

The Sabbath Recorder

Construction Work at Maiden Hall

(Excerpts from letter from Rev. Wardner T. FitzRandolph to the Missionary Board secretary dated December 4, 1955.)

The work at Maiden Hall is making some progress. First the site of the school-rooms has been graded. It was necessary to move 400 cubic yards of earth. Second, the water tank has been cast. It is 10 x 10 x 8 feet inside measurements, and will hold between 4,000 and 5,000 gallons. The walls need rendering inside and out. Third, the foundations have been poured for the enlarged and remodeled building at present on the place.

We have 500 building blocks on the ground for the improvements and 500 more ordered. We have the doors and windows also on the site and will begin to change the appearance of the old house during the coming week.

It was also necessary to build an all-weather road to the house using as foundation some of the many stones on the farm and covering it with "metal" which we had hauled in. Metal is the broken stone which you saw the women breaking by the roadside, everywhere in the island. Work moves slowly.

I go up and lay out certain work to be done preparatory to doing a job — stone to be gathered, sand to be hauled, local lumber to be purchased — then I return when everything is ready. We build forms for concrete, mix and pour it into the forms. I spend about three days a week on the job making two trips. Progress however is being made.

NEWS FROM THE CHURCHES

LITTLE GENESEE, N. Y. — At the church business meeting in October we voted to call our pastor, Delmer E. Van Horn, to ordination. This service was held Sabbath day, November 19. Although it was a very stormy day with slippery roads a good delegation was in attendance. Delegates came from Alfred, Alfred Station, Independence, Nile, Richburg, and Hebron.

Rev. Loyal F. Hurley gave the sermon at the morning church service. Dinner was served at the Community Center.

The delegates appointed to the ordination council were duly registered during the noon recess and sat in a reserved sec-

tion for the afternoon ordination service.

In the opening part of the service there was special music by the School of Theology Crusade Team, of which the candidate was a member, and a prayer by Rev. William S. Calkins of the Bolivar, N. Y., Methodist Church.

The charge to the candidate was given by Rev. Don A. Sanford; the charge to the church, by Rev. Hurley S. Warren; the consecrating prayer, by Dean Emeritus A. J. C. Bond; the welcome to the ministry, by Rev. Albert N. Rogers.

A beautiful picture of Christ and the children, entitled, "What Happened to Your Hand," was presented to Rev. and Mrs. Don Sanford, a gift from the Western Association, as they left for their new parish at New Auburn, Wis. — Correspondent.

God wants elect men — men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts. — E. M. Bounds.

Accessions

Battle Creek, Mich.

By Baptism:
Lauriane DeLand
Marlene Spells
Lorna Wood

Boulder, Colo.

By Letter:
Lyle Haller

Obituaries

Ballenger. — Elder Edward S., son of Elder and Mrs. John Fox Ballenger, was born near Winslow, Ill., on November 18, 1864, and died Dec. 3, 1955, at his home in Riverside, Calif.

In addition to the many friends and associates, he leaves eight nieces and nephews: Mrs. Lita Campbell of Victorville, Dr. Lura Loop of Los Angeles, Mrs. Lola Elkins and Mrs. Euliel White of Glendale, Dr. Winea Simpson of Loma Linda, Oswald Ballenger of Riverside, Edward J. Ballenger of Norco, all of California; and Dr. Lolita Simpson of Orlando, Fla.

The funeral service was held Dec. 6, 1955, in Riverside and interment was in the Olive-wood Cemetery. The service was conducted by the pastor, Rev. Alton L. Wheeler, assisted by Rev. John Easterly. (See more extended obituary elsewhere in this issue and picture in issue of Dec. 19.)
A. L. W.

"who would have guessed

that my money is really another pair of feet to walk today

where Christ would walk if He were still a man on earth?

Or what is my money but another pair of hands to heal and

feed and bless the desperate families of the earth? What

is my money but my prayer of intercession suddenly cross-

ing time and space to help answer its own petition in

one swift unselfish gesture? What is my money but my

Other Self — either hard and cold and metallic, like

cash in a cashbox, or warm and exciting and compas-

sionate — tenderness in action! It is my Christian Life."

— Department of Stewardship and Benevolence,
National Council of Churches.

The Sabbath Recorder

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ARE YOU READY TO DIE?

When one sees a heading like that on the editorial page of a secular paper like the *Brookfield (N. Y.) Courier*, he is more startled than if he chances to notice it on a church bulletin board. Some pastors with a flair for publicity try to capture attention by boldly coming to the point in sermon titles or Gospel tracts. But this heading did not come from a preacher or from a church; it came from an economist, Dr. Alfred B. Haake, chairman of the Laymen's National Committee, and author of the editorial.

Doctor Haake starts his article by admitting: "What a question for an economist to ask in a world that is teeming with life and work to do." He affirms, however, that we must face it, and quotes from Charles Kettering of General Motors: "You had better do something about eternity, for you're going to be there a long time."

It is not so unusual for laymen and ordinary businessmen to do a little preaching about salvation and eternal life. Small businessmen have been doing it from the very beginning of the Christian religion. The smell of fishing nets was still clinging to the hands of Simon Peter when he was used of the Holy Spirit to convert thousands on the day of Pentecost. The method he used was just about as abrupt as asking the question, "Are you ready to die?"

We are reminded of the old story of a zealous Christian barber anxious to save the soul of a customer who had come in for a shave. As he began to strop the razor he looked earnestly into the face of the customer and asked, "Are you prepared to die?" For some moments afterward he wondered why the reclining customer had sprung so quickly from the chair and had unceremoniously run out to the street.

Soberly, seriously, the biggest businessmen and economists are putting the question in print, "Are you ready to die?" They really mean it; they are not asking if you are well covered by insurance or whether you have made a will. They are not soliciting any kind of business from you but are reminding you that in spite of the lengthening average life span none of us can be certain of what the morrow may bring forth. It is now coming to

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the attention of the greatest minds that death does not end all.

Never before in the lifetime of most of us has there been such a feeling that eternal values are important. The laymen who are doing the preaching these days are the heads of multimillion-dollar businesses like LeTourneau, J. C. Penney, and many others. We still have hosts of small men who scoff at religion, an abundance of rich playboys, and the remnants of materialism in the college-bred men of a generation ago, but the time seems ripe to press the claims of Christ upon our prosperous but jittery world.

We would not say that this generation needs a straightforward Gospel message more than previous ones. In our opinion the preaching of Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" has never been out of place and has always brought more results than has less audacious preaching. We do believe, however, that people are now more ready than for many years to face such basic questions as life after death and where it is to be spent. People want an authoritative word on the subject. Now is the time to help such people with the sure promises of the Bible. Let us dedicate ourselves to the task, taking our cue, if need be, from an economist like Dr. Alfred Haake.

THE DARKNESS OF COMMUNISM

Inside Russia and throughout the world the struggle between Communism and Christianity for the minds of men continues unabated. We are convinced that in our own land atheistic Communism has lost much of its appeal. Its foothold in our halls of learning has diminished greatly in recent years, we are convinced. There may be several contributing reasons for this. We cannot take space here to enumerate or evaluate them.

Churches, colleges, and government leaders have awakened to the fact that truth does not triumph over error without effort. Communism is a unified international cause spread with sacrificial zeal and linked with all the material resources of a great power which is seeking to dominate the world. Such a combination

cannot be taken lightly. Christian people are now aware of the real and unalterable aims of international Communism and are abandoning the ostrich-like attitude of hiding their heads in the shore sands of our fair land and saying in effect, "You can't hurt me here."

Messages like the following written by a contributor to *The Communist* — the theoretical and political paper of the Central Committee of the Communist Party in the Soviet Union — jar us awake and bring our heads out of the sand to take thought about winning the battle for men's minds. Here is what "the commies" say, reported by Ecumenical Press Service:

"Religion is the bulwark of everything that is old and obsolete. It protects ignorance and backwardness. With its dogmatism, and its stale, lifeless assumptions, religion makes people lazy in mind, it makes them stop thinking. It clings obstinately to the past and is averse to all the new achievements in science and in living conditions. Religion is a drag on those who believe in it; it prevents them from improving their culture, their scientific knowledge, and their scientific view of life, without which they cannot rightly understand the successful extension of the Soviet order of society through Communism."

We suppose that the writer and many of his readers really believe that "stuff." For our part, we can let those often-repeated lies fall of their own weight, for we are "children of light." Unfortunately there are countless thousands, or millions, in other lands who do not have the proper background for cutting through this crusty semblance of truth to reveal the falseness beneath. Deplorable as some of our American denominational divisions are, they keep us from accepting at face value such statements as the above. Other countries have a state church which may at times seem dogmatic, stale, and lifeless. Here, if one finds himself born into such a church, he needs only to go around the corner to find one that challenges all the thinking and action of which he is capable.

A little later in the Communist article the writer makes the following comment

which would be amusing if it were not so pathetic:

"The inadequacy of religion and its reactionary nature is most convincingly shown up by the events of our time — by the success of the new Communist society, by the improvement in the material conditions of life and in the cultural level of the masses, and by the application of science and technology to production."

About the time this was written Russia was admitting the failure of its farm production program and was sending men to the "reactionary" Christian countries to study the amazing success of our productive methods. To speak of the improvement in the cultural and economic level of the masses as being a result of Communism and its best-selling point is a joke, at least in this country.

The greatest foe of darkness is light. It is more than idle words to say that Jesus is the light of the world or to accept the responsibility which He laid upon His disciples when He called them the light of the world and commissioned them to act accordingly. Wherever we find this darkness of unbelief, let us do our best to dispel it with the light that has transformed our lives. The tentacles of the Soviet system are reaching out alarmingly in the darker areas of the world. The system is such that once established there seems little opportunity of resisting it. The only course open to us is to get there first with the blazing light of the Gospel. Thus the Christ-denying, God-ridiculing darkness of Communist propaganda can be kept out.

NEW BUDGET PROMOTION MAN

Did you notice last week in the report of the Commission meeting that Charles H. North, treasurer of the Tract Society, was requested to act for the present as promoter of the Denominational Budget with the Conference president and Rev. Earl Cruzan on his committee? His second article appears in this issue. More will follow. Mr. North is the son of the better-known L. Harrison North, manager of the Publishing House.

President's Column

The Quiet Hour

If you were to ask me which is the most important service of our church I would not reply that it is the Sabbath morning worship — important as it is. This is the service which most people attend, but the most important meeting is held on Sabbath eve. This is the "Quiet Hour" when we wait before God. There is time to sing, to study His Holy Word, and to come before His presence in prayer. The Psalmist advises us to "Be still and know." If we are not still we cannot know because God cannot get through to us.

A woman, weary, fretful, and sick, went to her doctor. After listening to the recital of her complaints, he said: "What you need is a 'quiet time.'" She was inclined to resist the suggestion; but the doctor said: "Go home; read your Bible for one hour each day, and in a month come back."

At the end of the month she returned. Looking into her face, the doctor said: "You have been an obedient patient; do you think you need any other medicine?"

"No; but how did you know that was what I needed?" she replied.

Taking up his well-worn Bible, the doctor said: "If I were to omit my daily reading in this Book, I would lose my greatest source of strength and skill."

When the disciples saw how Jesus' "quiet hour" gave Him renewed strength, vision, understanding, and power, they said to Him, "Lord, teach us to pray."

May I be bold enough to suggest that a church or a denomination does not have to be big to be spirit-filled and powerful. Let us remind ourselves that a handful of apostles turned the world upside down in the days of the Early Church because they waited before God and were willing to be used by Him.

Does your church have a "Quiet Hour" — a time for Bible study and prayer? I know that sounds like a foolish question but I believe it is basic to the work of our denomination. Perhaps this should have come before reorganization. Cer-

tainly it must be the foundation for any organization designed to promote the Kingdom of God.

Pastors sometimes hesitate to set a time for the "Quiet Hour" because the group may be small. Still it is vital to a Christian church. Our church members need to realize that they do not fulfill their Christian duties by attending church once a week or by giving a sum of money to support its program.

As we enter this new year let us wait before God in prayer as individuals, as churches, and as a denomination.

A Baptist minister, who is a friend of mine, went to serve a certain church and soon found it did not have a "Quiet Hour." Upon inquiry he learned that these services had been stopped a few years before because of the lack of interest. One week he announced in church, "My wife and I will be in the parish house at 7:30 on Wednesday evening for a 'Quiet Hour,' and if any of you would like to join us you would be most welcome." This service has been held each week for the past six years and he feels it is the most important meeting of the church. It is!

Shiloh Church Announces Preaching Mission

This South Jersey church is inviting a Baptist minister of some note to be the evangelist at a "Preaching Mission" from Wednesday through Sabbath, January 25 to 28. Dr. Norman W. Paullin, formerly pastor of Baptist Temple, Philadelphia, Pa., and now professor of Homiletics at Eastern Baptist Seminary, is the speaker.

Invitations to attend these meetings are being circulated over a wide area. Prayers for the success of the mission will be appreciated. There are no distances too great for God. Although prayers offered in distant places may be answered without letters or other human contact, those who are laboring locally for revival would be greatly encouraged to hear of the prayers of friends far away. Let us make it a point to pray for evangelistic efforts in other churches as we hear about them.

ON BUDGET PROMOTION

Charles H. North

Last week we took a quick look at the status of giving by member (average \$1.82) and by church (\$1.46) for the first two months of the Denominational Budget year. Our faith is strong that the next report will show December receipts from more churches and at higher rates, so that 9 months from now we'll be over the top!

This week let us look for a moment at the Kingdom work we are trying to do with an "average layman's share" of the budget. What good is my little \$12.20 (the per capita giving needed to raise the budget) going to accomplish in the 12 months of 1955-56?

First, about \$4.63 of it (37.9%) will be put with about \$3.10 of "special" gifts and investment income to carry on the work of foreign and home missions. If each of us compared our yearly income with the subsistence levels we offer our missionaries, there would be no trouble in raising our share of the budget several times over!

Next are two items that possibly loom large in the minds of some of us. General Conference expense, \$1.67 (or 13.7%), covers a number of very necessary expenses of being a denomination set apart from other Christians. Ministerial retirement, \$1.62 (13.3%) is small price to pay towards the support of beloved ministers or their wives who have given full measure of their energies to God's work in past years.

Then the work of Christian education for our children and each of us, and the training of new ministerial replacements takes a modest \$1.39 and \$1.23 (11.4 and 10.1%), respectively. Would that we could improve both of these services as much as we should like, for they, too, are doing Seventh Day Baptists real service.

The budget portion of tract publication and distribution, as well as a small fraction of the cost of the Sabbath Recorder, amounts to only \$0.78 (6.4%). Over 80 per cent of the Tract Board's income is supplied from other sources, including sales, investments, and publishing house

profits. The present generation is getting a lot for its 20 per cent support of this work!

The Women's Board work takes only \$0.47 of our budget share (3.9%). This board does many little-heralded but vitally important jobs that need to be done, such as recently paying the shipping costs of reference books for Jamaica.

My share of the Historical Society support is a miniscule \$0.21 (1.7%). Anyone who has visited this exhibit or used its library facilities knows that we should support it better!

The other items not touched before include \$0.16 (1.3%) for the operation of our Seventh Day Baptist Building and \$0.04 (0.3%) for a nominal representation in ecumenical affairs.

All of these add up to about \$12.20 for each of us church members. It doesn't seem like such a sacrifice — maybe I should double my share to protect my investment in God's work!

New Sabbath School Near Cleveland, Ohio

It is encouraging to learn that some lone Sabbathkeepers in Painesville, Ohio, a short distance east of Cleveland, are starting a Sabbath school among relatives and friends. This is exactly the sort of thing that was hoped for and planned for in the recent meeting of the Co-ordinating Council of the Seventh Day Baptist General Conference. Much time was given to laying plans whereby help could be given to little groups desiring to expand and to have some type of organization.

News of this Sabbath school which is starting came by way of a letter to the denominational publishing house ordering a number of adult quarterlies for use by the group. Although publicity was not requested, it is gladly given in the hope that many more such study groups may spring up where there is a small nucleus.

Further information as to time of meeting and facilities for visitors may be secured from Mrs. Ora Muzik of 205 Hale Rd., Painesville. She writes that she is a member of the Marlboro, N. J., Church.

MEMORY TEXT

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7: 25.

LOOKING IN THE WRONG DIRECTION

Rev. Paul S. Burdick

"Woe unto them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"

— Isaiah 31: 1.

There is great attraction in numbers: A mass of men marching down the street in close formation; a thousand airplanes roaring in the sky; tanks and huge batteries of guns moving along as if going into action. These things give us a false sense of security, as though they could save us from every kind of harm. Can they do so? Can we leave God out? Have the nations which have survived in the past been those which trusted in weapons, or those who trusted in the Lord?

Isaiah goes on in verse 3 to explain what he means: "Now the Egyptians are men, and not God; and their horses are flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together."

What were the prophets of old trying to tell the people? Little Israel and Judah were small countries in the midst of mighty nations. It was a temptation to look at these mighty powers around them, and think, "Oh, if we could only get this one or that one on our side, we would be safe." But you can only get evil powers on your side by giving in, compromising, and yielding a little to evil itself.

How we see this in every walk of life. A man cannot go into partnership with a man who is crooked, dishonest, or a shy-ster without to some extent using those methods. You become like those you associate with. Like begets like. The one rotten apple in the bushel can contaminate the whole basket if left long enough.

Young people must choose their companions carefully. A wrong choice now may affect your whole life. Choose those who are like Christ if you want your life to be Christlike. And there is a Companion who never fails; who "sticketh closer than a brother"; who is ever near your side. He can be depended upon when all other human helpers fail.

What else were the prophets trying to tell the people? That God, who dwelt in the heavens, was after all the best helper that the nation could find. Isaiah 31: 6-8:

"Turn ye unto him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."

The Jewish nation has existed for over 3,000 years. They have been preserved through periods of great persecution and adversity. Men like Hitler have tried to destroy them, but in turn have been destroyed. It may be that God is preserving them for a purpose: to show the nations that those who trust God will find their strength in Him. Of course, the Jews are not perfect. They have their faults. I believe that they will not become truly God's people until they accept the teachings and the saving work of the Lord Jesus Christ, and love all men, not just those of their own race or nation.

Now what does all this mean to our nation of America?

1. We must choose our helpers carefully. Eight score and nineteen years ago "our forefathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. . . . Let us here highly resolve that this nation so dedicated and so conceived, **under God**, shall long endure . . ."

We have upon our coins "In God we trust." We believe we are serving God, but as long as there are gamblers, liquor sellers, and those who would corrupt our youth among us, we are not "under God,"

we are under sin and to that extent serving the devil.

We have sometimes made friends of nations that were not "under God." We have seen in Argentina how a dictator can easily be overthrown. He was depending on the might of armies, not on the will of the people.

If we must have alliances, friendships with other nations, let them be the ones, like ourselves, who practice liberty of all men "under God."

2. We must depend more upon God and less upon armed might. Some years ago we promised the Philippine Islands that we would give them their freedom. When they were able to govern themselves, we did as we had promised. They are free. We may have lost some revenue. We could have held them, made them pay taxes into our treasuries. We may have lost in revenue, but we gained a friend. The representative from the Philippines made the best stand for America, and against the Communists, at the Bandoeng Conference, of any delegate there.

Our gifts to other nations have made us friends. Hardly a nation in the world but has received of our surplus in time of famine or other need. Let us make ourselves known by our generosity rather than by our military might.

Some of our boys are over in Austria and Germany now, dispensing food and other necessities of life. We are sending cows, heifers to build up their herds. A Russian officer came to see what was going on. "Why are Americans so foolish as to give these fine heifers away?" he asked. When it was explained to him that there were people in the world who believed in doing good, who sought peace through helpfulness, he finally said, "Well that is what my country ought to be doing instead of building up more armies."

Some folks say that you cannot change human nature. Men have always fought wars and always will. No, you cannot change human nature, but you can put God-nature in its place. That is the only way you can transform this sinful, rebellious, warlike, human nature. It can be done only through the power of the Lord Jesus Christ coming into the life. Let Him in and the sinful appetites and passions will go out.

Missions

A Shepherding Pastor on the Southwest Field

Growing out of consultation with leaders of the Southwestern Association at the time of the last General Conference at Fayetteville, a plan was evolved whereby a missionary pastor or "shepherding pastor" might be secured for that area. The three-way plan called for co-operation between the Southwestern Association, the Fouke-Texarkana Church group, and the Missionary Board.

The Planning Committee of the Coordinating Council, meeting under the chairmanship of the late A. Burdet Crofoot, discussed the formative suggestions at the September 15-16 meeting.

Certain financial difficulties which stood in the way of the Missionary Board carrying a share of the plan were discussed at that time. It was recognized that there was an appropriation for assisting the Fouke Church in support of a pastor but it was not sufficient to cover the cost which was considered the board's share of moving the one who had been designated as the possible leader, Rev. Marion Van Horn of Brookfield, N. Y.

The matter was considered at the Planning Committee of arranging for Rev. Loyal F. Hurley's summer work in the vicinity of Alfred, expecting that he would not be moving to his home at Boulder, Colo., until after Conference in 1956. It was discussed at that time also that the student Gospel team which customarily accompanied Evangelist Hurley might not be needed in that area during the coming summer. Certain difficulties had already been encountered in looking ahead toward getting the old quartet together again next summer.

Rather than to let the appropriation for a Gospel team lie idle during the coming summer it seemed almost a God-given opportunity to use it for an extension of home field work by making it available for the "shepherding pastor" plan.

At the October Missionary Board meeting with Secretary Crofoot present the above plan was discussed and finally approved. The Fouke Church asked to have

a visit from Pastor Van Horn and he went with his wife to spend several days. He writes: "We left Brookfield on Sabbath, November 26, and were back in Brookfield Friday, December 9. I preached seven times, and attended the business meeting." The result of this visit was a unanimous call from the Fouke Church to serve as their pastor, agreeing to release him for a stated portion of time for duties as "Shepherding Pastor of the Southwest."

Dr. Lloyd Seager acting in behalf of the Missions Committee of the Southwestern Association had given his approval from the beginning. It is now expected that Pastor Van Horn will move to the new field of labor in the late spring of 1956. It has been the feeling of many closely connected with this plan that it is the answer to many fervent prayers that the Kingdom of our Lord as represented by Seventh Day Baptists may go forward in this promising field of our great Southwest.

Visit to Churches of Northern Nyasaland

Rev. David Pearson has written a brief account of the annual visit of Makapwa Mission leaders to the Seventh Day Baptists who live in the northern section of Nyasaland. It is a journey of approximately 1,300 miles. The mission car is not in the best of repair and the journey presented many hazards.

It is difficult for us in this country to realize the hardships and the problems of finding gas for the car and food and lodging for the travelers. Nevertheless, we know the group ventured out with faith in God and many a prayer for guidance and safety, and we are thankful to learn of their safe return to the Makapwa Mission headquarters.

Three companions journeyed with the superintendent. They were Pastor Witness Mankhanamba; Otrain Manan, a ministerial candidate; and Pastor Lameke Kawere who joined the party later. He lives 140 miles north of Makapwa.

After preaching and counseling services at Pastor Kawere's home church, "one of Mafuwa's branch churches located in Central Province about 30 miles from Lake

Nyasa's shore," the party journeyed northward.

Arrival at Ekwendeni was on the evening of October 12, the fourth day after their departure from Makapwa. Superintendent Pearson writes that on October 13 they held morning devotions with almost forty in attendance. He continues: "I enjoyed the singing, considerably different from what we have in the south, very moving, deep flowing with rare chord changes."

A visit was made at the Luwazi Seventh Day Adventist Mission, after which the party drove on to our Luwazi Church located about two miles from the Adventist Mission. In addition to preaching expository sermons, Pastor Pearson gave "health suggestions, discussed certain church procedures, and commented on the status of women."

At Mzale an opportunity was found to meet with members of the "northern School Committee." Quoting the report: "I was happy to substitute (in the giving out of materials) in the place of Miss Joan Clement, our supervisor of schools." School supplies which had been carried north were "distributed to our manager of our northern schools, Mr. Johnston Mzumara."

An ordination service was held at Mzale for Pastor Shadrach Maumara. The procedure was as follows: "He gave a statement and was questioned further. Pastor Mankhanamba gave the charge to the candidate from Ezekiel 3: 17. This was followed by a charge to the church by Pastor Kawere. Prayer of consecration was offered by Pastor Yotum Nthale. Benediction was then pronounced by the candidate. Congratulations were extended to Bro. Mzumara followed by a further word of prayer."

Mr. Pearson wrote in conclusion: "I'm grateful to have seen the North again. I trust that our people were encouraged. Pray for them. There are many miles between us and we can't care for them properly. We could well use a leader in the North."

The next quarterly meeting of the Missionary Board is on January 22.

Nyasaland Missionaries Speak at Ashaway

(Summary prepared by Loren Osborn, chairman of African Interests Committee)

Rev. and Mrs. Robert E. Barr, at present on furlough from their duties at the Chididi Mission Station, South Nyasaland, visited in Ashaway on Sabbath, December 3, with Mr. Barr presenting the morning message. In his talk he gave an inspiring review of the mission efforts being carried out in Africa, especially in Nyasaland, where he has been serving with his wife since 1937. The Barrs are due to sail from Brooklyn on February 10, to begin their fourth term of service.

Many of the remarks made by Mr. Barr bore out the experiences we have only been able to hear about through correspondence from our staff at Makapwa. He was able to shed light on a great many local conditions that we find hard to visualize through the written word. But with his descriptions, explanations, and in some instances illustrations with colored pictures, we were able to understand.

Informal discussion with Rev. Lester Osborn and the chairman of the Missionary Board's Committee on African Interests brought to light a good deal that had not been previously thoroughly understood about the area around our mission at Sandama, the local habits of the people, and the nature of the terrain of that area.

This is a brief summary of what we learned that was of interest and may or may not be new to others who have interest in the work of the Pearsons and the nurses at Makapwa:

Nyasaland is a backward country that is trying desperately, and with firm backing of the British Government, to pull itself up economically and culturally by its bootstraps. The chief exports in order of monetary value are tea, tobacco, and cotton. There are no mineral deposits that are worth exploiting because of the extremely rough country and the difficulties encountered in transportation. Cheap power from water is impossible to develop because the nature of the rock formation precludes the construction of dams large enough to hold back the water reserves

on the rivers that could be so harnessed. As Mr. Barr said, "Nyasaland is indeed an unfortunate nation. Its chief industry is agriculture, and in some areas the population is so thick that it cannot feed itself."

The people are the same as in any backward area — with help, education, and spiritual guidance, they can improve their lot. Mr. Barr pointed out that among the converted people in the southern area where he works, the will to work regularly is strong, and because of this the economic condition of the people is healthy. It brought forcibly to mind the passage, "Seek ye first the kingdom of God and all these things will be added . . ." As he remarked, "Without Christianity, the people will work just enough to pay their taxes, buy a shirt, then sit around their broken-down huts and scratch out an existence in their poor gardens, or with a few chickens."

The villages he described and showed pictures of consisted of clusters of huts that resembled only a thatched roof held up by tall, thin poles. This cluster would be set in a dusty or muddy plain, depending on the season, with weeds, rocks, dust, chickens and other assorted livestock, and children scattered about through the confusion. A common form of social entertainment is a village "beer drink" during which the populace gathers at one of the huts and begins a drinking bout that continues until all are literally "dead drunk." Often the missionaries try to get to these gatherings before the effects of the beer have taken too deep a hold and to hold a meeting or get in a few words before it's too late to be understood. This probably is identical to many situations in which the members of our staff find themselves in the junkets to nearby villages of which they write.

The schools are poor, mostly all run by missions and with some subsidized by the government. Very few girls are allowed to go to school, and only a very small percentage of the boys are able to attend. Eighth grade, or "Standard VI," graduates are rare.

(To be continued)

WORSHIP SERVICE FOR FEBRUARY

Prepared by
Mrs. Verne Babcock
White Cloud, Mich.

Topic: "Walking with God in This Hour"

Scripture: 2 Peter 1: 2-11

Hymn: "O Master, Let Me Walk with Thee"

Devotional Thoughts:

We have just recently passed the season of the year in which our thoughts have turned to the great miracle which brought us the Christ child — the one who set the perfect example for us to follow and the One whose death brought us salvation from our sins. At this time our hearts are filled with love and peace toward all men. How wonderful it would be if this feeling and attitude would but last throughout all the year.

The religious life of the redeemed person is distinguished by an experience of continuous growth in comprehension and fellowship of God and Christ. One who follows intimately may expect to possess an ever-increasing measure of God's favor and truth. Only those who have a true knowledge of God and Christ, in contrast to false knowledge given out by false prophets, can lead a truly godly life. This is a free gift of God to those who will love and serve Him and one which no man can take away. However, to keep it we must use it.

Salvation comes through faith and cannot be bought by works. The transformation from the old life to the new makes possible the escape from a life of worldly lusts and desires. This escape is just the starting point in the Christian life.

All those who confess Christ as their Saviour have a strenuous struggle ahead of them. If they are to be the living witnesses which Christ has a right to expect of them they must shun every appearance of evil, lay aside all desire for self-glory, and be ready and willing at all times to give freely of themselves in His service.

The new year has just started. Are we each and every one resolved to make this a better and more profitable year spiritually than the past year has been? Are

we ready and determined to keep our resolutions throughout the year? We must realize that we cannot do this alone but that "with God all things are possible." Are we like Peter, totally enslaved to the will of the Master? We must realize, too, that "all have sinned and come short of the glory of God." Let us, each one of us, look first to our own faults and shortcomings and with God's help eliminate them. Then let us look about us and pray for guidance in the tasks that are put before us to do.

The Christian cannot sit idle. We either grow in the knowledge of our Lord and Master and keep busy in His service or we slide back toward the old life. There is work for all, both in the physical labors and in the spiritual undertakings of the church. There are evidences of sin and unrighteousness on every hand — lost souls who need Christ, those bowed down with burdens which seemingly are too heavy for them to bear, many who have grown indifferent to the will of God in their lives, and those who have lost interest in the activities of the church. What is the reason? Have we as Christians fallen short of the goal we have set for ourselves in Christian living? It is so easy to say, "That is the pastor's job," or, "Why doesn't their Sabbath school teacher call?" or, "They know me too well, I couldn't talk to them." These may be good excuses to sooth our conscience but are they good reasons before God?

A wheel is just as strong as its weakest spoke. With prayers of faith and with courage and hope let us put our shoulders to the wheel of real **Christian living** in our home, community, church, and denomination and push.

Those who cherish freedom can take comfort from history. If Stalin died a natural death, about which there is some doubt, he is about the only notorious tyrant who came to a peaceful end. Time — with an assist from liberty-loving men — disposes of the enemies of mankind and their conspiracies against human dignity. History is strewn with wreckage of schemes for conquering the earth. Not one ever achieved durable success.

— Newark (N. J.) News.

National Conference on Religion and Public Education

(Continued from January 2)

Statements from the Conference

(4) Five principles to guide schools in dealing with religion are:

a. As to the nature of the child; he is a creature of God; he is loved by God; and he is responsible to God for all his acts.

b. The right of the child by virtue of his divine creation, to the fullest development of his faculties and capacities. This places a joint responsibility on home, church, and community to see to it that adequate facilities are provided for educating every child according to his capacities.

c. Respect for the individual conscience and faith of each child's allegiance, not forcing upon him beliefs and teachings which are offensive to his parents, if in the minority, but at the same time giving due regard to the faith of both the majority and the minorities.

d. Belief in community, not only in the sense of our common loyalties as citizens, but as being brothers, children of God, and as such, having equal rights and responsibilities.

e. Since religious truth is a part of our heritage of truth it should be included in the child's education wherever relevant to the subject matter of public education.

(5) Basically, the American way is to keep the churches as institutions separate from the state and that has come to mean (a) that there is to be no established church, nor can there be any kind of preferred status or treatment of any church; (b) that state must not be controlled by any church or churches as such; nor may the state control or should it give support to the ecclesiastical functions of any church or churches, in whole or in part.

Relating these principles to the public schools it was stated: (a) "that the American way requires public schools as institutions to be kept separate from the churches as institutions; (b) the public schools have a responsibility to make the largest provision in the schools for non-sectarian religious teaching and influence.

The schools may teach about religion or its values as a fundamental factor in national life; they may not teach in such a way as to serve the sectarian needs of any ecclesiastical institutions, individually or collectively."

(6) Concerning the Bible, the public school should: (a) help young people to appreciate the relation of the Bible to the development of the Judaic and Christian cultures; (b) point out, in tracing the distinctive qualities of the American citizen, that the founding fathers and succeeding generations recognized the Supreme Being and looked to Him as the author of liberty and justice; (c) make reference, in teaching social living, to the Judaic and Christian principles of conduct that have been a vital factor in shaping American law and standards of behavior; (d) recognize, in teaching the arts, the influence of the Bible in art, music, sculpture, etc.; (e) treat the Bible, in teaching literature, on a similar basis with other great literary masterworks; (f) use the Bible, in teaching the great universally accepted ethical ideas and principles, as a source-book on the same basis as other sources; (g) use the biographies of the Biblical personalities, in teaching biography, as well as those of other individuals; (h) use the Bible in teaching English, to show the influence it has had on the development of the language.

(7) The main responsibility for developing and nurturing the religious life of children rests on the home, the church, and the synagogue, but the school performs two functions: (a) it may teach about the significance of religious practices in the life of people of all faiths; (b) provide a religious expression indigenous to the life of the school itself. All religious exercises in the public school shall be nonsectarian, and participation by any child must be only with the consent of his parents.

It was pointed out that the responsibility for its curriculum rests with the school. Freedom of teaching and the autonomy of the school must be respected by religious groups. Impartiality with respect to various groups must be maintained by the school. The personal qualities and character of the teacher and pupil-teacher relationships are fully as important as the curriculum,

hence the importance of teacher education. The church should give support to the school in facing the problems of integration of races and ethnic groups, by giving her Christian witness, tolerantly, sympathetically, yet positively.

It was a pleasure and a privilege to attend this Conference on Religion and Public Education for I have been concerned about it for many years.

Two Special Days

The week from January 28 to February 4 will be observed in many Protestant churches again this year as Youth Week. It is a time to recognize the young people of our churches and to consider the needs and possibilities of young people not only in our churches but outside as well. Young people will take important parts in the Sabbath morning service in many churches on one of those Sabbaths.

The theme for this year is "Our Citizenship Under Christ." Older people as well as youth will be challenged by it to study the Christian concepts of citizenship and to relate the Gospel to community, national, and world issues. In these days the Christian is faced with the question, "What is my duty as a world citizen as well as a citizen of my native land?"

The second Sabbath of February is Race Relations Day. It affords an opportunity to study the problems of Indians, Chinese, Japanese, Negroes, and other races represented in our country. Their needs and opportunities and our relationships to them need to be studied in the light of Christian teachings. In our zeal for foreign missions we sometimes overlook the need for the Gospel of large groups in our own country, and even the need for simple justice in matters of employment, education, and other phases of life.

A letter has gone out from the Committee on Youth Work and the executive secretary of the Board of Christian Education to all our churches suggesting that they make use of these special occasions, and telling where they can get helpful material. This board has suitable filmstrips to loan free of charge, as does also the Tract Society.

N. D. M.

For Jr. High Readers

Prayer and Baiting the Hook

I have a friend who took his little seven-year-old boy fishing with him one day. They put out the trotline and then went up to the cabin. After an hour, they went back down to the river to see if they had caught anything. Sure enough, there were several fish on the line. "I knew there would be, Daddy," said the boy. "How did you know?" asked the father. "Because, I prayed about it," said the child. So they baited the hooks again and put out the line and went back to the cabin for supper. Afterward, they went back to the river; again, there were fish on the line. "I knew it," said the boy. "And how?" asked his father. "I prayed again." So they put the line back out into the river and went to the cabin. Before bedtime, they went down again. This time, there were no fish. "I knew there wouldn't be," said the child. "How did you know?" asked the father. "Because," said the boy, "I didn't pray about it this time." "And why didn't you?" asked his father. "Because," said the boy, "I remembered that we forgot to bait the hooks."

I wonder if many times the apparent failures we have in prayer are not the result of some failure on our part, and not on God's. — Robert E. Goodrich, Jr., in *What's It All About?* (Fleming H. Revell Co.).

An Old Oak

Once upon a time, long years ago, a child, wandering over the old hill farm, came to rest under an old oak that stood all alone in the corner of the field. The child was interested only in gathering the fallen acorns. The "child" years later, might question how the tree happened to be standing there all by itself. Perhaps an acorn was too large for a bird to carry; but a squirrel, finding the nut in its roving and tiring of carrying it in its mouth, might have thought this a good place to make a cache for future needs, and then had forgotten all about it. No matter how it happened, there stood the tree.

The moisture of the soil, supplied by frequent showers, had softened the acorn and stirred its seed germ into life, and it began sending tiny rootlets down into the soil, and sending above the ground a branch with leaves. Through winter and summer the air and the sunshine and the rain had added every year a new circle to its growth until now it was a sturdy tree. Other things than air and sunshine and showers had ministered to its growth. Standing alone in the open, it had met the wind and storms of the years which had sent the roots down deeper for greater resistance and, they say, thus producing a wood of finer grain.

Might we contrast the growth of a human life with a tree? Some one has said that there is a divine purpose for every life. The graces of the Spirit touch the mind and the heart — like the sunshine and the rain, and there is a special resource for our need — courage, strength, and wisdom ever waiting in the hand of the Good Father for our acceptance. However, the acceptance must be a matter of our own choosing, for the way of the divine purpose is never forced upon us; it must be as we will. — E. E. W.

Millions for Ministerial Training

Grants totaling \$10,375,000 to six interdenominational theological seminaries and the American Association of Theological Schools have been made by Sealantic Fund, Inc., a Rockefeller philanthropic agency. These are the first contributions from the \$20,000,000 gift made to the fund by John D. Rockefeller, Jr., early in 1955 "to strengthen and develop Protestant theological education in this country." The grants, which are contributions and conditional pledges, are to: the Vanderbilt University School of Religion, the Federated Theological Faculty of the University of Chicago, the Pacific School of Religion, Union Theological Seminary, the Yale University Divinity School, the Harvard University Divinity School, and the American Association of Theological Schools. These funds will be used for developing faculty, increasing salaries, for new buildings and other requirements of program expansion.

THE LIVING WORD

Luther A. Weigle

One of a series of articles by this noted man.

The meaning of "discover"

In the King James Version of the Old Testament the word "discover" is used thirty-four times, and always in the now obsolete sense of uncover or lay bare. It is retained by the revised versions only once — in 1 Sam. 22: 6, "Saul heard that David was discovered." It is replaced by "uncover" thirteen times. Other typical renderings are: "exposed your iniquity" (Lam. 2: 14); "do not disclose another's secret" (Prov. 25: 9); "the foundations of the world were laid bare" (2 Sam. 22: 16); "strips the forests bare" (Psalm 29: 9); "we will show ourselves to them" (1 Sam. 14: 8). Instead of "I will discover thy skirts upon thy face" (Nahum 3: 5) the Revised Standard Version has "I will lift up your skirts over your face." Where the King James Version says concerning leviathan, "Who can discover the face of his garment?" (Job 41: 13) the revised versions read "Who can strip off his outer garment?"

In other passages containing the same Hebrew words the King James Version shows that in 1611 the older sense of "discover" was tending to become obsolete. For example, where Wycliffe had "His heed he shal not discover" the King James Version has "he shall not uncover his head" (Lev. 21: 10). It uses "uncover" thirty-five times as translation for these Hebrew words, and is followed by the revised versions in most of these cases.

In both cases where "discover" is used in the King James Version of the New Testament it is an inexact translation of the Greek. The meaning of "had discovered Cyprus" (Acts 21: 3) is "had come in sight of Cyprus"; and in place of "discovered a certain creek with a shore" (Acts 27: 39) the Revised Standard Version reads "noticed a bay with a beach."

SABBATH SCHOOL LESSON

for January 28, 1956

God's Concern for Sinners

Lesson Scripture: Luke 15: 1-10.

Who Was He?

Nathanael Olson

"He was a young man born in an obscure village. He grew up in a neighboring town. He worked in a carpenter shop until he was 30, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things which usually accompany greatness. He had no credentials but himself.

"While he was a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, his coat. When he was dead, he was laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the central figure of the human race; the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon earth as has that one solitary life."

No one knows the author of these thought-provoking lines, but many millions know the one about whom they were written — Jesus Christ.

Who was He? Just a man of Jewish parents? Or was He more than that?

He was the son of God, for the Scriptures inform us that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1: 18). "God so loved the world, that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life" (John 3: 16).

He was the Saviour of men. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1: 21). "The Son of man is come to seek and to save that which was lost" (Luke 19: 10).

He was God's love gift to man. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5: 8).

The real question to answer is not "Who was He?" but, "Who is He?" Who is Jesus to you? Is He just a good man, a wonderful teacher, a great benefactor? Or is He the personal Saviour of your soul?

Who is He to you? To millions He is Saviour, Lord, and Coming King, but who is He to you? That's rather personal but it is only a personal experience with Christ that counts for time and eternity!

Who are you to Him? You are an immortal soul for whom He died. This is His promise: "As many as received him (Christ), to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12). He's my Saviour, but who is He to you?

[The above material in two-color folder form is available from the American Tract Society — a non-profit organization — 21 West 46th St., New York 36, N. Y.]

Good Publicity

The Ministers Life and Casualty Union for some time has been publishing in its Call pictures of old churches. One of our New England ministers noting this, sent in a picture of the high pulpit in the old Newport, R. I., Seventh Day Baptist Church, such a picture as was published on the cover of the October 24 issue of the Sabbath Recorder. The widely read Call published the picture with a good explanatory paragraph. The denomination which has been so well known in parts of New England for nearly three centuries may thus be called to the attention of ministers throughout the country whose education did not include a thorough study of the history of American churches.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH. — Sabbath, December 3, was the day for our monthly fellowship luncheon. The film, "How We Got Our Christmas Carols," was shown. This filmstrip reveals the origin of four of the most popular Christmas carols. The penny-a-meal boxes were opened, the contents of which go to the Denominational Budget.

The church choir made some recordings of Christmas music which were played on the street of the town, to the delight of younger members of the choir. One Sabbath day the Senior Sabbath school visited the Junior Sabbath school in a body. It was a joy to see the bright faces of the children as each took part in the little worship service. One could not help being impressed with the importance of the Sabbath school in the lives of these children.

Recently our Sabbath school gave \$25 for charity work in Newaygo County, in addition to a similar amount for missions in memory of Secretary A. Burdet Crofoot, as mentioned in the Sabbath Recorder of December 26. — Correspondent.

GLEANED FROM CHURCH BULLETINS. — A summary of church and denominational giving during December at Ashaway showed totals of \$768.07 and \$136.80 with high figures the first 4 Sabbaths and low on the fifth week. At Battle Creek the last Sabbath was unusually high, including \$300 toward the purchase of additional land for Camp Holston. Another item mentions that the Ladies' Aid has voted the large sum of \$500 for that same purpose. The Shiloh Church also reports unusually large giving on the final day of the year, \$263.36 for local expenses, plus \$106.05 for Denominational Budget, with smaller gifts for special missionary and tract work. Numerous churches report heart-warming "white gifts" at Christmas time for causes outside the regular needs of the church and denomination.

RIVERSIDE, CALIF. — December passed in the warm glow of anticipation and the joy of successful achievement. Earnest effort by the choir and co-ordinated work of committees under the direction of Mrs.

The Sabbath Recorder

Gleason M. Curtis made the presentation of "The Story of Christmas" by H. Alexander Matthews on the evening of December 20 an outstanding success. A group of junior carolers, numbering thirty-five, added beauty and vitality to the production. Effective lighting made the tableau scenes come to life with startling realism. Singing by the adult choir was especially good. Attendance was good.

Messianic prophecies of the minor prophets were used in a series of pre-Christmas sermons by our pastor. The one concerning the heartbreak of Hosea (better showing us the loving heart of God) was especially effective.

The month was marked with two socials. On Monday evening, December 5, Mrs. Starlin Ross directed a Christmas program at the parish house centering around music. A toy gift exchange added liveliness to the occasion, and later the toys were donated to the Settlement House Toy Loan Library. On the evening of the tenth the social room of the church was the scene of the annual Christmas party. Paul Henry, social chairman, made the evening of especial interest to the junior set and kept us all happy.

Rev. Robert E. Weirbach, pastor of the Grace Methodist Church of this city, preached for us on December 31, giving timely thoughts from Mark's Gospel.

— Correspondent.

BATTLE CREEK, MICH. — (The following announcement was copied from the church bulletin for December 31. Other churches may wish to do something like this at some future time):

"Did you know that the month of January is the 234th anniversary of the first Seventh Day Baptist Church in America? In memory of this event, we plan to use two dramatizations for the opening part of Sabbath school on January 14.

"The first portrays Stephen Mumford and his wife as they arrive in America from England. We have tried to imagine how they felt stepping onto the bleak shores of a strange land. The second drama is part of the meeting at which this small group of Seventh Day Baptists later officially withdrew from the first day Baptist church and organized their own, the Newport, Rhode Island, Church.

"The questions and arguments were the same then as now — whether or not the commandments were still binding, and if anyone could be right and yet believe differently. For more information see: *Seventh Day Baptists in Europe and America*, Vol. I, p. 122; Vol. II, pages 589-599. Don't forget Sabbath school on January 14th!"

Three Pocket Testament League teams, each including PTL evangelists, an interpreter, and African Christian helpers, and each traveling in a specially equipped sound truck, are now conducting great Gospel campaigns in areas which only a few months ago were the scenes of Mau Mau violence and bloodshed. Most of these people have now been rehabilitated, but it was estimated that between 70 and 80% of them took the Mau Mau oath.

Marriages

Clement-Haling. — Russell George Clement, son of Mr. and Mrs. George Clement of Ord, Neb., and Jeannette Ruth Haling, daughter of Mr. and Mrs. Raymond Haling, Denver, Colo., were united in marriage Dec. 28, 1955, in the Denver Seventh Day Baptist Church by the bride's pastor, Rev. C. Harmon Dickinson. The couple will reside at Salem, W. Va., where they are students in Salem College.

Births

Davis. — A daughter, Gaye Ellen, to Mr. and Mrs. Duane C. Davis of Boulder, Colo., on Dec. 3, 1955.

Obituaries

Woodmansee. — Elva Grace, daughter of Orrin G. and Emogene Austin Woodmansee, was born at Rockville, R. I., June 20, 1888, and died in the same village, Dec. 2, 1955, after a long illness.

In her early youth she became a member, by baptism, of the Rockville Seventh Day Baptist Church and maintained a devoted interest to the end of her life. For more than thirty years Miss Woodmansee was the Rockville postmistress.

She is survived by her sister, Mrs. James R. Edwards of Rockville; two brothers, Lloyd E., of Bradford, R. I., and Howard C., of Rockville and by a niece and a nephew.

Rev. Harold R. Crandall officiated at the funeral with interment in the Rockville Cemetery.
H. R. C.



This gives a glimpse of some of the members of the Co-ordinating Council at its first meeting in the Seventh Day Baptist Building, Plainfield, New Jersey, Albyn Mackintosh presiding. The faces of Franklin A. Langworthy, Charles F. Harris, Courtland V. Davis, and Mrs. A. Russell Maxson were not caught by the camera.

See story inside.