

OUR WORLD MISSION

Statement of the Treasurer, December 31, 1959

Treasurer's		Boards'	Treasurer's		Boards'		
Dec.	3 Mos.	3 Mos.	Dec.	3 Mos.	3 Mos.		
Balance Dec. 1 ..\$	8.30		Marlboro .....	228.78	827.02		
Adams Center .....	112.45	\$264.20	Middle Island .....	12.00	43.00		
Albion .....	162.76	202.39	Milton .....	370.36	1,220.97		
Alfred, 1st .....	428.95	1,116.00	Milton Junction ..	253.75	361.40		
Alfred, 2nd .....	190.90	573.15	New Auburn .....		18.75		
Associations and			North Loup .....	217.85	242.85		
Groups .....		131.26	380.00	Nortonville .....	145.50	330.50	
Battle Creek .....	733.32	2,420.41	Old Stone Fort ...		40.00		
Berlin .....	40.00	122.78	63.00	Paint Rock .....		50.00	
Boulder .....	38.70	175.05		Pawcatuck .....	350.00	1,050.00	5.00
Brookfield, 1st ...	55.00	145.00	25.00	Plainfield .....	419.33	923.28	
Brookfield, 2nd ...	49.50	49.50		Richburg .....	95.65	223.15	
Buffalo .....		50.00		Ritchie .....	69.00	83.00	
Chicago .....	90.00	259.00	80.00	Riverside .....		283.85	
Daytona Beach ...	107.25	279.75		Roanoke .....	12.00	56.00	
Denver .....	195.39	294.18		Rockville .....	14.45	173.39	
DeRuyter .....	85.00	85.00		Salem .....	25.00	79.00	
Dodge Center .....	126.06	194.77		Salemville .....		25.00	
Edinburg .....	31.00	31.00		Schenectady .....	47.00	47.00	
Farina .....		56.75		Shiloh .....	360.55	1,070.55	
Fouke .....	25.00	25.00		Tract Society .....			76.50
Hammond .....		20.00		Verona .....	290.95	478.30	
Hebron, 1st .....	32.67	78.00		Walworth .....	25.00	80.00	
Hopkinton, 1st ...	203.25	416.45		Washington .....	25.52	50.52	
Hopkinton, 2nd ...	4.00	14.50		Washington,			
Independence .....	99.00	245.00		People's .....	5.00	15.00	
Individuals .....	147.00	2,187.00	174.88	Waterford .....	82.02	299.12	
Irvington .....		300.00		White Cloud .....	50.43	148.72	
Little Genesee .....	166.06	166.06					
Los Angeles .....		480.00					
Los Angeles,							
Christ's .....	25.00	125.00					
Lost Creek .....	326.44	504.80					
				\$6,583.14	\$19,232.37	\$804.38	

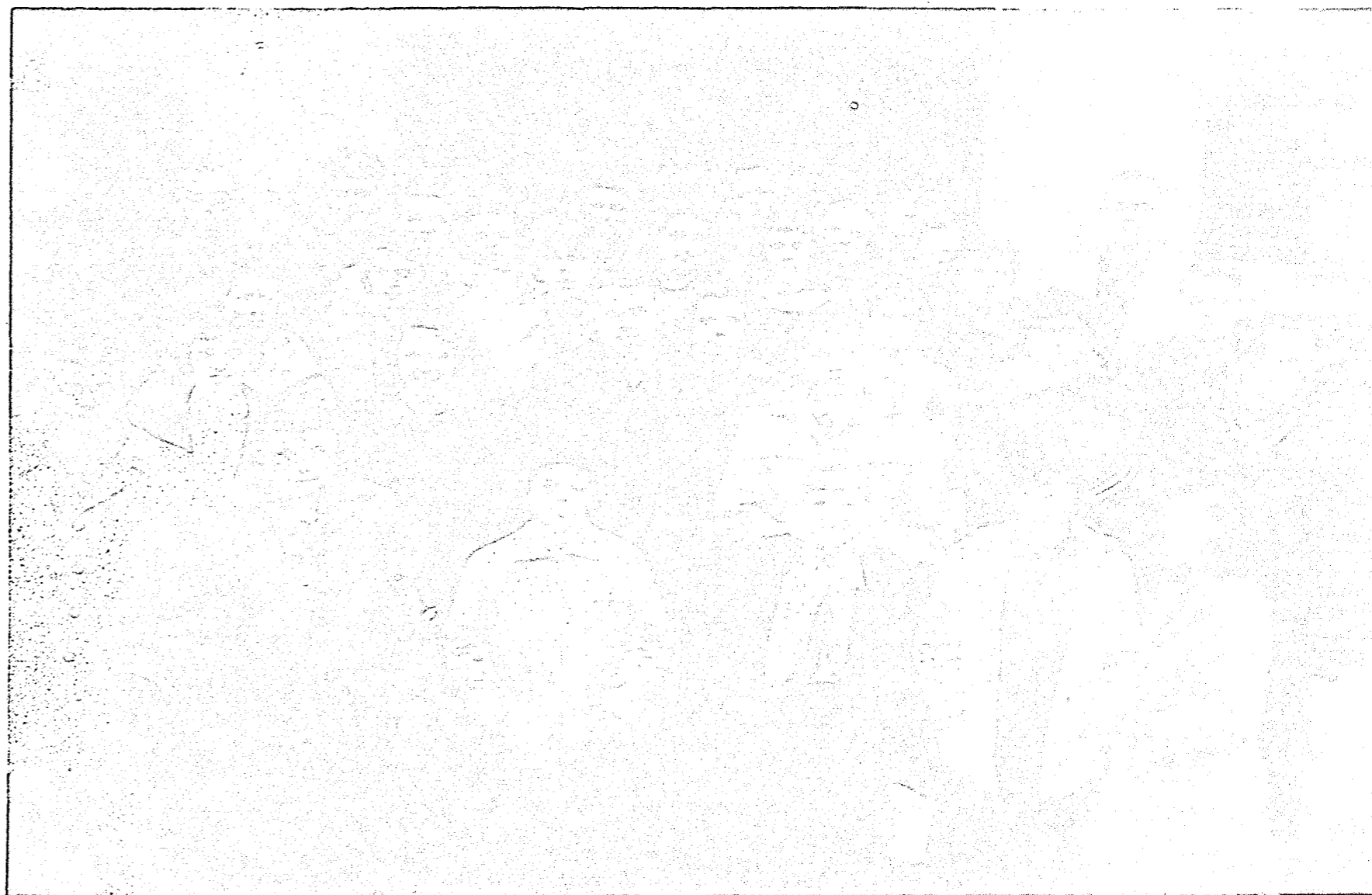
TREASURER'S DISBURSEMENTS	
	Budget Designated & Undesignated
Missionary Society .....	\$2,508.48
Board of Christian Education .....	563.76
Ministerial Training .....	864.92
Ministerial Retirement .....	808.34
Historical Society .....	120.06
Women's Society .....	113.96
General Conference .....	642.06
Tract Society .....	725.58
Trustees of General Conference .....	46.98
World Fellowship and Service .....	83.12
American Bible Society .....	100.15
	<u>\$6,577.41</u>
Balance on hand Dec. 31 .....	5.73

Non-Budget Gifts	
December Receipts .....	\$155.93
December Disbursements:	
Salem College .....	\$ 2.00
Milton College .....	150.00
CARE .....	3.93
	<u>\$155.93</u>

SUMMARY	
Current annual budget .....	\$108,022.00
Treasurer's budget receipts 3 mos. ..\$	19,232.37
Boards' budget receipts 3 mos. ....	804.38
	<u>\$20,036.75</u>
Remainder required in 9 mos. ....	\$87,985.25
Percentage of budget year elapsed ....	25.00%
Percentage of budget raised .....	18.55%

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

# The Sabbath Recorder



## PLAINFIELD YOUTH RALLY

Something new in the Eastern Association of Seventh Day Baptist churches is the plan for holding regional youth rallies. Pictured here in front of the denominational headquarters building at Plainfield on January 10 are three pastors with representative young folks from four New Jersey churches. The visitors from South Jersey took their normal places in their home churches on Sabbath morning and spent the rest of the weekend in meetings featuring inspiration, information, and social fellowship at Plainfield. Well planned youth gatherings within Associations throughout the country may help to develop solidarity, leadership, and appreciation of the long history of the denomination.

SEVENTH DAY BAPTIST GENERAL CONFERENCE  
1960 Session — Siloam Springs, Ark. — August 15 - 20

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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Back Cover

## Brotherly Love Comes First

Another Brotherhood Week will soon be with us. There will be much talk among Northern white people about brotherhood between races. In the religious world speeches will be made and articles printed about closer fellowship among Catholics, Protestants, and Jews. This same expansive brotherhood talk may come even closer and include an emphasis on a little less cynical attitude toward other Protestant denominations whose clericalism makes them seem remote from us. All this, or most of it, may be good although a little self-analysis could reveal that there is an element of self-praise all the way through it.

The test of brotherhood comes when we sincerely try to apply it in the closer areas and to generate within ourselves genuine brotherly love for those who as individuals and organizations are quite similar. It is one thing to love the Negro, the Oriental, or the Indian en masse and in faraway places. There seem to be many cases where it is harder for property owners to love them if they are in the same block or if they are in business competition. It may be easier for some of us to rise above that than to show brotherly love to one of our own race who has disagreeable characteristics.

Can we bring brotherly love down to the point where we can show it to people of similar faith who we think in times past have acted unethically toward us or have caused us trouble in our church relationships? When we are asked to face up to this question, quite possibly our collars suddenly seem uncomfortably tight as the blood swells our necks. Must we be urged to extend our Christianity even to loving one who has worked with us and departed from us or one who worked with a group for which we have not had very great respect? These are but some of the questions.

We talk ecumenicity; we do not always translate it into brotherly attitudes toward the immature in our own communion or to the people of similar faith who may be searching as sincerely for truth as we are. If we have reason to doubt the readiness of some of our acquaintances to accept what seems to us true and important, we can at least be quick to recognize in them

a longing for brotherly love. That we must not deny them lest we be found falling short of what our Lord requires of us.

Brotherly love comes first — before sacrifice in the old order, before prayer meeting or morning worship in the Christian dispensation. Is not this the essence of what Jesus called for in the Sermon on the Mount: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 24)? In Peter's Second Epistle he exhorts believers to "add to godliness brotherly kindness and to brotherly kindness charity."

There is another area of application of these admonitions in which we as a people have doubtless grown careless. Our zeal for our own denominational organization has sometimes taken a selfish form — not that we have been too zealous in spreading the truths that we profess. We do not profess exclusiveness; we are shocked at the suggestion. Others may appear to teach that salvation is hardly possible outside their organization, not us. But in practice we are more cooperative with denominations differing widely from us than with Sabbathkeeping groups differing very little from us. Many are the individuals related to these groups, or separated from them, who sense in our presence more of the cold shoulder than the warm heart.

From our denominational history we can find instances of a doctrinal exclusiveness with which we want to have no part in this enlightened day. A similar search of our history will show exchanges of delegates with other Sabbathkeeping communions and other evidences of practical brotherhood which we have abandoned, possibly out of a sort of "enlightened" snobbishness.

Jesus said, "First be reconciled to thy brother." Paul says, "Let brotherly love continue." How are we doing in our daily lives, especially as we approach Brotherhood Week?

"... all have sinned and fall short of the glory of God" (Rom. 3: 23, RSV).

FEBRUARY 1, 1960

## No Wailing Wall

In Jerusalem there has been a wailing wall down through the centuries where the faithful few came to mourn loudly for the glories of the Hebrew nation that once was and for the miseries of a scattered people. Now in the land called holy there is national hope, though not much sign of religious vigor. (How could there be while Christ, the hope of Israel, is not widely accepted?)

Let there be no wailing wall for Seventh Day Baptists. True, there were days when our churches were more numerous — days when the fire of Sabbath-evangelism burned with steadier flame in the churches as a whole. We have gone through a period in which too many people have been demonstrating the effectiveness of the old familiar copper-clad, soda-acid fire extinguisher. Yes, it would subdue a big bonfire and would be nice to have in the barn or the church. But perhaps it has been used by the staid old-timers or the unexperienced young leaders to quench holy altar fires of revivalism, which only later were recognized as not being destructive fires.

If we must weep, let it be for our mistakes, for our sins. Let our tears be dissipated with the joys of the morning — a morning in which we take stock of our resources, the strength that is ours for the work that a forgiving God lays at our doorstep in far-flung fields shimmering in the early dew.

Are we a small people? As denominations go, we are. We have not merged as some bodies have. We must honestly face the question as to whether our smallness is comparable to Gideon's tried-and-true army after he streamlined it or whether it is due to an ineffective enlistment policy or a patriotism that has suffered a little from worldly infiltration. The analyst would probably say objectively that there is among us something of the spirit and power of Gideon's band and some of these other elements also.

Latent power in our small army does show up at various points, for which we can be most thankful. On our far-flung battle front are many signs of tremendous



esprit de corps. There is some valiant fighting in many local areas, and our foreign bases are, for the most part, under competent, dedicated leadership.

Just as in our national program of world peace there are many areas of activity not generally known, so there are in our denominational program of bringing to the world the "peace that passeth understanding" many areas of activity not known to all. Our actual missionary work is carried on in only a few countries but people write to us from many lands in our own tongue, and we have considerable communication in various foreign languages. Our denominational headquarters receives from time to time literature or letters in these and other tongues: German, Dutch, French, Italian, Spanish, Swedish, Portuguese, Greek, and Chinyanga — perhaps others. The communications come from nationals of such origins in various parts of the world. Our opportunities are, to say the least, interesting. There is no reason to think that we are small in the sight of God or that He may not use us rather mightily — like Gideon's army.

#### EDITORIAL NOTES

##### Salute to Youth

Previous issues of recent date have carried a strong youth emphasis because of the approach of Youth Week. Now we are in the midst of that week. It appears that most of the churches have chosen February 6 as the Sabbath on which they will give the youth of the church large responsibility for the morning worship service.

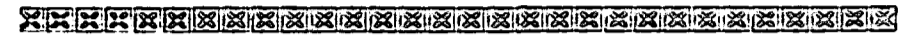
Our denominational weekly salutes the developing young people who individually and as organized groups are seeking to honor Christ and to make known His saving and keeping power. We thank God for every precious soul entrusted in childhood to our tender care, nurtured through the turbulent teens, and firmly established in the faith when approaching maturity. May God bless them all.

The front cover of this issue shows a fairly large group of New Jersey Seventh Day Baptist youth who may be better equipped to stand for their faith because of their weekend spent together at the de-



#### MEMORY TEXT

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Eph. 2: 13, 14.



nominal headquarters and in joint meetings at the Plainfield, N. J., Church. The picture may serve to call attention to the ties that bind our youth together throughout the world.

#### "Africa Disturbed"

Readers will recall reviews of "Africa Disturbed" in the Recorders of October 12, 1959, and January 4, 1960. The first one, by the editor, included excerpts from tape-recorded answers to questions asked Dr. Emory Ross by the editor at a private showing of his film on Africa at the NBC studio some months ago. The questions related to his brief visit to Nyasaland. In the light of what has previously appeared on our pages the following announcement from the Broadcasting and Film Commission (NCC) will be of interest to those who view "Frontiers of Faith" (NBC-TV Sundays 1:30 p.m., ET).

On February 7 Dr. Ross will be interviewed on the present state of things in Africa. The TV program, in addition to the lively discussion between NBC's Peter Roberts and Dr. Ross, is replete with pictures made on location in Africa. Anyone interested in the progress of the African people toward nationhood and the part Christian-educated Africans are playing in that progress, cannot afford to miss this first-hand account by one who is a real authority on the Africa question.

#### New Songsheets Available

The new song, "America, to Your Knees," which first appeared on the back page of the Sabbath Recorder of January 4 has been reprinted in single sheet form by the American Sabbath Tract Society and may be ordered in quantity at \$1.60 per hundred plus postage.

First Seventh Day Baptist Church  
of Metairie, La., tells of

## Showers of Blessings

By Mrs. H. E. DeLand and  
Mrs. Clay Upton

As the Word of God tells us. "There shall be showers of blessings!" Amen! There have been.

Around three months ago, our ladies started holding a series of prayer services in different homes of our group inviting friends and neighbors to join us. The aim of the prayer services was to pray for a leader. Praying from week to week, we had a series of salvation and soul-winning devotions. The Lord heard our prayers and also began to touch hearts and to use His drawing power as hungry hearts started reaching out to accept Christ. When the Lord started to answer our prayers He sent us leaders in our own group that we didn't know we had. Our young people volunteered to take turns as leaders of our services, with devotions, for our three weekly services.

We have stated previously in the Recorder, "... a little child shall lead them." As one of the little ones led our devotions one Sabbath morning, her theme being the Ten Commandments, it was brought to a close with one of the adults taking over and an invitation extended. A young boy of about 15 made his decision for Jesus Christ. Since then his entire family has also accepted Christ as their Savior. As the Holy Spirit led us we saw how the Lord was showering us with blessings. There were around twenty-eight more souls saved. At the time of writing we now have six more candidates for baptism. Prayers were being answered so fast we stood in amazement, and as we continued to pray, almost every one of the other Christians in the church rededicated his life for Christian service.

#### How the Lord Provided a Supply Pastor

We now knew in our hearts that the Lord had more in store for us, so we took a look back over the series of prayer services and realized that the Lord had sent

to us leaders but that we had never used the word "pastor" in our prayers. We immediately went then to God, thanking Him for answered prayers, and at the end of our six weeks of prayer services we took the need of a pastor to the Lord. People from our own denomination and others in Greater New Orleans paused on a Wednesday night at 8:15 to pray with us for a pastor. When we called requesting prayers from the different groups, we found people very eager to pray with us. One of the professors, at the seminary where we called, said to us, "We might be training a minister here for you now." Little did he know how true those words were.

We went to pray there that night in the church auditorium, pouring out our needs to the only One who could make the way possible. We left it in His hands, and as we prayed to our dear Father, we asked that if we were to have a pastor, He would send us one, but if we were to wait, we would do that; or if He sent us no one, He had shown us the moving of the Spirit, so now we would go on with the Lord's work. But, as Jesus told us, anything that you ask in the name of Jesus Christ you will receive, and here is the answer to our prayers:

One Sabbath morning as our deacon, Brother DeLand, went in our church bus to the housing projects to pick up our people for church, it just so happened that a young man needed a quart of milk, and had come down into the street to stop a milk truck. There he saw a little girl all dressed up. He asked her where she was going, and she told him "to church." He asked where the church was. As the child was telling him, Brother DeLand arrived with our church bus. This man was waiting to talk to him and Brother DeLand told him about our church. The stranger said that he was a seminary student, and

at the Lord's will would like to come out and visit us. He came to the following Friday evening, Sabbath morning, and Sunday evening services, and preached for each service. Since then he has been calling on shut-ins with our men, and visiting different homes and hospitals.

When we held our first annual business meeting on the third of January, we extended to him a call to be our supply pastor, which he gladly accepted. His name is, after all of this suspense, Leonard Melton. He has a very nice family, a wife, Kathy, and two children, Bobby and Robin.

We would like to take this opportunity to say first, "Thank you, God," and also to thank all those that prayed with us for this need. Now we would also covet sincere prayers for another much-needed shepherding pastor in our Southwest field.

We also ask prayers for our church which we have started to organize. We now have our charter in the hands of an attorney, a personal friend of our new minister, who has donated his services and all legal counseling. He has told us that we are ready to go ahead with our expansion program, but it will be a long, slow journey. We are waiting for the Lord to tell us how and when to go on. We are in the process of buying "Mama" Coalwell's home and property and converting it into a larger building. We have had seating capacity for approximately 45 and there is now an average attendance of 75 to 80. The men of the church — several of our new converts — are "on fire" to get this work completed.

Our ladies stand behind these working men, serving them dinners on their "work-days." We sold vanilla and got a beautiful coffee urn which we all enjoy.

A friend of Brother and Mrs. Melton visited us last week to ask if she might come back and take over as director of our choir of some 25 young people. She is a trained choir director and gave up her choir to lead our group.

We extend to all an invitation to share in these blessings with us and want to say "thanks" to everyone for their interest and prayers. The Lord said, "Knock, and it

shall be opened unto you, seek, and ye shall find." We have knocked and doors have been opened. We are still seeking, and with God's help, we shall find all of the answers as our church grows.

#### Young People Working

We have not mentioned the young people's work. They have been very active both in church and out. They don their robes and go at every beck and call into the convalescing homes and the homes of the shut-ins to cheer the sick and aged with their singing. At Christmas they put an ad in the paper for Christmas caroling and were blessed with the response. Another blessing the church enjoyed was the Christmas play put on by the young people. This was not an ordinary play as it was written by two of our teenage girls, Brenda Upton and Joan (Rodgers) Peterson. Movies were taken of this play as it was played the second night to another packed auditorium. Brenda now says that she is planning on writing our Easter play as the Lord leads her.

[Further report of baptisms, building remodeling, and church organization plans will appear in later issues.]

#### A Prophetic Voice

The day is coming and is likely very near when there will be no more denominations, only the Church, no longer Jews and Gentiles but all one in faith, love, experience, and work. The experience of most Jews and Christians today is beggarly. Most do not know that God is real and that Jesus is alive. They have substituted words for facts, theology for faith: "Without which it is impossible to please God." But with many faith has become a system of morality and social congeniality.

This wished-for change is hardly likely to come by man-made effort, but will result from the appearance of the Messiah, the Lord Jesus, in Jerusalem to take up His reign. "Even so come Lord Jesus." In this way only will the world be saved from utter destruction, and it will be so saved.

— Rev. Stanley C. Page,  
Plainfield, N. J.

MISSIONS — Sec. Everott T. Harris

#### Headmaster Grover Brissey Gives Jamaica Report

From a recently received quarterly report of Headmaster and Mrs. Grover Brissey several interesting items of information may be gleaned. The report states that student enrollment at Crandall High School has come up to where the school is carrying more of the needs. Mention is made of an increase in salaries for teachers.

Mr. Brissey has written, "The cottage and front of the main building were so drab that we whitewashed them. As for the cottage, the nog has been whitewashed with a gray whitewash and the woodwork has been painted white. The lattice around the enclosed veranda was painted green. Some floor repairs have been done, several broken glass and window sashes repaired. The office has been painted. We hope to replace two walls in the cottage and paint them before school reopens. . . . Many have commented favorably on the face-lifting of the cottage."

As Headmaster and Mrs. Brissey begin the January term it is with the expectation that they will be returning to this country on terminal furlough before the year is completed. It is expected that Courtland V. Davis will succeed Mr. Brissey.

#### Makapwa Mission News

Under date of December 30, 1959, Dr. Victor Burdick has reviewed recent happenings at Makapwa Mission, Nyasaland. He tells of how happy our other mission workers are to have the help of the two additional nurses. He writes, "Sarah and Barbara are quite well settled by now and seem to enjoy their work and the responsibilities involved."

Dr. Burdick notes the progress being made on building a new house of worship at Makapwa which will permit the older church building to be used entirely for school purposes. He writes, "The church building is progressing nicely. The walls are all up to the proper height and now the gables are being built up. The roof trusses are all made, and ready to put up as soon as the gables are finished. I've

ordered the timber required for batten stripping to which the roofing will be nailed, and have ordered the roofing — lightweight, corrugated asbestos roofing." It will be recalled that this church is being built by specially donated funds outside the Our World Mission budget.

The 1960 Our World Mission budget carries an appropriation (through the Missionary Board's budget) which is earmarked "Toward a Missionary Dwelling." Dr. Burdick writes concerning the construction of this new home at the Makapwa Mission Station, "As it will be some months before bricks can be made again, we probably won't be able to have another house ready by the time Pastor and Mrs. David Pearson return." But he gives assurance that work will begin on the new house as soon as possible. He points out that the "Beth and Joan Cottage is not very adaptable to three single ladies living in it," and it may be wise to build the new dwellingplace for the three young ladies while he and Mrs. Burdick would plan to live in "the Beth and Joan Cottage." These plans will be worked out by our workers on the field.

The letter tells of the progress in school-work as follows: "We are quite proud of our school this year. Joan has been doing an excellent job with it, having it as her sole responsibility, doing all of the teaching of Standard V, and keeping firm control on all phases of the school.

"We have three out-schools now, all close to us, which is more acceptable to the government, and one school in the Northern Province. . . . Joan was recently out visiting these (nearby) schools and was quite happy with them in number of students, disciplining, and nature of teaching."

Dr. Burdick's letter concludes with an account of a recent visit made by him and Mrs. Burdick (Beth) to Chickwawa, "the home of our ministerial student, Mr. Manan," which is about sixty miles south of the mission station. He writes, "They have 54 members now and want to build a proper church. . . . We were able to get the required permission from the head chief."



## Why Do Good People Suffer?

By Dr. Robert W. Youngs\*

Minister, First Presbyterian Church, Wichita, Kan.

We are ever baffled by the injustice of the moral world. "Why?" is the most timeless and universal of all questions, as old as the first tear and as recent as the latest newscast. We can see a reason for scoundrels dying young, but why the untimely death of saints? We can justify a gangster's being stricken with disease, but why little children? We can accept adversity in the life of an infidel, but why in the life of the faithful? The Bible gives us answers to these questions.

For one thing, the Bible reminds us that good people sometimes suffer because God through nature can be no respecter of persons. (He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.) This is a world of law and order, where all people are subject to cause and effect regardless of their virtue or lack of it. Good people are just as susceptible as bad people when they are exposed to contagious diseases. They strike the ground just as forcibly as wicked people when they slip and fall. The world would be an unscientific and unpredictable place in which to live if it were not this way.

For the sake of an orderly world, good people have to live under the same conditions as wicked people, except that good people have a faith and fortitude which make them masters of fate and of adversity.

Then, too, the Bible shows us that good people sometimes suffer because they do not temper goodness with other necessary qualities in life. (Be ye therefore wise as serpents, and harmless as doves.) In His parable of the dishonest steward, Jesus was suggesting to His followers that they might suffer less if they had foresight as well as faith, realism as well as idealism, and industriousness as well as spirituality. We

\*Dr. Youngs wrote this brief explanation for the Laymen's Movement for a Christian World, Inc. If you found it of interest, you are invited to visit your nearby church, where you may find new joys and answers to many of the problems of this fast-moving world. (Used by permission.)

can be good as gold, and yet suffer poverty if we do not work and save. Very often, good people suffer because they have no prudence to go with their prayers.

Furthermore, the Scriptures reveal repeatedly that good people suffer because suffering is one of the best ways that God has of bringing out the best in life. Consider how the Apostle Paul, suffering the infirmities of his flesh, found that when he was weak, then he was strong. Such godlike qualities as love, patience, and compassion are called forth in us by suffering. Without suffering, life would be mechanistic and animal-like, not godlike. A life that knows at least a little suffering never grows complacent.

And, most important of all, suffering is God's way of improving the world. If no one but wicked people suffered, we would harden our hearts and say, "They deserved it"; but when saints suffer, we cry, "This must not be." Nothing moves us more to contribute generously to the cure of cancer than what cancer does to the noblest people. Our world is evolving from chaos, savagery, and imperfection toward some final realization. The suffering of good people has ever been a prime factor in motivating its rise. It takes Edith Cavell before a firing squad, Joan of Arc at the stake, millions crippled with arthritis, confined with tuberculosis, paralyzed with palsy, before we really attack these enemies of life with our money, our brains, and our blood.

With consummate understanding and skill, Cyrus Bartol wrote of suffering, "What pains and tears the slightest steps of man's progress have cost! Every hairbreadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good, with bleeding feet."

Reprints of this article from the September, 1959, Reader's Digest are available by writing to the Laymen's Movement for a Christian World, Inc., Wainwright House, Rye, N.Y. Prices: 10 - \$.30; 100 - \$2.25; 500 - \$10.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### Board Announces Change In Helping Hand Management

Following the quarterly meeting of the Seventh Day Baptist Board of Christian Education on January 17, the board announces that it has taken the responsibility of managing the *Helping Hand*, the quarterly for Sabbath School study for youth and adults. This activity has been handled very satisfactorily for many years by the American Sabbath Tract Society.

Up to the year of 1959 the editor of the *Helping Hand* had received little more than expense money for writing the lessons. Now \$1,500 has been put into the Board of Christian Education budget for the editor's salary. In order to help meet that cost the subscription rate for the *Helping Hand*, beginning with the second quarter, 1960, will be \$1.75 for one copy per year or \$1.50 per year for group orders.

The Recorder Press will continue to print the *Helping Hand* and will handle all orders as well as the mailing and billing.

The *Helping Hand*, Second Quarter, 1960 (April, May, June), will contain studies of Seventh Day Baptist Beliefs. We trust that the use of these studies will help promote the Seventh Day Baptist Program for Advance. It is believed that they will make a real contribution to the understanding of our beliefs, and for that reason many will want to order extra copies for friends or home and church libraries. Orders may be sent to the Recorder Press, 510 Watchung Ave., Plainfield, N. J.

### The Sabbath Visitor

Upon the resignation of the Rev. Duane L. Davis which will go into effect with the March issue, it was voted that Secretary Rex Zwiebel serve as editor of the *Sabbath Visitor* for boys and girls. We are sorry that Mr. Davis will no longer serve in that capacity. His faithfulness is much appreciated by the board. Articles of general interest to pre-teenagers will be given consideration for publication and are solicited.

Letters of comment and criticism may be sent to the new editor, Box 15, Alfred Station, N. Y. Matters relating to circulation will be handled for the time being by S. Kenneth Davis, Box 473, Alfred, N. Y.

### Pre-Con for Youth

Director Duane L. Davis recently visited John Brown University campus, and announces that it is highly suitable for our Pre-Con activities. Three of his staff are the Rev. David Clarke, Don Hansen, and Gary Cox. Watch for further announcements.

### Questionnaires

Questionnaires are worrisome things. They usually call for some thinking and thought expression. Often they are laid aside to be taken up and filled out when some solid thinking can be done. That is fine if a person has a time of day or week when he does this. However, replies are necessary, and they are valuable for ongoing programs. We are grateful to those who give thoughtful answers to our questionnaires.

### Lewis Camp Improvements

The committee, the church, and the Eastern Association should look with pride at the accomplishments made at Lewis Camp this past spring and summer. It was indeed a joint effort which made the program of improvement possible, and although a more complete report including recognition of special effort will be made, a word of appreciation to all who participated is in order here.

Reviewing the past events, a program which was believed necessary to serve the basic needs of Lewis Camp was presented to the church last winter. That program was heartily endorsed by our own church, then by the Association churches.

Then the committee members, like many other people throughout the area, turned into "laborers" and made the project a reality. There was not time enough to complete all of the improvement projects. Some are left for the 1960 season. Electric power became a reality at the camp on July 30. A delay in running the power

## CONFERENCE COLUMN

(List of a chain of items of information about the facilities for Conference at John Brown University.)

You people are beginning to wonder, and to ask about arrangements for Conference in 1960. The following information can now be given.

**Place** — Siloam Springs, Arkansas

Campus of John Brown University

**Date** — August 15 to 20

**Room, Meals and Registration Fee:** \$20

This item includes insurance, use of all recreational facilities on the campus, lifeguard at the pool as per planned schedule, use of auditorium and classrooms for committees as needed, office space for registration, and use of typewriters, adding machines, etc.

**Bedding** — Each person must bring sheet and blanket and pillow if desired. Beds, furnished with mattress only, are about 30 inches in width.

**Registration Fee** — \$2.50 (included above) will be pro-rated by the day for those coming late or remaining for only a portion of the period.

**Hotels and Motels** — There are a number of hotels and motels and camping areas and trailer areas near.

**Separate Meals** — For those who live with friends in the area or who stay in hotels or motels, separate meals charge will be breakfast, 50c; lunch, 75c; supper, 95c; at the University Cafeteria.

Additional information will appear regularly in this column.

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line caused the failure to have the electricity prior to the opening of junior camp, but it was available and used for the entire senior camp.

The committee has much to look back on, and has made a good start. It is hoped that more may be accomplished for next season.

Probably the biggest disappointment was the fact that Mr. Lewis did not live to see the results of these efforts. However, he knew that the work was to be done, and his interest in the camp and his spirit in the hearts of the campers lives on.

— From the Pawcatuck Post.

## PEACE EDUCATION

By Albyn Mackintosh, Chairman,  
Committee on Peace Education,  
1948 Estes Road, Eagle Rock 41, California

In an article entitled "The Mysterious Energy of Love," published in the December issue of the *New Outlook* magazine, Pitirim A. Sorokin points out that "the unforgettable lesson given by the catastrophes of this century convincingly shows that without increased 'production, accumulation, and circulation' of the energy of unselfish love, none of the other means can prevent the future suicidal wars."

He further demonstrates that the longevity of individuals, societies, and organizations all increase in relationship to the amount of love-energy they contain. But to the shame of Christian people he says, "This deep chasm between noble preachings and ignoble practices explains the modest results of religions in prevention of strife."

If we as individuals are to learn what peace means we must practice peace in our relationship to God, to our fellow men, and to ourselves. In order to do this we must understand what true peace involves. Remember that Jesus Christ is the Prince of Peace, and that He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Are you ready to start spreading love where you are? Then start right now and pray for your enemies, pour love out to those whom you find hardest to love. To any and all who would dedicate themselves to serve the Prince of Peace in the cause of peace, the Seventh Day Baptist General Conference Committee on Peace Education would appreciate correspondence. Our Government recognizes alternative service instead of time spent in the armed services for young people.

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Like a light . . . the more powerful your faith, the farther it will reach out into the darkness to guide you. Find a stronger faith through regular worship.

## WOMEN'S WORK — Mrs. A. Russell Maxson

### Modern Day Brotherhood

By Mrs. Lester Nelson\*

The unprecedented visit to this country of Premier Nikita Khrushchev as well as the eleven-nation tour of our own President Eisenhower has served to broaden our thinking on February's special emphasis, "Brotherhood and Race Relations." A few years ago, emphasis on "Brotherhood" stimulated thinking and doing for others in our own neighborhood and community. Now, not only from a Christian point of view, but also from a non-Christian, this thinking and feeling must of necessity encompass the world. A visit to even one of our coastal ports or international air terminals will show the unbelievable stream of humanity flowing all over the world. Not only big businessmen and statesmen, but common people of every nationality and in every field of endeavor are in this surging stream. The brotherhood of mankind must become a reality in the world if we are to live in harmony and survive.

The rapidly changing world picture brings constant new issues of particular concern to those working to build a better world. Unless one pauses to analyze and list some of the national and international programs being carried out for the brotherhood of mankind, one does not realize how complex the problem is, nor from how many angles it is already being approached. Many things give us hope, such as the tearing down of slum areas, rehousing people in decent homes, giving aid to migrants and the oppressed, first steps in school integration, and recent new emphasis on training and ministering to our own American Indian.

Only a little farther away in this small world are such movements as the foreign student exchange; the individual programs of Dr. Tom Dooley, Dr. Albert Schweitzer, and others; relief to famine areas; the 82-nation membership in the United Nations; international unity pro-

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\*Mrs. Nelson of Battle Creek, Mich., is well known to Recorder readers as a former Contributing Editor of the Women's Department and member of the Women's Board.

grams such as the United Council of Churches, church-sponsored missionaries, and the U.S.-sponsored health program in foreign countries.

We notice the expression by leaders of unfriendly nations of new trends toward peaceful co-existence and the advertised aim of the last World's Fair in Belgium: "To bring together people of every nation and every race, of widely different cultures and civilizations, and to make them conscious of their common humanity."

All these things give us hopeful hearts that a new era is truly in the making and that we as Christians will not only work harder at opportunities to strengthen and serve humanity but also to not become impatient as the world is, step by step, trying to accept and put into practice the truths of brotherhood for all mankind. Especially are we praying that our President's trip around the world on his "Journey to Understanding" did succeed in getting some helpful "exchanges of ideas" which our government felt would be useful.

We are going to have to think more and feel more for our brothers around the world, if we are to accomplish our mission of "Peace on Earth." We are very young and inexperienced in brotherhood, and admittedly have much to learn and understand. The following rules may serve to stimulate our personal thinking and doing in the right direction for progress on this subject.

1. Learn to put yourself in another's place.
2. Don't look for immediate perfection — see possibilities.
3. Look for chances to serve, rather than to protect your rights.
4. Don't try to do people good — love them!
5. Don't try to dominate the world.
6. Keep a sense of humor — don't take yourself too seriously.
7. Remember, no group is an end unto itself; it is but a part of the "Kingdom of God on Earth"!

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Sabbath desecration is a step down the ladder of conformity to God's will, to seek a lower plane of living. — Selected.



Deep Waters

How deep are the deep waters of the ocean? If you were reading the Sunday papers on January 24, you would be able to answer a question that no one has ever been able to answer until January 23, 1960. On that day two men settled down on the bottom of the ocean and remained there for half an hour at a spot where the water is probably deeper than anywhere else on the face of the earth.

It has long been known that there was a very deep trench in the floor of the Pacific Ocean near the Island of Guam, one of the Marianas, where there was a strong United States bomber base in World War II. Just how deep that trench was nobody knew for sure. In 1957 a Russian oceanographic ship took soundings there that showed a depth of 35,000 feet. But it is deeper than that. Jacques Piccard and Navy Lt. Don Walsh touched bottom in the Trieste, the Navy's bathyscaph, at 37,800 feet.

Not only did these two men find the answer to a question that was asked way back in Bible times, but they broke all previous diving records. This diving ship was in the news when it made a descent on January 7 to 24,000 feet. The ship itself was the dream of scientist Auguste Piccard, the father of Jacques. Not only was it his dream, but he designed and built it. He first built a balloon which carried him to a hitherto unattained height of 55,000 feet in the 1930s. Twelve years ago he wrote an article stating that for 40 years he had harbored the ambition to float in the ocean depths just as he had traveled the stratosphere in a balloon. He set himself to that kind of painstaking study that could make his dreams come true, and succeeded where others of all the ages have failed.

Perhaps you have no dream of exposing yourself to the dangers of going higher than anyone else into cold, rare air of the sky or deeper than anyone else into the crushing, dark, cold pressures of the bottom of the deepest sea. There are, indeed,

dangers, and possibly fear grips your heart when you get into water that is over your head.

You remember Jonah who, in an act of heroism, suggested that for the safety of the men on his ship he should be cast overboard. He experienced the horrors of the deep inside the great fish before that fish finally delivered him on dry ground. He, too, was down in the bottom of the sea, and it was not pleasant. Out of it, however, came a renewed faith and a willingness to do God's bidding. I am reminded of words in Psalm 69: "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Both Jonah and the psalmist found that God answered their prayers — as He answers ours today.

The two men in the bathyscaph had some uncertain moments as the pressure increased from 14 pounds per square inch at the surface to 16,883 pounds at the greatest depth. Half way down they lost control of the little ship and did not regain control until they hit the bottom. There is risk in trying to discover the unknown but the risk is diminished in proportion to one's study of God's natural laws. A knowledge of those laws made the building and operation of this diving ship possible. If that is true of natural laws how much more is it true of God's moral laws! We are safe in the depths of the sea of life around us only as we know and obey those laws. Since we cannot live by them in our own strength, God has sent us a Savior who enables us.

What did those two men find in water at such tremendous pressure, water that had probably never stirred for thousands of years? When the "dust" settled after they hit the bottom they saw life in those forbidding depths; just what kinds of life was not stated in the news story. Does not this help us to have faith that God will never put us in a place where it is too difficult to live in obedience to His will as revealed in Christ? Piccard and Walsh came up from the murky depths with teeth chattering. But they had learned something about life. From their experience we can learn what the psalmist of old became sure of, that nowhere in the heights

above or the depths beneath can we get beyond the love and care of our God. Think again of what He says: "If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139: 8-10).

LET'S THINK IT OVER

A Flippant Attitude  
Toward Christian Doctrine?

Dr. Carl F. H. Henry, editor of *Christianity Today* and noted Protestant theologian, characterizes "the most disturbing feature of the present theological revival" as its flippant attitude toward doctrine.

He laments "its refusal to wrestle earnestly with revealed doctrines of Scripture." "More critical than Biblical in approach," Henry says, "modern thinkers are wont to dismiss the ideal of a consistent theology of scriptural revelation."

His observations are found in the lead essay of a book published this month by Oxford University Press as part of the commemoration by Wheaton (Ill.) College of its 100th anniversary. The book, "The Word for This Century," was edited by Dr. Merrill C. Tenney, dean of the Wheaton Graduate School.

Contemporary interpreters, said Henry, "no longer seek a systematic perspective by examining current expositions of man's predicament in the light of the Bible," but strive only for "hit-and-miss" insights.

"Clergymen speak of the need for faith and 'commitment to Christ' and for being 'born again.' Too often they fail to lay bare the doctrine of the atonement — our Lord's substitutionary and propitiatory death for sinners, the imputation of His righteousness to all who repose their trust in Him. Sometimes even the forgiveness of sins is slighted. Men are saved, of course, by accepting the redemptive mercy of God, and not merely by admission of their wicked deeds; but the sinner unsure of or untaught in the character of sin and salvation remains peculiarly susceptible to spiritual trouble."

Practical Prayer

Lord, Thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Keep my mind free from the recital of endless details — give me wings to get to the point.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

But seal my lips on my own aches and pains — they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a Saint — some of them are so hard to live with — but a sour old woman is one of the crowning works of the Devil.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all — but Thou knowest, Lord, that I want a few friends at the end.

— Author unknown.

Sunday Law Resolution Passed  
By Michigan Church

Prompted by recent articles in the *Muskegon Chronicle*, the Grand Rapids Press, and other news media concerning the drive of certain commercial groups supported by the Michigan Council of Churches and other religious bodies towards the closing of stores on Sunday, the White Cloud Seventh Day Baptist Church at its quarterly business meeting held on the evening of January 9, 1960, passed the following resolution:

We, the members of the Seventh Day Baptist Church of White Cloud, Michigan, express our deep concern over the increasing encroachment of

secular and commercial interests upon the religious institutions of our nation and state. We would call upon Christian citizens to act in accordance with their conscience in the support of those businesses or activities which, motivated by religious and cultural standards, observe a time of rest from the normal activities of the work-week. We support the intent of the Michigan Council of Churches and such other councils and organizations which are calling our attention to the dangers involved in the failure to offer God time for worship and spiritual uplift.

However, we protest any act of legislation by either civil or religious bodies to specify any specific day or time which is to be considered as holy time. Since there are those Christians as well as members of the Jewish religion who observe the Biblical Sabbath — namely, the seventh day of the week, commonly called Saturday — as holy time, we believe that any attempt to legislate or enforce Sunday observance is a violation of the religious and civil rights of the people.

Copies of this resolution have been forwarded to the above mentioned newspapers, the Governor of the State of Michigan, our state representatives in the legislative bodies, the Michigan Council of Churches, and the local White Cloud Eagle. Copies are also included in the full mailing of the church.

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MISSIONS — Sec. Everett T. Harris

#### New Evangelism Chart

The turnover chart advertised on page 12 of the December 14 Sabbath Recorder is available only from the Missionary Board, Washington Trust Bldg., Westerly, R. I. Churches may borrow it to promote the Lay Development Program.

## NEWS FROM THE CHURCHES

**LITTLE ROCK, ARK.** — On December 26, a Christmas program was presented against the background of the "Manger Scene," with Mr. and Mrs. Fred Spencer and their baby Kristianna depicting Joseph and Mary and the Christ child. An inspirational concert of Christmas music was given by Jack Morgan, a blind pianist. Dr. Lloyd Seager read prophetic Scripture from the Old Testament. The names of others who contributed to the service in vocal numbers were Mrs. Winnie Monroe, Mrs. Judy Soper, Mrs. Loretta Seager Durst, and Mr. and Mrs. Herbert Soper. "We Three Kings" was sung and enacted by Robert Ewing, Herbert Soper, and Dr. Seager. The congregation followed the "Wise Men" in presenting gifts to the Christ child — these gifts were used for a goodfellow basket. Piano accompaniments were provided by Mrs. Paul Ewing.

On January 2 our annual church dinner and business meeting were held at the home of Dr. and Mrs. Seager. During the business meeting the following officers were elected: Pastor, Rev. Marion C. Van Horn; moderator, Irving Seager; trustees, Herbert Soper, Berwin Monroe, and Dr. Seager; church clerk, Mrs. Irving Seager; treasurer, Mrs. Berwin Monroe. Five committee chairmen were also chosen. Darwin E. Maxson was the only deacon elected at this time.

We extend a hearty welcome to anyone who may be traveling in this area to worship with us. The worship service is at 1 p.m. and Sabbath School is at 2 o'clock. The church address is 801 North Polk Street. Call Skyline 3-6419 or Mohawk 3-6473 for directions.

— Corresponding Secretary.

**ASHAWAY, R. I.** — The church held its annual dinner and business meeting Sunday, January 3. The dinner was enjoyed by twenty people.

It is good to get together for a meal like this and then to sit down and review the year's activity through the various reports given. It gives one a chance to see just what has and hasn't been done. Starting a new year brings enthusiasm, for it is a clean sheet on which to write — no

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failures or successes have as yet been recorded. The following gives some of the things done and some of what the Ashaway Church hopes to do.

The Sabbath School welcomed Rev. and Mrs. David Pearson, Misses Barbara Bivins and Sarah Becker, and Rev. and Mrs. Rene Mauch this past fall. A camera was given by the school to the Mauch family to take to British Guiana and money was given to Miss Bivins and Miss Becker for their own personal use. The school hopes to have a leadership training course sometime during the coming year.

The Lay Development Program was initiated in November with three weekends of special services being held. This included discussion groups, talks by laymen, special speakers, a movie and a fellowship dinner. Meetings such as these are to be held monthly during the coming year. Our deaconesses made calls during the year trying to encourage inactive members and others in the community to attend church. Now they are sending cards to all guests who worship with us.

The high point for the Christian Endeavor group was attending the C.E. Convention in Philadelphia. The young people are now having communion cup holders installed in the church as a project.

The Ladies' Aid sent money to the Women's Board, Our World Mission, the Maiden Hall School, Miss Barbara Bivins, and the Lawton baby in Jamaica. At present the society is studying the Articles of Belief of Seventh Day Baptists.

We look forward to a year of goals attained with each one doing his part and the Lord to guide. — Correspondent.

**PLAINFIELD, N. J.** — We send greeting to all the other churches in the denomination.

We were very active during the fall. The last weekend in October, we held our planning conference. On Friday evening, we enjoyed a film, "Centerville Awakening." At the Sabbath morning service, the pastor preached a challenging sermon on "The Place of the Layman in the Church." After a fellowship dinner there were talks by laymen: (1) "Leadership in the Church," by Everett T. Harris, Jr., (2) "Building

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Church Loyalty," by Mrs. Edward Parker, and (3) "Strengthening Community Witness," by Charles H. North. Then we met with the five service committees to consider special projects and emphases for the year.

At New Year's, the pastor presented "My Spiritual Inventory" in which each member of the church is asked to take part.

At the communion service, the members signed their "Personal Growth Covenant." On January 9 and 10 the senior youth entertained the youth of Shiloh and Marlboro and Irvington at a teenage rally.

We are hoping 1960 will be a year of growth for our church.

— Correspondent.

**BATTLE CREEK, MICH.** — Our camp building program is now under way. It was voted at the business meeting, January 3, to proceed with a one-story building at Camp Holston. Definite plans and cost are now being formulated. Contributions to the building fund are now being received. The building can be started as soon as sufficient funds are on hand. It was the consensus of opinion at the business meeting that we should not go in debt on this program. — Church Bulletin.

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#### Change of Address

Friends of the Rev. Kenneth A. Stickney and family will be interested to know that they have moved from Holland, Mich., to Rochester, N. Y. Their present (temporary) address is 150 Marion St., Rochester 10. They expect to move later to 61 Taylor Street.

The winter address of the Rev. and Mrs. H. L. Polan, serving the Daytona Beach Church, is 328 Wisconsin Place, Holly Hill, Fla.

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#### SABBATH SCHOOL LESSON

for February 13, 1960

Our Fight Against Organized Evil  
Lesson Scripture:

Acts 19: 8-10, 23-28; 20: 1-3.

for February 20, 1960

Self-Giving in Christian Service  
Lesson Scripture:

Acts 20: 18b-21, 28-35.



## Accessions

Los Angeles, Calif.

### By Baptism:

Carol Rasmussen  
Martha Rasmussen  
Douglas Mackintosh  
Rickey Wear

### By Testimony:

Clair Ahlborn  
Mrs. Clair (Viola) Ahlborn  
Mrs. Flos Rose  
Mrs. Hilda Gable  
Mrs. Jessie Pitts

## Marriages

**Lindahl-Madery.** — Merwin Lindahl, son of Mr. and Mrs. Marvin Lindahl, and Arlys Madery, daughter of Mr. and Mrs. Erwin Madery, both of Dodge Center, Minn., were married in the Methodist Church of Dodge Center, Sept. 18, 1959, the Rev. Charles Pavey officiating.

**Langworthy-Bunnell.** — Dale L. Langworthy, son of Mr. and Mrs. Leslie Langworthy, of Dodge Center, Minn., and Miss Judith Anne Bunnell, of Minneapolis, Minn., were united in marriage, Oct. 10, 1959, in the Faith United Church of Christ in Minneapolis by the Rev. Robert Johnston of Faith Church and the Rev. Kenneth Van Horn of the Seventh Day Baptist Church of New Auburn, Wis.

## Births

**Baker.** — A son, Edward Herbert, to Ralph and Kay Lawrence Baker of Burlington, N. J., on November 30, 1959.

**Dittner.** — A son, Jeffry, to Mr. and Mrs. R. A. Dittner of Bridgman, Mich., on January 1, 1960.

**Maxson.** — A daughter, Cheryl Ann, was born December 18, 1959, to Ward and Lou Bond Maxson of Ann Arbor, Michigan.

## Obituaries

**Jackson.** — Donna Briggs, daughter of Dr. Alexander B. and Ella M. (Wells) Briggs, was born in Hopkinton, R. I., August 27, 1881, and died at Westerly, R. I., December 24, 1959.

She was a resident of Quonochontaug. Besides her husband, Henry G. Jackson of Providence, she is survived by a daughter, Mrs. Frederick R. Richmond, and a son, Henry G. Jackson, both of Quonochontaug; two stepchildren, Benjamin A. Jackson of East Greenwich and Mrs. Leroy M. Barber of West Warwick. Mrs. Jackson was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway.

The funeral service was held at the Schilke Funeral Home, the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church of Westerly, and the Rev. Eugene H. Bronson, pastor of the First Baptist Church of Charlestown at Quonochontaug, officiating. Interment was in Oak Grove Cemetery at Ashaway. — H.R.C.

**Maxson.** — Julian Wells, son of Charles B. and Julia (Wells) Maxson, was born at Westerly, R. I., April 19, 1881, and died in the same city December 13, 1959.

In 1919 he married Esther Margaret Dodge who died the following year. On September 9, 1938, he was united in marriage with Kathleen Alzena Schwalm at Winnipeg, Canada.

In 1912 his father and he formed the Maxson Automatic Machinery Company. Upon his father's death, in 1939, he became president and held this office until his death. He was widely known in the paper industry, for which his company manufactures handling and finishing machinery. He traveled extensively through the United States, Canada, and Europe in connection with his business interests.

Julian Wells Maxson, of the Maxson and Wells families of DeRuyter, N. Y., was a member of the Pawcatuck Seventh Day Baptist Church. In addition to his wife, he is survived by a nephew, C. DeLoss Maxson, of Westerly.

The funeral service was held at the Schilke Funeral Home. Interment was in River Bend Cemetery. The Rev. Harold R. Crandall, pastor emeritus, and Pastor Earl Cruzan officiated. — H.R.C.

**Gray.** — Carl Bernard, son of Chauncy D. and Elmina Monroe Gray, was born Dec. 29, 1877, in the town of Milton, Wis., and died Dec. 27, 1959, at his home in Milton Junction, Wis.

On Oct. 30, 1901, he married Anna Bell Vincent, who died Aug. 1, 1940. To this union were born four children: Mrs. Leora Bell Hartman, of Milton Junction; Mrs. Lillian Marie Campbell and Mrs. Evelyn Ruth Rabiola of Janesville; and Donald Vincent Gray of Milton, all in Wisconsin.

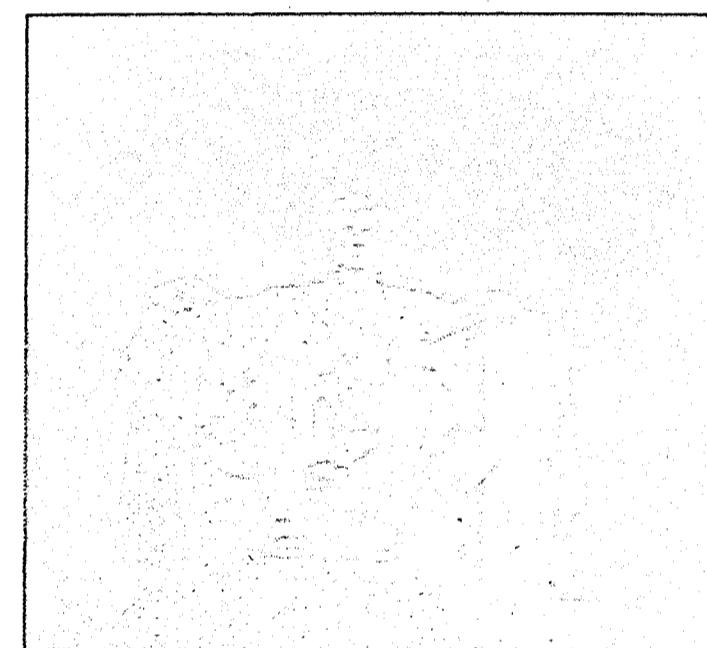
On Oct. 22, 1942, he married Zalia Wells of Milton, who survives him. Also surviving are seven grandchildren and thirteen great-grandchildren.

Carl was baptized and united with the now extinct Rock River Seventh Day Baptist Church later transferring to the Milton Church. He was a retired farmer and a widely appreciated citizen. The farewell service was conducted from his home church on his eighty-second birthday, by the Rev. John Fitz Randolph. Interment was at the Milton Junction Cemetery. — J.F.R.

Practical nurse to care for the Rev. George B. Shaw. Pleasant room, good hours and pay, no housekeeping, no lifting, Sabbath privileges, home in convenient location. Must be experienced in bedside nursing. Box 703, Alfred, N. Y.

# The Sabbath Recorder

## Lincoln, A Symbol of Brotherhood



Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

