

# The Sabbath Recorder

HAPPY  
NEW YEAR

## THE GAUGE OF LIFE

They err who measure life by years, With false or thoughtless tongue; Some hearts grow old before their time; Others are always young. 'Tis not the number of the lines, On life's fast filling page, 'Tis not the pulse's added throbs Which constitute their age. Some souls are serfs among the free, While others nobly thrive; They stand just where their fathers stood; Dead even while they live!	Others, all spirit, heart and sense; Theirs the mysterious power. To live in thrills of joy or wo, Twelvemonth in an hour! Seize, then, the minutes as they pass; The woof of life is thought! Warm up the colors; let them glow With fire and fancy fraught. Live to some purpose; make thy life A gift of use to thee: A joy, a good, a golden hope, A heavenly Argosy! —From Great Thoughts, London, Eng.
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meeting. The women of the Evangelical Society of Alfred, along with groups from the other churches, have co-operated in the World Community Day project by making nighties and furnishing medical kits for use in underdeveloped areas in the world.

A community Thanksgiving service was held Sunday evening November 20, with the choirs of the Alfred and Alfred Station churches combined under the direction of Dr. Melvin LeMon, the organist and director of the Union University Church. The speaker of the evening was Professor Myron Sibley of Alfred University.

METAIRIE, LA. — Our church had another full day for the Lord's Sabbath, December 3. This was in honor of the day Brother Melton had served us for one year. Regular services were held in the morning followed by communion. As the invitation was given, three came forward to join the church: Jenny Byrnes, a teenage girl, and Mr. and Mrs. Tom Beaucamp.

In August while Brother Mentch was serving us we took church services to the Beaucamps' houseboat about 70 miles from here. At this time Mr. Beaucamp expressed his desire to be baptized. As soon as Brother Melton returned we again took services to the houseboat, at which time Mr. Beaucamp was baptized in the bayou alongside his boat. This was indeed an impressive service. They spent the weekend of December 3 at the home of the DeLands so they could enjoy the fellowship and worship. After the morning worship dinner was served in our recreation hall and we again returned to the church for an old-time singing of hymns and choruses. About 50 were here for the day. Several from another Sabbathkeeping group here in New Orleans worshiped with us. We are looking forward to the play which the young people will put on Christmas.

We want to express thanks for our clothing contributions. We were again blessed this week by sharing our clothing, which we had just received, with an elderly lady who had just been burned out of her home, losing all she had. "It is more blessed to give than to receive."

SHILOH, N. J. — The consummation of the second year of the Lay Development workshops was held the first Sabbath in December with many recommendations.

Also on that day "White Christmas" offerings were presented. Many people were designated, and there is money in the Missionary Fund so that all will be remembered at Christmas. Each gift will be sent with a personal letter from some member of the Sabbath School.

The Ladies Benevolent Society has as this year's theme Galatians 5:22-25 and, for the month of November, "Sharing Our Blessings." In keeping with that theme two needy families were given food for their Thanksgiving dinner. All of the society meetings are being held in the evening this year, with an increase in attendance as a result.

The Christmas program scheduled for the 18th was planned by the C. M. C. Class. The Tri C Class was asked to decorate the church.

Again this year we are having the lighting of the candles with the final candle being lighted on Christmas Sabbath at 4 in the afternoon.

The attendance for Sabbath School in November was high (170). Each week finds all groups and classes busy in the Lord's work and striving to do His will in all things.

The interest in our camp continues to be very strong. It has been used by many classes. — Correspondent

Seventh Day Baptist Church, Lost Creek, W. Va. — "Where all who come to worship God are welcome without regard for race, class, or background." — Church bulletin.

*Accessions*

Nortonville, Kan.

By letter:  
Mr. Lyle Maxson

Metairie, La.

By Baptism:  
Mr. Tom Beaucamp

By Testimony:  
Mrs. Tom Beaucamp  
Jenny Byrnes

# The Sabbath Recorder

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Member of the Associated Church Press  
REV. LEON M. MALTDY, Editor

## Contributing Editors:

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

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## They Bore the Cross at Christmastime

In New Orleans, the Christmas spirit was marred by something worse than commercialism. Our "Christian" nation is shamed before the world. Missionaries sent abroad to bring Christ and the blessings of Christianity to dark-skinned people are hampered in their work by having to apologize for the way supposedly Christian women (and men) are behaving toward a few helpless Negro children in one of our southern cities. Missionaries are being called upon to jeopardize their lives in the Congo because irresponsible people jeer, abuse, threaten, and bomb ministers and others whom they call "Nigger-lovers." Such events feed the fires of Communist propaganda throughout Africa at a time when our representatives abroad are trying to convince the world that American-sent missionaries are different from Moscow's emissaries. Needlessly this cross is borne.

Joy and good cheer pervade most of the country. Bitterness and want, so long associated together are scarcely known throughout our fair land. Why must there be these few open sores in our body politic? Is it the Spirit of Christ that shows itself now in one isolated spot? No, it is a leprosy of sin showing itself in undisciplined bitterness on the part of a group of hard-core segregationist mothers whom the police call "the cheer-leaders." Whether it is hooded, terror-striking Klansmen in one locality, or howling, jeering mothers in another, it is much the same thing, an attempt to intimidate and to force the will of the minority upon the thoughtful, orderly majority. Regardless of how poorly or how well founded are the fears of the results of token desegregation of two schools, the flaunting of the laws of the land and the abusing of men of high principles such as the white Methodist minister, Mr. Foreman, is un-Christian.

Nineteen hundred and sixty years ago, before the Savior was born, the color line was not sharply drawn. When Jesus was led to the cross thirty-three years later a black man, Simon of Cyrene, who probably had come to the feast at Jerusalem as an equal with all others, was forced

to bear the cross. Such action could be expected of heartless military executioners, but to deny little girls the full rights of citizenship in a Christian nation in the twentieth century solely because their skin is dark, is to crucify Christ again.

Let us pray that if we are permitted to celebrate in this life another anniversary of the birth of Christ, that the spirit of bitterness may be melted away by the warmth of Christian love throughout all our land.

## Openly Paying Our Vows

There is a widespread feeling that vows and pledges to Christian work should be as sacred as the ballot. Whence comes this feeling? Is it just because giving is a personal matter between us and the Lord? If so, there is justification for it. On the other hand, there is the possibility that many professing Christians use the secrecy of their financial vows as a cloak to hide the smallness of their gifts. Spiritual church leaders are sometimes led to think (but never to say it) that some members make vows to the Lord upon the advice and counsel of the devil. Practically speaking, Satan is selfishness personified. With this agree the words of James, "But every man is tempted when he is drawn away of his own lust and enticed" (James 1:14).

What does the Scripture say about openly paying our vows? The psalmist reached a lofty plane of religious experience when he wrote the words, "I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:14). This was not hypocrisy, not showing off. It was not out of harmony with the later instruction of Christ regarding the hypocrites who trumpeted the giving of their alms "that they may have glory of men" (Matt. 6:2). It is all too easy for us to carry this advocated secrecy of almsgiving beyond its intended application. Rules for making and paying vows are seldom needed by consecrated Christians and rules are easily evaded by those who are not consecrated and give grudgingly.

What real joy there is in openly paying our vows now "in the presence of all

the people." The "now" could very well be applied to the end of the calendar year. The joy or lack of joy will depend on whether or not our vows are large enough to represent a certain amount of self denial willingly undertaken for the Gospel cause. There is a fellowship of giving that is not to be overlooked as a Christian experience. Church-centered giving is something like a congregational prayer meeting. When we lift up our voices in prayer and listen to other voices raised in thanksgiving and supplication, we are built up together; we feel a unity of purpose. So it is with the morning offering; it is an act of worship that brings blessing.

Let's not forget the words of the psalmist. To get the fullness of the blessing we need to be in church every Sabbath. That in itself is a solemn vow we have taken.

## Week of Prayer

Although there are many days of prayer and weeks of prayer sponsored by different groups there is none, in the opinion of this editor, that compares in general appeal or in positive benefits with one of the oldest of them, the week of prayer observed by churches of many denominations the first full week of January.

Guidance material is available for daily emphasis throughout the week for local church use or for inter-church meetings, but one does not have to follow those topics. The important thing is for Christian people to start the new year in earnest prayer with whatever emphasis seems most fitting. The closer we are to God, the more we realize our need for more dependence on Him. The week of prayer is worth whatever effort is put into it — and usually much more. When we devote extra time to cottage prayer meetings or other gatherings for group prayer at the beginning of the year, we become more and more conscious that the Lord is anxious to guide us in ways that the non-Christian or half-Christian world knows not of. Furthermore, we cannot meet thus together for a week without sensing anew that the Lord wants to use us to bring the joy of

salvation to those who are not serving Christ.

In thousand of Baptist churches there will be Watch Night services this year to usher in a new year of the Baptist Jubilee Advance. Such a practice is to be commended even if our own program does not exactly fit with the schedule of the Southern Baptists. There should be no reluctance to give up the merrymaking and entertainment that have become traditional with the night when the old year dies and the new begins. "Paryer is the Christian's daily breath," we say. Let us prove that we mean it by prayer at midnight or by extended periods of prayer throughout the first week of 1961.

### EDITORIAL NOTES

#### Protestant Merger Plan

The news services quickly picked up Dr. Eugene Carson Blake's proposal in a San Francisco sermon for the merger of four denominations, the Protestant Episcopal, the Methodist, the Presbyterian, and the United Church of Christ. What was new in the proposal was a scheme to get over the obstacle imposed by the Episcopal Church in requiring reordination to preserve apostolic succession.

Such a union as the Presbyterian minister proposed, would be based on a high degree of theological unity. It is significant to note that it would, in his words, "clearly confess the historic trinitarian faith received from the apostles and set forth in the Apostles' and Nicean Creeds."

#### Holiday Greetings

As the year draws to a close the editor wishes to express appreciation for the many felicitations received at the office from subscribers. He accepts these well-wishing Christmas and New Year's greetings on his own behalf and on behalf of the whole Recorder staff and print shop personnel (about 25) without whose cheerful and painstaking help the Sabbath Recorder could not be what it is to its readers throughout the English-speaking world.

In acknowledging our debt of gratitude we especially thank our department edi-

### MEMORY TEXT

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. Isaiah 66:23.

tors who furnish articles on a weekly basis, the faithful pastors who keep us supplied with vital statistics and timely articles, and the other writers and church correspondents who freely contribute material from time to time. Neither would we forget those outside our denomination who help us in so many ways to broaden our horizons. The number who send us news releases or keep us on their exchange list is very large. To all we wish a "Happy New Year" in the Lord.

#### Recorder Subscription Offer

Have you seen the first of four Sabbath Recorder subscription fliers? These bulletin inserts in striking red and blue ink are being mailed weekly to all pastors for distribution to resident and non-resident members to stimulate a wider interest in our denominational weekly. Many of us forget that the new members coming into our churches and some of the older members are not well acquainted with the denomination as a whole — a knowledge that can best be obtained from a journal like the Sabbath Recorder.

An unusual offer is being extended to churches — a six weeks' trial subscription for every non-subscribing member for only 25 cents, not much more than the cost of postage. The Distribution Committee of the American Sabbath Tract Society which is pushing this every-family subscription drive hopes that church members will vote enthusiastically for this trial offer and for the follow-up subscription drive.

It is the often voiced feeling of leaders of our denomination that a greatly increased readership of the Sabbath Recorder would mean long-range economy since it would make several other denomination-wide promotional publications unnecessary. It would avoid duplication of effort and would result in a better informed constituency, which is needed if our Program for Advance is to succeed.

## President's Message

### "To the Churched"

After the first two years of the Seventh Day Baptist Program for Advance, we will start on another phase of our witness for Christ with a "Message to the Unchurched." This will be the year for achieving great things in our dreams of expansion and growth, dreams of establishing new churches and reaching the great multitudes of unchurched and non-Christian people of the world. But now, this year, we are in the midst of what we can well call the "Message to the Churched."

It is difficult to know where to begin when we plan a message to the church-going people. How much do we assume of each individual's dedication to Christ and Christian principles? How far should we go in evaluating ourselves personally for the tasks that face us? What are our real aims in this program? These are a few of the problems we meet in considering this emphasis. And they are the reasons that the primary area of concern during this preliminary stage of the Program for Advance is devoted to the layman.

The word is not "laymen," but layman. One person, the individual, is considered. It is on this basic level that we must begin or else there is no use to go on. Without the dedication of the individual, the group cannot achieve its full effectiveness — and any weakness will persist through the entire organization. It is with the individual that we must work in every situation, and it is only the individual that can properly evaluate himself and his aims, and fit himself into the organization in the best way to carry on the work of the "Churched."

It is with this consideration in mind that the Lay Development Plan in this second year is defining and evaluating our church organizations to see if they are performing their proper function. There is a purpose for every individual, and there is a mission for every organization to fulfill. To recognize that purpose and dedi-

cate ourselves individually to its accomplishment is the overall emphasis of this year's Lay Development Plan — a "Message to the Churched!" It is only "I" as a member of the organized church who can carry out the responsibilities entrusted to me by my Heavenly Father! "I must be about my Father's business."

### Round-Up Story Triennial General Assembly

By Geraldine Sartain,

Staff Writer, Office of Information NCC

Insistent demand for church unity formed the dynamic, central core of debate at the National Council of Churches' 1960 General Assembly.

The Assembly closed its six-day sessions (Dec. 4-9) with a luncheon honoring J. Irwin Miller of Columbus, Ind., its newly-elected president and the first layman chosen for this post in the 10-year history of the Council. The new president is a member of the Disciples of Christ.

His election highlighted the new emphasis on the importance of the laity and their equal responsibility with the clergy to prosecute Christ's mission in the world.

A self-rising yeast of dissatisfaction with the fragmented state of American Protestantism and Eastern Orthodoxy animated the sessions of more than 3,000 church leaders from all over the nation.

Again and again church statesmen called for unity in their formal addresses. Panel discussions worried the subject. The triennial Message to the Member Churches voiced the most urgent plea ever made by a church body for the denominations to forget their "dividedness" and join hands "in the Lord's work."

Drama was injected into the discussions at the very start. A former National Council president, preaching in Grace Cathedral, outside of the Assembly sessions, proposed the merger of four of the largest Protestant denominations.

Dr. Eugene Carson Blake, stated clerk, United Presbyterian Church in the USA, declared that the church "cannot longer afford the luxury of our historic divisions."

He sketched general principles for the union of his own denomination, and of the Protestant Episcopal Church, Methodist Church and the United Church of Christ. The latter is already the result of a merger three years ago of the Congregational Christian Churches and the Evangelical and Reformed Church.

In union, the four denominations would have more than 18 million members, 41,802 churches, and 63,581 clergymen with pastoral charges.

At the final Assembly business session, Dr. Blake apologized for any diversion of attention that his proposal may have created "in the carefully planned and balanced program of the Assembly." Chairman and retiring president, the Rev. Edwin T. Dahlberg, responded that any action relating to the proposal is outside the framework of the National Council.

"The Council can simply stand on the sidelines and view with sympathy and prayerful interest any action of this kind that may be taken," he said.

The theme of long-range planning ran through the Assembly sessions. Many of the denominations are committed to it.

In the opening Assembly service, marked by a stately procession of robed clergy, Dr. Dahlberg declared that an effective gospel for the whole world requires a united church.

Presenting his general secretary's report at the first plenary business session, the Rev. Dr. Roy G. Ross told the Assembly that Christian people are aware that something is wrong with our society and restlessly seek the answers.

This gives the church an opportunity such as may not come again for centuries he said. He called on the churches to provide leadership motivated by a Christian concept of man as the creation of God, recognizing his moral responsibilities to his creator and fellowmen.

Constant discussion of racial issues arose on the Assembly floor and in group sections. In the end, this brought a resolution on the violence in New Orleans.

The National Council saluted the courage of the Rev. Lloyd Foreman, a Methodist minister, and Mrs. James Gabrielle, a

Roman Catholic housewife, for braving jeering mobs to take their white children to an integrated school.

The resolution urged the state of Louisiana and city of New Orleans to "bring their policies and practices into accord with the dictates of Christ-like conscience and the laws of the land." It also commended those officials, teachers and other citizens who have sought to keep the public schools functioning.

The concern for unity was put into the context of the Council's own program through the reports of its new Faith and Order Commission. Dr. James I. McCord, president, Princeton Theological Seminary, and chairman of the commission, said that the Council's new Faith and Order program reflects "the extent of the theological renewal that has gone on in our churches since World War II."

The director of the Faith and Order studies, the Rev. William A. Norgren, proposed that Christians in local congregations be drawn out of their isolation and become familiar with the differing beliefs of other denominations. Bishop Leslie Newbigin, general secretary, International Missionary Council, stressed the necessity for Christians to listen to one another.

Bishop Newbigin also warned a plenary session that Christians should not try to hold back the revolution of our time, but bear witness in it to its true meaning. Communism is not the author of the revolution, he said, but one of the movements which exploit it.

Cuba and the Congo are current examples of this Communist exploitation, a special report of the Foreign Missions Division stated. Dr. Howard W. Yoder, divisional executive secretary, said the take-over in Cuba was no mere coup d'etat, but a "very real revolution, shaking the very foundations of all social and economic standards and winning the loyalty of many Cubans."

In the Congo at least nine types of maneuvers were used by the Communists in their efforts to gain control, Dr. Carpenter reported.

Other resolutions dealt with increased sharing of food to alleviate hunger, im-

proved conditions for migratory agricultural workers, equal use of all labor resources. Another urged local and regional councils to extend their memberships.

Executives and members of 28 boards of home missions set up a committee on home mission policy and strategy, a commission on co-operative planning to develop a common Protestant strategy, and a commission on co-operative field projects to make possible a common Protestant - Orthodox approach to needs of persons. They voted a record budget to underwrite these expanded services.

The division of Christian Education made the Assembly a workshop in understanding points of view of the other divisions.

Note: The above story covers much of what was said at San Francisco. Some paragraphs were omitted for lack of space.

#### Taylor Testimony Wins Communist

The history of China is not complete without the life story of J. Hudson Taylor, founder of the China Inland Mission. The Communist leaders know this and therefore wanted the life of Hudson Taylor rewritten to make it better fit the anti-Christian outlook on life that they want presented to their people. The plan for rewriting the life of that great missionary received a setback when the man commissioned to do the research for the biography recently became a Christian.

#### A LITTLE TALK WITH JESUS

By Elizabeth Fisher Davis

I love to talk with Jesus  
About my problems and my plans;  
It is such a comfort,  
For I know He understands.

The end from the beginning  
His eye can plainly see.  
No such power is given to us  
Finite beings, we.

Omnipotent, Omniscient,  
The Omnipresent One;  
Surely we can trust Him  
And say, "Thy will be done."

#### Daily Bible Readings in 1961

Guest Editorial

Familiarity, though it does not always breed contempt, frequently breeds indifference and neglect. Millions of New Yorkers, for instance, have never visited the Statue of Liberty. In folklore it is the shoemaker's children who go without shoes.

We Christians are not exempt. Some hundreds of years ago, when Bibles were rare, those who acquired them — at considerable cost and often only by risking defiance of the established church or state — valued them highly and read them hungrily. Today, when Bibles are easy to obtain, and there is one in nearly every home, many Christians read them only now and then, and sometimes not at all.

The American Bible Society, which distributed 10,068,959 volumes of Scriptures last year in the United States, and 7,581,959 more volumes abroad, is aware that mere distribution of the Scriptures is not enough. The society knows that a Bible that is not read is worthless. The power of the Bible to change and redeem lives rests, not in its paper and ink and other physical attributes, but in its message. If the Bible is not read, no message is communicated. This is true, even if it is kept carefully dusted and in a place of honor in the home.

To encourage regular and faithful reading of the Bible, the society publishes lists of suggested readings for every day throughout the year. The list for 1961 is now available. In convenient bookmark form, it is designed to be as helpful to experienced readers as to those who say, "I've always intended to read the Bible, but have never known where to begin."

The society offers to send a copy without charge to everyone who requests it. Churches and others who would like quantities of the list to distribute can obtain them from the society for less than cost. The price is only 60¢ per hundred.

The address of the American Bible Society is 450 Park Avenue, New York 22, N. Y.

## *A Voice of Hope*

By Rev. Neal D. Mills

It was late at night. Everyone in the house was in bed except me. I put down the book I had been reading and snapped off the light, preparing to retire. The moonlight streamed in through the window and I remained in my chair musing. My mind and heart were aglow with the spirit and great ideas of a thrilling ancient book. I looked up as a shadow moved across the room and someone seemed to sit down in a chair.

"Who are you?" I said, a bit startled. I could see in the moonlight a very ancient costume like those I had seen in pictures of the prophets.

"I am Isaiah, son of Amoz. I lived in the 8th century B. C. You know who I am."

"Oh, indeed I do," I replied. "You are one of the greatest of the prophets and a wise statesman of your day. The world has never given half the attention to your words that they deserve."

"Thank you," he said quite simply.

"Tell me," I went on, "are you the author of all the writings we now call Isaiah?"

"In a sense, yes," he answered. "But I did not write it all. I preached in the market place and wherever people would gather and listen. Sometimes scribes wrote down what I said and repeated it on other occasions. A hundred years after my time some of my words were adapted to the situations of that day."

"I can understand that," I said. "Situations change but the basic problems of men and nations remain very much the same. And the principles that you taught are eternal."

The stranger nodded his head and I went on, "You have astonished those who have studied your writings with your keen insight into your own time and apparently far into the future."

"Some say I wrote better than I knew," he said with true humility.

"I'm glad you came," I said. "I've just been reading some of your sermons. I wish I could write like you did! But some puzzling questions rose in my mind."

"That is only natural, since I wrote 27 centuries ago. A knowledge of the political and social conditions of my time would provide some of your answers."

"Yes, I realize that," I said, "but why were you so concerned about the political affairs of your day? They tell us nowadays that preachers should mind their own business and leave politics alone."

"True religion concerns everything that concerns human welfare," said my visitor. Then he went on, "As for me, being related to the king, I heard politics discussed in the family as early as I can remember. Naturally the welfare of the family depended much upon the success of the king. When as a young man I became a priest I saw the influence of political policies on the moral and religious condition of the people."

"Well, what did you really accomplish?" I said rather gloomily. "Your counsel was rejected just as it is in my day."

He hesitated a moment and said, "I have no illusions about it. I was often discouraged and then I would say, 'I must do my work'; the results are with God. But the common people were encouraged and my disciples went on with the teaching long after my lifetime."

"I guess the men who wrote Deuteronomy were greatly influenced by your preaching, and you can take considerable credit for the reforms of Josiah."

"Perhaps. But I'm not concerned about credits," said my visitor rather lightly.

"It being Christmas time I was reading some of the passage we call 'messianic,'"

I said, pointing to the book. "I wish they were a little more clear and definite. It would save much argument in my time, and some heat."

He smiled. "Could you write clearly and definitely about your country 700 years hence?"

"I'm afraid I couldn't," I admitted. "But just what did you mean in those passages, and when did you think they would be fulfilled?"

"I was simply voicing a great hope that was beginning to take form among my people. More has been read into my words than I intended and yet, perhaps I did write better than I knew. I could only read my own time, but I could dream and hope."

"You were one who could hope against tremendous odds," I said. "Your very name, Isaiah, meaning 'Jehovah saves,' is an expression of faith and hope."

"I couldn't help but have faith and hope after my experience in the Temple," he replied fervently.

"That must have been a most inspiring vision," I said. "Your description of it is very beautiful and much of your message is in great poetry. Your picture of the righteous Servant of God, the Prince of Peace, was remarkably fulfilled in Jesus the Christ. And your counsel on peace — well, the nations in my day are as slow to learn as in yours, but they are learning — the hard way."

There was a sound of traffic in the street. I raised my head. The shaft of moonlight had shifted and now played on the empty chair across the room. I turned on the light and sat in wistful silence. "What a beautiful dream!" I said aloud to myself. "What a message of comfort and hope and wisdom! What a glorious vision of the future even yet to be achieved!"

My eyes fell again to the page before me.

It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills;

and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the Lord,

to the house of the God of Jacob; that he may teach us his ways and that he may walk in his paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:2-4).

The people who walked in darkness have seen a great light; those who have dwelt in a land of deep darkness, on them has the light shined. (Isa. 9:2).

For every boot of the tramping warrior in battle tumult and every garment rolled in blood will be burned as fuel for the fire.

What a great fire all the boots and uniforms of the warriors of today would make!

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called "Wonderful Counselor, Mighty God, . . . Prince of Peace" (Isa. 9:6).

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

And his delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; . . .

They shall not hurt or destroy in all my holy mountains;

for the earth shall be full of the knowledge  
of the Lord

as the waters cover the sea (Isa. 11:1-4a,9).

Woe to those who go down to  
Egypt for help  
and rely on horses,  
who trust in chariots because they are many  
and in horsemen because they are very  
strong,  
but do not look to the Holy One of Israel  
or consult the Lord! (Isa. 31:1).

Woe to those who trust in H-bombs and  
intercontinental missiles and forget the  
God of peace and justice!

Woe to you, destroyer,  
who yourself have not been destroyed;  
you treacherous one,  
with whom none has dealt treacherously!

When you have ceased to destroy,  
you will be destroyed (Isa. 33:1a).

Could America be the great destroyer?  
God forbid!

O Lord, be gracious to us; we wait for thee.  
Be our arm every morning,  
our salvation in the time of trouble  
(Isa. 33:2).

Comfort, comfort my people,  
says your God.

Speak tenderly to Jerusalem,  
and cry to her  
that her warfare is ended,  
that her iniquity is pardoned,  
that she has received from the Lord's hand  
double for all her sins.

A voice cries:  
"In the wilderness prepare the way of  
the Lord,  
make straight in the desert a highway  
for our God.

Every valley shall be lifted up,  
and every mountain and hill be made low;  
the uneven ground shall become level,  
and the rough places a plain.

And the glory of the Lord shall be revealed,  
and all flesh shall see it together,  
for the mouth of the Lord has spoken"  
(Isa 40:1-5).

Have you not known? Have you not heard?  
The Lord is the everlasting God,  
the creator of the ends of the earth.

He does not faint or grow weary,  
his understanding is unsearchable.

He gives power to the faint,  
and to him who has no might he increases  
strength.

Even youths shall faint and be weary,  
and young men shall fall exhausted;  
but they who wait for the Lord shall  
renew their strength,  
they shall mount up with wings like eagles,  
they shall run and not be weary,  
they shall walk and not faint.  
(Isa. 40: 28-31)

How beautiful upon the mountains  
are the feet of him who brings good tidings,  
who publishes peace, who brings good  
tidings of good,

who publishes salvation,  
who says to Zion, "Your God reigns."

Hark, your watchmen lift up their voice,  
together they sing for joy;  
for eye to eye they see  
the return of the Lord to Zion.

Break forth together into singing,  
you waste places of Jerusalem;  
for the Lord has comforted his people,  
he has redeemed Jerusalem.

The Lord has bared his holy arm  
before the eyes of all nations;  
and all the ends of the earth shall see  
the salvation of our God (Isa. 52:7-10)

Ho, every one who thirsts,  
come to the waters;  
and he who has no money,  
come, buy and eat!

Come, buy wine and milk  
without money and without price.

Why do you spend your money for that  
which is not bread,  
and your labor for that which does not satisfy?

Seek the Lord while he may be found,  
call upon him while he is near;  
let the wicked forsake his way,  
and the unrighteous man his thoughts;  
let him return to the Lord, that he may  
have mercy on him,  
and to our God, for he will abundantly  
pardon. (Isa. 55:1, 2, 6, 7).

Will such a vision of a world of peace  
and righteousness ever come true? Isaiah's

vision of the Prince of Peace came true af-  
ter seven hundred years. As we see the  
power of the Christ in the world today  
can we not believe that the world will  
yet choose His way of love? If we have  
faith like Isaiah's and proclaim the mes-  
sage of hope to the weary waiting world,  
that glad day will surely come when all  
the kingdoms of this world will have be-  
come the kingdom of our Lord. May God  
hasten the day!

Editor's Note: Our study of the evidence for  
the dating of Deuteronomy brings us to dif-  
ferent conclusions from those voiced in this ar-  
ticle but we commend the writer's effort to  
apply the prophecies of Isaiah to our own time  
as well as to the time of Christ.

MISSIONS — Sec. Everoff T. Harris

### Our Trip to Northern Nyasaland to Visit the Churches

By Miss Sarah Becker

(Dr. and Mrs. Victor Burdick are presently  
visiting the churches of the northern province.  
We hope that you will read this article by  
Miss Becker carefully and then remember the  
Burdicks in your prayers as you understand  
more fully why they felt led to go again to  
visit our brethren of central and northern  
Nyasaland. — E. T. H.)

(Continued from last week)

Monday morning, July 25, we left for  
Kacece to visit a small group who do not  
yet have a church building, but have a nice  
shelter of reeds and bamboo where we  
held a meeting. These people were very  
friendly and the children very curious —  
examined Barbara's skirt minutely. We  
were given many papayas. We were there  
over noon time. One of the children asked  
his mother to hurry and fix some food for  
the "Europeans." Another child told him  
not to worry, "Europeans do not eat food,  
only tea and fruit." (Food means nsima —  
cornmeal mush). We had some tinned  
things available so made out fine. The  
peacher here is a very hard-working man  
and we pray the Lord will continue to  
bless his efforts.

We reached Lusimbo just after mid-  
afternoon. These people were not pre-  
pared, not having received word that we  
were coming until two days before our

arrival. But they rallied around and did  
what they could on short notice. The sun  
and wind soon dried out our sleeping bags  
from the night shower. The lack of prog-  
ress here was a bit discouraging. They had  
agreed to build a house for the pastor so  
he could move to this village and work  
more closely with them, but this had failed  
to materialize. We heard later that they  
had agreed to start the very next week and  
build a brick house to redeem their reputa-  
tion.

We left just after lunch for Mzali, a  
very mountainous area. We finally left the  
Landrover with friends in a village and  
hiked the last few miles to Mzale (no  
road). Here we were welcomed by retired  
Pastor Simeon Mzumara. They had kept  
up the little rest house built for the Ma-  
kapwa visitors a few years ago. The church  
membership is very small, surely help and  
encouragement is needed here. Pastor Sim-  
eon talked at length about the work of  
Mr. Cockerill, the visit of Mr. N. O.  
Moore, and the success of the early work.  
His wife is a charming and enthusiastic  
woman. She wanted to keep us there  
right then. We left Mzali by mid-morning  
and hiked back and repacked the Land-  
rover for the last lap of our trip to Uzu-  
mara.

This was a beautiful drive in the moun-  
tains, where we saw some coffee gardens,  
a growing agriculture and industry of this  
area. We were delighted with the lovely  
burned brick school-church building and  
big two-room rest house. (The doors and  
window frames were traveling with us.  
The doors were hung that evening, for the  
nights are cold in the high altitude.) The  
women of the church welcomed us with  
lots of food for the pastors and lots of  
boiling water for us three — at a lovely  
outdoor cookhouse. Everyone had worked  
hard to prepare for us. These people are  
very enthusiastic and interested in religi-  
ous things and have much initiative.

We were glad to see how well the work  
of the church at Uzumara had been carried  
on with the leadership of the deacon of  
the church while the pastor was away. Pas-  
tor Shadrack was at Makapwa for a month  
before Conference to make the large heart  
with the Ten Commandments for the new

Makapwa Church. (This wood is extremely hard — contains some mineral and sparked while being chiseled.) All of the meetings at Uzumara were well attended. The singing was most lusty and from the heart. We visited the coffee gardens of the church which looked fairly promising. These people are better off economically.

We left Friday morning on our homeward trip. Our first stop on the homeward stretch was Dunduzu, the village of Pastor N. Kandawire. We unpacked and then drove on to Jandalala, the Nchici village, home of one of our Makapwa teachers. These people were very unhappy that we could not stay a whole week with them. They need a school badly for the small children who are having to attend the Catholic school. They are afraid of losing their children to Catholicism. "You send us children's Sabbath School quarterlies, but what for? The children are at school for required playtime and other things. We do not even have them any more on Sabbath." How very much they need help!

It was well after dark when we started back. There being no road of any kind for the first 5 to 7 miles, we were well guided by Pastor Kandawire's sense of direction — over corn fields and plots of casava, etc. Sabbath morning we had well attended Sabbath School and worship services at Dunduzu. These people were very friendly.

That afternoon we drove to another branch church of Dunduzu which meets at the home of one of the workers at the Mzuzu airport. After a service one of the pastors baptized a young man. (The second candidate failed to come.)

Early Sunday morning we started on our longest day of driving through the rest of the northern province and most of the central province. We saw an African medicine man in feathered regalia being conducted along the road to the home of his patient. We stopped at Lilongwe for lunch and arrived at Nthinda after dark. The mud and pole rest house at Mr. Gunda Pire's place is very lovely. His Sisal plants are very impressive, having stalks of 20 to 25 feet with yellowish blossoms on top. The plant looks much like the California

century plant. The evening service featured much singing. The morning services were well attended. Much leadership here! Very lively singing — many to capacity.

Started out for home at 12:30 p. m. and did some hard driving to get to Makapwa by dusk. Home never looked so good!

Hope that you have gathered that we were much encouraged by the interest and work of most of the churches. We also were much concerned about their needs. Barbara and I had learned many things, among them many stories used in sermons to illustrate a point of Scripture. These stories are called "parables" by the pastors and usually contain a very simple story in which animals talk. Some were very helpful. We felt very grateful to Pastor Shadrack for all the translating he did for all of us.

Letter from Pastor Joseph Tyrrell  
Parika, W. C.  
28. 11. 60

Dear Pastor and Secretary Harris:

I am sorry to detain from writing before now, and it is because I had been so busy up and down to get things fixed up for the dedication of the building (the house of worship at Dartmouth) on the first of January, 1961. We hope by the grace of God to have a happy time at the dedication; for everything is quite finished with an exception of painting and the completion of the bridge.

I beg to state that we have got a place (for Sabbath worship) in Georgetown, so myself and Pastor Trotman have started the work there with a membership of 6. This work will be carried on by both of us by turns co-operatively. We solicit your prayers and help with Bibles and hymn books, etc.

I left home on Monday, 21st, for Dartmouth to get the two windows in, also to work on the hauling for the bridge. After the carpenter had finished on Wednesday and went away I remained at Dartmouth to decide some matters and I had a serious attack of illness. I sent to get a car to take me to the public hospital but did not obtain any. I prayed the Lord for help.

He heard my despairing cry, and touched me, and healed me.

I am not in the best of health at present, but I can say like the Psalmist David: What shall I render to God for all the benefits I have received at His hand? I will take the cup of salvation and call on Him daily. Deacon Beckles also is not well. He will have to undergo an operation soon.

Enclosed you will find record for the cost of the building. I cannot get to take the picture for the church before the dedication so kindly wait a bit for same.

CHRISTIAN EDUCATION — Sec. Rex E. Zwicbol

### Youth Week

January 29 - February 5

Youth workers and pastors, along with their youth, should be finalizing their plans for the observance of Youth Week.

The theme chosen by the United Christian Youth Movement is "Into All the World Together." The United Christian Youth Movement has prepared a packet of materials to help churches and communities in a meaningful observance. The packet includes a guidebook for study and action, "Youth and the World-Wide Mission," in which pages 9-12 give detailed suggestions for the observance of Youth Week. This same guidebook serves as a leader's guide in the study of the mission book *Turning World*.

Other items in the packet related to Youth Week are: an attractive poster for advertising; an interpretive leaflet; copies of two worship services, one that can be adapted for Youth Sabbath in the local church, and the second an Ecumenical Service for use in a community observance; a radio play, "The Wave," for use if radio time is secured. Almost any local radio station will welcome the presentation of this play if your youth fellowship will take the time to prepare it. The best way is to tape it. It's fun as well as enlightening to sit at home and listen to your friends and yourself broadcasting during Youth Week.

If your church does not have the packet,

we have a few left at \$1.00 each. Write the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

### Curriculum Guide

Recently our office has received a gift of 10 copies of the book *A Guide for Curriculum in Christian Education* from the Division of Christian Education of the National Council of Churches. The book ordinarily sells for \$2.50. It is a basic, interdenominational curriculum guide. It deals with the MEANING of curriculum and the PRINCIPLES underlying good curriculum; the EFFECTIVE USE of curriculum in the church school; and the PROCESSES by which curriculum materials are produced. In addition, there are extensive appendices providing information about specific denominational curriculum patterns.

While there have been changes in curriculum thinking in the past few years, this book, published in 1955, will be of real help to pastors, Sabbath School superintendents, seminary students, Christian Education Boards and Committees, and anyone who is interested in the best in Christian education.

We will give these books absolutely free to the first ten persons who let us know that they want them. Write the Seventh Day Baptist Board of Christian Education, Box 15, Alfred Station, N. Y.

### Church Membership Manual

All of the chapters have been written and received by the Publications Committee of the Board of Christian Education except two. We have hopes that we can put the whole manuscript into the hands of the editor, Mrs. Edward Parker, by January 1, 1961. The time for criticism of the manuscripts which have gone out to our pastors and church leaders is narrowed down to a few days.

### SABBATH SCHOOL LESSON

for January 7, 1961

The First of His Signs

Lesson Scripture: John 2: 1-11

### Pastor Heinrich Bruhn

The life of Heinrich Bruhn began to be of interest to Seventh Day Baptists in Europe and America in 1931, when he and the late Rev. L. R. Conradi left another Sabbathkeeping denomination and started organizing churches under our name.

Brother Bruhn was never ordained to the ministry, but he was an active leader of the German Seventh Day Baptist churches, especially after the death of Elder Conradi. In 1949, with the help of the Missionary Board he came to the United States to attend the General Conference at Riverside, Calif. His first stop, quite naturally, was at the home of Pastor John Schmid in Verona, N. J. He was welcomed at the German Church of Irvington. On that occasion Dr. Corliss F. Randolph, who had met him 16 years earlier in Hamburg, pointed out that professionally he was one of the first citizens of Hamburg, having been, previous to the war, the chief engineer of all public utilities. He remarked also, "Upon the death of Dr. Conradi the mantle of that valiant leader fell upon the shoulders of Pastor Bruhn."

In the difficult post-war days when so much of Germany was devastated and our churches in America were sending relief through the Irvington, N. J. church, it was Heinrich Bruhn who received the supplies and co-ordinated their distribution. This was quite a problem since transportation in Germany at that time was very inadequate. He did his best to get packages to the brethren in the more needy Eastern Zone.

Stricken with lung cancer about one year ago Elder Bruhn had to give up the leadership of the church work in Hamburg. He spent six months in the hospital, but during the last seven weeks of his life he was at home with his son, Lorenz and family. His immediate survivors are this son and two grandchildren. The funeral was conducted by the present leader of the Hamburg Seventh Day Baptist Church, Otto Koehler, who spoke from Revelation 2:10, the same text that had been used at Elder Bruhn's wedding. Burial was on December 12 at Flensburg, his birthplace.

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

#### New Filmstrip Available

The Woman's Board has recently purchased a new filmstrip, *Radiant Treasure*, and will make it available to anyone on request.

*Radiant Treasure* is about the role of today's Christian woman as rediscovered by a woman facing a changing world, a changing emphasis in the church, and most especially a changing personal life.

The filmstrip brings into focus questions as to what a Christian woman's place is in her home, church, community, nation, and world. It invites creative discussion. It lends itself to a deep worship experience. Worship program suggestions to be used with it are included in the leader's guide which is sent with the filmstrip. This little book contains printed script, and there is a script with music on record. Suitable for showing before a whole congregation, women's groups, Sabbath School classes, young adult groups, mother-daughter banquets, etc., it can be both an inspirational and an educational tool. Running time is not more than 12 minutes.

Please send your request to Mrs. Walter Wilkinson, 174 West St., Battle Creek, Mich., as soon as possible, giving the date you would like to receive it and the date you plan to show it. Allow yourself time to preview it and to rehearse with the meeting leader before the meeting date, to insure smooth projection and the most effective presentation.

It is easily available. Use it.

#### Special Issue Distribution

A 75-year-old member of one of our midwestern churches who ordered 100 copies of the special issue *Sabbath Recorder* reports on the distribution. Not all of the copies were given out. Most of them, she writes, were distributed by an 80-year-old lady who carried them to homes as she walked about town. Quite naturally this good lady thinks, "People who have cars and go to offices, hospitals, dentists, and other public places could, without extra driving, get these materials before a lot of people."

## Youth News

**Buffalo Fellowship** — Faith de Groff, chairman of the Buffalo SDBYF, writes that their group is looking forward to Pre-Con in Massachusetts next summer. They are going to need money for expenses and have a program for securing some of that expense money. It is at this point that they desire a little Sabbath Recorder publicity. They are selling something. Attractive pen and pencil sets with or without imprint "Seventh Day Baptist" may be purchased from Miss Judy Wellman, 304 Roncroft Dr., North Tonawanda, N. Y., at only \$2.95. It is reported that they normally sell for \$5.00. Pens with or without the imprint in a choice of four colors, can be bought separately for 80 cents.

#### Co-operation with Catholics Urged by Scotch Presbyterian

Sir Thomas Taylor, principal of Aberdeen University, Scotland, told the General Assembly of the Church of Scotland (Presbyterian) and it should "without compromise of truth, draw closer to Roman Catholics in Christian charity, seeking whenever we may to find ways of co-operation with them in Christian service to our fellowmen."

Affirming that "this Kirk of Scotland is a church of the Reformation" and that there are "certain things (of the Roman Catholic Church) we deny . . . in particular the mass and mariolatry . . . because these things have no warrant in Scripture, because they are false in fact and because they are idolatrous both in principle and practice," Sir Thomas declared. "Let us recognize that Catholics, like ourselves, worship the same Lord, and follow the same Christian way. Because of this, we have far more in common with them than with all those who reject the lordship of Christ, whether they call themselves atheist, materialists, agnostics, scientific humanists, or whatever it may be . . . We should note with interest and sympathy the growing emphasis which the Roman Catholic Church is placing on the study of the Bible. — W. W. Reid

### NEWS FROM THE CHURCHES

**PARKERSBURG, W. VA.** — Through the devoted and untiring efforts of the Rev. Donald E. Richards of Berea, W. Va., and now pastor of the Dodge Center, Minn., church, the Ohio Valley Seventh Day Baptist Fellowship is an organized group which has had monthly meetings in Parkersburg, W. Va., since October 19, 1959.

Since Mr. Richards has taken his new pastorate, the Rev. Duane Davis of Lost Creek, W. Va., has been our faithful leader. The subject of his last sermon to us before taking an exchange pastorate with the Rev. Leon Lawton in Jamaica was "Practice Our Faith Wherever We Are." This was a very appropriate and helpful talk.

The fellowship group has been taking up "The Systematic Study of Seventh Day Baptist Beliefs" as edited by the Rev. Don Sanford. The Salem Seventh Day Baptist Youth Fellowship traveled to the Parkersburg Y. W. C. A. on Friday, December 9 and presented a beautiful Christmas program. There were twenty-eight people including students from many states. The chaperones were Duane Hurlley, president of Salem College; Clarence Rogers, an attorney; the Rev. Clifford Hansen, pastor at Salem; and Mr. and Mrs. Richard Brissey. The president of the Salem SDBYF is Glen Warner of Verona, N. Y. Our hearts and minds were warmed and inspired with this varied program which was so well done at the end of a busy week of activities in a college town. The Percy home in St. Marys was warmed when they stopped on their journey home for refreshments. The Ohio Valley S. D. B. Fellowship is looking forward to the leadership of the Rev. Leon Lawton in the several months to come. Our president is Mrs. Lloyd Lukens, 722 Fifth St., Marietta, Ohio. — Correspondent.

**MARLBORO, N. J.** — Our Christmas program is much different this year. The program throughout is accompanied by colored slides showing our own children dressed in costume — in outdoor and indoor scenes appropriate to the Christmas message.



One feature is a family scene — "Receiving the Best Gift" enacted by Deacon and Mrs. Fred Ayars, Karen Peterson, Jeff Davis, and Tommie Sheppard. Our teachers put real effort and time into making the exercises Christ-centered. The white Christmas offering will be sent to Nyasaland as a "fund to be used as needed."

Mr. and Mrs. Edward Lawrence and family have moved to Paint Rock, Alabama, where their useful lives will be appreciated by the church. We here will miss them in many lines of work. Their farm has been purchased by Mr. Harold Davis of Bridgeton, a son of Mr. and Mrs. David Davis of Elmer. The farm was originally owned by the late Deacon Henry L. Davis and it now passes from the hands of one grandson into the hands of another.

The Senior C. E. recently did a very good job of cleaning the church, also sponsored an all-church social, featuring a "slave auction" where they sold their services to interested buyers.

The annual Harvest Home and the joint Thanksgiving Eve service with Shiloh (held at Marlboro) were both very helpful occasions.

A retreat was held at Shiloh's Jersey Oaks Camp this fall. The following are the committee chairmen in the Lay Development Program: Rollo Davis, "Big Brother"; Lloyd Coon, "Visitation"; Mrs. Margaret L. Sheppard, "Bible Study and Family Worship."

Our deacons met with the deacons of Shiloh church for a series of workshop meetings.

Deacon Fred Ayars was asked to visit the Washington, D. C., church to assist them in their Lay Development Program. On the same Sabbath Mr. and Mrs. Paul Lewis who were visiting Major and Mrs. Alfred Lewis and family at Little Falls, Va., attended the services with them.

Prayers have been answered for the recovery of our senior deaconess Mrs. Albert Ayars who was seriously ill during the fall. We are remembering in our prayers, Joseph Godish who was seriously injured on Thanksgiving afternoon in an auto accident. He is at home now from the hospital.

Loren Osborn, our Conference president, visited our church and impressively brought out the need of "I must be about my Father's business."

—Correspondent.

## Footsteps of Paul

Southern Baptists have honored four participants in the denomination's tent-maker movement, a plan which places self-supporting workers on United States mission fields.

Under the plan, a Southern Baptist supports himself and assists in the work of local churches and missions. The tent-makers are most active in pioneer areas of Southern Baptist work.

More than 1400 men and women have served under the tentmakers plan since the movement started in 1951, and 208 served this year.

—BP

## Accessions

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Adams Center, N. Y.

By Baptism:

Margaret Cagwin  
Trudy Cagwin  
Barbara Mae Gilmore  
Maureen Gilmore  
Darwin Shippee  
Merrick Reed

Denver, Colo.

By Baptism:

Donald Widman  
(Omitted by mistake in the November 7 list)

## Marriages

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Randolph-Pratt — Charles W. Randolph, son of Mr. and Mrs. Warren Randolph of Salem, W. Va., was united in marriage to Barbara June Pratt, daughter of Mr. and Mrs. C. O. Pratt, of Bib Flint, Doddridge Co., W. Va., on August 27, 1960, in the Evergreen E. U. B. Church.

The service was conducted by the Rev. John L. Tenny, former pastor, assisted by the Rev. Delmer Van Horn, uncle of the groom, of Adams Center, N. Y., and the Rev. Robert Moore, pastor of the E. U. B. Church.

## Obituaries

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Bruhn, — Heinrich, was born in Flensburg, Germany, Dec. 5, 1879, and died at Hamburg, Germany, Dec. 6, 1960, after an illness of nearly a year.

(See more extended obituary of this lay pastor on another page.)