

OUR WORLD MISSION
Statement of the Treasurer, October 31, 1958

		Budget Receipts			
	Treas. October	Board's October		Treas. October	Board's October
Balance, October 1	\$.00		Middle Island	12.00	
Albion	52.63		Milton Junction	323.90	
Alfred, 1st	218.65		Nortonville	245.50	20.00
Associations & groups	67.78	25.62	Old Stone Fort	20.00	
Battle Creek	487.61	11.20	Pawcatuck	461.10	
Berlin	86.57		Plainfield	118.65	
Brookfield, 1st	68.00		Richburg	248.50	
Chicago	64.00		Ritchie	20.00	
Daytona Beach	44.50		Riverside	1,166.10	
Dodge Center	127.66		Rockville	17.47	
Hopkinton, 1st	144.40		Shiloh	185.50	
Independence	94.00		Tract Society	1,000.00	
Individuals	2,054.00		Walworth	22.00	
Irvington	300.00		Washington	70.00	
Little Genesee		10.00	Waterford	94.08	
Los Angeles Christ's	33.00		White Cloud	46.76	
Lost Creek	148.36				
Marlboro	217.06				
				\$8,259.78	\$ 66.82

Treasurer's Disbursements

	Budget (Designated & Undesignated)
Missionary Society	\$3,460.38
Board of Christian Education	594.80
Ministerial Training	781.80
Ministerial Retirement	590.25
Historical Society	1,131.10
Women's Society	131.90
General Conference	627.00
Tract Society	812.90
Trustees of General Conference	57.00
World Fellowship & Service	28.50
	\$8,215.63
Balance on hand October 31	44.15

NON-BUDGET GIFTS

October Receipts	\$ 10.00
October Disbursements:	
Missionary Society	\$ 5.00
Salem College	5.00
	\$10.00

SUMMARY

Current annual budget	\$99,735.00
Treas.' budget receipts first month	8,259.78
Boards' budget receipts first month	66.82
	\$ 8,326.60
Remainder required in 11 months	\$91,408.40
Percentage of budget year elapsed	8.33%
Percentage of budget raised	8.35%

1612 Lawrence St., Eldred H. Batson,
Parkersburg, W. Va. Treasurer.

Improvement in Stewardship

Church bulletins in several cases show considerable increase in the sense of stewardship or the earning capacity of the membership — perhaps both. Take, for example, the Adams Center, N. Y., story. According to Year Book figures the membership in 1951 was exactly the same as in 1957; the offerings were not. Receipts for regular church expenses in 1951-52 were \$1,955 and for denominational work \$306. Corresponding figures for 1957-58 were \$3,651 and \$1,088. Quite an increase! — Editor.

Christian Beggars

An Arab beggar used to sit at the gate of a rich man's house, on whose bounty he depended, and from whom he received daily alms. One day his patron wished to send a letter in a hurry, and, seeing the beggar, asked him to deliver it. The beggar drew himself up and said, "I solicit alms; I don't run errands." We have been soliciting alms from God all our lives, and yet how unwilling we are to convey His message of salvation or do any other service for Him.

The Sabbath Recorder



"I know not where His islands lift
Their froned palms in air;
I only know I cannot drift
Beyond His love and care."

The Sabbath Recorder

First Issue June 13, 1844

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

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American Bible Society

Every Bible-loving person or denomina-
tion should feel an affinity with the
American Bible Society, the greatest Bible
publishing and distributing agency. The
more one knows about its work the
greater is his desire to help and encourage
others to help in the work of the Bible
Society.

One cannot sit at the same lunch table
with a man of such remarkable ability
as Dr. Eugene A. Nida, head of the Trans-
lation Department, without respecting that
work. The great contribution to world
missions is further appreciated by watch-
ing Doctor Bratcher working in his office
preparing for the publication of a new
Greek Testament or listening to the
veteran librarian Miss Margaret T. Hills
who is said to know more about transla-
tions than almost anyone else in the
United States. We found that she was
fully aware of what had been done by
Seventh Day Baptist missionaries in China
toward giving the Chinese a Bible in their
language. An outstanding work now
being expanded by the society is the
providing of all kinds of linguistic help
to people in many lands who are working
on translations. No other organization
in the world is as well trained and
equipped to render service to so many
translators in so many languages.

Dedication is the term which seems
most fittingly applied to every secretary
one meets at the annual meeting of the
Advisory Council or the responsible
people in the downtown offices of the
Bible Society. We might mention Miss
Ruth Barrett, secretary for the blind, who,
like others, felt that she did not have
half enough time to tell of the blessings
provided to the sightless through the
Braille Bibles and "Talking Book" re-
cordings. The same dedication was ob-
servable in secretaries A. Paul Wright
and John Reimer who have charge of
recording the gifts coming to the society.
Their business systems are remarkable
and highly efficient. If they were not,
the small gifts of individuals would be
wasted. This is the peak season for such
gifts, with letters coming in at the rate
of 10,000 a day. Every gift is recorded
on microfilm and every effort is made to
give churches credit. A very high per-

centage of the employees, even those who
are temporary workers, come to their
jobs with a sense of dedication, we are
told. Many handicapped persons find
employment and frequently do better work
than others.

Throughout the two-day meeting of
the Advisory Council one senses a spirit
of Christian cooperation and devotion
which appears to be on a higher level
than in almost any ecumenical organiza-
tion your editor has observed at first-
hand. About 150 members, guests, officers,
and secretaries shared in the deliberations
and appeared to be welded together with
a common, unselfish purpose. From all
over the country they came, from re-
sponsible positions in 55 denominations.

The claim was made, and truly so,
that the American Bible Society is the
most ecumenical organization in the
country. It takes in more denominations
than both the National Council and the
World Council of Churches, though some
are noticeable by their absence. (The
various Orthodox churches are among
them.) It must be said in all fairness
to those groups supporting the society
that some denominations love and depend
upon the Bible more than others. A
comparison of church lists reveals that
21 of the 37 denominations in the NCC
and WCC are also represented on the
Advisory Council of the Bible Society.
It is noteworthy that the Missouri Synod
Lutherans, who cooperate very little with
others, are members. The same is true
of the Southern Baptists and the Seventh-
day Adventists, to name but a few. What
binds them together? A love for the
Bible and a feeling that they ought to
support and help to guide the policies
of an organization that does so much to
make their denominational work possible.

Seventh Day Baptists have long recog-
nized these things and have featured a
little of the work of the society at every
General Conference. It still may be said,
however, that we who have built our
separate existence on Bible teaching more
than most other denominations have not
put as much emphasis on this organization
as could well be expected. We recognize
that readers of the Bible who are unbiased

by notes or comments normally accept
the Sabbath and many of them, seeing
the way believers came into the New
Testament Church (by immersion), logi-
cally call themselves Seventh Day Bap-
tists. The Bible does it. Let's see that
more Bibles are printed.

A Changing Ministry For a Changing Labor Force

We have long thought of labor as
a great mass of production or agricultural
workers in overalls and have perhaps
assumed that the church in general should
have a special ministry for labor — a
ministry adapted to what might be called
a lower class in society. While there
are still churches in limited areas where
the potential congregation must be re-
cruited from laborers that are predom-
inantly of this type, the situation is rapidly
changing — perhaps more rapidly than
we realize.

Economic Review, a little periodical
published by AFL-CIO, quotes statistics
which show some of the changes in our
nation's labor force and makes predic-
tions of the trend which may be expected.
We quote:

The "white-collar" group of workers has
increased fourfold since the start of the century,
rising from 18 to 40 per cent of the total
workers. By 1975 this percentage is expected
to increase to 47 percent. . . .

Many of these "white-collar" workers are
concentrated in such expanding industries as
banking, insurance, retail and wholesale trade,
and various types of business and professional
services. Also growing rapidly is the number
of engineers, scientists, technicians, and other
"white-collar" workers in manufacturing indus-
tries, sparked by the recent growth of research
and development programs.

The statement goes on to point out
that the number of production workers
in manufacturing is 2 million lower than
it was five years ago. At the same time
the number of nonproduction workers
has actually increased by 350,000.

The figures are quoted partly for the
guidance of young men who may be
thinking of joining the nation's labor
force without the type of preparation
which would qualify them for the grow-
ing percentage of white-collar labor posi-
tions. Indeed, young people must keep

in mind the shrinking market for brawn and the growing market for brains.

By the same token the ministering opportunity of the church is changing and there must be a recognition of this trend if we are to meet effectively the needs of our people. It may call for a higher level of preparation for all church leaders, including pastors and evangelists. That, however, is not the greatest concern. Our pastors are, for the most part, well prepared and they find time to read some such reports as the one quoted above. Perhaps the rank and file of our membership does not as quickly note the changes that are taking place, and therefore our lay leadership may lose time in adjusting to new procedures and techniques in presenting the Gospel to the average man.

We hasten to say that there never was a time when the laboring man needed Christ more than now. In a general way there is a recognition of that need reflected in the upward turn in religious interest and church attendance. Christ does not change with the change from chambray shirts and blue denim to white collars. He is "the same yesterday, today, and forever." No improvement in the educational status or the technical skill of man brings him any closer to a condition in which he will not need the saving power of Christ. Moreover, man — the new laboring man — realizes as never before what havoc uncontrolled science can bring to his own future.

We live in a generation where the family unit is increasing and family responsibilities are thrusting themselves upon us faster than we are prepared to meet them. Here, too, is a great opportunity for the church. "A little child shall lead them," is as true today as ever. Spiritually unprepared and undernourished, parents in large numbers are ready to be led by their children to the satisfaction in Christ ministered through the church.

Coming back to our opening statement, the church as a whole must be alert to all the opportunities of ministry that go with a climb in white-collar jobs from 18 to 40 per cent, and the probability that soon 51 per cent of all labor will

President's Message

What's Your Spiritual Net Worth?

Now that the calendar year is drawing to a close, one's thoughts begin to focus on the unpleasant task of preparing an income tax return. In most businesses it is essential to take a year's-end inventory. This is a most unpleasant way to conclude the holiday season. This financial inventory, however, coupled with the other financial records enables a farmer or businessman to determine the success or failure of his year's operation.

Recently I visited one of my former students in vocational agriculture. In the course of the conversation he said, "If I am not worth more at the end of the year than at the beginning I look around to find what is wrong." If it is good business procedure for a proprietor to annually take a financial inventory to evaluate his progress, why would it not be desirable for a Christian to take a personal spiritual inventory? I believe one of the basic strengths of the Roman Catholic faith is the periodic inventory each member takes of himself at confession under the guidance of his priest. I am confident if each Seventh Day Baptist would annually set aside a quiet time to prayerfully and systematically appraise his deepest spiritual resources in contrast to those attitudes, habits, and prejudices which hinder his spiritual growth, there would be no limit to the good we could do.

When I started working on the Commission I felt most inadequate for the task. There seemed to be many areas in my basic beliefs which were hazy; there were attitudes which interfered with

be in that higher bracket of skill, know-how, and pay. The techniques of presenting a changeless Savior may have to be altered to some extent. So, too, will the instruction in Christian responsibility, including stewardship. The future should hold great promise for the cause of Christ and the support of missions.

my service to Christ and my witness to the Sabbath truth. In an effort to improve my own spiritual life I have been preparing what I call "My Personal Spiritual Inventory." By merely preparing this guide I have discovered new meaning and power in the simple, yet satisfying, basic beliefs of Seventh Day Baptists. The Sabbath has become a more vital part of my life. There were many undesirable attitudes and prejudices in my thinking which I discovered. As with a financial inventory, one's net worth is the value he has left after deducting his liabilities from his total resources. Have you ever attempted to list your spiritual resources as compared to your spiritual liabilities? Try it. You, too, will find it most revealing. It need not be discouraging, either. When you list the things for which you are grateful, you will have a new hope. It is like looking up the cash surrender value of a life insurance policy; your spiritual resources have grown without your realizing it.

When one has determined his net worth for two successive years, he can begin to note trends. In his net worth greater today than a year earlier? If one is not more confident, more hopeful, more helpful, more easy to live with than a year earlier, then he should look for the explanation. A detailed annual spiritual inventory may show a gradual erosion in constructive Sabbathkeeping; it may show that the new television set has largely displaced the time set aside for prayer and Bible reading. An attitude of hatred or jealousy may be so intense that prayer is not being answered. Growth in any field is based upon an honest appraisal of the situation at present. May each Seventh Day Baptist prayerfully examine himself before God as we approach a new calendar year. Should this be done, I am confident in 1959 we could turn in a gain in membership in the United States. We would do this because we would be serving people.

Peace would automatically descend upon the earth if every nation and every individual would stop trying to secure unearned advantages. — Unknown.

MEMORY TEXT

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Psalm 119: 160.

Denominational Treasurer States Policy

The O.W.M. treasurer's books will be closed on the eighth of each month and the disbursements for the preceding month will then be made. Any checks received after that date will be included in the following month's report. For example, on December 8 the books will be closed and checks will be written for the November disbursements. Any checks arriving after December 8 will be included in the December disbursement.

Several people have inquired concerning the slips on which churches record their payments and which should accompany their checks. These are being prepared from the office of the executive secretary, Mrs. Doris Fetherston, and are now in the hands of the printer and will be distributed to the various churches through her office.

Our World Mission had a good year last year. Everyone was pleased that we went over the budget. We know it can be done; we also know the great satisfaction and joy that come from doing it. A new year is ahead of us. What shall we do with it?

WORLDWIDE BIBLE READING

From Thanksgiving to Christmas the American Bible Society invites you to read from your Bible the following passages with your heart open to receive the love of God:

- Dec. 7 Matthew 5: 17-48
- Dec. 8 Matthew 6: 1-15
- Dec. 9 Matthew 6: 16-34
- Dec. 10 Matthew 7: 1-20
- Dec. 11 Luke 10: 1-42
- Dec. 12 Luke 15: 1-32
- Dec. 13 Luke 24: 1-53

"Except the Lord Build — They Labor in Vain Who Build"

By a Layman*

Lessons from History

A tall, clean-cut youth of proud bearing stood by a Macedonian roadside and watched the troops marching by in a seemingly endless procession. There was snap and purpose in his actions and poise and assurance about him, something that commanded the attention.

For this proud youth was to become a man to be reckoned with and the quality and strength of his timber showed in his face and carriage.

No More Worlds to Conquer

Today the fierce pride of the boy expressed itself in tears of frustration. The victorious army before him had added conquest to conquest under the leadership of his father, whom history was to record as one of the greatest organizers and conquerors of all time; a genius whose glory was to be so far eclipsed by this stripling youth as to be almost overlooked because of the achievements of the son. The leader of the army was Philip II of Macedonia, but the boy was to be known as Alexander the Great, and his tears were being shed on that day because he feared that there would be no more worlds left to conquer.

It is the record of history that this boy, succeeding to his father's throne at the age of 20, completed the conquest of the then known civilized world and brought under one leadership all of those troubled peoples whose history makes up not only our Old Testament, but also those from whose cradle most of our civilized world came. Because of this man, many of the events that took place at a later date came to be.

Alexander the Great, besides being a military genius, was also a man whose political and social thinking ran ahead of the times. He knew the weaknesses inherent in a divided citizenry and in small disconnected communities and

leaderships, and sought to join them together for their benefit. He envisioned an educated, enlightened people that could exist under one leadership; large enough to endure and to operate efficiently. He sought that end by the means he best knew how to handle — his army, and an unmatched gift for conquest!

While he was brilliant in the field, wise in politics, and aware of the needs of his people, on the one hand, he was ruthless in conquest on the other, and he had in his make-up his own quota of human weaknesses. When in a drunken brawl he slew Cletus, his best friend, he was stricken with remorse; and history tells us that he died at the age of 33 of an infection brought on by his own debaucheries.

The Young Galilean

Not too far distant from that place in Macedonia nor yet too far distant in time, as we consider history, another boy, some 300-odd years later, was the center of attention in a famous city then under the rulership of a new empire established by another military genius. This boy was lost. His family and the other members of the caravan with which they traveled were not only worried about His welfare but they could not go their way until they found Him. And they found Him in the temple in the company of the spiritual leaders of His people. His reply to His parents when they chided Him was a clear-cut preview of His plan for His life's work.

There are parallels between these two young men, but probably the things that make it reasonable to mention them together are some of their differences. Alexander had the world at his feet at the age of 33; Christ hung on the cross at almost the same age. Alexander had armies at his command; Christ had eleven true disciples and as many followers as had endured and survived the persecution and the ridicule of the trial and the crucifixion — at most, a handful of followers.

For all the time that separated these two men in history, and in spite of the division of the empire of Alexander at his death and its subsequent collapse,

there survived two things that were to bolster and facilitate the work of the apostles, and thereby that which was built by the one man became a contributing factor in the work of the followers of the other. For the spread of Grecian culture and the opening of new routes of travel helped make possible the work of Paul and the other apostles who went out in response to the Great Commission.

So while Alexander's house of cards fell because of his own excesses and his empire could not endure beyond his day, he unwittingly expanded the church which began to develop three centuries later. And while the one achieved physical victory and spiritual defeat, the other suffered personal rejection and founded a spiritual kingdom.

The Priesthood Fails

Far back in the historic recesses of the Jewish race, one of the twelve families that descended from a shrewd and capable man became heir to the responsibility of keeping the temple while their cousins tended the crops and fought their people's battles. Records tell us that the most impressive and influential members born into the first 4,000 years of the record of that remarkable race of people were born to that family. That the priesthood passed on to his brother, and many hundred years later this same family, now multiplied into many, produced the priests and prophets and, one might well imagine, the scribes and Pharisees who still dominated the religious and intellectual life of those people.

We do not need to read anything between the lines to reach the conclusion that the priesthood had lost its divine inspiration and had become a corrupt and self-centered group when we recall the reaction of Jesus to this group of men when He drove them from the temple as if they were common thieves. If you will risk applying personal analysis to much that He said, in the light of 2,000 years of historic evidence, you may conclude that He meant to open the way to a much more complete break from the thoughts and ways of those privileged

leaders of that hierarchy than man was able to adjust to in the short span of a lifetime or, for that matter, in the spans of many. The full impact has rather been unfolded to us bit by bit as we gather new learning, reject some of the old fallacies, and are ready to live with the change.

Christianity Needed Luther

When Caesar's forces laid all of Europe at his feet he not only spread the Mediterranean culture north and west but he provided the civil machinery through which those concerned with the advancement of the early church would have to work, and it is not a cause of wonder that before the passing of a great time, church and state were acting together in many ways.

It would have been wonderful if the church had retained its complete spiritual dedication without declining into a practice of trading favors with those whose playthings were the peoples and the nations over which they held sway. The influence of the times, the desire to strengthen their prestige and position, possibly a vain hope that the end might justify the means, led to the inevitable break that awaited only the appearance of a man with the necessary insight to grasp the full impact of what was being done to the church as a spiritual influence and with the courage to take action against those forces that would again make of the temple a den of thieves.

Such a man was Martin Luther, a dedicated man of deep insight and tremendous spiritual courage who, by his personal resistance to the corruption that had become a part of the church, made possible the reform that was to lead to a measure of advancement in human affairs that could hardly have occurred had he not nailed his 95 theses on the door of the Church at Wittenberg.

The Struggle Toward Religious Liberty

In the wake of that event followed many of the bloodiest chapters of Christian history, not the least of which was the massacre of the Huguenots, by which act the Reformation was stifled in France so that it died at its birth.

(To be continued next week)

*The layman who delivered this sermon in the North Loup, Neb., Seventh Day Baptist Church prefers to remain anonymous.

Evangelism Among Colored People

Many of the Seventh Day Baptist brethren of this country are Negroes. We have been quite zealous in sending missionaries to aid the colored peoples of Africa, Jamaica, and British Guiana, but we have done very little to aid the black people in our own country to know more about Christ and to build up their faith and knowledge in Him.

It is a fact not very widely known that at the time of his death plans were under consideration for the employment by the Missionary Board of the late Rev. Luther W. Crichlow as a home-field evangelist. It was expected that he would work primarily among the people of his own race but that his services would also be available on call to any of our churches who would request them. Not long before his death Pastor Crichlow had conducted a very successful "Quickening Spiritual Life" series of meetings in the Pawcatuck Seventh Day Baptist Church of Westerly, R. I.

Pastor Crichlow's last message to the secretary of the Missionary Society, sent from the hospital by his wife, was, "Hold everything for awhile. Your prayers will be appreciated." He was referring to a letter which discussed specific arrangements for his services.

Pastor Crichlow was definitely and deeply interested in the proposal to aid our colored brethren in New York, Washington, Detroit, Los Angeles, and other areas of our country where Sabbathkeeping Christians might be brought together for fellowship and Sabbath worship. With his great warmhearted and jovial way, combined with a depth of spiritual experience and sound thinking, he could have carried forward this work. And he wanted to do it. Over a period of several years he had talked to the secretary of the Missionary Board about the possibilities of this work. Why it should please God to take him from us just as the plans were beginning to crystallize we do not know. We recall Isaiah 55: 8-9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, For as the heavens are higher than

the earth, so are my ways higher than your ways and my thoughts than your thoughts."

But this we do know for a certainty, that God longs to have the colored people of this nation brought to a saving knowledge of His grace just as deeply as He longs for the souls of the colored peoples across the sea. What is wrong with us that we should spend thousands upon the peoples of Africa, Jamaica, and British Guiana, but seem to lack the vision or the will to help those nearer at hand? Is it the condemnation of God upon us that this leader who could have done this work has been taken from us? Is God speaking to some other heart right now to come forward and offer his services? What answer do you have to these questions that lay heavy upon the hearts of some of us?

Suggestions of a Fellowship Worker

A faithful worker in one of the Seventh Day Baptist Fellowships has commented on suggested plans for expansion and growth as follows, "Unless it is a program that is far-reaching and not just a passing fancy, it is a waste of time and effort. There must be a minister available at all times and for a period of at least two years and preferably more. When people are seaching, they want a minister's help not a layman's. If some of the larger churches could see their way clear to releasing their ministers for a year while continuing to pay their salary, I believe we could build up our membership and also, I believe, it would strengthen our ministers. It would also be strengthening our old churches, for a certain amount of doing without a minister strengthens the lay people, too, and many find they can serve in capacities they didn't dream they could! At any rate there are those daring to dream dreams and if it be God's will, perhaps things will begin moving along for His honor and glory."

All that is necessary for the forces of evil to win in the world is for enough good men to do nothing.

— Edmund Burke.

Report on Services of Evangelist Hurley

In a "general and partial report" of his services assisting Pastor Paul Green and the members of the Second Alfred Seventh Day Baptist Church of Alfred Station, Evangelist Loyal Hurley writes, "The lay visitation program was most stimulating to those who took part in it. More than one remarked that the contacts did the visitors more good than it did those who were called upon. A few were quite enthusiastic about it."

Pastor Paul Green has begun a class in preparation for church membership from among those who found a deepened spiritual life growing out of the special services.

Dr. Hurley concludes, "We all need a new quickening from the Lord. The growth in church membership will take care of itself if we really get that." He is now (Nov. 7-23) offering assistance to Pastor Delmer Van Horn and the members of the Hebron Seventh Day Baptist Church, after which he will go to Washington, D. C., during the month of December.

Dodge Center Host to Annual Meeting

By Mrs. Loyal Pederson
Corresponding Secretary

"Draw Nigh to God — Cleanse Your Hands — Purify Your Hearts!" was the theme for the annual meeting of the New Auburn, Wis., and Minnesota Churches, held October 10-12 at Dodge Center, Minn.

Three very inspiring sermons were based on the theme. It was a great privilege to have Secretary Rex Zwiebel, who had just attended a Christian Education conference at Green Lake, Wis., present. He delivered the Sabbath morning message combining "Clean Hands" with "Is It Enough?" — a very good message on tithing. The children's story, "The Beautiful Garden of my Heart," was very well illustrated by the host pastor, the Rev. Kenneth Van Horn.

The Dodge Center Church choir added

to the worship services with the anthems, "Even Me," sung on Friday night, and the beautiful "My God and I," given Sabbath morning.

Sabbath afternoon Secretary Zwiebel led the adult group in a workshop on Christian Education which included discussing the Junior Quarterly, Sabbath Recorder, Helping Hand, and other Sabbath School materials. Pastor Van Horn led the young children in their own worship period of Bible study, songs, and films.

On Sabbath night there was an evening of enjoyable fellowship which took the form of a talent program, with Claston Bond in charge. Much talent was revealed in adults as well as children, as we listened to vocal and instrumental numbers, readings, and a stunt or two. Let us pray that this talent may be used to further the religious work in the churches represented.

The business meeting was held on Sunday morning, with the following officers being elected: moderator, A. G. Churchward; recording secretary, Mrs. Arthur North. The New Auburn Church will be host to annual meeting in the fall of 1959.

The Sunday afternoon session was in charge of the women of the three churches. The Twin Cities ladies led the devotions; the Dodge Center and New Auburn groups acted out the play, "The Miracle of Influence," by Mrs. Walter Wilkinson.

As usual the meals and hospitality of the Dodge Center Church were wonderful. It was an inspiring weekend for all who attended.

Ministers Become Missionaries

Fuller Theological Seminary, now one of the most prominent accredited interdenominational seminaries on the West Coast, has graduated 450 students in its 11 years of existence, of whom 103 are now on the mission field. It trains college graduates (with high scholastic standing) in preparation for the ministry, the chaplaincy, Christian education, and the mission field. Dr. Harold John Ockenga of Boston heads the Board of Trustees and Dr. Edward John Carnell is president.

Korean Sees Wife and Father
Killed by Communists
Returns and Brings Gospel of Love.

THE STORY OF GON JOON KIM

Gon Joon Kim, 34-year-old student at Fuller Theological Seminary in Pasadena, who preached to the Communists during the Korean War a message of love in Jesus Christ a few hours after they killed his wife and father, returned to Korea this week (November 14).

Kim has cut short his training at Fuller Seminary in order to return to Korea where he will enlist 50 men for pioneering a program of evangelism among Korea's college students under the auspices of International Campus Crusade for Christ.

In a farewell chapel service at Fuller Seminary he told fellow students, "I am a debtor in the love of Christ to the Communists who killed my wife and father before my eyes and beat me as unto death."

Kim recalled in a hushed voice the picture of the execution of his loved ones by former childhood playmates, turned Communists during the war in South Korea. It was the most terrible sight conceivable — sixty human beings from two villages, including the old, the women, and children, shrieking of women, and all the while Red songs encouraging action. Ten familiar villagers, who got drunk to keep from being afraid of killing, were assigned to execute my family; first my father, next my wife, and my turn was to be the last."

After seeing his wife and father beaten to death with clubs and being beaten into unconsciousness himself, Kim recalled escaping amid the rain and darkness with his four-year-old daughter into the mountains.

"Alone with my daughter, I felt myself cast away into darkness. She began to cry for her mother who disappeared overnight and would never come back again. Though I desperately tried to keep her from crying, she kept sobbing because of hunger and cold. Humanly speaking, there seemed to be not the slightest beam of hope left. Darkness seized upon

my sorrowful soul. I cried unto God, recalling Psalm 6: 'I am withered away . . . ; my bones are troubled . . . ; my soul is sore troubled, have mercy upon me. Return, O Jehovah, deliver my soul.' God heard my cry and a great peace and joy sprang from my heart like a river as I recalled, 'Who shall separate us from the love of Christ — shall tribulation, or distress, or persecution, or nakedness, or peril, or sword?'

"My fear gone, I went to the home of a Communist leader, again at the risk of my life. Strange to say, he accepted me with welcome. Though only hours earlier this man was my enemy, the Lord now created a mind in me to love my enemy. I spoke to him for two hours of salvation through Christ. He wept over his sins. We prayed together. That night he became a new man and later a faithful witness for Christ among Communists, holding prayer groups in his own home.

"This was the beginning of a ministry for me among the Communists. After the Korean War ended I went up into the mountains where the Communists were hiding out. No one who cared for his life dared go there. I was no more the kind of man that feared men, only God. The response was great. In one year there were 180 converts and a church was built."

Kim expressed great vision for his Korean people. "I believe God is going to do something great in Korea in coping with Communism and in leading to the evangelization of the whole of Asia. Through suffering and hardship, people's hearts are hungry for God. Students, 97% of whom are non-Christian, realize that they have built their house in the past on sand. They look for something eternal in the face of world crisis."

Goodwill Industries, the Methodist-originated program for employment of the handicapped, is increasingly being adapted to serve the needs of handicapped persons outside the United States. The international development of the Goodwill program has extended to Hawaii and Australia.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Secretary's Field Trip

Departing from Fouke and Texarkana, Ark., November 12, the secretary went to Hammond, La. After a cordial welcome from the family of the Rev. Theodore Hibbard, pastor of the Hammond Seventh Day Baptist Church, he was taken to the home of Mrs. Margaret Eggers. She was a delightful hostess during the Hammond stay.

On Thursday night, November 13, a worship and Christian education discussion session was held at Brother Showers' "West Side Seventh Day Baptist Fellowship" in Hammond. It was very rewarding to me to explain to his people about the publications of the Board of Christian Education and to answer questions on the beliefs of Seventh Day Baptists that poured forth from the group.

Sabbath eve found us with a fine group of youth and their supporters in the Hammond church sanctuary. The worship service was led by Miss Pearl Hibbard, eldest daughter of Pastor and Mrs. Hibbard. The work of the Youth Work Committee of the board was explained, and then a pilot filmstrip was shown and discussed. On Sabbath morning a Sabbath School class was led by the secretary and a sermon delivered.

Visits were made to homes of members, to the new office of Pastor Hibbard in Livingston Parish where he holds forth as Director of Child Welfare for the parish (county). A morning was spent visiting the Walker, La., area where plans are under way to construct a building and organize a Seventh Day Baptist church. Pastor Hibbard has purchased a home in the village of Walker and plans to move there soon. That afternoon we visited historic spots in Baton Rouge.

The next stop was in Metairie, La., where I was the guest of the Gerald Coalwell family. (Had to leave the station wagon at Hammond as a friendly group of Hammond High School students tried to move a "float" through the space occupied by the rear side window of it as it was parked in front of the parsonage. Repairs were finished upon my return November 18.) A sermon was preached

Sunday night for an evangelistic service of the New Orleans Fellowship. The small sanctuary was filled with members and friends. Visits were made in many of the homes of the fellowship and to points of interest throughout the city. I believe that I've never seen so much in so short a time — they say my host used to be a taxi driver there.

The stay in Metairie (New Orleans) was terminated with a discussion of the Board of Christian Education work on Monday night, November 17.

Another night was spent in Hammond and we are on the way to Alabama.

WOMEN'S WORK — Mrs. A. Russell Maxson

Highlights from the Assembly of Church Women

By Mrs. Kenneth Smith

Christian women from every state except one (New Hampshire) and representatives from Colombia, Ghana, Ceylon, Sudan, India, Burma, Jamaica, Western Samoa, Indonesia, and Nigeria met for three days and four nights in sessions that couldn't help but draw them closer to one another and make for better understanding of national and global problems.

Rajkumari Amrit Kaur, from New Delhi, India, spoke to us on "Christianity and Freedom." Her attendance at these meetings was made possible by World Day of Prayer offerings allocated through the Division of Foreign Missions of the National Council of Churches. She has contributed greatly to her country in many ways. At one time she was secretary to Gandhi. She was former Minister of Health under Nehru, and now a member of Parliament. In her address she stated, "I like to feel that our sex is eminently fitted to serve, to love, and to sacrifice, and these surely are the quintessence of Christian freedom. I pray that we may be given the strength, the grace, and the wisdom to undertake the responsibilities of the freedom Christ has given us and help to usher in a new era for mankind."

At the Tuesday evening meeting, Ma'aola Lam Sam, Western Samoa, a high school girl who is preparing herself for college in this country, presented the

UCW president, Mrs. Wedel, with some lovely gifts from the women of Samoa. January 1, 1959, United Church Women are beginning a two-year project in the Islands of the South Pacific — a project of organizing women's church groups in those places with the hope that by the time the two-year period is over, the island women will have their organizations and will be independent of outside aid. A representative from UCW will live on the islands during this time and will help in the organization of these groups.

In the president's message, Mrs. Wedel stated, "More and more we are realizing that United Church Women is not another organization, but is literally the women of the various churches working together on those tasks which can best be done unitedly. Together we need not be afraid to tackle the hardest problems or undertake the biggest projects because we have complete confidence in our resources of woman power, in our task and in our message, and in the God whom we are trying to serve."

I would like to quote from the opening paragraph of the Resolution on Integration which was accepted by the General Assembly:

As responsible Christians, we claim the right to obey God in the affairs of men. We believe that the moral substance of the Supreme Court decision with regard to integration in the public schools is in accord with Christian consensus and conscience and therefore deserves Christian support. Moreover, we recognize the inescapable fact that in all states of these United States, desegregation in the various public facilities, including public schools, is the law of the land and ultimately this law must prevail if our nation is to avoid anarchy, loss of self-respect, and loss of any major claim to moral leadership in world affairs.

Certainly at these meetings there was a feeling of Christian love for our sister delegates, no matter what the race or creed. "In Christ there is no East or West, in Him no South or North; but one great fellowship of love throughout the whole wide earth."

SABBATH SCHOOL LESSON for December 13, 1958

Jesus Works Through Disciples
Lesson Scripture: Mark 6: 6b-13.

A Noted Author's Sabbath Exposition

A. B. Bruce, D.D.*

In no part of their conduct were Jesus and His disciples more frequently found fault with than in respect to their mode of observing the Sabbath. Six distinct instances of offense given or taken on this score are recorded in the Gospel history; in five of which Jesus Himself was the offender, while in the remaining instance His disciples were at least the ostensible objects of censure. The references are: Matt. 12: 1-14; Mark 2: 23; 3: 1-6; Luke 6: 1-11; 13: 1-16; 14: 1-6; John 5: 1-18; 9: 13-17.

These offenses, deemed so grave when committed, seem very small at this distance. All the transgressions of the Sabbath law charged against Jesus were works of mercy; and the one transgression of the disciples was for them a work of necessity, and the toleration of it was for others a duty of mercy, so that in condemning them the Pharisees had forgotten that divine word: "I will have mercy, and not sacrifice."

Their habit, in all things, was to degrade God's law by framing innumerable petty rules for its better observance, which, instead of securing that end, only made the law appear base and contemptible. In no case was this miserable micrology carried greater lengths than in connection with the fourth commandment.

From the folly and pedantry of scribes and Pharisees we gladly turn to the wisdom of Jesus, as revealed in the animated, deep, and yet sublimely simple replies made by Him to the various charges of Sabbath-breaking brought against Himself and His disciples. Before considering these replies in detail, we premise one general remark concerning them all. In none of these

*This material is drawn from *The Training of the Twelve* (4th Ed. 1901), the first edition of which appeared in 1871. The 552-page book by Bruce has been counted as a classic and it will live on in spite of its age. The article (pages 88-98) is here abridged. Not until the end of the article (p. 96) do we find any reference to a change in the day — which, of course, is the author's view.

apologies or defenses does Jesus call in question the obligation of the Sabbath law. An appeal was made from their pedantic code of regulations about Sabbath observance to the grand design and principle of the law; and the right was asserted to examine all rules in the light of the principle, and to reject or disregard those in which the principle had either been mistakenly applied, or, as was for the most part the case with the Pharisees, lost sight of altogether.

The Sabbath Is for Man's Good

The key to all Christ's teaching on the Sabbath, therefore, lies in His conception of the **original design** of that divine institution. This conception we find expressed with epigrammatic point and conciseness, in contrast to the pharisaic idea of the Sabbath, in words uttered by Jesus on the occasion when He was defending His disciples. "The Sabbath," said He, "was made for man, and not man for the Sabbath." In other words, His doctrine was this: The Sabbath was meant to be a **boon** to man, not a **burden**; it was not a day taken from man by God in an exacting spirit, but a day given by God in mercy to man — God's holiday to His subjects; all legislation enforcing its observance having for its end to insure that all should really get the benefit of the boon — that no man should rob himself, and still less his fellow-creatures, of the gracious boon.

This difference between Christ's mode of regarding the Sabbath and the pharisaic involves of necessity a corresponding difference in the spirit and the details of its observance. Take Christ's view, and your principle becomes: That is the best way of observing the Sabbath which is most conducive to man's physical and spiritual well-being — in other words, which is best for his body and for his soul; and in the light of this principle, you will keep the holy day in a spirit of intelligent joy and thankfulness to God the Creator for His gracious consideration towards His creatures. Take the pharisaic view, and your principle of observance becomes: He best keeps the Sabbath who goes greatest lengths

in mere abstinence from any thing that can be construed into labor, irrespective of the effect of this abstinence either on his own well-being or on that of others.

A Sabbath observance regulated by the principle that the institution was made for man's good, obviously involves two great general uses — rest for the body, and worship as the solace of the spirit. We should rest from servile labor on the divinely given holiday, and we should lift up our hearts in devout thought to Him who made all things at the first, who "worketh hitherto," preserving the creation in being and well-being, and whose tender compassion towards sinful men is great, passing knowledge. These things are both necessary to man's true good, and therefore must enter as essential elements of a worthy Sabbath observance.

But, on the other hand, the Sabbath being made for man, the two general requirements of rest and worship may not be so pressed that they shall become hostile to man's well-being, and in effect self-destructive, or mutually destructive. The rule, "Thou shalt rest," must not be so applied as to exclude all action and all work; for absolute inaction is **not** rest, and entire abstinence from work of every description would often-times be detrimental both to private and to public well-being. Room must be left for acts of "necessity and mercy;" and too peremptory as well as too minute legislation as to what are and what are not acts of either description must be avoided, as these may vary for different persons, times, and circumstances, and men may honestly differ in opinion in such details who are perfectly loyal to the great broad principles of Sabbath sanctification. Nor may men dictate to each other as to the means of worship any more than as to the amount; for one may find helps to devotion in means which to another would prove a hindrance and a distraction.

Jesus drew His proofs of this position from three sources: Scripture history, the everyday practice of the Pharisees themselves, and the providence of God.

(To be continued next week)

Teen Talk

Power In the Air

We are always talking about something new and big. A recent "teen talk" story was about the world's biggest scraper and loader. This week we are thinking about a new air-eating rocket that is being developed. Almost every boy or girl is something like the people of Athens mentioned in Acts 17: 21. They "spent their time in nothing else, but either to tell, or to hear some new thing."

Many of you are thinking about space ships, rockets, or missiles that will go at speeds beyond imagination and distances beyond our conception. Every day new records are broken as the wildest dreams of yesterday become the common talk of today and are forgotten tomorrow. This air-eating missile is still in the tomorrow stage but is no longer in the wild dream area, according to the papers.

The big problem up to this time has been fuel. It takes a tank-car load of fuel to get a rocket started on its fast journey. If only it could pick up its fuel from the air how much better it would be for flights within the earth's atmosphere. The scientists are working on just that. A worm lives by taking in earth at one end, digesting it, and passing it out at the other end. At the same time it propels itself (slowly, of course) through the ground. If a rocket needs liquid oxygen for fuel why not get the oxygen from the air?

Well, it is not quite that way, they tell us. However, the oxygen molecule has two atoms. If they are separated one from the other they have a very strong urge to get back together. That urge means power, for when they come back together they release much energy. The atoms can be separated by ultraviolet radiation. By using a catalytic agent like gold they can be helped to get back together, so the story goes. The air can be scooped into the nose of the rocket and forced out the tail by the tremendous heat generated. The rocket is expected to fly 900 miles per hour 60 miles high.

When Paul preached at Athens he had something new for those news-hungry people to talk about — an **unknown God** who could put power into their lives such as they had never heard of. He told them of Jesus and the power of His resurrection. New speed is nothing; new altitudes mean little; new rockets are of little importance unless we know where we are going and why. Do you have a goal and a destiny? Paul said that Jesus Christ was the newest and the greatest power in Athens. It is still true. You and I can take the oxygen of earth's atmosphere and, with the help of a precious Savior, can soar through life when others are powerless. We can if we will.

Along Formosan Straits

Servants of God and their efforts for Christ to the Taiwanese are threatened once more as in recent years when the Bamboo Curtain closed one quarter of the world's people to the missionary and to the Word of God.

Will God's people in 1958 stand idly by as this red menace blusteringly asserts itself again to bind and enslave other millions, yet free, when we have the weapons of prayer and the Holy Word? Will not all the righteous forces of God arouse themselves for divine intervention on behalf of President Dwight D. Eisenhower and President Chiang Kai-shek against this new threat? — Pocket Testament League.

Protestant Pavilion at Brussels Attracted Many Roman Catholics

While the last-day throng of more than 700,000 persons, in a holiday mood, pushed by the Protestant Pavilion at the Brussels International Exhibition on October 19, about 150 worshipers gathered in the pavilion's small chapel for a final communion service.

By the end of the fair, it was estimated that about a half million persons had visited the pavilion, either to look at the photo exhibition that showed "not so much about what the Church should

be doing, but rather what Christ is doing for us," or to attend daily services in the chapel. There were daily noon and afternoon 15-minute services, organ recitals, special speakers on Friday evenings, worship services on Sundays.

Roman Catholics, laymen, priests, and nuns, were among the most numerous visitors to the pavilion. For many Belgians, in the predominantly Roman Catholic country, it was their first real contact with non-Roman traditions. Pastor Fagel told of a priest he had seen looking at the exhibition in the pavilion's hall. Noticing that the man did not have a guide, Pastor Fagel offered to help. "Oh no," he was told, "this is my fourth visit here. I know all about the exhibition. I like the atmosphere here." And for the Belgian Protestants, a minority of 75,000 persons in a population of 8,500,000, the chapel at the pavilion was the first modern place of worship they had ever known. "Most of our people have old, remodeled buildings," Pastor Fagel explained.

More than half a million free copies of selections from the Scriptures, especially produced for the occasion, including the Sermon on the Mount and Bible tracts on the theme of the exhibition, were distributed in fifteen different languages during the Brussels World's Fair.

Gifts or Promises

United States contributions to seven communist countries since July 1, 1945, amounted to \$2,250,000,000.

The chairman of the House Appropriations Subcommittee that handled the bill, Rep. Passman (D-La.), said: "There is no record of substantial evidence in the hearings where the Kremlin has given as much as one inflated ruble to any nation.

"Their assistance has been in hard-boiled business loans, and most of them on short terms and well secured; but the propaganda machines continually grind out information to the contrary.

"This has caused us to enter into a lot of strange agreements in a lot of strange places. The Russians are strong on the promises and short on deliveries."

— James W. Douhat.

NEWS FROM THE CHURCHES

FARINA, ILL. — On the evening of September 20 a shower was given at the parish house for Mr. and Mrs. Robert Ricky. Mrs. Ricky was the former Donna Wells. They had been married about a year previously but as they were to spend a year in Hawaii the shower was not until their return.

On the first Sabbath in October Pastor Carlos McSparin of the Stone Fort Church conducted the quarterly communion service. Some others of the Stone Fort Church were here. A pot-luck dinner was served in the parish house.

Our pulpit has been filled during the summer and fall by pastors of other churches in the community. On three Sabbaths a theological student from St. Louis preached. — Correspondent.

RIVERSIDE, CALIF. — Beginning his studies in Ephesians, Pastor Wheeler preached on "Behold What God Has Done," on September 20, with good support from the choir. The annual Sabbath School business meeting was held in the evening. Philip Lewis was chosen as general superintendent, replacing Dora Hurley who has served in that office so long and faithfully. She has now become superintendent of the Juniors and Intermediates.

On September 27 Mrs. Wheeler and department heads put on a tremendously successful Promotion Day program titled "Gateway to Growth," during the Sabbath School hour. Choruses and dialogue developed the theme with Mary Lea Van Noty and Ellis Lewis in key parts.

Miss Jacqueline Wells addressed the Juniors and Intermediates at Sabbath School concerning Jamaica on October 4. With their theme, "Facing Youth's Problems of Today," an overnight and day youth camp was held from "even to even" on October 4 and 5.

Mrs. Gleason M. Curtis, Miss Dora Hurley, and Mrs. Arthur O. Ritz are currently enrolled in the city-wide Leadership Training School.

"Arriving at Real Maturity" discussed from the pulpit on October 11 led us deeper into the wonder of Ephesians. Another work day followed at Pacific

The Sabbath Recorder

Pines Camp with the digging of ditches and the laying of pipeline, not only between the new well and the spring, but to the rear of the girls' barracks to install a fire hydrant there.

The annual church business meeting on October 12 called out a good attendance. Pastor Wheeler was chosen for another year by unanimous ballot.

Most of our people were in attendance at the Sabbath morning worship service of the Pacific Coast Association held in Los Angeles, October 17-19, and some were on hand throughout. The program, on the general thought "Cherishing Our Christian Heritage," was inspiring and varied. Refreshing, also, was the fellowship at luncheon at Sycamore Park under a balmy but veiled sun where quiet trees glowed in their autumn garb.

Births

Bond. — A daughter, Cynthia Beth, to Mr. and Mrs. Thomas C. Bond, Lost Creek, W. Va., September 20, 1958.

Davis. — A son, Stephen Michael, to Mr. and Mrs. Hugh C. Davis, Lost Creek, W. Va., September 19, 1958.

Burke. — A son, John Raymond, to Raymond and Joan (Burdick) Burke, of Alfred Station, N. Y., on August 8, 1958.

Manhattan Beach, Calif. — "I think the special numbers are very fine to give to people who do not know what Seventh Day Baptist ideals are. I hope you will continue these inspirational numbers."

Obituaries

Davis. — Leon F., son of Herbert and Alice Clare Davis, was born June 10, 1893, in the Town of Alfred, N. Y., and died Sept. 25, 1958, at Bethesda Hospital, North Hornell, N. Y.

He was baptized and joined the Second Alfred Seventh Day Baptist Church in April, 1954, and was a faithful supporter of the church. His widow, Nina, is a deaconess of the Second Alfred Church.

He was a life resident of Alfred Station and vicinity. He served as constable for the Town of Alfred for more than 25 years.

Survivors besides his widow are: a daughter, Mrs. Edward Ellis, of Wellsville; a son, Rodney, of Alfred Station; a brother, Everett, of Alfred Station; a sister, Mrs. Roland Gimlin, of Tulsa, Okla.; three grandsons, one granddaughter, and several nieces and nephews.

Funeral services were conducted in the Second Alfred Church by Pastor J. Paul Green and the Rev. Albert N. Rogers. Burial was at the Alfred Rural Cemetery. — J.P.G.

Crandall. — Everett Burchard, son of Deacon Emmett and Alice Crandall, was born in Utica, Wis., Aug. 1, 1877, and died in Palo Alto, Calif., Nov. 9, 1958.

Mr. Crandall spent the early years of his life in Milton, Wis., where in 1906 he married Ella McWilliam, also of Milton. They lived in Battle Creek, Mich., for several years, and have lived in Palo Alto over thirty years. In 1956 they celebrated their Golden Wedding.

Besides his wife Mr. Crandall is survived by three daughters and a son, eleven grandchildren, and three great-grandchildren; two sisters, Mrs. Bessie Fiebiger of Milton and Mrs. Corinne Rohweder of Janesville, Wis., and a brother, Lyle Crandall of El Monte, Calif. Funeral services and burial were held in Palo Alto. — Lyle Crandall.

Dickinson. — Edward X., son of Charles B. and Emily Davis Dickinson was born near Shiloh N. J., October 17, 1875, and died in Tampa, Florida, July 30, 1958.

Mr. Dickinson has been a resident of Tampa, Fla., for many years. He was married to Hazel Smith of Tampa and to them were born two children, Miss Velma Dickinson, Washington, D. C., and Mrs. Claud Armstrong, Tampa, Fla.

He was a member of the Shiloh Seventh Day Baptist Church and even though non-resident for many years he showed an active interest in the work of the church.

In addition to those mentioned above, he is survived by a brother Charles of Shiloh, N. J., and several nephews and nieces.

A memorial service was held in the Shiloh Church on August 3, 1958, by the summer pastor, Eugene Fatato. Interment was in the Shiloh Cemetery. — C.H.D.

Accessions

Metairie, La

By Baptism:
George Attaway
Cecil Crawford
Christine Crawford

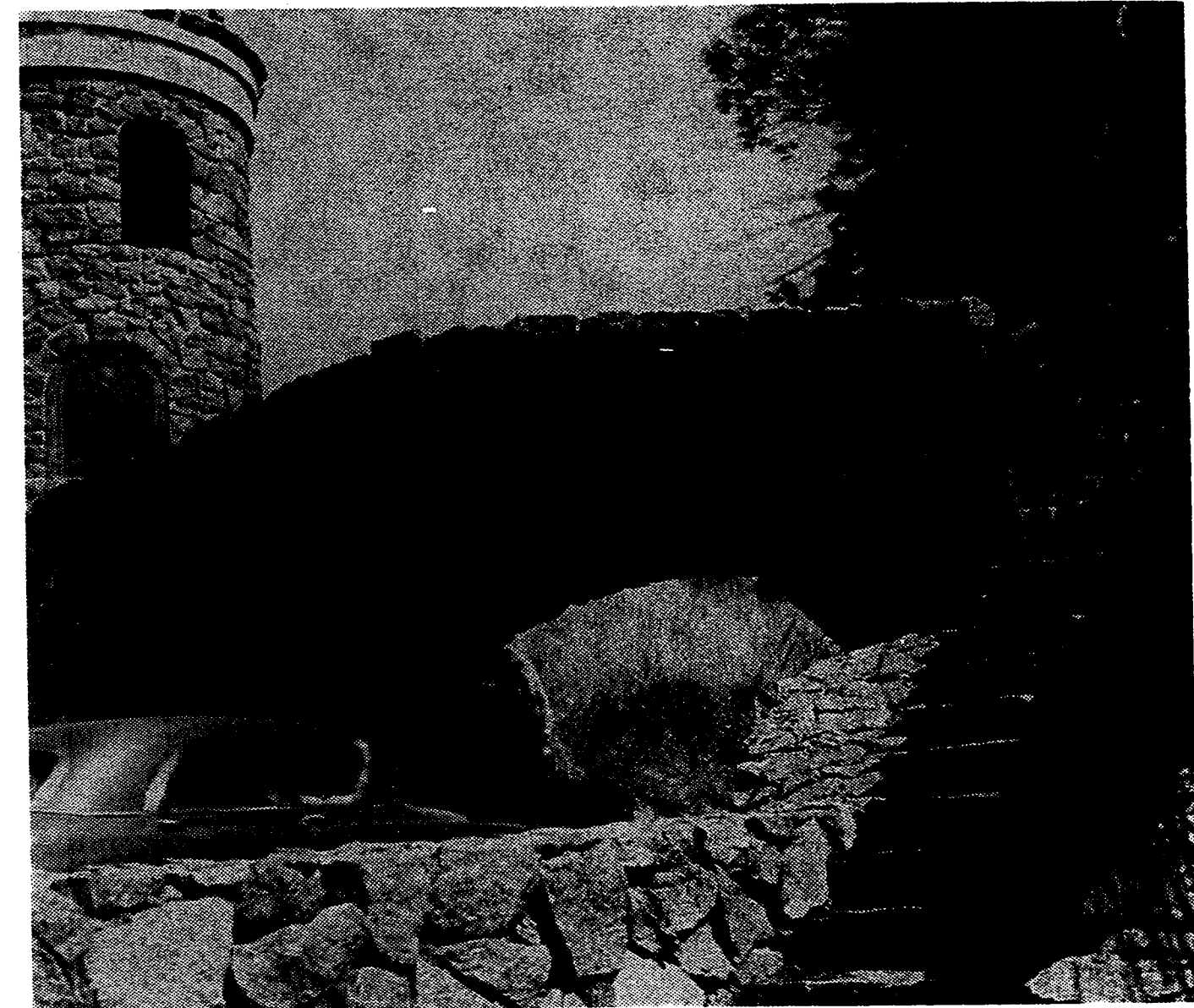
Paint Rock, Ala.

Baptism:
Mary Kimbrough

Lost Creek, W. Va.

By Baptism:
Doris Allena Bond
Richard Carlton Bond
John H. Curry III
Judith Elaine Kennedy
Mary Ann Loofboro
Paul E. Sleeth

WANTED. — Printer-Operator by weekly newspaper. Must be experienced. Ludlow, Elrod, two linotypes, new Miehle vertical, Heidelberg. Eventual charge of back shop. Newspaper and commercial printing. Nine miles from Milton College. Near three Seventh Day Baptist Churches. — Harland Everson, Edgerton Reporter, 211 West Fulton St., Edgerton, Wis.



A DREAM OF WORLD PEACE

Spanning the narrow roadway on Mount Rubidoux in Riverside, California, is a little-used footbridge erected to the memory of Henry van Dyke, a clergyman-diplomat who dreamed of world peace in an era of optimism. The mood is now changed. We doubt if lasting peace by the councils of men is in prospect. The Advent season again reminds us that inner peace is the gift of the Prince of Peace and that world peace can be expected only at His return in glory. We are told to look forward to that day.