

# The Sabbath Recorder

pass the missionary community of Taiwan." They charged that he "abused his diplomatic immunity" as a guest of the US Government in advocating on free Chinese soil, the recognition of the Chinese Republic.

Dr. Dahlberg stated that he believed the National Council of Churches would not repudiate the recommendation of the 1958 World Order Study Conference, which has proved to be very controversial.

— EPS, Geneva.

**NEWS FROM THE CHURCHES**  
**DODGE CENTER, MINN.** — On Sunday evening, February 21, the SDBYF sponsored a box social the proceeds of which are to be the nucleus of a gift for David and Bettie Pearson whose visit we are anticipating in the not too distant future.

Following the regular monthly Meal of Sharing in the church dining room Sabbath day, February 27, the Lay Development Program was initiated. Our youth band favored us with a pleasing hymn concert opening the program. A filmstrip entitled "Why Do We Live?" furnished a very fitting introduction to the afternoon's thought and activity and also to the total program.

A well-planned and interesting skit presented the meaning of the Lay Development Program in our denomination. It took the form of an informal question-and-answer discussion by a group composed of the deacons and deaconess, Donald Payne, Wallace Greene, and Marguerite Clapper, assisted by Lorna Austin and Diane Payne.

We were divided into small groups by means of different colored slips which were handed out at the start of the afternoon's activity. These groups met in different sections of the sanctuary and church parlors where they were led by prepared leaders — those who presented the program in the skit — into a study of the covenant and spiritual inventory.

A candlelight service of consecration closed the afternoon's study. Many indicated a desire to participate in the program of lay development.

**WANTED**

Seventh Day Baptist young man, preferably single, to work on dairy farm. — Ralph Green Milton Junction, Wisconsin.

## Marriages

**Gee-Greene.** — Clifton Harold Gee, son of Mr. and Mrs. Clifton I. Gee, of Corning, N. Y., and Marjorie Greene, daughter of Mr. and Mrs. Donald D. Greene of Unadilla Forks, N. Y., were united in marriage Feb. 4, 1960, in the First Brookfield Seventh Day Baptist Church, Leonardsville, N. Y., the Rev. A. A. Appel, the bride's pastor, conducting the double ring ceremony.

**Hinzman-Tyler.** — Clyde Marshall Hinzman, son of Mr. and Mrs. J. Goodlow Hinzman, Berea, W. Va., and Earlene May Tyler, daughter of Mrs. Ralph Belts and Mr. Earl Tyler, both of Grand Rapids, Mich., were united in marriage on Feb. 6, 1960, at the Ritchie Seventh Day Baptist Church of Berea, by the groom's pastor, the Rev. Donald E. Richards.

**Shepard-Knox.** — Richard D. Shepard, son of Mr. and Mrs. Richard Shepard of Wheatridge, Colo., and Mary C. Knox, daughter of Mr. and Mrs. Claude Knox of Littleton, Colo., were united in marriage January 1, 1960, at the Wheatridge Community Church, with the Rev. Kenneth Smith and the Rev. Duane L. Davis officiating.

## Obituaries

**Cruzan.** — Nancy Isabelle Fisher, widow of John Cruzan, was born in Iowa in 1864 and died at the home of her daughter in California, Jan. 27, 1960.

She homesteaded with her husband in Colorado and Nebraska and was a member of the North Loup Seventh Day Baptist Church through many years.

Mrs. Cruzan is survived by: two sons, Ira of White Cloud, Mich., and Roy of Shiloh, N. J.; two daughters, Edith Larkin of California and Nema Allen of Alexandria, Ind.; 15 grandchildren and 29 great-grandchildren. Among her grandchildren are the Rev. Earl Cruzan of Westerly, R. I., and deacons Marion and Donald Cruzan of White Cloud.

Memorial services were conducted by the Rev. Don A. Sanford in the White Cloud Seventh Day Baptist Church, February 6, with interment in the local cemetery.

— D.A.S.

**Price.** — Cynthia Mei-wun (Cindy), daughter of J. Aaron and Ida (Ching) Price, was born at St. Augustine, Fla., Sept. 23, 1957, and died at Palatka, Fla., Feb. 18, 1960.

Graveside services in charge of a former pastor, Clifford A. Beebe, of Hayesville, N. C., were held in the newly established Mei-wun Cemetery at the Seventh Day Baptist Church at Carraway, Sunday afternoon, Feb. 21, 1960.

— C.A.B.



# The Sabbath Recorder

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Member of the Associated Church Press

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## IN THIS ISSUE

### Editorials:

Communist Infiltration .....	2
Our Cover .....	4
Forthcoming Issues .....	4

### Features:

President's Message .....	5
"But I don't have any talent!" .....	5
The Lone-Sabbathkeeper .....	8
Well Attended Tract Board Meeting .....	12
The Sabbath .....	13
Youth Speaks on Citizens of His Kingdom .....	14

### Missions:

Headmaster Appointed for Maiden Hall School .....	7
Memorial Service at Bath, Jamaica .....	7

### Christian Education:

Young Adult Pre-Con Retreat .....	10
Sabbath School Officers .....	10
Helping Hand for Second Quarter .....	10
Local Christian Education Committee .....	10

### Women's Work:

Church Women Discuss Integration at National Conference .....	11
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News from the Churches .....

Obituaries ..... Back Cover

## COMMUNIST INFILTRATION

The military establishment, and the Air Force in particular, has recently come in for a great deal of adverse publicity arising from some ill-advised statements in one or two of its training manuals. The training text that has drawn the fire of churchmen and has been heralded far and wide contained the following statements:

"Communists and Communist fellow-travelers have successfully infiltrated our churches."

"It is well known that even the pastors of certain of our churches are card-carrying Communists."

"The National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version of the Bible. Of the 95 persons who served on this project, 30 have been affiliated with pro-Communist fronts, projects, and publications."

The manual also gave the names of several prominent religious leaders who were said to be "apologists for Communism in the churches." The story broke into the news when an Air Force Reserve officer showed the controversial material to his pastor, who notified the office of the National Council of Churches. Associate General Secretary James W. Wine wrote an indignant letter to Defense Secretary Thomas S. Gates, Jr., calling the appearance of this material "a patent contravention of the First Amendment to the Constitution." He added: "To aver by innuendo that the National Council of Churches is associated or in any way influenced by the Communist Party is an example of irresponsibility at its worst."

It should be noted that the author of the manual was a civilian and that he was not able to give sources for all of what he had written.

The Defense Department apparently was unaware of the exact content of this chapter on "Security Education" in this particular Air Force manual and promised a quick investigation. The immediate result was that the Air Force apologized, disavowed the statements, and withdrew the manual. That, however, was not the end of the matter. Representatives of the House Unamerican Activities Committee criticized Air Force Secretary Dudley C.

Sharp for so hastily disavowing the statements. The newspapers reported that the probability was that the training manual would be reissued omitting references to the National Council of Churches and the individuals mentioned.

Secretary Sharp, trying to meet the objections to the withdrawal, said it was ordered "because of the general impropriety of treating so important a subject, including the naming of specific individuals and organizations, without thorough review and approval at the highest levels, providing full protection for constitutionally guaranteed rights."

That statement drew further criticism from the Rev. Eugene Carson Blake, chairman of the Committee on Interpretation of the National Council of Churches of Christ in the U.S.A.

"The effect of the secretary's careful wording," Mr. Blake said, "is almost as bad as if he said the charges were true."

An intelligent and concerned public listening to both sides wants to know the truth in order to know how to guide its actions. Such a public may well conclude that the Defense Department in its necessary task of promoting national security should screen much more carefully the training material in every branch of the military establishment. (This certainly will be done.) On the other hand church organizations should use extreme care in their communications to the Defense Department. Religion, and religious organizations may command more respect (and fear) with public officials than they deserve. To capitalize on this kind of influence in Washington may be a dangerous thing. In the present instance, although some of the charges were absurd, it might have been wise for high officials of the NCC to promise an investigation comparable to that within the Defense Department.

Can anyone be sure that Communism, which has so cleverly gotten into the thinking of a great many church leaders in Asia and Europe, has been unable to infiltrate American churches to any extent at all? That seems hardly likely. Are we immune to the carefully disguised propa-

ganda that works toward Communist ends without definite identification with the Communist Party? To claim that would be another evidence of American arrogance and self-deceit. We so smugly say, "It can't happen here," which can only be true in regard to Communist infiltration if it is a religious campaign slogan rather than a statement. Unless we are ever alert and watchful our country will be so softened up that it will be in danger of being swallowed up. There is abundant evidence that a major, sustained effort is being directed from Moscow to influence the thinking of church members and clergy in this country.

Effective forces are being mobilized to fight off this infiltration. Perhaps the greatest of such forces is not the House Unamerican Activities Committee but the Intelligence (G2) office of the Army with its counterparts in the other branches of the military. The writer became more keenly aware of this than before when on January 26 (weeks before the training manual incident) he attended a meeting in New York of all supervisory chaplains in the First Army Area. In the busy program of that two-day session, shortly after the Chief of Chaplains spoke to the clergymen of all faiths, the Intelligence Officer of the First Army was brought in to give an almost shocking illustrated lecture on Communist Infiltration. Much of what was said was confidential and not for publication. Later your editor went to the G2 office and picked up large quantities of printed and mimeographed source material which could be quoted if space permitted.

Suffice it to say that the documentation for tremendous Communist activity in every medium of communication is startlingly revealing. Later in the day there was a two-hour meeting at Town Hall in mid-Manhattan for officers of the Army, Marines, and Air Force at which Congressman August E. Johanson of the Unamerican Activities Committee was one of the principal speakers. It should be remarked that at neither of these meetings nor in the Army literature received was there any attack on religious leaders or organizations.

The above story is told to show that

MARCH 21, 1960

thinking Christians should respect their religious leaders, uphold them when they are right, check them when they are wrong, and at the same time respect the honest and well-informed efforts of those men in military service who have the burden of keeping us alert to the non-military dangers emanating from Moscow. Let us remember that the clergy in uniform are being kept informed and are eager to see the issues clearly. It behooves the civilian clergy to find time for the extensive reading that is necessary for a well-balanced understanding of the two great forces warring for the minds of men in the world today — Communism and Christianity.

Neither is it for the clergy alone. Every Christian needs first of all to be so well grounded in the true faith that he is able to detect the counterfeit ideologies and to combat them. There are many, many organizations with good-sounding names which church people have joined thinking that they stood for idealistic aims, only to find later that they were far less than Christian and contrary to the highest type of patriotism.

Let us face the facts, avoid irresponsible extremes, and determine to keep our influence strong for the things which the Bible teaches us to hold dear.

#### Our Cover

Circling the earth — and even the sun — are ever-increasing numbers of man-made flying objects which have within them the capability of surveying the earth from a distance that would seem sufficient for objectivity. These objects may in the end contribute something toward world peace but at the moment there seems little resemblance to a dove bearing an olive branch. Some of the messages coming back to earth are coded in such a way that information gained is available only to the nation that sent the satellite into orbit.

We in this country are convinced that our space probes are better symbolized by the dove of peace than are those of another nation whose symbol is an upraised, clenched fist, a symbol that atheistic Communism is attempting to implant even in this land.

#### MEMORY TEXT

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Isaiah 30: 21.

The voices now coming back, upon interrogation, from farther out than ever before serve to remind us that man by searching cannot fathom God and also that He who once came to earth from His heavenly habitation will one day come back from the far reaches of space to bring to consummation His purpose for the inhabitants of this earth. Man cannot with his own fuel cause the dove of peace to hover over all the earth; but when He, the Prince of Peace, is come then there will be peace indeed. In the meanwhile, as we marvel at the possibility of a sun-powered transmitter answering our questions from 50,000,000 miles away, let us remember that by prayer we can have (as always) daily contact with our Lord — and peace.

#### Forthcoming Issues

Readers may expect next week an article by the executive secretary of General Conference outlining the discussions and progress of the Planning Committee recently held at Shiloh, N. J. In the same issue will be another article by Conference President Victor W. Skaggs.

No historical articles have appeared on our pages for some time. The Rev. Paul S. Burdick, a careful historian, has written a paper on "The Rogerenes, Seventh Day Baptists, and the Struggle for Religious Liberty in Connecticut" which will begin in the issue of March 28.

Before this Recorder reaches its readers it is probable that a council called at Metairie, La., will have voted to organize a new Seventh Day Baptist Church in the outskirts of New Orleans. The editor hopes to report on that meeting in an early issue and to publish the names of recently baptized young people and adults who are expected to become the charter members of the new church.

## President's Message

### Every Man a Missionary

Seventh Day Baptists are looking to the future with hope and expectation. Our ultimate hope is in God and is dependent upon His providence. Our lesser hopes are contingent upon His direction and blessing and our own consecrated service. This year our expanding denominational program includes a special emphasis on home missions, a recognition of our need to study deeply into the Truths of God, an opportunity for personal recommitment, and a growing appreciation of our responsibilities in foreign missions.

Our goals for the year in each of these fields are minimal goals. The opportunities overshadow our plans, the call of the Spirit to serve is far greater than our sense of stewardship. We seem to be most in need of an undergirding faith that recognizes the power of God which can use us for His purposes. We seem to need next such a recognition of the importance and immediacy of the work of Christ and its breadth in human life that will compel us to look at our vocations as fields of service, all our time as time consecrated to the work of Christ's Kingdom, and all our possessions as trusts to be used for the good of all.

We have called our united program, Our World Mission. It is true that it represents our mission in the world. But when we have raised the money for this year's Our World Mission and done the work it outlines we will have only begun to touch the work that God has laid upon us. We are all men with a mission, and that mission will require a more complete dedication than we have made, a great deal more work than we have done, a great deal more men than we have provided, and a great deal more money than we have given.

As we are all united in Our World Mission we need to be united in service and gift giving and prayer that the mission God gives us in His world may be accomplished.

MARCH 21, 1960

"But  
I don't have  
any talent!"

By Edmund A. Steimle\*

For years I puzzled over the parable of the talents. Why does Jesus put the one-talent man on the spot? Why criticize this little man, cowering before his master, offering his one talent all safe and sound?

He could just as well have lectured the five-talent man; then you and I could have sat back and enjoyed the story.

After all, this poor, fearful man had done nothing dishonest. He'd simply played it safe. Why does Christ pick on him?

Perhaps because humans are forever hypnotized by bigness: the biggest plane, biggest city, biggest everything. If it's big, it must be worthy.

Our Lord, in contrast, is forever picking out some detail and making it important: five loaves and two small fishes, a mustard seed, a lily, a sparrow — to show us that size is often a snare.

You and I no longer measure a man by his salary, but by his responsibility. He's a big man if he holds down a big job.

And yet notice how God works: not in the center of the world's stage but off in a corner where you'd least expect it. He sends His Son to be born not even in a decent bed but in a stable in a tiny village; has Him grow up like a peasant, not even in the center of that little country but in a back district with a peculiar accent all its own; and finally has Him buried in a borrowed tomb.

And this Son shuns the big and important people, the five-talent men who are perfectly able to care for themselves, and makes friends with the oddest lot of souls you ever saw: a woman in adultery, a blind beggar, and that impossible little man up a tree, Zaccheus.

\*Adapted from his book, "Are You Looking for God?" Muhlenberg Press, Phila. \$2.25. Reproduced by special permission of Farm Journal Magazine, Philadelphia, Pennsylvania.

All this to adjust us to the incredible idea that God is tremendously concerned about ordinary people — about you and me!

Now perhaps it's not so hard to see why the spotlight falls on the one-talent man. But why was Jesus so hard on him?

The answer, I think, lies here. The one-talent man is in danger; he is too ready to think of himself as a little man, of no great importance to anybody, not even to God. He is the man with only one vote, so why bother?

He is the city dweller who can wander from the straight and narrow with no one the wiser. He is the farmer or the man on the assembly line, as replaceable as a flat tire, who never gets into the newspapers unless he dies or bites a dog. He is the occasional attender at church who prudently keeps the door open just a little for God, but avoids all responsibility in church or community that he decently can, because someone else will do it.

And it was this hiding behind the skirts of his littleness, which caused our Lord to blaze away at him in anger: "Thou wicked and slothful servant!"

For God is used to working wonders with one-talent people who have faith enough in Him to have some faith in themselves!

Look at the saints before the "halo." What do we see: Moses — a man with blood on his hands and a stammer in his tongue; James and John — loud-mouthed fishermen blustering about the big shots they were going to be in the Kingdom of God; Peter — a blundering hulk of a man with his foot in his mouth half the time; Paul — a bitter little Pharisee snapping at the heels of early Christians — all of them one-talent men whose one talent God took and shaped into a halo!

They had this in common: They didn't shrug off their daily opportunities while they whined about the way things were going in the world. They took whatever God had placed in their hands and trusted God to make something of it. And God did make something of it — something that changed the history of the world.

But the spotlight shifts from this fearful, cautious man in the parable and turns its glare on you and me. Naturally, if we could work the spotlight, we'd shift it in a hurry onto the five-talent men where it belongs: on Eisenhower and DeGaulle and Adenauer and what God might get done in His world through the likes of them! But God handles the spotlight despite our feeble, fluttery protests and keeps turning it back on us. He wants to know what we've done and what we're doing now with our God-given opportunities.

The fact of the matter is — all heaven is breathless at this moment, watching on tiptoe, wondering about you and what kind of person you are turning out to be. Because the only kind of heaven God knows for this earth is the heaven He can bring to the earth only through people like you.

#### Should Our Community Allow Alcohol Sales?

THE SALE OF ALCOHOLIC BEVERAGES IS A POTENTIAL DANGER TO THE HOME, RECREATIONAL, VOCATIONAL AND RELIGIOUS LIFE OF EVERY CITIZEN IN A COMMUNITY.

If a majority of the people in your community believe this, your votes can keep beer, wine, or liquor from being legally sold.

The Christian faith demands more than passive commitment to Christ. This commitment must find expression in an attack on social problems that threaten the wholesome development of personality and character.

The campaign to outlaw alcoholic beverage sale gives Christians and Christian churches such an opportunity. The Gospel of Christ can be more easily proclaimed and accepted in communities free from alcohol sales. — From a leaflet of the Methodist Board of Temperance.

#### SABBATH SCHOOL LESSON

for April 2, 1960

Lesson I — Seventh Day Baptist Polity  
(From Statement of Belief)

THE SABBATH RECORDER

MISSIONS — Sec. Everett T. Harris

#### Headmaster Appointed For Maiden Hall School

The Jamaica Board of Christian Education has appointed the Rev. Socrates Thompson as headmaster at the Maiden Hall Vocational Secondary School. He began his duties as of February 22, 1960. An Education Committee has been appointed to work closely with Mr. Thompson in building up the school. This committee is made up of the following: Pastor N. H. Grant, chairman; the Rev. Grover S. Brissey, the Rev. Socrates Thompson, the Rev. Charles Smellie, and Mrs. Alma Brissey.

A special report and recommendation of the Education Committee to the Jamaica Board of Christian Education notes the following: "Since the January meeting (of the Jamaica Board of Christian Education) Rev. C. L. Smellie has been making regular trips to check and arrange the work on the farm (the Maiden Hall school property). The acting-supervisor of the school, Rev. G. S. Brissey, has also made regular trips each week."

The committee then recommended the appointment of Mr. Thompson as headmaster of the Maiden Hall school "as from February 22, 1960, for an initial contract period of one year." The recommendation was adopted by the Jamaica Board of Christian Education of the Jamaica Seventh Day Baptist Conference. Headmaster Thompson accepted the appointment and began his duties at the agreed-on date.

Several recommendations covering working conditions and the program of the school were adopted. One such, of particular interest, was the request to Conference to re-arrange Pastor Thompson's "pastoral responsibilities in such a way as to reduce the hazard of his work and yet serve both fields."

Additional items of interest are: "That courses of study leading to Senior Cambridge Certificate be also included as well as those previously planned for G.C.E. Certificate; and that the planned vocational studies be added as fast as possible and that these be compulsory to all students, yet that they be not made the center

of attraction, but just another subject. A student with aptitude and liking for a vocation may major therein if and when he so chooses."

Seventh Day Baptists of this country are deeply interested in this appointment and we will surely hold up the new headmaster in our prayers. We do pray that God will add His blessing to the plans made and being carried forward.

#### Memorial Service At Bath, Jamaica

In the Recorder of February 22 there was word regarding the recent flood experienced at Bath, Jamaica. Mention was also made of one of the deacons (Reginald Ross) of that church losing his life in the flood. On February 22 Pastor Lawton wrote:

"Yesterday I was at Bath again for a Memorial Service, held in memory not only of Deacon Reginald Ross but also of other past members and pastors of the church who have passed on. It was the first such service they have had at the church. The Rev. Grover Brissey went out with us (Pastor Hamilton, Jerome Coombs, Franklin Ross, the three older Lawton children, and two sailors in port for the weekend from an American Navy destroyer). Both of the sailors are Christians and took part in the service and enjoyed the opportunity very much. We sang hymns and choruses most of the way home. One mentioned particularly how he felt strengthened spiritually by the activities of the afternoon. I know the feeling was mutual.

"There seems to be no dire need among the brethren at Bath just now, though the rains have affected the crops, etc. Deacon Campbell mentioned that he had not been able to get to his fields since the rains (they are nine miles from Bath up in the Blue Mountains!) because the road or trail is impassable. Thus his source of income from these crops is cut off. But he is hoping that the road can be opened soon and that he can harvest some of the crops. He has some small gardens near his house that supply food for personal needs in the meantime."



*From careful study and current experience  
he outlines the problems and opportunities of*

## *The Lone-Sabbathkeeper*

By Donald E. Richards

Each Christian, regardless of denominational faith and practice, encounters some difficulties in living for Christ and the Church when such faith is conscientiously accepted and followed. It could further be stated that the person who fails to do so may really be lacking in a proper understanding and experience of real faith in Christ.

Seventh Day Baptists, as a minority group among Christians, face problems sometimes not encountered by the members of larger denominations. Especially is this true in a mobile population so characteristic of our times. Traditionally, Seventh Day Baptists have been more rural than urban. Even with the population shift there are more country and village churches than city churches and fellowships. Members are still faced with the problems of religious adjustment as they leave the home church for areas in which no Seventh Day Baptist churches are located.

### Appreciating the Nonresident Problems

This article is particularly designed to stimulate our thinking and action concerning the "lone-Sabbathkeeper." Not only do we as churches and a denomination need to understand his problems; we must also come to understand some of the difficulties involved in helping him maintain a healthful, spiritual, maturing life in Christ.

Most nonresident Seventh Day Baptists can be generally classified in one of three groups: the person who gets lost in society and from the church; the person who becomes interested in another church and severs active relationship with the Seventh Day Baptist denomination; the person who maintains continued interest in the

denomination, contributing in different ways toward its expanding ministry.

First, there are some Seventh Day Baptists, as can be found in all groups who, when they get away from the home church, discover that it is easy to lose interest in the things of the Lord and to become amalgamated into the rest of society with few personal religious convictions. Work on the Sabbath poses no problem since religious convictions are shallow. If so these convictions are relaxed and may soon be forgotten. His own personal religious life ceases to develop unless cultivated through faithfulness in personal Bible study, prayer, worship, and service.

The tragedy is that many are lost not only to the cause of Seventh Day Baptists, but to the Church Universal — the Kingdom of God — of which we are a part. Yet we can hope and pray that at some future date there may be a quickening of spirit and interest in the things of Christ and the Church. May God give us love and grace to aid this return to Christ, the Church, and the Sabbath when the opportunity is given.

Second, there are individuals and families who go out from the home church with deep convictions concerning personal faith and action. Since they sense a continuing need for the church, they will often worship with another group of a different denominational faith and practice. A basic need for personal devotions and study may be carried out as an individual or as a family. The aspirations and benefits of group worship and participation in the church program fulfills, a basic Christian need or hunger of the child of God. Such a course of action, I believe, is to be encouraged, but at the same time a potential tendency recognized.

The tendency is that the ties with the new group often grow stronger, while the ties with the home church grow weaker through both the distance of time and space. This tendency is particularly true of the children of lone-Sabbathkeeping families.

Such persons or families may be, or may not be, lost to the cause of Seventh Day Baptists and the Sabbath, but not lost to the Church Universal. Opportunity needs to be given for these good Christian brethren to express their current religious concerns and receive a sympathetic hearing. Encouragement, as practicable, needs to be extended that the ties may not degenerate into severed relationships. The point of difficulty stems primarily from the lack of opportunity to worship and serve the Lord in a church of our faith. Should circumstances be changed, many of these folk would become active in a Seventh Day Baptist church.

Third, there are individuals and families who are very much like that described in the two preceding paragraphs, but who maintain close contact with and interest in the home church and denomination. Not only do they continue to maintain healthful, helpful Christian lives, but they serve as a kind of missionary in their own community. Through faithfulness unto God, the Church, and the Sabbath, others may be won to the cause of Christ and Seventh Day Baptists. Fellowships may be organized which may ultimately grow into churches. Members of these groups may develop into some of the leaders not only of that group, but of the denomination as a whole.

### Responsibility for the Lone-Sabbathkeeper

I believe that we as Seventh Day Baptists must be realistic, as well as filled with faith and wisdom, in our approach to the problems we face as a people. We must, as individuals, as churches, and as a denomination, accept our share of responsibility toward the lone-Sabbathkeeper.

Such responsibility begins in the home church prior to the time of exodus. Nothing can take the place of personal confession and commitment to Christ. Faithfulness in the cultivation of religious faith

should be encouraged in the home and through the activities and program of the home church. The unity of the Church in her wider aspects should be stressed, while at the same time the distinctive differences, and the basis of those differences, realized. Such a program will help prepare individuals for service both in the home church and in other communities should the family move.

Each church should have a plan for contacting regularly those who have gone out from its midst. Sustained personal interest through correspondence is imperative. Items of interest should not only include news of other church members and friends, but also matters of faith, praise, and spiritual growth and encouragement. Church bulletins and papers are of great help. The Sabbath Recorder needs to be in every home. Contact should not be limited to the time of the annual every-member church canvass when money is solicited. Practical materials urging personal and family devotions, Bible study, Scripture memorization, and prayer need to be distributed. Special study materials concerning one's faith and practice, personal soul-winning, and evangelism should be made available. Are you personally familiar with such material so you could pass it on to others of your circle of friends?

The individual Associations, and the denomination with its boards and agencies, must be organized to help the churches do that which they are unable to do alone. The sponsorship of the current "Lay Development Plan" needs to be carried among the lone-Sabbathkeepers as well as the churches. More materials are needed, but those on hand need to be used. Materials, regardless of how good they may be, are not enough in themselves. They must be read. The personal touch is necessary if the most good is to be realized.

Some Associations have been rendering the "personal touch" through annual visits with lone-Sabbathkeepers within its area. Other Associations need to do much more along this line. The Women's Society has done much in trying to contact the lone-Sabbathkeepers, but has labored under difficulty, through no fault of its own,

because of the lack of personal acquaintance with the many readers of "The Newsletter."

Future efforts of Seventh Day Baptists must take all these facts into consideration in the building and carrying out of a more realistic work among our many lone-Sabbathkeepers. Much effort in the past has been lost and cannot be recovered. Let us work together from this point on in salvaging what we can from past mistakes. Let us build together in an attitude of Christian humility, love, and faithfulness that these mistakes be not repeated. Let us remember the lone-Sabbathkeeper and his family in our prayers and then work for the spiritual enrichment and growth of these lives. May we be faithful to our God-given task of evangelism to Christ, the Church, and the Sabbath.

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CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

#### Young Adult Pre-Con Retreat

We hope that all of our young adults across the denomination are endeavoring to find ways to attend the second annual Young Adult Pre-Con. It will be held this year on the campus of John Brown University, August 10-14, and the age range includes those from 20 years to 45. Registration will begin at 3 P.M. on August 10, and the Retreat will close with campfire on August 14. The fee is \$19 per person. This includes insurance, board, and room.

Two more persons have agreed to act on the staff — the Rev. and Mrs. David C. Pearson. They, along with Dr. Loyal Hurley and Dr. Melvin G. Nida, and two other persons, will round out a staff that will bring a variety of experience and challenge in Kingdom building.

Pre-Con for Young People will be held simultaneously on another part of the campus under a separate staff with the Rev. Duane L. Davis as director. That retreat is for youth who have finished the ninth grade up to the age of 19. Youth on the borderline ages of 19-21 may choose which Pre-Con to attend. Those who are younger than 20 who are married will want to attend Young Adult Retreat.

#### Sabbath School Officers

Sabbath Schools that have elected new officers since the last report was made to the office of the Board of Christian Education are asked to have their secretaries send the new list to us so that the board's mailings will go to the proper persons.

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#### Helping Hand for Second Quarter

The Helping Hand, second quarter, 1960, contains special studies of Seventh Day Baptist Church Doctrine. Much time and earnest scholarship has been devoted in the development of this special publication. To regular subscribers, copies ordered extra may be had at the regular subscription rate; otherwise, the cost per copy is 50 cents. It is not too late to send your order for extra copies to the Recorder Press, 510 Watchung Ave., Plainfield, N. J.

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#### Local Christian Education Committee

Attention all Christian Education Committees of local churches. Those of you who are using, or intend to use, the material published by the American Baptists may take note that the "This we can do" booklets for 1960-61 will soon be available. There is a kit of six that may be purchased for 15c apiece, total, 90c. Send your order to the American Baptist Publication Society, 1703 Chestnut St., Philadelphia 3, Pennsylvania.

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#### Theologian Discusses Church Task in 20th Century

The Rev. Dr. William H. Lazareth told a missions assembly in December that outwardly the secularist is hard and worldly but inwardly hollow and frightened. Dr. Lazareth asserted that "the sentimental, half-baked moralism of our allegedly Christian sermons doesn't reach him, and rightly so."

If we are truly branches of the one, apostolic church, then we had better stop acting like some "exclusive, middle-class religious alumni associations," he declared.

— Religious News Weekly.

THE SABBATH RECORDER

WOMEN'S WORK — Mrs. A. Russell Maxson

#### CHURCH WOMEN DISCUSS INTEGRATION AT NATIONAL CONFERENCE

Reported by Mrs. C. Harmon Dickinson, Plainfield, N. J.

Working across racial and religious lines on a matter of common concern, participants in the church women's workshop during the conference of the National Organizations of Women (NOW) for Equality in Education held recently in Washington, D. C., discussed ways in which problems resulting from the integration struggle could be solved. The workshop was the most popular of three scheduled on the program.

In previous sessions, the entire body of 350 delegates representing organizations with a total membership of over 14 million, had heard speeches by experts in the field of racial relationships. Dr. Martin Hamburger, a professor at New York University, who had made a study of nation-wide student polls conducted by Purdue University, maintained that a sizable minority of our high-school-age young people do not cherish high ideals of freedom, and are hazy regarding democratic principles. He asserted, however, that there is a direct relationship between the high level of a mother's education and tolerant and unprejudiced attitudes of students. Dr. Kenneth Clark, psychology professor at City College (N.Y.), was most concerned about moral inconsistencies, the difference between saying and doing. "Segregation is a form of human cruelty," he said, "claiming harmful effects to both white and colored children."

Dr. James Pike, Episcopal bishop, voiced the opinion that discrimination on the basis of moral behavior is necessary, but it should never be on the basis of the color of one's skin. "What doth the Lord require of thee," he emphasized, "but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah. 6: 8.) He also quoted the Master's words, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

Dr. Viola Bernard, clinical professor

of psychiatry, Columbia University, gave the psychological background for race prejudice as being the desire for unearned superiority, the need for a scapegoat, and the hatred and fear which are products of sick minds — all rather discomfiting to the honest soul-searcher.

Dr. Cynthia Deutsch, of the Downstate Medical Center, State University of New York, reported on the self-study participated in by women's groups prior to the conference, stating that interracial contacts are most often in impersonal situations, giving little opportunity for the furtherance of goodwill and understanding.

Quoting from the report of their workshop, the church women declared in answer to the question, "How can our religious groups best deal with the integration problem inside and outside respective groups": "The answer begins with the individual. It is not the minister or the rabbi; it is we as individuals who are really the church and synagogue. Pronouncements of religious bodies have their value. We as members of religious groups are living examples of action. Take time to teach children the kind of conviction we've developed. Publicize positive, successful experiences. Pressure groups should be careful lest their method bring about negative reactions. Basic is our recognition that God is our guide, it is His will we seek to do, and that His power can sustain us."

For working together community-wise, the following suggestions emerged: "Use a general issue other than race as a means for bringing people together, e.g., public health. Be aware of groups working on the same issues, and bring them in relation to each other." In program planning, local units were urged to invite those of differing races and creeds to meetings. Realizing opposition within memberships, they said, "Controversy is good and healthy. The atmosphere in every group should be such as to encourage different points of view."

According to one participant, if organizations plan programs with variety to meet the needs and interests of all members, a controversial issue may be introduced without rebuff.

At the closing session of the conference, church women joined with the other organizations represented, in adopting a consensus of the body. Among the statements were these: "We part more determined than ever to achieve equality in education for all our children. We call for vigorous action from the Executive, the Legislative, and Judicial branches of our Government who have sworn to uphold the law. We note with hope the promise of laws that will end the disenfranchisement of American citizens that impairs theirs and their children's citizenship rights. We are concerned lest the greatest single issue facing our nation's schools, the issue of equality for all our children, be relegated to an unworthy spot by the White House Conference that is directed to plan for the youth of our nation for the coming decade. We pledge that we shall, as individuals and as participants in our organization, do all that lies within our power to eradicate prejudice from our hearts and discrimination from our practices."

### Well Attended Tract Board Meeting

When the members of the Board of Trustees of the American Sabbath Tract Society gathered for their quarterly meeting on March 13 in the auditorium of the Seventh Day Baptist Church at Shiloh, N. J., the officers observed that there were present more than the usual number of people interested in the work of the board. Twenty-five of the now 29 members were on hand, most of them more than two hours distant and one or two five or six hours' driving time. A chicken-pie dinner was graciously served at noon to board members by the Ladies' Benevolent Society on an offering basis.

Perhaps never before have as many officers of the General Conference and representatives of other boards been present.

President Skaggs (a former corresponding secretary of the board) had come from Wisconsin to meet with the Planning Committee. Loren G. Osborn of Westerville, R. I., vice-president, came to get acquainted with Tract Board work. Also from a distance were Mrs. R. T. Fetherston, executive secretary of Conference, and Mrs. LeRoy DeLand, president of the Women's Board, both from Battle Creek. The Rev. Rex Zwiebel and the Rev. Everett T. Harris as consultant members of the Tract Board represented the Board of Christian Education and the Missionary Board, respectively. Six of the eight consultant members of the board found it possible to attend on this occasion. The only ones lacking were Mrs. Abbie Van Horn of Milton, Wis., and the Rev. C. Rex Burdick of Verona, N. Y. Local visitors brought the total attendance to about 40. All were invited to participate in the discussions and a number were called upon for remarks in line with their particular interests.

The meeting was well prepared for by committee meetings during the quarter and on that weekend. Most of the business centered around recommendations brought to the board by the various committees. The Distribution of Literature Committee was able to show slogans in poster form, the first of which was to be mailed to churches immediately. Two enthusiastic, idea-packet meetings had been held.

Publication of literature was reported to be keeping up with the demand. A decision was reached on the number of different stewardship tracts it would be wise to publish. Reprints of some out-of-print tracts were authorized. It was expected that new and old tracts would exceed last year's high by the end of the next quarter.

The Audio-Visual Aids Committee reported brisk ordering of filmstrips, the addition of several new ones, and that the disc-recorded Bible lessons in the native language of Nyasaland were probably nearing completion. This project is related to the Finger-fono Project of the American Bible Society which now has 10,041

machines playing 43,615 records in many different languages, as yet reaching only two African countries but expected soon to go to Nyasaland.

One of the more important actions of the board was the adoption of a carefully considered budget for the fiscal year beginning June 1, 1960. It was modified somewhat from the December, 1959, estimates to come a little closer in line with what Commission felt at its midyear meeting could be reasonably expected from denominational giving next year. The board still felt that it should move forward with most of its projected plans even though it would mean considerable depletion of its resources.

Following up the action of the last board meeting in relation to the publishing house an important recommendation was made by the Supervisory Committee, which was adopted. It provided that the new assistant manager of the publishing house, Everett T. Harris, Jr., become the business manager on June 1 with an appropriate increase in salary and that L. Harrison North be retained as consultant at a fixed salary of a lesser amount. The committee noted in its mimeographed report that the publishing house had operated at a small profit during the quarter but that it had not yet made up the losses of the previous six months.

The editor-secretary in his reports called attention to the increased demand for the special-issue *Sabbath Recorders* and the generally healthy condition of the board's largest project — publishing our denominational weekly. The correspondence from interested people coming to his office was felt to indicate a bright future of continuing service rendered by the Tract Board to the cause of Seventh Day Baptists.

— L. M. Maltby,  
Corresponding Secretary.

Latest statistics released in Tokyo show 678,258 Christians in Japan, a gain of approximately 35,000 over figures compiled in 1958. The figures, released by the *Christian Year Book* for 1960, show 376,267 Protestants, 266,608 Roman Catholics, and 35,293 Eastern Orthodox.

## The Sabbath

By Rev. J. R. Miller, D.D.

The sabbath was made for man, and not man for the sabbath. — Mark 2: 27.

The Sabbath was not made for man merely as an arbitrary law which he must observe. It is as much a law of his nature, or in harmony with his nature, as is the night which bids him cease his toil and seek rest and sleep. It was made for man's physical nature. It has been proved many times that the body needs the Sabbath. Then it was made for man's spiritual good, to give opportunity, not alone for physical rest, but for communion with God, when the noise of business and of toil has ceased. It was made for man to promote his welfare in every regard. All history proves that the Sabbath is a blessing wherever it is observed, and that its violation always brings loss and suffering.

Our Lord clearly showed by His example and teaching that the Sabbath is never meant to be a burden or to work oppressively. Though secular work is forbidden on the Sabbath, it is not a violation of the sacredness of the day for us to prepare food sufficient to meet the hunger of our bodies, or to lift out of a pit a beast that has fallen into it, or to heal a man who is sick. There is no great need in these days to say much on this side of the question. Not many people are now disposed to make the Sabbath a burden or a cruel yoke. The tendency is the other way. At the same time it is well to understand just what our Lord taught on this subject. He never sought to make the Sabbath oppressive or a burden. Works of necessity are allowed, even though they may seem to violate the letter of the law. So also are works of mercy, works of benevolence. It will be hard, however, to get out of this great saying of our Lord an excuse for keeping stores open, or for the hundredth part of the secular goings-on that men want to bring in under the shield of Christ's teaching.

— The Sunday League.

A Christian should be a man who does ordinary things in an extraordinary way.

## Citizens of His Kingdom

By Mary Lea VanNoty

(Second of two Christian Endeavor Day talks on the theme "Thy Kingdom on Earth," at the Riverside, Calif., Seventh Day Baptist Church)

God is calling for citizens. He is offering us the chance to be an important part of His Kingdom on earth. This call is not merely a vague beckoning for us to refrain from wrongdoing, or to go to church on Sabbath. It includes that, but it is more; it is a way of life; it is the way of life.

There is, of course, much in this way of life which we as Christians have not yet experienced. We have not yet risen to eternal life from the grave; we have not yet seen God. We know that we are, at some later time, to have these experiences only because Christ, through the Bible, told us that we would. They are, as yet, only wonderful and beautiful promises from God, which are to be fulfilled at an unknown time in the future.

There are experiences, also, of which neither we nor any other Christians have heard or known. It is not exceptionally strange that we do not know all of the things that shall befall us. In fact, it is natural that God has not told us all that He has planned. We could not comprehend it if He were to make it known. We, who cannot understand much of what we see and know of the physical world, would be lost in confusion if we were to know at this time all that is in store for us. Jesus said to Nicodemus in John 3: 12, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" The glory and grandeur of God is too great to be grasped by the mind of man. Therefore, we should not be discontented because God has not made known all that is in store for us as Christians.

There are also experiences which will happen to us during our earthly life of which we do not yet know. Much that occurs happens as a direct result of our decisions and actions, and because each of us is free to choose his own way, no one

can foretell our future. We are also dependent on other people's decisions to form our tomorrows. No man can rightly say that no outside forces have helped shape his life. By living in communities we place ourselves in a position where each person influences the life of all those about him and is influenced in turn by others. If we are not sure from one day to the next as to what we ourselves shall do, how can we attempt to know how others will influence our lives?

### Citizens Tomorrow and Today

We shall need much faith in order to cope with our future experiences. It is not enough that we are strong in Christ today. There is tomorrow to be met, and the next day, and the next. Just as a house standing through many storms for many years may one day collapse for lack of repair, so our faith may one day fail us if we do not constantly seek to strengthen it through praying, reading the Bible, and seeking to get the most good from all that happens to us.

Yes, we must move on. Today will not last forever. As Paul says in Philippians 3: 14, we must all "press on toward the mark for the prize of the high calling of God in Christ Jesus." It is an uphill climb all of the way. It takes constant effort and all of the faith which we can muster in order to progress steadily, but we must keep on. We cannot stop for a rest, since if we do not advance we retreat, and when we resume our struggle we are forced to begin by covering the same ground which we had traversed before.

Even though we don't know all that is to come we do know whom we have believed — Christ Jesus. It is in Christ that we put our faith; it is Christ whom we trust. We know who He is and what He did for us, and we know Him personally.

There is a place for us in eternity's Kingdom — He told us so. He said, "I go to prepare a place for you." It is toward this that we are constantly striving.

Although our citizenship is in heaven, we must live where we are while on the earth. It is by living here in the manner in which Christ would live that we are being made ready for His Kingdom of eternity. God's Kingdom on earth is here and now as well as tomorrow, and we as Christians must live in it as good citizens.

In order to be a useful part of God's Kingdom on earth we must be loyal to God. Loyalty is devoted allegiance. It means being faithful not because we must, not because of personal gain, but because we love God. We are loyal to our country and as a result are willing to work for it. We are willing to put forth time and energy toward making democracy work. How much more, then, should we be willing to work for God because He loves us and gave His Son as a ransom for us. Such a sacrifice is certainly worthy of our devotion and patriotism.

### Where Loyalty Leads

Our loyalty is deserved but what is it that our loyalty to God shall lead us to do? The answer is anything, anything which we can do to further God's Kingdom. Loyalty may prompt such action as going abroad to unknown lands as a missionary or becoming a minister, but it will also lead to lesser things. Aiding a needy family, showing sympathy to a sorrowing friend, encouraging the doubtful, and brightening the life of some person with a smile are other ways of showing our devotion to God.

Our feeling of patriotism toward God should manifest itself in concern with the good and evil about us. We should attempt, with God's aid, to abolish the evil surrounding us. The logical place to begin is within ourselves. Abolishing the bad in our own lives is a difficult and endless task, but the difficulty should not make us give up. Each inch of gain in our lives is an occasion for joy and thankfulness. A good citizen is also interested in his community and abolishing the evils which exist there. He is not satisfied until his commu-

nity has a healthy atmosphere for a child to grow up in. A good citizen is not content until every person receives fair play and honesty from all those around him. In order to gain these ends the Christian citizen must also be concerned with the good in this world. He should encourage all that he sees which is good so that it can grow rather than die out. In these ways we can show ourselves as good citizens in the Kingdom and help God's Kingdom on earth to progress.

We must be faithful to the end if our life is to really count for Christ. Yes, our patriotism and loyalty should really be strong enough so that we can remain true to God until our death. We should even be willing to give our lives for Christ if need be, because He gave His life for us.

Above all, we should be constantly looking "for the Savior, the Lord Jesus Christ."

### NEWS FROM THE CHURCHES

RIVERSIDE, CALIF. — A series of five seminars on the Lay Development Program was held in the church Fellowship Hall January 17 - February 14 with laymen in charge of most of them. The discussions were on: "The Baptist Way of Life," "The People and Their Pastor," "Communications and Community Witness," "Music Program of the Church," and "Stewardship."

On February 14 and 15 a goodly number of our church took part in a Religious Census Campaign with some 30 other churches of the city. About 25,000 homes were canvassed. During March a "Personal Witness Campaign" is being launched with "On the Job" training classes meeting Sunday nights.

During the last eight months the pastor has written and distributed a course entitled "Christian Nurture and Growth" to some 110 persons. The course is now being revised and a considerable number are registering. — Correspondent.

LEONARDSVILLE, N. Y. — The first Brookfield Church at Leonardsville and the Second Brookfield Church met jointly every other Sabbath afternoon during De-



# The Sabbath Recorder

ember and January for Lay Development workshops.

The annual business meeting was held Sunday afternoon, February 7, following a fellowship dinner at noon.

Our pastor, the Rev. A. Addison Appel, supplied in the Leonardsville Methodist Church from January to June, 1959, attended Ministers Conference and two Central New York Association meetings; was a delegate to Eastern Association; gave an address to the graduating class at Leonardsville; took part in evangelistic services in Stonefort, Ill.; attended General Conference; took summer school work at the University of Southern Illinois; taught one year in the Leonardsville school system in addition to serving as pastor of the Leonardsville and Brookfield churches.

The Youth Fellowship meets twice a month. They made and sold candy at Christmas time to help send young people to Pre-Con.

The Junior Society also meets twice monthly and has had several suppers and parties. They have shown an active interest in mission work.

Mrs. Addison Appel has given time and effort from her busy schedule to working with our young people's mixed choir, which adds an inspiring note to our weekly worship service. — Correspondent.

**NORTONVILLE, KANS.** — Our business meeting followed a New Year's dinner on January 3. A time was set to begin the workshops of the Lay Development Program revised to fit our group. These workshops are now completed. Leaders were Pastor Lippincott, Nannie Greeley, Zella Babcock, and Edwin Johnson.

The Barbecue Committee has purchased two beef animals which are being wintered at Winston Wheeler's. As soon as weather permits, a wood-cutting bee will be held to get more wood for the pit.

A Lord's Acre program is planned. On February 27 Our World Mission Committee presented its quarterly program with the theme "The World Is Calling."

At a special church meeting, Edwin Johnson and Lloyd August were called as deacons and June Johnson and Edna Wheeler as deaconesses.

Bible School plans are under way, and we are looking forward to a visit from the Pearsons this spring or early summer and to a busy and fruitful year.

— Correspondent.

## Anglican Group Warns of Drift Towards Rome

Eight hundred clergymen belonging to the evangelical wing of the Church of England (Anglican) have signed a protest against an alleged movement in the Church towards Roman Catholic practices.

It said that it is to be "regretted" that through revision of the canons, there seems to be a move to impose upon the Church "that very form of religion which had driven so many to other denominations or to cease worshipping altogether."

The protest appealed for a return to the simplicity of worship and Scriptural doctrine which it said has been characteristic of the Anglican Church since the Reformation. A recommendation urged that the Bible again be established "as the final and supreme authority in all matters of faith and doctrine." — EPS, Geneva.

## Obituaries

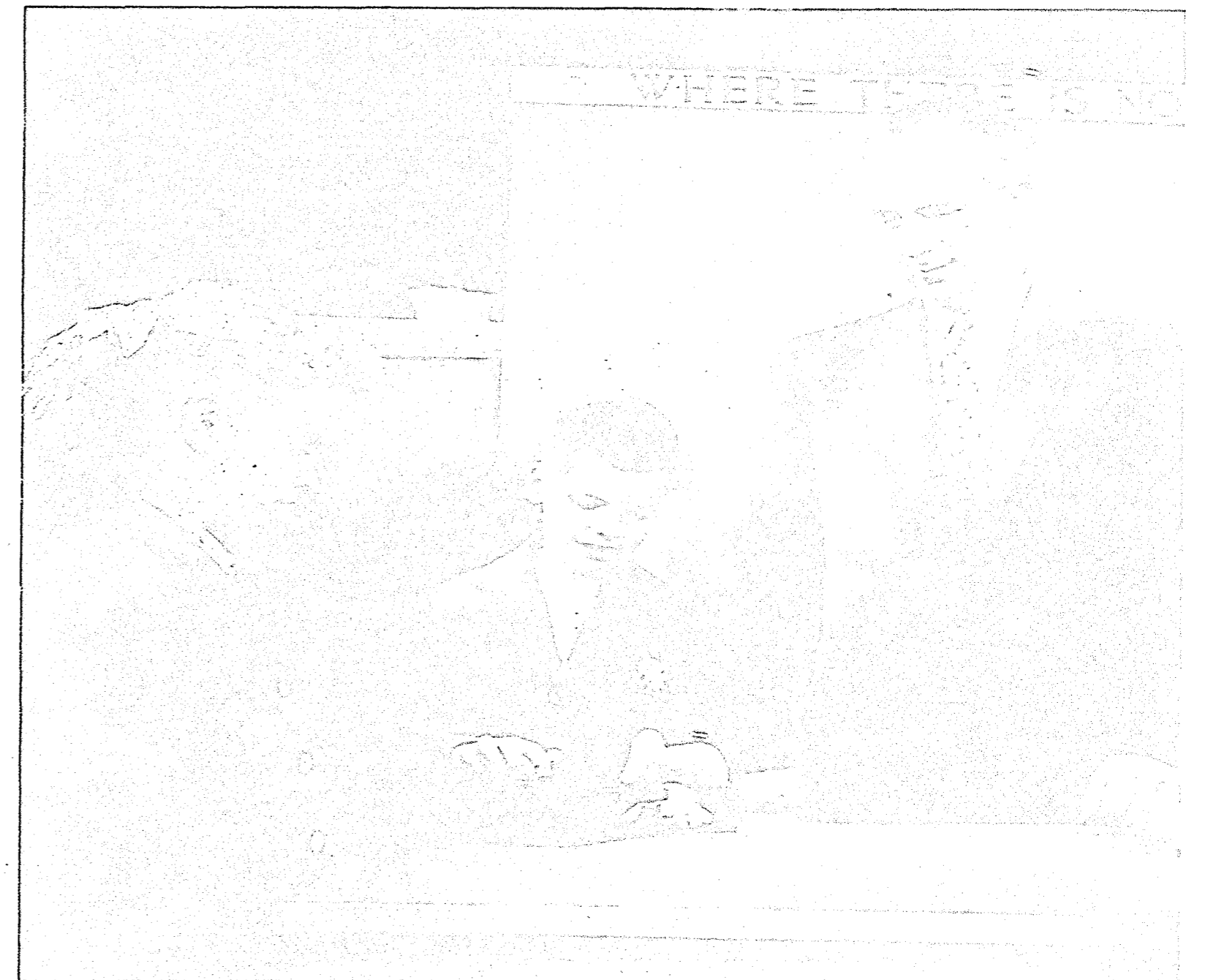
**Kern.** — Otto H., of 83 Derwent Ave., Verona, N. J., was born Sept. 12, 1902, and died March 5, 1960. He was a member of the German Seventh Day Baptist Church of Irvington, N. J.

Surviving are: his widow, Helene Lehmann Kern of Verona; his mother, Amelia Kern Schmaelzle; a brother, Karl; two sisters, Emily Schneider and Gertrude Hildenbrandt, all of Germany. — J.S.

**Davis.** — Leon L., 58, son of Lavern and Kate Schenck Davis, was born at Shiloh, N. J., and died suddenly at the same place March 3, 1960.

He was a carpenter by trade and was a member of the Shiloh Seventh Day Baptist Church.

Surviving are a brother, Irving Davis, of Shiloh, and three sisters: Katherine F. Davis, Mrs. Ida LaTourette, both of Shiloh, and Mrs. Vernon Leeds, of Laurel Springs, N. J. Funeral services were held at the Garrison Funeral Home, Bridgeton, with the Rev. Charles H. Bond officiating. Burial was in the Seventh Day Baptist Cemetery, Shiloh. — C.H.B.



## How Shall They Hear?

Thousands of people in many lands have never learned to read. For them the Bible, if it exists in their language, will remain a closed book until education reaches them. These, too, must hear and can hear when portions of the Word on records in their own language come to them by way of the tiny "Finger-Fono" being demonstrated here by a child under the supervision of a secretary of the American Bible Society. We can have a part in such a provision — especially for Nyasaland.