

The Sabbath Recorder

Northern Association at White Cloud

The fall meeting of the Northern Association will meet with the White Cloud, Mich., church, October 7, 8, 9, using the general theme of Christian Citizenship. The Rev. Rex Zwiebel of the Board of Christian Education at Alfred will be the Sabbath morning speaker. Services begin at 8 p.m. on Friday evening, 10 o'clock Sabbath morning, and 2 in the afternoon.

"Citizens of Two Worlds" is the wording of the theme. The emphasis will be on church-state relations. Of special interest to many will be a men's sing, a youth program, and a youth party.

Accessions

Los Angeles, Calif.

By letter:
Leonard, Mrs. Alta
Rasmussen, Stanley
Rasmussen, Mrs. Stanley (Theona)

Marriages

Barber-West. — James H. Barber, son of Mr. and Mrs. Hiram W. Barber, Jr., of Westerly, R. I., was united in marriage with Dorothy E. West, daughter of Mr. and Mrs. Earl West of North Stonington, Conn., on July 16, 1960, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The service was conducted by the Rev. Earl Cruzan, pastor.

Cruzan - Beal. — Carol Bertha Beal, daughter of Mr. and Mrs. Harry Beal of Bridgeton, N. J., and Dale Frank Cruzan of Bridgeton, N. J., were united in marriage at the Marlboro Seventh Day Baptist Church on September 17, 1960, by the Rev. Earl Cruzan, uncle of the groom.

Downing - Pederson. — Miss Jane Pederson, daughter of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., and Paul Downing were united in marriage July 2, 1960, in the New Auburn Seventh Day Baptist Church by the Rev. Kenneth Van Horn.

Gavitt-West. — David E. Gavitt, son of Mr. and Mrs. John W. Gavitt of Westerly, R. I., was united in marriage with Ruby E. West, daughter of Mr. and Mrs. Earl West of North Stonington, Conn., on Sept. 3, 1960, in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. The service was conducted by the Rev. Earl Cruzan, pastor.

Maxson - Bond. — Lyle Everett Maxson and Bessie Alice Bond were united in marriage at the bride's home in Nortonville, Kan., on September 10, 1960, by the Rev. Robert P. Lippincott.

Births

Crandall. — A son, Gregory Dean, was born September 8, 1960, to Mr. and Mrs. Stanley Crandall of Farina, Ill.

Horwood. — A daughter, Charlene Janette, to Richard and Shirley (Bottoms) Horwood of Farnham, N. Y., on August 15, 1960.

Kilts. — A son, Karl Gordon, to Mr. and Mrs. Gordon Kilts of the Schenectady church on July 26, 1960.

Obituaries

Baird. — Mae Clarke, daughter of the late Henry and Katherine Curtis Clarke, was born at Waterville, N. Y., August 5, 1870, and died at the Oneida City Hospital, Oneida, N. Y., May 16, 1960.

In her youth she became a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y. Though continuing her membership at Leonardsville, she has considered Verona her church home during the many years that she has resided here.

Survivors include a stepdaughter, Mrs. William Willett, Carsonville, Mich.; a sister, Mrs. Florence Stukey, Oneida; twelve grandchildren, and several nephews and nieces.

Memorial services were conducted by her pastor, the Rev. C. Rex Burdick. Interment was in the New Union Cemetery, Verona Mills. —C. R. B.

Hiscox. — Flora Langworthy, daughter of the late George N. and Mary Langworthy, died at Baldwin, L. I., N. Y., September 15, 1960, at the age of 83 years.

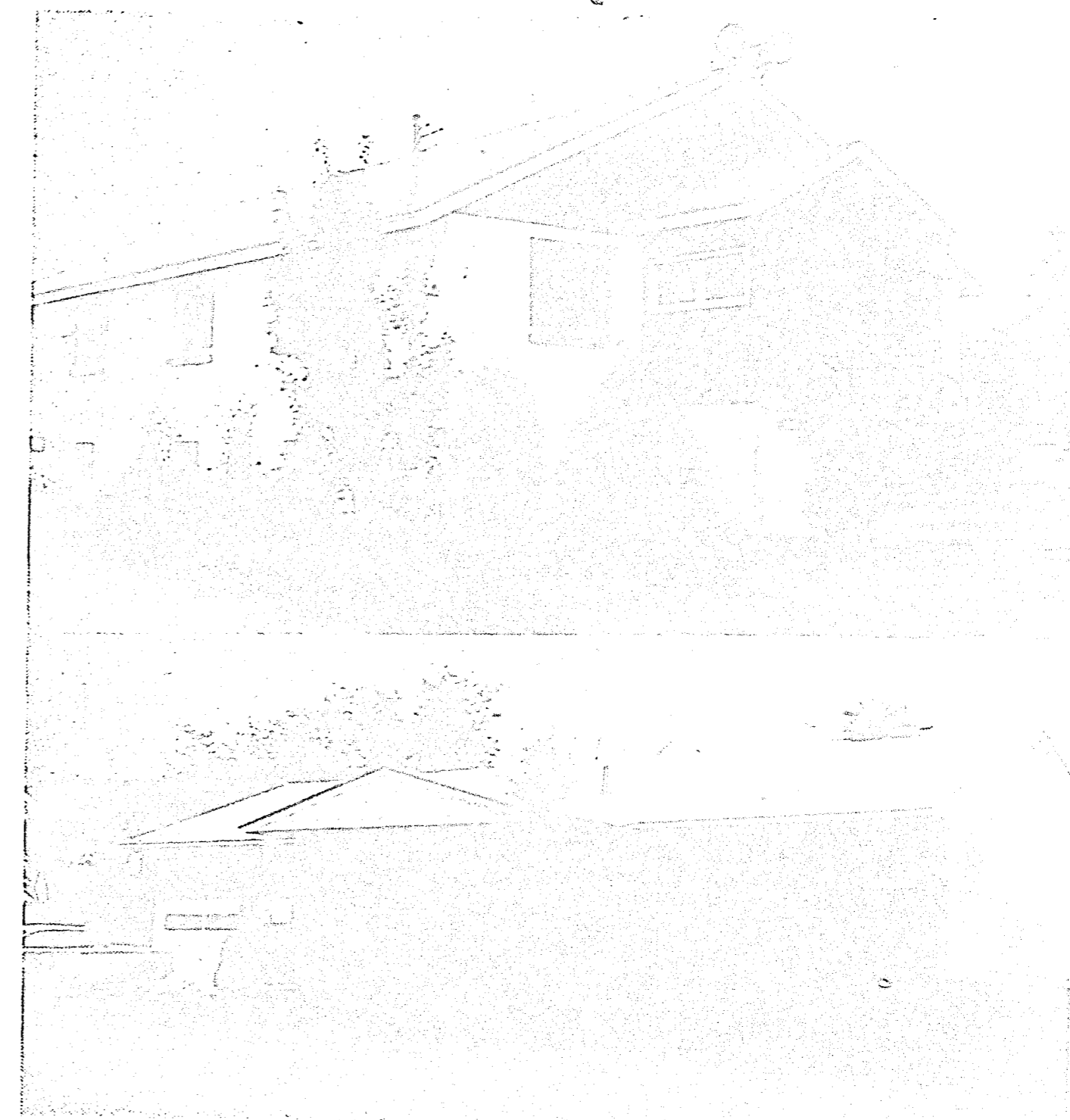
Funeral services were conducted from the Weigand Funeral Home, Baldwin, L. I., September 16. The Rev. Edgar Wheeler conducted the committal service at River Bend Cemetery, Westerly, R. I., on September 17. —E. C.

Warner. — Vie Newey, daughter of the late Arthur G. and Lois Hustead Newey, was born in the town of Verona, N. Y., March 24, 1873, and died July 19, 1960, at the home of her son, Stanley, with whom she had resided many years.

Besides her son she is survived by two daughters, Mildred (Mrs. Allen Lennon) and Eula (Mrs. Claude Sholtz); two sisters, Mrs. Irving Williams and Mrs. Chester Stone, all of near Verona; twelve grandchildren; thirty great grandchildren, and one great-great grandchild.

All her life she has been a faithful and active member of the Verona Seventh Day Baptist Church and for thirty-one years she has served her church as a deaconess. She was among the first group of deaconesses to be elected and ordained by the Verona church.

Memorial services were held at the church with her pastor, the Rev. C. Rex Burdick, officiating. Burial was at the New Union Cemetery, Verona Mills. —C. R. B.



"The People Had a Mind to Work" (Neh. 4: 6).

Under the enthusiastic leadership of a layman, the people wrought with their hands in Jerusalem a new house of prayer in the days of Nehemiah. In much the same way a church and parsonage have taken shape in an empty field between two streets in the city of Schenectady — remarkable achievement.

The Sabbath Recorder

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Highway Observations

There is a highway (US 22) which extends from Harrisburg to New York City and passes close to Plainfield, N. J. Although there are now one or two better roads to New York a few miles farther east, this highway is still congested in the area between Plainfield and New York. Various improvements have been attempted to increase its safety. Many accidents took their toll of life and limb when cars and trucks, out of control, crossed the middle line. One of the latest safety devices was the erection of a specially designed concrete divider such as the writer first observed on a particularly dangerous mountain road south of Bakersfield, Calif. Theoretically — and in practice — this curved barrier straightens out cars and trucks starting to veer into the oncoming traffic.

A strange view now greets the eye of the motorist in the left lane as he watches this white barrier just two or three feet away. Although it is new, white, and strong, it has joints and seams just as any concrete pavement. These joints are what catch the eye on these early fall days. From almost every joint, either near the base or up the curved side plants that resemble little trees are growing and waving their fruited branches in the wind of every passing car. Most of the vegetation is ragweed, but standing alone above an expanse of concrete, these bushy, well-shaped weeds look beautiful. They are to be admired for their ability to find a place to take root and for their tenacity in bringing their life to the time of fruition in such adverse circumstances.

Perhaps there is a lesson in this. The adversity for these plants is turned into security. The wall keeps cars from rolling over the full roadway and crushing the life of the tender plant that might spring up in the seams of an unused road. One does not need to go to the Rocky Mountains or the stream-cut gorges of other places to see sturdy life finding nourishment in soilless crevices of rocks. In our life struggles we need not look far away to find Christians who may be doing much better than we ourselves are in turning adversities into opportunities.

The evergreens in the rocks may be more beautiful to contemplate than the ragweed standing above the highway bar-

rier, but the principle is much the same, and beauty in unexpected places must be admired. What are we doing to show then tenacity of our faith? Are we "fruitful in every good work" in spite of difficulties?

Old Violins

A violin case with its well-recognized shape is a familiar sight wherever an orchestra is gathering together. At the Schenectady church the violin player in the small orchestra, Frank Fatato, carried a case that was not to be recognized by its shape, the reason being that it was made to carry two violins instead of one. "Why carry two violins?" I asked. The explanation was simple. Many violinists do carry two when they are intending to play many numbers. One never knows when a string will break and, with the second one tuned like the first, the music can go on. This particular musician said that he had reduced his collection of violins from 20 to 2, and the one he preferred to use was 300 years old.

Not all of us could buy two old violins and fewer of us could play them, but do we appreciate fully what we do have that we can use to the glory of God? In planning the human body the Creator gave us many spare parts, especially those having to do with our senses. We have two eyes to see what we need to see — including "glimpses of truth Thou hast for me." He has given us two organs of hearing in case one should fail. Besides that He enables us to hear the "still small voice" with which He communicated with the prophet of old. For that voice we can listen today. Two nostrils give us double safety in breathing, along with two lungs.

Although God gave us but one mouth it is evident that He intended us to speak out for Him, for we can still praise His name even if we lose lips, teeth, palate, or even tongue. The writer still recalls vividly the first noisy plane ride in which the military pilot gave him a throat microphone making it possible for his voice to be heard, though lip-formed sounds would be lost in the roar of motors.

A spare violin dedicated to magnifying Christ is a wise and happy provision for

those who want to hear heavenly music even when a string breaks. Many are the people considered physically unable to become effective speakers who have learned to tell forth the salvation story by developing the spare organs of speech that God has given. Do you, do I, have the will to do His will?

EDITORIAL NOTES

Church Discipline

A Sabbathkeeping church in another land publishes an interesting solution to the problem of church discipline in one portion of its confession of faith. The statement reads: "Church members who sin must be admonished according to the rule of Christ, but should not be disfellowshipped. If they do not repent, let all faithful members pray the Holy Spirit to deliver the church from unworthy members 'in His own way' (Matt. 18: 15-20; Acts 5: 1f). If the faithful members are really living close to the Lord such a procedure should be very satisfactory. It might be quite a test of faith to wait for the Holy Spirit to act 'in His own way.' There would be a temptation to make suggestions to the Holy Spirit as to how He should deliver the church from its unworthy members."

Lack of Missionary Zeal

Self-criticism, like criticism of others, can be very helpful if it is constructive. A case in point is the self-criticism of Southern Baptists in the matter of missionary endeavor. It was voiced by Frank Stagg, professor of New Testament and Greek at New Orleans Baptist Theological Seminary. He was the guest speaker addressing more than 1,300 students at the opening chapel sessions of Southwestern Baptist Theological Seminary at Fort Worth, Texas. Urging the students to help raise the missionary zeal of Southern Baptists he stated, "When nine million Southern Baptists can send only a few missionaries across the world it proves we are guilty of isolationism and aloofness."

Another speaker might have pointed with pride at the grand total of money spent on men and women employed on foreign fields. It is a matter of which

way you look at it. The report does not indicate that any of the students or faculty took issue with Dr. Stagg's self-criticism.

What denomination can claim that the missionary zeal of its congregations is as strong as it ought to be? What local church does not grow in numbers and in vigor when it sends some of its own young people into foreign mission fields?

Helping the Handicapped Is Good Business

Word from the Veterans Administration in connection with an emphasis on October 2-8 as "National Employ the Handicapped Week" calls attention to a strong program to rehabilitate and give jobs to people previously considered unable to earn a living. It is a program started 16 years ago. Last year 300,000 disabled persons were rehabilitated and returned to the labor force. Of this group 16,000 had been on relief at a cost of \$15 million per year. An expenditure of \$14 million trained them for gainful employment, and now, we are told, they pay an income tax of \$11.7 million per year and in the years to come will pay back \$10 for every dollar invested in their rehabilitation.

What is more important, the VA points out, is that their regained ability to produce restores their God-given dignity. Mention should also be made of the nation-wide work of Goodwill Industries, a Christian organization which employs handicapped people almost exclusively and helps the workers, through chapel services and in other ways, to help each other in matters of faith.

Certainly we need to recognize the plight of those whose bodies or minds are not completely whole and do all we can either to restore them or to help them to use to the fullest the abilities that remain. We do well to remember that in the sight of God all of us have come short, are disabled, and have been blighted by sin. Through faith in Christ we have been redeemed and restored to relative usefulness. Not all of us are showing our appreciation for God's grace by returning to the Lord 10 percent of our income or by giving in the name of Christ the "cup of cold water" to the less fortunate.

President's Message

"My Creed"

It seems that a natural outgrowth of the study of our Seventh Day Baptist Statement of Beliefs, as carried on last year and as planned for this year, would be the development of an individually thought-out statement of belief. I use the term "statement of belief because the word "creed" is feared by many. However, if we make the effort to work out in some detail a well-organized exposition of our own beliefs, it would actually be a creed.

To have a creed so that we can truthfully say, "This I believe . . .," gives us an anchor on which to depend during the ideological storms and moral upheavals of the times in which we live. Most of us feel that a definite creed, approved by a central, authoritarian body, is a thing to be shunned. As freedom-loving Seventh Day Baptists we shudder at the thought of being told by anyone that we must believe certain things and in certain things. It goes against our grain to have someone tell us what we think, or what we should think. And we are right to feel this way.

However, the fact that we do not favor a formal creed does not constitute a good reason for not having our own individual creed. In truth, that is all the more reason why we should have our own beliefs carefully thought out, studied, and set down, so that we can be sure we ourselves know just what we believe. It is not only a privilege that we have as Protestant Christians to exercise our freedom to think and believe as we feel individually led, but it is our responsibility to examine what we believe until we are sure of it ourselves. Freedom of interpretation and belief should not mean freedom from belief itself, but freedom to develop our Christian thinking for ourselves and as influenced by the Spirit.

I think, and strongly, that if each individual Seventh Day Baptist would formulate his own creed, he would be amazed at the broad areas of common agreement that would be found to exist among the members of our denomination. This

year, with increased emphasis on Lay Development in all its phases, would seem to be the time to make "My Creed" a matter of record.

"I must be about my Father's business" by growing in knowledge of Him and His ways and of His plan for my life.

Articles of Covenant

The Salem Seventh Day Baptist Church,
Salem, W. Va.

(Probably the original covenant, recently brought to light.)

1. We give up ourselves unto the Lord and to one another to be guided and governed by one another according to the Word of God.

2. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

3. We do promise to watch over each other's conversation and not suffer sin upon our brother, as God shall discover it to us, or any of us; to stir up one another to love and good works, to warn, rebuke, and admonish one another with meekness, according to the rules left to us by Christ.

4. We do promise, in an especial manner, to pray for one another and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of His Spirit on it, and for His protection over it for His glory.

5. We do promise to bear one another's burden, to cleave to one another, to have fellowship with one another in all conditions, both outward and inward, in which God in His providence shall place us.

6. We do promise to bear with one another's weaknesses, failings, and infirmities with tenderness; not discovering them to any without the church, nor to any within, unless according to Christ's rules and the rules of the Gospel provided for in such cases.

7. We do promise to strive together for the truth of the Gospel and the purity of God's Word and the ordinances; to avoid all causes of difference and envying,

MEMORY TEXT

Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matthew 23: 12.

endeavoring to keep the unity of the Spirit in the bond of peace.

8. We promise to meet together on the Sabbath days, and at other times as the Lord shall give us opportunity to serve and glorify God in worship; to edify one another and contrive the good of the church.

9. We promise according to our ability, or according as God shall bless us with the good things of this world, to communicate to our pastor or minister, God having ordained that they that preach the Gospel shall live of the Gospel.

These and all other Gospel duties we humbly submit unto; promising and purposing to perform, not in our own strength, being conscious of our weakness, but in the blessed strength of God, whose we are and whom we serve; to whom be glory, now and forevermore. Amen. — From material sent out to members of the church by the pastor, Clifford W. P. Hansen.

Thanksgiving and Christmas Tracts

Our own Tract Society has not felt led to publish special-occasion tracts such as are provided by the great undenominational American Tract Society of New York City.

The society has just released its Thanksgiving and Christmas titles, which surpass anything it has done so far. Beautiful full-color illustrations cause the eye to focus attention on the covers; the Christ-centered messages point the reading to "the lamb of God, which taketh away the sin of the world" (John 1: 29).

The tracts vary in size from little 4-color Tracards at 70 cents per 100 to 16-page stories or scholarly treatments at 5 cents per copy. Samples are offered upon request. Some are very suitable for enclosing with greeting cards. The address: 513 W. 166th St., New York 32, N. Y.

Davises Welcomed to Jamaica

(The following article from Headmaster Courtland Davis was sent to Siloam Springs, Ark., but arrived too late to be received by Secretary Harris. It still carries a heart-warming message even though it has been delayed. — E. T. H.)

A rousing Seventh Day Baptist welcome was given to Frankie and Courtland Davis by the people of the Kingston church on Sunday night, August 7. More than one hundred thirty people were present for a program of music and speeches. From Pastor Hamilton, newly elected president of the Seventh Day Baptist Conference of the Jamaica churches to the little girl on the front seat whose flashing smile and heartfelt singing were recurrent encouragement to the somewhat nervous Davises, all went out of their way to give evidence of their genuine welcome for the two strangers who very shortly lost their sense of strangeness and felt happily at home as they always had among Seventh Day Baptists wherever they found them.

It was Pastor Hamilton who, with Pastor Lawton and his family, had arrived at 11 a.m. in Port Antonio on the Thursday before this wonderful welcoming service to meet the Davises aboard the good ship "Yarmouth" due to dock at twelve noon. The "Yarmouth" finally arrived at 4:30 and the Davises cleared immigration and customs by 5:30 p.m. The long wait did not diminish the hearty welcome, and the sixty-mile trip across the breathtakingly beautiful mountains to Kingston was shortly under way. New experience crowded upon new experience for two whose "farthest south" had been the Carolinas. They would like to tell of the hospitality of the O. B. Bonds, of the kindness of E. R. Gavitt in helping dispose of the Davises' Ford car, of the many good wishes expressed in so many ways by so many friends, new and old, along the way.

NOTE: The Davises have now purchased a Morris Mini-minor (called Morris 850 in the states) and write concerning this car, "It is a snappy little beauty that has already learned to stop at 29 Charles St. without being told."

Crandall High School Opens

By Headmaster Courtland V. Davis

Crandall High School opened on Tuesday, September 6, at eight-thirty a.m. At last count (September 15) 109 pupils had enrolled of whom twenty-three come from Seventh Day Baptist homes. Another Seventh Day Baptist is getting special help in the school as he prepares for the Cambridge examinations in November.

Seventh Day Baptists on the faculty, in addition to the headmaster, include Jerome Coombs and Mrs. Joyce Samuels, daughter of the superintendent of the Kingston Sabbath School, D. M. Vassel, and wife of Pastor Joseph Samuels of Font Hill Church.

The school library is being operated three days each week by Mrs. Frankie L. Davis, recently of the Sabbath Recorder proof room. She would welcome additional material for the library, particularly in the field of English and European history and geography.

In answer to the request of Mrs. Grover S. Brissey in the Sabbath Recorder of March 7 this year, the Independence church has voted to send Service Hymnals for use at Crandall and nine parcel-post packages of the books are now in their way to Kingston. Although our boys and girls sing many hymns from memory they enjoy having hymnbooks and can in that way enlarge their memory list.

The supervisor of our mission in Jamaica, the Rev. Leon R. Lawton, is a frequent and welcome visitor to Crandall's morning assemblies and at other periods during the school day, in addition to his help and support of headmaster and faculty.

Crandall School uniforms are a common sight now in the neighborhood of Charles and East Streets. The school colors of maroon and cream appear in the dresses and caps of the girls and on the epaulets of the smart khaki uniforms worn by the boys. They add much to the appearance of the schoolyard and classrooms as well as to the nearby streets at entrance and dismissal times.

Representatives at Next

D.F.M. Meeting

Dr. and Mrs. George Thorngate of Monterey, Calif., have consented to represent the Seventh Day Baptist Missionary Board at the next annual assembly of the Division of Foreign Missions of NCCC. This annual meeting will be held in the Civic Auditorium, San Francisco, Calif., December 4-9, 1960, during the meetings of the Triennial Assembly of the National Council of Churches.

Session programs will center around such themes as "The Christian Church Confronted by the Other Faiths in Asia," "The Churches Facing Conditions Within the Nations, such as Nationalism, Racism, and Socialism in Africa," and "The Internal Life and Problems of the Churches in Latin America."

Dr. and Mrs. Thorngate gave outstanding service as medical missionaries in China for over twenty-five years. We are grateful to have their consent to represent Seventh Day Baptists at these meetings.

Pacific Coast Association

Fall Meeting Announced

The Pacific Coast Association will meet with the Los Angeles Seventh Day Baptist Church, October 13, 14, and 15. The theme for the meeting will be "The Imperative Now." The Association will open on Friday night with a message by Pastor Francis Saunders of the host church. The Sabbath morning message will be brought by Alton Wheeler, pastor of the Riverside church. The afternoon meeting will be presented by the youth of our Association, planned by the Los Angeles Seventh Day Baptist Youth Fellowship. The evening following the Sabbath a special meeting of interest to all will be led by Mr. Albyn Mackintosh. Sunday morning workshops, moderated by Mr. Ervin Gillespie will be led by laymen, considering what can be done now in the areas of home and foreign missions, local church growth, and personal evangelism. Leaders of these workshops will include Dr. and Mrs. George Thorngate of Monterey, Calif.; Dr. and Mrs. Stanley Rasmussen of Livermore, Calif.; and Mr. and Mrs. Clair Ahlborn of Fullerton, Calif.

The Early Christian Church

A new 2-volume work by Philip Carrington

Your editor always hesitates to recommend a work that he has not read and one that may seem too expensive for the majority of readers. He would like to make an exception in this case. The advance notice of the book sent out by the publishers, Cambridge University Press, is so well written and contains so much stimulating thought about the early Christian Church that we are reproducing large portions of it for its own intrinsic value.

The Early Christian Church is the story of lives laid down and testimony sealed in blood. It is the story of the men who gave a new word to the vocabulary, the word martyr.

The actors in the drama were not lean ascetics as romanticists picture them; rather they were the kind of men who might well have captained a band of brigands. They consisted of all types — apostles, prophets, teachers, bishops, widows, virgins, and confessors; and even more the men and women and children who formed the rank and file of the church.

Dynamite was in this new sect. It withstood severe persecution, campaigns of violence and bloodshed. The bravado of the more fanatical martyrs and the obstinacy of the more reasonable served only to intensify the faith of the early Christians. They were tortured in every conceivable way for they existed in a civilization which accepted torture as a normal part of legal procedure.

It required fortitude to endure these tortures. To inflict them it took the ferocity of Nero, half lunatic, half genius. He blamed the Christians for the famous nine-day fire. "They were dressed in the skins of wild animals to be torn to death by dogs; they were fixed to crosses or condemned to the flames; and when the daylight failed, they were burned to give light by night." Domitian, secretive and suspicious, persecuted Christians and Jews alike. He surrounded himself by guards and organized a secret police. No one escaped the force of his tyranny. Another was Marcus Aurelius, the stoic idealist, with no capacity for sentiment or tender feeling. His reign saw many Christians

(Continued on page 12)

The Gospel in Brief

Text: Luke 4: 18, 19; Acts 1: 8.

By Hurley S. Warren, D.D.

The Gospel of Jesus the Christ has many features. How, then, can we state it in brief?

We have chosen to emphasize the declaration which Jesus the Christ made in stating the nature and scope of His mission, as recorded in Luke 4: 16-19, and also Acts 1: 6-8. According to these Scripture passages, the Gospel in brief is found in the blessed privilege and responsibility of carrying forward Christ's mission by and in the power of the Holy Spirit.

Let us look further at what this really means.

Christ declared, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . . to heal the brokenhearted . . . to preach deliverance to the captives, recovering of sight to the blind . . . setting at liberty them that are bruised, and preaching the acceptable year of the Lord." In this we find "The Gospel that sets life free." Jesus was altogether in character when He selected the passage from Isaiah which so clearly portrays "the message of God's pity and compassion." This is "the perfect description of the ministry" which He Himself fulfilled.

How did Christ accomplish His mission on earth? By using the only power that God the Father gave Him, the power of love. He lived that way. He taught that way. He died that way. He arose from among the dead that way. He imparted the spirit of love to His disciples. He caused them to know "that as their lives reached out to touch and help the lives of others, their own personalities would be touched by the greatness of God."

Jesus was fully qualified for the work that He came into the world to do, by

the bestowment of the Spirit of the Lord upon Him. As Matthew Henry comments, "All the gifts and graces of the Spirit were conferred upon Him, not by measure, as upon other prophets, but without measure." He was anointed by the Spirit of the Lord "to preach the gospel to the poor." Jesus "first appeared at Nazareth as a divinely appointed prophet." "Anointed" means "divinely appointed." "Both kings and prophets were anointed." Jesus "was not yet publicly claiming to be the Christ, the anointed King." —The Century Bible.

Healing the Brokenhearted

A part of Christ's mission was "healing the brokenhearted." He came as the great Physician. He came "to comfort and cure all afflicted consciences." He came "to give peace to those that were troubled and humbled for sins." He came to bring the "weary and heavy-laden" to rest. —Based on Matthew Henry, page 624.

It may be that some "brokenhearted" folks want to be "let alone"; they cannot indulge in self-pity if they are not. In a volume of sermons entitled "Sermons I Love to Preach," Dr. Edgar DeWitt Jones includes one: "On Wanting to Be 'Let Alone'." He points out that "Four times in the Book of Job occurs the exclamation, 'Let me alone.' Each time it was the afflicted patriarch who spoke the bitter words. There was a reason. If ever a human being was a victim of crushing adversity, Job was that man. After a manner of lightning in a cloudless sky, stroke after stroke fell on this upright person. He was stripped of his possessions, his family all but wiped out, his health wrecked, and a loathsome disease made him an object not only of pity but also one of revulsion."

Yet, in the end, Job of the broken

heart was healed. Dr. Jones says, "Job wanted to be let alone, or thought he did. Unhappy as he was because his friends came to see him and gave him a piece of their minds, the likelihood is that he would have been unhappier had they not come. We do not live long until we learn that life simply will not let us alone; our relatives won't let us alone; the church won't let us alone; the school won't let us alone; the law won't let us alone; business won't let us alone; our vocations won't let us alone; government won't let us alone. Neither will the Living God let us alone!" He wants us to be healed in heart and seeks our co-operation to bring it about.

Deliverance to the Captives

The second phase of Christ's mission which we have chosen to present is "Deliverance to the Captives." Christ came "to preach deliverance to the captives." Or, as the Revised Version has it, He was sent "to proclaim release to the captives." According to some scholars, "the original words have reference to the release of the Jewish captives from Babylon. Jesus applies them to the release of sinners from the guilt and bondage of sin, through His ministry." — One Volume Bible Commentary, J. R. Dummelow.

Another comment indicates that "release to the captives" might also refer to "some later oppression." Likewise, there might be an allusion to the Egyptian bondage of the Hebrews. "Jesus brings spiritual liberty, as His subsequent work shows, (1) from the bondage of legalism and Pharisaic traditions; (2) from sin." — The Century Bible.

It was a great day in the history of the Hebrew people when they were delivered from Egyptian bondage, under the leadership of Moses, and after forty years of wilderness wandering, entered the Promised Land, under the leadership of Joshua. Also, it was a great day for the captive Hebrews when Cyrus the Persian, who had conquered Babylonia, issued an edict in 538 B.C., granting permission to the Jews "to return to Palestine and rebuild their sanctuary and city." In 537 B.C. a few hundred exiles "started on the eight-hundred-mile jour-

ney from the river Chebar to Jerusalem." One historian, Renan says: "We may say that in the history of Judaism this is the critical hour, the hour which determined life or death. If the return had not taken place, Judah would have shared the fate of Israel; it would have blended with the East. The Hebrew scriptures would have been lost. Christianity would not have existed. The small troupe which crossed the desert therefore carried the future with it, and definitely founded the religion of humanity." —The Hebrew Commonwealth, Bailey and Kent, page 270.

When we speak of "release to the captives" today, we immediately think of people behind the Iron Curtain. An Englishman, in our country to study our educational system, reminded American audiences that, for the first time in the history of the world, the President of the United States is using military might for constructive rather than destructive purposes. The military strength of this land is being committed to the betterment of the peoples of other lands rather than to their impoverishment. This English educator remarked that the Voice of America broadcasts are having an increasing influence upon the minds of oppressed peoples in Iron-Curtain countries, which some day might well mean their freedom.

In Jesus' day the majority of the people were under "the bondage of legalism and Pharisaic traditions." It was a tough bond to break, a desperately difficult subjection from which to release them. An example of this is found in the Pharisaic attitude toward one's enemies. In the Sermon on the Mount we read:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5: 43-48).

Again, Jesus came to bring release from

sin. On one occasion as He was teaching, "many believed on him."

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed (John 8: 31-36).

Today, Jesus comes in the power of the Spirit to release those who are the servants of sin. When He sets us free, we are free indeed.

Recovery of Sight to the Blind

Another phase of Christ's mission was the "recovering of sight to the blind," physically and spiritually.

After John the Baptist was cast into prison, the only way he had of keeping in touch with the progress of Jesus' work was through his disciples. Following Jesus' raising the son of the widow of Nain, John's disciples reported to him the miracle and the effect that it had upon the people. All Judea and the surrounding country heard that a great prophet had risen up among them, and that God had visited His people. Upon hearing all this, John sent two of his disciples to ask Jesus if He were the promised Messiah or were they to expect someone else to come.

When John's disciples arrived on the scene, Jesus was right in the midst "of curing the sick and afflicted." They said, "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" (Luke 7: 20.)

"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me" (Luke 7: 22, 23).

In the ninth chapter of John we find an example of Jesus healing a man born

blind and imparting to the same man spiritual sight.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing (John 9: 1-7).

The Pharisees raised grave questions concerning this miracle. They questioned the man, and then his parents. There was division among them, they could not agree. The man's parents referred the Pharisees to their son, they fearing lest they would be put out of the synagogue. Upon being questioned the fourth time about the details of his cure, the man became direct with the Pharisees, which led to his being excommunicated from the synagogue.

"Jesus heard that they had cast him out; and when he found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him" (John 9: 35-38).

Because of faith in the power of Jesus Christ and the skills of doctors and nurses, countless thousands are born with sight who otherwise might be blind. And many thousands more receive their sight through faith and the skill of surgeons.

He bestows spiritual sight upon those who believe and worship Him.

(To be continued)

SABBATH SCHOOL LESSON

for October 22, 1960

Our Need of God

Lesson Scripture: Psalms 42, 43

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rox E. Zwiebel

Report of Annual Meeting Board of Christian Education

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education held at the Alfred University School of Theology, Sunday, Sept. 18, was called to order by the president of the Board of Directors, Dr. Hurley S. Warren. Present and entitled to vote were twelve other members.

The annual reports of the executive secretary and the treasurer were presented and adopted.

Following a report of the nominating committee by Irving V. Palmiter, the following persons were elected as directors of the board: Gerald F. Burdick, Ben R. Crandall, S. Kenneth Davis, Miss Jean E. Loofboro, Wayne C. Maxson, Mrs. Dora D. Norwood, J. Nelson Norwood, Mrs. Helen A. Ogden, Philip B. Post, L. Eugene Reynolds, Mrs. Mabel F. Reynolds, Hurley S. Warren, all of Alfred, N. Y.; J. Paul Green, Jr., Melvin G. Nida, Irving V. Palmiter, Albert N. Rogers, Miss Luan Sutton, Mrs. Madge Sutton, Rex E. Zwiebel, all of Alfred Station; Wayne N. Crandall, Canisteo, N. Y.; Eugene N. Fatato, John M. Reynolds, Mark R. Sanford, all of Little Genesee; Ernest K. Bee, Jr., Mrs. Marie H. Bee, Miss Onnalee Saunders, Richburg; Mrs. Helena K. Aldrich, Almond; Mrs. Rachel C. Kenyon and Don Stearns, both of Coudersport, Pa.; and Richard R. Bond, Elmira, N. Y.

It was voted that the nominating committee for 1961 be Irving V. Palmiter and Mrs. Agnes Clarke Bond.

—Marie H. Bee, Secretary.

Interchurch News

The Interchurch News is a monthly publication of the Office of Information of the National Council of Churches of Christ in the USA. It has been published for one year. A dollar brings twelve issues of information about the co-operative work of the churches to anyone who is interested in interchurch work. You may subscribe by ordering from Interchurch News, 475 Riverside Dr., New York 27.

Youth Week, 1961

Now is the time to order your Youth Week kits from the Board of Christian Education, Box 15, Alfred Station, N. Y. They cost \$1.00, and each kit contains a service for church worship, A Guide to Study and Action on Youth and the World-Wide Mission, a pamphlet, "What Youth Week Is," a poster and its interpretation, an ecumenical service of worship, a radio play entitled, "The Wave," and a list of youth materials related to the theme. Youth Week is January 29 - February 5, 1961.

Special Meeting

A special meeting of the Board of Christian Education was held following the annual meeting on September 18.

Officers elected for the coming year were Wayne N. Crandall, president; Rev. Hurley S. Warren, vice-president; Mrs. Marie H. Bee, recording secretary; Rev. Rex E. Zwiebel, both executive and corresponding secretary; and L. Eugene Reynolds, treasurer.

Dean Albert N. Rogers and L. Eugene Reynolds were voted as representatives to meet with the Memorial Board in reference to the use of the Albert S. Maxson Trust Fund.

The executive secretary was authorized to purchase a Youth Workers audio-visual kit if a preview of the same made the purchase advisable.

Quarterly Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Alfred University School of Theology on Sunday afternoon at 2 o'clock, October 16, 1960.

How to Prepare a Lesson

(The following suggestions were prepared by William J. Keech, director of Missionary and Stewardship Education of the American Baptist Convention.)

1. Determine The Objective. Try to state it in one simple statement. Be sure to take into account the needs of the learners. The lesson must be relevant.

2. Outline and Carry Out the Necessary Research. Learn all you can which you need to know to carry out your assignment. Read, experiment, survey, ask questions.

3. Explore All Possible Resources. These will be in books, in people, in the circumstances which attend any situation.

4. Winnow Your Findings. You will have much more material which, though good, may not be relevant to your purpose. Only use the material you need to fulfill your purpose.

5. Organize Your Material. Fashion it into a simple outline. It should have movement and march to the desired climax.

6. Choose Your Methods. Use the tool that helps you to accomplish your purpose.

7. Time Your Presentation. Figure out as nearly as possible how much time each part, and the whole will require. Make adjustments to suit the time you have for the lesson.

8. Take Time For Gestation. Prepare ahead sufficiently for the lesson material and your organization of it to become a part of you. Think about it, anticipate questions and objections, feel its power until you are on fire with it.

9. Prepare the Classroom Situation. Arrange chairs, ventilation, necessary equipment such as projectors, blackboards, etc., ahead of time.

10. Dedicate Yourself and Your Work. You began in prayer, now consecrate your labor and pray God will be present in every part of your teaching of the lesson.

The Early Christian Church

(Continued from page 7)

pass from baptism to martyrdom, among them the Martyrs of Gaul. A whole community is created before our eyes as we read this painful account.

"Are you a Christian?" was a question never to be evaded. It was answered by many: by Quintas the Phrygian, whose courage failed him when he saw the wild beasts; by the noble Germanicus who

leaped upon the animals, wishing to leave quickly such an unjust and hideous life; by the heroic Polycarp, Bishop of Smyrna, who was told he could save himself if he would only say "Caesar is Lord." All he said was, "I do not propose to do what you advise."

It was a proud and strong speech and when he uttered the incriminating words, "I am a Christian," the proconsul turned from the usual threats of wild beasts and sentenced him to be burned alive. But the old man's body was not consumed by the fire and a gladiator was sent to stab him in the heart.

These are the men who helped establish the faith that has become the greatest concept in the Western world today. Archbishop Carrington makes them come alive by showing us what they wore, how they lived, what they read and believed. His book is not a textbook laden with facts and dates. Rather it is a brilliant unfolding of how the early Church grew up against dissension from the inside and oppression from the outside. He gives us the whole moving story from the moment of the Crucifixion to the Church's emergence as a universal religion with a firmly established tradition and organization.

Archbishop Carrington does not offer this book as a conventional history for the scholar. It is a personal view, and it is based on the conviction that the sources — which are often treated nowadays with reserve or even scepticism — are more likely than not to record an accurate memory of past events. The early writers are taken as reliable, unless proved otherwise.

It is a glorious history and the author tells it well. The reader of these two volumes will come away with a more personal and immediate grasp of what might otherwise have remained abstract. It is in the human setting that he will understand the developments, the growth, the emergence of Church Order, of the sacraments, the clergy, the rise of dominating city churches like Rome.

The price of the two volumes is \$17.50. The work is probably available in bookstores but it may be ordered from 32 East 57th St., New York 22, N. Y.

WOMEN'S WORK — Mrs. A. Russell Maxson

Some Experiences in Europe

(Prepared by the Misses Esther A. and Emma M. Burdick of Waterford, Conn., at the request of Mrs. A. Russell Maxson, a member of the S. D. B. Women's Board)

We left New York City by plane July 2 in the late evening and arrived in England July 3. After a sojourn in Edinburgh, Scotland, and a trip through the Lake District to London, we toured the city for two days and then spent Sabbath with the Mill Yard church people.

We joined Pastor McGeachy and some of the London brethren at the Sabbath morning service in a small room of Westminster church. We were told that the group had been meeting there, a more central spot for some members, since the first of the year. Sabbath School began with a Bible study led by Brother E. C. Morris, and each one of the group participated enthusiastically in a program of recitations, songs, and testimonies. We were struck especially with the singing of the Jamaican group both at this service and in the afternoon at Holloway. Most of the group, after a time of fellowship at lunch, came by tram and bus to Holloway to join others in the regular Sabbath worship service, and after tea, the monthly prayer meeting. Pastor McGeachy used his sermon time to report on his visit to Holland for the annual conference there. Four of the Jamaican church members had also attended and had traveled with him to the conference. We had opportunity at the prayer meeting hour to tell something about work of Seventh Day Baptists in America, as well as to bring greetings from our Waterford church. During lunch and tea we became better acquainted, asking and answering questions about our respective countries and customs: Though this group is varied in culture, nationality, and traditional background, they were united in their warm welcome to us and in their fellowship together. We were impressed with their spontaneity and joy, their precise and careful speech, and their knowledge of their Bibles. Our day with them was unforgettable, and we parted reluctantly from them after we were accompanied to the bus.

The next day, Sunday, we flew from London to Amsterdam where we were met at the hotel by Mr. Zijlstra and his daughter, Else. Mr. Zijlstra's home church is in Rotterdam. Again we were treated with the utmost warmth and hospitality, being transported from one to another of the homes of the Dutch church members in Amsterdam and Haarlem. Elder Baars and two of his children had come from the Hague church, and we met them at the home of Mrs. Nieustraten. She is caretaker for the chapel in Haarlem. We met Mrs. Taekema, as well as a brother of Mrs. Kuiper of the Shiloh, N. J., church. Mr. Zijlstra and Else were helpful with the interpretation, though some of the Dutch friends understood at least a little English. We met two brothers of Ploon Dijk, who once visited in America and now lives and works in Essex, England, as a nurse. The brothers work together on the canals and in the harbor, selling supplies to the houseboat dwellers and dock workers. One also helps direct the Seventh Day Baptist youth camp.

Mr. Zijlstra speaks English well, reads the Sabbath Recorder faithfully, and interprets for the others, evidently a strong leader among the brethren in Holland. He told us not only about the churches and their members, but answered some of our questions about the number of bicycles in Amsterdam, the frequency with which cars fall into the canals, and something about the reclamation project in the Zuider Zee, by which the Dutch are increasing their land. Again, as in London, we were impressed by the friendliness, easy hospitality, and joy in living which seem to characterize these people.

(To be continued next week)

Baptist Mission Giving

One of the alarming developments among Baptist churches in the last several years is a decrease in the percentage of local church income which is being sent beyond the church for world needs. The chief reason for this is the huge building and expansion programs of many churches, but in large churches staffs also figure in the picture. — Editorial in Western Recorder.

Uneven Battle — Who Will Win?

A Message for Children

A great battle was being waged this morning, not on the western plains or in some far-off land, but in a window corner. I frequently left my work to observe with the aid of a magnifying glass, the progress of this life-and-death battle. Even with the glass the weapons used by the smaller adversary were so tiny that I could see only part of them. Who were the contestants? A very small, colorless spider and a big black ant.

The ant had only one or two feet tangled in the almost invisible web. His other feet were just above the window sill. He had almost complete movement. He twisted and turned, and whenever the little spider came close to try to wind more web, he struck at his captor with a head and jaws much bigger than the body of his daring opponent. The ant could have bundled up a dead weight ten times as great as the weight of the spider, and dragged it away to his home. But the ant had one foot in a trap, and the fearless spider that kept darting down was not dead.

What would be the outcome of the battle? Frankly, I was ready to bet on the big black ant — only I don't bet. The minutes passed. The spider could not seem to get down below his enemy to tie up his other strong black legs, and the ant could never quite reach the body of his opponent with those bone-snapping jaws. Occasionally both were quiet as if resting before renewing the struggle.

Half an hour went by. When I came back to look, something had happened. Mr. Ant had his feet all tied together and was lying still like a roped calf ready to be branded. But it wasn't a branding that was taking place. Little Mrs. Spider was sitting on his head like a bullfighter with sword drawn and was preparing for a banquet that would last a long time. The impossible had happened.

No matter which one you identify yourself with, there can be a lesson. Perhaps you are big and strong and consider the little insect not worth a second look. But once you have one foot in the web of a

bad habit or some other sin your boasted strength is gone; you may be on the way to becoming completely wound up in it. People will pass by and sorrowfully say, "What a shame that a young life should be so wasted and lost."

Are you like the fearless little spider facing an enemy many times your own size? Do your eyes tell you that the evil around you is too strong or that the social pressure is too great for you to bear up against in the matter of Sabbathkeeping, to take just one example? Show yourself nimble and sure-footed, knowing what you believe and why. Size is neither to be worshiped nor feared. The victory of the little spider is like the many cases in the Bible where a few of God's chosen people were given victory over the hosts of unrighteousness. — Editor.

By This Shall All Men Know You

As church members we are His followers. Can you be recognized as a Christian, as a disciple, and as a member of your own church because:

1. All other members are your friends, and treated that way.
2. You entertain all other members in your home, just as you do other personal friends.
3. You confine yourself to talking about the virtues of other members and refrain from pointing out their faults.
4. You believe that all other members are being good Christians to the best of their ability, even if they act and think differently than you do.
5. You grant other members the right to their convictions even if they differ from you.
6. You state your own convictions when necessary in a way that does not imply criticism of others.
7. You help another member without being critical, and support him without being jealous, even if he is elected to an office you have had or one you wanted.

8. You praise others for what they do, but you do not seek recognition for yourself, whether for church work, or giving, or helping others.
9. You give sympathy when needed without being curious.
10. You rejoice with another for some honor or achievement, without trying to say or do something to prove you are as good as he is.
11. You do not get your feelings hurt by words or deeds.
12. You resist saying or even implying that another's troubles are his own fault.
13. You refrain from giving advice unless it is asked for.
14. If asked for advice, you do not tell what you would do, but by sympathetic listening and prompting you help the person work out his own solution.
15. You do not question the family relationships of other members, or the way their children are being raised, for you grant them the courtesy of believing they are doing the best they can.

Selected.

Become Members of Michigan Council of Churches

Seventh Day Baptist churches in the state of Michigan, through the Northern Association, became members of the state Council of Churches at a meeting of the board of the council held at Grand Rapids, September 20. Mrs. Robert T. Fetherston, executive secretary of our General Conference, was present for the occasion, as were also Pastor Leland Davis of the Battle Creek church, Pastor Don Sanford of White Cloud, and Mrs. Nettie Fowler. Representatives were extended the right hand of fellowship and were cordially welcomed by board members who spoke of pleasant contacts with a number of our people in recent years, we are told.

Seventh Day Baptists are the first new members of the Michigan Council of Churches in its second century of co-operative action in the state, writes Mr. Sanford.

NEWS FROM THE CHURCHES

DENVER, COLO. — The summer being a busy one, we combined forces with the St. Paul Community Church for Vacation Bible School. Their teachers and students with our children and women for teachers and helpers made a good combination. It produced a new bond of fellowship between the two churches.

A Nickelodeon Social was arranged for our college students. Five of them went to Milton, Wis.. We used old 8mm and 16mm films of scenes from in front of the old church on Kalamath Street, scenes of other churches in the denomination, and winter scenes of Milton. Although it was a non-profit social we made \$12.35 with homemade candy, soft drinks, and popcorn, all donated. A pie and ice cream social on September 25, preceding the church business meeting, was sponsored by the Kum Duple Class for the Church Building Fund.

Prayer Circle meets each Wednesday morning at 10 a.m. Scheduled for October 16 is a retreat at the Fellowship Hall and parsonage for our all-day meeting and planning.

A survey of our neighborhood, sponsored by all the churches to locate all who have denominational connections in the area around our new church, will be completed before our evangelistic services November 13 to 20.

—Correspondent.

PAINT ROCK, ALA. — Our church had a revival from August 30 through September 3. The Rev. David Pearson, on furlough from Nyasaland, Africa, and Carlos McSparin, pastor at Stonefort, Ill. (now employed at Bridgeport, Ala.) were evangelists, assisted by Pastor Leroy C. Bass.

Mr. McSparin's subjects for Tuesday and Thursday evenings were "The New Life" and "The Great Commission." Mr. Pearson's subjects were "Sanctification," "The Sabbath Message," and "The Divine Invitation." In addition to the last two subjects, he showed films on the Sabbath, and one entitled, "The Game of Life," with Mrs. Pearson as narrator. Special music was given each evening by Mr. and

The Sabbath Recorder

Mrs. Pearson, and group singing was led by Pastor Bass.

Even though there were no conversions or new members, there were many visitors from Paint Rock and neighboring communities attending each evening, and we had definite evidence that many persons were inspired and made to think seriously.
—Correspondent.

Accessions

Second Brookfield, N. Y.
By Baptism:
Edward Alli
White Cloud, Mich.
By Baptism:
Mrs. Earl Babcock
Dale Cruzan
Duane Cruzan
Donna Sanford

Marriages

Palmer - Dye. — William Palmer, son of Mr. and Mrs. Herman Palmer of Brookfield, N. Y., and Miss Gloria Dye of New Berlin, N. Y., were united in marriage in the Second Brookfield Seventh Day Baptist Church, the evening of September 3, 1960, by Pastor A. A. Appel.

Births

Bartlett. — A son, Raymond Jerald, Jr., was born September 13, 1960, to Jerry and Carolyn (Loofboro) Bartlett of Lost Creek, W. Va.
Dawson. — A daughter, Mary Antha, was born September 23, 1960, to Howard and Martha Dawson of Jane Lew, W. Va.

Obituaries

Place. — Ruth Artamesia, daughter of the Rev. Alvin Ayers and Ruth Sherman Place, was born at Nile, N. Y., March 30, 1872, and died at the Harris Nursing Home, Hornell, N. Y., July 18, 1960.
In 1881, the family moved to Scio, N. Y., where her father became pastor of the Scio Seventh Day Baptist Church. When about thirteen years of age, she and several others in her Sabbath School class were baptized in the Genesee River by the Rev. Jared Kenyon. On February 26, 1897, she brought her letter from the Scio church to join the First Alfred church, her family having moved to Alfred in 1895.
In 1913 Miss Place was elected a deaconess of the Alfred church, in which office she continued until her death.
From early girlhood she was active in the WCTU. She served in the Primary Sabbath School for a number of years.
She is survived by several nieces and one nephew.
Memorial services were held at the Alfred

church with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

Rogers. — Dr. Charles P., was born in New Market, N. J., in 1867, and died in New York City on June 11, 1960.

After being graduated from Alfred University in 1888, Dr. Rogers studied law. He was a member of the law firm of Holmes Rogers, and Carpenter of New York City for many years.

He was elected to the Board of Trustees of Alfred University in 1933, and served as its chairman from 1942 to 1946. He was made an honorary member in 1950, a relationship which continued until his death.

On October 11, 1936, Dr. Rogers joined the First Seventh Day Baptist Church of Alfred.

Memorial services were conducted at the West End Presbyterian Church, New York City, June 14, 1960. Interment was in Westerly, R. I.
— H. S. W.

Saunders. — Harold Briggs, son of the Rev. Earl P. and Carrie Briggs Saunders, was born in Alfred, N. Y., November 2, 1894, and died at Strong Memorial Hospital, Rochester, N. Y., June 28, 1960.

He was baptized April 11, 1914, and joined the First Seventh Day Baptist Church of Alfred, of which he was a lifelong member.

He was united in marriage with Miss Jean Prentice of Arlington, Mass., August 16, 1922.

Upon graduation from Alfred University, he did graduate work and devoted his life to teaching, starting at Greenwich, Conn., in 1921, and retiring from the Rochester, N. Y., school system in January, 1960, having taught in the system for thirty-five years.

He is survived by his wife of Pittsford, N. Y., where they made their home; a sister, Mrs. Thomas Henley of Biloxi, Miss.; a brother, Capt. Edward E. Saunders, USN, (Ret.) of Asheville, N. C.; and several nieces and nephews.

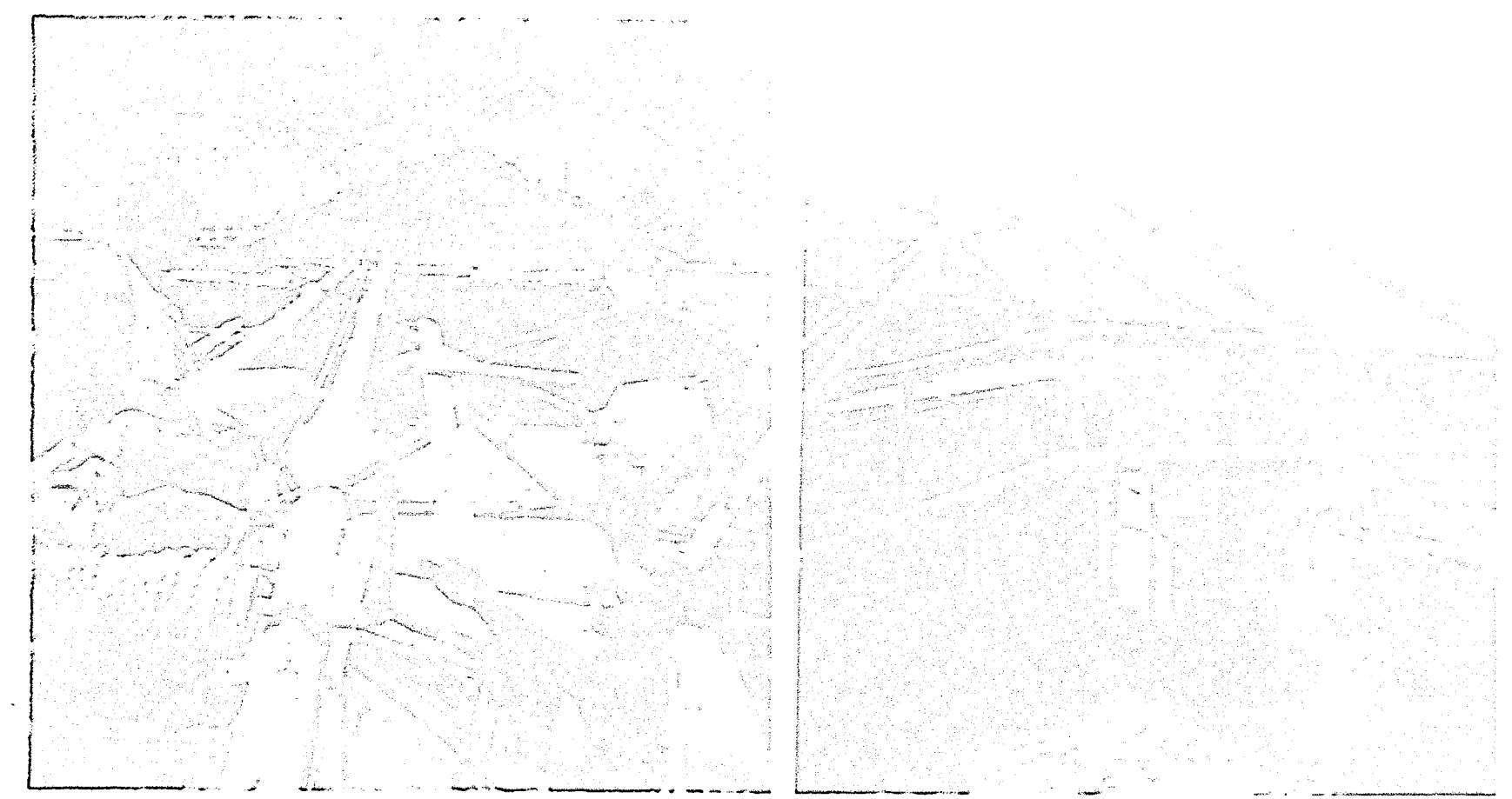
Memorial services were held at Pittsford, with his pastor, the Rev. Hurley S. Warren, officiating. Committal service was conducted at Alfred Rural Cemetery, where interment was made.
— H. S. W.

Spencer. — Gladys Edwards, daughter of Osmas and Lillian Shaw Edwards, was born in Rockville, R. I., June 15, 1892, and died at Shelter Cove Nursing Home, Westerly, R. I., September 21, 1960.

She joined the Rockville Seventh Day Baptist Church on August 5, 1911, after being baptized by the Rev. A. G. Crofoot. She was active in the church and the Loyal Workers Society. She was married January 15, 1920, to Edgar T. Spencer.

Surviving are her husband and three daughters: Mrs. Royden Matteson of Hope Valley, Mrs. Robert M. Cook of Grandview, Wash., and Mrs. Earl Travis of East Greenwich; a brother James R. Edwards of Rockville; and nine grandchildren.

The memorial service was conducted at the Avery Funeral Home in Hope Valley by her pastor, the Rev. Neal D. Mills, and burial was made in Pine Grove Cemetery, Hope Valley.
— N. D. M.



This Is the Way We Build Our Church

At Makapwa Mission in Nyasaland much of the financing for the new church has to come from outside the country but nearly all the materials are of local origin, as are the laborers and their methods. Note how the roof supports, assembled on the ground, are hoisted into place by a hand-operated windlass. When the director of the mission, the Rev. David Pearson, arrived at the mission station the first week of October after a year's furlough, one of the most gratifying sights that greeted his eyes was probably the great progress made on the much-needed new house of worship.

Mission work includes educating children and providing medical care for all ages but the success of the work is better judged by the need for a bigger and better church than by the statistics of school enrollment and the increased number of patients treated.

Nyasaland, a land-locked, narrow country, short on natural resources, is one of the most needy countries of Africa. Seventh Day Baptists in the few years since their mission was re-established have contributed much to the welfare of the people. With churches established from south to north it is now numerically the largest foreign mission field of the denomination.