

# The Sabbath Recorder



Miss Jacqueline Wells, newest Seventh Day Baptist missionary, ready to leave on Nov. 1 for an indefinite period of missionary work at Kingston, Jamaica, B. W. I. See inside pages for story of her life and the nature of her missionary service.

## DENOMINATIONAL BUDGET

Statement of the Treasurer. September 30, 1954

Receipts		
	September	12 months
Balance	\$ 24.61	
Adams Center	44.75	540.40
Albion	17.67	481.37
Andover		18.00
Alfred, First	711.12	3,400.86
Alfred, Second	290.34	1,088.54
Associations and groups	10.00	1,341.78
Battle Creek	633.27	5,106.50
Berlin	33.04	499.95
Boulder	77.97	437.82
Brookfield, First		191.50
Brookfield, Second	146.25	372.80
Buffalo Fellowship		111.00
Chicago	154.50	1,193.50
Daytona Beach	94.42	459.57
Denver	83.67	869.51
De Ruyter		473.50
Dodge Center	11.50	237.35
Edinburg	27.54	226.79
Farina	15.00	253.55
Fouke		164.72
Friendship	29.75	75.75
Hammond		111.70
Hebron, First	55.87	150.00
Hopkinton, First	51.10	1,342.50
Hopkinton, Second		20.00
Independence	170.00	647.00
Indianapolis		86.88
Individuals		322.25
Irvington	30.00	355.00
Jackson Center		49.25
Little Genesee		547.92
Los Angeles	25.00	771.93
Los Angeles, Christ's		40.00
Lost Creek	250.00	1,050.89
Marlboro		2,152.07
Middle Island	13.75	136.05
Milton	1,047.91	5,369.07
Milton Junction	209.44	1,915.11
New Auburn		97.29
New York	35.00	332.44
North Loup	144.54	989.00
Nortonville	140.00	799.85
Pawcatuck	1,050.16	4,880.57
Philadelphia	20.00	193.25
Piscataway		175.00
Plainfield	241.50	4,303.12
Putnam County	3.00	33.00
Reedley-Dinuba		100.00
Richburg	17.77	427.17

Ritchie		155.00
Riverside	266.69	2,640.76
Roanoke	5.00	65.00
Rockville	21.71	121.79
Salem	389.50	1,320.00
Salemville		149.21
Shiloh	768.14	3,191.41
Stone Fort	10.00	75.00
Syracuse		55.00
Twin Cities		106.61
Verona	271.50	1,056.05
Walworth		115.00
Washington		86.00
Washington, People's		11.00
Waterford	20.25	294.47
White Cloud	148.73	860.19
Wilkes-Barre		25.00

Totals \$7,811.96 \$55,270.56

The figures in bold indicate which churches have met or exceeded the 12-month target set by the executive secretary.

### Disbursements

	Budget	Specials
Missionary Society	\$2,681.68	\$ 526.95
Tract Society	622.64	
Board of		
Christian Education	1,097.39	20.00
Women's Society	379.53	25.00
Historical Society	162.75	
Ministerial Retirement	663.83	472.86
S. D. B. Building	183.68	14.00
World Fellowship and Service	27.01	
General Conference	934.64	

Totals \$6,753.15 \$1,058.81

### Comparative Figures

	1954	1953
Receipts in September:		
Budget	\$6,728.54	\$6,159.97
Specials	1,058.81	1,380.54
Receipts in 12 months:		
Budget	44,760.36	40,269.68
Specials	10,510.20	9,430.79
Annual Budget	63,121.22	46,635.00
Percentage of budget raised to date	70.9%	86.4%

L. M. Van Horn,  
Treasurer.

Milton, Wis.

## Westerly Steeple Stands

The church steeple stands firm after the two hurricanes passed by. Carol gave a huff on August 31, and Edna, several gigantic puffs on September 11, but the weather vane simply indicated that "she went that-a-way," and the steeple continued to point skyward, for which we are all thankful. Water did lick the skirts of the church and parsonage lawns on the 31st but there was no water damage done,

although several shingles were swept from the roof of the parsonage.

The E. T. Harris family, who live in the house owned by the Missionary Society, would tell you a different story about Carol. Water filled their basement and caused the wall next to Coleman's to cave in. All the occupants left the home for two days while water and sewage was being restored and the wall rebuilt. — The Pawcatuck Post.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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WOMEN'S WORK ..... Mrs. A. Russell Maxson  
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## EVALUATIONS OF EVANSTON

(Continued from last issue)

Of considerable interest is the treatment given by F. D. Nichol, white-haired editor of the Seventh Day Adventist official organ, "Review and Herald." After several issues of factual reporting this editor attempts to interpret the gathering to his people in the issues of September 23 and September 30. He prefaces his evaluation with these appreciative words: "Now, we cannot read men's hearts, but from all we could see, the World Council leaders are sincere men who love God and seek to do His will as they understand it." A little later he says: "We could not escape the feeling that repeatedly came over us that the World Council leadership was concerned first with unity and afterward with discovering the will of God on a major point of faith."

Mr. Nichol reminds his people that fantastic charges and villification (such as some fundamentalists have used) are not the way to advance the truth of God in the world. "A good cause," he says, "can afford to be calm." Then he goes on to urge Adventists not to attempt to prophesy that this ecumenical movement is necessarily the fulfillment of Biblical prophecies of the final actions of apostate Protestantism. Commenting on the now defunct Interchurch World Movement he asks:

"Will the World Council of Churches go the same way? We know not, for, we repeat, God has not given us the gift of prophecy. Therefore, let none of us try to exercise that gift, lest we stand exposed as false prophets."

After such a statement we could wish Mr. Nichol could have closed on a more acceptable note than appealing to his people to study the closing chapters of the "inspired" book of Mrs. White, "The Great Controversy." He says, "We will do far better to use our time and energy in reading and circulating inspired works such as this than . . ." His second article speaks well of the serious discussions of missionary problems but again ends with a larger percentage of space given to the "messenger of God" (Mrs. White).

"Evangelical Action," edited by James DeForest Murch, starts off with strongly critical words and later modifies them with appreciative comments. He begins his evaluation thus in the October 1 issue.

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"Ecumenical Christendom was advanced by tremendous strides at Evanston but the testimony of Biblical Christianity was tragically compromised. The Assembly was undoubtedly the most significant gathering of its kind in modern times."

Several pages later he makes a statement which probably few would question:

"Evanston offered a forum for the presentation of Biblical faith on equal terms with 'liberalism' — a thing which until then had not been possible in America through 'official ecumenical' channels."

A further comment by Dr. Murch illustrates our opening sentence about his editorial:

"Christendom should constantly be experimenting to determine how far the churches can go together and, without compromising the Word of God, work together for the glory of God. We do not wish to associate ourselves with those who brand as 'the work of the devil' every movement that does not conform exactly to their human pattern of co-operation."

He quotes these choice words from the closing message of Bishop Berggrav, leader of the Church of Norway: "Certainly God needs our imagination and our enthusiasm to get us on the move from a stiffened status quo . . . God does not want 'ecumeniacs,' but faithful followers."

The "Gospel Messenger," organ of the Church of the Brethren, comments editorially: "Though delegates and speakers represented such diverse traditions, they all had loyalty to Jesus Christ in common. They were careful in most cases to start with their faith in Him. We were impressed, as we listened, with the fact that a common dependence upon God can help us go far toward a common understanding among men who are citizens of many countries in a divided world."

The "Universalist Leader" does not give a very hopeful report of the discussions at Evanston either in the realm of eschatology or ecclesiology. The writer, Dr. R. B. Tapp, implies that the leaders cannot even get together on nontheological church matters. Such is the import of his words: "Up to now, many have argued that 'nontheological' disagreements could be readily surmounted within the WCC framework."

The editor commends Dr. Tapp's report in these words: "Liberal churchmen must be well informed on the policies and the thinking of the Christian orthodoxies of our generation. How else can we intelligently evaluate our gospel and theirs in relation to the needs of men?"

## EYES THAT PROBE THE HEAVENS

The eyes and nose of Mrs. Janet Hitchman, of Ousden, England, were pictured in an AP photo appearing in newspapers a few months ago. The picture, four columns wide and five inches deep, was accompanied by the heading given above and a line and a half of type. It was of that portion of the face which is usually covered with a small mask, and it was not particularly beautiful. To the layman nothing unusual could be detected in the eyes.

It is reported that the eyes of Mrs. Hitchman are so keen that she can read a newspaper 10 feet away and see moons around the planet Jupiter, which are normally visible only through a telescope.

When the unaided human eye can probe the heavens it draws large space in a newspaper on the other side of the ocean. We might wonder whether her vision of heaven itself is as bright as of the starry heavens. Such physical sight is a phenomenal endowment, not achievement. Spiritual insight into heavenly things is also more of a gift than an achievement. It is available to the lowliest Christian. Has it not been truly said that the humblest Christian on his knees sees further than the philosopher on his tiptoes?

There have been human prophets upon whose revelations, purportedly coming from divine sources, their followers have founded denominations. One such was Emanuel Swedenborg (1688-1772), a Swedish philosopher remarkable in his scientific knowledge, who claimed to have direct intercourse with the spiritual world. He wrote many books, among which we recall one title, "Heaven and Its Wonders and Hell." Only his followers in the Church of the New Jerusalem accept the validity of his extended spiritual sight. There have been others who have claimed as much. The mainstream of Christian thought, however, centers upon the God-

man who was able to see a world to be redeemed rather than upon a man-god, or a woman, claiming to be able to see all the wonders of the world of the redeemed.

The Apostle Paul in his most-treasured chapter, 1 Corinthians 13, says, "For now we see through a glass (or in a mirror) darkly; but then face to face." We can, indeed, learn to see spiritual things much more clearly than we do. The limits of spiritual discernment are far out ahead of us. Let us strive for them but let us not claim greater things than the apostles. Like Paul, we may have a great deal of certainty about the faithfulness of God but we must remember with him that no human, except through divine revelation, has perfect vision beyond the enlightened human level. "Now I know in part; but then shall I know even as also I am known."

### CRIME IN NEW YORK

Our greatest city has buildings of staggering height but that is not all. Crime also has reached staggering proportions. From figures released by the police commissioner, Francis Adams, it appears that enough goods are stolen from the citizens of the city in one year to pay the salaries of 10,240 policemen. Our latest figures indicate that there are about 19,000 policemen employed. In terms of baseball, we would say their batting average in preventing larceny is not very high. Of course they can't spend all of their time protecting property.

Before we condemn the inadequacy of the police department in preventing crime, perhaps we should try to envisage the number of Christian churches and ministers in that great city. They, too, should be a deterring influence. Add to that the vast number of professing Christians who have an opportunity to set an example in Christian living in the places where crime starts. We who do not live in that great city of New York have no right to cast the stones of criticism until we have done our level best to bring Christ and His way of life to every person of our acquaintance.

Heresy is theoretic schism; schism is practical heresy. Nevin.

### MEMORY TEXT

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Romans 8: 9.

### PRAYER THAT PREVAILS

Susa Patterson

Compiled from "The Pulpit Under the Palm," a book by Rev. Madeleine J. Robinson of Riverside, Calif., describing her experiences in Los Angeles city mission work.

"The spirit of prevailing prayer is the heart, soul, and backbone of any work of God," says Mrs. Robinson in her introduction. The writer continues: "If the reader of these pages shall find fresh oil and an urge to pray and pray and pray, until the revival fires shall sweep the length and breadth of our beloved America and out to the sighing, crying world, my heart shall be satisfied and God will be glorified.

"Prayer is the first line of defense on any front, the reckless, daring faith, that sweeps on and on until the soul touches God in agonizing, travailing prayer that knows no defeat. . . .

"The prayer-warrior, through intercession, enters the secret place of the Most High where he enjoys, not only communion with God but power with God. There, in the Holy of Holies, he links his faith with Christ, 'the author and finisher of our faith,' receives the answer, and returns to bless the life of others.

"Only those who will pay the price of prayer, praying until the soul urgency is spent before returning to the paths of men, can know the glory of His presence and power in service to mankind. Prevailing there for the needs of a lost world is the greatest ministry of believers everywhere in this dark hour. . . .

"The nation stands in peril, and only a revival of prayer with confession and repentance, as in the day of Ezra and Nehemiah, can save us. Let us therefore seek God with the whole heart. . . .

"A militant church is a prepared church and marches on her knees, and is the answer, for time and eternity, to a militant world."

## Secretary's Column

Seventh Day Baptists have been giving a consistently increasing number of dollars to denominational work for the past fifteen years or more. Total receipts for denominational purposes as reported by the Denominational Budget treasurer for the Conference Year ended September 30 are the highest they have ever been. But Seventh Day Baptists have not kept up in their giving with the minimum needs for an aggressive program as determined by our General Conference. Last year's undesignated gifts were only 71% of the budget set up by the Battle Creek Conference in 1953.

Some people think that Conference is setting up too large a budget. When the scope of the work to be supported by the budget is considered, such an assumption can be legitimately challenged. Years ago, for example, this denomination was supporting seven missionaries in China, three of them married men with families. Today we are attempting to support three missionaries (one of them married) in Nyasaland, two missionary couples in Jamaica, and are contributing toward the support of several native workers in three different fields. We built two schools and a hospital in China, plus homes for our missionaries. Today our building operations are definitely restricted. There are efforts of single churches, as for instance, a home for the nurses in Nyasaland, and there is a possibility of a school in Jamaica. We were printing a weekly Sabbath Recorder of 32 pages or more; today we print fifty issues a year alternating from eight to sixteen pages each. Such comparisons could continue indefinitely through various departments of our joint denominational effort.

Mention was made earlier in this column of the fact that our contributions are measured in larger numbers of dollars. It must be borne in mind that today's dollar represents a much smaller portion of our individual incomes than it did fifteen or twenty years ago. A study of any reports on personal incomes reveals a sharp increase since December 10, 1941, when this country definitely went into a war economy. Cost of living has also

increased, but comparison reveals that the increase has not been as great as that in individual incomes. In other words, the dollar we give today to the Denominational Budget represents much less sacrifice on our parts than the dollar we gave fifteen years ago. By the same token, it also buys less in the way of service for our denominational program.

So, while it is true that Seventh Day Baptists today are giving more dollars than ever before, it is equally true that they are giving less of their substance than they have in times past.

Study of the monthly reports of our budget treasurer indicates that several churches made a mighty effort in the last month of the Conference Year to bring their giving up to the point where they would have done their share for denominational support. Had the giving during the previous months anywhere near matched the giving during September, the budget would have been well over-subscribed. This but serves to re-illustrate the fact repeatedly mentioned in this column that it is consistent, steady giving which is needed, rather than a valiant last-minute effort which still falls short.

For the new Conference Year we are again faced with a budget representing more dollars. Let's start this new year determined not to wait until next September and then to make a vain effort to meet this new budget. Consistent month-to-month giving can meet the budget and reduce the possibility of the disappointment coming from an unsuccessful last-minute effort.

### Remember the Sabbath

Glancing through one of the weekly newspapers a little more carefully than usual we were attracted by the extra words at the bottom of a 5-line "For Sale" ad. It said, "Call any time except Friday evening or Saturday." Looking a little closer we recognized the name — a Seventh Day Baptist woman whose husband had died recently was selling the family car. She remembered the Sabbath by including these extra words. We might well ask ourselves if we always remember the little things that will keep our Sabbaths free from business annoyances.

### THIRD MISSIONARY SINCE CONFERENCE

#### Jackie Wells Goes to Jamaica

Here is the story of our newest missionary, Jacqueline Wells of Battle Creek, Mich. Further details appear on the Missions Page.

Miss Wells, commonly known as "Jackie," was born on August 1, 1926, at Battle Creek, Mich. At an early age she was deprived of the privileges of a normal home life, but for the past 12 years she has lived with Dr. and Mrs. W. B. Lewis, a couple known for their spiritual leadership in the Battle Creek Church and their intense interest in foreign mission work. Through their influence she was baptized and joined the church when 18 years of age.

Ten years ago our new missionary was graduated from high school. Three years later (January, 1947) she finished at Argubright's Business College and took a position at the local office of the Prudential Insurance Co. The following September she went to Salem College for one year of study. Returning to Battle Creek she spent the following six years in private secretarial work for a firm of lawyers.

Miss Wells has had wide acquaintance with the work of our denomination, having acted as private secretary to a number of Conference presidents during recent years. Among those was Dr. O. B. Bond, whom she will be assisting upon her arrival at Kingston, Jamaica. She has also helped out Sabbath Recorder editors at General Conference. During the past two years as a member of the Women's Board she has helped in the preparation of the "Nyasaland Booklet" and the "Jamaica Booklet."

Asked how the conviction came to her that she should assist in the Jamaica work, Jackie mentioned several things leading up to it. Here are some of her words: "I have felt for a long time that if Christ had a place for me on the foreign field I would be willing to go. If my energies and education can be used for Him and His work in Jamaica I am ready to serve." For two or three years Secretary Harris had spoken to her occasionally about missionary work in Jamaica. When the matter was brought

up again at the recent Conference at Milton, Miss Wells was ready to accept the call. She disclaims any glamorous feeling of going into far fields "to convert millions of sinners." She just wants to be used according to her ability to the glory of Christ.

Details of salary, we understand, have not been entirely worked out. Provision for part of it was made in the Denominational Budget voted at Milton, though plans at that time were not sufficiently formulated to be announced. Here, however, is a consecrated girl going immediately to the mission field almost before we have caught our breath after announcing the safe arrival in Nyasaland of Rev. David Pearson and his wife. It is something of a record for Seventh Day Baptists to fly three new missionaries to their stations within 45 days. Let us make another record by adequately supporting all our work. — Ed.

#### Another Saul Among the Prophets?

Walter P. Reuther, president of the C.I.O., and William H. Oliver, a director of that labor group, in a statement entitled "Souls Don't Have Color" are preaching to the churches trying to persuade them to end segregation. We have no reason to think this is a case of attack being the best defense. It is probably a fact that labor has been ahead of the church in abolishing the color line. How is it that men and women of different races learned to work together before they could worship together or allow their children to go to school together? If any of our churches need this sermon from the ranks of labor let them take it, forgetting for the moment that labor also has some shortcomings.

The liquor interests are protesting loudly the continuation for one year of the high excise tax on their "product." They claim that they are about to be taxed out of business and that it is now almost impossible to make an honest dollar in their line. However, by their own figures, they make a profit of about \$2 billion per year with no indication of a drop in profits.

### NEW HOME FOR SEMINARY

The School of Theology at Alfred University will probably be occupying a new home in Alfred when the next academic year opens. President M. Ellis Drake of the university has announced the purchase of the First Alfred parsonage on South Main Street for that purpose, and renovation of the first floor for office and classroom purposes will proceed immediately.

It will be recalled that at this year's Conference a part of the hesitancy in approving Proposal A of the Committee to Consider the Theological Training of Our Ministers, arose from the fact that the School of Theology is now housed in "The Gothic" which belongs to the university, and that this building requires considerable expenditure to put it into condition where it can continue to be used for instruction purposes. One of the stumbling blocks to accreditation of the school by academic authorities was the inadequacy of its physical facilities, and many at Conference doubted the wisdom of using denominational funds for putting a building owned by the university in shape to bring it up to requirements.

The proposition to purchase the Alfred parsonage, made possible by the acquisition by the Alfred Church of property nearer to the church building and particularly adapted for use as a parsonage, first occurred to the university administrative officers and the Advisory Council of the School of Theology as a result of discussions which took place between them after Conference.

The university will not only put the newly acquired South Main Street property into condition for use of the school, but is granting to the denomination through one of its appropriate agencies an option to buy the building within the next five years at cost plus improvements and less depreciation. Should the denomination buy the property, and at a later time decide to discontinue the school, the university agrees to buy the property back on like terms.

For the immediate future the first floor of the South Main Street house will be fitted up for classrooms and offices and the second floor will be available for rooms for single theological students. Married

"theologs" will find accommodations in Saxon Heights, the university housing project.

In the meantime announcement has been made of a large bequest to the university for the purpose of erecting a new library. As a result of the possibility of moving the School of Theology to another spot, the university has turned its attention to the possibility of tearing down The Gothic and using that site for the new library. In that event, a special section of the new library will be made available for the housing of the 7,000 volumes belonging to the school's own library now cared for by Acting Dean Albert N. Rogers and Professor Melvin G. Nida. The school's faculty sees this as desirable in assuring fire protection and professional care for this valuable collection of books.

The actual association of the School of Theology with The Gothic is comparatively recent. Originally built as a home for one of the university professors, this century-old building was for many years after his death used for general class purposes. Early in this century the other classes had been moved to other campus buildings, and The Gothic has come to be identified in the minds of many with the School of Theology. Actually, however, even today it is not used exclusively by that school, the chapel being available for other campus functions and being used regularly by Episcopalian worshipers in Alfred. The new home will be definitely identified with the school, and by many it is deemed appropriate that the house which has been home for so many pastors' families should now come to be identified with the training of future pastors.

A. B. C.

**The banks have money to burn.** Strange as it may seem, the Federal Reserve Banks save money by burning it. Used currency formerly shipped to Washington for destruction and replacement is now destroyed locally, thereby saving the U. S. Government an estimated \$200,000 per year in shipping costs alone. This money business is funny business to most of us. Our churches are on "business for our King" and do not have money to burn.

## Missions

### Country School Plans Progress

The Board of Christian Education of the Jamaica Seventh Day Baptist Conference met at Kingston, Jamaica, Wednesday, October 6. Action was taken looking toward the completion of the purchase of the property and planning for the development of a country school as reported in the Sabbath Recorder, issue of October 11.

Rev. Wardner T. FitzRandolph writes:

"The Board of Christian Education appointed a Planning Committee for the over-all planning for the school and operation of the property. This committee consists of 7 members: Rev. W. T. FitzRandolph, Rev. C. L. Smellie, Rev. N. H. Grant, Mr. and Mrs. H. J. Waugh, Mrs. O. B. Bond, and Miss Gem Smellie.

"The Conference Board (Jamaica) voted to incorporate if necessary and appointed me, Rev. C. L. Smellie, and Rev. N. H. Grant trustees of conference and also trustees of the property which we are purchasing.

"They also adopted as a plan for raising funds a 'shilling-a-month' campaign for our own members and a '20,000 shilling' collecting campaign. For this, collecting cards will be prepared and used by all the churches with a heading something like this: '20,000 shillings drive for Crandall High Country School.'

"Every delegate and worker insisted upon an opportunity to express his joy and enthusiasm over present developments."

### Pastor John Schmid Writes Regarding Visit to Germany

The Conference in Hamburg was truly a great blessing for all who were able to attend. When we arrived in Hamburg there were about 30 members at the airport to greet us. Approximately 40 members had come from the Russian Zone, and they, too, had much to tell us. It meant so much to them that they were able to attend the Conference in Hamburg, too. It was a joy to meet and be with the brethren with whom we have been corresponding over the years in connection with our relief work. It was truly an experience we shall never forget.

### How Our New Missionaries Were Chosen

Loren Osborn

Here is the explanation of how we got the Pearsons for this challenging task (directing the mission in Nyasaland). I'd like to preface this with a remark I made in introducing the Pearsons at Conference. I would like to say here that it was one of the most satisfying chores I ever performed in my life. At one of the early board meetings after we had received information regarding Mr. Barrar's resignation and why it should be accepted, all was confusion. No one seemed to know just what to do or how to go about deciding what to do. It was then that Pastor Bond arose, and said in effect, "We've all been taken by surprise by this thing, but I'm sure that God isn't surprised." You'll see now just how well God was prepared for this emergency that we had created.

I was one of three members (the others were Norman Loofboro and Secretary Harris) appointed as a committee to select and call a missionary couple to go to Nyasaland. We three met together several times. We pored over lists of possible candidates. We rated them according to what we considered the most important qualifications for the job. And we called one after the other in turn, only to have our call rejected — and for valid reasons. It's odd now in thinking back over it, that the qualifying points we considered so important, may not be what will be required in the field.

Several months prior to all the hubbub caused by Mr. Barrar's resignation — even before we had any inkling ourselves of the trouble brewing in that far-off spot, a young couple had written to your board secretary, offering themselves for future service in a foreign field. Nyasaland was not specifically mentioned, but through all the long, trying months of discussion their names continually cropped up. I know that in my own heart, I felt that they would be the ones to go; and that was right from the start of the committee's work of seeking the missionaries to send.

Well, that's what finally did happen. As we used our own finite judgment in choosing missionary candidates, and re-

ceived rejection after rejection, we finally satisfied ourselves that there was no possible alternative — it had to be the Pearsons. And it was, because they accepted the call and here they are. I leave it to you, was God surprised by any of this?

Now we have a couple before us that appear young. Time will take care of that very nicely. They are relatively inexperienced — I say that's in their favor, too, because they don't know all the things that "can't be done," and so will probably do the impossible. They're obviously happily married, so will be an inspiring object lesson in Christian family life for the natives, who so badly need such an example. And they're long on faith and trust in God, which in the final analysis will conquer any obstacles that may be in their way.

Well, that's it — the *why* we needed them, and *how* we got them, summed up as quickly and neatly as possible. Now, the important thing is for all of us at home to put our prayers and our pocket-books to work so that we won't let them down in any way.

NOTE: The first part of Mr. Osborn's excellent address (delivered at the Commissioning Service in the church at Westerly, R. I., on Sept. 18) has been omitted with his consent. — E.T.H.

Lieutenant General William K. Harrison, Jr., Chief of Staff of the Far East Command and the UN Command, has been elected to the Board of Trustees of the Pocket Testament League. In accepting nomination to PTL's Board of Trustees, General Harrison said: "I am much interested in the Pocket Testament League and would like to help. I realize it is an honor to be considered for the office."

Conveyance of deed for Makapwa Mission property has been made to the Missionary Society, the first monthly payment due under the mortgage is to be paid October 31, 1954. A gift from Philadelphia Fellowship of \$152 makes possible this first installment. Which church will take the next month?

### Miss Jacqueline Wells To Go to Jamaica

Rev. Wardner FitzRandolph as headmaster of Crandall High School writes regarding a recent action of the Board of Christian Education (Jamaica) offering to assist on the salary of Miss Jackie Wells. This is the first time a teacher has been employed jointly by the Missionary Society and the school.

The Jamaica Board also voted to grant an increase in monthly salary payments to three teachers at Crandall High School.

Mr. FitzRandolph writes: "All the members expressed appreciation for the help proffered in the person of Miss Wells and are anxious for her to come."

Plans now call for Miss Wells to attend the October meeting of the Missionary Society and to fly to Kingston, Jamaica, from Hillsgrove Airport (near Providence, R. I.), November 1. She will probably begin her teaching duties at the beginning of the second semester of Crandall High, using the intervening weeks for "training on the field."

### Representatives to Division Meetings of the National Council of Churches

Announcements have been received regarding the program of the next annual meeting of the Division of Foreign Missions. It is to be held at Boston, Mass., November 29, 30, and December 1.

This division meeting along with the Division of Religious Education and several others will be held within the program framework of the biennial meeting of the National Council of Churches, November 28 to December 3, with headquarters at the Statler Hotel.

Representatives from the Missionary Society are G. B. Utter, Rev. Charles Bond, Loren Osborn, and Rev. E. T. Harris.

Some will recall that the DFM meetings last year were held at Buck Hill Falls, Pa., and at Denver, Colo., the previous year. On the latter occasion Rev. Harmon Dickinson was asked to represent the Missionary Society.

America is said to have the highest per capita boredom of any spot on earth. — Billy Graham.

## DEVOTIONAL PROGRAM FOR NOVEMBER

Polly Kirsch, Battle Creek, Mich.

Prelude: "America, the Beautiful"

Theme: A Symphony of Praise

Text: Psalm 103

Thoughts: Is there a continual song of thanksgiving in your hearts? We have a heritage passed on to us from the days of the early settlers. We've received as our lot the results of their courage, their ingenuity, but primarily we've inherited their desire for religious freedom — the desire that brought them to the shores of New England. No wonder there was rejoicing as the pioneers and Indians sat down to a mutual meal.

So we, too, have a heritage provided by the Lord in Psalm 103: 15 through 17.

Is there a continual song of thanksgiving in your hearts and minds? Daily Bible reading and prayer, which includes praise and gratitude, are two of the most basic ways to help provide for our families what is their birthright. It is a heritage for our children and theirs for the generations yet to come.

Hymn: "Crown Him the Lord of Years"

Prayer: Our Father God, we pray for spiritual guidance in carrying on our inheritance of Bible truths. We pray for each other to promote a feeling of oneness to do Thy will as Thou wouldst have it done. We praise Thee, our God and Heavenly Father. Amen.

U. S. Eighth Army soldiers stationed in Korea have donated nearly five thousand dollars to care for the bereaved family of a Korean pastor killed by an American Army officer last December. The Rev. Pang Wha II, a Presbyterian clergyman, died aboard the hospital ship *Repose* on Dec. 10 after being fatally "pistol-whipped" in his hut in the Seoul area on Dec. 7. The U. S. Army officer convicted of the crime and three enlisted men who accompanied him claimed they had been searching for stolen United States property and that Mr. Wha protested the search.

The voluntary contributions from Eighth Army personnel were collected by Eighth Army Chaplain Luther W. Evans.

## The Prayer Card Speaks

What is that you ask — Who am I?

I am the little prayer card — or meditation card — sent out by the Women's Board.

I met you at the Women's Luncheon at Conference — Remember?

I am a handy size to use in many ways. I will stand up on the window sill above the sink where you can read and ponder as you work.

I fit snugly in your billfold, where my message can refresh you when away from home.

I like to mark a place in your Bible, and the prayer on the inside fold is often used to open the heart to further prayer.

Best of all, I like to be slipped into an envelope and sent to a shut-in or sorrowing friend. My message seems to bring them comfort.

I would love to come to your house.

Ask for me, won't you?

## "PEACE IN OUR TIME"

A hundred years ago in a New England village when a man broke his leg working in the woods, the neighbors got together and cut a supply of firewood for his home. When a man was sick in the summer, the neighbors cut his hay and put it in the barn. When a house burned, each woman went to her cellar and contributed a can or two of fruit to build up the destroyed larder.

These people were sensitive to human need. They reacted to suffering intelligently and sacrificially. They not only met the particular needs as they arose but they built up a community in which this spirit of mutual helpfulness prevailed. If we are to have "peace in our time" this spirit must prevail in the world community — for we are indeed one world now.

Those five young men who were ordained in the Salem Tabernacle in 1812, to go out as the first missionaries from New England to distant lands, were sensitive to human need as they had come to

see it. They, too, reacted intelligently. And theirs was a most impressive sacrifice, for they had slim hope of returning to New England.

From this small beginning grew the missionary movement of the "Great Century."

This great movement is impressive also because the early initiative to preach the Gospel, by the very nature of the Gospel, developed into a many-sided effort to meet every kind of human need.

But this did not bring peace among the nations. In spite of the great effort of missionaries in China, China went behind a curtain. Even had there been five times as many missionaries spending five times as much of the gifts of churches in America, probably China still would have gone behind the curtain.

While the missionaries worked, western governments, and sometimes business concerns, sought to maintain the colonial system in crass neglect of human need and with the antithesis of sacrificial motives. So China was dominated by Communism, in spite of the efforts of Christian missions. About the time the United States won her freedom, India lost her freedom. And so after 150 years under colonialism India with her newly won freedom is hypersensitive to anything savoring of political or economic domination from without, in spite of the efforts of Christian missions. Africa was parcelled up among the white nations and her resources exploited. So, in spite of the efforts of Christian missions, the black man burns with resentment and is driven to despair in the frustrations of economic and racial domination.

We cannot hope for peace in our time unless and until the morality of men and women in the New England village is amplified and extended to operate in an organized way on a world-wide scale, and until the techniques developed by the mission movement and by scientists in many branches are backed by the resources and power of governments to help underdeveloped nations to help themselves in meeting human need of every sort. . . .

The crucial question today is, do the people of America have the moral and spiritual qualities necessary to sustain on

a national scale, efforts worthy of this ideal? — The Outlook.

(Abbreviated from an article by Raymond A. Dudley in the News Bulletin of the American Board of Commissioners for Foreign Missions.)

## INTERMEDIATE CONFERENCE

The able leader of the intermediate group at our recent General Conference at Milton, Miss Ethel Wilson of Philadelphia, has supplied some names to fill out the report of that successful department. It will be recalled that much greater emphasis than usual was placed on the training of juniors and intermediates. The success, as might be expected, depended both on the ability and the self-denying devotion of the leaders.

Miss Wilson, a city schoolteacher, says that she was ably assisted by O. A. Davis of Phoenix, Ariz., and Margaret Fowler Mosher of White Cloud, Mich., in Bible study and crafts. Miss Constance Coon of Westerly, R. I., was the capable recreation director. Mrs. Charles Harris and Mrs. Bert Sheppard of Shiloh, N. J., directed the music. Speakers at the worship period included Rev. Ralph Coon, who gave a science demonstration; O. A. Davis, who gave chalk talks; Rev. Rex Burdick, Rev. Leland Davis, and Rev. Harmon Dickinson.

The daily schedule started at 9:45 with Bible study, followed by a half-hour assembly at 10:30, and craft instruction at 11. The afternoon program held at the camp began with movies at 1:30. From 2:30 on there was supervised recreation. The Bible study dealt with "Jesus and the Ten Commandments." Morning sessions were in the college music studio.

The leader sums it up this way:

"We served 19 different children who were extraordinarily co-operative and pleasant. Any measure of success of the Intermediate Conference was due to the fine unselfish leadership of the adults assisting me and the fine spirit of the children."

## SABBATH SCHOOL LESSON for November 6, 1954

The Splendor of Self-Control  
Lesson Scripture: Proverbs 14: 29;  
15: 1-3; 16: 32; 20: 1; 23: 29-35.



## OUR CHILDREN'S LETTER EXCHANGE

Address: Mizpah S. Greene  
Andover, N. Y.

Dear Leona:

This is the first time I have received letters from twin sisters. Do you look alike as most twins do? We have twin sisters here in Andover and the only way we can tell them apart is when they are together, for one is a little taller than the other. There were twins in my class in school and I remember that even the teacher could not tell them apart. I remember his saying to one of them, "Are you yourself or your sister?" which made us all laugh.

Here's hoping your side wins in the contest and also that I'll receive many letters from you.

In Christian love,  
Mizpah S. Greene.

Dear Leola:

I was very happy to add you and Leona to my band of Recorder children, and I do hope you will both write often.

I have just come in from raking leaves from my front lawn, for it began to rain. How beautiful the trees are this time of year, and what a wonderful, beautiful world God has blessed us with. Every season has its beauty but the autumn is most beautiful of all.

Leonardsville is a very nice town isn't it? I have been there often for Dr. Greene was pastor at Brookfield for two years until he was called to Alfred to teach in the theological seminary which is now called the School of Theology.

Don't forget that I'm hoping to hear from you and Leona often.

In Christian love,  
Mizpah S. Greene.

The children's departments have grown to the extent that even the partitioned Social Room does not provide the needed number of classrooms. As the Religious Education Committee outlines the division of classes in the business meetings, let us agree that we are confronted with a **challenge** rather than a **problem**.

Riverside Church Bulletin.

## Part II A Little Girl in a Faraway Land

By Arlie Davis

Judith was a little girl, now living in the land of Syria. This was a land far to the north of her home country of Israel. In this heathen land, she did not forget the true God. Nor did she forget to pray for those poor people around her who lived in fear and sin.

One day Judith noticed sadness in the eyes of her new mother. Kindly she asked, "Why is my mother so sad?"

"It is because of my husband, Naaman," said her mother. "He has the terrible disease called leprosy. There is no cure for him, so he must go away and live by himself so we will not get it too."

"Oh," said Judith, "if he could only go to my country of Israel! There is a man of God there called Elisha. I'm sure, Elisha could cure him. He worships the true God who made Heaven and earth."

And so it was decided. A few days later, Naaman took many rich gifts, and journeyed into the land of Israel to find the Prophet Elisha.

As Naaman approached Elisha's house, Elisha sent his servant to meet him. The servant said to Naaman, "Go, and wash seven times in the Jordan River."

Naaman was furious. He had thought Elisha would come out to meet him, shout toward heaven, and then, with great ceremony, strike away his leprosy! Now I am sure Naaman wanted to be well, but he wanted to get well his own way instead of God's way.

So Naaman turned away angrily. He was going home. Then some of Naaman's servants talked to him. They said, "If the prophet had asked you to do something great, you would have been happy to do it. Why not do this simple thing?" Naaman then saw that it was the sin of pride that was in the way. So he went down to the Jordan River and washed himself.

One, two, three, four, five, six, seven times Naaman washed the water over his body; and God made him instantly well. Happily he hurried back to Elisha, and thanked him for his help. Then he offered

Elisha his gifts, but Elisha refused them all.

What a joyous family it was when Naaman returned home a well man! And how happy Judith was that even a little girl was able to help. She knew that God was glad also because she had been faithful in prayer to Him even though she was in a faraway land.

Boys and girls, God has a right way to do everything. In His precious Word we read this verse about the Lord Jesus:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12.)

If you are old enough to know right from wrong, you are old enough to know that you want to do the right. God's way to do right and have salvation is to receive Jesus Christ into your heart. Have you received Him yet? If not, do it today.

## Youth News

### Salem College YW Lays Plans

Venita Vincent Zinn

Just before the opening of school this fall a determined group of Salem College YWCA cabinet members set out for their long-anticipated fall retreat. The purpose of this retreat was to lay the foundation for all the year's activity in the YW. This is quite a task since this organization sponsors many large-scale campus events, plus carrying the responsibility for providing inspirational programs at each weekly meeting.

The nine girls accompanied by their advisor, Miss Rachel Myers, lodged in a beautiful roomy cabin overlooking Lake Riley, near Weston. In the relaxed friendly atmosphere which pervaded the retreat, ideas poured in and decisions were made that will greatly improve the YW program this year. It was decided that "The Christian Approach to Life Problems" would be an interesting and vital theme for the weekly discussions.

Four of the girls attending retreat were Seventh Day Baptists: Geri Hargis (Los Angeles), Lou Bond (Lost Creek), Carol Harris (Shiloh), and Venita Zinn (Salem).

### Milton College Students

Final enrollment figures for the first semester at Milton College show 225 students in attendance, an increase of 16 per cent over last year. The largest increase is in the freshmen class which numbers 112. Sophomores number 51, juniors 25, seniors 20, and unclassified 17. In the total there are 181 men and 44 women.

Forty Wisconsin communities, five other states, and three foreign countries are represented. The other states are Arkansas, Illinois (16), Michigan, New York (2), and Pennsylvania (2). Of the Illinois group, 6 are from Rockford. The foreign countries are Canada, Jamaica (2), and Malaya.

The division into religious groups shows Lutheran 60, Roman Catholic 43, Methodist 26, Congregational 25, Seventh Day Baptist 21, Presbyterian 13, Baptist 8, Episcopal 5, Church of Christ 3, Evangelical 2, Evangelical United Brethren 2, Evangelical Reformed 2, Jewish 2, Seventh Day Adventist 2, and one each of Latter Day Saints, Christian Science, Open Bible, and Greek Orthodox. Seven did not specify which church they attend.

### College SDB Group Formed

At an organizational meeting held September 17 at the home of Barbara Warren, the College Age SDB group elected the following officers: president, Judith Burdick; vice-president, David Beebe; secretary-treasurer, Camille Crofoot.

Miss Miriam Shaw is the teacher for the first quarter for the group which is meeting Friday evenings after choir practice, holding sessions in The Gothic except when it is invited to members' homes. Meetings open with a worship service, followed by a business meeting and class period.

At this first meeting, the college young people decided to support three projects this year: the scholarship fund for work camps as started by the Bredenbergs, the Seventh Day Baptist Denominational Budget, and to join with other denominational youth groups in sponsoring the drive for contributions to the American Bible Society. — Alfred Sun.

## MEAT EATING: A DEFENSE

Ralph V. Kime

Why should the eating of meat need a defense? The vast majority eat meat. It is only a minority that are vegetarians. Yet this minority is on the increase. The vegetarian has some good arguments. Thousands of persons think the eating of any kind of flesh food is wrong. Some refrain for humanitarian reasons, and some for what they consider to be religious reasons.

Is it right in the sight of God to eat meat? His Word ought to present an honest answer.

It is granted that when man and beast were created their food was strictly of a non-flesh nature. Gen. 1:29,30. After the man and the woman were put out of their Edenic home, conditions as to their livelihood were different. Years passed; the Deluge came. Noah and his family left the ark which had borne them safely through the flood waters. God in Genesis 9: 3 told them definitely to eat meat. To harmonize Scripture we must take this verse with Deuteronomy 12: 15 and the verses in Deuteronomy 14. Since that time the Bible Christian has been under the same rule although, sad to say, many have disregarded this distinction.

The last recorded amendment to this constitution is the record left by Paul in the decision reached at Jerusalem "that they abstain . . . from things strangled, and from blood." Acts 15: 20. It would help much in arriving at a proper estimate of how to take this admonition if we knew what Paul ate on his travels among the Gentiles. We do not know. Anyone who "kept the faith" as loyally as Paul, would always be true to his convictions. In the sermon, Acts 28, he says in verse 17, "I have committed nothing against the people, or customs of our fathers."

We will review only a few references where flesh eating is mentioned in the Old Testament. Even the angels ate the meat which Abraham put before them. Genesis 18: 8. Moses gave in Leviticus 11 and Deuteronomy 14 what God commanded as being proper flesh foods. From a health standpoint the distinction is commendable. Scavenger animals have filthy

flesh. Laboratory extracts from the flesh of some unclean meats are highly poisonous. It might be said in passing that in the sacrificial system of offerings, it was the clean animals which were chosen. Here is a spiritual application, and the same esoteric meaning can be seen in the eating of clean meats today.

The exodus from Egypt has been rightly proclaimed by some ministers as a type of the people preparing for the Saviour's return. To follow out the general comparison let us notice what the children of Israel ate. They ate the roasted flesh of lamb and unleavened bread with bitter herbs. See Exodus 12. Abraham, Isaac, and Jacob with their flocks of sheep and cattle used them as provisions as well as for increase and trade.

Was Daniel a vegetarian? We learn from Daniel 10: 3 in his own words, "I ate no pleasant bread, neither came flesh nor wine in my mouth . . . till three whole weeks were fulfilled." It was a sacrifice for him to keep from eating flesh food for these three weeks. Daniel 1: 8, 12, often quoted by vegetarians, should only bring up the question as to what is meant by "the portion of the king's meat."

When the tabernacle services are popularly restored as prophesied in Zechariah 14: 16-21, those who sacrifice shall see the meat in their cauldrons. This news is in the last verse. And remember, this is after Christ comes down, and the touch of His feet divides the Mount of Olives to make a great valley running east and west. Zechariah 14: 4. Christ reigns upon the earth. A curse is upon those who refuse to take part in the tabernacle service. There is no record in history to show this event has already taken place. This chapter of Zechariah 14 tells of the Saviour taking personal charge of all earthly powers.

Bible students differ as to whether the last chapters of Ezekiel are conditional prophecies or actual occurrences. In either case a reading of them reveals an ideal condition. Note that fish are caught in great numbers. Ezekiel 47: 9, 10. Would anyone deny that the fish are to be eaten?

We have the example of Jesus Himself that meat eating is right. He ate the flesh-meats which the Jews had on their tables. By working miracles He provided a quan-

tity of fish and bread. In the beautiful last chapter of John's Gospel, Jesus cooked fish and ate with the disciples. As our Saviour was a party to the catching of fish, we might as well discard the humanitarian argument. One writer of the vegetarian school of thought has the effrontery to print that there is nothing to indicate that the Saviour ate meat. Should we not look forward to the time when He reigns on the earth?

The Christian should not follow opinions unless they are backed by Bible Truth. "Beloved, believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1. This applies nowadays when there are more winds of doctrine than ever. The public should guard itself against falsehood. Please read Matthew 24: 24 and 2 Peter 1: 16. Let no man deceive us but let us test all moral and civic problems by the Holy Bible.

The Apostle Peter, referring to Paul's writings, comments, ". . . in which are some things hard to be understood." 2 Peter 3: 16. A good example is Romans 14. Some Christians think it right to eat any kind of animal food. These same persons take certain phrases of Romans 14 to uphold their false reasoning that they can eat anything. They pay no attention to adjacent phrases and verses.

"Another, who is weak, eateth herbs." Roman 14: 2 is the same as saying let the weak in physical health eat herbs, but let the full-bodied member eat meats as God intended. Paul's advice in 1 Timothy 4: 4, 5 pretty well covers all cases: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." The clean meats are sanctified by the word of God, but never the unclean flesh foods. One of the most surprising things is to hear grace said over foods God calls abominable.

1 Corinthians 10: 25, 27 has to do with eating. The shambles applies to meat markets, perhaps with the idea of a direct connection between slaughtering and the market bench. When you dine with friends or at a banquet you may not be able to tell what kind of meat is served. Use good judgment and you will get by nicely. . . . You need not make yourself

disagreeable by asking with what the pie crust is made. The very fact Paul said, "Asking no question for conscience sake," shows that he wants the Christian not to worry about things beyond his control.

## ITEMS OF INTEREST

The Seventh Day Adventists — whose religious teaching and convictions forbid them to join unions — have now made agreements with a total of 1,500 locals of labor unions, whereby the unions agree that the Adventists may work without being members of the unions, and the Adventists pay to unions amounts equivalent to union dues provided the funds are used for philanthropic purposes, the Rev. Carlyle B. Haynes Washington, D. C., reports. Mr. Haynes said that formal agreements had been made with some 1,000 locals during the past four years. Three international unions — the Auto Workers, C. I. O.; the Hoisery Workers and the Upholsterers, both of A. F. of L. — have made agreements covering all their locals. There are many separate agreements with locals of other unions. Mr. Haynes estimates that some 30,000 members of the Seventh Day Adventist body are covered by agreements. W. W. Reid.

Under a special program to insure an adequate supply of chaplain personnel in the future, the Army is commissioning seminarians, who meet prescribed requirements, for appointment as second lieutenants for training and eventual assignment, after graduation and ordination, as chaplains. Of the 73 men in the class which were graduated from the Chaplain School, Fort Slocum, N. Y., on the first of September, 18 were seminarians who still have a year or more of theological training before ordination. Clergymen are initially commissioned in the rank of first lieutenant to serve as chaplains.

One of the few Latin-American countries which still enjoys absolute freedom of worship, Chile has a progressive Baptist constituency. The president is Honorio Espinoza, who also serves on the international committee for the correction and revision of the Valera Version of the Spanish Bible. Baptist World.



## NEWS FROM THE CHURCHES

WASHINGTON, D. C. — October 30 is Salem College Day at the Washington Church, meeting at 1628 16th St. NW. The church under the leadership of Rev. Elizabeth F. Randolph invites all friends of the church and the college to be present to welcome the representatives of the faculty and student body who will conduct the special service. The program is under the direction of Rev. Rex E. Zwiebel, instructor in Christian Education at Salem.

LOST CREEK, W. VA. — During the regular semiannual meetings of the West Virginia Seventh Day Baptist churches, the Lost Creek Church ordained two deacons: Leland Bond and Carroll Bond. The ordination council was made up of selected delegates from the churches with Rev. Ralph Coon as moderator and Miss Lou Bond as clerk.

The statements of the deacons-elect were forthright and rang with sincerity. The opinion was unanimous that both men are well fitted for the honorable office of deacon. The charge to the deacons was given by Deacon Roy F. Randolph of the Middle Island Church, and that to the church, by Deacon Harley D. Bond of the Salem Church. The men were welcomed to the diaconate by Deacon S. Erlow Davis of the Lost Creek Church. When time was allowed for remarks, a letter was read from Dr. O. B. Bond, missionary to Jamaica, which reads in part:

"It has been my happy privilege to have known a bit of the lineage of these two men as far back as Carroll's great-grandmother and as far back as Leland's great-great-grandmother and to know that she was one and the same woman. . . . We wish to personally commend these two candidates as worthy exponents of practical Christian living."

The ordination prayer was given by Pastor Zwiebel, with the benediction being pronounced by Rev. James L. Skaggs.

A worship service was held in the afternoon with the ordination sermon preached by Rev. Ralph Coon, Bible professor of Salem College. During this service the young adult class of the Lost Creek Church presented a beautiful yellow rose to those of the church who had been members for 50 or more years. Those who received roses were Mrs. Althea Randolph and Mrs. Elva Bond who have been active

members for 75 years; Miss Girthea Davis, Deacon Stephen Kennedy, Mrs. Antha Davis, Dr. S. O. Bond, Mrs. Cora Randolph, for 64 years; Miss Josie Paugh, for 63 years; Deacon S. Erlow Davis, for 62 years; Deacon H. O. Van Horn, Clate Bond, for 60 years; Mrs. Gertrude Davis, Russell Kennedy, for 58 years; and Miss Cretah Randolph, for 50 years. Miss Randolph is the daughter of Mrs. Althea Randolph. Nine of those who received flowers were present and three were detained at home by temporary illness.

EDINBURG, TEXAS. — A clipping from the Edinburg paper sent in by our correspondent carries a large picture of Deacon and Mrs. Jay Van Horn taken on the occasion of the celebration of their sixty-second wedding anniversary. They were married at North Loup, Neb., September 27, 1892, and have lived in Edinburg since 1920. The people of the church surprised them with gifts and flowers.

The church, located at South Fourth and Hill Drive, leads out in temperance work in this city of over 12,000. The Loyal Temperance Legion held its first fall meeting in the church on Sept. 20.

## Obituaries

**Hull.** — Frank Clifton, son of Richard E. and Jennie Buirley Hull, was born Oct. 7, 1885, near Milton, Wis., and died following surgery in Mercy Hospital, Janesville, Wis., on July 10, 1954.

He is survived by his wife, the former Kathryn Thiele; five sons: Philip, Richard, Donald, Vivian, and Warren; two daughters, Kathryn and Mrs. Marion Kumlein; 18 grandchildren; and two sisters, Mrs. Grace M. Oakley and Mrs. Fay B. Coon of Milton. Burial was in the Milton Cemetery, Rev. Elmo F. Randolph officiating. E. F. R.

**Hurley.** — Oakley L., son of Rev. James H. and Mary Amelia Pierce Hurley, was born in Welton, Iowa, Oct. 18, 1879, and died Sept. 5, 1954, at Mt. Vernon, Wash.

He was married on Aug. 16, 1902, at Gentry, Ark., to Luella Stillman who survives him. Also surviving are: one daughter, Elizabeth Equals, of Mt. Vernon, Wash.; a son, Col. Robert Hurley, stationed at Hamilton Air Force Base, Calif.; four grandchildren; and a sister, Mrs. Gertrude A. Campbell of Riverside, Calif.

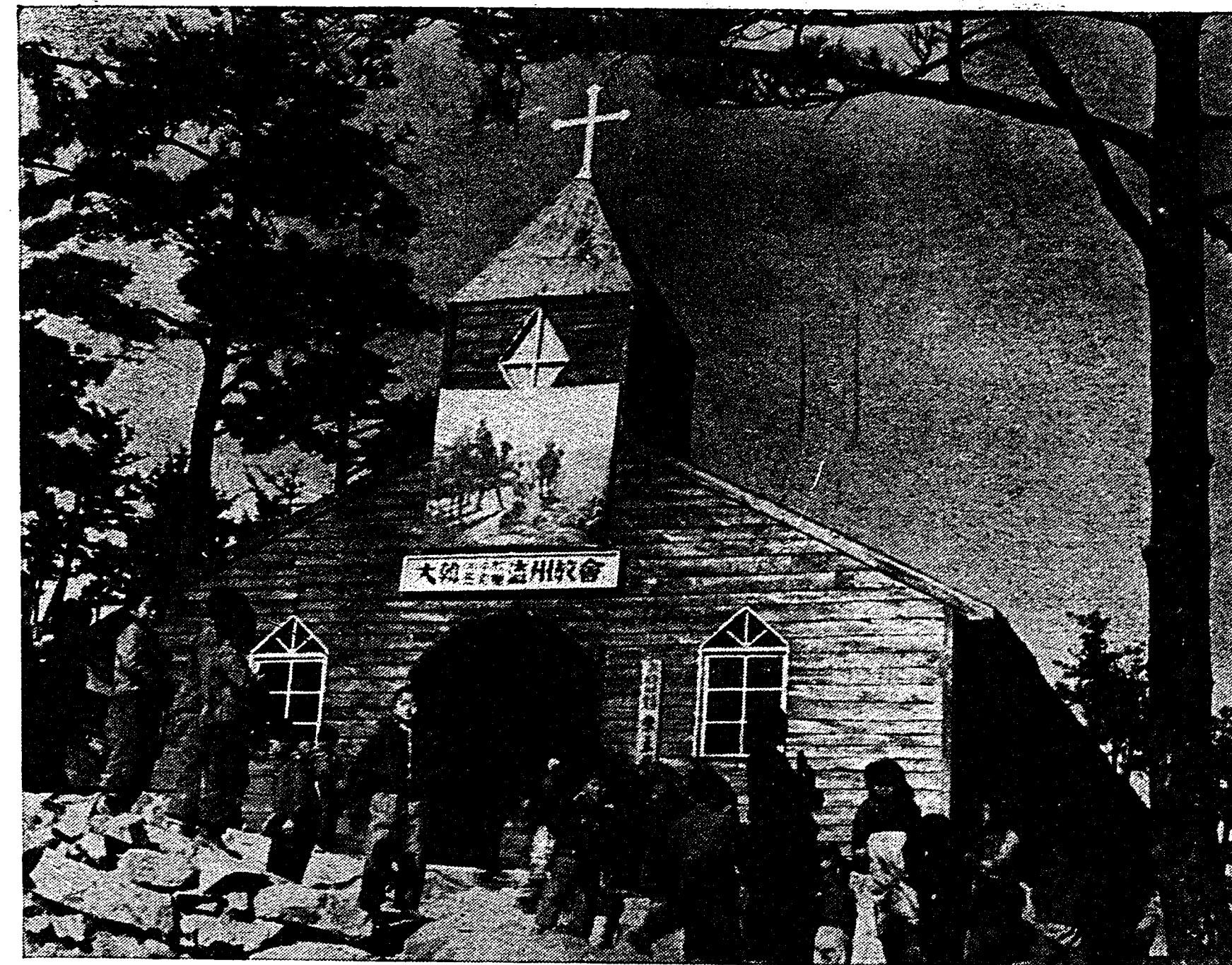
Until two years ago his home had been for many years in Long Beach, Calif.

Funeral services were held in Mt. Vernon Sept. 7, and burial was in Acasea Memorial Park, near Seattle, Wash.

Gertrude A. Campbell.

NOVEMBER 1, 1954

# The Sabbath Recorder



A refugee church in South Korea

The homeless in war-ravaged lands appreciate their churches and attend regularly with enthusiasm. Is your appreciation of your church as keen? November is church-attendance month, sponsored by RIAL.

He restoreth your soul. . . . Worship together this week.