

OUR WORLD MISSION
Statement of the Treasurer, February 28, 1959

		Budget Receipts			
Treasurer's		Boards'	Treasurer's		Boards'
February	5 mos.	5 mos.	February	5 mos.	5 mos.
Balance, Feb. 1 ...\$	4.84		Marlboro	1,172.25	
Adams Center ...	66.10	471.53	Middle Island	32.00	87.50
Albion	48.24	255.13	Milton	995.39	2,644.96
Alfred, 1st	230.30	1,589.89	Milton Jct.	68.55	713.50
Alfred, 2nd	203.15	783.32	New Auburn		13.00
Associations			North Loup		192.13
& Groups		159.31	Nortonville		596.05
Battle Creek	1,112.09	2,819.41	Old Stone Fort ...		45.00
Berlin	40.25	412.18	Paint Rock		50.00
Boulder	72.95	284.17	Pawcatuck	325.00	1,892.20
Brookfield, 1st ...	30.00	288.00	Plainfield	385.30	1,409.54
Brookfield, 2nd ...	60.65	165.30	Richburg	6.00	387.75
Buffalo		50.00	Ritchie	60.00	140.00
Chicago	62.00	308.00	Riverside	51.62	2,033.33
Daytona Beach ...	93.25	230.25	Roanoke	12.00	62.00
Denver		210.03	Rockville	32.17	131.05
DeRuyter		133.00	Salem		777.00
Dodge Center ...	50.01	673.27	Salemville		59.20
Edinburg		43.00	Schenectady		58.00
Farina		75.75	Shiloh	847.00	2,188.55
Fouke		37.00	Texarkana		11.00
Hebron, 1st	34.66	143.00	Tract Society	1,000.00	2,000.00
Hopkinton, 1st...	101.50	680.65	Twin Cities		50.00
Hopkinton, 2nd ...	9.00	28.00	Verona		747.73
Independence	99.00	541.00	Walworth	23.00	161.00
Individuals	35.00	2,414.00	Washington	62.00	212.00
Irvington		600.00	Washington,		
Jackson Center ...		10.00	People's	5.00	10.00
Little Genesee ...		152.26	Waterford	74.10	434.73
Los Angeles	230.00	915.00	White Cloud	122.40	250.53
Los Angeles					
Christ's		98.00			
Lost Creek	101.92	587.83			
				\$6,786.44	\$33,688.28
					\$2,148.04

Treasurer's Disbursements

	BUDGET (Designated & Undesig.)
Missionary Society	\$3,039.81
Board of Christian Education	606.34
Ministerial Training	776.14
Ministerial Retirement	579.64
Historical Society	131.33
Women's Society	117.07
General Conference	628.10
Tract Society	819.82
Trustees of General Conference	57.10
World Fellowship and Service	28.55

\$6,783.90

Balance on hand as of February 28\$ 2.54

NON-BUDGET GIFTS

February Receipts	\$7.00
February Disbursements:	
American Bible Society	7.00

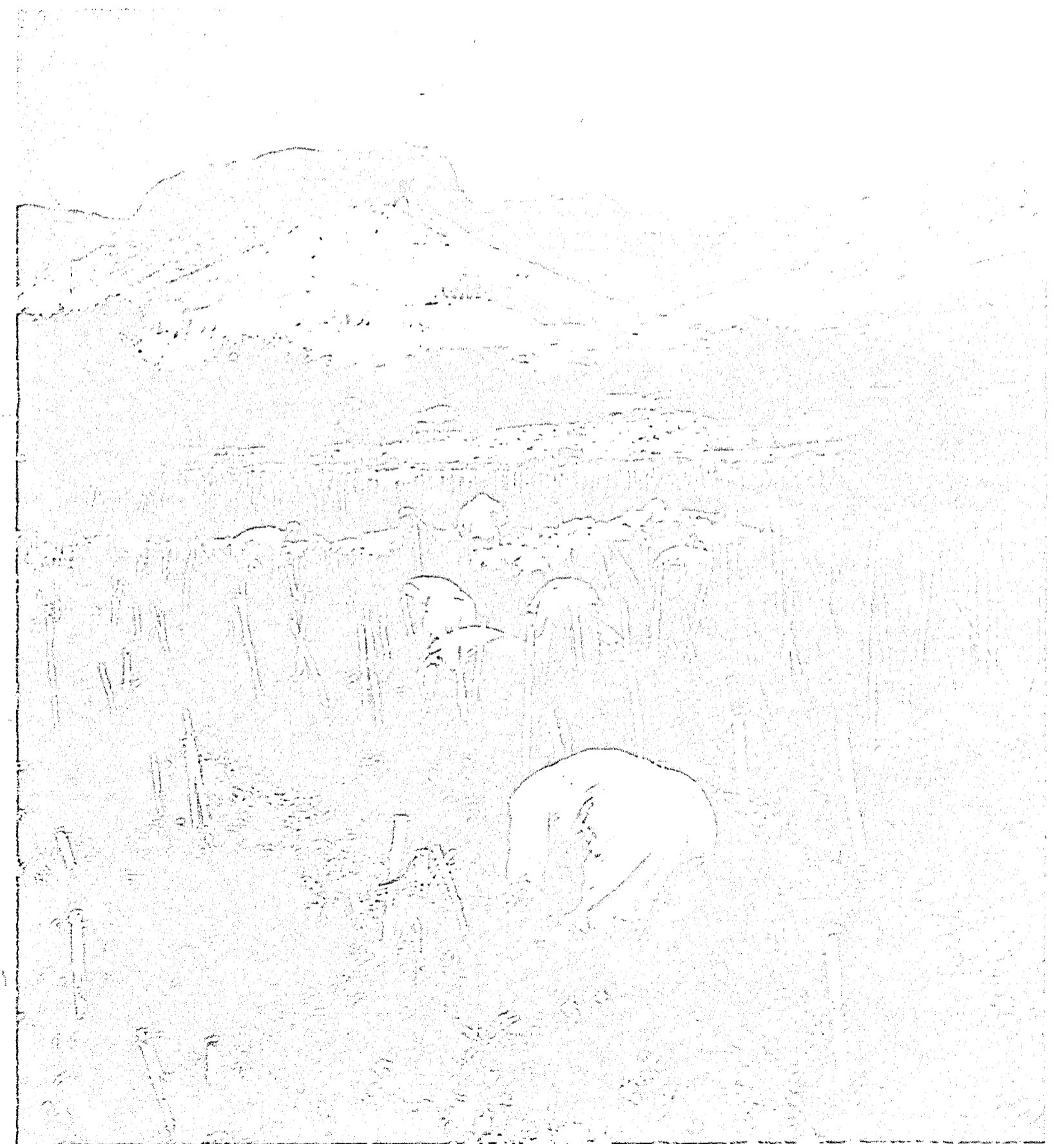
SUMMARY

Current annual budget	\$99,735.00
Treasurer's budget receipts 5 mos.	\$33,688.28
Boards' budget receipts 5 mos.	2,148.04
	<u>\$35,836.32</u>
Remainder required in 7 months	\$63,898.68
Percentage of budget year elapsed	41.67%
Percentage of budget raised	35.93%

Eldred H. Batson,
Treasurer.

1612 Lawrence St.,
Parkersburg, W. Va.

The Sabbath Recorder



ACPC Photo.

GENERAL CONFERENCE MEETS AT SALEM, W. VA., AUGUST 17-22.

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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PLAINFIELD, N. J., MARCH 30, 1959

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Taking the Wings of the Morning

David never took any wings nor did he dwell in the uttermost parts of the sea. Perhaps he never had occasion to venture forth beyond the breakers in a ship that spread wing-like canvass in the breeze. To him wings were possessed only by the birds that raced or circled above him as he tended his father's sheep or spent days and nights in the field with his soldiers.

Fixed-wing aircraft capable of bearing the weight of a man were between three and four thousand years in the future. Thus it was only by poetic imagination that he could suggest in the 139th Psalm that he might take the wings of the morning and dwell in the uttermost parts of the sea.

Are we better off than King David by virtue of the fact that wings are now common to man as well as to eagles? Not necessarily. If we lack the poetic imagination and the experimental knowledge of the presence of God which David had, we are far behind that ancient leader of Israel.

We indeed may wheel in the early morning hours through a great city whose buildings far out-tower Babel and reach a modern airport. There we take the wide-spread, glistening wings which lift us with a mighty roar, suspend us between invisible layers of air for hours on end, and set us down again before nightfall light as a feather upon the shores of an island in the uttermost parts of the sea. Like migratory birds we have winged out from land into the chill winds blowing across a northern ocean; in the evening we come to rest beside a southern sea and seek shade next to the bole of a towering palm whose fronds wave far above us in the balmy breeze.

We cannot take with us the ancient Hebrew poet-king or invite him to share with us a commonplace experience of modern flight over land and sea. Somewhat wistfully we muse over the question of whether David would admit that we had surpassed his experience. Have we taken with us a faith as real and as active as his? How beautifully he expressed the assurance that there was not a spot on earth beyond the leading and the holding hand of God. A little later in the psalm we hear him say, ". . . and that my soul knoweth right well."

Does our knowledge of God's world have its counterpart in a satisfying soul-

knowledge of the presence of the Lord? Whether we travel by thought projection like David or by jet propulsion as in this modern age, we need and can have the confidence, "Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off."

OUR COVER

Holy Land, Ancient and Modern

Cultivating the "Wilderness of Enge'di." Shown here are Israeli farmers working among tomato fields — where once the tangled underbrush formed a perfect refuge for David, when he was escaping the wrath of King Saul. The latter, on his return from battling the Philistines, was told: "Behold, David is in the Wilderness of Enge'di," and immediately set off in pursuit. The first king of Israel had 3,000 men scour the bush, but without success. In fact, on one occasion their roles were reversed and David could have slain Saul. The latter blundered into a cave where David was hiding, but David was satisfied to "stealthily cut off the skirt of Saul's robe" (1 Samuel 23: 29).

There are few other Biblical references to this hilly site near the Dead Sea. In a vision of the Prophet Ezekiel (chapter 47) a river rises out of the Temple hill in Jerusalem and flows to Enge'di and the Dead Sea, bringing life and an abundance of fish. It is identified, too, as the place where the Moabites and the Ammonites were finally trounced, in the time of Jehoshaphat (1 Chronicles 20: 1-2). Roman historian Pliny located the ancient Eßsene community as being near Enge'di, or rather, in the hills above. The famous Dead Sea Scrolls were found only ten miles to the north, by the Kumrahn caves.

Ein Geddi, to give it the Hebrew form, is now the name of a modern Israeli agricultural settlement, whose growing fertility in some measure approaches Ezekiel's vision. The settlers have cleared the land and, besides tomatoes, cultivate corn and other vegetables. Today Saul would have little trouble spotting David.

Do you understand the Cross? It matters not. There is One who understands it. We trust it.

MARCH 30, 1959

Every Nation Under Heaven

Words were spoken by the apostles when the Holy Spirit came upon them — words of the Gospel — in many tongues. It was a marvelous thing, an unheard-of thing! The record in Acts 2 states that there were dwelling at Jerusalem "Jews, devout men, out of every nation under heaven" (Acts 2: 5). Perhaps, in strictest accuracy, not quite all the nations under heaven were represented in the population, but the list given a little later in the chapter is quite impressive. We are in no position to deny that the Jews had migrated back and forth throughout the whole Roman Empire and beyond.

Absolute accuracy as to the extent of the coverage of the term heaven in this particular case is not important. What is important is that the people of a great many nations who had come back to Jerusalem — as they are doing today — heard something new on that day and heard it in the languages of their birth in the far outreaches of the Empire.

It is interesting to note that they heard the message of salvation. It was the hearing of it in their own language that confounded them, inclined them to listen intently, and contributed much to their acceptance and conversion. We may well assume that a great many of them were fairly well educated and could read and write two or more languages. If they traveled they had to speak Greek and if they came to dwell in the homeland of the Jews they needed to acquire a knowledge of Aramaic — this in addition to the tongue spoken in their native lands.

Reading is a highly desirable way to get the Gospel message because one can read the story of the cross and the risen Lord over and over again. But never in those days could even all those able to read have access to the Law and the Prophets. And as yet the life of Christ had not been written. Even today not everyone in every nation has the ability, the inclination, or the opportunity to read. But all then and now have the ability to hear — if the message is in their own native tongue. On Pentecost the Holy Spirit made it possible for all to hear in just that way.

This hearing of the message of God can now be more meaningful than on Pentecost and more lasting than the preaching of a visiting evangelist in a native Indian or African village. Modern equipment makes possible the repeating over and over again of passages of Scripture or recorded Bible lessons in the ears of those who have not learned to read. Up until now the question has been how to take such messages at low cost to the poor people in isolated settlements where modern equipment cannot penetrate. Our recording and amplifying machinery is expensive and requires sources of electrical power. But wait; not all the ingenuity of man has been expended in complicated and costly machinery. A "finger-phonograph" has been developed by the American Bible Society which costs no more than \$1.15 and can be heard plainly for a radius of 30 or 40 feet. Records of Bible passages or of simple Bible lessons can be made quite cheaply. Great new possibilities are now opening up for large numbers of people previously unreached by other methods of evangelism.

Seventh Day Baptists cannot take the Bible and the Sabbath to such people in every country but they can certainly do it for one language of one country. They can do it for the Chinyanja-speaking people of Nyasaland. This Seventh Day Baptists are about to do in cooperation with the American and British Bible Societies. The world has known little of Nyasaland until the recent rioting there which has been publicized in the papers. Bible societies have had no group to urge that the Chinyanja language be given priority in plans for the use of this new finger-phonograph. Now the American Sabbath Tract Society has provided the impetus required by passing on the request of our missionaries for this type of assistance and by starting a project of their own to produce simple lessons on records. We have encouragement to believe that great good will come to Nyasaland by close cooperation with the American Bible Society in this matter. Gifts sent in through Seventh Day Baptist channels to that Society and earmarked "Finger-phonograph for Nyasaland" would speed the day when "every man heard them speak in his own language."

History Leading to Change From Sabbath to Sunday

By Dr. L. F. Hurley

(The substance of a Sunday morning breakfast talk at the Boulder, Colo., Seventh Day Baptist Church, which appeared in the Boulder daily paper and was sent to the Recorder by a church member.)

In November, 1917, the Communists took control of Russia. Certain social, economic, and political factors were behind the communistic revolution, but within 40 years it became the controlling power over one third of the human race.

There were also certain factors behind the change which overthrew the observance of the Bible Sabbath and established Sunday in its place. Three of them were: race hatred, paganism, and tradition.

Race Hatred

Not against the Negro, as in Little Rock or Montgomery, but against the Jew! Anti-Semitism began many centuries before Christ. Marcion (cir. A.D. 150) said there were two Gods, a Creator-God revealed in the Jewish Scriptures who was stern and harsh, and a good God revealed by Jesus. So strong was Marcion's anti-Semitism that he rejected completely the Old Testament and began the promulgation, for the first time, of a distinctly Christian Bible consisting of ten epistles by Paul, a mutilated gospel by Luke, plus a writing of his own called the Antitheses. The collection we know as the New Testament had its beginning with Marcion, the anti-Semite. In discarding the Old Testament Marcion discarded the Sabbath, also.

Paganism

Constantine enacted his Sunday law (A.D. 321) while still a pagan. On the next day after enacting his Sunday law, March 8, 321, he enacted another requiring that in case of a public calamity, like the striking of a public building by lightning, the heathen ceremonies for propitiating the gods were to be performed and the meaning of the calamity should be sought from the haruspices who learned secrets by watching the entrails of slain beasts. Constantine's Sunday law was not Chris-

tian, but pagan. He hated the Jews and everything Jewish, in addition to his paganism.

Tradition

In the apostolic age there were very few Bibles, those few being hand-written copies on long papyrus scrolls. The first direct, indisputable reference to any form of Sunday observance is around A.D. 150. Justin Martyr, a Grecian philosopher, who accepted Christianity after reaching manhood says: "We all of us assemble together on Sunday because it is the first day of the week in which God changed darkness and matter and made the world. On the same day Jesus Christ rose from the dead. For as He was crucified the day before that of Saturn; on the day of the Sun He appeared to His apostles and disciples and taught them."

This tradition that Christ rose from the dead on Sunday has been the usual belief of Western Christianity. But Dr. Schaff says: "The observance of the Sabbath gradually ceased in the West. Yet the Eastern Church to this day marks the seventh day of the week, excepting the Easter Sabbath, by omitting fasting and by standing in prayer." And Gibbon writes: "As for the observance of Easter, others in other parts of Asia vary in the month, but hold it on Saturday."

And now among the Dead Sea Scrolls has been found a calendar which proves that the Last Supper of Jesus was eaten on Tuesday night, which would make the crucifixion on Wednesday. (See Eternity magazine, June 1958, article by Editor Barnhouse.) No wonder the Eastern Christians observed Easter on the Sabbath, that is the day when the resurrection occurred.

So anti-Semitism, paganism, and false tradition are behind the change of the day of worship from Sabbath to Sunday.

The Sabbath is a test of love to God and to Christ. The command is "Remember the sabbath day to keep it holy." Jesus said, "If ye love me, keep my commandments." In 1 John we read, "This is the love of God that we keep his commandments, and his commandments are not grievous."

MISSIONS — Sec. Everett T. Harris

MAKAPWA MISSION NEWS

Most recent word from the Rev. David Pearson, in a letter written March 2, 1959, states that on that very day the governor had declared Nyasaland in "a state of emergency because of stone throwing and rioting." He then writes, "We owe you the word that all is well here. We thank God that Makapwa Mission has been a very peaceful place."

On Sabbath day, February 28, a dedication service was held "for a new little church." The meeting was held outside because of the large crowd in attendance. Our missionary writes, "Shortly after the service began an aircraft of the Royal Rhodesian Air Force circled us two or three times trying to determine our intentions. Before we left the area the pastors advised that we cancel any future plans for village evangelism work until such time as it seems fit to proceed."

Word has been sent from the mission to Miss Rosemary Hare in regard to the unsettled political situation there. It was thought that "she might want to further delay her coming. Anyway we felt that she should know what to expect if she came."

During the past eight Sabbaths Mr. Pearson reports an average attendance at the Makapwa Seventh Day Baptist Church of 289 persons.

In regard to the proposed new hospital building plans, Dr. Victor Burdick has written, "The Provincial Medical Officer, Dr. Smith, assures me that he is coming to visit us soon to survey the situation here. This should facilitate matters." Dr. Burdick has on two occasions submitted blueprints for the proposed new hospital.

Dr. Burdick adds, "We feel assured enough (of eventual approval) to go ahead and buy bricks from the mission. In any event we would plan to expand our work with new buildings."

"We are starting a new building for extra shelter for out-patients who stay a few days for their treatment. We have been getting more crowded."

The Need for
A Witnessing Congregation

(By Evangelist Alan Walker of Australia)

An extension of the ordained ministry is no solution to the man-power difficulties facing the church today in many lands and communities. Only through lay evangelism can necessary advances be recorded. I remember vividly an incident that took place in one of my own congregations. My own church, after preparing through the winter, set out in the spring in visitation evangelism to move through the homes of the people in a densely populated inner-city area. During the month of witness there was a ring at my door late one Saturday night. On opening the door I found a graying man standing on the porch. He said, "I wonder could you come and see my wife and myself?"

"Would you like me to come now?" I queried.

"Oh, no," he said, "next week will do." And then after a pause he added, "Twenty years ago in another city I was a lay preacher. I moved here. I got away from the church, away from God. But during this week two of the people from your church came to our home. It impressed me that they should care enough to be looking for a man like me. I want to get back to the church; I want to get back to God."

And, in due time, he came back to the church and found again his God. Now a single minister working amid sixty thousand people had little chance of discovering that lost man and his wife. But a witnessing congregation could find them. Christians going out in Christ's name could discover them and win them. This is the challenge and the victory of visitation evangelism.

Would You Like to Buy a Bond?

Recently Pastor Marion Van Horn reported plans for a new house of worship at Texarkana, Ark. As the present building is "now much too small for our needs both for worship and Sabbath School, plans are well under way for a new church to be 38 by 60 feet which, with the smaller building

we already have, will be very adequate for our present need."

In another letter Pastor Van Horn wrote: "We have canvassed our membership and are well able to support a bond issue. Regular payments of interest and principal will be made on the issue. The State National Bank in Texarkana is to be our paying agent. At the present we have about \$3,500 of the \$5,000 in bonds reserved."

In a most recent letter Pastor Van Horn writes: "The Texarkana building bonds are in the mails to the paying agent bank. The papers of incorporation and such are to be completed before they will be released to the church, but those matters are in the hopper and the wheels are rolling.

"Would you like to buy a bond? They are \$50, \$100, and \$250. They draw 5% collected every six months by clipping a coupon. Or, the interest may be left and collected at the end or maturity of the bond. The maturity dates begin the first year and a bond or bonds mature each year for the next 14 years. I am enclosing a number of the little information bonds for your inspection and possible use.

"You cannot imagine the good it would do the people of the Texarkana Church if you should buy even a \$50 bond. . . . The bonds will be dated April 1. They will be on sale before that date. They begin bearing interest on that date."

Would you like to buy a bond and thus aid in the Texarkana church building program? If so, contact the Rev. Marion C. Van Horn, Fouke, Ark.

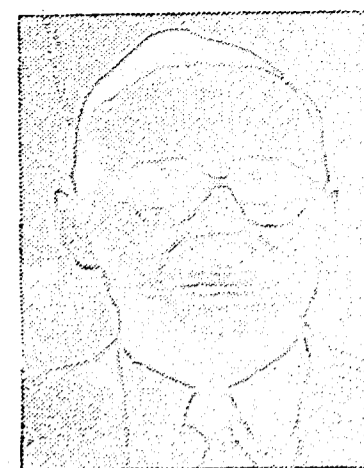
Religious Radio
THE SEARCH

"The Search" is a dramatic radio program presently substituting for the venerable "Let There Be Light." Programs listed for current weekly broadcasts are:

April 6 — "A Little Wedding" — A drama of parent-daughter relationships.

April 13 — "A Boy Missing" — What happens when a child feels that he is not loved and wanted.

April 20 — "The Strangers" — Two city people try to adjust to living in a small town.



We
Holy Spirit
Must Live
Within

By Leland E. Davis

Everyone needs the Holy Spirit if he is to be a child of God. For the Bible declares, "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9). To merely imitate the life of Christ is not enough. In fact, you need not try for in that you will fail. But you need to let Him live out His life through you.

Suppose there was someone whom you greatly admired, you would say: "I am going to live exactly like him." You begin to dress as he dresses, work as he works, eat as he eats — and so on. It might appear a fair imitation to the world, but it would not be exactly like him. You could not think his thoughts, speak as he speaks, etc. But assume that by a miracle his life could be implanted within you! No longer would you need to try to live like him. For you would be he — and just allowing him to live out his life in your heart would be living his life.

You see, the moment you give your life to Christ, the Holy Spirit takes up His abode in you. God has promised you: "I will put my Spirit within you, and cause you to walk in my statutes . . ." (Ezek. 36: 27). Jesus also said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14: 16-17).

Every believer should be keenly conscious of the Presence of the Spirit of God if he is to glorify God. Paul asks, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.) The Holy Spirit is a Person to be worshiped. Someone to take hold of you and use you as He transforms you

from day to day. "The difference between a religion of mere letter and form and one of life and power lies in knowing the Holy Spirit." It was Dr. R. A. Torrey who pointed that out years ago.

We are helpless apart from Him for Christ said, ". . . without me ye can do nothing." How then do we receive the Spirit of God? The Apostle Paul said: "Christ has redeemed us from the curse of the law . . . that we might receive the promise of the Spirit through faith" (Gal. 3: 13-14, ASV). And Jesus assured us that our heavenly Father will give the Holy Spirit to them that ask Him (Luke 11: 13). "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11: 24, ASV).

God commands us to be "filled with the Spirit" (Eph. 5: 18). What does that mean? It does not imply that we have more of the Spirit at our disposal, but that He can and will possess more of us! Jesus compared the Holy Spirit to a well which, springing up in the heart, fills it completely until it finally overflows with an abundance of living water. "He that believeth on me . . . from within him shall flow rivers of living water" (John 7: 38, ASV).

What must we do to become filled to overflowing? Scripture mentions four essential things: First, we must confess to God all the sins of which we are conscious (1 John 1: 9). Even the smallest sin grieves the Spirit, and prevents Him from revealing Himself. Second, we must hunger and thirst after righteousness to be filled Matt. 5: 6). Third, we must yield ourselves to God, giving access in our whole being to His influence. He wants us a hundred per cent and gives us the choice — all or nothing. Jesus says to us, "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. . . . For whosoever would save his life shall lose it; but whosoever shall lose his life (What more can we surrender?) for my sake, the same shall save it" (Luke 14: 33; 9: 24, ASV). Lastly, we must grasp through faith the blessings — "rivers of living water."

What can the Holy Spirit do for us as believers? The Spirit supports us in our sorrow, receives us when discouraged, and gives us peace which passes all understanding. God teaches us through His Spirit:

"The Comforter, even the Holy Spirit . . . shall teach you all things. . . . He shall guide you into all truth" (John 14: 26; 16:13). That is, He takes the things of Christ and shows you their meaning. He also leads step by step those who place their trust in God.

How does He lead us? Normally, the Spirit guides us by means of God's Word. When Scripture fails to supply sufficiently clear guidance, the Spirit leads us by circumstances. Paul tells us that all things (circumstances) work together for good to those who love God (Rom. 8: 28). The Spirit also uses our sanctified common sense. He can guide us in negative fashion — by closing a door before us. Finally, He can lead us, for our own good, along the path of temptation and suffering.

Earthly houses are kept clean and habitable to the extent the occupants wish to be healthy and find comfort and joy in their daily living. Likewise, the Spirit's blessed presence is manifest when He is permitted quietly but powerfully to cleanse, guide, and control until there is always an atmosphere of heavenly peace, love, and joy. This surely is the highest plane of Christian living!

Through the power of the Holy Spirit we can be effective witnesses for Christ. "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1: 8). The early believers armed with invincible courage, carried victory after victory for Christ. They could say, "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5: 32, ASV). When Stephen disputed with his opponents "they were not able to withstand the wisdom and the Spirit by which he spake" (Acts 6: 10).

May God grant that we may become witnesses who go armed not with the carnal weapons of worldly wisdom and human reasoning, but with the power of the Spirit. He will give us the "fruit of the Spirit" — love for souls, wisdom from above, and all-conquering power. Ask Him to come in and live out His life in you. "Behold, I stand at the door and knock: if any man

hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20).

CHRISTIAN EDUCATION — See. ROX E. Zwiobol
Summer Field Worker

As a part of the agreement between the local SDBYF groups and the national office, a summer field worker has been secured. Miss Helena Knox, a June graduate of Milton College, will begin devoting her time as field worker for the Youth Work Committee of the Seventh Day Baptist Board of Christian Education as soon as commencement activities are completed.

Miss Knox is from Denver, Colorado, and has attended, and later worked in many Seventh Day Baptist camps. As a college student, she was a member of the choir, the Choral Union, and worked on the staff of the Fides and the Wildcat, both student papers. She served on the student council, social board, and athletic board. She is secretary of the Senior Class, and as a Sophomore, was crowned Milton's Homecoming Queen. Her all-round scholastic ability is shown by her having been chosen one of the seven students of the college to be named to "Who's Who in American Colleges and Universities," 1959-60. Miss Knox plans to teach high-school English this fall.

Her schedule for the summer will be set up by the Youth Work Committee. The committee will consider requests from camp leaders and Association moderators.

The success of this new venture depends upon the support given to the Seventh Day Baptist Youth Fellowship by the local societies and lone-Sabbathkeeping youth. It will be financially successful only if every SDBYF member becomes a member of the national SDBYF. This can be done by securing a membership card for \$1.00 from the Youth Work Committee, Box 25, Alfred Station, N. Y. Miss Knox is anxious to serve her denomination, and deserves our wholehearted support.

SABBATH SCHOOL LESSON

for April 11, 1959

Choosing a Leader

Lesson Scripture: 1 Samuel 10: 17-27.

NCC GENERAL BOARD MEETING

Reported by the Rev. Duane L. Davis,
Our Representative on the Board

(See other articles in issues of March 16 and 23)

Part III

We have previously dealt with action of the General Board concerning using a more acceptable term than "Sunday" in materials meant for use of the Sabbath-keeping churches which belong to the National Council, and with the controversial Fifth World Order Study Conference. The December and February meetings of the General Board also did other business of general interest.

In December, at Chicago, the General Board heard reports of the Division of Christian Life and Work in several areas of their service to the churches of America. One of these is related to the Department of Stewardship and Benevolence, and another to the Department of Worship and the Arts. A statement in commemoration of the tenth anniversary this year of the Declaration of Human Rights by the United Nations was approved. An interesting report of the National Conference on Christianity and Law was given.

The Division of Christian Education also shared major portions of the General Board meetings. The situation in American higher education was reported upon. In Hartford, reports were made of the annual assembly of the Division of Christian Education held in Omaha, of the progress being made in the combining of several Christian student organizations (The United Student Christian Council, the Student Volunteer Movement, and the Inter-Seminary Movement) into one group to be called the Student Christian Federation. "How the International Journal of Religious Education Serves the Churches" was also reported upon.

Also of special interest at Hartford were reports of study groups of the National Council of Churches on "Peaceful Uses of Nuclear Energy" and "The Mass Media of Communication and Religion." The General Board passed a pronouncement urging repeal of the required loyalty oath in the National Education Act, as being basically against our freedom of American

MEMORY TEXT

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2: 36.

life, and as not actually prohibiting anyway those who would be disloyal to our government from participating in student scholarships.

Resolutions urging Christian people to help provide more adequate housing in American cities for all — regardless of race or color, and favoring the basic principle of Minimum Wage were also passed by the group.

The General Board of the National Council makes appointments and approves the officers of the Council as well as being the budget-approving body. The 1959 budget for a proposed \$21,224,270 was approved. Plans were made for the Program of the next General Assembly of the National Council which will be held in San Francisco in 1960.

A final word should be said about the officers and personnel that make up the Executive Staff of the National Council. Dr. Roy G. Ross who is the General Secretary has been recovering from very serious surgery this winter, but his work has been ably carried on by his staff under the leadership of Dr. Edwin R. H. Espey, the Associate-General Secretary. Dr. Edwin T. Dahlberg, the present National Council president, is pastor of a Baptist Church in St. Louis, and he carries the spiritual atmosphere of his pastoral relationship into this work. This has helped, I believe, to deepen the sense of stewardship and a sacred responsibility of the Council. The National Council is looking for a new director for the Department of Evangelism, and President Dahlberg is calling for all of us to pray that God will lead the right man to accept this responsible position for the most essential work of the churches of Jesus Christ, whether working individually or in councils together.

The people lightly said, "His blood be upon us." Christ did not lightly say, ". . . my blood, which is shed for you."

MINISTERS CONFERENCE, April 13-18

Schedule

MONDAY, April 13

Morning

- 9:00 — Registration
- 10:00 — Opening Prayer, Announcements
- 10:15 — Opening Devotions, Hurley Warren
- 10:30 — Study I: "The Benefits of Sabbath Observance," Elmo Randolph
- 11:30 — Discussion of Study I moderated by Victor Skaggs

Afternoon

- 12:15 — Dinner at Alfred Parish House
- 1:30 — Bible Study, Kenneth Smith
- 2:00 — Study II: "God's Law and His Grace," Leon Maltby
- 3:00 — Discussion of Study II moderated by Harmon Dickinson
- 3:45 — Dismissal

Evening

- 5:30 — Supper at Student Union, Dutch-treat style
- 7:30 — Devotions, Alfred Church, chairman, Leland Davis
- 8:00 — Conference President's and Executive Secretary's Hour

TUESDAY, April 14

Morning

- 9:00 — Devotions, Charles Swing
- 9:15 — Lecture I: "Pre-Biblical and Biblical History of the Sabbath," Rabbi Dr. Jerome Malino
- 11:00 — Chapel with Alfred University at Alumni Hall

Afternoon

- 12:15 — Dinner at Alfred Parish House
- 1:30 — Bible Study, Paul Osborn
- 2:00 — Lecture II: "Religious Development and Significance of the Sabbath," Jerome Malino
- 3:00 — Study III: "The Origin of the Sabbath," Oscar Burdick (paper)
- 4:00 — Discussion of Study III moderated by Melvin Nida

Evening

- 6:15 — Supper at Richburg
- 8:00 — Devotions, Richburg Church, chairman, Doyle Zwiebel
- 8:15 — Reports of executive secretaries of the Missionary Society and the Board of Christian Education

WEDNESDAY, April 15

Morning

- 9:30 — Devotions, Montie Slusher
- 9:40 — Bible Study, Don Sanford
- 10:00 — Lecture III: "The Psychological and Spiritual Significance of Sabbath Worship," Jerome Malino
- 11:00 — Discussion period with Rabbi Malino

Afternoon

- 12:30 — Chicken barbecue at Camp Harley
- 2:00 — Study IV: "Jesus and the Sabbath," Albert N. Rogers
- 3:00 — Discussion of Study IV moderated by Delmer Van Horn

Evening

- 6:15 — Supper at Independence
- 8:00 — Devotions, Independence Church, chairman, Duane Davis
- 8:15 — Reports of Tract Society and Women's Board

THURSDAY, April 16

Morning

- 9:30 — Devotions, Elizabeth Randolph
- 9:40 — Bible Study, Harmon Dickinson
- 10:00 — Study V: "The Apostolic Church and the Sabbath"
- 11:00 — Discussion of Study V moderated by Loyal Hurley

Afternoon

- 12:15 — Dinner at Alfred Station
- 1:45 — Devotions, Delmer Van Horn
- 2:00 — Study VI: "The Origin of Sunday," Keith Davis (paper)
- 3:00 — Discussion of Study VI
- 6:00 — Supper at Alfred Station

Evening

- 8:00 — Devotions, Alfred Station Church, chairman, Paul Green
- 8:15 — Summaries of our studies to date and discussion by appointed leaders

FRIDAY, April 17

Morning

- 9:20 — Devotions, Eugene Fatato
- 9:30 — Study VII: "The Sabbath and the Reformation," Kenneth Smith
- 10:30 — "Sabbath Reform Movements Among Seventh Day Baptists," Evalois St. John
- 11:00 — Study VIII: "The Sabbath in the Modern World," Francis Saunders
- 12:15 — Dinner at Alfred Parish House

Afternoon

- 1:30 — "Sabbathkeeping Among Seventh Day Baptists," David Clarke
- 2:30 — Discussion of above paper
- 3:00 — "Creative Sabbath Observance: What It Has Been and What It Should Be," 12 min. discussions by each of the day's study leaders
- 3:45 — Open discussion of above topic
- 4:15 — Closing announcements
- Supper, on your own

Evening

- 8:15 — Devotions, Alfred Church, chairman, Charles Bond
- "The Sabbath in Evangelism and Missionary Work," Loyal Hurley Communion

SABBATH, April 18

Morning

Worship in the area church of your choice

Afternoon

- 3:30 — "The Sabbath on the Mission Field," moderated by Earl Cruzan
Recorded words from the active missionaries
Message from missionary-elect, Rene Mauch
- 4:30 — Fellowship supper and farewells

It is to be noted that there will undoubtedly be last-minute changes in the schedule. It is a full schedule, but the importance of such a study can hardly be overestimated. Arrangements for the schedule have been made by Dr. E. Keith Davis, Secretary Everett T. Harris, and Rev. Edgar F. Wheeler in cooperation with Dr. Melvin G. Nida, chairman of the Committee on Christian Higher Education of the Board of Christian Education.

Youth Speaks

Why Do We Have a Church?

By Eileen Piampiano*

(A talk given at the Shiloh, N. J.,
Church on Christian Endeavor Day)

A man named Crabbe once asked "What is a church?" The honest sexton tells, " 'Tis a tall building with a tower and bell." The first thought in our mind is the question, was this man a Christian? He surely leaves us with the impression that he had not found Christ as his Savior. If he had he would have defined the church as a house of worship and prayer — a place open to people of all walks of life, offering them an opportunity for strength and Christian fellowship. Is not the church a place providing the opportunities of worship, prayer, strength, and fellowship? If so, it is a good enough answer to the question of why we have a church.

Let us discuss some of the more important reasons for having a church — worship, for instance. In the lyrics of a popular tune the following words appear, "God gives us the week; give Him back an hour!" It would be impossible for us to repay God for His countless blessings but we can humble ourselves enough to give thanks and offer our services in the various activities that we can enjoy through the church.

Fellowship with Christ and His follow-

*The writer's name is new in Seventh Day Baptist circles and relatively new in the Shiloh community. Eileen is as faithful to the church as her remarks imply. She is growing in her new-found faith. The paper was submitted by her pastor.

ers is another important factor in deciding that we ought to have a church. "The Church's one foundation is Jesus Christ our Lord." The church provides an opportunity for a close relationship with Christ. Christ said in the Scripture text, Matthew 18: 20, "For where there are two or three gathered together in my name there am I in the midst of them." We are able to have fun with His followers and are not persecuted for their beliefs. Christian fellowship influences our lives outside the church as well. It makes us aware of the friends who do not know Christ. Perhaps they know Him but are ashamed of their beliefs. Have you ever been ashamed of Christ?

The church provides us with a chance for confession and forgiving our enemies. The church gives us the strength to stand up for our Christ and our standards.

The church is a place of comfort, opened to all people at all times. Perhaps because of illness, a family lost a parent or a son has died for his country and his people. There is truly sorrow in these families. If they come to the church they find that urge to want to continue on in life. Although tragedies are terrible they have brought many souls to Christ who may have never found Him without first coming to the church for strength and comfort after the tragedy.

He cannot have God for his Father who has not the church for his mother. If we have not accepted Christ as our personal Savior, how can we expect to receive the church as part of ourselves? No salvation exists outside of the church. If we have a longing in our hearts for a peace which is unexplainable, the church offers us the plan of salvation.

What about missions? Does not the church support these God-fearing beings who risk their lives for the furtherance of the Kingdom? Missions would not exist if it was not for the church. The church raises young people, training them through Christ for a life which may not be the most luxurious but proves to be the most rewarding.

All things are possible through Christ. If so, the church is quite necessary for offering us an opportunity to find Him and His blessed gifts.

Now that we have touched lightly on a few examples, perhaps the answer to our question is more clear to us. Surely the church means something a little different to each person attending a service. Some like to sing and give praises. Others are thankful for the opportunity of prayer and being with God in His house. Still others are richly blessed by the message given. No matter what meeting, whether it is a formal worship service or just a social, someone is filled with the presence of the Holy Spirit. If someone is moved by a service to accept Christ or takes even another step, that of dedicating his life to full-time service, the church has proven its need for existence. **Worship, fellowship, strength, and the opportunity for receiving Christ** are only a few but the most important answers to the question, "Why do we have a church?"

Another Billy Graham Book Coming

"Crusade At the Golden Gate" by Sherwood Eliot Wirt will be published this spring by Harper & Brothers.

Among the people who attend the meetings organized with such care are those who are bored, troubled, or just plain curious. What happens when these people turn to God makes an impressive account. A salesman, a teen-age girl, a baseball player, a highway patrolman, the church editor of a newspaper — these are some of the individuals whose conversion stories are fully told in this book.

Sherwood Eliot Wirt was a reporter for the San Francisco Examiner, and since 1955 has been minister of the Hillside Presbyterian Church in Oakland.

Prayer for Minister's Family

People in several churches have been prayerfully concerned for the health of Timothy Richards, second child of the Rev. Donald and Edna Ruth Richards of Berea, W. Va. The parents took him to Johns Hopkins Hospital on February 20 where he had to remain for examination and treatment until March 13. Friends and grandparents kept the other two children while the parents were in Baltimore.

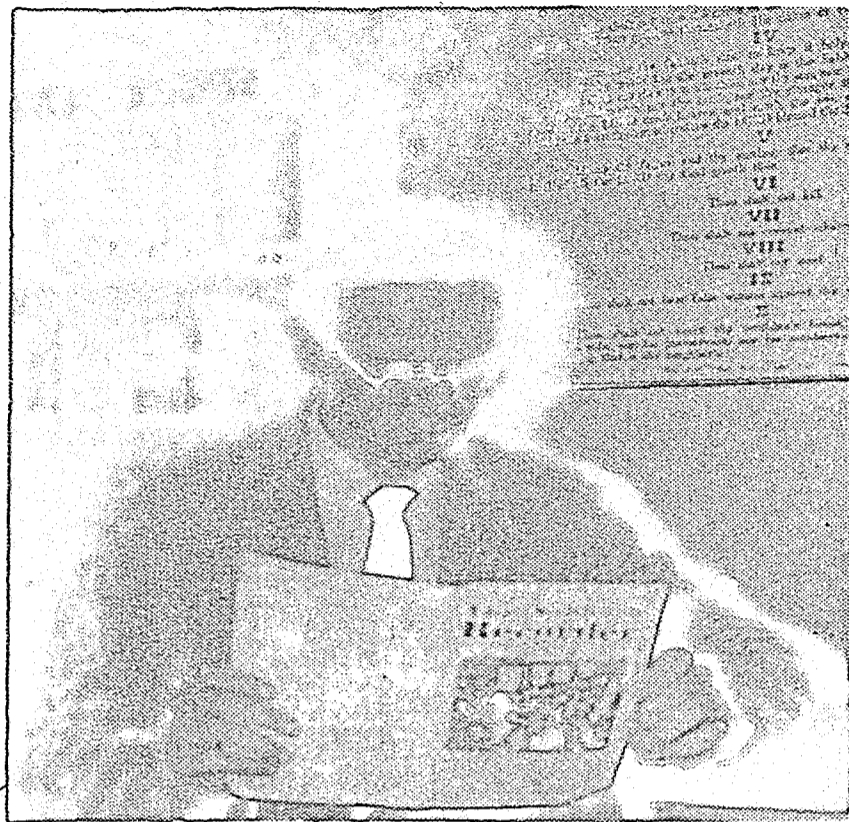
The little boy was discovered to have brain injury which will require continuing medication to hold in check its effects. However, he was found to be mentally alert. It is hoped that the new diagnosis of his trouble will give him a good chance for a relatively normal childhood. The parents are very thankful for all the loving concern that has been shown them. They are also very grateful that the hospital accepted as full payment the insurance provided to Mr. Richards by the Missionary Board. He is missionary pastor of the Ritchie and Middle Island, West Virginia, Churches.

The Bible Is in Demand

So great has been the advance interest in the new Berkeley Version of the Bible, scheduled for release April 10, that its publishers, P. J. and B. D. Zondervan Publishing House, Grand Rapids, Michigan, advise that it will be a sellout on publication day. Most of the first printing of 11,000 copies has been reserved via advance orders a month before the new book's release. A second printing of 16,000 copies has already been ordered by the publishers.

The Berkeley Version, which is a complete new translation and not just a revision, is the product of 20 years of preparation. Dr. Gerrit Verkuyl of Berkeley, California, the editor-in-chief of the project, first issued the New Testament portion in 1945. For the last ten years, he has been assisted by 19 other translators from various parts of the United States, most of them affiliated with leading colleges and theological seminaries. The complete Holy Bible is based on the original texts brought up to date in modern English.

Ministerial Student
Harmonizes Crucifixion Passages



John A. Conrod, student pastor of our Chicago Church, is pictured here in his seminary room amid numerous evidences that although he is the only Sabbathkeeper in the college-seminary he does not let his Sabbath convictions be submerged. According to word recently received this young man who is in the middle of the college-level phase of his ministerial course expects to transfer to Whittier College in Southern California next fall.

The thoughts expressed below relative to the harmonizing of Mark 16: 1 and Luke 23: 56 may be familiar in substance to what others have written but John states that they were original with him in that no one ever brought this solution of the problem to his attention. He had long felt that there were two sabbaths in the Passion Week, an annual festal sabbath and the seventh-day Sabbath, and that Christ was crucified the day before the Passover sabbath rather than the day before the weekly Sabbath. Knowing Luke 23: 56 by heart, he was reading for his daily devotions Mark 16 and noticed an apparent discrepancy.

Luke 23: 56 states that the women, after the crucifixion of Jesus, "returned and prepared spices and ointments; and rested the sabbath day according to the commandment." But Mr. Conrod noticed that Mark 16: 1 states what seems to be a different

order of events: "And when the sabbath was past Mary Magdalene . . . bought spices, so that they might go and anoint him." How, asks the inquiring student, could they prepare spices before the Sabbath and not buy them until after it? His reasoning is quoted below:

There is only one logical explanation. They must have rested on a sabbath day before they bought the spices; and after they prepared them, they rested on another Sabbath. The first sabbath would seem to be the Jewish Passover (Mark 14: 14) and the second, the seventh-day Sabbath (Matt. 28: 1).

But this first sabbath could not have been on Friday because the women prepared the spices between the two Sabbaths. Therefore, the first sabbath had to have been on Thursday, allowing the women to prepare the spices on Friday. With this truth in mind we can see that Christ had to die before the first sabbath, which was on Thursday; and therefore, He must have died on Wednesday. There is no alternative.

If Christ died on Wednesday, He had to have been in the tomb Thursday, Friday, and Sabbath; and by the very arguments of Sundaykeepers, He could not have been in the tomb any part of Sunday because if He were, it would have been reckoned as the fourth day. He was only to be in the grave three days and three nights. Therefore, Christ must have risen on the Sabbath day. There is, therefore, no Scriptural proof or inference for Sundaykeeping.

Others have arrived at the same harmony in this particular detail. The Scripture passages are not new. The problem is old, and not everyone will be able to agree that this solution settles all the other problems of the time between the death and resurrection of Jesus. What all should be happy about, in the opinion of the editor, is that a student of a new generation studies the Bible seriously and independently, arriving at conclusions that satisfy him.

"Those who explain away the wrath of God end in universalism. Only the man who knows the divine wrath seriously grasps the grace of God." — Dr. William Childs Robinson, theology professor at Columbia Theological Seminary, in *Christianity Today*.

Deacon Clifford V. Maxson

Clifford V. Maxson died at the home of his son A. Russell, at Battle Creek, Mich., on February 27. He was nearly 88 years of age and had been in failing health for the past two years. On February 4, 1898, he married Myrtle Crosley in Farina, Illinois. She died on December 12, 1914.

A member of the Nortonville, Kansas, Seventh Day Baptist Church, he was also one of their deacons, having served in this sacred office for many years. He first became a deacon in the Battle Creek Seventh Day Baptist Church. From 1919 until 1952 he was a resident of Battle Creek, then went to live at Chagrin Falls, Ohio, returning to Battle Creek two years ago.

He worked as a carpenter and retired from this vocation in 1930. Two of his greatest hobbies were caring for bees and growing strawberries. He also enjoyed flowers for, as he said, "Flowers speak a language all their own."

Mr. Maxson was a most devout Christian, an excellent student of the Bible, a firm believer and exponent of the Sabbath, and maintained an active prayer life. Something of his strong faith and patient endurance can be seen in this poem which he carried with him and shared with his friends. Its author is unknown:

The Sunset Gate

How blessed it is to be old,
And sit at the Sunset Gate,
Ready and willing to enter,
But ready and with patience to wait.
To know that safely garnered
Are all the sheaves of the years;
Ahead are the glad reunions,
Behind are the shadows and tears.

He is survived by three daughters: Miss Ina Maxson, Burlington, Vt., Miss Dorothy Maxson, Cleveland, Ohio, and Mrs. Egmond (Bernice) Hoekstra, Houston, Texas; four sons: Rex, Russell, Edmond, and Clarke, all of Battle Creek; one brother, Lyle, of Englewood, Colo.; one sister, Mrs. Alena Bond, of Nortonville, Kan.; thirteen grandchildren; nine great-grandchildren; and several nieces and nephews. A daughter, Mrs. Emma Shaw of Milton,

Wisconsin, died on January 7, 1959. Farewell services were conducted from Farley Funeral Home in Battle Creek by the Rev. Leland E. Davis. Interment will be in the Village Cemetery near Leonardsville, N. Y.

— L. E. D.

NEWS FROM THE CHURCHES

LOS ANGELES, CALIF. — The Christian Education Committee of the Los Angeles Church consists of the chairman, the pastor, the Sabbath School superintendent, a teacher from the primary department, and members at large. This committee acts as a liaison between the Sabbath School and the church. Its primary responsibility is the supervision of the entire Sabbath School. Besides the Sabbath School the committee arranges for the Vacation Bible School. It also works with the Riverside Church in the planning and conducting of Pacific Pines Camp each summer.

Several members of the Sabbath School, under the direction of the Christian Education Committee, edited one quarter of the Junior Quarterlies for the denomination.

A class of instruction for teachers and one for Sabbath School officers has been conducted. The Sabbath School superintendent gives a report of the Sabbath School at the church business meeting and the chairman of the Christian Education Committee gives a report of the other activities of the committee.

Since we have been having unified services with Sabbath School immediately preceding church the attendance has more than doubled. For this we praise and thank God from the bottom of our hearts.

— Louisa Turner, Chairman.

What is OUR WORLD MISSION?

Recently it has been reported that giving to Our World Mission has been falling behind all over the United States. Just what is OWM? It is a goal — looking to the future believing that certain things need to be done and can be done. It is a plan — a blueprint to care for these needs both present and future. It is a map — a guide to the best road in the use of our tithes and gifts. It is a picture — drawn

The Sabbath Recorder

so that all can see the financial program of our denomination. It is a ladder — challenging Seventh Day Baptist people to climb higher and walk the mountaintops in stewardship. It is an operation — promoting a method of financing God's work — the bringing of the whole tithe into the storehouse.

Are you a part of this great operation?
— The Inspirer, Richburg, N.Y.

Accessions

Denver, Colo.

By Baptism:

Dale Hastings
Jeanette Thorngate (Mrs. Gordon)
Mary Burdick (Mrs. Edwin)

By Letter:

Gary Cox

Shiloh, N. J.

By Baptism:

Paul Ayars
Sharon Ayars
Timothy L. Bond
Chester A. Bonham
Clifton D. Bonham
Irene Davis (Mrs. Irving)
Maurice Davis
Sandra Davis
Melvin R. Dickinson, Jr.
Catherine Fogg
Donald Furniss
Eileen Piampiano
Cathleen Randolph
Nancy Randolph
Stephen Roberts
Pamela Robinson
Charles West

By Letter:

Charles H. Bond
Margaret S. Bond (Mrs. Charles H.)
Philip S. Bond
Ronald R. Bond
Mrs. Rebecca Dietz
E. Rae Stillman

Marriages

Brown-Bee. — Harry Kenneth Brown, Jr., of Mathews, Va., and Ethel Bee, daughter of Mr. and Mrs. Kay Bee of Reform, Ala., were united in marriage at the Seventh Day Baptist Church, Lost Creek, W. Va., on March 7, 1959, by the Rev. Duane L. Davis. Both are students in Salem College.

Chaffee-Stearns. — Olyn Chaffee, Jr., son of Mr. and Mrs. Olyn Chaffee of Le Raysville, and Maralee Stearns, daughter of Deacon and Mrs. Don Stearns of Coudersport, Pa., were united in marriage February 28, 1959, in the First Hebron Seventh Day Baptist Church by the Rev. Rex E. Zwiebel and the Rev. Delmer B. Van Horn.

Births

Bond. — A son, James Brian, on January 31, 1959, to Mr. and Mrs. Walter L. Bond, of Nutter Fort, W. Va.

Obituaries

Hubbard. — Bessie T., daughter of Joseph Mitchell and Eva Potter Titsworth, was born in Plainfield, N. J., April 23, 1875, and died in Daytona Beach, Fla., February 26, 1959.

Mrs. Hubbard was baptized January 30, 1885, and became a member of the Seventh Day Baptist Church of Christ, Plainfield, N. J., devoting many years in loving and faithful service to her church. She also participated in many worthwhile community activities.

She was united in marriage on June 9, 1897, to Frank J. Hubbard who died in 1927.

She is survived by her sister, Mrs. William M. (Ethel T.) Stillman of Plainfield, N. J.; by a cousin and niece, Miss Dorothy P. Hubbard, and a cousin, Roy E. Titsworth, both of Plainfield, and another cousin, Alexander Ross, Silver City, N. M.

Memorial services were held on February 28, 1959, in Daytona Beach, Fla., by the Rev. Herbert L. Polan, and on March 5, 1959, in Plainfield, by her pastor, the Rev. C. Harmon Dickinson. Interment was in Hillside Cemetery, Plainfield. — C.H.D.

Jeffrey. — William Maxson, son of Joseph and Alice Burdick Jeffrey, was born February 15, 1884, at Alfred, N.Y., and died February 4, 1959, at Topeka, Kan.

Will Jeffrey was an associate engineer with the U.S. Bureau of Public Roads from 1917 until his retirement in 1944, doing the pioneer work on some of Colorado's mountain passes. He was a veteran of World War I.

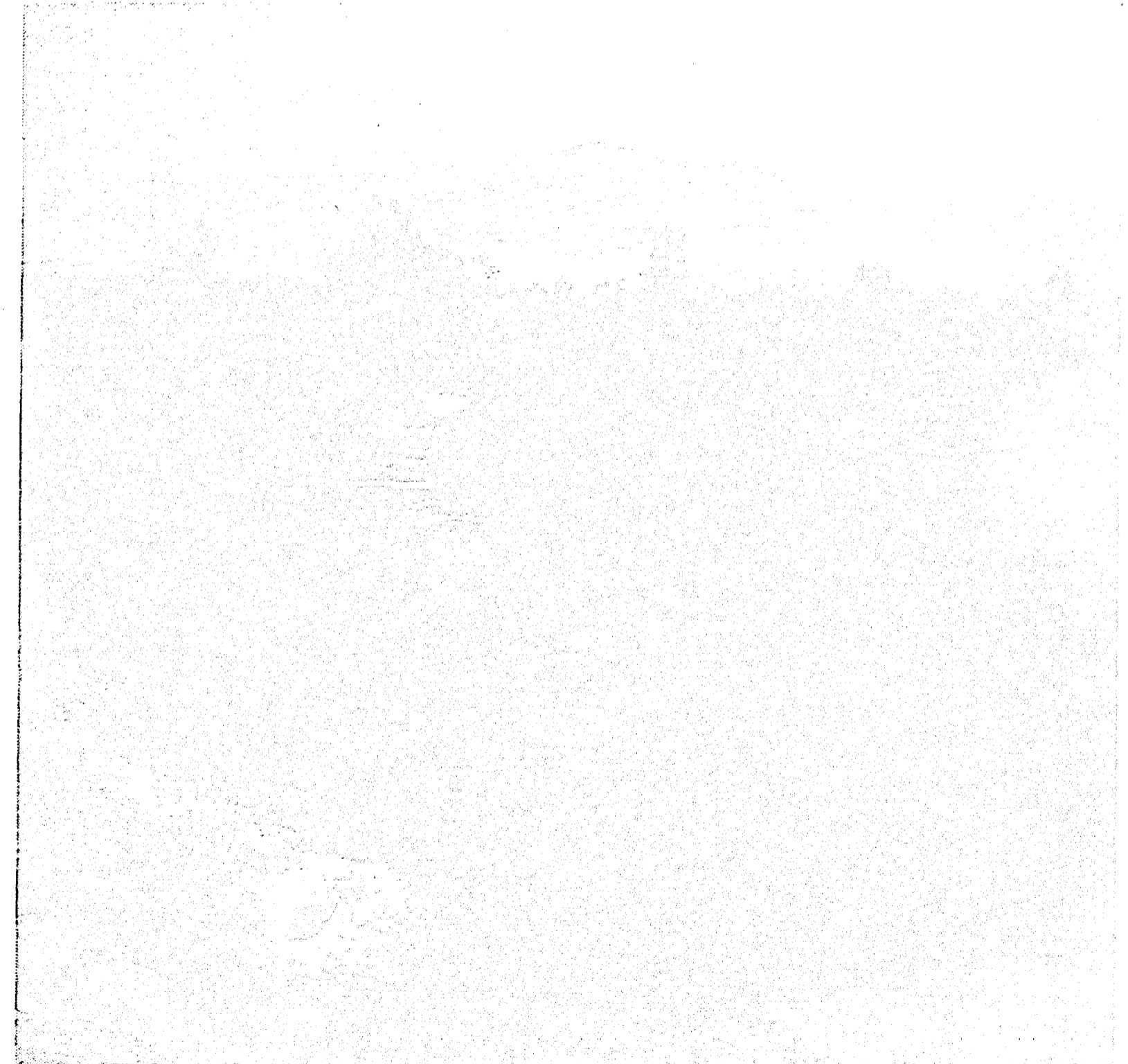
On August 25, 1919, he married Mildred Saunders and for most of their married life the Jeffreys made their home in Denver. Will was a charter member of the Denver Seventh Day Baptist Church, and it was in the Jeffrey home that the little group met for worship and study more than thirty years ago.

Surviving are his wife; two sons: Commander Joseph D., United States Navy, and Horace S., Los Angeles, Calif.; two daughters: Mrs. Sarah Elizabeth Smith, Tujunga, Calif., and Mrs. Mary Louise Akaka, Honolulu, Hawaii; two sisters in Kansas: Mrs. Otto Frey of Council Grove and Mrs. D. M. Narramore of Elmdale; and 11 grandchildren.

Funeral services were conducted from the Moore Mortuary in Denver with Dr. Erlo Sutton and the Rev. Kenneth E. Smith officiating. Interment was at the Fairmount Cemetery.

— K. E. S.

Maxson. — Clifford V., son of Russell and Hannah Babcock Maxson, was born April 21, 1871 in Cowley Co., Kan., and died at the home of his son at Battle Creek, Mich., February 27, 1959. (A more extended obituary appears elsewhere in this issue).



JORDAN RIVER

Photo by A.C.P.C.