

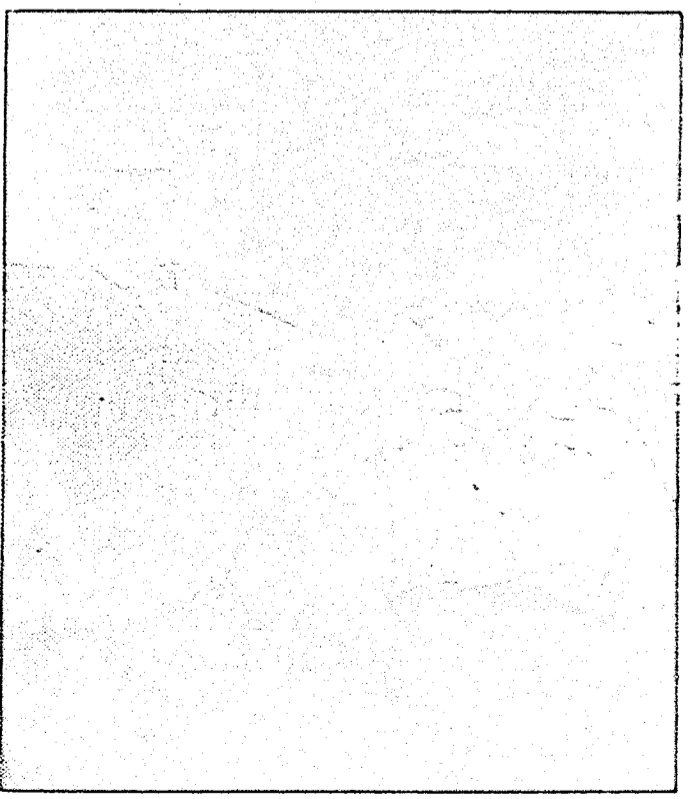
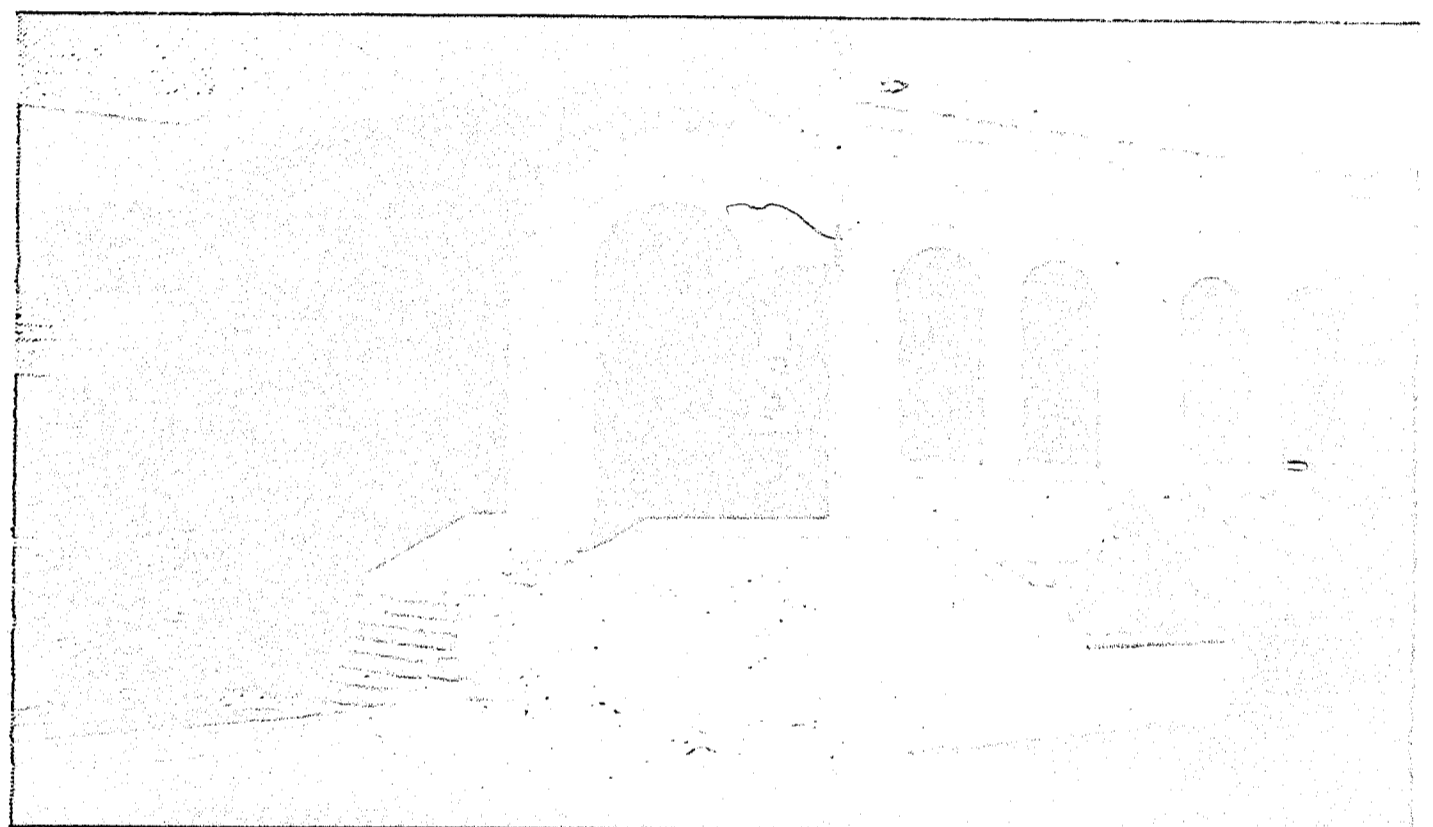
OUR WORLD MISSION

Statement of the Treasurer, September 30, 1960

BUDGET RECEIPTS

	Treasurer's		Boards'			Treasurer's		Boards'	
	Sept.	12 Mos.	12 Mos.			Sept.	12 Mos.	12 Mos.	
Balance, Sept. 1.....\$	9.46				Lost Creek	224.50	1,870.33		
Adams Center		702.31	20.00		Marlboro.....	445.70	3,992.81	182.75	
Albion	63.62	808.17			Memorial Fund.....		1,571.18	50.70	
Alfred, 1st	676.29	5,561.68	4.00		Middle Island.....	36.00	212.00		
Alfred, 2nd	621.64	2,451.69			Milton.....	644.64	7,163.44	120.00	
Associations and					Milton Junction.....	313.64	1,685.00		
Groups	203.85	2,353.21	3,544.66		New Auburn.....		237.45	35.61	
Battle Creek	903.76	8,032.38	156.20		North Loup.....	233.20	1,281.47		
Bay Area			50.00		Nortonville.....	99.00	1,626.34	60.00	
Berlin	16.69	697.33	326.50		Ohio Valley.....	24.00	44.25		
Boulder	39.10	698.85	60.00		Old Stone Fort.....	35.00	174.00		
Brookfield, 1st	95.00	748.75	64.45		Paint Rock.....		222.28		
Brookfield, 2nd	46.00	375.35			Pawcatuck.....	362.50	4,713.75	152.14	
Buffalo	25.00	225.00			Plainfield.....	411.10	4,399.38	479.10	
Chicago	150.00	1,558.00	550.00		Richburg.....	77.50	1,023.89		
Daytona Beach		1,559.25	81.30		Ritchie.....	20.00	385.53	81.34	
Denver		353.59	50.00		Riverside.....	224.57	3,965.85		
DeRuyter		684.75	15.75		Roanoke.....	75.45	229.45		
Dodge Center	109.18	970.61			Rockville.....	32.25	458.12		
Edinburg	31.00	177.50			Salem.....	585.00	1,946.75		
Farina	10.00	318.65			Salemville.....		230.83	40.00	
Fouke	18.50	223.40			Schenectady.....		194.00	21.00	
Hammond		97.82	10.00		Shiloh.....	390.00	4,912.67	290.00	
Hebron, 1st	54.48	381.90	50.00		Texarkana		40.00		
Hopkinton, 1st	147.87	1,980.62	5.75		Tract Society.....		2,800.00	229.50	
Hopkinton, 2nd	36.55	126.75			Twin Cities		310.58		
Houston		110.75	25.00		Verona	95.00	1,830.81		
Independence	30.00	1,175.00	75.00		Walker			10.00	
Individuals	56.00	3,656.20	2,524.68		Walworth.....	64.50	466.66	35.00	
Irvington		770.00	350.00		Washington.....	5.00	307.45		
Jackson Center	100.00	115.00			Washington, People's.....	5.00	102.65		
Little Genesee	156.25	776.57	25.00		Waterford.....	70.15	1,167.61	10.00	
Little Rock		72.25	5.00		White Cloud.....	59.06	813.68		
Los Angeles		1,960.00	30.00		Yonah Mountain		15.00		
Los Angeles, Christ's	100.00	245.00							
						\$8,233.00	\$90,363.54	\$9,820.43	

The Sabbath Recorder



CHRIST'S CHURCH
264 W. 42nd Street
Los Angeles 37, Calif.



Pastor and Mrs. Henry C. Lewis
660 W. 121st Street
Los Angeles 44, Calif.

TREASURER'S DISBURSEMENTS

	Budget Designated & Undesignated
Missionary Society	\$3,101.86
Board of Christian Education	762.08
Ministerial Training	1,129.66
Ministerial Retirement	926.36
Historical Society	162.29
Women's Society	154.01
General Conference	872.93
Tract Society	1,005.91
Trustees of General Conference	63.51
World Fellowship & Service	54.39
	\$8,233.00
Balance, September 30	0.00

SUMMARY

Current annual budget	\$108,022.00
Treasurer's budget receipts 12 mos. ...	\$ 90,363.54
Boards' budget receipts 12 mos.	9,820.43
	\$100,183.97
Percentage of budget raised	92.74%
Amount of budget not raised	\$ 7,838.03
Percentage of budget not raised	7.26%

Eldred H. Batson,
Treasurer.

Parkersburg, W. Va.

The Sabbath Recorder

First Issue June 13, 1844

Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Moxson
CHRISTIAN EDUCATION Rex E. Zwiobol, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class mail privileges authorized at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., OCTOBER 31, 1960

Vol. 169, No. 16 Whole No. 5,916

IN THIS ISSUE

Editorials:

We Need to Study the Protestant Reformation	2
Editorial Notes	3
Religious Liberty Conference	4

Features:

Executive Secretary	5
What the Past Conference Meant to Me	5
Life Beyond Death	6
The Challenge of Our Heritage	11
The Holy Sabbath Day	13

Missions:

Pearsons Arrive Safely at Makapwa	8
Encouragement for Lay Development Programs	8
Missionaries Visit England	8

Women's Work:

Nyasaland Clothing Shipment	9
News from the Churches	14
Accessions. — Marriages	15
Births. — Obituaries	Back Cover

We Need to Study The Protestant Reformation

Reformation Day, October 31, comes and goes. Not everyone has the opportunity to attend special commemorative services on that day or read articles and books pointing out the significance of that Reformation in the various countries of Europe. It is to be hoped that more will do so.

If one goes to his own or to a public library he may be amazed and almost discouraged at the tremendous amount of material that has been written on the history of the Reformation. Anyone who would like something fresh and new, something comprehensive, adequate, and intensely interesting as a refresher volume should perhaps secure the 206-page book *The Story of the Reformation*, by William Stevenson, published by John Knox Press in 1959. Your editor has greatly appreciated it and is surprised at the wealth of detail in such a small, easily-read book.

Starting with the story of Luther it gives numerous fresh insights into the German Reformation (which gives us the Oct. 31 date we celebrate). Luther lives again, and some of his carefully gleaned statements reveal his thinking. Speaking of freedom from the law (p. 39) Luther says the Christian is specially free to do good works which are only the outward expression of his faith and follow directly from it. Quoting a sermon: "You must have heaven and be already saved before you can do good works."

We are reminded of the origin of the word Protestant, which was first used following the second Diet of Speyer in 1529. This diet reversed the decision of the first one which had allowed each state to choose its own form of religion, whether Roman or Lutheran. The evangelicals who protested against this curbing of their liberty were called Protestants.

There is not space to comment on the story of Calvin and the many other leaders of Western Europe as the struggle with Rome is portrayed. The chapter on England and the Separatists does not omit all the sordid details. It tells the facts and evaluates them well. The beginning of the Baptist movement in England is well traced. Particularly interesting is a new and far more sympathetic apprecia-

tion of the mainstream of Anabaptist history.

The Scottish Reformation under John Knox is set forth as perhaps the most truly religious of all — less tintured with political struggles and built around democratic ideals.

The concluding chapter of Stevenson's book, as might be expected, deals succinctly with "Our Reformation Heritage," telling how it has influenced the course of life in the old world and America — economic and political, social and moral — and above all else, religious. On page 185 the author states both fact and opinion rather clearly.

"Protestantism has sometimes been criticized for overemphasizing the preaching ministry, but at the time of the Reformation the most clamant necessity was the need of instruction in the faith. That need has not yet passed, and one of the church's paramount duties is still the true preaching of the Word."

EDITORIAL NOTES

Don't Forget the Other Candidates

Hurriedly glancing through the opened mail on the desk the editor's eye caught an item well down a page. It said something about a service being rendered to potential candidates. With his mind more or less filled with TV debates and news reports about the latest things said by the presidential candidates it took a moment to readjust and to recall that in the midst of a political campaign where money is spent with great abandon there are some other candidates who get little attention.

Who are these other candidates? They are those sincere young men and women who are feeling the call to enter the mission field rather than the political field. They are those seeking the will of God for their lives and wondering if the people of the churches will tear themselves away from the TV screens or the radio broadcasts long enough to think of the countless millions going to Christless graves because no one has been sent to them with the Gospel.

OCTOBER 31, 1960

Would we recommend taking no interest in the news or the issues that face us in the coming election? That would be folly, but not as great folly as to consider the outcome of that election as more important than the issues revolving around our Christian mission to the world. What rejoicing there might be in the courts of heaven if the church people would sponsor fifty-dollar-a-plate dinners or something of the kind for these "potential candidates" who are preparing themselves for the uncertainties of the highest service that can be rendered to a needy world—missionary service?

There is a movement on foot to impress upon our young people the service that they might render to county, state, and nation by preparing themselves to enter politics. At the same time we have committees, boards, and agencies supposedly bending every effort to secure these "other potential candidates" to fill the high offices of our church, evangelistic, and our mission program. Let us make sure that we hold before our young people the loftiest service and then remember them in our prayers when they feel the call.

Qualified Church Officers

In a presidential election year when there is much talk about electing the best man regardless of church affiliation, it is interesting to note that one of our churches recently elected a slate of officers which presumably represented the best qualified persons. In this case it appears that every male candidate suffered defeat. There are no women trustees but the principal officers of the Richburg, N. Y., church for the coming year are as follows: moderator, Onnalee Saunders; assistant moderator, Thelma Cowles; clerk, Ruth Bucher; treasurer, Lina Burdick. There is certainly no reason why other churches should not have more women in office. It is good Baptist procedure. At the recent meeting of the Baptist Jubilee Advance Committee serving seven denominations, it was observed that there was only one woman present, Mrs. Roach, the capable chairman of the whole committee.

Religious Liberty Conference

The fourth annual Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs, met in Washington, D. C., September 7-9 at the Calvary Baptist Church. Eighty-five Baptist leaders from four national fellowships composed the membership of the conference. Among them were executive secretaries, editors, pastors, administrators, lawyers, and Baptist agency representatives. The four Baptist bodies represented were the American Baptist Convention, Southern Baptist Convention, Baptist General Conference, and North American Baptist General Conference.

Previous conferences have discussed the problems of church use of public funds and the place of religion in education and the relation of religion to the public schools. A request has gone to the Baptist Joint Committee on Public Affairs for a conference on the church-state problem in higher education.

It is well to know the framework within which these conferences operate. In no sense do their findings constitute views that can be announced as "the Baptist position" on the subjects under consideration. Their findings carry no authoritative note, nor are they binding on Baptist people, churches, agencies, or conventions. They are exactly what the title says—they are "conferences" in which Baptists discuss common problems, exchange ideas, and seek to come to an understanding of the issues involved and the application of their Baptist insights to these problems.

In some cases sharp division of opinion is registered. In other cases a measure of indecision is encountered, while in yet others a large amount of consensus is achieved. This consensus is described as "our best thinking at the time" and is referred to the Baptist Joint Committee for further study or for distribution to the Baptist bodies that may be involved in the particular question under discussion. In no case are the findings to be regarded as "official" or final. Additional information and further study and

MEMORY TEXT

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight. . . Eccles. 11: 1, 2a.

reflection often results in altered opinions.

Attendance at the Religious Liberty Conferences has been confined to Baptists because they have been "family affairs" in which Baptists have discussed their own problems and have sought to understand the relation of their principles to current church-state issues. Those who attend have been recommended or nominated by the leadership in the various Baptist constituencies. The Baptist Joint Committee on Public Affairs has not taken the initiative in extending invitations but has acted largely on the recommendations that have been made. Hence, although the conference is not a "closed meeting," it "is well organized and planned to achieve maximum results."

Although there has been sporadic discussion here and there in recent years on the problems involved in the churches and taxation, this is the first known conference of any denominational group that has plunged headlong into the issues to seek the proper relation of their basic principles to the problems of taxation. Thus, this was a pioneering conference and its findings can be the basis for discussion for further developments in this field.

—Taken from Report from the Capital, published by the Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director.

Editor's Note: The executive director, C. Emanuel Carlson, in a conversation with your editor on October 5, suggested that Seventh Day Baptists ought to be represented on the Baptist Joint Committee and to participate in such conferences as the one described here. The full report of this conference could probably be secured by denominational leaders by writing to the office of the director at 1628 Sixteenth St., N. W., Washington 9, D. C.

Executive Secretary

Planning Committee Meets

By Doris H. Fetherston, Chairman

The General Conference Planning Committee met in Alfred, N. Y., Monday and Tuesday, October 17 and 18. Those present were the Rev. Rex. E. Zwiebel, executive secretary of the Board of Christian Education; the Rev. Everett T. Harris, corresponding secretary of the Missionary Board; the Rev. Leon M. Maltby, corresponding secretary of the Tract Board; Mrs. LeRoy DeLand, president of the Women's Board; and Mrs. R. T. Fetherston, executive secretary of the General Conference.

Arrangements were made for the publishing and mailing to every Seventh Day Baptist family a pamphlet setting forth the projected plans for work to be accomplished under the direction of the boards and agencies of the General Conference as they co-operatively seek to carry forward the 1960-61 Program for Advance. Estimated costs of the work as allowed in accepted budgets will be given. The purpose of the mailing will be to make information available to everyone concerning the Advance Program in order that every church member may consider carefully his or her responsibility in supporting financially our united program. Each committee member is preparing the portion of the material that pertains to his board. The chairman will arrange the material and submit the final copy to the printer. Labels for mailing will be prepared, largely by volunteer labor, from the master mailing list which is kept up to date by the Women's Board with the help of local church clerks.

Two committee members recently attended meetings of the Baptist Jubilee Advance Committee, Washington, D. C. They brought ideas and suggested materials for consideration in the making of future plans for our own Program of Advance. Time was spent in outlining a proposed 1961-62 program for the use of our churches as a follow-up of the Lay Development Program being used this year. The outline will be submitted to

the mid-winter meeting of the Commission for study and elaboration.

Each representative review board work now in progress and that to be carried forward in the near future. Questions and discussion made it evident where co-operative effort would be advantageous.

As the problem, plans, and hopes of the boards were considered, it seemed clear that God is directing and blessing many of our united efforts as we strive to carry forward His work, and that an ever-increasing number of Seventh Day Baptists are being challenged to more dedicated Christian lives and service through both local church and General Conference programs.

What the Past Conference Meant to Me

By T. R. Sutton
El Paso, Texas

The recent session of the General Conference was one of rich spiritual experience. The president, Rev. Victor Skaggs, had a well-planned program and conducted business and worship nicely. His spirit was one of dignity and at the same time a spirit of being one of us, asking little for himself and giving much in friendly leadership for others.

Out of this spirit came the opportunity throughout all of Conference for silent meditative prayer. There is a place for preaching, Scriptures, and spoken prayers in any worship service. Yet these periods of silent prayer were periods where we could "tune in" to God when the human voice was kept at a minimum. Perhaps this example might challenge each church for more silence in worship.

Finally, the high peak of Conference for me was Sabbath morning. For two hours, yet no longer than Sabbath school and worship at home. We approached the throne of God in a service, stimulating worship, crowned by a simple reverent communion. The Holy Spirit was definitely present, refilling our souls by His presence. I thank God for the experiences at General Conference in Siloam Springs, Arkansas.

In "A Reply to a Friend"
Dr. Loyal F. Hurley suggests
a new translation of Phil. 1: 23
as he discusses certain aspects of

Life Beyond Death

It is not surprising that you are a bit puzzled about the statement that the doctrine of the "immortality of the soul," and "going to heaven when we die" comes from Greek philosophy. And you are a bit shocked at the sentence, "It is read into the Bible by the mistranslation and misinterpretation of a few passages which, when so interpreted, are at variance with the whole tenor of the Bible on this subject." And you do not care what Martin Luther thought, or what anybody else thought, when your good King James Bible records the statement of St. Paul in Phil. 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." In the preceding verses Paul has been writing about living or dying, and this statement decides the question for you. When we die we go to live with Christ, and that's that!

Can any intelligent reply be made to such a conclusion? Yes, I think so.

The first fact to be considered is this: Nearly every false cult connected with the Christian religion grows out of the habit of picking a verse here and there out of the Bible and building a doctrine or a philosophy, or a church on that verse. It is a dangerous and pernicious practice. A good, conservative Bible teacher has said, "A text without a context is a pretext." He meant that no sound theology can be constructed by just picking a few Bible verses or one Bible verse out of relationship to the paragraph in which it occurs, or out of the chapter, or the whole book, or the whole New Testament. Bible verses must be interpreted in relation to their context. So, before you base a doctrine on a statement or two in the Bible, be sure it agrees with other statements in the Book.

The next fact to be considered is this: A translation in the Bible may be gram-

matically accurate, but theologically false, and we need to compare and check all of our supposed proof-texts with other statements in the Bible. As an example take Paul's teaching in the Roman epistle concerning justification. He says we are justified "by grace" (3:24); "by his blood" (5:9) and "by faith" (3:28; 5:1). That is, God's unmerited favor, Christ's sacrifice, and man's appropriating faith combine to bring our justification. This has been the faith of the Church through the centuries.

Yet in Romans 4:25 we read, "Who was delivered for our offenses, and was raised again for our justification." It reads approximately the same in King James, American Standard, Revised Standard, Moffatt, Goodspeed, Young's, Williams and Basic English. A few translators have seen that this rendering conflicts with what Paul wrote in other verses in the same epistle, and so have sought to be accurate without being disloyal to the Greek construction or to Paul's theology. They have changed the preposition "for" to "because of," "on account of," or "by reason of." The Berkeley Version reads, "Who was handed over on account of our misdeeds and was raised, by reason of our justification." Thus the cross remains the means of our justification while the resurrection is the vindication of it. That makes a vast difference by the correct translation of one preposition.

Another problem is the apostle Paul. Folks differ in their appreciation of Paul—his understanding and interpretation of the Gospel, his dogmatism in the realm of his opinions, and his sternness toward those who differed from him. A student in a School of Theology assured me that he accepted Jesus Christ as authority, but not Paul. There is one thing that no serious student of Paul could say, however. Nobody could say that Paul

didn't know what he believed; nobody could accuse him of having hazy opinions, or of not knowing what he wanted and sought. Paul was definite and decisive in attitude.

Yet in this passage in Philippians one is surprised at his apparent attitude in regard to living or dying. In verse 22 he says he doesn't know which one to choose; in verse 23 he says he knows exactly what he wants. That surely cannot be the Paul we meet in all his epistles; he was not one to change his mind within the writing of two sentences. Something must be wrong about the translation, not about Paul.

There are three key words in the understanding of Phil. 1:23. The first word in the sentence is SUNEXOMAI, 1st per. sing. pre. ind. pass. of the verb SUNEXO, which means "to press," "to hold together," "to press together with the hand," "to constrain, oppress," etc. You will find the word used in Luke 8:45; 12:50; Acts 7:57; 18:5; 2 Cor. 5:14, in its various meanings. The proper translation in this sentence is "I am pressed."

Another word is the preposition EK which occurs 921 times in the Greek New Testament and is translated "betwixt" only here. It is translated "between" in John 3:25. The usual translations are "of," 402 times, "from," 182 times, and "out of" 131 times. In many cases the translation "of" carries the meaning "out of." As "Salmon begat Booz of Rachab; and Booz begat Obed of Ruth, and Obed begat Jesse." In Phil. 1:23 it should be translated "out of."

The third key word is ANALUSAI, aor. 1, infin. act. of the verb ANALUO, which occurs only twice in the New Testament, Luke 12:36, and Phil. 1:23. Its basic meaning is "to loose up" or "to loose again," (that is, speaking of an anchor). In Luke it is translated "return," while in Philippians it is translated "depart." One translation is probably as accurate as the other, but there is a vast difference in theological meaning when the word in Philippians is translated "depart" rather than "return," as it should be.

Let us therefore translate it as follows:

"But I am pressed out of the two, having the desire for the return and to be with Christ, which is far better." A paraphrase with explanations would be something like this: "I am pressed out of the two choices, either to live or to die, to a third choice, the return of Christ, which I prefer, for the Second Coming of Christ and our presence with Him is much better than either living or dying." Such a rendering agrees with the saying of Jesus, "I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." That is, we will be with Christ when He comes to get us, not when we die. Such a rendering agrees with what Paul taught about the resurrection in I Cor. 15:22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruit; afterward they that are Christ's at his coming." Notice, at his coming, not at our death. Read also 1 Thess. 4:16, 17 and Phil. 3:20, 21 where Paul relates our translation and presence with Christ to His coming, and not to our death.

So I will let you judge for yourself whether it is more reverent and Biblical to translate Philippians 1:23 so that it is in harmony with the whole tenor of the New Testament, or whether to read it as usually translated, which is at variance with the New Testament as a whole, and especially with the words of our Lord Himself. You decide!

BWA Administrative Committee to Meet

The Administrative Committee of the Baptist World Alliance will meet in Washington Wednesday, November 23, to care for routine items of business and launch a new five-year period of advance under the direction of Alliance officers named at the Baptist World Congress in Rio de Janeiro.

Dr. Joao Soren of Rio, Alliance president, is expected to attend. Dr. Josef Nordenhaug, general secretary, also will be meeting with the group for the first time in his new capacity.

Pearsons Arrive Safely at Makapwa

A letter from the Rev. David Pearson dated October 11 tells of their safe arrival at Makapwa Mission in Nyasaland. He writes thanking the Lord for a safe journey.

Because the airlines had gone on their winter schedule as of October 1, slight reservation difficulties were encountered in Nairobi, Kenya. BOAC Airlines re-routed them through Salisbury, Southern Rhodesia, since upon arrival in Nairobi on Tuesday they learned there was no plane leaving for Blantyre until Sunday. The Pearsons arrived on October 6, two days later than scheduled.

Encouragement for Lay Development Programs

It is hoped that the second year of the Lay Development Program will be even more helpful and stimulating to the churches than the first year. Many churches have already been contacted by Commission members (past and present) who have encouraged the churches to launch out vigorously in this program.

The workshop guidebooks for this second year are geared to the plan of drawing all church members into a free discussion of such matters as: "The Laity at Work in Christian Education" and "The Laity at Work in Missionary Promotion." The work of deacons, deaconesses, trustees, and functional committees are surveyed to see how those who represent the church in these matters may better fulfill their duties. The place of the women's group, the men's fellowship, the youth in the church are also considered.

It will be helpful to any church to study these guidebooks and be prepared to carry on an intelligent and spirit-led discussion of these matters as our churches earnestly consider how we may better serve our Lord through our churches.

An outstanding part of the second year program is the plan to distribute church service recruitment cards, one to every church member. These are to be considered

prayerfully, checked and returned to the pastor or Lay Development Committee. This is done in an effort to learn the talents and preferences for service of every member. We are also requested to designate our willingness to serve and use our special talents for God through the church.

This program was begun last year with a plea for "a renewed sense of dedication on the part of the laity." This is now to be our opportunity "to put it on the line." The building of programs, the discussion of workshops, the best laid plans (for somebody else to carry through) are of no avail unless we ourselves will sign the service recruitment card in good faith.

When our concern for extension and growth is deeply rooted in a compelling faith in Jesus Christ and a willingness to make a personal commitment for His sake, then we will be empowered to use our talents for Him. We will move forward and nothing in the world will stop us.

Missionaries Visit England

(As told by Pastor McGeachy)

When the Rev. David Pearson and family traveled by plane from New York to London, England, on Wednesday, September 21, they were met at the Victoria Airport terminal building by Pastor James McGeachy. We understand that Pastor McGeachy identified himself by holding up a copy of the Sabbath Recorder (the old established way.)

Word has come from Pastor McGeachy of the good fellowship which was enjoyed by all. Similar word has come also from Pastor and Mrs. Pearson. Pastor McGeachy writes, "We had a very good time with them here in London."

A portion of Pastor McGeachy's letter will also be of interest to all. He wrote: "I met the Pearsons at Victoria on Wednesday, took them to their room, and then we went round to the KLM office and fixed the flight to Holland. Then we walked around, having a look at Piccadilly Circus, and sat down in the garden at Leicester Square, and then went on to

Trafalgar Square where we took a few photos, and Debbie was greatly interested in the fountains and the great numbers of pigeons which frequent this place and perch on the shoulders and heads of those who feed them. Down Whitehall we saw the changing of the guard, and the Cenotaph, and after lunch had a view of the Houses of Parliament from Westminster Bridge, and then looked at Cromwell's statue, and after that entered Westminster Abbey where I showed them the tomb of David Livingstone and Poets' Corner.

"On Sabbath, September 24, the Jamaica brethren put on a 13th Sabbath programme at the Sabbath School, nearly everyone taking part with songs, recitations, readings, talks, etc. Sister Pearson and Debbie sang "Jesus Loves Me" in Chinyanja; Bro. Dyce-Keele told about a visit to the Pyramids; and I gave a talk on the Feast of Trumpets which the Jews had just celebrated with the beginning of their New Year, 5721, the previous Thursday. So it was a varied programme, which I think the Pearsons enjoyed. Bro. E. C. Morris reviewed the quarter's Sabbath School lessons. This Jamaican brother is a very good Sabbath School teacher, and has helped us much. We are sorry that he is returning to Jamaica early in November, but we are hoping that he will eventually return to England.

"In the afternoon at Holloway Brother Pearson preached to us, and illustrated his sermon with incidents from the experiences they have had at Makapwa. After tea they showed us some very fine pictures on the screen, and Sister Pearson explained them to us. We saw the mission buildings, the new church in process of erection, the native pastors, and school classes and sports, Sandama, etc. It was really a wonderful time they gave us. It will increase the interest of our people in the mission work in Nyasaland.

"Hoping they have enjoyed their visit to Holland and Germany, and that they will safely reach Blantyre,

"Your sincere brother,
"James McGeachy."

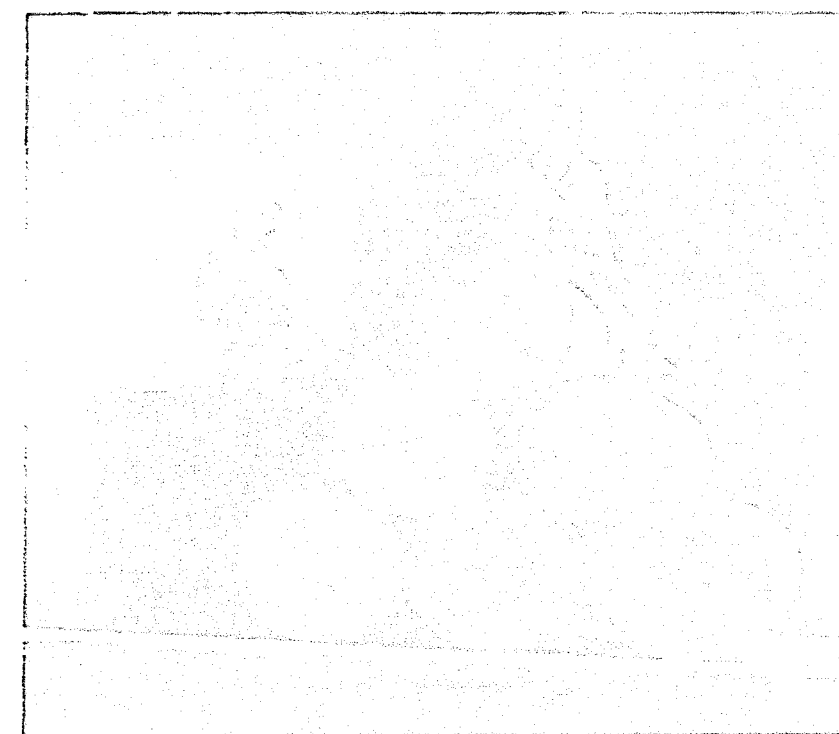
Nyasaland Clothing Shipment

By Iris S. Maltby

A recent project of the Women's Board caused the Denominational Building to be a very active place. All through summer boxes of used clothing to be shipped to Makapwa Mission in Nyasaland, Africa, had arrived from all over the United States. As they were delivered, someone from the Sabbath Recorder office would carry them to the basement and add them to the pile of boxes accumulating there.

Because wooden boxes are not available at this time, the problem of containers for overseas shipping confronted the Plainfield women. The answer was found by obtaining lightweight, fiber-board drums used for shipping soap to factories. Over a period of several months two men were able to get eight of these.

After Conference, the Plainfield women began to work. Many were away, others had guests, but the work went forward. We borrowed five large bins, used for folded printed matter, from the Recorder Press. These are large wooden structures open on the top and front and mounted on casters. They were ideal for sorting, and piles were made of shirts, pants and suits for men and boys, dresses, skirts and



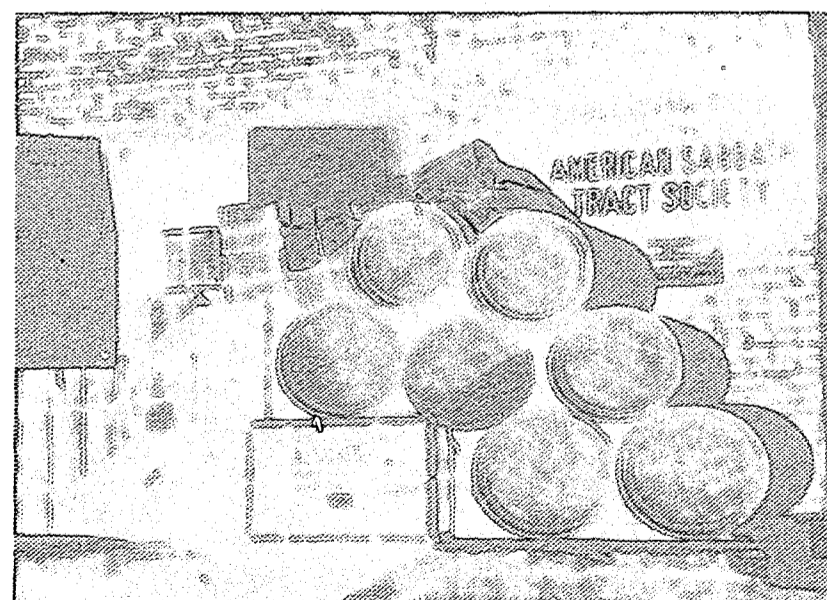
Iris Maltby and Janet Whitford pose with large quantity of clothing ready for shipment to Nyasaland.

blouses for women and for girls, baby clothing, sweaters, jackets, etc. After several days the boxes had all been opened and sorted. The articles were then counted and packed, listing the contents of each drum. As the boxes were unpacked record was made of the churches sending them, and we found boxes had been sent from twenty-six churches or groups.

It was a real joy to pack the drum of new children's clothing. When we counted 151 little girl's dresses, 46 boy's pants, 50 boy's shirts, 6 blouses, 4 skirts, and 8 baby nighties, visions of women's groups everywhere as they joyfully worked for this common cause rose before our eyes. Into this same drum went the beautiful yardage donated by several groups.

When the accumulated articles were neatly packed, we discovered eight more cartons had arrived at the Denominational Building over the weekend. Since no more containers were available in Plainfield, a trip to Pastor Schmid in Verona, N. J. (20 miles away) made possible two more drums. Meantime the Pearsons had arrived and the basement was still a place of great activity as they packed their mission goods using some of the clothing for protecting fragile articles in their trunks.

The day came for the Pearsons to start their journey for Nyasaland. Some of the things to be used at the mission had not arrived in Plainfield, but willing



Total shipment of goods, clothing, and mission station supplies that followed the Pearsons after their return to Nyasaland.

hands finished those boxes when everything was available.

Fortunately, the Bible study records in Chinyanja that the Audio Visual Aids Committee of the Tract Board has sponsored arrived in time for four boxes to be included in this shipment.

With 21 drums, trunks, and boxes filled, the task remained, of painting the tops of each container so they could be labeled, weighing each one, typing up its contents with evaluation of every article for the customs' office, and the steel banding of the trunks and boxes for safe handling.

We noted with pride that 1,056 lbs. of goods were articles sent by the women of the denomination for our African brethren.

There remained the trucking to New York City to the warehouse, Oct. 13, the fumigating of the used clothing, the loading on the freighter for Beira, Africa, the reloading on a train to Blantyre where they will go through customs and the final step of transporting them to Makapwa Mission. They will probably arrive about Christmas time and we trust many of our African brothers and sisters will be made happy with our love for them.

It takes many hands, men's as well as women's, for such a project as this one that the Women's Board has sponsored. Remembering Jesus' words as He said, "If ye do this unto the least of these my brethren, ye do it unto me," women from all over the denomination have been united in love and service.

Medical Missionaries Needed for Congo

An American Baptist medical missionary who has served in the Congo 32 years has returned to the U. S. A. to plead for more doctors for that country.

Dr. Glen W. Tuttle of Kimpese, Congo, chairman of Congoi Christian Medical Relief Program, said that there are now fewer than 200 doctors left in the Congo to serve 14,000,000 Congolese. Some 500 doctors, mostly Belgians, had to flee the country because of rioting and turmoil which marked independence.

The Challenge of Our Heritage

Sermon preached by the Rev. Neal D. Mills at the Yearly Meeting of the New England Churches at Newport, R. I., October 8, 1960.

But Micaiah said, "As the Lord lives, what the Lord says to me, that I will speak." 1 Kings 22: 14.

I am both proud and humble as I stand here in this pulpit of the first Seventh Day Baptist Church in America, founded in 1671 by Samuel and Tacy Hubbard, their daughter Rachel, William Hiscox, Roger Baster, and Stephen Mumford and his wife, who loyally defended their faith in the face of bitter opposition. We do well to honor these and other faithful and courageous Seventh Day Baptists who through three centuries have left us so rich a heritage.

It is fitting that we should think together this morning about "The Challenge of Our Heritage." The secret of greatness in these noble Christians of the past lies in their complete consecration to the right as they saw it. They based their convictions on honest and diligent study of the Bible and they stood firm for those convictions whatever the consequences might be.

Our Newport forebears knew their Bible well and they may have drawn inspi-

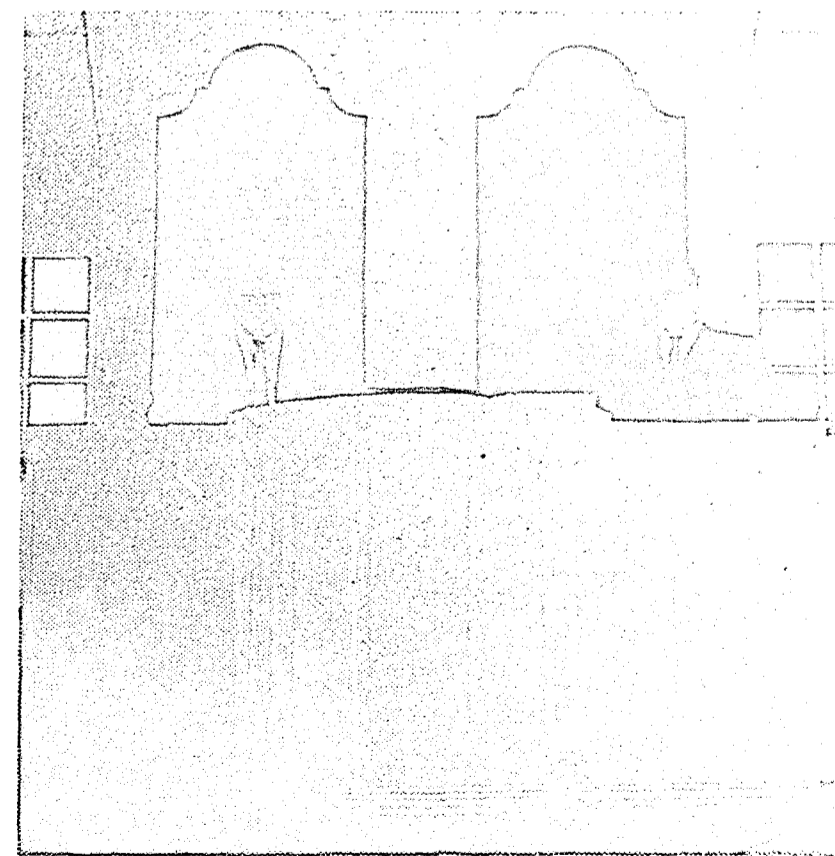
ration from the courageous ancient prophet Micaiah.

Ahab and Jehoshaphat, the kings of Israel and Judah, were holding a "summit meeting." Ahab recalled that Ramoth-gilead was in the hands of Syria and that he hadn't been at war with Syria for three whole years. So he leaned over to his royal guest and said, "Will you go with me to battle at Ramoth-gilead?" Jehoshaphat agreed, but, being a bit more old-fashioned than Ahab, he said, "Inquire first for the word of the Lord." Then Ahab summoned his official prophets, about 400 of them, and they agreed unanimously that God would give King Ahab the victory.

But Jehoshaphat was suspicious. These well-fed official spokesmen were so eager to please their king! Were they as eager to please God? So he asked if there were not another prophet they might consult. Ahab grudgingly admitted that there was Micaiah, "But I hate him," he said, "for he never prophesies good concerning me, but evil."

The messenger who was sent to Micaiah kindly told him the whole situation and warned him that he'd better agree with the 400 and please the king. But here was a different kind of prophet, committed to please God rather than men. Indignantly Micaiah replied, "As the Lord lives, what the Lord says to me, that I will speak." Coming before the king he said that God did not approve of his war plans and that he would be defeated. The angry Ahab then ordered Micaiah thrown into prison and put on a scant fare of bread and water.

Here is a jewel in our heritage—a man who dared to stand for the truth though it cost him his freedom. Many people nowadays insist that freedom must be preserved at any cost. Micaiah knew that



Neal D. Mills and Edgar F. Wheeler in pulpit.

no man is free who denies the truth, as did Jesus who nine centuries later declared, "The truth shall make you free." The courage and integrity of Micaiah are a challenge to us in a day when shrewdness and clever deception are so widely accepted and approved.

Another Bold Prophet

Next year will mark the 300th anniversary of the martyrdom of John James, another bold prophet of truth. Born of poor parents, he became a ribbon weaver. He was one of the first, if not the first, pastor of the Seventh Day Baptist Church which worshiped in Bull Stake Alley, Whitechapel Road, London, later known as the Mill Yard Church.

While preaching to his congregation on the Sabbath day, the 19th of October, 1661, he was twice rudely interrupted, ordered to come down, and finally dragged down from his pulpit by officers of the law. The charge of uttering treasonable words against the king was made by a journeyman tobacco-pipe maker named Tipler, but so disreputable a person was Tipler that the justice refused to commit Elder James unless Tipler's testimony was corroborated, but this was done and the pastor was sent to Newgate Prison.

On the 14th of November he was brought before Chief Justice Forster and three other judges at Westminster Hall. He was charged with "endeavoring to levy war against the king, with seeking a change in the government, with saying that the king was a bloody tyrant, a bloodsucker and a bloodthirsty man, and that the king and his nobles had shed the blood of the saints at Charing Cross and in Scotland." These charges were not substantiated by evidence but four days later John James was brought to trial. He had received a letter from a distinguished friend saying that for many years there had not been such efforts to pack a jury and that his only hope for safety lay in challenging most of the chief men named.

As he saw John James brought into court the Chief Justice exclaimed, "Oh, Oh, are you come?" And that is a cue to the manner in which the whole trial

was conducted. The pastor was condemned in accordance with the plot of his enemies and was sentenced "to be hanged at Tyburn, near Hyde Park, and while yet alive, to have his entrails drawn and his heart cut out and burned; his head to be taken off and placed first on London Bridge, and afterward set up on a pole in Whitechapel Road opposite to the meeting place in Bull Stake Alley; his body to be cut in quarters and placed on four . . . gates of the city."

On the day after the trial the wife of John James presented a petition to King Charles II with proof of her husband's innocence and appealing for mercy. The king's only reply was, "Oh, Mr. James! He is a sweet gentleman!" and the door was shut against her. The next morning she made another appeal but the king's reply was, "He is a rogue, and shall be hanged."

Martyrdom of John James

When Elder James heard his sentence he said, "Blessed be God; whom man hath condemned, God hath justified." The sentence was executed November 26, 1661. At Tyburn, the place of execution, he spoke with such power and prayed with such fervor that the hangman would not execute his orders exactly but waited until life was fully gone before the body was drawn and quartered. Elder James' remarks were so gentle and loving and his spirit so brave and full of hope that he gained great sympathy for his devotion and submission to God. He was a man of high character, innocent of every charge in the indictment.

It was to terrify the Dissenters, especially the Baptists, into loyalty that John James was so savagely murdered by Charles II and his underlings. It may have been in part God's punishment for this shedding of innocent blood that drove the Stuarts from the throne of England.*

Throughout the whole terrifying ordeal John James was comforted by the presence of one who had been similarly condemned through treachery and per-

*The account of John James is adapted from "Seventh Day Baptists in Europe and America." pp. 78, 79.

jury and hung on a cross outside the gate of Jerusalem. Rather than not to speak God's message John James chose to share the suffering of his Lord and Savior. Someone has said that the martyrdom of John James is enough to perpetuate Seventh Day Baptists for a thousand years.

May We Be Inspired To Speak Boldly

As we approach the three hundredth anniversary of the cruel murder of John James, let us remember often his Christ-like character, his loyal devotion, and noble sacrifice for the truth of the Sabbath, and may it inspire us all to more faithful Sabbath observance and witnessing to our faith. In that way the death of John James can perpetuate Seventh Day Baptists for a thousand years. And how the truth would spread if all of us, like the prophet Micaiah, would declare: "As the Lord lives, what the Lord says to me, that I will speak," and then live up to our vow!

And as we gather in this historic house of worship and at this table of our Lord, let us thank God for the Hubbards, William Hiscox, Roger Baster, and the Mumfords and a host of other Seventh Day Baptists whose spirits join us here today, and let us dedicate ourselves to the work they so nobly began here. May God give us all courage, wisdom and the will to serve.

OTHER FOLDS AND FIELDS

Pastors Oppose Beer Sales in Auditorium

A group of Corpus Christi, Tex., Baptists have launched a drive to prevent the sale of beer in the city's Memorial Coliseum and Exposition Hall.

Only one of nearly 50 ministers present opposed the resolution. He was Jerrel Gaddy, pastor of the Morgan Avenue Baptist Church, who said he did not believe the resolution would accomplish anything.

"I am against anything wrong. I am against the sale of alcoholic beverages," he said, "but we ought to be fighting bears and we are fighting gnats."

He said later: "Instead of resolutions, I am for presenting a positive workable

plan that would bring about civic righteousness."

C. E. Hereford, pastor of the First Baptist Church, did not vote on the resolution. He later said action should replace talk.

"One thing that galls me," he said, "is passing resolutions and taking the attitude that we have done our part. That's the easy way out."

Almost all churches are "assembly-line churches" ministering to members temporarily entrusted to them, and then passing them on to a church of the same faith in their next place of residence for the adding of other parts of their spiritual development.

The Holy Sabbath Day

By Junius Stevens*

The Lord tells us to remember the Sabbath day and keep it holy. Our Heavenly Father in creating the cycle of seven days a week not only numbered this day; it is the only one He named. There is personality in a name. Consequently God revealed to us His character most holy. We should look toward this weekly holy day with great anticipation and appreciation for all His many blessings bestowed upon us for the past week.

The future week is God's, to whom we must trust our being. We must be true to our confession and manly in living up to our conviction. "This is the day which the Lord hath made; we will rejoice, and be glad in it." (Psalm 118:24). Our calm pure minds should look beyond things seen into the realm of eternal realities, seeking deeper knowledge of God and His ways, our heart burning more with holy love and our lips overflowing with seraphic praise.

Sabbath given wholly to God is like a day in heaven on earth. Spend it giving thanks; spend it prayerfully and in works of mercy, as Jesus did.

*This little article by Junius Stevens was submitted by a friend. It represents thoughts on the Sabbath question by a layman of a race other than that of the majority of our readers. Mr. Stevens is an officer in the Christ Seventh Day Baptist Church of Los Angeles.

SABBATH SCHOOL LESSON

for November 12, 1960
God In My Life

Lesson Scripture: Psalm 116: 1-14

NEWS FROM THE CHURCHES

SALEMVILLE, PA. — In June a community Bible School was held with three local churches participating. It was held in the German Seventh Day Baptist Church. There were fifty-eight youngsters enrolled and two young people from our church served as teachers, Juanita Lippincott and Ruthanna Kagarise.

About the first of July the church received good news. Dr. Loyal F. Hurley had accepted a call to serve our church.

The next two months found us up to our elbows in plaster, paint, and paper. After being vacant for two years our parsonage was in need of a face lifting. With a new coat of paint on the woodwork, new paper on the walls, and a lot of tired people we were glad to welcome the Hurleys the last of August. A new water line was also laid this summer to serve the parsonage and several private homes.

After the Hurleys had a chance to get settled and catch their breaths a reception was held for them Sabbath night, October 1. The church members and all ministers of the community were invited. A short devotional service was held with the Rev. John Witmer of the Laysburg Reformed Church leading the devotions. The welcome to our church was given by the moderator, Warren Lippincott. A welcome into the community was given by the retired elder of the New Enterprise Church of the Brethren, the Rev. Edgar Detwiler. Special music was sung by the Junior Fellowship. Following the singing of several hymns everyone gathered in the church social room for fellowship and refreshments.

Pastor Hurley has plans for a weekly Bible study and for a monthly fellowship supper with studies of missions and other subjects of denominational interest.

—Correspondent

MILTON, WIS. — The "Meal-Of-Sharing" which has become almost a tradition with the church, has provided fairly large gifts for a wide variety of worthy causes,

frequently above and beyond those directly within OWM. One of the latest such gifts is noted in the church bulletin for October 8. The notice reads: "At 'Meal-Of-Sharing' today we have opportunity to contribute to the building program of the Denver Seventh Day Baptist Church." Here is an example of one church helping another church to build. Perhaps there could well be more of this.

—Editor

BATTLE CREEK, MICH. — With the coming of fall and the cool crisp air, members of the Battle Creek church are settling down to another year of hard work and, we hope, great achievement. The annual church meeting was held October 2nd starting in the afternoon and breaking for the annual church dinner at 5:30. The Ladies Aid society took charge of the very ample pot-luck meal which provided a time of fellowship before the serious business of election of officers was taken up. We will only give the major officers here: pastor, Rev. Leland Davis; moderator, George E. Parrish; secretary, Mrs. George Parrish; assistant secretary, Miss Helen Steadman; treasurer, Mrs. Claire Merchant; assistant treasurer, R. T. Fetherston. Trustees elected to new three-year terms were Mrs. Ellis Johansen and Mrs. W. B. Lewis.

Due to the very generous gifts of two members of the church and the continued giving of many, great strides have been made on the new lodge building at Camp Holston. Where once was a tangle of greenery there is now a lovely masonry building. The roofing is on and the windows are going in at the time of this writing. At one end of the room is a large glass block cross which we hope to illuminate. Much of the fine progress is due to the tremendous help of some families from the White Cloud church who came down over the Labor Day weekend. Also Mr. and Mrs. Leonard Wilkinson of Freeland, Mich. (members of our church) and their nephew came and spent their vacation here to lay the blocks. Ages of workers have ranged from 8 to 86, so the widespread interest the building has evoked here is evident.

Over fifty members of the church

journeyed to White Cloud for the semi-annual meeting of the Northern Association October 7—9. Beautiful weather and the colors of nature combined with the inspiration of the meetings to make all feel it was truly a worth-while weekend.

The Fall series of chicken-pie suppers given by the Ladies Aid to raise money for church projects is under way.

The Fall planning conference is being held the weekend of October 21-23, at which time we will set up our yearly calendar and take a long look at the program we have set for ourselves as we go about "Our Father's Business."

—Correspondent

Accessions

Alfred Station, N. Y.

By Baptism:

Dennis Brutsman
Phyllis Emerson
Dorothy House
Daniel Merriam
Dorothea Merriam
Laura Merriam

De Ruyter, N. Y.

By Baptism:

Linda Burdick
Richard Burdick
Howard Meldrim

Lost Creek, W. Va.

By Baptism:

Miss Judith Cain
Marlboro, N. J.

By Baptism:

Mrs. Jack Camper
Rachel Davison
Barbara Dixey
Elizabeth Lida Dixey
Karen Sue Osborn
Phillip Osborn
John Williams

Marriages

Allen - Moses. — Russell Allen, son of Harold Allen of Alfred Station, N. Y., and Ramona Moses, daughter of Mrs. Pearl Moses of Batavia, N. Y., were united in marriage in the Alfred Station Seventh Day Baptist Church on July 16, 1960, Pastor J. Paul Green officiating.

Brown - Swing — Gretchen May Swing, daughter of Rev. and Mrs. Charles D. Swing of De Ruyter, N. Y., and Herbert Brown, Jr., were married in Baldwinsville August 17, 1960. They were united in marriage by the Rev. William Emblidge, Jr.

Davis - Lewis. — Leonard H. Davis, Jr., son of Mr. and Mrs. Leonard H. Davis, Sr., of RD 3, Bridgeton, N. J., and Miss Pauline Lewis, daughter of Mr. and Mrs. Paul Lewis, of RD 3, Bridgeton, N. J., were united in marriage in the Marlboro Seventh Day Baptist Church Sunday afternoon, October 9, 1960, by their pastor, the Rev. Paul B. Osborn.

SABBATH-KEEPERS' 1961 CALENDARS

The logical calendar for use in the homes, offices, and churches of Sabbath observers. Sabbath, the seventh day of the week, the true Lord's Day, in color. Space provided for filling in the times of Friday and Sabbath sunsets. Fold-back sheets with memoranda space on backs. Front set off by a beautiful nature scene depicting a portion of the Creator's handiwork. Inspiring, educational and important Sabbath truths, appealingly presented in twelve lessons of new Sabbath-study series, logically arranged. General topic for 1961: THE MESSIAH AND THE SABBATH. Intolerant, Constitution-violating Sunday laws exposed! Our regular low price, 25c each, with new liberal discount on quantities, as follows: 10 - 49, 5%; 50 - 99, 8%; 100 or more, 12%. Order early from:

THE BIBLE SABBATH ASSOCIATION

Fairview, Oklahoma

Non-sectarian

Undenominational

The Sabbath Recorder

Births

Ayars. — A son, Kenneth David, to James E. and Christine (Davis) Ayars, of Shiloh, N. J., on October 10, 1960.

Baker. — A daughter, Deanna Louise, October 1, 1960, to Re Rogers and Shirley (Knox) Baker of Friendship, N.Y.

Cavinder. — A daughter, Cindy, to Mr. and Mrs. Max Cavinder of Battle Creek, Mich., July 27, 1960.

Cruzan. — A daughter, Donna Ruth, to Duane and Lois Cruzan of Bridgeton, N. J., on October 8, 1960.

Granger. — A son, William Joseph, to Harry and Jeannette (Williams) Granger of Petersburg, Neb., on July 22, 1960.

Noel. — A son, Robert Leon, to Lee and Jeanette (Parrott) Noel of Battle Creek, Mich., Sept. 21, 1960.

Randall. — A daughter, Dawn Marie, to Howard L. and Diann (Cavinder) Randall of Tekonsha, Mich., May 8, 1960.

Woody. — A son, Arthur Theron, to Buddy and LaVaune (Stewart) Woody of Battle Creek, Mich., June 20, 1960.

Obituaries

Anderson. — Martha Brown, daughter of Robert W. and Mary Power Brown, was born at Utica, Wis., November 16, 1871, and died at her home in Milton, Wis., September 22, 1960.

In 1892 the Brown family moved to Milton where Martha lived throughout her long life. She was baptized by Elder E. M. Dunn in 1897 and joined the Milton Seventh Day Baptist Church. In 1928 she was married to Gustav E. Anderson who preceded her in death in 1943.

Martha Anderson was a loyal member of her church and was faithful in attendance until her final illness. She was an avid nature student and read widely in many fields. She was an active member of the Milton Women's Village Improvement Club taking an especially active part in its gardening program for many years.

The last of her family of six brothers and sisters, Mrs. Anderson is survived by two nieces, Miss Mabel West, Milton, and Miss Miriam West, Soulebury, Pa.; and two nephews, Dr. Robert West, New York City, and Raymond Brown, California.

The funeral service was conducted in the Milton church by her pastor, the Rev. Elmo Fitz Randolph, with interment in the Milton Cemetery. — E. F. R.

Burdick — Luke, was born January 26, 1878, in Cazenovia, N. Y., and died at Herrick Nursing Home in De Ruyter, N. Y., October 11, 1960. He was a member of the Lincklaen Center Seventh Day Baptist Church. Services were conducted by the Rev. Charles D. Swing. — C. D. S.

Burdick — Nora, was born June 3, 1874, at De Ruyter, N. Y., and died May 2, 1960. She was a faithful member of the De Ruyter church. Farewell services were held from the Smith Funeral Home, with her pastor, the Rev. Charles D. Swing, officiating.—C. D. S.

Chase. — Effie Mae, was born at Ashburn, Ga., March 25, 1906, and died at Daisy, Tenn., June 23, 1960.

Information from her husband Norman L. Chase states that both he and his wife were ordained in the Southern Baptist Church on Nov. 25, 1925, about one month after their marriage, and that she had been a Sabbath-keeper since 1931. At the time of her death she and her husband were co-pastors of the Evangelistic Church of God (Sabbathkeeping) of Soddy, Tenn., where they have been working as rural missionaries since 1951. Prior to that time Mr. and Mrs. Chase had been connected with Seventh Day Baptist work part of the time, including a relationship with the Putnam Co. (Fla.) church in the period of 1946-1947.

She is survived by two sons, James of Daisy, Tenn., and Ernest of Norwalk, Calif.; one daughter, Virginia of Daisy; one brother, Henry C. Nobler of Atlanta, Ga.; and 6 grandchildren.

Funeral services were held at the Mowbray Church of God with Elder Thomas W. Millsape of the Seventh-Day Church of God and the Rev. T. Harden of the Church of the Living God officiating. Interment was in the Granny Walker Cemetery, Daisy Mountain, Tenn. —N. L. C.

Lanphere. — Maude Sylvia, daughter of Russell J. and Anna Crandall Maxson, was born December 16, 1873, at Farina, Ill., and died February 27, 1960, at the home of her son at Stratford, Wis.

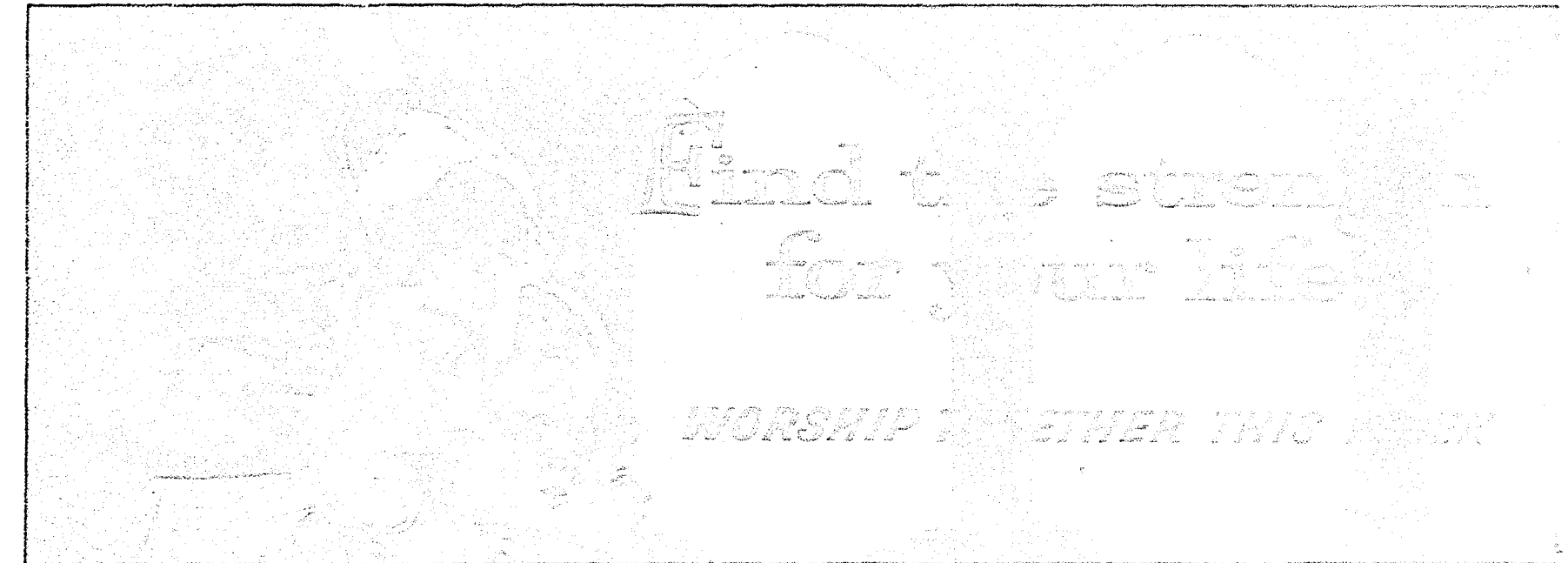
A loyal Seventh Day Baptist, Sylvia was baptized at Nortonville, Kan., in 1883. In 1893 she was married to Stiles Russell Lanphere. During her lifetime she was affiliated with Seventh Day Baptist churches at Smyth, S. Dak., North Loup, Neb., Gentry, Ark., and Milton, Wis. She was particularly active in Sabbath School and youth work.

Two daughters, Vira Estell Johnston and Beulah Meyer, as well as her husband preceded her in death. She is survived by one son, Milo of Stratford, Wis., four brothers, and five sisters.

Memorial services were conducted by her pastor, the Rev. Elmo Fitz Randolph, in the Milton church. Interment was in the Milton cemetery. — E. F. R.

Larkin. — Douglas Dwight, infant son of Mr. and Mrs. Dale Larkin of Grand Island, Neb., was laid to rest in Hillside Cemetery at North Loup, Neb., on July 9, 1960, with Pastor Mynor G. Soper officiating at the graveside services. — M. G. S.

Soper. — Graveside services for the infant daughter of Pastor and Mrs. Mynor G. Soper were held on July 10, 1960, at Hillside Cemetery, North Loup, Neb. Officiating was the Rev. Clarence Buehler of the North Loup - Scotia Methodist Churches. — M. G. S.



HOW TO HELP BUILD THE CHURCH

1. Be in your place unless prevented by some reason, which you can conscientiously give to your Lord and Master.
2. Pray before you come to church.
3. Pray as you are seated in the church.
4. Never engage in any conversation or act after entering the church, which will tend to divert your thoughts, or the thoughts of others, from worship.
5. During the period of meditation, thank God for our Bible School and pray His blessing upon it.
6. Never carry what you think to be the faults of any of our members, away from the church. If tempted to do so, look around and see some beautiful soul, whose life is a benediction upon you.
7. Attend the Sabbath Eve Prayer Service.
8. During the week call upon at least one member of the congregation and speak with that one about his soul's salvation.
9. Pray for our Pastor every day.
10. Tithe. Bring your envelope every Sabbath morning.

— Selected.