

The Sabbath Recorder

of almost the whole congregation to leave the church after every service — a thing that the friendly church members have long taken for granted.

— Correspondent.

FARINA, ILL. — We feel that our church has been really blessed by the stay of the Hurleys among us. Besides his inspiring sermons, Pastor Hurley taught a Bible class on Sabbath afternoons, studying the Book of Romans. When we began the study of Seventh Day Baptist Beliefs in Sabbath School he consented to teach the entire school. He made a good many calls in and around Farina and some at quite a distance.

On April 30, the Hurleys' last Sabbath here, we had a pot-luck dinner in their honor at the parish house, and they left immediately after it.

On May 22 some of our people went to Stonefort, Ill., for the anniversary meeting of the church there.

We are looking forward to the coming of Wayne Maxson to be our summer pastor again this year.

Correspondent.

Accessions

Milton, Wis.

By Baptism:

- Paul Abelman
- Nancy Abelman
- Peggy Sue Abelman
- Carol Allen
- David Applegate
- Norman Burdick
- William Burdick
- Ann Crouch
- Steven Crouch
- Phil Ochs
- Ronnie Ochs
- Edward Payne
- Catherine Fitz Randolph
- Jeffry Fitz Randolph
- Judith Reffue
- Philip Rood
- Mary Ellen Smitley
- James A. Skaggs
- Gary Scholl
- Robert Van Horn
- Gary Whitford

By Letter:

- The Rev. James L. Skaggs
- Mrs. James L. Skaggs
- Mrs. Agnes Schertz
- Mrs. Neil Aiken

A Good Risk

Of the 9,400,000 Americans who applied for life insurance last year 97 percent were accepted. We may deduce that most people are healthy, that the premiums are high, or that the policies are very carefully written. When American people sincerely apply under that eternal policy offered through Christ they are assured that all (not 97%) can hope for acceptance.

Obituaries

Powell. — Lois Rebecca Fay, the third child of Arthur E. and Anna C. (Harthan) Fay, was born March 11, 1883, in Princeton, Mass., and died at her home, May 9, 1960.

She attended the schools of Princeton, and after graduating from high school spent twelve years in study using correspondence courses from Chicago University, specializing in ancient Greek and Hebrew. She was a born student and her scholastic standing was of a high order. Throughout her life she maintained her keen interest in Biblical research. Thus it came about that she and her mother and some members of her family accepted the Biblical Sabbath, and so continued, although they were lone Sabbathkeepers for many years. After her marriage, she became a member of the Alfred Seventh Day Baptist Church.

Another interest of hers was in the field of natural history, and many articles from her pen have appeared in Seventh Day Baptist publications, reflecting her delight in and knowledge of the birds, flowers, and trees.

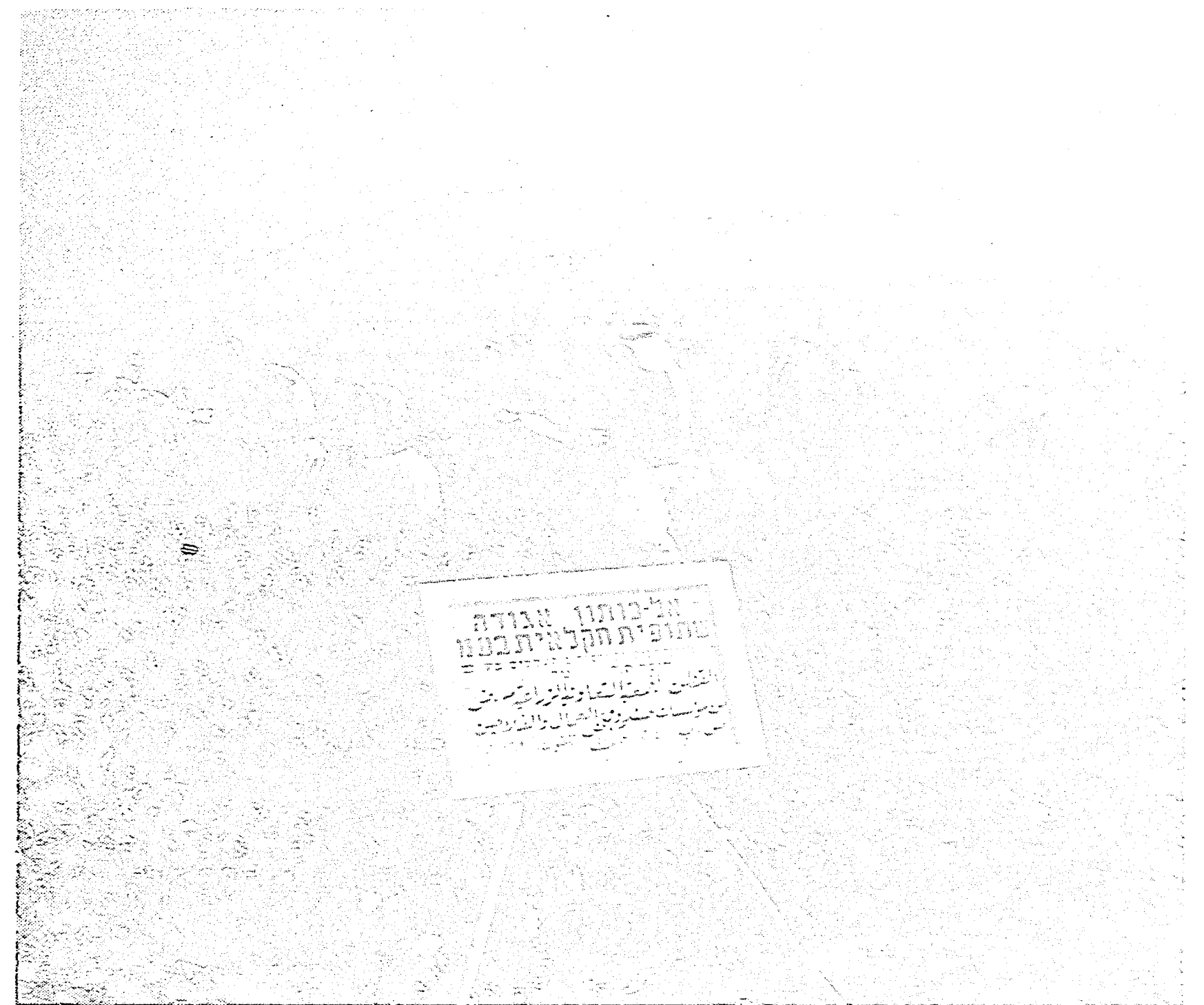
She was married September 18, 1939, to the Rev. Sylvester S. Powell, professor of Biblical languages at Alfred University. He preceded her in death in 1949.

She made many friends during her long life of service, and carried on a large correspondence. As a companion nurse, she carried joy and comfort to those to whom she ministered. For the past several years she has lived in the family home with her three sisters, Mary, Anna, and Patience Fay. She also leaves three nephews and a grand-niece.

Funeral services were conducted by the Rev. Paul S. Burdick, pastor of the church at Waterford, Conn., in the Congregational Christian Church in Princeton, and interment was in Woodlawn Cemetery, May 12, 1960.

— P. S. B.

Rood. — Edward Judson, son of Byron R. and Lena Nelson Rood, was born April 30, 1916, in Lima Township, Wisconsin, and died at his Milton, Wisconsin, home May 6, 1960, following a prolonged illness. (Extended obituary on another page.)



COOPERATIVE COTTON FARMING IN GALILEE

The "El-Cotton" cooperative farming company established in January 1958 demonstrates cooperation worth noting. It is Arab-Jewish leasing of 2,000 dunams of land from Arab farmers to grow unirrigated cotton for export. Local villagers are hired to pick the cotton. Note sign in Hebrew and Arabic.

The Sabbath Recorder

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Avoiding the Snare of the Devil

The Devil sometimes, according to the Scripture (1 Pet. 5: 8), walketh about as a roaring lion seeking whom he may devour. Most people find him more frequently in the role of the fowler setting a snare for unwary birds. Even bishops, according to Paul (1 Tim. 3: 7), need to be careful lest they "fall into reproach and the snare of the devil."

Of the many snares spread for our feet, one in particular comes to mind from something read in The Converted Jehovah's Witness Expositor, a bimonthly now in its fourth year. We might call it the skip-church snare. Who knows how much trouble we might get into by failing to heed Hebrews 10:25, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." By way of illustration, note the technique of Jehovah's Witnesses which they adopted a number of years ago. They sent out their workers two by two on Sunday mornings between 10 and 12. The plan had advantages. They could do their best work with nominal Christians who did not attend church regularly and therefore were not as well grounded in the Bible and their particular church doctrines. Such half-way members were thus sorted out, along with the un-churched and, of course, the Sabbath-keepers. Generally speaking, Jehovah's Witnesses do not like to meet the latter group because the Witnesses find it hard to answer the question, "Why don't you observe the Sabbath of the Bible?"

If Sunday-keepers fall into a snare by staying away from church on a generally recognized rest day, how many more snares are waiting for the Sabbathkeeper who is not in his church pew listening to the Word of God on a day that is not a generally recognized rest day? There is no need to elaborate.

Let us return again to the subject of snares. In 2 Timothy 2, the Apostle Paul instructs his young minister friend to be "gentle unto all men, apt to teach, patient . . . if God will peradventure give them repentance to the acknowledging of the truth, and that they may recover themselves from the snare of the devil. . . ."

There we have it. We must seek to avoid all snares such as those of James 1: 13, 14 and Hebrews 10: 25 and, having avoided them ourselves, to help others to "recover themselves from the snare of the devil."

Churches Rise and Fall

It is true — far too true — that churches rise and fall. However, before anyone gets the impression that we are about to tell the story of another disbanded congregation let me hasten to say that this is about church buildings and the success story of a Baptist church in Indianapolis — with a thought-starting sidelight.

The Crusader of May, 1960, shows on the cover a deacon instructing from the Bible a new convert who came to Christ when the first invitation was given at the new \$1,250,000 building which is eight miles north of the center of the city where the congregation had long been housed. The picture story on the inside pages explains that everybody now seems to be happy with the move and the much expanded facilities, although some had been hesitant about moving so far. Many of us can look back almost to the time when a move of five miles would have meant losing the whole congregation. There are numerous Seventh Day Baptist churches not more than two miles apart in rural or village areas.

The sidelight to the rise of the new Baptist church building in Indianapolis is the fall of the old one. The removal of the First Baptist and the Second Presbyterian Churches, the account states, will allow the State of Indiana to complete its famed War Memorial. If they had not relocated at places where there was equal or greater opportunity there could be some irony in replacing churches with a war memorial. One would not have to be a pacifist to appreciate it. The purposes for which the new building will be used are not quite the same as those of churches.

It brings to mind an experience of worshiping in a church at Kamakura, Japan, at the close of World War II. The Episcopal and Presbyterian congregations had

to meet in the same building because the government had destroyed one of the buildings to make a fire break in case the city was bombed. (It never was.) The Presbyterian minister spoke of the loss with shame, and the attempt to unite the congregations was not very successful.

War and church are, generally speaking, at cross purposes. We might suggest that standing in front of a grandiose war memorial gives one a distinctly different and less holy feeling than standing in front of a church — and the difference is not lost when one goes inside.

EDITORIAL NOTES

Reading Church Bulletins

Quite a few local church bulletins come to the editor's desk each week and are read with keen interest because they give a closer view of church activities and pastors' hopes than the occasional reports sent for publication. They sometimes reveal also unfulfilled dreams and failures of various kinds. Between-the-lines reading shows probable heartaches in some of the financial figures reported from week to week.

A strange (yet not so strange) thing is often noted. Many a treasurer reports for the previous month something like this: Received for local expenses \$400; paid out for local expenses \$800; received for OWM \$102.10; paid out for OWM \$102.10. How is it that he can pay out for local work twice as much as he receives but for denominational work cannot spend one extra penny? There is an answer that probably applies in most cases where such a situation occurs. The treasurer has bills that have to be paid and has funds at his disposal which he has been authorized to temporarily transfer to making it possible to continue even though there is a deficit. There is no such arrangement for the missionary work of the church through the Our World Mission Budget. The question quite naturally crops up, "How do missionaries and others get paid when not enough money comes in regularly from

the churches?" There may be ways of getting by for a short time, but not month after month. It makes us squirm a little to face the suggestion that local expenses just have to be paid but missionary expenses are not in that category.

"The Sabbath Day"

Most of those who have a special interest in the Nortonville Church have probably received the May, 1960, issue of "The Messenger," a four-page, legal size newsheet reproduced by the ditto process. It is not known by the editor of the Sabbath Recorder whether or not extra copies are available. The first page is filled with an unusually good article on how to spend the Sabbath day, adapted from an article by Joseph T. Bayly in the Sunday School Times. Since it has been altered to apply (much more Biblically) to the seventh-day Sabbath the Recorder is not at liberty to reproduce it in printed form from this particular original source.

Pastor Robert Lippincott has presented a very good article which others besides those on the regular mailing list of the church would do well to read if copies are or can be made available.

Cloak and Dagger

The capture by Israeli representatives of the man who asserted that he took great satisfaction in having the extermination of six million Jews on his conscience was accomplished somewhat contrary to international law, we are told. The method of catching him and spiriting him out of a foreign country to face trial in Israel is called "cloak and dagger" diplomacy. Such secrecy in his case may receive widespread popular justification.

There is another case being publicized by the Religious Society of Friends (Quakers) which is "cloak and dagger" in quite a different sense. A 21-year-old university student, William R. Martin, and member of the Friends Meeting of Washington, had a job in the Senate cloakroom until May 3, 1960. He found

that there was a dagger under the cloak. He was dismissed, so it is claimed, because he signed a letter as chairman of the Washington Young Friends which was circulated to 22,000 high school students, a letter that included a discussion of the conscientious objector position. Efforts to convince the senators who could do something about the alleged injustice of his dismissal and bring about a reinstatement have so far been unsuccessful, it is reported. The statement from Friends Meeting about this cloakroom affair ends with these questions:

Whether freedom of religion in the United States is to be limited to merely holding beliefs and not expressing them in public? Has the doctrine of separation of church and state gone so far in this country—as it has with the Communists—as to require that expression of the implications of religion in social and political life be discouraged?

Editorial Correspondence

From G. Zijlstra of Rotterdam, Holland, come words of encouragement and an objection to a statement in the April 25 number. We quote:

Dear Brother Maltby,

I want to tell you that the Sabbath Recorder always is a most welcome visitor. I like to read its helpful message and give it preference to any other paper. I pray the Lord will give you wisdom to edit the Recorder for many years to come to the benefit of all of us, and to the propagation of principles dear to us.

The last special number is fine, too, with contributions on practical themes, especially for young people, as they are encountered with them in daily life many times.

Our good brother goes on to say that he rubbed his eyes when he read a statement in an editorial about the better colonial policies of the British as compared with the Dutch, which statement contained the parenthesis "who have control in South Africa." It could easily be misinterpreted to imply that Holland now has colonial control in that strife-torn area. We are sorry for the careless phrasing of that sentence. The Recorder is happy to have alert readers in quite a few other countries.

Evangelism's Stake

In the Present Attack

On the Churches

G. Paul Musselman

This statement was prepared by the Reverend G. Paul Musselman, executive director of the Central Department of Evangelism, at the request of the Executive Committee of that Department. It was presented at the regular meeting of the Board of Managers of the Central Department of Evangelism, held on May 4, 1960. It was voted that the Department express its approval of the executive director's statement and that it be committed to the Policy Committee of the Department to carry it to the General Board for whatever action the Department could achieve.

The statement is a personal statement by the executive director which has been endorsed by the Department and should not be considered in any way a policy statement or an official pronouncement of the National Council of Churches of Christ in the U. S. A.

Your editor, who was present, requested the statement for publication feeling that it was informative and in far better spirit than some other statements released to the press by NCC representatives or state Councils.

The official record of the National Council of Churches is clear as to its opposition to Communism. The reaction of the denominations in defense of the prophetic right of the churches is a heartening demonstration of the determination of the churches in America not to be forced to delude Americans through a Gospel robbed of its prophetic content. The purpose of this paper is not to add proof to the already massive record of Protestant opposition to Communism, but to point out certain implications for evangelism which are inherent in the present attack on the churches.

That great passage in Ephesians 4 ends with the phrase "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Immediately before that when St. Paul writes as to the vocational emphases which are assigned by the Holy Spirit to the people of the churches, there

occurs the phrase "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It may well be that the Communists are reading this passage more closely than we thought. With uncanny precision and frightening uniformity, when the Communists take over our modern nations, they attack the national leadership of the churches. Where this national leadership is Roman Catholic, the Cardinals and the Bishops are persecuted and imprisoned always on some charge having to do with the lack of patriotism. To discredit the national leadership of the churches is point one in the Communist attempt to get the churches out of the way so they can take over. Can you think of any modern nation where the Communists have taken over where the national leadership of the churches, be it Roman Catholic, Orthodox, or Protestant, hasn't been discredited using this same subterfuge of subversion?

In America their strategy is the same, but its application has had to be changed because here much of the teamwork of prophetic Protestantism pivots around an organization which is unique in the history of Christendom. This organization, the National Council of Churches of Christ in the U. S. A., whatever one thinks of its policies or program, is a symbol of active teamwork on the part of the churches. To be sure, not all Protestant bodies who have prophetic concerns are members, but the strategy of Communism is to discredit national leadership which can be a rallying point for unity. The charge is always the same — that of disloyalty. So if you are going to divide and thus destroy the prophetic ministry of Protestantism, which is against Communism, then you must discredit and destroy the National Council of Churches of Christ in the U. S. A.

The pathetic part of it all is that here, as in the Iron Curtain countries, many earnest Christians, believers with prophetic zeal, Bible-believing people, have inadvertently, through ideological naivete, been prodded on, using the old theme of

subversion, to discredit unity of action in the churches. This may be, and probably is, to some degree the fault of those of us who have some responsibility for unity. It may be that we have failed to communicate clearly that our ideological concerns are rooted in God's revealed word, the Holy Bible.

Here in America many of the people who try to discredit the National Council of Churches of Christ in the U. S. A. are the same people who would appease those who are trying to keep the church from fulfilling its prophetic mission to speak in the name of God to all of life. The Communists cannot allow the churches to speak to all of life. Where they do get control and where the church is allowed to operate, its ministry is limited to the so-called "spiritual." Anything having to do with a person's involvement in the organized life of our modern culture is declared out of bounds. Using this sort of reasoning the Good Samaritan could have been criticized.

I am quite sure that not much of what I have written just now needs re-telling to my brethren. What does seem needed now is for those of us with the particular concern of evangelism to be warned that we are next on the list ideologically, as we are next on the list in St. Paul's Letter to the Ephesians.

When the national leadership of the churches is discredited and the church is fenced in and not allowed to have anything to say about politics, economics, or the structure of society, then at once the churches' evangelism activities are immediately curbed. You don't hear of any really legitimate evangelism campaigns in the countries behind the Iron Curtain, do you?

What then should the evangelist do? He needs to re-call people to the power of God and His Church. What, for instance, do church people think about the Holy Spirit when they assume always that in a confrontation between a Christian and a Communist that the Christian will be corrupted rather than that the Communist will be converted? To be sure we want to

close, against the Communist, all the avenues of policy, but we cannot depart from the policy of Jesus by proposing that the avoidance of sinners is sound missionary strategy. Those of us in evangelism need to recall America and the church to the fact that Communism is of the anti-christ. The only long term answer for Communism is Christ. And that is neither lightly said, nor can it be lightly brought about.

Evangelists must, it seems to me, keep insisting that the role of the church in modern America is much more than being a chapel to a garrison state, or a "slightly spiritualized slice of contemporary culture," or yet an organism to reassure people while the lions of the antichrist work up an appetite. The church, we keep saying, is not an added activity but is the fighting faith of Christianity at work. The evangelist is not calling people to follow a Christ crippled by the limited concerns of Christians, nor is he asking people to become members of a church whose strongest article of belief is the avoidance of controversial issues.

It is thrilling to see the evangelists who are not peddling points of view but pointing out that slavery and darkness are the results when the church either lives for its own institutional self-maintenance or is satisfied to be shut out of any of the policy-making processes of our culture.

I feel that above all, evangelists must be leaders in teamwork. I hope that we know better than to think that the teamwork of the churches can be brought about on the basis of the lowest common denominator of doctrine. It can only happen through a mutual commitment in Christ for the adventurous task of bringing to the world His Gospel of redemption. If we as evangelists allow our evangelism to be a sectarian scramble for numbers, we will probably in the long run be discrediting the adventure of mission.

I suggest further to you, my brethren, that we think through this whole matter of ideological evangelism. An ideology is a fighting faith to which one commits



MEMORY TEXT

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Matthew 18: 4, 5.



all of one's life. For the Christian it is that membership in the body of Christ which, under the guidance of the Holy Spirit, is committed to bringing about God's kind of a world. When we call upon people for full commitment to Christ, we are really calling upon them to enlist in a massive battle which is not a part-time activity. As evangelists we need to help to save the church from the futility of trying to get rid of the antichrist by proclamation and denunciation. Nothing less is required than wholly, unreserved participation in the body of Christ. We are certainly not embarking upon an anti-Communist crusade. But we are, as evangelists, trying to remind people that Communism can only exist by feeding on the scraps of the unfinished business of Christianity.

As Christian evangelists we will neither appease Communism nor compromise with it. But we are out to convert Communists. We are out to share the Gospel with everyone "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Great days of evangelism are ahead. As evangelists we are not too sure about some of the implications of that which we feel called upon to do. But we are called upon to propose to an ideologically confused America that the future is not in being just anti-Communist but in being obedient, prophetic Christians.

SABBATH SCHOOL LESSON

for June 25, 1960

Lesson XIII

Evangelism and Christian Education

(Taken from Statement of Belief)

Probable Representation At Baptist World Congress

Rio de Janeiro, Brazil, June 26—July 3

It now appears probable that Seventh Day Baptists will be represented at the 10th Baptist World Congress. At the last moment, after exhausting other possibilities, our executive secretary, Mrs. Robert T. Fetherston, informed the Washington headquarters of the Baptist World Alliance that she had appointed the secretary-editor of the Tract Board, Leon M. Maltby, to be the denominational representative. A portion of the travel cost had been graciously underwritten by BWA to encourage our General Conference to have someone at the Rio Congress. It did not look good to BWA to have a member conference which is actively cooperating in the Baptist Jubilee Advance to be unrepresented where Baptists from all over the world would be gathered together.

Our Conference, on the recommendation of the Ecumenical Relations Committee, urged representation but did not feel that money could be appropriated without jeopardizing our missionary and other commitments. Finances for the long trip to Rio, in addition to the help mentioned above, are expected to come from a few individual gifts plus the possible use of uncommitted funds of the Tract Board.

It is hoped that Mr. Maltby will have opportunity in connection with attending the Baptist World Congress to make contact with leaders of a few churches in Southern Brazil that have taken the Seventh Day Baptist name. If there are readers who know of people relatively near to Rio who should be contacted, they are requested to send detailed addresses at once to the secretary's office.

Brazil is a major mission field of the Southern Baptist Convention. In Rio and its suburbs there are 25,000 Baptists in 122 churches ready to welcome Baptist delegates from nearly 100 countries. One church has 2,300 members.

Makapwa Mission News

Miss Barbara Bivins, surgical nurse at Makapwa Mission, Nyasaland, has written under date of May 17, 1960. She comments on how quickly the time has passed with their schedule of work so full and satisfying. She can hardly realize that it has been six and a half months since she and Miss Sarah Becker left New York for their field of service.

Miss Bivins includes a few words concerning the work of each member of the mission family, beginning with Dr. Victor Burdick. She writes, "He amazes us all with his many abilities . . . if there is something he can't do we haven't discovered it yet."

Mentioning Mrs. Burdick's services she writes: "Beth is doing some teaching. Her newest job is the typing class for the ministerial students. She also serves as bookkeeper and accountant, plus innumerable other jobs."

Miss Bivins tells of the twins growing strong and healthy, taking up some of Miss Sarah Becker's time and loving care. These twins were brought to the mission station when their mother died (see Miss Becker's letter in Recorder issue of March 14, 1960.) The twins have been named Jack and Jill and she adds, "They are favorites with the whole mission family."

Commenting on Miss Joan Clement's services, Barbara writes: "Joan keeps busy with school, choir, translating lessons (into Chinyanja). She has finished our Conference song for this year. Those who have heard the 'previews' have responded with great enthusiasm."

Miss Bivins then writes briefly concerning her own work: "Our surgery is increasing. Hardly a week goes by but that we have a couple of cases at least. Last week we had seven (surgical cases). Dr. Burdick had been on a trip the week before so the patients were waiting for his return.

"One day we had surgery in the morning and used up our last bit of pentathol. Suture material was also depleted. It so

happened that our government order of supplies came on the train that noon, and just in time, too, for that very evening we had an emergency operation. The Lord must have known we would need our supplies. How thankful we were to have all the materials we needed at the right time."

In closing, Miss Bivins told of a woman whose screams and moans in the night had awakened everyone in the annex. Since Dr. Burdick was away the nurses decided to give her a sedative. When the sedative did not take effect immediately "a tall dark man, one of the guardians for another patient, took over." After practicing some of his witchcraft arts, the patient appeared to quiet down. Thus the "African medicine — African style" seemed to get the credit for quieting the woman. But Miss Bivins expressed the longing of all who love our Lord when she wrote, "After seeing the anguish of this woman, we were all the more grateful for the love and calm which our Great Physician bestows."

Pearsons Visiting Churches On Schedule

Our visiting missionaries, the Rev. and Mrs. David Pearson, and daughter, Deborah, are following the schedule of visits to the churches quite closely. Those churches and Associations not yet visited may confidently expect our missionary family to come driving in on the day specified. They will phone or write ahead to the "contact leader" if they find it impossible to arrive as planned.

Letters of appreciation are being received from friends along the way who have been inspired by the messages given by the Pearsons. Their set of slides of scenes on the Nyasaland mission field are informative and impressive. The generous offerings of our people have provided very well for their travel needs and our missionaries on furlough tell of the warm welcome being extended in all our churches.

The Pearsons' schedule during the month of June calls for visiting churches

of Central New York Association extending out from Verona, N. Y., visiting churches of Western Association extending out from Alfred Station, N. Y., and visiting churches of Southeastern Association extending out from Salem, W. Va.

During the month of July their plans call for visits to Washington, D. C., Jackson Center, Ohio, Farina and Stonefort, Ill. They plan to visit the Arkansas Seventh Day Baptist churches during the weeks preceding Conference. Pastor Marion Van Horn has suggested that they visit the Little Rock Church the last Sabbath in July and "go to Little Prairie on Sunday for services in the afternoon and evening of July 31." Following this they will visit the Fouke and Texarkana churches.

They plan to attend Pre-Conference and General Conference meetings at John Brown University, Siloam Springs, Ark., in August. In mid-September it is expected that they will return to Nyasaland for a second term of service.

We pray that God will continue to bless and keep the Pearsons in His loving care, granting them a safe journey and a fruitful ministry in the service of our Lord.

A GIFT

Dwight L. Moody visited a man who was the owner of large vineyards and orchards. His host informed him that everything on his farm was at his disposal. "Anything," he said, "in the orchard or vineyard that you would like to have, it is already yours. Just take it."

Said the evangelist later: "When I wanted an apple, I did not go to an apple tree and pray that an apple would fall into my pocket, but I walked to the tree, and, reaching up, took the apple that I wanted. It was already mine."

Likewise Scripture declares in Christ Jesus, "All things are yours. . . . And ye are Christ's; and Christ is God's." — 1 Cor. 3: 21, 23.

"Let us therefore come boldly unto the throne of grace, that we may obtain . . . help in time of need." — Heb. 4: 16.

The Triumph of True Friend Island

A Typhoon Story from Korea

A violent wind slammed sheets of iron rain against the stone walls of the escape tower. Hungry waves lapped the foundations. A strange ship tossed drunkenly on the new, wild sea outside — a ship that, until this morning of September 18, 1959, had been the chapel of Methodist Boys Town on True Friend Island off the tip of Korea.

Ramming it in the churning water was floating debris — the remains of the dormitories, the barns, the school's eleven buildings, crushed like matchboxes by the tidal wave whipped stories high by Typhoon Sarah.

Inside the escape tower were two hundred Korean boys, their teachers, farmhands, and kitchen workers, huddled together, singing hymns to drown out the sound of the storm and momentarily mask with music the fear that quivered in every voice. And they prayed — prayers of thanksgiving for the stone shelter, finished only three months before, prayers for courage, prayers for deliverance — and the simple prayer that the storm would stop.

It stopped — though not until every man, woman, and child on the nearest island had been drowned. But when the wind died, everyone who had begun the day on True Friend Island was alive.

Twenty-three cows, carefully tied to stakes so that their heads were above water level, survived, but forty pigs, six goats, two hundred and twenty ducks, and dozens of chicken were dead. And, most painful in terms of love, a dozen cats and six German Shepherd dogs were gone.

To lose what they loved was not new to the boys of True Friend Island. Every one of them had lost his family in Korea's war and post-war agony. Some had been separated from their parents on the refugee trek from North to South Korea, some had been abandoned after they reached Pusan, some had been orphaned in the fighting. There had been only one way for them to stay alive — begging and pilfering in the streets of Pusan.

Boys Democratic Town, on True Friend Island, was founded in 1943 by the Methodists of America and Korea, who were alert to the terrible need of displaced and homeless boys begging in the streets of Pusan.

The boys lived like well-loved, well-disciplined children in an outsize Christian family. They worked on the farm, went to church, studied the three R's at their own school, took vocational training courses to fit them for skilled jobs when they graduated, at 16, and returned to the mainland.

Typhoon Sarah did not kill Boys Town. Wind and water could not wash away the witness of True Friend Island. At this moment the boys and their teachers are crowded into an abandoned factory on the mainland, making the best of being refugees again.

There will be no return to Chino-Do, where storms are virtually certain to strike again. A new site on the mainland has been found. There is enough land for a larger, more productive farm, where the most modern training in practical agriculture can be given.

The Methodist Church has launched an international appeal for the \$120,000 it needs to rebuild a Boys Town that will be bigger and better than the old one.

But it will be alive with the same spirit.
— C.W. S.

The Sabbath Observer

Some of our readers are familiar with the 8-page publication of Seventh Day Baptists in England, the Sabbath Observer. Others might like to see it or possibly subscribe in order to be well informed about the work of the Mill Yard Church, the oldest Seventh Day Baptist Church in the world. Your editor receives several copies and would be glad to forward copies to the first who request them. Correspondence with the Sabbath Observer should be addressed to Editor G. M. Dyce-Keele, 144 Crescent Drive, Petts Wood, Kent, England.

ASSOCIATION NEWS

Attention is again called to the meetings of the Seventh Day Baptist Associations in the eastern half of the United States that crowd the month of June and afford opportunity for people of like faith to get together for inspiration and planning. The exchange of delegates between Associations helps to unite the work of Sabbathkeepers over a wide geographical area and promotes solidarity.

All those who regularly attend their home churches hear numerous announcements urging attendance and advance notification of intention. Many lone-Sabbathkeepers, travelers, or interested people who do not find it possible to attend regularly are hereby encouraged to attend Association meetings in places that may be within reach. Visitors are always welcome.

Western (N.Y.) Association

The third weekend of June the Western Association will convene with the Independence Seventh Day Baptist Church. The Sabbath eve services will be held at Richburg. Tureen dinners will be served at Independence both Sabbath and Sunday. Overnight lodging of guests is not ordinarily required at this Association since the churches involved are all within easy driving distance of each other.

Conference President Victor W. Skaggs will be the preacher on Sabbath morning. In the afternoon there will be a panel discussion featuring President Skaggs and Missionary David Pearson.

Southeastern Association

The Salem, W. Va., Church is host on June 24, 25, and 26 to the Southeastern Association, which is composed mostly of churches within that state but includes the whole area from Pennsylvania to Florida. The Program Committee has been contacting speakers for several months to insure a well-rounded, forward-looking program.

Sympathy is never wasted except when you give it to yourself.

*He decries patience,
calls for action,
applies the shock treatment,
hopes for awakening.
How near right is he
in this article on*

DO WE REALLY WANT TO GROW?

By Bill Biggs*

Satan is busy helping some denominations grow by using half-truths and lies. We reject his help. Some churches are growing; they think big and are big. Rich churches are growing larger and larger. We think small and are small. At least some of the reasons are simple.

Why don't we grow? Who wants the answer? Who really wants the truth?

I have been advised to be patient and have faith. I cannot understand patience about this, and any faith I have I want to be visible. As a whole, the denomination has faith and patience, and has had for years, praying for growth sincerely and with patience. But where is the growth? We just don't have it. Let's face the facts. Our church is dead. If we refuse to admit this, we are lost, if we admit it we can defeat it.

Christ was crucified; Stephen was stoned; Paul was jailed; and many more were destroyed by the world, because they chose to obey God's will. We don't have this worry. The world doesn't know we exist. Our candles are well hidden, our talents well buried. We could be called The Jonah Baptist Church, we are very much like Jonah. God gave Jonah a commission to fill.

*William W. Biggs, Box 44, Walker, La., is treasurer of the small Seventh Day Baptist Fellowship at Walker, La., pastored by the Rev. Theodore Hibbard. Relatively new in church responsibility, he has not had the opportunity to see the sustained growth in many of our churches. In this his first article published in the Recorder he seems to speak from the deep concern of his heart. The editor hopes that his spirit may be recognized by all though not all can agree thoroughly with his analysis and his solutions of the problems facing us.

God has revealed to us a special truth, to enlighten the world of the seventh-day Sabbath. We choose to sit and be patient.

Did God make a mistake in choosing us to reveal His Sabbath day? Are we self-satisfied, self-righteous, working in vain? "Faith without (correct) works, is like the body without the Spirit" (James 3: 26). Misguided works are in vain. Our faith is dead. Stack it in a pile, and we could move neither a hill nor a stump. God cannot be well pleased. We are failing in His sacred trust. It is later than we think, too late for patience.

To make a seed of corn grow and multiply, we must know how and when to plant, how and when to cultivate, how and when to use the correct tool. We must work; God furnishes the growth. If we work incorrectly, we simply kill the corn. We have plenty of good seed and ground. The Lord is waiting anxiously to supply the growth.

A person traveling in the woods in a circle, completely lost, thinks he is traveling in a straight line. If he finds a sign nailed on a tree, pointing in the opposite direction to which he is walking, he just won't believe it. Explaining the Sabbath to a Sunday-keeper is like this, but we expect him to reverse directions despite all excuses. Are we willing to be measured by the same rule?

How badly do we want growth? Enough to pray for it? Yes. Enough to pay for it? Prayer is cheap. I doubt if we want growth badly enough to pay for it. We pray for growth; we don't pray for new cars, which are visible. I believe the Lord is prospering us, but we are misusing this prosperity for our own personal ends. It should be used for church growth (James

4: 3). Most denominations want the church and the state separated. Seventh Day Baptists want the church and their pocketbooks separated. I believe we are being chastised by the Lord. I hope we are. If we are being chastised we are still the sons of God simply because He doesn't trouble Himself to chastise the "bastards" (Heb. 12: 8).

If we knew the reason for lack of growth, could we make the change? Could we endure the truth? Just how badly do we want growth?

I believe we are being chastised because we aren't observing the first and fifth Commandments.

Thou shalt have no other gods before me (Ex. 20: 3).

Here are a few gods: money, new cars, TV, vacations. If we are putting these things first, we are also breaking the greatest Commandment. Do we love these things more than God? How many excuses can we make? How will they stand up on the judgment day?

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (Ex. 20: 12).

Parents are obligated to teach their children by chastisement to honor and respect their elders, and to keep the Commandments, so they, in turn, can teach their own children later when they become parents. Parents are not demanding respect and are not receiving it. The fifth chapter of Hebrews explains this clearly.

Some of us have had a thorn in the flesh, sickness, or a habit. After being reborn and cleansed by Jesus we have forgotten the thorn; we have become smug, self-righteous. We say the church is here; let the people come to us. In effect, we are saying we are better than Christ. He went to the people; He was a servant.

We either gather for Jesus or we scatter. Which are we doing? (Matt. 12: 35.) If we are gathering we are growing.

We need a man with a plan, led by the Holy Spirit to investigate growth in other churches, some of which have many restrictions. We need to be taught visita-

tion, how to bring people into our churches. We must find and expose, and remove the reason we drive new people away from our churches. Completely united and organized, with funds, we grow.

We have a wonderful statement of beliefs, but believing alone isn't enough (James 2: 19). We pride ourselves on not having set rules. I believe we need a statement of DO's. (James 1: 25.)

We need to bring out our hidden talents, to place our candles on a hill. By our growth we can show our faith. A few individuals are working themselves sick but they don't have the support they need. We are being judged by our actions, and not by our faith, or by our beliefs.

People are turning away from the observance of the first day of the week. They need the seventh-day rest, "on earth as it is in heaven."

If I startle you in any way, or make you angry, I am glad. Excommunicate me for understatement!

Transportation to Conference

By Marion Van Horn

General Conference at Siloam Springs, Ark., August 15 to 20, can be reached in the following ways very conveniently.

By Train — The main line of the Kansas City Southern Railway goes through Siloam Springs. Trains run from Kansas City, Mo., and New Orleans, La., and intermediate points.

By Plane — Central Air Lines flights come into the airport in Fayetteville, Ark. If you fly your own plane you may land at the John Brown University airstrip on the campus.

By Auto — U. S. Highway 59 comes to within 2 miles of Siloam Springs on the west. U. S. Highway 71 comes within about 20 miles of Siloam Springs at two points. At Gravette, Ark., go south on Ark. Highway 59, or at Springdale, Ark., go west on Ark. Highway 68. These are all good roads.

By Bus — The Greyhound Bus comes through Siloam Springs.

CHRISTIAN EDUCATION — Sec. Rox E. Zwicbol

Ashaway Young People Attend Rhode Island Convention

On May 14, the pastor and five members of the Christian Endeavor Society of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., attended the Sabbath afternoon sessions and Sabbath night banquet of the New England Regional Conference of the International Society of Christian Endeavor at First Baptist Church, Putnam, Conn.

The president of the International Society, Dr. Clyde W. Meadows, of Chambersburg, Pa., was Quiet Hour speaker and a conference leader at the sessions which opened Friday evening, May 13, and closed with the banquet on Sabbath night. Those from Christian Endeavor headquarters in Columbus, Ohio, who participated in the program were Harold E. Westerhoff, general secretary; Delno W. Brown, educational secretary and citizenship director; Phyllis I. Rike, editor of *The Christian Endeavor World*; and Cecil A. Jeffery, extension secretary.

The theme of the conference was "Togetherness for Christ and His Church."

Our Ashaway young people enjoyed meeting other young people and becoming personally acquainted with staff members from Christian Endeavor headquarters, in addition to the inspiration of worship and the fine messages.

Words of praise were spoken for Wayne Cruzan's prize-winning citizenship essay, and regrets expressed that he could not be present at the conference because of a previous engagement.

— E. F. Wheeler.

Director of 1960 Pre-Con

This year's director, the Rev. Duane L. Davis, is from Lost Creek, W. Va. A former member of the Youth Work Committee, Pastor Davis has served on four Pre-Con staffs since 1952 and was director at Pacific Pines in 1958. He is now pastor at Lost Creek and Roanoke, W. Va.

Pastor Davis needs your help to make 1960 the best Pre-Con ever.

Here's the Latest on Pre-Con!

WHAT? — "Pre-Conference Youth Retreat," the official annual youth gathering of Seventh Day Baptists throughout the U. S. A.

WHEN? — Begins Wednesday afternoon, August 10, and ends Sunday afternoon, August 14, 1960, in time for General Conference the next day.

WHERE? — In the beautiful setting of the Ozarks, on the campus of John Brown University, Siloam Springs, Ark.

WHOM? — All youth are welcome if they have finished the ninth grade of school (or of equal age) through age 19.

HOW? — With willing hearts and cooperative actions, ready to learn and to share.

HOW MUCH? — The fee of \$19 includes food, beds, insurance for the length of the Retreat.

WHY? — We believe Seventh Day Baptist Youth profit by getting together for fellowship, leadership training, and inspiration. — Duane L. Davis.

"Major Study" at Pre-Con

The major block of study for Youth Pre-Con this year will be led by the Rev. David S. Clarke, pastor of the Boulder, Colo., Seventh Day Baptist Church. Pastor Clarke, who has served as Missionary Board executive, and has had pastorates in three Associations, will guide us in a study of our beliefs as Seventh Day Baptists.

Our morning study each day of Pre-Con will be spent together with Pastor Dave leading in a Bible study-lecture, followed by group buzz-sessions, where all will participate in discussion of his talk, then gather together into a "summing-up session."

Since all our churches and Sabbath Schools are participating this year in a study of the Statement of Belief, we are asking all who come to consider the April, May, June issue of the *Helping Hand* and the study manual, "Seventh Day Baptist Beliefs," as prerequisite reading before Pre-Con, — Duane L. Davis.

Ordination of Deacons At Nortonville, Kansas

May 14 was a special day at the Nortonville Seventh Day Baptist Church. It was a day set aside for the ordination of four individuals to the office of deacon and deaconess. Representatives were present from sister churches, Denver and North Loup, and a letter was received from Boulder.

The Sabbath morning service was centered around the theme, "The Office of the Deacon." Following the message brought by Pastor Robert Lippincott an invitation was given for rededication. Over 75 percent of those in attendance responded. Young and old came down to the front of the church to stand with the pastor for the prayer of dedication. It was a time of soul-searching and rededication which each member of the church family and visitors will not soon forget.

In the afternoon the service of ordination took place. Miss Nannie Greeley conducted the devotions. Then each candidate read his statement of Christian experience and belief. These were Mrs. Marie Edna Wheeler, Mrs. June Johnson, Lloyd August, and Edwin Johnson. The charges to the candidates and to the church were given by Lyle Maxson of Denver, Colo., and by Wayne Babcock of North Loup, Neb. After the laying on of hands and prayer of dedication by the pastor, the welcome to the newly ordained was extended by Earl Stephan and Asa Prentice. The service closed with the singing of the hymn "A Charge to Keep I Have."

It may not be possible to find space for all four of the statements but the experiences of some were unusual. Readers will enjoy what Mrs. Edna Wheeler said about herself and her faith.

My Experience and Belief

It is with a feeling of humility and unworthiness that I stand before you today. But with a feeling of happiness that I have been called to serve the church in the capacity of a deaconess.

I was brought up in a good Christian home in the strict upbringing of the Mennonite faith. As far back as I can remember, I have always been conscious of having a loving Father and of His Presence. I am thankful for the memory I have of my father calling us together each morning for family devotions.

I was baptized by sprinkling as practiced by the Mennonites and joined the Grace Mennonite Church at Pandora, Ohio. After my graduation from high school I went to the Battle Creek Sanitarium to start a course in nursing, and it was while I was here that I first became acquainted with the Sabbath and Sabbath-keeping Christians. However, I did not seriously make a study of the Sabbath question until after my marriage in 1915. With the loving and patient example of my husband and others in their faithful keeping of the Sabbath and serious study of the question on my part, I was finally converted to the Sabbath truth. I was then baptized by immersion and joined this church — a step I have never regretted. And after about 42 years of fellowship with this group, I can truthfully say I have had the greatest of blessings. With the love and devotion of my five children and their families — of whom I am proud — and with the help of many of my friends during times of sickness and loss of loved ones, I feel my trust and faith in God have been greatly strengthened.

I believe that God created all things and is the Supreme Ruler of the Universe. God is Spirit and He is perfect love. He has shown us this love, by giving us His only begotten Son, to bear all our sins and to die on the cross. Through His death and resurrection, salvation has been made possible for us. We are all weak and disobedient, which causes us to sin. I believe that only through true repentance and by being born again and accepting the sacrifice that Jesus Christ made for us can we attain eternal life.

I believe that baptism by immersion symbolizes the complete washing away of our sins and a new life. We are saved to serve.

I believe that the Bible is the divinely inspired Word of God and is to be our guide in all things. In order to find His plan for us, we must study the Scriptures and live according to its precepts. As Jesus said in Matthew 4: 4: "Man shall live . . . by every word that proceedeth out of the mouth of God."

I believe that the Holy Spirit was sent to us to comfort, guide, and direct us, if we let Him, and that He is the third part of the Trinity.

I believe in prayer and know that only by keeping in constant touch with God, our Father, can we hope to experience the rich blessings that God has promised us.

I believe that God has put each one of us into this world for a purpose. Though our talents may be small and limited, yet God has shown us by His love, that we by obedience and yielding to Him, can be filled with love for others and with a desire to help where help is needed.

As I am stepping out into a new area of service, I shall need your prayers, that I may truly serve the Lord and this church, worthy of the calling to which I have been called.

Mrs. Edna Wheeler.

How CWS Helps

Rehabilitation projects in a dozen countries were mentioned in a report given by the Rev. Frank L. Hutchison, associate director of Overseas Program for Church World Service. Among these projects was help given to a former Kamakazi pilot, Soshichiro Sasaki, who was demonstrating to the people of Iwate Prefecture, Japan, that untillable mountain land can produce income to cattle and sheep farmers.

The editor, having observed that the Japanese in their overpopulated, mountainous islands are masters at tilling the untillable, would think that Sasaki's achievement with CWS help is unusually outstanding. It is hard for land-rich Americans to appreciate the problems of mere subsistence in Oriental lands.

Youth Speaks on Growing Sabbath Convictions

Given by Miss Margaret Cartwright at the Richburg Seventh Day Baptist Church on March 19, 1960, when laymen conducted the entire worship service. Miss Cartwright is a senior at Bolivar Central School and will be graduated with honors this spring. She has been accepted at Salem College.

Perhaps some of you may recall similar experiences from your high school days. If so, you know that at times it can be difficult living up to your own faith. There are so many things you just hate to give up. It seems that all the sports and social activities are scheduled for Sabbath eve. You feel lucky if a game or a dance happens to be on any other evening so that you may attend.

Many times I have been invited to go to a social activity with friends on Sabbath eve. Of course, I felt it necessary to decline, knowing I'd be confronted with the question "Why?"

Many times I have explained to friends that, as a Seventh Day Baptist, I couldn't go out on Friday nights. Until about a year ago I had always used the word "couldn't" when referring to Friday night dates. About this time, I was asked if I were attending a game. When I told this girl that I couldn't and why I couldn't, her immediate reply was, "I'd never join a church like that." I believe that this was the first time I ever really stopped to think about whether I would if I could. I thought about this for some time and finally I came to the decision that I wouldn't anyway even if my parents gave me permission. I wouldn't feel comfortable doing something I believed to be wrong. Since then I have tried to differentiate between these two interpretations when explaining to friends why I must decline their invitations. It seems that lately everyone is beginning to remember "why" but even better, they seem to understand how I feel and respect me for it. If someone slips up and asks me to join them at a Friday night game, they always reply, "I am sorry. I forgot that you don't go to the Friday night games." Gradually it is becoming less and less difficult for me to

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explain to friends and acquaintances why I don't take in many school activities.

Since I have been in high school, such occurrences as the one I mentioned before have actually helped me to determine many basic factors in my beliefs. Knowing that my friends and classmates understand and respect my ideals and beliefs, though they are different from their own, has helped to give me the strength, encouragement, and determination to be true to my God, my church, and to myself. I hope that I have been able to give a little help to others while I myself have been progressing.

Several times I have had friends ask about my church and why I keep Sabbath instead of Sunday. I have tried to explain why the seventh day of the week is the one I feel I should keep, and also explain that my way of observing the Sabbath probably differs some from that of some other Seventh Day Baptists though the primary reason of all Seventh Day Baptists is taken from the Bible. From the Book of Genesis, chapter 2, verse 3, I quote: "And God blessed the seventh day and sanctified it: because that in it he rested from all his work." This one passage has been my major stand-by when expressing my faith to others.

NEWS FROM THE CHURCHES

MILTON, WIS. — At a special church business meeting called for the evening after the Sabbath, May 14, favorable action was taken on a recommendation of the trustees to approve plans of the Camp Committee for an addition to the lodge designed to house toilets, washrooms, showers, and storage space. The cost of the recommended addition will approximate \$2,500.

HOUSTON, TEX.—The Houston Fellowship is holding meetings biweekly in the homes of its members. Inspiring meditations have been given by the members. Our activities since the last Recorder article include:

1. A series of newspaper advertisements, placed on the church page, stating our Seventh Day Baptist beliefs. These were ably planned by Stephen Pierce, the fellowship's president. Several contacts

were made and are being supplied with tracts.

2. A special meeting to hear the Pearsons, with an attendance of twenty-five.

3. May 20, a communion service and dedication for the parents of the newest Houston Fellowship member, Andrew Stillman, conducted by Shepherding Pastor Marion C. VanHorn. We greatly appreciate Mr. VanHorn's quarterly visitations with us.

The greater Houston area offers job opportunities for almost any type of work. We would invite anyone who would like a larger place of service in his Master's Kingdom to "Come over into Texas and help us."

— Mrs. George Stillman,
Secretary.

Births

Monroe. — A son, Kerry Duane, was born May 23, 1960, to Mr. and Mrs. Berwin Monroe of Little Rock, Ark.

Wheeler. — A daughter, Angela Charisse, to Dr. and Mrs. Edward R. Wheeler of Muscatine, Iowa, on May 8, 1960.

Obituaries

Bond. — Ormond Ellis, the son of Henry and Cora Ellis Bond, was born July 19, 1915, at Dodge Center, Minn., and died May 24, 1960, at the same place.

On July 7, 1927, he accepted Christ as his personal Savior and was baptized by the Rev. Edward Holston, joining the Seventh Day Baptist Church at Dodge Center, where he remained a member throughout his life.

In 1941 Ormond joined the Army Air Force and served as a mechanic, spending approximately three years in England.

On April 28, 1950, he was united in marriage to Yvonne Rosamond Edison at Kenyon, Minn. To this union were born four children: Eugene Ormand, Carole Marie, Brian Ellis, and Bradley Warren. One son died in infancy. He is survived by his wife and children; his father; two brothers, Claston and Arthur, all of Dodge Center; three sisters, Leona Bushaw of Superior, Wis., Ardith Greene of Dodge Center, and Bernice Jensen of Minneapolis, and several nieces and nephews.

Ormond was an outstandingly kind and patient husband and father who bore his responsibilities quietly each day. The Twenty-third Psalm and the Beatitudes had particular meaning for him.

— Mary Thorngate.



Experiencing Worship Together

The coming of summer brings many new experiences for the youth of our churches. For many there will be opportunities for new friendships in camps and conferences. Not the least of the summer joys will be the experience of worshiping together at the gatherings of youth and adults. Feeling the presence of a friend as heads are bowed reminds us that at such times we are in the holy presence of that unseen Friend. Without Him neither summer's sun nor winter's study can be truly joyous.