Garrett examined the candidates, who answered his questions. The officers held out right hands, signifying service to their fellowmen; folded their hands, signifying that each one should be much in prayer at all times; and joined hands together, signifying their joining together in proclaiming and witnessing to others of the love of Jesus Christ to all mankind.

Immediately after the installation service, a home mission filmstrip, "The Church at Warren," was shown. The closing hymn was "Blest Be the Tie That Binds."

A revival was held at Zion August 6-11. Good attendance is reported. Three members were added to the church. The pastor, Rev. James Porter, led the services.

Shoes, Shoes, Shoes — 70 Pairs Needed

Dear Friends:

REPORT FOR AUGUST 31, 1961

Southern Convention Churches and Sunday Schools

Johnston Hall, where our offices are located, is a very quiet and lonesome place right now. August 28 we moved all our older boys from the building in preparation for the remodeling program.

The boys are living temporarily in the Old Main Building which is slated to come down this fall. This is the building that has been replaced by our new cottages. As our plans are now, this building will be demolished in November.

The remodeling work on Johnston Hall will get under way this week. When the work is completed it will house thirty-two children and two housemothers. Also our offices and our supply rooms will be housed here.

We are hoping to have all this work completed by November 4 when we will observe Open House on our campus. On this day not only our new cottages will be open for inspection, but all our buildings, the entire campus and our farm. Plan now to be among those who will visit our campus November 4!

Monday August 28, the Teen-Age Council of the Burlington Teen-Age Club carried our 16 youngest boys and girls into Burlington and purchased shoes for all of them. Pictures were made during the shoe fittings and it was a real joy to see the expressions of wonder and excitement on the faces of our children as they were fitted for their school shoes. All of our boys and girls have to have new shoes at one time or another during the fall months and it is a big help to us to be assisted in this generous way by the young people from Burlington.

There are about four major times when large purchases of shoes are required: opening of school, Christmas, Easter and summer. Many individuals and classes help with shoes at Christmas and Easter. One or two Women's Fellowships send gifts for the Easter shoes. We are very grateful to all of these groups for helping to provide so well for our boys and girls.

The structures which determine the size of United States warships are the Panama Canal for width and the Brooklyn Bridge for height.

Virginia Valley Conference	\$ 16.00
Eastern Virginia Conference	126.88
Eastern North Carolina Conference	113.00
Western North Carolina Conference	68.00
North Carolina and Virginia Conference	137.94
Total	\$ 461.82

SPECIAL OFFERINGS

Circle No. 5, Women's Fellowship, First Cong. Christian Church, Greensboro, N. C.	8.11
New Hope Christian Church, Roanoke, Ala.	5.00
Helping Hand Class, Apple's Chapel, Gibsonville, N. C. (Milk Fund)	12.84
In Memory of Mrs. A. P. Cole	5.00
In Memory of Gene Lewis	5.00
In Memory of Clarence Wade	5.00
In Memory of Mrs. Carrie Combs	10.00
In Memory of Mrs. A. P. Cole	5.00
Special Gifts	145.00
Total	\$ 200.95
Total for the Week	\$ 662.77

WHAT DID IT MEAN TO YOU?

Our church has just recently completed a week of Revival Services. The messages were well delivered and very inspirational. At the beginning of the week Rev. Grant Burns brought two messages, one dealt very aptly with the talents all Christians possess — namely, always being present at services, always praying, and giving of both time and money. On Wednesday evening our own minister, Rev. Joyner, asked the question "What kind of Christian are You?" which caused all of us to think very seriously about our duties to God and man. The last two messages of the week were ably delivered by Rev. Jim Jackson who challenged us for just one day, 24 hours, to deal with situations as we felt Jesus would if he were in our place.

Now our week of Revival Services have come and gone. The meaning of revival is to renew, to revive, to spiritual awaken. The services were wonderful, but they will mean nothing if we do not strive to put them into practice. Have you done this? **WHAT DID IT MEAN TO YOU?**

Mrs. C. M. Wicker

CONSIDER THE INDIVIDUAL

Often we lose sight of individuals and think only of groups and organizations. Dr. Harry Emerson Fosdick has reminded us in the following quotation that Christ would have us think first of all about the importance of the individual.

"... the only force which can break down prejudice, racial, national, or class, and introduce us into a decent and civilized brotherhood of man is the ability to get our eyes clearly on the individual and give him his chance to stand on the basis of his personal merit, regardless of any collective class to which he may belong. One says of a man that he is black, or brown, a Jew, a Roman Catholic, a Japanese, a German, an employer, an employee. I answer that first of all he is a person, of whom it is my business to think, and with whom it is my business to deal, as an individual, and strangely enough, through the door of individualism, which seems to some narrow, runs the only road which leads to a decent and civilized brotherhood of man."

(The above quoted from the Secret of Victorious Living.)

Rev. W. T. Joyner

Our Wealth Of Devotional Opportunity

By W. R. Cullom, Wake Forest, N. C.

It is my privilege to stand near the top of the line in the matter of age among North Carolina Baptists. As I look back across the years and note some of the changes that have taken place amongst us, it seems to me that no one of them is more significant, more meaningful, or more important than the increasing opportunities for cultivating and enriching the inner life of the soul.

Take, for example, the publication and use of the daily guides that are issued in the field. Probably most of these have made their appearance within the last 30 or 40 years. Take the **Upper Room** as an example. This is one of the most familiar, most interesting, and most helpful, probably, of all of them. Our Methodist people were celebrating the 25th anniversary of its birth last year. I believe that this **Upper Room** was one of the earliest of these publications. If we look around today, we see **Day by Day**, issued by the Presbyterians, the **Open Windows**, by Southern Baptists, **Forward**, by the Episcopalians, **The Secret Place** by American Baptist, and this by no means exhausts the list.

If we look into the field of what we may call **Retreats**, we see such places as Ridgecrest, Montreat, Junaluska, Dr. E. Stanley Jones' Ashrams — a dozen or so of them, the C.F.O. (Camp Farthest Out), etc.

Note the radical change in type and character of the evangelistic service today as compared with that of 50 years ago. At that time, such services were largely emotional; today they are mainly for instruction, appeal to the deeper and inner man. As far as I can observe the older type of evangelistic appeal is about left to the "Holy Rollers" and such people today. Nor do I mean to use that phrase in way of ridicule. What I am talking about here is too serious a matter to be subjected to any such thing as ridicule.

Within a short distance of my home there are three good women who meet one morning in each week for prayer and fellowship. I believe this habit will become more common and be very helpful in the general field that I have in mind in this article.

And what I have said is probably sufficient to suggest to my readers

some of the wealth of devotional opportunity that is about us. My final word shall be one of exhortation; and this is that we awake to see, to accept, and to use what God so graciously, so abundantly, so richly, and so attractively places about us! So shall we grow in grace, in the knowledge of God, and in happy fellowship with all those who carry in their lives the spirit and image of Him whose we are and whom we serve!

World Council Statement

Geneva—The Executive Committee of the World Council of Churches has called upon the government of Portugal "to refrain from deliberate action involving death and maiming of thousands of Africans" in Angola.

The statement is one of the strongest ever issued by the 12-member body which is the interim-policy making group which meets between annual sessions of the larger Central Committee. The Executive Committee was in session in Geneva, Switzerland, June 19-24.

The Committee declared that Portugal "will inevitably forfeit sympathy and respect of other nations" if it continues its present policy. It appealed to the government of Portugal "in the name of humanity and Christian principles so long professed in Portugal" to change its methods. The statement deplores "mounting evidence of the rapidly deteriorating situation."

The World Council's Executive Committee said that the attacks of the Portuguese in Angola were particularly directed against those with education "and the gift of leadership."

These attacks, the Committee declared, involve women and children and widespread destruction of property.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, is chairman of the Executive Committee. The Committee called on the World Council's 176 Protestant, Anglican, and Orthodox churches "of whose deep concern it has been made aware" to press upon their governments the urgency of the situation. The World Council's Division of Interchurch Aid and Service to Refugees was instructed to continue and

extend relief operations currently conducted for tens of thousands of Angola refugees now in the Congo.

FAITH AND DOUBT

"The point is that no person's faith is going to be vigorous and meaningful to him unless he has thought it through and fought it through. Nothing is too sacred to be doubted, to be questioned, to be criticised when necessary. Nothing is too sacred to be asked, "Is it really so?" "Why is this?" "What does it mean?" The trouble with many of us is that we either suppose that to have doubts is to make faith impossible, and so give up on faith; or that we accept a faith and suppose that is something static, unchanging, never to be questioned. The truth is that both faith and doubt belong in the religious life. The answer is not to eliminate all doubt, nor is it to eliminate all faith. The answer is to keep the two, faith and doubt, in a kind of creative tension, or balance, all the time."

—William R. Stevenson, Tryon

Mission Hospitals

(Continued from Page 8)

medical staff now has 260-in-patients and an almost uncountable number of out-patients who walk or ride in from miles around and sleep in the huts provided for them during their treatment.

The normal practice in Africa, where nurses are almost as scarce as doctors, is for a patient to bring one "helper" to hospital with him to cook his food and look after his general needs. With the single exception of the new Lovanium University Hospital near Leopoldville, no hospital feeds its patients. The helpers are generally wives or sisters who, although leaving older children in the care of relatives, have to bring unweaned babies along to hospital with them — not to mention cooking-pots, blankets and other miscellaneous possessions.

At Kimpesi it is estimated that over 600 people sleep every night in this 200-bed hospital. When I toured it at 9 p.m. one evening it required the utmost care to avoid treading on sleeping bundles lying head-to-toe along every corridor and between the beds in each ward.

The only thing necessary for the triumph of evil is that good men do nothing. — Edmund Burke

It Is Time To Think About Missions

The Church is created for mission and every Church member is a missionary, an apostle of that mission. The local church in effect is the mobilization station and training center for recruiting and equipping church members to fulfill their missionary calling.

An integral and indispensable part of this training program is the Family School of Missions. The Missions Council has long recommended such a School to local churches in the Congregational Christian fellowship. It particularly urges that each local church hold a Family School of Missions in September-October of 1961 as part of our Year of Decision program in preparation for Our Christian Enlistment in November. It is hoped that each year such a School will be a regular part of the local church's program of education for mission.

From Manual for Family School of Missions

HOW TO STIMULATE INTEREST IN THE CHURCH'S MISSION

1. Include missions in all corporate prayers. Pray for missionaries by name.
2. List as a staff member on your bulletin and letterhead any missionary the church may sponsor.
3. Carry brief items about mission work in your church bulletin, paper, or newsletter.
4. Make contributions to "the church's mission" a part of the regular church budget.
5. Remember that "missions" means "people." Report on individuals rather than statistics.
6. Encourage personal contacts with foreign students and furloughed missionaries.
7. Encourage reading books on missions and international affairs and watching foreign documentaries on TV.

We have been entrusted with a great heritage. Ours is a faith in a God gone into action to change men into the likeness of Christ and to transform society. This is a faith that serves no light or transient causes. It speaks to the condition of men today. It is a faith embodied in the Church whose mission reaches unto nations — and unto each individual man whoever and wherever he may be. This faith is the revelation, the way — of forgiveness, humility, compassion, justice and love.

God is at work in his world. In the large sense it is he, not we, who will save it. But it is through men that he works. So he sent his Son in the likeness of a servant. So he sends us.

*How Much Has Your Church Given?
Is It Adequate?*

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Church History Room
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MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

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FOR SUBSCRIBERS ONLY

In Next Week's Paper—

News from Around the World
Plans for World-Wide
Communion

"What Holy Communion
Means To Me"

"My Summer with The Sun"
by a College Girl

If You Do Not Subscribe to The
Sun You Will Miss More Than
You Should
So Will Your Neighbor.

The Teacher--A Builder

A builder builded a temple;
He wrought with care and skill;
Pillars and groins and arches
Were fashioned to meet his will;
And men said when they saw its beauty:
"It shall never know decay.
Great is thy skill, O Builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care;
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple —
Crumbled into the dust —
Pillar and groin and arches
Food for consuming rust;
But the temple the teacher builded
Shall endure while the ages roll —
For that beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown

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Here And There Among The Churches

Rev. Harry Baldwin, pastor of the Hopewell church, is serving as interim minister at Bethlehem (Disputanta).

Mrs. J. R. Kernodle, Burlington district chairman for the Women's Fellowship, installed officers for the Beverly Hills women Tuesday evening, September 5.

The weekday kindergarten at Eutaw Community Church, Fayetteville, has enrolled 30 pupils. It is under the direction of Mrs. Esther Dept and Mrs. Elizabeth Stout, members of the church.

Rev. G. H. Veazey, a former pastor, preached for our High Point church last Sunday, when Dr. Lester was in Cleveland, Ohio, attending a meeting of the new United Church Council for Church and Ministry.

Dr. Ruth Graham, minister of music at The Congregational Church of Christ, Tryon, North Carolina, recently attended the International Hymnological Conference in New York City.

Activities at The United Church of Christ, Southern Pines, where Rev. Carl Wallace is pastor, include: Church night dinner, September 20; Southern Convention team to meet with church leaders to tell "The Crisis in Missions," October 1; kindergarten opening October 2.

First meeting of the Women's Fellowship of United Church, Raleigh, was held September 12 with Mrs. Peggy Hoffman and Rev. Collins Kilburn reviewing books on the mission of the church in this country and in Latin America.

The Board of Christian Education of the Southern Convention will meet at Virginia Beach from 5 p.m. Friday September 29 to 5 p.m. Saturday, September 30.

Last week-end the Men's Fellowship of Eutaw Community Church, Fayetteville, had a retreat at Carolina Beach. Their latest project was repairing old and making new equipment for the church weekday kindergarten.

The topic of Rev. Collie Seymour's first sermon as pastor of Apple's Chapel (September 3) was "The Church's Task." Following the service September 10 the members enjoyed a picnic lunch.

Rev. Daniel A. Bowers is preaching a series of sermons at First, Portsmouth, on "The Church." Subjects include: The Church Organization, Failures of the Church, The Divine Imperative—The Ecumenical Church.

Sympathy is extended to Mrs. Glenn Garrett, wife of our minister at Mt. Zion, Mebane, whose father, Mr. F. S. Fields, died September 10 following surgery for a brain tumor. Dr. W. W. Sloan of Elon College preached at Mt. Zion that day in the absence of the minister.

In observance of Christian Education Week, Trinity Church, Concord, North Carolina, where Dr. Banks J. Peeler is pastor, will have a "Family Education Evening." Following a picnic-style meal, Mr. Sam Hinson of Charlotte, civic leader and Bible teacher, will describe his recent travels in Europe and the Holy Land.

Mrs. W. E. Wisseman and Mrs. F. C. Lester attended joint committee meetings of officers of The Women's Guild of the E. and R. Church and the National Women's Fellowship in Chicago September 9-12.

Rev. Billy Joe Willett has resigned as pastor of Union Grove and Seagrove in the Western North Carolina Conference in order to serve Beulah and New Hope churches in the Eastern North Carolina Conference.

September Sunday morning services of Beverly Hills, Burlington, are being broadcast over radio station WBAG. Rev. Kenneth Register's topics have included "The Labor of Love!" and "Too Busy to Live!"

Recognition Service for Rev. Collie Seymour as pastor of Apple's Chapel, near Gibsonville, will be held Sunday evening, October 1, with Superintendent Clyde L. Fields and other ministers participating.

All the members of the Women's Fellowship of First, Burlington, met in the fellowship hall Monday evening, September 11, for a supper meeting. Mrs. Robert M. Kimball presented plans for the year, following which each circle had a brief business session.

The High Point church has voted for a two-hour combined Sunday school and morning worship service with sermon, 9:30-11:30, each Sunday morning. Children's classes meet at the parsonage and other classes and the worship are held in Tomlinson School auditorium. Mr. and Mrs. W. B. Williams of Newport News were welcome visitors Labor Day Sunday.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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HUNTERDALE DEDICATION SERVICE

The Hunterdale Church has extended invitations to all former ministers, to the president of the Eastern Virginia Conference, and to the president of the Southern Convention to participate in the dedication of the Joe R. Cutchins Memorial Wing. Harvey Cutchins, the only surviving brother, will present the keys. The Southern Convention superintendent, Clyde Fields, will deliver the dedication sermon.

A cordial invitation is extended to the public to attend this service, October 8, at 3:30 p.m. Immediately following the Dedication Service, the Joe R. Cutchins wing will be opened for inspection and refreshments will be served, according to announcement from the pastor, Rev. Harold W. Tribble, Jr.

Dr. H. H. Cunningham, president of the Laymen's Fellowship of the Southern Convention, has recently sent each church material for the observance of Laymen's Sunday, October 15. Included is a leaflet on "The Laity and the United Church of Christ" and two copies of the "Handbook for Laymen's Sunday" produced by the National Council of Churches. "You Shall Be My Witnesses" is the suggested theme.

W.N.C. MEETING AT RAMSEUR

About 250 members of Congregational Christian churches in the Western North Carolina Conference gathered at Ramseur Christian Church Sunday evening, September 10, for the beginning of the Teaching-Reaching-Preaching Mission in that area. Presiding was Rev. Thomas Liverman, chairman of this region's TRPM, who led the opening song service. Featured speaker was Rev. Robert Happel of the Department of Evangelism of the United Church of Christ. His topic was "Truth and Consequences."

Others participating in the program included: Rev. Billy Joe Willett, who gave the opening prayer; Rev. W. W. Hall, who led the worship service; and Rev. Lynwood Hubbard who consecrated the offering.

Special music was provided by a choir composed of people from several churches in the Conference. Director was Mrs. John L. Davis of the Asheboro church.

Following this combined service, special services were held by guest "missioners" in seven churches of the Conference each evening last week.

Carl Wallace, Jr. is the new president of the Senior Pilgrim Fellowship at Southern Pines. Our fellowship was host to the city Youth Federation September 10.

LAYMEN HOLD SERVICE AT LEBANON

By Mrs. Carlton Scott

The laymen of Lebanon Church had charge of the service Sunday morning August 20, in the absence of their pastor, Rev. L. T. Wilkins, who was vacationing.

Ezra Stowe had the call to worship. Foster Pointer led the responsive reading, and the scripture was read by Stickney Taylor. Clyde Owen McSherry made all the announcements and received the offering. The men's choir sang a special prior to the message by Maynard Wills on "What God Has Given Us." Mr. Ellis Wills closed with benediction.

We are most grateful for this program by our laymen and all who took part. We are looking forward to another such program in the near future.

The annual all-church retreat for United, Raleigh, was held September 17 at Camp Sycamore, Umstead State Park, 2:30-7:15. Rev. Oscar McCloud of Davie Street Presbyterian Church and Rev. Arthur C. Thomas of Covenant Community Church, Durham, spoke on "The Ministry of the Layman." Discussion groups followed. After recreation and supper, the P. F. group led in closing vespers.

This week Eutaw Community Church, Fayetteville, where Rev. Alfred M. Campbell is pastor, is having a "Spiritual Life Mission." Theme for the week is "Jesus Christ Is Lord." Speakers: Monday, Rev. Carl Wallace, Southern Pines; Tuesday, Rev. Max Vestal, Shallow Well; Wednesday, Rev. James C. Jackson, Charlotte; Thursday, Rev. James E. Porter, Turner's Chapel and Zion; Friday, Rev. Earl T. Farrell, Wake Chapel. Time: 7:30 p.m.

The new United Church of Mission Village, San Diego, California, where Rev. Melvin Dollar is pastor had an average attendance during the summer of 288. 46 members were received, making the total membership 348. Total offerings for the summer amounted to \$5,177.50.

Trinity E. and R. Church, Concord, September 10 began a program of personal visitation in the Sunday school. This was planned and promoted by teachers and officers of each class and department.

Things To Come

- September 22-23 — Retreat on Stewardship and Missions at Moonelon
September 27 — Meeting of Board of Trustees, Insurance Fund, at Elon College, 2:00 - 5:00 P.M.
7:30—Historical Society Board of Trustees, Elon College
September 28 — Executive Board, Southern Convention, Elon College
September 29 — NCVA Laymen's Rally at McEwen Dining Hall, Elon College, 7:00 P.M.
September 29-30 — Board of Christian Education, Virginia Beach
October 6-13 — TRPM — Eastern Virginia
October 8 — Hunterdale Dedication Service — 3:30 P.M.
October 16 — Eastern Virginia Ministers
October 21 — Pilgrim Fellowship Work Day for Christ
October 24 — Virginia Valley Conference — Timber Ridge church
October 26 — Eastern Virginia Conference — The Christian Temple
October 31 — Eastern North Carolina Conference — Shallow Well church
(Will also have a night service)
November 1 — Western North Carolina Conference — Flint Hill (R)
(Evening service at Sophia church)
November 2 — North Carolina and Virginia Conference — Belew's Creek
Speaker for all five Conferences: Dr. Nathanael M. Guphill
November 3 — World Community Day
November 5 — Women's Fellowship Sunday
November 19 — Forefathers' Sunday — Thanksgiving Sunday

Our Sunday Schools

In our church calendar September 24 to October 1 is known as Christian Education Week. Just what is being done about it is not highly publicized hereabouts. However, this is a good time to think a bit concerning our Sunday schools.

Records for 1960 as found in the ANNUAL indicates that 187 schools reported last year. No enrollment is given for the other 21 church schools. Schools reported enrollment ranging from 19 to 762, with a total membership of 28,856, which means that our schools have an average membership of 153 persons. Other statistics indicate that there were 8,041 more church members than people enrolled in Sunday schools.

The large majority of our schools are very small. Seventy have fewer than 100 members, and only 45 have more than 200.

Interpretation of these figures will differ among friends. However, certain things seem to be clear.

Closely graded schools are very difficult if not impossible in most instances. Group grading is about the best that can be done, but this is exceedingly important in order to do real educational work. Selection of literature will be difficult, but such materials have been made by our denomination so that even the smallest church can have excellent schools.

Leaders in small churches need not be discouraged. Best learning is done in small groups. That is why big schools are divided into little classes. Furthermore, there are said to be some 70 million Americans not in any church, and some of them doubtless live near our churches, and could be secured for membership in our Sunday schools. Officers and teachers in small schools can be just as well prepared as those in larger schools.

The larger schools should rejoice in their wonderful opportunities. They can do work equivalent to that in the best grade and high schools which are supported by the state. They can have trained directors of religious education who will in turn train all teachers and workers.

What will Christian Education Week this year mean in our churches? Have we reached the summit in membership and effectiveness, or are we striving for something "far better"?

Rally Day

Next Sunday has been designated as Promotion and Rally Day. Promotions will be a delight to those who are recognized in this way, especially the children who like to feel that they are growing.

What of the Rally Day? It can be stupid and dull — a great disappointment. What we hope is that it will be just the opposite. If plans were made weeks ago for every member and prospect to be contacted by mail, by telephone, and by personal contact — if an urgent invitation is given to all and sundry — then it can be expected that a big crowd of people will be at Sunday school on Rally Day.

What happens then? Good planning means that visitors and prospective members will be met at the

door (if not accompanied to church) by friends who are glad they have come. Newcomers will be introduced to other people, and will be directed to proper classes and introduced to teachers. Leaders of worship will be sure that people are led in worship. Not all the time will be given to welcome speeches and singing for the purpose of singing only. The entire program, including the teaching, will be of such high order that interest will be created in what is being undertaken in the way of Christian education — not just in which "side" wins a contest in getting people to come one time. After all the real reason for Rally Day is to enlist more people in the study that has to do with religion and life. Rally Day in Sunday school is not the same as a political rally that is completed when the day is over. This is the beginning of new friendships that may ripen through the years, of enlistment in study that can change the life of individuals and groups, of growth that can mean happiness to families, churches, and communities. It should be a big day in the life of the people who attend and the church of which the school is part.

Incidentally, Sunday school Rally Day is not complete until and unless the whole group attends church. Did you ever wonder what happens in the mind and spirit of the minister who sees droves of people heading for home when he is just ready to enter the pulpit to lead a congregation in worship of God, and to deliver a prepared message that he thought would help people to live more happily? What happens to people who are encouraged to believe that going to Sunday school is all that is necessary? That church is a sort of elective to be chosen primarily by elderly saints who want a little additional credit when they come to the end of their earthly journey? Such teaching by words and example is excellent assistance to Communists who believe there is no God, that worship of God is a superstition to be eradicated. Rally Day in Sunday school should be, and rightly is, an effort of the Church to reach the entire community with the message of Christ, and the best trained person to deliver that message is likely to be the minister. Hear him.

Sympathy To Dr. Morgan

A news item in dealy papers told of the recent passing of the beloved wife of Dr. S. L. Morgan, Sr., of Wake Forest, North Carolina, who is one of our valued contributors. Readers know something of how Dr. Morgan felt about his treasured companion who brought joy to his life for such a long time. Now that he is ninety, she has proceeded him through the door to the eternal home. The loneliness he has felt through the years of her mental darkness may be intensified, but his devout faith which he has so generously shared with us will lend a glow to his waiting as he anticipates the welcome home not many years hence. Shall we offer sympathy? If that is what is best, that is what we give. Doubtless many of our Christian Sun family do now stand with him in the shadow that will prove to be the dawning of a new and brighter day, and in our hearts there is a prayer for comfort and peace.

About * * *

NEGOTIATIONS AND AGREEMENTS (First of two articles)

What may be known in political history as the most amazing story of negotiations and agreements between two countries is State Department Publication 528 containing correspondence between President Franklin D. Roosevelt and a Russian official in 1933 concerning recognition of the USSR.

Webster defines negotiate as "to confer regarding a basis of agreement", and an agreement as "an exchange of promises; mutual understanding, arrangement or stipulation".

In an exchange of correspondence between President Roosevelt and Maxim Litvinoff, representing the USSR as Commisar, the USSR representative accepted all the terms and conditions stipulated by the United States under which it would recognize the USSR. Recognition of the Russian Empire was withdrawn in 1917 following the revolution of the Bolsheviks led by Nicolai Lenin.

Among the many agreements entered into by Mr. Litvinoff on behalf of his government but never kept were:

(1) "To respect scrupulously the indisputable right of the United States to order its own life...to refrain from interfering in any manner in the internal affairs of the United States, its territories and possessions". (2) "To refrain from...any act or overt act liable in any way to injure any part of the United States." (3) "Not to permit the formation or residence on United States territory of any organization or groups...or permit any recruiting of such organizations or groups." (4) "Not to permit the formation or residence on its territory of any organization or group — and to prevent the activity on its territory of any organization or group... which has an aim or the preparation for the overthrow of, or the bringing about by force of a change in, the political or social order of the United States, its territories and possessions".

Soon after the United States accepted these agreements, American communists attended a meeting in Moscow to discuss ways of undermining the United States Government. When the United States charged Russia with gross violation of its

promises, Litvinoff blandly replied that he had no jurisdiction over what had happened.

The story of Russia's failure to keep promises from that time is too well known for recital in this space. However, this further fact is worth recording: The Soviet Government agreed that the USSR would not engage in or promote any propaganda in the United States to promote communism.

But there has been a ceaseless flow of communist propaganda into the United States since 1933. During 1960 a check of communist propaganda admitted through the port of San Francisco showed 17 tons of postage-free material. During the same period seven tons of Red literature came through the port of New York. During the same period Cuba sent 162,000 packages of magazines and 11,700 packages of newspapers. From all countries, a total of 14,200,000 packages of communist literature came into the United States.

Let Karl Marx (1818-1883), German-Jewish socialist but no admirer of the Russians, conclude this story: "Russian diplomacy, more dangerous than Russian generalship, seeks to fulfill the Russian ambition for 'universal empire' by threats, cheating and duplicity".

C. B. Riddle

The Teacher's Task

To guide with patient, loving skill
The vagrant thought, the wayward will;
To build respect for every creed
That issues in a noble deed;
To help the light of truth appear,
And banish every groundless fear;
To so direct the eager mind
That worthy knowledge it may find;
To strengthen courage for the right
When justice burns with feeble light;
To stir the prison'd soul to see
The splendid vision of the free;
To teach each growing soul to share
The burden of his neighbor's care;
To show beneath each brother's skin
The beauty of what lies within;
To kindle joyous, thankful praise
To him who blesses all our days—
This I believe my task to be.
Lord, for this task illumine me.

—William Nelson

"I Want To Be Promoted"

Last June I was promoted from the sixth to the seventh grade at school. That means that this September I went to a new school — I'm in junior high. It's exciting to have a new teacher and to be studying more "grown-up" books. I sure would hate to have to stay back in the sixth grade. Who wants to be in a class with little kids?

But I'll tell you something funny. At Sunday school it doesn't make any difference that I'm a year older and a year smarter. I'll just stay in the same old class I've always been in, unless I decide to move to another class some Sunday. Two boys in my grade at school have already started going to the class with most of the high school students in it. I might just do that too — my class is awfully boring since so many first and second and third graders are in it. And one girl is only four years old.

Do you know what I think would be smart? For somebody to say "All little children go in one class, all children in the lower grades in one class, all junior high students in another, and all high school students in another." We don't have a big Sunday school, but none of the classes would be too small this way. Each class could have lessons just "hard enough" for that age. We wouldn't have the same kid stuff year after year. And then every fall those of us who get promoted in school could be promoted in Sunday school too. I wonder why my Sunday school doesn't do that. Does yours?

The Minister Is Loyal To God

Dr. Richard K. Morton, Chaplain of Jacksonville University
2827 Holly Point Drive, Jacksonville 11, Florida

A barrage of attacks is constantly being leveled at the clergy — especially the Protestant minister who seeks to be both diligent and discerning. If he sincerely believes that something in individual lives, in institutions, or in some relationships is not what it should be or is not in accord with Christian principles, he speaks out. Often this is unpopular — and often it challenges someone's views, economic, political, or social status.

Parishioners within his own flock all too often blame him for not calling enough or in the right places. They criticize him for what he preaches on — and what he does not preach on. They object to community work — and to his not doing enough of it. So it goes. Some of this criticism is well-reasoned, justified, and even necessary. Many of us, alas, are weak, not too outstanding in intelligence, and our training sometimes has open spots. We are not perfect; few of us stand out as unquestioned leaders in a community made up of many professions, trades, and activities. Ministers are people, with many of the frailties and exasperating qualities that other people sometimes also display.

I step forward at this moment, from the lowest and humblest ranks of these people, as one who is able to look at the profession and individuals in it with added perspective because I have been an editor, newspaperman, radio broadcaster, and educator. I have held jobs with secular organizations. I have done the work of a layman as well as that of a clergyman.

I do so to defend, in a sense, all ministers of Christ, but especially the Protestant, for it seems that added criticisms come to him.

Only in a small sense am I noting or answering any special attacks.

Without adopting a procedure of legal or logical process or marshalling evidence, I should like to make a few affirmations.

1. If this country has no worse enemy than the average Protestant minister, I do not believe we are in bad shape! Will people stop a moment and review, even superficially, the day-by-day, night-by-night, devoted,

poorly paid consecrated service of the minister of every denomination? Does anyone at all seriously doubt the tremendous help he renders, the tremendous good he does? And does anyone at all seriously believe that, in the midst of all this, he is, down-deep, a devotee of a hostile philosophy, ideology, government, and way of life? Does anyone in our midst know of a single bona fide clergyman who actually advocates the overthrow of our government and the supremacy of the Soviet system of economy, government, or society? Is it possible that people can go rummaging around to find some statements that individual ministers may have said at one time or another or something done, that is not quite true or very wise — and then ignore the general motivation and aim of their life and work?

Do these who readily criticize, especially those who call clergymen and educators Communists the minute they dislike or disagree with them or don't understand them, really know them as individuals? Have they really examined their total work, in its full context?

2. From 35 years of experience, in five states, I say that the overwhelming influence and activity of Protestant clergy of all denominations has been to serve God, to preach the life, death and resurrection of Christ and through all this to transform life and to work toward making earthly society more like the kingdom of God. It is a work of love, study, human understanding, and hard work — not subversion, hate, and strife.

3. These clergy are mostly not the dupes some call them — but many of those who are doing the smearing and name-calling are obviously dupes of the Communists or at least of someone else. They are only partially informed; they have taken something out of context. The minister sees evils in individual and group life and in society in general. He works against these influences. This often brings him into conflict with vested interests — with some business men, with some operators of unwholesome activities, and so on. Naturally, they use all means to oppose him.

4. If anyone takes the trouble to study basic Christian belief and the historic development of the views and systems of Marx, Engels, and such, he can find individual points at which the systems grow close together. The ethics, social system, philosophy and general critique of society, as presented by Christianity, can be likened at some points to some theories shared by Communists and by many other systems. Does it mean that, if in some individual points and on basic questions of human welfare, Christianity draws close to some views held by Communists, therefore Christians in general or ministers in particular are Communists? Logic hardly calls for this conclusion.

5. In all this sensitiveness about our differences in belief and this rather frightening witch-hunting that is going on, it is certainly regrettable that the one profession giving most of its time to loving and serving people has to come under the allegation of being disloyal and subversive. The training and community service of ministers is a loud and daily denial of this disloyalty.

6. Much hard work in the field of social and economic research and inquiry into the structure and functioning of our group life is scholarly, vital, serious, and constructive. It seeks to root out evils and weaknesses, and it is the sort of activity which often arouses people and makes them think that someone is trying to break down our way of life, our beliefs, or some established structures from which we are profiting in status, money, or in some other way. Without this energetic inquiry and analysis we might easily develop a regimented and even Fascist society.

Clergy are trained to think and to suggest better ways of living and organizing society. These suggestions often disturb or even threaten what some other people are wanting or pursuing. But this does not necessarily mean that what the clergy is doing is subversive or a danger to the foundations of our government.

7. I submit to anyone who wants to look into the matter that no group of individuals in this country, and no profession, is doing more to work against Communism, than the clergy — Catholic, Protestant, and Jewish. Even were there in fact 7000 who were suspect, this number out of 300,000 or 400,000 would be rather small, wouldn't it? But the fact is that probably a few thousand at most have at some time or other expressed

The Work Of A Pastor Is Important

He has the most important charge in the world — the soul. For what will it profit a man if he gains the whole world and loses his own soul? Yet his function is often considered negligible.

Though he is a messenger of peace, a steward of grace, an ambassador of Christ the Friend, he is caricatured as a long-faced, dour-looking joy killer.

We have guards at our banks, policemen on our streets, locks on our doors, and pastors to watch over our souls. We should have, for Robert South, an English divine, has wisely expressed it, "If there were not a minister in every parish, you would quickly find cause to increase the number of constables."

The pastor has a varied occupation. He is, in similes of Scripture, a harvester, a fisherman, a shepherd, a householder, a sower, and a healer.

His calling is one of service — to teach the children, to strengthen the brethren, to comfort the people, to rebuke the gainsayers, to lift up the fallen, to proclaim salvation to sinners. A commander of the Salvation Army put it all in one word in this greeting to all his captains: OTHERS.

"I have set thee for a tower and a fortress among My people." Thus saith the Lord of a pastor. "I have made thee a watchman" . . . to "seek that which was lost and bring again that which was driven away and bind up that which was broken, and strengthen that which was sick." Ezekiel 3:17; 34:16.

John Dryden said it in a quatrain: "The proud he tamed, the penitent he cheered;
Nor to rebuke the right offender feared;
His preaching much, but more his practice wrought,
A living sermon of the truths he taught."

one or more ideas to which some affinity with an idea also shared by some Communists may be noted. Would that necessarily make these men Communists?

You who want to defend our nation against Communist people, theories, institutions, and actions, don't be too disturbed about the clergy. Look elsewhere for the real dangers. No one is doing more on your behalf than your clergyman.

Conscience is something pictured as a miniature self perched on your shoulder and telling you off. But often the still small voice becomes dull, drowsy, and indistinct. It needs a shot in the arm of flesh. That's where the pastor comes in — the vocal, visible, conscience of the people.

That's why he is often left out of parties, personal affairs, and tokens of appreciation. Self-examination is not popular.

"Preach about the other man,
preacher,
The man we all can see—
The man who drinks and beats his wife,
The man who swears and raises strife.
Preach about the other man, preacher,
Don't preach about me."

The Christian king Louis XIV felt differently about it. He said to Massillon, "I have heard many great orators and have been highly pleased with them: but whenever I hear you, I go away displeased with myself." That is high tribute.

It recalls Webster's reply to the query why he went to a little church in the country instead of one of the big churches in Washington. "In Washington they preach to Daniel Webster, the great statesman; but in the country they preach to Daniel Webster, the sinner, and it has been doing him some good."

One of the most appealing titles of the pastor is the German word SEELSORGER, one who cares for your soul. The heart of a pastor is always on the rack. The cares of the people are his cares, and so he is always burdened with care. Even as in the picture of a village at night, when all the houses are dark, there is a light burning in the telephone office; so pastors are always on call.

They are the spiritual constables of a community, who "watch for your souls, as they that must give account." (Hebrews 13:17.)

He lights the candles of eternity.
The prayer of St. Francis expresses

the pastor's dedication. Where that is fulfilled, tribute is due:

Lord make me an instrument of your peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.

Henry Rische
"This Day", April 1956

Decalogue For Preachers

1. Thou shalt remember that thou art not addressing a seminary class or professors of theology; hence, no involved theological dissertations, please.

2. Thou shalt strive to "feed" rather than impress, strengthening thy brethren with that with which thou thyself hast been strengthened.

3. Thou shalt preach sermons with handles that others may grasp, making use of common illustrative materials.

4. Thou shalt preach with an earnest spirit and with expectations of a good response.

5. Thou shalt preach good news with joy and with the excited thrill of sharing.

6. Thou shalt preach the Living Word in living words.

7. Thou shalt mount thy pulpit with the assurance that the Holy Spirit is with you.

8. Thou shalt dedicate the sermon before thou openest thy mouth to satisfy the desire of every living thing.

9. Thou shalt speak with humble appreciation of the debt thou dost owe to others and to God for His grace at work in the hearts of thy hearers.

10. Thou shalt dip the arrows of thy tongue in love and shalt aim them without fear of man and without regard for his praise of thee as a marksman.

—Robert Happel

A Hint To Preachers

A beginning of days to many preachers would be to take possession of some new province of literature, as Robert Hall did when, at sixty, he studied Italian to read Dante; as Arnold did when, two years before his death, he began Sanscrit, pleading that he "was not so old as Cato when he learned Greek." How many weary and starved congregations listen hopelessly to a dejected preacher who will never give them a word, a phrase, or a thought they have not heard hundreds of times.

Beecher

Christian Education

By Rev. Scott Libbey, Director
Christian Education, Iowa Conference

Not to Inform—But to Transform

The Christian Faith has a powerful message of God's love — a call for man's life in response to this love, with the strength to answer that call and know "fullness of life" through the power of love. The essential task of the church is ever this: To communicate to persons the story of God's love in such an intense and significant manner that a life is "grasped by a structure of moral greatness" — "offered a niche" — and discovers some "shaping to character and destiny."

To have so defined the "essential task" of the church is not the same as accomplishing it. The Christian Church is ever charged with the high calling of communicating this faith into person's lives.

Christian Education, when properly understood, sets itself to share in pointing toward this mission. The first hurdle in the church's work of Christian Education is to understand its goal and to recognize that the transmission of knowledge alone is not sufficient to bring persons to a sense of being grasped by this structure of moral greatness. The "facts" of the Christian Faith are tools to be used in shaping this character and destiny.

Among the most essential insights which one must "learn" in order to be grasped are the following: (a.) Persons are holy and must be related to accordingly. (b.) Belonging to a concerned and sustaining fellowship is essential. (c.) The values of Christian living must speak relevantly to everyday life.

Let us look at these:

The Holiness of Persons

A characteristic of our age is growing impersonalness... To a politician you may be a voter... To a shop keeper you may be a customer... To an employer you may be a piece of his machinery. In all of these you really don't count for very much. One vote more or less, one sale more or less, one piece of machinery... easily replaced.

But, in truth, you are a person, who thinks, feels, suffers, and knows the possibility for creative joy. Fulness

of life depends upon the whole person discovering himself to be of worth, understood, and accepted by a world that has a place for him.

Let me illustrate: In Father Huddleston's book, **Not For Your Comfort**, he tells the story of an African man, an elder in his church, who ventured out one day forgetting his native pass which allowed him to move freely from place to place. He was picked up by the police, and during the period of his detention, so severely beaten that he died within two or three hours of his release.

Huddleston points out that to most of the white citizens of South Africa this native African was just another

TEACHERS ARE BRIDGES

Across the wide, blue river, like a hand
The bridge extends itself in love to
lead

The traveler on into another land.

Is not the teacher like a linking bridge
Leading pupils on from shore to shore
Adventuring atop the mountain ridge?

Teachers are bridges glowing with
the Light
Of Christ that shines amid the darkest
fear

To dawn a lustrous day out of one's
night.

Teachers are bridges, paths where
pupils trod
In being guided over life's great span
Into the heavenly Realm, the Way
of God.

—Harold A. Schulz

man who had forgotten his pass and whose lack of responsibility to the law threatened the entire system of white control.

If this view of him was correct, then, perhaps the manner in which he was treated makes sense.

But, suppose you see him in another light... you know him to be a member of the Church of Christ, a father of children who have been baptized, a man whose very spirit

bespeaks a sensitivity to the presence of Christ. Most important you know him to be a child of God for whom God has the deepest concern which he reveals through the life and death of His own son, Jesus Christ. This image of him, this sense of the "holiness of person" which envelops the native African makes a difference in the way you relate to him.

Now the challenge to the Church and to Christian Education, is to communicate this "holiness of persons" in such a way that each of us, can discover its penetrating truth, know it for ourselves as others relate to us in this way, and discover the power by which we can know others to be children of God.

Belonging to Concerned Christian Fellowship

There are many times in the life of each of us when we need to turn to others for counsel and for comfort in order to retain our own sanity. To have someone care for us in this fellowship is to invite us to belong; and, when rooted in this caring, concerned fellowship, belonging is a foundation for all that we shall become. The burdens of life are not removed, but are much more easily borne when one stands within a fellowship that cares — and in addition to the personal caring, points beyond itself to God as the source of all caring.

It was the end of church services on a cold winter morning, and there was a flurry of getting bundled into warm clothes for the journey home. In the hustle and bustle of getting ready to leave, a six-year-old girl stumbled and fell halfway down a flight of stairs. She was not injured for the heavy winter clothing protected her — but this was a tremendously frightening experience and she cried out in terror.

A junior high boy, whom she hardly knew, picked her up from the floor and comforted her — adults gathered round to help her and to see if she were injured. In a matter of a few minutes she was quieted and gaily on her way—a frightening experience had been transformed into one of light and love and learning.

One could not help sensing how much each participant learned about "belonging." For the little girl, for the junior high boy, and for the adults there had been an experience of what it means to belong to a fellowship that cares.

Prayers For Little Children

Morning

Now I wake and see the light,
Thy love was with me through the night;
To thee I speak again and pray
That thou wilt lead me all the day. Amen.

Mealtime

Father, we thank thee for this food,
For all thy love so great and good;
Feed all thy hungry ones today;
Bless all the world with us, we pray. Amen.

Thanks for Families

Great Father of all the world:
I thank thee for putting people in families
So that they can love and care for one another.
I thank thee for my home and for my family —
My mother and father, my brothers and sisters.
Please help us all to be loving
And thoughtful of one another,
So that our home may be full of joy. Amen.

For Forgiveness

Forgive me, God for things I do
That are not kind and good.
Forgive me, God, and help me try
To do the things I should. Amen.

(From The Book of Prayers Compiled for Protestant Worship)

This is what the Christian community is called to be. So many times in our churches we do not search out the deep meaning of the words "we are a covenanted fellowship." We allow ourselves to become bogged down with organizational concerns. — "Are the Sunday School children quiet as the church worship is beginning?" — "Why haven't the trustees had the plumber fix that dripping faucet in the kitchen?" — "Why do we have so much trouble getting our pledges in to underwrite the budget?" Appropriate quietness, and faucets that work are helpful in a church's life. However, it would be well for us to re-discover the primary purpose of the church.

It is not enough to tell a person that belonging to the church and to God is important to him, but rather, more fully, he must be invited into a fellowship that is so important that he discovers its lifelong significance. This kind of belonging to a concerned Christian fellowship will sustain him and will enable him to become a part of that sustaining fellowship as it ministers to others.

The resources of the Christian faith which we study in Christian education help us to discover this belonging — but to genuinely know that one lives within a concerned fellow-

ship depends primarily upon experiencing this kind of concern reaching out and enveloping the person, as an expression of living care.

Relating the Christian Faith To Everyday Life

If we would help persons discover for themselves the value in life which we believe God has created then we must assist them in finding a key for unlocking the meanings of life's experiences.

It is our conviction, standing within the Christian faith, that the secret of the key is caught up and contained within the central doctrines of God's revelation through Christ. Regardless of how true this may be, the phrase, "God's revelation in Christ," contains no magical formula for helping a person who does not know the vocabulary of faith. Most of the great words of the language of faith have disappeared from common usage. In this twentieth century they sound

All of this is part of what Christian Education is about — it is to hope that as one experiences and learns the holiness of persons, as one experiences and learns belonging is a concerned fellowship, and as one experiences and learns the relationship between where we live and the Christian Faith — then, and only then, will we know ourselves to be grasped by a structure of morality and greatness where we are offered a niche, and where we have our own character shaped and freed for creative living.

unusually "churchy" and are reserved as accompanying garments for our "Sunday go-to-meeting clothes."

Where we live and work is a world that has vocabularies of reality — fraught with feelings and emotions, rooted in the actual living experiences of person-with-person, and persons within the context of a world whose values are not Christian.

Many times in our churches we almost force persons to the threshold of hypocrisy by encouraging them to profess ideas and concepts which they do not embrace, and/or which they do not understand. The words of the Christian faith are easily stated — but seldom do we grasp their meanings and seldom are we grasped by them for a lifelong quest.

The challenge to the church in its educational mission is a clear one. It must move in two directions: (1) It must focus on the central experiences of a person's life and identify those experiences with meanings that are of God's creation. The language of faith must be made relevant to life in such ways that one can see all of life as part of God's pattern of creation. (2) It is necessary for the Christian heritage to become usable on an everyday level. At present we stand on the outside, looking in — we need to get inside of the Bible, the life of Christ, church history and all parts of this heritage so thoroughly that we can use it freely and easily as the common coin of our own lives. It is not enough, however, to invest words with meanings that can be understood — but rather we must discover those words and meanings to be those which define who and why we are, and what our life is all about.

Until we can identify ourselves as being redeemed — can know the force of judgment and are enabled to be forgiving — the ability to use the words is pointless.

The ever-present, staggering responsibility in Christian Education is to draw into dialogue the experiences of real life with the heritage of the Christian Faith in such a manner that the meeting ground of man and God becomes for a person the transforming power which frees him.



Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



What Shall I Do With My Life -- A Job Or A Vocation?

This is the biggest question you will ever have to answer!

And there is no escaping an answer. Whatever you do will be your answer.

You can make a thoughtful, well planned, conscious choice.

Or, you can drift, and let shifting circumstances of the moment decide for you.

Our Christian Faith gives us a starting point, by making us know that our lives are not just our own.

Each of us has been born and has grown out of the love, dreams, efforts, hopes and sacrifices of others.

We draw upon the character, labor, purpose of others every day of our lives.

The lives of others, in turn, will be affected by our lives.

Living requires doing something with the powers and potentialities of our lives.

For most of us living requires doing something that "earns us a living" in the human economy.

"Job" and "Vocation" may seem to be the same thing—but

To "earn a living" only, is to have a job.

To make one's daily work a means of fulfilling God's purpose is to have a vocation.

To choose a Christian vocation that is a part of the organized work of the church is to have a church vocation.

To do any job well requires a knowledge of the skills required, and the ability and desire to achieve those skills.

To fulfill a Christian vocational "calling" — in the organized church or elsewhere — requires a concern for knowing as much as you can of God's will for the world and your own life, as well as a knowledge of the skills required and your ability to achieve them.

—Evangelical and Reformed

* * * * *

The Christian Sun Extends Best Wishes To Our Young People Who
Are Entering College. May They Choose Their Vocations
Wisely And Prepare For Them Carefully.

Northview Women's Fellowship

By Mrs. H. S. Clark

The Women's Fellowship of the North View Community Church held its August meeting at the home of Mr. and Mrs. Sam Johnson. It was a family night picnic, supper meeting and all of the members of the church were invited to come and bring their families.

At 6:30 a bountiful picnic supper was served on the spacious back porch of the home. After supper the children enjoyed games on the lawn while the ladies held their meeting in the living room. Special guests were Mrs. Cox of the Sanford District of Women's Fellowships of which she is the District Supt. and Mrs. Hight, both from the Eutaw church in Fayetteville, N. C.

The meeting was called to order by the president, Mrs. L. C. Wicker. Mrs. Sam Johnson gave a beautiful devotional reading from the book of Psalms. The secretary gave a report of the year's work. Mrs. Cox installed the new officers for the coming year. They are:

President, Mrs. Aline Rogers; Vice President, Mrs. Annie R. Millikin; Secretary-Treasurer, Mrs. Betty High.

Mrs. L. C. Wicker, the outgoing president, gave a talk to the women, which was as follows:

"Tonight we place in our records another milestone for our Northview Women's Fellowship. I feel that the past year has been a most rewarding one for our Society. Our Women's Fellowship has been a warm feeling of love and friendliness toward each other and a fellowship with God. We have had good attendance at each meeting. Our meetings have been very inspiring. We feel that God was present and he was working with us. Christ promised us that when two or three are gathered together in his name he would be in their midst. Each member has been co-operative in taking part in our programs.

"A society is like a wheel. We have a new wheel of officers for this coming year. But if we let the spokes weaken the axle will not be strong. It is our duty to cooperate with this slate of officers, so the wheel will stand up.

"Our society is a branch from the church. It is built on Christ the Solid Rock. I feel sure that this coming year will be the most rewarding one yet.

"This past year we have been to many places in person and in imagination. We have taken part in all we were asked to. Being your president has been very inspiring for me. I have learned to live closer to Christ. I would like to thank Mrs. Joyner and Mrs. Millikin, for being responsible for our book reviews. Our

secretary-treasurer, Mrs. Rogers, is to be given credit for a fine job of keeping our records. Mrs. H. S. Clark has been so faithful in giving us our Bible Study, Luke's Portrait of Christ. I want to thank each one for the fine cooperation that you have given me for without your help and God's help, we could not have done so much. The wheel would have wobbled to the ground. Let's go into the new year with a prayerful spirit of willingness.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

THE MISSION OF FELLOWSHIP TO THE CHURCHES OF EUROPE GELLHAUSEN

East of Frankfort and Main in western Germany.

September

- 24—Rev. and Mrs. William Graffam were appointed in 1958 as Congregational Christian Service Committee representatives to Germany. Mr. Graffam serves as editor of a church magazine for youth.

MAINZ-KASTEL

Suburb of the city of Mainz at the juncture of the Rhine and Main rivers. Large industrial center.

- 25—Rev. and Mrs. Robert Starbuck are fraternal workers with the Gossner Mission in Mainz-Kastel, which is engaged in an experiment in industrial evangelism, the "Seminar on Church and Industrial Society," in which ministers both study and hold jobs in industry.

NAPLES

Seaport and industrial town in southern Italy. Institutions: Casa Mia Settlement House.

- 26—Rev. Jessie M. Deale assists Dr. Teofilo Santi and his Italian staff with kindergarten and grade school classes and with craft and trade classes for older children. She joins the rest of the staff in counseling and home visitation and is attempting to set up a program of religious education.
- 27—Miss Hulda Stettler assists in work with refugees, teaching, and club programs at Casa Mia. She also directs the distribution of food and clothing.

SARDINIA

Italian island 164 miles long and 61 miles wide, located in the Mediterranean Sea west of Southern Italy.

- 28—Mr. and Mrs. Clifton Clemens volunteered for a special short term as Service Committee representatives working with the Homeless European Land Program. Mr. Clemens took leave of absence from construction business to set up industries which will make a refugee community self-supporting. The community, set up by HELP, is proving to U. N. and governments that refugees barred for health or other reasons from emigration can be resettled.
- 28—Mr. and Mrs. Paul C. Moore aid in rehabilitation of hardcore refugees in the community set up by HELP. The organization, founded by actor Don Murray and Beldon Paulson, is backed by United Church of Christ and Church of the Brethren service agencies, the Italian government and the U. N. Mr. Moore, an orange and olive grower in California, serves as an agricultural consultant.

UNASSIGNED

- 30—Miss Ruby Merkle and Mr. and Mrs. Douglas Schneider will be assigned to service on completion of their training. Rev. and Mrs. Verne Fletcher will work in some capacity in India,

Elon College Begins New Year

The 1961-62 term at Elon College opened Friday, September 8, when members of the faculty gathered for the first faculty meeting of the year. A "cookout" for the group was held near McEwen Dining Hall the previous evening.

Dr. J. Earl Danieley, Elon's president, addressed the faculty at the first meeting. Others appearing on the program were Prof. Fletcher Moore, dean of the college; Prof. Jennings Berry, registrar; and Prof. Alfred Hassell, director of student personnel and guidance services.

Approximately 250 freshmen dormitory students also reported to the campus September 8 for a weekend of pre-registration training and counseling. Freshmen commuting students reported on September 11 to begin a week's program of orientation for all freshmen.

On Monday and Tuesday all freshmen were given a series of place-

ment tests to determine their assignments to classes. Freshmen registered for their courses on Thursday, preceding the regular opening of classes September 15.

Included in the freshman orientation program were a series of tests; an address of welcome by Dr. J. E. Danieley; an address on the history of the college by Dr. H. H. Cunningham; and an address on The Christian College Campus by Rev. John S. Graves, College Chaplain. Also included in the week's program were group discussions, sessions with appropriate advisers and deans, a pep rally and varied social activities. The first football game of the season was played Saturday evening, September 16, when the Elon Christian team met the Guilford College team.

Members of the freshmen class attended morning services at Elon College Community Church Sunday, September 10, as a group.

Who Is Educated?

A professor in Chicago is reported to have given the following test to his pupils. He told them they were not really educated unless they could say Yes to all these questions:

Has your education given you sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and to keep them?

Do you know what it is to be a friend yourself?

Can you look, an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you down the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as playing the piano or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mudpuddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars?

Can your soul claim relationship with the Creator?

—Leaves of Gold

Laymen To Meet At Elon

The annual meeting of the North Carolina and Virginia Conference Laymen's Fellowship will be held in McEwen Memorial Dining Hall, Elon College, September 29. Dinner will be served at 7:00 p.m. The business session will begin at 8:00 p.m. Cost of the meal is \$1.50 per person. Reservations are to be sent to Dillard Powell, Route 2, Ruffin, N. C. by September 26. Our speaker for the evening will be Dr. Harvey A. Fesperman, President Southern Synod, Evangelical and Reformed Church. New officers will also be elected at this time. Please make an effort to be with us.

Dillard Powell, Sec.-Treas.

President Danieley Addresses Freshmen

Welcoming more than 350 members of Elon College's new freshman class to the Elon campus at the opening chapel program of freshman orientation week, Dr. J. E. Danieley, president of the college, urged the youthful members of Elon's newest class to take full advantage of the opportunities which college offers them.

After citing the college's own institutional aims to be a Christian college and to maintain high academic standards, Dr. Danieley told the freshmen that it also holds high hopes for each and every member of their class during the coming years.

He listed among these hopes for each student the desire for each one to work and study to the best of his individual ability, for each student to develop new interests and thus obtain a liberal education and for each student to have his Christian faith deepened and strengthened.

Dr. Danieley pointed out that, while Elon College is affiliated with the Congregational Church and with the new United Church of Christ, no student at Elon is subjected to denominational pressure, citing the fact that the college's student body is composed of young men and women from many and varied religious backgrounds.

VIRGINIA CHURCH - FAMILY CONFERENCE

A Regional Conference on The Church and Family will be held at Emory and Henry College, Emory, Virginia, on Monday, October 9, from 9:30 to 3:45.

The conference has been planned by the Committee on Family Life of the Virginia Council of Churches. The Rev. Gilbert Cofer of Falls Church, Director of Christian Education, Alexandria District of The Methodist Church, is chairman.

The conference is planned especially for church leaders who are responsible for the program and activities of the church. Problems for discussion will include: factors affecting the family today; responsibility of the church for family life; the place of the family in the Christian fellowship; developing a church program that will strengthen the family.

The leaders will include Dr. Mildred T. Tate of Blacksburg, Consultant and Writer on Family Life; Dr. Minor Wine Thomas of Radford, Director of the Mountain Empire Guidance Center, Radford College; and the Rev. William C. Mason Jr., Chaplain of Emory and Henry College.

For registration blanks write to the Virginia Council of Churches, 109 West Grace Street, Richmond 20, Virginia.

How Jesus Grew

Background Scripture: Deuteronomy 6:1-9; Luke 2:39-52.

Devotional Reading: Deuteronomy 6:1-9.

Memory Selection: **And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.** Luke 2:40.

We begin today a series of lessons — fourteen of them — on Christian Growth. That is a lot of lessons, but that is a big subject. For Growth in Grace is one of the most important things in the Christian Life, and we will do well to try to understand its laws, and practice its principles. There is no such thing as “static Christianity.” Perhaps it would be better to say that static Christianity is dead Christianity. Christians are to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” And a person never grows so old or knows so much, but that he can continue to grow in spirit. We begin this series of Lessons with a consideration of HOW JESUS GREW. The Background Scripture is the very familiar story of Jesus’ first visit to Jerusalem, and Luke’s comments on that great event. The whole lesson could be summed up in one verse: “And Jesus increased in wisdom and stature, and in favor with God and man.” Luke 2:52.

The Divine and The Human

We should never forget that Jesus was divine, the Son of God. But we should never forget, too, that Jesus was human, the Son of Man. When He came into the world He took upon himself the form of a man and was made in the likeness of men, and was found in fashion as a man. (Philippians 2:7,8.) As a human being He was subject to the laws governing all human beings, including the laws of growth. There were natural factors, as well as supernatural factors, in his life. His strong, rugged body, his keen and discerning mind, his social graces, and his personal relationship with God were not given; they were achieved.

His Heredity

Jesus was fortunate in his heredity. Both the genealogy of Jesus as given by Matthew and Luke show that Jesus had “royal blood” in him. He had a fine ancestry. He came of good stock from away back. It was a part of the divine plan that he should have from the beginning the priceless heritage of a good ancestry. And not the least of this pattern of good and great heredity was his mother Mary. She was a pure, devout, sensitive, deeply religious woman who all unwittingly had kept faith with all those who had gone before her, and with God, in transmitting to her son, the Son of God, a goodly heritage of a goodly heredity. To be sure, heredity is not everything, but it is a great thing. Young people starting out today ought to give their children a good heredity so far as lies within their power. But alas, this thing

called heredity extends far beyond the child’s own parents. Heredity is deeply rooted in ancestors many generations before the child is born. But let every young couple remember this: they can help to give future generations a good heredity.

His Environment

The debate about the relative effects or influence of heredity and environment goes on and on. Perhaps there is no final and complete answer. But even as heredity is important, so is environment. Environment counts tremendously. Parents themselves cannot do much about the heredity of their own children, but they can do a great deal about the environment in which their children grow up.

Reverently it can be said that the Lord Jesus Christ would never have been what He was if God, in his wisdom and grace, had not seen to it that He was reared in a good environment. To be sure, Nazareth was not much to speak about as a town. But Jesus had that priceless and almost all-determinative factor in character, a wholesome home life. Joseph, his fosterfather, was an humble man, a carpenter by trade.

We know little about him. But we may be sure that he was a solid, sensible, religious man. Jesus must have been greatly influenced by this humble Galilean peasant. And Mary his mother was an unusual woman. Deeply devout and religious, we may be sure that from his earliest years, Jesus was surrounded by a most wholesome atmosphere, given the best of training both at home and in the synagogue, and initiated into the great traditions of the Chosen People. This home did not have much money or material things to give to Jesus. But it had something far more valuable — it gave him a religious environment and religious training. As someone has said, there are many modern parents who are giving their children everything to live with, and nothing to live for. There are thousands of homes which are giving children almost everything but religious training. The children are growing in body and mind and even in social graces, but not growing in favor with God. God to them means little or nothing.

His Growth

There are two significant statements in today’s lesson. One is to the effect that Jesus, the boy Jesus, was subject unto them (his parents). This statement follows hard upon the account of his pivotal experience in Jerusalem where there came to Jesus the clear consciousness that in some way God had something special for him to do. Obedience is not the outstanding virtue of many children. And all too many modern parents minimize the importance of teaching obedience in the home, or they teach it in a dictatorial way. The very fact that Jesus realized He was the Son of God made him the perfect son of his human parents.

The other verse states simply that the boy Jesus grew in stature: wholesome food, exercise, sleep, good habits were conducive to bodily strength and growth. He grew in wisdom: what knowledge He had was not given to him — He had to study and work for it. He grew in favor with man: He was courteous, kind, unselfish, thoughtful of others, friendly toward all. He grew in favor with God also. He undoubtedly committed to memory many of the great passages of the Old Testament, meditated in a boyish way over them, prayed, obeyed the impulses that came from God. In all respects He grew because He obeyed the laws of growth.

SUNDAY SCHOOL LESSON

OCTOBER 1, 1961

By Rev. H. S. Harcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

A Visit To Lynnhaven

Dear Friends:

Today (September 12) twenty-one of our older children are back in school after a long week-end at Lynnhaven, Virginia. With the permission of our new principal, Mr. Primm, here at the Elon High School, we left on Thursday after school and returned on Monday afternoon.

The purpose of our trip was twofold. First, we went to visit our new and young church, The Lynnhaven Colony Community Church, located in a most prosperous and growing area. Second, this was to be a week-end at the beach for this group of young people, some of whom had never seen the ocean.

As for the beach phase of our trip, it could not have been better. Through the kindness of Mr. and Mrs. Eric Anderson, members of the Lynnhaven Church, we were given three cottages on the water front in which to live while we were there. For you who might not know, Lynnhaven is located at the mouth of the Chesapeake Bay. From the Lynnhaven beach one can observe about any hour of day or night some ocean-going commercial ships or naval ships or submarines going and coming from the Norfolk harbor and its ship yards.

Sometimes September is not a good beach month. This, however, proved not to be true this time. The weather could not have been nicer. The girls and boys thoroughly enjoyed the bay area for swimming. All of them were able to visit Virginia Beach, which was just five miles away.

Now as to our visit to the Lynnhaven Church — this too, was most enjoyable. Like all young people, our boys and girls sometimes don't like to have to go to Sunday school, morning worship and then back to church on Sunday night. This time they eagerly looked forward to it. This was due to the fact that Mr. and Mrs. Anderson and a number of the young people had made our boys and girls feel so much at home. Our boys and girls have never been more graciously accepted by any church or group. They thoroughly enjoyed having Mrs. Anderson as their teacher for the Sunday school hour. Since so many of the members of this church come from backgrounds other than that of our own denomination, I was given the Sunday school hour

to tell them about the Home and its program. We were very happy with the response. Several families are considering coming to our Open House November 4.

At the 11:00 hour, Rev. Sam Nelson and the pastor of the First Baptist Church of Norfolk exchanged pulpits. This was because the church is in the midst of a Building Fund Campaign drive with which Rev. Mr. Mosier is helping — a fine example of church cooperation across denominational lines.

On Sunday evening our young people went to Ruskin's Restaurant in South Norfolk, where one of our trustees, Mr. Charles Richardson, and his family had dinner with us. Then we returned to the church for the youth program, after which our young

people were invited to the home of Mr. and Mrs. Bill Bennett for a social hour which was thoroughly enjoyed.

In about twenty years of being in the ministry it has been the privilege of Mrs. Snyder and myself to take a number of young people's groups on trips, but never have we taken a group that responded and cooperated better than this group. We were more than proud to be associated with this fine group of young people from our Home.

Many thanks to Rev. and Mrs. Sam Nelson and their fine people for all the kindness they showed to us on a visit that twenty-one boys and girls will never forget.

(Next week we will tell you more about those who helped to make this trip possible.)

REPORT FOR SEPTEMBER 11, 1961 Southern Convention Churches and Sunday Schools

NO REPORT THIS WEEK SPECIAL OFFERINGS

Harrison Factors Corp. (dividend)	\$ 37.50
Primary Class, Central Cong. Christian Church, Norfolk, Va.	5.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Young Married Couples' Class, Danville, Third Avenue Church	10.00
Mrs. John Iliff, Buffalo, New York	5.00
Mr. & Mrs. R. Wayne Morton, Burlington, N. C.	10.00
Mrs. J. D. Strader, Sr., Burlington, N. C.	10.00
R. O. Browning, Burlington, N. C.	10.00
Pope's Chapel Christian Church, Franklinton, N. C. (Bible School Offering)	4.50
Women's Missionary Society, Auburn Christian Church, Garner, N. C.	5.00
Friendly Service: Woman's Fellowship, Piney Plains Christian Church, Raleigh, N. C.	5.00
Rodgers-Winkleman Chapter, Cong. Church, Chatham, New Jersey	13.85
In Memory of Mrs. Carrie Combs	5.00
In Memory of Mrs. A. P. Cole	12.50
In Memory of Isidore Goldman	12.50
Special Gifts	904.55
Total for the Week	\$ 1,060.40

EDUCATION

Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all — by example.
John Ruskin

TRPM In Davidson District

By John G. Truitt

Let me tell you about the TRPM in the Davidson district. I am writing from the guest room in the parsonage of the First Evangelical and Reformed Church in Winston-Salem. It is a joyous privilege to know the Rev. and Mrs. Aubrey W. Hedrick, their daughter, Alice, who went yesterday to Catawba College to begin her second year there; and Ruth, now in the eighth grade. A week in their home has convinced me that their church has a most excellent family in their parsonage.

The church has been well trained during the several past months for this Teaching - Reaching - Preaching Mission. This they have shown by the excellent congregations, the response in all their committee work — and there are many committees — and their willingness and promptness in attending the three nearly hour-long training sessions of their Missioner (I believe that is what I am called here) and their faithfulness in attending the four forty-minute after-meetings each night. These people are busy, and besides many of their children are in school, yet they have meant business about this Mission.

There are 16 churches, and as many pastors, and as many guest Missioners — 32 ministers in all — who have met together for seven weekdays for prayer, Bible study, and training under the direction of the Rev. Robert A. Happel, of the national office of Evangelism at Cleveland, Ohio. They have met in Paul's Chapel Church near Lexington where the women of that church have served luncheon each day.

In each of the local churches teams of laymen and women have, after having been trained, gone forth two by two to call on assigned persons from the prospect lists of the churches. It is too early for me to try to give you final results, but I am sure many lay people have had joy in the work they are doing, individuals and families have been brought into the churches, the churches themselves have been greatly strengthened by having this business of evangelism being placed directly upon their own hearts; and the ministers feel much encouraged by the Mission. The method is sound,

Christ-centered, and is to become a continuing part of each local church's program.

The fellowship of these ministers, and the friendliness of the members of First Church have been an inspiration to me, and I am thankful to have had some small part in this program.

LEBANON WOMEN HOLD SHOWER

By Mrs. Carlton Scott

Mesdames Foster Pointer, G. M. McSherry, Frank Hudson, Jr., Carlton Scott, Ezra Stowe and Miss Nancy McSherry were joint hostesses at a miscellaneous shower at the Semora Community House for their pastor, Rev. L. T. Wilkins, and his future bride, Miss Martha Brittle.

On arrival Miss Brittle was presented a rolling pin from which she lifted a fringed carnation corsage. Mrs. Foster Pointer and Mrs. Frank Hudson started the recreation, which ended with the entrance of one of the men of the church, dressed as a woman. Very few knew he was Foster Pointer at first. His natural talent for acting and his being dressed as a woman made this a merry party for everyone.

Miss Brittle and Mr. Wilkins opened their gifts, which were numerous and useful. A wheelbarrow all covered with white and green ribbon streamers was a unique way to present the gifts. Mrs. Walter Scott presented Mr. Wilkins with a love offering from the members in appreciation of his faithful and efficient service.

Following the opening of the gifts, refreshments in green and white were served. Misses Judy Pointer and Dorothy Gale McSherry poured punch. Candles were used throughout the building, and shed a soft glow.

Miss Brittle and Mr. Wilkins expressed grateful appreciation to everyone for their generosity.

The couple was married Sunday, August 27.

At the August meeting of the Albemarle Women's Fellowship their departing pastor's wife, Mrs. Collie Seymour, was presented with a gift. Presiding was Mrs. Addie B. Troutman. As this was the last quarterly meeting of the year, reports were given and officers elected.

NEW OFFICERS AT PFAFFTOWN

By Mrs. Kieth Wright

The Women's Circle at the Community United Church of Christ, Pfafftown, held its installation of officers at the September meeting. New officers installed by the pastor, Rev. Kieth Wright, are: president, Mrs. Lee Grubbs; vice president, Mrs. Claude Higgins; secretary, Mrs. W. R. Franklin; treasurer, Mrs. Agnes Daub; Christian education, Mrs. Charles Gross; stewardship, Mrs. Farrell Luper; spiritual life, Mrs. Steve Scott; assistant spiritual life, Mrs. Delfred Richey; missionary education, Mrs. Clarence Fulk; social action, Mrs. Dallas Shelton; hostess, Mrs. K. W. Long; reporter and historian, Mrs. Kieth Wright.

"What do you think about a new church building" was the subject for a round table discussion.

Dr. Frank Hamilton of The Christian Temple, Norfolk, was in Boston September 19-20 for a meeting of the Board of Directors of the United Church Board for World Ministries.

The goal of science is to describe the universe; the goal of religion is to find the most abundant life that man may possess in such a universe.

Kirtley F. Mather

In Memoriam

COLE

We, the members of the Northview Community Church, near Sanford, N. C., wish to pay a tribute of love and respect to the memory of Mrs. Pauline Cole, wife of Mr. A. R. Cole, whom God in his infinite wisdom took from our midst August 30, 1961.

She was a charter member of our church. Although for many months she was unable to attend church due to her illness, she was always interested and concerned in the work of the church.

Mrs. Cole's life was characterized by deep sympathy and understanding. She was a kind and loving wife and mother and her inspiring influence will always remain with her family. She was a charter member of the Northview Community Club, a civic organization of women whose aim it is to create a better community and to help those in need. Her community has lost a faithful friend. We shall miss her presence among us. In appreciation of her faithfulness, her happy and cheerful manner in the face of much suffering, we extend to her loved ones our sympathy, and resolve to keep a memory of her love and devotion to her community alive in our hearts. "He that findeth his life shall lose it, and he that loseth it for my sake shall find it."

Mrs. H. S. Clark

God Gives -- Man Receives

Never before has there been so much bewilderment and doubt among the common men and women of our nation. All in vexation are asking: When? Why? Where? Our people are distressed and worried. Recently one of the dear little ladies of my congregation, facing the unknown as a result of a recent operation which offered the dreaded verdict, cancer, offered me this comforting suggestion that will work more than one may realize. She has known and is practicing its formula. She said, "I am not afraid because I believe in God the Father Almighty, maker of heaven and earth, and in him I place my trust." From her portrayal of trust in the serenity of her belief, I listened to the dictates of my faith and am including the following statement of hope for the Christian:

God gives us rain;
The slow, soothing patter upon the window pane,
The flash flooded rivers along the street, again,
The growing crop, long leaf and tall, in fields of corn and grain.
God gives us rain.

God gives us light;
The black dispelled, the valley, the wandering brook, the whispering sight,
The red of field, the blue of sky, the silvery mist of jet in flight.
God in Christ offers, we receive His light.

God gives us a friend;
The warmth of hand clasp, the firmness of loyalty, the enduring word of
hope and promise.

God gave and gives us the true Friend;
To know and believe and follow and serve
The joy of God's true gift, a friend, The Friend,
And the way of security and victory come the end.

If God gives and we receive,
Why then our doubts — our fears — our dreads?
Open your eyes to God, He is alive! He is not dead!
Believe, Hope, Pray, Trust, Love,
For God gives in Christ—
We receive.

SO WE BELIEVE IN GOD.

By Rev. Huitt R. Carpenter, Pastor, St. John's Evangelical and Reformed Church, "The United Church of Christ," 903 North Main Street, Kannapolis, North Carolina.

The

HISTORICAL SOCIETY, 1955
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

SEPTEMBER 26, 1961

NUMBER 38

WORLD-WIDE COMMUNION OCTOBER 1

Come, Risen Lord

Come, risen Lord, and deign to be our guest;
Nay, let us be thy guests; the feast is thine;
Thyself at thine own board make manifest
In this our sacrament of bread and wine.

We meet, as in that upper room they met,
Thou at the table, blessing, yet dost stand;
"This is my body"; so thou givest yet;
Faith still receives the cup as from thy hand.

One body we, one body who partake,
One Church united in communion blest;
One name we bear, one bread of life we break,
With all thy saints on earth and saints at rest.

One with each other, Lord, for one in thee,
Who art one Savior and one living Head;
Then open thou our eyes, that we may see:
Be known to us in the breaking of the bread.

George W. Briggs, In The Pilgrim Hymnal

Eternal God, Whose Power Upholds

Eternal God, whose power upholds both flower and flaming star,
To whom there is no here or there, no time, no near, no far.
No alien race, no foreign shore, no child unsought, unknown,
O send us forth, thy prophets true, to make all lands thine own.

O God of love, whose spirit wakes in every human breast,
Whom love, and love alone can know, in whom all hearts find rest,
Help us to spread thy gracious reign till greed and hate shall cease,
And kindness dwell in human hearts, and all the earth find peace.

O God of righteousness and grace, seen in the Christ, thy Son,
Whose life and death reveal thy face, by whom thy will was done,
Inspire thy heralds of good news to live thy life divine,
Till Christ is formed in all mankind and every land is thine.

Henry Hallam Tweedy, In The Pilgrim Hymnal

COMMUNION

Bread of the world, in mercy
broken,
Wine of the soul, in mercy shed,
By whom the words of life were
spoken,
And in whose death our sins
are dead,
Look on the heart by sorrow
broken,
Look on the tears by sinners
shed,
And be the feast to us the token
That by thy grace our souls are
fed.

—Reginald Heber

Organ of the Southern Con-
vention of Congregational
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Here And There Among The Churches

October 1 will be rally day, promotion day, and world-wide communion Sunday at The Christian Temple, Norfolk.

Teachers of the East Southern Pines School were guests at the church night dinner of the Church of Wide Fellowship there September 20.

Rally Day will be observed at Wake Chapel October 1. The highlight of the service will be the observance of World-Wide Communion Sunday. Following the worship service there will be a fellowship dinner in the assembly room.

Rev. Edwin Alcorn, pastor of Trinity E. and R. Church, Conover, gave Bible lectures at our Tryon, N. C., church September 19 and 26. These were to provide background material for the church school teachers as they prepared for their new year's curriculum on the Bible.

Mr. Virgil Sorrell of the Wentworth Christian Church is directing the choir of The Community Church, Garner, North Carolina. Forty-five were present for a church social at the parsonage September 16. The pastor is Rev. Rosser Lee Clapp.

Readers of The Christian Sun will be saddened to know of the death of Mrs. H. H. Butler, 105 years old, who passed away August 30 at her home, 124 Chestnut Street, Suffolk, Virginia. She was the widow of Rev. H. H. Butler. Funeral services were conducted in the Suffolk Christian Church by Rev. John G. Truitt, Rev. H. S. Harcastle and Rev. R. E. Brittle, her pastor, Rev. George D. Alley, being on vacation.

Palm Street Church, Greensboro, received seven members during August. Attendance at Wednesday evening prayer services has exceeded 60. Rev. Odell Powell is the pastor.

"Ready for the Hurricanes" was the appropriate sermon topic of Rev. Bill Simmons at Great Bridge, Norfolk, September 17. This church is holding eight cottage prayer meetings each Monday for a month preceding their TRPM October 6-13.

The annual fall meeting of the Valley of Virginia Churchmen's Fellowship was held at St. Paul Church, Woodstock, September 24. A United Church youth rally for the Valley was held at Camp Strawderman September 17.

Revival services at Bethlehem, Nansemond County, Virginia, began August 29 with Rev. H. E. Crutchfield of Wakefield doing the preaching. Twenty-three members have been added to the church this year. The reporter, Mary Jones, tells us that work on the new sanctuary is progressing nicely and they are expecting to get into it the first of the new year.

Dr. David Shepherd writes that during the past few weeks our Sanford church has received as members two former Roman Catholics, one from the Church of God, one from the Disciples, one from the First Baptist Church — and one Congregational Christian! In the bulletin of Trinity Church, Concord, where Dr. Banks J. Peeler is pastor, we note a welcome to Mr. and Mrs. William Wade, members of our Sanford church transferring there.

Rev. and Mrs. Bland Leebrick and children, Gloria and Deborah, moved their membership to Bethlehem, Tenth Legion, Virginia, September 17. As a part of the service there next Sunday there will be a roll call of all members.

William Wynn Riley, who received his A. B. in music and diploma in organ at Elon College in 1960, became organist-choirmaster for First Christian Church, Burlington, this month. He received his M. A. in music and music education from Columbia University.

From the newsletter of St. Paul United Church of Christ, Cincinnati, Ohio, we learn that Rev. and Mrs. R. L. Jackson have built a summer cottage on Rocky Fork Lake, which will be available for use by church groups for outings, retreats, picnics, and may be used by families on a rental basis.

We learn from The Standard of the Southern Synod that Rev. Carl J. Landes, 5606 Oak Street, Guilford College, N. C., has been selected to succeed Miss Dorothy Hampton as Race Relations Consultant in the Southern Synod, the Southern Convention and the Convention of the South.

Mrs. W. E. Wisseman of Greensboro was guest speaker for the first general meeting of the year for the Women's Fellowship of our Tryon church. Her subject was "The Woman's Gift and Its Outreach." Following the program and a sandwich luncheon, Mrs. Wisseman shared in a communion service led by the pastor, Rev. W. R. Stevenson.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Superintendent Robbins Ralph of the Florida Conference will be the guest speaker for services at Bay View, Norfolk, October 9-12 as a part of the Teaching-Reaching-Preaching Mission in the Norfolk area. Services are at 7:30 p.m.

Congratulations and best wishes to Rev. and Mrs. Lafayette Wilkins, Jr., who were married August 27 in Bethlehem church, Nansemond County, Virginia. Mrs. Wilkins is the former Martha Sue Brittle. Her father, Dr. Richie E. Brittle, performed the ceremony, assisted by Rev. John S. Graves of Elon College.

Superintendent Fred Register of the Nebraska Conference will be the speaker for the TRPM Rally at The Christian Temple, Norfolk, Sunday evening, October 8. Fourteen churches in the greater Norfolk area are participating.

The Council for Christian Social Order and United Nations Seminar in New York City October 17-19 with Dr. Herman Reissig as leader. Special emphasis will be "The U. S. and Latin America (including Cuba)." If interested write to Dr. Reissig at 2289 Park Avenue South, New York 10, New York.

Service Of Dedication

Rev. Carl T. Daye

St. Peter's United Church of Christ, Greensboro, North Carolina, takes pleasure in inviting you to share with us the Services of Dedication for the first unit of our new church. We will be honored to have you as our guest for any and all of the following services:

October 1, Service of Dedication, 11:00 A.M.; Rev. J. Edmund Lippy, Speaker, Field Secretary, Board of National Missions.

October 1, Open House, 3-5 P.M.

October 2, Southern Convention Night, 7:30 P.M.; Rev. Clyde Fields, Speaker; All Congregational Christian Churches special guests.

October 3, Southern Synod Night, 7:30 P.M.; Dr. Harvey A. Fesperman, Speaker; All Evangelical and Reformed Churches special guests.

October 4, Community Night, 7:30 P.M.; Local Minister, speaker.

October 5, Third Anniversary Service, 7:30 P.M.; Dr. William T. Scott, Sr., Speaker.

A guest choir will assist in each of the night services.

We will be looking forward to having you and the members of your congregation as our guests for these services. The church is located at 4109 Phillips Avenue.

What The Communion Means To Me

By Dr. L. E. Smith

The rich personal experience of a devout Christian as he participates in the Holy Communion service is difficult to communicate to another. There are some experiences that can be made plain with words. There are others that cannot be conveyed with words. They are too deep, too rich and too personal for their real meanings to be expressed in words. I know of no language that is sufficiently vivid and penetrating to lay bare the full meaning of a true worshipper's feelings when he eats of the bread and drinks of the wine of which the Son of God said "This is my body, broken for you. This is my blood shed for the remission of sins."

Personally, when I participate in the Communion service my mind is refreshed, my memory is revived. I seem to see the Lord in the upper room with the twelve apostles. Evidently he is carrying a great burden. He knows what the burden is. His disciples do not.

My heart is moved, my emotions are stirred when I am assured again and again that the Son of God suffered, suffered much for the world; but it is also true and significant that

he suffered for me. In reality and in truth while suffering for the world he also suffered for me — he suffered on account of my sins. When I eat the bread I am made to realize that my sins broke his body. When I drink the wine I am also made to realize that my sins made him shed his blood; that he suffered and died for me. My spirit is overwhelmed within me, my heart is burdened with guilt, my mouth is filled with confessions and my soul pleads for mercy and forgiveness. My whole being is over-joyed with the assurance of his abundant mercy and forgiving love. Nothing could be more satisfying and more joyous than the assurance of our Lord's abiding mercy and saving grace.

My duty, as a true servant of God, is plain. My will is submissive to his will. I give myself to him anew. He gave his life for me. Why should not I give my life to him? I yield to him my spirit, my life, my all.

This is what the Communion Service means to me. And I participate in it, in all sincerity, in humility, in devotion and in gratitude to God for his great love, his ever present and abundant mercy.

N. C. Women's Conf.

Mrs. J. R. Lackey, President

Women from all our North Carolina churches are reminded of the annual conference to be held October 3 at Pleasant Hill, near Liberty. Guest speaker will be Mrs. Alfred C. Bartholomew, assistant moderator of the United Church of Christ, and a former national officer of The Women's Guild of the Evangelical and Reformed Church. Her theme will be "Creating and Renewing the Church."

Registration begins at 9:30 and adjournment will be at 3:00. Lunch will be \$1.00. To reach Pleasant Hill from Burlington go on Route 49 toward Liberty, turning left at the first paved road beyond Shady Oak Service Station (about two miles). From Liberty one goes about 4 miles toward Burlington on Route 49 and then forks right at a church sign. The church is about two miles down this road.

Holy Communion

Communion is not a word to be found in our Bible, but commune is used in Psalm 4:4; Psalm 77:6; and Ecclesiastes 1:16. In each case the communion is with one's self, and the idea is closely related to thinking. In all four Gospels there is the story of Jesus eating with his disciples on the night in which he was betrayed, and St. Paul tells the same story in his letter to the Corinthians. From that night in an upper room until now Christians have eaten bread and drunk wine in memory of the Lord Jesus — and we have called it Communion.

Christians of every faith and order in all parts of the world are requested to meet next Sunday, October 1, in their places of worship and partake of bread and wine in memory of Christ, and to enter into Communion.

What is this communion about which so much is said and written? Does it have value for today?

The ancient Psalmists and the Preacher communed with themselves. They looked into their own experience, and tried to understand themselves. Today multitudes pay psychiatrists large sums of money to help them understand themselves. Meditation in the night on one's bed, especially if it is done as it was by the writer of Psalm 77, may go a long way toward solving personal problems. An even better place to seek solutions is in church where hymns are sung, prayers are made, and communion is shared.

At the Table of the Lord, in a house dedicated to his honor, we lift our thoughts from ourselves to the one who said, "This is my body." While these words sound in our ears and reverberate through our souls, we draw near to the great God who gave his Son for our release from all bondage of self-pity, self-centeredness, feeling of loneliness, desire to do evil rather than good, suspicion, hatred. By thinking of Jesus climbing Calvary carrying a cross that should never have been laid on his shoulders by human sin; Jesus saying, "Father, forgive them," and "into thy hands I commend my spirit"; as we relive those moments on the mountain where people like us "railed at him" because of their hatred and then turn our eyes on our own conduct — it is then that we, like many another, cry out in the depth of the soul, "God be merciful to me, a sinner." And it is then that the unseen Presence moves across the spirit, and there is peace.

That is communion. Then we eat the bread and take the cup with gratitude, and a pledge to keep the currents open between us and God and our fellowmen. Color, creed, circumstance, distance — all such things fade into nothingness, and one feels at home in the family of God. This is Communion, Holy Communion.

Does it have value for such a time as this? Silly question. It is just this that our world needs desperately. It is the world's best hope. If all of the professing Christians of the world would meet in their places of worship the first Sunday in October, if all of them would enter into the "holy of holies" where God abides and take of the food offered by the Master, if such an encounter with the Eternal could take place this coming Sunday, then next week would witness a change in world affairs. Suspicion,

hatred, jealousies, and all such would begin to fade. Brotherhood would flower. Nations could lay down their arms without fear. Denominations could join hands and hearts in fellowship and service. Deadly rivalries would die. The human family could look to a future of peace and plenty, of hope and joy.

BUT, will we go to church for Communion — Holy Communion — or will we doubt its value, continue our aloneness, and stupidly sink into oblivion? The Table of the Lord awaits.

Poison Air

The one free thing left in our world, some have thought, is the air we breathe. So far it has neither been denied nor taxed. But now it is being poisoned. In order for human beings to continue their earthly existence they are being urged to make holes in the ground, and live like moles. Bomb shelters may save some for a short period of time, and that is important, but what assurance can one have that survival is possible when a single bomb can destroy the largest city, and when deadly poison is being scattered across the world, poison that will enter the land, water, and food?

Those who test the atmosphere tell us that "fall-out" from the Russian explosions is settling across our nation, and that our Convention area is getting a goodly portion. So far, they say, there is no danger. That is cold comfort. Explosions continue, and the winds bring more and more strontium 90 for us to breathe and to eat. If the world is to be safe, we cannot wait for the atmosphere to be filled with deadly poison before something is done about the explosions.

This is a new kind of war. There are no battle fields. None are needed. Everybody can stay at home and die from the poison.

It appears to be time for the civilized world to do more than express opinion, which is discarded effectively, or to seek to negotiate. There are enough free people, and those who really want to be free, to quarantine those persons or nations that seem to be determined to destroy the human family. It is time for them to move in concert towards the elimination of those evil forces that now poison the air.

Forward Together

A vast majority of our churches have voted for the United Church of Christ, and many of our ministers have indicated their desire to be part of that thrilling adventure. Some churches and ministers are still hesitant. In all kinds of races a good start makes success more certain. Waiting at the starting line never won a victory.

This is the time of year when our churches are having meetings for business. It is a good time to complete important unfinished business by voting to unite with the United Church of Christ. By doing so, a local church will be moving forward together with the other churches of our denomination, and will still be among friends. Ministers are reminded that the only way they can be members of the United Church of Christ is to fill the blank making such a request and send it to the proper person. There is no better time than NOW to move forward.

NEGOTIATIONS AND AGREEMENTS (Second of two articles)

The late Alfred E. Smith, once Governor of New York State, and candidate for the presidency of the United States, was wont to say "Let's look at the record". Those who believe that honest negotiations and worthwhile agreements can be reached with Soviet Russia should do as the former governor suggested.

It would take a sizeable book to include all the sordid record of repudiated agreements of the Soviets but a few examples should be convincing that their bold promises and easy-made pledges fail to match their unworthy deeds.

The USSR signed a non-aggression treaty with Finland on January 21, 1932, and joined the League of Nations on September 18, 1934. Russia also signed a covenant outlawing war and promising to respect the territorial integrity of other nations. On February 10, 1939, Russia invaded Finland. The League expelled the USSR for this act of aggression, but Russia went ahead and invaded East Poland and partitioned it for the fourth time with Hitler.

In 1940 the Soviet Union invaded the three Baltic States and set up puppet communist regimes. The opposition was liquidated and the Red regimes "applied for" admission to the USSR.

On January 1, 1942, the USSR signed the Atlantic Charter, promising to "seek no aggrandizement, territorial or other"; to oppose territorial changes that "do not accord with the freely expressed wishes of the peoples concerned; to respect the right of all peoples to choose the form of government under which they will live". But ponder what happened: Since that time the USSR has gobbled up about 300 thousand square miles of new land and imprisoned nearly 30 million peoples who were formerly Finns, Poles, Romanians, Balts, Germans, Czechs, and Japanese.

On November 1, 1943, the USSR promised to treat Austria as a liberated country and restore her freedom and independence lost to the Nazis, and not to demand reparations. For 10 years the USSR treated Austria as an enemy, occupied and stripped it of equipment and resources.

Time and again the USSR promised to support the Republic of China and to covet no gain for herself in the Far East. The USSR supported communist enemies of the Republic of China and demanded land and privileges in Asia.

At the Yalta Conference the USSR agreed to consult with the United States and Great Britain with respect to the liberated countries of Eastern Europe. This agreement has been consistently ignored.

The USSR promised to acknowledge four-power rule over Germany. This mockery of a promise ended March 20, 1948, when the Soviet commander walked out of the Allied Control Council. That was the real beginning of the present trouble over West Berlin.

Under the United Nations Charter the Soviet Union made many solemn promises, pledging itself to be "a peace-loving" nation and to "practice and live together in peace with another as good neighbors". The record is devoid of human acts. The record is one of pilfer, plunder, maim and murder.

The United States sent Russia more than \$11 billion in lend-lease with a promise that settlement would be made at the end of the war. Sixteen years later not a dollar on the debt has been paid.

Those who believe that honest negotiations can be made with Russia should remember the words of the man of brown derby fame.

C. B. Riddle

Purpose Of A Church

Let us never lose sight of the fact that behind the obviously practical and outward aspects of the church — its program, organization, etc. — is her real purpose for being. A church is more than a building, more than the minister and officers, more than a fellowship of neighbors. It is primarily a place where men, women and little children come to find God — and, finding him, they also discover such love, courage and peace as only he can give. It is a fellowship of those who, old and young, believe in God and in one another, and who wish to live their lives in the light of the life and teachings of Jesus. Her life is the light of God in human souls and she is only as strong as we, her members, permit her to be.

—R. L. Jackson

in St. Paul Messenger

A MEDITATION

By John G. Truitt, D.D.

TO KEEP THEE

For he shall give his angels charge over thee, to keep thee in all thy ways. Psalms 91:11.

There are so many beautiful lines in the 91st Psalm, I can see why it is such a favorite. God's promises to the man that dwells in the secret place of the Most High. These promises are to the person who lives with God in his thoughts, in his heart, in his abiding place. How great they are and how good!

But let us remember that privilege carries with it responsibility. "To keep thee in all thy ways" may mean that you will be honored with some tough assignments for God, and fellowmen.

Quoting from this psalm: "the devil saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (Matt. 4:6.)

They hanged Jesus on the cross. He had the courage and the willingness to serve his Father and his fellowmen; and he replied "It is written again, Thou shalt not tempt the Lord thy God!" I like that! Read both sides of the coin! Honor on the one side, service on the other. Too often we read the "precious promises" and overlook the, "Come follow Me!"

Let me add that Jesus not only had the courage and the willingness to serve his Father and his fellowmen, but the top incentive was his love. "And though I give my body to be burned and have not love it profiteth me nothing... love never fails."

Ah, if God's angels look us over and give us that incentive we will tackle the tasks that God gives us, and come out all right. "We are not here to dream, to drift." May God give us the spirit of Jesus. "I will be with him in trouble; I will deliver him, and honor him."

Amen.

African Whirlwind

An address given at the Third General Synod of the United Church of Christ, the evening of July 3, 1961, Philadelphia, Pennsylvania.

By Charles P. Blakney of the Rhodesia Mission

As a missionary, I have found strength in many of the ideas and ideals presented to these meetings. One idea in particular has recurred so often that it amounts to a major affirmation. It is this: we have reconceived our relationship to other peoples; we have given up the image of ourselves as the benefactors and civilizers of the world; we want, now, to become disciples in a larger fellowship of disciples under a leadership higher than our own. If we really do affirm this principle, there can be no serious question as to the ultimate success of our ministry in Africa.

It is an ancient proposition that the future is not built on what we know and what we want, but rather on what we are and what we do relative to what God wants. That Africans have entered the modern world in a whirlwind, rather than in a burst of glory as we had planned, merely demonstrates the truth of that proposition. For it is just this whirlwind of current events that has forced us to reconsider what we are, what we have been, and what we ought to be relative to what God wants.

As far as what we are and what we have been is concerned, one African view of us is illuminating. Ndaou tribal elders can tell many stories of conquerors who have come to the area now served by the Rhodesia mission. There were the vaRozvi under Shiriyedenga; there were the amaZulu under Soshongana; most recent were the white men under the British South Africa Company. A close examination of Ndaou oral tradition shows that none of these conquests, particularly the latest, have been purely military; they were political, cultural and religious.

As the vaNdaou interpret their history, it was no coincidence that the white missionaries arrived the same year as the white settlers: farmers, traders, colonial officials and soldiers. To the vaNdaou, missionary and settler were cut from the same cloth: they spoke the same language, they bought the same brands of guns, they wore the same kinds of ties and coats to the same kinds of churches and read from the same black book.

More important, missionary and white settler shared a common scorn for all that was African: black soldiers were dubbed savages; the protecting ancestral spirits were condemned as demons; tribal dances became sinful; traditional healing was regarded as superstition. So it didn't seem odd that among white men, some of whom specialized in farming, others in selling, others in government, and others in fighting, that there should also be those who were specialized in propagating the white man's culture and religion in order to complete the conquest.

This, of course, is just one interpretation of why we began schools, hospitals and churches in Rhodesia. This interpretation does have the virtue, though, of recognizing that the church was then, as it is now, pervaded by the prevailing attitudes and prejudices of its time. So perhaps we can accept it for the moment, if only as a chance to see ourselves through African eyes.

Hundreds of students are baptized each year in Rhodesia. But only a few ever become active in the church. Most of them readily admit that they joined the church because membership will be an advantage to them in getting further schooling. (Would you be happy, for instance, if the missionaries sent students to America for study if they had no connection with the church?) They know that without a membership card it will be difficult to get work as a teacher. (Do we want non-Christians teaching in our mission schools?) They know that church membership opens up many doors into the Africa which is dominated by the white man.

The more thoughtful and articulate of these young men, especially those who are taking political leadership, are vocally critical of the church. They see that the thinking of the church is dominated by western patterns of thought. They see that the worship in the church is controlled by European liturgical traditions. They resent the fact that the church still shows no interest in the insights and relationships of traditional African life. They find it difficult to reconcile a gospel of love with the

spirit of superiority, or the doctrine of man's dignity before God with a foreign mission's judgemental beneficence. They love to repeat the popular jibe: "When you white men came to Africa, we had the land and you had the Bible; now we have the Bible, but you have the land."

Somehow, in spite of our good intentions, we have obscured the body of Christ, which the church ought to be, by cultural arrogance and participation in political domination. It is not a moment too soon for our provincial arrogance to be replaced by the humbler desire to serve among those who belong to a larger world, and we can be happy that this seems to be a growing desire in our time. If we can receive this spirit among ourselves and present ourselves to the African people as disciples seeking mutual understanding rather than as foreign experts, we can take the opportunity which now presents itself.

For the young Africans who use the church to get a foothold in a white-dominated Africa, unwittingly make a touching testimony: they want to belong to one world with us, even at the price of their pride. The prouder young men, who thoughtfully and passionately criticize the church, make an even more significant testimony: they have perceived the rightness of Christ's teaching about love, both Godly and neighborly, and are demanding that those teachings bear more fruit in the attitudes of the church and in their nation. I can't think of two testimonies which could call us more clearly to a more fruitful ministry in Africa. And it is humbling to reflect that, in spite of the confusions we have inherited, that the missionaries of the past century have achieved something immense: they have created among the African people a desire to belong to our world and have successfully presented Christ's teachings and made them understood in many African hearts and minds.

Young Africans stand between two worlds: the world of their ancient tribal heritages with all their wonderful insights into spiritual relationships; and the world of the West with all its brilliant speculations and

Orthodox Churches In Bulgaria

By the Reverend Francis House

(The Reverend Francis House, an Anglican, associate general secretary of the World Council of Churches, writes of his impressions of a recent three-week visit to Bulgaria and Rumania.)

dazzling materialism. They have serious questions to ask of both worlds. But their own elders are no longer able to even understand the questions. The answers of white men are suspect because they cannot account for the tribal insights and too often imply western intellectual domination. And I am convinced, after many conversations by firelight and lamplight, that African young people are desperately hungry for a new dimension of truth, a new environment of love. I believe that they are willing as never before to explore the leadership of Jesus Christ in a company of disciples.

That is why I think that if we can present ourselves convincingly as disciples, the future of our church in Africa is assured. But it must be clear to us, if it is to be clear to them, that our western theologies and traditions are not sufficient to encompass the whole of God's truth, and that we come to them in the spirit of seeking. It must be clear that love is not our ethic to be taught by us and learned by them, but a divine life that calls us to constant confession of error and a struggling for more perfect togetherness. Such an approach to our ministry can present Christ as our common leader in a way which will remove the barriers to accepting Him and us. And, I believe, as they grow in the confidence of this discipleship, they will contribute a new dimension to our Christian experience with insights drawn from their own religious traditions.

To many of us, Africa still seems remote. But keep in mind that radios, phonographs, movies, television, magazines and newspapers are now being sold even in the remote parts of Africa. The spirit that dominates our missions committees in the local church, the publicity used in our stewardship programs, private discussions in the board rooms, and missionary conversations will quickly communicate itself to the people of Africa. I was overwhelmed when I returned from Africa to find that conclusions which I thought I had reached there independently were already general thinking in this meeting. Somehow the spirit of a people and a church communicates itself across continents and oceans. Therefore, this affirmation of a spirit of discipleship must be the affirmation of the whole church if we hope for the African church to join with us in confidence.

What is happening in and to the Orthodox Churches under Communist rule? We need to know all we can in order to be able to pray intelligently with and for our fellow-Christians in these countries. Many visitors have described their impressions of the situation of the churches in the USSR, but opportunities to visit the churches in Bulgaria and Rumania have been rare in recent years and news has been hard to obtain.

According to recent statistics, an estimated 72 per cent of Rumania's 16,000,000 population and 88 per cent of the 7,000,000 persons in Bulgaria belong to the Orthodox Church. These figures have meant that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the church leaders and theological professors have studied abroad.

Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, though the former are reduced in numbers and the latter are separated from the universities.

As in several other Eastern European countries, but in marked

I know, of course, that our feet are made of the same clay as our predecessors', and there is no evidence that the Holy Spirit works in us more than it did in them — and yet, perhaps it is our very impurity of spirit, our awareness of imperfection in ourselves that will be the key to Christ's success in our ministry. For if we can temper our every affirmation and refine our every decision in the knowledge of our inadequacy and our need for Christ's leadership, we will strike a spark of sympathy in the hearts of many Africans who yearn for a discipleship just like this.

contrast with the USSR, the greatest part of the stipends of the clergy is paid by the state.

In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity. The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites," but all their former social activities and programs have been stripped away. The churches are allowed extremely few contacts with the outside world.

The Communist parties are intensifying anti-religious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the government's general policies is the condition for the continuation in office of the leadership of any organization.

In the terms of the Bulgarian "Law of the Churches" of 1949, which is vigorously enforced, "Ministers... who break the law, offend against public order or public morality, or who work against the democratic institutions of the State, may, at the proposal of the Ministry of Foreign Affairs, be temporarily suspended from office or dismissed, apart from any other liabilities."

In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last ten years.

Many believers are members of "brotherhoods" which meet weekly in the churches to hear lectures in Bulgaria. In Rumania especially, a great deal of repair work is being done in church buildings damaged by earthquakes and war, and a number of new churches have been built.

Both churches have accepted the invitation to send observers to the Third Assembly of the World Council of Churches in New Delhi, India, next November. There can be no doubt about the fervor with which Christians in these countries continue to pray "for the peace of the whole world, for the good estate of the holy churches of God, and for the union of all."

Some Things We Cherish

By Rev. Clyde L. Fields

Superintendent, Southern Convention of Congregational Christian Churches

Individuals, churches, denominations — all have cherished beliefs and traditions which are meaningful to them. Family customs, doctrine and polity of local churches and denominations are important and should not be discarded lightly. As we enter more fully into the United Church of Christ, there are certain basic customs and beliefs that are cherished among us which some fear might be lost, while others are quite sure will be continued. Some who are reluctant to enter into the United Church of Christ fear that to do so would be to give up cherished beliefs or practices long held by local churches. Others who look with favor upon the United Church of Christ are quite convinced that the essential things cherished by Congregational Christian Churches will not be lost, but continued in the United Church of Christ. All of this leads local churches and individuals to give serious attention to the beliefs and practices held dear by all of us. It would be interesting if each local church would examine the meaning of Congregational Christian polity and Congregational Christian history to discover the essential genius that is reflected in this movement. Having discovered the essential genius of the Congregational Christian way, then one would be more prepared to examine the United Church of Christ, to discover if these cherished principles would be continued or lost in the United Church of Christ.

This writer believes that most denominations are closer together in faith than they are in polity or church government. All denominations must examine themselves in the light of the true nature of the church as it was taught in the New Testament. All denominations and all churches have a common source of faith. That faith rests in Jesus Christ, God's Son — the Head of the Church. Church doctrine is based upon the understanding and interpretation of the Holy Bible. Although there seem to be various levels of interpretation of the Holy Scriptures, there is an essential unity at the very heart of our faith.

It is in the matter of church polity or church government where we find

the greatest difference among denominations of our day. The three classical forms, with some variations, seem to cover most church governments in Protestant churches today:

(1) **The Episcopal** form of polity, which gives greater authority to ecclesiastical leaders, such as Bishops or Ecclesiastical Councils.

(2) **Presbyterian** polity is based on the political understanding practiced by the United States of America, which we call representative democracy. Units of local churches elect representatives who attend regional meetings, where decisions are made by the representatives present, which are binding upon the units represented there.

(3) **Congregational** polity. This type of polity recognizes the validity of ecclesiastical leaders, regional meetings of representatives from churches, yet preserves the right for each local church to be the final authority in all matters of church polity and action. This type of polity does not allow a Bishop or an Ecclesiastical Council, or a representative body or committee to speak for the local church. Ecclesiastical leaders and regional bodies speak for themselves and the local church reserves the right to act for itself in all matters. This is the genius of the Congregational Christian polity. This is a polity we cherish and wish to continue. This is preserved for us in the famous paragraph 21 of the Constitution of the United Church of Christ, which guarantees autonomy to the local church. The local church in the United Church of Christ will continue in the same manner as Congregational Christian churches have continued through the years to be responsible to itself and for itself in matters of faith and practice. This cherished custom is perpetuated in the United Church of Christ.

The Christian churches of the Congregational Christian merger in 1931 had five cardinal principles as descriptive of the genius of the Christian Churches:

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

These cardinal principles of the Christian Church have been continued in the mind, the heart, and the practice of our churches of the Southern Convention in the Congregational Christian fellowship. These five cardinal principles will be continued in spirit in the United Church of Christ for the churches of the Southern Convention. The Constitution of the United Church of Christ in no way violates the spirit of these five principles. Local churches and groups of churches organized as Associations and Conferences maintain their integrity in the United Church of Christ. The rights and privileges of individual Christians associated as local churches, Associations and Conferences is at the heart of the genius of the Congregational Christian polity.

It is to be expected that changes will come in the manner by which these cherished customs and convictions of Congregational Christian people will be adapted to each succeeding generation. Maintaining these cherished convictions of our Congregational Christian polity, we move on into a fuller expression in the United Church of Christ. It is not that we are giving up the genius of church polity which has given expression in the organization of the Congregational churches and the Christian churches who later joined together as Congregational Christian Churches, but in the conviction that the essential meaning of the genius of church government that has characterized us will be continued and developed in the United Church of Christ that we move forward.

Dr. Lewis Gilbert, classmate of the editor at Yale and for many years a missionary in China, has just resigned as assistant superintendent of the Ohio Conference after ten years of service there. He is to serve as secretary of the New England Board of Pastoral Supply in Boston. His successor is also a Yale man, Rev. Richard Mapes, who has been pastor of Almsted Community Church, Ohio, since his graduation from Yale in 1952.

Women's Fellowship Financial Report

Fourth Quarter of 1960-1961

Quarter ending August 31, 1961

THE NORTH CAROLINA

Albemarle	\$ 40.00
Amelia	10.00
Antioch (R)	5.00
Apple's Chapel	90.00
Asheboro	65.00
Auburn	4.00
Belews Creek	10.00
Bethel	24.00
Bethlehem (A)	10.00
Bethlehem (W)	12.50
Burlington, Beverly Hills	30.00
Burlington, First Church	280.95
Burlington, Lakeview	7.50
Carolina	10.00
Chapel Hill United	80.00
Concord United	10.00
Damascus	10.00
Danville, Va. Third Avenue	32.00
Durham	79.87
Elon College Community	133.63
Ether	15.00
Fayetteville, Eutaw Com.	50.00
Flint Hill (R)	5.00
Fuller's Chapel	10.00
Gibsonville	50.00
Greensboro, Calvary	15.32
Greensboro, First Church	583.00
Greensboro, Palm Street	46.25
Greensboro, St. Peters	15.00
Hank's Chapel	27.50
Happy Home	25.00
Haw River	25.00
Hayes Chapel	15.00
Hebron, Va.	10.00
Henderson, First Church	55.00
Hendersonville, First C.	10.00
High Point, First Church	20.00
Hines' Chapel	40.00
Hopedale	32.00
Hope Mills	5.00
Ingram, Va.	14.25
Kallam Grove	10.00
Lebanon	12.50
Lee's Chapel	20.00
Liberty, N. C.	10.00
Liberty, Vance	82.50
Long's Chapel	37.50
Monticello	12.00
Morrisville	10.00
Mount Auburn	6.25
Mount Bethel United	20.00
Mount Pleasant	18.00
New Hope	20.00
New Lebanon	50.00
Oak Level	4.00
Pfafftown	27.00
Piney Plain	10.00
Pleasant Grove, Va.	15.00
Pleasant Hill	10.00

Pleasant Ridge (G)	20.00	Sanford United	86.25
Pleasant Ridge (R)	10.00	Seagrove	4.00
Plymouth	10.00	Shallow Ford	62.50
Providence	10.00	Shallow Well	30.00
Raleigh United	60.00	Sophia	12.00
Ramseur	10.00	Spoon's Chapel	6.25
Reidsville	90.00	Turner's Chapel	12.50
Salem Chapel	10.00	Union Ridge United	25.00
Sanford, Northview	5.00		

(Continued on Page 15)

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

NOTE: The following is taken each week from **The Directory and Calendar of Prayer** now being edited by Miss Dorothy Hampton. The 1961-62 issue, which contains pictures and addresses of our missionaries, in addition to more detailed information about them, may be secured from **The United Church Board for World Ministries**, 14 Beacon Street, Boston 8, Massachusetts, for 25¢ per copy.

ARGENTINA Buenos Aires

October

- 1—**Balazs Deyso and Erzsebet Toth Nagy** are working with the Hungarian Evangelical Reformed Christian Church which they helped to organize in Argentina in 1953. Born in Hungary, they worked in Brazil before their appointment by the E. and R. Commission on World Service.

ECUADOR

- 2—**The United Andean Indian Mission** was organized in 1945 by Evangelical United Brethren, Presbyterian Church, U.S., Presbyterian Church, U.S.A. and the United Church of Christ. Four of the missionaries are from our denomination.

Picalqui

- 3—**Rev. and Mrs. Eugene R. Braun** have good backgrounds for their mission work, for his father was executive secretary of the Board of National Missions and she was born of missionary parents in Honduras. He supervises mission farm, agricultural classes, extension program and does visiting, teaching, preaching. She supervises medical program at Picalqui, which consists of outpatient clinic and visitation to surrounding areas.

- 4—**Rev. and Mrs. Paul Streich** were the pioneer missionaries in this area and supervise educational and evangelistic activities, including a primary boarding school, literacy classes, recreation, handicrafts and six Sunday and vacation schools. He wrote one of the programs on Latin America in the current adult program book, "Creating and Renewing the Church."

Quito

- 5—**Donald Schultz** was born of E. and R. missionary parents in India. He went to Ecuador in 1959 as a Heifer Project representative of the E. and R. Commission on World Service. He can see living standards rise as he provides good cattle and other animals to farmers, and teaches them how to care for them.

HONDURAS

- 6—Mission work was begun in Honduras in 1921 at San Pedro Sula. Emphasis has been given to evangelism, education, healing. In 1951 eleven organized congregations met to form the Honduras Synod. Now there are 18 churches, served by 14 national pastors. Honduras has been characterized by its president as the country of the four 70's — 70% rural, 70% illiterate, 70% illegitimate, 70% of illness preventable.

Concepcion Del Norte

- 7—**Miss Diemut Heller** was appointed in 1958 as missionary nurse where she visits patients in villages, helps to deliver babies in homes, and treats 40-50 outpatients daily in clinic. She was educated in Germany, her native land.

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

GROUPS HOLD FALL RETREAT

Sharon Davis, President
Greensboro, First, Senior High P. F.

The Pilgrim Fellowship groups of the First Congregational Christian Church, Greensboro, held their annual fall retreat at Camp Moonelon August 26-27. The theme for this year's retreat was "Who Am I?" Several interesting talks were given on this subject and Mr. Roger Gibbs of Greensboro gave a most inspirational message concerning this topic at the Sunday morning service on Vesper Hill.

The Junior High group, led by Mr. and Mrs. R. B. Kent, planned many activities, hoping that each would be highly successful. Officers elected for this group are: Paula Squires, president; Sharron Rogers, vice president; Diane Troy, secretary-treasurer; Robbie Somers, social chairman; Billie Carol Martin and Martha Fenn, co-editors of the Junior Hi World, a newspaper distributed among the members of the group.

Activities for the Senior High group were also planned and a list of "resolutions" was drawn up to help fulfill the plans for the coming year. Advisers for the group are Miss Blanche Warren and Robert Greene. Officers elected were: Sharon Davis, president; Carol Powell, vice president; Pinky Beaver, secretary; and Don Bright, treasurer. Commissions had not been used previously but the group voted that they be used the coming year. Chairmen elected were: Taylor Barrow, Faith; John Scott, Action; and Mary Rountree, Fellowship.

The retreat ended Sunday with an installation service and friendship circle. The groups returned to Greensboro feeling that they had accomplished a great deal and hoping that this year will be the best ever!

P. F. RALLY SCHEDULE

The following schedule was set up at P. F. Officers Camp to establish dates and places where the rallies will be held. They are as follows:
Eastern Virginia — Oct. 1, Bay View
Eastern N. C. — Oct. 15, Raleigh
N. C. - Va. — Oct. 22, Durham
Western N. C. — Oct. 29, Asheboro
Plan now for your local young people's group to be represented at the rally in your conference.

MOONELON

My week at Moonelon was a privilege and a pleasure to have. It was a time of worship, work and play.

I was privileged to attend the Sunday morning worship service at the new Community Church at Elon College and hear Dr. William Andes. The beauty and comfort was wonderful and something to feel proud of for our college.

Even the helping to replace the logs on vesper hill was a job; it was rewarding each night when the beautiful campfire circle service was held.

To me that week at Moonelon will have lasting memories. I hope other boys will have and will accept the opportunity to attend camp as often as possible.

Bruce Long, Damascus Church,
Chapel Hill

LYNNHAVEN Y.P. ENTERTAIN ELON GUESTS

By David Miller, Reporter

A group of thirty-nine Senior High Youth Fellowship members of Lynnhaven Colony United Church of Christ held a program on "What God Expects of Us" September 10.

The guests were twenty-one boys and girls from the Children's Home at Elon College.

A party was given for the guests at the home of Bill Bennett.

N. C. - VA. RALLY

The North Carolina and Virginia Conference will hold its annual Pilgrim Fellowship rally Sunday, October 22, at the First Congregational Christian Church, Durham. The church is located at 811-813 West Main Street, three blocks from the east campus of Duke University.

Registration will begin at 2:00 p.m., to be followed by a worship service, business session, fun and fellowship. Everyone attending is asked to bring a sack supper which will be spread out. The church will provide drinks. The meeting will close with a friendship circle about 6:30. A special invitation is extended to members of the Evangelical and Reformed churches and to the members of other conferences. Hope to see you at the Rally!

—Officers of N.C.-Va. P. F.

JUNIOR P. F. HOLDS BANQUET

The Lynnhaven Colony United Church Junior High Pilgrim Fellowship held a banquet July 23, after which new officers were installed by the pastor, Rev. Sam N. Nelson, Jr.

New officers are: Paul Hannah, Jr., president; Anthony Owens, vice president; Maureen Bailey, secretary; and Patricia Self, treasurer.

A short business meeting was held, followed by group recreation. The Junior High Fellowship gives special thanks to those who helped prepare and serve the dinner.

U. C. Y. M.

The North Carolina United Christian Youth Movement Fall Assembly will be held in Raleigh October 13-15. Representing the Southern Convention in North Carolina will be Judy Stone, fellowship chairman, and John Kernodle, Jr., treasurer of the Southern Convention Pilgrim Fellowship.

TWO BETHLEHEM YOUNG PEOPLE

By Mary Jones, Reporter

Mary Cross Brittle of Bethlehem Church, Nansemond County, Virginia, spent two months this summer working at Back Bay Mission in Biloxi, Mississippi. Mary Cross, along with four other young people from various parts of the United States, made up the volunteer summer service team at Back Bay Mission. This is sponsored by the United Church of Christ (Evangelical and Reformed) and works primarily with people in the fish and oyster industry.

Sunday, August 20, Wayne A. Gardner, one of our ministerial students, received his Bachelor of Arts degree from Elon College. He plans to enter Lancaster (Pennsylvania) Theological Seminary.

The Junior High Pilgrim Fellowship of our Tryon church holds joint meetings with a similar group from the Episcopal church on first and third Sunday evenings. They have a light supper, worship, program, and recreation.

Veteran Organist Honored

Mrs. J. L. Lassiter Jr., Reporter

A reception honoring Mrs. Sally Lou Harris, choir director and organist, was held Sunday afternoon, September 3, in the Fellowship Hall of the First Congregational Christian Church, Henderson, N. C. Mrs. Harris is moving this month to join her husband, W. Brooks Harris, who recently went into business in Orlando, Florida.

The receiving line for the occasion was made up of members of the family, the pastor and officials of the church. The arrangements for the reception were under the supervision of the Social Service Board of the church, Miss Jo Langston and Mrs. Margie Moeller.

The members of the church presented Mrs. Harris gifts of white luggage. She has served as organist for the church for thirty-three years. For the past six years she has been director of the adult choir.

At her final choir rehearsal, the members of the choir and their families paid personal tribute to Mrs. Harris with a gift of jewelry and a surprise ice cream party.

Workshop For Preschool Teachers

MOONELON, OCTOBER 21

If you are a Sunday school teacher in any of the preschool classes in your church, you are invited to attend a Preschool Conference to be held Saturday, October 21, at Camp Moonelon from 9:30 until 4:00. Registration will begin at 9:30, with the first session opening at 10:00. Lunch will be served at the camp.

A discussion of the United Church Press Nursery Curriculum will be held with Dorothy Ballinger of the First Church in Greensboro leading the discussion. The Kindergarten Curriculum will be discussed and many new ideas presented to the group. An Activity Period, at which time you will be given a chance to work with materials suggested for nursery and kindergarten groups, will be led by Reverend and Mrs. Robert Knowles. Filmstrips, such as "First Steps In Religion" and "Nursery Leadership Filmstrip" will be shown, together with the curriculum and numerous additional resources. The conference will close by 4:00.

Whether you are familiar with the new curriculum or not, you are invited to share in this Conference for Preschool Workers. Anyone who works with preschool children will find this one-day conference a most worthwhile meeting.

Further information regarding the Preschool Conference may be secured from Reverend Robert A. Knowles, Box 336, Elon College, North Carolina.

The first dial telephone was designed in 1889 by a Kansas City undertaker, and the first dial telephone exchange was installed at LaPorte, Indiana, in 1892.

FREE FILMSTRIP FOR EVERY CHURCH

A new filmstrip called "The Tangible Evidence" has been produced by the United Church of Christ. It is available without charge for use in all our local churches. According to Dr. Sheldon E. Mackey, "It depicts the great events which have brought the United Church of Christ into being and sets forth in visual fashion the opportunities and challenges of Our Christian World Mission to which each local church seeks to be faithful in our generation." Ask your minister if he has returned the card making it possible for your church to get this free filmstrip.

BIG BUDGET VOTED

The Christian Temple of which Dr. Frank R. Hamilton is minister has voted a Budget of \$48,237.00. The Budget includes \$9,362.00 for Benevolences (Our Christian World Mission). A new item in the Budget was \$1,000 for Church Extension in the Tidewater Area. This is commendable in view of the pressing demands for church extension in growing areas of North Carolina and Virginia. Perhaps other churches will join with the Christian Temple in promoting Church Extension through Church Builders Clubs, C.M.A., the Mission Board of the Convention, or in Conference Church Extension projects.

Three Youth Fellowship groups at The Christian Temple, Norfolk, met for a supper and planning session Sunday evening, September 10. Counselors are: Senior High, Mr. and Mrs. Marvin Clements, Jr.; Junior High, Mr. and Mrs. Oscar McClannan Jr.; Junior, Mrs. Martha Byrd, Mrs. Franches Dennis and Mrs. Mary White.

Elon College Football Schedule - 1961

Date	Team	Place	Time
SEPTEMBER			
30	Appalachian	Burlington, N. C.	—8:00
OCTOBER			
7	Eastern Carolina	Greenville, N. C.	—2:15
14	University of Tampa	Tampa, Fla.	—8:00
21	Catawba	Salisbury, N. C.	—8:00
28	Western Carolina (Homecoming)	Burlington	—2:00
NOVEMBER			
4	Newberry	Newberry S. C.	—8:00
11	Lenoir Rhyne	Hickory, N. C.	—8:00
17	Presbyterian	Burlington, N. C.	—8:00

Churches Give To Elon College

APPORTIONMENT GIVING

June 16 — August 31, 1961

Virginia Valley Conference

Antioch	\$ 30.00
Bethel	44.00
Bethlehem	33.00
Beulah	7.00
Dry Run	15.00
Leaksville	30.00
Linville	30.00
Mt. Olivet (R)	40.00
Newport	32.00
Winchester	67.50
Wood's Chapel	10.00
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	\$ 338.50

Eastern Virginia Conference

Antioch	\$ 45.00
Bethlehem (Disp.)	45.00
Bethlehem (Nans.)	140.51
Burton's Grove	8.00
Centerville	8.00
Dendron	9.10
Eure	46.00
Franklin	76.00
Franklin, Hunterdale	71.00
Great Bridge	93.50
Holland	74.00
Hopewell	77.00
Isle of Wight	38.00
Liberty Spring	20.00
Lynnhaven Col. Comm.	78.00
Mt. Carmel	34.00
Newport News	140.00
Norfolk, Bay View	54.00
Norfolk, Christian Temple ...	160.18
Norfolk, First	15.00
Oakland	190.50
Portsmouth, First	46.00
Portsmouth, Shelton Mem.	40.00
Portsmouth, United	31.00
Richmond, First	38.00
Richmond, St. Andrew's	13.00
South Norfolk	76.00
South Norfolk, Rosemont	144.00
Spring Hill	7.40
Suffolk	64.00
Sunbury, Damascus	26.00
Warwick	64.00
Waverly	59.00
Windsor	33.38
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	\$2,065.19

Eastern North Carolina Conference

Amelia	\$ 8.00
Damascus	6.00
Fuller's Chapel	33.00
Henderson	90.00
Hope Mills	6.00
Lee's Chapel	18.00

Moore Union	34.00
Mt. Auburn	46.00
Mt. Gilead	15.00
New Elam	30.00
Niagara	3.99
Oak Leve	12.75
Pope's Chapel	16.00
Raleigh	89.00
Sanford	148.00
Southern Pines	77.00
Turner's Chapel	89.00
Wake Chapel	129.23
Wentworth	6.00
Youngsville	6.00
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	\$ 862.97

Western North Carolina Conference

Albemarle	\$ 69.00
Asheboro	103.00
Big Oak	28.00
Biscoe	20.00
Flint Hill (M)	4.01
Grace's Chapel	2.20
High Point, First	25.00
Liberty	98.00
Needham's Grove	28.00
Pleasant Cross	12.00
Pleasant Hill	27.00
Pleasant Ridge	199.00
Ramseur	28.00
Randleman	22.00
Seagrove	15.00
Sophia	21.00
Union Grove	16.02
Zion	20.00
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	\$ 747.23

North Carolina & Virginia Conference

Apple's Chapel	\$ 60.00
Asheville	54.00
Belew Creek	86.00
Bethel	46.46
Bethlehem	46.00
Burlington, Bev. Hills	47.00
Burlington, First	122.00
Carolina	51.00
Concord	19.00
Danville	111.00
Durham	260.97
Greensboro, First	253.83
Greensboro, Palm St.	72.00
Greensboro, St. Peters	6.00
Hendersonville	93.00
Hopedale	19.00
Kallam Grove	29.00
Lebanon	30.00
Liberty	15.00
Mebane	19.00
Monticello	98.25
Mt. Bethel	35.00
New Lebanon	17.60
Pleasant Grove	15.00
Pleasant Ridge	75.00
Reidsville	151.00
Shallow Ford	25.00
South Boston	19.00
Tryon	88.00
Union (Va.)	16.00
Winston-Salem	38.00
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	\$2,018.11

Totals for Year

Total 1-1-61—3-31-61	\$ 4,507.28
Total 4-1-61—6-15-61	5,055.07
Total 6-16-61—8-31-61	6,032.00
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	\$15,594.35

Homecoming At Elon College

By W. B. Terrell

Homecoming plans are already in the making. Student committees have been appointed to work with the Alumni Office in making up a program for the day. **October 28** has been set as the day. The climax of the day for most alumni will be the football game in the afternoon. However, other activities will be held during the day that should be of interest to all. Alumni are urged to put this date on their calendar and start planning now to come back to their alma mater for the occasion.

Contact other alumni and plan to come together. All of us here at the college will be happy to see you. The students will appreciate your coming back.

A tentative schedule of activities is given. Others may be added

Saturday, October 28—9:00 a.m.—Open House, Alumni Office. Campus Displays by Student Organizations. Directed Tours of the Campus.

12:30 — Homecoming Parade through the streets of Burlington, featuring colorful floats, displays, bands, etc.

2:00 p.m. — Elon Christians meet in the Catamounts of Western Carolina in football at the Walter Williams High School Stadium. During half-time the Homecoming Queen and her court will be presented.

4:45 p.m. — Alumni Coffee Hour in lounge on second floor of the Mooney Building.

8:00 p.m. — Homecoming Dance in the Alumni Memorial Gymnasium. Alumni are urged to attend. Dress for alumni can be either formal or informal.

How Christians Grow

Background Scripture: Matthew 11:28-30; Luke 9:51-56; Philippians 3:4-17.

Devotional Reading: John 14:21-26.

Memory Selection: I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3:14.

Beauty For Ashes — Gain From Loss

There are many Christians who think in terms of what "they had to give up" when they became Christians, of what they lost, of what it cost. Paul thought in terms of what he had gained. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things, and do count them but trash, that I may win Christ." He was saying in this way what one of the prophets of the Old Testament was saying "He giveth beauty for ashes, the oil of gladness for mourning, the garment of praise for the spirit of heaviness..." Isaiah 61:3. The person who thinks in terms of what "he gave up" instead of "what he got" when he committed himself to Christ, has missed the deeper meaning of the Christian life. One can see the expression of Paul's face when somebody suggested that it cost him so much to become a Christian. And there would be pity if there were not anger in his reply. "The idea of such a thing! I made a good bargain when I gave up everything in order to win Christ. I got a thousand times more than I gave up!"

The Secret of Paul's Growth

Paul expresses the secret of his growth in the Christian life in the language of an athletic contest, a race. First of all, there was the aim or goal or objective. Paul had one consuming passion, one goal, to know Christ and to be found in him, and to be like him. To this one goal he pressed. He let nothing turn him aside. It was the custom in those days to place the prize of the race before the contestants so that they could see it as they ran. If they became tired or discouraged the sight of the prize would renew them or cheer them. Perhaps one reason we are not better Christians is because we do not have a worthier goal. We are not better because we do not want to be better. We are so easily turned aside in the race of life. So many things distract us. There is the classic incident in the story of Diana when the racers slowed down to pick

up the golden apples and lost the race. Paul allowed nothing to distract him in his purpose to come to final Christian perfection which comes with complete union with God.

In the second place, the contestants had to strip for the race. Imagine a track runner starting a race wearing a pair of hip-boots or carrying an anvil on his back! But there are those of us who do something as foolish or even more foolish in our Christian life. We carry a lot of excess baggage. And as in the case with excess baggage we pay a price for carrying it. Our worries, our prejudices, our past sins for which we have asked forgiveness and for which God has granted forgiveness, our pride and complacency, our besetting sins — these and other things become intolerable burdens as we make our way on our Christian journey, our "race." In another place this doughty warrior and spiritual athlete enjoined us to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us." (Or if Paul did not write Hebrews, the man who did write it said this.)

And finally the runner keeps on running. He may trip or lose his stride and even fall down, but he keeps on running. He finishes the race even if he does not win first prize. So must the Christian persevere — there is a word "the perseverance of the saints" — which expresses this prerequisite for the Christian life. The Christian must go on learning and growing. As someone has said, "Life is not a rigid business of being, but a process of becoming." Alas how many there are who either drop out of the race, or who make no real effort to "grow in grace and in the knowledge of our Lord Jesus

Christ. "To grow, a Christian must have a destiny to grow toward. And then, in season and out of season, he must press toward the mark, disciplining himself, exerting himself, giving himself in the fullest measure. One suspects that in all too many of us there is not the burning desire to know Christ and to be found in him, and especially to know the "fellowship of his sufferings." We want an easy religion, one that does not make too many demands on us, one that does not make us uncomfortable. And yet Jesus placed a Cross at the very center of discipleship. "If any man will come after me, let him deny himself and take up his Cross daily and follow me."

Not Yet Attained

"Brethren, I count not myself to have apprehended," or as the RVS puts it, "not that I have already obtained this," or again as the New English Bible has it, "It is not to be thought that I have already achieved all this." These are remarkable and sobering words. Here was a man who had been following Christ for at least twenty years, perhaps even more. Here was the man who next to Jesus Christ, was perhaps the greatest man who ever lived, and certainly one of the best men who ever lived, the man who most fully embodied and expressed the spirit of Jesus Christ. And yet he frankly admits that he has not reached his goal, he has not achieved his full Christian growth. Folks who feel that they have "arrived," that they are good enough, do not know the essential nature of the Christian life. They are like the old man who told a friend "I still have the faith I had as a twelve year old boy. I haven't changed a single idea, nor do I intend to." There must have been something about the old fellow's religion that smelled bad, for in religion, one rises or rots!

But Whereunto We Have Attained

"Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." Obedience is the organ of spiritual knowledge, as Thomas Chalmers the great preacher once said. A man is under obligation to follow the light as he sees the light, and to obey the truth as he sees the truth. New knowledge spells new obligation. And walking whereto we have attained is the way to attaining more, a means of growing in grace.

(Continued on Page 15)

SUNDAY SCHOOL LESSON

OCTOBER 8, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Many Thanks For Our Lynnhaven Trip

REPORT FOR SEPTEMBER 18, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 27.00
Eastern Virginia Conference	393.11
Eastern North Carolina Conference	48.18
Western North Carolina Conference	214.17
North Carolina and Virginia Conference	142.43
Total	\$ 824.89

SPECIAL OFFERINGS

Women's Fellowship, Shallow Ford Christian Church	50.00
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00
Women's Missionary Fellowship, Wake Chapel Christian Church	25.00
The Pilgrim Fellowship of the Southern Convention (Camping Fund)	200.00
Progressive Bible Class, First, Cong. Christian Church, Newport News, Va.	25.00
Walter P. Mays, Burlington, N. C.	10.00
Ladies' Bible Class, Henderson Church	25.00
3-L Sunday School Class, Shallow Well Christian Church, Sanford, N. C.	20.00
Philathea Class, Suffolk Christian Church	15.00
Women's Fellowship and Laymen's Fellowship, Pleasant Hill Christian Church (WNC)	21.50
In Memory of F. S. Fields	5.00
In Memory of Mrs. J. Sidney Cobb	10.00
Special Gifts	152.80
Total	\$ 564.30
Total for the Week	\$ 1,389.19

Dear Friends,

Last week we told you about our visit to our Lynnhaven Community Church in Norfolk, Virginia. This week we want to tell you about those who helped make this trip possible as far as transportation and chaperoning were concerned.

In order to take this group on this trip we had to have five cars. Those driving were my wife, Mrs. W. W. Snyder, Mr. John Biggerstaff and his fiancée, Miss Bertha Bowes, Miss Melva Foster, Mr. and Mrs. Herman Brooks and myself. All of us were well acquainted with our boys and girls with the exception of Mr. and Mrs. Brooks, who met our young people for the first time on Thursday when we began our trip. Never have we seen anyone become so much a part of a group so quickly as did Mr. and Mrs. Brooks. All of our boys and girls are very fond of them and are looking forward to their visits to our Home. Mr. and Mrs. Brooks are active members of our Beverly Hills Church in Burlington.

Mrs. Snyder, with the help of Miss Foster, Mrs. Brooks, Miss Bowes, and Mrs. Bertha Phillips, the housemother for our older girls, took care of planning and preparing the food.

Another interesting incident was the fact that Mr. and Mrs. John F. Norris of Burlington, learning of our trip, decided they wanted to share in it and they provided spending money for all of our boys and girls for this trip. Mr. and Mrs. Norris are neighbors of Mr. and Mrs. Brooks and are also members of our Beverly Hills church.

Many thanks to these fine people and those of our children's Home family who helped to make this trip for our young people a real success.

Rev. Avery Brown has resigned his pastorate at Gibsonville in the North Carolina and Virginia Conference and has accepted Pleasant Cross, Seagrove, and Union Grove churches in the Western N. C. Conference. He expects to move into the parsonage at Seagrove about October 11.

Congratulations to Mr. and Mrs. E. W. Vickers, Jr., on the birth of a son, Earl Wright Vickers, III, September 14. Mrs. Vickers is The Sun correspondent for Elon College.

United Church Women To Meet In Miami, Fla.

Secretary of State Dean Rusk will address the representatives of America's 12 million church women at the Ninth National Assembly of United Church Women in the City Auditorium, Miami Beach, Florida, October 9-12.

America's foreign secretary, who has been commuting to conferences with leaders of other countries abroad during the last tension-fraught weeks, will discuss in detail for the 3,000 church women assembled, "United States Foreign Policy in Today's World."

Dean Rusk's address, October 11, will be preceded by a special worship drama entitled "Measure of Man's Mind," written, directed and narrated by the Rev. Dr. George E. Johnson, a member of our denomination, who is pastor of our Miami Shores Community Church. The drama will include a rhythmic choir directed by

Mrs. Paul Horn of the same church.

At the morning session Mrs. Harper Sibley of Rochester, N. Y., a leading church woman and former president of UCW, will speak on "The Ecumenical Mind." This ties in with the Assembly theme, "The Church Ecumenical — Its Oneness, Its Mission and Its Ministries."

This theme will be dealt with in daily Bible study conducted by the Right Reverend Chandu Ray, an Anglican Bishop of Pakistan. Each such session is to be followed by intensive study of the theme's relevance to the specific work of the UCW and of the churches, in which groups of 100 discussants each will take part. Aid to agricultural migrants, Indian-Americans, overseas projects and a host of other pressing problems will come under the purview of the UCW Assembly.

Mrs. Esther Peterson, director of

the Women's Bureau, U. S. Dept. of Labor, will talk on "Unfinished Tasks in Christian Social Relations." She will be followed by a special panel presentation moderated by Mrs. Theodore O. Wedel of Washington, D. C., former UCW president.

Dr. Henry P. Van Dusen, president, Union Theological Seminary, New York, will give the opening assembly address on "The Church Ecumenical" on Sunday night, Oct. 9.

Dr. Eugene A. Nida, an executive of the American Bible Society, who is known around the world for directing Bible translations into many languages, has taken "Communication with a Purpose" as his topic on the last morning, Oct. 12. The closing address will be delivered by J. Irwin Miller on "The Nature of Christian Responsibility." Mr. Miller is a Columbus, Ind., industrialist and president of the National Council of Churches, of which UCW is a general department.

This final session will do honor to the conclusion of the 75th anniversary of World Day of Prayer, which has been celebrated through 1961.

(Continued from Page 9)

Union, Va.	25.00
Wake Chapel	70.00
Winston-Salem United	15.00
Zion (W.N.C. Conference)	7.00

\$2,968.02

CHILDREN'S GROUPS

Apple's Chapel	\$ 21.37
Burlington, First	25.10
Durham	15.17
Elon College:	
Crusaders	12.00
Intermediates	12.00
Willing Workers	12.00
Henderson, First	6.00
Union Ridge United	5.00

\$ 108.64

CRADLE ROLL

Burlington, First	\$ 25.05
Durham	14.69
Elon College	20.00
Sanford United	10.00
Union Grove	5.00
Union Ridge United	4.40

\$ 79.14

TOTAL RECEIPTS \$3,155.80

DISBURSEMENTS

Christian Children's Fund for Korean Orphan	\$ 120.00
Congregational Christian Home for Children	50.00

N. C. Council of Churches for Migrant Work	3.00
Space in Annual	32.50
Literature packets for President and District Chairmen ..	28.00
Expense of the President	4.45
Expense of the Treasurer for the year	33.39
Expense of District Chm.	23.73
	\$ 295.07

Mrs. W. B. Williams, Treasurer Women's Fellowship of The Southern Convention for: Missions, General Fund	\$1,964.73
Life Memberships	410.00
Memorials	110.00
Our Christian World Mission	300.00
India Scholarship	50.00
Home Missions—	
Special Fund	10.00
Foreign Missions—	
Special Fund	10.00

Rachanyapuram School for Girls	6.00
	\$2,860.73
TOTAL DISBURSEMENTS	\$3,155.80
Respectfully submitted, Susie D. Allen, Treasurer	

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Imitating The Best

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example." This is not conceit — no man was more truly humble than Paul. He was simply saying that he had found the way to a prize, and that if his friends tried that way, they too would find it. But even at that they would do well to imitate Paul. And so would we. He is a pretty good example for us.

Eastern Virginia TRPM

G. Julius Rice, Chairman
So. Conv. Committee on Evangelism

A Teaching - Reaching - Preaching Mission will be held in the Eastern Virginia Conference October 6-12. This program of evangelism has a threefold purpose: teaching the church, reaching the unchurched, and preaching the living Word.

The missionaries (visiting ministers) will meet Friday and Saturday afternoons from 1:00-4:00 at Rosemont church, South Norfolk. Instructions for the mission and Bible study will be conducted by Rev. Robert A. Happel of Cleveland, Ohio, who will be the regional director. Mr. Happel is associate secretary of the department of evangelism of the United Church of Christ.

Sunday, October 8, the missionaries will preach in the local churches at

11:00 a.m. and commission the lay visitors. Sunday evening at 8:00 Rev. Fred P. Register, superintendent of the Nebraska Conference, will speak at the mass rally to be held at Christian Temple, Norfolk. His many friends in the Southern Convention are invited to hear Mr. Register preach whether or not their churches are participating in the TRPM.

Each evening Monday through Friday the missionaries will hold services in the local churches at 8:00. Each morning the missionaries will share in a seminar on evangelism and prayer and Bible study at Rosemont.

It is our earnest hope that this mission will result in a renewal of the churches participating. It should never be forgotten that the primary purpose of the Church is evangelism.

Schedule of Missioners

CHURCH	CITY	PASTOR	MISSIONER
Lynnhaven Colony	Va. Beach	S. D. Nelson, Jr.	W. E. Wisseman
Bayside	Bayside	G. J. Rice	Theodore Preuss
First, C.C.	Newport News	Jesse Dollar	Sheldon Mackey
Shelton Memorial	Portsmouth	Willis Joiner	M. Tussey
Great Bridge	Great Bridge	B. Simmons	H. W. Bray
Rosemont	So. Norfolk	C. Lewis	Clyde Fields
Mt. Zion	Eclipse	J. W. Madren	T. W. Madren
Bay View	Norfolk	C. F. Pegram	Robbins Ralph
Holland	Holland	C. C. Dollar	J. C. Adams
Warwick	Newport News	L. Granger	J. R. Lackey
Oakland	Chuckatuck	W. T. Scott	J. G. Truitt, Sr.
Christian Temple	Norfolk	F. Hamilton	R. Gruenke, I
South Norfolk	So. Norfolk	W. Cousins	H. C. Carolus

MY SUMMER WITH "THE SUN"

By Elizabeth Lester

The Christian Sun has been near me all my life. A copy came to our house every week while I was a child; when I was in high school, and my father had become editor, our house held stacks of old Suns. But never before had this paper been such an important part of my life as it was the past summer. From June 10 until Sept. 14, with much help and advice from my father, I became an "editor."

When I agreed last spring to work on The Sun so that my father might have more time to spend on his church in High Point, my knowledge of what this was to involve was somewhat less than complete. I knew that my father received articles and news items from various places; I knew that later a magazine, The Christian Sun, appeared with some of these same articles in it. What happened in between? Well, I was not quite sure.

But I soon found out. I was shown the mysterious and seemingly intricate processes of the world of the Linotype and the galley proof. I learned how various pieces of typewritten copy from various sources became a printed page and how 16 printed pages become a magazine.

I also learned a little about how this paper is planned — on what basis to judge what should go in, what should wait until next week, and what should be left out; which articles should be on which page, etc. I learned to watch for the important

details that help to determine the quality of a paper — the right names under the pictures, enough "white space" between articles, the right number of "0" in figures, etc., etc.

But I also learned more than the mechanics of how this paper is put together. From reading the material that was sent to The Sun I learned a great deal. I learned, for instance, about the Southern Convention. Churches that had been "just names" to me became real places with real people as I read about their church school picnics, their Women's Fellowships, their new windows, and their worship services. I also read in The Sun about the larger church — our own United Church of Christ, and the work of many denominations cooperating through the World Council of Churches — I caught a glimpse of the huge movement of which our local churches are a part. Although I traveled no farther this summer than the distance between our home in High Point and the printing plant in Asheboro, through reading I glimpsed a church dedication service in Virginia, the General Synod meeting in Philadelphia, and the church at work in the slums of India.

From my own experience, then, I would like to make a suggestion to you, the readers of The Christian Sun. Read with imagination. The printed words can take you to new places and show you new things. Let this paper show you the church at work in the world today.

The

Christian Sun

Church History Room X
Box 232

MOTTO:

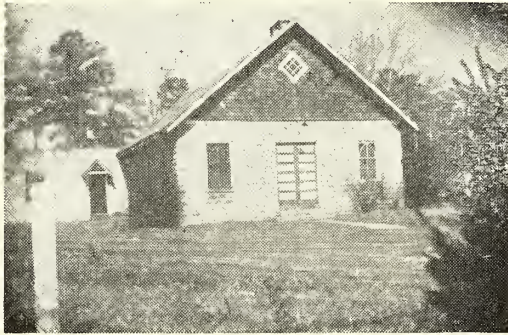
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

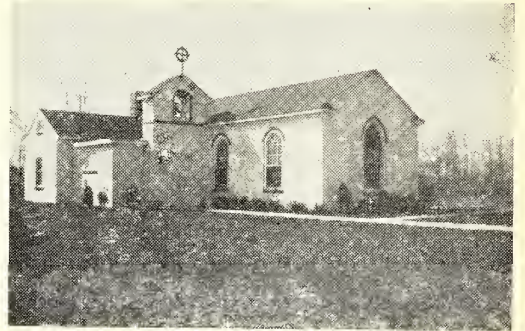
OCTOBER 3, 1961

NUMBER 39

Progress At Bay View, Norfolk, Virginia



(See History
On Page 8)



DON'T MISS THIS

In Coming Issues—

- Conference programs
- Reports of annual meetings
- Progress of our churches
- How we care for aged ministers
- “Where Your Hopes Come True”
- Pictures of our leaders

Put The Christian Sun in your church budget and let all the people read.

“It is too good to miss”

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina.

Here And There Among The Churches

Thirty new junior choir robes have been made by the Pearl Baker Class of First, Newport News. They were used for the first time October 1.

Eastern North Carolina Laymen's Fellowship meets Sunday evening, October 8, at McCuller's Ruritan Building at 6:00 p.m. Speaker will be Rev. F. C. Lester.

Miss Mary Frances Lankford, the secretary of the church school in our Tryon church, has a perfect attendance record for 24 years in that school!

Dr. Aaron Meckel of First Congregational, St. Petersburg, Florida, was the speaker for the Eastern Virginia Laymen's Rally at Great Bridge, September 24.

Dr. Sheldon E. Mackey, executive of the new Stewardship Council of the United Church of Christ, is preaching each evening this week at First, Newport News.

Eastern Virginia Women's Fellowship meets Thursday of this week (October 5) at 10:00 a.m. at The Christian Temple, Norfolk. Speaker will be Mrs. Alfred C. Bartholomew of Lancaster, Pennsylvania, assistant moderator of the United Church of Christ.

October 1 was a busy day at The Christian Temple, Norfolk: Promotion Day program of the church school in the sanctuary at 9:45 a.m.; World Wide Communion observed at 11:00 a.m.; and the church open from 8:00 a.m. until 8:00 p.m. for meditation and prayer on the part of members in preparation for the TRPM.

C. B. RIDDLE

A heart attack proved fatal to C. B. Riddle Monday, September 25. He was a former editor of The Christian Sun, and was a regular feature writer in recent months.

His body was laid to rest in Rock Creek Cemetery in his much-loved Washington, D. C., Friday, September 28.

A fuller account will appear next week.

Dr. J. E. Danieley was guest speaker for the twelfth annual retreat of our Connecticut laymen held at "Holiday Hills," Pawling, New York, September 23-24. His topics were: Vocation, Avocation, Your Other Vocation.

Women's Fellowship Sunday is observed November 5. A packet of program material for this day may be ordered for 50c from National Women's Fellowship, 19 South LaSalle Street, Chicago 3, Illinois.

World Community Day is observed by Protestant women November 3. The 1961 theme is FREEDOM TO KNOW. The basic pamphlet to use in the program is "Education, Women and the Church in the Americas." A packet containing this and other material to use in connection with the observance may be obtained for 50¢ from P. & D., National Council of Churches, P. O. Box 340, Manhattanville Station, New York 27, New York.

Each third Wednesday evening in the month members and friends of Bay View, Norfolk, are invited to a pot-luck supper at six o'clock. A "singspiration" and some entertainment follow the meal.

One church plans ahead: Beverly Hills, Burlington, announced in its September 17 bulletin that December 17 would be the date for the Christmas programs, with a "White Christmas" dedication of gifts for needy families at the eleven o'clock service and a program of music, Christmas scenes and reading at seven o'clock that evening. There will be no "treat" for the children; instead they and their parents are asked to bring gifts for needy families.

Rev. Thomas Britton, former pastor at Shelton, Portsmouth, and now at First Congregational, Ashtabula, Ohio, served as dean for annual retreat of ministers of the Ohio Conference held recently at Pilgrim Hills. Mr. Britton preached twice in his home church, Circular Congregational, Charleston, S. C., while on vacation. His Ohio church is inaugurating a new "Men's Breakfast Club" to meet in a local restaurant for food, study, discussion.

The Board of Trustees of New College, Sarasota, Florida, has elected Dr. George F. Bauman as president of this new institution, which was founded in cooperation with the Board of Home Missions of the Congregational Christian Churches last spring. It will enroll its first students in 1964. The site embraces the estate of the late Charles Ringling and is adjacent to the Ringling Museum of Art, now maintained by the state of Florida.

Volume 113

Number 39

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Congratulations to Dr. J. Earl Danieley who was elected chairman of the new Council for Lay Life and Work of the United Church of Christ. Also attending the meeting of that group September 27-29 in Chicago were Mrs. W. B. Williams and Mrs. F. C. Lester.

The Burlington - Greensboro area TRPM was held September 8-15 under the leadership of Rev. Winfred Bray of Union, Burlington, and Rev. G. Melvin Palmer of First E. and R., Greensboro. Mr. Palmer reports a "full house" at First, Burlington for the rally, when Rev. Paul Haas of Slatington, Pennsylvania, preached. Twenty-five ministers of the area occupied chancel choir seats and a joint choir of 150 voices provided special music. Area director was Rev. Lawrence Strunk of Hagerstown, Maryland. Reports indicate that 24 first decisions were secured, 7 professions of faith and 28 letters of transfer were received, and a prospect list of 176 compiled.

PRESCHOOL CONFERENCE OCTOBER 21

Mrs. Melvin Moose, of Mount Pleasant, North Carolina, who is the Synodical Children's Worker for the Southern Synod, will teach the course regarding the new Kindergarten Curriculum on Saturday, October 21, from 9:30 until 4:00 at Camp Moonelon.

Mrs. Moose, who was a delegate to the National Preschool Conference at which time the new Nursery Curriculum was introduced, and who has attended many national and area meetings regarding the Preschool material, is a well-qualified leader for this material.

The leader for the Nursery Curriculum will be Dorothy Ballinger from Greensboro who was also a delegate to the National Preschool Conference.

Registration will begin at 9:30 Saturday, October 21, and the first session will begin at 10:00. Lunch will be served at the camp. The afternoon session will end by 4:00.

If you are a worker in the preschool department of your church, or if you are responsible for the materials used in your Sunday school, or if you are an interested parent, this meeting is planned for you. You will find this a most worthwhile one-day meeting.

Further information may be obtained from the Southern Convention Office, Box 336, Elon College, North Carolina.

October 3, 1961

Churches in the Western North Carolina Conference are urged to send representatives to a Social Action Clinic to be held at the Asheboro church Saturday evening, October 14, at 7:30 p.m., according to announcement from Rev. William Joyner, chairman of the social action committee of the conference.

A joint supper meeting for the Women's Fellowship and the Laymen's Fellowship is being held at First, Greensboro, October 4. Mrs. W. E. Wisseman will speak on "Churches for New Times," the current interdenominational mission study was preceded by the showing of a filmstrip "Boom Time" to each of the four adult school classes during September.

An idea for some other churches: The Congregational Church of Christ, Tryon, has a Student Loan Fund, which is open to any worthy and qualified student in Polk County, or any member of that church, regardless of age, race, color, or religion. At present this fund is making it possible for four students to attend college. Contributions are made to the church treasurer, and, of course, are tax deductible.

OPEN LETTER FROM CONFERENCE OFFICIALS

To Eastern North Carolina Churches

The Annual Session of the Eastern North Carolina Conference will be held at the Shallow Well Congregational Christian Church, Jonesboro Heights, Sanford, N. C., on Tuesday, October 31, 1961. Registration begins at 9:45 a.m. An interesting program is planned. Dr. Nathaniel Guptill, Secretary and Minister of the General Council of the Congregational Christian Churches, is the guest speaker. Reports of the work of our conference committees will be given. Lunch and supper will be served by the host church.

An inspiring program is planned for the evening session. We hope to have a large delegation of young people present (along with many adults) for this special evening program. Emphasis will be placed on Recruitment for Christian Workers.

The executive committee reminds you that, according to the Manual of the Southern Convention, our churches voted years ago that "every church

Twenty-eight members of Union Grove Sunday School received recognition September 24 for having had perfect attendance for the past year.

President J. E. Danieley and Director of Student Personnel Services A. S. Hassell of Elon College are attending the American Council of Education in Washington, D. C., October 5-6. The Board of Trustees of Elon College meets October 4.

FLORIDA SUPERINTENDENT HONORED

The Christian Sun has just learned that Superintendent Robbins Ralph of the Florida Conference received the George Morgan Ward medal at commencement exercises at Rollins College, Winter Park, last June. The citation, read by Mrs. George Greene, Rollins graduate in 1940 and wife of the minister of our Pass-a-Grille Beach church, concluded thus: "As a good minister of Christ's Gospel, wise counselor of churches in your care, for your wide concern for all people and just causes, for being in yourself what you stand for, it is my privilege to present you for the George Morgan Ward Medal, given in memory of one of Rollins' first presidents."

shall have lay representation... it is recommended that each church shall be entitled to two delegates. Churches having more than 200 members shall have an additional delegate for each 100 members, or major fraction thereof, provided that no church has more than four delegates." Of course, everyone is invited and urged to attend. Will you make an effort to see that your church has more than its required number of delegates present?

The committee also reminds each minister of his responsibility to the conference as set forth in the Manual as follows: "All Ministers shall be present at the regular session of their Conference or be satisfactorily accounted for, and should remain throughout unless, upon request, permission for absence is granted by the President, the Conference confirming by common consent."

David Shepherd, president
Rosser Clapp, secretary

It is the habit of our church people of the Southern Convention to hold Conferences in the fall. The time is almost here.

Announcements are being made for youth rallies, women's conferences, and the Annual Conferences which are composed of delegates from local churches. Attention is called to the night sessions of Conferences to which the young people are especially invited, or in which they will take part.

Why all these meetings? People are busy with their work to make a living, their social engagements and playtime, and the activities of the local church. Isn't that enough?

The answer is a resounding NO. Christians need the fellowship of other people; without it they dry up, disintegrate, become useless. Churches are made up of Christians — together with a few other people. Churches that undertake to live to themselves soon become selfish, little, and useless so far as the Kingdom of God in the world is concerned. Just as man cannot live by bread alone, so people and churches cannot live to themselves alone. They grow by association with others who are growing; they get vision of world-wide events by sharing programs and activities with others, they lift their part of the load not by straining alone but by working in unison with others.

In the meetings soon to be held hereabouts there

will be intelligent speakers who can lift our sights from the back yard where we have been grubbing to the lovelier things which God has made for us all to enjoy. They can take us across the world and introduce us to Christians working under differing circumstances and with people of various nations and races. They can, and will if we hear them, tell us of what Christ is doing in this world of ours through people who have dedicated their lives to his will and work. They will bring us hope that is founded in the Christian religion, and they will show us how we can share in the program of the Church that is undertaking to transform the life of peoples and nations.

Then there will be voting to do. Plans for the future will be presented. What will the next year mean in our area? That will depend upon plans approved in the annual Conferences and carried forward in local churches. The care of dependent children, the education we call Christian, the effort to win the world to Christ rather than let it go to destruction, and a dozen other matters will come up in conferences for discussion and vote.

But none of this will have value unless people are present from the various churches. Please, let's have full attendance at ALL these fall conferences. Of course you are busy, but what better business can anyone have than the business of the Church for which Christ gave his life? See you at Conference!

What Next?

Where do we go from here? What do we do next?

At the meetings of the Board of Publications and the Executive Board of the Southern Convention last Thursday at Elon people were disturbed by a need to know the direction in which to move as a Convention. It was reliably reported that people in the churches are asking what we are to do next? What direction are we to take. It was indicated by some that The Christian Sun may have some responsibility in charting our course. The editor is willing to take his share of this responsibility, and he endeavors to do so by expressing his own opinion and by giving information concerning plans and programs as adopted by churches, conference groups and the Convention in our own area, and by presenting the progress being planned or made by the national bodies of our denomination. But the editor of a paper cannot tell anyone what he is to do, and this one would not if he could. He can only suggest what seems to be wise — and then he may be wrong. Chances are that constant readers will sometimes find ideas that have value. That is our hope.

Back to the question, What Next?

So far as the United Church of Christ is concerned the next move should be made in local churches and the Conferences. Churches that have not voted to be part of the United Church can still do so and be able to move forward with the main stream of our denomination. The Mississippi River is mighty and majestic, but it does not start all at one place. Without the Ohio, Missouri and many other tributaries it would never move into the Gulf as it does. The United Church needs all of the four

streams of Protestantism that go to make it. And we will render our best service by moving joyfully into that stream of church life.

It was said at the Executive Board meeting that Conferences will be free to discuss and to make plans for uniting the work in their areas. Committees could be formed to study the situation and to bring back suggestions at a later time. The Convention will meet next May, and should be ready to give constructive thought to the matter of the merger. If Conferences will work on plans and then present those plans, we can move forward reasonably rapidly.

All the problems involved need to be considered carefully and in Christian grace. People who favor uniting immediately and those who do not must both be considered. Organizations in the three groups are different and it will take time and patience to get them to function together, but it can be done. Each group has a heritage that gives it joy and that should be preserved — but so do people who get married. We cannot change the heritage, but we must, and will, make the future. That future of the United Church here in North Carolina and Virginia can be an inspiration to all who read, or it can bring disgrace to those who help to make it. We have voted to unite. We have pledged our word of honor.

Where we go from here, what we do next, depends upon how eager we are to make good on our pledge of honor. Your editor favors a frank facing of all the facts, a sincere and immediate effort to formulate the best plans possible to complete the merger, and then to courageously move forward into the moving stream of Christian life that is the United Church of Christ.

The frequently heard statement that war is inevitable, that is, it must come, is among the silly beliefs of a civilized society.

Wars are started by one man, or a group of men to enhance their position and advance some ideology as history shows. Search the record back for centuries and this is the case. But without turning back the pages of history beyond the present century, a few examples are familiar to all present generations.

Mussolini definitely planned a war against helpless Ethiopia and began it at a favorable weather period for the region. It was not a war desired or started by the Italian people but by one misguided Italian who thought he could advance his fascist movement and at the same time make himself one of the world's great.

It was not the German people who started Germany on the road to near destruction and sent some 500,000 men to their graves. It was Hitler and his small group of fanatics, intoxicated with the war idea, who started the tragic war because they decided that it would mean more to them than peace, and make them rulers of all Europe, and even areas beyond.

It was not the Japanese people as a whole, or even a majority, who planned an attack on Pearl Harbor and conceived the foolhardy idea of mastering the whole Pacific. One Japanese war lord even said he would occupy the White House. It was the Japanese military naval group who fanned the flames and enlisted and coerced their fellow countrymen into a holocaust that plagued not only the Japanese people but the world.

On the other hand, in countries that are democratic no man or small

group of men has the power to choose war over peace. No French leader, or English leader, or any leader in any of the Scandinavian countries, or the United States, could count on popular support to lead the people into war. Only countries ruled by dictators are free to choose war as a means of accomplishing their selfish purposes.

The element of selfish interest in fostering a war, or supporting it directly or indirectly, is illustrated in the case of Korea. The Russians intrigued Red China to sacrifice millions of men, but not a single Russian soldier was lost in this unfortunate war, while nearly 50,000 American soldiers sacrificed their lives, with an added 100,000 wounded. Communist self-serving interest in Korea is now household knowledge.

The Russian people as a whole do not want war. They know its horrors and its sacrifices. Russia has in recent decades suffered some nine million casualties, including 1.7 million dead, in World War I, and 7.5 million battle deaths in World War II, plus considerable other carnage at German hands in both conflicts. Property losses have been beyond estimation.

The American people, as well as peoples in other free countries, do not rate dictators highly, but free peoples do not consider dictators irresponsible lunatics. Herein lies the danger which the United States is facing. The fate of millions of its peoples, and probably millions in other lands, could well be determined by the decision of Russia's power-mad dictator in his apparent determination to see the world under communism in his day.

A Bridge From War To Peace

Armed forces can wage wars but they cannot make peace. For there is a wide chasm between war and peace — a chasm that can be bridged only by good will, discussion, compromise, and agreement. In 1945 while still bleeding from the wounds of aggression, the nations of this world met in San Francisco to bridge that span from war to peace. For three years — first hopefully, then guardedly, now fearfully — free nations have labored to complete that bridge. Yet again and again they have been obstructed by a nation whose ambitions thrive best on tension, whose leaders are scornful of peace except on their own impossible terms.

—General Omar N. Bradley
November 10, 1948

But no dictator has ever profited by the downfall of another or made himself an admirable place in history. Khrushchev and his co-conspirators should ponder these facts.

C. B. Riddle

IN WHICH PEW ARE YOU?

Rev. C. H. Monbleam

In most churches there are quite a number of pews that look very much alike but are really widely different.

There is first of all the Critical Pew. It watches the minister with an eagle eye; even when he makes an impression on all other pews, the Critical Pew remains unmoved. The choir senses it, and grows nervous. The singing is too light or too heavy, too long or too short. The sexton comes in for his share of attention, for the church is always too hot or too cold. The Critical Pew finds everything except praise and blessing.

Then there is the Irregular Pew. Sometimes it is full, sometimes it is empty. On special occasions you may count upon its presence. But during the regular march of Sundays you will make little mistake if you reckon upon that pew's tenants being elsewhere. The Irregular Pew enjoys only spasmodic blessing.

There is also the Cordial Pew. It is radiant with sunshine, greets other pews with genuine cordiality, extends a handshake to any visitor, and listens with joy and profit to the entire service. On the way out it exclaims, "A most inspiring sermon! The singing was fine!" There is a good deal of blessing received by the occupants of the Cordial Pew.

And there is the Prayerful Pew. It spends a moment or two with bowed head in silent prayer upon entering. It comes to worship, and brings the spirit of worship along. It sings heartily, hears the sermon prayerfully, gives cheerfully and liberally.

In which pew are you?

Pilgrim's Progress
Pilgrim Church,
Harwich Port, Mass.

Cape Disappointment at the extreme southwest corner of the State of Washington was so named as a reminder of the failure of English and Spanish navigators to discover the mouth of the Columbia River.

Whatever one possesses becomes of double value when we have the opportunity of sharing it with others.

—Bouilly

Wake Chapel Women Make And Write History

The Wake Chapel Women's Fellowship met Thursday evening, September 7, at the church. Following a brief business session and reports from several department chairmen, the program was given by Mrs. Jimmy Powell, member of the younger women's circle. It was entitled "What a Young Woman Expects from the Women's Fellowship."

Mrs. Rex G. Powell, who served as President 1958-60, was honored by the Wake Chapel Women's Fellowship with a life membership.

A memorial was given in memory of the late Mrs. K. B. Johnson, who was a charter member of the Wake Chapel Missionary Society. Mrs. J. Lee Johnson read a brief history of the early years of the Missionary Society, which was written by Mrs. K. B. Johnson two years ago when she was in her eighty-eighth year. (See following article.) It will be included in the records of the Wake Chapel Women's Fellowship in its folder in the History Room at Elon College.

The Rev. Earl T. Farrell led the closing devotion and installed the new officers for the year 1961-62: president, Mrs. R. M. Dickens; first vice president, Mrs. B. B. Johnson; second vice president, Mrs. Joe Mills; recording secretary, Mrs. Linda Keith Scholl; corresponding secretary, Mrs. Ashley Hall; treasurer, Mrs. Jimmy Powell; Key Woman, Mrs. Maye Ballentine; Mrs. Jack Blanchard, Friendly Service Chairman; Mrs. Harold W. Johnson, Sr., Stewardship Chairman; Mrs. Jarvis Stephenson, Hospitality Chairman; Mrs. Bobby Cotten, Flower Chairman; Mrs. Jesse Reaves, House Chairman; Mrs. Perry Howard, Membership; and Cradle Roll, Mrs. Thurston Adcock and Mrs. Earl T. Farrell, co-chairmen.

Circle chairmen installed were: Mrs. Hoke C. Powell, Mrs. Earl T. Farrell, Mrs. Dwight Stephenson and Mrs. Carville B. Clark.

Serving as hostesses were Mrs. Pryor Nicholson, Mrs. Earl T. Farrell, Mrs. Jarvis Stephenson and Mrs. Evelyn Cannady.

Wake Chapel History

By Mrs. K. B. Johnson,
A Charter Member

The Wake Chapel Missionary Society was organized on the fifth Sunday afternoon of March, 1912, at

the church with the following officers elected: President, Mrs. Ella Johnson Smith; Vice President, Mrs. K. B. Johnson; Secretary-Treasurer, Miss Lena Ragsdall. The only living charter member is Mrs. Bertha Cotten Graham of Jacksonville, Florida.

Regular monthly meetings were held, usually on Sunday afternoon at the church, but later in the homes of members. To get to meetings the members came in horse and buggy with the ladies driving the family "nag." We never missed many regular meetings except a few during the epidemic of "flu" following World War I, when the churches were even closed. Regular dues of ten cents were received from members, with special Thanksgiving offering and on other occasions. Regular quarterly reports with mission money were sent

to the State Treasurer of the North Carolina Women's Missionary Society. Miss Ruth Johnson served as Secretary during the 1920s. Under the influence of the late Dr. J. O. Atkinson, who had much to do with the early organization and work of missions throughout the Southern Convention area, The Wake Chapel Missionary Society officers were led to help organize new Missionary Societies in different nearby Christian churches. Mrs. Ella Johnson Smith served as Secretary of the North Carolina Missionary Conference, which was organized early in 1912 also. Mrs. Ella Johnson Smith also taught the Ladies Bible Class at Wake Chapel for many years, which class has honored her memory by keeping the name — Ella Johnson Smith Bible Class. Also she served as president of the Wake Chapel Missionary Society until her health

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

HONDURAS

Concepcion del Norte

October

- 8—Miss Magdalene Kroehler went to India in 1930 as a missionary nurse. In 1951 she answered the call to go to Honduras where she is in charge of the medical clinic in the mountain village of Concepcion del Norte.
- 9—Rev. and Mrs. Edgar Krueger are evangelistic missionaries at Concepcion del Norte, where he is pastor of the local church. He is graduate of Elmhurst College and Eden Seminary.

Pinalejo

- 10—Dr. and Mrs. Harold N. Auler, Sr., have recently returned to Honduras, where they have served as missionaries for 35 years, after a two-year special term in Ecuador. This relieved a critical shortage of personnel in United Andean Indian Mission. Now Protestants number 4500 in Honduras — quite different than when they first went there in 1921.
- 11—Miss Ruth Strauss was born in Germany, then lived in the Netherlands, and served as a governess in England while continuing her nursing medical clinic at Pinalejo.
- 12—Miss Louise Vordenberg arrived in Honduras in 1924 and her first assignment was as an itinerant teacher in the banana plantations. She gathered a group of children at LaLima, the center of the banana industry, and taught them under a tree. Now there is an organized congregation with its own chapel there. She is now in U. S. on furlough.

Progreso

- 13—Rev. and Mrs. William Baur have completed two terms in Honduras and are now in U. S. on furlough. He has B. D. and she M. A. from Eden Seminary. He was born in India of missionary parents. He has been station administrator at Progreso and she principal of the primary school.
- 14—Rev. and Mrs. Harlan Levsen have been missionaries to Honduras since 1951. They supervise work at Progreso and carry on program of evangelistic outreach. He uses tracts, slides, records and tape recorders as well as stories and songs to explain the Christian faith.

failed. Mrs. K. B. Johnson was then elected as president and served until 1939 when she had to give up her office as president on account of her health. Mrs. R. M. Dickens served as the next president.

YEARLY REPORT OF PLEASANT RIDGE

The Women's Fellowship of Pleasant Ridge church, Route 1, Ramseur, N. C., has been blessed this past year in many ways.

Mrs. Lynwood Hubbard installed the officers for the year 1960-61. Several members attended Women's Fall Conference at Union Ridge. The Bible study for the year was led by Mrs. Archie Rumley in Circle 1 and by Mrs. Norman Smith in Circle 2.

Mrs. Quinton Hicks reviewed the home mission study book, "Safe in Bondage." All members led and took parts in the programs presented during the year.

A banquet was held at the fellowship hall March 10. Mrs. R. C. White of Ramseur Jordan Memorial Methodist Church told about her experiences of teaching in foreign countries and travels through same. Information about Japan and Europe was of great interest to the women. Mrs. C. C. Macon of Union Grove church told about her foster-child in Scotland. Members from Union Grove, Spoon's Chapel and Holly Springs were guests.

Thirteen ladies attended the spring rally at Union Grove. May Fellowship Day was observed May 5.

The Fellowship presented a memorial to Mrs. Clifford Williams in memory of Mr. Clifford Williams.

A new slate of officers were elected: Miss Emma Allen, president; Mrs. Norman Smith, vice president; and Miss Velma Allen, secretary-treasurer. Miss Emma Allen and Mrs. S. H. Pell attended the entire School of Missions and Mrs. Lynwood Hubbard was present for one day.

Mrs. Dolan Talbert of Pleasant Grove gave the book review on foreign missions, "One World, One Mission." Circle chairmen installed were: Mrs. Hoke C. Powell, Mrs. Earl T. Farrell, Mrs. Dwight Stephenson and Mrs. Carville B. Clark.

Several members shared in the workshop conducted by Mrs. S. H. Pell, Asheboro District Chairman, at

Pleasant Ridge Fellowship Hall in August.

May our experiences in life be blessed in such a manner by our Christian faith and knowledge gained through our women's work that God's power can be identified in the growth of His work.

Mrs. J. C. Newell, Reporter
Mrs. Jimmie Scott, President

Rev. Alfred P. Klausner, elected executive secretary of the Associated Church Press last spring, has been called into active duty as an army chaplain with the rank of colonel. Rev. James M. Flanagan of The Christian will serve as executive secretary pro tem.

Fall Program At Oakland

Dr. Wm. T. Scott, Minister

The autumn and fall program at Oakland church includes the following emphases:

1. Sunday, September 17 — EVERY FAMILY VISITATION — when 28 teams visit the homes of the church and community.

2. Christian Education Sunday, September 24, which will include Rally Day and Promotion in the Sunday school. A record attendance is anticipated.

3. October 1 — Church Roll Call and World-wide Communion Sunday. The church membership roll will be called again this year at the morning service, to be followed by Holy Communion.

4. October 8-13 — "Special Services for Religious Awakening and Renewal" — will be held in co-operation with the Eastern Virginia Conference TRPM. Dr. John G. Truitt, will be the guest preacher for these services at Oakland.

5. On Laymen's Sunday, October 15, the men of the church will conduct the morning worship services, and will serve a fellowship supper at 6:30 to the church membership. The church business meeting and quarterly conference will conclude Laymen's Sunday.

6. A Cradle Roll party for the more than 60 babies enrolled, and their mothers, will be sponsored by the Women's Fellowship on Wednesday afternoon, October 18, at two o'clock.

7. Women's Fellowship Sunday will

A LUCKY FELLOWSHIP

Many of our local women's fellowship groups complain because they do not have any "leadership." How fortunate the Elon College Women's Fellowship is with three people connected with the Convention Office as top officers — president, Mrs. W. J. Andes; vice president, Mrs. Robert Knowles; secretary, Miss Ruth Dunn. And among its officers the wife of the Superintendent of the Convention and the wife of the superintendent of our Home for Children. Circle leaders include the wife of the president of Elon College and the wife of the alumni secretary. Many other community leaders finish the roster of officers. One supposes this group never lacks program material!

be observed October 22 with the women of the church in charge of the morning worship service.

8. "Christ's Workday" will be observed by the Pilgrim Fellowships in a community service project Saturday, October 21, or an alternate date.

9. The Christian Stewardship emphasis beginning in October will climax with Loyalty Sunday and the Every Member Canvass November 12.

10. A union community Thanksgiving service will be held Wednesday night, November 22, in which the Congregational Christian, Baptist, and Methodist churches co-operate.

11. Observance of the Christian Advent Season, with appropriate services on Sundays, a Christmas program sponsored by the Sunday school, a Christmas party for the children, and community caroling by organizations and classes.

Sermon subjects for the autumn and fall are: Learning About Labor from Jesus the Carpenter; Shall we Camp, or March?; God's Marching Orders for our Day; What is the Church?; Christ Calls to Unity, Dedication, and Mission; Why do we have this Faith?; What will be our Report to the Creator?; All that we Have and are — Whose are they, Really?; This Thing Called Religion — What is it?; God Speaks to Men; How and Why the Christian Religion is Unique; God Getting Through to Men; God Came to Bethlehem; Let us Prepare Him Room.

Dedication Day At Bay View, Norfolk

The reporter for Bay View Church, Norfolk, Virginia, who signs herself as "Old Lady Smalling," reports a wonderful day for that church September 10 when the new church and educational building were consecrated in services led by the pastor, Dr. Charles F. Pegram.

Superintendent Clyde L. Fields preached on "Vision for Life" at the eleven o'clock service. Dr. George Alley, president of the Southern Convention, preached on "The Nature of the Church" at the three o'clock service. Greetings were brought by visiting ministers. The service of consecration was led by Dr. Alley. At the evening service Rev. E. I. Moshier, pastor of the First Baptist Church, spoke on "I Believe God."

Following the morning service a picnic dinner was enjoyed in the social hall. A reception was held there following the afternoon consecration service.

History of Bay View

History of the church as found in the bulletin for the day is as follows:

The Sunday School out of which this church grew was organized in "Spangler's Porch" on Chesapeake Street near Bayview Avenue, Sunday, March 16, 1920. Ministers of the Methodist and Baptist churches, (Smith and Blackwell, respectively), with several members organized the "Community Sunday School." The following year a building was erected.

The Rev. O. D. Poythress preached on Sunday afternoons for a year. Dr. Leon Edgar Smith of the Christian Temple sent his assistant, the Rev. T. Fred Wright, who served as pastor for one year. Dr. W. W. Staley, of Suffolk Christian Church, loaned the church one thousand dollars on the condition that the church raise five hundred dollars and pay off their mortgage. Conditions were met on Sunday, August 13, 1924, and "the Community Sunday School" was dissolved and "The First Christian Church of Ocean View, Virginia, was organized." The following year the Rev. W. H. Fentress became pastor and served for about five years (1924-1929). The Rev. Dwight M. Spence now minister of Mount Olin Methodist Church (Va.) served for one year. He was succeeded by Rev. J. H. Warren who served for three years (1930-1933). He is now deceased.

During Mr. Warren's ministry an addition was added to the church which accommodated about thirty young people, a class taught by a Mr. Lynn. The church school reached an enrollment of 225. Needless to say, the church has worked in crowded quarters from then until now. In July, 1933, the Rev. Joe A. French came as minister and remained until March 1, 1941.

The thousand dollars to Dr. Staley was paid off, church furniture purchased and a new roof provided. The Rev. J. Everette Neese came May 1, 1941 and soon thereafter the church was relocated on the Boulevard, its present site. The first unit at the new location was erected in 1943 "at a cost of about \$8,000."

The extension doubling its size was added following the war. The Rev. Johnson L. Griffin succeeded Mr. Neese in 1948 and remained until after the erection of the Educational Building in 1953. He was recalled to the chaplaincy in the United States Army where he is now serving with distinction on the U.S. Army Chaplain Board, Fort George G. Meade, Maryland. He holds the rank of major. The Rev. Harry G. Titcombe assumed the pastorate in 1954 and served for one year.

Relocating the church was a wise move which was vindicated by phenomenal success. During the first year in the new building, the membership, with the aid of the

Mission Board, reduced their indebtedness to \$3,000. The old church at the former location was sold for \$2,300.

The Rev. J. Everette Neese was recalled for a second pastorate which covered three more years. The present parsonage was purchased in 1955.

Rev. Charles F. Pegram assumed the pastorate of this church June 11, 1958. Promotional activities have been continuous and the cooperation of all interested persons is self-evident. In 1960 the Elmer C. Womack family gave the foundation for our present improvement which really put us on our way. January 8, 1961 the cornerstone was laid with appropriate ceremonies and on Sunday, June 4, 1961, the first worship service was held in the new sanctuary. A record attendance gathered in front of the old chapel and marched to the new church entrance. The church choirs were massed on the front porch and as the chancel choir sang "Open the Gates to the Temple," the large doors were opened and Mr. Clyde R. Kessler, chairman of the board of trustees, cut the ribbon signifying the new church was open for worship and service. More than a hundred persons have been received into the membership of the church during the present pastorate which brings our membership to its all time high of about 260 members.

This Day of Consecration for the new church and educational building is not a terminal at which we have arrived, but a point of departure

Elon Women Install Officers

By Mrs. H. D. Lambeth, Sr.

September 11 the Women's Fellowship of the Elon College Community church met in the church Parish House for the general meeting, at which time all the circles were represented. Fifty-one members and visitors were present.

President, Mrs. W. J. Andes, presided. Dr. W. J. Andes had the installation service. The following officers were installed: president, Mrs. W. J. Andes; vice president, Mrs. Robert Knowles; secretary, Miss Ruth Dunn; treasurer, Mrs. Howard Edgerton; historian, Miss Josephine Farmer; pianist, Mrs. A. S. Hassell; and circle leaders were: Mesdames Richard Haff, J. E. Danieley, D. M. McLelland, W. B. Terrell and Phil

Marino. Mrs. Lois Bost and Miss Nannie D. Reitzel will have the flower calendar; membership, Mrs. W. C. Perry; nominating, Mrs. T. A. Boland; nursery, Mrs. W. W. Sloan, Mrs. A. S. Hassell; parish service, Mesdames Oma U. Johnson and A. I. Braxton; publicity, Mrs. H. D. Lambeth, Sr.

Mrs. J. G. Truitt presented the devotional. Mrs. Robert Knowles directed an interesting program and the study packet for the year was explained. The president announced that all goals for the various auxiliaries had been met. She extended an invitation to all to visit with her and her family any time at the new parsonage.

One representative from each circle assisted in serving refreshments during the social hour.

Many Churches Lagging In Recruiting

By Louis Cassels

A Presbyterian minister in Colorado has been doing a little arithmetic on church membership statistics.

He notes that his own denomination, with a total membership of more than 3 million, manages to achieve a net growth each year of only about 50,000 members.

"This means," he writes, "that it takes over 60 members working a full year with the help of us ministers to add one new member to the church."

Converts

He concludes that "something is seriously amiss in our approach to the great task of winning converts to Christ."

A Roman Catholic Scholar, Fr. John A. O'Brien, of Notre Dame University, has arrived at the same conclusion.

At a recent national conference on convert work, Fr. O'Brien pointed out that in 1959 the 40,871,301 U. S. Catholics won 146,212 converts — one for every 279 members.

In the same year, he said, 800,000 members of the Jehovah's Witnesses sect gained 86,000 adult converts — or one for every nine members.

The difference, Fr. O'Brien suggested, may stem from the fact that Jehovah's Witnesses are aggressive salesmen for their faith. And they are not embarrassed to use the same tactics that salesmen use. They go out and ring doorbells. They tell their story to anyone who will listen, and even to those who'd rather not listen.

It is noteworthy that other religious bodies which have registered unusually rapid growth in recent years — for example, the Southern Baptists, the Churches of Christ, the Seventh Day Adventists and the Mormons — also make systematic use of what might be called "personal contact recruiting."

which under God will lead us as far as our industry and combined personal dedication will meet the demands of Christ.

Property value has increased from \$14,000 in 1950 to \$140,000 in 1961.

October 3, 1961

Pride

If winning converts were merely a matter of proselytizing people from one faith to another, in order to swell the membership statistics of a particular denomination, there might be little point to these comparisons.

But this is not just a matter of denominational pride, or of jockeying for competitive position.

There are more than 50 million people in America today who are not effectively related to any religious body. They constitute a vast "mission field" right under the noses of churches, and any Christian who takes his faith seriously must be concerned about proclaiming the Gospel to them.

The number of converts won by a church in proportion to its total membership is a legitimate index of its evangelistic outreach, and no church can afford to be complacent about a poor showing in this primary mission.

Altho Presbyterian and Catholic statistics have been cited above, it should be emphasized that these churches are by no means the only laggards in convert winning.

The Episcopalians, Methodist, Lutherans, and other major Christian

families have just as good reason to be ashamed of their records in this field.

All of these churches have in common a tendency to sit back and wait for people to come to them, instead of going out to bring them in.

Use Laymen

Many of their members would be quite appalled at any suggestion that they should engage in active personal recruitment of new members for the body of Christ.

The best hope for a change in this situation appears to lie in the current movement toward increased participation by laymen in the whole life of the church.

This movement is gaining strength in Catholic and Protestant churches. It is characterized by a strong emphasis on the personal responsibility of every laymen to serve as a bearer of the Christian message.

At present, the job of evangelism is being left, in many of the big denominations, to about one per cent of the church's manpower which consists of ordained clergymen and especially dedicated laymen.

If 90 per cent, 50 per cent, or even 10 per cent of America's Christians begin to act as apostles in every day life, the convert figures will soon cease to be depressing.

Material For World Order Sunday

Order any of the following material from: Office of P & D, National Council of Churches, Dept FG, 637 125th St., New York 27, N. Y. Postage will be paid if you send check or money order with order.

WORLD ORDER SUNDAY

October 22, 1961

World Order Sunday Message.

"Christian Responsibility and a World of Law." Timely for the 16th anniversary of the UN. Can be mailed for study prior to observances, or distributed inside standard worship bulletins. 5½" x 8½". CO2. 5¢ each, \$4.00 a 100.

* * *

REFORMATION SUNDAY

October 29, 1961

Protestantism Affirms. By Winfred E. Garrison. Thought-provoking exposition of first principles. C11. 10¢ each. 12 for \$1. \$8 per 100.

What Protestants Believe. By Hugh Thomson Kerr. "The Reformation was not a detour from the main high-

way, but a return to the highway." A dramatic development of this theme. C11. 10¢ each. 12 for \$1. \$8 per 100.

The Protestant Heritage. By Samuel McCrea Cavert. Concise dissertation on the strength of the Protestant position. C11. 10¢ each. 12 for \$1. \$8 per 100.

Protestantism and the Modern World. By John A. Mackay. The implications of Protestantism for thought and life in our time. C11. 15¢ each. \$13 per 100.

The Protestant View of Salvation. By James A. Pike. Lucid, informal explanation. C11. 15¢ each. \$13 per 100.

Why I Am a Protestant. By Lynn Harold Hough. Novel and interesting exposition of Protestant beliefs. C11. 15¢ each. \$13 per 100.

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



TO BE — OR NOT TO BE

We hear over and over again, from all sides, that during our teens we are drifters. We drift from one idea or fad to another. We question all around us, the physical world, the people we encounter, the ideas and systems we are exposed to, and ourselves — who we are. But perhaps the biggest thing we may question is our religion. Suddenly we are not content to accept things as they are presented to us. We want to know what and who and why before we accept them. You might say that teenagers are not just drifters, but seekers. That is to say we are not just wandering aimlessly, but we are searching for meanings.

With all this questioning we seem to lose our balance. Then we search for something sound to hold on to. It is at this time that we are most likely to question the soundness of our religion, our personal faith. We scramble, looking for something substantial, lest we fall. Often the security we seek is found in an adult, a parent or teacher, a minister or a Sunday school teacher, or perhaps just a friend. But many times we find this beam of direction in people our own age. When we find a person like this the bonds of affection are strong. But when one is lost, we are left floundering for firm ground.

We all need anchors, but we may become so involved in seeking anchors for ourselves that we tend to ignore others. When we become interested in ourselves alone, we find that we are more unbalanced and we begin to grope frantically.

It is so easy when you are lost to overlook the only way to find yourself. It is elementary, a basic principle of life, and in itself is a paradox: To find yourself, you must lose yourself. This is one of Christ's teachings. For nearly two thousand years it has

remained pertinent. If you concentrate on losing yourself, on **being** an anchor, you'll find that the anchor you sought will be supplied.

The ability to forget about your anchor and concentrate on being one is one of the qualities of a leader. It is an inherent trait in a good friend, and most of all, it is the mark of a Christian. Often, forgetting yourself is difficult, but we must try. You would be surprised to know how much you can do for others and for yourself by just being there — an anchor.

In closing, I paraphrase Emerson's words and say, "The only way to have an anchor is to be one."

LYNNHAVEN COLONY SENIOR HIGH BANQUET

The Senior High Pilgrim Fellowship of the Lynnhaven Colony United Church of Christ sponsored its second annual banquet for the installation of the in-coming officers of the year 1961-62. The theme for the banquet, a smorgasbord dinner, was "Under the Sea."

Bob Solomon welcomed the fellowship and guests, Mr. and Mrs. Hodges; the Rev. Sam D. Nelson and Mrs. Nelson; Mr. and Mrs. Corr, the Senior High Fellowship sponsors; and their assistants, Mr. and Mrs. Filer.

Hubie Young, Southern Convention President, was the guest speaker. He first congratulated Connie Trueblood, newly-elected Faith Commission chairman of the Southern Convention, from the Lynnhaven Colony Church. The group was told that it had the potential of being the largest and strongest Senior High Fellowship in the Southern Convention, and that the challenge lay in recognizing and putting to use that potential.

Officers installed for the coming year are: Tim Barrow, president; Bill Bennet, vice president; Bob Solomon,

Jerry Henish, and Connie Trueblood, and Charan Enroughty, program chairmen; Susie Bennett, secretary; Sandra Sykes, treasurer; Diane Skaggs, Faith Commission chairman; Gary Miller, Action Commission chairman; Van Tunstall, Fellowship Commission Chairman; Myron Steele, Bible quiz, and David Miller, reporter.

YOUTH SUNDAY AT PLYMOUTH

By Barbara Ross

The Pilgrim Fellowship of Plymouth church, Route 3, Raleigh, North Carolina, proclaimed September 17, 1961, to be their own Youth Sunday. To celebrate this day members taught Sunday school classes. Susan Ferrell was superintendent and Barbara Ross, pianist. The beginner's class was taught by Sherry Dean; primary, Betty Ross; junior, George Soward; intermediate, Royal Soward; young people, Linda King; adults, Barbara Ross. The Pilgrim Fellowship and the Sunday school all enjoyed their Youth Sunday.

At three o'clock Sunday afternoon the officers of the Pilgrim Fellowship met to make plans for and discuss programs, projects, and activities for the coming year.

Judy Bowden reports in *The Road to Damascus*, newsletter from Damascus church near Chapel Hill, that Mrs. Harvey Carnes and the young people have organized a youth choir there.

A "Youth Fellowship Canvass" was held at First, Newport News, September 17. The purpose was to visit young people of the church family who were not then attending Youth Fellowship. Topics for discussion in recent Sundays: "I Didn't Think," "What Is High School For?" "Holy Communion," "Would I Date Me?"

101 Jobs For The Workday For Christ

Saturday, October 21, 1961

INDOOR JOBS

washing windows
removing ashes
washing floors
brushing cobwebs
washing curtains
polishing silverware
mending socks
ironing
vacuum cleaning
beating rugs
brushing lamp shades
sorting old newspaper and magazines
washing woodwork
refinishing furniture
upholstering chairs
cleaning china closets
polishing furniture
cleaning bathrooms
repairing faucets
cleaning stoves
changing slip covers
cleaning light fixtures
slipping plants
cleaning book cases
indexing books
putting pictures in photo album
replacing hooks, eyes, buttons
baby sitting
stuffing pillows
hanging curtains
hanging pictures
putting away summer clothes
repairing window shades
painting furniture
moving furniture
cleaning venetian blinds
cleaning fish bowls
cleaning animals
oiling heavy boots, shoes
polishing shoes
repairing toys
dusting

OUTDOOR JOBS

trimming shrubbery
raking leaves
mulching flower beds
winter covering for evergreens
storage of perennial flower bulbs
storage of winter vegetables
cleaning up garden
burning trash
washing windows
removing screens
minor outside repairs
painting storm windows
putting up storm windows
cleaning shutters
storing lawn furniture
washing cars
polishing car
cleaning eaves troughs

edging lawns
cleaning light fixtures
repairing weather stripping
disposal of rubbish

ERRANDS

delivering groceries
delivering advertisements
doing small shopping
delivering flowers
answering phone calls
walking the dog
taking clothes to cleaner
taking laundry to laundromat
taking shoes to cobbler

CHURCH JOBS

classifying choir music
classifying Sunday School supplies
making curtains for church parlor
inventory of kitchenware, china
polishing stoves
dusting
repairing chairs
cleaning chandeliers
raking leaves
polishing church silverware

GENERAL JOBS

reading to shut-ins
pushing wheel-chairs
typing
changing tires
putting up signs

cleaning garage
picking apples
harvesting potatoes
chopping wood
cleaning deep freeze
packing eggs
cleaning cellar
do your regular job

SAY IT RIGHT...

WRITE IT RIGHT

Two words that are often misspelled are capital and capitol. Capital means a capital city. Raleigh, North Carolina, and Richmond, Virginia, are the capital cities of these respective States. But each has a building where its legislature meets. These buildings are spelled capitols.

Washington, D. C., is the capital of the United States but the place where Congress meets is the capitol.

It is not uncommon to hear "He (or she) is broken out all over with them", meaning measles bumps. Measles is a disease, singular, and should not be referred to as "them", but always as it.

Beside means "at the side of", as: He walked beside me. Beside means "except", in addition to, as: No one was there besides us.

C.B.R.

CLOTHING IS NEEDED IN MANY PLACES

By Mrs. Anne Leebrick, N. C. Friendly Service Chairman

Good usable clothing is needed. Take time to go through your family's clothing. Don't continue to keep things that someone else needs if you are not using them. In sending clothes remember to send only usable clothing—that which you would appreciate. Think of those who receive it as your neighbors, even though they may be in Greece, Africa or other places.

Send clothing to one of the following places:

1. Defiance College Thrift Shop, c/o Mr. R. W. Wahn, Business Manager, Defiance, Ohio.

2. Franklinton Center Thrift Shop, c/o Rev. W. Judson King, President, Bricks, North Carolina.

Clothing to these places should be sent postage paid with a card of identification in each package giving the name and address of the donor group.

3. Church World Service Clothing

Center, New Windsor, Maryland.

or

Church World Service Clothing Center, 110 East 29th Street, New York 16, N. Y.

This is a summary of things needed at the Church World Service Clothing Centers: suits, overcoats, trousers, overalls, dresses, skirts, caps, gloves, mittens, sweaters, robes, mufflers, underwear, stockings, blankets, layettes, infants wear, cloth remnants for sewing, sturdy work shoes, children's shoes, and women's shoes of larger sizes.

Clothing sent to the Centers should be sent by prepaid parcel post or railway express. Mark clearly on outside of package the donor group and address. Enclose a card with this information on inside of package. Send 8¢ per pound in a separate envelope, do not enclose in package or in letter pasted on package. This money will be used for processing costs.

Growth In The Knowledge Of God

Background Scripture: Matthew 5:17-20, 38-48; John 16:12-15.

Devotional Reading: Psalm 111.

Memory Selection: **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.** Matthew 22:37.

On the campus of Dartmouth College there stands a house known as "Dick Hall's House." It was erected in memory of a boy who died in 1917. Calvin Coolidge, who had lost a son, wrote a note of sympathy and understanding to Dick's father as follows: "To Edward K. Hall in recollection of his son and my own son, who have the privilege by the grace of God to be boys throughout all eternity."

That was a touching sentiment. But without being cynical we might question the words, "to be boys throughout eternity." For the Christian faith not only exhorts us, or commands us, to grow in grace and in the knowledge of our Lord Jesus Christ, in this life, but it intimates and suggests that we are to do just that in the life to come. Alas, however, there are many who remain "boys" and "girls" in their religious thinking and faith in this life. They never grow into maturity. Growing in life involves more than inches and pounds; it involves growth in faith and knowledge and spiritual stature.

Fulfilling and Filling-Full

"I came not to destroy the law or the prophets; I am not come to destroy but to fulfill." Jesus came to enlarge the meaning of the law, to fulfill it and to fill it full. And he asserted that in a world in which change is the most outstanding characteristic, God's laws would never change or pass away. They cannot be repealed or amended. But they can be given new meaning and new applications and he proceeded to do that in this section of Scripture. He gave it new depth, new height, new emphases.

Righteousness That Exceeds

The Scribes and Pharisees were by common consent the most righteous people of that time. They kept every jot and tittle of the Law. And yet Jesus here says that "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God." How come? What did he mean? How could one be more righteous than these old pros? Well, their religion was legalistic, formal, exclusive, cold, barren, external. It was concerned primarily with the outward act, and not with the inner spirit or motive. It was a righteousness of the Law and of works. On

the other hand the righteousness of the Kingdom was to be warm, inner, inclusive, gracious, vital. Its essential spirit was LOVE and not Law.

Retaliation or Redemption?

There follow several sayings of Jesus which are "hard sayings." He says, for instance, that if a man hits us on one cheek, we are to turn the other cheek, if he wins in a lawsuit our overcoat to give him our other coat, that if he makes us go one mile to go with him two miles, that if a man asks us for a gift we are to give it to him, and if he wants to borrow money we are to let him have it. If we take these sayings literally, they present a difficult and even impossible mode of action. What Jesus is emphasizing in all these sayings is that we are to forego personal retaliation, that we are to be governed by mercy and not by strict justice, that we are to be more concerned with privileges than with rights. There are instances in which it would be wrong not to administer punishment to the offender. But always punishment should be remedial and not retaliatory, it should be reformative and not merely punitive.

From Duty to Privilege

"And whosoever shall compel thee to go a mile, go with him twain." This is what is commonly known as "going the second mile." A Roman soldier had the right to "impress" or conscript, or compel a Jew to perform some task, often a menial and humiliating task for a Jew. Thus Simon the Cyrenian was "compelled"

to bear the Cross of Christ. Jesus is saying that we must pass from duty to privilege. There are many things which life demands of us. Work can be done grudgingly, sullenly, bitterly as a stern duty, or one can accept it as an inevitable discipline and privilege. The spirit of the "second mile" transforms drudgery into delight. Old age comes in spite of everything we can do to evade it or postpone it. The spirit of the "second mile" can transform it into something good and beautiful. This principle also should find expression in the realm of the religious life. Attendance at services of worship, giving, praying, service in the church are duties. It is better to do them from a sense of duty than not to do them at all. But unless they go from duty to privilege, they have little meaning and less joy.

Loving Your Enemies

"I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." There it is in black and white, as authentic as anything Jesus ever said! Before we dismiss these words as the babbling of a fuzzy-minded idealist, let us first find out what Jesus really said and what he meant. There are four words in Greek that are translated love. One is *stergein* which means family love. There is one *eros* which has the idea of passion in it and is never used in the New Testament. There is another, *philein* which means affection, warm, tender affection. And *agapao* which means **unconquerable benevolence, invincible good will.** Jesus is not telling us to love our enemies as we love our friends or our families. He uses the word *agapao*. The kind of love Jesus was talking about was **not of the heart, but of the will.** We are to have toward even our enemies the unconquerable benevolence and the goodwill which will seek nothing but their highest good. We can have this kind of love only when the spirit of Jesus enables us to conquer our natural tendency to anger and bitterness. Jesus was not talking nonsense when he exhorted us to pray for our enemies. Have you ever tried it? If not, try it, try it sincerely.

And The Reason For All This

"That ye may be children of your Father which is in heaven." The world has a right to expect more of us because we are Christians. Folks in the world love those who love them

SUNDAY SCHOOL LESSON

OCTOBER 15, 1961

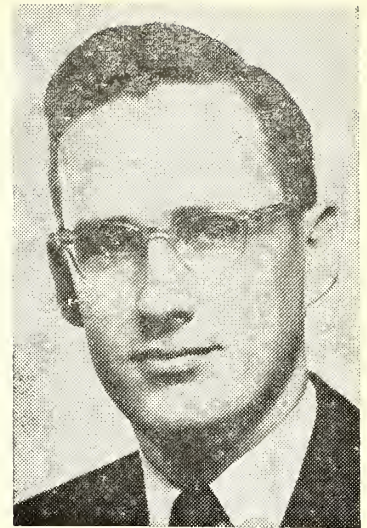
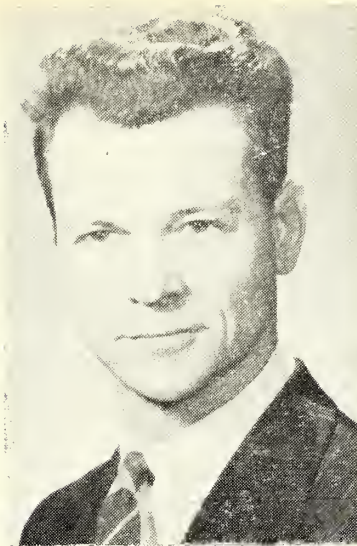
By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

and salute those who salute them. It remains for Christians to do more than this. God goes on loving those who do not love him. As his children we are supposed to express his spirit.

Some years ago three boys broke into the luxurious home of a rich man. They were caught, brought before the Juvenile Court, and were about to be sentenced to long terms in a Reform School. The rich man, himself the victim of the three boys, opposed sending them to the School; instead he asked the judge to turn them over to him, which the judge did. The man thereupon gave these three boys a job in his manufacturing plant. Today one of them is the head of that firm, the second a fine surgeon, and the third a United States Senator!

Thought For Today

"If God is not great enough to embrace everyone, he is too small to be worshipped by anyone."



LEADERS IN TEACHING-REACHING-PREACHING MISSION

The Eastern Virginia Conference Teaching-Reaching-Preaching Mission is being directed by Rev. Robert A. Happel (left) of Cleveland, Ohio, and the speaker for the great rally at the Christian Temple in Norfolk October 8 (7:45 p.m.) will be Rev. Fred P. Register (right), Superintendent of our Nebraska Conference, and a former minister in our area.

Stewardship And Missions Retreat

By Carl Wallace

September 22 and 23 a group of forty men and women, all leaders in the Southern Convention program of Stewardship and Missions, met at Moonelon for eighteen hours in a new approach to training. The idea for a Retreat was born in the mind of our Superintendent, Rev. Clyde Fields, in conversation with National and Convention leaders at Philadelphia in July, 1961. The purpose envisioned by the steering Committee (Fields, Wallace, French) was three-

fold: to follow up and implement the pulpit emphasis of this past spring; to offer a substitute for the area Stewardship Workshops which seemed to have had their day; and to meet realistically the challenge of a 60% mission increase placed before us by our Missions Council.

Rev. Theodore Horvath of our Missions Council spent an entire day training four leaders for the Retreat. The entire program, except for two brief addresses, administrative needs

and worship, met in five separate groups of eight each. These groups simulated actual calls upon local church leaders. In demonstrating the actual calls the information and the technique were both learned. Dr. Richard King, Professor at State College, Raleigh, N. C., had this to say, "A most progressive method of education and training."

During October teams trained in this progressive manner will visit 27 churches of the Southern Convention that extended invitations. These teams will meet with the leaders of the local churches, and, with charts, etc., explain the "Crisis in Missions," the level of participation by the particular church, and encourage a progressive increase in support of Our Christian World Mission program.

We hope this is only the beginning of an annual emphasis and next year we shall look forward to visiting churches we have not reached in this present program.

The most significant factor in the entire retreat was the new basis of giving for a local church. Heretofore we have felt that the apportionment was our plumbline but now we are being challenged to consider our percentage of giving in relationship to the amount that is being spent for local expenses. The apportionment in most cases is a minimum in the new "Stairway of Progress."

Women's Fellowships To Meet In Fall Conference

The Annual fall Conference of the three Women's Fellowships in the Southern Convention will meet as follows:

October 3, 1961 — North Carolina Women — at Pleasant Hill Church, near Liberty, President, Mrs. John R. Lackey.

October 5, 1961 — Eastern Virginia Women at Christian Temple, Norfolk, President, Mrs. J. H. Booth.

October 25, 1961 — Valley of Virginia Women jointly with Evangelical and Reformed Women of the Potomac Synod — at Bethlehem Church (CC), President, Mrs. Austin Kipps.

The speaker for all three Conferences is Mrs. Alfred C. Bartholomew, of the Women's Guild, Evangelical and Reformed Church. She will speak on, "Creating and Renewing the Church," Women's Fellowship theme for this year.

For the Conference at Pleasant Hill, directions have been sent out by the President, Mrs. John R. Lackey, to local group presidents. For general directions, the following could be used: There is a sign for Pleasant Hill church 3 miles south of Liberty on No. 49 as you go south, and 3 miles north of Liberty as you go north on No. 49. After you turn at the sign for the church, go about one mile.

October 3, 1961

Come, See Us, Eat With Us

Dear Friends:

A letter went out last week to all ministers in the Southern Convention asking them to send the name of one person in their church or churches who would help us to promote our Open House November 4. We are eager to have every church in the Southern Convention represented on our campus on that day.

We have already begun making preparation for this. Our entire campus and farm will be open for you to see. Come see your Home for Children, how it is operated and to what your money goes when you support it.

We want you to not only visit our campus but to have lunch with us while you are here. Beginning at 11:00 o'clock we will serve lunch, without cost, to everyone who comes on our campus. With the help of our staff and boys and girls, Mr. Holland Phillips and Mr. Roy Robertson of Burlington will prepare for this occasion a delicious, old fashion, North Carolina Brunswick Stew. This we know you will enjoy.

Along with other improvements on our campus, Johnston Hall will have a new look when you arrive November 4. This building, since its erection in 1925, has had no major repair work done on it until this year. Structure-wise this building is in excellent condition and with the repair work now being done it will be brought up to make the right kind of living quarters for girls and boys.

Please work with the representative in your church to see that a group from your church visits our Home for Children Saturday, November 4.

OCTOBER BIRTHDAYS

Linda Howard	10- 2-47
Sue Medlin	10- 4-49
Gary Medlin	10- 8-52
Virginia Rogers	10-12-48
Van Neese	10-14-53
Billy Cowan	10-17-50
Jerry Rich	10-19-49
Bobby Byrd	10-21-47
David Pegram	10-21-50

Rev. Bland Leebrick, pastor of Bethlehem, Wissler and Wood's Chapels, is preaching each evening this week at Newport church, near Shenandoah, Virginia, where Rev. Thomas Sutton is pastor.

REPORT FOR SEPTEMBER 25, 1961

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	\$ 21.50
Eastern Virginia Conference	145.46
Eastern North Carolina Conference	48.00
Western North Carolina Conference	35.50
North Carolina and Virginia Conference	138.18
Total	\$ 388.64

SPECIAL OFFERINGS

A. M. Wood, Garner, N. C.	1.00
Men's Bible Class, Shallow Well Christian Church, Sanford, N. C.	20.00
Bible School Offering, Prince George Cong. Christian Church, Disputanta, Va.	29.92
Adult Bible Class, Clayton Christian Church (ENC)	10.00
The Willing Workers Class, Shallow Well Cong. Christian Church (ENC)	20.00
A Friend	100.00
Ladies' Star Class, Bethlehem (Nans.) Church (EVA)	20.00
Molly Savage Circle, Bethlehem (Nans.) Church (EVA)	15.00
Women's Fellowship, Damascus Church, Sunbury, N. C.	25.00
Seagrove Christian Church (WNC)—TRPM Collection	14.37
Union Grove Cong. Christian Church (WNC)—TRPM Collection	14.37
In Memory of William J. Fonville	10.00
Special Gifts	162.86
Total	\$ 442.52
Total for the Week	\$ 831.16

Financial Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

Quarter Ending August 31, 1961

Mrs. E. G. Middleton, Sr. Treasurer

APPORTIONMENT

Antioch	\$ 7.00	Oakland	25.00
Berea, Nansemond	25.00	Prince George	5.00
Bethlehem, Nansemond	70.00	Rosemont	50.00
Bethlehem, Dispt.	5.00	Richmond	15.00
Bayview	40.00	Shelton Memorial	50.00
Central	20.00	Suffolk	250.00
Christian Temple	93.75	Union, Southampton	56.60
Cypress Chapel	50.00	Wakefield	46.40
Dendron	30.00	Warwick	15.00
Eure	15.50	Waverly	15.00
Franklin	100.00	Windsor	30.00
First, Portsmouth	30.00		
Great Bridge	30.00		
Holland	85.00		
Holy Neck	76.25		
Hopewell	10.00		
Isle of Wight	10.00		
Liberty Spring	110.00		
Little Creek	5.00		
Lynnhaven Colony	20.00		
Mt. Carmel	15.00		
Mt. Zion	7.50		
Oak Grove	9.60		
			\$1,422.60

WILLING WORKERS

Antioch	\$ 1.59
Bethlehem, Nans.	5.00
Cypress Chapel	7.44
Eure	1.35
Franklin	7.50
Holland	10.00
Holy Neck	7.00
Liberty Spring	13.70
Mt. Carmel	5.00

Oakland	2.50
South Norfolk	15.00
Suffolk	55.00
Waverly	5.00
Windsor	15.00
	<hr/>
	\$ 151.08

CRADLE ROLL

Antioch	\$ 5.15
Bethlehem, Nans.	96.06
Cypress Chapel	14.13
Dendron	4.60
Eure	1.35
Franklin	2.00
Holy Neck	20.00
Liberty Spring	10.00
Mt. Carmel	10.00
Oakland	20.85
Rosemont	19.29
South Norfolk	5.00
Suffolk	29.00
Waverly	5.00
Windsor	6.00
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	\$ 248.43

LIFE MEMBERSHIPS

Antioch	\$ 10.00
Bethlehem, Nans.	30.00
Bay View	10.00
Eure	10.00
Franklin	20.00
First, Portsmouth	20.00
Holland	10.00
Holy Neck	20.00
Liberty Spring	10.00
Lynnhaven Colony	10.00
Mt. Carmel	10.00
Oak Grove	10.00
Rosemont	40.00
South Norfolk	50.00
Suffolk	20.00
Warwick	10.00
Waverly	10.00
Windsor	20.00
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	\$ 320.00

MEMORIALS

Berea, Nans.	\$ 10.00
Christian Temple	40.00
Dendron	10.00
Liberty Spring	10.00
Newport News	50.00
Rosemont	20.00
South Norfolk	10.00
Suffolk	40.00
Wakefield	10.00
	<hr/>
	\$ 220.00

WOMAN'S GIFT

South Norfolk	\$ 25.00
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OTHER

South Norfolk	\$ 20.00
Windsor	25.00
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	\$ 45.00

RECEIPTS

Balance Brought Forward	\$ 155.21
Apportionment	1,422.60
Primaries, Juniors and Willing Workers	151.08
Cradle Roll	248.43
Life Memberships	320.00
Memorials	220.00
Other Offerings— World Missions 25	45.00
Woman's Gift	25.00
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TOTAL ON HAND \$2,587.32

DISBURSEMENTS

Southern Convention— Printing Annuals	\$ 36.50
Mrs. J. H. Booth, Jr.— Supt's. Packets	10.50
Mrs. E. G. Middleton— Stamped Envelopes	4.64
Bank Charges	1.00
Check to Mrs. W. B. Williams	2,432.11
TOTAL DISBURSEMENTS	\$2,484.75
Total Receipts	\$2,587.32
Total Disbursements	\$2,484.75
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Balance in Bank

C.B.R.

SAY IT RIGHT... WRITE IT RIGHT

The word upperhanded is an unnecessary modification of underhand. Both are often used, but both mean clandestine. Underhand is preferable. A word often misused for the singular of species is specie. Specie refers to hard money, silver or gold, while species is a biological term and may be considered singular or plural according to the sense of the text.

Distinction should be made between the use of the words evidence and testimony, except when testimony proves a fact. The testimony of a witness may not be evidence.

The word sacrilegious should not be associated with religious. But because it sometimes is, the word is often misspelled — sacreligious.

"I read in the paper where a ship was sunk." This means that a ship was sunk in the paper. Correct: I read in the paper that a ship was sunk.

In Memoriam

"Blessed are the dead who die in the Lord."

JERIGAN

We the members of Holy Neck Congregational Christian Church and the Women's Fellowship wish to pay a tribute of love and respect to the memory of Mr. Lemuel Jerigan who passed away from this earthly realm to the heavenly on May 10, 1961.

He was a member of the church and the men's Bible class. We shall miss his presence among us.

Because of our appreciation for his faithfulness we resolve:

1. To extend to his loved ones our sympathy.
2. To send a copy of these resolutions to his family.
3. To send a copy to The Christian Sun for publication.

Mrs. C. R. Saunders
Mrs. Carol Howell
Mrs. Mills March

FONVILLE

We, the members of Long's Chapel United Church of Christ, wish to pay tribute to the memory of Mr. William Jerry Fonville, Sr., 50, whose tragic and untimely death occurred Saturday, September 16, 1961. He was killed when a hay baler fell on him while he was working underneath it.

His deep devotion and love for his church was evidenced by his faithful and regular attendance at all services. He cheerfully accepted and served any office to which he was elected. He was a deacon and had taught Sunday school for many years. He was active in the Men's Fellowship and the Pilgrim Fellowship. He was chairman of the Building Committee. He left the new church uncompleted. It is ironical that the first service held in it was his funeral,

as the attendance was so great they set up speakers in the unfinished church to accommodate part of the many friends who came.

Mr. Fonville's passing leaves Long's Chapel saddened and crippled. The memory of his good example of faithfulness and devotion to Christ and his church will live as an inspiration to his friends and loved ones.

"Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

RAWLS

"There is no death! The stars go down to rise upon some fairer shore, and bright in heaven's jeweled crown they shine for evermore."

And so it is with Miss Effa Robert Rawls. She was one of God's "stars" set in earthly places. She was on the shut-in list of the Holy Neck Congregational Christian Church, Holland, Virginia, for a good many years.

She served many active years in the Woman's Fellowship and was a life-long member of the church.

We the members wish to pay a tribute of love and respect to the memory of this life which passed away Wednesday, July 19, 1961. Because of our appreciation for her faithfulness we resolve:

1. To extend to her loved ones our sympathy.
2. To keep a memory of her devotion in our hearts.
3. That a copy of this memoriam be sent to her family, and one be sent to The Christian Sun for publication.

Mrs. C. R. Howell
Mrs. Mills March
Mrs. C. A. Saunders



CONGREGATIONAL CHRISTIAN SERVICE COMMITTEE
110 East 29th Street
New York 16, N. Y.

SHARE OUR SURPLUS — MEET THEIR NEED

Most Americans are distressingly aware that the world's wealth is not properly divided. We are pleased to be among the fortunate who have plenty, and are grateful that we can share with the less fortunate.

Regular contributions through the church budget, if it includes what we call Conference Apportionments, help to feed the hungry, give clothing to the needy, heal the sick, and open doors of opportunity to people around the world. But many people want other chances to express their good will by giving additional amounts. This is provided through the Congregational Christian Service Committee, 110 East 29th Street, New York 16, New York.

The above picture represents the millions of hands reached out in search of the ordinary human needs of people in many parts of the world. An attractive poster available to every interested group says that "every dollar sends more than 300 lbs. of food to hungry men, women and children." The poster is entitled "Building a Rainbow of Love!" and makes a record of each gift by placing a section of color in the rainbow that encircles a map of the world.

EXPRESS YOUR THANKSGIVING BY GIVING

The

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Church History Room 4
Box 232

Christian Sun

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 112

OCTOBER 10, 1961

NUMBER 40

Our Friends

We cannot think of them as dead
Who walk with us no more
Along the path of life we tread;
They have but gone before.

The Father's house is mansioned
fair

Beyond our vision dim;
All souls are his, and here or there
Are living unto Him.

And still their silent ministries
Within our hearts have place,
As when on earth they walked
with us

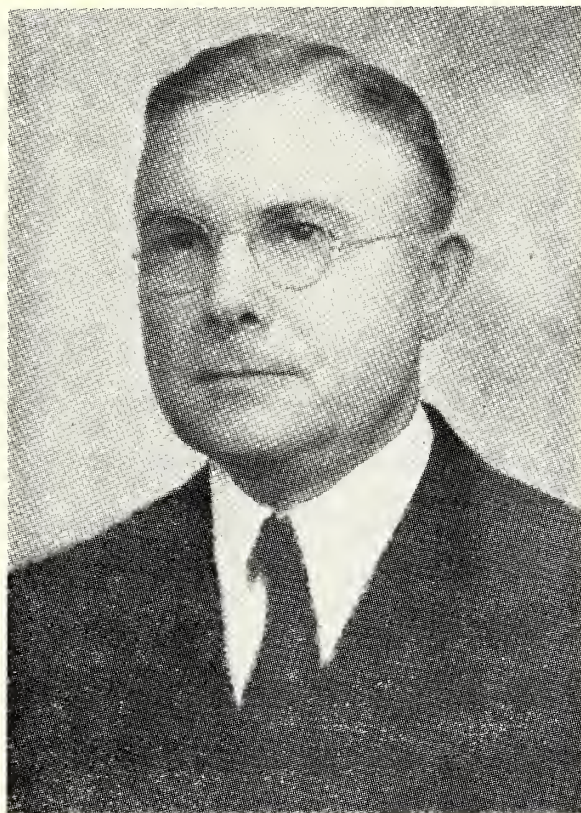
And met us face to face.

Ours are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.

Organ of the Southern Con-
vention of Congregational
Christian Churches.

Editorial and Publication
offices at Asheboro, North
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Elon College, North Carolina.



Former Editor C. B. Riddle

The facile pen of C. B. Riddle, a former editor of *The Christian Sun*, is now still. On September 25 the heart that had kept him working for the three score and ten years allotted to man refused to do more.

At a meeting of the Southern Convention May 4, 1916, a Senior in Elon College, secretary to the president of the college, was elected to be editor of *The Christian Sun*. For six years C. B. Riddle held this position with such skill as to bring the subscription list to its highest peak. His concluding editorial is found in the issue of May 31, 1922.

Since leaving his editor's office in Burlington, he had made his home in Washington, D. C. where he continued to write for publication.

Concerning him his typist in recent years has said: "Mr. Riddle was not only a grand gentleman, he was a gentle man, kind, considerate, always helping others, and so cheerful despite his suffering (arthritis). He was held in high regard by all who were fortunate enough to know him."

Here And There Among The Churches

Members of the United Student Fellowship at Durham had a discussion at their September 24 meeting on "Nuclear Fall-Out and Christian Conscience." Leaders were Dr. Hans Hillerbrand, a theologian, and Dr. Donald Fluke, a radiation biologist.

Mrs. W. F. Randolph is leader of the Bible study group meeting each third Monday morning at First Christian, Burlington. They are studying First Corinthians with the theme "Creating and Renewing the Church."

Wednesday, October 25, there will be a special service of licensure for Richard Milteer at the Rosemont church, South Norfolk. Eastern Virginia Pilgrim Fellowship members are especially invited.

The 60th anniversary of the founding of First Christian Church, Portsmouth, Virginia, will be observed October 27, with Supt. Clyde Fields as the principal speaker.

More than 30,000 pounds of emergency relief supplies from the National Council of Churches were rushed to the victims of Hurricane Carla along the gulf coast areas of Texas. Valued at about \$35,000 the shipment consisted of blankets, quilts, household goods and clothing from Church World Service.

The senior Pilgrim Fellowship group of Damascus, Chapel Hill, elected new officers September 7. They are: Jean Dollar, president; Lacy Wilson, vice president; Judy Bowden, secretary; Brenda Womble, treasurer. Tentative programs were planned and hostesses assigned for three months.

Our Bayside (Va.) church held two services of communion October 1 — one at 9:45 and the other at 11:00.

Members of Great Bridge church are studying the Book of James at mid-week Bible study sessions each Wednesday under the leadership of the minister, Rev. Bill Simmons.

Palm Street Church, Greensboro, will hold a revival October 23-29 with Rev. R. E. Tally of Third Avenue, Danville, as the guest speaker. Services will be held at 7:30 p.m., according to announcement by the pastor, Rev. Odell Powell.

An all-church planning session for 1962 activities will be held at Great Bridge church October 22. Each committee presents plans for approval and then a plan book is compiled for the total program.

Dick Bandlow, a new member (six months) at Mt. Zion church, Eclipse, Virginia, prepared an 8-page booklet to leave in the homes of inactive and non-members in connection with the lay visitation program of the TRPM. Pastor at Mt. Zion is Rev. James Madren. Missioner for the TRPM was his brother, Rev. Thomas Madren, of Hines Chapel, near Greensboro, North Carolina.

Leroy E. Eide, layman on the staff of the Missions Council since 1949, will be at First, Newport News, Virginia, November 6-13 for a week of study and preparation for dedication of time, talents and treasure to God. January 1 Mr. Eide will become one of the regional directors for the Stewardship Council of the United Church.

"The Torch" of Elon College Community Church lists 24 students at Elon College and 13 at other colleges, ranging in geographical location from Harvard to Florida Southern.

World-Wide Communion Sunday was commemorated by First Congregational, Oak Park, Illinois and the Oak Park Evangelical and Reformed church as they held a joint communion service at the former, with the two pastors, Rev. Oliver Powell and Rev. Paul Bloesch officiating.

Officers for the Women's Fellowship of Damascus church, Chapel Hill, for 1961-62 are president, Mrs. Paul Long; vice president, Mrs. Numa Womble; secretary, Mrs. Essell Womble; treasurer, Mrs. Walter Crabtree. Mrs. Harvey Carnes is program chairman.

Women of the First Evangelical and Reformed and the First Congregational Christian churches of Greensboro will meet in the E. & R. church Thursday, October 26, to discuss joint women's work in the United Church. Mrs. F. C. Lester will be guest speaker.

Expressing their "shock" at the resumption by the Soviet Union of nuclear weapons tests, three national women's groups sent a telegram to President Kennedy early in September urging him to bring the matter before the United Nations. Signing the message were the presidents of United Church Women, the YWCA, and the National Council of Jewish Women. The message concluded, "You will want to know that wherever possible, we are using channels available to us to share our views with women around the world."

Volume 113

Number 40

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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Rev. Robert Roschy, minister of First Reformed, Burlington, will be the speaker for the Laymen's Fellowship of First Christian, Burlington, at a supper meeting October 13.

October family night at The Christian Temple, Norfolk, was held October 2 with supper, a showing of the motion picture "Fate of John the Baptist" (ninth in the Living Christ series), adult class business meetings, and a meeting of the official board.

New deacons at Seagrove are J. B. Slack and Birchel Hancock. They succeed J. R. Barker, former principal of the Seagrove school, who has moved away, and R. J. Lawrence, one of the long-time members who passed away.

The American Bible Society is issuing a special appeal for \$250,000 to supply Bibles to Indonesia before the embargo on their importation which takes effect December 23. Contributions may be sent through the Convention Office to the United Church Board for World Ministries, or direct to the American Bible Society, 450 Park Avenue, New York 22, New York. If you do the latter, be sure to say that it is from a Congregational Christian church or individual.

SUPPLY PASTORS AVAILABLE

Supt. Clyde L. Fields

The following students and ministers are available for supply and interim work as ministers to the churches of our Southern Convention:

1. Rev. Lewis Wicker, Route 4, Sanford, N. C., a student at Duke Divinity School.
2. Rev. George Phillips, Route 7, Burlington, N. C., a senior at Elon College this fall.
3. Mr. Maurice Staley, 1804 S. Mebane St., Burlington, N. C., is a student at Elon College.
4. Mr. Roger Fletcher, Elon College, N. C., is a student at Elon College.
5. Mr. Thomas G. Brady, Elon College, N. C., is a student at Elon College.
6. Jimmy Lewis Rosser, Elon College, N. C., is a student at Elon College.
7. Rev. Ottis Leonard, Route 6, Lexington, N. C.
8. Rev. William L. Underwood, Route 3, Burlington, N. C., has graduated from Southeastern Baptist Seminary.

Nine young people from Great Bridge church are attending college this year. One of them, Carrie Warren, is attending Elon.

Charles L. Richardson, new mayor of South Norfolk, Virginia, is a member of Rosemont church.

Mrs. J. Monroe Harris, former president of the women of the Southern Convention, began a series of Bible studies for the women of The Christian Temple at their morning session October 3.

A church library has been established at Lee's Chapel by the Board of Christian Education. Mr. M. M. Buchanon has built a bookcase in the church basement. Miss Peggy Gray is serving as librarian.

SPECIAL DAY AT SUNBURY

Sunday, October 15, will be a special day at Sunbury Congregational Christian Church, according to the new pastor, Rev. Ellis N. Clark.

There will be a homecoming service and a dedication service for the air conditioning system in the morning. The air conditioning was given in honor of Mrs. Lillie Lassiter Twiford by her son, S. A. Twiford.

Following a picnic dinner, there will be an installation service for the pastor. All former members and pastors and friends from nearby churches are invited for the occasion.

Rev. Calvin J. Felton is serving as interim pastor of Cypress Chapel, near Suffolk, Virginia.

The social action committee of our Tryon church and the League of Women Voters are sponsoring an open discussion meeting on the United Nations and some of its problems October 24 (United Nations Day) in our church at 8:00 p.m.

Rev. W. R. Cullom of Wake Forest, frequent contributor to this paper, has recently returned home after three weeks in the hospital. The Sun family of readers wishes for him a complete recovery as he enters his ninetieth year of service.

FAREWELL FOR PASTOR

Mrs. Birchel Hancock, Reporter

Following our morning worship service at the Seagrove church Sunday, September 24, the Congregation enjoyed a picnic lunch served on the grounds. We were honoring our pastor, Rev. B. J. Willett, and Mrs. Willett who are leaving our church to serve in the Eastern North Carolina Conference.

We deeply regret to see the Willetts leave. They have done a fine job in our church. The young people have received many blessings from their leadership. We wish them much success and happiness as they continue on in the upbuilding of God's kingdom.

New Parsonage At Elon College

By W. J. Andes

The new parsonage for the Elon College Community Church, built this spring and summer, is now occupied by the minister and his family. The first night spent in the new parsonage was August 31. The Andes family cannot adequately express their thanks for such a beautiful new house in which to live. It is adequate for this minister's family and should be for future ministers and their families.

The parsonage has four bedrooms, with one being used as a study. The living room, dining room and entrance hall are nearly one room. This provides for large meetings of students, committees, friends and visitors. The kitchen and family room are separate, but no door blocks the opening between the two.

The yard has been seeded and the

grass is beginning to appear. Shrubbery is yet to be planted, but this comes in the near future.

One cannot begin to thank all of our people who have made this parsonage a reality. Special thanks should go to Mark McAdams and Biff Brafford who have worked hours and hours to oversee the work. Others have done digging, nailing, insulating, electrifying (thanks to Dr. A. L. Hook at this point), etc. Waverly Hughes and his brother-in-law, Don Wilson, installed the furnace — a much bigger job than they had anticipated. Our special thanks to them. The Women's Fellowship bought the carpet for the living room, dining room and the entrance hall. College students have helped in the work, and young people from the Children's Home have been at work.

—The Torch

My Friend Riddle

Monday, September 25, 1961, the editor of this paper lost a personal friend. Carl B. Riddle, a former editor of *The Christian Sun*, answered the Call from the Eternal, left this mundane sphere and entered that mysterious realm from which no traveler ever returns. The tired heart that had given four previous warnings in recent months that it could not continue to perform its duties just quit work, released the spirit to the God who gave it, and allowed the body to return to mother earth.

C. B. Riddle was a friend of mine.

On entering Elon College as a student fresh from the country, I was soon introduced to the secretary to President William Allen Harper. The secretary had authored a book entitled "College Men Without Money." That book made it clear that college education did not depend upon money inherited, or in the hands of the student's family. A man could make his own way, secure an education, and become a person in his own right. That was the journey before this writer, and the book was a friendly reminder of many others who had led the way. The message of the book still lingers with an assurance that is often repeated to young people of our time — money in hand is not an essential in securing an education, but character and determination are.

Why the secretary to the college president should have paid any attention to the yokel wearing my name is an unsolved mystery, but he did. He was a counselor and friend, unsolicited and effective. He made me understand that any person who is honorable can have honorable company of both men and women. He showed me that physical work is no disgrace, but is rather a necessity, and that the dirt on one's person need never touch the mind and spirit.

When it became necessary for the Freshman and Sophomore to make speeches, the Junior and Senior was ready to offer suggestions, and to point out sources of information. This is not

always true of college students, but is a friendly act that lasts long in the memory of the recipient.

When C. B. Riddle was editor of this paper, and the young pastor tried to report activities of his church without knowing how to do so, it was Editor Riddle who not only encouraged the habit but gave suggestions as to how it should be done.

The best teacher in journalism this writer has ever had was his friend Riddle. It was not a formal course. It was a series of suggestions over the years. When editorial responsibility came for the second time four and more years ago, one of my first acts was to ask friend Riddle for help. Although he was suffering from serious arthritis, and later heart trouble, suggestions were freely given, even up to the last week of his life. Readers will never know just how much beauty and life — if it is obvious at all — in this paper is due to kindly suggestions from a former editor for which no credit was permitted. But the editor knows, and will always be grateful.

Inspiration is an invisible something, but exceedingly real. To know a man who has spent a busy life accumulating knowledge and skill who freely gives this accumulation to one he has not seen for a third of a century brings inspiration that sends one down a shining road with a song in the heart.

It would be easy to say that C. B. Riddle was a skilled user of the pen, a student who accumulated factual material enough for many books, a master craftsman with the use of type, a critic who could not endure sloppy use of the English language, a friendly person who laughed much with his associates, a lover of his church and all its institutions (especially its publications). But this writer is content to say:

C. B. Riddle was my friend, and because of that, life has been greatly enriched, and his going makes heaven seem nearer.

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

With an ever-increasing number of history books, the spirit that made much history is often lost in too much emphasis on dates.

There are many illustrations of this, but the case of Christopher Columbus is a good example. Almost every school boy and girl, and many others too, know that the great navigator discovered America October 12, 1492, but many do not know of the impelling spirit and motivating purpose of the world's foremost adventurer.

There was far more than adventure that prompted Columbus to embark on a sea journey that could have meant death to him and his men. He wanted to fight an ideology which, if he had been unable to prove untrue, would have enslaved even longer the men and women of his time to a false international theory . . . that the world was flat.

The earth and sea were not flat, according to Columbus' reasoning, but he did believe that if man were brave enough to try he could sail freely around the world.

To do battle against false geographical precepts and blind human conclusions, Columbus interested such willing men about him as he could find or could intrigue for the most eventful journey of that or any other century.

Many of the men who were willing to assist Columbus were weary of conditions under which they had long lived. In some cases they reasoned that they had nothing better to gain than to gamble for better conditions through wider opportunities.

Thus the adventurous Columbus and his life-risking men went out to face the western-sea enemies of their generation. The legends of that period had long over-dramatized those enemies as being supreme and unconquerable. Many thought that Columbus would reach the rim of an ocean and fall into space. Oddly enough, that conception prevailed among many for a century after Columbus made his discovery.

But Columbus decided on a great adventure. The decision was the magnificent intellectual goal and

battle of a man of the fifteenth century to whom the world owes much. There is also a debt which the world owes the brave men who accompanied Columbus.

Columbus to some people of his time seemed to be a man who did not know where he was going. Many even considered him a madman because of his contemplated adventure, while others said he was trying to make himself a great lord of his day. But Columbus not only had his theories but he tested his new ideas by first sailing 100 leagues beyond Iceland.

There is an interesting parallel between the experiences of Columbus and men of the present. No man ever undertook something big or great who was not adversely criticised; who did not have opposition.

Truly it may be said that Columbus first discovered himself, and that discovery was steeped in confidence of a definite purpose. And that in this age is more important than being able to give a correct date in a class room or elsewhere.

C. B. Riddle

THE TRAVELING BELL

Fred R. Hoekert, a layman of Carnation, Washington, conceived the idea of a "Traveling Bell," as follows:

Each bell and mallet with its own "log book," was given to a local laymen's group. These men became "temporary custodians" for a month or so and then "wangled" an invitation for their representatives to attend a group in another church where they joined with "group 2" and, on departure, left the bell and book to be carried on to "group 3," in the same fashion. Each move was recorded in the logbook. This idea was encouraged by Rev. Jackson E. Smith, then Associate in charge of laymen's work in Washington. He writes: "These bells (2 in number) travelled around the Conference — not always regularly or on time, but with fair reliability, and the log-books were kept of their travels." This idea for drawing Churchmen's Fellowship groups together might be worth considering by each Conference.

Churchmen's Fellowship

A MEDITATION

By John G. Truitt, D.D.

+ + +

Into His Gates

"Enter into His gates with thanksgiving." Psalm 100:4.

There is something beautiful about a gate. Whether it be at a small cottage in a quaint little town, or the wide, ornate gate of the old plantation, it suggests a sort of selective welcome — at once a kind of keeping-out, and an inviting-in. I like gates.

Especially do I like the above text: "Enter into his gates with thanksgiving." When I arise in the morning and kneel by my bedside it is good to look on the day ahead, and to enter into its gates with thanksgiving. When the task, or job, or work lies invitingly before me I like to feel a gate opens and that I may enter with joy and enthusiasm — with thanksgiving.

The new year in school — how many and how lovely they have been — may be the shining bright gate opening to new adventure of the mind and spirit. The new turn of the road in life, the new adjustment to its ways, these and countless others are gates we may enter with thanksgiving.

But this is a beautiful temple song. A processional perhaps for the great choir as it moved into the presence of God in his holy temple. There is a special thrill about entering God's house! How often I have been alone on some day in the week, and have come up to the door of a little church and gently pushed it open! Words fail me, it is quiet, it is sweet, it is sacred, it is beautiful. "Enter — enter into His gates with thanksgiving." For he is God. He made us. He is good. His mercy is everlasting. His truth endures to all generations. Serve him with gladness. Come before his presence with singing, all ye lands! Amen.

South Norfolk Women's Fellowship

1960-61

The Women's Fellowship of the South Norfolk Congregational Christian Church reports an enrollment of approximately 120 members with 87 active members. Seven meetings were held during the year with an average attendance of 26. Planned devotionals were presented by the Spiritual Life Chairman, Mrs. Carlton Chappell. The theme "Mission of the Church—Unity, Witness and Service" was emphasized in all meetings.

The six circles held regular monthly meetings with an average attendance of 65. The Bible Study "Luke's Portrait of Christ" was presented in each circle. In connection with this study course, the Women's Fellowship sponsored "The Living Christ Series" film, one series of which was shown the second Sunday evening in each month during the year.

The Home Missions theme, "Heritage and Horizons," was observed in the November meeting with a book review of "Safe in Bondage" presented by Reverend O. D. Poythress, pastor emeritus of the church. The foreign mission study "One World and One Mission" was presented by Mrs. H. C. Davis of Norfolk.

Reports on the bi-monthly meetings were sent to The Christian Sun for publication.

Sixteen members attended the Women's Eastern Virginia Conference; five members attended the Spring Rally. Our Fellowship was represented at the Norfolk Federation of Church Women; participated in World Community Day; and twelve members attended the World Day of Prayer and took part in the program.

A special service was held on Women's Fellowship Sunday when the Gift Boxes were turned in and dedicated at the evening worship service, after which the first of the Living Christ Series was shown.

Five Life Memberships were given in honor of Mesdames Eva Creech; Ruth Etheridge; Birdie Hines; Lessie Jones, and Helen Overton. Three Memorials in memory of Mrs. Frankie Pierce Beale, Mrs. Hazel Humphries and Matilda George Vellines.

One Family Night was observed with a supper followed by an appropriate program conducted by the first vice president, Mrs. C. N. Harris, on the women of the Bible.

A Christmas program "He Knew Not The Hour," was presented at the December meeting. This was followed by our Friendly Service dedication service. Our Friendly Service quota was met and overfilled. \$15.00 was sent to Rev. Myron S. Miller for migrant workers; \$16.00 sent to the American High School for girls at Aleppo, Syria; sent games to Veterans Hospital and pajamas to our Elon Home for Children. Three hundred and twenty hours were given toward making 3,266 cancer dressings. Twenty pounds of cancelled postage stamps were sent to German refugees.

Our Social Action projects were gifts and visits to nursing homes, shut-ins, and sunshine baskets and flowers to the aged and sick. Coupons totalling 2,560 and money value certificates amounting to \$5.80 were sent to the Elon Home for Children.

We gave \$555.75 through our conference treasurer and \$994.81 for local projects, making a total of \$1,550.56 for the year.

Our president for 1960-61 is Mrs. W. B. Evans. Circle leaders include: Mrs. Ellsworth Morris, Mrs. Donald Seymour, Mrs. Alice Harding, Mrs. James Hare, Mrs. William Overton, Mrs. Linwood Harrell.

Mrs. W. B. Evans, President
Miss Beatrice George, Historian

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

HONDURAS
Rio Lindo

October

15—Mrs. Elise Goepfarth Vargas was appointed a missionary to Honduras in 1923 and has been doing pioneering work in Central America ever since. Literacy classes, training church school teachers, women's work and children's work are her specialties. She married a consecrated layman in San Salvador in 1941, but he died suddenly in 1943. She is a graduate of Richmond Training School for Kindergarteners; Richmond School of Social Work; William and Mary College.

San Pedro Sula

16—Rev. and Mrs. Harold N. Auler, Jr. do a variety of things — he is administrator of the mission high school, chairman of the Honduras Mission, has taught music and science, pioneered in setting up shortwave radio system that operates between various mission stations. She has served as director of boarding homes and of central kitchen, as principal of mission grade school at Yoro and taught piano. His parents were listed in last week's Calendar of Prayer.

17—Miss Louise Filger (1949) is principal of Pablo Menzel School, teaching some classes there and supervising teachers, staff and 240 pupils. On weekends she spends her time in nearby town of LaLima, conducting a class in the Children's Park on Saturday and on Sunday teaching a church school class of 60 children under eight years of age.

18—Rev. and Mrs. Stuart Goude (1959) are at San Pedro Sula, where he is treasurer of mission station, pastor of English-speaking church, and administrator in charge of buildings, grounds, automobiles. She has charge of the bookstore and works with church school and women's groups. He has been Congregational Christian minister in Oregon and a chaplain; she a Methodist missionary in Bolivia.

19—Mrs. Martha Herrscher went to Honduras with her husband in 1927. Following his death in 1957 she became treasurer of the mission. She is an expert on flora and fauna of Central America.

20—Rev. Thomas Puroff, who graduated from Eden Seminary in 1959, specializes in literacy work: takes village census to discover illiterates, trains teachers, organizes classes, and plans follow-up which include Bible study and health.

21—Rev. and Mrs. Kenneth Sell both have degrees from Lancaster Theological Seminary. They went as missionaries in 1957 and work with the Normal School in San Pedro Sula, and direct audio-visual programs for the Honduran Church.

Annual Financial Report

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

APPORTIONMENT

Antioch	\$ 60.00
Berea, Nansemond	126.35
Berea, Nansemond Hardcastle Circle	62.75
Bethlehem, Nans.	314.25
Bethlehem, Dispt.	23.00
Bayview	125.00
Bayside	75.00
Central	80.00
Christian Temple	401.75
Cypress Chapel	212.52
Damascus	86.50
Dendron	60.00
Eure	66.50
Franklin	400.00
First, Portsmouth	120.00
Great Bridge	198.00
Holland	177.50
Holy Neck	210.00
Hopewell	42.00
Isle of Wight	68.00
Liberty Spring	220.00
Little Creek	26.75
Lynnhaven Colony	40.00
Mt. Carmel	81.25
Mt. Zion	30.00
Newport News	205.00
Oak Grove	42.65
Oakland	100.00
Prince George	25.00
Rosemont	325.00
Richmond	66.25
Spring Hill	27.75
Shelton Memorial	110.00
South Norfolk	150.00
Suffolk	1,000.00
Union, Southampton	269.22
United, Portsmouth	25.00
Wakefield	73.50
Warwick	65.00
Waverly	62.00
Windsor	134.25
	\$ 5,987.74

WOMAN'S GIFT

Antioch	\$ 19.73
Berea, Nans.	36.26
Berea, Nans., Hardcastle Circle	21.85
Bethlehem, Nans.	166.55
Bethlehem, Disp.	20.00
Bay View	16.30
Bayside	83.88
Central	31.02
Christian Temple	151.56
Cypress Chapel	67.18
Damascus	17.04
Dendron	34.50
Eure	20.00
Franklin	182.93

First, Portsmouth	33.00
Great Bridge	120.89
Holland	153.00
Holy Neck	100.00
Hopewell	28.05
Isle of Wight	27.00
Liberty Spring	100.00
Little Creek	35.00
Lynnhaven Colony	14.03
Mt. Carmel	19.82
Mt. Zion	7.00
Newport News	100.00
Oak Grove	13.60
Oakland	100.00
Prince George	30.00
Rosemont	85.03
Richmond	50.00
Spring Hill	8.19
South Norfolk	270.75
Suffolk	342.65
Union, So.	37.12
United, Portsmouth	57.00
Wakefield	5.32
Warwick	43.79
Waverly	12.00
Windsor	46.89
	\$ 2,708.93

JRS. AND WILLING WORKERS

Antioch	\$ 3.59
Bethlehem, Nans.	67.70
Christian Temple	14.63
Cypress Chapel	7.44
Eure	5.40
Franklin	30.00
Holland	20.00
Holy Neck	22.00
Liberty Spring	27.40
Mt. Carmel	15.00
Oakland	10.00
South Norfolk	15.00
Suffolk	55.00
Waverly	5.00
Windsor	15.00
	\$ 313.16

CRADLE ROLL

Antioch	\$ 5.15
Bethlehem, Nans.	96.06
Cypress Chapel	14.13
Damascus	8.32
Dendron	7.60
Eure	5.40
Franklin	8.00
Holy Neck	20.00
Liberty Spring	20.00
Mt. Carmel	13.00
Oakland	48.42
Rosemont	19.29
Spring Hill	2.00
South Norfolk	5.00
Suffolk	29.00

Union, So.	1.00
Waverly	5.00
Windsor	6.00

LIFE MEMBERSHIPS

Antioch	\$ 10.00
Berea, Nans., Hardcastle Circle	10.00
Bethlehem, Nans.	90.00
Bayside	10.00
Bay View	10.00
Cypress Chapel	30.00
Damascus	10.00
Eure	10.00
Franklin	20.00
First, Portsmouth	20.00
Great Bridge	20.00
Holland	10.00
Holy Neck	20.00
Liberty Spring	10.00
Little Creek	10.00
Lynnhaven Colony	10.00
Mt. Carmel	10.00
Mt. Zion	10.00
Oak Grove	10.00
Oakland	50.00
Prince George	10.00
Rosemont	40.00
Richmond	10.00
Spring Hill	10.00
South Norfolk	50.00
Suffolk	20.00
Union, So.	30.00
Warwick	20.00
Waverly	10.00
Windsor	60.00
	\$ 640.00

MEMORIALS

Berea, Nans.	\$ 10.00
Bethlehem, Nans.	10.00
Christian Temple	40.00
Dendron	10.00
Holy Neck	20.00
Hopewell	10.00
Liberty Spring	10.00
Newport News	50.00
Oakland	25.00
Rosemont	20.00
South Norfolk	30.00
Suffolk	50.00
Wakefield	10.00
Waverly	10.00
Windsor	10.00
	\$ 315.00

OTHER

Damascus	\$ 5.00
Franklin	45.00
Shelton Mem.	33.65
South Norfolk	20.00
Windsor	35.00
	\$ 138.65

(Continued on Page 15)

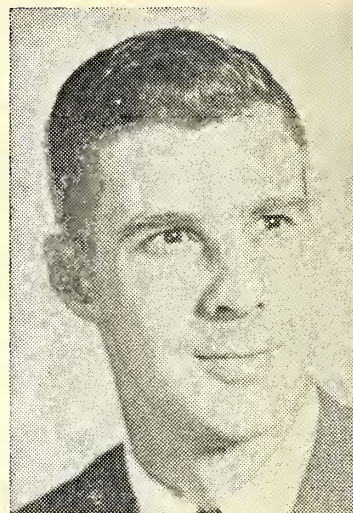
New Elon College Faculty Members

Six new faculty members began their duties at Elon College with the opening of the 1961-62 term, according to an announcement from President J. E. Danielely.

Prof. Wesley Alexander, native of Cabarrus County, who is an assistant professor of mathematics, is a graduate and holds the Master's degree from Appalachian State Teachers College. He has also had advanced work at Florida State University and Rutgers University. After teaching in North Carolina public schools, he was a member of the Wingate Junior College faculty for the past six years.

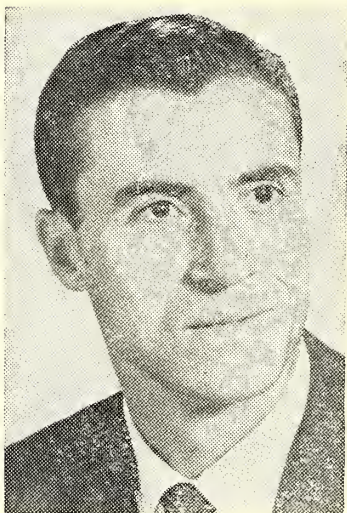


Prof. Wesley Alexander



Prof. Tyler Deierhoi

Prof. Paul J. Amash, a native of Lydda, Palestine, who has been in America since 1953, is a new assistant professor of French and Spanish. After receiving his early education in Palestine, he attended the University of London and then received the bachelor's degree from Juniata College, Huntingdon, Pa. He also holds the Master's degree from Pennsylvania State University, where he was an assistant in languages.



Prof. Paul J. Amash



Mrs. Dorothy S. Mason

Miss Elizabeth Bernhardt, a native of Germany but a resident of the United States for many years, is a new assistant professor of German. Educated in German public schools, she is a graduate of Notre Dame College, Cleveland, Ohio, and holds the Master's degree from Kent State University, Kent, Ohio. She formerly taught in the public schools of Ohio and West Virginia and at the College of St. Teresa, Winona, Minn.



Miss Elizabeth Bernhardt

Prof. Tyler Deierhoi, a native of Richmond, Va., is a new assistant professor of history. He received his undergraduate education at the University of Richmond and holds the master's degree from Duke University.



Prof. Charles D. Mecimore

Mrs. Dorothy S. Mason, a resident of Greensboro and a Guilford County native, is a new assistant professor of geography. A graduate of Woman's College, she holds the master's degree from the University of Georgia and has done additional graduate work at Woman's College, where she served as an instructor in geography.

Prof. Charles D. Mecimore, a native of China Grove, now a resident of Chapel Hill, is a new instructor of accounting. He is a graduate of Pfeiffer College and has completed master's degree requirements at the University of North Carolina, where he is also a candidate for the doctoral degree in business administration.

Some Things We Cherish

Supt. Clyde L. Fields

Now that the United Church of Christ is a reality, most of us will have to learn a new set of names for most of the agencies of our denomination. One of the names long familiar and almost sacred to many of us is The American Board of Commissioners for Foreign Missions. Many of us know The American Board to be the oldest Protestant missionary sending agency in the United States. For over 150 years, The American Board has sent out missionaries in the name of the Board and the churches to preach, to teach, and to heal. The American Board has on the field nearly 400 missionaries, some 13,000 national leaders, nearly 1,000 schools, nearly 50 colleges, about 80 hospitals, and nearly 2,000 overseas churches. Surely, the work of The American Board has been most profitable for our Lord and His church during the last 150 years.

On first thought, one might be led to believe that the work of The American Board would cease as we enter the United Church of Christ. However, on closer examination, we discover this to be untrue. The work of The American Board will be continued in the United Church of Christ in what we now call the United Church Board for World Ministries. All that The American Board has done and more will continue to be done through the instrument for World Ministries of the United Church of Christ. What we are prone to forget is that the Evangelical and Reformed fellowship brings to us a rich and fruitful ministry in the work of foreign missions. The E. & R. Board of International Missions has established mission stations and provided missionary service to many parts of the world. The work done by The American Board of the Congregational Christian Churches and the Board of International Missions of the E. & R. Churches will all be continued and even strengthened as we move into the United Church of Christ. These two agencies for foreign missionary activity are brought together in the United Church Board for World Ministries, as are the Congregational Christian Service Committee and the Commission on World Service.

It is true the words "Congregational Christian" will not appear

in the names of the new instrumentalities for the United Church of Christ, but had you noticed that the word "Congregational" did not appear in The American Board of Commissioners for Foreign Missions? We should not let sentiment for a name prevent us from continuing to send ambassadors for Christ to the uttermost parts of the earth. We should keep in mind that the new names refer to the same time-honored work and institutions and people. We have not deserted our former work through The American Board or passed it on to others. All that we have been doing for these many decades is included in the larger work of the united fellowship.

Many of our people and church leaders have raised a question as to whether or not funds should be sent through the same channels for the carrying on of the work for our Congregational Christian boards and agencies. Many who are deeply concerned that the missionary activity of The American Board will be continued will be heartened to know that the work that The American Board has done will be continued and strengthened through the United Church Board for World Ministries. Local churches and individuals should direct their funds to the Southern Convention Office for the agencies of the United Church of Christ, which are as a matter of simple fact, continuing and expanding the work to which long ago we pledged "our lives, our fortunes, and our sacred honor." As we work out details of financial support of our boards and agencies, a budget for the United Church of Christ will be brought together in a procedure satisfactory to all who share in the financial support of Our Christian World Mission. The churches and individuals of the Southern Convention are reminded that we are still continuing our apportionment for local churches and all the work done by the various instrumentalities of the Congregational Christian fellowship to which our Southern Convention has given financial support will be continued. Therefore, we hasten to reassure all our churches and individuals that they may continue to send their funds for all our work to the Southern Convention Office at Elon College, North Carolina.

GOD AND COUNTRY AWARDS GIVEN

Mrs. Birchel Hancock, Reporter

In an impressive service at the Seagrove Christian Church Sunday evening, September 17, two Seagrove scouts received their God and Country awards. Larry Hancock and Cecil Hinesley received them from Rev. B. J. Willett, pastor of the church, while their parents Mr. and Mrs. Birchel Hancock and Mr. and Mrs. Paul Hinesley stood directly behind them during the presentation ceremony. Requirements listed as Christian faith, witness, world outreach, citizenship and fellowship were read by Raeford Lucas, institutional representative of the Seagrove Lions Club, who sponsor troop 513. Larry has been a member of our Seagrove church for two years.

BE SURE TO ATTEND

Preschool teachers, workers and others interested in the Preschool Department of your church are reminded of the one-day Preschool Conference at Camp Moonelon, Saturday, October 21 from 9:30 until 4:00.

Registration will begin at 9:30 — the first session (The New Nursery Curriculum) will begin at 10:00. Dorothy Ballinger will lead the course on the Nursery Curriculum and Mrs. Melvin Moose, Synodical Children's Worker for the Southern Synod, will lead the course on the new Kindergarten Curriculum. Additional resources, filmstrips and creative activities will be available for your "viewing and doing."

Lunch will be served at the camp. The closing worship will end by 4:00. Even though you may not be a worker in the Preschool Department of your church, please telephone your local preschool teachers and tell them about the Preschool Conference at Camp Moonelon, Saturday, October 21.

READ IT

Readers of The Christian Sun will be interested to know that there is a fine article in the November issue of The Church School Worker published by Pilgrim Press, written by Rev. Robert Knowles, Minister of Christian Education of the Southern Convention. I call this article to the attention of the Sunday Schools of our Southern Convention as a part of the fall study in Pilgrim Series for 1961. The article is titled, "What Your Teens Are Reading."

Clyde L. Fields, Superintendent

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

ROSEMONT P. F. MEETS

By Doris Anne Blake, Reporter

The Pilgrim Fellowship of Rosemont held the first meeting of the year Sunday, September 17. The meeting was a social hour for the Senior Highs, Junior Highs, and the Juniors. After recreation and light refreshments, the Senior and Junior High groups went into the sanctuary where Mr. Lewis, assisted by Mrs. Lewis, installed the officers and advisors for the coming year.

Officers for the Senior High P. F. are: Joanne Stinnet, president; Freddie Congleton, vice president; Jane Hudgins, secretary; and Jimmy Sparkman, treasurer. The advisors for this group are Mr. John Halstead and Mrs. Clyde Halstead.

Officers serving the Junior High group are: Linda Hodges, president; Bobby Weaver, vice president; Lynette Houston, secretary; and Billy Skelly, treasurer. Junior High advisors are Mrs. W. R. Skelley, Jr. and Mrs. Eddie Reffner.

JOINT MEETING AT SOUTHERN PINES

By Dickey Hoskins,
Fellowship Commissioner

The Pilgrim Fellowship of Southern Pines, N. C. was host to the Mount Pleasant youth at their meeting on the evening of September 24. Mount Pleasant church is a small church which has been organized in Vass, N. C., a rural community near Southern Pines. The P. F. group there is very large and is ambitious to build up the youth program in the new church.

After a snack of sandwiches and cokes, the group joined in a fellowship sing, which was followed by a short devotional period. The program was "Teenage Philosophies," a panel

discussion led by Dickey Hoskins. Among those questions discussed were questions such as "What is Philosophy" and "Is God necessary for the use of Christian ethics?" The meeting was closed with a friendship circle led by our president, Wally Wallace.

Officers for the Southern Pines P. F. were installed at an earlier date. They are: Wally Wallace, president; Harold Williford, vice president; Nancy Rowe, secretary-treasurer; Faith Commissioner, Cathie Sandstrom; Action Commissioner, Fay Reid; and Fellowship Commissioner, Dickey Hoskins. Advisors are Mrs. Robert Leland and Rev. and Mrs. Carl Wallace.

P. F. SCRAPBOOK

We are keeping a scrapbook of the activities of the Southern Convention P. F.'ers. Included are, of course, the back issues of the Youth Page in The Christian Sun as well as other articles sent to The Sun. We would also like to have clippings from other sources. If any of your group's activities are printed in other magazines or newspapers, won't you please cut them out and send them to me? My address is:

Cathie Sandstrom, 425 Orchard Road, Southern Pines, N. C.

Let's fill the scrapbook and start on Volume II — soon!

IDEAS, PLEASE

Now that the routine of school has been established, our youth groups are starting to move again. We're getting back to work and doing many interesting things. Why not share some of these things with other groups? When you have an interesting program or take part in a special project, when you elect officers or have a social meeting, write it up and send it in for publication in The Sun. Please don't think you are limited to

reporting on group activities only! If you have a special idea or thought, a personal belief or conviction, send it along with your other articles. Not only will I be grateful to you, but so will every other P.F.'er.

WHY HAVE A WORK DAY?

"Why have a Work Day for Christ?" our youth might ask. "Why not just make an annual donation to Our Christian World Mission from the treasury?"

Pilgrim Fellowship Work Day for Christ is a learning experience as well as a means of earning money for the mission. By working together for this one specific purpose, young people become personally involved in the work of our mission in the world. Giving up a Saturday to work often means more to a young person than giving up a dollar.

A Work Day should be preceded by study of the mission and its need for support, so the young people will understand what they are working for. On October 21 (or some other Saturday) the group will work at jobs in the community which have been arranged for in advance. A service of worship should be held either before the work begins or at the end of the day. Some groups close the day with a fellowship supper, followed by a service to dedicate the money earned and the work done in Christ's name.

Money earned through Work Day for Christ should be sent to Our Christian World Mission through your state conference office.

In Mission Today

Workday for Christ was observed by the Senior Hi P.F. group at First, Burlington, September 23, with a carwash in the church parking lot. This group enjoyed a progressive dinner at the homes of four members October 8.

New Consultant Available

Supt. Clyde L. Fields

The Rev. Carl J. Landes has established residence at Guilford College, N. C., as he takes up the work originally done by Miss Dorothy Hampton as a part of the Community Consultant program of the Board of Home Missions for Racial and Cultural Relations in several areas of the United States.

Rev. and Mrs. Carl Landes come to this work after some eight years service as chaplain to Southern Union College at Wadley, Alabama. Mr. Landes has a rich and fruitful ministry and wisdom gained from many experiences in various responsibilities to bring to his new position, as he works for the Board of Home Missions in the area of North Carolina and Virginia.

An Advisory Committee to Mr. Landes has been arranged composed of members from the Southern Synod, Convention of the South, and the Southern Convention. The Advisory Committee members from the Southern Convention are: Rev. Wm. T. Scott, Jr., Mr. Martin T. Garren, and Rev. W. Walter Hall.

In a meeting held recently at Greensboro, the Advisory Committee counseled with Mr. Landes as to how he might effectively serve the churches of North Carolina and Virginia. Mr. Landes will seek to bolster the work of campus ministry in North Carolina and Virginia, seek to be of service in arranging for United Church of Christ summer conferences, be available as a speaker for local church, Conference or Convention on an invited basis, be available to counsel with local church social action committees, be available as a Sunday morning service speaker on invitation from a pastor or a local church, and make himself available in any possible way to render service to the churches of North Carolina and Virginia.

Mr. Landes would be glad to visit Ministerial Associations, Conferences of the Southern Convention, and be available for any service that he might render as speaker, member of a panel, or any possible way in our Southern Convention. It would be most helpful during these trying times of social adjustment for a local church or Conference or the Southern Convention to avail ourselves of this splendid opportunity to have this na-

tional leader among us to counsel with us in our problems and concerns. An invitation from the local churches of the Convention would be gratefully received by Mr. Landes. We would urge that all of us make ourselves available of the services of Mr. Landes as he seeks to move in and out among us to be our friend and ally during these tumultuous times.

Message From A Lay Visitor

Mr. Dick Bandlow

We of the Mt. Zion Christian Church are holding a Christian Teaching-Reaching-Predaching Mission expressly for YOU. Regardless of your attitude towards God and his Church, your faith, or your record of church attendance, this revival is an excellent opportunity for you to come closer to GOD, to become a better Christian, a better citizen. Irrespective of your beliefs, every one needs on occasion a personal revival with the Lord, so that our souls, our inner being, may be filled with the strength, peace, and grace, that comes only from God.

There is in our communities, our nations, our world today, great strife at every turn, which makes it absolutely necessary that we return to Jesus Christ not only as individuals, but as a whole nation. If we are to survive, to regain our stature as Christians, to find the strength to overcome the evil in the world today, we must reaffirm our faith in the Lord and pray for strength and salvation.

Without God a person is not complete, there is an emptiness, an unsatisfied thirst in life, but with him a person is strong, radiant, satisfied that any obstacle can be overcome, that life will be fulfilled, and that after death there will be joy and glory in the sight of the Blessed Trinity for all eternity.

It is imperative that for a person to be a good husband or wife, with a full and meaningful marriage; a respected and loved father or mother, with a close and happy family; a loyal citizen, with a love for his fellow-man and country; ready to uphold his obligations as a husband, father, or citizen, that he be a dedi-

cated Christian and a servant of the Lord. Very clearly is this stated in Ecclesiastes, 12:13. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

Stewardship And The Woman's Gift

Mrs. Clyde Fields

S. Conv. Stewardship Chairman

The Women's Fellowship of the Southern Convention will be giving special attention to the Woman's Gift (Thank Offering) in their November Circle Meetings or on Woman's Fellowship Day, November 5. A Thank Offering Ingathering Service, an "Interpretation of the Woman's Gift" by Mrs. Robert Kimball, and a mimeographed "Woman's Gift" information page are included in the Woman's Packet. These will be very helpful tools in preparing for the annual Thank Offering Service in the local Woman's Fellowship.

The Woman's Gift makes possible many projects through our boards and agencies that would not be possible through regular budgets. Two-thirds of the Woman's Gift from the thank offering boxes or special offerings from our Southern Convention women will be used by the boards and agencies of our denomination for designated projects. The remaining one-third will be used for the campus ministry projects of the United Church of Christ in North Carolina and Virginia.

The Woman's Gift is an individual over and above gift as an expression of our stewardship to God. It is every woman, every day, sharing her gifts in loving gratitude to Christ who gave even himself. The Woman's Gift is made possible through our annual thank offering in the Southern Convention and is a part of our Christian World Mission. Many fellowships distribute thank offering boxes into which dedicated women place coins throughout the year. These boxes are gathered together at a time when a special thank offering service is arranged. Your Southern Convention chairman, your Conference chairman, and each of the stewardship chairmen of local woman's fellowships invite all of the women of the Southern Convention to participate in the thank offering for the Woman's Gift.

Growth In Christian Relationships

Background Scripture: Philippians 2:1-18; Colossians 3:1-4:1.

Devotional Reading I John 4:13-21.

Memory Selection: Let each of you look not only at his own interests, but also to the interests of others. Philippians 2:4. (RSV)

A professing Christian should be a worthy representative of Christ. In fact someone has said "A Christian is a person who makes it easier for others to believe in God." Jesus said that we are to be known by our fruits. Not profession but performance is the acid test. Christians are to be measured, not by what they say, but by how they behave. The Christian life is not lived in a vacuum; it must be lived in human relationships. And the genuineness and sincerity of our Christian religion can pretty well be judged by our relationships with others with whom we live and with whom we come in contact. In today's lesson Paul is writing about some of the attitudes and actions of Christians in their relationships with others.

Putting Off The Old Man

Paul does not mean that a Christian becomes good in his own efforts. when he suggests that "put off these things," or as he states in another place "put off the old man." But the vices he mentions, "anger, wrath, malice, blasphemy, filthy communication out of your mouth" were vices accepted in pagan Colossae — they were a part of pagan living. And just as a man would put off an old, ragged, dirty coat or suit, so is the Christian to put off these things. To flare up in wild anger or fury against a neighbor, to hold a grudge or smouldering wrath against anyone, to harbor malice — the word means "eagerness to harm one's neighbor" — to speak profanely about God or to blaspheme his name, to use filthy language, to lie to another, all these are unbecoming to Christians who wear Christ's name. To say that "everybody does it" does not excuse a Christian. The Christian must set an example.

Putting On The New Man

As a Christian puts off vices like he discards an old, ragged, filthy coat, so he is to "put on" the new man. "And the new man embodies and expresses some beautiful and badly-needed qualities of life: mercy, kindness, humility, meekness, longsuffering or patience, forbearance, the willingness to forgive any man who has wronged him. And the basis and incentive of such a spirit of willingness to forgive is the fact that Christ has forgiven us — "even as Christ forgave you, so also do ye." Furthermore, although Paul did not mention it, a powerful incentive to forgiving others is the fact that if we do not forgive, we cannot be forgiven. Jesus himself said this.

Paul adds a striking figure. "And above all these things put on charity." If the above named virtues were like the coat of those days, a flowing garment, loosely worn, then love was like a girder or belt which bound them all together. It was "the bond of perfectness." The peace of God is to rule in the heart of the Christian, the peace which the world cannot give and cannot take away, a peace that is an anchor to the soul in a world of stress and strain. And then Paul adds, not as an afterthought, but perhaps as a climax, "and be ye thankful." Is he suggesting that gratitude is a crowning virtue? The fact that in listing the vices of unregenerate man in the first chapter of Romans he comes to a climax with the sin of ingratitude, and the fact that in listing the virtues here, he comes to a climax with gratitude, is at least significant. One suspects that God can bear with a bad man better than he can bear with an ungrateful one.

One Man In Christ

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free; but Christ is all and in all." Paul frankly states that when a man becomes a Christian he ought to lose all prejudices and bitterness toward others. He should rise above racial differences, religious differences. cul-

tural differences, social differences. All races are included in the family of God, and by one Spirit have we all been baptized into one body, The body of Christ. Alas and alack, there are so many of us who have not grown up in human relationships. A church official in Capetown, Africa, saw a Zulu entering a church, and he asked, "Don't you know that this church is for whites only?" The Zulu replied, "I was going in only to sweep the church, sir." "O. K." said the official. "But heaven help you if I catch you praying in this church!" The tragedy of our present situation is the fact that so many Christian people are blinded by prejudice. Old Bluebeard had one room in which nobody was ever to enter on pain of death. There are many of us who are like that, Christ can come into our heart or our home except in certain restricted areas or rooms into which we will not let him come. In many instances that room is where we keep our pet prejudices, our favorite unchangeable ideas, our fervid hatreds, our invincible ignorances. One wonders just what would happen if we would honestly and courageously bring Christ's spirit to our prejudices against the people of other races and religions. But one does not have to wonder; he knows what would happen. They just cannot be defended or justified in Christ's presence. Our trouble is not with the Fatherhood of God, abstractly speaking, but with the brotherhood of man practically speaking. And of course it is in the church. A kindly old usher, instructing his youthful successor in the details of the office said "And remember my boy, that we have nothing but good Christians, kind Christians in this church — until you try to put someone else in their pew."

Which Are You?

When one travels abroad and is asked about his nationality, unless he is hopelessly provincial, he would not say "I am a Missourian, or from North Dakota, or even from Virginia, although there are some who would do that!! He would reply, "I am an American." His identity as a member of a whole nation is more important than his particular location in that nation. And yet strangely enough, so often when we are asked about our religious faith we reply "I am a Methodist, or Presbyterian, or Quaker or Catholic, or what have you, instead of the correct answer, "I am a Chris-

SUNDAY SCHOOL LESSON OCTOBER 22, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Attention, Young People!

Robert A. Knowles
Minister of Christian Education

FALL PILGRIM FELLOWSHIP RALLIES will use the theme, "Youth — Whence and Whither?" featuring a presentation by officers of the Southern Convention Pilgrim Fellowship. Remaining schedule is:

Sun., Oct. 15 — E.N.C. at Raleigh

Sun., Oct. 22 — N.C.&Va. at Durham

Sun., Oct. 29 — W.N.C. at Asheboro

These rallies are primarily for high school age young people, grades 9-12. Packets and program materials will be on sale.

SPECIAL MEETINGS FOR YOUTH will be held in connection with the fall conference session of our churches. Dr. Nathanael Guptill will help you think of the ways in which each person can make his life count in today's world. See that young people from your church attend:

E. Va. at Rosemont, Oct. 25, 8:00

E.N.C. at Shallow Well, Oct. 31, 7:30

W.N.C. at Sophia, Nov. 1, 7:30

N.C. & Va. at Belew Creek, Nov. 2, 7:30.

NORTH CAROLINA UCYM ASSEMBLY will meet at United Church, Raleigh, October 13-15, beginning with 4:00 registration Friday. Cost is only \$3.25 plus lunch on Saturday. Housing is cared for by members of the local church. "Christian Youth With A Responsible Attitude in Government" is the theme. This is an opportunity for interdenominational and interracial fellowship. Send \$1.00 registration fee to UCYM, Box 6637, College Station, Durham, North Carolina.

SUNDAY SCHOOL LESSON (Continued from Page 12)

tian." In Christ there is neither bond nor free, nor Greek nor Jew, nor Methodist nor Presbyterian nor Congregational Christian, nor. . . ."

The Whole Of Life And Work In The Name Of Christ

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Real Christianity expresses itself in good work well done in every area of life.

A Call To The North Carolina Churches

Whereas the seriousness of world conditions prompts us to call upon Him who in Jesus Christ has revealed Himself to be the God of Peace, and

Whereas we are urged by the Apostle Paul to pray without ceasing for those in authority, and

Whereas we are bidden by our Lord to pray especially for our enemies,

Therefore, we, the Members of the Executive Board of the North Carolina Council of Churches, call upon the Churches of our State to join in solemn prayer.

Pray for peace, for the absence of armed conflict and for the removal of those things which make for armed conflict: jealousy between nations, suspicions, and hatreds.

Pray for those things which make for peace, for all those organizations which are dedicated to the preservation of peace, and in particular, the United Nations, and for those fruits of the Spirit in the heart of men: the love of righteousness and justice, the desire for patience and understanding.

Pray for the nations of the world, their leaders and people, especially for the Soviet Union, the Peoples' Republic of China, and all those whose way of life seems a threat to our own.

Pray for the United States, that she who was conceived in liberty may continue in the same, and for her leaders, the President and all who serve with him, that they may have wisdom to lead us in the paths of peace.

Pray for the coming of the Kingdom of God.

And whereas there is within our hearts that which makes for war, hatred and discord, we urge that confession be made of our sin.

Let us confess our pride of place and station which seeks advantage over other men.

Let us confess our self-centeredness which keeps us from seeking the common good.

Let us confess our slowness to accept as brothers those for whom Christ died.

Let us confess our idolatry which makes a god out of "our cause" while refusing to admit that the One who is with us is also with those who oppose us, loving them even as He loves us.

SUGGESTIONS FOR IMPLEMENTATION:

1. Read this Call to Prayer from the Pulpit on World Order Sunday, October 22, and offer prayers for peace on that day.
2. Observe silent prayer for peace at noon each day wherever you are.
3. Arrange special union services in the community to pray for peace.
4. Call together informal groups for shared concern and prayer.
5. Provide opportunities to discuss the world condition.
6. Give wide-spread publication of the Call to Prayer through all local media of communication.

"An Evening in Latin America" will be the subject for two church family night events at First, Greensboro, November 5 and 12. The program, running from 5:30 to 8:00, will include supper, singing, worship, drama and classes for each age group.

Sixty American ministers and architects participated in the first international conference on church architecture, organized jointly by the Department of Church Building and Architecture of the National Council and the Church Architectural Guild. They visited churches in many parts of Europe.

Talladega College, Alabama, will be 100 years old in 1967. Alumni have pledged \$135,000 to the Centennial Endowment Fund, which will be used for teachers' salaries and student scholarships to further the training of leaders in education, according to Dr. Arthur D. Gray, president.

Rev. William Cousins, new pastor at South Norfolk, and Rev. S. K. Emurian, retired Presbyterian minister, were guest speakers at Rosemont, South Norfolk, September 10, when the pastor, Rev. Carroll Lewis, was in Liberty, North Carolina, assisting with the TRPM.

Christian Temple Pledges Additional \$1,000.

Dear Friends:

REPORT FOR OCTOBER 2, 1961

In a recent letter from Dr. Frank A. Hamilton, minister of The Christian Temple, we were told that The Christian Temple had placed in its 1962 budget \$1,000.00 for the third cottage at our Children's Home. This is the first such gift we have received from any of our churches specifically for the third cottage.

The Christian Temple is one of a growing number of churches that has completed its pledge on CHIP (Children's Home Improvement Program). We are hoping that there will be other churches that will follow the example set by The Temple. If those churches who have finished their pledge on CHIP would voluntarily make an additional pledge on our third cottage we could in the foreseeable future have this cottage.

Right now we are in the midst of finishing another stage of our CHIP Campaign — that is the remodeling of Johnston Hall. When the campaign was begun in 1960 it was hoped that two cottages could be erected, properly equipped, and that Johnston Hall could be remodeled and refurnished. This we have almost completed. We hope when this is finished and we have collected all our pledges on CHIP that we will have left a nucleus to begin our third cottage!

Then you see that if other churches or individuals are interested in our improvement program to the extent of making a voluntary pledge, this with what we have left from our present campaign could be enough to enable us to get our third cottage. This would put the Children's Home in good condition as far as facilities are concerned.

We are hoping very much that other churches, having completed their pledge on CHIP, will consider following the fine example set by Dr. Hamilton and his fine people of The Christian Temple.

Please remember November 4th. We hope you will be among those visiting our campus.

Southern Convention Churches and Sunday Schools	
Virginia Valley Conference	\$ 49.50
Eastern Virginia Conference	51.39
Eastern North Carolina Conference	193.33
North Carolina and Virginia Conference	121.00
Total	\$ 415.22
Grand Total	\$ 415.22

SPECIAL OFFERINGS

Women's Christian Fellowship, First Cong. Church, Hendersonville, N. C.	60.00
New Hope Christian Church, Roanoke, Ala.	5.00
Miss Lura Kennedy, Worthville, N. C.	15.00
Women's Fellowship, Brookside Comm. Church, Brookside, N. J.	35.00
Walter P. Mays, Burlington, N. C.	20.00
Mayflower Fellowship, First Cong. Church, Oak Park, Ill. — Friendly Service Gift	23.55
Harrison Factors Corp. (dividend)	15.00
Women's Fellowship, First Cong. Christian Church, Greensboro, N. C.	9.00
Christian Service Class, Shallow Well Christian Church (ENC)	20.00
In Memory of Mrs. Carrie V. Combs	5.00
Special Gifts	222.61
Total	\$ 430.16
Grand Total	\$ 430.16
Total for the Week	\$ 845.38
Total for the Year	\$ 845.38

YOU ARE WANTED

By William Joyner

If you are trying to follow Jesus Christ, you should be in a Christian church. You should be there not only in name, but in bodily presence actively working and worshipping along with others who are trying to follow Christ. You should be there because you need what the Church has to offer.

God did not intend for Christians to live out their lives in isolation from other people of similar belief. If that had been his intention he would not have sent his Son into the world to establish and die for the Church. If you are physically able and within reach of a church it is God's will that you should be an active part of that or some other church. To neglect the Church or to scorn it as something unworthy of our presence is to despise something which Jesus Christ considered precious enough to die for. If you are a Christian then you are wanted in a Christian church. There is work to be done for the Kingdom of our God, and God means that we should do that work through His Church.

Some will say that their church is imperfect. Of course it is. The church has always been imperfect because it has always been made up of imperfect human beings like you and me. Even the individual of whom Christ said, "thou art Peter and upon this rock will I build my church," was far from perfect. Nevertheless, Christ saw fit to use such an individual and he is still using then today in the church.

If you are too good for the Church then you are too good for God, because God is still in the Church. But if you are willing to follow Jesus Christ along with others who are trying to do the same thing, then by all means stay with the church of your choice and serve God to the best of your ability therein.

—Lee's Chapel Challenger

RECEIPTS

Balance Brought Forward ...\$	224.79
Conference Offering	209.35
Apportionment	5,987.74
Woman's Gift	2,708.93
Juniors—Pri. and	
Willing Workers	313.16
Cradle Roll	313.37
Life Memberships	640.00
Memorials	315.00
Food Mixer Moonelon	67.50
Help	70.00
Elon Children's Home	
and Others	83.65
Offering from Rallies	158.20
TOTAL ON HAND	\$11,091.69

DISBURSEMENTS

Mimeographing Reports ...\$	15.00
Pres. Expenses—	
April-September	7.00
Bagley Stationery Co.—	
Programs	36.13
Suffolk Ins. Co.—	
Bond for Treasurer	12.50
Mrs. A. R. Piland—	
Expenses	6.40
Bank Charges	5.25
Mrs. Booth—Expenses—	
Buck Hill Falls	135.00
Mrs. Ellis Clark—	
Expenses	3.00
Grubb Printing Co.—	
Receipt Books	18.30
Mrs. George Underwood, Jr.—	
Rally Programs	7.00
United Church Women	75.00
Southern Convention—	
Print—Annuals	36.50
Mrs. Booth—	
Superintendent's Packets	10.50
Mrs. Middleton—	
Stamped Envelopes	4.64
Mrs. W. B. Williams	10,616.90
Total Disbursements	\$10,989.12
Total Receipts	\$11,091.69
Total Disbursements	10,989.12
BALANCE IN BANK	\$ 102.57

Respectfully Submitted,
Mrs. E. G. Middleton, Sr.
Treasurer

Dr. Ralph Sockman, who has only served one church (Christ Methodist, New York City), began his 26th year on NBC's "National Radio Pulpit" October 1. Dr. Norman Vincent Peale began his 27th season with "The Art of Living" for NBC the same day. He is minister of Marble Collegiate Church, New York City.

N. C. Women's Conference Meets

Mrs. W. J. Andes

The North Carolina Fellowship of Congregational Christian Women held its annual fall Conference under most favorable conditions — good weather, good attendance, good food, and an excellent program. The women met at Pleasant Hill Church, on Tuesday, October 3, 10:00 a.m., with 249 registered, 1 visitor, 33 ministers' wives and 12 ministers.

The president, Mrs. J. R. Lackey, of Winston-Salem, presided over the day's program in an excellent manner. Registrations were taken by the Beverly Hills women in most orderly fashion.

Committee appointments for the day were: Resolutions, Chairman, Mrs. Sarah Kernodle; Place, Mrs. R. W. Isley, Chairman; and Nominations, Mrs. Quinton Hicks, Chairman.

The worship service, led by Mrs. David W. Shepherd, set the theme for the day, "Creating and Renewing the Church," ending with the group singing of Malotte's "Lord's Prayer."

Mrs. Edna Earl Randolph, of Burlington, gave a most able introduction to the Bible Study for the year, using the book of Corinthians. Mrs. Randolph gave some very helpful suggestions on planning the Bible study for the year.

Mrs. Thomas Madren and the District Chairman presented the work of the District Chairman, how she may be of help to local fellowships, and how we may help her.

The speaker of the morning was Mrs. Alfred Bartholomew, of Lancaster, Pa., who spoke on the theme for the day. Mrs. Bartholomew spoke vividly of a trip to Hong Kong, Japan, and other islands in the interest of mission work. She told of the opportunity for Christian missions, with the tremendous need for money and personnel. In our giving as church people for foreign missions, and in contributions from the United Nations for underprivileged peoples of the world, we are far behind what we should be doing and what is needed. The abundance of things in America is a sharp contrast to the needs in the world outside America.

The project of erecting an administration building at Moonelon was presented by Mrs. Robert Kimball. The offering for the day went to this project.

Mrs. Dan Jones climaxed the morning session with a solo, "Not My Will, but Thine."

In the afternoon session, Mrs. Robert Knowles presented the theme hymn, "Once to Every Man and Nation," explaining its origin and meaning.

History Highlights were presented by Mrs. James Rayburn, Recording Secretary, who gave some very interesting bits of happenings in the past year.

Mrs. W. E. Wisseman, of Greensboro, presented the work of the Department Chairmen, using an illustrated fan as the symbol of the Women's Fellowship, and the topic, "Fan Into Flame the Gift Within You." The six department Chairmen spoke briefly of their plans for the year. Speaking for the chairmen were: Mrs. Robert Knowles, Mrs. Betty Garrard, Mrs. Carl Wallace, Miss Stella Stout, Mrs. Kenneth Register, and Mrs. Winfred Bray.

The Nominating Committee gave its report and the following officers were elected:

President — Mrs. R. M. Cline, Sanford, N. C.

First Vice President and Chairman of Friendly Service — Mrs. Walter Hall, Asheboro, N. C.

Second Vice President and Chairman of Spiritual Life — Miss Stella Stout, Sanford, N. C.

Recording Secretary — Mrs. James S. Rayburn, Walnut Gove, N. C.

Corresponding Secretary — Mrs. Max Vestal, Sanford, N. C.

Treasurer — Miss Susie Allen, 924 Williamson Dr., Raleigh, N. C.

Department Chairmen: (in addition to two listed above). Christian Education — Mrs. W. W. Snyder, Elon College, N. C.; Missionary Education — Mrs. Robert Knowles, Elon College, N. C.; Social Action — Mrs. Street Morgan, Asheboro, N. C., Route 1; Stewardship — Mrs. Winfred Bray, Route 2, Burlington, N. C.

Nominating Committee: Mrs. T. S. Earp, South Boston, Va.; Mrs. John G. Truitt, Elon College, N. C.; Mrs. Dolan Talbert, Bennett, N. C.

The officers were installed by Rev. Reuben S. Askew, pastor of the host church, who used a candlelight consecration service very effectively.

The closing prayer was given by President-elect Mrs. R. M. Cline.



Council For Lay Life And Work

Dr. J. E. Danieleley (seated in center) was elected temporary chairman of the Council for Lay Life and Work when it held its first business meeting in Chicago, Illinois, September 27-29. He is also serving as president of the Laymen's Fellowship.

Presidents of the other three present lay organizations are also seated at the head of the table. To Dr. Danieleley's left is Miss Frances Kapitzky, of Strasburg, Ohio, president of The Women's Guild. On his right is Mrs. Robert Reneker of Chicago, president of the National Women's Fellowship. To her right is Theodore Schwalm of Lancaster, Pennsylvania, president of the Churchmen's Brotherhood. Southern Convention members on the Council, in addition to Dr. Danieleley, are Mrs. W. B. Williams and Mrs. F. C. Lester.

It is expected that a new pattern for work of the laity in the United Church of Christ will emerge as this Council for Lay Life and Work prepares a constitution, sets up plans for work, and chooses permanent officers and staff.

In the meantime, lay members of both Congregational Christian and Evangelical and Reformed churches will continue work through the existing organizations. Wherever possible, churches of both groups are asked to work together in their planning. A meeting of conference and synod presidents of all four groups with the Council for Lay Life and Work is planned for the spring from which it is expected that joint patterns will result.

DON'T FORGET

LAYMEN'S SUNDAY — October 15

Theme: You Shall Be My Witnesses

WOMEN'S FELLOWSHIP SUNDAY — November 5

Theme: Creating and Renewing the Church

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 11

OCTOBER 17, 1961

NUMBER 41

STAY WITH US, PLEASE

Next week—

Church Care of Aging
Ministers

3,000 Women Meet in Florida
—Why?

Evaluation of TRPM Among
Us

News from a Dozen churches

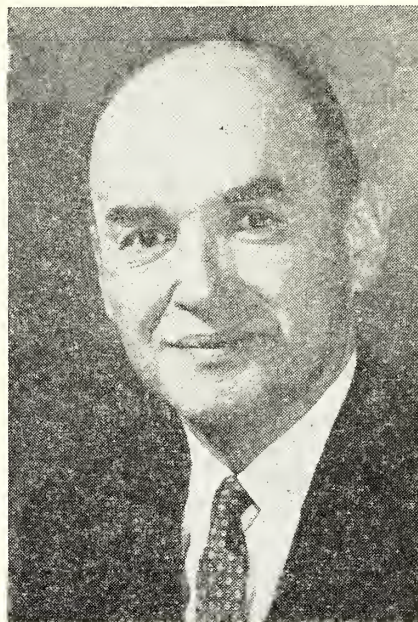
Calendar of Prayer for
Missionaries

Sunday School Notes

AND

The editor may think of
something

“Keep THE SUN Shining in
your home.”



Conference Speaker

Rev. Nathanael Guptill, D.D.

Visiting speaker at the five conferences of the Southern Convention is to be Reverend Nathanael Guptill, Director of the Council for Church and Ministry of the United Church of Christ. Born in a Congregational parsonage at Deer Island, Maine, pastor of churches, teacher at Andover Newton Theological School, chaplain of the Maine State School for Boys, author of *Christianity Does Make Sense* and *Contemporary Pastoral Prayers for the Christian Year*, and a writer for *The Christian Century* from 1947 to 1957, Nathanael Guptill was a “natural” for an office in the General Council of Congregational Christian Churches where he has served since 1958 in the department of the Ministry and as associate secretary and minister.

He is a graduate of Coby College, Waterville, Maine, and Andover Newton. Coby College conferred on him the degree of Doctor of Divinity in 1959.

Conference meetings are as follows: **Virginia Valley Central** at Timber Ridge October 24 (no evening service; **Eastern Virginia** at The Christian Temple October 26 with an evening service at Rosemont at 7:30; **Eastern North Carolina** at Shallow Well with a 7:30 evening service there; **Western North Carolina** at Flint Hill (R) with an evening service (7:30) at Sophia; and the **North Carolina and Virginia** at Belews Creek with a 7:30 evening service.

Organ of the Southern
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Here And There Among The Churches

Rev. John de Sousa, minister of men and missions for the Connecticut Conference, will be the guest speaker for Church Mission Week, November 15-19, at Elon College Community Church. Services will be at 7:30 p.m.

Sunday evening services are now being held at Rosemont, South Fork, at 7:30. Mid-week Bible study services are held Wednesday 7:15-8:00. I Corinthians, the Bible study for the Women's Fellowship, is being used for the subject.

World-Wide Communion was observed at Fuller's Chapel with the pastor, Rev. Frank Apple, officiating. Lunch was enjoyed in the basement of the church, and a church conference was held in the afternoon. J. E. Briggs was elected deacon to replace T. T. Beckham, who passed away last spring. Name of the church was changed to Fuller Chapel (United Church of Christ).

"The answer from the Bible and from Christian faith is that both the material and the spiritual are real, are necessary and are good. The Bible is a spiritual book, yes; it is also definitely a materialistic book. Christianity is a spiritual religion, yes; it is also the most materialistic religion there is. It speaks of earthy, practical things. Is not the essence of the Christian faith that God was in Christ? And does not one of the Gospel writers tell this story by saying that "the Word became flesh?" Christianity is both material and spiritual. Life has both material and spiritual meanings. Man is both a material and a spiritual being."

Rev. William K. Stevenson
Tryon

Grand Rapids, Michigan, is the scene this week of meetings of the Midwest Regional Meeting, United Church Board for World Ministries, the National Women's Fellowship, and the Council for Lay Life and Work of the United Church of Christ. Mrs. F. C. Lester is among those attending.

Women's Fellowship of the Virginia Valley Central Conference will meet at Bethlehem Wednesday of next week, October 25. The annual Conference meets at Timber Ridge the day before, and the Eastern Virginia Conference will meet the day after, which is October 26.

PLYMOUTH HOLDS REVIVAL

Sandra Ogburn, Reporter

Revival services at Plymouth, Route 3, Raleigh, North Carolina, were held during the week of August 24, 1961. Rev. Gale Brady, pastor of the Liberty (Vance) church, Henderson, North Carolina, was the guest speaker. The revival was a wonderful success and each one received a spiritual blessing.

TRPM IN EVA

Clyde L. Fields

Attendance at the Christian Temple was 803. Several of the 14 churches participating held all night prayer vigil Saturday, October 7. Holland church held a 52 hour prayer vigil beginning Friday noon and continuing until Sunday at 10:00 a.m. Fifty-two people spent one hour each in prayer at church for the TRPM at Holland.

Bible study held each morning by ministers — Dr. Happel, leader — spirit of Evangelism is moving churches in wonderful way — wonderful spirit manifested.

First Congregational Christian Church of Portsmouth, Va., received three members October 8. Attendance goal for the previous Sunday was 100, and the number present was 115. Sermon topic of the minister, Rev. Daniel A. Bowers, was "The Cure of Discouragement."

Mr. E. W. Neville of Chapel Hill tells us the information in the Sun recently about his subscription was inaccurate. He subscribed for this church paper the second Sunday in August, 1898. It has been in his family since the first issue published by Rev. Mr. Kerr.

The new Mission Village church, San Diego, California, now has a membership of 370. Average attendance for September was 321 for church, 211 for church school and 47 for youth fellowship and the average offering was \$476.86 per Sunday.

WHAT IS THE PRELUDE FOR?

Preludes are for prayer. Usually we come to the house of the Lord to worship. There has been, perhaps, much hurrying and scurrying to get ready for church — our children are tired — our tempers are on edge — the traffic was heavy. As we enter the church we first have the prelude on the program. It is a quiet time. It is not meant to be a background of music against which we can chat with our friends. If we let it, it helps create an attitude of prayer — a feeling of peace — a sense of nearness to God. If you must whisper, whisper a prayer, for preludes are for prayer.

—Northview Star

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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The Burlington Area Laymen's Fellowship will hold their quarterly meeting, Thursday, October 26, 1961, at Bethlehem church. The meeting will begin at 6:30 p.m. with a fellowship supper.

Mr. Howard White of the First E. & R. Church of Burlington will be the featured speaker.

Officers for the coming year will be elected and Rev. D. L. "Dan" Jones of the Haw River church will be in charge of the installation service. Present officers are: Mr. Royal Councilmen, president; Mr. J. C. "Chick" Welch, vice president; Mr. Thomas Rascoe, secretary.

All laymen of the Burlington area are encouraged to attend.

Personality Factors

By R. C. Helfenstein
Ormond Beach, Florida

A strong personality is that indefinable something that makes for power, influence, happiness and success. A strong personality is an individual's greatest asset. It largely determines one's position and status in life, and one's contribution to progress and the common good.

It is so all-important that every individual should covet its possession and labor assiduously for its attainment.

Following are a few of the many factors that make for a strong personality, namely: knowledge, efficiency, sincerity, goodness, genuineness, idealism, conviction, honesty, altruism, ambition, enthusiasm, gratefulness, humility, bravery, caution, carefulness, hopefulness, discrimination, a sense of humor, modesty, gallantry, fidelity, loyalty, trustworthiness, initiative, stability, sobriety, graciousness, reciprocation, forbearance, naturalness, dependableness, courtesy, conciliatoriness, pleasantness, cooperation, fairness, industriousness, modesty, poise, self-control, gentleness, kindness, sympathy, open-mindedness, alertness, promptness, appreciation, diligence, purposefulness, faith, patience, social-mindedness, winsomeness, world-mindedness, religion, Christ-likeness.

And every person has the privilege and power of determining how much of each of these factors he or she shall have going into the masonry of their own personality.

Mrs. Claire L. Stearn, Reporter

The Women's Fellowship of Beulah Congregational Christian Church of Keezletown, Virginia, has finished a most successful year, under the leadership of Mrs. Claire L. Stearn. Theme for the year was "The Mission of the Church: Unity, Witness and Service."

Our Fellowship was organized March 26, 1958, with 12 charter members. We are the youngest Fellowship in the Conference. We have been very highly commended for accomplishing so much in a very short time. Our meetings have shown friendliness, love, and a desire to work together in unity and service for God and our fellowman. We have good attendance. We owe much of our success to our counsellor and advisor, Mrs. E. J. Rohart. We are indeed very grateful to her for her splendid leadership.

Our required Bible study was completed and led by Mrs. Rohart. Interesting programs have been presented each month, using materials from the packet.

Our friendly service quota was met promptly, and an appropriate dedication service was led by Mrs. Agnes Armentrout, our friendly service chairman.

We observed World Day of Prayer and May Fellowship Day. Five of our members attended the annual Women's Conference, and six the Spring Rally at New Hope where we had charge of the afternoon worship service.

A Life Membership was presented to the writer and a memorial was given in honor of Mrs. Cora Frances Sites. Certificates were presented by Mrs. Virginia Michael, stewardship chairman.

Our apportionment was increased from \$20.00 to \$50.00. We installed acoustical tile ceiling in the church at a cost of \$666.62. We served many Ruritan suppers, luncheons, sales, etc. to add to our income.

Other activities included a contribution of \$5.00 for food in Lebanon, \$2.50 for migrant ministry, \$2.50 for a mixer at Elon College, and \$5.74 for a first aid kit as a project of World Community Day which was observed with the E. U. B. church of Keezletown.

The following officers for the coming year were installed at the September meeting: President, Mrs. Gladys Pfamatter; Vice President, Mrs. Lola Dorman; Secretary, Mrs. Lolene Armentrout; Treasurer, Mrs. Mary Billhimer; and Reporter, Mrs. Claire Stearn. Department chairmen are Mrs. Clara Laymen for Christian education; Mrs. Claire Stearn, spiritual life; Mrs. Lenora Tibbins, missionary education; Mrs. Virginia Michael, stewardship; and Mrs. Mary Billhimer, social action. Mrs. Rohart led the very impressive installation service.

The Woman's Gift was dedicated at the November meeting in an impressive service led by Mrs. Virginia Michael.

A project for the new year is a carpet for the church. We are expecting a successful year under the leadership of Mrs. Pfamatter as president and the others who will gladly share in the work.

Lord teach us to speak thy
word of hope and cheer,
Direct us, cleanse and
commission us,
To proclaim his holy Word
throughout the year.

THINK ON THESE THINGS

My greatest loss — to lose my soul.
My greatest gain — Christ the savior.
My greatest object — to glorify God.
My greatest crown — to win souls for Christ.
My greatest influence — the right kind of a life.
My greatest joy — salvation by grace.
My greatest inheritance — heaven and its glory.
My greatest victory — over death through Christ.
My greatest bargain — to lose all to win Christ.
My greatest decision — for Christ and the Church.
My greatest investment — time, talent and money through the church.
My greatest reward — "Well done" from the lips of Christ.
(Mrs. Bobby Hamilton, Piney Plain Christian Church, sent the above, which has been meaningful to her.)

Words To Ponder . . .

Cooperation should be the watchword of every intelligent and civic-minded person. But cooperation to be truly effective must come through a sympathetic understanding, and the avenue through which that understanding must pass is a heart dedicated to unselfish purposes and worthy pursuits. It is not what we do for ourselves that counts most in the realm of success and happiness, but how much we do for others and how well we cooperate for their welfare and happiness.

Conference, Or Another Meeting?

Beginning next Tuesday Congregational Christian people in five different areas of North Carolina and Virginia will meet in annual session of what for a century have been called Conferences. The Christian Sun makes bold to ask, Will they be conferences, or just other meetings? There is a difference.

People who have something in common get together to confer. They talk about their common interests, and try to find ways in which they can be mutually helpful. This is an important phase of church work. There are no dictators to pass along orders to slaves who must obey. In the Church which Christ is building in our world, all people are equal, for they are all the children of God, redeemed by Christ. They are all commissioned to "make disciples of all the nations." For such a group it is exceedingly important to get together for conferences.

They need to strengthen the faith of each other, know just what the others are doing, and they are more successful when they plan united efforts.

All too often the would be "conferences" are simply other meetings. Little preparation has been made either by the leaders or the delegates. Reports of successes and failures are inadequate. No clear-cut vision of future plans is presented, and no definite undertakings are scheduled. There is little inspiration, and less education, in such meetings. Conference programs can be just as they were "in the beginning," or they can sparkle with life, bubble with enthusiasm, and send the conferees back home ready to tackle real problems of spiritual growth and missionary endeavor.

Which will yours be, a conference, or another meeting?

World Order In A Confused World

It is interesting that there is one Sunday in the Church Calendar called World Order Sunday. Sorter shocks you to think of that, doesn't it? The world is a big place, and almost everything seems to be out of order. Moreover, is it the business of the Church to set the world in order? Doesn't it have plenty to do to keep itself in order?

Let's look at the matter from another angle. Who else can bring order out of the chaos of our time?

Nations have tried it only to be told in no uncertain terms that they were meddling in the internal affairs of another state. The United Nations, said to be the world's best hope for peace, has tried it and found itself bogged down in war. Individuals have arisen with grandiose schemes for remaking the world. Hitler thought that his plan would last for a thousand years; but it failed in his own short life-time.

One reason such schemes fail is that they are based on force alone. They undertake to make people do what the leader wants. And people are not made to fit such a pattern. There are "unalienable rights" which all people have, and which they will not give up easily. The spirit of freedom may be in bondage for a spell, but it always finds release.

Now, the Church undertakes to find what is best for people in whatever circumstance they may be, and then it tries to help those people in their efforts to get the good things of life. This is illustrated by missionaries. They do not go to a backward people with authority to force them into a mold which is unusual — though they have been accused of such effort. On the contrary the good missionary helps

the sick to be well, the ignorant to get new insights into life, and the sinful to find release from bad habits and spiritual fears. The new life is something to be sought by the individuals, or groups, that want it.

The Church practices and dispenses the Christian religion. It directs people of all races and nations to the Creator, who in himself is orderly and whose creation operates according to dependable laws. There is no confusion in the realm where God abides.

Confusion comes from either not knowing how to live in an orderly fashion, or from desires that conflict. Some people have not learned to live an orderly life. They try to strike out in all directions at once, and have as much trouble as an autoist who tries to start from a cross-roads in all directions. Others are mixed in their desires. Perhaps it is a desire for great wealth and honesty that conflict. Or it may be purity of character and physical passion that cannot seem to fit into one personality. A generous nation wants to help other struggling nations reach a higher plane, but it also wants friends who will always take its side in an argument or war. This leads to confusion.

Local churches, conferences, national and international church bodies are all attempts to bring together people in understanding and in mutual concerns for the world in which we live. The Church, standing at the foot of the Cross, hears and then echoes these marvelous words: "God so loved the world that he gave . . . that whosoever . . . might have everlasting life," life that is orderly in a world that is not confused.

CHURCH AND SCHOOL INTEREST IN SAFETY

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

It is interesting to observe the increasing number of local churches that are including safety slogans in their bulletins with emphasis on safe automobile driving and timely cautions to pedestrians.

Many schools are also becoming increasingly interested in safety as evidenced by the 26,000 boys and girls from half the States who marched in the 25th National School Safety Patrol parade in Washington in May of this year. Some of their slogans were quite modern, such as "If you cross in haste, you may be the next man in space", and "To rocket into space is better by far, than to be pitched up there by a moving car".

When the automobile is snuffing out nearly 40,000 lives each year, leaving a like number of persons maimed, and property damage totaling untold millions, helping to save lives is soul-saving business for local churches and extra educational opportunity for schools.

Pedestrian deaths account for about 43 percent of the country's motor vehicle fatalities, and most deaths so attributed have been due to the failure of walkers to observe regulations promulgated for their protection.

The majority of drivers know the rules and in most cases observe them. Pedestrians also know the rules but they are wont to apply them only when it is convenient, or when they realize they are in immediate danger. Unsuspected happenings do not seem to bother the majority of people who negotiate traffic on foot.

There is a difference between a jaywalker and other pedestrians. A jaywalker is a pedestrian infected with rugged individualism. He wants to be alone in his feverish pursuit of the shortest distance between two points, with no one to tell him when or where to go or to stop. If he can sneak through traffic when the officer is looking the other way, or negotiate it boldly when there is no officer in sight, he chalks up the achievement as a personal triumph. The few seconds he saves may never amount to much, but he seeks to save

these few seconds just the same. His argument falls short of reason when he lands in a hospital or under the sod.

Some pedestrians are handicapped in their pursuit of the precious second by age or feeble legs, while others have a natural respect for rules as well as for their own skins. They want to remain alive.

The United States Supreme Court has decreed that a pedestrian may continue crossing the street provided he started when the lights were in his favor. But the decision becomes academic when the pedestrian, half-way across the street, sees a horde of motor cars bearing down on him, or when his rights have made him a victim of traffic. His equal rights with those of drivers seldom give him the courage to argue for those rights in the middle of the street.

Since this is written to encourage churches to unite with schools in a relentless campaign against the death and maiming of persons by motor vehicles, it is well to remember that

a church member or a school child can be destroyed by someone who has not learned that alcohol and gas when improperly used can create disasters beneficial only to undertakers.

C. B. Riddle

SAY IT RIGHT... WRITE IT RIGHT

Dark complected and light complected are incorrect; no such word as complected; say his complexion is dark, or light, as the case may be.

"While it may be convenient to have you come..." writes as executive. Wrong, for while means at the same time. He should have written: "Although it may be convenient..." Although means notwithstanding.

"The director was requested to advise Mr. Blank about the committee's position." As Mr. Blank had not asked for advice, the director should have been requested to inform Mr. Blank about the committee's position.

Words to watch: Magnate, magnet; faze, phase; peer, pier; cord, chord; caret, carat (also karat); cite, sight, site; racket, raquet.

C.B.R.

This Interested Me

By EMILY C. LESTER

It was my good fortune to be able to attend not only the N. C. Women's Conference at Pleasant Hill (which was capably reported last week by Carey Andes), but also the Eastern Virginia Women's Conference at The Christian Temple, Norfolk, October 5.

One of the "highlights" of the meeting was the history written by Mrs. Lillie Stagg, and the "citation" and gift presented to her by Tudor Williams from the Eastern Virginia women as she finishes some 20 years of service. As someone said afterwards, "She is a gracious, Christian southern gentlewoman."

Another "highlight" was the manner in which the reports of the district chairmen and the department chairmen were presented — with gardening tools, wearing gardening hats (and very becoming they were!) and using figures of speech concerning planting, cultivating, and reaping a harvest, they gave reports which were different. For instance, Jennie Spratley, stewardship chairman talked about "thyme" which needs to be tended carefully in the garden, and the "money plant" which is sensitive and needs to be watered with care so that it will develop in the right way.

Of course, the highest "highlight," as one would expect, was the speech on "Creating and Renewing the Church" by Joyce Bartholomew. Mrs. Bartholomew, from Lancaster, Pennsylvania, where her husband is on the faculty of the seminary, has that rare combination of beauty and brains — and both were used to good effect! She told of events of their family year in Japan, and of the necessity for personal renewal on the part of Christians and the renewal of the Church in this time of great world turmoil.

Mrs. Booth is to be especially commended for the fine job she did on the report book, including in it not just the usual reports but also dates to remember, information concerning the year's work, and a president's report which could well be used by every local group in reporting on this fine day.

News As Reported By The Convention Office

The North Carolina and Virginia Conference Laymen's Fellowship held its annual meeting at Elon College September 29, at 7:00 o'clock P. M. Following the fellowship banquet, the meeting was called to order by outgoing president, E. Irving Anderson. Mr. Anderson has served for the past two years in a most efficient and capable manner.

The evening prayer was offered by Clarence Willis of the Third Avenue Church, Danville, Virginia.

Dr. Fletcher Moore, dean of Elon College, gave a note of welcome to all the laymen assembled. In his remarks, Dean Moore indicated that 976 students are enrolled in the day classes at Elon College this year, including 550 dormitory students. Nearly 400 students are enrolled in the evening classes of Elon College. Dean Moore pointed out that five foreign students are enrolled at Elon, one each from Brazil, Cuba, Jordan, Israel, and Turkey. It was pointed out that two honors have come to Dr. J. Earl Danieley, president of Elon College, recently. Dr. Danieley has been elected a delegate to the International Congregational Council, at Amsterdam, Holland, July 3-12, 1962. Dr. Danieley has also been elected chairman of the Council on Lay Life and Work of the United Church of Christ.

The main address of the evening was brought by Dr. Harvey A. Fesperman, president of the Southern Synod of the Evangelical and Reformed Church. Dr. Fesperman challenged the men to their responsibilities as Christian men in these trying and difficult times. The benediction was given by Mr. W. E. Abernathy of the Third Avenue Church, Danville, Virginia.

Over 100 men enjoyed the annual gathering of the Laymen's Fellowship of the North Carolina and Virginia Conference.

* * *

At a meeting of the Historical Society of the Southern Convention on September 27, at Elon College, several matters of concern for the history of our Southern Convention were brought to the attention of the Board. It was reported that O'Kelly's Chapel has been re-painted and made more attractive. The grounds have been cleared somewhat and grass has

been sown on the lawn of O'Kelly's Chapel. Many of us will remember that O'Kelly's Chapel was established by the founder of the Christian Church, Rev. James O'Kelly. Many of us will remember when the Christian Church was a denomination before merging with the Congregational Church in 1931. This church holds for many of us a significance relative to a sense of pride in our history as a former Christian Church. Perhaps the Convention should visit the site of O'Kelly's Chapel and the cemetery, where Dr. James O'Kelly is buried. The cemetery is some distance from the church, but is accessible to all who would care to visit the site.

It was also brought to the attention of the Historical Society that the Southern Convention should give attention to the need for establishing a shrine at the site of Old Lebanon Church in Surry County, Virginia. It is believed that this is the spot where the Rev. Rice Haggard stood in a meeting and said, "Christian is a sufficient name for the church." Perhaps the people of the Eastern Virginia Conference, as well as all the Conferences of the Southern Convention, would make it a matter of concern as we seek to preserve the history sacred and dear to so many of us.

It was also decided that at some future time Mrs. Oma Johnson, Curator of the Church History Room, might attend Conferences or local

churches and bring some of the historical items preserved in the Church History Room. All of our people of the Southern Convention are reminded of the opportunity we have of visiting the Church History Room on the second floor of the Library building at Elon College, at our convenience.

The Church History Room is made possible by the Southern Convention, Elon College, and the Historical Society joining together in providing salary for Mrs. Oma Johnson as Curator of the Church History Room. The extension of the work of the Historical Society is made possible by memberships in the Southern Convention Historical Society. It is called to the attention of the people of the Southern Convention who are already members that it is time to pay dues for 1961-62. Perhaps many would wish to send a \$10.00 membership to Mrs. Oma Johnson, Church History Room, Elon College, N. C.

* * *

Rev. Clyde L. Fields, Superintendent of the Southern Convention, has been nominated by the Executive Board of the Convention to be a delegate to the International Congregational Council, meeting in Amsterdam, Holland, July 3-12, 1962. A total of 37 delegates and 37 associate delegates from Congregational Christian Churches in the United States will be a part of a large gathering of Congregational people from all over the world.

A Church and a College Build Together

A CHAPEL

To the Glory of God, and to the
Spiritual Growth of His Children

Southern Synod of the Evangelical and Reformed Church (The United Church of Christ) has, through Divine guidance, committed itself to the task of erecting on the campus of Catawba College, Salisbury, North Carolina,

A Temple Of Worship

where students may commune with their God, and thus understand and accept the undeniable truth that this IS

—"a purposeful universe with God as its Source and Sustainer"
—"and that human life in its totality is a trust from God to be cultivated and used to His glory and in keeping with His will."

PROGRAM

of

The ONE HUNDRED FORTY-FIRST ANNUAL SESSION of the EASTERN VIRGINIA CONFERENCE

of the

Southern Convention of Congregational Christian Churches

Thursday, October 26, 1961

Presiding, Rev. A. Lanson Granger, President

MORNING SESSION

- 10:00 Call to Order by the President
Hymn No. 584 "The Church's One Foundation"
Invocation — Rev. Daniel A. Bowers
Enrollment of Ministers
Enrollment of Delegates
Welcome — Rev. Frank R. Hamilton
Recognition of Visitors and New Ministers
Appointment of Special Committees
- 10:30 Reports:
Program — Rev. J. Everette Neese
Executive Committee — Rev. J. Everette Neese
Ministerial Education — Rev. W. A. Grissom
Treasurer — Mr. Richard J. Holland
Appointment Committee — Mr. J. Letcher Eley, Jr.
Mission — Rev. Charles Pegram
- 11:00
Evangelism — Rev. L. B. Simmons
Stewardship — Rev. Harold W. Tribble, Jr.
Christian Education — Rev. G. Julius Rice
Sunday School Convention — Mr. John Halstead
Social Action — Rev. George D. Alley
- 11:30 Worship — Rev. Samuel D. Nelson, Jr.
11:45 Address — Dr. Nathanael M. Guptill
12:15 Adjournment for Lunch

AFTERNOON SESSION

- 1:30 Call to Order by Vice President, Mr. W. H. Baker
Hymn No. 327 "All Hail the Power of Jesus' Name"
Reports:
Memoirs — Rev. R. E. Brittle
Christian Missionary Association — Rev. L. B. Simmons
Women's Fellowship — Mrs. J. H. Booth, Jr.
Laymen's Fellowship — Mr. E. E. Henley
Pilgrim Fellowship — Miss Patsy Hayes
Nominating Committee — Rev. Tucker Humphries
Resolutions — Rev. J. Calvin Felton
Religious Works Foundation — Mr. John T. Kernodle
Other Reports
- 2:30 Action on Convention and Conference Matters
Other Matters
- 3:15 Our Convention Concerns
Superintendent — Rev. Clyde L. Fields
Secretary of Christian Education and Youth Work —
Rev. Robert A. Knowles
Elon College — Dr. J. E. Danieleley, President
Congregational Christian Home for Children — Rev. W. W. Snyder
The Christian Sun — Dr. F. C. Lester
- 4:00 Miscellaneous Conference Business
4:30 Adjournment
Closing Prayer — Rev. William T. Scott

VOCATIONAL TRAINING IN LEBANON

The problems in Lebanon are not essentially different from those faced by other countries in the Middle East. A million people have been displaced from their homes since 1948 and have been drifting along for 13 years in angry exile. They are looking to the United Nations and to the world at large for a just and permanent solution of their plight.

Their needs are many. They especially need vocational training. Few boys have a chance for secondary education. There are very few vocational training centers.

A LETTER TO THE READER

"If I come back," wrote a Marine to his Mother eighteen years ago, "the church and the Bible will mean more to us when ever in our lives," — a decision made in danger, but made when the mind and soul were stripped of all things superfluous.

The American Bible Society is again calling upon all those who have said to themselves, "I will reach higher; I will look deeper; I will be truer," to join the Worldwide Bible Reading program in a united fellowship of reading the Bible daily from Thanksgiving to Christmas.

The Society believes that reason alone cannot answer all of a man's questions. Man reaches for freedom and gains the right to make a choice. Then he finds choice is father to responsibility.

The choices you make are more important than you think. You cannot escape the fact that they will shape the world of your children's children.

Your responsibility is to seek the best in your world and make the best decisions for it. Renew your faith at the source. Read and reread the Holy Bible.

Join the millions around the world, who, on Thanksgiving Day, will open their Bibles and read, "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture..." Write for your free Worldwide Bible Reading bookmark, to American Bible Society, 450 Park Avenue, New York 22, New York.

Be Sure Your Church Is Well Represented At Conference

October 17, 1961

Lady Skipper of "Morning Star" Is Home For 70th Birthday

Miss Eleanor Wilson of Cambridge, lady skipper of the famed missionary Morning Stars in the South Sea islands, has come home to celebrate her 70th birthday but not to retire.

Miss Wilson, an ordained Congregational Christian minister, has just returned to the United States after 36 years of missionary service and will leave in November to become minister of the Koolau Hau'ia Church in Kauai, Hawaii.

She will be 70 on November 3.

Back in Cambridge Sunday school days, Eleanor Wilson herself gave pennies toward the Morning Star V, little thinking that one day she would be skipping its descendants.

After Cambridge Latin school, a secretarial course at Simmons, and a stint in the business world, Miss Wilson did an about-face, decided she was headed in the wrong direction and that she would be a church worker, not a secretary.

She entered the Biblical Seminary in New York and three years later signed up as a career missionary of the American Board of Commissioners for Foreign Missions, now a part of the United Church Board for World Ministries.

After eight years in Japan the mission board recalled her in 1933 to serve in its offices in Boston. One of her duties was to find new missionaries for tough assignments. A particularly tough one to fill, she found, was in the Caroline Islands. She decided to fill it herself. In 1936, a year when the mission board was hard pressed for funds, she paid her way over and supported herself on \$150.00 during her first year.

She has taught in mission schools in Kusaie, Truk and Ponape in the eastern Carolines and at Jaluit, Uliga and Rong Rong in the Marshalls.

One day, in the midst of mimeographing Sunday school lessons, she received a message saying that the missionary who had been skipping the Morning Star VI was called home and asking her to take over the job. She suddenly found herself in one of the world's smallest minorities — lady missionaries who are also sea captains.

Forcing back her fear of the treacherous waters, she pored over Mixer's *Primer of Navigation*, got some valuable tips from a U. S. Navy pilot and presented herself as captain

to the horrified crew of the Morning Star.

The ship at the dock bore little resemblance to the neat diagrams in the textbook. The sails hung in tatters. The engine had broken down, as had the generator. The chronometer gained time one day, lost it the next.

Operating on the stateside principle that what is out of order will be fixed, she ordered a new sail from Honolulu, requested the machinery to be repaired, and awaited developments.

There were none. The sail didn't come. The engine was not repaired. Pace in the islands is slow. Mission

work fell behind.

"We'll take her out as she is," she pronounced.

And take her out they did, a six-man crew and Miss Wilson at the helm.

They learned much from each other. From Miss Wilson the crew observed first-hand the astonishing courage of this remarkable woman. From the crew Miss Wilson learned the ancient lore of men whose ancestors had for generations maneuvered their craft around the tiny islands.

"The Marshallese are wonderful sailors," she says. "They can tell at a glance by the color of the water how many feet it is down to the

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

MEXICO

October

22—Work in Mexico began in 1872 with centers in Guadalajara and the West Coast and union work in Mexico City. During the hard years of the anti-religious movement the eleven churches carried on. There are schools at Guadalajara and Mazatlan and social centers and clinics in Guadalajara.

Guadalajara

23—Mr. and Mrs. John Howe do a variety of things — administrative, educational. He was marine officer, business man and teacher before deciding to become career missionary. She was a nurse and pre-school teacher and works with social centers. Guadalajara is second largest city in Mexico with population of 750,000.

Tepic

24—Rev. and Mrs. Malcolm Hayes are in their third term of service. He has been named Superintendent by the Mexican churches. He specializes in encouraging churches to take responsibility, in the development of stewardship, and in enriching musical life of the churches.

25—Rev. and Mrs. William Felts Keeney joined the Mexican missionaries in 1957. He emphasizes Christian education in the churches, she (Marion Gleason) supervises the boarding house for young men in Tepic. Since teaching religion is illegal, one finds in such a "home" atmosphere opportunity for Christian influence.

INDIA

THE AMERICAN EVANGELICAL MISSION

26—The Evangelical and Reformed work in India began nearly 100 years ago in the Chattisgarh region of Madhya Pradesh, with Rev. Oscar Lohr in 1868 began his "Village of Fest" and did evangelistic and educational work among jungle people. The area is size of Connecticut and has 4,000,000 mostly rural people, among whom 11,000 are now Christians.

Orissa

27—Rev. and Mrs. Armin Meyer went to India in 1921 and since that time have continued to open new fields and start new churches. He is also trained in dentistry and she in midwifery. He is now responsible for opening a new field among the Khonds, a hill tribe that formerly practiced human sacrifice.

28—Mr. and Mrs. Douglas Schneider have recently gone out to help carry on work started by the Meyers. He is specializing in agricultural extension and evangelism. She is a medical technician, specializing in nutrition and health.

coral head and whether we should go over that spot or around it."

In a 1000-island parish, a boat is as necessary as a Bible. While the land area of Micronesia is only the size of tiny Rhode Island, its sea area is as big as the entire United States. Micronesia ("little islands") includes the Gilbert, Marshall, Caroline and Marianna Islands.

The Morning Stars have a New England family tree. All but one of the century-old line of missionary vessels sailed east from Boston harbors to serve the peoples of these far-off isles.

The Morning Star VI followed proudly, if shakily, in the wake of her predecessors. Miss Wilson talked about head winds, mainsails, and diesel engines as freely as most suburban ladies talk about recipes.

Then one day, while Miss Wilson was on Ponape, a ferocious storm whipped through the islands and the tired, aging Star sank while being towed from Kusaie to Majuro. She now lies on the bottom of the sea, an estimated two miles beneath the surface.

Eleanor Wilson was beached. Undaunted, she took to the air with the U. S. Navy, when they were going her way; hitched rides in outrigger canoes, and tried, one way or another, to get where she had to go.

When her work began to bog down in a snarl of transportation delays, she packed her bags and came back to the United States for a whirlwind speaking tour. Money marked "Morning Star" began to arrive at the board offices at 14 Beacon Street.

A trim 60-foot ketch was located in Tokyo and after careful inspection by Henry VanLent Baay, a Marblehead, Mass., shipbuilder, it joined the ranks of the historic "floating churches" as Morning Star VII.

In a typhoon in 1958 the Star was dragged from its mooring and tossed onto an island five miles from her home base.

The Marshallese did their best to get the boat into the water, but had no success.

Then the U. S. Navy arrived. With bulldozer, block and tackle and other equipment they got her back into the water.

"We owe our unbounded thanks to the Navy," Miss Wilson says. "God bless these young men."

Shortly before leaving the islands in August the white-haired lady in a sun-bleached cotton dress stood at attention at a commissioning service

for a ship presented by the Navy to the Sea Scouts in the area. The name blazoned across its gleaming hull: EE Eleanor Wilson.

During World War II Admiral Chester W. Nimitz, Chief of Naval Operations in the Pacific, said, "We have seen the enduring evidence of the Morning Star missionaries... We are proud to follow their trails, only sorry that we cannot do so with their weapons."

Asking the war-battered islanders what they most needed, he heard the reply, "Send us back our missionaries."

Miss Wilson was the first one back. Now, nearing 70, Miss Wilson still isn't ready for those recipes. She's heading out again, this time for Hawaii and a new church. Leaving the United States November 24, after a visit to a supporting church in Florida, she will assume her new duties December 1.

While in the United States Miss Wilson is staying with a brother, Dr. Perrin T. Wilson, 1626 Massachusetts Avenue, Cambridge. Dr. Wilson served as an osteopathic physician for the late John D. Rockefeller, Jr., and Mrs. Rockefeller. Mrs. Rockefeller gave \$500,000 to the Kirksville College of Osteopathy in Kirksville, Missouri, to establish a chair in his name.

She has two other brothers, Dr. Edwin Bidwell Wilson, noted scientist who for many years was head of the physics department of M.I.T., and Dr. Theodore H. Wilson, president of Baltimore University in Maryland, and a sister, Dr. Jane W. Hall, a physician, living in Mapleton, Maine, near Presque Isle.

Miss Wilson's work has been supported over the years by the Park Street (Congregational) Church in Boston; the Congregational Christian Church, Winter Park, Florida, and North Congregational Church, Cambridge, Massachusetts.

The United Church of Christ was formed by union of the Congregational Christian Churches and the Evangelical and Reformed Church.

Miss Wilson offers three pieces of advice to young people just starting out:

1. Learn everything you can about as many fields as possible. You never know when in life you may need that information.

2. Never allow yourself to be hurt by what anyone says to you. You are the only one who will suffer by it.

3. Keep your sense of humor.

A MEDITATION

By John G. Truitt, D.D.

+ + +

GRATITUDE TO GOD

"Bless the Lord, O my soul: and all that is within me, bless his holy name." Psalm 103:1.

This is indeed a meditative Psalm. The gratitude expressed in it, the reasons for that gratitude, the timely cautions and reminders, the assurance of God's sovereignty, and the pointing up the joy of hearkening unto the voice of his word, and the doing of his pleasure.

What beautiful music it has made, and what sweet choral singing has come from it down across the centuries! How it stirs the best, and deepest, and quietest within us! "Forget not all his benefits!" How about that! Just to sit down and thank him for the forgiveness he has shown you, and the times he has blessed you with the healing he has sent, is good.

"Who redeemeth thy life from destruction." Perhaps the close call on the highway that day was not half so hazardous as some word, or thought, or deed, from which you might have been saved. "And crowneth thee with lovingkindness and tender mercies." "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Yes, those who revere him, honor him, love him — and those who try, for his mercy plenteous and gracious!

However, watch it, "He will not always chide: neither will he keep his anger forever." His laws are not only written in your Book; but also in your body, mind, and spirit. You may persist in being ugly and end up!

"His Kingdom ruleth over all." Look at Jesus! Be his witness in life and word, and deed; and have cause to say anew: "Bless the Lord, O my soul." Amen.



Rosemary Hoffman

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Pilgrim Fellowship And UCYM

By Rosemary Hoffmann
National Fellowship Chairman

Coming in contact with youth groups in other denominations is an important aspect of the life of every P. F. Through discussions with others, we gain new ideas and new insight into the mission of the entire church in the world. As more young people began to see the need for and benefit of contacts with other denominations, the United Christian Youth Movement (UCYM) was brought into being. The purpose of the movement is to bring young people of all denominations together to participate in unity through a cooperative witness.

Beyond the Local Church

First of all, we need to explore our faith and the philosophy behind our actions. A great deal of this exploration can be done within the P. F. itself. However, at a certain point, it becomes necessary for us to go beyond our own thoughts and denominational training to see what others think and why. Doing this may involve meeting with the youth groups of one or two churches or it may mean a whole series of discussions and study sessions involving young people from churches all over town.

United Action

After exploration comes action. Through exploration we often find that many of the youth groups are carrying on the same, or similar, projects. Many of these projects are best done in small groups; however, others would be more effective if carried on, or at least organized, by a larger group. For instance "Trick-or-Treat For UNICEF" is most effectively carried out, if done by several groups working together. First of all, publicity can be done more effectively because there will

be no duplication of effort. Also, in going from house to house, each group can take a different section of town so that the whole community is exposed to the project and has a chance to participate in it.

The Youth Council

In order to bring youth groups in the community together for study and action, many towns (or counties, if it is a rural area) have formed local UCYM Councils which consist of representatives from each church

in the community. The councils usually hold regular meetings to discuss mutual problems, bring up special concerns, and plan for action in pertinent areas of concern. If you are interested in knowing more about UCYM and/or forming a local council, write to:

North Carolina UCYM
Box 6637 — College Station
Durham, North Carolina
Tel. 681-8731
Virginia UCYM
109 W. Grace Street
Richmond 20, Virginia
Tel. Milton 3-0274

Workday For Christ, October 21

Louise Harrell
Action Co-Chairman

I'm one of your action co-chairmen. My fellow chairman is Jesse Weaver. Jesse and I were elected action chairmen in August, at Officers' Camp. We are from the same school, church, and community. I would like to thank everyone for electing Jesse and me to this office, and I'm sure that we will both strive to do a worthy job.

One of the duties of the action chairmen is Workday for Christ. Saturday, October 21, has been set aside as Workday for Christ this year. This is a day, when young people devote themselves, their time, and their labor to working at regular or odd jobs, turning the money that they earn over to denominational charities. It is an honest effort to work for Christ, and to help people, far and wide, by giving our donation to OUR CHRISTIAN WORLD MISSION.

What is Our Christian World Mission? It stands for all of the phases of mission giving in Pilgrim Fellowship; the total program of Congregational Christian churches to help

people everywhere in the United States, Africa, India — no matter where they are, or who they are.

Maybe you are wondering what your money will be used for if you participate in Workday for Christ. You should send your money to your conference treasurer, who will send it in to the Southern Convention. Here your money will be credited to five different accounts.

1. 40% of the money goes to Board of Home Missions for a broad program of aid to churches and educational institutions through leadership, publications, and grants of money.

2. Another 40% will go to American Board of Commissioners for Foreign Missions. In 14 countries, to help establish and strengthen the church and bring abundant life.

3. 15% will go to the Congregational Christian Service Committee for relief and reconstruction wherever and whenever disaster strikes at home or abroad.

4. 5% will go to Council for Social Action to maintain its program of education in the areas of race relations, international relations, legislation, agriculture, and labor.

A Parent's Prayer

Lord, help me to guide,
talk with and gently
advise my children.

But stay my hand and tongue
enough
so that

The decision of a life work
will be
entirely theirs.

And if their choice is not
the way I'd chose
for them,

Help me to accept their
decision without regret,
and put each one

Entirely in thy care.
Amen.

ELON COLLEGE Basketball Schedule 1961-62

November 28 — Pfeiffer
*December 1 — Wofford
*December 4 — A. C. C.
December 7 — Wofford
December 9 — Lenoir Rhyne
*December 11 — Guilford
December 14-16 — Fort Lee T.
December 27-29 — Lejuene T.
January 4 — A. C. C.
January 6 — E. C. C.
*January 8 — Appalachian
*January 9 — Pembroke
*January 13 — Catawba
January 16 — Guilford
January 20 — High Point
January 27 — Catawba
*January 29 — Campbell
*February 1 — High Point
February 3 — W. C. C.
*February 6 — Pfeiffer
February 8 — Appalachian
*February 10 — E. C. C.
February 12 — Pembroke
*February 15 — Lenoir Rhyne
*February 17 — W. C. C.
February 21-24 — CIAA Tourn.
*Home Games

C. E. WORKSHOP FOR PRE-SCHOOL LEADERS

Saturday, October 21, there will be an all-day session at Camp Moonelon, Elon College, for pre-school teachers and leaders from local churches. The schedule below gives an idea of the content of the session. Bring this to the attention of your pre-school leaders, and let us know how many we may expect. The cost of the lunch will be included in the total fee of \$1.00, and places may be reserved by writing to Miss Ruth Dunn, Box 336, Elon College, N. C.

Persons who attend this workshop ought to come with notebook and pencil, an open mind, a desire to learn, a willingness to share, and with a smock or old shirt that will enable them to plunge wholeheartedly into some of the creative activities that will be suggested and demonstrated. We'll look for you!

Schedule

- 9:30 Registration — Have some coffee or a coke.
10:00 Opening Worship.
10:15 A look at Nursery Curriculum —Dot Ballinger.
11:30 A chance to browse, chat, read a bit.
12:15 Lunch.
1:15 A look at Kindergarten Curriculum—Barbara Moose.
2:30 How to be creative — actively!
—Helen & Bob Knowles,
3:30 Closing Worship.

CAMP MOONELON ATTENDANCE

1961 Summer Program — 1960, 1959 Summaries

C. Dates	Age Grp.	Director	Boys	Girls	Tot.	Staff	Other	Off.	
6/18-24	Jr Hi - 1	W. Snyder	11	37	48	15	7	\$46.00	
6/25-7/1	Jr Hi - 2	J. Lackey	18	35	53	13	7	34.10	
7/2-8	Jr - 1	R. Knowles	23	36	64	12	7	44.22	
7/9-16	Jr - 2	T. Madren	27	24	51	13	7	20.15	
7/16-22	Sr Hi	R. Askew	9	14	23	8	6	16.80	
7/23-29	Jr - 3	G. Brady	21	36	57	12	9	60.13	
7/30-8/3	PFOff	R. Knowles	19	46	65	8	5	29.07	
8/13-19	Jr Hi - 3	K. Register	28	26	54	11	4	55.15	
1961 TOTALS			161	254	415	93	52	\$305.62	
								208.10	1960
								182.53	1959

ATTENDANCE BY CONFERENCES

Age Group	VVa	EVa	ENC	WNC	NCVa	Other	1961	1960	1959
Jr Hi - 1	—	28	7	6	7	—	48	48	
Jr Hi - 2	—	31	12	—	10	—	53	54	
Jr Hi - 3	—	28	4	1	19	2	54	32	
Total Jr Hi	—	87	23	7	36	2	155	134	145
Jr - 1	—	21	18	1	23	1	64	49	
Jr - 2	—	29	2	—	17	3	51	49	
Jr - 3	—	15	9	12	19	2	57	42	
Total Jr.	—	65	29	13	59	6	172	140	165
Sr Hi	—	16	—	4	3	—	23	13	30
PF Off.	—	21	11	6	27	—	65	49	30
TOTALS	—	189	63	30	125	8	415	336	370
1960	3	186	29	13	99	6	336		
1959	—	228	26	24	91	1	370		

The Church And Christian Growth

Background Scripture: I Corinthians 12:12-27.

Devotional Reading: Ephesians 3:8-20.

Memory Selection: The whole body . . . when each part is working properly, makes bodily growth, and upbuilds itself in love. Ephesians 4:16. (RSV)

Paul was undoubtedly divinely inspired when he referred to the Church as a "BODY WITH MANY MEMBERS." He could hardly have found a more apt analogy for the Church than that. And of course, the significant fact is that he referred to the Church, not simply as a body, but as THE BODY OF CHRIST! What a dignity that fact gives to church membership! When a person stands at the altar of a church and sincerely confesses Christ as Saviour and commits himself to Christ, he becomes a member of the Body of Christ! What other organization or institution dares say that? Christ is the Head of the Church. The Church is the Body of Christ. What an intriguing picture that conjures up! Here is an organism — the Church essentially is an organism and not an organization — with many, many members, united for the common good of every member, with Christ as its Head. Paul sums up his description of the Church with the bold assertion "Now ye are the body of Christ, members in particular." (vs 27.)

Many Members, Much Diversity

Just as the body has many members, and yet all the members are one, just so does the Church have many members, and yet all the members make one body, the Body of Christ. When one looks casually at the Church he is impressed perhaps first of all by its amazing and sometimes confusing diversity. Have you ever thought of the many kinds of people in your church? What a diversity they present! Lawyers, bankers, doctors, clerks, schoolboys and schoolgirls, day-laborers, noisy people, quiet people, kind and unkind people, hard-working and lazy people, learned and unlearned people, good people and bad people, orthodox and unorthodox people, active people and inactive people. Think of the wide differences in theological views held by the people even of your own church.

To this diversity in the people of one church, think of the equal diversity in other areas of the Church. Diversities in denominational beliefs and customs and procedures. Diversities in church architecture, forms of service, creeds, conception of the life and work of the Church. Think of the colors of the members of the Church of Christ in its inclusive sense — white, black, yellow, brown and red, with all the intermediate colors represented. All colors, classes, cultures, creeds, conditions, countries — even Russians are included — an amazing diversity in the members of the Church, the Body of Christ, in an amazing number of ways. Paul was right, just as the body has many

members, just so does the Church have many members.

One Body An Essential Unity

When one comes to think of it, however, the most striking thing, certainly the most significant thing, about the matter, is not the diversity of the Church, but THE UNITY OF THE CHURCH. Many members, but only one Body. "But now are they many members, yet only one body." (vs 20). THERE IS ONLY ONE CHURCH — THE CHURCH OF JESUS CHRIST. Every person, anywhere in the world who is a member of a local church is also a member of the universal Church. That goes, not only for Protestant Churches, but also for the Roman Catholic Church. Many members, one body. A great multitude which no man can number, of every nation and kindred and people and tongues, united in one body with Christ as the Head — that is the Scriptural conception of the Church.

ONE LORD — Jesus Christ is Lord, Lord of all, Lord of Life, Lord of History. He is not the Lord of one people or of one class. He is Lord of all. And all the members of the Body must acknowledge His Lordship.

ONE FAITH — not one belief, but one faith, a saving faith in Jesus

SUNDAY SCHOOL LESSON

OCTOBER 29, 1961

By Rev. H. S. Hardecastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Christ. How is a man saved? By grace are ye saved through faith is the answer. And there is one faith, faith in Jesus Christ as Saviour. One creed, No! One faith, Yes!

Paul states the basis of that UNITY in his letter to the Ephesians (4:1-7.) Let us look briefly at what he writes. In enjoining his fellow-Christians to endeavor to "keep the unity of the Spirit in the bond of peace," he makes several arresting statements. There is, he says:

ONE BODY — the Body of Christ. Christ is not divided. There are divisions in the Church in the human sense, but there is only ONE BODY in the divine sense.

ONE SPIRIT — the Holy Spirit, and by that Spirit have we all been baptized into one body. Every man who comes into the Church, the Body of Christ, comes by the work of the Holy Spirit. There is not a Protestant Holy Spirit and a Catholic Holy Spirit, and a Methodist, or Presbyterian, or Congregational Christian Holy Spirit. The one Body derives its life from One Spirit.

ONE HOPE OF OUR CALLING — in a double sense. Christians look forward to the coming of the Kingdom of God, that is our common hope amid our confused and confusing views. Furthermore our only hope of salvation is in Jesus Christ — there is no other name given among men whereby they can be saved.

ONE BAPTISM — there are several modes of baptism, immersion, pouring, sprinkling, but only one baptism essential, the Baptism of the Holy Spirit. Unless one has that, the others are of no avail.

ONE GOD AND FATHER OF ALL, WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL. One God as Father makes all men brothers. Like it or not, that is the fact. And the sooner our modern world recognizes this fact, and acts upon its implications, the better off we will be, and the faster the Kingdom will come. The difficulty is not in our belief in God as Father, but in our practical behaviour as brothers.

This statement of God as Father in brief compass sums up several great truths about God. 1. The love of God. 2. The control of God — He is above all. 3. The providence of God — He is through all. 4. The presence of God — He is in you all. Our world is a God-created, God controlled, God-sustained and a God-filled world. O God how great Thou art!

Durham Church School News

Mrs. Shirley C. Davis
General Superintendent

Nursery Department — Mrs. Walter Morris, Superintendent. This year featured the inauguration of the United Church Curriculum in the Department. Teachers are pleased with the progress made to help each child establish himself within the Christian fellowship. Success now is evidenced by the children in self expression, added confidence, and almost complete group participation.

Kindergarten Department — Miss Clarine Perry, Superintendent. We have tried to emphasize: (1) reverence in the Sanctuary and during our worship services (2) God is love and we learn about Him from the Bible (3) we can best show our love by sharing...our toys, our money, our time and our love. As we watched our children grow during the year, we experienced certain challenges, true inspirations, and real moments of tenderness.

Primary Department — Mrs. Arnis Glenn, Superintendent. We are particularly proud of our large enrollment and high percentage of attendance. Among many activities enjoyed, outstanding were the deeds of love for shut-ins and those in hospitals. We were proud and happy for this opportunity.

Junior Department — Mrs. Guy Alling, Superintendent. We have emphasized the use of the Bible. To supplement the excellent lesson material, Bible quizzes, puzzles and games were presented. A new workbook, "Jingles for Juniors" opened the doors to the wonders of our Bible and its many possibilities for daily use.

Junior High Department — Mrs. James Harward, Jr., Superintendent. The final course of the year, led by Mr. Curtis Young, proved most stimulating and effective, this being a unit on the theme "growing up." Students took personal inventory of themselves, budgeting of their time and talents. They experienced growth spiritually, physically, and mentally.

Senior High Department — Mr. and Mrs. Walt Langston, Co-Superintendents. The course "The World In Which We Live" was the most interesting and disturbing, since it concerned problems facing future generations in relation to scientific accomplishments. Concerned with the role

of the Christian in this new world, discussions were held on such subjects as nuclear fission and fusion, atoms for peace, dangers of radiation and new defenses against disease.

Young Adult Department — Mr. and Mrs. Emil Bohus, Co-Presidents. Under the leadership of their teacher, Mr. Clifton Walker, special lesson material was explored in addition to the regular course of study. Various members of the class substituted as teacher. We have cooperated by answering the call for special participation in programs and for various "work nights" for the church, including special work for the Nursery and Kindergarten Departments of the Church School. The Class sponsored a spaghetti supper with proceeds

donated to the Land Purchase Fund. The Class enjoys monthly class meetings at the various homes of its members.

Junior Philathea Class — Mrs. Emmett Lee, Class President. A special joy has been remembering the shut-ins of our church each month with cards and visits. Under the leadership of Mrs. Robert S. Smith, Christian Education Chairman of the Women's Fellowship, the class sponsored the Christian Education Program. Mrs. Robert Kimball of Burlington was the speaker. Our Friendly Service Project was the sending of material for bandages and masks for the Hospital de Dondi in Angola, West Africa. Other highlights included the Mission Study book review, "One World, One

(Continued on Page 15)

PROGRAM

NORTH CAROLINA AND VIRGINIA CONFERENCE

Belews Creek Congregational Christian Church
Belews Creek, N. C.

November 2, 1961

Presiding, Rev. William A. Rich, President

MORNING SESSION

- 9:00 Registration
- 9:30 Holy Communion — Fred Allred
- 10:15 Roll Call of Ministers & Churches — Richard Petersen
Presentation of Program — Weldon Madren
Recognition of new Pastors, Visitors — Supt. Clyde L. Fields
- 10:30 Report of Recruitment Commission — Reuben Askew, Chairman
- 10:40 Address — Dr. Nathanael M. Guptill
- 11:15 Coffee Break
- 11:30 Group Discussion of Committee Reports
- 12:30 Lunch

AFTERNOON SESSION

- 2:00 Hymn
- 2:05 Group Discussion of Committee Reports
- 3:00 Action on Committee Reports
- 4:00 Reports:
 - Children's Home — Supt. W. W. Snyder
 - Elon College — Dr. J. Earl Danieleley
 - The Christian Sun — F. C. Lester
 - The Superintendent — Clyde L. Fields
 - North Carolina Council of Churches — Morton Kurtz
 - Minister of Christian Education — Robert A. Knowles
- 5:00 Committee on Finance
 - Committee on Resolutions
 - Committee on Nominations
 - Miscellaneous Business
- 5:30 Adjournment for Supper

EVENING SESSION

- 7:30 Worship Service
 - Recruitment Commission — Reuben Askew, Chairman, Presiding
 - Address — Dr. Nathanael M. Guptill
 - Licensure and/or Ordination of Candidates

Children Are Visiting Churches

Dear Friends:

The last two Sundays we have had the privilege of visiting in two of our fine churches. October 1 we visited with the Shallow Well Church near Sanford, where Rev. Max Vestal is minister. Here our smaller children shared in the 11:00 o'clock service where we observed Holy Communion in keeping with World-Wide Communion Sunday. Following the service, the families of the church shared with our children and staff members who were present a delicious picnic lunch. This is the second year in succession that we have visited this church in the fall.

Then on Sunday, October 8, we visited our Hines Chapel Church near McLeansville, N. C., where Rev. Thomas Madren is the minister. Here again our smaller children shared in the 11:00 o'clock worship service along with the writer. The pastor was absent from his pulpit because of sharing in the Teaching-Reaching-Preaching Mission in Eastern Virginia. It was a real privilege to visit both of these churches and share in their worship services.

During November our children will be visiting various churches in our immediate area. In one instance the superintendent will be visiting one of our churches at a distance. We are always eager for the opportunity to tell the story of our Children's Home.

November and December are the two months set aside for the Home's special appeal to our churches. The Southern Convention has authorized a special of \$25,000.00. This amount we have never realized. This year this will be our goal from the churches of the Southern Convention and business, industry and interested individuals.

November 4th — Open House
at our Children's Home

Our goal: Every church represented
on our campus on this date!

After 18 years of effective service as minister of Central Congregational Church of Atlanta, Georgia, the Reverend Dr. Thomas Anderson retired September 1, 1961. He expects to give more time to writing.

REPORT FOR OCTOBER 9, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward	\$ 415.22
Virginia Valley Conference	\$ 126.34
Eastern Virginia Conference	199.96
Eastern North Carolina Conference	376.01
Western North Carolina Conference	141.96
North Carolina and Virginia Conference	173.93
<hr/>	
Total	\$ 1,018.20
Grand Total	\$ 1,433.42

SPECIAL OFFERINGS

Amount brought forward	\$ 430.16
Adult Bible Class, Monticello Christian Church	5.00
Vacation Bible School, Little Creek Cong. Christian Church, Norfolk, Va.	47.24
First, Cong. Christian Sunday School, Roanoke, Ala.	13.47
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Mr. & Mrs. H. W. Donnell, Greensboro, N. C.	20.00
In Memory of Jesse C. Causey	5.00
In Memory of Mrs. Dorothy C. Andrews	5.00
Special Gifts	871.04
<hr/>	
Total	\$ 976.75
Grand Total	\$ 1,406.91
Total for the Week	\$ 1,994.95
Total for the Year	\$ 2,840.33

QUESTIONS FOR CHURCH MEMBERS

1. In what direction is our church headed?
 - What are we trying to accomplish?
 - Is our church moving toward something?
 - Is it moving at all?
 - Do we really want it to move?
 - What are we doing now and what can we start doing to help it move in the right direction?
2. Is our church depending completely enough on God?
 - Do we pray for and expect God's guidance?
 - Is our church willing to follow his guidance?
 - Do we seriously try to understand God's written Word?
 - Does our church have sociability or Christian fellowship?
3. What kind of stewardship does our church practice?
 - Are there wasted talents and abilities in the church?
 - How can these be uncovered and put to effective use?
 - Have we carefully studied our annual church budget?
 - Is our church income used sensibly and in accord with the spirit of Christ?
 - Have all of us learned to give sacrificially?
4. Are we a mission minded church?
 - Is there a concern for unchurched people in our vicinity?
 - Do we think of our church as a part of the total church's mission?
 - Have we understood the urgency of the Christian World Mission?
 - Have we tried to see the needs of our denominational missionaries in overseas areas?
 - Are we interested in introducing new people here and in areas of the world where our missionaries are stationed to Christ?
5. What are your suggestions relative to any of the above questions or concerning any other part of the church's life which you feel needs improvement? (Write below or use a separate sheet and leave in suggestion box at church.)

—Northview Star

Bible Society Offers Booklet

Churches and individual Christians in America and throughout the world are joining the American Bible Society to urge families to observe Christmas Eve by reading together the Christmas story from the Bible. The Society has been encouraging this custom for several years and reports that the response has been most encouraging.

Several million reprints of passages from the first and second chapters of Luke are being distributed by the Society again this year. They tell of the birth and childhood of Jesus and are printed in large type in attractive, colorful booklets, small enough to enclose with Christmas cards and letters.

Titled "Unto You... A Saviour," the booklets are available from the Bible Society in the King James or the Revised Standard Version in English, or in the new Reina-Valera version in Spanish. The price is a nominal \$3 per hundred. Through press, radio and television, the Society is offering to send a single copy free to everyone who requests it.

"We hope every church will use these Christmas Portions this year," says Dr. Arthur P. Whitney, Executive Secretary of the Society. "Placing one of them in every home is one of the best ways I know to call attention to the Christ who so often is forgotten in the secular celebration of His birthday. Christmas will be a truly religious holiday for families who begin its observance by reading the beautiful Bible story out loud together in their own homes."

The Society offers to send quantities of the booklets free to hospitals, prisons, nursing homes, YMCA's, YWCA's and other institutions which are not able to pay for them from their budgets and cannot find a church or individual to donate them.

"To the best of our ability," Dr. Whitney says, "the Bible Society will supply a copy of 'Unto You... A Saviour' to every one who wants one, whether he can pay for it or not. We believe that the Good News this booklet contains is the best news any of us will ever hear. We want to share it with everyone who will listen."

The address of the American Bible Society is 450 Park Ave., New York 22, New York.

IT MUST BEGIN WITH ME

By Elizabeth F. Caviness

If we're to have a better world,
Where shall we begin?
Summit conferences with heads of
State meeting now and then?
Stock-piling weapons of terrible
usage?
Conquering outer space?
No, such are not starting points,
But problems for the human race.
You just can't pile rocks for neighbor
throwing
And expect none to come near thee.
No, if we are to have a better world
It must begin with me.

I must be honest with myself,
With God, and those near me.
Each day I must try to live so
That my conscience will be free.

As ripples that spread upon the water
In circles that seemingly never end,
I must show my love to the Father,
My family, neighbor, and friend.

Oh, Father, I must do for others
For love of them and Thee.
If we are to make this a better world
It must begin, now, with me.

HEIFER PROJECT — PEACE CORPS COOPERATE

A young man born and reared on a ranch in Happy, Texas; a Miami nurse who teaches the treatment of communicable diseases; and a Junior High home-making teacher from California will soon be working in a Peace Corps agricultural assistance program on the Caribbean island of St. Lucia. They are just three of 18 now in training at Iowa State University under the leadership of Heifer Project, Inc. personnel.

The pilot project was announced recently by Thurl Metzger, Heifer Project director, following the signing of a contract with Peace Corps director R. Sargent Shriver. Under its provisions, Mr. and Mrs. W. Wendell Rolston of Dundee, Ill., were appointed by the HIP board of directors to supervise the program and activities of the volunteers. They have held assignments in Germany, Laos and Poland.

Heifer Project will make about \$20,000 worth of baby chicks and pigs available, said Mr. Metzger, as part of a program to improve stock on the island. In addition, the Peace Corps workers will teach irrigation

methods and soil conservation, and assist in vocational training projects.

An interdenominational agency in which the United Church of Christ shares, Heifer Project cooperates around the world in the churches' relief and rehabilitation projects, principally through providing livestock, bees and poultry, and sending trained agricultural workers to underdeveloped areas.

Durham Church School

(Continued from Page 13)

Mission," presented by Mrs. Robert S. Smith, the reading of Dr. Laubach's lecture "A Crash Program for World Saving" brought to us by Mrs. Mittie Branch, donations to the "Laubach Literacy Fund," and to the Land Purchase Fund in the amount of \$106. At our regular monthly meetings, we enjoy the fellowship and sociable contacts, since this group, numbering nineteen members, is almost completely composed of business women of the church.

Harrell Bible Class — Mrs. E. F. Walker, President; A. V. Kennedy, Teacher. A large number of our class have pledged themselves to daily Bible reading. Through cooperative work, we have raised \$335.00 for the Building Fund. We have met and exceeded each quota assigned to our class by the Women's Fellowship and have fulfilled all obligations. The class has joined the North Carolina Church Builders Club and make annual contributions. We have held monthly class meetings at which time we experience true Christian fellowship.

Boone Fellowship Bible Class — Walter P. Perry, President; Guy Alling, Teacher. The class has made a sincere effort to boost attendance. Mr. Fred Harward has been of great assistance in visiting the members of the class. Members have participated in various projects including Christmas, work nights, and special needs of the church. Proceeds from a barbeque supper were donated to the Land Purchase Fund. Highlighting the fellowship of the class, was a fried chicken dinner to which the wives of the men were invited.

The above is evidence of a busy and fruitful year for our Church School. If you are not a member of an organized class of our church, we invite you to join with us as we prayerfully begin anew.

Cause Of Religious Doubt

By Louis Cassels

The hardest question a minister ever has to face is:

"Why did God let this happen?"

"This" may be the death of a child; the lingering agony of a cancer patient; the capricious destruction of a tornado; the mute suffering of an animal; the wanton act of a depraved criminal; in short, any tragedy which arouses in a human heart a sudden stab of self-pity or compassion.

Inability to find a satisfactory answer to the Great Why is the chief cause of religious doubt. Millions of people have become practically professing atheists because they have found it impossible to believe that a loving and omnipotent God created a world in which there is so much pain and evil.

"Case Against God"

When a person's faith founders on the fact of evil, he is likely to think that he has discovered a "case against God" which has never occurred to those who believe in him.

But this is not true.

Believers in God have wrestled with "the problem of evil" for thousands of years.

No modern writer could state the enigma more forcefully than it is stated in the Old Testament story of Job. And no cynic could possibly raise a question about the apparent contradiction between omnipotent love and innocent suffering that has not already been raised and discussed dozens of times by Christian Theologians from the time of St. Paul to the present.

The Answer?

And what is their answer? How do they reconcile the indisputable fact of evil with the assertion that God is good and all-powerful?

Any attempt to compress the volumes written on this subject into a newspaper column is foredoomed to failure.

There is, however, a new book on the market which can be commended to anyone who is looking for a serious treatment of the problem of evil by a first-rate Christian theologian who does not cut any intellectual corners.

It is entitled "Love Almighty and Ills Unlimited" (Doubleday, \$3.50), and the author is Dr. Austin Farrar of Oxford University.

An older and somewhat easier-to-read book on the same subject, which

is well worth a trip to the library if you can't find it in a bookstore, is "The Problem of Pain" by C. S. Lewis (Macmillan, 1946.)

Neither author tries to produce a single pat formula to account for all of the many different types of pain and evil. They examine each type separately, and suggest how it may play a necessary role in the beneficent purposes of a Creator who wills for his human children a higher destiny than the "happiness" they are apt to seek for themselves.

Clear Distinction

Both, for example, draw a clear distinction between human and animal pain, and acknowledge that the latter is much harder to explain. Suffering may ennoble a human spirit, draw a man away from complacent pre-occupation with transitory pleasures and make him aware of his need for God. But animal pain can be comprehended only as an intrinsic aspect of the kind of universe in which we live.

Lewis points out that much confusion stems from a misunderstanding of the concept that "anything is possible to God."

Some things, he notes, are impossible even to God because they are inherently contradictory. Thus it would be absurd to say that God can be entirely good and entirely evil at the same time.

Lewis argues that God was confronted with two necessities when he chose to create human beings with free wills.

An Environment

First, he had to give them an environment — the physical universe — in which to exist and make their choices. And if their choices were to have any real meaning, this environment must be neutral and stable, conferring its benefits and banes in accordance with impersonal and relatively inexorable natural laws. God may intervene to suspend these laws on rare occasions called miracles.

But the rain must usually fall on the just and the unjust alike for the good reason that if it didn't, nature wouldn't be a neutral medium and human beings would become puppets instead of free souls.

Second, God had to accept the possibility that men would abuse their freedom, revolt against him and his moral laws, and bring suffering on themselves and others.

Farrar agrees that these two factors — physical accident and human sinfulness — are chief causes of the world's pain, and that both are indirect but inescapable consequences of the Divine Will to create free human spirits.

Final Answer

After going as far as rational argument can in plumbing the mystery of evil, both authors find the final answer in the Christian belief that life in this world of trials and tribulations is meant to prepare men for an eternal destiny.

They acknowledge that skeptics will accuse them of resorting to "pie in the sky" — of ushering in an unproved premise of future bliss to justify the manifest wrongs of present existence.

"And yet," says Farrar, "there is no other consolation but this which carries any force. The issue is all or nothing; either we believe (in the Christian promise of eternal life) or we do not."

If the promise is false, man is indeed a cruel joke, a sentient bit of matter who has somehow evolved in a mindless universe, taunted by intimations of immortality but doomed to a brief and precarious existence, punctuated by pain and terminated by death.

Not Worthy

But if the promise is true, man can accept whatever life brings with the assurance that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us as the children of God."

Farrar and Lewis are convinced that the promise is true, and both of them, especially Lewis, explain why they find it believable.

They recognize, however, that logical argument alone can never persuade anyone either that God is, or that God is good.

The ultimate assurance of this must always come from faith, based on or at least corroborated by personal experience.

It is noteworthy that the conviction is often strongest in people who have suffered intensely.

They do not try to rationalize their sufferings, or to assign a clear and proximate "benefit" to each pain. They trust God because they have experienced the reality of his love, and they know, more certainly than they know anything else, that he will make everything come out all right in the end.

The

Christian Sun

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Church History Room
Box 232 x

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VO

OCTOBER 24, 1961

NUMBER 42

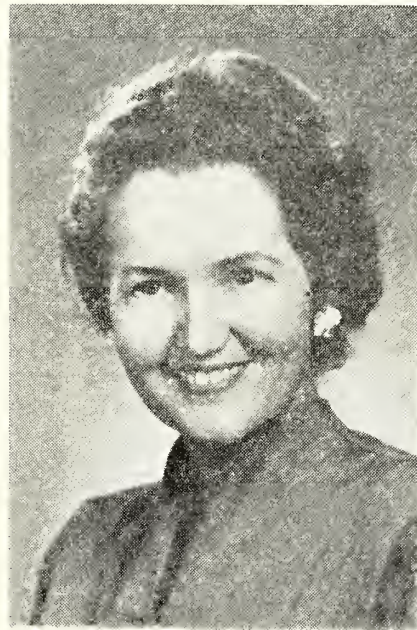
There is no rest for the heart of man save in God, who made him for Himself. But how shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest — there will ever be a lurking disquiet in that half which is withheld; and for this reason it is that so few Christians attain to a full, steadfast, unchanging peace — they do not seek rest in God only, or give themselves up to Him without reserve.

Jean Nicholas Grou
(1730-1803)

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

Subscription office:
Elon College, North Carolina



INTRODUCING — Mrs. R. M. Cline

New President, North Carolina Fellowship of Congregational Christian Women

By Mrs. Carey Andes

Mrs. R. M. Cline, recently elected president of the North Carolina Women's Fellowship, is a very interesting and versatile person. Behind her calm poise and lovely appearance is a person of talent and ability.

Since childhood Mrs. Cline has been a member of Sanford Congregational Christian Church. She is church clerk, sings in the choir, and teaches a class of young adults in the Sunday school.

For four years Mrs. Cline served as chairman of the Sanford District of the Women's Fellowship.

She is a member and a Past Matron of the Order of The Eastern Star.

As a member of the Sanford Business and Professional Women's Club, Mrs. Cline has served as its president and was chosen by the club as "Woman of the Year" for 1960.

Mrs. Cline has two children and five grandchildren. She enjoys reading music, and sports.

In addition to these accomplishments, Mrs. Cline owns and operates her own Dress Shop in the city of Sanford.

Here And There Among The Churches

Eutaw Community, Fayetteville, has received 9 new members the last quarter, making a total of 24 for the year.

"From the Altar to the Alley" was the unusual topic for Dr. W. J. Andes at Elon College Community Church October 22, World Order Sunday.

Women's Fellowship of The Christian Temple, Norfolk, were hostesses at the Navy YMCA October 15 at a tea honoring men in the armed services of our country.

The evening session of the Eastern Virginia Conference will be held Wednesday, October 25, at Rosemont, while the rest of the session will be held the following day.

Rev. Max Vestal is conducting special services at 7:30 each evening this week at Shallow Well, Sanford. Guest choirs from Pleasant Hill and Zion are expected to share in the services.

A friendly gesture: Members of Emanuel United Church of Christ, Thomasville, visited the new St. Peter's Church in Greensboro Sunday afternoon, October 8. This church was dedicated the preceding Sunday.

A Junior Pilgrim Fellowship (4th through 7th grades) is being held each Saturday morning at Eutaw Community, Fayetteville, following choir practice for this age group. From now until Easter the minister, Rev. A. M. Campbell, will be leading the group in a study of the meaning of church membership.

Rev. Carl Wallace and E. J. Austin of Southern Pines were at Shallow Well, Sanford, October 22 to lead a discussion on stewardship.

"The Place of Worship in the Sunday School" was the topic studied by church school teachers at Pleasant Hill, Liberty, October 20.

The pastor, Rev. Collie Seymour, is leading the Bible study on I Corinthians, sponsored by the Women's Fellowship, each Sunday evening during October at Apple's Chapel.

Rev. James Rumley, graduate of Elon College and Lancaster Seminary, will be the guest speaker October 29-November 5 at Trinity church, Concord, North Carolina, where Dr. Banks J. Peeler is pastor. Services will be held each evening at 7:30.

Rev. Eugene Tally and Mr. Carson Reynolds from Third Avenue, Danville, led a discussion on stewardship and missions at Apple's Chapel October 9. Deacons, trustees and members of the finance and missionary committees participated.

World Community Day (November 3) service for the church women of Portsmouth, Virginia, will be held in our First Church. The pastor, Rev. Daniel A. Bowers, will be speaking to a similar service at Bethlehem, Suffolk.

The atom bomb is not in the least dangerous. It is a thing. What is fearfully dangerous is man. Clearly, if the bomb is left alone, it will do nothing. What we need is control of man. — Louis De Rouchmont (Northview Bulletin).

Mrs. Paul Rosser has been named corresponding secretary for the Women's Fellowship at Shallow Well, Sanford, to keep in touch with young people in college and in military service.

Shallow Well church, Sanford, has received a bequest of \$2,000 from the will of Mrs. Mary Wommack Thomas in memory of the parents of her husband. It was used to repay a loan from the cemetery fund.

Those having perfect attendance for the Sunday school year ending September 31 at Eutaw Community, Fayetteville, were: Mrs. Esther Dept, Mrs. Linda Dept, Mrs. Elizabeth Stout, Mrs. Hazel Smith, David Smith, Miss Roberta Smith and H. E. Simpson.

E. N. C. LAYMEN MEET

(As reported in Shallow Well Newsletter)

At the October 8 meeting of the E.N.C. Conference Laymen, Gordon Wicker, of Shallow Well, was elected to serve as president for the next two years.

Serving with Wicker will be Dewey Tillman, vice president, of our Sanford Church; William A. Thornall, secretary-treasurer, of the Eutaw Community Church, in Fayetteville; and Walter Danke, program chairman, from our church in Southern Pines.

Nine men from Shallow Well attended the rally Sunday evening. The total attendance was near a hundred.

Dr. F. C. Lester, editor of The Christian Sun spoke to the group on the topic: "My Christian Witness."

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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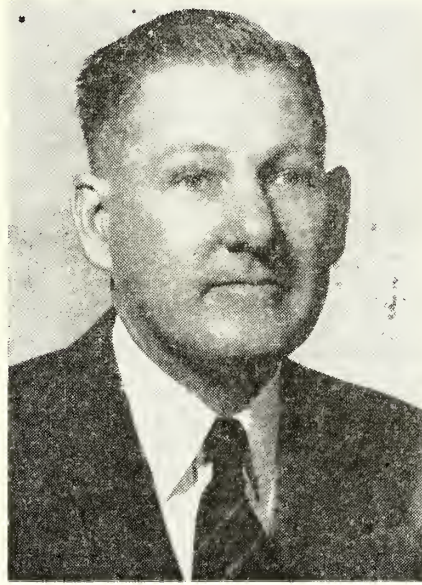
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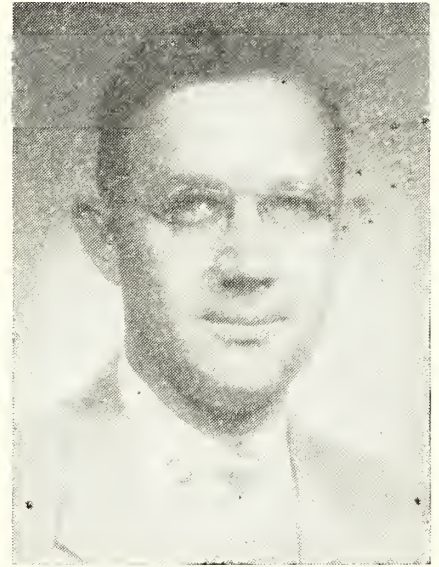
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OAKLAND PREACHING MISSION

By John G. Truitt

It was a thrilling experience to serve as the guest minister in a week of special services at our Oakland United Church of Christ at Chuckatuck, Virginia, recently. Dr. W. T. Scott is bringing to the church there, as its pastor, a ministry greatly enriched by his experience as the superintendent of the Southern Convention. I found the people very appreciative of his work — his program-planning, his preaching, and his pastoral care. His concern for every member and family in his congregation was an inspiration to me. My own anxiety for an ever-increasing commitment to the Christ in our present international situation made me anxious that the Good News of the gospel be really good news.

Although I made many calls with Dr. Scott during the week, ate two meals every day in the homes of the members, called on sick, and the bereft, and preached each evening I felt more rested when I left than when I arrived. This I attributed to the graciousness of the minister's wife. The Scotts and Truitts have been good friends for a long time, especially during and since our days

together in Dayton, Ohio. The kindness and thoughtfulness Jimmy showed me also helped me a great deal.

I was an old hand at liking lovely old Virginia homes, and I say here only that their charm and hospitality were fully as lovely as I had remembered them.

The meeting! Yes, the Congregations were inspiring, appreciative, and responded to the call to renewal of commitment to Christ. Four adults were received into church membership. I was delighted to see again many friends in the Eastern Virginia Conference where I had preached for twenty-one years.

TRPM AT SOUTH NORFOLK

By Beatrice George

Participation in the Teaching-Reaching - Preaching Mission with other churches in the area of the Eastern Virginia Conference afforded a real deepening of the spiritual life and evangelism of our South Norfolk church.

Working together with members and minister in preparation, and the fellowship of sharing with our missionary, the Reverend Harry C. Carolus, pastor of Messiah United

Church of Christ, Baltimore, Maryland, and attending the wonderful rally at The Christian Temple was a privilege and inspirational experience.

The Reverend Mr. Carolus, in his warm and friendly manner, brought us new insights at the instruction meetings and challenging messages on the following sermon topics:

1. What Do we Want the Church to Do? — Acts 2:1-13.
2. Being Born Again. — John 3:1-17.
3. No Other Gods. — Isaiah 44:9-20.
4. A Prevailing Strength. II Corinthians 4th Chapter.
5. Living Our Commitment. — Romans, 12th Chapter.

A service of dedication and commitment, followed by Holy Communion closed the series of Teaching-Reaching-Preaching Mission.

Reverend William A. Cousins is the minister.

Reformation Sunday, October 29, ministers of the Methodist, Presbyterian, Baptist and Congregational churches of Tryon will exchange pulpits.

Reformation Sunday

In the Church Calendar Reformation Sunday is October 29 of this year. Southern Convention churches have never paid much attention to this idea. The major Reformation in the Church which has been taught us was one in the Methodist Church in 1792-1794 when James O'Kelley and a thousand other Methodists withdrew and started the Christian Church in Virginia. That event was important in American life, and it did bring freedom in church government that has become much more widespread than the membership of the merged Christian Church ever was or will become.

But it is good for us to be reminded that a Reformation almost two centuries before the first new denomination in America was started opened doors of the Roman Catholic Church through which multitudes of people moved. Martin Luther, Augustinian Friar, Doctor of Sacred Theology, wrote a letter to the Archbishop of Mainz and Brandenburg, Germany, December 1517, in which he said:

No person can be made sure of salvation through any bishop's work... The Apostle bids us to work out our salvation with fear and trembling and even the righteous man can hardly be saved. Why, then, do they use such false fables and promises about forgiveness so as to make the people sure and unafraid — when an indulgence cannot help any soul to salvation and holiness, but merely reprieves external punishments for sin, incurred under ecclesiastical law.

Nowhere has Christ commanded us to preach indulgences... the instruction book for the indulgence commissioners... maintains that a person can be reconciled to God by the grace of an indulgence and that all penalties of purgatory will be canceled — indeed, repentance is not even necessary provided one just buys a certificate of absolution or an indulgence for departed souls.

The pope cannot forgive any guilt of sin. He can only confirm what God has already forgiven. The pope does not wish to, nor can he remit any penalty for sin except that which church law has imposed.

Thus began the Reformation that gave to the world the Protestant Church, which is now divided into more than 250 denominations. The Evangelical and Reformed churches date back to the early days of the Reformation, and it is quite natural that they are more conscious of this heritage than those whose mother churches come from a much later date, and for quite different reasons.

As Congregational Christians, especially those who look so largely to James O'Kelley for their church heritage, it is very important that we read church history as we enter a merger with the Evangelical and Reformed Church, for only by so doing can we fully appreciate the depth of feeling they have for creeds, statements of faith, church doctrine. We may be a little shallow in our beliefs, and we may not really know the price that has been paid for Protestant privileges.

One does not need to start a war with the Roman Church because he believes in something quite different from the doctrines of that Church. But it is past time for Protestants to reconsider their heritage of Christian faith. If, as Luther believed, eternal salvation comes only as a gift from God to those who sincerely believe in Jesus Christ, then it is wise to consider what our "indulgences" are. "Business

is business," "everybody else does," "it doesn't make much difference, we are all going to the same place anyway," "I guess I shouldn't, but..." "it was just a little white lie," etc. etc. Of course we would not buy a little piece of paper that said we are free from all penalties of sin in this world and the next, but we might expect a hefty reward for a large contribution to some good cause. Perhaps it is time for another Reformation — especially in our personal lives.

Off To Conference

The Board of Publications has said that its editor should attend all five of the Conferences this fall. They — these good men and true who make up the Board — are hopeful that he will say some magic word that will secure another thousand or fifteen hundred subscriptions to this church paper. Far be it from the editor to disillusion his superiors, but there are no magic words.

Subscriptions are secured by intelligent workers. Intelligent? Yes. Pastors, teachers, church officials and just church members who think, know that every member of every church should know about the organization of which they are part. They also know that the only weekly church paper in the denomination is *The Christian Sun*, a religious journal intended for church homes with messages for all ages of persons. They know that there is an exchange of information concerning plans and programs, that denominational news finds a place in its pages, that articles of inspiration and information appear from time to time, and that *The Christian Sun* is safe reading for children and young people and a "must" for all who want to know what is going on in the Southern Convention as well as in the world-wide Church.

Intelligence alone does not secure subscriptions. Many a member has said wistfully, "I wish all our church members would subscribe and read the paper." Sometimes some of these wishful people bestir themselves, and when they do there goes to the Convention Office a list of new subscribers. It takes work to get subscriptions to any paper, and this one is no exception.

But — that is the Conference speech. That is not the article for this page. 'Scuse me, please!

If you won't tell members of the Board of Publication, you can get in on a secret. The editor is delighted to go to Conferences, and is not eager to make a speech. Since 1914 when he was licensed to preach he has been going to Conferences. He likes the people, he enjoys the reports of work being done in the name of Christ, the speeches are inspiring (sometimes), the fellowship is enriching, and where could one get better food? Yes, folks, your editor welcomes the opportunity to sit with you in conference, share ideas, dream with you of things yet to be done for the Christ we love, think together of the high privileges of Christian service and hope, and in moments of devotion sing and pray. Memory may not recall all names and faces, but it will be a joy to clasp hands with friends again — and to see the new people who are taking places vacated by those of yesteryear. Let's meet in Conference!

When the freedom of countries is threatened by a conspiracy conducted by a leader who cries aloud for peace and who demands disarmament (for the other fellow) it is refreshing to consider Switzerland whose geographic position is more than a footnote to the ability of a country to survive.

Wedge in between Italy, Germany, and France, Switzerland is a symbol of a free and prosperous people in that portion of Europe where freedom has fared badly in recent decades.

Switzerland's unusual position in Europe is scarcely understandable, and certainly not without scanning the pages of this gallant mountain republic's history that stretches over a period of more than 600 years. And even then one might conclude as did Bismarck that Switzerland is only a geographical expression. Like all such epigrams, the Iron Chancellor's phrase leaves out more than it takes in. It is about as true and untrue of Switzerland as it would be of England, because the sea has played much the same role in the development of English liberty as the mountains have played in the development of Swiss liberty.

Switzerland has so long been the playground of Europe that the waiter seems to be as important as the soldier. But this does not mean that the Swiss will not defend their land. In 1493, when the Emperor Maximilian threatened to pay the Swiss a visit, "sword in hand," he received this unusual reply: "We humbly beseech your imperial majesty to dispense with such a visit, for our Swiss are rude men and do not even respect crowns."

The Federal Government of the United States is closely patterned after the Swiss Federation, and the ideals that are the backbone of this country are similar to those which Switzerland has fostered since 1291 when the men of the Valley of Uri met and formed "an everlasting league for the purpose of self-defense against anyone who should attack or trouble them."

That any small federation should have been able to keep its ideals and independence through the troublous centuries when European empires

were in the making is remarkable enough. But it is more remarkable since the 22 small states, or cantons as they are called, of this federation are composed of people who differ from each other in language, religion, social instincts, physical attributes, and climate.

Nationally the inhabitants of the Swiss Republic are probably the most patriotic people on earth, yet each canton or state is more jealous of its governmental rights than are the States that composed the American Union. For reasons best known to the Swiss, they are not members of the United Nations.

One of the most unusual things about Switzerland's democracy is that of the 22 cantons or states, 13 are

German-speaking, four are French, in three both French and German are spoken, and in the other two there is a mixture of several languages. All public documents, most street and railway signs, and all the paper money are printed in at least three languages. Yet local and national governments are not threatened by internal enemies and the country has taken no part in Europe's many wars.

The Swiss are a busy and contented people tending their forests and farms, dairies, fisheries, and small manufacturing plants which include more than 8,000 clock and watch factories. Theirs is a land where the beacon light of freedom and prosperity shines in the face of a country that makes a mockery of the word peace and which has its own undisclosed definition for coexistence.

C. B. Riddle

Spiritual Life Means Growth

Rev. Lois Wendell

"SPIRITUAL LIFE" means much more than having a few set devotions, private or public, or attending the services and meetings of the church. For the second word in the title of our department is "Life." Let us during this coming season strive to bring true spiritual life into our fellowship and into our own being.

An essential condition of life is growth. Whatever ceases to grow dies. As a flower cannot grow shut away from the sun, so the spirit cannot grow shut off from God. We all need to spend more time in God's presence than we do, and to make that time an ever-deepening and growing experience. Let us resolve to let no tasks, however pressing, interfere with the regular time for prayer. And let us grow in the practice of prayer, using not only such helps as Daily Devotional Guide and books of prayer, but the leaflet "A Technique of Private Prayer," Casteel's "The Promise of Prayer," Lester's "Way of Praying," and other such fine materials.

One of the continuing goals of our department is to sponsor small groups for prayer and Bible study. Do you belong to such a group? Those who do testify that the close personal fellowship of a few who meet for closer communion with Christ and understanding of His Way gain strength and guidance and great spiritual growth. Furthermore, the group becomes a channel for the grace of

God to pour into the life of their fellowship and church. If you do not belong to such a group, join one. If there is none in your church or the existing one has the maximum effective number (usually considered twelve), you may grow spiritually by helping to form a group. Invite three or four to join you. The leaflet "Small Groups" will give guidance in the formation of such groups. Freer and Hall's book "Two or Three Together" gives much more detailed information, and also very helpful meditations. We do urge you to consult these or other recommended books for guidance, for groups which depend entirely on the personal resources of their own members, and casual spontaneous prayer, will not long continue to contribute vitally to the spiritual growth of the members or of their church.

Another extremely important way to spiritual growth is through reading. First and foremost among spiritual life books, of course, is the Bible. We need to read Scripture in different ways: for devotion and communion with God; for light on personal problems; to understand its characters; to trace the meaning of the great words and phrases of the Christian faith; to gain light on the problems of the world's life; to find the will of God as revealed to His great servants of old. The Bible books emphasized this year are Isaiah and I and II Corinthians. We need also

(Continued on next page)

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

Aid To Aged Ministers

By Wm. Kincaid Newman

The Congregational Board of Ministerial Relief now completes its 75th year of operations — years marked by devoted service of Board members and staff, and by splendid cooperation of churches and ministers, years marked by change but also by a great heritage of consistent practice.

Changing Concept

What have been the major changes during this period? Most significant is the changed attitude of the United States and of our denominational family toward the financial problems of the aging. In the early days we gave relief. We maintained a charity for those unfortunate members of the family who had come upon hard times. Providing for life after retirement was regarded as entirely personal. Churches did not feel responsibility and did not pay any great attention to whether the ministers felt a responsibility either. Some Conferences formed State Relief Societies which functioned effectively but a number of Conferences did not have such societies. Until the formation of The Congregational Board of

Spiritual Growth

(Continued from Page 5)

to read other books of spiritual life, for we believe that God has more light and truth to reveal to His servants of every age. Read the books in Spiritual Life section of the lists of Adventures in Reading. For this year we especially recommend that you read and study these books among others: "Two or Three Together" by Freer and Hall, "Toward Understanding the Bible" and "Understanding the Christian Faith" by Harkness, "Man's First Love" by Sockman, "The Struggle of the Soul" by Sherrill.

Growth takes time and nourishment, exercise and care, whether it be the growth of the body or of the mind or of the spirit. These are some of the ways by which we may grow as Christians to the measure of the stature of the fullness of Christ, and realize the life everlasting in the midst of time. And this is spiritual life.

In Congregational Iowa

Ministerial Relief there was no organization through which a national look at these problems could be taken. The adverse effect upon the lives of our ministers was lamentable. It was particularly felt by those who gave themselves in service to the churches at the frontier. They left behind established pastorates in New England to found new churches in the Dakotas and other states and discovered themselves in dire straits financially. The new churches were often weak and unable to bear their full share of financial support. Many men died young as a result of the battle against the climate and lack of adequate medical care.

In the early 1900's, national attitudes began to change. The shift from an agricultural economy to an urban economy was well under way. The Congregational Home Missionary Society in an annual report in the 1890's had already stated that the filling in of vacant land in the United States was completed and that thenceforth major growth would be in metropolitan areas. In a predominantly rural situation, security for old age was provided by the family farm. Title to the farm which was the major source of family income remained in the older members until their death. Younger members participated in producing the family income by physical labor and as the older ones grew older, by assisting in management. All members of the family, including the widows and children of those who had died, received their livelihood from it.

As the economy became urban, people did not have family farms. The concept of regular saving toward the expenses of the retirement years became more widely accepted in all walks of life. It became increasingly necessary for ministers. The Reverend Henry A. Stimson who was one of the founders of The Congregational Board of Ministerial Relief and who was still its President; the Reverend Charles S. Mills and other Directors of the Board, took the lead in 1914 in founding The Annuity Fund for Congregational Ministers in order that systematic provision for retirement might be made. It was one of the first pension funds in the country. Now, this lusty child of the Board of Ministerial Relief has become a much larger corporation than the

Board which is its parent. During the next generation of the Board's life, its principle task continued to be the care for the retired ministers and widows of ministers who were too old to participate in the Annuity Fund. It is a witness to the splendid longevity records of our ministers and their wives that a number of this group are still on our grant rolls receiving regular quarterly checks toward their living expenses.

Social Security Helps

In the meantime, pension funds became increasingly popular until today almost every business and industrial concern has its own fund. The national thinking developed until in 1935 the Social Security Act was passed creating a national plan to provide for the old age of almost the entire population. The Social Security program has been extended almost every year. The inclusion of ministers within its scope has been a vast help. We have, however, many ministers and widows too old to qualify for Social Security who need extra help.

This has brought changes within the functioning of the Board of Ministerial Relief. For a number of years now the number of regular pensioners receiving quarterly grants has declined each year, not sharply but enough so that a definite trend has been noticed. On the other hand, the forces of inflation have in many cases rendered the regular annuities from Social Security insufficient to meet their needs. Ministerial Relief has had to step into the gap to supplement annuities on the basis of need so that those who have served the church could be treated with honor in their retirement years.

Emergency Assistance

As the national picture has altered, another function of the Board of Relief has become increasingly important; namely, emergency assistance. Many ministers, budgeting carefully, can get along on a modest annuity and Social Security but when major expenses come such as hospitalization, regular resources are inadequate. Due to the splendid building up of the Christmas Fund, Ministerial Relief is able to help at these crucial times. As standards of medical and hospital care have increased, they have become more expensive. Hospitals who have cared for ministers gratis are no longer financially able to do so. Their wage bills have gone up. They are increasingly dependent upon X-Ray

The Asheboro Regional of the TRPM had a wonderful and fruitful experience. In our Rally, held in Ramseur Congregational Christian Church on September 10th, there were 481 present, 81 of whom were in the choir. Dr. Happel brought the message for the evening. High-lights of our first service of our program was our commitment and the giving of our lives to Jesus Christ and the vast opportunities of service afforded to us in our local churches.

There were 8 participating churches in our district, 7 of which were Congregational Christian. This united effort in our newly formed Church, brought all of us to a close relationship with one another. Our regional director, the Reverend Louis Suedmeyer of St. John's Evangelical Lutheran (United Church of Christ) Baltimore, Maryland, did a splendid job. Many people were won to the Church, many recommitted themselves and the whole community was touched in this wonderful program.

—Rev. Donald M. Leonard

50-year Report: "The need for sympathy, help in disaster, and rescue from the haunting fears of helplessness and poverty will never be completed." It is equally clear that we need to take a continuous fresh look at the problems presented in order that we may be of maximum help to our ministers and their families. May we ask the continued cooperation of all those interested in the Board that the best possible job may be done.

An expensive "brunswick stew" was that sponsored by Beverly Hills, Burlington: They netted \$1,275 on this one project.

Miss Susie D. Allen, treasurer of the N. C. Women's Fellowship, reports that the offering at the meeting at Pleasant Hill October 3 amounted to \$165.50. This was designated for Moonelon, with the request that it be used to start a fund to build a headquarters building which could include an infirmary.

machines and various other items of scientific equipment, which while greatly improving the quality of care to the sick, have caused prices to mount. By virtue of the Christmas Fund, the Board is able to step in daily to render vital help.

This help is given principally to our retired people but also to ministers in active service where the medical and other emergency costs have been totally disproportionate to their meager incomes.

Spiritual Ministry

The Board of Ministerial Relief has always been concerned with a spiritual ministry as well as an economic one. The pensioners have always been sensitive to that spiritual ministry. A minister and his wife are at the very center of church and community life. For them there has never been a lonely minute. The very nature of the ministry surrounds the parsonage family with people; people in need, people at work, people who are friends. Then retirement comes. Perhaps it demands living in a strange new place. Perhaps it means staying in the same place but now with all connections with people limited if not entirely severed. A terrific adjustment has to be made. To help with this, Ministerial Relief has through letter contact built up a service in companionship which is a true ministry.

A letter characteristic of the replies that come by the hundreds:

"I want to thank you for the quarterly check. Perhaps even more I would like to acknowledge the letter that came with it. To those of us who are on the sidelines with various infirmities, to receive such a letter is a real cheer and encouragement, and I know that is my own case with my failing eyesight, the dark days are going to be a little easier because I can remember that letter from you."

Conclusion

As the first 75 years of the Board's history come to a close, we should express again our deep appreciation for the service of those who have pioneered in this area and for the tremendous accomplishments of their self-sacrificing devotion. As we look to the future, there are many considerations to be reckoned with. It is very clear that the work which is now being done must be continued and must be done with a skill equal to that with which the work has been conducted in the past.

In the words of Dr. Reed in his

This Interested Me

By EMILY C. LESTER

A number of years ago Birdie (Mrs. Martin) Garren and I attended an Assembly of United Church Women. This year it was my good fortune to again attend such a meeting in Miami Beach, Florida, October 9-12. The 1500 women in attendance represented 23 denominations (running the gamut from Church of God to Episcopalian), and all the states of the union.

What impressed me, however, was not the number in attendance but the spirit of the meeting. Tone was set by Bishop Chandu Ray of West Pakistan (a good friend of Douglas Alberts' parents in Lahore) who gave daily messages on the theme "The Church Ecumenical — Its Oneness, Its Mission, Its Ministries." These were not simply learned discourses by a scholar, but were personal, deeply moving, spiritual messages. We were divided into groups of about sixty for luncheon meetings to discuss the implications of these messages — and these groups lasted from one to four o'clock each day.

Two important government figures took time out of their busy schedules to speak to us, because they thought church women were people whose influence was important — Dean Rusk, Secretary of State, and Mrs. Esther Peterson, Assistant Secretary of Labor.

Women of the United Church of Christ were much in evidence in positions of leadership — far out of proportion to the size of our denomination, it seems. The program chairman for the Assembly was Mrs. Theodore Wallace of Kansas City, Missouri — and she was elected the new president. Mrs. Wallace is a member of an E. and R. church, and she comes from a long line of ministers and educators, one brother being president of the Texas Synod and one professor at Elmhurst College. One of the new vice presidents is Mrs. Stuart Sinclair, Congregational Christian from Massachusetts. Furthermore, the new leadership education chairman is Mrs. F. E. Shotwell, C. C. from Arizona, and the new chairman of the nominating committee is Mrs. Fred Buschmeyer, whose husband is secretary of the United Church of Christ. This Assembly was a great experience, for me, as was the secretarial conference which followed — a training session for employed women's staff of the denominations.

Riggs Are Back Home In India

Kilanjunai P. O.
via Salaigramam
Ramnad Dist.
So. India
October 3, 1961

Dear Friends of the Southern
Convention:

Drums have been beating in the village most of the day, for the death of an old lady, mother of our hospital technician. It's such a strange, oriental sound. But already we're beginning to feel at home again with it.

We left San Francisco the last week in July, and had a very comfortable trip on the new P. & O. liner CANBERRA. I especially appreciated it because, having its own sea water distiller aboard meant that it was possible to provide washing machines and driers, and I didn't have to spend all my time washing diapers and other clothes by hand. When you are aboard a ship for a whole month this is a wonderful convenience.

We sailed via Hawaii, New Zealand, and around the southern side of Australia, to Ceylon. New Zealand in its early August mid-winter season was bitterly cold. Australia, starting its spring, was milder. I have known so many friends from there it was wonderful to finally see the country. We would like to have stayed longer. At Colombo, where we finally left the ship, it was balmy but not too warm. Two days later we were in our Indian mountain top resort of Kodaikanal, which didn't seem so cold this time after the colder weather of Australia.

We arrived in Kodai in time to start Joy and Louis at school there the last week in August. Louis immediately became absorbed in school life, and was playing games so hard he was coming home with sore muscles for the first time in his life — from tackling football dummies, running, and hiking. Joy, however, failed to take to school, and was miserable at the thought of being left in boarding. After two weeks of this misery we decided to bring her down to the plains for another year and leave Louis alone in Kodai.

So the middle of September we moved the rest of the family down to Kilanjunai to join Ed. Joy and Martha are studying with me. Running the two grades is not as bad as the three I was trying to cope with just before we left for furlough. The baby, though, fills in the extra time.

Little Mary has been doing very nicely in the tropics. She loves the life of sun suits and bare feet. Joy and Martha too have found their old friends and pastimes, and disappear for hours. This morning they were out in the fields digging weeds for our neighbor's cow. People in the village seem genuinely glad to have us back. A few of the old folks have died during the past year, and we have a new pastor. Otherwise things are much the same.

Cordially,
Fran Riggs

Dear Friends,

It has been quite a thrill to get back here. At first everything seemed a bit strange and unreal. It is funny

what an absence of over a year does to your memory and impressions of India. When I first came down from Kodai to look things over, the landscape looked so green and lush, because they had been having unusually good rains. I wondered if the people were really as badly off as I had been telling everybody at home. But I soon found that the discrepancy in living standards is just as tragically great as ever. No real change there yet!

As I was cycling through the villages on my way from the bus stop to Kilanjunai, I wondered how much progress the Government had made in extending provisions for medical care during our absence, and whether there was still a need for us. I soon got my answer. The first person to hail me and stop me along the path was a woman with a two-year-old baby,

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

THE AMERICAN EVANGELICAL MISSION

Orissa

October

- 29—Miss Ruth Hofsteter, who graduated from Wooster College and Western Reserve School of Nursing, received her Master's Degree in Public Health from the University of N. C. in 1954. She is beginning her second term as a mission nurse, working at the Khariar Hospital and traveling to surrounding villages in a special van equipped as a mobile medical unit.
- 30—Dr. and Mrs. Justus Laun, German and Swiss respectively, were missionaries to Ghana for the Basel Missionary Society before being appointed to serve in India under our board. He is director of the Evangelical Hospital at Khariar, Orissa. She is a medical technician.
- 31—Miss Nancy Lott, a registered nurse from Ohio, went to India in 1959. The Khariar hospital is a small one, located 50 miles from a railroad in an area where there is not even electricity. She goes from the hospital to surrounding village clinics.

November

- 1—Miss Lela Wasser, a graduate of "our" Schauffler School of Religious Education and Social Work in Ohio, is responsible for women's and children's work in the area of Khariar, but is also manager of the primary school there and nine others in surrounding villages, serves as manager of boys' boarding school and the girls' school, heads adult literacy work and is responsible for mission property. Hobbies: sewing and poultry!

Madhya Pradesh

- 2—Mr. and Mrs. William Whitcomb live in "The Village of Prayer" founded in 1886 and now having 1,000 inhabitants; here is one of largest leprosy hospitals in India and church and schools, all in charge of national Christians. The Whitcombs are both children of missionary parents (India). He does agricultural extension within radius of 10 miles where there are 140 villages and 60,000 people, poor and illiterate.
- 3—Miss Naomi Blalock (appointed 1939) works with women and children, conducts a Home-Training School for girls of pre-marriageable age, works with nursery school of 50 children.
- 4—Rev. and Mrs. William Baur went to India in 1926; for 20 years he was superintendent of the leprosy hospital; now they do general mission administration, being president and treasurer of the American Evangelical Mission — also do preaching, teaching, counseling.

asking me if I could do anything for the baby's eye. It was almost hopelessly blind from a combination of vitamin A deficiency and a neglected infection. Things hadn't changed much yet in that respect either!

"But did you expect things to change?" everybody asked in a bewildered tone. "You were only gone a year!" I guess we had been contaminated too much during that year by being in a country where change is the order of the day, and you literally don't expect things to stay the same. But here, as we looked again at Madura and Kodai and Kilanjunai, and all the other places, it seemed as if we had only been gone a few days. Everything was practically the same as when we left in the spring of 1960.

As a matter of fact there was one feature of the Kilanjunai scene that we were very glad to see unchanged. After our last furlough seven years ago we had returned to find the leprosy clinics collapsed, the patients scattered and discouraged, and the hospital program back to what it was before we started. This time we found five out of the six leprosy clinics going as usual, with attendances only slightly below what they were when we left. The Staff of assistants had been carrying on loyally, slugging in and out through the mud month after month of unusually wet weather, with help from various volunteer doctors who had been making real sacrifices to come and attend one or another of the clinics. Then, this past July, they had finally found a full-time doctor for Kilanjunai. Dr. Packianathan is an older man, already retired once, but with an earnest Christian spirit and a way with patients that has endeared him to all the people around here and made everybody quite enthusiastic. When I came I found that he had not only been carrying the full and increasing load here at the hospital, but had been going out every week to the outside leprosy clinics, even though he had to do so by bullock cart and bus, because the old borrowed jeep was laid up again for repairs. What that means is illustrated by the fact that it took him several hours to get to one clinic which the rest of us reached in an easy two-hour cycle ride cross-country.

He has continued to carry the whole load ever since we arrived while I have been spending my time in various necessary administrative matters connected with planning for the work

ahead. The most important single job was to find some way of getting a new jeep for the leprosy and village health work, because the old one is hopelessly decrepit. Before leaving for furlough we had applied for Central Government aid (including a jeep) for an intensive leprosy control program. I finally went to Madras last week to interview officials and try to find out our prospects for getting this help. They urged me to go full-speed ahead with the program, and do my best; aid would be forthcoming eventually — but no jeep now. We can keep going on faith, but the old jeep won't! So I am now working on other possibilities.

We have been back long enough now to realize that in spite of the general impression that everything is the same, some changes are going on. A bus road has been built to a village only six miles north of Kilanjunai. A bus is visiting Salaigramam, six miles south of us, on a regular schedule, even though the road is not yet finished. A road through Kilanjunai itself has been "sanctioned" and will be a reality some day. A new high school has been opened in Salaigramam, the first in our area. And yesterday, Gandhi's birthday, I attended the opening ceremony of the new Community Development Block in Ilaiyangudi, the Block area to include Kilanjunai. So prospects for future development are exciting.

I realize how trivial all this sounds to American ears, where progress is so much more convincing and spectacular. But if you could only be here and see how much of an achievement is represented by each little advance, in a country where even holding a gain represents so much sacrifice and suffering! When the Government officials told me to push on with the leprosy program even though no funds were available to do it with, they were not being facetious. They were only expressing the spirit of the country. Don't slacken; keep going; achieve the impossible — without waiting for the wherewithal to do it. It is a real privilege to have a share in this adventure. And it is no crime, actually, to offer a little help from the outside, as American Governmental and voluntary organizations are already doing.

Everybody was asking us last year: "What can we do to help?", and I was promising I would let you know as soon as we got back here. The situation is still the same in regard

to sending things. Leprosy bandages from old sheets still come through Customs with little or no duty, but almost nothing else does, unless it comes through "official" channels through Church World Service for relief purposes. The Mission Boards are arranging for large-scale gifts of drugs from the pharmaceutical houses to be imported in that way, and then distributed in rotation to all the Mission Hospitals. C. W. S. cannot handle free drug samples, but an organization called "World Medical Relief, Inc.", 479 W. Columbia, Detroit 1, Michigan, will take them and repack them into large enough bulk packages to be acceptable for official relief shipments.

Printed matter, of course, comes in free, but for the ordinary village people, nothing but self-explanatory pictures are of any use. Two special groups read English, however. Ministers can use old sermon aids and other discarded theological books from your ministers' libraries, and my doctor friends are glad to get discarded medical books and journals of all kinds provided they are recent enough so as not to be out of date.

Everything else has to be "money in lieu of..." Medicines for our TB cases are available on the Indian market, cheaper than in America, but still out of reach of most of the patients. For malnutrition, the high-protein, high-vitamin "Multipurpose Food" which we used to import from the Meals for Millions Foundation in Los Angeles is now being manufactured by the Government in South India, again much cheaper, and we can buy it with the cash gifts you send for "MPF" or other relief. Plaster casts and special shoes for rehabilitation of ulcerated leprosy feet are made locally, but most patients will not be able to afford them without financial help. We will get our jeep, somehow or other, but it will be able to carry more supplies to the clinics if we can use a trailer with it, which can be built in Madura if we can find the money. But of course all these "above and beyond" needs are secondary to the need for regular support of the budget of the Christian World Mission, without which we could not be here, or in a position to give help at all. For all those who have been so generous in both, during this past year, we are especially grateful.

Best regards,
Ed Riggs



Rosemary Hoffman

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Raleigh Youth Believe In Work

Friday evening, October 5, two cars pulled into Camp Moonelon laden with six young people from the United Church of Christ in Raleigh, along with their advisor, Miss Becky Rivers. The youth were Bruce Hoffmann, Roxanne Rogers, Peggy Bell, Philip King, Kent Neilsen, Lucy Beatty, and all of them were filled with enthusiasm for the project that they had agreed to undertake. Since it was dark when they arrived, work could not be undertaken immediately but an enjoyable evening was spent in evaluating folk songs and spirituals that might be included in the revised edition of SONGS OF MANY NATIONS. Plans were also gone over for the work project for the following day.

Friday night was somewhat cool but snug sleeping bags kept everyone warm and Saturday dawned bright and sunny. After a delicious and hearty breakfast, prepared by the Veazeys, the gang got to work, and kept up a strong pace throughout the day. Thanks to these service-minded folk, the swimming pool was drained and scrubbed down, all the pipes and tanks were drained for the winter, and the diving board received a fresh coat of varnish in preparation for winter storage.

While some were working at the pool, others were doing a complete inventory of the dishes in the kitchen and of the blankets and linens. The latter were all carefully packaged and wrapped for winter storage. Also, some of the lawn furniture was varnished and the rest of it was washed clean. Two of the girls hied over to Scott Cabin and gave the shower stalls a coat of bright blue. The camp store and the tool shed were cleaned out and much cleanup work was done around the grounds.

Outside recreational equipment was taken down and put away for the winter, thus assuring adequate facilities for next season.

This is not the first time that the group of P.F.'ers from Raleigh has sent work campers to Moonelon and in addition they have participated in work projects at Franklinton Center at Bricks and in those sponsored by North Carolina UCYM. Anyone who has participated in a significant work project invariably comes to the realization that this is an effective way of giving expression to one's Christian faith and that Christian fellowship through meaningful service inevitably deepens and strengthens one's own faith.

If other youth groups throughout the Convention would like to experiment with the idea, it would be good to begin now thinking toward the possibility of having a work camping experience at Moonelon next spring. Those who are interested may contact Rev. Bob Knowles, Box 336, Elon College, N. C.

The Pilgrim Fellowship of Beverly Hills, Burlington, had a "car wash" October 14 for their "Workday for Christ" project. Proceeds went to Our Christian World Mission.

"Brotherhood in Action—Hawaii" was the filmstrip shown at the Pilgrim Fellowship meeting at Apple's Chapel October 8. This group observed Workday for Christ October 21.

Young people from Bethlehem (Valley of Virginia) attending college this year are: John Sellers, Elon College; Linda and Richard Phillips, Bridgewater; Linden White and Buddy Harrison, V.P.I.; and Shirley Sellers, Dunsmore Business College.

FELLOWSHIP

When a fellow hasn't got a cent
And is feelin' kind of blue,
And the clouds hang thick and dark
And won't let the sunshine thro',
It's a great thing, oh my brethren,
For a fellow just to lay
His hand upon your shoulder in a
friendly sort 'o way.

It makes a man feel queerish,
It makes the tear-drops start,
And you kind 'o feel a flutter
In the region of your heart.
You can't look up and meet his eye,
You don't know what to say
When a hand is on your shoulder in
a friendly sort 'o way.

Oh this world's a curious compound
With its honey and its gall;
Its cares and bitter crosses,
But a good world after all.
And a good God must have made it,
Leastwise that is what I say,
When a hand is on your shoulder
in a friendly sort 'o way.

—Author unknown

Young People's Class at Bethlehem, Tenth Legion, Virginia, will sponsor a halloween party for all the children Monday evening, October 30. Proceeds will go to the building fund.

W. N. C. PILGRIM FELLOWSHIP

Young people from every church in the Western N. C. Conference are expected for the rally to be held Sunday, October 29, at the Asheboro church. Registration begins at 2:15. The program begins at 2:45 and will close at 5:00, according to announcement by Dorothy Lester, president. Officers of the Southern Convention Pilgrim Fellowship will provide the major part of the program.



VESPER SERVICE AT ANTIOCH CHURCH

Mrs. W. E. Garrison

The Women's Fellowship of Antioch (Eastern Virginia) Christian Church gathered at the church around sundown for a vesper service August 25 for the last meeting of the year. We were happy to have with us Mrs. Lula Morgan, who inspired us with her message.

The president, Mrs. Cobb, opened the meeting, using as her theme "God and His Handiwork — Nature." After the hymn "Now the Day is Over," we used a responsive reading, "God's World." Rev. T. Fred Wright led in prayer. We sang several hymns and then had Mrs. Morgan's meditation. Her theme was "Three Things to Make a Happy Life." These were: Enjoying nature and the things God made; faith in one another; faith in God — the most important. These three things are essential for happy living, according to Mrs. Morgan.

We closed by singing "Day Is Dying in the West." Everyone was then invited to the Fellowship Hall for a covered dish dinner prepared by the ladies of the church.

Brazilian Girl Is Rotary Exchange Student At Elon

ELON COLLEGE, OCT. 12 — Newest of the international students at Elon College is Anna Elizabeth Fulda, who hails from Rio de Janeiro, principal city and former capital of Brazil, who entered and is attending Elon on a Rotary Club international scholarship this year.

Miss Fulda was born and has spent her entire life in Rio de Janeiro, which she describes as one of the most beautiful cities in South America, but she has had the privilege of traveling through different nations of both South America and Europe.

Her father, who is a native of Germany, is in the beverage business in Rio, but her mother is a member of an old Portuguese family in Brazil. Since her parents are of different national backgrounds, they are also of different religious faiths, but she herself is Catholic like her mother.

Her first schooling was in a Catholic school, but she attended and had her middle schooling in a Methodist institution, the Bennett School in Rio. She has since studied at the Catholic University of Rio de Janeiro, where she began a major in social sciences.

As a result of her schooling and with the aid of travel in Europe, she has been able to learn something of the Portuguese, Spanish, French, German and English languages, and she welcomed the opportunity to study in the United States when the Rotary scholarship made it possible for her to attend Elon College this fall.

Her chief academic interest is still in the social sciences, which she feels will be of help to her and to her country as Brazil passes through a crisis in its national development.

Chief hobby for the Brazilian girl is mountain climbing, a sport with many devotees in Brazil, and she hopes that, along with her schooling this year, she will have the chance to visit some of the scenic mountain regions of the United States, especially the Rocky Mountain area and the Grand Canyon.

She is also interested in art, and she describes Rio de Janeiro as one of the art and cultural centers of Brazil and South America.

SOME PERTINENT QUESTIONS

"The Family in Rapid Social Change" (social action theme for the year) is the subject of a Sunday morning study group for adults at our Asheville church, being taught by Drs. William and Mildred Morgan and Miss Mary Porter. The topic October 8 was: "The influence of mass media on the Christian family."

Pertinent questions for thought the preceding week were:

1. Do the mass media (radio, television, newspapers, magazines, books, films, advertising industry) present a value system that is contrary to the best insights of Christian thinking? If so, in what way?

2. Would you agree that "a dulling of the conscience and a flattening out of our traditional Christian and democratic ideals is at work in the unrelieved violence and mayhem on TV?"

3. What ill effects do the mass media have on the Christian family today?

4. What are some of the strengths to be found in today's mass media for the Christian family?

5. What can the responsible Christian citizen do to help make possible a more constructive impact of mass media on the culture of our time and on our family life?

Growth In Christian Concern

Background Scripture: Matthew 25:31-46; Galatians 6:1-6.

Devotional Reading: Luke 10:25-37.

Memory Selection: Bear ye one another's burdens, and so fulfil the law of Christ. Galatians 6:2.

THE LAST JUDGMENT

"It is appointed unto all men to die, and after that the judgment." This judgment is inevitable and universal. It comes, and it comes to every man, and to every nation. We must all appear before the judgment seat of Christ to give an account of the deeds done in the body. That fact ought to induce sober thought in every person.

In the dramatic story which Jesus told, he paints with masterful and majestic strokes this judgment of the nations of the world. It is a scene that would make glad the heart of a writer of a Hollywood script. Here, seated on a throne is Jesus the King, in all his glory. Around him stand his host of holy angels. And before him are gathered all the nations of the world. Between the people of these nations there is distinctly marked separation. In keeping with the familiar division of flocks in those days, on the one hand are the sheep, and on the other are the goats. The evidence is already in, and the King pronounces judgment. To the one group he gives a gracious invitation to "inherit the kingdom prepared for them from the foundation of the world." (It should be noted that they are to inherit the kingdom, and not what we call heaven.) The other group is to depart from him into eternal banishment from this kingdom. How impressive it all is!

The Basis Of Judgment

We must be careful in interpreting this vivid word picture. It is not intended to be simply a lesson on the judgment, or on reward in heaven, or punishment in hell, although these ideas do appear in the story. It is rather a lesson on CHRISTIAN CONCERN FOR OTHERS — ANY OTHERS. It has to do with Christian action — with the relief of suffering and human need, with a Christian love and broad enough to look past the petty little barriers of color or creed or caste. And never let it be thought that Jesus is saying that a man is saved by his good works. He is rather saying that a Christian is known by his good works. Men are judged by moral character as indi-

cated by their deeds. A good description of a Christian is "a man who cares" and who cares enough to do something about it. One of the acid tests of a Christian is our love for, and our help to others.

As Dr. Barclay points out in his brief comments on this passage, Jesus emphasizes several simple and suggestive truths in this story or picture in words.

First, the judgment is based on simple things. The things which Jesus picks out are simple things — giving a cup of water to a thirsty man, a bit of bread to a hungry man, visiting a prisoner, calling on a sick man, cheering a discouraged man, welcoming a stranger, and such simple things. They are things which anyone can do. It is not a matter of knowledge, of wealth, of fame, of position or place, or even of great works — it is a matter of simple things which anyone and every one can do. Nothing that Jesus ever said so opened the way to glory to the simplest people.

Secondly, Jesus made it plain that such help as is given must be uncalculating. There is a great deal of giving that has little if any merit in it. Some people give because they think it will pile up merit. Some give to bolster their self-esteem or to gain the esteem of their fellowmen. Some give out of a sense of stern duty. But the people whom Jesus commended gave instinctively, spontaneously, uncalculatingly, they gave because they could not help it, it was natural with them. In fact they did not even remember that they had done anything worthwhile. On the other hand, the people whom Jesus condemned frankly said that if they had known that it was to Christ they were giving, they would gladly have helped! You see, they thought it was only some common man who was not worth helping! There are many who still

give if they think it will bring praise and thanks and publicity. But such help is not to help but to pander to self-esteem and an inflated ego.

Thirdly, Jesus declares the wonderful truth that all such help as had been given by those on his right hand had been given to him personally. How could that be? It could be because Jesus identified himself with humanity and especially with needy humanity. One of the best ways to delight the heart of parents is to do something for their child. For Jesus, God was the Father of all men, and the way to delight the heart of the Father is to do something for one of his children.

A historic incident shows how true this story is. It concerns Martin of Tours, a Roman soldier, and a Christian. One bitterly cold day, as he was entering a city, a beggar stopped him and asked for alms. Martin had no money, but the beggar blue and shivering from cold, touched the heart of this rugged Christian soldier. Taking off his soldier's coat, somewhat worn and frayed as it was, he tore it in half and gave one half to the beggar. That night he had a dream. In it he saw the heavenly places and all the angels and Jesus in the midst of them. And Jesus was wearing half of a Roman soldier's cloak! One of the angels said to Jesus "Master, why are you wearing that battered old cloak?" Who gave it to you?" And Jesus answered softly, "My servant Martin gave it to me." When we learn the generosity that shares with others without calculation even the simplest things, then we too shall know the joy of helping Jesus Christ himself.

The Scope Of Judgment

Perhaps it should be said that this basis of judgment applies to nations as well as individuals. As they stand before the King in the Last Judgment, what nations will enter into the kingdom prepared for them? It will be the nations that have developed and expressed a concern for others, the underprivileged peoples of the world. Although we have a sharp division between Church and State in America — and it is well that we do have it — Uncle Sam is expressing in a very practical way the genius of Christianity in his help to the underprivileged nations or people of the world. Alas for us as Americans if we who are so strong should ever refuse to bear the burdens of the weak. Our generous gestures are an expression of applied Christianity.

SUNDAY SCHOOL LESSON NOVEMBER 5, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Western North Carolina Conference

CONGREGATIONAL CHRISTIAN CHURCHES

Flint Hill (R) Church

November 1, 1961

Morning Session

- 9:30—Arrival and Greeting Friends
Where the Women Come In — District Chairman, Mrs. S. H. Pell
- 9:45—Called to Order by President Collie Seymour
Religious Services led by Rev. Grant Burns
Determining a Quorum
Adoption of Program
Introduction of Guests
President's Announcement of Assistants
- 10:15—How Are We Doing in the Local Churches?
One minute reports by delegates
- 10:35—How Are We Doing in the Conference?
As Seen by the Executive Committee — F. C. Lester, Secretary
What the Treasurer Knows — Ira L. McDowell, Treasurer
The Pastor-at-Large Reports — Rev. Lacy M. Presnell
Ideas of the Stewardship Committee — Rev. Lynwood Hubbard, Chm.
As the Committee on Evangelism Sees It — Rev. Robert Hultman, Chm.
Stimulation by the Social Action Committee — Rev. W. T. Joyner, Chm.
Laymen at Work — Clyde Pell, President
In Memory of the Departed — Rev. Martin Fogleman
A Committee Looks at the Ministry — F. C. Lester, Chairman
- 11:35—Address: The Ministry in the United Church — Dr. Nathanael Guptill
- 12:30—Adjournment for Lunch

Afternoon Session

- 1:30—Reconvene on Call of President Seymour
Devotional Moment, led by Jimmy Caviness, Jr.
Greetings from the North Carolina Council of Churches —
Rev. Morton Kurtz
- How Are We Doing in the Southern Convention?**
The Convention Office
As the Superintendent Sees It — Superintendent Clyde L. Fields
In Education
Report by our Committee — Mrs. F. C. Lester, Chairman
Glimpses of the Sunday School Conv. — Pres. L. M. Presnell Jr.
Training in Churches and at Moonelon — Rev. Robert Knowles
Our College Also Helps — President J. Earl Danieley
At Our Church Home for Children — Superintendent W. W. Snyder
Where THE SUN Shines — Editor F. C. Lester
- How Are We Doing in the Denomination?**
The United Church as I Saw It — Delegates to General Synod
The United Church as I Want It — Ministers and Delegates Present
Missions as Reported by a Committee — Rev. Lacy M. Presnell, Chm.
- 3:30—Just Among Ourselves — Business Session
Finances, Resolutions, Next Meeting, Nominations, Other Matters
Closing Service and Installation of Officers — Dr. Guptill
- 4:00—Adjournment Until Evening Session at Sophia

Evening Session (At Sophia)

- 7:30—Called to Order by President Seymour
Worship Service led by Pilgrim Fellowship, Dorothy Lester, president
Call to Christian Vocation — Reuben Askew, Chm. Conv. Committee
What It Means to Be a Minister Now — Dr. Nathanael Guptill
Licensure of Candidates for the Ministry—Committee on the Ministry
- 9:00—Final Adjournment

YOUTH AND UNICEF

Miss Cathie Sandstrom, editor of the youth page, sent a fine article about the United Nations Children's Fund, better known as UNICEF. Unfortunately it did not arrive until that page of the paper was being printed.

She explained that member nations of the United Nations, individuals and other organizations give money to overcome disease, ignorance and hunger wherever such aid may be needed.

Young people at Halloween, she says, join in raising money for UNICEF through "Trick or Treat" activities, and that this is an important part of Pilgrim Fellowship work. It is her hope that young people in all our churches will share in this excellent program for sharing with the needy, and in this way make the fun of Halloween produce helpful service in many parts of our world.

Editor

ACTIVITIES AT OAKLAND

Laymen's Sunday was observed at Oakland church October 15 with the men of the church in charge of the morning church service at 11 o'clock and a fellowship supper at 6:30 p.m. T. Philip Dailey presided at the morning service, and Mills E. Godwin, Jr., delivered the message. J. E. Savage directed a men's choir of 30. Following the fellowship supper the church's regular quarterly conference was held with a large attendance.

Nine hundred persons attended the special services for religious awakening and renewal during the week of October 8-13, with Dr. John G. Truitt, Elon College, N. C. as guest preacher. More than 200 calls in homes were made by lay people of the church, and four new members were received into the church.

A cradle roll party for the 38 babies and their mothers was held Wednesday afternoon, October 18, from 2 to 3 o'clock. Mrs. W. Blackwell Umphlette, superintendent of the cradle roll, Mrs. Raye V. Knight, superintendent of the children's department, Dr. and Mrs. Wm. T. Scott, and other leaders of the church greeted these youngest members of the congregation.

The Nominating Committee of The Southern Convention will begin work soon for the 1962-64 biennium. Suggestions of capable leaders in local churches will be welcomed.

Biggerstaff Is Married — Congratulations!

Sunday, October 15, a group from the Children's Home went to Winston-Salem to attend the wedding of John Biggerstaff, Assistant Superintendent, to Miss Bertha Bowles of Winston. Supt. and Mrs. Snyder, Mrs. Bertha Phillips, Mr. C. E. Perkins, Mrs. Eva King of Burlington, and I were glad to be a part of this happy occasion for Bertha and John and to offer them our congratulations and best wishes. The Biggerstaffs will make their home here in Elon College.

On Monday, October 16, Supt. Snyder visited the Eastern Virginia Ministerial Association to promote Eastern Virginia churches' attendance to our Open House on Saturday, November 4. We want each church in the Southern Convention to have a group visit our campus between ten a.m. and four p.m. on that date. Lunch will be served, at no cost, from eleven a.m. to two p.m.

Visitors to our campus will see our two new cottages, the remodeled Johnston Hall, the swimming pool which our Alumni Association has built, as well as the general work of our campus and farm. Our friends will also have the opportunity to meet our children and staff. Please see that a group from your church makes the trip to our Home for Children on November 4.

The Women's Service League of Burlington is most helpful to our Home. For several years now they have had our Home as one of their projects. Twice a month they have our older boys and girls for such activities as bowling, skating, swimming (in the summer) and special sessions, such as a charm school for the girls, as well as several parties for both boys and girls. Also twice a month another group from the Service League has charge of activities for our younger children. They take them bowling and skating and on trips to nearby places of interest and have story hours and parties here on our campus. They do quite a bit of work with our younger children in teaching them songs and games. It is of real benefit to us and to our boys and girls for the Service League to assist us in this fine way and we are grateful to them.

We are approaching the Thanksgiving season and in our office we

are preparing the envelopes, bulletins, letters and other materials which will be sent as part of our effort to raise a majority of the money needed to carry us through the year. We hope that you will include our Home for Children in your giving at this Thanksgiving season. Our financial report for this week is quite good, especially from the churches. We hope that it will continue to be as fine and will increase as the weeks go by from now until Thanksgiving and on through Christmas. Seventy-

two children are depending on us for their shelter, food, clothing, love and training and we are looking to our Southern Convention churches and many other friends in this area and even across the country to help us provide this care for them.

Thank you for your concern about our children and the work of our Home and all the many things you do for us.

Melva Foster

Secretary to the Superintendent

REPORT FOR OCTOBER 16, 1961 Southern Convention Churches and Sunday Schools

Amount brought forward	\$ 1,433.42
Virginia Valley Conference	\$ 106.00
Eastern Virginia Conference	551.11
Eastern North Carolina Conference	143.00
Western North Carolina Conference	222.00
North Carolina and Virginia Conference	331.00
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Total	\$ 1,353.11
Grand Total	\$ 2,786.53

SPECIAL OFFERINGS

Amount brought forward	\$ 1,406.91
Ernest Workers Sunday School Class, Monticello United Church of Christ	10.00
Carrie Beale Sunday School Class, Franklin Cong. Christian Church, Franklin, Va.	25.00
Junior Missionary Group, Cong. Christian Church, Franklin, Va.	21.86
Sophia Cong. Christian Church (WNC) — Birthday Offering	8.50
In Memory of Mike Barham	
In Memory of Charles Jordan McIver	
In Memory of Miss Selma McCauley	
In Memory of Mrs. J. V. Gatling	
In Memory of W. M. Paris, Sr.	
In Memory of Mrs. J. V. Gatling	
In Memory of Mrs. Carol Ramsey	
Total Memorial Gifts	53.00
Special Gifts	601.15
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Total	\$ 719.51
Grand Total	\$ 2,126.42
Total for the Week	\$ 2,072.62
Total for the Year	\$ 4,912.95

ATTEND YOUR CONFERENCE SESSION

- Valley of Virginia — October 24 — Timber Ridge Church (no evening session of Conference).
- Eastern Virginia — October 26 — The Christian Temple. Evening session at Rosemont, October 25, 7:30.
- Eastern North Carolina — October 31 — Shallow Well. Evening session at Shallow Well, 7:30.
- Western North Carolina — November 1 — Flint Hill (R). Evening session at Sophia, 7:30.
- North Carolina & Virginia — Belews Creek — Nov. 2. Evening session, 7:30.

History Of Women's Fellowship

Mrs. G. T. Parsons, Historian

The Women's Fellowship of the First Congregational Church of Richmond, Virginia, has just closed another year of fruitful activity. Our faithful president for several years, Mrs. Dennis Cofer, resigned as president February 1 of this year, but we were very fortunate in having our minister's wife, Mrs. J. Everette Neese, fill Mrs. Cofer's unexpired term.

We participated in the World Community Day, World Day of Prayer, and May Fellowship Day with our local United Council of Church Women. We met our Friendly Service quota, and our Missionary apportionments.

Our regular monthly meetings were held each month, beginning with a planning session in September with officers and chairmen of various committees. Some of the highlights of our year's activities are as follows:

October — Mrs. Neese, our Christian Education Chairman was in charge of the program. She presented a most appropriate skit on Christian Education "For their Sakes." This was written by Mrs. Neese, and was so impressive that it was repeated at the opening exercise at Sunday School the following Sunday.

November — A Flannel Board presentation was put on by the President, Mrs. Cofer, entitled "You Are the Fellowship." This was an excellent presentation of the work of the Women's Fellowship.

December — The Women's Fellowship had charge of the morning worship service on December 4, with our Stewardship Chairman, Mrs. Louise Lewis, presiding. Our Woman's gift was turned in and dedicated at this service.

December 6 — Our Christmas bazaar, covered dish supper and Christmas program.

January — Our mission study book, "One World, One Mission" was reviewed by our minister, Mr. Neese.

February — Our Social Action Chairman, Mrs. J. A. Rawls, presented two exchange students, attending Westhampton College. One was from Hong Kong and the other one was from Istanbul. Each girl gave a most interesting talk on the life in her city.

March — Our Missionary Education Chairman, Mrs. James Primm presented as our speaker for the evening, Miss May Finch, a former missionary to Japan, and now Director of Christian Education and Bible teacher at Bon Air School for Girls.

April — Our Friendly Service Chairman, Mrs. Theo Kelly, reported on her work for the year. She reported that dolls had been sent to the Delmo Communities. Toys had been sent to the Marshall Islands. \$10.00 had been sent to Rev. Myron Miller for migrant missions, and \$6.00 to the Congregational Christian Service Committee.

May — In May our Fellowship sponsored a Family night supper in connection with Christian Family Life Week. Mrs. Neese taught our Bible Study, the Book of Luke. Three Sun-

day morning class periods were devoted to this study and proved very successful. This was truly a rewarding experience as Mrs. Neese presented so beautifully "Luke's Portrait of Christ."

August — Mr. Neese reviewed the Mission Study Book, "Safe in Bondage."

Our Spiritual Life Chairman, Mrs. W. T. Parsons, gave most inspiring devotions each month and presided at our Devotional Service given each fifth Sunday in the Sunday School.

We gave a Life Membership to our retiring president, Mrs. Cofer.

We have tried to remember our sick ones throughout the church, and have contributed in any way that we could to the needs of our church.

We have high hopes for the coming year, and pray that we may continue to serve our church and our Lord.

Meditations Given At Moonelon

STEWARDSHIP AND MISSIONS RETREAT

By John R. Lackey

OUR CHRISTIAN SELF-IMAGES

Lesson: Matthew 4:17-25.

Text: Matthew 4:19-20. "And He saith unto them, Follow me, and I will make you fishers of men. And they immediately left their nets."

Meditation No. 1

Two thousand years ago Jesus came among men, saying, "Follow me." Some did, some didn't. Today Jesus still moves among us, saying, "Follow me." Some do, some don't.

The first thing I would say is that our self-images are the result of our responses to the calls we hear. And the calls we hear are determined by what we love.

We all have our self images, our mental pictures of ourselves, the images by which we live. Most of us are unconscious of most of our self-images. It is a fascinating thing to study our self-images. These self-images determine what we do, how we act, what our values and aims are.

Vance Packard, in "Hidden Persuaders" and "The Status Seekers, Riesman, in *The Lonely Crowd*, Wilson, *The Man in the Gray Flannel Suit*, Whyte, in *The Organization Man*, and other contemporary writers are showing us how we let the world around us shape our self-images for

us. The world of advertising and the world of mass media of communication have caused us to see ourselves as belonging to "the smart set, the Country Club set." We are "the sociables." We picture ourselves as "on the way up," as possessors of certain "status symbols," as "men of distinction," as "keeping up with the Joneses," as a people who "live modern." These are the self-images of the American middle-class.

But when Jesus comes, saying, "Follow Me," and we give ourselves a chance to see Him as He is, His presence gives rise to other self-images within us. We see ourselves, as did those men long ago, as Disciples, as Followers, as Learners. We think of ourselves as sinners finding forgiveness through Him, as sons finding acceptance with the Heavenly Father through Him. As His concerns become our concerns, we take on still other self-images: We see ourselves as "fishers of men," missionaries (right where we are), witnesses, stewards, co-workers with God, managers of all that God has entrusted to us, as men on a mission for God.

The world around us calls. Jesus Christ calls. We find ourselves drawn to one or the other. Our self-images are the result of our responses to the calls we hear!

Some Things We Cherish

By Supt. Clyde L. Fields

For many years, the Southern Convention of Congregational Christian Churches has expressed its stewardship concern for Our Christian World Mission through what we call Conference Apportionment. By an apportionment formula adopted by the Southern Convention now in use, equal attention is given to membership, home expense, and past record of benevolent giving of the local church in determining an apportionment goal for each church of the Southern Convention. The apportionment goal for each church in the Southern Convention reflects the fair share of the local church in the budget adopted by the Southern Convention in session for itself for the current biennium. For the current biennium, we are seeking to raise approximately \$275,000.00 for our varied stewardship concern in supporting Our Christian World Mission in North Carolina, in Virginia, through institutions, and through many agencies of our church doing the work of Christ around the world. Our churches through many years have been most generous in their support by their stewardship giving to reflect our concern that the work of Christ move forward in the local church, in the Conference, in the Convention, through the denomination, and around the world. As we become a part of the United Church of Christ, some have wondered what would be the procedure with reference to the stewardship support of Our Christian World Mission in the United Church of Christ.

In a letter dated October 5, 1961, from the Executive Committee of the Budget Committee of the United Church of Christ. The Budget Committee of the United Church of Christ urgently requests that the Conferences and Conventions continue their past practice on remittance of Conference Apportionment through the regular channels. This means that the churches of the Southern Convention will continue to send apportionment money to the Southern Convention Office,

Box 247, Elon College, North Carolina. This means that cherished institutions such as Elon College, Congregational Christian Home for Children, and other institutional works held dear by the people of the Southern Convention will still be supported through the Conference apportionment. This also means that the work of the Southern Convention Office, the work of the Board of Christian Education, the summer conference program at Moonelon, the work of the Mission Board of the Southern Convention, the publishing of The Christian Sun, support of The American Board of Commissioners for Foreign Missions (now the Board for World Ministries, Ed), support of the Board of Home Missions (Board for Homeland Ministry), support of the Conference Fund whereby the several Conferences carry on their work — all these things that we have been doing — will continue to be done as the churches lead stewardship support through sharing in Conference Apportionments. Certainly in the United Church of Christ, we do not wish to do less than we have been doing as a Congregational Christian fellowship.

Therefore, the cherished practice of our churches of the Southern Convention with reference to generous support of our world mission concerns will still be expressed through participation in the Conference Apportionment plan used for many years by the Southern Convention. There is a deep appreciation for the generous stewardship concern of the people of the Southern Convention reflected in all quarters of the church. There should be felt no fear in any of the churches of the Southern Convention that all the cherished institutions and instruments of Christian concern, long held dear by the people of the Southern Convention, will not be continued. Hopefully, in the United Church of Christ, we will continue to do this and even more as we move forward in the spirit of a united fellowship.

The

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

OCTOBER 31, 1961

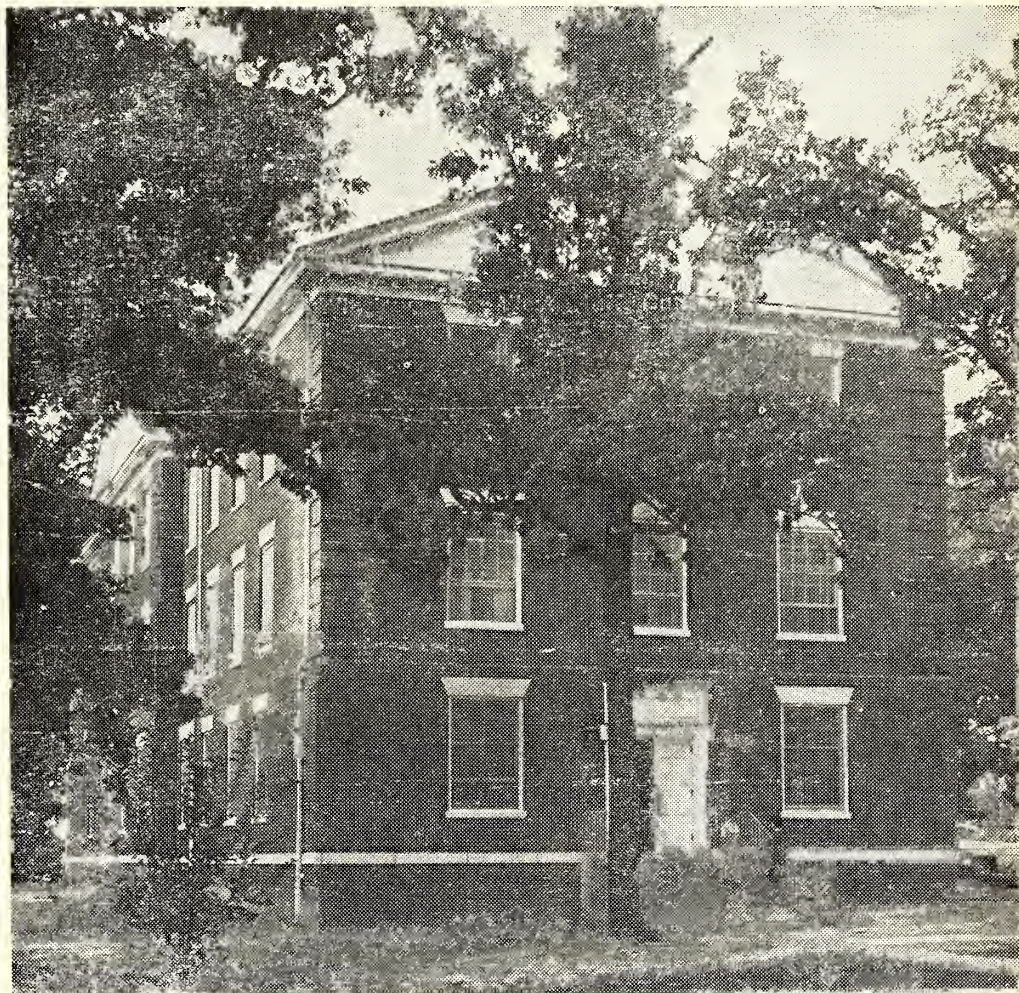
NUMBER 43

PRIMING THE PUMP

J. H. Dollar

Remember how the old pump
the well had to be primed
or it went unused for a long
time? So it is with us, after
having said nothing about the
mission program of our church
for a year. We have to pour
some inspiration for the
mission of Church Loyalty
Day and the Every-Member
Covenant.

—Newport News Bulletin



Women's Dormitory At Elon College

Newest addition to the Elon College physical plant is a three-story dormitory for women, which was completed in the late summer and occupied for the college's 1961-62 term. The new dormitory, which stands on the site formerly occupied by Ladies' Hall, was begun during the summer of 1960, and the first floor was finished and used to house 24 women students last year. An anonymous gift of \$100,000 received by the college last spring made possible completion of the two upper floors this year. The completed structure now houses 80 women students and a faculty counsellor.

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Here And There Among The Churches

The deacons and deaconesses of Pfafftown Community United Church of Christ are sponsoring evening services at 7:45 each Sunday, beginning November 5.

Congratulations to Dr. and Mrs. Leon Edgar Smith who observed their fiftieth wedding anniversary October 18. Dr. Smith is minister emeritus of The Christian Temple, Norfolk.

"Open House" was held at the new parsonage of the Elon College Community Church last Sunday afternoon. It is located on Atkinson Drive behind the former "J. O. Atkinson home," which is now owned by the college and the ground floor of which is used as offices for the Southern Convention.

Dr. John G. Truitt accepted a call to become pastor of Monticello church, Brown Summit, North Carolina, October 8. He is coming "back home," for he is moving his ministerial standing from the Eastern Virginia Conference to the North Carolina and Virginia Conference, where he first became a member as a ministerial student from Mt. Bethel church.

The annual Greensboro Area Training School for Christian Growth will be held January 14-17 at First Congregational Christian church, Greensboro, according to announcement from Miss Dorothy Ballinger. Ministers, Sunday school superintendents, teachers and any others interested are asked to mark these dates on their calendars, so that nothing else will be planned for this time. Rev. Thomas Madren will be the dean.

World Community Day service will be held in Beverly Hills church, Burlington, Friday evening, November 3, at 7:30.

"What Does It All Add Up To?" was the sermon topic for Rev. William Joyner at Damascus October 22. Bible study on Romans is being held there this evening, October 31.

The 60th anniversary of our First, Portsmouth, church was celebrated with an address by Superintendent Clyde Fields last Friday evening and a sermon by Rev. Calvin J. Felton last Sunday morning. Mrs. Imogene Kitts Roth was guest organist and Mrs. Doris Stowell guest soloist for the Friday service. Rev. Daniel Bowers is the present pastor.

The quarterly report of the Women's Fellowship of Pleasant Ridge, Ramseur, as contained in "Ridgelif" tells that Mrs. Dolan Talbert of Pleasant Grove reviewed "One World, One Mission" at the July meeting, at which time Mrs. S. H. Pell (district chairman and a local member) installed the officers. They will observe Women's Fellowship Sunday November 12.

Hunterdale church, Franklin, Virginia, has recently honored S. M. Joyner and Clyde Burgess by making them "deacons for life."

Miss Naida Sutch, former director of Christian education at Richfield United Church of Christ, West Richfield, Ohio, where Rev. William P. Smith is pastor, has gone to Africa as an associate missionary. She will teach English and religion at Inanda Seminary near Durban.

Rev. John R. Lackey, chairman of the Southern Convention Committee on the Ministry, is calling a meeting of that committee and chairmen of similar Conference committees at Henderson November 9 to consider "common concerns" in this important department of our Church.

A silver communion cup and bread plate, 100-150 years old, were dedicated at The Congregational Church of Christ, Tryon, North Carolina, October 22 at the morning worship service. They are the gifts of the Rev. Canon William J. Chase, associate rector of St. James Episcopal Church, New York City, in memory of his father, Herbert L. Chase, who was a member of our Tryon church.

Sympathy is extended to Rev. Bland Leebrick in the loss of his brother, William Leebrick of Butler, Pennsylvania, who was buried in Lynchburg, Virginia, October 27, and to Mrs. Leebrick, whose brother, Lineas Griffin, was buried at Spray, North Carolina, October 22. At last report (Wednesday) Mr. Leebrick, new pastor of the Shenrock Pastorate in the Valley of Virginia, was headed for the hospital in expectation of having an appendectomy.

Directions to BELEWS CREEK CHURCH N. C. and VA. CONFERENCE November 2, 1961

From Greensboro
U.S. 220 North to U.S. 158.
U.S. 158 West to Stokesdale.
N.C.65 West to Belews Creek.

From Reidsville
U.S. 158 West to Stokesdale.
N.C. 65 to Belews Creek.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Golden Years Bring Golden Anniversary

OCTOBER 18, 1911 — OCTOBER 18, 1961

By L. E. Smith

Fifty golden years. Every year filled with golden opportunities. Every opportunity filled with earnest and faithful efforts to realize its meaningful purpose. Cooperation of grateful faithful friends, surrounded by consecrated and loyal laborers have made life happy, joyous and blessed for Mrs. Smith, my good wife, and me as we have endeavored to obey the commands of God and follow the leading of His Spirit. The way has not always been plain, but we have never been left alone. The days have brought their burdens, but always the conscious lifting of an Unseen Hand.

Weakness has been frightening, but fresh supplies of grace have added courage to faltering spirits. The years have been long measured by the calendar, made brief by the noiseless tread of the feet of "Him whose we are and whom we serve."

Today we look back over the way we have come since first we met at Elon College in the fall of 1906; to the bright autumn day when Miss Ella Brunk became my wife on the Colonial front porch of her father's home near Cluster Springs, Virginia; to our first home in Greensboro, North Carolina where I was serving as pastor of our First Christian Church; to Princeton, New Jersey, for three wonderful years in the Seminary and the University; on to Huntington, Indiana where our two dear children came to bless our lives during our pastorate of the First Christian Church for four years; then to Norfolk, Virginia in 1919 to serve the Third Christian Church (after four years The Christian Temple).

Then, of a sudden, a question, a serious question, a never dreamed of question, thrust itself into my very soul. There had never been the least question from the day of my conversion of my call to the ministry. The miraculous events of twelve happy years with an unsurpassed, gracious and consecrated people, during which time the Christian Temple came into being, seemed to assure the rightness of my repeated refusal to consider administrative responsibilities in the field of Christian Higher Education. However, it was

our own church college that was calling, which at that time seemed to be doomed. Demanding voices were disquieting, they would not be hushed. The transition finally prevailed and the twenty-six years of faithful service to Elon College are a matter of history.

The march of time clocked off the years. Our retirement was at hand. Again, as age seeks the familiar, it seemed natural that our future home should be near those things and associations that we had long loved.

Before we left Elon College our forty-fifth wedding anniversary was beautifully celebrated with our friends there in the social Hall of the new McEwen building. This year a number of our friends of many years at the Christian Temple, and others, took knowledge of our fiftieth wedding anniversary and arranged a surprise dinner party at the Officer's Club at the Naval Base. This arrangement was possible through the courtesy of our cherished pastor and his wife,

the former Captain and Mrs. Frank Hamilton. To complete the plan and surprise, even last summer those responsible had an understanding with our daughter, Mrs. Rebecca Smith Wild, of Anne Arbor, Michigan and our son, Leon Edgar, Jr. and his lovely wife, Elizabeth, of Danville, Virginia, to be present. It was indeed a beautiful party and a delightful occasion.

As we sat at the table, looked into the faces of dear friends for many years about us, we felt a great tenderness and sincere gratitude for the thought and efforts of those who came and the generous sponsors of it all. We remembered, too, the scores and hundreds of warm friends far and near, who through the years have shared with us their efforts, their love and their means to develop those interests close to the hearts of us all and so meaningful to the cause that we love. We also knew that we had their interest and good wishes on this memorable occasion. But above all we humbly and devoutly thank God for YOU all and for each other: a life crowned with every needed blessing — truly ours have been Fifty Golden Years.

Virginia Valley Central Conference

The 113th annual session of our Virginia Valley Central Conference met October 24 in historic Timber Ridge church — the only Southern Convention church in West Virginia. A visit to this area in the fall, with the mountain slopes covered with beautiful autumn colors and the apple trees loaded with fruit, reminds one of the beauty and goodness of God's earth. The host church, founded in 1812, now has a useful parish house across the road from the sanctuary and there the hundred visitors were served a bountiful dinner. Eastern Virginia visitors present were: Mrs. Ray Gordon, Mrs. J. S. Rollings, and Mrs. Garland Spratley.

Presiding was Rev. S. E. Madren. Opening worship was led by a new pastor in the area, Rev. Bland Leebrick. The Convention "team" composed of Fields, Knowles, Andes (for Elon College) and Lester called attention of the group to our common causes. Rev. Kenneth Bishop, E. and R. minister of Woodstock, shared information concerning the United

Church of Christ in that area, expressing the thought that formation of an association by this group was inevitable, no matter which direction it went in the realignment process. He stated that the ministers had been meeting together regularly for several years, that the laymen had formed a joint organization, that the youth officers were meeting jointly this fall, and that the women were holding a joint workshop.

Dr. Nathanael Guptill brought a message which emphasized the importance of the ordained ministry: "Where the ministry is industrious, learned, devoted, pious, then the church is the Church; where the ministry is lazy, ignorant, selfish, worldly, then the church is not the church but just another community organization." He also emphasized the importance of the laity in relieving the shortage of ministers: Have a changed attitude in the home regarding the ministry; pay the ministers salaries comparable to

(Continued on Page 14)

This Is Hallowe'en

This evening (October 31) young people and children, dressed as they suppose witches should be, will travel from house to house displaying their costumes, frightening people, begging "trick or treat," and otherwise enjoying what is usually innocent fun. By so doing they will be joining in a line of "witchery" that runs back through many centuries into forgotten observances of people who really believed in fairies, spirits, witches, and all the rest of the unknown spiritual beings. In ancient times bon fires were lighted, perhaps to frighten away or to direct the course of the multitude of spirits that inhabited the earth.

But when young people did the "Trick or Treat" for UNICEF they broke through the ancient customs with an idea of value. They were seeking aid for needy people, not just begging for themselves, which is far better.

Two Million Per Sunday

If all the members of the United Church of Christ would attend church services every Sunday and present as an offering one dollar each, the offering in our churches would be more than \$2,000,000 each week, or more than \$52,000,000 per year. This is a sizeable sum, even in a wealthy country like the United States of America.

Of course many members give much more than one dollar per Sunday. The tragedy is that so many members are not present for the Sunday service, and their money stays home with them.

The little that any one of us can give is small indeed in comparison with the amount needed by the United Church of Christ, which is only one of more than 250 denominations. But our gifts added to those of others across the nation will do much to bring medicine to the sick, training to children and youth, churches to churchless, and faith to the faithless.

The offering you make to your church is a very important matter to you, your church, and to the kingdom of Christ. Let it be generous and joyful.

Church Budgets

Church budgets tell the story of the intelligence and devotion of church members.

The objects to which contributions are to be made and the amounts indicated for each show the wisdom of those who make up the budget and those who vote for its adoption. It is generally believed that most church members know very little about what goes with the money they are asked to give. That ought not to be true. Every individual should know exactly why every item is in the budget, and ought to be

keenly aware of the proportional amount of each item. Perhaps it is the janitor who is not being paid adequately for his service. Or it may be the amount for overseas ministries that is horribly inadequate. It has happened that budget committees make their work easy by recommending "the same as last year," and promote it by saying, "we have not increased the budget any this year." With the world ready for an explosion that may clear the earth of human habitation it is difficult to believe that this is either the best that can be done, or that it is a good Christian witness. All of us who claim to be Christian should be challenged continually to do more than we have done.

Just for fun — and as an exercise in Christian stewardship — take another look at the budget of your church. What proportion goes for the luxurious comfort of the members who are "begged" to give to Our Christian World Mission? What is the average daily gift of each member for the World Mission, especially that portion of it that lies beyond our native land? Remembering that we are challenged in the Congregational Christian churches to give \$11,500,000 in 1962 for work outside the local church, check to see if your church plans to give its share. Since our entire Christian World Mission costs only \$22.00 per minute, determine just how many minutes your church proposes to "hold the entire mission in its hand."

Church budgets also show the devotion of the membership. It is said on good authority that budget committees find it difficult to get an increase in items that do not directly benefit the givers. Money can be secured for buildings, heat, light, water, air conditioning, carpets, etc. etc., but it is much more difficult to increase the amounts for Conference Apportionments — for anything that goes outside the local community. Why is that? Lack of knowledge may be part of the reason, but the sad truth is that the devotion of church members to the business of making Christ known to the world is the major reason for the small budget for Our Christian World Mission in many of our churches. Don't take the word of an editor for this. Investigate it for yourself. Talk with your own church members about the great work of trying to make the world Christian. See for yourself the degree of enthusiasm they manifest. If you can do it skillfully and without offense, ask them how much they give to overseas missions weekly, monthly, or annually. Don't be too greatly shocked at the result of your investigation, but see if there isn't something that can be done to change the situation.

This writer is of the opinion that the church budget (together with the treasurer's report) tells more about the spiritual health than any other one thing — more than the property owned, the attendance at services, the number and value of cars parked around the church, the scholarship of the minister, or the social standing of the membership.

Remember Jesus stood over by the offering box and watched as the people put money into it.

COMMUNISM AND ITS TRY IN THE UNITED STATES

Communism is looked upon with disfavor in the United States but at one time it was tried here in one form or another. All efforts to make it a policy for living failed completely.

Near the close of the colonial period in America, more than a dozen groups, small and large, migrated from various parts of the old world to the new with the purpose of setting up a "new order for living."

This "new order" was the establishment of communal villages — in most cases consisting of log houses — where all income from occupations and properties would go into a common treasury. Villages were constructed in Maryland, Pennsylvania, Kentucky, Missouri, Indiana, Connecticut, New York, Iowa, and Oregon. So widely scattered were these communal undertakings that, if they had succeeded, this country might have developed into a communist stronghold.

The principal groups with a purpose to spread their communistic ways of living were the Shakers, the Rappists, the Eben-Ezers or Amanas, the Owenites, the Oneidas, the Perfectionists, the Aurora and Bethel communists. The number of persons in a village ranged from 100 to 600. Each group had its own peculiar religious belief or no belief.

Rev. George Rapp, founder of the Rappists, kept his 600 German mechanics in Maryland, Pennsylvania and Indiana, tinkering by telling them the coming of the Lord was near. Nikita Khrushchev keeps his jail birds fluttering by telling them they are about to be attacked by the United States, the most peaceful country in the world.

All these movements had their beginning in a period of financial depression and social unrest. Many members drew their design for living from the whims of a leader as to what was good and what was bad in life and what should be avoided. Eating was in common dining rooms and in some villages men and women ate at separate tables. Conventional

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

marriages were not permitted; to increase their number they proposed to adopt orphans.

Although some industry became a specialty with each village, a few villages developed more than one industry. The Shakers, for example, produced tables, baskets, and harvesting forks, while the Oneidas developed silverware, the forerunner of the present Community Silver Plate. Amanan woolens, noted for their long-wearing qualities, are still manufactured in Amanas Village near Iowa City, Iowa. The Shaker table and the Shaker basket are coveted antiques, and a few manufacturers duplicate these wares of early design. Many places bear the names of villages of these would-be reformers. Bethel, Missouri; Shaker Heights, Ohio, a suburb of Cincinnati; and Oneida, New York, are examples.

Most villages prospered for a few years, some lasting 10 years and some more than 50. But because of a non-marrying creed and inability to obtain enough orphans to replace permanently the members who died, prosperity waned. Orphans would leave when they realized that they were being shut off from the outside world.

Since these communal villagers were not contributing anything to the betterment of society, they became static and gradually sold their lands and other possessions to capitalists whom they disliked and the receipts placed in trust to insure burial expenses for members who did not choose to return to their native lands.

There was another migration of people to colonial America but who believed in individual living and individual freedom. They were the brave Pilgrims who spent two months on uncertain waters aboard the Mayflower on their journey to freedom-land. And they did not come to demonstrate the inconsistencies of communism or any other ism but to live individual lives in the sacred precincts of liberty.

C. B. Riddle

Harriet Beecher Stowe lived for 18 years in Cincinnati, separated only by the Ohio River from a slaveholding community. Here she often came in contact with fugitive slaves and listened to their stories. It was from them that she received inspiration to write Uncle Tom's Cabin.

A MEDITATION

By John G. Truitt, D.D.

+ + +

BEGINNING OF WISDOM

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."

Psalm 111:10.

Wisdom — ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct, so says the dictionary. To judge soundly and deal sagaciously with facts as they relate to life. Well, the fear of the Lord is the beginning of that ability.

Fear of the Lord, what is that? Do you remember that verse in Paul's letter to the Romans, (Rom. 13:7.)? "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Give all their dues. Next verse is: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." How about that! It is all tied up with love. If we take "fear" and shoot it through with gratitude and love we get a love-filled reverence.

Trust, faith, and obedience follow. "A good understanding have all they that do his commandments." If the disciples saw him, knew him, experienced fellowship with him, and if they acted wisely they would obey his command: Follow Me.

The beginning of wisdom in a person must come at the beginning of his life, love and responsive gratitude instinctively given for goodness and care shown by the mother and father. The facts pile up! Facts, the answered cry, recovery from the first tottering fall, the kindness and care shown, the love multiplied, the lessons taught — facts — "deal sagaciously with the facts!" How important that a child's education begin in his grandparents and parents before he is born. "Honor thy father and mother." "Thou shalt worship the Lord thy God."

Churches Observe Laymen's Sunday In October

Carolina

Mr. Lonnie Thomas and Mr. Tommy Murray gave the morning message. The bulletin included this thought: "The service of the laymen never ends. He is a minister unto all."

* * *

Beverly Hills, Burlington

"Ye Shall Be My Witnesses" was the topic with Luther Ingold, Zeb Lynch and J. L. Faulkner bringing the messages. Leader of the worship service was Norman Burke. The anthem by the men's chorus was "God Send Us Men."

* * *

High Point

Staley Woodell and Clayton Smith were the speakers for Laymen's Sunday, using "Ye Shall Be My Witnesses" as their topic. Others sharing in the service included C. C. Fairington, Boyd Gardner, and Bruce Woodell. Ushers were Ronnie Gardner and Harry Lester.

* * *

Hunterdale, Franklin

W. G. O'Brien preached the "sermon" at Hunterdale October 15. Others sharing in the service included S. M. Joyner (invocation), Stanley Johnson (announcements), Lee Roy Allen (responsive reading), V. B. Harrell (offering), James Campbell (scripture reading); Steve Hornok (morning prayer), Harry Gullett (solo—Ave Maria). The pastor, Rev. Harold W. Tribble, Jr., pronounced the benediction. Ushers were: Arthur Smith, C. W. Burgess Ryland Hasty, Jesse Drewery, Earl Blankenship, and Elwood Gavin.

First, Burlington

Herbert N. Wellons, Horace Freeman and Robert C. Baxter, Jr. spoke concerning the work of "A Christian Layman." Others participating in the service were J. W. McLellan, Harvey Sharpe, and Herman Truitt. Guest soloist was Miss Patricia Jones, senior at Elon College and member of our Suffolk church.

* * *

First, Portsmouth

Participating in the service were J. S. Cobb who led the call to worship and read the Old Testament lesson; W. H. Byrd who gave the invocation; H. H. Harcum who gave the offertory prayer and the morning prayer; W. W. Piland who read the New Testament lesson, and gave the benediction; and P. C. Mountcastle sang "How Great Thou Art." Speaker was Mack Cherry, who used as his topic "The Forks of the Road."

* * *

Bethlehem, Valley of Virginia

Stanley Lohr, J. S. Sellers and Clarence A. Phillips were the speakers on "You Shall Be My Witnesses." Clark Foltz led the service. Others participating were: Call to Worship, Ralph White; invocation, James Lohr; responsive reading, James Rhodes; scripture, F. H. Harrison, Jr.; prayer, Robert Rhodes; offering, Shirley White; prayer, William E. Jamison; benediction, J. L. Rhodes. The pastor, Rev. Bland Leebrick, christened three babies. The choir was composed of men who sang as their special, "Rise Up, O Men of God."

recognition of the living God. We must proclaim Him in word and in deed. If we want peace, we have the pattern in Christ Jesus, Our Lord, who came as a babe bringing peace on earth and who came as the Saviour of the World. We must act by his example. In Acts 12, Herod's persecutions turned conditions at that time into chaos and confusion; slayings and imprisonments. In all this God's plan was being revealed gradually. Any sacrifice strengthens the roots of righteousness when we turn to God in prayer. When the shining light of God comes upon us and we rise up and follow God, we can depend on God's help when we work for him in word and deed. Mr. Chappell's closing words were, "And when Peter was come to himself" . . . so do we know how to witness with God's help when we follow the pattern of Jesus as set forth in the scriptures.

The hymn of preparation was "Jesus Loves Me" and the hymn of dedication was "Draw Me Nearer."

The Benediction was given by the minister, Reverend William A. Cousins.

* * *

MT. ZION LAYMEN LEAD SERVICE

By Myrtle Shepherd, Reporter

The laymen of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, conducted the morning worship service October 15.

Jerry Hargis and Tommy Hamlett served as acolytes. Mr. Weldon Ward gave the call to worship. Mr. Gattis Carden led the Lord's Prayer. Mr. Lester Newlin was the moderator. Mr. Vance Albright led the responsive reading. Scripture reading from John 1:1-20 was by Mr. R. H. Coble, following which Mr. Hubert Walker led the morning prayer. Mr. Odis Johnson had the offertory prayer. Mr. Bill Tate gave "Parish Comments" (announcements).

The topic for the morning messages was "And Ye Shall Be My Witnesses," by Mr. William Tate and Rev. Glenn Garrett.

Mr. Tate asked the following questions and then answered them: How can we be a witness? Where are we to be witnesses? (In our home, at work in our church, everywhere). When are we to be witnesses? (Now!) Who are we to be witnesses to? (Go into all the world and witness).

South Norfolk Laymen Lead Services

Laymen's Sunday was observed at South Norfolk church at the morning worship hour October 15.

The theme "You Shall Be My Witnesses" was followed.

Mr. W. Frank Lindsey, chairman of the board of deacons, presided. The opening hymn was "Onward Christian Soldiers" followed by an invocation and the Lord's Prayer and a responsive reading.

Mr. Elliott E. Henley read the scripture from Acts 12:1-8 and offered the morning prayer.

The layman's message was brought by Mr. W. C. Chappell, Jr., teacher of the Onward Friendship Bible Class,

who chose as his topic, in the form of a question, "Do We Want God's Help?" His next question was do we show it? He used the analogy of medical help when we are sick and our response to the prescriptions given. Thus, as Christians are we following the prescription of God? In developing his topic Mr. Chappell referred to the cold war with Russia in which we are not responsible for the conduct of the Russians who are atheistic and of the world; but we are responsible for our actions as God's people and as a Christian nation. Our representatives in their dealings in national affairs make no

Rev. Mr. Garrett said we were to witness to a fact — the resurrection of Jesus Christ, who came into our midst. This resurrection is still happening at the present time through the witness of our lives.

Mr. Keyston Young gave the benediction. Mr. Frank Tate and Mr. Charlie Oakes were the ushers.

It was good to sit back and enjoy the service by the laymen. They did a good job and it was enjoyed by all present.

* * *

ELON LAYMEN'S FELLOWSHIP YEAR

Bill Pendergrass, President

The men of our Fellowship in the Elon College Community Church are to be congratulated as our year nears its conclusion. They have participated in and carried out programs in an inspiring manner and with true Christian fellowship.

One of our major undertakings was participation in the construction of the parsonage. Our men contributed through sincere interest. There was no reward to be gained, no desire for recognition and probably no one to say "thanks." What about the long hours spent in the planning, or the running all over the city and county in search of materials at the best dollar's value? How many of us noticed 3 or 4 of our men putting up outside storm sheeting until after dark one Saturday; or the group that worked so hard with shovel and wheelbarrow to get the ground under the house cleaned; or the fellows working with wall insulation until they itched all over?

One of our men worked from 5 a.m. until sundown with his own equipment. He didn't have to, but he did! Some of you might be interested in knowing how long it takes to install a heating system — one of our men can tell you, and he did it at no charge. What about the painting of the windows, the boxing, and the doors — do you have any idea who did it? Who matched the various shades of varnish and stain day by day — and he did it when his health was not too good? The planning and the installation of the electrical wiring wasn't noticed a great deal, but one of our men spent long hours on it. The multitude of scrap lumber and wood blocks was gathered by one man — who was he? The lawn work on a hot Saturday afternoon — our men did that, too. These are just a

few of the ways in which our men pitched in and did the work.

Our men contributed not only muscle and sweat but they gave money, too. Under the leadership of one man, \$620 was raised for painting and gutter work on the Parish House. This was urgent, and our men came forward with most of this sum.

Our program chairman has secured wonderful speakers for our meetings. Our telephone committee has been faithful in their task. The special projects committee formulated the plans for the parsonage work.

To complete our year, our men will take part in the Church Mission Week, November 15-19. On Sunday, November 19, these men who have given so much will be calling on our Church families to receive our pledges for the combined budget: Current Expenses — Benevolence and Building Fund.

These are the men of our Laymen's Fellowship — the men you see each day and at church on Sunday. Our Church and community can be proud of them.

* * *

Howard White, managing editor of the Daily Times-News of Burlington and leading Evangelical and Reformed layman, was the speaker for the Burlington area laymen's fellowship rally at Bethlehem church, Altamahaw, last Thursday.

"Share Our Surplus"

As Thanksgiving approaches, Protestant and Orthodox churches in the nation are preparing to answer the Christian commitment to feed the hungry. Under the sponsorship of Church World Service, the relief and rehabilitation agency of the National Council of Churches, the Share Our Surplus (SOS) program this year will make it possible to maintain and hopefully to increase distribution of wheat, flour, bulgar wheat, corn meal, powdered milk and cooking oils to the needy in 39 areas of Asia, Africa, Europe and Latin America.

The goal for 1962, said Hugh D. Farley, CWS executive director, is for \$979,380. Because these food stuffs are made available from U. S. Government surplus stocks and transportation is largely defrayed by the government, this means that more than \$30 million worth of food can be distributed. It was pointed out also that a large part of the distribution and administrative work of the pro-

gram is carried out by volunteers and that some governments of the recipient nations also help defray shipping costs.

In addition to setting aside stocks for eventual disasters (in past years Church World Service has usually been the first on the scene as in Chile, Pakistan, Japan and elsewhere) food is allotted to continuing CWS programs overseas. These include supplemental feeding for widows, orphans, school children, hospital patients and the aged. SOS food is also distributed in refugee camps and hostels.

Funds in response to the annual appeal will be contributed in thousands of churches, at Thanksgiving Week community services and through the Christian Rural Overseas Program (CROP), a CWS unit which also contributes foodstuffs given by U. S. farmers.

WOMEN'S MEETING IN SOUTH NORFOLK

By Beatrice George

The Women's Fellowship of the South Norfolk Congregational Christian Church held its quarterly meeting for the year 1961-1962 Thursday evening September 28 with Mrs. W. B. Evans, the president, presiding.

Mrs. Carlton Chappell conducted the devotionals with the theme "The Living Church" reading from the gospel of Matthew — Peter's revelation of The Christ, the son of the living God and the wise man who built his house upon a rock. The hymn which followed the prayer was "A Charge to Keep I Have."

Mrs. C. N. Harris, vice president, presented our theme for the year "Creating and Renewing the Church."

A service of recognition was presented by Mrs. Hugh Rawls in honor of the designated Life Memberships and Memorials for the past year. After scripture reading from Proverbs 3:13-25 there was a skit on the Christian Higher Education Fund to which the Life Memberships and Memorial funds were allotted. Mrs. Coleman Hargrove and Mrs. Gregory Tegeredis assisted Mrs. Rawls in the skit. After presentation of the Life Membership certificates the group sang "Let the Beauty of Jesus Be Seen in Me" and after the presentation of the Memorials, Mrs. Melvin Thomas sang "Sunrise."

We were honored with the presence of our district superintendent, Mrs. M. K. Hassell.

Work In Our Marathi Mission

Ahmednagar, India
August 15, 1961

Dear Friends,

A year ago now I was enjoying all the good things of America: food, automobiles, beautiful Churches, organ music, running hot water, big bath tubs and best of all my good friends. Helen Burgess and I had an interesting trip on two Italian Liners (I would not choose again, however, to be at sea on Christmas). We spent four days between ships in Naples. We had hoped, too late in our planning, to fly to Rome, Athens, the Holy Land and Cairo. We thought we could pick up our ship somewhere in the Suez. So we spent the days sight seeing in Naples. The cable car trip to the top of Vesuvius and the look into the steaming crater were breathtaking. You would have enjoyed seeing us climbing astride camels for the trip to the Pyramids and "Sphinxes" in Cairo. I was thankful that we had a visit to the Coptic Christian Church. Great heroism has been shown in that church during the centuries.

I had the thrilling experience of being met by friends in many ports around the world. Coming back to the garlands of friends who met us in Bombay was the climax of those thrills. The crowd at the station in Ahmednagar was continued assurance that it was right for me to return to India. I had one day to go to the Industry where I wept tears of joy and thankfulness for the way things had gone while I was away, greet the many who came to the bungalow, and prepare to leave for a 10 day Mission meeting at the Spiritual Life Center at Nasrapur. Helen went along and was grateful for the experience of being in on Mission plans at so close range. She enjoyed it even though accommodations are rather primitive. Many were surprised to see me back after such a short furlough.

My promise had been made to be back so that the two young men who carried so much responsibility while I was away could cram for examinations. David has passed Matric High Second Class. You will remember that he made floor mats at our loom, kept his book beside him, and attended night school. His hopes were set on taking a "Compounder's Course" (Pharmacy) which could be

done in two years after High School. But standards are coming up in India. One must have 2 years college. Now David is in Ahmednagar College and works as he has time in the Industry. We are grateful for his swift exacting work. Kishor Ghodke did very creditable supervision of shipping while I was away. In spite of his cramming for his B. A. exams, he failed in two subjects. Most of his other subjects were Second Class so he will not have to take them again. He will pass next time. In the meantime he is carrying more and more responsibility at the Industry. Savetra the 3rd of my fine co-workers is doing most of her work in one-half day, studying in the afternoon and going to night school. Our pay scales are according to certificate and she does not get the wages she is earning because she failed her Matric Exams several years ago. She is capable, she has won the hearts of the workers and she is trustworthy.

It took until March 26 for Helen to get transportation home. And I was most happy to have her companionship. (Eating alone is one of the things I like least about arrangements here.) I had a good excuse to travel over the Mission and to see progress during my furlough; the new High School at Vadala, the buildings at Wai Hospital, and the leprosy work at Satara. It is wonderful to see how changed the outlook is for the leper. Of course fingers, noses and ears cannot be replaced but the disease itself can be arrested by the new drugs. I will divert here to tell about the extended stay I had in Kodi and my trip home.

Harriet Wilder asked me to stay with them until Dr. Thomas gave permission to leave for Vellore. Dr. "Ned" had had a coronary. We left Kodi on June 19th. I had hoped for an excuse to visit Vellore, the great Christian Medical Center. It is thrilling. Do read the latest book, Dr. Ida, the founder of Vellore. Dr. Ida B. Scudder took me through her department (radium) and out to the

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

INDIA

Madhya Pradesh

November

- 5—Rev. and Mrs. Eric Gass went out in 1960 and make a great team. He lived in India where his parents were veteran missionaries, and now has been trained at Elmhurst, Eden, Yale, and Syracuse University to be a writer and producer of Christian literature, while she is a nurse.
- 6—Miss Hedwig Schaeffer has done educational work in India since 1925. In the beginning of her service, parents had to be begged to send their children; now the schools are crowded.
- 7—Dr. and Mrs. Theodore Feierabend are medical missionaries stationed at Tilda, where he is superintendent of Evangelical Mission Hospital and she is a nurse. He is son and grandson of missionaries to India.
- 8—Miss Minnie Galt is nursing superintendent and director of school of nursing at the Tilda hospital. Since 1926 she has made this her vocation and her avocation.

Bangalore

- 9—Bangalore is one of great cities in India, with a population of 1,250,000. Capital of the State of Mysore, it is a center of government, education and industry and center of work of Church of South India.
- 10—Rev. and Mrs. Max Hunter Harrison became missionaries emeritus last June after 43 and 49 years respectively in India and Ceylon. After teaching at Jaffan College, Ceylon, he was called to Bangalore United Theological College in 1930, where he became principal. He has taught many of the leaders of the Church of South India. She is daughter and granddaughter of missionaries and was teacher in Ceylon and India. "Theirs has been a full life and they have given unstintingly of their best.
- 11—Rev. and Mrs. Bruce Jones went to Bombay to 1960 to begin a short term with the Student Christian Movement of India. They live in Bangalore and travel to Christian colleges. Both have degrees from Union Seminary.

Medical College. Mr. Bundelu, our own student there, took me through the leprosy ward. The rehabilitation work is amazing. Stiff finger joints are being loosened, and new tendons grafted into the fingers. There is no feeling, but movement is possible. Plastic pieces are put into the flattened noses through incisions in the roof of mouth and skin grafting holds the nose in place. New eye brows are grafted from the hair on the head. (Wonder if hair banks may be developed to help baldness?) Dr. Brand, the surgeon perfecting many of these operations has recently received a citation from the Queen.

At Satara the patients say, "why do visitors come to see us who have been shunned by everyone, even our own families?" the answer— "it was the Christ who first showed compassion for the leper."

Our forces here in the Marathi Mission have been greatly depleted during the last six months. Loleta Wood has gone home for retirement. Robert and Marie Fairbank left suddenly a year before retirement because of Bob's health. The two nurses who came in 1960 have gone back to America. Surely in this age of world concern there are devoted sacrificing young people willing to carry on the great work of our 150 year old Mission (1963). We must

carry on until there are more Indian Christians ready to take up the work of the Christ. They too must learn that Christ has no other hands and minds but theirs.

My prayer is for the United Church of Christ (Congregational and Evangelical and Reformed). I am sure on that last day Christ will not ask us our denominational affiliation, how much money we have in the bank or who our circle of friends were, but he will question our spirit in bringing about the kind of world we are all praying for.

Sincerely,
Eleanor T.
Mrs. Frank Tishkins

P. S. The Memorial for Frank at the Chadron Church is near completion. It is a lovely bulletin board with a frame work matching the church.

We are looking forward to visits from some of the delegates to the World Council of Churches meeting in Delhi in the fall. It is rather sad that the lack of hotel accommodations and of a big enough meeting hall is limiting attendance of Indian Christians and the Missionaries who would very much like to attend this meeting. Next best thing is to have delegates visit in our Mission Stations.

E. T.

few years ago. We could go on — but this gives us the picture of the rapid changes which are taking place. We are told that the next 15 years will bring even greater changes than the past fifteen.

What about the Christian Church in this new kind of world in which we find ourselves? The latest figures I have seen on this subject tell us that only 8 per cent of the population of the world is Christian. Because the population explosion in certain areas of the world is greater than it is in the western world, it is predicted that by the year 2000 only 5 per cent of the world's population will be Christian. Have you ever realized that we belong to the world's greatest minority?

In the light of world conditions it behooves us to work seriously with this year's theme: "Creating and Renewing the Church." Let us reaffirm the real purpose of the church — to tell the story that God was in Christ reconciling the world unto himself, and that it was because of love for all mankind that Jesus died upon the cross.

We must remember that the church is the body of Christ and that means all persons regardless of race, color or creed who have accepted Christ as their Lord and Saviour and are striving to do his will.

We can readily see that new ways must be found for reaching the masses of people and getting the message of the church over to them. While writing on this report, the postman brought my copy of MISSION TODAY. Let me give you an interesting example of what one Christian layman did:

"Can tooth-pulling be evangelistic? Dr. David Howell, dentist from Alliance, Ohio, proved that it can be. He spent his vacation in March of this year pulling 2,300 teeth in sixteen villages in Honduras.

He traveled over bumpy mountain roads. He used a rocking chair for a dental chair. He worked after dark by flashlight and Coleman lamp.

People walked for miles. Many returned with 14, 15, or 16 less teeth. They paid 25 cents for one extraction; 50 cents for two or more. Their comments were: 'What makes him so patient?' — 'Why, he treats us as if we were somebody! And he calls this his vacation!'

(Continued on page 13)

EASTERN VIRGINIA WOMEN'S FELLOWSHIP

President's Message

By Mary H. Booth

"Create in me a clean heart, O God, and put a new and right spirit within me."

Suppose each one of us would pray this prayer each day from now until the end of the conference year we are now beginning. Can you imagine what kind of reports we could make next year. This is of course, if we really prayed the prayer and tried to help God answer it by committing ourselves fully to his will.

Next year, on October 4, we will be holding our 50th annual session. This should be a real challenge to us as we work through the present year. The comparison of figures show that we have grown much through the years. But before we can determine our present growth we must be sure we are using the right yardstick to measure with.

Today we are living in a different kind of world than we were when our organization was born. Our historian's report mentions that at the first mass meeting held in 1913 "quite a few high top buggies were seen with old dobbins tethered to the trees in the grove."

We are told that our nation has gone almost as far in its development in the last 15 years as it had in the 169 years which preceded 1945. Today jet planes can span our country in 5 hours and 40 minutes. One can take an eastbound plane at 11:00 a.m. from Tokyo and arrive in Honolulu at 10:30 the previous evening. There are PUSH BUTTONS which will heat our homes or cool them, cook our food or freeze it, do our laundry, wash our dishes, bring music and entertainment into our homes and do many other things. We have many miracle drugs which were undreamed of a



Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



A PROJECT FOR CHILDREN AND YOUNG PEOPLE

Church Building In Mexico

Los Mochis is a fast growing town in Mexico. New buildings are going up and unpaved roads are becoming paved boulevards with modern lighting equipment.

Among the new buildings on one of these newly paved streets is a new church. Christians in the United States are helping Christians in Mexico to pay for their new church.

Rev. Oscar C. Nussmann, the Latin American Secretary for the United Church Board for World Ministries, was in Mexico when the corner-stone was laid in December 1960. He said:

"I saw the children meeting in the morning for Sunday school classes under the open sky before the roof was on the church. They sat on benches where finally the pulpit and altar will be. They could begin to see how the church would look when it would be finished. In the afternoon everyone, children and grown-ups, watched as names, records, and Bible and hymnbook were put in a hole in the corner-stone. Everyone followed as the men carried the heavy stone to the tower fall and it was cemented in place. The stone was inscribed with the date, and was placed as a promise that the Los Mochis church was dedicated to the worship of God and to the service of men."

In the New Testament Jesus is spoken of as "The Cornerstone."

Children and youth who want to help in building churches in Mexico can send their money to the Southern Convention office, Elon College, N. C. The Mexico Church Building Aid is an "Authorized Special" and apportionment credit will be given if requested. This project can be used in connection with the Friendship Press materials on the interdenominational theme, "The Christian Mission in Latin American Countries."

Seven slides of the Los Mochis corner-stone laying program may be borrowed from Missions Council, 14 Beacon Street, Boston 8, Massachusetts.

HOLY NECK HAS RETREAT

Mamie Harrell, Reporter

The Pilgrim Fellowship of Holy Neck United Church of Christ had a weekend retreat September 15-17 at Virginia Beach, Virginia. We enjoyed planned recreation and worship. Devotionals in the morning and vesper services in the evening were an important part of our program. The Installation Service was held on the beach Saturday night. Sunday morning all twenty of us attended church at the Virginia Beach Methodist Church. After dinner Sunday, we came home. This ended our weekend of "Fun, Fellowship, and Worship" together.

"Smoking and Alcoholism" was the topic for the youth fellowship groups at The United Church of Christ, Southern Pines, October 22. Dick Seymour was the leader.

Members of the Senior High Pilgrim Fellowship of the Elon College Community Church visited in the homes of that community the night before Halloween to receive gifts for UNICEF. This United Nations International Children's Emergency Fund was set up to help the children of the world fight disease and malnutrition.

Young people led the service at High Point October 29. In keeping with Reformation Sunday, they made talks concerning the history of the Protestant Reformation and each of the four Churches making up the United Church of Christ.

HALLOWEEN PARTIES AT TEMPLE

October 27 at 8 o'clock, our Junior High Fellowship had its Halloween Party in the social hall.

The next evening, Saturday, at 8 o'clock, the Senior High Fellowship had its celebration of Halloween. The members of this fellowship invited the members of the Pilgrim Fellowship in our Suffolk Church as their guests.

The annual Halloween Party for the Nursery, Beginners, Primary and Junior Departments of our Church School was held on Monday evening, October 30, from 7 to 8:30. This was a costume party for all the children.

—Christian Temple Bulletin

SUFFOLK P. F. MEETS

Mary Lynn Murphy, Reporter

The Pilgrim Fellowship groups of the Suffolk Christian Church started their year with a joint outdoor, candlelight communion service. Just before the service our pastor, Dr. George D. Alley, gave an inspiring talk on teenage problems. The choir sang softly throughout the service.

We had as our guests Sue Dennis, Kathy Copeland, Linwood Robinson, Ellen Smith, Sheila Hughes, and Nettie Saied of Norfolk.

"Teenage Fellowship" at Carolina, near Burlington, is studying the world's major faiths. The group has grown to 37 in number. Rev. D. Larry Smith is the pastor.

Last Sunday afternoon a special movie on the UNICEF program was shown to the younger youth group at Pfaftown Community United Church of Christ, where Rev. Kieth Wright is pastor. This evening (Halloween) all children in the community are to meet at the church to be taken by car to collect for UNICEF. Refreshments will be served to them at the church afterwards.

Elon College News



Eleanor Smith, Homecoming Queen



Dian Clary, Maid of Honor

HOMECOMING EVENTS

Eleanor Smith, of Winston-Salem, North Carolina, was crowned as 1961 Homecoming Queen at Elon College Saturday night, October 28, climaxing a weekend of festivities which included a parade, a football game, a contest for the best in campus decorations and two dances. Dian Clary, of Lawrenceville, Virginia, served as maid of honor.

A number of graduates returned for the homecoming weekend which got underway with a dance in the McEwen Dining Hall Ballroom on Friday night. This was followed on Saturday morning, October 28, by the judging of the dormitory and organizational decorations on the campus.

The annual homecoming parade was held through the business section of Burlington at 12:30 on Saturday.

A highlight of the observance was the football game between the Elon Christians and the Western Carolina Catamounts which was held Saturday afternoon at the Burlington Memorial Stadium. The homecoming queen and her court were presented during the half-time intermission of the game. An alumni coffee hour immediately followed the game.

The climax of the homecoming program came Saturday evening when the Homecoming Ball was held in Alumni Memorial Gymnasium with the Duke Ambassadors furnishing the music.

The Student Homecoming Committee was composed of Larry Biddle, chairman; Roger Grimson, Bob

Young, Laura Barnes, Wendy Cowall, Wally Sawyer, Bob West, Roger Bednarik and Valerie Spangler.

HIGH ENROLLMENT

Enrollment at Elon College for the 1961-62 term is 1,301 students, of whom 901 are men and 409 are women.

Prof. Jennings Berry, college registrar, reports that 968 of the students are enrolled in daytime classes, while 333 are registered in the Evening School. There are 575 students residing on the Elon campus this fall and there are 393 daytime students who commute.

The student body includes representatives from 23 states and the District of Columbia, along with students from five foreign nations, including Brazil, Cuba, Israel, Jordan and Turkey.

CLASS OFFICERS

Bobby West, of Durham, has been elected president of the current Freshman Class at Elon College. Other officers of the class elected at the same time include Faye Everette, of Henderson, vice-president; and Kathy Sandefur, of Charleston, West Virginia, secretary-treasurer. Dianne Brinkley of Winston-Salem is the class representative to the Honor Council.

Sophomore class officers include Lynn Ryals, of Durham, president; Gerald Allen, of Winston-Salem, vice president; and Gail Bond, of New London, Connecticut, secretary-treasurer.

Officers of the junior class are Tom Brady, of Durham, president; Jerry Hollandsworth, of Danville, Virginia, vice president; and Judy Maness, of Ramseur, secretary-treasurer.

Leading the senior class are Fred Shull, of Burlington, president; Walter Bass, of South Boston, Virginia, vice president; and McIver Henderson, of Columbia, South Carolina, secretary-treasurer.

MINISTRY ON CHURCH-RELATED CAMPUSES

Elon College President J. Earl Danieleley and Campus Minister, Rev. John S. Graves, have returned from Chicago, Illinois, where they attended a Consultation on Ministry on the Church-Related College Campus October 26-28.

Dr. Danieleley, chairman of the Consultation, presided at the opening session Thursday, October 26.

The keynote address was delivered by Dr. William R. Mueller, Professor of English at Goucher College, author of "Prophetic Vision of Modern Fiction" and other books, and National President of the Faculty Christian Fellowship.

Also featured was an address by Dr. Eugene Wehrli, of Eden Theological Seminary, on "The Situation in the Church-Related College." The Friday morning session offered an address by President Daniel Beittel, of Tougaloo Southern College, on "Relationship of the Administration to the Chaplain and Ministry on the Campus."

The Rev. Robert James, of Temple University spoke Friday on "Pastoral Relationships on the Campus," along with a talk on "Peer Groups in the Religious Life of the Campus" by Dr. David Maitland of Carleton College.

Other speakers during the consultation included the Rev. Hartland Helmich, secretary for campus Christian life of the United Church of Christ, who will speak of "Intercollegiate Religious Experience," and Chaplain Clyde Steckel, of Illinois College, who made a talk on "The Worshipping Community."

The Consultation was planned by the following committee members: Dr. Danieleley; Rev. Clyde Steckel, Illinois College; Dr. Lawrence Jones, Fisk University; and Dr. Bryant Drake, Chicago Office of the Division of Higher Education, Congregational Christian Churches.

Growth Through Stewardship

Background Scripture: Matthew 23:1-36; 25:14-30; Romans 12:1.

Devotional Reading: Matthew 5:1-16.

Memory Selection: I appeal to you therefore, brethren, by the mercies of God, to present your body a living sacrifice, holy, and acceptable to God, which is your spiritual worship. Romans 12:1. (RSV.)

Stewardship is usually thought of in terms of money or material things. As a matter of fact, stewardship is an inclusive thing, including talents or capacities or gifts, influence, time, life itself. And the basic idea underlying stewardship is the truth that God is the owner of all things, man is simply the steward. A steward is someone to whom another has entrusted his material possessions or interests. And of course the steward is held responsible for what has been entrusted to him. As was so often the case, Jesus embodied this truth or principle in a story, the story of what we call "The Parable of the Talents." The story would be readily understood by his hearers. It is equally easily understood by modern readers and hearers.

God The Owner, Man The Steward

"As a man, who called his own servants and delivered unto them his goods." The man owned, the servants simply possessed for the time being. He entrusted to his servants his goods. They were to take care of them for him. Thus God is the Sovereign Owner; man is the Steward, or Possessor. A man will never begin to understand the matter of stewardship until he recognizes and accepts this basic truth.

God Gives Men Differing Gifts

All men are equal before God — the Declaration of Independence explicitly states that fact. But all men are not equal in ability. In this story one man received five talents, another two talents, and one only one talent. That is true to life. Some men have more natural ability than do others. We have equal rights before God, but there are differences in ability. And, as we shall see later, it is not a man's talents which matter, but the way he uses them that counts.

God Gives Every Man Some Talent

"To every man, according to his several ability." There again the story is true to life. Every man has some talents, some gift, some special ability. The man had no part in choosing that talent — that is God's part or responsibility. But the man is responsible for the use of his talent. And whatever talent we have, be it little or great, we must lay at the service of God.

Risk In Religion

In an old Abbey in Brittany there is a madonna called by the monks "Our Lady of Risk." As Bishop Gerald Kennedy says, "Here is an in-

sight often overlooked. It is a kind of blasphemy to use our Lord as the patron saint for the people who make security their chief goal. The hapless men who bury their talents never receive the Lord's smile or approbation."

The Day Of Reckoning

"After a long time the lord of those servants cometh, and reckoneth with them," or as Dr. Barclay puts it, "struck a reckoning with them," or "settled accounts with them" as the RSV has it. Here is a sobering truth. Some day every one of us must give an account of himself and his stewardship to God. Judgment Day is not simply a matter of whether we committed the sins of the flesh, or even of the spirit, but also of how we discharged our stewardship of all that God entrusted to us.

The Reward Of The Good Stewards

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy lord." Here was the approbation of his lord, which was reward in itself. But more important and rewarding was more work to do and the ability to do it. The person who does well what he has to do will be able to do better and to do more. The right use of talents multiplies those talents. The man who used his five

talents gained five other talents. Likewise the man who used his two talents gained two other talents.

It should be noted that the man who had only two talents received the same commendation as did the man who had five talents. The man who uses what talents he has for God will be rewarded in the same measure as the man who has more talents. Rewards are not based on the number of talents, but on the use of talents.

The Punishment Of The Man Who Will Not Try

The man who had the one talent did not lose it; he simply did nothing with it. He did not even try. One can hear him saying to himself, or to his friends, "If I had five talents or even two talents — but look, my lord gave me only one talent!" Many one-talent people have dreadful inferiority complexes. Disgruntled because they are not five-talent men, they disdain to use their one talent. And the result is disastrous. They reap to themselves the biting and bitter judgment of their lord. And they lose what they so carefully hoarded! He who does not use what he has, loses what he has. The singer who refuses to pay the price of practicing loses the ability to sing, and this is the case in every other area of life. Use or lose is the law of life, whether it is in playing golf, or carving wood, or preparing sermons, or singing songs, or thinking out ideas. The only way to keep a gift is to use it in the service of God and in the service of our fellowmen.

SAY IT RIGHT . . . WRITE IT RIGHT

"Three men came walking into the room," said the speaker. Why the "walking"? To make it clear they were not crawling?

"Both of them are going." "Of them" are unnecessary words and should be omitted.

"He was drug for 40 feet." Do not use "drug" as the past tense of drag. Say or write: The man was dragged.

Novel things usually are strange and unexpected. Something new is what is seen for the first time.

"She is sick to her stomach." One cannot be "sick to." One may be sick in bed, sick of flattery, sick of one's home, but never "sick to" anything. Better say: "She is sick at the stomach."

C. B. R.

SUNDAY SCHOOL LESSON NOVEMBER 12, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia



PARTICIPANTS IN VALLEY WORKSHOP

Mrs. A. R. Bartholomew, center of attraction above, was the representative from The Women's Guild at the First Joint Virginia Valley Workshop, which is described below. Representative from the National Women's Fellowship was Mrs. F. C. Lester. Mrs. Ray Gordon (extreme right) participated in the officer's workshop and brought greetings from the Southern Convention women. Dr. F. C. Lester served as "chauffeur." They are pictured in Mrs. Gordon's home in Suffolk at the time of the Eastern Virginia Women's Fellowship meeting.

This Interested Me

By EMILY C. LESTER

It was a thrilling experience to share in the "First Joint Educational Meeting" of the Virginia Regional Women's Guild and the Valley Conference Women's Fellowship held at Bethlehem, near Harrisonburg, Virginia, last Wednesday (October 25). It may have been the first of its kind in the United States — where E. and R. and C. C. women jointly planned and carried out a workshop type of meeting.

"Our" Mrs. Austin Kipps and "their" Mrs. John Wilkins, presidents, and the other officers did a great deal of planning to make this a reality. In the first place, it was held in one of "our" churches on "their" regular date. In the second place, the two chairmen of each department spent long hours planning together for each of the workshops. In the third place, the seven workshops (six departments and one for officers) were jointly led. And last, but not least, about 225 women came to participate! It was truly a great day! Next step: a joint meeting of both boards November 5 to evaluate this meeting and decide on further cooperative ventures.

What makes this possible in the Valley of Virginia is that each of the two groups has about the same number of churches, which are fairly close to each other, and which are made up of very much the same kind of people — and close to no other churches of our denomination. The Valley Regional has been separated from other churches in the Potomac Synod, just as our Valley Conference has been from the rest of the Southern Convention. No one knows "where" this group of 40 churches will go when realignment is completed — north with others of the Potomac area, south with what has been the Southern Convention, or simply as part of a Virginia Conference with the Richmond and eastern Virginia churches. But this much is definitely known: the Valley churches will be together! This makes it possible for them to have had for several years a joint "Ministerium" of the pastors; for two years a joint "Churchmen's Fellowship;" and now a truly joint meeting of their women. Incidentally, this fall the two executive committees of the young people are meeting together.

Joyce (Mrs. A. R.) Bartholomew and I both feel that the Valley women have successfully completed an experiment which will probably be duplicated in other parts of the country during the interim period when joint patterns are evolving. "Creating and Renewing the Church" surely seemed an appropriate theme for their day together!

President's Message

(Continued from Page 9)

A Christian layman, his skill and a vacation were used to show that through Christ, Christians love all people. This is our Christian World Mission.

—Elisa Vargas, Honduran Highlights

We cannot pull teeth in Honduras — but each one of us must make our own Christian witness. Should we become really concerned about this, I am sure there are many things we could do with real enthusiasm.

We have been told that it costs \$22.00 per minute to support our Christian World Mission. Each local fellowship has been asked to hold the MISSION for at least one more minute. I am hoping that many will want to do much more.

Becoming informed throughout the WHOLE church is a basic need, I feel — and never have we had so many opportunities available to us for this purpose! Let us make use of them.

How are we growing? Have we been measuring with the right yardstick? To find the correct answers to these questions each church woman will have to ask herself a few personal questions. For as the individual grows — so does the church — so does the Women's Fellowship.

Let us seek for a new enthusiasm as we work towards cultivating the spirit of Christ in all the areas of our personal life. This will bring about a great jubilee year for the Women's Fellowship of Eastern Virginia.

SAY IT RIGHT... WRITE IT RIGHT

After "different", use "from", not "than". Correct: This piece of material is different in design from that.

"Try and be here tomorrow". Since "try" is equivalent to "endeavor", it is better to say: Try to be here tomorrow.

"All of our friends are invited". The "of" is superfluous. Better: All our friends are invited.

"I've got to get going". This is barbarous English. Better say: I must go.

"She has got blue eyes" is worse than parakeet English. She has blue eyes is the way to say it right and write it right.

C.B.R.

Church People Invited To Visit

There are so many ways in which we are helped by good friends. This afternoon we had a visit by three gentlemen from Greensboro, representatives of the O. Henry Sertoma Club of that City. They brought a supply of athletic equipment — basketballs, volley balls, kick balls, baseballs and bats — for our children. Our boys and girls will enjoy this equipment so very much and we are very grateful to this club for helping in this generous way.

Also today we have received three boxes of clothing — one from a friend in our Newport News Church, one from the Women's Fellowship of our Hendersonville Church and a package from the Olivet Social Circle, Columbus, Wisconsin, a Friendly Service Gift. In our financial report for this week we have a \$25.00 Friendly Service Gift from a group in Illinois. We receive much assistance, both material and financial, through Friendly Service and we are most appreciative of this help. Some groups send us the articles such as sheets, pillow cases, bedspreads, towels, wash clothes, school supplies, etc., while other groups send money to purchase these articles.

Thanksgiving and Christmas will be here almost before we know it. We have already had some requests to have children visit in homes for these holidays. It is our custom to let the children visit relatives, sponsors and friends at these seasons. This year the Thanksgiving holiday for our children will be from Wednesday evening until Saturday evening as we have a trip to one of our churches on Sunday, November 26. If your church or group sponsors one of our children we would be happy to hear from you as soon as possible about having your child visit you for the holidays. We let relatives and sponsors have "first choice" on having their children visit them, but we always have some children who do not have a definite place to visit. These are usually the older boys and girls. If you would like to have one of our boys or girls visit in your home for Thanksgiving or Christmas, please let us know and we will do our best to have a child for you.

This Saturday, November 4, will be Open House at our Home for Children. We have been planning this

for weeks now and have been working towards that end. We are hoping that every church will have representatives to visit our campus that day. We have sent a letter of invitation to a key worker in each church in the Southern Convention and asked them to help us in promoting the Open House in their church. We have heard from some, indicating that they will have a group at our Home on November 4. We are eager for our church people to have first hand knowledge of the work we are doing at our Home for Children. You have made your contributions to help in our improvement program and you yearly give your gifts to help in the general support of our work. We want you to

have the opportunity to see what is being done here to help our boys and girls have a better life and good training for the future.

Please come to see us November 4.

This week Mr. Snyder is in Cleveland, Ohio, attending the National Council of Churches' Conference on Church and Social Welfare. We here in the offices are busy trying to get straightened out after having been moved out of the offices for several days during the remodeling of Johnston Hall. Everyone on the campus is working hard to have things in good order for our November 4 day.

We are looking forward to seeing you at our Open House.

Melva Foster, Secretary

REPORT FOR OCTOBER 23, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward	\$ 2,786.53
Virginia Valley Conference	\$ 40.00
Eastern North Carolina Conference	21.75
Western North Carolina Conference	39.00
North Carolina and Virginia Conference	444.12
Total	\$ 544.87
Grand Total	\$ 3,331.40

SPECIAL OFFERINGS

Amount brought forward	\$ 2,126.42
Philathea Class, Suffolk Christian Church.....	5.00
Adult Bible Class, Clayton Christian Church (ENC)	5.00
Esther Circle, Woman's Society, First Cong. Church, Glen Ellyn, Ill. — Friendly Service Gift	25.00
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	5.00
Women's Fellowship, Turner's Chapel (ENC)	10.00
In Memory of William Marshall Ballew	
In Memory of Mrs. Willie F. Stedman	
In Memory of Dwight M. Davidson, Jr.	
Total Memorial Gifts	18.00
Special Gifts	10.00
Total	\$ 78.00
Grand Total	\$ 2,204.42
Total for the Week	\$ 622.87
Total for the Year	\$ 5,535.82

VIRGINIA VALLEY

(Continued from Page 3)

others in professional ranks; treat their ministers with honor and respect.

An interesting historical "note" was given by Ralph Rothgeb who remembered bicycling to conference at Timber Ridge from his home at Leaksville 45 years ago — four boys took about 8 hours to make the trip.

At that time conference lasted three days.

Officers elected to serve the Conference: Rev. S. E. Madren, president; Rev. T. D. Sutton, vice president; Rev. Mark Andes, secretary; Mrs. Shirley White, assistant secretary; O. W. Andes, treasurer; Tommy Showalter, assistant treasurer. These were installed by Superintendent Clyde Fields.

Distinguished Churchmen Called Home

Ernest M. Halliday

Dr. Ernest M. Halliday, General Secretary of the Division of Church Extension and Secretary of the Board of Home Missions from 1937 to 1946, passed away at the age of 83 on August 23, 1961.

Prior to 1937 Dr. Halliday served as General Secretary of the Church Extension Boards, which became the Division of Church Extension as the Board of Home Missions was organized. His ministry in Home Missionary work of just under 25 years was deeply significant. It was under his administration that the so-called Missionary Conferences were granted autonomy and that the "High Potential" Church Extension program was initiated. He was truly a man of many parts.

Trained as a lawyer, he became a teacher, subsequently graduated from Union Theological Seminary and became a minister of the Ocean Avenue Congregational Church, Brooklyn, New York.

Upon his retirement from the Board of Home Missions in 1946 he served several churches of the New York area as interim minister.

In 1952 and 1953 Dr. Halliday brought his legal training into play by substituting as secretary of the Church Building Department in a staff emergency created by the Church Building loan fund, as, indeed he had done previously during the second World War.

Not the least of the services he rendered Protestantism was in helping to create the Home Missionary master list of aided churches and to cooperate to the fullest to end denominational competition. His colleagues in sister denominations quite appropriately honored him by electing him President of the Home Missions Council, which office he filled with distinction.

Christian commitment, devotion to his assigned task, integrity in all he did—these were the hallmarks of Ernest M. Halliday.

Stanley U. North

Wynn C. Fairfield

Rev. Dr. Wynn C. Fairfield, a distinguished Protestant church leader for nearly half a century, died of a heart attack on Saturday, October 14, at Claremont, California. He was 75 years old.

Dr. Fairfield, who served for 35 years under the American Board of

Commissioners for Foreign Missions as missionary and administrator, subsequently held top posts in the Foreign Missions Conference of North America, a forerunner of the National Council of Churches of Christ in the U. S. A., and the National Council's department of Church World Service.

Dr. Fairfield began his long career of service in 1909, when he was appointed a career missionary to China by the American Board.

He was married in Karuizawa, Japan, on July 19, 1910, to Miss Daisie Gehman of Norristown, Pennsylvania, who had been serving in China since 1907.

After their marriage they went on together to Taiku in North China, their station for the next 19 years. They served in church and educational work, being associated for their last 10 years there with the Oberlin-Shansi Memorial Schools of which Dr. Fairfield was dean and treasurer.

Dr. Fairfield was called to the headquarters of the American Board in Boston in 1929 and served for the next 16 years as the board's administrative secretary for China and Japan.

In 1945 he became the secretary for general administration of the Foreign Missions Conference of North America, the cooperative agency for more than 100 boards of foreign missions in the United States and Canada. His position involved liaison with the International Missionary Council, the Federal Council of Churches, World Council of Churches and other inter-denominational bodies.

Dr. Fairfield served as administrative secretary of the planning committee that established the National Council of Churches of Christ in the U.S.A. in December, 1950, a merger of the Foreign Missions Conference with 11 other agencies.

In 1951 he was called upon to give his extraordinary organizational and executive abilities to the needs of Church World Service, which at that time became a department of the National Council of Churches. He served until his retirement in 1954 as executive director of this organization.

Dr. Fairfield was born in Tabor, Iowa, October 27, 1886. In 1907 he was graduated from Oberlin College and in 1910 from the Oberlin Graduate School of Theology. Oberlin awarded him an honorary degree of Doctor of Divinity in 1926.

HARRELL

Crawley Bolton Harrell, age 71, a life-long resident of Nansemond County, Virginia, and for many years a faithful member of Oakland Christian Church, Chuckatuck, passed away October 13, 1961, following a short illness. Funeral services were conducted by the minister of the church and interment was made in Cedar Hill Cemetery, Suffolk, Sunday, October 15. Mr. Harrell is survived by his widow, two daughters, one son, three grandchildren, and a host of relatives and friends. He was faithful in life and victorious in death.

William T. Scott

ALBRIGHT

Whereas, in the graduation to the Eternal Life of Edward M. Albright on July the 19th, 1961,

This Church experienced the loss of a most faithful and loyal member, one whose long and distinguished service and faithful stewardship advanced the cause of Christ in our midst, and

Whereas, his personal profession of the Christian Life was an inspiration to all, and

Whereas, the members of this church desire to pay tribute to his contribution to our Christian fellowship and faith,

Therefore, Be It Resolved that we extend to his loved ones our deepest sympathy and concern, and convey to them our sincere gratitude for his sharing with us the Christian Way.

Be It Further Resolved that this resolution be presented to his wife, and copies forwarded to *The Christian Sun*, and spread on the official records of the church.

—Adopted by Membership of
The Christian Temple,
Norfolk, Virginia.

RICHARDSON

We, the members of Spring Hill Christian Church of Waverly, Virginia, wish to pay a tribute of love and respect to the memory of Mrs. E. B. Richardson, Sr., who passed away from this life July 20, 1961.

Miss Nellie was a faithful member of the church and served for a number of years as secretary. She was a charter member of the Women's Fellowship, which was organized in 1913 and at that time was called the Ladies Aid Society. She was the only charter member who still lived in the community and was active and interested in its work until her death.

Therefore, be it resolved:

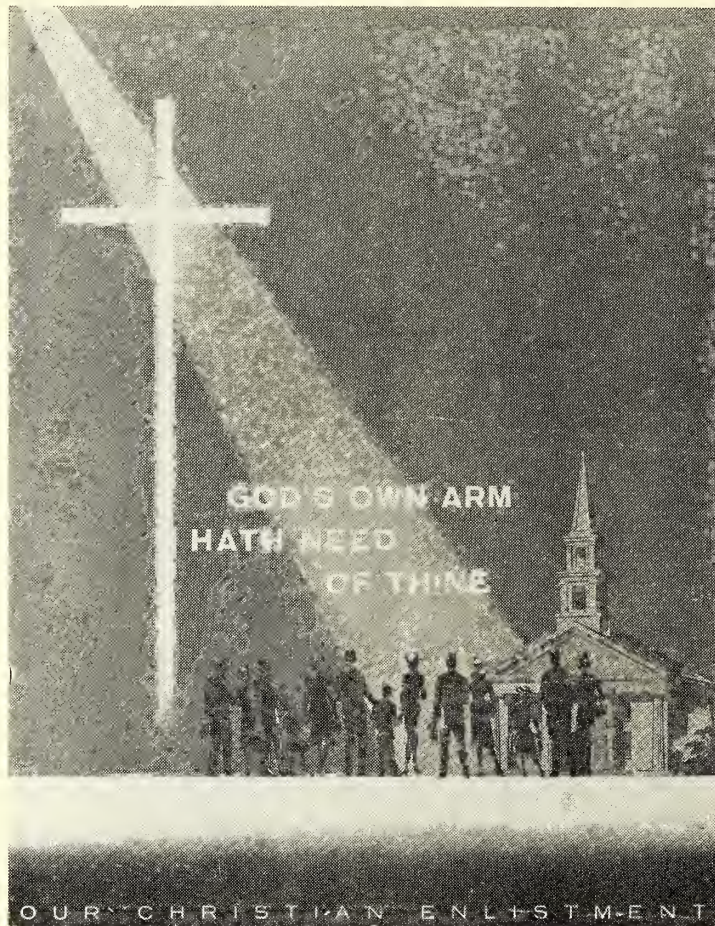
First: That we must bow in humble submission to the will of Him who doeth all things well.

Second: To extend to her loved ones our sympathy.

Third: That a copy of these resolutions be sent to the family, a copy to *The Christian Sun* and *Sussex-Surry Dispatch* for publication and a copy be recorded in the minutes of Spring Hill Church.

Mrs. Charlie Wheeler
Mrs. H. E. Drewry, Jr.
Mr. Franklin White
Committee

NOW IS THE TIME
TO CONSIDER YOUR STEWARDSHIP



The Church is the cause
of all good causes.

Make your pledge a symbol of good stewardship.

Remember Your Local Church
And Our Christian World Mission.

The Christian Sun

VOL. 113 NOVEMBER 1961 NUMBER 44

Church History Room *
Box 232



A Happy Child At Our Home For Children

Mary Lou, a lovely little girl, is among the 72 boys and girls at our Congregational Christian Home at Elon College. These children are depending upon the Thanksgiving Offering in our churches for much of their support in the coming year. With our help, the Home is able to provide the love, care, and Christian training which prepare children for useful Christian adult lives.

The Worth of Our Home For Children

John G. Truitt, Former Superintendent of The Home for Children

To say the right thing for the Home for children at this Thanksgiving season is my sincere desire. I have had now the opportunity to look objectively at its worth.

While at the Home I saw little boys and girls cling to hands which they trusted. They were more than numbers on an enrollment ledger, or cases in a welfare worker's file. They were little children with tear-stained faces — Tommy and Mary — with deep, big questions in their minds. Why am I not like other children with warm homes and loving parents? What will I do? Where will I live? Who will have me?

This I know. I was there. I gave them my heart, for them I did my best. I shared with them the difficulty of separation from familiar scenes, and from whatever ties there were. I brought them to the Home for Children. What would it be like? Would it be "that place"? Would the doors be opened and shut by strangers? Would the children there frighten me, or the people there hurt me?

Only the neediest ones were chosen.

By study and experience, and the thrill of seeing the sun shine into little darkened canyons of need, and by years of joyous work I can size it up, as I see it. For refuge only for a needy helpless child it is worth it. Refuge is a word that comes out of tragic circumstances and tough



environment. To have a share in helping little children find that refuge is a priceless privilege. "In Thee, O Lord, do I seek refuge." "I will sing aloud of Thy steadfast love in the morning, for Thou has been to me a fortress and a refuge in the day of my distress."

Those children have found song, laughter, joy, love, and an opportunity for the good life. They, many of them, have found large place in life as outstanding citizens. My advice to you is: Make a really worthy Thanksgiving contribution to that Home, boost its increasing usefulness and its excellent administration, and have the joy of helping it to be all it should be.

Our Cover Girl

The child on the cover is Mary Lou Bolton, who has been living at the Home for Children at Elon College since March 6.

Mary Lou, her sister, Patricia, and her brother, Earl, were admitted to the Home after having been shifted from a broken home to one that had agreed to care for them until plans could be made. After working with the family for several years, the Alamance County Department of Public Welfare decided the children could gain from being placed in an institution.

After strife and disappointment, the father had left the mother with the full responsibility of rearing the children. She was not able to give them the attention they needed and the result was that the children often were left to decide for themselves many of the things which parents should determine. The future of the children under these conditions was not very bright, for, later, two of the older girls were registered at a correctional institution.

Since going to live at the Home, Mary Lou has made many friends in all age groups. She has found security, love, and discipline, and has forgotten unhappiness and deprivations of the past.

Every effort is being made to help the mother prepare to establish a proper home for her children. Her ties with them were not severed when they were received at the Home. Local agencies, the Home, and the family are joining to help provide the best kind of future for these children.

Mary Lou's photograph decorates the envelopes, folders, and other literature which has been distributed in connection with the Thanksgiving Offering.

Volume 113

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THE CHRISTIAN SUN

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Our Home Helps A Fine Family

It isn't often that the Congregational Christian Home for Children has five brothers and sisters entrusted to its care.

This is to introduce the Medlin brothers and sisters, five of them, who have been living at the Home since June 26, 1961, and are fine examples of the service it provides and the good it does.

Their father, J. M. Medlin of Sanford, is living and is a fine man. Their mother died on October 14, 1960. The children are: Linda Sue, born October 4, 1949; Peggy Joyce, born September 9, 1950; Janice Dale, born September 21, 1951; Gary Andree, born October 8, 1952; and Jerome Elton, born January 12, 1954.

Mr. Medlin does roofing work. After his wife died, he made every effort to keep his children at home and care for them but when a financial crisis came he realized that he just could not carry on alone. He went to his pastor, Rev. Max Vestal of Shallow Well Congregational Christian Church in Sanford, and told him of his problems. Rev. Mr. Vestal contacted the Home and it was arranged for someone to visit the children. The children visited the Home, too, before the decision that they would move there to live was reached.

Five Sunday School classes of the Shallow Well church became sponsors for the children and are providing money to buy their school clothes.

The Medlin children have done a remarkable job of adjusting to their new life at the Home. Their father visits them whenever he can and shows his continuing love and interest in every possible way.

The boys and girls are happy and have a sense of belonging to each other. The father is grateful that they have the opportunity for growth and development. The Medlin children are not unlike many of the others, but they are an excellent example of how the closeness of the family, the devotion of the father, and the help of the Home have combined to make them well developed boys and girls who are a credit to themselves, their father, and the Home.

REMEMBER OUR CHILDREN'S HOME AT THANKSGIVING

A Note To The Readers

Once each year The Christian Sun runs a special issue for the Congregational Christian Church Home for Children, formerly known as The Christian Orphanage. This is such an issue. It is different from the usual in that it has 20 pages rather than 16, there are far more pictures, and news of the churches and articles on other subjects are greatly reduced or entirely absent. Subscribers will surely enjoy this intimate look into the work of our Home for Children, the only one belonging to and being supported by Congregational Christian churches, and can be assured that the next issue will bring back familiar features.

A Home For Children

Home is really a place for children. Adults who live alone or in pairs never know the full significance of the word home. They may eat, sleep, and entertain friends, but unless there are children they never quite experience the deep emotions, difficulties and delights that go with the rousing noises, growing pains, education, religious development, and affectionate loyalties that bind parents and children together.

Home is a necessity for children. Most baby animals can walk within minutes or hours of birth, but baby children take months or years to become efficient on their feet. Other animals are old when they have lived as long as teen-agers. In the providence of God, human children are made so they need the care, protection and training of their parents. Sometimes parents forget this divine honor, or they become so absorbed in something else that there is not adequate time for the training of their offspring. When this happens, and it often does in our prosperous America, children are denied their rightful heritage, and sometimes they become delinquents — and little wonder, for they simply follow the example of their parents.

Home is provided by the Church. At its best, church people establish and maintain homes in which Christian principles predominate in all phases of activity and in all ideals. Parents are part of the Church. They study its Good Book, they worship at its altar, they seek to know and do the will of its Master, and in the home they recognize the Unseen Guest. By faith they live in love. To them children are God's best gift. Training of children is their highest privilege. And it often happens that children rise up to call their parents blessed.

Sometimes the Church must provide homes for children who do not have the care of their natural parents. Babies have great worth whether they are wanted by their parents or not. Orphans become the

responsibility of followers of the Master who took little children in his arms and blessed them. Young people bereft of legitimate parents and home-life rightfully become wards of the Church of Christ. They need a home; and the Church is a shelter in the time of storm, a haven of rest for the weary, a guiding light for travelers in the night, a companion for the loveless.

Our Church furnishes a home for children. For more than half a century the little Christian Church started by James O'Kelly here in Carolina and Virginia has been attentive to the cry of needy children. Our Church has built houses, hired workers, collected children who were in need, and, in the spirit of Jesus, has taken into its affectionate care a sizeable number of boys and girls who did not have as good a home as the Church could give them. Pictures in this paper introduce many of the children and their substitute parents — their devoted friends — who now live in our Church Home for Children. They are there because other people have had compassion in their hearts, and have furnished the money with which our Church Home can serve children who need such care, protection and guidance. Those who share in this program will doubtless feel a deep sense of pride and of joy as they read the pages of this paper, for they make the institution possible, and without them the Home could not exist. The boys and girls would not have such a home without their gifts.

Support of our Home for Children comes from regular gifts through Conference Apportionments, a Thanksgiving Offering, Friendly Service gifts, memorial gifts, the CHIP program, and other special and individual gifts. Part of the food is grown on the farm where the children, especially the oldest ones, learn to work. Care of the buildings and grounds, making of clothing and serving of meals are ways in which the Church family in our Home share in the ongoing of what to them becomes a real home.

It is a delight to the editor of The Christian Sun to be able to commend to all readers the Congregational Christian Home for Children at Elon College, North Carolina, and to solicit for the institution your affectionate care, sincere prayers, and liberal gifts.

Be With Us Next Week

You are cordially invited to continue, or to become, a subscriber to this family newspaper. We want to bring you news of active churches, reports of Conference work, plans and programs of area and national church bodies, and to give insights into Christian living that bring joy. We seek to help you lift up your eyes to the far places, and to enter into intimate associations with Christ and his people. Join us, will you please, in a search for sane living in a crazy world.

This story is in response to a young reader whose school class is studying conservation of wildlife and is interested in efforts to protect the bald eagle of Alaska. But the student's primary question is how the eagle came to be the national symbol of independence and freedom. The answer is gladly given as a service not only to the inquiring young person but to all others who may be interested in the subject.

On the occasion when the Declaration of Independence had been acted upon, John Hancock rose, as president of the Continental Congress, and said: "We now are a nation, and I appoint Benjamin Franklin, John Adams and Thomas Jefferson a committee to prepare a device for a Great Seal of the United States of America."

The committee turned to a professional artist for help. A Frenchman, Du Simetiere, then a resident of Philadelphia, was consulted. He developed a composition featuring a Norman shield divided into six quarterings, each of which he suggested should represent a group of citizens in relation to the country in Europe from which the group had migrated. The rose was to stand for England, the thistle for Scotland, the harp for Ireland, the fleur de lis for France, a lion for Holland, and an eagle for Germany.

But the suggested design did not please Franklin and Adams, and Jefferson was requested to submit something better, including the meritorious detail of the French artist's proposal and of sketches which they themselves turned in.

The drawing which Jefferson finally offered to the Congress preserved the Norman shield and the German eagle. This heraldic idea, however, was not accepted. Indeed, the whole matter of the Great Seal was neglected until 1872, when John Hanson, president of the Confederation Congress, appointed Henry Middleton, Elias Boudinot and Edward Rutledge a committee "to prepare a suitable device".

These gentlemen tried to persuade the Congress to be satisfied with Jefferson's adaptation of Du Sime-tiere's conception. When that proposition was declined, Charles Thomson, a congressional secretary, was told

to work out a solution to the problem. He conferred with Boudinot and Dr. Arthur Lee, and they appealed to Will Barton. It was Barton who expanded the eagle into a full-fledged symbol, "displayed proper, holding in its beak a scroll inscribed: 'E Pluribus Unum', and in his dexter talon a palm or olive branch; in the other a bundle of 13 arrows, all proper".

It is scarcely necessary, except for suggested reference, to state that all this detail is shown on the dollar bill which is the only currency that carries a reproduction of the Great Seal of the United States.

Each time a citizen of the United States looks at a reproduction of the Great Seal he should observe with pride that the eagle is looking in the direction of the olive branch, emblem of peace, not in the direction of the arrows that symbolize war. The scene, not tainted with propaganda, but an outward manifestation of a great and living truth refutes the daily repeated statements of communists that this country is a war-mongering nation.

C. B. Riddle

This Atomic Age

By John G. Truitt

The world may soon be finished,

Who knows, it may be soon,

With atom's mighty wrecking

At morning, night or noon.

But now I know its pretty,

With hills and homes and trees,

And I am oh so thankful

I've seen and loved all these.

I've loved and seen its glory,

The rising of the sun,

Known the joy of working

Till each glad day was done.

I've known a bit of heaven

On this heav'n-kissed sod;

I'll leave the old earth's future

Right in the hand of God.

A Prayer For Christian Action

By Richard K. Morton

In these days, O God, when earth is illumined by the lights that mark man's quest for profit, power, and pleasure, give us the will to provide the courage and the faith whereby its dark places may be flooded with the cleansing light of love.

In the face of the world's fears, miseries, and bondage, we must indeed weep until by our tears our eyes can see more clearly the urgency of all this need. In the face of all the world's roughness, cruelty, and show of strength, we would extend tenderness until all feel the touch of our love. We would put on the whole armor of God until all tyrants and oppressors flee from the scenes of their crimes. We would come forth in friendliness until no one walks alone. We would show forth thankful living until all life is a psalm of praise. We would demonstrate the power of a faith rooted in the conviction that God has indeed come to dwell among men until all shall open their lives that He may be born in them.

Stir us, O God, not only in the purposeful acceptance of a faith in Thee, but as those who wish to be builders of Thy kingdom upon earth. Make us, we pray, Thy worthy disciples through our action in our days of living whereby we speed the triumph of Thy law, through Jesus Christ our Lord, Amen.

"Every man's work, whether it be literature or music or pictures or architecture, or anything else, is always a portrait of himself, and the more he tries to conceal himself, the more clearly will his character appear in spite of him."

— Mt. Bethel Bulletin

He that gives all, though but little, gives much, because God looks not to the quantity of the gift but to the quality of the giver. —Quarles

Appreciation Of The Children's Home

W. B. Terrell, Alumni Secretary, Elon College

For fifteen years I served as principal of the Elon College Public School, which the children from the Congregational Christian Church Home for Children attend.

During that period Mr. C. D. Johnston was the superintendent of the Home. The teachers and I appreciated the splendid relationship between the school and the Home. Mr. Johnston and his staff were most

cooperative in every respect. I am sure that same fine spirit still exists as the school and Home work for the interests of the children.

I also recall with appreciation the splendid attitude of most of these pupils toward the school program — their studies, school activities and their general cooperation.

During the time I was principal of the school, and quite often since, I thought of the boys and girls from the Home who attended the Elon school, many graduating. During such times I have a feeling of satisfaction as I note the great number who have achieved outstanding success in life, have established homes and are making significant contributions to the communities in which they are living.

Many times over the years I have had the privilege of visiting the Home. I have been impressed with the loyal, faithful services of the staff, with the spirit that permeates the institution, the concern that is shown for all the children.

I observe the children from the Home as they attend school, church and participate in community activities. I am proud of their conduct. The children reflect credit on the Home and those who have a part in their training.

At this time of year our churches and friends of the Children's Home are made aware of the needs of the institution and of the privilege of having a part in providing a home for these fine young people.



Miss Melva Foster, the attractive and competent secretary at the Home for Children, hands some interesting mail to Mrs. Alvertine Privette, housemother for the younger boys in the Clyde Rudd Cottage.



Tasty, well balanced meals are served to the boys and girls at the Home for Children. W. W. Snyder, superintendent, is shown conferring with Mrs. Eva Wilson, center, and Mrs. Nora Lambert, dietitians.

W. N. C. LAYMEN MEET

The Western North Carolina Laymen's Fellowship met at the Albemarle Church Saturday, October 28, at 6:30 p.m. A chicken dinner with all the trimmings was provided by the laymen of the Albemarle Church for the more than 50 men present. President Clyde Pell of the Asheboro Church completed his two year term as president. The chairman of the nominating committee, Mr. Ira McDowell, read the following list of nominees, who were elected as officers for the coming two years: David Lamb, Randleman, N. C., president; Elvin Cox, Ramseur, N. C., vice president; J. C. Newell, Ramseur, N. C., secretary; Alex Talbert, Randleman, N. C., treasurer.

The speaker for the evening was Superintendent Clyde Fields, who brought a message on Our Christian World Mission. The closing prayer was offered by Rev. Walter Hall.

Chief Luthuli Wins Nobel Peace Prize

Dr. Alfred Carleton

Chief Luthuli is the son of an African Christian missionary who went from South Africa to Rhodesia in the service of the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches, now the United Church Board for World Ministries. He was educated at our missionary institution, Adams College, near Durban, South Africa, and later taught there before being elected a tribal chief. He made a lecture tour of the United States under the auspices of our missionary board in 1948.

The award of the Nobel Prize for Peace to one of the most respected Christian leaders in the world, Chief Albert Luthuli of South Africa, is an occasion for worldwide thanksgiving and rejoicing in the Christian church. In his leadership of the African people, Chief Luthuli has demonstrated poignantly and tellingly the Christian virtues of patience, prudence and love. He has witnessed firmly and unequivocally to the dignity of man and he has steadfastly demanded the freedom for his fellow Africans which he believes is theirs by right under the law of God. He has suffered indignities and the suppression of his own freedom at the hands of his fellow citizens of the white race without once speaking out in anger or hatred against them. For this saintly man will admit no other man to enmity with himself. He reaches out to each and every other human being with a reconciling love which is the essence of his demonstration of the power of the Christian Gospel.

If the Protestant churches of America in their 152 years of work

Missionary Dies

October 1, Mrs. Robert H. Grant, one of our missionaries in Japan, died as a result of a fall in her home September 17.

Her husband writes in moving terms of the death of his young wife:

"We who loved Jean and are inspired by her spirit can, as instruments of God, continue to turn this evil of her death into good as we, like her, learn to give away rather than to hoard our thoughts and energy and time and love. I ask your prayers."

At the funeral in a little Japanese church Easter hymns of faith were sung.

Money given in her memory will pay another year's tuition at Doshisha for a girl for whom Mrs. Grant was trying to raise a four-year scholarship.

in overseas missions had done no more than to educate Chief Luthuli, in missionary schools and nurture him in the church they would have justified every dollar they had spent and the time of the thousands of dedicated

persons who have labored in mission fields.

We of the United Church of Christ can be grateful that Chief Luthuli has spent his life in our fellowship. Each of us through sharing with him a loyalty to Christ, also shares in his achievement and in his suffering. But most importantly we also share in his mission to achieve peace and freedom and personal dignity for all mankind. For Chief Luthuli and thousands of other Christians like him all over the world not only represent the meaning of Christianity, they are the Christian mission to our day.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

Bangalore

November

12—**Rev. and Mrs. Leroy Rouner** are well educated — he has his B. A. from Harvard, where he was assistant dean of freshmen, studied at Harvard Divinity School, and received his B. D. from Union Seminary, where he was assistant to the president, while she has her B. A. from Smith, her Master's in Rel. Ed. from Andover-Newton, and her B. D. from Union! They go this year to India, where, after a year of language study, he will serve as professor of philosophy of religion and Biblical studies at United Theological College, Bangalore.

Deenabandupuram

13—**Rev. and Mrs. Joseph John** opened the Deenabandupuram Rural Life Center in a jungle area in 1947. They formed an agricultural colony with 20 families and now have a school with 270 children, an orphanage with 100, and a school farm of 30 acres, and work with 7 villages. The Church of South India, of which they are members, has supported this work along with E. and R. Commission on World Service.

MADURA MISSION

14—Since its beginning in 1834, American Board work in South India has centered in Madurai, the ancient political, cultural and religious capital of the Tamil people. From this city of one-half million, our work reaches out into rural areas. The needs are still very great.

Aruppukottai

15—**Rev. and Mrs. David Gallup** are an interesting couple — he graduated from Oberlin in 1952 and went to India to teach; she was a native of India, teaching at Lady Doak College where they were married. They came to the U. S. and he got his B. D. from Oberlin. Now they are back in India where he will train voluntary workers for the Church.

Chatrapatti

16—**Miss Carolyn Weeber** went to India in 1947 as nurse in city of Madurai. She asked to be sent to rural area where she felt needs greater. Does public health, education, evangelism, visiting several villages regularly in her jeep for classes for women.

Kilanjunai

17—**Dr. and Mrs. Ed Riggs** have recently returned to India after U. S. furlough. Both fourth generation missionaries of our Board, their frequent letters in The Sun keep their Southern Convention friends informed about their work as medical missionaries.

Kodaikanal

18—**Mr. and Mrs. Paul Rauth** are teaching for three years in the school in mountains for children of missionaries of many denominations.



School days mean study for the boys and girls at the Home. Mrs. Ella Kleinert, housemother for the intermediate boys and girls, is helping out a bit during the study hall. From left, the children are Janice Neese, David Pegram, and Marie Turner.

I Meet Elon Christian Home

A. M. Primm, Principal of Elon College Public School

In late July of this year, I made my first contact with the Elon College Christian Orphanage through the person of Tommy West. Tommy, who lives at the Home, made his appearance at our residence one Saturday morning, requesting employment. He was well-groomed, neat, poised and appropriately dressed to do yard work. His manner was so polite and straight-forward that we were sold on him immediately. The subsequent Saturdays with Tommy demonstrated to us the effectiveness of the Home in character development and citizenship training.

As a school administrator, it has been my policy to cut through red tape and attempt to "find the faces behind the figures." While making a routine study of all our school students, I have learned to respect the children that come from the Home.

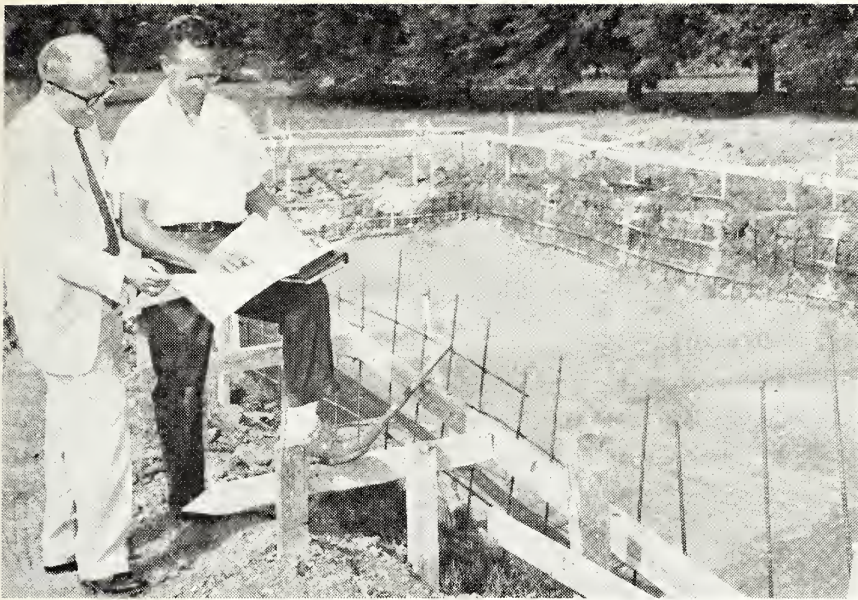
Soon after my introduction to Tommy, I met other children of the

Home. They impressed me with their sense of security. They were consistently well adjusted, well dressed, and polite. On two occasions, I attended football games with them, and the spirit of fellowship and camaraderie was thrilling. I attended one of the birthday parties at the Home, and they extended themselves to make it a pleasant affair for me; and, especially, were they thoughtful of those celebrating their birthdays. The party was gay, and the guests were invited to see a miniature circus displayed by the small children. Paper hats were given to the visitors.

Above all, I was struck by the tenderness with which the house mothers attended their little charges and by the respect shown the superintendent. I thought that the new dormitory facilities were very adequate. I also thought that much needs to be done to bring some of the other facilities

up-to-date. As I have lived with the children of the Christian Home, it has occurred to me that they are provided with one of the imperative needs of all human beings — that of being regarded as "somebody" — an individual, an identity. Nobody is anybody until someone loves him. There at the Home, everyone is made to feel like someone. Every child receives the love and affection and respect of the adults. And, above all, he is cared for by his peers.

I have seen the children working, playing, and studying. To complete their development, the leaders bring them en masse to church. I have sat among them and followed the order of worship with them and was inspired by their reverence. As one leaves the service, he thanks God all over again for his blessings to all humanity. The Christian Home's contribution to society is inestimable.



This picture, taken while the Home for Children's swimming pool was under construction, shows Supt. W. W. Snyder, left and Dave Meredith, contractor for the pool, looking over plans.



Fall is football time. All through the year, the boys and girls enjoy sports of various kinds during their recreation hours. Here, W. W. Snyder, superintendent, talks with Midget and Mite football plays in the Pop Warner program. From left, they are Lawrence Wallace, Lee West, Robert Cowan, and Dranell Beckley.

New Swimming Pool

An activity of September and October at the Congregational Christian Home for Children promises much health-giving recreation for coming summertimes.

When the institution's Alumni Association met last June, it decided to build a swimming pool on the campus for the children. The work was done in September and October because these months are an off season for this type of construction and a more economical price could be obtained.

The pool was built by the Meredith Swimming Pools of Greensboro. The people in the Burlington and Greensboro area who supplied material and did the excavating gave the Alumni Association prices below the usual cost and the Pool company allowed these reductions to accrue to the benefit of the association, subtracting them from the contract price of cost plus 10 per cent, not to exceed \$6,000.

The pool is 21 by 60 feet in size, two and one-half feet deep at the shallowest point and nine feet at the deepest point. A filtering system was installed. Decking around the pool is 15 feet wide and the pool and decking area are enclosed with a chain fence to assure safety.

The project was handled by the executive and projects committees of the Alumni Association. Members are: Paul Williams of Raleigh, Don Walker, Joe Cox, Mrs. Allen E. Gant, and Miss Ruth Lee Miller of Burlington, Clyde Rudd of Greensboro, and Calvin Clayton of Charlotte.

Danieley Attends Meet

Dr. J. Earl Danieley, President of Elon College, attended the meetings of the Council of Church-Related Colleges of North Carolina and the North Carolina College Conference at Sir Walter Hotel in Raleigh November 2 and 3.

The program for the Council meeting centered around the problems raised in connection with the acceptance of government funds by church-related colleges. Dr. Dean M. Kelley, Executive Director of the Department of Religious Liberty of the National Council of Churches, gave the main address: "Federal Funds Are Not Free." A general discussion followed Dr. Kelley's talk.

At the luncheon in the Raleigh Room committee reports were heard, routine business was conducted and entertainment was furnished by St. Mary's College Vocal Ensemble.

Visitors Are Welcome

The person who visits the Congregational Christian Home for Children at Elon College and sees the staff members and the children as they go about their everyday lives comes away with the firm belief that here is an institution which really gives its boys and girls the love and care they need.

Of course, no institution can take the place of a home in which parents and children live together and have the proper atmosphere of a devoted happy family. But when a home is broken and for some reason a child has to be placed in a children's home, it is important that the church or the agency responsible for the home make it as much as possible a place with the spiritual and material satisfactions the fortunate child has in his family home.

The Rev. W. W. Snyder superintendent of the Home for Children, and Mrs. Snyder are people who love children and are interested in all children. One has to be with Mr. Snyder only a few minutes to learn that his heart is completely wrapped up in the boys and girls cared for at the Home. The philosophy of the person who heads an institution usually permeates the whole institution. So it is with the Home for Children. One finds out almost immediately that the members of the staff, like the superintendent, are deeply concerned with the boys and girls in their care.

Before a child is admitted, studies are made to be sure of the need and of the Home's ability to meet this

need. Once he is there, he becomes a member of a family in which every effort is made to make him happy and to teach him the principles that are vital to his well-being in adult years.

The children are a part of the community of Elon College. They attend the public schools and the Community church. They participate in the activities of young people. Like all well adjusted children, they help in keeping their home and they enjoy their home.

When the time comes for graduation from high school, the child has no reason to feel alone just because another phase of his life is beginning and he is leaving the protection of the Home for Children family. Care is taken to help him get his start in the outside life for which he has prepared. If he wants to go on to college and it can possibly be arranged, he does so. If he decides on a job, Mr. Snyder and his assistants help him. If he wants some special training for a trade or for business, he has the people at the Home to assist him in his plans. If problems develop and he needs help after moving to his new occupation or enrolling at a school, he knows that — as it was when he lived at the Home — the door to Mr. Snyder's office is always open and the superintendent is there anxious to assist him.

The goal of the Home is to help its boys and girls grow strong in Christian faith and character, to prepare them for adult lives of usefulness as Christian citizens. Those who

support it would enjoy a visit to the Home where they would see for themselves just how constant and dedicated is the effort toward this goal.

* * *

November 4 was a wonderful day for the Home for Children as it entertained members from the churches in the Southern Convention and friends from the Burlington, Alamance County, and Greensboro area at Open House.

The purpose of the event was to give those who supported the CHIP campaign and have shown their interest in the Home in other ways an opportunity to see what their help had made possible.

The churches throughout the Southern Convention, the individuals and representatives of business and industrial concerns of the vicinity of the Home, and others who are interested in its work were invited to attend. It was almost an all-day affair, for it began at 10 o'clock in the morning and continued until 4 p.m.

Visitors saw the campus, the buildings, and the garden area. They met the staff and the boys and girls. They were guests of the Home at lunch.

As a result of the Open House, many friends of the institution have a first-hand idea of what they have helped the Home to accomplish. Superintendent Snyder and the other staff members have expressed the wish that others who were not able to be at the Home on November 4 will take the earliest opportunity to make the trip to Elon College and see for themselves what is being done.



One of the two new cottages which have been built for younger children at the Home for Children.

New Cottages Completed

This year has been a good year for the Home for Children with several valuable improvements made for the benefit of the children.

Completion of the two new cottages which were made possible by the \$200,000 financial campaign which was conducted in the spring of 1960 was of great value to the Home in its program of care for the boys and girls.

The cottages were consecrated in public ceremonies held in the early summer. One is named for Clyde Rudd of Greensboro and the other for Dr. and Mrs. H. M. Montgomery of Burlington. Mr. Rudd spent most of his childhood at the Home and he and Mrs. Rudd made a large contribution toward the cost of the cottage in appreciation of what the Home did for him. The Montgomerys made a major gift to the building which bears their name.

Each of the new cottages accommodates 10 of the younger children with a housemother, a dietitian, and three of the older girls. In these cottages with small groups of children, it is possible to have a more homelike atmosphere than could be



Waiting for a favorite television program — Mary Lou Bolton, Margaret West, and Mary Lou Ingram, from left to right, in the television and play room of Montgomery Cottage for girls.

possible in a type of residence which accommodates more children.

The Home hopes to have two more cottages and is happy that the Christian Temple of Norfolk, Va., has in-

cluded \$1,000 in its 1962 budget to assist in the erection of the third cottage on the campus. It is hoped that construction on this building can begin in the spring.



Two boys busy at making a bed in the new Clyde Rudd Cottage for boys. They are: Lawrence Wallace, left, and Danny Pegram.

“Yankee” Project

The Home for Children has been taken as the 1962 Missions Project of the Sunday Schools of the Connecticut Conference of Congregational Christian Churches.

The Home is grateful to Rev. John R. deSousa, minister for Men and Missions in the Connecticut Conference, for his service in interesting the Sunday Schools in undertaking this program. Its exact nature has not been decided but it will be assistance with the building program or the general program.

It is hoped that the work of the Connecticut Conference will serve as an inspiration to other groups outside of the Southern Convention to help in the work of the Home.

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



RALEIGH P.F. HAS WORK CAMP

Bruce Hoffmann, Reporter

On Friday, October 6, a group from the United Church P. F. in Raleigh traveled to Moonelon for a week-end work camp. After we arrived at the camp, we presented our ideas on a proposed revision of the Songbook "Songs of Many Nations." Saturday began with a short worship and then to work. Some of the projects undertaken were draining the swimming pool, cleaning and varnishing the lawn furniture, working on the girls' cabins, painting the shower stalls, and various other tasks. We left Moonelon at 5 o'clock to return to Raleigh. The group included Roxanne Rogers, Peggy Bell, Lucy Beatty, Phillip King, Kent Nielsen, Bruce Hoffmann, and Becky Rivers, our advisors.

The conference budget of \$1,000.00 was proposed; \$100.00 will remain in the conference to go for operating expenses, and \$900.00 will go to the Southern Convention P. F. to be divided there. Betsy Jones was appointed conference reporter by the president.

The program was then turned over to Rev. Bob Knowles. Youth — Whence and Whither was the theme of the program. Those participating were the Southern Convention officers, who gave talks on phases of P. F. growth: Janice Powell, Violet Collie, Betsy Jones and Rev. Bob Knowles. After the program, the group returned to the educational building for fellowship, led by Sharon Davis, and then supper. The rally closed with prayer and a friendship circle.

commissioners; Judy Stone, Fellowship commissioner; and Rev. Bob Knowles, minister of Christian Education.

One of the main items of business was the Fall Rallies. After much discussion, the theme "Youth — Whence and Whither?" was chosen. Using this theme, the officers would present a program stressing significant events in P. F. history — with insight into the future.

Concerning the budget, Connie Trueblood made a motion that the treasurer be authorized to send \$1,194.55 to World Missions. Jesse Weaver seconded the motion and it was carried. A suggestion was made that the \$115.16 left in the treasury be designated "Moonelon Gift Fund." This is to be a special project for the Southern Convention P.F.'ers. Jesse Weaver moved that this money be left in the treasury designated as Moonelon Gift Fund until enough is accumulated to make a good donation to Moonelon. Louise Harrell seconded the motion and it was duly carried.

N.C.-VA. CONFERENCE FALL RALLY

By Betsy Jones,

Action Chairman of N. C. - Va. P. F.

The N. C.-Va. Conference P. F. held the Fall Rally October 22, from 2 o'clock to 5:30. One-third of the churches in the Conference were represented, with 100 people attending. Registration was held from 2 until 3 o'clock, when the group went into the sanctuary for the business meeting and program. The rally was called to order by President. John Kernodle and was opened with prayer by David Andes, past president of the conference P. F. The president then recognized the conference officers who are: John Kernodle, president; Violet Collie, vice president; Carolyn Walker, secretary; Janice Powell, treasurer; Jerry Moore, faith commissioner; Betsy Jones, action commissioner; and Sharon Davis, fellowship commissioner.



FROM THE MINUTES OF THE S.C.P.F. EXECUTIVE COMMITTEE MEETING

By Mary Ann Barnes
Secretary, S. C. P. F.

The executive committee of the Southern Convention Pilgrim Fellowship met at Moonelon September 1-3, 1961. Hubie Young, president called the meeting to order. Attending the meeting were: Hubie Young, president; Cathie Sandstrom, vice-president; Mary Ann Barnes, secretary; John Kernodle, treasurer; Connie Trueblood, Faith commissioner; Jesse Weaver and Louise Harrell, Action

John Kernodle suggested that the "Workday for Christ" money be divided among several projects and any remainder be left for operating expenses. Judy Stone so moved, and Jesse Weaver seconded it. The motion was carried and the money was divided in the following way—

Chr. Home for Children	\$200.00
Church Builders Club	50.00
Christian Missionary Assn.	50.00
World Youth Projects	250.00
Louis Wilkins	50.00

The budget for the year 1961-62 was drawn up for presentation to the conferences at the fall rallies. Also discussed were U.C.Y.M. delegates, Workday for Christ, N.A.E.Y.A., Officers' duties and the Youth Page.



Returning from a visit to the Haw River Remnant Shop where they selected materials to make dresses are, from left to right, Mrs. W. W. Snyder, Phyllis Morningstar, Linda Howard, and Frances Coggins.

Good Clothing Builds Morale

To all boys and girls, it is important to look right.

Smart mothers know that they can dress their children in a way that they are happy just as easily as in a way that causes them to be worried about their appearance. It isn't entirely a matter of money. It is much more a matter of taste and careful buying.

There, of course, is no money to spare at the Home for Children. Economy must be the watchword and no waste can be permitted. It costs a great deal to buy clothes for 75 boys and girls.

However, Mrs. W. W. Snyder, wife of the superintendent, and others at the Home are anxious that the boys and girls have clothes that look like those of other children and they spend many hours and much study in seeing to it that they do.

The money spent is wisely spent to make sure that excellent value is received. The girls are taught to sew and to take care of clothes, lessons which will certainly be valuable to them in later life just as they are today.

When clothing is bought for the boys, the same care is taken to fit them out in "what other boys are wearing" so that they may never have to feel apart from their fellows in school or in church because their clothes are "different."

It takes a lot of "doing" to accomplish this on a small budget but members of the staff are happy over the results of their efforts.

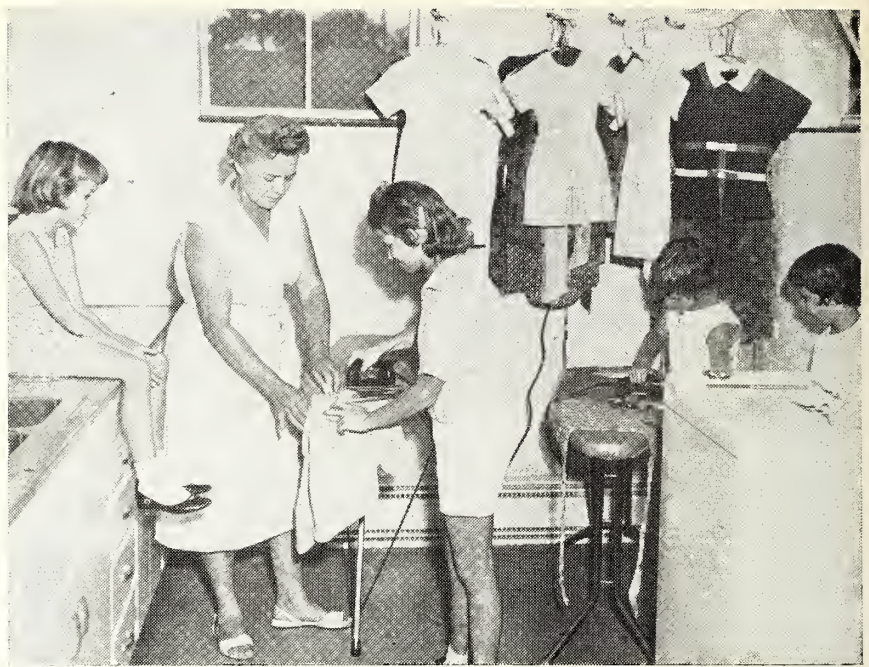


Linda Howard gets instruction at the sewing machine from Mrs. Mary Beck, seamstress at the Home for Children.

Birthdays At Home For Children

GIRLS

Patsy Beaman	3-20-49
Shelia Beaman	2-27-51
Mary Lou Bolton	1-14-56
Thelma Byrd	2-23-53
Dianne Cates	9-16-50
Frances Coggins	3-11-44
Joyce Coggins	2-20-46
Peggy Coggins	6-22-47
Brenda Crumpler	8-31-46
Sandra Ferrell	4- 5-45
Linda Howard	10- 2-47
Mary Lou Ingram	8-10-50
Helen Johnson	12-30-45
Brenda McFatter	11-11-48
Linda McFatter	1-17-53
Laverne Mecimore	4-29-43
Peggy Medlin	9- 9-50
Janice Medlin	9-21-51
Sue Medlin	10- 4-49
Phyllis Morningstar	8-28-46
Marlene Privette	11- 3-46
Janice Neese	12- 4-49
Elizabeth Ray	2- 1-48
Louise Ray	2-23-47
Ann Rich	11- 2-43
Wilma Rich	4-19-47
Virginia Rogers	10-12-48
Susan Rogers	2-28-53
Clara Spicer	1- 2-48
Dorothy Spicer	9-10-43
Jessie Spicer	6- 7-45



Little Girls like to learn. Mrs. Maude Crutchfield, housemother for younger girls, teaches some of her children how to do an important job. The picture was made in the utility room of Montgomery Cottage. With Mrs. Crutchfield, left to right, are Susan Rogers, Dianne Cates, Thelma Byrd, and Linda McFatter.

BOYS

Ava Turner	9-17-49
Carolyn Turner	4-27-46
Marie Turner	7-24-48
Elanda Wade	11- 6-52
Mary Alice Wallace	1-23-47
Margaret West	8- 6-53
Grover Beckley	7-12-53
Darnell Beckley	8- 3-51
Earl Bolton	8-16-54
Bobby Byrd	10-21-47
Billy Cowan	10-17-50
Robert Cowan	11- 7-48
John Cowan	7-11-46
Donald Cowan	6-17-47
James Crumpler	4-25-44
Larry Crumpler	4-22-45
Bobby Ingram	8- 2-54
Mike Ingram	3- 6-52
Sidney Johnson	12-27-43
Billy Lamberson	6- 8-47
Billy Joe Lambert	11-16-46
Elton Medlin	1-12-54
Gary Medlin	10- 8-52
Van Neese	10-14-53
Jerry Neese	4- 9-55
Charles Parker	3-24-51
Herbert Parker	11-27-47
David Pegram	10-21-50
Danny Pegram	2-11-52
Eugene Ray	7- 3-49
Jerry Rich	10-19-49
Floyd Rich	6-28-48
James Wallace	4-12-50
Lawrence Wallace	3-14-52
Tom Wallace	2- 5-49
Tommy West	9- 1-47
Dennis West	6-13-49
Lee West	8- 3-51
Jimmy Wells	3-13-52
Mike Wise	5- 5-45



Dietitians' helpers are shown busy in the kitchen of Clyde Rudd Cottage. From left are Clara Spicer, Ann Rich, Dorothy Spicer, and Helen Johnson.

Our Children Need Protection

God holds the parents responsible for the welfare and protection of young children. What a wonderful opportunity for parents and Sunday school teachers to work cooperatively to put into practice the spiritual and moral precepts learned through religious education. Genesis 4 offers the perfect text: "Am I my brother's keeper?" There are many other applications of the religious precepts to safety, including the Golden Rule, the story of the Good Samaritan, and the injunction to love thy neighbor. Christian training needs to include the practical application of these precepts, especially when they will help to reduce injury and loss of life.

Does your moral responsibility show? We, as parents, have an obligation to rear our children in a safe environment.

Are we as parents helping our children?

—The Road to Damascus



Work can be fun. Even wash day at the boys' building of the Home for Children is all right when you can smile. Mrs. Mae Satterfield, housemother for older boys, is shown with Bobby Byrd, left, and Jerry Rich.



Clothes must be properly made. They must be taken care of, too. Jessie Spicer is at the sewing machine. Elizabeth Ray and Brenda Crumpler are ironing. With them is Mrs. Bertha Phillips, housemother for the older girls.

Farm Provides Food

The Congregational Christian Home for Children no longer raises large quantities of wheat and corn but it operates the farm in a way which brings excellent returns in food.

Under the present day costs of farm operation, Superintendent Snyder says he feels that the farm is being operated in the best possible way. There is a large amount of truck farming.



Some of the boys harvesting corn on the Home for Children's farm.



The boys and girls take pride in the appearance of their home. They help with its upkeep and in doing so learn skills that will be useful when they are responsible for their own homes in later years. Charles E. Perkins, farm and maintenance manager, is shown giving Billy Lamberson and Tommy West some pointers about mowing the lawn.

Sufficient quantities of vegetables were raised in the last season to supply fresh vegetables for daily use in the summer months and to freeze and can enough to carry the Home through the winter. Corn, beans, peas, butter beans, squash, and okra have been placed in the freezer. Tomatoes have been canned and made into juice. Peaches and strawberries, which were given to the Home, have been placed in the freezer.

The fall and winter turnip patch will furnish the tables with turnips and greens to supplement the frozen vegetables.

The boys help tremendously in the truck farming and the girls do an excellent job with preparing vegetables for freezing and canning and helping to do all the work connected with the storing of food for the future.

A portion of the Home's land which was formerly used for farming has been planted with seedling pines under the North Carolina Reforestation Program.

"Free Men Sing Their Faith" was the sermon topic of Dr. W. J. Andes at Elon Community Church October 29, Reformation Sunday. The service of worship emphasized music of the reformation from Luther to Bach, with the senior choir and the college choir leading the congregation in hymns of that period.

Rev. Guy H. Veazey, resident manager of Moonelon Conference Center and interim pastor of Elk Spur and Rocky Ford Churches, entered Alamaance County Hospital, Burlington, N. C., Monday, October 30, for surgery. His many friends and fellow workers wish for him a satisfactory recovery and return to his normal pursuits.

The prayers and best wishes of The Christian Sun family go out to Rev. Bland Leebrick, who is hospitalized in Harrisonburg, Virginia. Superintendent Clyde Fields reported at the North Carolina and Virginia Conference last Thursday that the doctors had been unable to discover the cause of "body collapse."

If you want your neighbor to know what Christ's spirit will do for him, let him see what it has done for you.
—Beecher

Growth Through Self-Discipline

Background Scripture: Matthew 7:13, 14; Luke 9:23-25; I Corinthians 9:24-27; Ephesians 4:25-32; II Peter 1:2-11.

Memory Selection: Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. I Corinthians 9:25. (RSV.)

Peter's salutation to his readers has a universal element in it. "Grace" was a familiar and favorite word of salutation or greeting with the Greeks. "Peace" was equally a familiar and favorite word of salutation or greeting with the Hebrews. So, consciously or unconsciously, Peter was stressing the universality of the gospel of Christ. And grace and peace were to be multiplied or increased through the knowledge of God the Father and Jesus Christ the Son. As one comes to know God and Christ better — not know about them, but to know them — God's unmerited love and his peace increasingly multiply and abound.

The Divine Power

Christianity is not a farce or a form, but a force. It is a power not of ourselves which makes for righteousness — I think it was Matthew Arnold who said that. All too many of us try to live the Christian life without the divine power, which as Peter says gives us "all things that pertain to life and godliness, through the knowledge of him that has called us to glory and virtue."

Exceeding Great and Precious Promises

Many people emphasize, or look upon, God's prohibitions, instead of looking at his promises. If this issue of The Sun were devoted entirely to quoting these exceeding great and precious promises, the half would not be told. They are not only many in number, but rich in content. And God is not slack concerning his promises as men count slackness. He is able to keep them all, and to do exceeding abundantly above all that we ask or think.

Partakers of the Divine Nature

Man has a capacity for God. To as many as receive Christ, to them gives He power to become the children of God. "That ye might be partakers of the divine nature" — it is for this reason that the exceeding great and precious promises have been given. God wants his children to be more than sons of men; he wants them to become sons of God. He wants them to become creatures of eternity and not simply creatures of time.

The Corruption in the World Through Lust

"Having escaped the corruption that is in the world through lust." What a sorry, sordid, slimy, sinful trail lust leaves in the world. And not only in the sense of sexual lust, but the lust of the eye and all other

lustful desires. James, the brother of Jesus, said that every man is tempted when "he is drawn away of his lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." One should carefully watch his desires, and constantly discipline them. Here one finds the principle of "sublimation" as the best way of dealing with the lower nature. The best way to overcome the lusts of life is to direct one's thoughts to the higher things of life. To love the good and the true and the beautiful of life is the best way to break the power of the evil things of life.

Giving All Diligence

A man is saved by grace. There is nothing that a man can do to earn salvation. It is not of works, lest any man should boast. But once a man comes into a saving relationship through faith by grace to Christ, he must give diligence to grow in grace and in the knowledge of Jesus Christ, and to do good works. The plain fact is that all too many Christians just do not work at the job of being a Christian. They do not "give diligence." Peter is commanding his Christian friends to "give diligence" to add to their saving faith certain Christian virtues. God gives salvation; we must work it out in fear and trembling. The Christian life demands discipline and determination and diligence.

SUNDAY SCHOOL LESSON

NOVEMBER 19, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

The Seven Virtues

Somewhere in the Old Testament — I think it is in Proverbs — a list of the "seven deadly sins" is given. Here Peter gives the seven virtues that are to be cultivated with all diligence. It is as if faith is the root of the tree, and from it there grow seven branches on which there appear some fruits of the Christian life. **Virtue** — integrity of character, goodness, good conduct. **Knowledge** — there are those who think they have to leave their intelligence outside when they enter a church, or beside when they read the Bible, but we are to love God with our minds as well as our hearts. Dr. Mead tells of a minister who once said in a sermon "Few things, my friends have done more harm in the world than thought." Then he added, although it was not necessary, "Don't put me down as a thinker, my friends; put me down as a believer." Well, why not? A Christian should seek all the knowledge he can. He should do some hard thinking about his religion. **Temperance** — self discipline, self-control, mastery, the power to say "No!" to all forms of intemperance, but especially to the most prevalent and pernicious forms — indulgence in alcoholic beverages. By the way there are perhaps more alcoholics among the "station wagon set" than on Skid Row. One of the tragedies of alcoholism is that many of its principal victims are brilliant people. **Patience** — endurance, steadfastness, the ability to work and to wait, the faith to believe that the future does belong to the forces of decency. **Godliness** — the determination to live a Christian life no matter where the providence of God places us. **Brotherly kindness**, and **Charity** or love — these graces are combined here. "If a man does not love God whom he has seen, how can he love God whom he has not seen?" asks one of the inspired writers of the Word. And this brotherly love must be inclusive and not exclusive. If we love only those who love us, what praise do we deserve, or what reward can we expect?

And again Peter urges his readers to give diligence to make their election and calling sure. By our fruits shall we be known. Not profession but performance is the acid test. Not creed but character is the crucial point. The man who diligently and unweariedly gives diligence in these things will not be barren or unfruitful.

Christmas Is A Happy Time

Dear Friends:

Even though Thanksgiving is a few weeks away, our boys and girls are already thinking about Christmas. Many of them, especially the younger ones, have places they visit at Christmas year after year, and we always are able to find homes for each child to visit at least for a few days during the Christmas season. However, some our older boys and girls do not have regular invitations, and if some of our readers would like to have one of them for a part or for all of the Christmas vacation, we would appreciate your writing us.

Christmas is always a happy time for the children. Many individuals, Sunday school classes, and churches send or bring gifts. We hope that those who plan to remember the boys and girls this year will have their gifts arrive at the Home on or before December 15, so that they may be delivered before the children leave for their holidays.

The last week before school vacation begins is always a busy one. The Elon College students usually have a party for the children during this week, and often civic groups in Burlington have parties. It is our custom to have a Christmas tree for each cottage on the Thursday evening before school is out on Friday. The program consists of a devotional period after which gifts are given to the children. Santa is always on hand to visit the smaller boys and girls.

We are grateful to friends who remember the Home and share so generously with our children at Christmastime.

In Memoriam

Mrs. Rowena Moffitt Morris, 87, of Asheboro, died October 31. She was a member of the first graduating class at Elon College. Her brother, E. L. Moffitt, was the president of Elon College.

Survivors include a sister, Mrs. J. R. Parks, deaconess of our Asheboro church.

Funeral services were held last Thursday at First Methodist Church, Asheboro, with Rev. W. W. Hall of the Congregational Christian church assisting.

REPORT FOR OCTOBER 30, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward	\$ 3,331.40
Virginia Valley Conference	\$ 10.00
Eastern Virginia Conference	250.00
Eastern North Carolina Conference	6.00
North Carolina and Virginia Conference	80.20
Total	\$ 346.70
Grand Total	\$ 3,678.10

SPECIAL OFFERINGS

Amount brought forward	\$ 2,204.42
New Hope Christian Church, Roanoke, Ala.	5.00
Junior High Fellowship, Oakland Church (EVA)	5.00
Kingsport Press, Inc. (dividend) .....	.75
Mary Sue Brittle Sunday School Class, Bethlehem (Nans.)	5.00
V. C. McIver, Sanford, N. C.	5.00
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Mrs. Christine W. White	
In Memory of W. M. Paris, Sr.	
Total Memorial Gifts	60.00
Special Gifts	181.20
Total	\$ 261.95
Grand Total	\$ 2,466.37
Total for the Week	\$ 608.65
Total for the Year	\$ 6,144.47

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder

Please accept the enclosed \$..... as a memorial gift to the Congregational Christian Home for Children in memory of:

.....
(NAME OF DECEASED)

.....
(CITY)

.....
(DATE OF DEATH)

.....
(SURVIVOR TO BE WRITTEN)

.....
(ADDRESS)

Name

Address



Staff members of the Home for Children are always at hand when any of the boys and girls need advice. John Biggerstaff, assistant superintendent, is shown counseling with Mary Alice Wallace and Wilma Rich.

THANKSGIVING OFFERING

The Thanksgiving season is set aside in our Congregational Christian churches each year as a time when the Congregational Christian Home for Children at Elon College makes an appeal for support of its work during the coming year.

A special Sunday, November 19, has been selected as the date for receiving the Thanksgiving Offering in the churches for the benefit of the Home.

Rev. Walstein W. Snyder, superintendent of the Home, has asked that the Offering reach a goal of \$25,000 this year. The need for this amount, and more, is evident when we consider the cost of operating this fine institution and the needs of the boys and girls.

Last year, the cost for daily care, food, and clothing for the Home's average of 75 children amounted to between \$85,000 and \$90,000 without including such necessities as major repairs to buildings, new cottages, and other improvements on the campus. It cost the Home \$2.88 a day or \$1,054.08 by the year to provide one child with his daily care, food, and clothing.

The Home receives \$25,000 a year through apportionment giving. It also receives some help from the Duke Endowment and a few of the families of the children make small contributions. However, it must depend upon the Thanksgiving Offering for much of its support, for there is a big gap between the \$25,000 in apportionment giving, the Duke Endowment's assistance, Social Security & Veteran benefits, the help from children's families, and the cost of operating the Home. The Thanksgiving Offering, gifts from the churches throughout the year, and gifts from business concerns and individuals have to make up this difference.

If the churches will raise the \$25,000 goal on Thanksgiving Offering Sunday, the Rev. Mr. Snyder and his excellent staff will be able to serve the children in the new year as all children deserve to be served — with a real home, even though it is an institution, in which they have good care, affection, and the advantages which prepare them for happy and useful lives as Christian adults.

In discussing the children at the Home, the superintendent explains

that many of them are either fatherless or motherless and three of the older boys and girls have neither parent. However, some of them have both parents living but their parents either do not or cannot take care of them. It is often difficult, if not impossible, for children whose parents are living to understand and accept the fact that their parents do not or cannot give them the care they should have.

As the Rev. Mr. Snyder says: "In a sense, our Home for Children is the mother to all of the boys and girls in the Home. And the churches, individuals, and businesses combine into their father because they provide the support which is needed to give them proper shelter, food, clothing, and care."

The appeal for the Home continues throughout the Thanksgiving season, November and December, but those who are close to the institution and its needs are hopeful that all members of our churches will join in such a great offering on November 19 that the goal will be reached on that day.

The child who lives at the Home for Children has strong Christian training.

Each child has his own Bible. Devotions are held in each building every evening.

The boys and girls attend Sunday school and worship services at the Elon College Community Church on Sunday mornings. They take an active part in the activities of young people.

Wednesday evenings, special services are held in the Holt Memorial Chapel. In the fall and spring, there also are a number of Sunday evening services in the Chapel.



Religious life of the boys and girls at the Congregational Christian Home for Children is of first importance. Assistant Superintendent John Biggerstaff, left, and Superintendent W. W. Snyder are shown in front of the Holt Memorial Chapel.

The

HISTORICAL SOCIETY, 1955

Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

NOVEMBER 14, 1961

NUMBER 45

Were thanks with
every gift expressed,
Each day would be
Thanksgiving;
Were gratitude its very
best,
Each life would be
thanksgiving.
—Chauncey R. Piety



LEADERS OF VALLEY VIRGINIA CONFERENCE

Robert Knowles' camera caught the leaders of the Valley of Virginia Conference on the steps of historic Timber Ridge Church, the only Southern Convention Church in West Virginia.

They are (left to right) Rev. Mark Andes, secretary; Rev. Thomas Sutton, vice president; Owen Andes, treasurer; Rev. S. E. Madren, president; Dr. Nathanael Guptill, guest speaker; Mrs. Shirley White, assistant secretary; Superintendent Clyde L. Fields.

Organ of the Southern Convention of Congregational Christian Churches.

Editorial and Publication offices at Asheboro, North Carolina.

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Elon College, North Carolina

Here And There Among The Churches

Dr. Stanley U. North, secretary of the General Council, visited our Bay View church, Norfolk, and is reported as "delighted with its great strides and new building."

Beverly Hills, Burlington, held a congregational meeting Sunday evening, November 5, at which time a filmstrip on OCWM was shown and the budget for 1962 voted upon. "Loyalty Sunday" was November 12.

G. G. Givens, R. F. Powell and D. R. Taylor were the speakers for Laymen's Sunday at First, Newport News, using the theme "You Shall Be My Witnesses." Ten laymen participated in the service.

An evening of mission study for men and women was held at Shelton Memorial, Portsmouth, November 9. "Land of Eldorado" was reviewed by Mrs. Pearl Helms following a covered dish supper. Members of First Christian and United churches were guests.

The men of Palm Street, Greensboro, Wednesday evening prayer group gave the ladies a hamburger-hot dog supper recently at the Holland farm in Greensboro. This was the result of an attendance contest between the men and women. Mrs. James Winslow reports attendance is growing on Wednesday evenings. A week before the revival 71 were present.

Representatives from the Congregational Christian Home for Children led the worship at Bethel church, near Burlington, November 5. Supt. Walstein W. Snyder preached. A fellowship dinner was enjoyed following the service.

October 25 Bay View church, Norfolk, had its monthly "Family Night Carry-In Supper." 122 were present. This is sponsored by the choir. Following supper there is a half hour of group singing and then choir practice.

Elon College Alumni of the Norfolk area will have a dinner meeting in the social hall of The Christian Temple at 7:00 p.m. November 16. Mr. Sid Oman of the Chamber of Commerce will be the speaker.

Following the monthly Family Night supper at The Christian Temple, Norfolk, last Monday, the Laymen's and Women's Fellowships met in the sanctuary for the Woman's Gift dedication service.

"Loyalty Sunday" will be observed by Union Ridge, Burlington, November 19. The budget for the new year will be voted on at the close of the worship service November 12.

Holy communion will be observed at the close of the evening service on the first Sunday in each month at Rosemont church for those who cannot attend the morning communion service. The first such service was held November 5.

"In The Beginning God" was the topic of Mr. Bernard W. Jewell at the Laymen's Sunday service at Bay View, Norfolk, October 29. John L. Eley, Jr., Charles S. Gifford, Jr., Elmer Gray, Loren Fields and the pastor, Dr. Charles F. Pegram, shared in the service of worship. Soloist was Franklin Hodgins, who sang "My Task." 164 were present for this service.

"Faith and Bomb Shelters" was the subject for the prayer group at Southern Pines, Wednesday evening, November 8.

Eight new members were received into First, Richmond during October. This makes a total of nineteen members received thus far this year.

The Women's Fellowship of First, Portsmouth, had their thank offering service at the church Sunday evening, November 5, with the theme "Witnessing Thanksgiving."

Rev. Willia E. Joiner, pastor of Shelton Memorial, Portsmouth, is preaching for the community service to be held at Park View Methodist Church at 10:00 a.m. Thanksgiving morning.

First Church, Greensboro, has "grade parents" for each department in the children's division of their church school. Newly elected chairman is Joseph Bulla, who thus becomes an ex officio member of the Board of Christian Education.

Two filmstrips, "The Sending and the Sent" and "Into All the World Together" were used at the evening service at Mt. Zion, Mebane, last Sunday. Next Sunday the annual meeting will be held following lunch at the church.

The choirs of First, Newport News and Warwick churches are combining forces for a program of Christmas carols and anthems. The group of 75 will present the program at both churches. The Newport News junior choir has new robes through the generosity of Mrs. Evelyn Stalnaker and the Pearl Baker Class.

Volume 113

Number 45

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Revival At Palm Street

Mrs. James T. Winslow, Reporter

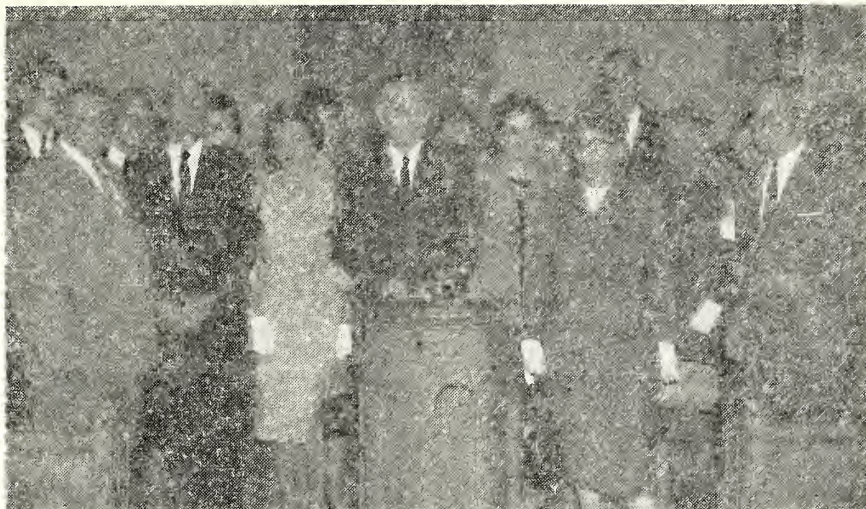
A week of revival services has just been completed at Palm Street Church in Greensboro. Rev. Eugene Talley, from Third Avenue Christian Church in Danville, was the visiting speaker. We had a wonderful meeting. The whole church received a blessing; many souls were saved, and many renewed their faith in Christ. We had special singing each evening which added much to the services. We wish to take this opportunity to thank Rev. Talley for his inspiring, heart searching, messages and the good fellowship which we enjoyed with him and his good wife. Also for the Randleman group who sang for us on Monday night. The Newlyn Street Methodist Church, our neighbor, brought their prayer service group with us on Wednesday evening and their Junior Choir and trio furnished our special music. Saturday night was family night and this was a service that shall long be remembered at Palm Street. The Four Friends quartet rendered the special music which was enjoyed so very much. Thanks again for all those who helped to make our revival a great success including our new choir director, Mr. Johnny Harder, our loyal pastor, Rev. Powell, and our musicians, Mrs. Powell, Ruth Newton, Linda Fulk, and Fayle Newton.

ORGAN FOR SALE

Mt. Zion Christian Church has purchased a new organ and wishes to sell their present one. It is a Wurlitzer, 12 years old, with cabinet and organ in good condition. It is a one-manual, consisting of 61 notes. There are 5 bass tops and 5 treble stops. No foot pedals. This organ in mahogany finish has lid for closing, will lock, and has matching organ bench. It cost \$1495 when new and can be bought at a real bargain.

If interested, write Mrs. Christine Wright, 82 Cypress Road, Eclipse, Virginia or Rev. James W. Madren, 213 Grace Street, Suffolk, Virginia.

Laymen of Rosemont, South Norfolk, conducted the "Evening Gospel Hour" October 15. Donald Liverman delivered the message. Others participating were: Wilber DeBaun, Raymond Niles, Mack Miller, and W. J. Phillips. Al Brenneman led the men's chorus.



BAPTISMAL FONT DEDICATED AT HUNTERDALE

The children of Lemuel Whitefield Vaughan and Mary Ricks Vaughan presented a baptismal font to Hunterdale Church, Franklin, Virginia, in their memory. Pictured at the dedication ceremony October 22 are the donors: First row (left to right) Carrol Vaughan, Robert Vaughan, Miss Kathleen Ricks Vaughan, Ricks Vaughan, Mrs. Marion Tripp, Miss Mary Ricks Vaughan, Vance Vaughan; second row, Steward Tripp, Jr., Jack Farmer, Mrs. Jack Farmer, Mrs. Robert Vaughan, Mrs. Ricks Vaughan, Mrs. Carol Vaughan, Steward Tripp, Mrs. Roy Vaughan, Mrs. Vance Vaughn.

Congratulations to Rev. and Mrs. John R. Lackey of Winston-Salem upon the birth of a daughter, Rosemary, November 7.

Thank offering service for the Women's Fellowship at Mt. Zion, Mebane, was held at their regular meeting November 10 with Mrs. Lettie Allison in charge.

The Women's Fellowship of Rosemont, South Norfolk, has a FOOD AND USED CLOTHING BANK at their church. This is used for needy families in the area.

Dr. Frank Hamilton will be the speaker for the annual Thanksgiving service for the four churches in the Park Place area, which will be held in the Methodist church at 10:30 Thanksgiving morning.

Under the supervision of Don Trexler, minister of music, members of the Senior Choir of First, Greensboro, are trying their hand at composing introits, prayer and scripture responses to be used in the worship service. Four have been used recently — introit and response by Mrs. Robert Dame and similar aids to worship composed by Eunice Rush. Perhaps other churches would like to get copies.

CHURCHMEN ELECTED

W. T. Scott, Sr.

The Honorable Mills E. Godwin, Jr., of Oakland church, was elected Lieutenant Governor of Virginia and the Honorable Shirley T. Holland of our Windsor church was re-elected to the state House of Representatives in Virginia's general election November 7.

Both Mr. Godwin and Mr. Holland are respected, able men, whose Christian devotion and loyalty to the Church are genuine assets to our Eastern Virginia Conference and the Southern Convention. Both are members of the Board of Trustees of Elon College.

Mr. B. M. Williams, a member of Rosemont, has received the honor of being chosen "The Outstanding School Board Member of Virginia" for 1961.

The women of Rosemont, South Norfolk, were responsible for the evening service November 5, using "A Witnessing Thanksgiving" as the theme. Participating were Mrs. Howard Gilbert, Mrs. W. F. Funderburk and the president, Mrs. B. M. Herbert, Jr. Ushers were Mrs. W. M. Sparkman and Mrs. I. L. Jones. Mr. F. T. Etheredge also shared in the service.

On The Edge Of Failure And Success

Scripture: Joshua 1:1-9.

By Rev. Earl T. Farrell

Joshua had taken over the place of leadership left vacant by the death of Moses, and the difficult task of going in to possess the Promised Land. It was necessary for God to speak to Joshua words of encouragement. "Be thou strong and very courageous, that thou mayest observe to do according to all the law . . . then thou shalt make thy way prosperous, and then thou shalt have good success."

It is easy for us to picture Joshua standing there on the border between the wilderness and the land of promise. He was on the edge of failure and success. He did not want to go back to living in the wilderness, and so prepared to move forward.

It occurs to me that we spend a lot of time on the edge of failure and success. Events happen so fast, the currents of history move so swiftly that there are always new frontiers to challenge and try us. We are either swept back into the wilderness and lose many of the gains that we have made, or with courage we push forward into a better life.

There can be no doubt that we are today in such a period of history. We of the church are compelled to examine ourselves and our resources, to determine our strength and liabilities. Of late, we have heard the distressing voices of many people crying the failures of the church. They have spoken of its apparent inability to lead men from failure to success, from cold war to peace, from secularism to spirituality, from indifference to commitment, from unbrotherliness to brotherhood, from disunity to unity. From the public press came an article with quotations from leading churchmen taking issue with those too critical of the church. Rather than crying about the failures of the church, we should speak of our successes, the unity that we have achieved, and the important role that laymen are filling. We should emphasize not the decadence, but the vitality of the church.

There is truth and wisdom in what both of these groups are saying. As is true in most instances, there is always a middle ground. Perhaps out of this debate there will come light

to guide the church so that it will play a more vital role in the redemption of men. It is good that this debate is going on. Robert M. Hutchins wrote that, "A civilization in which there is not a continuous controversy about important issues, speculative and practical, is on the way to totalitarianism and death."

Only those who are blind to the facts of life will fail to see the way the world is going in our time. We are on the edge of failure. We are not doing our best.

What are these people saying is wrong with the church, what is holding it back? Why are they saying that the contemporary church is in retreat? And have these critics the following facts in mind. (1) Church membership is higher today than ever, three times per capita of what it was a hundred years ago. How is the church failing with this data in hand to refute their claims? (2) Churches have larger budgets than ever. (3) Attendance is high and people enjoy going to church. (4) If there be any doubt left look at our buildings, and the large sums spent every year on new ones. In response it can be said that many of the members are inactive or with only slight interest. As for the budgets, most of the money is spent on "local affairs." Some have expressed a grave concern that we will develop an idolatry of buildings. They pointed out to Jesus the beauty of the Temple. He was not unimpressed, but he was concerned with the decadence within and said, "Not one stone will be left upon another." It is important that light be not hid either under a bushel, or an architect's dream of a fancy building. More relevant than numbers is character. More essential than money is the grace of God. More important than buildings is that we be the temple of the Holy Spirit.

We must not dwell on our weaknesses to the point that morale is lowered and confidence is lost, as we must never cover our failures except in repentance and forgiveness.

I do not believe that the church is ever irrelevant to life or that it will ever reduce itself to an organization that is merely giving "artificial respiration to a body whose life is gone." If we are on the edge of failure, we are also on the border of success. The church has played

the role of yeast in much of the dough of our life. Read literature, examine art, trace the benefits and blessings of our land and heritage. There flows a stream of influence right out of the New Testament.

The whole world is in danger of being lost. We can see before us a promised land of new opportunities. But we are not there. If we reach it God must lead us. We are called upon not to limit our faith to a building, nor to only two hours on Sunday. We must live with Christ every day and in every relationship. There will be no freedom from Christian responsibility; but freedom in our tasks. Religion will be the salting aspect in all of life. If we are to lead men we will bring to our altars a burning conviction that Christ is the way, the truth, and the life. We will follow him in sacrifice, believing in faith, hope and love

"That in the name of Jesus
The world shall be reborn."

Did not our Lord move on the edge of failure and success? He faced opposition, the testing of men and devils, but he never retreated. He was warned about going up to Jerusalem, but "he stedfastly set his face" and he went. To follow in his steps is no picnic in green pastures. To bear a cross after him is no leisure jaunt by still waters. But Christ and his Church remain not only our best hope but our last hope to reach a state of brotherhood and peace. We are a long way from success and God is saying to us; "Go in, go up, have courage to obey and I will give you success."

"Our God, our help in ages past,
Our hope for years to come,
Be thou our guide while life shall
last,
And our eternal home."

EDITORIAL

Since the editor had nothing "terribly" important that needed to be said immediately, and since there is an accumulation of materials on hand because it is near the end of the year and because last week we had a very special issue for the Home for Children, it seemed wise to let the readers have a sermon by the pastor of Wake Chapel Congregational Christian Church rather than the regular editorials. Look out for next week. There is no telling what will happen then. FCL.

TOMORROW'S DAWN

The United States is at war in time of peace. Many realize this and without doubt the number who think so is increasing.

For years the freedom lights of the world have been going out, but most of these snuffed-out lights have been so far from the busy, bustling, pleasure-seeking people of this country that they do not see much of the darkness. Time, however, is deepening this darkness and its shadows are spreading — probably faster than most people realize.

A review of some history is not only appropriate in these times but reassuring since other dark hours were met with loyalty and determination of the human spirit.

Dark were the days of Washington at Valley Forge. He and his men were fighting for a dream, a mirage, perhaps something that never had been on the earth since man first worked it with his hands. But there was a dawn of tomorrow. Washington knew it, and the dawn came.

Or consider the tragic days of Lincoln and the Civil War. The country was locked in the bloody struggle of brother fighting brother, father fighting son, and neighbor doing battle against neighbor. Could there ever be a greater darkness than that? This darkness never should have been revived by a celebration prompted by commercial greed. There is no moral justification to celebrate a tragedy, especially one that left more than 800,000 dead and wounded and brought poverty and hardships to 500,000 homes and divided great masses of people for a century... perhaps longer.

Washington and Lincoln worked for the right of free-born men to govern themselves in their own way. And that right is where the darkness of the land now casts its shadow. Countries whose leaders have no honor make promises only for the purpose of self-service, disregard solemn treaties, and have no respect for international law and human rights, and make darkness for the United States. But all know that there will be a dawn as in other times.

Not only so, but these dictators are reverting to ancient warfare with its barbarous customs of 2,000 years ago. Captured men were then slaughtered or sold into lifelong

slavery. Human rights meant nothing then and mean nothing now to those who from the podium scream volumes of words about freedom while their agents are directed and compelled to carry out their orders of brutal slavery.

There are times in the life of most men when they meet darkness. Some are wont to say, "Oh, God my Father, I am Thy child, tell me how to live through this dark hour." Or there comes to their minds the words of Washington Gladden —

"In the darkest night of the year,
When the stars are all gone out,
That courage is better than fear,
That faith is truer than doubt."

It is the faith "that is truer than doubt" that every man, woman and child in the United States must have to live and help protect a land blessed with "freedom's holy light."

C. B. Riddle

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

MEANING OF THE NAME "JOHN"

By W. C. Cullom, Wake Forest, N. C.

The name "John" is probably one of the most popular of the masculine Christian names. Have you ever stopped and asked as to its meaning? It is a compound word being made up of "Jo", which stands for "Jehovah," and "Nathan" which in the Hebrew tongue means "He gave." So that the word "John" means "Jehovah gave."

Comments I would make in this connection:

(1) When a mother gives this name to her baby boy she should think of what it means and believe that he is a gift from God. (2) That mother should accept this gift with that degree of thanks that will lead her to do her best for her son in the fear of God. (3) The child should be taught from his birth to recognize himself as the gift of God. (4) Let those who bear the name of "John" look back through the years to John the Baptist, and to John, "the disciple whom Jesus loved," to John Wesley and John Calvin, and to Jonathan Edwards and all the rest in that line and try to make themselves worthy bearers of that worthy name.

A MEDITATION

By John G. Truitt, D.D.

THE EARTH GOD'S GIFT

"The heavens, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalm 115:16.

What a beautiful gift! "The earth hath He given to the children of men." More or less I have traveled this land over, been in Mexico, been in Canada; seen its oceans and lakes, its mountains and valleys, its rippling mountain streams and its slow moving mighty rivers; and its forests and plains; its cities and villages, its blue skies and starry nights — "the heavens declare the glory of God," Yes, and so does the beautiful earth!

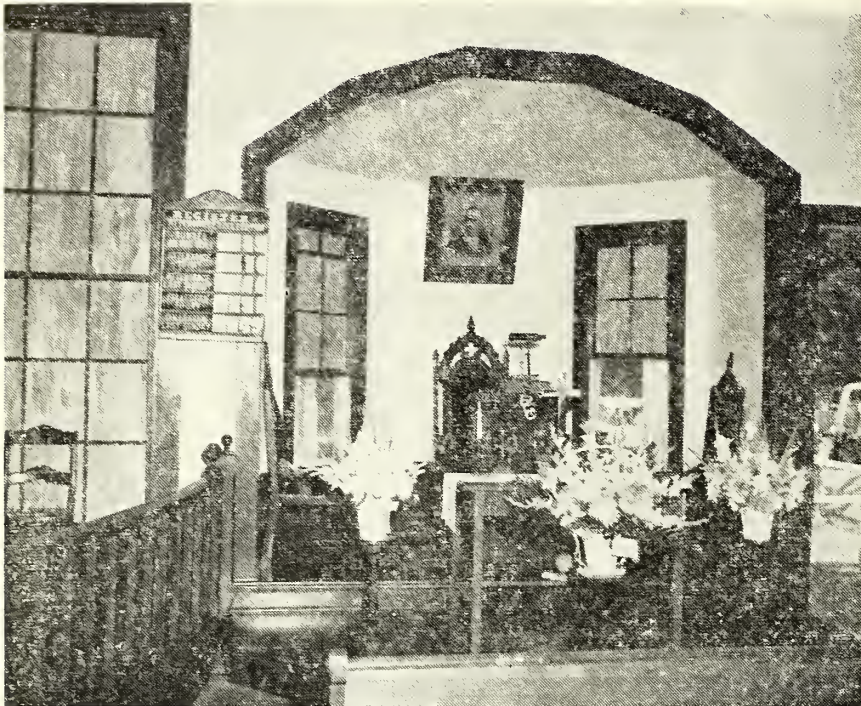
Remember, Moses told Pharaoh in the sixth plague: "That thou mayest know the earth is the Lord's." You know the very first verse of the Bible says: "In the beginning God created the heaven and the earth." And the 24th Psalm: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." These are not proof texts, but rather texts to start our minds thinking about the gift of the earth which God has given us.

"And let the whole earth be filled with His glory; Amen and Amen." (Psa. 72:19.) Turn several pages (Isaiah 11) and read of the day when "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The earth is yours, make it great, make it glorious, make it to show forth the glory of God the world around.

The heavens are God's; his plan of our redemption in His Gift of Jesus; His laws of love and justice in heaven fixed are not for man to brook or gainsay, "The heavens are the Lord's." In Jesus He has shown the way and opened the door, and has asked us to go with the Good News of God's eternal love and mercy to the ends of the earth. Let's begin right where we are.

Amen.

Annual Reunion At Historic Church



Barrett's Christian Church, Wakefield, Virginia

September 24, some 100 members of the John Burwell Barrett family assembled at old Barrett's church grounds to hold their annual reunion with worship services in the morning followed by the traditional picnic luncheon.

The first church was erected on the farm of Reverend Burwell Barrett. He and his wife gave the deed in 1823 for the lot on which the church had been built many years before.

The church was well established before 1808 and was visited by Rev. Joseph Thomas on his preaching tours in Eastern Virginia. It may have been the very first Christian Church that was built in the section.

Rev. Burwell Barrett was the pastor on Sunday, and like many others of the primitive churches, it was used in the week as a school-house with the pastor as teacher. The early members were the pastor and his family; Polly Harnes and her mother, the Traviges, Wellonses, Cokers, Stephensions and others. The preaching Sunday was the 4th Sunday in each month, and has been so most of the time of the church's existence. As was the custom the larger girls kept the church and school-house

in order; the older boys kept the fires in the winter time.

In 1888 the present building was erected. The history of the local church and its customs were similar to those of other churches in this section. A great many of the people walked to the church, and in the summer time carried their shoes and stockings in their hands until they were near the church and then put them on. Leaving the church, they were taken off and carried back home again.

There were two sections in the old church, one for the masters and the other for their slaves. This latter custom continued until after 1865, when the colored people met under a willow tree in the church yard and organized their separate congregation.

At first, many of the vehicles were ox carts, then a few stick gigs were used, and later buggies and finally automobiles.

The Eastern Virginia Christian Conference has met at Old Barrett's five times: 1820, 1830, 1838, 1878 and 1917. Its membership was 75 in 1933. The church is the mother of Mars Hill which was of short duration, and of Oak Level that later fell into the hands of the Methodist Episcopal

Church and then became extinct. Burton's Grove, another daughter, is still in good condition.

While this church has a peculiar location, it has done more to furnish leadership for the Christian Church in this section of Virginia than any other church and has produced some of its greatest leaders.

Rev. Burwell Barrett, the organizer and builder, was one of the first ministers in this section to cast his lot with the Christians, and to go to work to build up the cause in this community and area.

He was not only a minister, but he was a public spirited man. So closely associated was the name "Barrett" and the Christian Church in Virginia in the early days that in some places the Christians were called "The Barrett Society."

His son, Rev. Mills Barrett, born in 1783, became the leader of this church. He was converted in 1809 under the preaching of Rev. Joseph Thomas at his father's house and began to preach as the companion of Rev. Thomas, the white pilgrim.

Rev. Mills Barrett was followed by his two sons, Stephen S., and Mills B. Barrett.

Rev. Stephen S. Barrett was licensed in 1843 and ordained in 1846. He was instrumental in organizing Berkley (in the vicinity of Norfolk) in 1847.

Rev. Mills B. Barrett began to preach at 19 and was ordained at Antioch in 1850.

Present officers of the John Burwell Barrett Family are: Bernard Barrett, Sedley, president; Edwin Mills Barrett, Alexandria, vice president; Josie Barrett West, Smithfield, secretary; Burwell Barrett Gutridge, Colonial Beach, recording secretary; Winnie Hines Harrison, Ivor, historian; Virginius Hines, Wakefield, treasurer.

The Sophia Women's Fellowship led the morning worship service Sunday, November 5. Each woman presented a gift offering for all the blessings God has bestowed upon her for the past year and as an expression of joy for God's love and guidance. The gifts amount to a penny a day. The reporter says, "The Women's Fellowship has had a big share in the building of the church and establishing God's work in this community. Each woman has her place in the church."

THE WORD FOR THE WORLD



The American Bible Society, for the 18th consecutive year, is again sponsoring Worldwide Bible Reading, from Thanksgiving to Christmas and is calling upon all people to join in a united fellowship of reading the Bible daily.

The Society believes that reason alone cannot answer all of a man's questions. Man reaches for freedom and gains the right to make a choice. Then he finds choice is father to responsibility.

The choices you make are more important than you think. You cannot escape the fact that they will shape the world of your children's children.

Your responsibility is to seek the best in your world and make the best decisions for it. Renew your faith at the source. Read and reread the Holy Bible.

Join the millions around the world, who, on Thanksgiving Day, will open their Bibles and read in their own language, "Know ye that the Lord he is God; it is He that hath made us, and not we ourselves." Continue as follows:

NOVEMBER

23	Thanksgiving	Psalms	.....	100:1-5	
24	.....	Exodus	.....	20:1-20	
25	.....	Romans	.....	12:1-21	
26	Sunday	.....	Genesis	.....	1:1-2:3
27	.....	.....	Psalms	.....	1:1-6
28	.....	.....	Psalms	.....	8:1-9
29	.....	.....	Psalms	.....	19:1-14
30	.....	.....	Psalms	.....	23:1-6

* * *

This is Thanksgiving month. Spend your share of time and talent thanking God for his goodness to you. Surely God is a Great God, above all other gods.

—Holy Neck Bulletin

DECEMBER

1	.....	Luke	.....	10:1-24
2	.....	Acts	.....	4:13-21
3	Advent	.....	.....	.....
	Sunday	Matthew	5:1-16
4	Matthew	5:17-48
5	Matthew	6:1-15
6	Matthew	6:16-34
7	Matthew	7:1-29
8	.....	Luke	.....	4:16-30
9	.....	11 Timothy	.....	4:1-8
10	Universal Bible	.....	.....	.....
	Sunday	Luke	8:4-18
11	.....	Joshua	.....	24:1-18
12	.....	Psalms	.....	27:1-14
13	.....	Psalms	.....	46:1-11
14	.....	Psalms	.....	91:1-16
15	.....	Psalms	.....	103:1-22
16	.....	Luke	.....	1:39-56
17	Sunday	Luke	1:57-80
18	.....	Micah	.....	6:1-16
19	.....	Luke	.....	10:25-37
20	.....	Luke	.....	15:1-24
21	.....	Luke	.....	17:11-19
22	Matthew	1:18-25
23	Matthew	2:1-12
24	Sunday	Luke	2:1-20
25	Christmas	Phylipians	2:1-17

For the last six days of the year, these passages are recommended.

26	.....	Matthew	.....	2:13-23
27	.....	Matthew	.....	3:1-17
28	.....	Matthew	.....	4:1-11
29	.....	1 Corinthians	.....	13:1-13
30	.....	Ephesians	.....	4:1-24
31	Sunday	Ephesians	1:1-23

Rev. R. T. Grissom will be the speaker for the union Thanksgiving service conducted in the Holland Baptist church Wednesday evening, November 22, at eight o'clock.

Union Thanksgiving service for South Norfolk church will be held at our Rosemont church Wednesday, November 22, at 7:30 p.m. with the pastor of the Nazarene church preaching.

A Litany Of Thanksgiving

By Richard K. Morton

Out of the abundance of love and care by which we have been nurtured and the unmeasured devotion of those who have labored on our behalf,

We pour forth our thanksgiving, O Lord.

Out of the deep wells of remembrance and the overflowing waters of kindness which have so often refreshed us,

We pour forth our thanksgiving, O Lord.

Out of the continuing benefits we have enjoyed from all that has ministered to our material and spiritual welfare through these years,

We pour forth our thanksgiving, O Lord.

Out of the precious sharing of experiences with those we love and those with whom we work and help build our community,

We pour forth our thanksgiving, O Lord.

Out of a mind stirred by the possibilities that lie within human grasp and the aspirations through which he soars above the earth-bound,

We pour forth our thanksgiving, O Lord.

Out of a heart moved by the privations endured by millions and by the limitations placed by circumstances upon the lives of as many,

We pour forth our thanksgiving, O Lord.

As we actively engage in providing the essentials of life for those who cry out in their bewilderment and need,

Provide for us the true festival feast, we pray.

As we confront the problems of an embattled age which sees so many denied the very basic comforts of life and of happiness,

Provide for us the true festival feast, we pray.

As we partake of the manna from heaven and hunger and thirst after something more than what will meet physical need,

Provide for us the true festival feast, we pray.

As we enjoy the fruits of our labors, the happiness of being with those we love, and the benefits of a culture for which so many have worked,

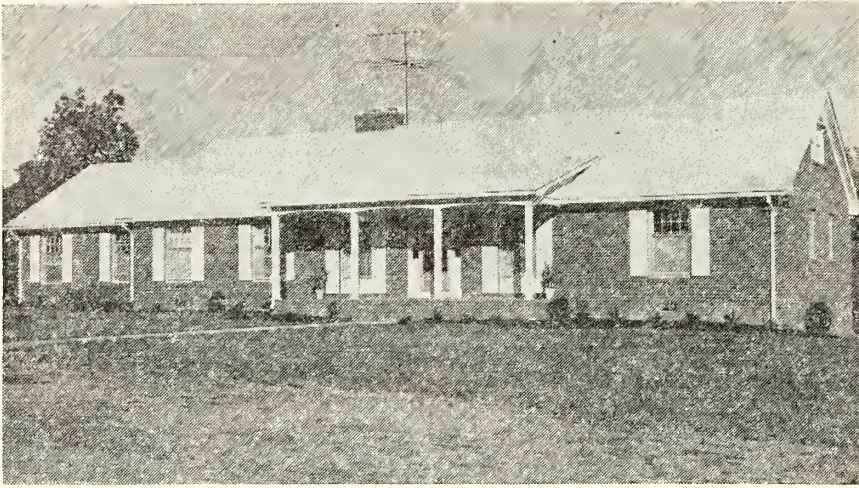
Provide for us the true festival feast, we pray.

As we come to value that which nurtures the spirit and lifts man above the concerns of marketplace, office, and place of power,

Provide for us the true festival feast, we pray.

As we seek something more important than food for the table and comforts that make for luxury and ease and remember the real ground for our having the many feasts of earth that we love,

Provide for us the true festival feast, we pray. Amen.



New Parsonage at Elon College

Open House At Elon Parsonage

By Luther N. Byrd

The new parsonage of the Elon College Community Church, located on Atkinson Drive near the Elon College campus, was formally opened to the public when the Women's Fellowship of the church held "Open House" in the new structure from 3 until 5 o'clock Sunday afternoon, October 29.

The beautiful brick parsonage, already occupied by Dr. and Mrs. W. J. Andes, marks the first time that the Elon College church has owned its own pastoral home since the former parsonage was moved to make way for construction of the new church edifice three years ago.

The old parsonage, which was a frame structure, was removed from the church site to a new location on East College Avenue in 1958 and was remodelled to serve as a demonstration house for the home economics department of Elon College.

Construction was started last April on the new parsonage, which was built on property which was donated jointly by Elon College and the Congregational Home for Children. J. Mark McAdams and E. W. Brafford, members of the church, supervised the construction and did the purchasing of materials. Other members of the church donated many hours of work, with the cooperative effort making possible the completion of a building valued at \$25,000 for a cost of slightly more than \$18,000. The Women's Fellowship furnished the carpeting for the foyer, living room and dining room.

At the "Open House" the guests were greeted by Dr. John G. Truitt and by Mr. and Mrs. J. Mark McAdams. The receiving line included the chairman of the board of deacons, Ralph Oxford and Mrs. Oxford and Dr. and Mrs. W. J. Andes and their son, David Andes, along with Mrs. Andes' parents, Mr. and Mrs. J. D. Atkins.

Mrs. D. M. McLelland directed the guests to the dining room, where Mrs. Robert Knowles, vice president of the Women's Fellowship and Mrs. Clyde Fields, wife of the superintendent of the Southern Convention of Congregational Christian Churches, and Miss Ruth Dunn, of the staff of the Convention office, took turns at the punch bowl. Mrs. John G. Truitt and Miss Edith Brannock were in charge of the refreshment table, with others working with the refreshments consisting of Prof. Roy Epperson and Mrs. W. E. Butler, Jr.

Mrs. Howard Edgerton directed the guests to the family room, where they were greeted by Dr. and Mrs. J. E. Danieleley. A tour of the house was conducted by Mrs. Richard Haff, Mrs. W. W. Snyder, Mrs. Philip Marino and Mrs. W. B. Terrell, all of whom are chairmen of Women's Fellowship circles. Good-byes were said to Mr. and Mrs. E. W. Brafford. Miss Georgia Moore and Mrs. T. E. Gilliam had charge of flower arrangements, and members of the Pilgrim Fellowship assisted with the serving and the parking for guests.

Homecoming Activities

Miss Eleanor Smith, of Winston-Salem, reigned as Homecoming Queen at Elon College Saturday, October 28. She was escorted to the various festivities by Bill Mahaffey. Miss Dian Clary of Lawrenceville, Va., escorted by John Munich, was Maid of Honor.

Homecoming festivities included a parade, judging of campus displays, a football game and two dances. Organizations, their sponsor and escorts, respectively follow:

Alpha Psi Omega, Hannah Jane Morgan, Don Hinton; Elon Players, Carol Trageser, Mike York; Physical Education Major's Club, Jane Loy, Dick Purdy; Iota Tau Kappa, Jeanne Lankford, Frank Purdy; Junior Class, Sandra James, Gary Teague; Kappa Psi Nu, Barbara Grim, Lennie Grim; Senior Class, Helen Wright, Fred Shull, Jr.; Tau Zeta Phi, Amy Litten, Gordon Coy; Student Christian Association, Betsy Carden, Jimmy Rosser; Beta Omicron Beta, Leatrice Overby, Bob Burts; Sophomore Class, Jackie Davis, Lynn Ryals; New Dorm Interdormitory Council, Patricia Jones, Don Terrell; Virginia and West Dorms Interdormitory Council, Ann Aaron, Dewey Andrew; German Club, Olivia Corder, Thomas Crandall; Sigma Mu Sigma, Gail Bond, Roger Grimson; Delta Upsilon Kappa, Becky Stephenson, Euall Gilmore; Elon College Choir, Susan Sandefur, Cliff Hardy; Ministerial Association, Doris Ann Morris, Allen Tyndall; Alpha Pi Delta, Peggy Sadler, Lee Vaughn; Beta Chi Epsilon, Dianne McPherson, Grover Huffines; Sigma Phi Beta, Harriet Hammond, John Dalcin; Pi Kappa Tau, Mary Ann Hepner, Pete Fisk; Phi Psi Cli, McIver Henderson, Tommy Carlberg; Women's Athletic Association, Duane Powell, John Clayton; Freshman Class, Bonnie McEvoy, Eddie Garrison.

ELON PROFESSOR ELECTED

Prof. Theodore E. Perkins, Elon College librarian, was elected secretary-treasurer of the college and university section of the North Carolina Library Association at the annual meeting of the association held recently in Durham.

Also attending the statewide library conference from Elon were Miss Arabella Gore, Mrs. John Kittenger and Mrs. Helen Hardee, members of the Elon College library staff.

Babcock New Treasurer For World Ministries

The Rev. Dr. Everett A. Babcock, Cleveland, Ohio, superintendent and minister of the Ohio Conference of Congregational Christian Churches, will be the first treasurer of the United Church Board for World Ministries.

Uniting the overseas missionary, relief and refugee programs of the Congregational Christian and Evangelical and Reformed churches, the United Church Board for World Ministries has a budget of five and a half million dollars to support the work of 514 people in 23 countries.

Dr. Babcock has led the Ohio Conference for 17 years. During his term as superintendent, the churches enjoyed a period of unprecedented expansion. Benevolences increased from \$142,895 in 1945 to \$557,543 in 1960. Ministers' salaries tripled, going from an average of \$2,284 to \$7,402.

Until his successor in the Ohio post is chosen next May, Dr. Babcock will divide his time between Cleveland and the offices of the Board for World Ministries in Boston and New York City.

Before going to Ohio, Dr. Babcock was executive secretary of the Connecticut Council of Churches from 1940 to 1945, and of the Vermont Church Council from 1938 to 1940. Previously he was minister of Federated Church, East Burke, Vermont, where he was ordained in 1933.

Born in Craftsbury, Vermont, May 28, 1908, he was educated at Hardwick Academy, Florida Southern College and Yale Divinity School. He received an honorary doctorate of Divinity from Defiance College. Dr. Babcock has served on many boards and committees of the Congregational Christian Churches, the United Church of Christ and the National Council of Churches. In the United Church he

NEW PASTOR AT HAYES CHAPEL

The members of Hayes Chapel Christian Church, Garner, North Carolina, wish to extend a welcome to their new pastor and his family, Rev. and Mrs. Conrad Cornelius. Worship services are held the first and third Sunday mornings at eleven o'clock and the second and fourth Sunday evenings at seven-thirty. Visitors are cordially invited to share in these services.

November 14, 1961

is a member of the Long Range Planning Committee, the Committee on Conference Organization, and consultant to the Stewardship Council. He has been a member of the board of the Congregational Christian Service Committee, now a part of the Board for World Ministries.

A SONG IN ECUADOR

She sang on the way to her father's funeral. She didn't have a good voice. She didn't even sing in the church choir. But she sang through her tears to show her faith in eternal life.

This was the first time a Protestant had died in Tabacunda, Ecuador. He had joined the fellowship of Protestant believers only about two years before he died. His family and neighbors had marveled as he studied

the Bible and earnestly tried to apply it to his living — changing from a dissipated and debt-ridden man to an industrious one who worked hard at his brick making. A wall of earth had fallen on him as he worked and he had died before his son could get him to the hospital.

Helen and Eugene Braun, E & R missionaries in Tabacunda, sat through the night with the family and witnessed the faith and strength of spirit that had come to these people — not just from the missionaries — but from the Holy Spirit. On the day of the funeral, the mission school children sang and the daughter, who does not like to sing in public, sang that her father lived — a testimony to Our Christian World Mission.

* * *

Rev. and Mrs. Eugene R. Braun.
United Church Herald, Sept. 8, 1960.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

MARATHI MISSION
Kodaikanal

November

19—Dr. and Mrs. Horace Thomas are serving the Kodaikanal School for Missionary Children, where 300 go to school and need medical care. He is also head of the Van Allen Hospital there. They went to India from Australia in 1929 and since then have served at Christian Mission Hospital, Madurai.

Kotagiri

20—Miss Bertha Smith has served in India since 1917, training "Bible Women" and working with women's literacy classes. In August, 1960, she went to the Church of South India Children's Home, assisting in managing this orphanage. She has reached retirement age but has been given permission to retire there in the Nilgiri Hills where she continues to serve.

Madurai

21—Mr. and Mrs. Paul Dettman are with the American College, Madurai, where he is professor of English and bursar; ordained a deacon of the Church of South India in 1959. He received Douglas Horton scholarship for study at Harvard during furlough 1958-59.

22—Miss Dorothy Hoath, an Australian who has served in India since 1944, is in charge of the nursing school at Christian Mission Hospital. This gives four-year course in general nursing and midwifery to high school graduates.

23—Rev and Mrs. William Kelly finished their year of Tamil language study "with distinction." In 1960 he became chaplain of American College, where he guides the 1,000 men in their religious life.

24—Miss Ellen Lang, another Australian, has been in India since 1944. She is assistant sister tutor of the Nursing School at Christian Mission Hospital, helping train 60 nurses.

25—Miss Oline Nicholson went to India in 1929 to work with the Criminal Tribes. Since 1938 she has taught crafts at Lucy Perry Noble Institute, which salvages village girls from ignorance and poverty and teaches them how to make a living. She has visited the Southern Convention and studied at Penland School of Handcrafts in N. C.

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Burlington Youth Council Formed

For some fifteen years it has been the custom for the youth groups of six of the "downtown" churches in Burlington to meet together on each fifth Sunday during the school year. These churches, besides First Christian, are First E & R, Macedonia Lutheran, First Presbyterian, Episcopal Church of the Holy Comforter, and Front St. Methodist Church.

Recently, an interdenominational Youth Council was formed. Representing our church was Susie Kimball and John Kernodle from the Senior High Pilgrim Fellowship, and Paula Wrenn and Harold Pollard from the Junior High Pilgrim Fellowship.

At their first meeting they decided to observe Youth Week in January with young people from each of the churches participating in each activity. The first of these will be a worship service, which will include both Junior Highs and Senior Highs, will be held at the First Presbyterian Church and there will be an out of town speaker who is an experienced youth worker. Representing our church on the committee planning this service is Harold Pollard.

The following Saturday night, February 3, there will be a social for the Senior Highs at Front St. Methodist Church. Susie Kimball is chairman of the committee planning this event. On the same night, at the Lutheran Church, the Junior Highs will have a social and Joe Tyson, Jr. is our representative on the committee planning for this.

The theme, which is being used throughout the country for Youth Week, is "Called To Responsible Freedom." It is hoped that this will prove to be a valuable experience in Christian cooperation for our young people and only the beginning of worth while activities they can

promote. Adult advisors are Miss Mable Nance, Rev. Jas. Bearss and Mrs. W. F. Randolph.

—The Christian Reporter
First, Burlington

Just a reminder to keep those articles coming! Please send all material to:

Cathie Sandstrom
425 Orchard Rd.
Southern Pines, N. C.

The members of the Senior High Youth Fellowship of The Christian Temple, Norfolk, will have their parents as guests at their annual Thanksgiving service Sunday, November 19, at 6:00 p.m. A reception in honor of the parents will follow the meeting.

NEWPORT NEWS YOUNG PEOPLE

The Newport News Senior Hi's enjoyed a very nice meal, served by the Frances Granger Circle, October 15.

Saturday, October 21, we held a "Work Day for Christ." We did various jobs, such as raking leaves, washing windows, etc.

Plans for October 22 through November:

Wednesday, Oct. 25 — Youth Commitment Service, South Norfolk, Va.

Saturday, Oct. 28 — Collection of food for the needy, to replenish the "Needy Pantry" we have here at church.

Tuesday, Oct. 31 — Collect money for the U.N.I.C.E.F.

Sunday, Nov. 19 — Senior High, Junior High and Junior Fellowships will present a worship service for the patients at Patrick Henry Hospital.

The topics for discussion for November are: "U.N.I.C.E.F.," "Honestly Now!," and "It's My Life Isn't It?"

—News Bulletin, Newport News

CONQUEST OF DIRT

By David Miller

On the windswept parking lot of the Lynnhaven Colony Church a gathering of prominent young men and women assembled into a huddle to discuss plans about attacking a countless score of dirty automobiles. Knowing that the money would be forwarded to World Missions for the Work Day For Christ, Gary Miller, the head coach also the action chairman of the P. F., gave the signal to commence fire. As told to do so the boys began squirting the water and the soap began to bubble. The cars quickly relinquished their dirt.

The battle had begun on the warm morning of Saturday, the twenty first day of the tenth month of the year nineteen-sixty-one. It was won in the cooling afternoon of the same day.

A total of fifty-one dollars and eighty seven cents was turned in, in the name of the Lynnhaven Colony Pilgrim Fellowship.

The Palm Street Youth Fellowship, under the leadership of Mr. and Mrs. Mack Fulk, gave their church a thorough cleaning on their Work-Day-For-Christ. They waxed floors, polished pews, etc. A box was placed in the vestibule for contributions. They did a good job which is greatly appreciated.

Members of the Senior High Pilgrim Fellowship of the Lynnhaven Colony Church set a marker in the records of the P. F. scrapbook on October 29, 1961. The "trick or treat" for UNICEF group collected \$116.50.

Young people of Rosemont, South Norfolk, earned \$66.50 on Work Day for Christ. The adult sponsors worked along with the young people.

Women's Fellowship Sunday Observed

Long's Chapel

Mrs. H. L. Chandler

The morning worship was conducted by the Women's Fellowship at Long's Chapel, near Burlington, November 5. The call to worship was given by Mrs. Ethel Rudd, president. Responsive reading was led by Mrs. Polly Lewis. Mrs. Ida Blanchard gave the scripture reading, followed by the morning prayer by Mrs. Lillian Carey. The choir responded with "Hear Our Prayer, O Lord." Mrs. Violet Shaw, Mrs. Carleen Smith and Mrs. Betty Hopkins received the offering. Mrs. Thelma Fonville read the year's history.

A special tribute to our pastor, Rev. William M. Loy, was read by Mrs. Sarah Faulkner as follows:

Our tribute of praise today goes to our beloved pastor: To one who labors so faithfully with us and for us; to one who has been instrumental in bringing such a vast number to Christ and into His Church; to one who labors so untiringly with and for the youth of the church; to one who performs the marriage ceremony for our young couples, christens our newly-born and comforts us in trouble and sorrow; to one who has labored so hard physically as well as otherwise, to bring about the realization of a dream of his and the congregation — that of a new church building! We take this time, the occasion of your birthday celebration to say: "Thank you for the Gospel, you write a chapter a day, by the deeds you do and the words you say."

After the choir sang "Whispering Hope," Mrs. Edith Anderson brought the message on "Stewardship of Time, Talent, Treasure."

The benediction was pronounced by Mrs. Larry Russell.

Immediately after the morning service a birthday dinner was served in the hut in honor of Mr. Loy's birthday. The table was decorated with fall flowers and groaned with the weight of food. After the meal Mr. Loy was showered with gifts. In his speech of gratitude he said his beloved wife deserved all the credit for what he has done. He mentioned the fact that he has been pastor at Long's Chapel eight years in January, 1962.

The Women's Fellowship of First, Richmond, held their Thank Offering service Sunday, November 5, at the 11:00 service. Mrs. J. Everette Neese, the pastor's wife, led the service.

Women's Fellowship Sunday was observed in our Southern Pines church November 5 with Mrs. James Beasley, Mrs. Everett Walker, and Mrs. Earl Parker sharing in leading the worship. The pastor, Rev. Carl Wallace, preached on "A Way of Life."

The national packet of materials and the Woman's Gift dedication service were used as the basis for the Women's Fellowship Sunday program at First, High Point, with Mrs. Staley Woodell, president, presiding. Others participating were: Mrs. J. A. Johnson, Mrs. George Darr, Mrs. Clarence Payne, Mrs. Clayton Smith, Mrs. Dora Younger and Mrs. F. C. Lester.

Women's Fellowship Sunday was observed November 5 at Holy Neck, Holland. The message was brought by Mrs. J. O. Davidson. Others sharing in the service were Mrs. Ruby Wright, Mrs. March, Mrs. Allen Piland and Mrs. R. T. Grissom, the minister's wife. Mrs. J. L. Adams provided flowers.

Mrs. William T. Harrell brought the message for the thank offering service at Cypress Chapel November 5. Mrs. Walter Bryant rendered special music. Others sharing in the program were Mrs. Edwin Hunter, Mrs. James Boyette, Mrs. Wesley Brinkley, Mrs. W. J. Jones, Mrs. Johnny Speight and Rev. Calvin J. Felton. Memorial flowers were given by Mrs. J. P. Byrd, Jr.

Women's Fellowship Sunday was observed at Beverly Hills, Burlington, November 5 with the theme "Creating and Renewing the Church." Mrs. Leary Riley was the leader of worship. Talks were given by Mrs. Allen Hurdle, Mrs. James Bell, and Mrs. J. R. Crutchfield. Others participating were Mrs. W. D. Rippy and Mrs. Fred Bowman. Flowers were given by Mr. and Mrs. Zeb Lynch in celebration of their 40th wedding anniversary.

South Norfolk

By Beatrice George

Mrs. J. Frank Morgan was the guest speaker in observance of Women's Fellowship Day at the morning worship service at South Norfolk Congregational Christian Church Sunday, October 29.

Mrs. C. N. Harris, first vice president, presided, and was assisted by Mrs. Carlton Chappell, second vice president and spiritual life chairman, who gave the invocation and led the responsive reading, and Miss Beatrice George, historian, who read the scripture lesson and led in prayer.

The choir was made up of all women. Mrs. Melvin L. Thomas sang "Submission," accompanied by Miss Gladys Hanbury, organist.

The Woman's Gift was presented at the altar by Mrs. W. B. Evans, president, Mrs. Hugh Rawls, stewardship chairman and Mrs. Harvey Curling. The prayer of dedication was offered by Rev. William A. Cousins.

Mrs. Morgan divided her talk into three parts:

First, she spoke of the Reality of God — who is creator and ruler of the universe which shows His power and might, yet He is a personal God.

Second, the Permanence of His Word. "The Word was made flesh and dwelt among us, full of grace and truth"... Mrs. Morgan drew contrasting examples of beliefs existing in the minds of people and even in some ministerial students and leaders of the church which would tend to break down the fundamentals on which Christ's church was instituted.

Third, Our place in the program of God's plan in the church. Mrs. Morgan emphasized the important part of the church's program for which the women are responsible.

Mrs. Morgan is known and loved by many in the Tidewater area, and especially among members and friends of South Norfolk Church where she has been a frequent visitor on many occasions — not only is she appreciated for her own cheerful, lovable self but also as the wife of the late Reverend J. Frank Morgan who was highly esteemed in this area. It was refreshing and challenging to hear Mrs. Morgan again at our church with her timely and appropriate message.

Continuing Growth

Background Scripture: Romans 12:1-21; I Timothy 6:11-19; II Timothy 1:3-14.

Devotional Reading: Hebrews 5:7-14.

Memory Selection: Fight the good fight of faith, take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses. I Timothy 6:12 (RSV).

There was an intimate and strong bond of friendship between Paul and Timothy. The old apostle loved the younger minister even as a father loves his son. Indeed Timothy was Paul's spiritual son, for he was converted under Paul's ministry. And now that the aged apostle was in bonds in prison he longed to see his young friend. There is a warmth and affection in his letter that brings a lump to the throat and tears to the eyes.

Intercessory Prayer

"Without ceasing I have remembrance of thee in my prayers day and night." We little realize, and little use, the power of intercessory prayer. For instance what a difference it might make in the ministry of many a pastor if the members of the congregation remembered him regularly in their prayers. There are so many who would appreciate our prayers and profit by them. For years I have had a prayer list of missionaries and Christian workers and causes, and I remember all these on certain days of the week. I do not think for one minute that I have any special merit, or "pull with the Lord." But I do have the faith that we can help one another by our intercessions. And as the people should pray for the pastor, so should the pastor pray for the people.

A Rich Heritage

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." Nobody knows how much money or other things Timothy received from his grandmother and his mother. But he had a far richer legacy from them than material things. They bequeathed to him the legacy of an unfeigned faith. It was a rich inheritance. For faith can be and often is received as an inheritance. It starts in a family and is handed down from parent to child. How fortunate are the children of a home in which there is religious faith. There are so many parents who give their children everything to live with, and so little to live for! Parents will do well to be concerned with giving their children fewer things and more ideals, fewer gadgets and more faith. To be sure one must develop his own faith and grow in it. But it helps tremendously if he has an inheritance on which to build.

Stirring Up The Gift

"Stir up the gift of God which is in thee by the putting on of my hands." — thus writes the veteran to the young man. Like fire, one's faith dies down unless it is stirred up, or replenished. We need again and again to be stirred up, aroused, revived, strengthened, renewed, even the best of us. That is one value of "Daily Devotions," of regular attendance at services of worship, of preaching missions or revivals. Many of us are like the man who was being married. When the minister asked him if he would have this woman to be his wedded wife, he did not reply. Turning to the bride the minister asked if the man had lost his hearing. The man replied "No sir, but I have kind of lost my enthusiasm!" Even in the best of us the fires sometimes burn low. We need to stir them up.

Unashamed Of The Gospel

"Be thou therefore not ashamed of the testimony of the Lord, nor of me his prisoner. But be thou partaker of the afflictions of the gospel according to the power of God." How often we are ashamed of the gospel and of religion. One summer, one of my college friends spent his vacation working in the harvest fields of the Dakotas. He told me about the rough and ready life of the crews that followed the harvesting machines. I asked him what they said and did when they learned that he was a ministerial student. He said "I never let them find it out; I never told them." Well come to think of it, who

is there of us who can cast the first stone? Have you never recoiled from witnessing in a hard spot? Have you failed to speak a word for Christ because you thought someone might laugh? Have you ever posed as a "regular guy" — among the light-hearted, the light-minded, the cynical, sneering "regulars?" There are many people who are eloquent and vocal in telling others about their memberships in Clubs and Lodges and what have you, who are ashamed to speak about their membership in the Church!

The Gracious Work Of Christ

One cannot read far in any of Paul's writings without coming face to face with some reference to Christ. The letter to Timothy is no exception. In a few sentences Paul mentions several aspects of Christ's work. "Who hath saved us — given us wholeness or health is what the word means, brought us into a new relationship with God. He has called us with a holy calling — the word holy as used in the Bible means "separate or different." And He did all this, not because of our good works, but according to his own purpose and grace. Furthermore Christ abolished death, and brought life and immortality to light through the gospel. Life has new meaning since Christ came. And so does immortality. What was heretofore a vague, impersonal, shadowy existence in Christ became continued personality with infinite possibilities of growth and development. It became qualitative instead of a matter of mere length. Life here and the immortal life were all of one piece. This is the gospel, "the good news."

The Divine Safe Deposit Box

"I am persuaded that He is able to keep that which I have committed unto him against that day." Whatever we commit unto him, He can and will keep safely and securely. Thieves cannot break through nor steal.

UNISON BENEDICTION

- May the strength of God pilot us.
- May the power of God preserve us.
- May the wisdom of God instruct us.
- May the hand of God protect us.
- May the way of God direct us.
- May the strong arm of God defend us, now and forevermore. Amen.

SUNDAY SCHOOL LESSON

NOVEMBER 26, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

PROCEEDINGS

The Ninety-First Annual Session WESTERN NORTH CAROLINA CONFERENCE OF CONGREGATIONAL CHRISTIAN CHURCHES

and

The First Annual Session WESTERN NORTH CAROLINA ASSOCIATION OF THE UNITED CHURCH OF CHRIST

Flint Hill (R) Church
Sophia, North Carolina
November 1, 1961

MORNING SESSION

The ninety-first annual session of the Western North Carolina Conference of Congregational Christian Churches met at Flint Hill (R) Congregational Christian Church, Route 1, Sophia, North Carolina, and was called to order at 9:45 a.m., November 1, 1961, by President Collie Seymour. As the minutes will show, the Conference voted to act as an Association of the United Church of Christ: hence this is the first session as an Association of the United Church of Christ.

Religious services led by Rev. Grant Burns of Randleman consisted of the congregational singing of "The Church's One Foundation," the reading of St. John 1:1-18, and a prayer.

Standing ministers and delegates indicated that a quorum was present, and the president declared the Conference ready for business.

The program prepared by a committee composed of the president, secretary, and the host pastor, Rev. Lucy M. Presnell, was presented and adopted.

Superintendent Clyde L. Fields of the Southern Convention introduced guests and visitors.

By request of Smithwood church, Conference enrolled Mrs. M. A. Pollard of that church, widow of one of our ministers, as an Honorary Delegate.

Delegates from the churches were enrolled.

The first major item of business was a report from pastors and delegates on "How Are We Doing in the Local Churches?" No report was made by Patterson's Grove or Parks Cross Roads. It was reported by a neighboring pastor that the last member of Center Grove died in 1960, and that the community does not seem to need the church. All other churches responded to the roll call, and progress seems to be general.

The Rev. Carl J. Landes of Guilford College was presented as the representative of the Board of Home Missions in our area in racial and cultural relations. He was welcomed and given privileges of the floor.

The second phase of our work was considered under the theme, "How Are We Doing in the Conference?"

As Seen by the Executive Committee was presented by Secretary F. C. Lester, and the report was adopted. See Exhibit 1.

What the Treasurer Knows was presented by Treasurer Ira L. McDowell, and the report was adopted. See Exhibit 2. Superintendent Fields distributed a report showing how much of the Apportionments has been paid to date.

The Pastor-at-Large Reports showed the activities of this officer during the past year, and was received. See Exhibit 3.

Ideas of the Stewardship Committee, presented by Chairman Lynwood Hubbard, were adopted. See Exhibit 4.

As the Committee on Evangelism Sees It told of the Teaching-Reaching-Predaching Mission in this Conference and was presented by Chairman Robert Hultman. Report adopted. See Exhibit 5.

Stimulation by the Social Action Committee was presented by Chairman William T. Joyner, and adopted by Conference. See Exhibit 6.

Laymen at Work was an oral report given in the absence of President Clyde Pell which showed that laymen are at work both in local churches and as a Laymen's Fellowship of Conference.

Where the Women Come In was read by the secretary from the report book in the absence of district chairman Mrs. S. H. Pell. The women come in wherever there is church work to do, especially in missions. See Exhibit 7.

In Memory of the Departed, presented orally by Chairman Rev. Martin L. Fogleman indicated that no minister of Conference had died during the past year. Hence no memorial. Conference stood for silent prayer in memory of church members who have answered the final Call.

A Committee Looks at the Ministry was presented by Chairman F. C. Lester. The report was adopted. See Exhibit 8.

A delightful feature of the morning program was a stirring address by Dr. Nathanael Guptill, Director of the Council for Church and Ministry of the United Church of Christ, who used as his topic: "The Ministry in the United Church." Dr. Guptill was presented by Rev. Reuben Askew.

At 12:30 Conference recessed for lunch, which was bountifully served by the women of Flint Hill church in their new Social Hall.

AFTERNOON SESSION

President Seymour convened the afternoon session at 1:30 o'clock.

Devotional services were led by Jimmy Caviness, Jr., a member in Care of the Conference, who led in singing "Glory to His Name," read verses from Colossians, and led in prayer.

How Are We Doing in the Southern Convention? was the first major consideration in the afternoon.

The Convention Office, As the Superintendent Sees It, was interestingly presented by Supt. Clyde L. Fields.

Report by Our Committee was presented by Mrs. F. C. Lester, Chairman. Report adopted. See Exhibit 9.

Glimpses of the Sunday School Convention were given orally by President L. M. Presnell, Jr.

Training in Churches and at Moonelon was given as an address by Rev. Robert Knowles, Minister of Christian Education for the Southern Convention.

Our College Also Helps was the subject of a brief address by Mr. W. B. Terrell, Alumni Secretary for Elon College.

At the Home for Children was an informative address by Superintendent W. W. Snyder.

Where **THE SUN** Shines was a short talk by Editor F. C. Lester. Previous to this President Seymour presented the United Church HERALD.

How Are We Doing in the Denomination?

"The United Church as I Saw It" was presented by delegates to the General Council and General Synod last Summer. Those present and speaking were Mrs. F. C. Lester, Mrs. Ira L. McDowell, Rev. Collie Seymour, Ira L. McDowell, Rev. Lacy M. Presnell, Rev. Clyde L. Fields, and Rev. F. C. Lester.

"The United Church as I Want It" was discussed by ministers and delegates.

"Missions as Reported by a Committee" was given by Rev. L. M. Presnell, Chairman. Adopted. See Exhibit 10.

Just Among Ourselves -- A Business Session

Report of Committee on Place, made by Homer Frye, recommended that place for next meeting be left to the executive committee. Voted.

Report of the Nominating Committee was read by Rev. Reuben Askew. It was accepted and nominees elected. See Exhibit 12.

Committee on Resolutions report was made by Rev. Grant Burns, and was adopted. See Exhibit 13.

VOTED: To authorize the Executive Committee to investigate the property at Center Grove, and to take such action as may be necessary to preserve rights of the Conference.

VOTED: To authorize the secretary to edit, and publish in the ANNUAL the minutes of this session.

VOTED: To purchase 150 copies of the ANNUAL, and distribute them to officers and churches.

Superintendent Clyde Fields presented a map showing the location of the United Church of Christ churches in North Carolina and Virginia.

Dr. Nathanael Guptill installed the officers.

President Hubert Beane accepted authority from retiring President Collie Seymour, and asked for prayers and suggestions from delegates and ministers.

Following a prayer by Dr. F. C. Lester the Conference recessed until the evening session at 7:30 in the Sophia church.

EVENING SESSION AT SOPHIA

The evening session, held at Sophia Congregational Christian Church, was called to order by President Hubert Beane. The worship service "Jesus Calls Us" was presented by Pilgrim Fellowship leaders, Sandra Hubbard of Pleasant Ridge, Quayne Chilton of Pleasant Grove, Jerry Cameron of Northview and Margaret Hall of Asheboro, under the direction of Dorothy Lester, High Point, president.

"Call to Christian Vocation" was the subject of a talk by Rev. Reuben Askew, who also presented the guest speaker.

"What It Means to Be A Minister Now" was the background thought of a very inspiring address by Dr. Nathanael Guptill.

Licensure of Dolan Talbert and Lewis Wicker was conducted by Rev. F. C. Lester, chairman of the Committee on the Ministry, by request of President Collie Seymour.

Final adjournment of Conference came at 8:45 following benediction by Superintendent Clyde L. Fields.

F. C. Lester, Secretary

“Open House” A Success

Dear Friends:

REPORT FOR NOVEMBER 6, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward	\$ 3,678.10
Eastern Virginia Conference	\$ 65.00
Western North Carolina Conference	95.00
North Carolina and Virginia Conference	83.00
Total	\$ 243.00
Grand Total	\$ 3,921.10

SPECIAL OFFERINGS

Amount brought forward	\$ 2,466.37
Young Married Couples' Class, Danville, Third Ave. Church	5.00
Women's Fellowship, Union Cong. Church, Phoenix, Arizona — Friendly Service Gift	5.00
Carolina Power & Light Co. (dividend)	1.85
Hebron Cong. Christian S.S., Thomaston, Ga.	10.00
Women's Convention of the Southern Convention	20.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Walter P. Mays, Burlington, N. C.	10.00
John Morrison Bible Class, Rosemont Christian Ch.	25.00
Mission Committee, Middlefield Federated Church, Middlefield, Conn. — Friendly Service Gift	15.00
Thanksgiving Offerings:	
P. K. Holt, Burlington, N. C.	300.00
W. K. Holt, Jr., Milledgeville, Ga.	35.00
In Memory of Johnson's Grove Church by Mrs. Margaret R. Pulley, Richmond, Va.	5.00
Mrs. Lucile C. Herr, Front Royal, Va.	5.00
Mrs. Alma Gilliam, Burlington, N. C.	25.00
H. H. Waters, Newport News, Va.	5.00
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00
G. A. Huffman, Burlington, N. C.	25.00
Mr. & Mrs. A. Taylor Rogers, South Norfolk, Va.	13.00
Miss Ethel Friddle, Greensboro, N. C.	25.00
Mr. & Mrs. Odell King, Burlington, N. C.	50.00
Betty Gibson Bible Class, Rosemont Chris. Ch.	25.00
John Morrison Bible Class, Rosemont Chris. Ch.	50.00
Mrs. Ida P. Murray, Gibsonville, N. C.	10.00
Rev. John Henderson, Shenandoah, Va.	5.00
Joe King, Burlington, N. C.	10.00
Mr. & Mrs. A. Virgil Kennedy, Durham, N. C.	5.00

In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Dwight M. Davidson, Jr.	
In Memory of Hazel Dockery Chaney	
In Memory of Rev. R. L. Williamson	
In Memory of W. M. Paris, Sr.	
In Memory of Harold H. Dunaway	
In Memory of Mrs. Donnie Fort Smith	
Total Memorial Gifts	90.00
Special Gifts	966.28

Total	\$ 1,786.13
Grand Total	\$ 4,252.50
Total for the Week	\$ 2,029.13
Total for the Year	\$ 8,173.00

From across Virginia and North Carolina some 600 people came to visit us on Saturday, November 4. Better than 475 of these people had lunch with us.

We were thrilled at the large number of churches represented on our campus. The entire staff at our Home for Children worked unceasingly last week in preparation for Open House. To have so many respond to our invitation was most rewarding.

We would like to especially thank Mr. James L. Faulkner, Mr. Roy Robertson and Mr. Holland Phillips of Burlington and Mr. Charles Pike, II of Mebane, for preparing for us a most delicious Brunswick Stew which we served at lunch. The older boys and girls thoroughly enjoyed helping with the preparation of the stew. The preparation began Friday afternoon and continued through the night. Everything was in readiness by 11:00 a.m. for the lunch.

If you happen to not be among the many who visited us last Saturday, November 4, we would like to extend an invitation to you to come visit us on some week-end at your earliest convenience. We would be most happy to have you.

We are very proud of the progress our Home for Children is making in presenting the kind of program that will be most beneficial to the children living herein. We are so glad that many of you were interested enough to come visit with us. We welcome you back any time.

As you know, we are in the midst of our special appeal to the churches, interested individuals, business and industry. During November and December we make our annual appeal for additional funds to assist us in the care of the boys and girls who live in our Home. We hope each of you will be among those who make a contribution to our Home during this special appeal.

November Birthdays

Ann Rich	11- 2-43
Marlene Privette	11- 3-46
Elanda Wade	11- 6-52
Robert Cowan	11- 7-48
Brenda McFatter	11-11-48
Billy Joe Lambert	11-16-46
Herbert Parker	11-27-47
Mrs. Ella Kleinert	Dietitian

Our Christian Stewardship

"Through The Budget"

By Frank R. Hamilton

A church budget is not just a document. It speaks of people working, of people being served; it tells of the sick visited, the sorrowing comforted, the disheartened encouraged. It speaks of the Church of God, that moves "like a mighty army."

This budget is a living and moving witness of our interest in the Church, of our personal commitment to Christ, our Lord, of the dedication of each one of us to what Samuel Longfellow expressed so well in his lines that have become one of our treasured hymns:

"One holy Church of God appears,
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

"O living Church, thine errand speed,
Fulfill thy task sublime,
With bread of life earth's hunger feed,
Redeem the evil time."

We are not giving to our Church, but to **THE CHURCH, HIS CHURCH**, the Body of Christ, universal throughout the world. It is the Church of the Living God to which we give our time, our talents, and our treasure — God's agent and messenger to "redeem the evil time."

Sometimes we hear one say, "I gave **TO** our church budget." Surely, that is an erroneous statement. We do not give **TO** the budget; we give **THROUGH** the budget. To give through a church budget is to enter into every part of the work of the Church in the world. Every dollar we give is a missionary; every dollar we give is a teacher, a hand of mercy, a messenger of encouragement, a means of hope.

By our contribution, we enter into this mission of Christ's chosen emissaries. We become a part of His Body, the Household of Faith. Not only do we help to advance His Kingdom's cause in our own community; we reach out to points throughout our land, and to distant climes beyond the seas, in effecting our Lord's commission, "Go ye into all the world and preach the Gospel to every creature."

So, by your giving, you are His hand, His eye, His voice. You are a partner with the Redeemer of men in His saving enterprise. You are doing something **IN HIS STEAD**, and **IN HIS NAME** — for **HIM!**

—Voice of the Temple

* * * * *

Some people give to the church like they:

LEAVE A TIP — It is an extra like they give a waitress for good service.

BUY A THEATER TICKET — This is the entertainment level of giving.
People pay when they come like they would pay for a movie.

PAY A YEAR'S DUES — They give because it costs so much to belong.
The same dues every year for the past ten years.

MAY WE SUGGEST that you give....

THIS CHRISTIAN WAY: I CORINTHIANS 16:2.

—Rosemont Christian Caller

* * * * *

"Stewardship is the vocation of the Christian. It is not something optional, to be assumed or neglected at will; it is not something trivial, to be scorned in preference to other concerns.

"Christian Stewardship is **THE LIVING** of our Christian faith; it is living as we pray; it is giving and working toward that for which we pray; it is being what we profess to be."

—Voice of the Temple

The

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

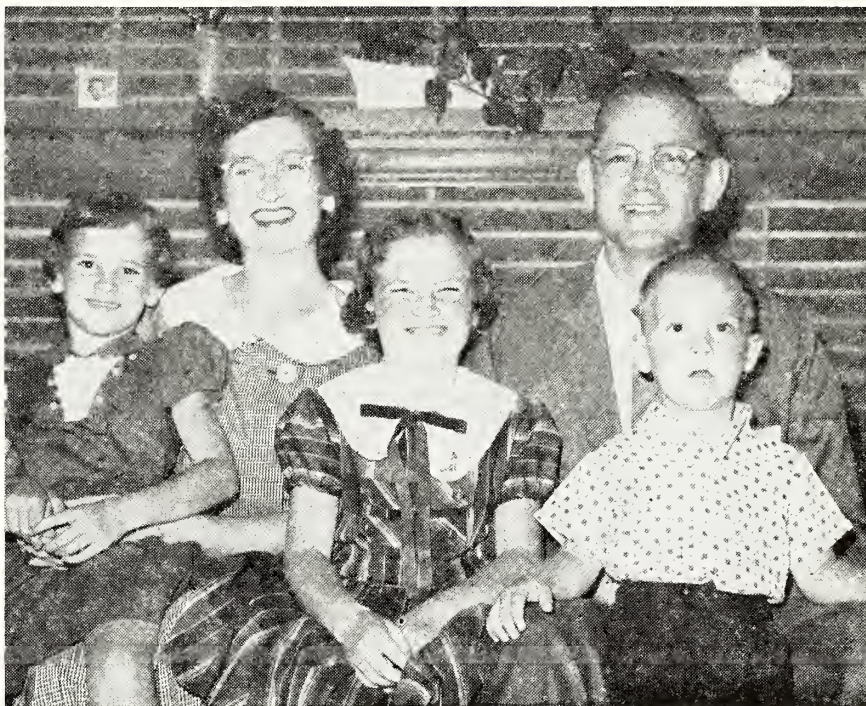
NOVEMBER 21, 1961

NUMBER 46

A THANKSGIVING PRAYER

Almighty God, Eternal Father, who art gracious to supply the needs of every living creature, we thank thee for every blessing of these our mortal years. We are grateful for family joys and for warm ties of friendship. We thank thee for good food and healthy appetites. We thank thee for thy blessings upon our beloved country, for freedom of worship, for opportunities to work and to enjoy the fruits of our labors. Help us, O Lord, to express our gratitude not only in the words we speak, but in the service we render to thee and to our fellow men, through Jesus Christ Our Lord. Amen.
In CIVITAN

Organ of the Southern Convention of Congregational Christian Churches.
Editorial and Publication offices at Asheboro, North Carolina.
Subscription office: Elon College, North Carolina



The Rice Family Is Going To California

In August, 1956, the Reverend Julius G. Rice became pastor of a new mission church of 94 members at Bayside, Virginia. November 26, 1961, he will move with his family to a new church at Thousand Oaks, Conejo Valley, California.

During their five years at Bayview the Rices have shared in the growth of a church that has bought more land, secured a parsonage, added to the educational building, air conditioned the chapel, increased property value from \$50,000 to \$130,000, and secured a membership of 450.

Conejo Valley is 18 miles northwest of Los Angeles, located in the hills where many of the western movies and TV programs are filmed. The community has mushroomed in the last two years from a very small community to a population of more than 13,000. It is expected that by 1970 there will be 80,000 people in the community where this new United Church of Christ is just beginning.

In the picture, left to right, are Bonnie, Evelyn, Donna, Julius, and Mark. The Christian Sun wishes for them the kind of happiness they seem to be enjoying when this picture was made.

Here And There Among The Churches

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in — forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. Anon.

Rev. Don Leonard, pastor of the Evangelical and Reformed church of Asheboro will be the speaker for a 7:30 service Thanksgiving Day at Pleasant Ridge church near Ramseur. The church will serve a turkey dinner from 5:00 to 8:00 o'clock Saturday evening, November 25. The public is invited.

Your editor thoroughly enjoyed a visit to Mt. Bethel November 5. He went to sit again where he was a Sunday school superintendent and a deacon while still in his teens. Voices from the past brought sacred and delightful memories of those days half a century ago. It was good to hear pastor John Permar preach and to be a member of a Sunday school class again where once securing teachers was a problem. The church seems to be doing well.

The choir of our Asheville church will present a short cantata next Sunday morning in celebration of the Thanksgiving season. The work is Mendelssohn's setting of the 13th Psalm. Ruth Lambert will be soloist. A modern setting of Psalm 46 will also be presented, using speech choirs. Members of the church school will bring food for baskets for the needy in the community and gifts to be sent to Plymouth Church Community Center,, Charleston, South Carolina.

Two Bible study opportunities are being offered to members of Shelton Memorial, Portsmouth: Tuesday mornings at 10:30, and Wednesday evenings at 7:30.

The William Shipp of Louisville, Kentucky, are the proud parents of a 7 lb., 4 oz. baby girl, born October 2. Her equally proud grandfather is Rev. Charles Pegram, pastor of the United Church of Christ, Bay View, Norfolk, Virginia. He now has five grandchildren and one great-grandchild, so reports "Old Lady Smalling."

Rosemont Church, South Norfolk, now has four choirs (cherub, junior, youth, senior) under the general direction of Mrs. Royal Gallup, director of music. Mrs. Virginia Wentz and Mrs. Carol Kent assist with the cherub choir and Mrs. Robert Evans with the juniors. Mrs. Elizabeth Goforth is the organist.

JACKSON TO BE ORDAINED

James C. Jackson, a licentiate of one year in the Western North Carolina Conference, is to be ordained by that Conference in the new Clanton Park church, Charlotte, North Carolina, at five o'clock, Sunday afternoon, December 3, 1961. Mr. Jackson is a graduate of Oberlin School of Theology. During the past year he has been working in a new housing area in Charlotte, and recently organized a new United Church of Christ there.

Ministers and members of Congregational Christian and Evangelical and Reformed churches in the area are cordially invited to witness the ordination, and to encourage the congregation by sharing in the service.

Best wishes to Rev. Frank E. Ratzell, who returned to his pulpit in our Asheville church November 12 after absence due to illness.

Cypress Chapel Christian Church, near Suffolk, presented Rev. Ellis N. Clark, their former pastor, with a pulpit robe Sunday, November 5.

Miss Emma Allen made the morning talk at Pleasant Ridge (Ramseur) November 12 when the Women's Fellowship had charge of the church service. Others sharing in the service included Mrs. Quinton Hicks, Mrs. Earl Lowdermilk, Mrs. Norman Smith, Mrs. Theodore Cox, Mrs. Lynwood Hubbard, and Mrs. Jimmie Scott.

Rev. W. W. Hall of Asheboro and his family spent last week on vacation with Mrs. Hall's people in Pennsylvania. The Asheboro church, of which Mr. Hall is minister, has just begun receiving payments on a building fund that is expected to add additional educational facilities to the church plant which was opened for use at Easter 1948.

Lelia Anderson, the Pilgrim Circuit Rider, is spending half her time visiting churches among the Indians of the northwest, Negroes in the southeast, and white churches in the Southeast Convention. She says that many mothers like to read to their children during long winter evenings, and that some of the Pilgrim Series Sunday school literature is very helpful for this reading. If you have material you would like to give for this purpose, write her at 19 South LaSalle Street, Chicago 3, Illinois.

Volume 113

Number 46

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

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A CALL TO THANKSGIVING

... This year, as the harvest draws near its close and the year approaches its end, awesome perils again remain to be faced. Yet we have, as in the past, ample reason to be thankful for the abundance of our blessings. We are grateful for the blessings of faith and health and strength and for the imperishable gifts of love and hope. We give thanks, too, for our freedom as a nation; for the strength of our arms and the faith of our friends; for the beliefs and confidence we share; for our determination to stand firmly for what we believe to be right and to resist mightily what we believe to be base; and for the heritage of liberty bequeathed by our ancestors which we are privileged to preserve for our children and our children's children.

It is right that we should be grateful for the plenty amidst which we live; the productivity of our farms, the output of our factories, the skill of our artisans and the ingenuity of our inventors. But in the midst of our thanksgiving, let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions more who live without the blessings of liberty and freedom...

Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings but also to extend them to the far corners of the earth. Let us by our example as well as by our material aid assist all peoples of all nations who are striving to achieve a better life in freedom...

John F. Kennedy, President of the United States

WOMEN LEAD SERVICE AT LYNNHAVEN

Mrs. Naomi Morse

Women's Fellowship Day was observed at the Lynnhaven Colony United Church on November 5 and a number of the women assisted the pastor in conducting the morning worship service.

The All Ladies Choir was real good, and for special music a trio composed of Mrs. Jean Corr, Mrs. Ann Filer and Mrs. Martha Midgett sang "Breathe On Me." Our Pastor's wife, Mrs. Diane Nelson, read the scripture lesson, led the responsive reading, and assisted by our ushers, Mrs. Ada Nottingham, Mrs. Ann Livingston, Mrs. Ethel Higgins and Mrs. Peggy Gillroy, received the morning offering.

Instead of the usual sermon, three ladies shared this time, Mrs. Jean Reeder spoke on Women in the Community; Mrs. Ruth Husk on Women in the Home and Mrs. Naomi Morse on Women in the Church.

Mrs. Betty White, our Stewardship Chairman, arranged for the dedication of our Woman's Gift boxes which was a very inspiring close to our worship service.

WOMAN'S GIFT DEDICATION

Mrs. H. S. Clark

Sunday, November 5, the Women's Fellowship of Northview Community Church, Sanford, gave a program dedicating "The Woman's Gift." The worship center was a table covered with a beautiful cut-work cloth, with a centerpiece of a horn of plenty overflowing with fall fruits, nuts and berries, surrounded by autumn leaves of red, gold, and yellow.

The program began with the singing of the Doxology. Mrs. John Clark gave "The Interpretation of the Woman's Gift." Opening thoughts were given by Mrs. W. A. Rogers. Mrs. H. S. Clark read scripture from II Corinthians 9. Prayer was led by Mrs. Annie R. Millikin. The congregation sang "Come, Ye Thankful People, Come." The women of the Fellowship then presented their gifts, each woman saying a prayer of thanksgiving for her many blessings and dedicating her gift to God. The ushers, Mrs. J. B. Clifton and Mrs. Arthur High, received the offering from the congregation.

Mrs. L. C. Wicker, former president, led the prayer of dedication. The program was directed by Mrs. John Clark.

THANKSGIVING FOR WHAT?

By Mrs. Bill Simmons

For the Convention Committee
On Family Life

As we enter this Thanksgiving season let us examine our lives closely. Many of us are doubtless guilty of being thankful for things that are not worthy.

The first Thanksgiving in America was one of gratitude and humbleness before God, and of thankfulness for being alive. Those people in early New England lived under very different conditions from ours, and they observed Thanksgiving quite differently from what we do. Of course we would not want to go back to the conditions of that time, but we need to remember their reasons for Thanksgiving and add to them some of our own.

Many of our children, and some adults, when asked the meaning of Thanksgiving, give a variety of reasons for thanksgiving. Here are some: turkey, holiday from school, visit to grandparents, big dinner, football game, rest day, parade, and the arrival of Santa Claus. So goes the list.

Is this the meaning of Thanksgiving that has come to our nation in this modern day? Are these the things for which we are thankful, and the only ones? Let this Thanksgiving be a day of soul searching and praying that our nation shall never forget the true meaning of Thanksgiving. Let this be a day of praise to our Living God.

The friendly service committee of the Tryon Women's Fellowship has sent 504 pounds of good used clothing during the summer and fall to Franklinton Center; Cuban Refugee Center, Miami; Delmo Thrift Shop; Baytown, Texas, for flood victims; Casa Mia Settlement House, Naples, Italy; Yaquiyu Rural Community, Puerto Rico; Greece; and to the Service Committee for distribution, as well as to needy people in the local community.

First Christian, Burlington, has recently purchased the Nellie Fleming residence and lot adjoining its Christian Education building.

I have always thought that faith in immortality is proof of the sanity of a man's nature. Emerson

MEDITATE
ON THIS

We are living in a day when the Church should be exalted more than ever before... The Church is the Body of Christ and the Bible is the text book of the Church... The Church furnishes a place of worship... The Church teaches us something of the sacredness of childhood... The Church functions in elevating womanhood... The Church lifts up the sacredness of marriage and the home... The Church keeps alive our consciences... When does the Church fail? The Church fails when her members do not uphold their vows... Always be sure that you can be proud of the name Christian and that you honor the Church and through the Church honor God. — Dr. Harvey A. Fesperman, President Southern Synod.

It Is Time For Thanksgiving

Thursday of this week has been designated as our official Thanksgiving Day for 1961. Patriotic people should heed the call of their country's President. He knows, perhaps better than others, that we have real reasons for thanksgiving in this good year.

Ordinarily when reasons for thanksgiving are listed we leave out the most important. Of course we are grateful for food and shelter, for sunshine and shower, for home and native land, for cars and roads, for hills and valleys, for seedtime and harvest, for flowers and fruited fields. Millions of refugees could remind us that gratitude should be expressed for a chance to work, to train children, to live somewhere and be somebody.

"We will bury you" sounds ominous indeed when the words are backed by 50 megaton bombs, and when the air we breathe is being poisoned so that the full effect of the poisoning will not be known until the third and fourth generation. The little red telephone underground in one of our western states is a constant reminder that human civilization can be destroyed within minutes. We have known all this for more than a year, but through the year we have lived. For the high privilege of living we can be profoundly grateful.

Thanksgiving for life need not be directed to any particular human being. Scientists are discovering more and more of the secrets of life and how to lengthen it, while others plan for life's destruction. It is good to remember in a time like this the ancient

story of a father who raised his hand to slaughter his only son as a sacrifice to the God he feared, and to know that an unseen hand stopped him just in time to save the life of the boy. That same Unseen Hand doubtless still moves among men, and, like the Voice to the oceans, makes clear that "thus far shall thou go and no farther." At the heart of the Christian religion is the universal belief that "God so loved the world that he gave his Son, that whosoever... may have life." It is in this confidence that Christians can give thanks this year. And the thanks will be directed to the God of the Universe, the living One, the loving One, the Father of the human family.

We can be grateful for America, even though it is hated by multitudes around the world. We can be grateful for our homes, though they may not be all that we would like. We may be grateful for our churches, filled as they are with faithless and spineless people sprinkled among the saints who are honestly striving to follow the Christ. But most of all we should be grateful for life, human life, length of days, filled with love, guided by God, redeemed thought grace, leading upward, inspired by hope, preparing for heaven (part of which is here and now), life that is eternal. Only God can give us this, and it is to God that we render thanks for "his unspeakable gift."

Happy Thanksgiving, kind readers, to each and all, and this you will surely have if you really give thanks.

The World Council Needs Our Prayers

The World Council of Churches is meeting in New Delhi, India. "Jesus Christ, the Light of the World" is the theme being considered by representatives of church people gathered from around the world. Our own Dr. Alfred Carleton of missionary fame will preside at some of the sessions and several of our leaders will help to guide the thinking of the entire group.

We can easily exclaim, "What a Group!" and be proud that we are so well represented. Or we could join with a multitude of critics and lowrate the entire proceedings and the leaders. But it is much wiser to ask God's blessings on this assembly. In our extravagant moments we are likely to claim that the Church is the Hope of the World. If there is truth in the statement, and surely there is, something very important should come from this Assembly of the

World Council. This could become the turning point in world history. If all the people whose delegates are there saying to themselves, and all who will listen, "Jesus Christ is THE Light of the World" will really pray to the God who gave us Christmas and Easter, if this should happen, then surely God will move through the hearts and minds of the delegates and they will move among the peoples of the earth proclaiming through word and deed that in Jesus is redemption for our sorry world. Then the light can shine in the darkness, the darkness cannot overcome it; truth will pull down walls that separate mankind, and gradually, ever so gradually it may be, the dawn of a new day will break across the eastern sky and the highest hopes of mankind will be realized as people everywhere turn towards him who gave us Christmas. For this we are asked to pray.

In these troublesome and uncertain times when often civilization seems on the brink of disaster, one hears much lament about not being able to return to "the good old days".

There are many who deeply feel that present economic ills and serious conflicts between or among nations could be greatly relieved, or even solved, if conditions were as tranquil as they were in the horse-and-buggy era. But Paul must have had in mind the impossibility of returning to former times when he wrote: "... this one thing I do, forgetting those things which are behind, and reaching forth after those things which are before, I press forward..."

The desire of the human heart for a return to the past, although remembered as rough and rugged, never ceases. When Elizabeth Akers Allen, in 1860 wrote "Rock Me To Sleep" for Saturday Evening Post she expressed this desire of living life over again in the first stanza of that frequently quoted poem —

"Backward, turn backward,

O Time in your flight.

Make me a child again just for tonight."

... and millions since have repeated these words for 100 years. But times and conditions change, and humanity cannot stop the forces that dominate the physical world, and return to conditions that no longer exist.

To return to a former state of living, socially or economically, is impossible. Carl Sandburg may have been too melancholy when he wrote "... the past is a bucket of ashes", but often poetic license permits an expression of great truth.

Mankind seems to be passing through its most painful throes. Doubt is cast upon what history may record of some movements motivated by emotions, impulses, and a conviction of what is thought to be correct at the time of action.

The least desire for change is by nations or groups less civilized than others. This explains why certain races are now emerging from darkness and trying to find their way in a world which they have not yet fully comprehended. History, too, will reveal the extent and value of their achievements for independence, since

many small nations without sufficient resources for survival, or wares to exchange for needed things, and no adequate defenses of their own. One day they may find the word dependence a more adequate word than independence.

But separate a people from a desire for change and they are separated from progress. Many tribes, such as the Bantu and Tembu in Africa, and a few thousand people scattered on certain islands around the world have no desire to change their mode of living and probably never will. Church missionary and other efforts have failed to kindle in such people a desire for change.

It is from a limited school of thought that advocates of "live as our forefathers lived" come. If "the good old days" theme were carried to its logical conclusion, the oxcart would still be around, and overshot mill wheels and rail fences would no longer be only an artist's dream.

Present readjustments with many peoples are more difficult to make because of failure to prepare for impending conditions. But even the

wise are often short of wisdom, and the never-ending task to find his way in the world is still man's great challenge. He can find that way only by looking forward, not backward.

C. B. Riddle

THERE COMES A TIME

By Elizabeth F. Caviness

There comes a time for each of us

When we climb our mountain alone;
When friends can't help and we're bereft

And the grace of God seems gone.

There comes a time for each of us

When we climb with feet of lead,
For the weary load has pulled

Our hearts down to the valley bed.

There comes a time for each of us,

And it matters not the place—
Whether hill, valley, field or garden—
Gethsemane is ours to face.

There comes a time for each of us

When we do what we do alone,
Except for the strong cord from on high—

His strength—the bedrock of our own.

This Interested Me

By EMILY C. LESTER

Within a two week period recently it was my good fortune to have the opportunity to visit the two places I look back upon as "Home" — Winter Park, Florida, and Whitehall, Michigan. In each there is a church where many of my memories of long ago center. I have visited the Florida "home" much more frequently in recent years than the Michigan one, and so it was with a special sense of urgency that I took advantage of a ride from the Mid-West Regional Meeting of our denomination in Grand Rapids to spend the night with old friends in the little town of Whitehall.

The center of the home I visited is a "grand lady" ninety-two years old. When I was a child I remember her as "the first lady" of the little town, the wife of the president of the bank, the leader of the Eastern Star, the crusader for all good causes. But I especially remember her as my Sunday school superintendent, as president of the Ladies' Aid, as one who was always present at church on Sunday. I think it did something for me "way back then" to know that the social and cultural leader of the community put her church ahead of other activities. She became the state Worthy Grand Matron of the Eastern Star — and beautiful she looked in her lovely evening dresses! — but she was never "too big" for the little Congregational church.

She is still every inch the "great lady," who at 92 still rolls up her hair every night! She had been working in the yard the day I arrived, "because my yard man is getting old and I have to help him." (Her daughter told me "on the side" that he is 74. The only difference, she said is that he knows he's old and her mother doesn't know she is!) She still believes in the importance of prayer and in the worth of the church. They have a "fine young minister" now, and I presume she has supported all the ministers this little church has had down through the years.

And so, I would like to salute Mrs. Mark B. Covell, who convinced me as a child that church was important, and who at 92 still believes it herself!

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

Why Build A Church?

By John Pugh, Jr.

Fellow Church members, visitors and children. I have been asked to talk to you this morning on the responsibilities of the church member, in connection with our building program.

I have been told that this talk is supposed to last about ten minutes. As this is the first time I have talked to you, and may well be the last, I thought I would make the most of it by using up all of the ten minutes.

Before we go into the subject of our responsibilities let us talk and think about some other things concerning us and our church — sort of warm up to the subject, so to speak.

Down through the ages there have always been men and women in every nation, every state, every town, every community and every church who have devoted a great deal of their time and means to the betterment of their fellowmen. They worked most times against tremendous odds, adverse criticism and lack of cooperation from those they were trying most to help. These men and women achieved immortality. Some of them we have heard of, some of them we have not, but they are all the same in spirit. We have people living today who are like them. To them we owe much.

Why Go To Church?

Have you thought of the reason you are in God's house this morning? I suspect that I would get several different reasons right now, if I were to ask for them. Actually there are only two. You may be here because of one or both of them. One is, someone asked you to come or brought you, the other is, because you want to be here.

Why come to church? We can worship God at home, in the fields, in the woods or any place we choose. This is all true, but, there is a difference. The church is a special place. It is God's house, built with his share of our earnings and his share of our time. It is the place where we worship together, share together and have fellowship and understanding together. There is no other place like it in all the world.

My friends, this is our church. This is the place where we expect to come for the rest of our natural lives, to worship together, pray together, to

renew our spiritual strength together.

This is the place above all others where we need to bring our children, and where we hope our children will bring their children.

This is the place where we hope that all those in our community who do not know God and do not have a church home will come and find God, worship with us, work with us and share with us.

This is the place that shows the world how much work, how much time and how much money we are willing to give to our God.

We Can Build

We know that we need to build more to our church. Now is the time to get started. The need gets greater with each passing day and will continue to do so.

Some may say, we can not afford it. Others may say, we are not able, that we just can't do it. These are negative thoughts. They bring negative actions. When we think we can't

John Pugh, Jr., son of the late Rev. John Q. Pugh, is a layman in our Asheboro Congregational Christian Church. This talk was made at the beginning of a campaign to raise money for an addition to the educational building.

we generally don't. When we think we are not able we generally don't try.

Positive thoughts bring positive actions. When we think we are able we generally try. When we think we can we generally do.

Too many of us are afraid of tomorrow. Too many of us are afraid of what the future holds for us. Too many of us are so concerned with physical strength and material power that we forget, or never realize the far greater strength and power of the spirit. This spiritual strength and power can not be bought with the world's goods.

This spiritual strength is the only power available to us that will enable us to endure all things and triumph in the end. We should seek and pray for this spiritual strength that we need.

We need to look up and ahead, to step out on the high road, with faith in our hearts, that the future is ours and all eternity. With such faith and

spiritual strength in our hearts and minds we can face tomorrow, build for the future and go forward to meet our destiny.

God will not build this church for us. That is our job. If we want to build it we can, for God will give us the strength and help us to find the means.

We must keep this fact in mind though: The more of us who join in this work, the greater will be the strength and help from God and the sooner the work will be done.

Ten Responsibilities

I have divided what I think are our responsibilities into ten parts.

First: We must forget ourselves and our needs and think of God's work and its needs. We must turn to God with faith and prayer, telling him that we are willing to do whatever he would have us do, if he will show us the way and guide us in the direction he would have us go. We know that he has said that he will provide for all our needs and will not ask us to do more than we are able.

Second: It is our responsibility to turn over to God his share of our earnings. It is rightfully his and he requires it of us. Even our government recognizes this fact and accepts it.

Third: Each of us should immediately sit down and re-appraise our financial affairs. After making sure that we are, or that we are going to contribute God's share of our income, we should also remember that each of us should share still further, as much as we are able, according to the talents and blessings we have received.

Fourth: It is our responsibility to get busy and concerned with this building project of our church. God's work requires our time and our talents as well as our money. This work is necessary and it will be rewarding. There is nothing else we can do that will accomplish so much and be so lasting for the effort put forth. We will be serving our God, working with our neighbors, building a place for our children to worship and bringing satisfaction to our souls.

Fifth: It is our responsibility to support and encourage our pastor and church leaders. They are sincere, dedicated Christians. If they were not they would never have undertaken such a tough proposition as this project. This project is complex and

far reaching. It requires a lot of time and hard work in the planning and preparation. It will require still more in the execution. We are fortunate indeed in having such people in our church.

Sixth: It is our responsibility to provide church facilities as required by the times or age in which we live. It is just as foolish to say that we do not need this addition to our church as it would be to say that we do not need any more schools for the education of our children.

Seventh: It is our responsibility to see that our church grows with our community, that it is a recognized part of our community, that it fulfills its mission in our community.

Eighth: It is our responsibility to our families to provide a place where we can worship together with other families of our community; where we can get help in teaching our children and bring them up in the way they should go.

Ninth: We are responsible for carrying on the work begun by those who came before us and who have passed on into eternity. We owe them a very real debt for their work, their sacrifices and their dedication that made it possible for us to have the privilege and opportunities we have today. This debt can only be repaid by us by doing as they did, working, sacrificing and dedicating ourselves to the growth of our church.

Tenth: It is our responsibility to ourselves to provide a place where we can go and lay our burdens down for a little while and gain renewed strength through faith and communion in the house of God with our fellowman.

These, my friends, are our responsibilities. If they are carried out we will have a full and rewarding life, and at the end will bring us this: "Well done thou good and faithful servant."

A Bit Of Church History

By E. W. Neville

Presented to E. N. C. Conference

The General Convention of The Christian Church met May 4, 1894, at Christian Temple, Norfolk, Virginia, and was called to order by Dr. W. W. Stanley, president. During this convention the N. C. and Va. Conference and Deep River Conference were united and then were divided into three conferences: the Eastern N. C. Conference, the N. C. and Virginia Conference and the Western N. C. Conference. The Eastern N. C. Conference, composed of thirty churches, met at Christian Chapel church, Chatham County, N. C., November 27, 1894. The conference was called to order by Honorable S. P. Read who had been appointed by the Convention to act as its president. The conference elected the following officers: Rev. M. L. Winston, vice president; Rev. J. L. Foster, secretary; W. R. Goodwin assistant secretary; J. E. Ballentine, treasurer; Rev. W. G. Clements, W. C. Wicker and J. H. Moring were appointed as a committee to select place, time, and program for the Sunday School Convention, and they were to report through The Christian Sun. The second Conference met at Liberty (Vance) Christian Church 1895. Rev. J. H. Fleming was elected president and Rev. W. D. Harward elected assistant secretary, J. D. Mood, J. H. Moring and C. H. Rowland made the report on Sunday schools. The report said we have 18 churches that have no schools, 12 churches have schools. They made an earnest plea for steps to be taken to organize those 18 schools and get them back into the conference. The Conference should congratulate Christian Chapel and its delegates for inviting and entertaining the first session of the Eastern N. C. Conference.

LAYMEN'S FELLOWSHIP SUNDAY

United Congregational
Christian Church
Portsmouth, Virginia

The Laymen of United Church did a superb job in the pulpit on Laymen's Sunday, October 15. Mr. Bruce Deans, who also teaches one of the Adult classes spoke at the service on the theme "Ye Shall Be My Witnesses."

Mr. W. G. McPherson gave the call to worship and invocation. Mr. Marc Jester read the morning Scripture lesson and offered the morning prayer. The offertory prayer was led by Mr. Albert Morrison. The all-male choir sang, "How Great Thou Art."

THANKSGIVING

Frank E. Ratzell

Beyond gratitude for material blessings this year there is a deep sense of thanksgiving to God that we are alive still in a frightening world, that the sweet beauties of earth are still there before our eyes, that our men have not yet fallen before guns on some farflung battle-line, that many good men, principled men, honest men, are struggling still to keep peace on earth.

Our national season of Thanksgiving, as well as our personal feelings about it, must be overcast with these fears and anxieties of the world in which we must live. Yet at such times we turn more than ever to God, simply because "before the hills in order stood, or earth received her frame, from everlasting Thou art God, to endless years the same." We are reminded once again that our Pilgrim ancestors also faced an unfriendly world, with far less to defend themselves than we have, and with faith and courage "founded a nation." Let there be no softness in our faith.

NINE THINGS TO BE ASHAMED OF

J. Edgar Hoover, Director of the F.B.I. and trustee of the National Presbyterian Church in Washington, D. C., emphasizes again some of the things about which Americans should be concerned and ashamed.

1. People spend eight times as many hours at movies as they do at Sunday school.

2. Only one out of twelve persons

in our country attends Church regularly.

3. Seven out of eight children quit Church and Sunday School attendance before they reach fifteen years of age.

4. Fifteen million sex magazines are printed monthly and are read by teenagers.

5. There are more barmaids in America than college girls.

6. One million illegitimate babies are born annually.

7. One million girls have venereal disease.

8. Our nation harbors three times as many criminals as college students.

9. A major crime is committed in America every twenty-two seconds.

—Good

Financial Report

VALLEY OF VIRGINIA WOMEN'S FELLOWSHIP

September 1, 1960 — August 31, 1961

Women's Fellowship Apportionments

Antioch	\$ 30.00
Bethel	30.00
Bethlehem	75.76
Beulah	20.00
Dry Run	30.00
Leaksville	75.00
Linville	80.00
Mt. Lebanon	16.00
Mt. Olivet (G)	10.00
Mt. Olivet (R)	50.00
New Hope	40.00
Newport	50.00
Valley Central	45.00
Winchester	170.00

Total\$ 801.76

Thank Offering

Antioch	\$ 26.13
Bethel	64.25
Bethlehem	39.25
Beulah	28.52
Dry Run	28.00
Leaksville	23.03
Linville	28.63
Mt. Lebanon	10.00
Mt. Olivet (R)	30.26
New Hope	13.05
Newport	20.00
Timber Ridge	15.25
Valley Central	22.38
Winchester	152.75

Total\$ 501.50

Life Memberships

Antioch (2)	\$ 20.00
Bethel (4)	40.00
Bethlehem (1)	10.00
Beulah (1)	10.00
Leaksville (2)	20.00
Mt. Olivet (R) (1)	10.00
Valley Central (1)	10.00
Winchester (6)	60.00

Total\$ 180.00

Memorials

Bethlehem (1)	\$ 10.00
Beulah (1)	10.00
Linville (1)	10.00
New Hope (1)	10.00
Newport (1)	10.00
Valley Central (1)	10.00
Winchester (1)	10.00

Total\$ 70.00

Conference Home Expenses

Antioch	\$ 5.00
Leaksville	2.00
Newport	2.00

Total\$ 9.00

Mixer at Moonelon

Antioch	\$ 5.00
Beulah	2.50
Dry Run	3.00
Linville	3.00
New Hope	3.00

Total\$ 16.50

Money Received for Packets

Dry Run	\$ 3.50
Mt. Olivet (R)	3.50
New Hope	3.50

Total\$ 10.50

Cradle Roll

Antioch	\$ 3.55
Bethel	2.50
Beulah	2.50
Linville	2.50

Total\$ 11.05

Receipts

Balance brought forward	\$ 51.61
Apportionments	801.76
Thank Offering	501.50
Life Membership	180.00
Memorials	70.00
Conference Home Expenses ..	9.00
Mixer at Moonelon	16.50
Money Rec. for Packets	10.50
Cradle Roll	11.05
Conference Offering at Winchester	52.00
Rally Offering at New Hope ..	32.51
Offering at Bethlehem for Dr. Riggs	45.00
Total Rec. in Conf. Year	\$1,781.43

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

THE MARATHI MISSION

Manamadurai

26—Rev. and Mrs. Paul Heineman are at elementary boarding school where they help village boys and girls from a very poor area to get an education. An engineer as well as a minister, he works in trade school and in village uplift program, too.

Pasumalai

27—Rev. and Mrs. Verne Fletcher went out to India last year and train lay ministers in the Madurai-Ramnad Diocese of the Church of South India. He served with Church World Service in Germany and Austria. Her father was minister-professor of Spanish Evangelical Church; later she lived in France. He was educated at Wheaton College; Princeton Seminary; Sorbonne; and Ph.D. from U. of Chicago.

Ramnad

28—Miss Miriam Brown, who went to India in 1937, is manager of St. Andrew's High School, which is in poorest, most desolate part of the Diocese. She also is treasurer of Birdsnest Orphanage in Madurai.

29—The Marathi Mission is where the first work of the American Board was started in 1813. Work is carried on in Bombay, Sholapur, Ahmednagar and in five rural centers. Outstanding are Ahmednagar College; Nagpada Neighborhood House; leprosy and tuberculosis control programs in Satara and Vadala; and the demonstration farm in Vadala. The churches are part of the United Church of Northern India.

Ahmednagar

30—Rev. Edith Pruesse (pronounced Price) has been in the Southern Convention. She has done a variety of things since going to India in 1944: taught in girls high school, Bible training school, Union Theological College. Now she is District Minister for Ahmednagar and Supa districts working with city and rural ministers.

December

1—Mrs. Eleanor Tishkins is manager, treasurer, and adviser of Sisal Fiber Industry where more than 100 women earn their living, while their babies are cared for in nursery. These articles are sold through many women's groups in the U.S. A letter from Mrs. Tishkins was in recent issue of Sun.

Bombay

2—Mr. and Mrs. Ross Thomas have been in India since 1928, he working with business administration and she with blind. He is now treasurer of National Christian Council of India, the Madura Mission, Marathi Mission, and Ahmednagar College.

Disbursements

Mrs. W. B. Williams	
"Help Campaign"	\$ 52.00
G. G. Price & Sons, Bond ...	5.00
Mrs. Austin Kipps Expenses	
of Buck Hill Falls Trip	110.30
Expenses at Rally	2.00
Mrs. Ford Rally Speaker	5.00
Mrs. T. W. Good Expenses	
at Fall Conference	15.00
Mrs. W. B. Williams	
for Dr. Riggs	45.00
Mrs. Dewitt Cupp	
Training Meeting	5.00
Rev. Clyde Fields	
Printing Annual	30.50
Mrs. W. B. Williams	
So. Convention Treas.	1,447.81
<hr/>	
Total Disbursements	\$1,717.61
Balance Aug. 31, 1961	\$ 63.82

Mrs. Stella Liskey,
Treasurer

Joint Study Group Meets

Mrs. Walter Daeke
Publicity Chairman

The Women's Fellowship of The United Church of Christ, Southern Pines, dedicated their October meeting to the study of "New Churches for New Times." The program was divided into 3 parts: The background and need for such a study; old churches in new times; and new churches in new times.

The outstanding feature of the study was the visit of several members of the Fayetteville Women's Fellowship who participated in the section on new churches in new times. The information they brought was pertinent and timely since their church is only 10 years old and the members have first-hand knowledge of the joys and disappointments of starting a new church. The women from Southern Pines, on the other hand, have experience in an established church which is trying to meet the needs of changing times.

Doing double duty as a member of the visiting panel was Mrs. A. E. Cox, who is one of the three remaining charter members and also chairman of the Sanford District. She brought greetings and enlisted support for a stronger and more effective district.

Mrs. James Covey, missionary education chairman arranged the program which was well attended and enthusiastically received.

Dr. Sloan Publishes Another Book



Dr. W. W. Sloan, professor of Bible at Elon for the past fourteen years, has just had his new textbook, entitled "A Survey of the New Testament," published; and he also joined a group of America's outstanding Bible scholars in preparation of the new 1962 edition of "The International Lesson Annual," which presents the Sunday school lessons for the year.

The Elon professor's new textbook is a companion volume to his "A Survey of the Old Testament," which

appeared in 1957 and is now used in over 60 colleges, as well as being widely used by Sunday school teachers. Dr. Sloan's books have been prepared in simple language which is easily understood by lay readers as well as Bible scholars and this fact has made the books popular with persons who seek Bible knowledge but are not acquainted with complex scholarly language. A multigraphed edition of his latest book has been used by Elon students and examined by teachers in other colleges previous to the recent publication.

Most of the 41 chapters of Dr. Sloan's New Testament book are based upon a portion of the Christian scriptures and each chapter is followed by a group of thought-provoking questions and suggestions for use of the material. Suggested supplementary readings are also listed at the end of each chapter.

The work of Dr. Sloan is preparation of the "International Lesson Annual" for 1962 was done as a result of an invitation from the Abingdon Press, publishers of the book. He prepared fourteen articles explaining the scriptural background of the lessons to be used during July, August and September of next year, which deal with Hebrew history and the prophets.

SHE WALKS IN BEAUTY

She walks in beauty like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meets in her aspect and her eyes:
Thus mellow'd to that tender light
Which heaven to gaudy day denies.

One shade the more, one ray the less,
Had half impair'd the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face—
Where thoughts serenely sweet express
How pure, how dear their dwelling-place.

And on that cheek, and o'er that brow,
So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent.

—Lord Byron

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Sunday evening, November 26, the Pilgrim Fellowship of Rosemont church, South Norfolk, will lead the evening service of worship.

The Halloween "Trick or Treat" for UNICEF was a wonderful experience for everyone. Our thanks to all who helped. \$36.00 was received. — Bethel Bulletin.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, impurity and selfseeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and child-like faith in God.

Quoted in Wentz Memorial Bulletin

Pulitzer Prize-winning playwright Arthur Miller's only published novel, "Focus," will be dramatized as a full-hour special on the NBC Television Network early next year. "Focus" has been praised for its eloquence. "In words that burn like carboic acid, that flash like tracer bullets through the midnight of bigotry," one critic wrote, "Arthur Miller has pictured the agonizing fear and revulsion and finally the courage of a little man named Newman."

YOUTH WEEK AND PILGRIM FELLOWSHIP PACKETS

Youth Week will be observed January 28 - February 4, 1962. Materials for this observance (\$.75) are available from The Southern Convention Office. Also, the Pilgrim Fellowship Program Packet (\$.25) with suggestions for programs for the year is available. Send all orders to Miss Ruth Dunn, Box 336, Elon College, N. C.

DO YOU JUST BELONG?

Mrs. G. L. DeLong,
West Chester, Iowa

Are you an active member — the kind that would be missed?

Or are you just content that your name is on the list?

Do you attend the meetings and mingle with the flock?

Or do you stay at home to criticize and knock?

Do you take an active part to help the work along?

Or are you satisfied to **only just belong?**

Do you bring in new members and help the old ones stick,

Or leave the work to just a few and talk about the clique?

Now think this over, members, for you know right from wrong.

Are you an active member, or do you just belong.

In The N. C. CLUBWOMAN

UNICEF AT HINES CHAPEL

Tina Ann Wyrick and
Bobby Isley, Reporters

The Youth Fellowship at Hines Chapel church ventured out among the ghosts and goblins on Halloween to "Trick or Treat" for UNICEF. About 18 of our group of 25 members, along with counselors, Mrs. Bessie Isley and Rev. and Mrs. Thomas Madren, canvassed the community for this worthwhile project.

We joined forces with the Bethel Presbyterian Church, Mt. Pleasant Methodist and Monticello United Church of Christ. Youth from each church canvassed in their own area and then joined in a report rally at 9:00 o'clock. Seventy-five young people were present. We had fellowship singing, apple bobbin', and refreshments. Our young people collected \$48.00. A total of \$135.00 was

received for the United Nations project.

We enjoyed the experience very much and commend this group idea as well as the project to youth groups everywhere.

Nine of our group also attended the youth session of the N. C. and Va. Conference at Belew's Creek church to hear Dr. Nathanael Guptill speak on "Making Your Life Count." The ordination service for Mr. Harry Mathis was very impressive. This session caused serious thinking among our youth, both on church vocations and life. We enjoyed it very much.

UN MEAL AND PROGRAM

"Do I smell spaghetti?" A question asked by one of the Burlington Junior Highs at the regular fellowship meeting on October 20. It was spaghetti and other foreign dishes furnished and served by Mrs. Robert Kimball, Mrs. H. C. Pollard, Jr., Mrs. John Williams, Mrs. Herman Truitt and Mrs. Joe Tyson.

After the delicious meal, a most interesting program on the United Nations was given by Ricky Kimball, Debbie Williams, Scott Pollard, Susan Truitt and Joe Tyson. They told us the history of the U. N., its functions and what it has achieved to date. Questions were asked and there was audience participation.

The closing prayer will remain with us through these crucial days, "Let us not forget that all men are brothers. We pray for the United Nations, the best hope to date the world has for peace!"

Junior Highs collected \$52 for UNICEF on Sunday October 27. This was a service project and the money will be used by the United Nations for needy children all over the world.

—The Christian Reporter
First, Burlington

READING CLUB
WITH BOYS AND GIRLS

By W. C. Cullom, Wake Forest, N. C.

A friend from another part of the state has just handed me a half dozen books that she had just purchased here in the Wake Forest book store. She teaches music in her home community and intends to take these books to her home for the young people of her church to read. In my judgment this woman is doing one of the finest things that an older person can do for the young ones about him or her.

As I was looking over these great books, the thought came to me that it would be one of the greatest of blessings for groups of young people everywhere to form reading circles and cultivate the reading of good books among themselves. Suppose a dozen boys and girls form a circle each one purchasing a book to be kept for one month, when the circle would meet for a social evening together and the exchange of books. At the end of the year each one would come to be permanent owner of the book that he or she had purchased, and at the same meeting there would be a distribution of books for the year that was just beginning.

I can think of nothing that would bring more or greater blessings to the individual boys and girls or to the community of which they were a part. And there are experienced and cultured men and women in every community that would feel honored and blessed in helping such groups in the selection of the books to be read.

How much better this would be than allowing athletics, dancing and other such amusements to monopolize the time! Not that I think there is anything wrong in athletics or social dancing, but my point is that such amusements should not be allowed to monopolize ones spare time from his daily business.

I'll soon be 95 years of age, but if I can help any such group as I have described while I am able to go they have only to command me. I insist, and insist strongly, that time is too precious to be wasted!
Wake Forest, N. C.

Some people simply will not like you unless you commit the same sins and nurse the same prejudices they do. — Burton Hill

In Better Homes and Gardens

Ministers Receive Praise While Living

H. S. HARDCASTLE

WHEREAS, The Reverend Howard Scott Hardcastle, A.B., B.D., D.D. Servant of God and Minister of the Eastern Virginia Conference, United Church of Christ, (Congregational Christian) has reached the retirement time from the active pastorate of the parish ministry, AND,

WHEREAS, he has given long and faithful years of service to our beloved denomination in the regular parish ministry and in teaching, also as Pastor-Teacher-Preacher and writer of Church School Lesson material Par Excellence, and has served well and faithfully on every committee of importance and held every position of honor in the gift of the Southern Convention and the Conference in which he has served, and having held a number of the leading pulpits of the area, and two of the outstanding pulpits of the denomination, and having covered himself with glory, and represented the denomination in particular and the Church Universal in general, THEREFORE:

Be It Resolved: That we express the generous felicitations of this body to this deserving and faithful servant of God and his gracious and devoted life companion by adopting these resolutions, by extending to them a rising vote and sustained applause, and by so doing, wish them all that they deserve and the continued blessings of Almighty God in the beautiful sunset years that lie ahead, in their very own self-created home of retirement.

BE IT FURTHER RESOLVED: That a copy of these resolutions be spread upon the minutes of this Conference, a copy be delivered to Doctor and Mrs. Hardcastle, and copies be released to The Christian Sun, The United Church Herald, The Pastoral Records Office of The denomination and to the Public Press of the cities of Norfolk and Suffolk, Virginia.

GEORGE D. ALLEY

WHEREAS, The Reverend George Douglas Alley, A.B., B.D., D.D., Servant of God and Minister of the Eastern Virginia Conference, United Church of Christ, (Congregational Christian) Federated Theological Faculty of the University of Chicago, and minister of Congregational Christian parishes, and now in the eighth year of service in a historic pulpit of a great church within the bounds of this Conference, Vis: The Suffolk Christian Church, having resigned said pastorate, and planning to leave this area and go elsewhere, And, WHEREAS, The Reverend Mr. Alley has rendered yeoman service in many and varied Committees, Commissions, Advisory Groups, Boards and Conferences, not only locally, but also of the Southern Convention, in which he has served and is at this time serving with distinction as President, as well as on certain denominational assignments of importance, THEREFORE, Be It Resolved, That we express to this our brother beloved and his capable and devoted companion, our fervent Christian and brotherly love and high esteem, which they fully merit, by their sacrificial service and cooperative work of love to our Lord and His Church, and that we assure them of our continued confidence and loyalty as they depart for other fields of service.

AND BE IT FURTHER RESOLVED, That we assure our brother that as long as men believe in unquestioned integrity, an unsullied Christian conscience and courageous honor, George Alley will be held in the same high esteem he has won.

Be It Further Resolved, That a copy of this resolution be spread on the minutes of Conference, a copy delivered to Dr. and Mrs. Alley and copies be released to The Christian Sun, The United Church Herald, The Pastoral Records Office of the denomination and to the Public Press of the cities of Suffolk and Norfolk, Virginia.

Eastern Virginia Conference Ministers
Charles F. Pegram, President
Daniel Bowers, Vice-President
Kennyon Edwards, Secretary
Willis Joiner, Treasurer

Note: These resolutions were unanimously and heartily adopted by the Eastern Virginia Conference of Congregational Christian Churches in its recent session at The Christian Temple.

Elon College News

Three Republican congressmen conducted a panel in Whitley Auditorium at Elon College last week.

The "Paul Revere Panel" visited Elon as part of a three-day tour of North Carolina. Panel members included Reps. William C. Cramer of Florida, Samuel L. Devine of Ohio and James E. Bromwell, of Iowa.

* * *

Prof. Charles Lynam of the Elon College music faculty played the male lead role in the Woman's College of the University of North Carolina Theatre production of "Annie Get Your Gun" November 1-4, at Aycock Auditorium in Greensboro. Shirley Bosta of Hampton, Va., starred as Annie.

* * *

Bob McKinnon, of Burlington, has been elected president of a new student club at Elon College to promote interest in the field of business.

Other officers of the new group, which includes business majors from Elon's junior and senior classes, include Tom Carlberg, of Hampton, Va., vice president, and Virginia Moorefield of King, secretary-treasurer. Prof. Dudley Watson of the business administration faculty is the advisor for the new group.

* * *

Dr. Kirtley F. Mather, geologist, was on the Elon College campus from Sunday through Tuesday as a Danforth visiting lecturer. His visit was made possible by the joint sponsorship of the Association of American Colleges and the Danforth Foundation.

Features of the visit were four addresses to campus groups by Dr. Mather. On Sunday evening he met with the Student Christian Association for a discussion of "Geology and Genesis." He spoke to chapel groups Monday and Tuesday mornings on "Science and Religion in the Atomic Age." On Monday evening he addressed students and faculty, along with the public, on "Earth's Resources and Man's Future."

Dr. Mather is an internationally known geologist, author and lecturer. A member of the General Board of the National Council of Churches of Christ in the U.S.A., he is presently especially concerned with ways in which science can contribute to the intelligent organization of a peaceful world on a just and durable basis.



Professor Alfred S. Hassell

Prof. Alfred S. Hassell, director of student personnel services at Elon College, is the new president of the North Carolina Association of Collegiate Registrars and Admissions Officers. He was named to the post at the association's annual meeting held recently in Raleigh.

A native of Durham, Prof. Hassell joined the Elon faculty in 1957 and had served as registrar for the college until this fall when he assumed new duties in the field of admissions, guidance and counseling.

Other Elon delegates attending this meeting included Prof. W. Jennings Berry, registrar, and William R. Ginn, Elon's Admissions counselor.

Also meeting in Raleigh recently was the North Carolina Association of Academic Deans, which was attended by Prof. Fletcher Moore, Dean of Elon College, and Dr. H. H. Cunningham.

A CHRISTMAS SHOPPING PRAYER

I thank Thee, Father, for the privilege of giving. I thank thee for the Christmas stars on city streets, the soft music in the stores, the little children with tightly clutched savings who come to choose gifts for mother and father. I thank thee for the bells of the Salvation Army, singing of dedication and loving-kindness. Help me, I pray, to keep this feeling of wonder and loveliness at Christmas time all the years of my life.

Make me patient in crowds, quick to smile and in some way bring a lift to the spirits of those whose work is heavier at this time. May each gift be a discerning token of understanding and may I always give with love. Amen.

(Used by Plymouth, Des Moines, Women's Fellowship)

Mrs. E. H. Morris, 87, of Asheboro, a member of the first graduating class at Elon College, died October 31 at her home.

The former Rowena Moffitt, she was born in Randolph County and lived in Asheboro since she was five years old. Her late brother, E. L. Moffitt, was a president of Elon College. She was a member of the First Methodist Church of Asheboro and the Randolph Book Club.

Surviving are her husband, three daughters, Mrs. J. M. Russell of Matthews, Mrs. C. B. Williams and Mrs. L. D. Howell, both of Fayetteville; one son, E. H. Morris, Jr., of Raleigh; eight grandchildren and seven great-grandchildren; one sister, Mrs. J. R. Parks of Asheboro and one brother, H. E. Moffitt, of Winston-Salem.

ACTIVITIES AT HAYES CHAPEL

Mrs. Marjorie Partin, Reporter

Members of Hayes Chapel, Garner, N. C., had an evening of warm fellowship together November 3. Much fun was enjoyed by all as everyone paraded in their costumes. Prize for the best costume went to Paul Wright, one of our deacons. After refreshments of cake and coffee were served, our pastor, Rev. Conrad Cornelius, and his family were surprised with a "pounding" by the group.

We had five representatives to visit our Home for Children at Elon November 4. They were greatly impressed by the good training the boys and girls are getting there.

National Women's Fellowship Sunday was observed in our church November 5 with the Women's Fellowship members taking part in the opening of Sunday school. Each department chairman told of the work of her department in the Fellowship. Also, the women shared in the morning worship service by rendering special music.

Growth Through Witnessing

Background Scripture: Matthew 5:13-16; Luke 10:1-24; Acts 4:13-21.

Devotional Reading: Acts 1:6-11.

Memory Selection: **We cannot but speak the things we have seen and heard.**
Acts 4:20.

Let us get the background of this lesson. Peter and John had been instruments of healing to a man long lame and crippled. Called to account for this amazing incident, they frankly said that it had been done by the power of the One who had been crucified, buried, and who had come alive from the dead and was alive forevermore. This preaching about the resurrection of the Lord Jesus Christ was especially repugnant to the Sadducees who did not believe in either spirit or the resurrection. Luke says "they were grieved that they taught the people, and preached through Jesus the resurrection from the dead."

Something had to be done to silence these men, so the Sadducees did what many of their kind do who do not want to hear the truth, or have the truth proclaimed—they put the apostles in jail. As if putting men in jail could stifle the truth! There is a noble man living as a virtual prisoner on a little plot of ground in Africa who has recently received the Nobel Peace Prize as a champion of truth. He is bound but not the truth he proclaimed and for which he suffers. The truth goes marching on! Trying to stop truth is like trying to stop the wind from blowing, or the tide from coming in, or the stars from moving in their courses.

The next thing these men tried to do to stop Peter and John from speaking the truth, was to **hold them in contempt**. They looked upon them as "ignorant and unlearned men." These words do not mean that the apostles were ignoramuses, or dumb-bells. It simply means that they were not educated men in a technical sense. They were simply laymen un-schooled in the intricacies of rabbinical law and religious practice. Sometimes it is more difficult to suffer contempt than to be put in jail, especially for a sensitive man. In any event after heaping contempt upon the apostles and putting them in jail overnight, they brought them before the Sanhedrin, the highest court of the Jews, and "gave them the works." But they had bitten off more than they could chew. Two factors embarrassed them.

Raw Courage

"When they saw the boldness of Peter and John..." It is rather remarkable that it was this quality of character that impressed the Sadducees and priests. Here were men who had the courage of their con-

victions. "We cannot but speak the things which we have seen and heard." Like John Knox, because they had seen the face of God, they were not afraid of the face of man. The trouble with so many of us is that, as H. G. Wells once said "the voice of our neighbors sounds louder in our ears than the voice of God." It takes courage to be true to our convictions, and to bear our witness before men. For us, as for the disciples, the source of this courage is in Christ.

Exhibit A

There was another stubborn and solid fact which embarrassed the Sanhedrin. The lame man who had been healed was standing right there before them, healed, and healthy. There was no mistake about it — he was the same man who a little while before had lain as a cripple at the Gate Beautiful. There was no answer to that argument. They were not dealing here with a theological argument or a religious theory; they were facing a solid and stubborn fact. Jesus Christ had made this man walk; there stood the evidence. They could say nothing against that. There are many valid arguments in behalf of Christianity, many evidences of it, but the **greatest and most unanswerable defense or proof of Christianity is a Christian man**. As Dr. Roy L. Smith says somewhere, "The best evangelist is not the one who can put up a good argument, but the one who can offer a convincing life."

SUNDAY SCHOOL LESSON DECEMBER 3, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

A few years ago a distinguished American teacher went on a good will tour of India seeking to make clear the nature of American policy for the world and building good will for his country. In his speeches he carefully explained that he was not an official representative of the United States. But his Indian friends would say "Everyone who comes from your country is a representative." In like manner every Christian is a representative of Jesus Christ. People make up their minds about Christ and the Christian life from what they see in us. What sort of an idea of our Master do we give? What kind of advertisement of Christianity are we?

Witnessing For Christ

"For we cannot but speak the things we have seen and heard." They were bound to witness. And it should be noted that they witnessed to what they had seen and heard. A man can really witness only on that basis. Hearsay is not enough. Personal experience is a prerequisite. Is it because we do not have anything for which to bear witness that we do not witness more often? Come to think of it, it could be.

But we witness not only with our words, but with our works and our life. There are those who could not possibly preach a sermon, or conduct a prayer meeting, who are effective witnesses for Christ. People who know them best, and those who associate with them most intimately, take knowledge of them that they have been with Jesus. As a vessel absorbs something of the lovely perfume with which it is filled, so do men and women who live with Christ, diffuse in life something of the radiance and the loveliness of his Spirit.

Mrs. F. C. Lester was guest speaker at our Wentz Memorial Church in Winston-Salem November 12 when the women of that church had charge of the morning service. Others sharing in the service included Mrs. William J. Earl, Mrs. Lizzie Pharr, Mrs. C. C. Lassiter, Miss Esther M. Wentz, and Mrs. Madge M. Neely. "Lift up Thine Eyes" by Mendelssohn was the anthem, and Miss Juanita Falls used as an offertory "Oh, Rest in the Lord" by the same writer. Dr. Joseph E. Patterson is the minister.

Burlington Rotary Club Entertains

Dear Friends:

Monday, November 13, was quite a big day for us at the Children's Home. At 10:30 a.m. the Board of Trustees met for their annual meeting. Fifteen of the twenty trustees were present.

The Board voted to ask the Building Committee to move forward with plans for a third cottage which will fulfill our present needs at the Home so far as living facilities for the children are concerned.

The Board reaffirmed their decision to eventually remove the old white building. It was felt that the building is needed during the transition and will be used to house 14 girls and as dining space for 33 children and staff members until the third cottage can be built. At that time it is the intention of the trustees to remove the old white building.

What was known as the Baby Home is now being used as a supply and storage building. This building will also continued to be used during the transition. No decision has been made as to what will be done with this building.

We now have five groups of boys and girls. Ten small boys and three older girls live in the Clyde Rudd Cottage; ten small girls and three older girls live in the Montgomery Cottage; fourteen older girls live in the old white building; thirteen intermediate girls and boys live on one side of Johnston Hall, and eighteen older boys live on the other side. This means a total of 31 boys and girls now living in the remodeled Johnston Hall.

On Monday night the boys and girls of the Home went to the College dining hall to have dinner with the Rotary Club of Burlington. This was the annual visit of the Rotary Club. This year instead of coming to the Home for the meal we went to the College where our children could eat with the members of the Club.

A most interesting program was put on by our smaller children. This program was prepared by Mrs. R. O. Wilkins, Jr., of our First Christian Church of Burlington. This was a most excellent presentation enjoyed very much by the Rotary Club. The Children's Home is the Rotary Club's major project. They left with us a very generous gift, which we appreciate greatly.

REPORT FOR NOVEMBER 13, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward		\$ 3,921.10
Eastern Virginia Conference	\$ 260.21	
Eastern North Carolina Conference	196.00	
Western North Carolina Conference	30.00	
North Carolina and Virginia Conference	203.38	
Total	\$ 689.59	
Grand Total	\$ 4,610.69	

SPECIAL OFFERINGS

Amount brought forward		\$ 4,252.50
Pope's Chapel Christian Church (ENC), Fifth Sunday Offering	10.00	
Bethel Church (ENC)	10.00	
Mr. & Mrs. Jesse Toler, Brown Summit, N. C.	10.00	
Thanksgiving Offerings:		
The Happy Sharers' Club, Greensboro, N. C.	20.00	
Mr. & Mrs. J. A. Boland, Burlington, N. C.	50.00	
Mathews Circle of Cong. Christian Church, Winchester, Va.	10.00	
In Memory of J. A. Kimball by Mrs. Mamie K. Perkinson, Wise, N. C.	10.00	
Burlington Drug Co., Inc., Burlington, N. C.	100.00	
Mrs. Pauline J. Phillips, Newnan, Ga.	25.00	
Truitt Bible Class, Asheboro Cong. Christian Ch.	10.00	
Barker's Tire Service, Burlington, N. C.	25.00	
Hanford Brick Co., Inc., Burlington, N. C.	25.00	
Mr. & Mrs. C. A. McIver, Burlington, N. C.	25.00	
Baker-Cammack Hosiery Mills, Inc., Burlington ...	100.00	
A. H. Jones, Burlington, N. C.	25.00	
A. B. Thompson, Graham, N. C.	50.00	
Pepsi-Cola Bottling Co., Durham, N. C.	25.00	
George C. Amick, Mebane, N. C.	10.00	
J. W. Cates, Inc., Burlington, N. C.	5.00	
John R. Foster, Greensboro, N. C.	20.00	
Mr. & Mrs. Robert Atwater, Burlington, N. C.	50.00	
A. V. Beck, Sr., Burlington, N. C.	10.00	
A Friend	1.00	
W. C. Sutton, Mebane, N. C.	5.00	
Dr. Henry V. Murray, Burlington, N. C.	5.00	
Burlington Coca-Cola Bottling Co.	25.00	
Thompson-Arthur Paving Co., Greensboro, N. C.	100.00	
Mrs. W. H. Garrett, Sr., South Norfolk, Va.	5.00	
Dr. James W. Johnston, Burlington, N. C.	25.00	
H. Clay Hemric, Burlington, N. C.	10.00	
Burlington Rotary Club	1,385.01	
In Memory of C. J. McIver		
In Memory of Mrs. Harriet Rogers Yarboro		
In Memory of Mrs. Annie Kirk		
In Memory of Mrs. V. A. Kirk		
In Memory of Mrs. V. A. Kirk		
In Memory of Mrs. Alvin L. Lewis		
In Memory of Jarvis D. Womble		
In Memory of William C. Lieberg		
Total Memorial Gifts	56.00	
Special Gifts	175.50	
Total	\$ 2,417.51	
Grand Total	\$ 6,670.01	
Total for the Week	\$ 3,107.10	
Total for the Year	\$11,280.70	

MEMOIRS REPORT FROM VALLEY CONFERENCE

During the past year two deaths have occurred among the ministers who have served in the Valley of Virginia Conference.

W. B. FULLER

On December 17, 1960, after some years of failing health, Rev. Walter B. Fuller was called to his eternal reward. He was a son of Presley Jefferson Exlulist Fuller and Pattie Jane Fuller, born December 18, 1885 in Vance County, North Carolina. In 1907 he entered Elon College to study for the ministry. During World War I, he did Y.M.C.A. work in Oglethorpe, Georgia. Following this he held pastorates in the Eastern Virginia Conference and the Valley of Virginia Conference. At the time of his death he was retired and living in Harrisonburg.

Rev. Mr. Fuller was a faithful, well-loved pastor and even during his years of retirement supplied in vacant pulpits, always showing a vital interest in the work of the churches, and attending the conference.

ROBERT LEE WILLIAMSON

On May 11, 1961 another retired minister, Rev. Robert Lee Williamson, 85, died at his home in Charlottesville, Virginia. Surviving are his wife, Mrs. Virginia Moore Williamson, who was the daughter of Rev. H. C. Moore, and a brother Oscar C. Williamson of Florida. He graduated from Elon College in 1910 and was ordained to the ministry that same year. He served as pastor of the Leaksville Church from 1911 to 1914, and at Winchester and Timber Ridge churches from 1928 to 1933.

Other churches he served in the Valley of Virginia, were Concord, Bethlehem, Woods Chapel, Wisslers Chapel, Mayland, Mt. Lebanon and Island Ford. He was president of the North Carolina Conference for two years and of the Valley Conference for seven years, during the 1930's.

Rev. Mr. Williamson was a devoted, much-loved conscientious pastor and rendered valuable services to the Valley churches, especially during his years as President.

At this time your committee would ask the conference to stand in silent prayer as our tribute and give thanks to God for the life and services rendered by these two servants of the Lord, praying in unison Psalm 19:14.

—E. J. Rohart, Chairman

In Memoriam

"Blessed are the dead who die in the Lord."

POND

With the passing of Mrs. G. P. Pond on September 10, 1961, the West Memorial Bible Class lost a loyal and consecrated member. In this tribute to her memory we wish to express our appreciation for her unselfish life and labors in her Sunday School Class and for her devoted service rendered to the Christ.

We are grateful that we have had the opportunity of working with Mrs. Pond in our class. We shall remember her friendship and fellowship among us, her faithfulness to duty, her deeds of kindness, her words of encouragement. We feel that our lives have been enriched by our association with her. She served not only willingly and efficiently as a member, always accepting her share of the responsibilities but also capably as a former recording secretary. We especially shall remember her faithful presence on Sunday mornings as well as her regular attendance at class meetings until ill health forced her to give up her active work.

All of us have been saddened in our hearts by her passing but are happy in the memory of her Christian life as she lived it among us. In remembrance of her we have a summons to deeper consecration and a renewal of our dedication to Christ, praying that we may have courage to be true to our vows.

To the members of her family we wish to express anew our sympathy and desire this tribute be sent to them as a testimonial of our love for her, also a copy to *The Christian Sun* for publication, and a copy to be entered in the records of the West Memorial Bible Class.

Virginia H. Brinkley,
Resolutions
Suffolk Christian Church
Suffolk, Virginia

October 16, 1961

RAWLES

We, the members of the West Memorial Bible Class, make this tribute to the memory of our beloved teacher and fellow class member, Mrs. C. C. Rawles, who passed away August 27, 1961, after a lifetime of devoted Christian service in her church and Sunday school class.

For many years Mrs. Rawles was the guiding spirit of "her girls" in the Young Ladies Bible Class by precept and example, inspiring and leading them in continued spiritual growth and devoutly teaching the Word of God. Later, when her class joined with the West Memorial Bible Class, she served as one of our teachers until ill health forced her to give up her active work in the class. Even then she continued at home to get new members, to send cheerful and encouraging messages to our officers, teachers, and class members, and to show an abiding interest in all phases of our work. Surely she believed like the Psalmist "Thy word is a lamp unto my feet and a light unto my path," for she has lighted our pathway of appreciating and understanding the Bible as God's sure word

of truth and as an effective guide to everyday living. Her teaching was simple and direct, and her love for her Heavenly Father the motivating power in her life. She was devout and reverent, a believer in worship in its most beautiful form.

Once when asked one of her favorite Bible verses, she answered readily, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We know that her skill and success as a Christian leader and teacher were largely due to the fact that she believed in and practiced that great passage of Scripture.

It is impossible for us to measure the great influence "Miss Linda's" dedicated Christian life has had upon us, just as it is impossible to measure the influence on our lives her memory will have on us in the future. We are grateful for her Christian life as she lived it among us — a woman of purpose who "pressed on toward the goal unto the prize of the high calling of God in Jesus Christ;" a woman of faith who believed that "faith without works is dead;" a woman of prayer who prayed without ceasing. We are thankful that she lived so close to the Heavenly Father that He could use her talents and abilities for carrying on His work. May we have the strength and courage to be true to the heritage that is ours in following in the footsteps of her spirit and guidance.

We wish to extend anew our sympathy to the members of her family, knowing that the pleasant memories which they have of her will comfort and sustain them in the days to come. We desire this tribute to be sent to them as a testimonial of our love for her, a copy to be forwarded to *The Christian Sun* for publication, and a copy to be entered in the records of the West Memorial Bible Class.

Virginia H. Brinkley,
Resolutions
Suffolk Christian Church
Suffolk, Virginia

September 18, 1961

STRENGTH FOR THESE DAYS

By Mrs. Leocia Trotter

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5:1.

We have faith that the sun will rise tomorrow; that when we turn them on, the electric light, the T.V., and the radio, they will work — belief in the operation of powers we cannot see or comprehend. Why then, does our faith in God often falter? Without it, we can have no peace.

—Union Grove Fellowship

Meditation On World Need

I.

"WHERE CROSS THE CROWDED WAYS OF LIFE,"

Echoes from everywhere: The shuffle of a river of youth on Tokyo's Ginza at night—
Calcutta's pedestrian multitude at the end of a day of general strike.

"WHERE SOUND THE CRIES OF RACE AND CLAN,"

Echo from Assam: "Down with Benail;" "Down with Assam and their dirty language. Never shall my children have to learn it."

"ABOVE THE NOISE OF SELFISH STRIFE,"

Echo from the Middle East: "Israel must go." "Arabs must learn." "The border, the border guns, they are never far away."

"WE HEAR THY VOICE, O SON OF MAN."

Jesus said, "So, if you are offering your gift at the alter, and there remember that your brother has something against you, leave your gift there before the alter and go; first be reconciled to your brother, and then come and offer your gift." Matthew 5:23-24.

II.

"IN HAUNTS OF WRETCHEDNESS AND NEED,"

From Lebanon: "We have seven children, Sir, but housing is short since the bombing." "No pictures, No. Not in the refugee camp."

"ON SHADOWED THRESHOLDS DARK WITH FEARS,"

Istanbul: "Yes, there was martial law. We kept to the house as soon as darkness fell."

"FROM PATHS WHERE HIDE THE LURES OF CREED,"

Greece: "This island could irrigate and produce food, but four families control."

"WE CATCH THE VISION OF THY TEARS."

And when he drew near and saw the city, he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes." Luke 19, 41-42.

III.

"FROM TENDER CHILDHOOD'S HELPLESSNESS,"

Echoes from India, Lebanon, Turkey: "Vous etes Americain, vous etes Millyanaire! Buy my walnuts, buy my postcards. Shine, Sir? Shine! Good, good! Hungry. Baksheesh, baksheesh, baksheesh!"

"FROM WOMAN'S GRIEF, MAN'S BURDENED TOIL,"

Thailand: "They thought our children should not stay with us in the leper colony."

"FROM FAMISHED SOULS, FROM SORROW'S STRESS,"

Thailand: "Yes, I had fourteen children, but eight died."

"THY HEART HAS NEVER KNOWN RECOIL."

And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them. "Let the children come to me, do not hinder them; for to such belongs the kingdom of God." Mark 10:13-14

IV.

"O MASTER FROM THE MOUNTAIN SIDE. MAKE HASTE TO HEAL THESE HEARTS OF PAIN:"

From Kyoto: "Fifty-eight suicides a day, yes." "He burned the gold pagoda for revenge, so his mother committed suicide to apologize."

"O TREAD THE CITY'S STREETS AGAIN."

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always..." Mat. 28:18-20.

The

Christian Sun

Church History Room
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 113

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YOUTH PRAYER

O young and fearless Prophet,
we need Thy presence here,
Amid our pride and glory
to see Thy face appear;
Once more to hear Thy challenge
above our noisy day,
Again to lead us forward
along God's holy way.

—S. Ralph Harlow



Pilgrim Fellowship Leaders

This fall a team composed of Southern Convention Pilgrim Fellowship officers and their advisor, the Reverend Robert A. Knowles, has been visiting Conference Pilgrim Fellowship rallies. The Southern Convention leaders have presented a program concerned with the history and organization of the youth work of our denomination.

The above picture shows Mr. Knowles, minister of Christian education for the Southern Convention; Hubie Young, president, Suffolk; Cathie Sandstrom, vice president and editor of youth page in *The Sun*, Southern Pines; John Kernodle, treasurer, Burlington; Louise Harrell, co-action chairman, Bethlehem, Suffolk; Mary Anne Barnes, secretary, Holy Neck, Holland; Jesse Weaver, co-action chairman, Bethlehem, Suffolk; Connie Trueblood, faith chairman, Lynnhaven Colony, Norfolk; and Judy Stone, fellowship chairman, Hayes Chapel, Garner.

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Here And There Among The Churches

"A Church Should Never Beg for Money" was the sermon topic of Rev. W. R. Stevenson at Tryon November 12. The following Sunday pledges were made for the work of the church.

"The Thanksgiving That Is Ours" was the sermon topic for Rev. Glenn Garrett at Mt. Zion, Mebane, November 19. The offering went for payment on the organ. Dinner and the annual church meeting followed the morning service.

Pleasant Union church is sponsoring a "gospel sing" featuring The Carolinians and Deacons quartets at Farmer High School Auditorium Saturday, December 2, at 8:00 p.m. The public is invited to attend, according to announcement from Mahlon Snider.

A good idea: Beginning Sunday, November 19, and continuing through Thanksgiving Day, Pleasant Grove Christian Church bell was rung at six o'clock each evening. This was a call to all members and neighbors to pause for a few moments of thanksgiving and prayer for world peace.

Women's Fellowship Sunday was observed November 5 at Dendron Christian Church, Dendron, Virginia. Leader of worship was Mrs. Garland Morris. The meditation was given by Mrs. Garland Spratley. "The Woman's Gift at Work" was the topic for Mrs. Thurman Williams. Mrs. Owen Whitmore had charge of the dedication of gifts and Mrs. W. H. Savedge led the closing prayer. A musical meditation was given by Mrs. Ruth Liversay and a solo was rendered by Mrs. J. R. Bishop.

Morning worship services from our Elon College Community Church, where Dr. W. J. Andes is pastor, will be broadcast over WBBB, Burlington, during December.

As part of the Loyalty Sunday service at Union Ridge, Burlington, November 19, each individual was asked to come forward and place his or her pledge card on the offering plates at the altar.

The Women's Fellowship of Pleasant Grove Christian Church (W. N. C. Conference) sponsored the annual Harvest Sale and Supper Saturday, November 11. The evening netted a profit of \$300.00.

Rev. Cecil Hartman was the guest minister for Bethlehem church, Tenth Legion, Virginia, Thanksgiving Sunday. His topic was "To Own is to Owe." The bulletin for that day reports that the pastor, Rev. Bland Leebrick, was then well enough to enjoy company.

Rev. Kenyon Edwards of Central Church, Norfolk, was the guest speaker at South Norfolk church Sunday evening, November 12. His congregation were guests. The sermon was entitled "The Significance of Baptism" and five were baptized at this service.

Barbaros Chelikkol, Elon College student whose home is in Turkey, spent the Thanksgiving holidays as guest of our new Clanton Park United Church, Charlotte, North Carolina. The Pilgrim Fellowship there is studying Islam and this provided them with an opportunity for first-hand information.

Rev. Richard M. Petersen, pastor of Shallow Ford church, was the speaker for the Elon College community Thanksgiving service at 10:00 a.m. last Thursday in the First Baptist Church.

No doubt the pastor of Beverly Hills, Burlington, was delighted with the one amendment voted to the tentative budget — Rev. Kenneth Register's travel allowance was increased from \$1,000 to \$1,200.

Twenty-four members were received into The Christian Temple, Norfolk, November 19. The preceding Sunday the Loyalty Day appeal, with \$30,086.80 in pledges was turned in, the greatest ever. This amounted to 80% of the budget. Additional pledges are now being received.

The Women's Fellowship had charge of the morning service Sunday, November 5, at Sanford with Mrs. L. M. Stevens presiding. Miss Stella Stout spoke on "The Women's Fellowship—Origin" and Mrs. George Griffin on "Women and Our Changing World." The junior choir sang "Thanks Be to Thee." The Woman's Gift was dedicated.

Three laymen presented the budget for 1962 in lieu of the sermon at the United Church of Christ, Southern Pines, November 12. E. J. Austin spoke on "Missions" which makes up 20% of the budget of that church; Jack Reid on "Ministry, Leadership, Service" (39%); and R. M. Cushman on "Operational Cost (19%), Maintenance (3%) and Expansion (19%)." The following Sunday was Loyalty Sunday when pledges were made.

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Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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REV. JAMES C. JACKSON

Ordination service for James C. Jackson will be held at Clanton Park church, Charlotte, N. C., at five o'clock, Sunday afternoon, December 3. A product of our Tryon church, Mr. Jackson has his B.D. from Oberlin Theological Seminary.

The railroad station in Elon College has been torn down after serving the community for 75 years. A landmark is gone!

Mrs. W. B. Williams, former president of the Southern Convention and the National Women's Fellowship, was the speaker for Women's Fellowship Sunday at Bethlehem, Suffolk, Virginia.

The annual meeting of the Eastern Virginia Christian Missionary Association will be held Sunday afternoon, December 3, at 4:30 in the Great Bridge church. Annual memberships are \$10 for men and \$5 for women.

The 9th Triennial Assembly of United Church Women meeting in Miami recently launched a nationwide three-year program to combat racial discrimination, and invited all Protestant and Orthodox women to join in fighting it everywhere. In announcing "Assignment: Race, 1961-1964," Mrs. David D. Baker said that the program will be directed toward eliminating discrimination against Negroes, Indians, Jews, Puerto Ricans, Japanese Americans and others in communities where racial tensions exist anywhere in the United States. The national director is Miss Carrie E. Meares, a former teacher and YWCA director with experience in Africa and other parts of the world.

"Creating and Renewing the Church" was the theme for Women's Fellowship Sunday at Great Bridge November 5. The meditation was given by Mrs. B. J. Staley. Others assisting in the service were Mrs. S. P. Frost, Mrs. Martha Brinkley, and Mrs. Douglas McClain. The total given for missions was \$182. The service closed with communion.

Our Sanford church, where Dr. David Shepherd is pastor, has been concentrating on stewardship recently. The finance committee presented the budget for 1962 for consideration at the conclusion of the morning service November 12. That evening the annual business meeting was held in the Fellowship Hall, followed by coffee and doughnuts and good fellowship. Friday, November 17, the annual pot-luck supper was held in the Proctor Building. The program consisted of colored slides of church activities. Thanksgiving and Church Loyalty Day were observed November 19.

Watch This: A special report on the World Council of Churches Assembly in New Delhi, India, generally heralded as one of the most important church meetings of the generation, will be presented by NBC-TV network Sunday, December 3, 1:00-1:30 p.m. EST. "Decision at New Delhi" is the title of the report.

CHRISTMAS FUND for the VETERANS OF THE CROSS

This is the sixtieth year of the Christmas Fund. There is really nothing quite like it. It is the way this denomination has cared for retired ministers and their wives and for the widows of these men. It is the tribute paid to the Veterans of the Cross. Years on small salary, plus the inroads of inflation, have made pensions inadequate even with good planning. The times of crisis and special need when they come simply demand added aid. Then the Christmas Fund goes into action with special grants and with Christmas checks to lift the load.

Last year from every corner of the land 4,905 individuals and 1,744 churches sent gifts to a total of \$161,000. From this, 722 Christmas checks went out. A second check was added in March. The balance, held in the Emergency Fund, has been used throughout the year to make certain that no emergency need should go unmet. The letters of thanks are full testimony of the validity of the Christmas Fund appeal.

This year you will want to participate in this Fund. Do it directly or through your church.

A Personal Message From Rev. Bland Leebrick

I would like to express my deep appreciation to the many people who showed an interest in me and my family during my illness. First, I thank you for your prayers in my behalf. I definitely feel that God saw fit to give me more time on earth because of the many prayers offered. I also thank you for the beautiful cards, the letters of encouragement, the flowers, the money sent to help with the hospital bill and other acts of kindness.

During the critical days, I knew that I was very sick. It was a wonderful feeling to know that God was with me, and never was there any fear in my heart as I thought of death. I would not want to have such an experience without faith in God. The doctors diagnosed the trouble as acute pancreatitis.

I have heard people tell of a loved

one describing heaven as he or she was dying. I, too, had a vision of heaven, and it was a beautiful sight, more beautiful than I am able to describe.

It has made me very humble to know that people were so concerned about me. The people at Bethlehem, Wissler's Chapel, and Wood's Chapel have been wonderful to us and have helped in many ways. Also, the people at Apple's Chapel and Carolina have shown a great concern and have helped us. We appreciate everything that has been done.

Since coming home, I have improved each day. I and my family are most grateful to God for giving me more time to be with them and to serve in His Kingdom. I want to use the time wisely. We are also grateful for our many friends. May God bless each one.

Listen! Something Is Coming

As we turn from Thanksgiving towards Christmas it may be with a sigh, or with expectancy. Over eating and lack of giving thanks may send us to the next holiday groaning and complaining. But a clear mind and thankful spirit can give us exuberance as we think of the Birthday of the King.

If we listen, and few really do, it would seem, there can be heard coming our way something of great importance. Walter Rouschenbusch once said:

The world of men is made of
jangling noises.

With God is a great silence.

But that silence is a melody
Sweet as the contentment of love,
Thrilling as a touch of flame.

Christmas parades bring the noise. So do the rushing cars, the excited shoppers, and the would-be music in the market place. Much is said about the explosion of great bombs, launching missiles, marching multitudes of demonstrators, a dividing wall in Berlin, the long speeches in Communist conclaves; and even the "music of the spheres" is disturbed by the clicking of man-made instruments circling the globe. Truly "the world of men is made of jangling noises."

By listening to the noises we often miss the more important. This is impressively indicated by Clarence W. Hall in the December issue of *Christian Herald* in an article entitled "So God Imparts." Quote:

"In 1588 the world's eyes were focused on the flashy forays of the Spanish Armada; few paid heed to Galileo in his cluttered studio pursuing his theories of gravity that would revolutionize the world of science. In 1620 the big news was the build-up towards the Thirty Years War; few paid heed to a few Pilgrims clambering aboard their tiny ship and setting forth to a new world where they would set the pattern for Western democracy."

Although not many are listening to the World Council of Churches meeting in New Delhi, India, it just may be that history will remember 1961, not for the number of bombs

exploded, the provocative speeches in the Assembly of the United Nations, or the revolutions in Africa, but our children's children may think it much more significant that Protestant and Orthodox churches united in a search for ways in which to make "Jesus Christ the Light of the World" in which we live.

It is in the summer twilight as youngsters listen not only to "the whispering pines" but to the "still small voice" within that ministers and missionaries are born. It is in quietness that one — anyone — renews spiritual strength. It is in serenity that the Great God super-vises the millions of solar systems

in his universe, and it was ever so quietly that he donated his best Son to be the Redeemer of human kind.

Ninety-seven years ago Phillips Brooks, one of America's greatest preachers, remembering a Christmas in Bethlehem three years before, wrote these words we delight to sing:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

How silently, how silently,
The wondrous gift is given.

Advent

Stanley U. North

They were all looking for a king to slay their foes and lift them high;
Thou cam'st, a little baby thing, that made a woman cry.

Advent has had a variety of meanings. For the Hebrew people in bondage to Rome it was to signal the restoration of the Davidic kingdom. "For unto us a child is born . . . of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it. . ." His name was to be called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This was to happen in spite of the power of Rome, through the "zeal of the Lord of Hosts." (Isaiah 9)

Little wonder that the Hebrew people failed to recognize in the Christ Child, whose birthplace was a stable, whose cradle was a manger, and whose parents were humble peasant folk their long-looked-for Messiah. Another prophet, also known by the name of Isaiah, conceived of the anticipated Divine intervention in quite different terms: "Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant. . . He is despised and rejected of men; a man of sorrows and acquainted with grief. . . Surely he has borne our griefs, and carried our sorrows. . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isaiah 53)

Advent continues to have a variety of meanings. It has been grossly commercialized. Not infrequently a secular festival has supplanted it. All too often its spirit is that of a holiday rather than a holy day. But for those of us who call ourselves by the Name of Christ, it has a deeply significant meaning: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Once again Advent is upon us. And again the Herods seek to destroy the Christ and his influence. They shall surely fail even as did that ancient tyrant. We need have no fear but that God will do his part. The uncertainty centers in us: can we be as wise as kings bringing their precious gifts to "that little baby thing?" Can we be as humble as shepherds attuned to the Eternal? May it be that we shall be moved to say to each other, "Did we not feel a warm glow in our hearts?"

In United Church of Christ Sunday Bulletin

The Christian Sun

A PRESIDENT'S REMARKS

When one has had the privilege of knowing six Presidents of the United States he usually remembers their most significant remarks.

Some remarks made by Presidents seem to mean less and less over the years. Others come to have a greater and more challenging meaning when evaluated in the light of events that affect a nation and its people.

One statement by a President that loomed large in the mind of this scribe when it was made and has vital meaning for the present, contained only four words. It was made by President Calvin Coolidge when his attention was called to a book calculated to detract from the greatness of this country's first President.

Coolidge, as was his custom, listened in thoughtful silence. Then, looking at the 555-foot-high granite memorial which could be seen from the White House window, he remarked "The monument still stands."

The book which was brought to the President's attention had a brief life, and the name of its author has passed into oblivion. But the monument which Mr. Coolidge saw as he made his laconic remark still stands as a symbol of things abiding — the immortality of honor and goodness and greatness.

The name of George Washington need not be idolized, for he was only human. The perfect man has not yet appeared, except in the person of Him who was more than man. It requires no genius to note in Washington's life some of the things that bore the mark of human frailty. His fame abides despite his mistakes and because his purposes were true. Those purposes were enforced by convictions born of faith in a divine Providence and the great country in which he believed so explicitly, so deeply.

The Washington Monument in its silent majesty inspires the hopes of all America and the passion of human hearts everywhere for freedom. It stands not only for America but for liberty-loving peoples throughout the world. But the symbol of the famous monument is today being challenged as it never has been since its foundation was laid 123 years ago.

* * *

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

November 28, 1961

A MEDITATION

By John G. Truitt, D.D.

+ + +

THE TRIBES OF THE LORD

"Whither the tribes go up, the tribes of the Lord... to give thanks unto the name of the Lord." Psalm 122:4.

Tribes? Let's look in the dictionary: "Any large group of people united by descent from a common ancestor, community of traditions, adherence to the same leaders, etc." That is us! The followers of the Lord Jesus. And please remember the emphasis He placed on "our Father!" "Tribes of the Lord," there you are, how about that!

I can see them, or I wish I could, all across the world tribes of them going" into the house of the Lord." This psalm begins with "I was glad when they said unto me, Let us go into the house of the Lord!" There, that is your job and mine, whether lay or clergy, as a part of the greatly favored section of His Church, to help see that people in all lands know the joy of going into the house of the Lord. Yes, to see that some people, enough people, in every country and nation be "the tribes of the Lord" going into the "house of the Lord"; whether it be a beautiful temple

like that one in Jerusalem, or like the little white, one-room church which I knew in my childhood, or ships at sea, or bamboo huts in far places.

"United," ah yes, "united by descent from a common ancestor!" Having the same divine traditions; adherence to the same leaders — the followers of the Lord Jesus Christ. "The tribes of Israel," indeed!

It is high time we had the sort of world that kind of situation would make. Once there was a generation of dreamers. It was just before World War I. The dream was: The evangelization of the world in this generation. Many college students volunteered themselves for the mission fields. And many of them were never sent for lack of funds. There have been funds, and lives, for two world wars since. Seems to me the man who does not go to church, and support the church, is on the wrong side somehow. We need a church-going world.

Strange things are taking place in the world, the shadows of which are being cast across the land of George Washington. Those shadows call for a renewal of faith in the American system, its churches, its schools, and other institutions. There is need for a reconsecration to the things for which Washington gave his full measure of devotion.

Shadows of strange things also call for a recital of what John Philpot Curran said in 1790 in his "Speech upon the Right of Election": "It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the conse-

quence of his crime and the punishment of his guilt."

The monument about which the thirtieth President of the United States spoke so decisively stands as a symbol of faith and freedom of the American people and their individual hopes and aspirations.

May future generations always be able to repeat, and with pardonable pride, the four words of the beloved Calvin Coolidge — "The monument still stands."

C. B. Riddle

Let us get away from the idea of giving to the budget. The budget is only the means — it is not the program. We are giving to the cause of Christ. — Rev. Charles H. Monbleau

The Deacon

(Notes from a sermon used by Supt. Clyde L. Fields for the ordination of deacons at Pope's Chapel.)

I. The Office

Acts 6:1-6 leads us to believe that the office of deacon grew out of a special emergency in the congregation at Jerusalem on the complaint that the Greek widows were being neglected in the life of the church.

The early Christian church in Jerusalem gathered for what they called "Love Feast," held as a meal of fellowship prior to the Communion Service.

The apostles were overworked and unable to give individual attention to all the needs of the congregation. Hence, the suggestion that worthwhile assistants be ordained to help in the spiritual life of the church.

This passage from Acts records the fact that the apostles ordained seven deacons and set them apart by the laying on of hands.

II. Qualifications of the Deacon

I Timothy 3:1-13 uses the following words in giving the qualifications of a Deacon (definitions are from Webster's Dictionary).

GRAVE — deserving serious consideration; important; momentous; sedate and dignified; solemn, sober.

Not DOUBLE-TONGUED — deceitful; insincere.

Not GREEDY — eagerly desirous, especially of wealth; avaricious or grasping; insatiable, miserly, covetous.

No SLANDERER — one who makes a false report; one who maliciously utters and tends to injure the reputation of another.

SOBER — habitually temperate in the use of liquor; not drunk; solemn, grave, sedate, steady, calm, quiet, cool, collected, staid, serious.

See Pages 30-31 Southern Convention MANUAL, "Duties of Deacons," and Page 74-75, "Ordination of Deacons."

Acts 6:1-3 indicates that the primary qualification for the office of deacon was that of a person of strong faith. Persons weak in their testimony were not to be considered as a candidate for this office.

I Timothy 3:8 indicates that a deacon must possess an exemplary Christian character. The deacon must be of an unblemished, unsullied

character. Perhaps here we see the indication of the origin of one of the Cardinal Principles of the Christian Church, namely, the insistence that Christian character is a sufficient test of faith and fellowship.

The book of Acts indicates that a deacon must be one of courage in witnessing to his faith. This is illustrated in the fact that Stephen was stoned because of his strong witness. Note also that Phillip was willing to leave his home and seek to witness in desert or remote places.

III. Duties of Deacons

1. Assistant to the minister. From the very beginning, deacons were special assistants to the minister in conducting public service of worship, assisting in the rite of baptism, and the sacrament of communion, and acting as confidential advisor to the minister in all matters relating to the congregation. The early church gave the deacons the responsibility of caring for the poor and sick on behalf of the congregation. The deacons were to seek out and care for the aged and the sick and the erring.

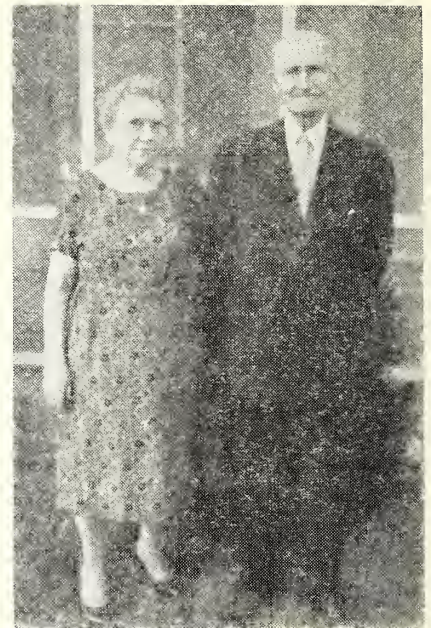
As duties of deacons increased, more and more responsibility was entrusted to them, such as providing financial support of the church by appeals made to the congregation, seeking to relieve the minister of the urgent problems relating to the work of the church, accepting many of the responsibilities of temporal matters, so that the minister might be free to teach and to preach.

A deacon should carry on his heart and mind the welfare of the church. To the minister, he is a brother beloved and a fortress in times of need. To the congregation, he is one who is set apart for duty and loyalty on solemn and sacred occasions, as well as joyous occasions. In some cases, deacons are responsible for the church property also.

A Deacon should bear in mind that he is an example, and that he has a sacred trust.

The deacon holds the highest office in the church for a layman, and in this office, he is also something of a minister.

"Deacons are called to share with the minister in the pastoral oversight of the Church; to assist him in all that concerns its life and order; and to serve the whole congregation with



REV. AND MRS. C. C. JONES

Rev. C. C. Jones of Richmond, Virginia, preached at Holy Neck church, Holland, October 8, soon after his 90th birthday. Mr. Jones grew up in the Holy Neck community, where he united with the church. He graduated from Elon College and became a minister of the Christian Church. He was pastor in Wakefield when the present church was built. For a number of years he served Methodist churches and is now retired.

comfort and good counsel." — Order for Admission of Deacons, Page 210, A BOOK OF PUBLIC WORSHIP.

(Several Church Constitutions were consulted, and most all include these duties.):

It shall be the duty of the deacons to cooperate with the pastor in ministering to the spiritual interest of the church and the community. They shall assist in the administering of the Sacrament of the Lord's Supper; in caring for the poor, the sick, the sorrowing, the indifferent, and the stranger. Any grievance to be brought before the church must first be brought before the Board of Deacons.

The board shall make regular reports to the quarterly meeting.

They shall provide for the supply of the pulpit in the case of a vacancy and in the absence of the pastor. In case of resignation of pastor, the Board of Deacons shall be represented

on a Pastoral Committee authorized by the church.

They shall make an annual survey of the church roll, and at the annual meeting submit recommendations to the church regarding necessary revisions.

They shall assist the pastor in receiving into the fellowship of the church all new members. Sometimes this is done by the right hand of fellowship.

Membership — from six to nine members usually, two of whom shall be elected at each annual meeting of the church for a term of three years, but do not succeed themselves in office after their term of election has expired until a year has elapsed. They can then be elected, for another term. Deacons are elected for life in some cases. For a larger church, sometimes a larger number of Deacons is needed.

Conclusion

From the Abingdon Commentary, these conclusions are reached about church leaders:

Paul does not attach as much significance to the duties of bishops, deacons, and deaconesses as he does to their character. He is concerned with matters of conduct. Their "ruling over the church" will be influenced most of all by daily living, by consistent illustration of the faith. Christlikeness is wondrously attractive and contagious.

Let the deacon show a worthy dignity, let him control his tongue, his appetites, and his desire for gain; let him maintain the faith by conscientious living. A man is to be made a deacon only after he has been properly tested; the office is too important to be trusted to the untried. If women are received for service, they too are expected to qualify for office by the same blamelessness of conduct and holiness of character. Note the high assumption that elevation to office is justified solely by thought of service. Office means service. To serve well, one must attend on the school of discipline. He who will lead well must first learn to follow. The disciplined life promises the richest service.

"In this climactic period of history foreign policy involves every citizen, lays its hand upon every home, and embraces our personal aspirations for the kind of world in which we hope our children can live."

Dean Rusk, Secretary of State

WOMEN'S FELLOWSHIP SUNDAY

Speaking to the Congregation at the United Church in Portsmouth on Women's Fellowship Sunday, Mrs. Ray Gordon, Southern Convention president, stressed the importance of the laity in the work of the Church. Mrs. Gordon used for her topic the line from the theme hymn, "New Occasions Teach New Duties."

Mrs. William L. Crutcher, president of the Women's Fellowship, gave the call to worship and invocation. Mrs. W. W. Dew and Mrs. Robert Holland read the Scripture lessons, and the morning prayer was given by Mrs. Herbert Martin. The offertory prayer was led by Mrs. L. T. Moss.

The Woman's Gift dedication was led by Mrs. James T. Twine assisted by Mrs. Marc Jester, Mrs. John Lane, Mrs. Winston Creech, Mrs. Bernerd Jester, Mrs. Walter Hodges, Mrs. L. A. Worsham and Mrs. P. W. Swisher.

Mrs. Robert Marshall pronounced the benediction.

Ushers for the morning were Mrs. Otho Ayscue, Mrs. Aubrey Chambers, Mrs. Durwood Wahrenburg and Mrs. Elmo Austin. Mrs. Claude Gore greeted the worshippers at the door.

BOARD OF ABSENTEES TO MEET!

The Board of Absentees will meet each time the services of the Church meets. At these meetings, there will be a discussion as to how to keep the attendance as low as possible. WE will see that there is no enthusiasm for increased attendance.

The Board of Absentees will discuss ways of decreasing the offering.

It will be discussed as to how to weaken the Preaching of the Word.

The Board will also discuss ways to hold back Revival.

The BOARD OF ABSENTEES is composed of the following members:

1. Mr. Real Unconcerned.
2. Mr. Sleep Late.
3. Mr. Don't Come.
4. Mrs. Every Other Sunday.
5. Mr. Do Little.
6. Mrs. Nothing ever Right.
7. Mr. Very Lazy.
8. Mr. & Mrs. Take It Easy.
9. Mr. & Mrs. Don't Like Preacher.

It is the aim and purpose of this Board to close the Church Door as soon as Possible, do away with the Mission Program and shut off the Gospel Message.

—The Messenger
Shelton Memorial Church

This Interested Me

By EMILY C. LESTER

A chance remark by a Negro minister recently set me thinking. He told of one of our churches meeting in a Seventh Day Adventist church building until they could build, and I said, "I didn't know there were any Negro Seventh Day Adventist churches." He replied, "Don't you know we Negroes have everything you white people have?" I asked, "Even the itch?" and he agreed and we both laughed. Then he added in a more sober tone, "That's the reason you white people have so much to be responsible for."

"Negroes have everything white people have" — I have thought about that remark much since. Yes, good people and bad people; good drivers and poor ones (though my husband maintains the Negroes must be better drivers because if an accident occurs they are almost invariably blamed!); smart people and stupid ones; educated individuals and ignorant ones. Sick and well, rich and poor, you find all kinds in both races.

"You have so much to be responsible for." Again, I thought of reading recently about a church where both races worshiped until after the Civil War; then the Negroes started a church of their own. White people gave them the message of Christianity. Now when they need leadership, are we responsible for giving it? Would this mean, in our own location, invitation to Negro ministers of our denomination to share with others of the United Church of Christ for monthly meetings, so as to learn better how to do their jobs? Would it mean joint training schools, where learning might be shared? Would it mean joint board meetings for men's, women's, youth groups in the Convention and Conference areas, so as to make better use of national leadership and materials?

There are in North Carolina and Virginia some 150 Negro Congregational Christian churches, many of them "just like the white people have." I wonder as we become a part of the United Church of Christ if we can show our sense of responsibility toward these churches we have so long ignored. . .

Churches Rush Aid To Honduras

"I was hungry . . . naked . . . and you . . ."

An urgent request for a continuing flow of food, vitamins, clothing, and blankets has been received from Church World Service representative, Murray Meador, in disaster struck British Honduras.

Latest shipments of food for some 15,000 persons made homeless by Hurricane "Hattie" include: 70,000 pounds of rice; 70,000 pounds of beans; 10,000 pounds of cocoa; and 10,000 pounds of sugar provided by CROP, the community food appeal of Church World Service.

Nearly 50 per cent of all buildings in Belize, the capital city with a population of 31,000, were destroyed or badly damaged; Stann Creek, a settlement of some 7,000 people south of Belize, suffered even greater damage.

Many people fled to the hills, but 204 are reported dead and some 2,000 injured.

Waves described as 10 to 20 feet high swept through the buildings. All harbor facilities were wrecked. The city of Belize was left without electricity or fresh water. All communication in or out of the city was cut off for four days with the exception of a ham radio reserved for government use.

Word was finally received November 6, by cable and ham radio from Mexico and neighboring Honduras which stated in part, "RUSH ALL FOOD CLOTHING B L A N K E T S VITAMINS," signed Murray Meador.

Meador is asking for unlimited quantities of food, including rice, milk, flour, beans, sugar, pickled meats, tea and cocoa for use at the feeding centers.

An initial \$5,000 has been sent by Church World Service to help construct emergency housing, help local churches in their emergency action, and for warehouse repairs.

Contrary to first reports, the YWCA building, housing the inter-church aid committee's chief issuing office and storeroom, is intact. One hundred people are now being sheltered there.

Some clothing was salvaged before the storm hit, 90 bales dry and 60 bales wet, but the warehouse housing most of the CWS supplies was destroyed by 15-foot waves.

The inter-church aid committee which is cooperating whole heartedly

with the government disaster committee, is running two out of the six emergency feeding stations in the city. The local Mennonites are operating another.

Immediately after the disaster Church World Service provided shipments of cornmeal, flour, rice, lard and milk taken from its program supplies on hand in Jamaica. Clothing of all kinds and blankets were shipped by air from CWS centers in New Windsor, Maryland, St. Louis, Missouri, and Modesto, California.

In Belize, the chief difficulty is transportation. For a while, many planes were unable to unload due to lack of trucks to take the goods to the stricken city. Even eight days later, relief operations were hampered for lack of vehicles.

Governments and volunteer organizations are coordinating their assistance through representatives in Jamaica. British and United States Governments are providing air and sea transportation, doctors, nurses, and supplies. Help, especially food, has been flowing in from Honduras, Mexico, Guatemala, Costa Rica and other countries.

The American Red Cross, National Catholic Welfare Conference, Mennonite Central Committee, and others are also giving assistance.

THE PLACE OF PARENTS

By Gladys Lambe

You and I, as parents, are bridge-builders. God grant that we may build the supports strong, that our children may walk safely across the span of life.

The home is the most important institution in America, yet parents too often depend upon schools, churches, and other institutions to raise the child properly. God arranged life so that a human at birth should be wrapped in the love of a mother and father. Within that love, this person begins to grow and develop. The love of a family circle is important. We cannot set standards for our children that we do not follow. We cannot demand honesty of them if we, ourselves, are not honest. We dare not demand that they be pure morally if we have a smutty mind. Our actions must always reflect our words, or else the child will detect our shallowness.

What we do and say is important, for the child looks to his father and mother almost as we look to God.

Pray with your children. Have fun with them. Love them.

—Union Grove Fellowship

MONEY

By Elizabeth F. Caviness

Sitting at a table
Counting the Rally offering,
"Can you make a poem of that?"
"No."

Later I thought "Why not?"
What is offering money?
Poems are written about the animate
And the inanimate—

About life and death—
Land and sea—
Starry eyes and starry skies—
Why not money?

Lack of money often causes human misery.

Love of money often causes misery to humans.

Is money used for evil more than good?

What of hospitals, libraries, scholarships?

What of churches, childrens' homes, foundations?

These would not be possible without
The life and love Jesus Christ came
To bring to his followers.

These would not be possible without
The use of money.

Money used by dedicated
Christians who let Christ into
Every part of their lives
Can bring hope to some who have
none;

Health to some who are ill;
Beauty where there is ugliness;
And the story of Jesus Christ to
Those who know it not.

This use of money by
Loving hands and prayerful hearts
Is more beautiful,
Like a tree,
Than any poem, made of words,
Could ever be.

* * *

Theme for the day — Stewardship.
The offering — A poem for the
Prayer Room.

Burlington Women Hear Mrs. Kernodle

By Mrs. M. Z. Rhodes, Publicity Chairman

"Now Thank We All Our God." So states the theme for November in the Year Book of the Women's Fellowship of the First Congregational Christian Church, Burlington. November's Message of Thanksgiving was truly carried out in the program given for the Burlington Fellowship Monday, November 6. Here interwoven were three phases of the church life; stewardship, the study of missions, and the presentation of the Woman's gift. Heading it all was devotion.

Mrs. Harry Jolly opened the meeting with a devotional entitled, "Mite or Mighty?" Sacrificial giving recharges Spiritual batteries and the gift becomes not a mite but mighty.

Mrs. William Sellers, stewardship chairman, led in a consecration service and the presenting of the Woman's Gift. These were offered before an altar upon which a "horn of plenty" filled with autumn flowers and fruit spoke of the abundance of God's love and mercy. Mrs. Sellers then introduced Mrs. Kernodle, with the thought that devotion, Stewardship and giving find their highest fulfillment in missions.

Mrs. Kernodle spoke on "New Churches for New Times," and began by stating "In each age the Holy Spirit of God creates and recreates His Church." Bringing to light the many changes taking place in our world today, Mrs. Kernodle noted that science and religion stand on new frontiers. In many cases changes bring about alienation both between God and man and among men themselves. There is a need for reconciliation, with God and with man. Mrs. Kernodle brought out what the church really is, that it is not just another organization. In the beginning it was given those who were faithful to share a new way of life. Today it is still a fellowship called by the Holy Spirit to be God's people. In this changing world the church has a great responsibility to meet the needs of others. "The Congregation is the front line, the cutting edge against the edge of the world. Now, not tomorrow is the time to be willing to be used. God doesn't wait until we are perfect before He can use us." Christ's Kingdom must be IN but not OF this world."

Mrs. Kernodle gave an example of different churches and how they were

meeting the challenge of changing times. Each was different but each was bound by ties to Christ and to the Church. They take both the world and Christ seriously. One church near home was "The Church of the Covenant," Lynchburg, Va. Here is emphasized prayer, witness, stewardship. We are to be a Christian witness daily to those in our community.

In closing Mrs. Kernodle stated "We are called to be an Apostolic Church" — those who are sent.

The fellowship expresses its sincere

appreciation to Mrs. Kernodle and to all who made possible this inspirational program. Appreciation is also expressed to Mrs. Robert M. Kimball, program chairman for the year 1961-1962.

The minister's wife, Mrs. Ellis N. Clark, was the speaker for the Women's Fellowship Sunday service at Sunbury November 5, using as her topic "A Witnessing Thanksgiving." Mrs. James Ashley presided and the ladies' choir presented special music. Ushers were Mrs. G. E. Rountree and Mrs. L. E. McCoy. Next Sunday the laymen will be responsible for the service, with Mr. Mack Eason of Oak Grove church as guest speaker.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

THE MARATHI MISSION

Poona

- 3—**Rev. and Mrs. Bruce Bashore**, graduates of Oberlin, went to India in 1959. They have been assigned to the United Theological College of Western India.
- 4—**Rev. Ella Loleta Wood** went to India in 1918; was stricken with polio after 3 years; returned in 1929 to be principal of Pierce Memorial School for girls in Rahuri until 1948; then professor of Old Testament at United Theological College. Returned to U.S. last June for pre-retirement furlough. She has M.A., B.D., and S.T.M. from Oberlin.

Sholapur

- 5—**Rev. and Mrs. Robert Fairbank** are in this country because of his health which necessitated an operation this fall. They have visited the Southern Convention in time past. He is a fourth generation missionary. They have had a variety of assignments since going to India in 1926, most recently in the new field of ministry to industrial workers. They are supported by our Reidsville church.
- 6—**Miss Margaret Hammaker** planned to retire September 1 after 35 years in India, training kindergarten teachers and leading women. Instead, after a furlough year in Oberlin, she sailed September 13. She says of the change in plans, "Our Marathi Mission personnel has dwindled so much that my heart smote me and I felt that never before had I had a stronger call from God to go to India."
- 7—**Miss Miriam Rogers** went to India in 1937 to teach; she got polio and had to return to U.S.; she returned in 1960 as principal of Woronoco School and as secretary of the Marathi Mission.

Supa

- 8—**Rev. Joseph Moulton** visited in the Southeast Convention and in the Convention of the South churches in October. He is retired after 43 years in India. For 40 years he and his wife served in rural areas, preaching, teaching, doing social work. He had a "parish" of 2500 square miles, where he endeared himself to Indians. In 1953 he was elected to a committee of 15, representing a million citizens, to administer famine relief and welfare work — only Christian on the committee.

Vadala

- 9—**Dr. and Mrs. Hale Cook** work in Vadala, where he is director of public health program for the Marathi Mission. He is an ordained minister as well as a medical doctor and visited the Southern Convention as a friend of Rev. and Mrs. Al Gleason. His wife is a nurse from Sweden. They have six children, ranging in age from 14 to 2.

Youth Faces The Future



Cathie Sandstrom

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

WHAT'S GOING ON?

What is going on? The Youth Page is the place to find out if you don't know. But the Youth Page depends entirely on you. It cannot function without your support. You may be thinking, "Our group is so small. What do we do that would interest anyone else?" Here is an answer for you — **everything** you do is important. The Southern Convention is made up, for the most part, of groups your size. Don't underestimate your importance. Remember, the Youth Page belongs to you. Its future and its effectiveness depend on you. Make sure your group shares actively in the responsibilities and benefits of The Christian Sun. One more thing — why not start **today**?

P. F. SCRAPBOOK

The Pilgrim Fellowship Scrapbook that was started this fall has been growing, but very slowly. Any articles about any of your activities that appear in any publication other than The Sun are in demand. If you find that you have no news for the Youth Page or the Scrapbook, you have a wonderful chance to make some!

Send all articles to me at 425 Archard Rd., Southern Pines, N. C.

FALL ACTIVITIES AT ASHEBORO

By Margaret Hall, Reporter

The Pilgrim Fellowship of the Asheboro Church has been working hard this fall to make money for the Building Fund of the church. On October 7, a car wash was held in the church parking lot. Young people stayed there all day without a moment to spare as cars were constantly lined up to be washed. The pick-up and delivery service which the group ran to aid business caused an increase in profits beyond what had been expected.

October 14 the P. F. group held

a very successful fish fry at the Masonic Hall. Over 500 fish plates were sold during the evening.

All proceeds, amounting to \$240, have been given to the Building Fund to aid in the addition of a new educational building.

October 28 the advisors, Mr. and Mrs. Clifford Bowers, treated the group to a party. Members and their guests were served hot dogs and hamburgers, and an evening of fun and fellowship was enjoyed by all.

SENIOR HIGH P. F. AT ELON

The Senior High Pilgrim Fellowship had their Work Day for Christ on October 14. They washed cars all day, from early morning until it began raining. The next week they tried washing cars again, and again it rained. After paying expenses, for soap and other materials, they have \$38.33 for Our Christian World Mission.

They visited in the homes of our community the night before Halloween on behalf of The United Nations International Emergency Fund (specially set up to care for children the world over). These gifts amounted to \$45.

They have been on a hayride. They have attended the North Carolina and Virginia Pilgrim Fellowship Conference in Durham. They have been studying neighbors to the south in Latin America. Several of them attended the North Carolina and Virginia Conference at Belews Creek on November 2.

Each month two or three parents serve as counsellors along with Dee Athinson, their leader. Last month Mr. and Mrs. J. L. Dixon and Mr. and Mrs. Walt Smith served. In November, Mr. and Mrs. Phil Marino, Mr. and Mrs. Joe Spohn and Mr. and Mrs. Fred Ward are serving.

These Senior High's are responsible for their own programs, and so far they have done well.

The Junior High Pilgrim Fellowship

This group is not far behind! Each Sunday, one young person with his parents (or someone he selects) prepares and gives the program. They also have had a hayride, recreation and Mission Study.

—The Torch

NEW FILMSTRIPS AVAILABLE

Building for Christian Experience, Part I, 70-frames, Part II, 74-frames, written script.

Two filmstrips on space and equipment for Christian education.

Part I is concerned with the close relationship between understanding how persons learn and how to build so that persons can learn and grow in Christian experience.

Part II considers the essential details of planning and building for Christian experience.

Peace On Earth, 52-frames, 33 1/2 rpm recording.

This filmstrip is a service of worship and dedication. It would also be valuable to use for discussion of Christmas and World Peace. It not only tells the story of Jesus' birth but helps us to see why He came into the world and what our place in this plan should be. "Peace On Earth" means peace for all men everywhere. For youth and adults.

These two filmstrips may be reserved by writing to Miss Ruth Dunn, Box 336, Elon College, North Carolina. There is no charge except return postage.

Work Day for Christ money from the Junior High and Senior High groups was dedicated at the morning worship service at our Sanford church November 12.

Activities At Elon College

"WHO'S WHO" CHOSEN

Five Elon College students have been chosen for listing in the 1961-1962 edition of "Who's Who in American Universities and Colleges."

Selected for the honor were Thomas Brady, of Raleigh; Mary Ann Hepner, Philadelphia, Pennsylvania; Fred Shull, of Burlington; Eleanor Smith of Winston-Salem and Helen Wright, of Greenville, South Carolina.

DANIELEY HEADS LAY COUNCIL

Dr. J. E. Danieley, Elon College president, has returned from Cleveland, Ohio, where he presided over the national meeting of the Council for Lay Life and Work of the United Church of Christ.

Dr. Danieley, chairman of the group, directed discussion of plans for increasing the participation of laymen and lay women in all areas of church life which emphasize witnessing for Christ.

Following the Council meeting, Dr. Danieley remained in Cleveland to preside over the annual gathering of the board of directors of the Laymen's Fellowship of the Congregational Christian Church. This meeting was held jointly with the directors of the Churchmen's Brotherhood of the Evangelical and Reformed Church to plan union of the two groups in the new United Church of Christ.

PUBLIC INVITED TO "MESSIAH"

"The Messiah" will be presented by the Elon College Choir in Whitley Auditorium at 4 p.m., Sunday, December 3.

This will be the twenty-ninth annual rendition of Handel's oratorio by the college choir.

The production will be directed again this year by Prof. Charles Lynam, who first began taking part in the annual Elon program as a student singer during his undergraduate days. Since graduation, he has taken part several times as a member of the chorus, as a bass soloist and for the first time last year as the director.

Prof. Lynam has announced that four well-known Greensboro singers will appear as guest soloists with the Elon student group, two of the soloists returning for a second

straight season. The returning soloists are Peggy Sue Russell, soprano, who is soloist for the Presbyterian Church of the Covenant in Greensboro; and Paul Berry, tenor, who sings at Greensboro's West Market Street Methodist Church. Other guest singers will be Jeannette Davidson, contralto, of First Presbyterian Church of Greensboro and Walter Vassar, bass.

The great oratorio, which is based upon the story of Christ, tells of the prophecies and anticipations of the coming of the Messiah, following with the story of his suffering and death and finally his triumphant resurrection.

The public is cordially invited to attend the program.

FORMER ELON DEAN HEADS NEW COLLEGE

Dr. C. Robert Benson, former dean of students at Elon College, was inaugurated as the first president of the College of Albemarle, community-level junior college at Elizabeth City, North Carolina, November 7.

Dr. J. Earl Danieley, Elon's president, was the official Elon delegate and was a participant in the academic procession. Accompanying Dr. Danieley to the event were Prof. John S. Graves, Elon College Chaplain; Mrs. Emma Lewis, who was formerly secretary to Dr. Benson when he was dean of students at Elon; and Mrs. Virginia Johnston, secretary to the Elon College registrar.

RELIGIOUS EMPHASIS WEEK

Dr. Harland Lewis, pastor of the First Church of Christ, Congregational, of Farmington, Connecticut, will be guest speaker for Religious Emphasis Week at Elon College November 28 - December 1.

Daily religious services will be held at 10 a.m. in Elon College Community Church by Dr. Lewis. On Tuesday and Thursday mornings he will be addressing members of the freshman class. His subject on Tuesday morning will be "Alive or Dead?" "Weathervane or Sign Post?" will be the Thursday morning topic.

On Wednesday morning Dr. Lewis will speak to upperclass students on the subject "Where Is God These Days?" He will speak to the same group Friday morning using the topic, "Where Is The Frontier?"

The guest minister will also be available for individual or group conferences during the week. The conferences at night will be at the request of groups or individuals.

Dr. Lewis is currently a lecturer at Hartford Theological Seminary; a member of the Executive Committee, International Congregational Council, London, England; a member of the Board of Directors of Homeland Ministries, United Church of Christ; and is correspondent for the "Christian Century."

He received his B. D. degree from Yale University Divinity School and has done graduate work at Harvard University. He is a former pastor of the Church of Christ at Dartmouth College.

I Don't Want To Go

The director of a church school on telephoning a parent because of a ten-year-old's persisting absence, received this reply: "He doesn't want to go." Apparently in the case of religion this mother was willing to abide by the wisdom and judgment of the boy.

Over all other phases of life she imposes her judgment, will, knowledge, and experience; his bed-time, his diet, his schooling, his appearance. She guides him in every phase of life except religion! If religion were an untried way, or a new invention, or if God were an experiment, then we could understand this mother's timidity about not insisting that he cultivate religion.

But religion has been tried and tested throughout the ages. It is the best builder of morale, the best generator of courage, the unflinching hope, the unshaken faith in the decency of man and society that can be named.

Here is religion worshipping the one God of the universe, emphasizing the ideal of one humanity, vaulting the difference between nations and races, and called on by human beings in every crisis of life. And this mother (and others like her) keeps her child from it because "he doesn't want to go."

The Times
First Universalist
Church, Lynn, Mass.

Growth Through Bible Study

Background Scripture: Luke 4:16-21; 24:25-27; I Timothy 4; II Timothy 1:5-6; 3:10-4:5.

Devotional Reading: Psalm 119:105-112.

Memory Selection: Thy word have I hid in mine heart, that I might not sin against thee. Psalm 119:11.

Today's lesson is concerned with Growth Through Bible Study, or the Inspiration of the Word of God. In these introductory verses, however, there is an example of the Inspiration of Men of God. These are two sources of inspiration to all Christians.

Inspiration of a Man of God

Paul knew that Timothy, like every man, "had a date with trouble." He knew that in his work as a minister he would have a hard time, facing persecution, criticism, misunderstanding, discouragement, at least partial defeat, and frustration. By way of encouragement he cites his own example, not by way of boasting, but by way of boosting. He reminded Timothy of his faithfulness in preaching the gospel, his patience and long-suffering under persecutions, his steadfastness under fire, his afflictions and hardships. And then he says that out of them all, the Lord delivered him. Nothing can separate a man from the love of Christ. Come what may, let Timothy be a good soldier of Christ. It is a timely word for us. Let us call to mind the men and women, some of whom we have known, who have been faithful and bold in Christ's service. We too are surrounded by a great cloud of witnesses. Let us run with patience the race that is set before us, fight the good fight of faith that awaits us, looking not only to Christ's faithful servants of old, but to Jesus himself, the author and finisher of our faith.

Inspiration of the Word of God

When he turns to the place of the Bible as a source of inspiration and teaching he says some interesting things. He reminds Timothy that from a child, he had known the holy scriptures. He was referring of course to the Old Testament — there was no New Testament at that time. But here was a young man, who from his childhood had been nurtured on the scriptures. He had stored his memory with its great words and fed his soul on its great truths. In another place Paul pays tribute to the unfeigned faith that dwelt in his grandmother and his mother. Perhaps it was due to their influence that the boy, and later the young man, had steeped his mind and heart in this spiritual

bread. And he had grown in grace and in a knowledge of the truth as it was in Christ Jesus. Alas that in our day there are so few children and young people who know anything about the Bible. In how many homes that you know are the children "exposed" to the Bible, either by their parents, or by personal reading. And yet here is one of the most vital factors in growth in the Christian life. Man cannot live, much less grow, by bread alone, but by every word that proceedeth out of the mouth of God. Many of our children are spiritually illiterate.

Paul reminds Timothy that the Scriptures "are able to make thee wise unto the salvation through faith which is in Christ Jesus." "Search the scriptures" said Jesus, "for in them ye think ye have eternal life; and they are they which testify of me." Regular, sincere, devotional reading of the Bible will awaken and quicken a faith that will enable one to know Jesus Christ, whom to know aright is life eternal.

Paul further reminds Timothy that "All scripture is given by inspiration of God." He is not discussing here the inspiration of the scriptures — he took that for granted — he is referring to the inspirational value and use of the scriptures. Do you want to know whether the Bible is inspired or not? Do you want to know whether it has any authority? Do not listen to learned theologians talking about it. Do not read books about it. Read it yourself. Listen to it. Go to a quiet place, sit down,

SUNDAY SCHOOL LESSON

DECEMBER 10, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

read it slowly, read it with an open mind, read it with a responsive heart, read it with an obedient will. Inspiration is not something to be announced; it is something to be discovered. One who reads it critically will miss its meaning; one who reads it conscientiously and in the spirit of consecration will know of its authority and its inspiration.

The old veteran goes on to mention some of the values of the Scriptures. They are profitable for 1. **Doctrine**, that is teaching. The Bible must be taught, it has a body of teaching that must be conveyed to others. It is the greatest text book of Christianity. 2. **Reproof**. The Bible is not all sweetness and light. Its words stand as a rebuke of our acts and attitudes. It shows us as sinners. It does not gloss over our faults. It rebukes and reproves us uncompromisingly. That is one reason why folks do not like to read it. 3. **Correction**. It is the great touchstone of truth. Even as a compass reveals any deviation from the proper course, so does the Bible correct our misconceptions of truth and our misdirection of progress. 4. **Instruction in righteousness**. As stated above, the Bible is the greatest text-book on righteousness. Here is the guide to all ethical conduct, not spelled out in detail, but stated in principle. And because it deals with principles, it will never be outdated or outmoded. 5. **That that man of God may be perfect**, thoroughly furnished unto all good works. It is a means of growth, a means of equipping Christians with the principles and the power for Christian living and service. William Lyon Phelps, distinguished professor of literature at Yale University, once said: "A person who is ignorant of the Bible is not an educated person, no matter what other things he may know." That is perhaps an exaggerated statement, but there is a lot of truth in it.

Making Use of the Word of God

There would be little disagreement among Christians about the inspiration and the inspirational value of the Word of God. The problem does not lie there; it lies in getting people to read the Word of God. Dr. Leslie Weatherhead suggests a few rules for Bible study: **Read it uncritically**. Criticism can come later, much later. But at first read the Bible uncritically. **Read it imaginatively**. Let

(Continued on next page)

HOMECOMING AT REIDSVILLE CHURCH

An unknown correspondent writes eloquently of Homecoming, Rally Day, Promotion Day, Visitation Sunday in the Reidsville church. Excerpts from the article follow:

October 1 was a banner day for the Reidsville church at both Sunday school and church. The goal was 500 for Sunday school. Each class was given a frame representing a ladder without rungs. As a member or prospective member or visitor came in they fastened a rung to the frame. The total present was more than the 500 goal. Mrs. Jay Strickland, Mrs. Marjorie Somers, Mr. Phillip Jackson, Mr. Dillard Murrell and many others worked untiringly to achieve the gratifying results.

At the eleven o'clock service both children's and adult choirs rendered appropriate selections under the direction of Mr. Jay Strickland. Two charter members, Mrs. Bob Brown and Mrs. Annie Chaney were present. Corsages were pinned on them by their daughters, Mrs. Bart Pegram and Mrs. Lee Somers.

The recently renovated sanctuary and new furnishings were dedicated in memory of loved ones or as a living testimony of love and devotion. The pastor, Rev. Mack Welch, read the dedicatory ritual and Rev. Clyde Fields offered the prayer of dedication.

The morning message was by a "son" of this church, Rev. Clyde Fields. Because Jesus gave the salutation heavenly dignity, no greater

SUNDAY SCHOOL LESSON

your mind go back across the centuries, join the invisible company of its prophets and apostles and saints and martyrs, and march with them. Let your mind go. Read it devotionally. Look reverently for Christ in the Book. Come to it in humility. Let the reading be an act of worship. And Dr. Weatherhead should have added, **Read it Regularly**, every day preferably. An English author of the finest travel books on Italy said that there is a difference between the people who visited Italy a generation ago and modern tourists. The former were travelers, taking their time to become acquainted with places of historic interest. The latter are for the most part, trippers, rushing here and there, not understanding what they see. In your Bible reading are you a traveler or a tripper?

honor could Clyde have bestowed upon those hearing him that to call them "My friends." As he reminisced his heart seemed to overflow with praise and thanksgiving for the training in this his first and home church and for his devout mother who dedicated him to God here. He was silent as to his own achievements but paid glowing tribute to his mother and this church to which he was brought as "a babe in arms" and from whom he learned this

lesson: "In quietness and confidence shall be your strength." (Isaiah 30:15.)

Following the morning service dinner was enjoyed in the fellowship hall. It was a great joy to break bread again with friends and loved ones whom many had not seen for some time.

The health of the church was revived. We look forward to greater things as we finish this year's work and embark on the new.

The Master Owner

By Elizabeth F. Caviness

You may be captain of your ship of life;
You may be master of where you sail;
You may choose from a variety of cargo;
You may choose the Owner's will to fail.

But, if you sail without the Master Owner
You may run aground on some far rocky shore.
If you sail without His charts and cargo
You'll wreck your life's ship and be no more.

And some day the Owner will call for an accounting,
And you must report on where and how you sailed.
You're only the captain, the Owner will judge
Of work well done, or where and how you failed.

Your Pledge

Your weekly pledge to Pilgrim Church is more than money! It is a gift of part of yourself to aid in Christian work. Your pledge is:

A contribution to Christian Education;
An investment in a better community;
A gift in gratitude to God;
A vote for a Christian world;
A gesture of good will;
An obligation to God;
A service to those in sorrow;
An aid to Christian youth;
An expression of faith in the future;
An effort to express your Christian life;
And an honor to God.

—The Times, First Universalist Church, Lynn, Mass.

A Litany For The Consecration Of Pledges

To the preaching of the good tidings of salvation,

We consecrate our gifts.

To the teaching of Jesus' way of life,

We consecrate our gifts.

To the leading of every little child to the knowledge and love of Jesus.

We consecrate our gifts.

To the healing of broken bodies and the soothing of fevered brows,

We consecrate our gifts.

To the caring of helpless age and the relief of all who look to us for help,

We consecrate our gifts.

To the evangelization of the world and the building of the Kingdom of God.

We consecrate our wealth, our efforts, and our lives.

In Apple's Chapel Bulletin

Home Is Called "Redemption Center"

Dear Friends:

Many thanks to all our friends across the Convention who remember us at this season of the year. There are those who not only go the second mile with us but even farther. Then of course there are a few who don't even go the first mile. This is kind of hard to understand. We believe that the work that goes on at the Children's Home is very much a part of our Christian World Mission. We believe it was best said by Rev. John deSousa of Hartford, Connecticut, when he visited our Elon Community Church in a Preaching Mission and said that our Home could best be described as a "redemption center." A place where young lives are reclaimed. For sure this is the mission of the church. We are glad to be a part of this mission. We are most grateful to those who support our work in such a fine way.

We were most happy to have Rev. John deSousa, Minister for Men and Missions for the state of Connecticut visit our campus last week. He was instrumental in placing our Home before all the church schools in the state of Connecticut. Our Home this year is one of the home mission projects for this group of church schools. It is so gratifying to have people like John deSousa take such a deep interest. He took parts of two afternoons to visit our campus to get pictures of our children and various views of our campus. Thursday evening (November 16) he had the evening meal in the Clyde W. Rudd Cottage with our younger boys.

Thus, not only within the bounds of our Convention, but beyond, people have a deep interest in the welfare of the children who live in our Home.

The members of the Beulah church (E.N.C. Conference) welcomed their new minister and his wife, Rev. and Mrs. B. J. Willett, to the church community with a "pounding" Thursday evening, November 16.

Thanksgiving morning at 8:00 members of our Parkway United Church, Winston-Salem, had a service followed by a light breakfast. Members of St. Timothy's Episcopal Church were guests.

REPORT FOR NOVEMBER 20, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward		\$ 4,610.69
Eastern Virginia Conference	\$ 98.71	
North Carolina and Virginia Conference	106.44	
Total		\$ 205.15
Grand Total		\$ 4,815.84

SPECIAL OFFERINGS

Amount brought forward		\$ 6,670.01
Mary Sue Brittle S. S. Class, Bethlehem (Nans.) Ch.	5.00	
Wachovia Bank & Trust Co. (dividend)	67.50	
Ladies' Bible Class, Henderson Church	25.00	
Lawrence S. Holt Trust Fund	450.00	
Class 15, Cong. Christian Church, Reidsville, N. C.	15.00	
Bethel Missionary Society, Cong. Church, Mahanoy City, Pa. — Friendly Service Gift	5.00	
In Memory of Miss Marian Simonds		
In Memory of J. A. Barrow		
In Memory of O. P. Barbour		
In Memory of Mrs. Mollie Sharp		
In Memory of Mrs. John M. Coble		
In Memory of O. P. Barbour		
In Memory of H. W. Williamson		
Total Memorial Gifts		50.00

Thanksgiving Offerings:

Allen B. Cammack, Burlington, N. C.	5.00
Mr. & Mrs. W. W. Lambeth, Swepsonville, N. C.	100.00
Mebane Home Telephone Co., Inc., Mebane, N. C.	25.00
Women's Fellowship, Pope's Chapel (ENC)	10.00
J. E. Barlow, Graham, N. C.	75.00
Canada Dry Bottling Co., Greensboro, N. C.	10.00
Mr. & Mrs. R. O. Browning, Burlington, N. C.	25.00
J. W. Drake, Pittsboro, N. C.	100.00
Mr. & Mrs. Horace W. Phillips, Hardeeville, S. C.	125.00
Mrs. George Brannon, Sanford, N. C.	5.00
Mr. & Mrs. W. L. Shaffer, Burlington, N. C.	2.00
Mrs. Luella Bye, Estelline, South Dakota	2.00
Glen Raven Fabric Shop, Glen Raven, N. C.	2.00
Mrs. Frank Wilson, Norfolk, Va.	25.00
Mr. & Mrs. Everette K. Wilson, Norfolk, Va.	1.00
Mrs. James H. Craig, Norfolk, Va.	1.00
A Friend, Norfolk, Va.	2.00
Miss Eleanor V. Fountain, Norfolk, Va.	5.00
Mrs. Ethel M. Avery, Bridgewater, Mass.	1.00
Dr. Paul F. Maness, Burlington, N. C.	5.00
Doyle McFarland, Sanford, N. C.	100.00
Mr. & Mrs. Harry E. Ollerhead, Newport News, Va.	100.00
Rev. R. L. Hendrickson, Lincoln, Kansas	20.00
Mr. & Mrs. W. V. Coble, Burlington, N. C.	100.00
Mrs. E. C. Casey, South Norfolk, Va.	4.00
Dr. & Mrs. Robert A. Watson, Elon College, N. C. ...	125.00
Southern Webbing Mills, Inc., Greensboro, N. C.	125.00
Burlington Rotary Club	35.00
Special Gifts	255.32

Total		\$ 2,007.82
Grand Total		\$ 8,677.83
Total for the Week		\$ 2,212.97
Total for the Year		\$13,493.67

Women's Fellowship Sunday was observed in our Suffolk church with a dedication in the sanctuary at 5:00 p.m. Mrs. James Darden presided and Dr. George Alley, Mrs. J. J. Felton and Mrs. Hubert Young shared in the program.

Community Thanksgiving service was held in our Great Bridge church Thanksgiving morning at 7:30. Rev. Bill Simmons, pastor, led the service and music was furnished by our choir under the direction of Mrs. Roberta Whitten with Mrs. Betty Sawyer as organist. Speaker was Rev. Graham Carlton, pastor of Oak Grove Methodist Church.

Miss Elizabeth Baugh, Hopewell city librarian, gave a travelogue on Venezuela, Ecuador, Peru and Colombia at the Thank Offering service at Bethlehem Congregational Church, Disputanta, Virginia, November 19. At this evening service she told about mission work carried on in parts of South America where she lived while working for the Department of State.

Flags were dedicated at our Sanford church Sunday, November 12. The Christian flag was given by the Junior High Pilgrim Fellowship and presented by its president, Mary Lee LaRue. Mrs. L. D. Grantham presented the American flag on behalf of the Alpha Sunday School Class of which she is president.

Children's departments in the Suffolk church school have presented special programs for their parents this fall: Kindergarten, October 8, 3:45 o'clock; Primary, October 22, 3:30-4:30 and Beginner, October 22, 4:30-5:30; Junior, October 29, 7:30 p.m. These departments presented a special program during the morning worship hour, Sunday, November 19.

Dr. Frederick Herzog led a study group at First, Durham on three Sunday evenings recently using "Jesus Christ, the Light of the World" as the basis for discussion. This is the study book published for the World Council of Churches in preparation for the current New Delhi meeting. At the second session slides were shown of the World Council meeting in 1954, and at the third session a recording was heard enabling members to hear the voices of Christian leaders in the world.

Wood's and Wissler's Chapels in the Valley of Virginia are having joint services of worship while their minister, Rev. Bland Leebrick, is recovering from a serious illness. Rev. Mark Andes was the guest minister when they met at Wissler's Chapel November 12. A Thank Offering service for the Women's Fellowship groups was held the fourth Sunday.

The Richmond News Leader of October 25, 1961, carried a picture of the Rev. Mina E. Mina, his wife and three children, and a lengthy story of this pastor of First Congregational Church of Jackson, Michigan. They are a family without a country. He is Egyptian and she is Chinese. He came to America in 1953 to study chemical engineering and remained to be a minister. She fled from the Chinese mainland to Formosa in 1949 and came to America in 1954. Rules governing the admission of foreign students provide that a student seeking citizenship can be deported within fifteen days. After marriage and a family, a church to serve, and no country to which either could return, they were in real difficulty. A Minnesota Congressman secured permanent residency permission for them, and now they can seek citizenship.

THANK OFFERING AT CAROLINA

Mrs. Hillary Jones

D. Larry Smith, our pastor, was the speaker in observance of Women's Fellowship Day at the evening worship service at Carolina United Church of Christ (near Burlington) November 19.

Mrs. J. W. Trollinger, Jr., vice president and stewardship chairman, presided. She was assisted by Mrs. Hillary Jones, president, and Mrs. Harper Dickens, Jr., spiritual life chairman.

The Woman's Gift was presented at the altar by Mrs. Clinton Thomas and Mrs. Johnny Smith. The prayer of dedication was offered by Mrs. J. W. Trollinger, Jr.

Rev. Mr. Smith brought to us a message from our Thank Offering theme, "A Witnessing Thanksgiving." From the thoughts he brought to our hearts, we feel that we will have greater courage to be faithful witnesses for Christ, and that we will recognize our duty and responsibility to God and to our fellowmen.

In Memoriam

FERENCE

We, the members of the Prince George Congregational Christian Church, Prince George, Virginia, wish to pay a tribute of love and respect to the memory of Andrew Ference, Jr., who passed away suddenly on August 23, 1961.

He was a faithful member of his church and Sunday school class. He was quiet and unassuming in his manner and a sincere friend to all who knew him. He looked for only the good qualities in his fellowmen. A loyal and faithful citizen in our community, we shall miss his presence among us.

Therefore, be it resolved that we extend our deepest sympathy to his wife and family and we commend them to the care of our Heavenly Father.

Be it resolved further that a copy of this memoriam be sent to his wife, a copy be sent to *The Christian Sun* for publication, and a copy be entered in the records of the church.

Members of Prince George
Congregational Christian Church

TAYLOR

We, the members of Lebanon Congregational Christian Church of Semora, North Carolina, wish to pay a tribute of love and respect to the memory of Walter Lee Taylor, who passed from this life to his eternal reward July 18, 1961, at the age of 85.

Brother Taylor not only served his community as he represented Caswell County in the North Carolina House of Representatives for two terms; but he also was a devoted Churchman. He was our oldest member, having united with our church in July, 1896, and served it faithfully as a Sunday school superintendent for a period of eight years. He was elected to the Board of Deacons on July 27, 1918, and continued to serve his church as its senior deacon. He also was elected as a trustee of the church in 1915.

Because of our appreciation of his loyalty and faithfulness, we resolve:

First: To extend to his family and loved ones our deepest sympathy.

Second: That we keep a memory of his devotion in our hearts and follow the example that he set before us.

Third: That a copy of this memoriam be sent to the family, to *The Christian Sun*, and to the local paper for publication, and a copy be entered upon the church records.

T. J. Earp, Secretary
L. T. Wilkins, Jr., Pastor

Mrs. F. C. Lester was the speaker for the Thank Offering service led by the Women's Guild of First United Church of Christ (Reformed) in Winston-Salem November 19. The preceding Sunday she spoke for Women's Fellowship service at Wentz Memorial Congregational, Winston-Salem. Special music by three choirs at the former and by a women's chorus singing selections from Mendelssohn's "Elijah" at the latter added much to these services.

A Pre-Requisite For Success

By Roy C. Helfenstein, D.D., Ormond Beach, Florida

Enthusiasm is a priceless virtue. And because this virtue is so often absent in modern life, thousands are losing their way in the world's confusion.

Not even keenness of intellect can take the place of wholesome enthusiasm in the realization of human achievement and human happiness. That's why the Apostle Paul told the Colossian Christians — "Whatsoever you do, do it heartily as unto the Lord."

The deepest enthusiasm, like the deepest grief or the deepest joy, is not expressed by words or by noise, but by attitudes and actions. Enthusiasm for one's joy — enthusiasm in one's daily work and in one's religion is perhaps the most needed virtue in modern life. Enthusiasm for life, for God, for the right, for the highest and the best constitutes the religion of Jesus Christ. There is no place in God's favor for half-heartedness and luke-warmness in individuals or in organizations. People who are not enthusiastic about their work find life a drudgery, because they keep their eyes on the clock instead of putting their hearts into their job. People without enthusiasm for their work and for life in general are content to see how little they can do and get by with it, instead of being concerned about how much they can do so as to have something to be proud about. Enthusiasm for one's work and for life has been the secret of the success attained by every person who has attained greatness.

Enthusiasm is the pre-requisite for success in every field of human effort. The woman who dislikes cooking is sure to be a poor cook. The teacher who doesn't like children is sure to be a poor teacher. The secretary who does not like figures and details is sure to be a poor secretary. And so it is in every field of human effort. No matter how much knowledge a person may have regarding his vocation or profession, if he does not like his work, if he does not have enthu-

siasm for it, he will fail. The half-hearted, unenthusiastic worker anywhere — in office, in store, in mine, on the farm or wherever people toil, is not only a head-ache to those who have to work with him, but also a definite hindrance to their accomplishments. It is more important to put heart into one's work, whatever one is doing, than merely to put time at it. Time is never a substitute for accomplishment. One cannot truly put his mind on his work unless his heart is in it also.

The Christian philosophy is that life has its richest meaning and its brightest prospect for those who make their everyday work as worship unto God, doing their daily tasks "as unto the Lord," putting their mind and heart, their enthusiasm, into their work.

The world has a right to expect superior service from the Christian laborer, the Christian teacher, the Christian physician, the Christian banker, the Christian salesman, the Christian clerk, the Christian attorney, the Christian soldier, the Christian statesman, the Christian servant, and from Christians in every other line of human service, because Christians are dedicated to the proposition of living their lives and doing their work "heartily (enthusiastically) as unto the Lord."

To be half-hearted means to be half-happy. The person who has lost his enthusiasm has two strikes registered against him at the very beginning of anything he attempts. People to whom life appears to be but a dead-end street, people for whom life seems to be decked in a mournful grey, people who are discouraged or defeated, need to pray to God to give them back their enthusiasm for life. And we all need to guard well our enthusiasm for life, for the truth, for the right, for the beautiful, for progress and for God as we would guard life itself; for life is meaningless and without either purpose or prospect when enthusiasm dies within the soul.

The

MISSIONARY SOCIETY, 1956
Southern Convention of Congregational Christian Churches

Christian Sun

VOLUME

Church History Room X
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DECEMBER 5, 1961

NUMBER 48

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

LET US PRAY

I thank thee, O Father, for the talents which Thou hast given into my keeping. To some Thou hast given more than to me, to others less. But thou askest of me only that I be faithful. May I use my talents with pride in the work for which they are best fitted, caring only to hear Thee say, Well done, good and faithful servant. Amen.

—Newport News Bulletin



ELON HOMECOMING CELEBRITIES

The Elon College Homecoming Royal Party is shown here with the Student Body president who crowned the queen at the recent festivities. Left to right are Bill Mahaffey, son of Mr. and Mrs. G. F. Mahaffey of Great Falls, S. C.; Queen Eleanor Smith, daughter of Mr. and Mrs. E. L. Smith of Winston-Salem and granddaughter of the late Prof. John W. Barney and Mrs. Barney of Elon College; Student Body President Cliff B. Hardy, son of Mr. and Mrs. Clifford B. Hardy, Sr., of Franklin Park, N. J.; Maid-of-Honor Dian Clary, daughter of Mr. and Mrs. Al Clary of Lawrenceville, Va., and John Munich, son of Mr. and Mrs. John Munich of Newport News, Virginia.

Organ of the Southern Convention of Congregational Christian Churches.

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Elon College, North Carolina

Here And There Among The Churches

Larry Smith, who wrote the sermon used in this issue, is a senior ministerial student at Elon College.

A special Thanksgiving service was held at Pleasant Hill, Liberty, North Carolina, Wednesday evening with the senior choir, junior high choir and teen-age choral group providing music.

Rev. Carl Wallace of Southern Pines was the guest speaker for revival services at Mt. Pleasant Congregational Christian Church the first week in October. The pastor is Rev. Ronald Nickols.

We are indebted to Congregational Iowa for the article used on the back page of this issue. Editor-in-Chief of that conference paper is Dr. Judson Fiebiger, son-in-law of the late Dr. Warren H. Denison, once pastor of the Christian Temple, Norfolk.

Breakfast was provided by the deacons of First, Portsmouth, preceding Thanksgiving morning service at 8:30. A lay member, Mack W. Cherry, conducted the morning service last Sunday in the absence of the minister, Rev. Daniel A. Bowers.

Rev. Don Leonard, pastor of the Evangelical and Reformed church in Asheboro, was guest speaker for the annual Thanksgiving Service at Pleasant Ridge church, near Ramseur. Scripture readings were given by Roy H. Lowdermilk, Jr., Theodore Cox, Page Craven and H. V. Cox, Jr. J. C. Newell led in the symbolic act of thanksgiving. "Because of Thy Great Bounty" was the solo sung by Mrs. S. H. Pell. Miss Velma Allen was organist.

The Wilkins Kindergarten Choir sang "Bless This House" as part of the Thanksgiving service of worship at Union Ridge church, near Burlington, November 19.

Women's Fellowship Sunday was observed November 5 at Pleasant Hill, Liberty, with messages by Mrs. Ruth Aiken, Mrs. J. C. Euliss and Mrs. R. S. Askew, the minister's wife. A second circle of the Women's Fellowship was formed November 17 by members of a young women's class.

Remember to plan for the annual Christmas Offering for the Veterans of the Cross (retired and disabled ministers and their wives). This is used for an "extra" in time of special need for these worthy servants of God. It should be sent to the Convention Office marked "Christmas Fund."

Christmas is fast coming upon us. What kind of Christmas will you have this year? Will it be an "Xmas?" "X" in math means the unknown. Is Christ an unknown to you? If so, you will have an "Xmas," and if not, a CHRISTMAS. — Beulah Bulletin

Wood's and Wissler's Chapels in the Valley of Virginia had a joint Women's Fellowship Sunday service November 26 with the theme "Stewardship of Time, Talent, and Money." Women sharing in the program included Mrs. Sylvia Shirkey, Mrs. Nina Wills, Mrs. Ruby Green, Mrs. Florence Day, Mrs. Gladys Litten, and Mrs. Anne Leebrick, the minister's wife. Pianist was Mrs. Dale Kipps. Guest speaker was Rev. Philip Senft, pastor of Timberville E. and R. Church.

Rev. Carl Landes, race relations consultant for the United Church of Christ in this area, now has his office in the Talbert Building, 5721 Friendly Road, Room 203, four blocks from his home at 5605 Oak Street, Guilford College, North Carolina. His mailing address is Box 8112, Greensboro.

Radio programs on World Council of Churches: ABC Network, 9:00-9:30 p.m., each Sunday through December 31. NBC-TV will broadcast a special program on the World Council 10:00-10:30 a.m. December 10 (at time regularly held by Lamp Unto My Feet).

The Advent series of sermon topics for Rev. Carl Wallace at Southern Pines has as its theme "God's Gift Through Christ." Sunday topics are: The Gift of Understanding, The Gift of an Ideal, The Gift of a Book, The Gift of a Spirit, and The Gift of a Saviour.

A general assembly of the church school at First, Durham, was held November 19. A thanksgiving program entitled "Singing Hymns of Praise" was given by representatives from all departments in family groups. Thanksgiving day service was held at 10:00 a.m.

See "The Star of Bethlehem" at the Morehead Planetarium, Chapel Hill, North Carolina, between now and January 8. The reverent pageant tells the story of the birth of Jesus. It may be seen every evening at 8:30 and at matinees on Saturdays at 11:00 a.m., 3:00 and 4:00 p.m. and on Sundays at 2:00, 3:00 and 4:00 p.m. The Planetarium will be closed December 25 and 26.

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THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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GOOD BOOKS TO READ AND GIVE

Two recent books by Dr. Fred Field Goodsell about the world missionary enterprise of our denomination are of value for ministers and lay people alike.

YOU SHALL BE MY WITNESSES gives "an interpretation of the history" of The American Board from 1810 to 1960. Out of 55 years of identification with the Board, plus extensive research, Dr. Goodsell tells in an interesting manner about the beginnings, the changes, and the ideals of our mission board. Cost: \$1.50 in paperback or \$3.00 in the hardcover edition.

THEY LIVED THEIR FAITH is an entirely different kind of book for it is "an almanac of faith, hope and love," which gives for each day in the year a story about some missionary of our faith and order. Daily reading of these sketches would give one a real picture of the missionaries' lives down through the years. Cost: \$2.50 in the paperback or \$5.50 in the hardcover edition.

Both books may be ordered from: United Church Board for World Ministries, 14 Beacon Street, Boston 8, Massachusetts. They would make fine Christmas gifts for church friends or to the church library. Many in this area remember Dr. Goodsell, who served for years as executive vice president of The American Board, and who taught at the School of Missions several years ago.

* * *

Readers of The Christian Sun will be interested to know that Dr. Nathanael M. Guptill, who visited the fall Conferences, is the author of "Contemporary Prayers for the Christian Year," published by Christian Education Press, Philadelphia, Pa.

This book of pastoral prayers selling for \$2.50 would make an ideal gift to a minister, a Sunday School teacher, or a leader of public worship. The prayers were offered as a part of the Sunday service in a church served by Dr. Guptill.

The prayers contained in this book are rooted in the faith of our fathers and often use familiar Biblical language. The prayers are contemporary in mood and content. They follow the calendar of the Christian year with additional prayers for special occasions. A full table of contents makes it easy to find the prayer desired.

Supt. Clyde L. Fields

SUCCESSFUL CANVASS AT DURHAM

Our Durham church reports enthusiastically about the every member canvass which had a dual purpose this year: Pledges for purchase of land for a new site for this downtown church, and pledges to the regular budget. Thursday, November 9, a large group met for training session for canvassers; hostesses planned a "kick-off" meeting on Friday, with 95 people in attendance to hear Dr. and Mrs. W. E. Wisseman, enjoy dessert, coffee and fellowship; Saturday another training session for canvassers. Sunday they were commissioned around the communion table. Following lunch together they made their pledges — the canvass chairman, Guy E. Alling, hoped for \$13,000 from these 32 men and their families, and the total was \$17,500! Total pledges reported in news letter: \$20,000 for budget and \$20,900 for land fund. The pastor, Rev. W. T. Scott, Jr. was really able to preach a thanksgiving sermon!

Mr. Howard White, city editor of the Daily Times News in Burlington, and an active E. and R. layman, was the speaker for the annual banquet of the Loyal Men's Bible Class of First Christian, Burlington, December 1.

"Voices of Christmas," eight choral concerts of Christmas music, will be heard over the NBC radio network December 14-24. All concerts are 10:05 - 10:30 p.m. The Elizabethan Madrigal Singers of the University College of Wales — December 14; St. Kilian Boychoir — December 15; Temple Church Choir of London — December 18; N. Y. University Glee Club — December 19. Other groups will be heard December 20, 21, 22 and 24.

Dr. Alford Carleton, executive vice president of the United Church Board for World Ministries, was the only representative of the West to give one of the Mott Lectures at the 1961 East Asia Christian Conference held November 8-11 at Bangalore, India. Dr. Masao Takenaka (who was aided in graduate study in the United States by the Anthony Fund of First Church, Greensboro) of Doshisha University gave another of the lectures and the third was by U Kyaw Than, outstanding Christian layman of Burma.

STATISTICS SHOW THAT A CHURCH PAPER PAYS

Think of This When Making Your Budget

The Sandy Run Association has taken a close look at its stewardship record and the information revealed in the survey points up once again the value of the "Biblical Recorder" in achieving worthy goals.

The following 10 churches were the highest in per capita gifts through the Cooperative Program last year: Forest City First Church, Cliffside, Spencer, Caroleen, Temple, Haynes Memorial, Florence, Chase, Sulphur Springs and Sandy Run.

Everyone of these 10 churches has a strong "Biblical Recorder" club, with four of them sending the "Recorder" to every family. First Church, Forest City, leader in the association with \$23.75 per member to the Cooperative Program, has had the Every-Family Club for years.

Now a look at the other side: Among the churches reporting no gifts to the Cooperative Program last year, almost invariably there were no "Recorder" clubs in them.

To economy-minded budget committees which sometimes like to cut the "Recorder" out of the budget, we submit the Sandy Run Story for their consideration. The "Recorder" doesn't cost, it pays. —Biblical Recorder

NEW MEMBERS OF WORLD COUNCIL

Twenty-three churches were voted into membership in the World Council of Churches when it met in New Delhi — 18 Protestant, four Orthodox and one Anglican. Two of these are Congregational groups: The Bantu Congregational Church in South Africa with 12,000 members and The Congregational Christian Church in Samoa with 67,735 members.

Largest of the groups was the Orthodox Church of Russia. Although its exact membership is not known, it reports 30,000 priests and 20,000 parishes with more than 25,000,000 members. Another new member, the Rumanian Orthodox Church, has 13,000,000. Largest member previously was The Methodist Church of the United States, with about 10,000,000 members.

Eleven of the new church bodies are located in Africa. Two Pentecostal groups from Chile are the first from that tradition to join the World Council.

WHAT
DO
YOU
THINK?

How big is your town? We do not mean its area in feet or miles or blocks. We do not mean the number of men, women and children. We do not mean the number of houses or the miles of paved streets and sidewalks. We mean, is your town big in heart, and if so, how big? We mean is your town big in purpose, and if so, how big? We mean is your town big in ideals, and if so, how big and how compelling are those ideals? We mean is your town big enough to protect the weak, the innocent and the helpless? Is your town big enough in thought and purpose and motive to have adequate churches, good ministers, and good schools, and all other things that elevate and educate? How big is your town? Give the answer without using the dollar sign.

What Have We To Offer?

Many members of the Southern Convention are asking about the next steps in making the United Church of Christ effective in our area. This was a major consideration in a meeting at Suffolk, Virginia, on Thursday of last week when leaders of that Conference and of the Convention met to discuss a proposal that Virginia churches join in a conference composed of our churches in Washington, D. C. and Maryland.

It seems wise to your editor for us to think a bit about what we have to offer in any merger. Back in the days when marriages were really for life in America, and in many countries yet, a bride approached marriage with a dowry. Her father saw to it that she had something valuable to give to the new family. Such a custom has its values.

What do we of the Southern Convention have that we can present to the new United Church Family? Here are some things that may have value.

We have a century old convention organization. It is a representative government, very much like the new Church is to be. The convention is composed of delegates from the conferences. It is a strong organization, and has called itself Church. It owns property, directs programs of activity, and passes suggestions on to conferences and churches. Conference is also a delegated body, with representatives coming from local churches. It maintains standards for the ministry by licensing and ordaining ministers. It can hold property, and does have a vested interest in all church property. Churches are autonomous bodies, owning their property, calling their ministers, making their budgets, planning their programs, and serving wherever and in such ways as they may determine. Because they are members of the larger groups by their own vote, it is customary for local churches to cooperate to the best of their ability in whatever may be decided by Conference and Convention.

We own property of considerable value. Elon College, the Home for Children, Moonelon, and at least two parsonages belong to the Convention. More than 200 church buildings and not quite so many parsonages are owned by the churches, and are worth more than \$12,000,000. The Mission Board owns some property, and handles thousands of dollars annually. The Board of Christian Education has some property and directs a program of service. The Board of Publications owns a little property, and publishes the only weekly newspaper in the denomination. Add to the above the annual contributions by the churches

for benevolences amounting to \$275,000 and the \$1,100,000 raised for their own expenses, and the amount of money involved is impressive. We are not rich, but we have some wealth.

We have some ideas. Since 1794 we have believed that Christian character is an adequate test for church membership. Congregationalists in our midst have a rich English heritage that goes back to the Mayflower, a little sailing ship that brought believers in the Bible and the freedom of its interpretation to American shores in 1620. James O'Kelly, founder of the Christian Church in North Carolina and Virginia, insisted that slaves should be freed long before the Civil War ended that debate by bloodshed. It is not strange, therefore, that the black and white people worshipped together in church just as they worked together in home and field. Independent people always want things of their own. So, the freed slaves built their own churches. Many years have strengthened this custom — so long that some of us may forget that it has not always been thus. Now that the BIG idea in the Church World is the UNION of the followers of Christ, we are having to reconsider the divisions that follow racial lines. (Sometime we may give more thought to the cultural divisions, and try to understand why the poor and ignorant are separated from the affluent and educated.) In the field of cooperation there appears to be a rapidly growing number who are willing, or anxious, for the dividing walls to suffer the same fate as the "curtain of the temple" did that eventful afternoon when Jesus of Nazareth cried out from a cross. In many fields of Churchmanship members of our Convention are versed, and are willing to give of their consecrated best.

Our history, wealth, and ideas are not sufficient to make us oppressively proud, or inflexible. We can rightfully pray for forgiveness for the things that we ought to have done and failed to do. However, our dower is sufficient for us to stand before an altar, or kneel before the Christ, and offer to share the future with our neighbors and fellow-churchmen, some of whom are Congregational Christian of the African heritage, and others are Evangelical and Reformed with a German heritage.

Let the ceremonies proceed. Old things pass away, and, behold, all things become new. So let it be, now, and henceforth. Wipe away the tears, if any; forget your fears; rejoice in the past that is fragrant, and in the hope of a future that is sublime.

About * * *

A BELL THAT IS MORE THAN A BELL

There are many places in the United States where tourists and others can see things that are intimately associated with the history of the United States, but one place quickens the spirit of nationalism more than any other.

That place is Independence Hall, Philadelphia, where more than a million visitors pass through its doors every year. They come from every State of the Union and many foreign lands. More than 100,000 of these visitors are school children. The principal thing they come to see is the famous Liberty Bell.

If looked at coldly, it is only an old bell, and not a handsomely made bell at that. Certainly not with a crack in it, but the American people do not look at the famous old bell with a spirit of coldness. Indeed, to them it is not only a bell but a symbol of this country's political freedom and national independence. When the old bell is viewed in this light it becomes as warm as the patriotic heart, and is looked upon with peculiar and understandable reverence.

Retired from active duty many decades ago, the famous old Liberty Bell is mounted on a pedestal, but visitors are permitted to touch it. Many not only do, especially school children, but some others stand or kneel in silent prayer because the bell to them represents a part of their heritage which carries no price tag.

There are many legends about the Liberty Bell that have little in common with true history. Consider one of these legends: That on July 4, 1776, when the signers of the Declaration of Independence had finished placing their names on the document,

it was printed, and on July 8 it was read from the observatory platform to the accompaniment of ringing the Liberty Bell and many church bells in Philadelphia. Signing of the great document did not begin until August 2.

On July 4, 1776, the Declaration of Independence was approved and a small boy ran out to tell the bellman, who in turn yanked the bell rope so hard that the bell cracked.

The story is colorful, but the facts are that the first bell was cracked in 1772 when its tone was being tested in a London, England, bell foundry. The bell was recast and found defective, and again recast. The third bell was hung in Pennsylvania State House, now Independence Hall, in 1773. This third bell is what all true Americans look upon not only as a bell but a symbol.

The Liberty Bell was rung on every anniversary of the event and did not acquire its present crack until July 8, 1835. That was the occasion when the body of retired Chief Justice John Marshall was being removed from his Philadelphia home where he died the day before for burial in his native Virginia.

On a bronze plaque on Independence Hall visitors may read: "Here the Continental Congress sat . . . here George Washington accepted his appointment as General of the Continental Army . . . here the Declaration of Independence was signed."

As visitors read these lines silently and reverently they know that the Liberty Bell is not a mere bell but a symbol of their heritage, which is something to be cherished when freedom is under attack throughout the world.

"Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!" •

C. B. Riddle

CAN YOU REMEMBER?

Can you remember when you could buy a cup of coffee for a nickel — when you could ride on a streetcar for a nickel, or go to a movie for a dime? Can you remember back that far? Apparently many in our churches can, for that is the basis of their giving to the Church.

Salaries today are much, much higher. Utilities have increased many fold. The cost of materials has spiraled. Every time your church purchases materials or services, the cost increases.

We can no longer go to the theatre for much less than a dollar, a dollar bill will barely buy a lunch, but not a dinner. Yet we consider a dollar an appropriate amount to meet our responsibility to our church for a whole week!

How long is it since you gave serious thought to the amount of your church subscription in terms of the increased costs of its services, or in relationship to the other expenditures you make? —Voice of the Temple

THE WISDOM OF ADVENT

Stanley U. North

The three wise men of the Nativity narratives are referred to in the much beloved Christmas carol as kings. And they may well have been. But if so, they are remembered not for their royalty but for their wisdom — evidence of which Matthew records in their question, "Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." By some they are referred to as astrologers. And perhaps they were. But of this there need be no doubt: they were seekers after truth. In this was their wisdom. And how great was their reward!

We will never be kings. Astrology is discredited. We have no star to guide us. But we do have Advent to remind us that Christ's day is approaching. And we can be seekers after truth, even as were those ancient seers. We shall be very wise, indeed, to prepare ourselves lest peripheral concerns, not Herod, prevent us from discovering the meaning for our lives of the Christ Child who became the Saviour of the World.

In United Church of
Christ Sunday Bulletin

"GET BACK TO FUNDAMENTALS"

The more I ponder the current world crisis, the more convinced I am that we must get back to the fundamentals and renew our faith; our faith in the great principles upon which our republic was established; our faith in the rightness of the democratic process; our faith that patience and goodwill, coupled with a firm resolve not to betray principle, is better than chauvinistic belligerence; above all, for those of us who call ourselves Christians, our faith in the Gospel of Jesus Christ. This last, of course, must be evidenced by more than sanctimonious statements of piety. Anyone who thinks those will suffice does not know Jesus! — Morton R. Kurtz, Director, N. C. Council of Churches.

How Far Is It To Church?

D. Larry Smith, Pastor
Carolina United Church of Christ

"God is a spirit: and they that worship him must worship him in spirit and in truth." John 4:24

Meeting a member in my former charge who had been absent from the church services, I said, "God morning, I have greatly missed your attending church." He answered, "We live so far away, and I have found that it is just too far for me to attend regularly." I inquired where he was employed, and when he answered, I called his attention to the fact that it was farther to his place of business than to the church. He merely replied, "Well, that's different."

Since then I have wondered just how it is different. Six days a week he travels a long distance to his work and then on Sunday it is too far to go a lesser distance to church. It is different in that lack of interest and failure to realize its importance make the journey to church farther than to his work.

"How far is it to church?" I recently asked a member of a local church who has to travel several miles to worship. "Oh," he answered, "it isn't very far for us. We love to go."

It was certainly not far for the early Christians who from all parts of Rome gathered in the dark shelters to worship and to fellowship together. Yet today we have those who search for reasons to escape their lack of spirit in this thing called Christian work and fellowship.

The spirit of the thing measures the distance. Hear the pilgrims from afar and the apostles in the upper room and the early Christians in the underground caves adding their voices to millions of other Christians of vanished generations and to ours in the song: "I was glad when they said unto me, Let us go into the house of the Lord."

One reason many people offer for not attending church is that they cannot find the Lord in this structure of stone, wood, and mortar. I think in many cases this reason does hold some truth. Many of our churches have lost, in the consuming force of social function, the blessed value of the Holy Spirit. We should realize that the only fit temple for God is man's complete and total self. The Bible describes the Christian as "The temple of the Holy Spirit." The real structure of the church is the life of

its members: She is the union of "many members in one body."

I'm sure with little searching we can all find many excuses for not attending our nearest place of worship. There is without doubt much fault in the church. The church is not perfect, but where does the fault lie? For those who are sincere and devout Christians, I need not answer this question. But for those who wish to sit back and criticize unconstructively, the fault finds a home.

Oliver Wendell Holmes once said, "I am a regular churchgoer. I find pleasure in the midst of devout worshippers. In the corner of my heart is a little plant called reverence which wants to be watered weekly." When we enter God's house in sincere worship, God puts the best into us.

No, it is not very far for the person who is glad to come. Any distance is too far for the man who comes in

body and leaves the spirit at home. It is likely, at any time, to become too far for him who comes only in the formal way. "God is a spirit: and they that worship him must worship him in spirit and in truth."

Let us all worship God on our day of worship. And in worshipping him in his house, let us each be able to say: There my soul breathes in the heavenly atmosphere. There I fellowship with him and feel the power of his spirit moving toward a more complete life. There my faith is renewed, and reverence for the beauty of life becomes embedded in all that I speak or do. There the spirit of worship is nourished so that I can worship in my home and wherever I may go.

Ah! Let me enter into the house of the Lord, for there I can hear God's voice in Word, sacrament, prayer, message, and song. There my spirit is drawn to the Lamb of God. There my soul bursts in new expression, budding with joys of new and unknown things to come. —Burlington Times-News

TRPM In WNC Conference

By Rev. Thomas F. Liverman, Jr.

There were eight churches participating with a total of 13 ministers and missionaries involved. The Rally opened on Sunday night at Ramseur with a record attendance of 481 inside the building and approximately 50 or more outside the church (this figure was an actual count by the ushers). The rural churches, particularly, were deeply impressed and greatly inspired by the message that was brought that evening by the Reverend Robert Happel of the Office of Evangelism of the United Church. This speaks well because of the fact of some skepticism that existed in the minds of these people in regard to the United Church. According to the report from each of the churches every church involved was blessed with good attendance and a definite renewal of spirit and desire to further the cause of Christ. There is no doubt in my mind that this was brought about largely because of the consecrated and concentrated efforts required of the laity to make this program a success.

Another important contribution to the success of this program was the leadership furnished by the Regional Director. Our Regional Director was the Reverend Louis F. Sudemeyer of Baltimore, Maryland. Dr. Sudemeyer led the missionaries and ministers in

fruitful Bible study, discussion and devotions each morning from 9:30 until 12:30. It was during these periods that we ministers were given the opportunity to strengthen ourselves through study and prayer.

There might not be any great surge in numbers at our churches because of this mission, but it is without doubt that the effect of this program will be felt for many months to come in all the participating churches. It is the hope of many of us that such a program will occur again during the Spring of 1963 in this Conference.

It was a pleasure to serve in this work and to be connected with the wonderful brethren of the E. and R. branch of our denomination. My thanks go also to the office of Evangelism of the United Church of Christ for their contribution in the strengthening of the spiritual life of not only our church but also for the help that we as ministers received from participating in this wonderful effort. This report is not complete in every detail because words cannot express what was felt in our Conference during the week of the T.R.P.M. program. The closest that I can come to describing what has happened is simply by saying, "My cup runneth over."

Universal Bible Sunday — December 10

A Sunday to give special attention to the Bible was first suggested in 1549 when Bishop Cranmer wrote a Collect to be used in the first Prayer Book of King Edward VI, which read,

"Blessed Lord who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn and inwardly digest them that by patience and comfort of Thy Holy Word, we may embrace, and even hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

The American Bible Society advocated a special Bible day as early as 1900 when a conference of the representatives of the Bible Society and its auxiliaries passed the following resolution, "Resolved that the auxiliary Societies should endeavor to induce all the churches in their territory to devote one service in the year to the presentation of the Bible cause and that the closest relations between the churches and the Bible Societies should be fostered by every practical means."

In 1915 the Panama-Pacific Exposition was held in San Francisco and a part of the program was a World's Bible Congress, August 1-4. That same year an official call was issued to the churches of America which read, "The Centennial committee of the American Bible Society requests all Christian ministers and congregations throughout the United States to recognize the beginning of its Centennial celebration by the observance of a Universal Bible Sunday, December 5, 1915."

One year later the following report was made, "A year ago, friends of the Bible were invited to inaugurate the celebration of a centennial of the American Bible Society on Universal Bible Sunday, December 5, 1915. Now again, on Universal Bible Sunday, December 10th, 1916, they are invited to participate in the close of this year's celebration.

"The aim throughout the year has been the exaltation of the Word of God. The celebrations have been most encouraging. Great official and union meetings have been held in such national capitols as Washington, Buenos Aires, Tokyo, Peiking, Bang-

kok and Cairo. In the great cities of the United States from the east to the west, from the north to the south and in foreign cities like Honolulu, Yokohama, and Seoul, great and high tribute was paid to the Bible and the Bible Society by notable speakers such as the President and the Vice-President of the United States, the Speaker of the House of Representatives, Bishops and leading ministers of practically all Protestant churches, jurists, publicists and professional men. Thousands upon thousands of celebrations by churches, Sunday schools, auxiliaries, colleges and seminaries have aroused interest in and sympathetic appreciation of the great work of the American Bible Society in providing and circulating the Scriptures."

The following year, 1917, President Woodrow Wilson wrote to the Executive Secretary of the Bible Society, "...I take pleasure in writing to say that the setting apart of a Universal Bible Week and Bible Sunday and the designation of Sunday, December 9th, as the day upon which the work shall receive its emphasis, meets with my very cordial approval."

Thus, the practice of celebrating the second Sunday in Advent as Bible Sunday became established. Sometimes the second Sunday in Advent was the first Sunday in December and sometimes the second Sunday. Gradually the second Sunday in December became the officially recognized day. This was a problem, however, for the liturgical churches because of the difference in the church calendar during certain years.

The emphasis on Universal Bible Week, however, enables every church, liturgical and non-liturgical, to celebrate a day that will fit into their church's program. For the past eighteen years this day or week has been the high point of the Worldwide Bible Reading program from Thanksgiving to Christmas.

Bible Sunday, therefore, has been a recognized observance of the Protestant churches of America for 60 years in one form or another, and Universal Bible Week for 44 years during the first part of December, receiving official recognition from the President of the United States on various occasions and regularly during the past 17 years.

LIST OF DAILY READINGS OFFERED BY BIBLE SOCIETY

An inexpensive program of daily Bible readings is offered to churches and individuals by the American Bible Society.

Copies of the Society's 1962 Daily Bible Reading schedule are now available at 2¢ each or 60¢ per hundred. The Society will send a single copy free to everyone who requests it.

The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's newest Worldwide Bible Reading poster.

A passage from the Bible is suggested for each day throughout the year. Special readings are listed for Lent, Ascension Day, Mother's Day, Pentecost, Independence Day, Thanksgiving, Advent, Universal Bible Sunday and Christmas. Other readings cover the entire Book of Luke and Acts.

The address of the American Bible Society is 450 Park Avenue, New York 22, New York.

BIBLE CATALOG FREE

Complete Bibles for as little as 90¢ each, New Testaments for 18¢ and Gospels for only 3¢ each are offered in a new 32-page illustrated catalog issued by the American Bible Society.

Because the Society's Scriptures are intended primarily for evangelistic and missionary use, they are not luxury editions such as can be obtained from denominational publishing houses and retail booksellers. Nevertheless, they are printed in clear type on good quality paper and are substantially bound.

The Society's sole purpose is to achieve the widest possible circulation of the Scriptures, so prices are set below the actual cost of production and distribution. In 1960, the Society distributed more than 23,000,000 Bibles, Testaments, and Portions.

The new catalog also lists literature, motion pictures, filmstrips, posters and exhibits the Society has produced for use by the churches. They include Bible-reading helps as well as materials about the history of the English Bible and about the Society's own worldwide program of translation, publication, distribution and encouragement of use.

A copy of the catalog will be sent free on request to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

NEW OFFICERS OF WOMEN'S FELLOWSHIP AT PORTSMOUTH, UNITED

Mrs. Ray Gordon, Southern Convention Women's Fellowship president, recently installed the following persons for a two year term at the United Church in Portsmouth, Virginia:

President, Mrs. W. L. Crutcher; Vice President, Mrs. Bernerd H. Jester; Secretary, Mrs. L. A. Worsham; Treasurer, Mrs. L. T. Moss; Historian, Mrs. Walter Hodges; Finance & Stewardship, Mrs. J. T. Twine; Co-Chairman, Mrs. Otha Ayscue; Christian Education Chairman, Mrs. Robert Marshall; Evangelism & Spiritual Life Chairman, Mrs. W. W. Dew; Missionary Education Chairman, Mrs. P. W. Swisher; Christian Social Action Chairman, Mrs. Robert Holland; Friendly Service, Mrs. Claude B. Gore; Co-Chairman, Mrs. Winston Creech; Hospitality, Mrs. A. V. Pearce; Co-Chairman, Mrs. Danial Grant; Pianist, Mrs. T. A. Cross.

To offer leadership opportunities to a larger number of ladies the Fellowship was divided into two circles. Mrs. James Twine and Mrs. Bernard Jester will serve as Circle Chairman.

A budget of \$620.00 was adopted by the Fellowship for the year 1962.

Besides an increase in Conference Apportionment new items added to the budget were scholarship aid to Moonelon, and Church School supplies.

Mrs. W. L. Crutcher, Mrs. Bernerd Jester, and Mrs. Ronald Stephens were delegates to the Eastern Virginia Conference of Women's Fellowship.

NEW WORKER ELECTED

Vernon H. Branneky of 14 Thorpe Road, Needham Heights, Massachusetts, has been elected controller of the United Church Board for World Ministries. Mr. Branneky, who joined the mission board's treasury department a year ago, formerly lived in Florissant, Missouri.

The United Church Board for World Ministries, which has an annual budget of more than six million dollars, represents the work of more than 500 missionaries in 25 countries. They work with some 16,000 nationals in 1200 schools and colleges, 80 hospital clinics, 3000 churches, and 35 social service centers.

NEW ASSISTANT TO PRESIDENT OF UNITED CHURCH

Dr. Ben M. Herbster, president of the United Church of Christ, has announced the appointment of Dr. Robert F. R. Peters, Cleveland, Ohio, as assistant to the president. He will take office in New York City January 1.

Dr. Peters, from the "Christian" side of the Congregational Christian Church, a graduate of Defiance College and Yale Divinity School, has been pastor of East Cleveland Congregational Church since 1958. He also served churches in Sandusky, Ohio, Bridgeport and Stony Creek, Connecticut.

A former moderator of the Ohio Conference, he is currently serving as president of the East Cleveland Ministerial Association, a member of the committee on conference organization of the United Church, and co-chairman of the committee on union for the greater Cleveland area.

LAY PEOPLE LEAD SERVICES

Mrs. E. H. Thompson

Laymen's Day was observed at Apples Chapel Sunday, October 15, with the laymen having the whole service. Monty Busick played the organ and the choir was composed of men only. The speakers were Lloyd Chrismon, Percy Price, and J. W. Busick. They used the subject "You Shall Be My Witness." Other men took part in the service.

The ladies had the whole service November 19. The women of the Women's Fellowship sponsored the service and several women took part. The members of the Women's Fellowship dedicated their special gifts, and a general offering was taken for missions. The main speakers were Mrs. Bessie Apple, Mrs. Nannie Pritchett, and Mrs. Ann Oliver. "Creating and Renewing the Church" was the subject discussed.

A Litany For Advent

By Richard K. Morton

As in the fullness of time Thy Word became flesh and the Spirit of the Most High came to dwell among men,

Be born in us today, O Spirit of God!

As Thou hast revealed Thyself in ages past through warriors, kings, prophets, teachers, and many others,

Be born in us today, O Spirit of God!

As Thou hast spoken in great literature and made Thyself known in the councils of men, as they have given voice to Thy truth,

Be born in us today, O Spirit of God!

As Thou hast moved many to reveal the gifts within them and to express some measure of Thy loving plan,

Be born in us today, O Spirit of God!

As Thou hast shown that Thou art a loving and revealing God, ready to save and ready to answer those who call upon Thy Name,

Be born in us today, O Spirit of God!

Through the power that brought Thy life incarnate to us through Thy Son,
Give us the power to become Thy sons, we pray.

Through the love that opened up a way of saving grace,
Give us the love to become Thy faithful disciples, willing to sacrifice for what is eternal, we pray.

Through the will to labor for Thy kingdom and to make manifest upon the earth the teachings of eternal life,
Give us the mind to build Thy kingdom, we pray.

Through the faith that sees beyond the present goals and looks for the deeper rewards of living,
Give us the courage to work to embody His way in the plans and methods of our day, we pray.

Through the understanding of spiritual truth and the insight into things eternal and of supreme worth,

Give us a part in making incarnate Thy grace, Thy power, Thy love, Thy forgiveness, Thy great goodness, we pray. Amen.

THOMASES IN INDIA

Rev. and Mrs. G. Ross Thomas, missionaries of our Church in India (who were listed in the Calendar of Prayer recently) have been in Nagpur at the National Christian Council headquarters since September in order to help with plans for the World Council of Churches meeting in New Delhi. He is responsible for raising the funds in India for the Indian Church's share in the expenses and to arrange visits to various parts of India for the delegates. Mrs. Ross is heading the National Christian Council's Committee on the Welfare of the Handicapped while its Secretary is on furlough. This committee has set up a training course for teachers for the blind.

A film strip, made with pictures Mr. and Mrs. Thomas have taken and with a tape-recorded commentary by them on the work of our Marathi Mission is available for rental fee of \$1.00 from the Film Library of the United Church of Christ, 1720 Chouteau Ave., St. Louis 3, Missouri. The name of the filmstrip is "The Church At Work in Western India."

In a recent letter the Thomases tell of a visit to a mountain village where some of the 30,000 Tibetan refugees live. They met one man plodding up a steep path with a 100 pound sack of rice labelled "Houston, Texas." This help comes through Church World Service. The World Council of Churches is providing treatment and care for more than 225 Tibetan tuberculosis patients.

PIONEER MISSIONARIES DIE

Mrs. Helen Goodrich (George) Rowland, a Congregational Christian missionary in Japan for 44 years, died November 4 at the age of 93. Dr. and Mrs. Rowland sailed as newlyweds to go as evangelistic missionaries to Honshu, Japan. After nine years there they served 28 years on Hokkaido Island, making their headquarters at Sapparo.

Mrs. Elizabeth Sheffield Stelle, widow of Rev. William Stelle, died November 5. She was born in China where her parents did pioneer educational work. After graduating from Oberlin and a kindergarten training school, she went to China to teach in 1899. She published a book of songs for kindergarten and primary use in China.

Both had been residents of the Walker Missionary Home, Auburn-dale, Massachusetts for many years.

A LAYMAN WINS CONVERTS

In June 1958, Mr. Aniano Salibo, a lay evangelist of the United Church of Christ in the Philippines, hiked the rugged mountain trail to reach a village of the Manobo tribe in the central part of the island of Mindanao, to preach the Good News of the Christian Gospel. Mr. Salibo made the trip weekly to reach the village of Kitobo and its inhabitants.

One year later, when an ordained pastor was able to visit the village, more than eighty adults were baptized into the Christian faith. At the service of baptism the village chief, called a Datu, spoke to the new

Christians saying that he would not be baptized unless he saw that the Christian faith made a difference in their daily lives. Two months later the Datu, along with several others, received baptism.

Today, less than two years from the first preaching of the Gospel in Kitobo, there are more than 100 Christians, and every family in the village is a part of the Church. In almost every valley in the mountains there are similar villages waiting for the Gospel. We lack Christian workers to reach the remote places.

This is part of Our Christian World Mission, your mission and mine.

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

MARATHI MISSION
Vadala

December

10—Rev. and Mrs. Winfield Swart have worked in India since 1926. They now work with the 18 organized churches including 75 villages in Vadala District composed of about 5000 Christians.

11—Rev. and Mrs. Gifford Towle do rural reconstruction work in the Ahmednagar district. In cooperation with World Neighbors, he helps build wells, furnish plows, spray equipment, pumps and tractors at basic cost rentals. They organize youth and farm groups. She assists in youth and women's work and in cooperative camps and extension activities.

Wai

12—Miss Katherine Mix has served at Wai, a market town for a large number of villages, since 1927. She supervises the operating room and wards in Pierce Memorial Hospital, distributes multi-purpose food and milk and Friendly Service gifts. She is also manager of Wai Station School, which has 200 children, and she takes part in community and church activities.

NAGPUR

13—Nagpur, situated in the center of India, is the crossroads for travellers and is an industrial and commercial center. Here is located the headquarters of the National Christian Council of India and the Christian Medical Association of India, which coordinates much of the Protestant work in that country.

14—Rev. and Mrs. Theodore Essebaggers have been E. and R. missionaries in India since 1935, starting the Gass Memorial Center, a Christian social service center in Raipur. Since October, 1960, he has been secretary for stewardship and literature for the National Christian Council of India.

15—Dr. and Mrs. Edward Wilder were scheduled to return to the U. S. this fall for pre-retirement furlough. He was medical officer at Christian Mission Hospital, Madurai 1921-46. Since then he has been Secretary of the Christian Medical Association of India and Medical Secretary of the National Christian Council, visiting the 250 Protestant hospitals in the country. She has been a teacher and was instrumental in publishing the Roman Tamil New Testament and Psalms for use by Bible women.

VELLORE

16—Vellore Medical College and Hospital are noted throughout India and have on their staffs Christians from India, U. S., United Kingdom, Canada, Germany, Australia. It is supported by 56 denominations. Through its roadside dispensaries (started in 1906) and Rural Health Center, it brings medical help to many villages.



Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



ATTENTION—TEENAGERS

What Can We Do?

GROW UP AND GO HOME

This message is hard-hitting and brutally frank and possibly some people will not agree with it, but it certainly deserves consideration and serious thought. Always we hear the plaintive cry of the teenager: "What can we DO? Where can we GO?" The answer is, "GO HOME." Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car, learn to cook, scrub the floor, repair the sink, build a boat, get a job. Help the minister, visit the sick, assist the poor, study your lessons. And then when you are through, and not too tired, read a book.

Your parents do not owe you entertainment. Your city or village does not owe you recreational facilities. The world does not owe you a living. You owe the world something. You

owe it your time and energy and talents so that no one will be at war or in poverty or lonely or sick. In plain simple words, GROW UP! quit being a cry-baby. Get out of your dream world and develop a backbone, not a wishbone, and start acting like a man or a lady. You're supposed to be mature enough to accept some of the responsibility your parents have carried for years.

GROW UP AND GO HOME!

No doubt there are many who will disagree with this advice. As a Christian teenager, how would you reply to this? Does this apply to your gang? What do you think? We would like very much to have comment on this from our young people.

"Remember Now Thy Creator In The Days Of Thy Youth."

Ecclesiastes 12:1.

E. VA. JUNIOR HIGH RALLY

There will be a rally for Junior High young people of the Eastern Virginia Conference at Hunterdale United Church of Christ, near Franklin, Virginia, next Sunday, December 10, from 3:00-5:00 p.m. All Junior High young people are invited to attend, regardless of whether your church has an organized group.

The program will be as follows:

Welcome — Betty Bradshaw.

Singing — Criss Allen.

Devotional — Connie O'Brien and Shelia Gardner.

Film: "Do You Dig Friendship?"

Benediction — Allen Radar.

Refreshments will be served following the program in the Fellowship Hall. Sponsors are Mr. and Mrs. James Johnson and Mr. and Mrs. George Allen.

NEW P. F. AT FAYETTEVILLE

The Pilgrim Fellowship was organized November 5 at Eutaw Community Church, Fayetteville. There are fifteen members, all Junior High youth. The group meets each Sunday evening from 6:00-7:30. The ladies of the Women's Fellowship are serving sandwiches three Sunday evenings a month. On the last Sunday evening of each month each young person brings something for a potluck supper.

Officers are:

President — Nancy McIntyre.

Vice President — Helen McClendon.

Secretary — David Smith.

Treasurer — Joyce Harmon.

Program Chairmen — Phil Joyner,

Susan Lawson, Vicky Smith and

Tammie Dickerson.

The Junior High and Senior High P. F. groups from First, Burlington, will see the Christmas show at the Morehead Planetarium next Sunday afternoon.

PROPOSED CAMP & CONFERENCE PROGRAM CAMP MOONELON — 1962

Dates	Camp	Ages
June 17-23	Junior High	12-14
June 24-30	Junior High	12-14
July 1-7	Junior	9-11
July 8-14	Senior High	14-18
July 15-21	Junior	9-11
July 22-28	Junior	9-11
July 29 - August 4	Junior High	12-14
August 5-14	P. F. Officers	14-18
August 15-18	Drama	15 & Above

The above schedule of Camps and Conferences was proposed at a recent meeting of the Camp and Conference Committee of the Board of Christian Education.

G. Harold Myers, Chairman

John S. Graves

Samuel D. Nelson, Jr.

Robert A. Knowles, ex officio

GREATER UNION TO BE STUDIED

United Church to Begin Talks With Presbyterian, Protestant Episcopal, and Methodist Denominations.

New York City, November 10 — The United Church of Christ today accepted an invitation to join in exploratory conversations toward union with the Presbyterian, Protestant Episcopal and Methodist denominations.

The Rev. Dr. Ben M. Herbster, New York City, president, announced the United Church would be represented by a delegation of nine at a conference scheduled for April 9 and 10 in Washington, D. C.

In a letter to the Rev. Dr. Charles D. Kean, Washington, D. C., secretary of the Commission on Approaches to Unity of the Protestant Episcopal Church, Dr. Herbster agreed to begin formal conversations "exploring the establishment of a united church — truly Catholic, truly Reformed and truly Evangelical."

The invitation was extended by the United Presbyterian Church, U.S.A., represented by the Rev. Dr. Eugene Carson Blake, Stated Clerk, and the Rev. James I. McCord, chairman of its Committee of Nine; and the Protestant Episcopal Church, represented by the Rt. Rev. Robert F. Gibson, Jr., chairman of the Commission on Approaches to Unity, and Dr. Kean.

Dr. Herbster appointed the Rev. Dr. David G. Colwell, minister of First Congregational Church, Washington, D. C., to represent the United Church of Christ on a preliminary committee to plan the agenda for the conference. Dr. Colwell is chairman of the denomination's Commission on Christian Unity and Ecumenical Study and Service.

HISTORY OF LONG'S CHAPEL WOMEN'S FELLOWSHIP

September 1, 1960 to August 31, 1961

Officers for the year 1960-1961 were Ethel Rudd, president; Sarah Faulkner, vice president; Billy Murphy, secretary treasurer; Thelma Fonville, historian; Mrs. B. F. Blanchard, Sr., and Lillian Carey, leaders of spiritual life; Larry Russell and Edith Anderson, directors of Christian education; Lillian Chandler, chairman of friendly service; Daisy Hester, leader in missions; Iris Fonville, chairman of social action;

December 5, 1961

Violet Shaw, leader of stewardship; and Edith Anderson, Larry Russell, Marcia Shepherd and Lillian Carey, group chairmen.

The society gave to Alamance Cancer Society, \$28.00 for Thank Offering, cheer baskets to shut-ins at Christmas, purchased coffee urns for church kitchen, served snack suppers to Youth Fellowship every other Sunday, entertained at tea for the new Young Adult Sunday school class, sponsored a fellowship dinner in honor of pastor W. M. Loy, and furnished flowers and cleaned church each week. We attended Women's Convention at Suffolk, World Day of Prayer at Bethel church, Spring Rally at Elon College, and Fall Conference

at Pleasant Hill. We led the morning service on Women's Fellowship Day, using the theme: "A Church Woman — She's a Christian." We have used the programs recommended by the Convention Fellowship.

This has been a busy and good year for our Fellowship. The same officers were elected to serve another year.

September 1, 1961 there was 36 members on roll.

During the past year Apportionments were increased from \$15.00 to \$18.00 per quarter, and the total amount was paid in full.

The four groups raised \$370.75 for the building fund, and this was presented to the church August 27.

A MEDITATION

By John G. Truitt, D.D.



THE LORD'S CHOICE

"The Lord hath chosen Zion; he hath desired it for his habitation."
Psalm 132:13.

God is near to us. God is our Neighbor, in a manner of speaking. "The Lord hath chosen Zion; He hath desired it for His habitation." Or read John 1:14: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Or read Rev. 21:3 "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Or read Matt. 1:23 "And they shall call his name Emmanuel, which being interpreted is, God with us."

Perhaps you think I have gone far afield. Let us come back to that simple, plain, beautiful line: "The Lord hath chosen Zion." I like that! The beautiful city of Zion! He wants it for his habitation. He will live there!

Let me bring it home to us. In the Old Testament it is Zion,

in the New Testament it is the Church. At pentecost the Spirit of God in a very special manner was given the Church. And Jesus, standing as it were, in the very door of the Church, with the disciples about him gathered, said, "Go!" Go preach the Good News of salvation, as you have seen it, heard it, known it in me; and lo I am with you always!

And wherein that has been done, bravely and beautifully across the centuries, the world has been blessed; and wherein we have failed to do that we find the peoples of the earth frustrated and searching for they know not what.

The Lord has chosen Zion. There is your best fall-out shelter, right close up to God in holy obedience and loving service. "He is a Rock in a weary land, a Shelter in the time of storm." It is the Lord's choice, and it came by way of Calvary. Amen.

Elon Students In Who's Who

By Luther N. Byrd

Five Elon College students have been named for a place in the 1961-62 edition of "Who's Who in American Colleges and Universities," according to an announcement from Prof. Fletcher Moore, dean of the college.

The group of five represents a sharp reduction from the number of Elon students honored in recent years, for twelve were named to the Who's Who group last year and twenty-one were chosen the year before. The reduction is due to tightening academic standards. Three of the five students honored are seniors, while the other two are members of the junior class.

Listed in The Sun last week, a brief biography of each follows:

Thomas Brady, a junior from Raleigh, is majoring in history and is preparing for the ministry. After first attending Campbell College, Brady transferred to Elon last year and is president of the junior class this year. He is also a member and chaplain of the Student Senate, a member of the Student Affairs Committee, the Elon Choir and the Elon Quartet.

Mary Ann Hepner, a senior from Philadelphia, Pa., is a major in history and religious education. She is a member of Pi Gamma Mu, honorary social science fraternity, of which she is secretary this year. She is also a member and treasurer of Pi Kappa Tau sorority, a member and treasurer of the Ministerial Association and a member of the Student Christian Association.

Fred Shull, a senior from Burlington, is president of the senior class this year, and he has served both last year and this as a member of the Student Senate. He is a member of Sigma Mu Sigma fraternity, having served that group as vice president last year and president this year. He is chairman of both the Student Affairs Committee and the Judicial Committee in the Student Government Organization.

Eleanor Smith, a junior from Winston-Salem, is a major in both music and mathematics. She reigned as queen over the recent Homecoming observance. She is secretary-treasurer of the Student Government Organi-

zation, a member of the Pan-Hellenic Council, was vice-president of her sophomore class, is a varsity cheerleader, a member of the Student Christian Association, a member of Tau Zeta Phi sorority and assistant editor of the college annual.

Helen Wright, a senior from Greenville, S. C., has been active in many phases of student life. She has served as a member of the Student Senate, as a member and treasurer of the Pan-Hellenic Council, was vice president of her junior class, is a varsity cheerleader, has served as a commencement marshal and as a member of the May Court and as Homecoming sponsor. She is a member of Tau Zeta Phi sorority.

Friends of Dr. W. W. Sloan will be interested to know he plans to conduct another tour to "Lands of the Bible" this summer — June 14 - July 3. There will also be a "round the world extension" returning to New York August 9. Those interested in going on this trip may contact Dr. Sloan at Elon College or Pleasant Travel Service, Burlington, North Carolina.

Thanksgiving And Christmas

By George D. Alley

At Thanksgiving all of us have reason to count our blessings; none lack reason for gratitude; for, despite any trials and difficulties we may have had, or may need to face as we look toward the morrow, we are a people blessed far beyond anything we deserve. The citizens of our nation need only to look at the rest of the world to realize that God has not done for any others so abundantly as for us. But, as we give thanks to Him, let us beware lest we fall into the sin of pride! His goodness to us does not mean that we are better than those less fortunate than ourselves! On the contrary, the accident of our birth, the unlimited opportunities which have been ours because we were born where and when we were... these are things for which we cannot take credit; neither can we really understand them. All we can do is to fall on our knees and give thanks to the One who has done it for us, and then rise from our

MISSIONS COUNCIL CHANGES

The November-December issue of *Mission Today* is the last issue of that bi-monthly information sheet which has been coming free of charge to all Congregational Christian ministers. It is anticipated that early in 1962 its successor from the Stewardship Council will be published.

Personnel changes listed in *Mission Today* include Mrs. Dorothy Preble from director of the Speaker's Bureau to the Board of Pastoral Supply, Boston; Porter Bower from the Bureau of Audio-Visual Aids to the Hawaiian Evangelical Association, Honolulu, Hawaii; Miss Lucy Seidler to the treasurer's office, United Church of Christ; and Mrs. Ethel Case to the Board for World Ministries, New York.

With the exception of those on the Women's Fellowship staff, other members of the Missions Council staff are joining the staff of the Stewardship Council, headed by Dr. Sheldon Mackey. This group will have their headquarters at 1505 Race Street, Philadelphia, Pennsylvania. Women's Fellowship staff will be retained during an interim year by the Council for Lay Life and Work, as will staffs of The Women's Guild, the Laymen's Fellowship and The Churchmen's Brotherhood.

knees to do all that we can for Him and for our neighbor, whoever and wherever he may be! In our good fortune we can never afford to forget that with privilege goes, always, responsibility. To accept the one and to neglect the other is the same as saying to God that he owes everything to us and that we owe nothing to Him. And, eventually, that which we may have taken for granted is somehow taken from us and is no longer ours to ignore.

In this special time of remembrance of God's goodness and, beyond, as we begin to plan for the celebration of His greatest gift to us in the Christmas season, it will be my prayer that each of us may forget self, join together in mutual love and service through our church, and let God know, through every thought and word and deed, not only of our gratitude, but of our deep desire to be worthy of His goodness.

—Suffolk News Letter

The Christian Sun

Growth Through Adoration

Background Scripture: Luke 1:26-80.

Devotional Reading: Luke 1:26-38.

Memory Selection: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Luke 1:46, 47.

These two women, Elizabeth and Mary, had common bonds. In the first place they were cousins, blood relations. Furthermore each of them was to have a baby, a baby boy. And in each case, that baby boy was to be an unusual character, fulfilling a unique mission or ministry. The son of one, Elizabeth, was to be John the Baptist, the forerunner of Jesus Christ the Messiah. The son of the other was to be the Messiah himself, Jesus Christ, the Son of God. Both were women of devout spirit and spiritual sensitiveness. Both had been told that they were instruments in the divine plan of God in bearing and rearing these sons. There was one difference between them — age. Elizabeth was a mature woman, old enough to be the mother of Mary who was a young Galilean peasant. The story of the meeting of these two women which comprises today's lesson is one of the classics of religious literature. Enshrined in the literary gem which Luke wrote, it is immortal. One should approach it not in the spirit of scientific analysis, but in the mood of reverence and prayer.

Mary went to visit her cousin Elizabeth, who was in her sixth month. When she entered the room, strange things happened. The unborn baby in Elizabeth "leaped in her womb, and she was filled with the Holy Spirit." By that strange way in which the Holy Spirit often works, the divine affinity between Jesus and John was already established while each was in the womb. Elizabeth's unborn baby is prophetically aware of the unborn Messiah, and the mother of John the Baptist recognizes that her cousin is to be the mother of the Christ. Elizabeth is overwhelmed by the thought that the mother of the Lord Jesus Christ should come to visit her. "And whence is this to me, that the mother of my Lord should come to me?" She also asserts her faith in the divine promise. "For there shall be a performance of those things which were told her from the Lord." Humility, joy, faith, adoration are the hall-marks of this chosen woman of God.

The Paradox of Blessedness

"Blessed art thou among women" exclaimed Elizabeth as Mary entered her home. Blessed indeed! There was given to her the greatest honor that ever came to woman — to be the mother of the Saviour of the world. Well might her heart be filled with a wondering, tremulous, amazed joy at so great a privilege. And yet that very blessedness was to be a sword that pierced her heart. That glory was to break her heart. She who was to give birth to the Saviour of the world was one day to see him hanging

on a Cross! Here is a parable of life. To be chosen by God means both a crown of joy and a cross of sorrow. God does not choose us for ease and joy alone, but for a great task that lies ahead. God chooses a person to use that person. Christ came not to make life easy but to make men great.

The First Christian Hymn

Mary's poetic and ecstatic song, called "The Magnificat" from the opening words in Latin, is the first Christian hymn. A close parallel to Hannah's song as found in I Samuel 2:1-10, it is shot through with Old Testament phrases and ideas, but it is still Mary's song — an ecstatic meditation on the power and goodness of God from the beginning of time until the hour of the Messiah's coming. It is a prayer of gratitude and an affirmation of faith. Like many Christian hymns it is divided into sections or verses or stanzas.

The first section expresses praise to God. Mary first magnifies her Lord and her God. That is a good way to begin a prayer — praise, adoration, reverence. It is a good thing to "sing praises unto his

name." The Doxology is a basic or classic expression of praise to God from whom all blessings flow. By the way, we will do well to praise God for Christmas. Come to think of it, only God could think of Christmas.

After praise there comes thanksgiving, or gratitude. Mary is overwhelmed at God's goodness and grace in selecting her as the mother of the Saviour of the world. That she, an humble Galilean peasant girl, should be chosen for this supreme honor overwhelmed her. Here again is a basic factor in prayer and praise — gratitude. How often we ask God for things, how seldom do we thank him for his gifts. There is too much "Give me" and not enough "Thank you" in our prayers. Alas, if we allow this Christmas Season to pass without a prayer of gratitude to God for his unspeakable gift, the Babe of Bethlehem.

Next comes what can well be called observation. Mary clearly sees the hand of God in the affairs of men and in the history of the nation. God is great and God is good. "He that is mighty hath done to me great things. He hath showed strength with his arms, He hath scattered the proud in the imagination of their hearts, He hath put down the mighty from their seats." Oppressors have been punished, tyrants have been dethroned, the haughty have been humbled, enemies have been defeated. God is powerful. His is the kingdom and the power, as well as the glory. But this great God is also a good God. Even though he telleth the stars by number, he also heals the broken in heart. He has shown mercy on them that fear him from generation to generation, he has exalted them of low degree, he hath filled the hungry with good things, he has helped his servant Israel in remembrance of his mercy. Thus does Mary sing of the goodness of God, as well as the greatness of God. What a terrifying thing it would be if God were simply a God of power. Think of illimitable or infinite power in the hands of a dictator or tyrant. But our God is a God of great mercy and love as well as of great power and might. He is a loving Father. His power is ruled by love, his justice tempered by mercy. We should not only sing "How great Thou art," but also "How good Thou art."

(Continued on Page 15)

SUNDAY SCHOOL LESSON

DECEMBER 17, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Visits Are Made To Churches

Dear Friends:

During the month of November we had the privilege of visiting six of our churches in the Southern Convention. Five of these were visited by some of our children and part of our staff, while the sixth was visited by only the superintendent. Those visited by the children were all in the vicinity of the Home since we do not make it a practice to take the children on extended program trips.

On the first Sunday we visited the Bethel Church on Route 3, Burlington, and on the second Sunday we visited the Concord Church, Route 1, Elon College. Both of these churches are ministered to by Rev. Bill Traylor. Thirty-two children, three staff members and the Superintendent made these visits, with twelve of the children presenting a fifteen minute worship service and the superintendent presenting the sermon. At each church a delicious picnic lunch was served after the service. This was very much enjoyed by all those attending from the Home — children and adults alike!

On the third Sunday in November we visited the Shallow Ford Christian Church which is located just a few miles from Elon College. This is a visit made annually to this church which is ministered to by the Rev. Richard M. Petersen. Twenty-seven children, three staff members and the Superintendent made this visit with again the twelve children presenting a program and the Superintendent presenting the sermon.

On the third Sunday evening at 6:00 all our children and the entire staff were invited for the evening meal at the First Christian Church, Burlington. The program was under the direction of Mrs. Edna Randolph, Christian Education director of the church. Here twenty of our children, under the direction of Mrs. R. O. Wilkins, Jr. of the First Church, presented a part of the program. When we arrived we were divided into four groups — smaller children, junior highs, senior highs and adults. After a get acquainted session in each group with those of the local church the smaller children and the junior highs met in the social room of the Education Building for their meal and program. The senior highs and adults

met together for the meal and program in the main social hall of the church. This is an annual visit that the children and staff always enjoy.

On the fourth Sunday the entire staff and all the children made their annual visit to our Bethlehem Church

at Altamahaw, which is located about ten miles from Elon. The Children's Home part of the eleven o'clock service was presented by the same twelve children presenting the other programs and the sermon was given
(Continued on Page 15)

REPORT FOR NOVEMBER 27, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward		\$ 4,815.84
Virginia Valley Conference	\$ 2.00	
Eastern Virginia Conference	85.68	
Eastern North Carolina Conference	44.00	
Western North Carolina Conference	25.26	
North Carolina and Virginia Conference	60.00	
Total		\$ 216.94
Grand Total		\$ 5,032.78

SPECIAL OFFERINGS

Amount brought forward		\$ 8,677.83
Adult Bible Class, Clayton Christian Church (ENC)	5.00	
Young Married Couples' Class, Third Ave. Christian Church, Danville, Va.	5.00	
Thanksgiving Offerings:		
S. M. Hupman, Sr., Mebane, N. C.	25.00	
Mr. & Mrs. R. C. Jarrett, Hampton, Va.	10.00	
Eure Christian Church (EVA)	105.85	
Sharpe & Jones, Inc., Burlington, N. C. (Rotary) ..	50.00	
Union Surry Cong. Christian Sunday School (EVA) ..	36.00	
Everton L. Morris, Sr., Baltimore, Md.	5.00	
Mrs. L. V. Smith, Durham, N. C.	1.00	
Mrs. Mabel Campbell, Collison, Ill.	5.00	
Howard P. Cobb, Norfolk, Va.	10.00	
Charles Gunn, Great Bend, Kansas	2.00	
Clarence Fields, Sr., San Leandro, Calif.	5.00	
Wentworth Christian Church (ENC)	94.13	
Mrs. O. G. Fleming, South Norfolk, Va.	100.00	
Turner's Chapel Cong. Christian Church (ENC)	16.00	
B. J. Howard, Chapel Hill, N. C.	25.00	
Edgewood Cong. Church School, New Haven, Conn.	50.00	
Emil Cortes, Burlington, N. C.	10.00	
Woman's Aid, St. Paul Cong. Church, Chicago, Ill.	5.00	
Concord Christian Church (NCVA)	40.56	
Mr. & Mrs. J. Marvin Whitley, Suffolk, Va.	5.00	
Long's Chapel Christian Church (NCVA)	62.24	
Spoon's Chapel Christian Church (WNC)	11.50	
Dendron Christian Church (EVA)	25.00	
Sophia Cong. Christian Church (WNC)	50.00	
J. H. Webster, Pittsboro, N. C.	10.00	
F. W. Wilson, Norfolk, Va.	25.00	
W. C. Mull, Burlington, N. C.	100.00	
G. P. Bray, Jr., Ramseur, N. C.	10.00	
Miss Nellie May Holt, Burlington, N. C.	100.00	
Union Grove Cong. Christian Church (WNC)	36.66	
Seagrove Christian Church (WNC)	21.00	
Graham Providence Church (NCVA)	113.54	
The Nettie Abbott Harden S. S. Class, Graham Providence Church (NCVA)	10.00	

Visits Are Made To Churches

(Continued from Page 14)

by Rev. John Biggerstaff, Assistant Superintendent. Following the service a delicious picnic dinner was served by the families of the church for all present from the Home. This was very much enjoyed by all attending.

On the fourth Sunday it was my privilege to be invited to present the cause of the Children's Home Improvement Program (CHIP) at our Liberty Springs Church, Route 1, Suffolk, Va., where Rev. Raymond Phelts is the minister. After participating in the eleven o'clock service we had a most delicious dinner in the home of Mr. and Mrs. James Lynch and their three children, Catherine, Janet and Jimmy. In the afternoon the men of the church canvassed the membership for the purpose of raising \$879.00, which was Liberty Springs' goal in the Improvement Program. At the writing of this letter we are eagerly waiting for word on how well the canvassers were able to do on their goal.

Many thanks to these churches for their inviting us to visit with them. While it is not our policy to take our children on extended program trips, upon invitation the superintendent would be happy to visit your church and present a program with slides of the children and various scenes of life on our campus. We are eager for the people of each of our churches in the Convention to become better acquainted with our Home for Children.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

In the closing verse Mary sees in the Incarnation the fulfilment of God's long delayed promises of the coming of the Messiah in the coming of her Son. "As He spake to our fathers, to Abraham, and to his seed forever." God is sometimes slow concerning his promises, but he is not slack concerning them. He keeps his word. We can depend on him. He will not let us down. But neither will he let us off.

Let us keep in mind that Christmas is Christ's birthday, the greatest hour on earth. How can we be complacent about that? No other day holds more meaning than this day. Let us keep Christ in Christmas and worship and honor Christ on Christmas.

Gordon C. Lahey, Burlington, N. C.	1.00
Lloyd C. Piper, Burlington, N. C.	5.00
Miss Bessie Thomas, Burlington, N. C.	50.00
Miss Ruth L. Miller, Burlington, N. C.	3.00
Mr. & Mrs. J. T. Smithwick, Norfolk, Va.	2.00
Mr. & Mrs. Gilbert Burns, Asheboro, N. C.	25.00
Mrs. C. H. Stanford, Liberty, N. C.	3.00
Mr. & Mrs. C. T. Henderson, Norfolk, Va.	1.00
The Hood System Industrial Bank, Burlington, N.C.	25.00
Mr. & Mrs. A. K. Anderson, Norfolk, Va.	10.00
Miss Hattie Brakefield, Chester, S. C.	10.00
Mr. & Mrs. H. N. Higgins, Burlington, N. C.	25.00
Mr. & Mrs. W. C. Kirkman, Burlington, N. C.	10.00
Dr. C. W. McPherson, Burlington, N. C. (Rotary)	10.00
Mr. & Mrs. H. R. Byrd, Newport News, Va.	25.00
S. G. Womack, Greensboro, N. C.	100.00
Women's Fellowship, Eutaw Community Church.	
Fayetteville, N. C.	20.00
Monticello United Church of Christ (NCVA)	134.69
Fellowship Bible Class, Monticello United	
Church of Christ (NCVA)	25.00
Morning Star Bible Class, Norfolk, Central Ch.	10.00
Mr. & Mrs. S. J. Watkins, Hinsdale, Ill.	10.00
Mr. G. Cornelius, Fairport, N. Y.	2.00
Clarence Ross, Graham, N. C.	10.00
Mrs. W. H. Ayscue, Henderson, N. C.	25.00
Mr. & Mrs. Hiram E. Perkinson, Jr., Norfolk, Va.	5.00
Mrs. John Iloff, Buffalo, N. Y.	5.00
Mrs. Harry Osborn, Warrensburg, Ill.	5.00
Mrs. T. B. Henley, Norfolk, Va.	2.00
Mr. & Mrs. Thomas Carl Yeates, Norfolk, Va.	2.00
L. D. Tucker, Burlington, N. C.	25.00
Mrs. Ada E. Whitehurst, London Bridge, Va.	1.00
Mrs. Margaret E. Nantz, Norfolk, Va.	2.00
Miss Esther Savage, Norfolk, Va.	5.00
Mrs. R. J. Bates, Forest Grove, Oregon	1.00
Mrs. Inez Darden Harrell, Holland, Va.	5.00
Mrs. Walter R. Sellars, Burlington, N. C.	100.00
Mrs. Marion Spence, Norfolk, Va.	1.00
R. L. Perry, Sr., Norfolk, Va.	2.00
John R. Nicks, Graham, N. C.	10.00
Piney Plain Christian Church (ENC)	63.01
Mr. & Mrs. A. Virgil Kennedy, Durham, N. C.	10.00
Mt. Bethel Cong. Christian Church (NCVA)	30.00
Pleasant Cross Christian Church (WNC)	30.23
Ramseur Christian Church (WNC)	38.37
Zion Christian Church (WNC)	21.00
Mrs. Mary B. Farlow, Sophia, N. C.	5.00
Mr. & Mrs. A. J. Harris, Greensboro, N. C.	30.00
Damascus Cong. Christian Church (EVA)	40.00
Mr. & Mrs. Charles C. Foreman, Norfolk, Va.	20.00
Mt. Auburn Christian Church (ENC)	101.30
Rocky Ford Christian Church (NCVA)	10.00
Kallam Grove Christian Church (NCVA)	50.00
In Memory of Mrs. Allie Felton Hollowell	
In Memory of Mrs. Mollie Sharpe	
In Memory of J. Edgar King	
In Memory of S. J. Hinsdale	
In Memory of Dwight M. Davidson, Jr.	
Total Memorial Gifts	65.00
Special Gifts	55.00
<hr/>	
Total	\$ 2,467.08
Grand Total	\$11,144.91
Total for the Week	\$ 2,684.02
Total for the Year	\$16,177.69

Parable Of The Seed Company

Roland M. Wendell

And the Master went out and sat beside the sea beyond which lay Our Christian World Mission. And the churches gathered about him. And he taught them a parable:

Into a Seed Company came some husbandmen to package precious seeds. And some were chosen and sent to far highways and bi-ways, bearing to the sowers seed-producing nourishing fruits and beautiful flowers. And the fame of the Seed Company became known throughout the land for the planting of plenty and beauty.

As the Seed Company grew, more acres were planted, more seeds packaged, and the barns enlarged. And husbandmen in greater numbers volunteered to bear the precious seed to distant places. And health and beauty and blessing spread on earth.

Then arose sons of the husbandmen who were builders and who said: "Let us build the loveliest packaging plant in the land!" And they called in architects and stewards. And they built at a great cost. And landscapers laid out a magnificent garden, and stone-masons added sculpture, and sons of Jubal installed continual music, many were the sparkling fountains. And the stewards reported to the distributing husbandmen in the far places of earth the glory of the luxurious park which their Seed Company maintained for rest and recreation.

Then the stewards took counsel with one another, saying, "Great is our operating expense. Let us increase the gardening abroad, but reduce the distrib-

uting husbandmen for economy." And so it was, and the budget was balanced, with some distributing husbandmen coming home, and others carrying on at great self-sacrifice.

But a population explosion occurred, and the thirst of far peoples for beauty and plenty was multiplied. And the far-off husbandmen, laboring with shrunken means, were hard-pressed, and implored the stewards at home for aid. Then the stewards counselled with the Lord, and made these proclamations:

FIRST: That the Packaging Plant glorification be halted, the cost of home operation be curtailed, more acres be devoted to seed and less to pleasure.

SECOND: That Distributing Husbandmen be sent out in greater numbers, provided with a better service investment, and that new areas of earth be contacted.

THIRD: That loyal distributors of long standing be given fairer provisions for service, and meet provision for their retiring years.

And the husbandmen in the homeland heard the proclamation, and provided plenty and beauty in rising tides to the corners of the earth. And the Seed Company throbbed with new vision and vitality. And dividends of heavenly joy replaced the fevers of material pursuit.

Thus the Master ended the parable.

Then the churches besought Him, "Why have you spoken this parable?" and He answered them: "The Seed Company is my United Church in the homeland. And the distributing husbandmen are the missionaries abroad. A former generation lived humbly and gave greatly of its seed for the world harvest, but in this day and generation giving for local programs and expenses has far outstripped giving for the Christian World Mission. Now the exploding world population exposes acres of need as never before. Our Christian World Mission must ADVANCE ITS PROGRAM from \$7 million annually in 1960, to \$11½ million in 1962. He who has ears to hear, let him hear."

The Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

VOLUME 11

DECEMBER 12, 1961

NUMBER 49

A PRAYER

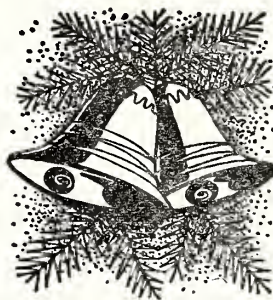
Dear Lord, hear my prayer for those who have no Christmas. . . For the darkened millions who go to bed hungry tonight and all the nights; For the children in whose homes the candles have been put out by war, and pestilence, and fear; For boys and girls whose hands press against store windows while their eyes devour the glories they can never touch; For those whose hearts are torn by hate, twisted by prejudice, crippled by narrowness and pride; For those who have no Christmas this day, Christ of deathless love, let Thy Presence come with joy and healing in its wings.

—Percy R. Hayward
(Quoted in Newsletter of
N. C. United Church
Women)

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Preparing For Christmas

By A. Lanson Granger

How shall we prepare for Christmas? By opening our hearts to be generous, to love, to be giving and forgiving. Sylvia Porter, the columnist on economic affairs, has written that we Americans are getting ready for the biggest Christmas ever, a big spending spree. . . The God who came right down into the dust and crying need of our world has more to say to us than that. He has something to say to us about what it means to feel on our hearts the aching burden of the world until we care enough to do something about it. How poor we shall be if this Christmas comes and goes and it has been nothing more than one more big indulgence of ourselves. God grant that we may know that "love came down at Christmas," a love that pushes out the sides of the heart until we know the blessedness of caring and sharing ourselves and the gifts that God has given us.

Christmas Services In Our Churches

Asheboro: The adult choir will present the cantata, "The Prince of Peace" December 17 at 7:30; Sunday school children will present a pageant Saturday evening, December 23.

Beverly Hills, Burlington: Post-High Christmas banquet, December 16; worship service and white gift dedication, December 17 at 11:00 a.m. and church Christmas program that evening at 7:30; December 24, 6:00 p.m., senior P. F. caroling.

Tryon: December 15, Women's Fellowship Christmas tea at the manse; December 17, 4:00 p.m. service of Christmas music by choirs; December 20, 6:30 p.m., family Christmas party and covered dish supper; December 22, 7:00 p.m., caroling by young people and adults.

Asheville: The adult choir joined First Presbyterian choir for presentation of Bach's "For Us A Child Is Born" and Britten's "Ceremony of Carols" December 3 at Highland Hospital and December 10 at First Presbyterian; annual Christmas party will be at 3:00, December 23, followed by a Christmas pageant by junior and senior high groups; candlelight service December 24 at 5:00 p.m.

First and Warwick, Newport News: Combined choirs (75 in number) presented a Christmas concert at Warwick last Sunday and will present it at First next Sunday at 5:00 p.m., following which members and their families will be served a banquet. The annual White Gift service will be held that morning at First Church. Warwick will have a Family Christmas Social at the church at 7:00 p.m. December 15 and a special service at 4:30 p.m. on Christmas Eve.

Christmas activities planned by our Suffolk church include: December 10, White Gift service; December 17, Choral Concert; December 20, church school party; December 24, Christmas Eve Candlelight Communion Service.

Christmas services at Union Grove, near Asheboro, include caroling by the Youth Fellowship December 20, a Christmas program at the church December 22, at 7:30 p.m., and a 9:45 a.m. worship service December 24 rather than an evening service.

Christmas services at The Christian Temple, Norfolk, include: Vesper Service at 5:00 p.m. December 17; children's entertainment, 7:30 p.m. December 21 at which a short play will be presented; Christmas Eve communion service at 11:00 p.m. at which time the choir will render a cantata.

"The Hanging of Greens" will be the Christmas program for Eutaw Community Church, Fayetteville, for the third successive year. This pageant will be presented at 6:30 p.m. Sunday, December 17. The Women's Fellowship will provide refreshments for all and the Laymen's Fellowship will have candy stockings for the youngest children.

First, Richmond: December 17, 9:45 a.m., the church orchestra will present a musical program entitled "Christmas in Music," directed by Mr. Henry Liscio, with the pastor as narrator; "The Story of Christmas," will be presented that evening at 7:00 by the Pilgrim Fellowship and the choir; Sunday school Christmas program, 9:45, December 24; individual Christmas eve communion 7:30-8:30.

High Point: A combined service for the Sunday school and church will be given 9:30-11:30 Sunday morning, December 24.

Pfafftown, Winston-Salem: December 22, 7:30 p.m., Christmas program in sanctuary, followed by Jesus' birthday cake and treats for the children; older youth group will carol December 23.

Rosemont, South Norfolk: Four choirs will present "The Christmas Story in Song," 7:30 p.m., December 17; Sunday school program and party, December 20; choirs will render special music at both morning worship services, December 24; candlelight communion, December 24, 11:30 p.m.; watch night party and worship service, December 31, 8:30-12:05.

According to announcement by Wynn Riley, new organist-choir-master at First, Burlington, the choirs there will combine to present a carol and candlelight service entitled "The Christmas Angels" December 17 at 7:00 p.m. A Candlelight Family Service will also be held in this church at 5:00 p.m. on Christmas Eve.

Great Bridge, Norfolk: Many classes have had or will have Christmas parties, as will the deacons and deaconesses who enjoy a banquet tomorrow evening, December 13. "Baltus of Bethlehem," a Christmas pageant, will be presented by Junior High P. F., Sunday evening, December 17, with adult choir sharing in the service; offering will be used for junior choir robes; special music and meditation entitled "The Wonder of Christmas" at 11:00 a.m. service December 24; New Year's Eve service from 8:30-12:00, including covered dish supper at 10:30.

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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New Rules Concerning Audio-Visuals

The Audio-Visual Aids of the Southern Convention and Southern Synod have been combined and beginning on January 1, 1962, all Audio-Visuals for both groups will be available from the Southern Convention Office.

The Audio-Visual Committees have met and made out some rules governing the use of the Audio-Visuals under the new arrangement. Strict adherence of these rules will be requested so that everyone will be able to use them to the best advantage. A copy of the rules are being sent to all ministers and others are asked to consult these rules in the future. Thank you for your cooperation.

1. Films are to be returned immediately after use for prompt delivery at next showing.
2. If films and/or filmstrips are damaged in any way, please notify Miss Ruth Dunn when films or filmstrips are returned.
3. All films are free except return postage.
4. All correspondence concerning Visual Aids is to be sent to Miss Ruth Dunn, Visual Aid Counselor, Box 336, Elon College, N. C.
5. Requests should be made two weeks in advance of date to be used.
6. Please make a first and second choice in case the one desired has been previously scheduled.
7. Each minister has received one copy of the Audio-Visual list. Additional copies may be ordered from the Southern Convention Office at 15¢ each.

Ruth H. Dunn, Southern Convention
John Settlemyre, Southern Synod

DEACONS ORDAINED AT POPE'S CHAPEL

Ethel M. Holmes, Secretary

An ordination service was held at Pope's Chapel Christian Church, near Franklinton, North Carolina, November 12 for the four newly elected deacons, namely, Messrs. Richard R. Holmes, Otho Evans, Jr., G. T. Perry, Jr., and Miss Ethel M. Holmes.

The ordination sermon was delivered by Rev. Clyde L. Fields, superintendent of the Southern Convention. It was a forceful sermon which lingers long in the memory of its hearers.

Preceding the sermon Rev. Robert Knowles met with the young people for the purpose of helping them organize a Pilgrim Fellowship. That was the first step and the church hopes it will be followed by definite plans for this organization.

At six o'clock, prior to the assembling of the congregation, a covered dish supper was served by the Women's Fellowship for the visitors and our speakers. There were visitors from Raleigh, Henderson, Louisburg and Franklinton, besides from our neighboring churches.

Special music was rendered by the church choir. The entire service was

well planned by our pastor, Rev. E. M. Powell.

November 26 at the morning service a dedicatory service was held by the pastor for the infant son (Richard R. III) of Mr. and Mrs. Richard C. Holmes, Jr. This was the first service of its kind ever held in our church. It is hoped other similar services will follow.

CHRISTMAS WORKSHOP AT FIRST, GREENSBORO

The first Sunday in Advent a Christmas Family Workshop was held in First Congregational Christian Church, Greensboro, from 5:00-7:00 p.m. Each family brought sandwiches and salad, drink, and dessert was furnished for a quarter.

Each family made a "pinata," since they had studied Latin America recently. There were eight other things to choose from to make, including decorating candles, making gift paper, and paper sculpture.

Closing worship was held in the sanctuary and included music by kindergarten, primary and lower junior children and a choral reading by upper juniors. The offering went for a scholarship for a Latin American student.

Vote To Be Part Of United Church

Clyde L. Fields, Superintendent

Churches which have voted to be a part of the United Church of Christ will be listed as such in the new Year Book which will be a combined venture with our E. & R. friends in the United Church of Christ. Churches that have not voted to be a part of the United Church of Christ or who have voted "NO" with regard to the Constitution, or who have voted "To Abstain" will be included in a section in the new Year Book, indicating that they have not become a part of the United Church of Christ by their action or lack of action. This procedure seems altogether fair in the context of democracy and autonomy.

We are reminded that we are no longer voting on whether or not to approve the Constitution. Churches that have not voted to be a part of the United Church of Christ, or who have voted "NO" on the Constitution, or who have abstained from voting, may now take a simple vote expressing their desire to be a part of the United Church of Christ. It is our hope that many churches of the Southern Convention will express their faith in this matter by joining with many other churches in the Southern Convention who are now a part of the United Church of Christ. It would be our hope that churches that have not taken appropriate action may do so at their earliest convenience.

CHECKS FOR CHELIKKOL

Women's Fellowship groups are reminded that the checks for the special expense fund for Barbaros Chelikkol, Turkish student at Elon College, are to be sent to their conference treasurer, designated for this special fund. Please do not send this money to the Convention Office or to Mrs. Carl Wallace, chairman of social action, who communicated with groups concerning it.

When James C. Jackson was ordained in Clanton Park church, Charlotte, December 3, sharing in the service were Revs. Reuben Askew, E. C. Brady, W. W. Hall, Lynwood Hubbard, F. C. Lester, Banks Peeler, L. M. Presnell, W. R. Stevenson, and Rev. Carl Wallace who preached the sermon.

EDITORIALS

Self-preservation may be the first law of nature but sacrifice of immediate self-interest is certainly the rule of the religious civilized man. In all history no man who put himself and his interests first is remembered pleasantly and with affection by mankind. The men and women whose memories we revere rose above mere self-protection and self-satisfaction. Those we honor most risked their lives and their all in order that others might fare better.

Balancing The Books

Within a few weeks (and one more issue of *The Christian Sun*) we will come to the end of this good year. All of us will need to give an accounting of the year's work, especially that portion for which we received pay. The government will see to that. We still have time to make adjustments that can make a real difference.

We must list for taxation all property owned as of January 1, 1962, and we must report all income and expenditures during 1961. Two things are said to be certain — death and taxes. The latter may help to prepare us for the former.

None of us want to meet our Maker with characters like Old Scrooge as portrayed by Charles Dickens in his *Christmas Carol*. Neither do we want to be like the rich man Jesus told of who was too stingy to give to sick Lazarus whom he had to see daily. We want no "gulf" between us and opportunity.

While there is separation of Church and State in our beloved America, the leaders of the nation know that the United States government was founded on a firm belief in God, and that religion is still exceedingly important. The Federal tax man can tell you that. He will tell you that 30% of your income, if given to the Church, will not be taxable. There are things that urgently need to be done, and they call for money. If the orphan and the aged are taken care of by the churches as a matter of Christian compassion, it is not necessary for the government to tax the populace for these matters. If the hungry are fed by the churches, and if Christian business men so conduct their affairs that all people have a chance to make a living, the Department of Welfare can close shop and get back into productive activity. If the churches make effective the Ten Commandments and the teachings of Jesus in the life of the nation, the cost of crime will slump and the courts will have little business. Christian religion at work in hotels and eating places will cut the costs of international diplomacy and make friends of representatives of other nations who come within our gates. Missionary statesmanship backed by adequate financial support can eliminate the necessity for governmental supplies of food to hungry nations — and will soon reduce the billions now needed for armaments.

Why don't we see this? Are we so blind as those who WILL not see?

A wall in Berlin divides governments and guns, but churchmen from Russia journey to India to join with Christians around the world in proclaiming that "Jesus Christ Is the Light of the World." Why pay dollars to separate governments and guns and then give dimes, or pennies, for the union of Christendom and the effort to make the world a brotherhood?

There is still time to change the looks of your checkbook before you celebrate again the birthday of God's best Son, God's gift to our world. The change might mean that a new church could arise on American soil, or that the hospital workers in one of our institutions in Africa would not have to walk half a mile each morning to get water for the operation of the hospital that day — they go because there is no pump, for which they have been asking us for four years. It might mean that some intelligent young person could get the training needed to become a scientist, philosopher, statesman, minister, or missionary. Or it could mean the clothes or car your own minister and his family have dreamed of and have not had the money to buy. There are hundreds of things your money could mean after it leaves your hands, things your government would like very much to have done and for which you would receive credit on your income tax return.

But the change in the checkbook will reflect itself best in you. It will open your eyes to new opportunities; it will make you hear the cries of human beings; it will attune your heart to the pulse-beat of Him who gave us Christmas; it will warm your spirit and drive away the coldness that has kept you from fellowship; it will put you in partnership with earth's best people, those striving against great odds to make this a good world; it will give you a "glory" in the soul, a shining radiance indescribable; it will prepare you for the best Christmas you have ever known. And you may even forget that your gifts will reduce your income tax which will be due next spring.

Why not balance your accounts now? Christmas will soon be here, and the end of the year once past seals the destiny of 1961 forever.

Your Church needs the money in many of its agencies, your government urges you to give and credits up to 30% for church gifts, and deep in your heart there is a yearning to do your best. Don't be satisfied until you are sure that you have done your best. Then Christmas can be joyful for you.

Then Comes The End

Forty-nine times this paper has gone to subscribers this year, and only one more issue is to go. News from many sources has filtered across the editor's desk, gone through the fingers of a linotype operator, arranged itself on pages at the hands of the make-up man, and rolled from the press for the mailing boys. Mingled with the news have been ideas (we hope) and a variety of helpful reading.

Next week there will be a Christmas salutation and good wishes. Then comes the end. Fifty papers is all that is promised, and all who work with the paper are delighted to get a little rest at Christmas.

FREEDOM OF SPEECH AND PRESS

With free speech and a free press silenced in many parts of the world, and the virus of slavery advancing, possibly the two greatest democracies where free speech and a free press are freer than ever are the United States and England.

Freedom of debate in the halls of Congress of the United States, and in England's Parliament, goes on unrestricted. And in both countries, too, members of both national law-making bodies are free to speak in any place on any subject of their choosing.

This does not mean that free speech is not often challenged, for it is challenged, not only in the United States but in England. It has been this challenge, however, that has kept the subject of free speech of ever-increasing interest in both countries. It is this, too, probably more than any other factor that has helped to preserve free speech and freedom of the press. For each time an attempt is made to abridge freedom of speech, the privilege comes out of the ordeal with added glory and more supporters.

How free speech has taken on an ever-widening aspect in the United States is only one of the interesting phases of the subject. When the framers of the Constitution made the original draft, it probably never occurred to that historic body to make a provision for free speech. But that provision is contained in the first amendment to the Constitution.

But the liberty to speak freely is not license to abuse, and because a few people in this country and England sometimes employ such license, the cry goes up that a restriction should be placed on speech.

There is a legal restraint in both countries providing a penalty for anyone who agitates the overthrow of established authority by unlawful speech, writing or by actual violence. Then, too, there are liberal laws by which an individual may have redress in the courts if anyone defames his name, or injures his reputation or business by improper speech or writing. These are the main factors by which the United States and England have maintained free speech and kept it from abuse.

Thus there has been firmly established in this country and in England the principle of freedom of speech and press. Frequently attempts are made to destroy this principle

because it frustrates the aims of some political group or checks the ambition of some individual, but when the truth becomes known these efforts come to naught.

It is to this principle of freely reporting the truth for public appraisal that the press of the United States and England is dedicated. It is one of the traditional liberties the peoples of both countries cherish.

Long live and wave high and proud the Stars and Stripes, and the Union Jack, that hoist their inspiring colors over the two great democracies that have free speech and a free press.

C. B. Riddle

* * *

The writer of this feature article died September 25. As was his custom, he planned ahead. We will continue the feature as long as the articles last.—Ed.

This Interested Me

By EMILY C. LESTER

The same week in June each year the Women's Guild of the Southern Synod and the Women's Fellowship of the Southern Convention have been holding summer conference sessions — the former at Blowing Rock and our group at Elon College under the name of "The School of Missions."

Executive boards of both groups voted this fall to try a combined session, since we are now all a part of the same denomination and have been having programs the same week which almost duplicated each other.

The last of November a joint committee met to see if plans could really work out. It was interesting to see how many times as one group told about their usual plans, the other would say, "We do that, too." The result was that the committee found a number of reasons for a joint summer conference session — and none for separate ones!

New dormitory space at both Catawba and Elon make it possible

for either college to accommodate the group. It is planned to alternate locations, beginning this year with Elon. The dates are June 19-22.

Mrs. Robert M. Kimball will be the chairman, with Mrs. H. F. Kennedy, Jr., of Thomasville the co-chairman. Mrs. Kennedy, who is president of the Piedmont Regional of the Women's Guild, shared in the program of the School of Missions one year and so is familiar with that, as well as having served as chairman of the Women's Guild Conference at Blowing Rock.

Another year the chairman will come from the E. and R. group and the co-chairman from ours. Details are to be worked out by other joint committee meetings.

Thus begins the process, as suggested by both national women's organizations, of doing cooperative work in the framework of our existing groups while waiting for realignment to take place.

THE HUMILITY OF ADVENT

Stanley U. North

One wonders just why the birth of Jesus should have been announced to lowly shepherds tending their flocks on a lonely Judean hillside. Possibly the answer is to be found in Micah's affirmation: "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God." It doesn't follow that the reward of the humble is to experience an angelic visitation. Or does it? For what is an angel but a profound spiritual insight which comes to one only if he be humble in his seeking for the supreme values of life. To shepherds meditating beneath a star-filled sky could well have come a compelling conviction that the long-hoped-for Messiah had indeed come. If for us Advent is to be more than a season which comes and goes, it must be an experience to be lived. Expectancy is its key word. Humility is its prerequisite. Only as expectancy is accompanied by humility will one hear angel voices proclaiming: "Unto you is born this day a Saviour which is Christ, the Lord."

In United Church of Christ Sunday Bulletin

The Light Gets Through

By The Rev. John Garrett

There was a church in Corinth in the middle of the First Century where people met for worship, became inspired, and indulged in excited noise. Paul, who was troubled about them, told them that their singing and nonsense syllables obscured the Light of the world from other people.

"If I don't know the meaning of the sound the speaker makes," he wrote to them, "his words will be gibberish to me, and mine to him." He made the same point about their prayers: "Your prayer of thanksgiving may be all that could be desired, but it is no help to the other man."

Church Talk Meaningless

One of the acute problems before the assembly of the World Council of Churches at New Delhi in late 1961 must be the failure of many churches to make sounds that have meaning for outsiders. Many of us are carrying on earnest conversations in pulpit and committee language. We all believe in translating the Scriptures into Urdu and Hottentot. But we ourselves need to be translated into the languages of Main Street, sports page and village water pump.

Newspaper men are familiar with this problem. After a church meeting they scratch their heads and puzzle over what they have taken down. One church leader has said "We must proclaim redemption." Another has told his approving friends: "Man must be transformed by a living confrontation between the Evangel and his own existential predicament." There has also been a much-applauded speech containing the sentence "We are all familiar with the series of remarkable ecumenical pronouncements on this issue, from Lake Mohonk, through Willingen to Bad Boll."

It is very close to what Paul explored when he said, "I don't know the meaning of the sound the speaker makes." No wonder the newspaper man says, "I ask myself what all this is going to mean to the Kansas City milkman."

The jargon of theologians and committees is out of tune with the tastes, interests and daily life of the majority of the world's population. Most people are simply not interested. They are not abstract thinkers. They work

with their hands, operate machines and ply tools. They prefer pictures and stories to general ideas. They feel intimidated by words like "confrontation", totally mystified (except in financial deals) by words like "redemption", hilarious at the thought that Lake Mohonk is a pronouncement.

New Media For Message

It seems unlikely that anything done at New Delhi to get into living touch with Islam, Buddhism, Hinduism and other world religions will go far unless it is understood that the world has changed rapidly through the march of science, engineering and mass communications. Within our century, people who are newly taught to read and write, in Africa, Asia and Latin America, will be engaged in industry and large-scale agriculture on the Western pattern. Very few of them will want to read the Bible. Fewer will come to hear individual preachers. They will have television and vernacular illustrated papers in their own style and national pattern. Why go out to a Christian church when you have a more diverting world to hold your interest at home?

Activities At Elon College

MESSIAH PRESENTED

Four visiting soloists were featured when the Elon College Choir presented Handel's oratorio, "The Messiah," in Whitley Auditorium Sunday, Dec. 2.

A sizeable crowd was present for the 29th annual rendition of the great masterpiece which was directed by Prof. Charles Lynam.

Soloists included Peggy Sue Russell, soloist for the Presbyterian Church of the Covenant in Greensboro; Paul Berry who sings at Greensboro's West Market Street Methodist Church; Jeannette Davidson, a soloist at the First Presbyterian Church of Greensboro; and Walter Vassar, also a Greensboro singer.

Dr. J. Earl Danieleley, Elon College president, attended the annual convention of the Southern Association of Colleges and Secondary Schools which was held last week in Miami, Florida.

Pictures, speech and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull, self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. The trouble with many Christians is that they want, in their hearts, to be like the scribes, when Jesus told them to be like little children.

At New Delhi there should be a disturbing question hanging over the whole work of the Church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at the center. Large institutions run by Western missionaries look suspiciously like packaging for Western civilization and for Christianity. The tendency of the local population is to accept the packaging, and to reject the contents

N. C. GOVERNOR AT ELON

Governor Terry Sanford addressed representatives from 14 counties attending a regional industrial development conference at Elon College Tuesday, November 28.

The luncheon meeting was held in McEwen Dining Hall as the last in a series of six sponsored throughout the state by the State Conservation and Development Department.

W. R. Henderson, administrator for the Division of Commerce and Industry, presided and made concluding remarks summarizing the conference sessions.

Elon's president, Dr. Danieleley, welcomed the group to the campus. The invocation was given by Dr. W. J. Andes, pastor of Elon College Community Church.

Dr. Danieleley was selected as Tar Heel of the Week last week by The News and Observer of Raleigh. A picture and article about Dr. Danieleley appeared in the Sunday, December 3, issue of the News and Observer.

once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

Exciting Opportunities

In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be re-directed to such new kinds of projects as television, film, radio and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world to reach city and country publications.

Moving pictures, should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both East and West, should advance with radio. The churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams to take drama, interview, news and documentary problems to broadcasters who want high quality material for vacant spaces in their schedules.

For this work, and for Christian journalism, there should be centrally-placed training facilities in each continent. From the centers, ideas for stories, promotion, pictures, layout, design and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from church apron strings, but run by people who are loyal members of the church. They will shock both church and general public by the bold way they put the Christian case about politics, sex, other religions, sport, race, and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

People engaged in jobs like these will often popularize and be "unpopular" with church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision, and who love risks.

The effect of the new approach will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our day. It is fatal to underestimate the life-transforming power of the mass media. They have come to stay. It

is nonsense to say that they are impersonal and must inevitably manipulate people. Only those who are afraid of them and do not know them say so. Radio and television, particularly, are intensely individual media. Here one man speaks to one man. And the recipient can always switch off; which is more than one can easily do when being manipulated by some authoritarian who is preaching a sermon in church. Naturally those who work with these media for the churches get dirty hands. That is true of all the laity. But many work there already as lonely pioneers — and bring with them integrity and faith.

Use Artists

The churches have another ally to enlist in the press, in film, radio, television and in the ruthless circus of modern publicity. He is the artist.

Many writers, painters, theatrical producers, many film and television directors, are hungry for opportunities to get rid of the sentimentalism and moralizing that often pass for the Christian message. These people are not unemployed; they are simply unemployed by the churches. Their imaginations have never been fired by church leaders who say: "Sit down with us for a few months, and let's find out together how the terror and beauty, the depths and the splendors of the Bible can be given new life in the modern world through sound, image, dance, drama, song, mime, color sequence, and spaces of silence..."

These people are waiting to work. They need Christian friends who understand creative freedom, who know that in spite of us scribes the Light of the world gets through.

Baseball Or Missionaries?

By William N. Tuttle

I am a Red Sox baseball fan, and proud of it. It takes religion to be a Red Sox fan. Indeed, being a Red Sox fan is a religion — mostly of sack-cloth and ashes and requiring Faith, Hope and Charity in large amounts. I have Faith that next year we'll finish in the first division and even that some day another pennant will come to Boston, and I hope to live to see it. I have Hope that youngsters like Karl Yastrezemski, Chuck Shilling and Don Schwall will be even better than this year, when they were superb, and that the oldsters like Pete Runnels, Frank Malzone and Jackie Jensen have at least one more good season left in them. I have to have Charity for the times we had it all sewed up and then threw the game away in the ninth.

There are some moments of ecstasy — like a year ago when we beat the Yankees five straight, or the day this summer when we were trailing by seven runs in the last of the ninth with two out and two strikes on the third batsman, and then went on to get eight runs and win the game.

When the world series is over I see little interest in the ensuing months until April. Except for my wife's birthday, Thanksgiving and Christmas. I'd just as soon hiber-

nate. The only gain is getting to bed earlier. I do not have to sit up until midnight to get the late scores on the TV.

This year, though, I have a new interest. Early in October there came to my desk a copy of the "Calendar of Prayer and Directory" of our United Church Board of World Ministries, successor to the American Board. For every day from now to next September 30, there is a short biography of one of our Foreign Missionaries, telling about where he works and what he is doing. As I have looked it through I am downright ashamed to find I know the names and batting averages of more ball players than of the missionaries who represent you and me around the world.

So far in October I have been getting acquainted with new friends in Argentina, Equador and Honduras, where the work has been in charge of the E & R Churches. Next we move to more familiar ground in Mexico and India, and before the year is over I will visit, Turkey, Lebanon, Africa, Japan, Europe and other places.

A year from now I am determined to know as much about our missionaries as I do baseball.

—Florida Congregational News

Exciting Life Of Riggs In India

Kilanjunai P.O., via Salaigramam
Ramnad District, So. India
November 20, 1961

Dear Friends of the Southern
Convention,

We have been back here nearly three months now, and are gradually getting adjusted again to the way of life we had gotten to know so well, but which was so different from last year's American experience. When we first arrived from the colder climate we found the late summer heat here difficult to bear. But now cooler weather has arrived with the rains; and we shiver and shake along with everyone else when the cold damp winds blow and the temperature dips below 80.

Somewhat harder to adjust to is the slower tempo of change that seems inevitable here. We can report no perceptible progress yet, on any front, which after three months here seems shameful to us. As expected, the rains have been heavy, and the "roads" in all directions worse than ever. The old jeep, now safely outside on the highway, is still chugging along and providing a great comfort in reaching the various outside leprosy clinics. But the six-mile trek in and out to where the jeep is parked is more and more troublesome as the mud and standing water get deeper. The Indian doctor who is here with me has been insisting on doing his full share at these outside clinics, despite the fact that he cannot ride a cycle or walk; and the weekly ride in and out by bullock cart has been hard on him. But when the people in the town where we park the jeep begged him last week to start an additional clinic there, instead of showing any sign of giving up, he simply proposed that he start the weekly trip at 4 a.m. instead of 6 a.m., in order to be able to give them the extra two hours on our way to the leprosy clinics.

Then this week, after he had gotten up at 4 o'clock and waited two hours in vain for the bullock cart which finally refused altogether to make the trip, he said, "Well, let's walk anyway." It was drizzling steadily, with the surface of the muddy path as slippery as ice, and a river to cross with water waist deep. Since he has never done any walking before, we were sure he would never

make it. But we had the greatest difficulty talking him out of making the try. We are now engaged in trying to buy a bullock cart and bull team for the hospital, so that we will not be at the mercy of temperamental drivers from now on.

The outlook for the future is actually not too bad. Some new paint for the hospital buildings now, and the promise of needed repairs and construction after harvest season, should raise the morale of the Staff working in the hospital. And for us on the outside, the jeep is still running on the main roads, and we have new cycles, and will have our bullock cart, for village visiting. The latter can also be used to taxi leprosy

patients in and out for short-term intensive treatment of foot ulcers. One of our technicians is now at Vellore for two months to learn the latest methods for this work. And we are planning to open a hospital kitchen, so that leprosy patients who come without bringing their families along to feed them can still be taken care of.

Some of you have asked whether you can help buy a jeep (which is still our greatest need). No, the cost is too high, and I still believe we may get it from the Government or some other source. What we need now is the right mixture of oriental patience and stick-to-it-ive-ness, along with a refusal to be complacent about things as they are.

Best regards,
Ed Riggs

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

India

VELLORE

- 17—**Dr. and Mrs. Herbert Gass**, who have served in India since 1931, are now on staff of Christian Medical College and Hospital at Vellore. He was born in India of E. and R. missionary parents. He is head of the department of dermatology, leprosy and venereology and honorary medical adviser to the Mission to Lepers for Southeast Asia.
- 18—**Miss Pauline King** is now studying at Columbia University on a Research Award Fellowship from the U. S. Department of Health and Welfare. She expects to return to Vellore next June to be consultant in public health nursing at Christian Medical College.

THE CEYLON MISSION

- 19—**The Ceylon Mission**, founded by Congregational Church in 1816, has worked among Tamil-speaking people of Jaffna Peninsula. Two hospitals, 60 elementary schools and junior colleges, and Jaffna College have grown out of this mission work. Now many of these share in the Jaffna Diocese of the Church of South India.
- 20—**Miss Dorothy Appleby** was an English nurse at a hospital for tea planters when she decided to become a missionary and went in 1950 as nurse at Green Memorial Hospital, Manepay. Since her furlough she and a Ceylonese nurse conduct a simple clinic in an isolated area.
- 21—**Rev. and Mrs. Coenraad Bavinck** are Dutch, but he grew up in Indonesia where his parents were missionaries. He is chaplain at Jaffna College, Vaddukoddai, teaches Bible and manual training in secondary school, and is active with Boy Scouts and Student Christian Movement. She does social work and has started Sunday school in outcaste village.
- 22—**Mr. and Mrs. Sydney Bunker** have headed Jaffna College for 20 years. He was born of missionary parents in Natal, South Africa. He graduated from Oberlin and from Union Seminary, where he was granted its highest academic honor, two-year fellowship at Oxford University, England. He taught at Talladega College, Alabama 1935-37. She trains Sunday school teachers and is working on a project for women of the depressed classes in nearby villages.
- 23—**Dr. and Mrs. Edson Lockwood** are on furlough in U. S. this year. After teaching in India 1927-36 he transferred to Ceylon where he teaches math at Jaffna College. She works with Sunday schools, channels Friendly Service help to 28 centers, and is advisor for college magazine.

Dear Friends,

This bullock buying is turning out to be quite an adventure. First we have to have a shed to keep the rain off the bulls. Our gardener has been collecting scraps of wood, from an abandoned chicken yard and a broken fence, and I think finally had enough for everything except half the roof. So we bought some matting, tarred it, and filled in with pieces of kerosene tins. Now he is touring through all the local villages looking for the best buy in bulls. It is like shopping for second-hand cars. We surely hope the bulls he buys will be faithful and strong, and serve us well. They are being paid for by gifts you have already sent, and will be a real nice Christmas present both for our home and the hospital. We get so tired of fighting with the temperamental local cart drivers.

Our latest addition to the household is a white mongrel puppy, which belongs especially to Joy. She literally spends hours with it, cuddling it, chasing it, and cleaning up its puddles. Unfortunately the dog does get into village filth and then jumps on clean beds. We have finally bought her a collar and chain, and have told Joy that if she is not under good control after a three-day trial period, she will have to go. Mary is still a bit too young to enjoy the puppy, although she is crawling everywhere and walking with support.

Besides building cowsheds and chasing puppies, I have been keeping busy teaching. Louis is home from boarding school, but is spending nearly full-time in make-up work because of his late start. Joy and Martha, too, are working hard. Joy's books haven't arrived from the U.S.A. yet, and I'm running out of material to teach her. So I'm gradually using Louis' 6th grade books to teach her 5th grade! I surely hope her books come soon. It is a wonderful thing to have Louis at home and our family together. The children know how to swim now, and can have a swim every day while the irrigation pond is full. They have to keep the water out of their mouths, though, so they swim with care.

We will spend Thanksgiving here at home, not trying to move the family out through the mud and water to join the Mission gathering at Madura. We may have a chicken. At any rate we will be thankful, along with all of you. Life is interesting and good here. We also cele-

LAKE BYRD LOGIC

This Missile Age

"A word very much on our modern tongues, missile," said the Rev. Edward J. Vorba the other day, "comes from the same Latin root as the word mission. They both mean to send. In this twentieth century we Christians are sent out to Florida, our nation and the world with God's good news in Christ. From the launching pads of our local churches we are sent forth to preach good news to the poor, to proclaim release to captives and to set at liberty those that are oppressed."

Each Church A Launching Pad

Preaching to his West Palm Beach congregation, Mr. Vorba continued, "The task of each church is missionary. We are the product of a mission, we are a mission, we are on a mission. Unless we are concerned about people beyond our local borders we will cease to be a church and wither and die. We cannot claim allegiance to Christ and be deaf to his commission to us."

The Missile Gap

Politicians have argued over our nation's alleged failure to keep pace with Russia in Rocket development. Whether a missile gap exists or not, there is a mission gap between Christians and Communists. While their emissaries go into all the world, making disciples for Karl Marx in every nation, too many Christians keep their talent and treasure bottled up at home. Seen from Lake Byrd, it appears more logical that the world may be saved by missions than by missiles. How does it seem from your viewpoint, Friend?

Robbins Ralph

brate Louis' twelfth birthday. It's hard to believe it has been twelve years since he was born in Foochow, China.

Cordially,
Fran Riggs

BANDAGES FOR DR. RIGGS

Recently one of our women's groups sent the torn strips of old sheets to Dr. Ed Riggs in India, as requested for use in bandaging lepers. However, they found the postage cost high and asked me to check on it before they sent additional packages.

From Mr. Frank Stowers, the purchasing and shipping agent for the Board for World Ministries, comes this reply:

"Unless the group has a tremendous amount of these bandages and enough to warrant a freight shipment through to India, it is still best to send these in small packages through the International Parcel Post Service. It is far easier for Dr. Riggs to receive these packages in small amounts and clear them through customs than it is in a large freight shipment. I have checked on the latest rates and I find they are as follows: ninety cents for the first two pounds and 35¢ for each additional pound, with a 22 pound limit per package.

"You will need to attach two customs tags (Form #2966) and one

yellow sticker (Form #2922) to each package. These you get at the post office. The packages should be dispatched at intervals, probably about a week or ten days apart so they will not all arrive at the same time. You will have to declare a very nominal value on each of these packages and I would suggest that each one be marked very clearly, 'Donation —Unsolicited Gift.'

Emily C. Lester

WHAT WOULD YOU READ?

If you prepared a "survival kit" to use in a bomb shelter, would you put any reading matter in it? Dr. Billy Graham's Crusade Bureau asked a number of people what five books they would take into a bomb shelter. Half of the people written were known Christians, the other half chosen only by occupation. Letters were written on plain paper, so as not to tempt people to give an "expected" answer.

Only 23% of the people questioned answered the letter. 87% of these listed the Bible, usually in first place. "A dictionary" came second, but with only 17% of the votes cast. Hymn-books placed third, with 13% of the votes. Shakespeare's Works and The Reader's Digest tied for next place.

What would YOU choose?



Cathie Sandstrom

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



EASTERN VIRGINIA PILGRIM FELLOWSHIPS REPORT

Rev. G. Julius Rice reported (before leaving our area for California) that the annual reports of the local Pilgrim Fellowship groups of the Eastern Virginia Conference showed that fourteen groups responded and six met all the goals. The six were: Bethlehem (Nans.) Senior High and Junior High; Holland Senior High; Suffolk Senior High and Junior High; and Oakland Senior High. Christian Temple lacked one and Liberty Spring lacked two. As advisor, Mr. Rice wished to thank all the groups which made a real effort to improve their work.

Each group was asked to check the following:

The Wider Pilgrim Fellowship

1. Studied and discussed the P. F. Statement of Purpose.
2. Studied the meaning and purpose of the three Commissions.
3. Had a Planning Retreat or some other opportunity for long-range program planning.
4. Made annual report to the Rev. G. Julius Rice.
5. Sent at least one news article to the Christian Sun.

Christian Faith

1. Used the Interdenominational Mission Study books.
2. Contributed to Friendly Service Projects.
3. Had at least one membership in the Christian Missionary Association.
4. Observed Work Day for Christ.

Christian Fellowship

1. Had some organized study of P. F. on local, state, and national levels.
2. Paid apportionment in full. Our year ends September 30, 1960. Your apportionment is———. Payment

may be made to Sammy Barnes, Route 1, Box 169, Holland, Virginia.

3. Was represented at Eastern Virginia P. F. meetings.

Summer camps

Southern Convention P.F. meetings.

4. Observed Youth Week in your own church and in cooperation with youth of other denominations.

5. Participated in United Christian Youth Movement activities: local or state councils, rallies, training conferences.

ACTION CO-CHAIRMAN



Louise Harrell is the new co-chairman of the Action Commission of the Southern Convention Pilgrim Fellowship. She is a member of Bethlehem Church, Suffolk, Virginia and a senior in Holland High School, where she is a member of the Beta Club. She is also an officer of the Eastern Virginia Pilgrim Fellowship.

Louise wrote the article on "Work-day for Christ" which appeared in a recent issue of The Sun.

YOUNG PEOPLE SEND GIFTS

By David Miller

Members of the Lynnhaven Colony Senior High Fellowship ripped and sent fifteen bundles of bandages for the sick and injured in India. The bandages were made from old sheets.

The group also wrapped and sent thirty-five gifts to patients at the Patrick Henry Hospital. Along with these gifts were approximately fifty white shirts with the collar and cuffs cut off. These were to be used by the patients as hospital shirts.

YOUTH WEEK 1962

The 1962 observance of Youth Week will focus on a delicate and pertinent theme: "Called to Responsible Freedom — The Meaning of Sex in the Christian Life."

From Youth Sunday, January 28, to be observed in Congregational Christian churches, to the interdenominational community services on Sunday, February 4, young people and their adult leaders are urged to take a sobering and honest look at the Christian's responsibility in the realm of sex. A moment's reflection will remind us how confusing it is for the growing teenager to adjust himself to the pressing demands of the culture and of his own physical stirrings, and yet be vaguely conscious of the "Be good," "Don't do it" admonitions which come from the home and the church.

Your church can lift this theme to a meaningful level by helping your young people deal vigorously with this topic for Youth Week 1962. It is recommended that young people participate in the Youth Sunday morning worship service, with the pastor preaching on the theme. That evening, or in a series of evening meetings, the young people have opportunity to deal directly with the Christian's responsibility with regard to sex. Where there is a community observance on February 4, be sure to involve your senior high young people.

A 1962 Youth Week Packet, including a radio play, may be ordered for 75 cents (postage prepaid) from the P. & D. Department, National Council of Churches, P.O. Box 340 Manhattanville Station, New York 27, N. Y. Shipping deadline is January 12, 1962. The current December and January issues of Church School Worker also carry some helpful suggestions for dealing with this theme.

—Mission Today.

Churchman Defines "Fabulous Riches"

In an open letter which he has published, Robert S. Krieder, chairman of the Mennonite Board of Christian Service, says that to nine-tenths of the earth's people he is fabulously rich." He gives these reasons:

I have never been desperately hungry.

I have never been a refugee.

I have never been a prisoner.

The secret police have never knocked on our door at night.

No lepers roam the streets of our village.

I have always lived within a few minutes of a doctor's services.

In our community we have one doctor for every 1,000 people.

In our town I have never heard the guns of approaching armies.

I have never seen enemy troops occupy our town.

No one died in our community this year of starvation.

Our house has many rooms and each member of our family has a bed.

"Desperate peoples living in want, inflamed by rising expectations of the 'good life,' are impatient to have even a fraction of what we have now," Mr. Krieder goes on. "This impatience bursts forth in anger: the violence towards the Belgians in the Congo, the bitter anti-Yankee feeling in Cuba, the riots in Angola. These people want food and soap and a pair of shoes and a bicycle and free education for their children — and they want these now."

After reviewing church relief work for the needy around the world, Mr. Krieder ends his open letter with these words: "We who are rich are called to give of ourselves to the poor of the world. We may give of our money. We may give of our service. We may give of our hearts. However, GIVE WE MUST!"

TOLLEY TO COME HOME

A recent note from Bill Tolley reads:

"Just a note to let you and all my others friends there in the Southern Convention know that tomorrow, Saturday the 25th, I am leaving Lunanda, Angola, Africa, via the S. S. Steenstraete (Belgian African Lines) for New York, where we are supposed to arrive either December 9 or 10, depending on the weather. My wife, Nancy, is meeting me in New York, where we will stay a few days until I can get my physical (required for all returning missionaries). Then we will go on to Virginia, where we will stay for a few weeks of rest and visiting with the family. Thereafter, we will be ready for some speaking. Of course, this part must be planned through the Board in Boston. We are looking forward to spending some time in the Southern Convention, as well as the New England States and the Ohio Conference perhaps."

"It will be nice to meet you all again and renew old acquaintances."

* * *

For Southern Convention churches, it would be well to write to the Convention Office, where requests for a

visit from Mr. Tolley could all be considered in view of the amount of time he is allowed to spend in the Convention. The Southern Convention Office could act as a clearing house for all requests, and make an itinerary for Mr. Tolley, after clearing with the Boston office about the amount of time allowed for his visit.

The Pilgrim Fellowship group at Parkway church Winston-Salem, meets each Sunday at 5:00. Eight young people from this church are now in college: Diane Binkley and Stafford Peebles, Jr. at Elon College, and others at Salem, Skidmore, Peabody, Woman's College and University of North Carolina.

A Sunday School Workshop is held each quarter for teachers in Turner's Chapel, Northview, Zion and Lee's Chapel churches, near Sanford, North Carolina. Zion church will be host to the group in January.

A CHRISTIAN IS—

A mind through which Christ thinks,
A heart through which Christ loves,
A hand through which Christ works,
A life through which Christ lives.

—First, Portsmouth, Bulletin

A MEDITATION

By John G. Truitt, D.D.

BEHIND CLOSED DOORS

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Psalm 139:23, 24.

Walk behind the closed doors within, O God. "Behold, I stand at the door, and knock," says Jesus. There is the "holy of holies" in everyone. I cannot be sure you will follow me, but I think it is wonderful that there is an innerplace where in the last analysis only God sees and knows — a fellowship indescribably beautiful and fine.

Come in, O God, and walk behind the closed doors! Only God the eternal Father could make such a prayer possible. To him we come when there is no one else to come to. Do we not feel it in our private devotions and prayers? Do we not feel it so often as we call on him, as we walk with him, as we think of him?

Didn't the psalmist feel it when he asked God: "Search me, O God, and know my heart; try me, and know my thoughts; see if there is any wicked way in me." The hope and the hunger of his heart comes to the fore in the concluding bit, "And lead me." Help me, walk with me. "Lead me in the way everlasting!"

That was a prayer from behind closed doors! Remember the great play: Green Pastures? How God and Noah sat on the deck of the ark together? Just the two of them! Together, God and Noah! Remember what Jesus said: "When ye pray go into your closet, and when thou hast shut thy door, pray to thy Father which is in secret." Ah yes, that is what I mean!

Happy is the person who knows how to wait alone in his presence, and feel the togetherness divine. In every one's best innerself there must be room for Him. What a privilege! "And I will come in to him, and sup with him, and he with Me."

Amen.

Conference Women's Fellowship Officers — 1961-62

New conference officers listed below should be inserted in the grey "Handbook of the Southern Convention Women's Fellowship" which every local president has to help her in outlining her work.

NORTH CAROLINA

President — Mrs. R. M. Cline, Box 133, Sanford, N. C.

First Vice President and Chairman of Friendly Service — Mrs. Walter Hall, 737 Lee St., Asheboro, N. C.

Second Vice President and Chairman of Spiritual Life — Miss Stella Stout, 119 McGill St., Sanford, N. C.

Recording Secretary — Mrs. James S. Rayburn, RFD 2, Walnut Cove, N. C.

Corresponding Secretary — Mrs. Max Vestal, 509 E. Main St., Sanford, N. C.

Treasurer — Miss Susie Allen, 924 Williamson Dr., Raleigh, N. C.

Department Chairmen: (In addition to two listed above).

Christian Education — Mrs. W. W. Snyder, Elon College, N. C.

Missionary Education — Mrs. Robert Knowles, Elon College, N. C.

Social Action — Mrs. Street Morgan, RFD 1, Asheboro, N. C.

Stewardship — Mrs. Winfred Bray, RFD 2, Burlington, N. C.

Nominating Committee — Mrs. T. S. Earp, Box 521, South Boston, Va.; Mrs. John G. Truitt, Elon College, N. C.; Mrs. Dolan Talbert, Route 1, Bennett, N. C.

DISTRICT CHAIRMEN

Asheboro District — Mrs. S. H. Pell, Route 1, Box 333, Ramseur, N. C.

Burlington District — Mrs. J. R. Kernodle, 2465 Edgewood Ave., Burlington, N. C.

Greensboro District — Mrs. Thomas W. Madren, Route 1, Box 213, McLeansville, N. C.

Halifax District — Mrs. Dwight Moore, Box 168-A Halifax Rd., South Boston, Va.

Henderson District — Mrs. B. M. Newman, Route 1, Henderson, N. C.

Raleigh District — Mrs. B. B. Johnson, Box 666, Fuquay Springs, N. C.

Sanford District — Mrs. A. E. Cox, 513 Hillsboro St., Fayetteville, N. C.

EASTERN VIRGINIA

President — Mrs. J. H. Booth, Jr., 143 Winchester Dr., Hampton, Va.
1st Vice President and Chairman Friendly Service — Mrs. Garland Spratley, Dendron, Va.

2nd Vice President — (Mrs. Rice has gone to California).

Recording Secretary — Mrs. Raye V. Knight, Chuckatuck, Virginia.

Corresponding Secretary — Mrs. Charles F. Thomson, Route 4, Box 114, Norfolk 6, Virginia.

Treasurer — Mrs. E. G. Middleton, 1439 Sweet Briar Road, Norfolk, Va.

Historian — Mrs. J. S. Rollings, Sr., Brandon Heights Apartments, Suffolk, Virginia.

Chairman Spiritual Life — Mrs. T. G. Humphries, 414 N. High St., Franklin, Virginia.

Chairman Christian Stewardship — Mrs. Alfred H. Ellis, Route 1, Box 634, Suffolk, Virginia.

Chairman Christian Education — Mrs. Bill Simmons, Route 1, Box 239-A, Hickory, Va.

Chairman Missionary Education — Mrs. Wm. T. Scott, Chuckatuck, Va.

Chairman Christian Social Action — Mrs. Edward Bresko, 1638 Mt. Vernon Ave., Petersburg, Virginia.

RECOMMENDATIONS ADOPTED AT FALL CONFERENCE, October 5, 1961

I. That each local society, after paying their apportionment for the year, give at least one additional "Minute of Missions" (\$22.00).

II. That a contribution of \$75.00 be made to the Virginia Council of United Church Women.

III. That the offerings received at the 1962 Spring District Meetings be given to the Elon College Prayer Room.

IV. That each church send at least one representative to the 1962 School of Missions.

V. That, because of the urgent need for increased gifts to carry forward OUR CHRISTIAN WORLD MISSION, we strive earnestly and prayerfully to exceed the financial goal that has been set for Eastern Virginia for the present biennium. (This goal is \$22,500.00).

VIRGINIA VALLEY

President — Mrs. Austin Kipps, New Market, Virginia.

Vice President — Mrs. Shirley White, Broadway, Virginia.

Recording Secretary — Mrs. Bland Leebrick, New Market, Virginia.

Corresponding Secretary — Mrs. Florence Bryant, Harrisonburg, Virginia.

Treasurer — Mrs. Violet Hosaflook, 531 W. Wolfe St., Harrisonburg, Va.

Historian — Mrs. Kermit Kibler, Stanley, Virginia.

Departmental Chairmen

1. Spiritual Life — Mrs. Ada Whitlock, P. O. Box 178, Winchester, Va.

2. Friendly Service — Mrs. Albert Shirkey, Jr., New Market, Va.

3. Christian Education — Mrs. T. W. Good, Broadway, Va.

4. Missionary Education — Mrs. Mark Andes, P. O. Box 307, Winchester, Virginia.

5. Stewardship — Mrs. E. J. Rohart, Linville, Va.

6. Social Action — Mrs. DeWitt Cupp, RFD, Harrisonburg, Va.

District Superintendents

Eastern — Mrs. Luther Johnson, Winchester, Va.

Western — Mrs. Howard Hensley, Route 2, Elkton, Va.

RECOMMENDATIONS

1. Inasmuch as the Women's Fellowship of the Valley Conference goal for the 1963-64 Biennium has increased, we recommend that each local society make a sincere effort to meet the goal that the Finance Committee has prepared.

2. That the Conference contribute to the Edith Galt Memorial.

3. That each local society pay their president's expense to the School of Missions, and that the conference pay their president's expense.

4. We further pursue joint meetings and other activities with the Guild.

5. That we encourage more young people to enter full time Christian service.

"Good News Of A Great Joy"

Background Scripture: I Corinthians 13; Ephesians 4:11-24.

Devotional Reading: Matthew 1:18-25.

Memory Selection: **And the angel said unto them, Fear not; for behold I bring you good tidings of a great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.**
Luke 2:10-11.

The Mysterious Ways of God

William Cowper wrote a hymn the first lines of which are "God moves in a mysterious way, His wonders to perform." We see an instance and a striking instance of this mysterious way of God in the fact that Jesus was born in Bethlehem. Normally he would have been born in Nazareth where his parents lived. But a pagan emperor who knew little of the ways of God, and cared even less, had made a decree that a census should be taken, so that his government might know not only who should be taxed, but who was available for military service. And in keeping with the custom of that day, a man "registered" not where he lived, but at his ancestral home. Thus it was that instead of registering at home where they lived — in Nazareth — they made the long eighty mile trip to Bethlehem, "because he was of the house and lineage of David." And while in Bethlehem, Jesus was born. So what? Anything especially strange about that? Why make anything out of that? The fact is that there is something especially significant in that fact. For over four hundred years before that event took place, a prophet of Israel, Micah by name, had predicted that in Bethlehem in the land of Judah, should come forth he that was to be ruler in Israel! Coincidence? Chance? Nothing of the kind! God was literally fulfilling his word as uttered by his prophet of the long ago. There is something mysterious and majestic and moving in this fact. God is not slack concerning his promises. He speaks and it is done. He is able to bring to pass that which he has promised. Christmas celebrates the miraculous in life.

God and the Common Life

Here was one who was the Son of God, the one who was to be the Lord of life and of history, a royal king, the one who should have a name above every name that is named. Think what plans would ordinarily be made for the coming of such a one. A place especially prepared, the

best doctors, the most skilled nurses, the most elaborate lay-out or layette, the utmost privacy and protection. And yet what about where He came and how He came? This Son of the Most High, this Saviour of the world, this King of Kings, born in a stable and laid in a manger! Not even a common midwife — the mother herself had to wrap her new-born infant in simple swaddling clothes, and lay him of all places in a manger! And all this with little or no privacy and even among dumb beasts. What is the meaning of all this? Is it not that God was trying to tell and to show men that he is a God who knows our common life because he too entered intimately into it and lived it, and claimed no special advantage over common men? Is he not trying to tell us that that life is poor indeed which must borrow its glory from material things, that a man's life does not consist in the abundance of the things he possesses? And wonder of wonders, when God did enter into human life and history, he came as a baby. How mysterious are the ways in which he works, his wonders to perform!

Crowded Out

"There was no room for them in the inn." That is a simple statement of fact. It was exactly like the sign in front of a motel which emblazons the fact that there is "No Vacancy" — the place is filled up, there is no room available. There were other pilgrims in Bethlehem that night — that was the ancestral home of many. And when the tired travelers at long last reached the little village, every available place had been taken. The only place left for even the simplest accommodations was the cave or grotto

used as a stable, and there the innkeeper assigned Joseph and Mary. If he had known, ah! if he had known, he would have done differently! But he did the natural thing to do in the light of what he knew.

But the words "There was no room for them in the inn" are more than a simple statement of fact. They are a parable of life. To be sure there are many who will have nothing to do with the Christ, who want no part of him. But for the most part, we simply crowd him out of our lives. We are not particularly bad people. We really mean to give him a place in our homes and in our hearts. But there are so many other interests, there are so many demands on our time and energy, there are so many other competing factors and forces, that there just isn't any room for Christ in our lives. Think of how Christ is crowded out of our lives, not by the bad things, but by even good things. We would not crucify Christ! Or would we? But we simply crowd him out, we leave no place in "the inn of life" for him!

Good News of Great Joy For All People

"And the angel said unto them. . . " Unto whom? Not the highly intellectual or deeply pious and punctilious scribes and Pharisees and Sanhedrin — they did not know what was going on. But the message first came to humble shepherds, watching their flocks by night on the Judean hills. The secret of the Lord is with them that fear him. It was to simple men of the fields that God's message first came! It is to the meek in spirit and the humble of heart that God makes known his truth and imparts his Spirit.

"Behold I bring you good tidings or good news. . . " The gospel is not primarily good advice, but good news. To be sure it is good advice. But essentially it is good news, the news that God took the initiative, that God is a God of grace rather than a stern dictator of justice and law, that God loves men, that God would have all men to come to know him whom to know aright is life eternal, that he has sent his Son as the Saviour of the world. It is as if a newsboy stood at a busy street corner crying out "Extra! Extra! Good News! Good News!" And this good news is of great joy, the best news that ever came to man.

(Continued on Page 15)

SUNDAY SCHOOL LESSON DECEMBER 24, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Christmas Gifts From Many People

Dear Friends:

As we move from the Thanksgiving Season to the Advent Season we reach the half-way mark in our Children's Home special emphasis period. We have already heard from a number of our churches as well as many individuals. If we are to reach our goal of \$25,000.00 we must continue to hear from the remainder of our friends and churches. If you have not already made your contribution toward this goal we hope you will do so during this Advent Season.

Christmas activities have already begun on our campus. Gifts have begun to arrive for various children as well as general gifts for the use of the Home in giving care to the children.

We had our first Christmas party December 3 when Rev. R. E. Brittle and a Sunday School Class of the Bethlehem Church in Eastern Virginia visited our Home and brought gifts for each of our children. The majority of these gifts were gifts of clothing which the children were thrilled to receive. They also gave them a treat of candy, fruit and nuts. They also brought two huge bags of peanuts to be roasted and enjoyed by the children.

December 9 our children did their Christmas shopping in Burlington. This was sponsored by the Burlington Jaycees. This also is an annual event. Each child was given money by the Jaycees and each had a chaperone to help with the selections. The Jaycees arrived on our campus around nine in the morning and returned around the middle of the afternoon with an exhausted, but very happy group of boys and girls.

Then December 14 the Pan-Hellenic Club at Elon College will entertain our boys and girls at a party in McEwen Dining Hall. This is also an annual event that the children look forward to each year. This club is made up of all the sororities and fraternities on the campus.

The afternoon of December 17, The Woodmen of the World will visit our campus and present to our children their annual Christmas party. This is an organization which has been coming to our campus now for a number of years.

Finally, December 19 the boys and girls will have their own Christmas

party in each of their groups before beginning to leave the campus on the 20th when our school is out here at Elon. For the holiday season they will visit in homes across both North Carolina and Virginia.

Many, many thanks to all who help to make this holiday season such a

joyous one for our children.

December Birthdays

Janice Neese	12- 4-49
Sidney Johnson	12-27-43
Helen Johnson	12-30-45
Mrs. Nora Lambert	Dietitian
Mrs. Alvertine Privette	House Mother
Mrs. Eva Wilson	Dietitian

REPORT FOR DECEMBER 4, 1961

Southern Convention Churches and Sunday Schools

Amount brought forward		\$ 5,032.78
Virginia Valley Conference	\$ 33.00	
Eastern Virginia Conference	281.98	
Eastern North Carolina Conference	235.70	
Western North Carolina Conference	48.56	
North Carolina and Virginia Conference	282.72	
<hr/>		
Total		\$ 881.96
Grand Total		\$ 5,914.74

SPECIAL OFFERINGS

Amount brought forward		\$11,144.91
Shallow Well Church (ENC)—special	10.00	
Philathea Class, Suffolk Christian Church	5.00	
New Hope Christian Church, Roanoke, Ala.	5.00	
Northview Women's Fellowship, Sanford, N. C. —		
Friendly Service Gift	10.00	
Evening Division, First Cong. Church, Oak Park, Ill.—		
Friendly Service Gift	70.00	
Burlington Industries, Inc. (dividend)	1.25	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Harrison Factors Corp. (dividend)	37.50	
First Cong. Church, Prophetstown, Ill. —		
Friendly Service Gift	25.00	
In Memory of R. O. Strange		
In Memory of Dwight M. Davidson		
In Memory of G. Leland Mumford		
In Memory of Don DeWitt Wright		
In Memory of Don DeWitt Wright		
Total Memorial Gifts	50.00	
Thanksgiving Offerings:		
Oak Grove Church (EVA)	18.92	
Woman's Guild, Pomona Park Cong. Church,		
Pomona Park, Florida	10.00	
Spring Hill Sunday School (EVA)	7.00	
A Friend, Pocatello, Idaho	1.00	
A Friend, Norfolk, Va.	1.00	
Mr. & Mrs. W. C. Dofflemeyer, Luray, Va.	15.00	
Mr. & Mrs. Arthur Tait Button, Los Angeles, Calif.	5.00	
Woman's Fellowship, Cong. Christian Church,		
Huntington, Indiana	10.00	
Mrs. Veo F. Small, Seattle, Wash.	1.00	
B. A. Sellars & Sons, Inc., Burlington, N. C.	15.00	
Mrs. Fred Breising, Whitewater, Kansas	1.00	
A Friend, Burlington, N. C.	5.00	
Mr. & Mrs. Donnell Tate, Burlington, N. C.	10.00	
Alamance Packing Co., Burlington, N. C.	5.00	
Lynnhaven Colony United Church (EVA)	42.08	
The Cong. Church of Christ, Tryon, N. C. (NCVA)	75.90	
L. Lassiter, Colon, N. C. — Turner's Chapel (ENC)	1.00	
Mr. & Mrs. G. C. Talbert and Miss Lizzie Boyd,		
Halifax, Va.	15.00	

In Memoriam

DAVIDSON

God in his infinite wisdom and mercy saw fit to call to his eternal home John Roland Davidson, September 19, 1961.

He was a member of Holy Neck Congregational Christian Church and a member of the Men's Bible Class. He was a man of simple tastes, friendly spirit, and a loving character. He had been in ill health for some time; however his abiding faith enabled him to endure suffering with much courage and patience.

Therefore, be it resolved:

That we bow in humble submission to the will of our Heavenly Father.

That we extend our heartfelt sympathy to the members of his family.

That a copy of this memorial be sent to the family, one placed on the church record, and one sent to The Christian Sun for publication.

Mrs. Mills March
Mrs. Clarence Saunders
Mrs. Carroll Howell

MARSHALL

The members of the Women's Fellowship of Mt. Olivet Church, Dyke, Virginia, wish to pay a tribute of love and respect to Gertrude Marshall, who passed away November 21, 1961, at the age of 80.

Mrs. Marshall was a life-long member of Mt. Olivet church, uniting in her early teens with the church known now as Old Mt. Olivet. She was a charter member of the Women's Fellowship, known then as the Ladies Aid Society. She remained faithful to her duties as a member until about a year ago when her physical condition prevented her from attending. She was a teacher in the primary department of the Sunday school for a number of years.

She is being greatly missed by her many friends and neighbors in the Dyke community and her absence in the church, around the old home, and in the entire community will be felt by all who knew her for a long time to come.

Her body rested at Mt. Olivet Church from twelve until two on Thanksgiving Day and then was carefully laid to rest in Mt. Olivet cemetery beside her husband, Robert C. Marshall, who preceded her more than two years ago. Services were conducted by her pastor, Rev. S. E. Madren.

She is survived by one daughter, Mrs. Arline Munday of Harrisonburg, Virginia; one son, Robert D. Marshall, Dyke; one granddaughter, Mrs. Lowell Richie, Petersburg, West Virginia, and two great-grandchildren; and a sister, Mrs. Bessie Bickers, Holvedysburg, Pennsylvania.

Committee of the Women's Fellowship

Using the proceeds from the annual Harvest Sale October 21 and the gift of \$100 from the Women's Fellowship, the members of Mt. Pleasant church, Vass, North Carolina, have paid the debt on the remodeling of the church, according to Mrs. Beulah Cameron, secretary.

Mr. & Mrs. Merritt Wilson, Jr., Graham, N. C.	5.00
Ladies' Aid Fellowship, Eure Christian Ch. (EVA)	10.00
Wake Chapel Church (ENC)	1,103.43
Pleasant Hill Church (WNC)	163.10
Lakeview Community Church (NCVA)	37.08
Women's Fellowship, First Church of Christ, Cong., Old Saybrook, Conn.	10.00
Dr. A. J. Ellington, Burlington, N. C.	5.00
Mr. & Mrs. D. S. McCobb, Brewer, Maine	2.00
Miss Novie Hardee, High Point, N. C.	5.00
Concord Cong. Christian Church (NCVA)	35.00
Junior Dept., South Norfolk Cong. Christian Sunday School (EVA)	10.00
Mebane Cong. Christian Church (NCVA)	70.00
The Christian Temple (EVA)	154.00
D. York Brannock, Burlington, N. C. (Rotary)	5.00
Damascus Church Sunday School (ENC)	33.00
Antioch Christian Church (EVA)	7.00
Mr. & Mrs. John W. Gaines, Burlington, (Rotary) ..	10.00
Miss Susie D. Allen, Raleigh, N. C.	5.00
City Laundry & Cleaners, Inc., Burlington, N. C. ..	50.00
Alamance Dry Cleaners, Burlington, N. C.	50.00
Alamance Laundry, Inc., Burlington, N. C.	50.00
Apple's Chapel Cong. Christian Church (NCVA) ..	62.40
Julius C. Helmer, Newport News, Va.	25.00
Fred A. Compton, Graham, N. C.	5.00
Collins Grove and Bethel Churches, Holly Springs, N. C.	100.00
Mayland Cong. Christian Church (VVA)	25.00
Paul Walker, Gibsonville, N. C.	5.00
A. L. Curling, South Norfolk, Va.	20.00
J. C. Matthews, Sr., Portsmouth, Va.	100.00
David T. Fuller, Henderson, N. C.	20.00
H. G. Earp, Milton, N. C.	25.00
Pleasant Ridge Cong. Christian Church (WNC)	5.00
Special Gifts	516.40

Total	\$ 3,191.06
Grand Total	\$14,335.97
Total for the Week	\$ 4,073.02
Total for the Year	\$20,250.71

NEW ADDRESSES FOR SERVICE COMMITTEE

The Congregational Christian Service Committee, becoming a part of the Service Division of the United Church Board for World Ministries, has moved its office from East 29th Street to Interchurch Center, 475 Riverside Drive, New York 27, New York. All correspondence and checks should be sent there.

The warehouse has also been moved and is now located at 637 West 125th Street, New York 27, New York. All clothing and other material goods should be sent there.

At either place the address should be Congregational Christian Service Committee, or United Church Division of World Service.

SUNDAY SCHOOL LESSON

(Continued from Page 13)

This good news of great joy is **FOR ALL PEOPLE**. God is not the God of a special clique or class or country. Jesus Christ is the Saviour and Friend of all men and every man. We have not yet learned that basic truth. There are many, and they are not all Jews, who think of themselves as God's "chosen people." The gospel is universal, it is for all men and all of a man. Christ is the Saviour of all.

The Vision and the Visit

"Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us... And they came with haste, and found... the babe lying in a manger." Insight and inspiration, then action.



A Tree Of Compassion



By Stephen Diller

Once upon a time there was a man who believed in Christmas, so he spent \$60 to buy a Santa Claus figure to be mounted on the roof of his house. A few dollars more purchased reindeer. Another \$12 bought lights. Ten dollars got it wired. It was so spectacular! He felt so proud of himself! Everyone noticed his house!

Two years later one December morning he saw a sticker on a car bumper. This sticker read, "Put Christ back in Christmas." This sign bothered him. The next morning at breakfast, he said to his wife, "I've got it — Now I know what to do!" — And he immediately rushed out of the house to work. During lunch hour, he went to the store and made an arrangement to spend \$250 to buy the basic items of a "Nativity Scene" to be put in his yard. He planned to add more from time to time, as shepherds could be purchased for \$60, and sheep for \$45 each. Since he had a large lawn, he felt that, over a period of a few years, he could have another spectacular display — and people would see he was really clever.

* * *

The question we have to face is, "If we are sincere in our Christian faith — how do we celebrate Christmas?"

Christmas truly celebrates the Birth of the Lord of Compassion. It is to honor the One who taught us — "Inasmuch as you do it unto the least of these — you do it unto me."

In Venezuela and other South American countries — in the Middle East and in Asia and Africa — incomes of more than \$50 a year are very rare. Over half of the persons on this earth go to sleep hungry each night. Thousands of children die each month of diseases we know how to prevent. The need is urgent.

If we love our Lord, how do we celebrate His birthday? Do we give Him something which would please Him, or do we share the indifference of a Herod, while the children of a whole area are dying? Whose birthday is it?

What can we do?

One thing we can do this Christmas, as a beginning is to put up a Christmas tree in the sanctuary, and every time a family or individual gives \$10 turn on a light. Fifty dollars turns on a light of a different color. When \$100 has been given, it turns on a light of still another color.

You can do this in your church.

The Occasion: The Birth of the Lord of Compassion.

The Place: Your church fellowship in your town.

The Method: Through lighting up a Tree of Compassion in the sanctuary.

It would seem a high kind of esteem to use this as the Lord would have us use it: To feed the hungry, to clothe the naked, to buy medicine for the sick, to reach out to the least of these little ones in the loving spirit of the loving compassion of our Lord.

In our church, we are going to send our money to Tree of Compassion, World Service of the United Church of Christ, 1720 Chouteau Avenue, St. Louis 3, Missouri, in the knowledge that none of this designated money is used to pay overhead expenses, but actually buys food and practical compassion for the needy children and families of the World.

In this way, Christmas becomes truly a blessed time!

In this way, our gifts are acceptable unto Him!

The Birthday of the Lord of Compassion can be truly honored only by acts of compassion.

(Stephen Diller is the minister of The Church of the Open Door, Big Bend and Grant Roads, Webster Groves 19, Missouri. If you try this project, he would appreciate hearing how you make out.)

The

Christian Sun

Church History Room X
Box 232

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THE COMING OF CHRISTMAS

As the prophet foretold
Has brought manifold blessings
To millions untold.

How the world needs to hear
The Christmas Story anew
To help with the crisis
It is now passing through!

The angel's message was
Peace and Good-Will,
And these are the blessings
of Christmas still—
If only Christ be born again
Into the hearts of men!

THE COMING OF CHRISTMAS
With its joy and its cheer,
May it remain in your heart
Throughout the New Year!

Mary H. Booth

Organ of the Southern
Convention of Congregational
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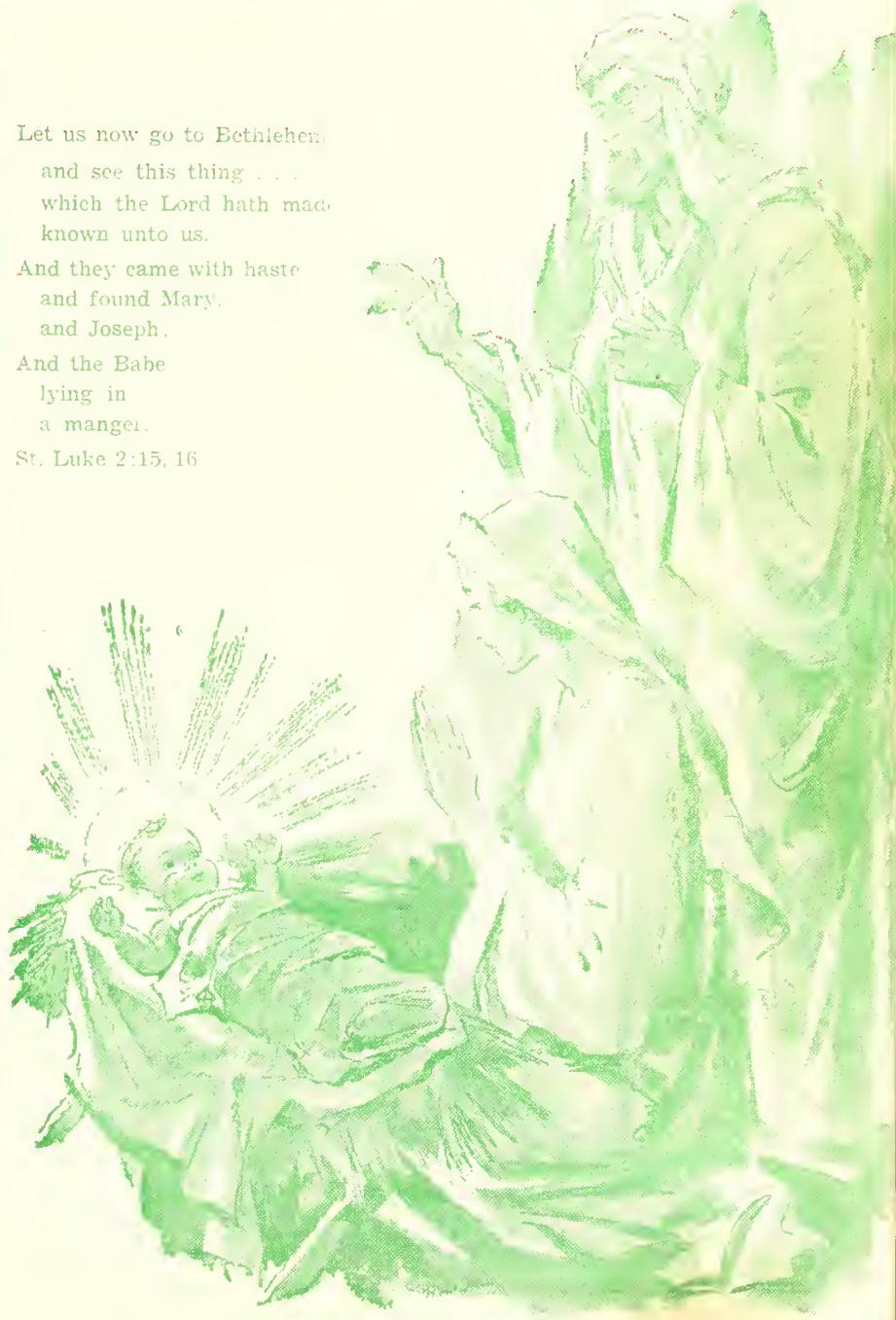
NUMBER 50

Let us now go to Bethlehem
and see this thing . . .
which the Lord hath made
known unto us.

And they came with haste
and found Mary,
and Joseph,

And the Babe
lying in
a manger.

St. Luke 2:15, 16





First, Portsmouth: Christmas program at 8:00 p.m., December 21.

Southern Pines: Christmas program consisting of music, drama, treats and visit by Santa, December 22; special program of music by youth choir December 24.

Shelton Memorial, Portsmouth: December 17, choir presented special service of music at 11:00 a.m. and a Christmas program for children of the church was held at 7:00 p.m.; Christmas Eve, a service of carols and candlelighting. The men sponsored a "Christmas Shoppers' Supper" Thursday, December 14, serving from 5:00-9:00 p.m.

Pleasant Ridge, Ramseur: December 10, Christmas cantata, "A King is Given"; December 23, Christmas program and tree at 7:00 p.m.

Franklin: December 11, Carrie Beale Class Christmas party; December 13, Humphries Bible Class progressive supper; December 17, "White Christmas" gifts; December 18, Dorothy Williams class party; December 20, 7:00 p.m., Christmas party for Sunday school with program and treats; December 24, music by three choirs and minister preaching on "Everywhere, Everywhere, Christmas Tonight."

Parkway, Winston-Salem: December 10, annual candlelight service; December 12, Women's Fellowship Christmas program; December 14, buffet supper for choir; December 17, Christmas pageant, cutting of Jesus' birthday cake, Santa appears; December 22, caroling followed by refreshments; December 24, service of music by choir and a dramatic reading in place of the sermon; Christmas Eve, 11:00-12:00, recital of the great Christmas music by Miss Pat Moore.

Oakland, Chuckatuck: December 12, I. W. Johnson class party; December 19, N. G. Newman class party; December 20, Sunday School Christmas party, with "The Little Lost Angel" presented in pictures; December 21-22, caroling; December 24, 11:00 a.m. "Jesus Is Born—Let Us Prepare Him Room" and 6:00 p.m. candlelight service sponsored by Friendship Class and Senior Hi P. F. with music from three choirs.

Union Ridge, Burlington: December 3, Young Adult class banquet; December 10, Senior P. F. program and caroling; December 15, Junior P. F. Christmas party; December 17, Christmas cantata by youth and senior choirs, directed by Mr. Elbert Rhodes; December 31, Junior and Senior P. F. groups will have banquet in Fellowship Hall, given by Allen and Joan Porterfield.

Palm Street, Greensboro: Children's program, including recitations and play "A Gift for the Christ Child," and gifts for all; choir will present cantata "Love Transcending" at the 11:00 a.m. worship service December 24 under direction of Johnny Harder; candlelight communion service, December 24, 6:00 p.m.

First (E. and R.), Winston-Salem: December 17, 4:00 p.m. Christmas program by children's department; 5:30 p.m., Christmas program and party by Junior High Youth Fellowship; December 21, senior choir rehearsal and party; December 22, 3:00-5:30, caroling by primary choir, 5:30-6:30-8:30, caroling by junior choir; December 24, 11:00 a.m., Christmas story in scripture and song with three choirs participating.

The above are only representative of the Christmas services being held in all 200 of the Southern Convention churches. Similar items might be written, also, about the 8500 churches which make up the United Church of Christ in this country. And then there are that far-flung circle of churches of our faith and order around the world, all of whom are celebrating the birth of the Christ Child in some special way. In fact, all the churches of Christendom unite in this.

Volume 113

Number 50

THE CHRISTIAN SUN

A religious weekly for the home, published by the Board of Publications of the Southern Convention of Congregational Christian Churches, Inc.

Rev. Fletcher C. Lester, Editor, 840 Sunset Avenue, Asheboro, North Carolina

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Club of at least one-half church families	2.00

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LIVE NATIVITY PAGEANT

The fourth annual Live Nativity Pageant will be held on the lawn of the First Evangelical and Reformed Church in Landis, North Carolina, each evening from 7:00-9:00 Wednesday, December 20 through Wednesday, December 27.

Last year over 50,000 people witnessed the live pageant. Some 200 members of the congregation play one of the roles during the eight nights. Rev. Hiram E. Davis is the pastor of the church.

COUNT YOUR LIFE WITH SMILES, NOT TEARS

"Count your garden by the flowers,
never by the leaves that fall;
Count your days by sunny hours,
not remembering clouds at all.
Count your night by stars,
not shadows;
Count your life with smiles,
not tears,
And at this bright Yuletide season,
Count your age by friends,
not years."

—Anon.

CHRISTMAS

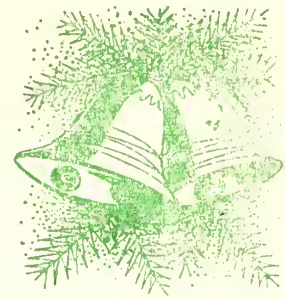
The joy of Christmas is a joy that war cannot kill, for it is a joy of the soul, and the soul cannot die.

Poverty cannot prevent the joy of Christmas for it is a joy no earthly wealth can give.

Time cannot wither Christmas, for it belongs to eternity.

The world cannot shatter it, for it is union with Him who has overcome the world.

—Francis Spellman



A PRAYER AT CHRISTMAS TIME

Lord, in all the stir
When Christmas comes around,
The games and the greetings,
The songs and the meetings,
The toys and joys and shining trees
The carol's sweet sound—
Father, in the midst of these,
Let us not forget
The fair Star of Christmas,
The Star that cannot set.
Let us lift our hearts and say,
"Glory be to God in heaven,
On Christmas Day!"

—Nancy Byrd Turner



"Good Christian Men Rejoice With Heart And Soul And Voice . . ."

Southern Convention:

President — George D. Alley
Vice President — Joe A. French
Secretary — Max B. Vestal

Southern Convention Office

Supt. Clyde L. Fields
Rev. Robert A. Knowles
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President — W. B. Baker

Valley of Virginia Conference:

President — S. E. Madren

N. C. & Va. Conference:

President — Weldon Madren

E. N. C. Conference:

President — David W. Shepherd

W. N. C. Conference:

President — Hubert L. Beane

Women's Fellowship

So. Conv. — Mrs. Ray Gordon

E. Va. — Mrs. J. H. Booth, Jr.

Valley — Mrs. Austin Kipps

N. C. — Mrs. R. M. Cline

Merry Christmas
and
Happy New Year

THE CHRISTIAN SUN

F. C. Lester, Editor

THE DURHAM PRINTING CO.



“...and on earth peace, good will toward men!”

PEACE AND GOOD-WILL were in short supply at the time angels sang above the hills surrounding Bethlehem nearly twenty centuries ago, and still there is need for more.

Joseph and Mary witnessed to Roman rule in their native land of Palestine by going to Bethlehem to list for taxation. Their flight into Egypt with a young son speaks vividly of the cruelty of Roman rulers who dared not risk competition in the field of politics. Jews were free in their own country only up to a certain limit, and they were constantly reminded that they were subject to the government centered in Rome. Any peace they had was bought at the price of submission to an alien, and generally hated, government.

Good-will walked tottering even among the leaders of Israel. Pharisees and Sadducees were the two major parties, but even they could not agree on such an important matter as immortality. The former believed in the resurrection, but the idea made no sense to the richer Sadducees. (St. Paul used this division of opinion to his advantage at a later date.) Herodians thought it wise to “get along” with the Romans as represented by Herod, and the Essenes took consolation in piety that paid little attention to outward circumstance. The rich oppressed the poor, and almost everyone could find someone to hate. Good-will was not very evident in that period of history.

“Peace in our time” was the hope of a notable statesman who found that his method of securing peace led to a World War in our generation. Some of those now living have shared in two world wars and another war that involved many nations. Little wars have plagued the world in recent years, and a “cold war” calls for constant consideration and billions of dollars annually. Peace? There is no peace in our international world.

Good-will can be found here and there, but bombastic tirades in the United Nations, rattling of missiles by power-mad nations, and demonstrations against persons and nations make it difficult to see this desirable human characteristic among the peoples of the earth in our time.

Nations are ill at ease and find it difficult to live happily with each other because people have

little peace and good-will within themselves. People are perplexed, bewildered, afraid. In America, even at Christmas, far too many are primarily interested in financial returns. A bit more concern for the kind of persons we wish to be, and much less interest in what we can gain in prestige and economics will lead in the direction of inner stability. The introduction of meals with prayers of thanksgiving rather than with cocktails will do much to make midnight hours quiet and restful, even without the use of tranquilizers. A deep sense of reverence, a constant loyalty to right, and faith in God will give an individual inner peace that will lead to good-will in human relations. This is what Christmas is all about.

The Divine Father was so anxious for his people to have peace and good-will that he sent his holy Son to live that way, and to draw all men unto him. Christmas was never intended to rush and crush people to death. It was a demonstration of the quiet confidence of parents and children, of workers and wise men. The ringing bells, tingling tinsel, frantic merchants and purchasers — all this sort of thing has been added by people who have lost much of the original idea of Christmas, the birthday of the Christ.

The Christian Sun is wishing for all the “family” the “peace and good-will” about which the angels told the shepherds on the hills near beautiful Bethlehem.

Until 1962

With this 50th issue The Christian Sun rests its case until 1962. This has been a year of turbulent growth, for our Convention, for our denomination, for the universal church, and for the world in which we live. The turbulence has not been like that of the sea which rises and falls, foams and frets, and then returns placid again where it was. In human relations the turbulence has indicated growth. We now have the United Church of Christ; the World Council of Churches has greatly enlarged its fellowship; new nations have been born.

With this word of hope we close the book for 1961 and await the early dawn of a New Year, fresh from the hands of God. F.C.L.

A Host Of Christmas Assurances

By Andrew Vance McCracken

According to St. Luke's account of Christ's nativity, the first words spoken by the angel to the astonished shepherds "keeping watch over their flock by night" were "fear not." Then when the "good tidings of great joy" had been delivered, "suddenly there was with the angel a multitude of the heavenly host."

Perhaps the two words "fear not" have more meaning and relevancy at this Christmas season than ever before. We too are "sore afraid" — the victims of deep-seated anxiety and defensiveness. Our concern with fall-out shelters and whether or not we shall exclude our defenseless neighbors are frightening examples of the anxiety. We live in an atmosphere of chronic alarm that broods over us and

weighs us down — destroying our dignity, unnerving our spirit and distorting our outlook. Ours is a generation of crises

We too need to hear angelic voices saying "fear not." We need to discern through the turgid storm clouds of our insecurity and through the fogs of our dread that host of Christmas assurances the remembrance of which will make it possible for each one to be of good faith and firm resolve. The **Herald** greets its readers with a salutation and a prayer for a blessed Christmas. Keep the day with hope, courage and faith. The ground of our assurance is a staunch belief in God's redeeming love, revealed supremely at Bethlehem.

—An Editorial in
United Church Herald

A MEDITATION

By John G. Truitt, D.D.

AT BETHLEHEM

"Jesus was born at Bethlehem..."
Matthew 2:1.

What beautiful words, and what a divine and world-stirring fact! The fact that Jesus was born in the flesh on earth among men at all is God's doings and is marvelous in our sight.

At the way in which this fact was written, so plain along, as I say, so masterful in its simplicity, guided by the Spirit of God, written by a non-professional writer, of whom it was said "ignorant and unlearned," which of course was far from true, also makes it so wonderful. That it has been preserved for so long is marvelous, and yet since it is true it is really not so marvelous after all — it is too great to perish! It is eternal and beyond the ways of this world.

Bethlehem, house of bread! Jesus, the Bread from heaven sent! Jesus said: "I am the bread of life." Said he: "I am the bread which came down from heaven." Again he said: "Whoever eats this bread shall live for ever."

Yes, there you are: "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved." (The New English Translation.)

It is to be more than beautiful songs, more than all our pre-Christmas plans, more than our gifts to one another, more than cards of remembrance sent to friends and neighbors far and near; more than delicious food and delightful fellowship; but it is to be also above all faith in Jesus, and a willingness to follow him. That is the kind of Christmas that will make us loving, giving and forgiving today, and through all the days that follow. Amen.

About

* * * * * SPIRITUAL CONCEPTIONS OF PEACE

To read eleven different statements from that many church groups on how to achieve peace gives both pause and surprise. But religious bodies have always had their differences over procedures.

Each of the eleven printed affirmations is an expression of a different conception of the spiritual basis on which to achieve peace and preserve civilization. Yet, in the aggregate, they constitute a single thought in the name of Almighty God expressed against any attempt which might be made to develop a system of government for the diverse peoples and nations of the earth in neglect of his fatherhood of them all.

The pronouncements present nothing new, nothing startling. In 1939, Pope Pius XII was joined by 38 other leaders, Protestant and Jewish, accepting the world challenge of war in these words:

"The present evils in the world are due to the failure of nations and peoples to carry out the laws of God. No permanent peace is possible unless the principles of the Christian religion are made the foundation of national policy and of social life."

So evident is that sacred proposition that it may be wondered why it should be necessary to repeat it again and again. The explanation is to be found in the weight of perversities of human conduct. Only those un-

acquainted with the history of the human race in the past ten centuries will think of the task of lifting the burden of sin from aching shoulders of mankind as being easy of accomplishment.

The power of greed and hatred, complete disregard for many laws, the dynamics of organized violence and crime, and the impact of rampant tyranny — when these forces are combined they can shake the globe. That is what they have done, are doing to a frightening degree, and will continue to do so long as they remain unopposed by superior spiritual energy of men of goodwill everywhere.

Certainly the conflict among nations is not new. It has been in progress for ages. Different names have been applied to it at various times, different conditions have affected it, and different methods have been employed in attempts to correct it.

The sum total of the various views on how to liquidate strife, remove its cause, bring about a lasting peace, and develop an acceptable society is the imperative requirement of the Creator and His Martyred Son as the fundamentals of life worth living on this man-tortured planet. All other courses have failed for reasons patently true.

C. B. Riddle

The Reassurances In Christmas

By Richard K. Morton

The reassurances of Christmas begin with the experience of the amazed shepherds: indeed God the Most High will visit His people and will redeem them. He is indeed a God who loves — and thus must reveal Himself if He is to be fully loved. He cannot be deeply loved unless He is at least somewhat understood and present among them. The next reassurance is that He has not only entered the world in a form comprehensible to man — but He will remain and has a purpose among men.

Another reassurance lies in the fact now disclosed: it is possible to lift man above his fretful and anxious quest of things and status and power, to rejoice in the eternal and the divine. Man can himself be the dwelling place of the Most High. Whereas the Babe may have had only a stable or manger on that holy night, He may be found in the life of all who will let Him enter in.

The reassurances of Christmas lie, too, in the history of the centuries. There were many mighty forces that marshalled their strength to stamp out this new faith, but still it went on from victory to victory. There were many lives that had the chance to be the dwelling place of the Child, but they turned Him aside — yet He continued to find hospitality among both high and low. There were plausible forces and greedy enterprises that sought to win the minds and the institutions of men — but still the gates of evil and hate and worldliness have not prevailed against Him who became a Babe in Bethlehem!

More reassurances of Christmas lie in the experience of many millions through the years that He has indeed been born anew in them — they know He lives because He lives in their hearts! He is the Presence in their meditation; He is the Companion along the way; He is the Comforter in their place of suffering and sorrow; He is the end of all their aspirations.

Still more find reassurance, not only in this rebirth but also in the steady advance of an appreciation of the soundness and indispensability of His teachings — in this world of clamorous production, of scientific inventiveness, and military might. They recognize that principles enunciated many centuries ago find tremendous illustration and convincing vindication. They realize anew that no way of life has been found to offer more surely a way of redemption and an assurance of happiness.

Reassurances of the value and eternal quality of the Christmas spirit and power are to be found daily in all the various applications of the love of God as it is channeled through man. There is endless encouragement in the fact that people of every race and station and clime are finding in its principles that which unlocks the meaning of life and stirs the individual to seek fullness of life. Here is no story told of old and confined in relevance to a forgotten period. Here is no mere solution to a temporary crisis. Here is something for all mankind, in every age.

In this matchless story is found motivation and incentive for those in

high and low station to transcend the bounds of race and class and creed and to be discontented with the rewards of the marketplace and the revelations of the laboratory. In this spirit man finds his higher self and envisions the framework of a better society, more like unto the kingdom of God.

Jesus was born in Bethlehem on that first Christmas Day. We give thanks and find reassurance in the glorious fact that He is born again in us and that the world strives to "give back the song which now the angels sing."

OUR CHRISTMAS WISH FOR YOU

God grant these gifts to you—
His star to lead you on your way.
The joy, the faith, the friendship,
that comes with this Glad Day.
And, even in the New Year —
Like an answer to prayer,
The light of Peace to bless you —
and guide you everywhere!

(Newport News Bulletin)



ALWAYS A STAR

There's always a Star,
If the eyes wish to see;
For the wise travel far,
When their vision is free.

There's always a Child
In a manger so bare,
But the angels of God
Stand guarding Him there.

Wise men of today
From near and afar
Seek light through the Child
In the peace of the Star.

Dr. Gilbert Darlington
In Bible Society Record

AT CHRISTMAS

Are you willing—

to stoop down and consider the needs and desires of little children;
to remember the weakness and loneliness of people who are growing old;
to stop asking how much your friends love you, and to ask yourself whether you love them enough;
to bear in mind the things that other people have to bear on their hearts;
to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you;
to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open?

Are you willing to do these things for a day? Then you are ready to keep Christmas!

—Henry Van Dyke

A Jeep For The Riggs

The Women's Fellowship of the Franklin Christian Church is attempting to raise \$3,500 for a jeep delivered in India for the use of Dr. Ed Riggs.

A letter of appeal to friends reads "In far-off India and for long years past, Dr. Ed Riggs, one of God's servants, has ministered to the physical and religious needs of the people. Most of his patients are suffering from leprosy or tuberculosis. His field is large, spread over a vast territory; his medical stations many; and his patients many, many, many.

"Up to a short time ago, Dr. Riggs traveled in his work for the Master by jeep. But he traveled so far and went so often that his jeep is worn out."

Sun readers who would like to share in this gift to Dr. Riggs may send contributions (immediately, please!) to Mrs. J. A. Nicholas or Mrs. T. G. Humphries, Franklin, Virginia. Checks may be made out to the Franklin Women's Fellowship.

REULING WITH LUTHULI FOR NOBEL PRIZE

Dr. John Reuling, Africa secretary for our United Church Board for World Ministries, left Boston December 7 for Oslo, Norway, where he had been invited to attend all the ceremonies held December 10-11 in connection with the 1960 Nobel Peace Prize given to his long-time friend, Chief Albert John Luthuli. Dr. Reuling will then go to Southern Rhodesia and South Africa for official visits.

Chief Luthuli and Dr. Reuling were for six years fellow members of the faculty of Adams College in South Africa, later closed by the South African government. During those years a warm friendship developed and the two have been in almost constant contact since Dr. Reuling returned to this country in 1941.

Though born in Southern Rhodesia, where his parents were missionaries, Chief Luthuli's ancestral home was in the Groutville Mission on the coast of Natal near Durban, a mission organized by Aldin Grout, a representative of the American Board. Chief Luthuli was educated in our mission schools and at Adams College.

December 19, 1961

The Calendar of Prayer

Please Join In Daily Prayer for Our Missionaries

UNITED WORK IN JAPAN

December

24—The first American Board missionaries arrived in Japan in 1869, the first Evangelical and Reformed missionaries in 1879. Both groups became part of the United Church of Christ in Japan when it was formed in 1941.

Annaka

25—Rev. and Mrs. Herbert Beecken specialize in audio-visuals in addition to teaching at Niijima Christian Boys' School, teaching Bible classes, and serving as evangelistic missionaries.

Haramachi

26—Rev. and Mrs. Gilbert Schroer went to Japan in 1922; had trying prison experiences during World War II; he served as director of missionary education, E. and R. Church in U. S. 1945-54; now consultants for churches on Pacific Coast of Fukushima Prefecture.

Hiroshima

27—Dorothy Stroup was with U. S. Foreign Service in Japan and became missionary in 1960. Her English students were born about the time of the bombing and their essays reflect that Hiroshima must forever be a symbol of peace.

Kitami

28—Rev. and Mrs. Richard Lammers were term teachers and then became career missionaries to Japan in 1954. They are doing pioneering educational and evangelistic work on Hokkaido, northernmost island which is now being rapidly settled.

Kobe

29—Mr. and Mrs. Douglas Morrill are at Canadian Academy, school for missionary children, where she teaches and he is business manager; formerly at Kobe College.

Kyoto

30—Virginia Carson studied music at Virginia Intermont; Vienna, Austria; and Yale. She went as a term teacher, but has become career missionary teaching music at Doshisha Women's College.

31—Mr. and Mrs. Otis Carey (3rd and 4th generation missionaries respectively). He is professor of Doshisha University and she is medical supervisor for the 400 Interboard missionaries in Japan.

January

1—Robert Grant teaches at Doshisha University — very much alone since his wife, Jean, died tragically this fall. They were the first appointees of any denomination to reach Japan after World War II.

2—Rev. Paul Griesy was in Japan 1955-57 as representative of Carleton College and went back in 1960 as career missionary after B. D. from Yale.

3—Miss Alice Gwinn is only full-time American teacher in Doshisha Jr. High which has 900 students; also works with Doshisha church and teaches two Bible classes of university students.

4—Miss Esther Hibbard went to Japan for three years and has been there thirty! She teaches English in Doshisha Women's College and edits "The Japan Christian Quarterly."

5—Rev. Robert Howard went in 1960 to teach 3 years at Doshisha Senior High and to direct the Fellowship House (student center).

6—Dr. and Mrs. Allen Irwin decided while chaplain in Japan during Korean war that they wanted to return there as missionaries. They are in language school waiting to be assigned.

Boys and Girls—

Have you told your parents:

- That religious books and records are wonderful Christmas presents?
- That you would like to help in decorating your home for Christmas?
- That you would like to have a family service at home on Christmas Eve to celebrate the birth of Baby Jesus?
- That you would like to help with making the cookies this Christmas?
- That you would like to make some Christmas gifts for some people who may not get many?
- That you want to tell your S. S. Teacher "Thank you" in a very special way?
- That you may borrow some excellent religious books for a week or two from our own Church Library?
- That one of your drawings or finger paintings would make a much appreciated gift to Grandmother or to Grandfather?
- That a year's subscription to Youth magazine would be a fine gift for that "teen-ager" in your home?

Christmas Games

SANTA'S SLEIGH

Someone in the circle begins the story. "Santa's sleigh is on our roof, and in it he has put a toy airplane." The person next in the circle continues, "Santa's sleigh is on our roof and in it he brings an airplane and a basket of grapes." The third person repeats the first two items and adds one that begins with the letter c: the next must give in correct order the first three items and add a fourth that begins with the letter d, and so forth to the end of the alphabet.

It can be a lot of fun, and pity those persons toward the end of the alphabet.

WORDS

Provide each player with a pencil and paper. Ask them to write at the top: "Merry Christmas to You."

Next, ask them to make a list of as many words as possible from the letters in the Christmas message.

PINNING ON SANTA'S PACK

Place a large picture of Santa on the wall. Blind-fold each child in turn and see which one can thumb-tack a pack nearest to the right place. The others will have fun watching. The winner is given a small prize.

—Rev. A. W. Hedrick

CHRISTMAS MEANS —

Christmas to some means presents,
 To others a Christmas tree,
 To some it may mean a party;
 That's not what it means to me.
 On Christmas we do receive presents.
 We have a Christmas tree, too,
 But to me it means the Christ-Child's
 birth;
 Is that what it means to you?
 —Rosemont Christian Caller

A GIFT FOR JESUS

"Have you put Jesus on the Christmas list?" asked the teacher.

"Put Jesus on the Christmas list?" queried a little girl.

"Yes," nodded the teacher; "we can give Jesus a gift on His Birthday."

"How come?" spoke up a ten-year-old; "I never thought we could give Jesus a present."

"Once Jesus said," came the answer, "Inasmuch as you did it to one of the least of these, you did it to me. When we give in this way, we keep Christ in Christmas."

—Bible Society Record

WE REMEMBER JESUS

We remember Jesus
 On this Christmas Day.
 He was once a baby
 Lying on the hay.

We remember that he
 Taught us to be good.
 Saving what we ought to,
 Doing what we should.

We will try to serve him
 All our whole life through.
 Christmas Day—and always—
 We will love him, too!

CHRISTMAS STORY

A fourth-grade girl received a copy of the Society's Christmas Portion. "Unto You a Saviour," at a Christian education class in California. "Does it tell about the angels, the star and the Baby?" she asked. When told that it did, Mabel replied, "I don't read so well, but my ten-year-old big brother will read it to all of us on Christmas, the way you said we should." For a moment she looked down and continued: "Jesus' mother must have loved Him very much and hugged Him lots. I wish my Mom had time to love me like that. Maybe on Christmas, when she hears the Christmas Story, she will."

—Bible Society Record



A Story for Children CAN CHRISTMAS EVER BE LOST?

By Robert T. Taylor

On December 22 Larry Brand, a young reporter, was sent on a strange assignment. His editor wanted him to write on the true meaning of Christmas. Larry talked with many business men, who told him it was a time set aside to develop good will. "Christmas," said Mr. Whipple, the owner of the local department store, "is a time when we raise charity funds to make people happy."

"Sure," agreed Mr. Best, owner of the shoe store, "it's also the time of brotherhood." Larry stopped at various places and found people busy wrapping toys and clothing for little children. Others were building manger scenes and practicing Christmas programs. On a street corner he happened to find a leaflet about Christmas, but he still didn't find Christmas.

Larry hurried back and reported to his editor, "Chief, Christmas is lost; but I picked up a few clues about it, like jingling bells and a mother holding a Child. It's also connected with a star, snow and reindeer." And so, on December 22 the Gazette ran an article called "Christmas Is Lost."

Soon after the paper came out, a Chinese man, whose name was Mr. Ming, appeared at the office with a Testament in Chinese. He told Larry and the editor that he had never lost Christmas and translated some Good News about a Baby in a stable.

A few minutes later a little Hungarian girl named Olga came into the office. "I know what Christmas really is," she said. "It's about how the Saviour of the whole wide world was born in Bethlehem."

People like Mr. Ming and Olga know the true meaning of Christmas. God is counting on each of us to help people remember the Christmas of the Bible — the Christmas that never can be lost.

With Candles -- Let Us Go Forward

Edna Bresko

E. Va. Social Action Chairman

Christian men and women can bring a spiritualizing force to the inner life of our nation by exemplifying confidence, character and courage in our daily living. In II Chronicles 7:14, we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sins and will heal their land."

Spiritual values are indispensable. Because the Christian is what he is, someone different, he is able to influence for good those about him. The Christian must carry the message of the Gospel to all the world. A proper social concern must be given because it is part of the teachings of Jesus Christ.

Christians must be ALIVE that is:

Actively concerned in the processes of government. Christian citizens should take leadership in groups and organizations which are a part of their daily life.

Lighted with a love motivated by the Holy Spirit within us. Not all of us are good preachers and teachers, but God can use everyone of us.

Intelligently aware of Christian social responsibility including a proper concern for others. James reminds us that faith without works is dead. We cannot divorce ourselves from our social situations.

Vital in Christian living. Our lives will not always be perfect, but with God's help our greatest potential can be achieved. When established in right relationship to God, the Christian will have a vital, dynamic life that will have an impact upon those who surround him.

Effective in Christian witness. A dynamic Christian life speaks louder than words. This means displaying Christian virtues to our associates and sharing the problems of our neighbors.



With candles in our hands, let us go forward for Christ by making our Christian witness ALIVE, not only during this Christmas season, but all through the New Year.

A CHRISTMAS PRAYER

"O God, grant us hearts thankful for the Christ, Thy choicest gift, our dearest guest this day.

Let not our souls be busy inns that have no room, but quiet homes of prayer and praise where the needful cares of life are wisely ordered and put away, and wide, sweet places kept for One Who is no new Master, but a Friend long loved and known."

Amen.

Christmas Is A Blessing

Christmas is at once a time of remembrance and a time of anticipation. Families gather in festive mood, soon to become lost in reflection and reminiscence. Just so the family circle, keyed to anticipation of the surprises lurking in the tinsel-garlanded packages, looks forward to the unwrapping ceremony. Christmas is a time of remembering and of promise. One recalls "the hopes, the fears of all the years" that came to focus in the Babe of Bethlehem. And from the manger issues a lively hope for the promise of triumphant, indestructible life, and of joy beyond measure all declared unto mankind by Christ Jesus, Our Lord and Saviour. So it is at Christmas time that at whatever level, in whatever spirit one approaches that joy, memories are vivid, and hopes are lively. Yet if our Saviour, Jesus Christ, is not central to all our thoughts and activities memories are delusions and hopes are dupes. If all the gifts exchanged between friends and loved ones are given otherwise than in remembrance of the live hope He has planted in our hearts, the gifts are merely so many packages. Gilbert Keith Chesterton wrote, "It is in the heart that a parcel becomes a gift."

—Bible Society Record

A Christmas Prayer

By Rev. Clyde L. Fields

Our Heavenly Father, we thank thee that thou hast entered our universe in the form of human flesh. Remove from our eyes and hearts the sophisticated scales and hardness that would prevent us from joining ancient shepherds as they moved with a holy hush to a holy manger. Grant that wise and foolish men from East and West may kneel and adore the Babe of Bethlehem, now become the only "Hope of the world."

Grant, O God, that our thoughts may turn from missiles and implements of death and destruction to peace and the Christ, who gives life everlasting. Help us to seek after values that make for human brotherhood rather than human annihilation.

We praise thee, O God, for placing the first Christmas in a family setting. Strengthen family ties of devotion that bind all our families together. Remind us again that all who have left our family circles with faith in Christ are together with us and the larger family in spirit. Grant that little children and youth may find Christ and Christmas in the truest sense in family circles. Teach us to learn to give as well as we have learned to receive.

We are truly grateful for the sharing of Christ among us through his body, the Church. Give us again a witness unafraid, a hope beyond despair, a mission beyond barriers, a zeal for integrity and right, a vision with compassion, and humility with courage.

Speak to us, O Holy Spirit, of Incarnation rather than commercialization; of service and sacrifice, rather than revelry and resting. May holy angels sing again in this year of our Lord, through Jesus Christ, in whose name we pray. Amen.

Youth Faces The Future

We the youth of the United Church of Christ affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness to the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Cathie Sandstrom

CHRISTMAS

Christmas — a word written with red and green letters on fine white paper. Christmas — a dream of young children wrapped in warm slumber. Christmas — a time when people glance at the threatening sky, half hoping for snow. Christmas — a season when hearts are high and full of happiness, when postmen are heaped high with greetings from other friends, when mysterious packages from grandpas and grandmas arrive. But most of all, Christmas — a feeling, a glow. A time when Love reigns supreme, when men's thoughts are turned toward Peace.

Christmas has its own set of sights, sounds, and even smells. Right after Thanksgiving towns put on their holiday brightness. Gay bells and colorful lights decorate city streets. Store windows gleam with Christmas treasures. People shake the wrinkles out of their smiles for the joyous season. At homes, mothers work long hours in kitchens, the only apparent result being a thousand delicious, spicy odors that assail the small red noses of children coming in from play. Folks rush to and fro on city sidewalks, dashing in and out of shops, exchanging good wishes as they hurry through their shopping. The excitement mounts as groups of carolers work their ways across the town singing the traditional songs of "good tidings." All things add to the scramble and tension until Christmas Eve, when it all subsides, and a warm glow of happiness settles on the town. Late at night, when children are fast asleep, the older ones sit together in quietness, straining to hear the voices of the angels that sang that first Christmas. Through the holy stillness, hearts are raised in thankful prayers to Him who gave the greatest gift of all.

The beauty of Christmas is all around. But it is very true that an open heart sees much more of this special beauty than careless eyes do. It is so easy to become so involved in worrying about the season that one misses most, or perhaps even all of the deeper meaning of Christmas. This understanding will not come by itself. It must be found in acts of love and sincerity.

At this special time of the year, as we are preparing ourselves for a new season, we should keep in mind the Great Gift we have from God. This Christmas instead of thinking, "What are you getting for Christmas?", think, "What are you giving to Christmas?" Let's give this Christmas to Christ, where it belongs.

Have a merry, merry Christmas, and may God bless you in the coming year!

Most sincerely,
Cathie Sandstrom

A CHRISTMAS WISH

I ask for you
At this sweet, hallowed time.
A stillness and a star,
And then a room
Where little children are,
Where yellow lamp-light
Sweetly sheds
Haloes of glory round their heads;
The will to worship
The urge to give
A sense of holiness
About the place you live;
Goodwill to all mankind,
Surcease from grief, release
From dull regret
A deep abiding peace.
Frances McKinnon Morton

Franklin Pilgrim Fellowship were guests of the Bertie Rowland Circle and the nine counselors at supper December 17. Afterwards they went caroling in the homes of shut-ins. Following that they had refreshments at the church.

The P. F. group at Parkway Church, Winston-Salem, met at the church Saturday morning, December 16, to decorate the tree, bag the treats, and otherwise be helpful. They will share in caroling December 22. Saturday evening, December 30, they will have a Christmas-New Year's party with dancing, games, and pizza eating. Each boy is to invite a girl (or vice versa) and each couple may invite another couple.

FAMILY ADVENT SERVICE

By Harold Tribble

The Hunterdale United Church had unusually good attendance at their December 3, 5:00 p.m. service. Using the suggested program in the November issue of *The Church School Worker*, the Nursery through Primary grades sang Christmas Carols around a manger scene made by S. M. Joyner. Danny Goodness played the part of Joseph and Suzanne Gullette played the part of Mary. Mrs. James Campbell read a Christmas story. Following the service a covered dish supper was served. This was made possible by the faithful work of Mrs. Robert Hollowell and her committee. Mr. Chester Burgess set up the tables and Mrs. Edgar Blythe decorated same. During the supper Edgar Blythe and Reginald Kitchen were honored on their 38th and 28th birthdays, respectively.

A Very Merry Christmas And A Happy New Year
The Christian Sun

I Hear These Bells At Christmas

By Charlotte Heide

School Bells bringing the gift of knowledge to minds seeking the life abundant —

Rhythm bells bringing the gift of trust in the tight little hands of a five year old as he lifts his radiant face to life —

Doorbells bringing gifts of warm relationships which weave themselves into the circle of Thy care —

Telephone Bells bringing gift messages of hope, of despair, of need, of kindness, as they sing across the wires —

Salvation Army Bells bringing the gift of remembrance that another's suffering is also our own —

Sleigh Bells bringing the gift of aliveness through the crispness of the out-of-doors, the brightness of diamond studded snowflakes, the ever-changing panorama of ice and stars vibrantly brilliant in a cold clear sky —

Wedding Bells bringing the gift of self to another self, uniting themselves in holy love —

Carillon Bells bringing soft deep tones of reassurance across a world of reverberating fears — and

Christmas Bells bringing the gift of the Christ to all mankind because no man can hold back the eternal flow of love.

These are the Bells I hear at Christmas!

—Congregational Kansas



Christmas "Specials" At Winston-Salem

"The Round Robin" of Parkway church, Winston-Salem, indicates that in addition to the usual Christmas observances they had a number of special activities.

A "mitten tree" was placed in the sanctuary during December, and trimmed with mittens and socks to give to those less fortunate.

A "Seven Days of Christmas" tree (partridge in a pear tree) was on the communion table during Advent to help create color and joy of the season.

The church was progressively decorated during the season, with palms in the sanctuary being decorated and a live tree decorated in narthex, which was later transplanted in the lawn. A creche was made by the Pilgrim Fellowship for the narthex table.

Advent candle ceremonies were sent out for use by each family on the four Sundays and on Christmas Eve. The last one was to be lit in silence, with each one naming it for his deepest desire.

The Christmas Bells

(Adapted from "The Christmas Bell" by Henry W. Longfellow.)

One Christmas morning a poet sat in his little New England home, trying to write a new poem with a message for the world. He was very sad for there was a war on, and so Christmas that year was not a happy time for the people. As he sat thinking, the bells in the little church in the valley began to ring. "I hear you, bells," the poet said aloud. "I hear you playing the old familiar carols. I know what you are saying so wildly and sweetly." It seemed as if the bells heard the man, for they rang softly then, as if they were listening for his words.

"Peace on earth, good-will to men," said the poet. "That is your message. It was the message of the angels who announced the birth of Christ so long ago in Bethlehem. It is the message of the bells of all Christian lands." The bells rang louder, as if they agreed, and the music echoed throughout the whole snow-covered valley. "But don't you know there is no

peace on earth?" the poet asked. "Can't you see how man fights man, how hate goes on and on?" He spoke sadly. "What a wonderful promise it was when the angels sang of peace from the heavens to the shepherds in the hills."

Then the bells rang louder and deeper than ever. They seemed to be in the very room with him and their message was clear. "You must have faith," they cried. "God is not dead nor does He sleep. Believe us for we know."

"I will believe it," cried the poet. "The wrong shall fail and the right shall win," called the bells. "There will be peace on earth for those who are just and kind and good. This is our message. Let it be yours too."

So the poet went to his desk and began to write a poem about the message of the Christmas bells, so that all the world might read and find comfort. Thus he wrote the lovely words:

"God is not dead; nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men."

—Warwick Messenger

I Heard The Bells On Christmas Day

Henry Wadsworth Longfellow

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men.

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep:

"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail
With peace on earth, good will to men.

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!



"NO VACANCY" – Even In 1962?

J. Earl Danieleley

A few years ago, a group of us drove to the mountains of North Carolina to attend a performance of the outdoor drama, "Unto These Hills," at Cherokee. After the dramatic production, we left the theatre, started driving toward home and looked for a place for the night. We saw many motels and homes which had rooms to rent, but in every case, the sign out front read, "No Vacancy." We drove many miles and saw this sign repeatedly. How tired, frustrated and unwelcome one can feel when it is late and there is no room!

"No Vacancy," Then

My mind wandered to another time in another land. According to the story, there was "no room in the inn." But that situation was quite different — there was a baby to be born and so a stable had to be used for the birth of the child whose name was to be called "Jesus." How often we have been displeased with the attitude of

the innkeeper. If we had been there, we would have made room for the expectant mother and we would have been especially pleased to have had the Christ child in our home.

"No Vacancy," Now

But what about today? This same Christ still lives and seeks room in the hearts and lives of people. So frequently we are guilty of being "too busy," of being too much concerned with "coming, going and doing"; of hanging out the "no vacancy" sign and going "about our own business." And today, in business, in the lives of individuals and sometimes even in the lives of churches, Christ is crowded out, because there is "no room" for Him.

As we approach the Christmas season, let us stop for a moment and consider our own attitudes. May our prayer be in the words of the well-loved hymn: "Come to us, abide with us, our Lord Immanuel."

—Churchmen's Fellowship

CHRISTMAS HOLIDAYS AT ELON

Dr. and Mrs. J. Earl Danieleley entertained students and faculty members at Open House Thursday, December 14, in their home. Students called from 3 until 5 p.m., and faculty and staff members were invited from 7 until 9 p.m.

President and Mrs. Danieleley entertain students and faculty each year preceding the Christmas holidays at the college, which this year began December 16. Classes will resume at 8 a.m., January 2.

The Renewal Of Christmas

By William Joyner

During the Christmas season we always hear a multitude of bitter complaints about the wrong ways in which this holiday is celebrated. Since such complaints will be made in abundance elsewhere, let us consider here some of the positive values of the season. One of the chief values is renewal. Of course, it is true that after we take care of all the special arrangements and shop for all the gifts, we may be quite exhausted by December 25. But the very fact that these things are done in a spirit of genuine, outgoing, love for others, causes us to be inwardly renewed even though we might be very tired physically.

The glad change of emphasis from getting to giving, the gay lights and decorations, the very presence of beauty almost everywhere — all of these add to the value of Christmas. Most important of all, of course, is the presence of the One for whom this holiday is named. Even though our celebration of Christmas may in-

clude Santa Claus and many other non-Biblical additions, the spirit of Jesus Christ is still in Christmas. We recognize him in the quiet loveliness of Christmas pageants and nativity scenes in the churches, but we may also recognize him in the midst of our shopping on busy streets and our preparations at home. We must try to recognize him everywhere. That is why God entered the world on Christmas — so that men might know that God is not isolated and far off from them.

The title Immanuel, means "God with us." Let us rejoice and live in this truth rather than spend our time pronouncing words of condemnation on everything in Christmas which does not label itself, "Christian." Let us thank God that our whole weary, broken world comes once again before the manger of the Christ where it is offered rest and renewal and salvation.

—The Road to Damascus



THE WAY TO BE HAPPY

The way to be happy on Christmas Day is to give something away. Perhaps it may be impossible for you to give or even help provide a Christmas for the less fortunate. But there are other things to give. How about forgiveness for some real or imagined wrong? How about a friendly hand-clasp to some lonesome friend? How about a warm smile, maybe to your newsboy or store clerk?

Such might be all — and the only thing some people need. The way to be happy on Christmas day is to give something way. Try this and see.

—Franklin Newsletter

MERRY CHRISTMAS AND A HAPPY NEW YEAR



As we come to the end of the Old Year, I want to thank readers of The Sun for their words of appreciation and encouragement concerning this page of our Church Paper, and as we stand at the beginning of the New Year I want to extend to them Greetings and Best Wishes. My wish for the New Year is summed up in a quotation from the Watchman-Examiner which expresses it much better than I could do:

"May you have enough happiness to keep you sweet; enough trials to keep you strong; enough sorrow to keep you human; enough hope to make your heart sing; enough labor to keep you from rust; enough leisure to make you broad; enough religion to make you value the best; enough love of Christ in your heart to make you glad to serve."
H. S. Hardcastle

Growth Toward Christian Maturity

Background Scripture: I Corinthians 3; Ephesians 4:11-24.

Devotional Reading: Ephesians 1:15-23.

Memory Selection: Therefore let us leave the elementary doctrines of Christ and go on to maturity. Hebrews 6:1 (RSV).

Today's lesson is the last of fourteen lessons on Christian growth! Every one has emphasized and illuminated some phase or some factor in Christian growth. Some lessons emphasized growth in the individual life, some in social relationships, some in church fellowship. Running through them all was the insistence that growth is an essential factor in the Christian life. The Chris-

not static; it is dynamic. Growth is the basic law of the Christian life. It is not an elective; it is required. We must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The teacher will do well to review briefly the whole series of lessons as a background for today's discussion.

tian life which does not continue to grow, begins to die. Christianity is

SOME TESTS OF GROWTH

When I was a boy, eager to grow, I would back up against the trim on the kitchen door and have my mother or father measure me against a mark that had been made a while before — and often not much of a while before — to see if I had grown. Well there are some simple ways in which we can see whether we have grown in our Christian life. Only a few can be listed here.

1. Does my Bible mean more to me than it did when I began my Christian life?
2. Do I give a larger proportion of my income to the Church and to charity?
3. Is prayer more real to me? Do I pray more? Do I pray in larger terms?
4. Do I love Christ more than I did ten years ago? Is he more real to me? Am I more fully committed to his will and way?
5. Am I less prejudiced toward people of other races and religions? (That is a good one, and many folks will flunk on that question.)
6. Do I control my tongue and my temper better than I formerly did?
7. Am I easier to get along with in all my social contacts?
8. Does the Church and the Kingdom have first place in my life?
9. Am I more charitable in my judgments?
10. Am I the slave of the same old habits, or do I have increasing mastery over them?
11. Am I willing to stand by my Christian convictions in public and in private?
12. Am I willing to give up my pet peeves and my cherished grudges, to forgive and to forget?
13. Am I more ready to respond to some call for service in the Church or in the community?
14. Am I satisfied and complacent, or do I still feel a deep yearning for a deeper faith and a richer experience of Christ?
15. Do I look backward to "the good old days" or forward to the better days?
16. Is the "old time religion good enough for me" or do the times demand a religion that is relevant to life today?
17. Am I concerned primarily with saving my soul, or am I genuinely concerned with a redeemed world?

Babes In Christ

Jesus said that unless a man is born again, he can not enter or see the Kingdom of heaven. He was not speaking about a heaven of pearly gates or golden streets. On another occasion he said that except one become as a little child, he can not enter into the kingdom of heaven. When a person becomes a Christian he comes in as a baby. This may take place by a process or it may take place in an instant. There is no need to quarrel or quibble about that. It is no reflection on a person that he was at one time a baby, or a little child. And it is no reflection on a person that at one time he was a babe in Christ or a child in the faith. But it is a reflection and a disgrace if he stays that way. Thousands of people have never grown up emotionally or spiritually. They are still babes and children. There is a difference between being a child and being childish. Countless Christians have never grown up either in knowledge or grace. For instance, there will be many older young people and even adults, whose "noses will be out of joint" if they do not get an apple and a bag of candy at the Sunday school Christmas party. What pastor does not know of grown men and women who act like spoiled children in church matters? They would be disasters if they were not so tragic. Folks get out of sorts with the minister or members of the church and leave the church for the most childish reasons. Paul's words are in point here: When we become a man we ought to put away childish things!

(Continued on Page 15)

SUNDAY SCHOOL LESSON DECEMBER 31, 1961

By Rev. H. S. Hardcastle, D.D.
Pastor of Berea Congregational
Christian Church,
Driver, Virginia

Christmas Greetings From Home

REPORT FOR DECEMBER 11, 1961

Southern Convention Churches and Sunday Schools



Amount brought forward		\$ 5,914.74
Virginia Valley Conference	\$ 95.40	
Eastern Virginia Conference	300.71	
Eastern North Carolina Conference	150.85	
Western North Carolina Conference	46.44	
North Carolina and Virginia Conference	962.98	
Total		\$ 1,556.38
Grand Total		\$ 7,471.12

Dear Friends:

As you receive this Christmas edition of The Christian Sun, very few of our children are here on our campus. They have either left or are leaving for various places over North Carolina and Virginia. When Christmas Day arrives the campus will be a very lonely place for our children will be away visiting their relatives and friends. This loneliness that we of the staff experience at this reason is in reality a source of joy and happiness to us for we know that this means each of our boys and girls is visiting in someone's home having the time of his or her life.

We always eagerly look forward to their return to the campus to hear them tell of the wonderful time they have had on their visits. Only one who lives and works with these boys and girls can realize how much these visits mean to each of them.

For everything you have done for us during this past year we want to say a great big "thank you." It is difficult to put into words our deep appreciation for the fine support we receive from many of you as individuals as well as many of our churches. As we think back over the year we think of many gifts, both large and small, that have come our way and we are so very, very grateful.

We at the Children's Home would like to take this opportunity to wish for each of you a very Merry Christmas and a prosperous and happy New Year.

The biennial session of The Southern Convention will be held at Bethlehem Church, Nansemond County, Virginia, May 1, 2, 3, 1962. The guest speaker will be Mrs. George Kahlenberg. Moderator of the General Council, from Two Rivers, Wisconsin.

SPECIAL OFFERINGS

Amount brought forward		\$14,335.97
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	7.00	
Carolina Christian Church, Burlington, N. C.	15.00	
Ida Allen Lee Guild, First Cong. Church, Waukegan, Ill — Friendly Service Gift	10.00	
In Memory of W. H. Jolley Moser		
In Memory of Mrs. A. W. Moser		
In Memory of A. Franklin Chrismon		
Total Memorial Gifts	30.00	
Thanksgiving Offerings:		
Central Cong. Christian Ch., Norfolk, Va. (EVA)	30.25	
Hopedale Christian Church (NCVA)	27.25	
Killman Bible Class, Central Cong. Christian Church, Norfolk, Va. (EVA)	10.00	
Wissler's Chapel Church (VVA)	11.35	
Palmyra Sunday School (VVA)	15.00	
Claude R. Suter, Harrisonburg, Va.	25.00	
Ralph H. Scott, Burlington, N. C.	15.00	
N. Carl Monroe, Greensboro, N. C.	100.00	
Edgewood United Church of Christ, Burlington ..	17.55	
Mr. & Mrs. Emmett H. Rawles, Suffolk, Va.	25.00	
Mrs. Kirkpatrick's Circle 6, Woman's Fellowship Suffolk Christian Church	10.00	
Broyhill Educational Fund	200.00	
Haw River United Church of Christ (NCVA)	46.25	
Centerville Christian Church (EVA)	21.00	
George A. Holt, Burlington, N. C.	100.00	
Hunterdale Christian Church (EVA)	36.59	
Russell Klapp, Winston-Salem, N. C.	5.00	
Hayes Chapel Church (ENC)	150.00	
Garner Community Church (ENC)	13.50	
Rev. & Mrs. R. E. Newton, Pomona Park, Fla.	5.00	
F. B. Butler, Norfolk, Va.	10.00	
Pope's Chapel Christian Church (ENC)	31.48	
Liberty Christian Church (NCVA)	38.15	
Clarence Hooper, Burlington, N. C.	30.00	
Liberty (Vance) Christian Church (ENC)	175.00	
Clanton Park United Church (WNC)	47.52	
Mrs. Ida P. Murray, Elon College, N. C.	10.00	
Palm Street Christian Church, Greensboro, N. C.	122.04	
Circle 1, Missionary Society, Liberty Christian Church (WNC)	10.00	
Newlin Hardware Co., Inc., Burlington, N. C.	25.00	
Mrs. J. H. McEwen, Burlington, N. C.	200.00	
Christmas Gifts:		
Woman's Guild, Shelton Memorial Church, Portsmouth, Va. (EVA)	10.00	

The Carol That Never Was Sung

By Alfred Hassler

The first Christmas eve, of course, was a very important event. The birthday of the Child called for the biggest celebration the heavenly hosts had ever had. Even the Carols, held in reserve for ages for some really special event, would be sung.

The choir was to be one of Heaven's very best, with some exceptionally rich angelic tenors and basses brought in from the glee club to help out. All the stars had been rubbed with a special polish, and one brand new star added just for the occasion. The Carols were quite puffed up with pride and excitement, and they all promised solemnly to be on hand in plenty of time.

On the great night, everything went off fine. The stars shone as they had never shone before, the angel choir outdid itself in paeans of joy, and the Carols were a great success. There was only one little flaw, and hardly anyone ever noticed it. One of the Carols didn't get there in time.

In fact, it didn't get there at all. It was quite a sweet Carol, too, the angel singers told each other, a little sadly. It had been a pity not to have sung it.

The Carol was very penitent. It had stopped on the way, it explained vaguely. Something had got its attention, and it had stopped, and been late. Questioning by the Choirmaster produced little more. The Carol got vaguer and vaguer as the questions became sharper and sharper. Only one thing it seemed sure about.

It would never happen again, the Carol promised earnestly.

But it did.

Down through the ages, when the Carols would gather to celebrate the Child's birthday, the Last Carol would always be late — too late. The choirs sang in the great cathedrals and churches, and carolers stood in the snow outside warm windows lit

with candle or lamp or electric bulb, but the Last Carol never was on hand. In spite of all the solemn resolutions it made, each year it turned up with some vague excuse or even none at all.

They were very patient with the Carol, but of course one can be patient only so long. All the protests, all the reasoning, seemed to have no results. The Carol would be ashamed and remorseful, and would promise to do better the next time, but each year the same thing would happen all over again. The Last Carol was quite incorrigible.

When nearly twenty long centuries had gone by with the Last Carol still not sung, they brought the situation to the Throne Room. There they explained, more in sorrow than in anger, about the Carol that was always late, and so had never helped to celebrate the Child's birthday, and they asked what ought to be done with the Carol.

There was a long silence and then, at a sign, they left, and the Last Carol was summoned. The Last Carol was ashamed and frightened and hung its head as it stood in the Throne Room, and explained, with no more vagueness, why it had always been late.

Each year there had been something different, it admitted sheepishly. Sometimes it had been a man in a dungeon, or people waiting to be cast into the arena, or burned at the stake. Sometimes it had been men at war, lonely and discouraged and longing for peace. Often it had been men and women whose spirits had fallen low in the face of great obstacles, whose faith in love was almost extinguished and who could not join in the rejoicing over the Child's birthday because it had seemed to them the Child had been born in vain.

Always, explained the Carol simply, it had seemed important to stop with these for a while, and somehow it had

always meant being late. "But next year—" began the Carol. But the Voice from the Throne interrupted.

"Next year," said the Voice, "you will do as you have done. Next year and" said the Voice with mingled sweetness and sorrow, "for many years to come. For you are the Carol that must be voiceless until all men sing together in a mighty chorus that covers the earth. Only in the hearts of men who have seen the vision," said the Voice, "can you honor the Child until all men love each other as He loved them."

"Then," said the Carol wistfully, "must I be silent forever?"

"Not so," said the Voice, and the full choir of angels had never sounded so richly majestic. "They flee from it, in fear and greed, but with their fear there is shame, and through their greed shines love. One day they will cast out their fear and let love lead them into the rich habitation I have prepared for them. Then," said the Voice, "all men will join in singing the sweetest carol of all — the song of universal brotherhood."

Christmas is a time of giving — not merely of gifts, but of one's love and joy, happy and kindly thoughts toward others, and spreading the spirit of Christ. — Bethlehem Bulletin

SUNDAY SCHOOL LESSON

Continued from Page 13

Mature In Christ

A father who was "baby-sitting" one night heard a dull thud and then a cry from his daughter's bedroom. He rushed in and found the little girl lying on the floor where she had fallen out of her bed. Assuring himself that she was not hurt, he asked her what had happened. She said, "Daddy, I guess I fell out of bed because I went to sleep too close to where I got in bed!" All unconsciously she summed up a tragic fact in the lives of many members of the church. Many think that the important things, the only thing that counts, is to profess Christ, and to join the church. Then they proceed to sit down, and even to go to sleep. They feel little if any impulse to grow, and do even less about it. One must be born as a child into the kingdom, but he does not have to remain that way; indeed he dare not remain that way. He should grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Mr. & Mrs. Marlowe R. Kersey, Dayton, Ohio	25.00
Miss Pauline B. Perry, Mystic, Conn.	20.00
Mrs. R. B. Baker, Greensboro, N. C.	25.00
Special Gifts	332.12
Total	\$ 2,037.05
Grand Total	\$16,373.02
Total for the Week	\$ 3,593.43
Total for the Year	\$23,844.14

The Christmas Symbols

By Edwin Osgood Grover

The real meaning of Christmas cannot be understood until we know the deep significance of the Christmas symbols. It is little wonder that in the confusion and change of twenty centuries we have almost lost the real Christmas spirit, although we cherish many of the outward forms and ceremonies that used to mean so much. Let us keep watch over our own hearts lest we lose in the beautiful symbols of Christmas the still more beautiful things they symbolize.



The Tree

The Christmas tree is only the symbol of something better. It is more than a receptacle for the candles, the glittering chains of tinsel and the beautiful gifts. From the beginning of the world the Tree has powerfully influenced man's life. He has worshipped at its shrine, lived beneath its branches, and been buried at its foot. The evergreen tree has always been the symbol of the immortal Tree of Life, that divine tree that knows no death. So the Christmas Tree has become a symbol of Immortality — of eternal life and eternal growth.

The Candles

As the gleaming star led the Wise Men of old to Bethlehem and to the Little Child in the manger, so should each Christmas candle upon the glowing tree be to us a symbol of this ancient glory. Who knows but that if we should follow the gleam of the Christmas candles we, too, might discover the Little Child and learn to be like him?



The Gifts

The essence of Christmas is giving. What would Christmas be without Christmas gifts — the outward expression of the inward desire to make someone else happy. And so we symbolize God's great gift to men by giving to others the things that they desire. Every triquet on the tree is our poor attempt to symbolize this great and holy gift.



The Carols

The Christmas Carols we sing now are but echoes of the heavenly song which the Angels sang on that first Christmas morning of "Glory to God in the highest and on earth Peace, Good Will toward men!" Unless we sing our Christmas songs in the Christmas spirit and hear in them an echo of the heavenly song, we miss the real beauty and significance of the Christmas Carols.



Santa Claus

Every Santa Claus that ever came down the chimney laden with Christmas gifts is only a symbol of the Wise men, who, beholding the star that stood above Bethlehem, came with their gifts of gold, frankincense and myrrh and laid them at the feet of the Little Boy who brought the first Christmas. So, when we play Santa Claus, let us not forget to bring our gifts to others in the same spirit that prompted the Wise Men of old.

(Dr. Grover is a member of First Congregational Church, Winter Park, Florida. Now 91, he wrote the above 50 years ago and has sent it as his Christmas greetings to friends this year. He formerly served as vice president and Professor of Books at Rollins College. He became the next door neighbor and friend of Mrs. Lester thirty-five years ago.)

AD

