

OUR WORLD MISSION

Statement of the Treasurer, January, 1961

BUDGET RECEIPTS

	Treasurer's		Boards' 4 Mos.		Treasurer's		Boards' 4 Mos.
	Jan.	4 Mos.			Jan.	4 Mos.	
Adams Center ---\$		333.45		Los Angeles			
Albion	11.35	129.21	10.00	Christ's	15.00	45.00	
Alfred 1st	255.56	1,321.27	1.50	Lost Creek		495.00	
Alfred 2nd	149.17	619.49		Marlboro	336.73	1,390.43	
Associations and				Memorial Fund	882.21	967.19	
Groups	60.00	113.45	443.43	Middle Island	12.00	63.00	
Battle Creek	505.60	2,297.51	32.00	Milton	623.50	2,481.08	60.00
Berlin	210.49	338.07		Milton Junction ..	79.25	547.48	
Boulder		103.10	25.00	New Auburn	110.68	145.59	
Brookfield 1st		192.80		North Loup		202.90	
Brookfield 2nd	108.80	108.80		Nortonville	101.00	464.50	45.00
Buckeye Fellow...		25.00		Old Stone Fort		8.00	
Buffalo Fellow.		50.00		Paint Rock	50.00	130.00	
Carraway	3.75	3.75		Pawcatuck	462.50	1,550.00	
Chicago	90.00	320.00	160.00	Plainfield		1,247.69	150.00
Daytona Beach	90.50	424.75		Richburg	30.50	306.00	
Denver		97.30	25.00	Ritchie	50.00	50.00	9.00
DeRuyter	83.50	230.50		Riverside		976.00	
Dodge Center	88.47	348.40		Roanoke		15.00	
Edinburg		33.34		Rockville	17.89	90.06	
Farina		48.75		Salem	300.00	500.00	
Fouke		28.50		Salemville		84.33	6.00
Hammond		10.00		Schenectady		72.00	
Hebron 1st	21.00	112.72		Shiloh	350.00	1,929.38	
Hopkinton 1st	150.85	633.35		Texarkana	36.72	47.72	
Hopkinton 2nd	6.00	33.00		Verona	105.80	654.38	
Houston	30.34	71.92		Walworth	27.50	135.50	
Independence	325.31	645.21		Washington,			
Individuals	45.00	2,131.62	94.41	People's	5.00	44.00	
Irvington	190.00	590.00	400.00	Waterford	117.02	389.47	
Little Genesee	72.04	186.28	10.00	White Cloud		195.28	
Little Rock	12.50	12.50		Yonah Mountain..		3.75	
Los Angeles		1,035.55	15.00				
					\$6,219.78	\$27,860.32	\$1,486.34

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 448.14
General Conference	676.69
Historical Society	129.98
Ministerial Retirement	417.27
Ministerial Training	1,553.76
Women's Society	155.18
Missionary Society	2,097.14
Tract Society	561.86
Trustees of Gen. Conf.	35.85
World Fellowship & Service	44.80
Special Fund —	
Program for Advance	94.11
American Bible Society	10.00
Total Disbursements	\$ 6,224.78
(includes \$5.00 non-budget)	

SUMMARY

Current annual budget	\$111,295.00
Receipts for 4 months	29,346.66
Balance needed in 8 months	81,948.34
Average needed per month	10,243.54
Percentage budget year elapsed	33.33%
Percentage budget raised	26.368%

George E. Parrish,
Treasurer.

Battle Creek, Mich.

The Sabbath Recorder

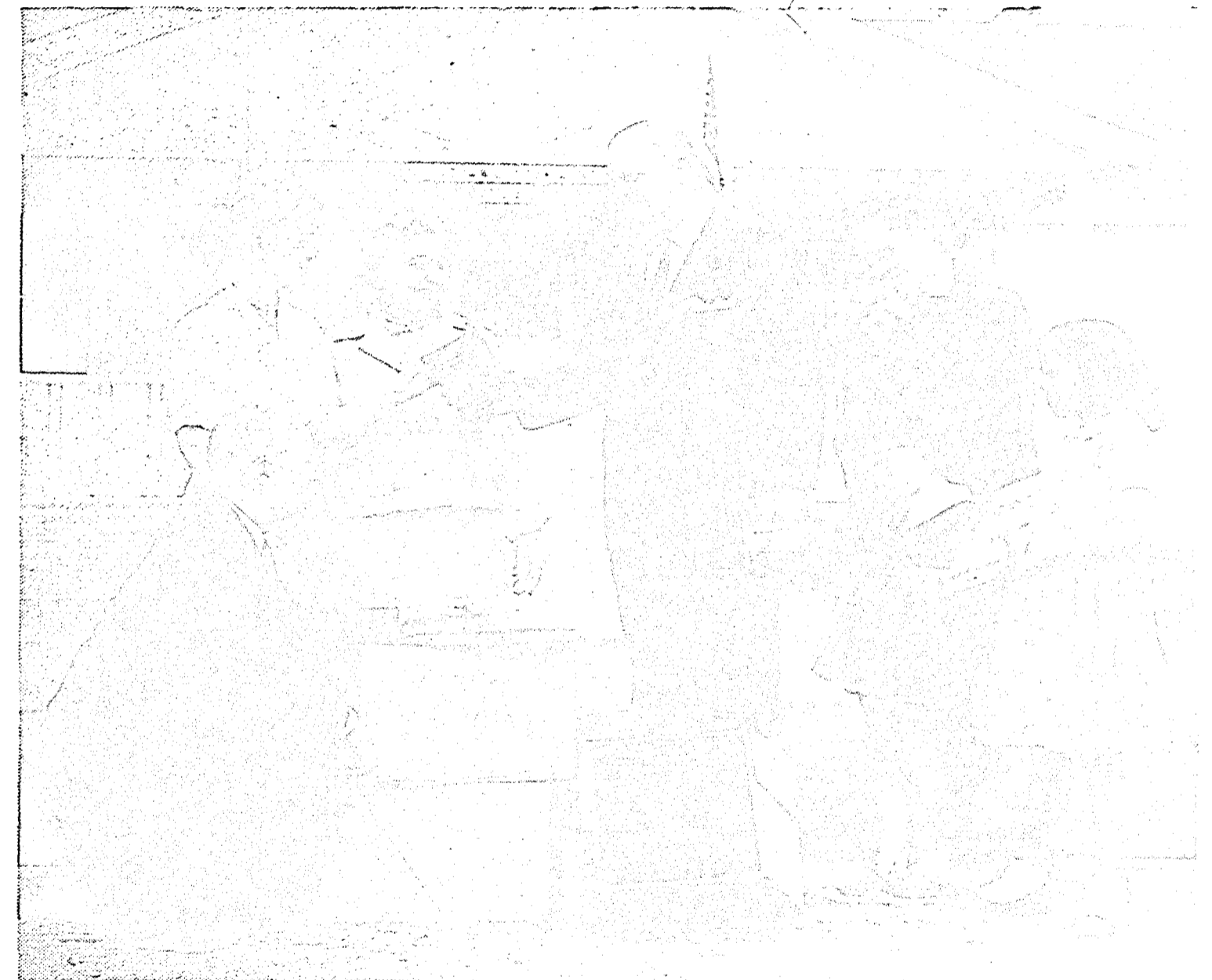


Photo courtesy of American Bible Society.

BIBLES FOR GIRLS TOWN

Seventh Day Baptists are well represented in the distribution of Bibles furnished by the American Bible Society for use in the Girls Town Christian School, located in the outskirts of Riverside, Calif. Mrs. Georgia Howard, a member of our Riverside church and principal of the school, stands back of the Bible being presented by James T. Smith (A. B. S.) to Rose Marie Henne, one of the senior girls and a German refugee. Joining in the happy presentation are the Rev. Robert Bingham, president of the Riverside Federation (kneeling) and Mrs. Mabel Binkley, general director of the school.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

1961 Session — Amherst, Mass. — August 14-19

The Sabbath Recorder

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Prescribing For Baptists

There is unofficial talk about a union of the American and the Southern Baptist Conventions. So far it is only talk and it may remain so. C. R. Daley, editor of one of the Southern Baptist state papers, (Kentucky), the Western Recorder, discusses the advantages of such a merger in an article entitled "Neither Isolation Nor Merger." He objects to the harmful types of isolation which are manifested by the Roman Catholic Church and some branches of the Church of Christ. He feels that such isolation ideas are seldom found among Southern Baptists. Neither is there a strong feeling for merger with the American Baptists although co-operation is increasing. There are minor, but sharp, doctrinal differences that might cause greater friction within a united convention than between two.

Mr. Daley thoughtfully evaluates such mergers as the southern and northern Methodists and expresses the view that there has been loss of witness on some important issues. He fears the same for Southern Baptists, who in general gained stature by their forthright stand last fall on a free church in a free state. His conclusion establishes a principle:

What is the conclusion of the matter? There is a kind of isolation and a kind of merger to be avoided. There is a unity we can have without union and there is a co-operation that is short of cohabitation. Neither isolation nor merger is our answer. A spiritual revival is a better suggestion.

In another article the editor faces the question of whether his denomination can and should adopt a name which does not emphasize the geography of the Mason-Dixon Line. When a new Baptist church in a northern state has to call itself Southern Baptist, it gives the largely false impression that a group of die-hard Southerners have brought their church with them. A greater problem exists in mission lands where southern and northern have no meaning and Baptist, without designation of convention, is normally used (not without its problems). A national name that is not already taken is hard to find, Mr. Daley observes. He suggests that the name "Missionary Baptist" would be challenging.

Descriptive names are necessary in a country where there are many Protestant

denominations. Sabbathkeepers have faced this problem. Historical confusion results when well-meaning individuals refuse to adopt distinctive names. The term Seventh Day Baptist is sufficiently distinctive to attract those who are looking for a group that is characterized by the two principles of faith and practice discernible in the name. We would not advise Baptist communions about union or changing their names but we would encourage all to study the Scripture and to adopt our name if a fresh study of the Sabbath question leads them to Sabbath rather than Sunday observance.

Hazards of the Ministry

There may be many hazards to be taken into consideration by one who feels that the Lord may be calling him into the ministry. None of them is great enough to deter the man who knows God wants him in this calling any more than the dangers of military service keep the young patriot from enlisting. Not everyone, however, is aware of all the hazards to health in the pastorate. A seven-year study of 1,000 ministers and 1,000 laymen has revealed that 60 percent more ministers than laymen suffer mental disorders and peptic ulcers.

Richard Knox Young, associate professor of pastoral care of North Carolina Baptist Hospital, revealed the above statistics to a convocation of theological seminary students at Winston-Salem. In outlining the reasons for these mental and physical disorders, Young cautioned the students against entering the ministry in the role of a "Jack-leg psychologist or an amateur psychiatrist."

Nervous tension in the life of a pastor can be lessened or overcome in large measure, maintains the professor, if the young minister takes a long look at eight factors which produce tension. His list follows:

1) **The impossibility of the task.** How will the minister find time to do all he has to do? The answer must be a continual study of his task, he said.

2) **Emotional drain.** How can the minister keep from completely emptying himself emotionally as he identifies himself

with the problems of his church members? The answer to this must be a real effort to obtain and establish a balance between the objective and the subjective.

3) **Limitations of co-workers.** How can the minister adjust himself to the limitations of people with varying interests and educational backgrounds? This takes time, patience, and understanding, according to Young.

4) **Murmurings of his own consciousness.** How can the minister cope with the background out of which his own personality developed, the hidden conflicts that seldom rise completely to the surface? This, Young declared, must be done as the minister has the courage to face realistically his own personality problems.

5) **The necessity of working out a philosophy of life.** What is the minister's objective and what is his role? The answer to this must lie in the willingness of the minister to engage in serious definition.

6) **Inter-professional relationships.** How does the minister get along with those of his own profession? The minister does have ambition and does have a certain amount of jealousy. Young said some ambition is healthy but that "a man must never walk on people in order to get where he is going."

7) **The desire to succeed.** What happens when the minister feels that he is failing? He must redefine success.

8) **Home life.** How does the modern minister preserve any semblance of home life? A line of defense has to be drawn and implemented. A minister must either place too high a value upon his own ability, or too low a value upon his home if he fails to take time to a husband and to be a father.

Searching for Unity

Those who are trying to keep abreast of the more important events connected with activities of the World Council of Churches will be interested to note that a four-day consultation on the celebration of Holy Communion at ecumenical gatherings was scheduled for March 1-4 at the Ecumenical Institute (WCC) at Bossey, Switzerland. It was sponsored jointly by

the Youth Department and the Department of Faith and Order and brought together fifteen participants representing seven European countries and twelve confessional bodies.

The youth, in particular, are concerned that the barriers to inter-faith communion be eliminated as soon as possible. It will be recalled that the leaders of the second session of the World Council which met at Evanston, Ill., had pinned great hope on a visible unity in the Communion service. Their hopes for such a basis of unity were dashed when it was found to be impossible to get the representatives of divergent church views to participate in a union service. The current consultation is aimed at making progress on the solution of a problem where they realize that easy solutions are not possible. The present tendency of World Council planners in general is to let the matter of joint participation in the Lord's Supper rest for the time being and to investigate the more basic exploration of doctrinal unity. The idea seems to be that once we have come to better agreement on a common statement of faith, visible expressions of unity will naturally follow.

Seeking Security Through Reliance on Fear

The Greater Flint (Mich.) Council of Churches and other groups recently sponsored a two-day institute on ways of achieving world peace. Part of the program was a play "Which Way the Wind?" which the executive director of the council announced as dealing with the "dilemma of a world seeking peace through an arms race and security through reliance on fear." Let us think for a moment about "security through reliance on fear."

We know pretty well what is meant by the expression quoted above. Certainly in any area other than national defense and security, the terms must be judged almost contradictory. The person who is motivated by fear alone cannot have peace of mind or any feeling of security. Yet we, the American people, are so accustomed to being untouched by privation, pestilence, poverty, and the other fears that

MEMORY TEXT

Watch ye therefore for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Mark 13: 35.

we easily drift into a false security from which we are most reluctant to be aroused. It is not quite so with people in many other lands. We seem to have lost much of our ability to face reality. A generation of spectators, we think nothing evil could happen to us, and we would even deny the existence of hell if we could. We either hate alarm clocks or train ourselves to disregard them. Perhaps we are due for a rude awakening. The international situation is bad, and we do not better it by pulling the bedclothes over our heads.

Neither personal nor national security is achieved through fear. People are not driven like cattle to the portals of heaven by glimpsing the horrors of hell. However, indifference to the reality of the danger at the end of the highway of sin may keep us from hearing the earnest pleading of those who, in love, call us to the upward way. We can have security only through firm faith in Him who has purchased our peace at great price. As for national security, it is possible that the great majority of our people (who know not the love of God) can only be stirred to action through fear of the consequences if they fail to be prepared for the predators that are seen by the more discerning eyes. Fear and safety cannot be completely divorced.

Money Is Not Evil

Money is power, and you ought to be reasonably ambitious to have it. You ought, because you can do more good with it than you could without it. Money printed your Bible, money builds your churches, money sends your missionaries, and money pays your preachers, and you would not have many of them, either, if you did not pay for them. The man with the largest salary can do the most good with the power that is furnished to him.—Russell H. Conwell in *Acres of Diamonds* (Fleming H. Revell Company).

Christian Living Among the Races

By Leroy C. Bass,
Paint Rock, Ala.*

All human life, of all nations of the whole world has sprung from one common ancestor, Adam. So says Paul in Acts 17: 26: "And he made from one every nation of men to live on all the face of the earth . . ." (RSV).

It is very probable that had not sin entered into the human family the descendants of Adam and Eve would have remained one great race, one great nationality, and one color.

The time will come when all the redeemed in Christ will be resurrected from mortal to immortal bodies — at the glorious appearing of Jesus Christ. Who is to know whether all the redeemed from the various races in Christ's kingdom of glory will be of one color or several colors? God may see fit to change all our colors to be like Adam's as if there had never been the terrible experiment of sin in the world, or He may leave all the redeemed in the colors of their earthly nationalities as an added glory in His love and might to save. It does not matter, really. Whatever God sees fit to do will certainly be entirely satisfactory to all (i.e., to all believers).

What does concern us is our attitude and behavior here and now in the midst of a perverse and carnal world, with all its suspicion, mistrust, hatreds, prejudices, and bickerings. These words are not from Paul's list of the fruit of the Spirit; they are from the "works of the flesh" and the devil.

No Superior Race

I believe that God calls upon Americans and others to come out of our littleness and get a majestic perspective of the

* Our believers here in Paint Rock are noted for their fine race relations, and for the most part do not harbor those unchristlike attributes that deny the Lordship of Christ in the soul. This article is not intended to be a solution to the complex problem facing America, but to be of help to Christians individually seeking or needing a fuller perspective and understanding of race relations.

racess. There was no place in Paul's theology for a "superior" race. He believed in the Genesis account of the creation of man. He saw the oneness of physical structure, of potential or actual development which forbids any one race or nation to assume that is the cream and flower of humanity. The Christian is doubly obligated to recognize the oneness of men, through creation and through salvation.

Now, when did the different races begin? There is nothing in the Bible to tell us that Adam's own children were of a different race than he was. Indications are that up to the time of the flood, nearly 1,700 years after Adam was created, and within twenty generations of men and time, all mankind was still of one race and color.

Wickedness became exceedingly great, so God caused a great flood to cover the earth and destroy all life except a remnant of eight people: Noah and his wife, their sons Shem, Ham, and Japheth, and their wives. From these families the earth began to be repopulated. But as the years went by, many people seemed to want to remain in one place — building one large city and a tower that would reach to the clouds, if possible, to save them in the event of another flood.

Then it was that God by a drastic measure caused them to separate into groups, each going to a new place to live, thus fulfilling God's original orders to spread out over the earth. How did He do this? By confusing the language of the people, as we read, "... from thence did the Lord scatter them abroad upon the face of all the earth." This is all recorded in the 11th chapter of Genesis.

This is the ancient beginning of the various tribal peoples that later became nations, races, and somewhere along the line, also colors. God made them sufficiently different in characteristics so they would want to remain apart. This, too, Paul indicates in Acts 17: 26.

And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation (RSV).

These differences in characteristics including change of color is something, I believe, God did by internal means — that of the genes. The genes determine the features and characteristics of the body before a baby is born. These changes probably came about by the process called mutation, which means a sudden change in the heredity. Many people, on the other hand, believe that these changes came about by external means, that is, conditions of living, climate, habitat, etc., over a long period of time. In whatever way these changes took place is not so important now as the fact that it did take place, and the changes are with us right down to the present and will remain with civilization until the end of time.

Christ Our Example

The question is: how are people (more specifically, how are Christian people) to live among the races? The pattern and example for all Christians is Jesus Christ.

Think of the purpose for which Christ came into the world. To die as a ransom for the lost? Yes! But more — to break the power of sin over man so that he no longer need be subject to sin but may be born again, born from above, born of the Spirit to become adopted into the family of God as a true son of God. This is a right which every man of every race, nationality, and color has, according to Acts 17: 27:

That they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us (RSV).

Jesus was one day conversing with a Samaritan woman. The Jews hated the Samaritans and would have nothing to do with them. The woman was so astonished that she asked Him, "How is it that you, a Jew, ask a Samaritan for a drink? The Jews have no dealings with the Samaritans." But there were no national barriers in Jesus' heart. And the disciples were amazed at finding their Master talking to this woman, and a Samaritan at that. The result of Jesus' conversation

with her was a harvest of Samaritans for His kingdom of love.

Jesus did not feel Himself required to practice segregation when He talked with the Samaritans as teacher to pupils. Later on we read of Philip jumping up in a chariot to sit down beside an Ethiopian man, a dark man, and they had a wonderful visit together, talking about the things of Jesus. Interracial harmony!

Then over in the 10th chapter of Acts there is the story of Cornelius, a devout man who had a vision of God instructing him to call for a certain Simon Peter in Joppa. We have the incident as Peter tells it. While in a trance God showed him a sheet let down by the corners, and this happened three times because Peter was so hard to convince. The outcome of it was Peter learned that God was telling him — "that I should not call any man common or unclean." Here again we see that the Gospel was to bridge the gaps of nationalities and races, for brotherhood but not for amalgamation.

Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him (Acts 10: 34, 35, RSV).

And we learn in chapter 11, verse 3 that they even ate together. While Peter was preaching to this group of Italian gentiles (Acts 10: 1) note what happened: "The Holy Spirit fell on all who heard the word" (v. 44). Then the chapter ends with Peter baptizing these people, all with the approval of the Jewish brethren who were with him.

We note in this 10th chapter of Acts several things:

1. A complete lack of race prejudice in a Roman. He, Cornelius, treated Jews as equals.
2. A lack of race prejudice in a Jew; although there was a struggle here on Peter's part at first. But a vision of human brotherhood opened his eyes to duty.
3. A lack of race prejudice in a meeting. They were willing to worship together. They were also ready to eat and dwell together.

This kind of brotherhood comes through the Spirit. This was Christian

living among the races. It is a sad thing that many people, even many Christians today have prejudices toward other nationalities and races such as Peter had before he caught a vision of brotherhood from God.

That America has a Negro problem we need to admit and I do not believe in being sentimentally silly about it. But we must recognize this: the problem in America did not originate with the Negro. We know it originated with the white slave traders who captured them in Africa and forced them on ships like cattle. We know the problem also originated with the white people on the shores of this country who kept buying them as fast as they were brought over. According to Acts 17: 26 they did not belong here, "having determined allotted periods and the boundaries of their habitation." The white man violated God's scheme of things and created his own problem. Now we've had them here for generations; this is their country now, their homeland. They are American citizens, and you can't force American citizens out of their country by deportation. Many Negroes have nobly fought and died for this country in the World Wars. Surely by now they have earned for themselves the place they seek in American life.

The greatest shame of America in the eyes of the world is the status of the Negro, "the selfish, ignorant suppression of our greatest minority," in the words of Dr. Paul Elbin in his book, *Brotherhood Through Religion*. I believe this is a dark blot of sin on America's record in the sight of God. But it does not need to remain a problem. By this I do not mean that compulsory integration is necessary — either by the state or by the Negroes themselves. Neither integration nor segregation should be forced on anyone by legislation or popular pressure and the mob spirit. The Christian should have nothing to do with either type of force. The solution will not be an easy one, nationally speaking, but it is far easier for the Christian who has had a vision of brotherhood from God than for the one who hasn't. This is equally true for Negro Americans as well as for

white Americans. We've got to live with this problem like men and make the best of it. We have the Negro here now. Is America always going to be childish in its attitude and behavior toward them? We have some excellent counsel that could well apply here: "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature" (1 Cor. 14: 20, RSV).

Many individuals tend to point out with glee all the negative things they can recall about them and say it's no use. The problem in America is the white man's making. What would Jesus do if He were here in person? He would no doubt be stirred to wrath by the hardness of souls of those in this country who call themselves religious.

Jesus would counsel us who have taken His name upon our lips, and upon our hearts, to exercise the same attitude and behavior toward the American Negro that He would — the same that He did with the Samaritan woman; that Philip did with the Ethiopian; that Peter did with the Roman, gentile centurion. These New Testament examples are safe to follow in today's modern world. The trouble is within us and we must face it.

Even ideal integration will not solve the problem wholly in this age, but Godlike human relationships will go far toward it. Dr. Elbin gives four working ideas to Mr. and Mrs. America tending toward democracy now:

1. Practice the Golden Rule toward Negroes with whom you come in contact.
2. Make an effort to get better acquainted with some Negroes of your own educational and cultural level.
3. Use your influence to help Negroes to get the right to work.
4. Cast your vote for equal educational opportunities for Negro boys and girls (p. 135 ff).

May the American Negro be soon able to repeat the ringing phrase of "liberty and justice for all" in the Oath of Allegiance with a deep faith in its truth. May America have a conscience toward the Negro. Most of all, may the Spirit of God permeate the lives of the white

(Continued on page 10)

The Aim of Missionary Endeavor

It seems well to constantly remind ourselves as to the ultimate goal of missionary service toward which we are working. It has been expressed before but perhaps it will be well to state the matter again.

The supreme and controlling aim and purpose of missionary work is: (1) to make Christ known to all men as their divine Lord and Savior and to persuade them to be His disciples; (2) to gather and organize these disciples into Christian churches for fellowship and Christian growth; (3) to achieve the end that these churches may become self-supporting, self-propagating, and self-governing.

The apostle Paul made three missionary journeys around the Mediterranean Sea and left behind a group of churches which were self-supporting, self-propagating, and self-governing.

Seventh Day Baptists were over 100 years in China before circumstances forced our missionaries to withdraw. We do not anticipate that we will have but a fraction of that much time in any mission field today. We must revise and step up our program of developing indigenous churches such that we may withdraw our missionaries and perhaps enter some other promising field at any time.

It seems advisable to think in terms of gradually transferring the leadership and responsibility to National church leaders, so that they may be at least partially prepared to take over if the need should arise on an emergency basis.

Some specific steps are being taken along this line, as may be noted from the plan to appoint two new offices at Makapwa: that of a mission assistant for the Rev. David Pearson (in the person of Mr. Otrain Manan) and also to appoint a Christian education assistant. Representatives of the Nyasaland churches have been consulted through a recently appointed Planning Committee. They have also taken an active part in drawing up the tentative budget for 1962 through their representation on the Executive Committee of the Nyasaland Conference of Seventh Day Baptist Churches.

Makapwa Mission Budget Plans

Budget askings for 1962 were discussed by the Executive Committee of the Nyasaland Mission at a meeting held at Makapwa Mission on January 3 and 4, 1961. A detailed budget was drawn up and submitted to the Missionary Board. Copies were sent to the midyear meeting of Commission for their consideration also.

The Rev. David Pearson wrote concerning the proposed budget: "It is quite plain, void of the frills we might wish for, yet as you can see it is high" (\$6,300 as compared with \$5,000 in 1961).

Pastor Pearson continued, "This tentative budget allows for considerable school expansion and the creation of two new offices: (1) mission assistant, and (2) Christian education assistant."

Dr. Victor Burdick has written, "It seems best to try next year to amalgamate medical finances, and perhaps school, with those of the mission proper. It would make bookkeeping easier and perhaps make our financial reports easier to understand."

Makapwa Mission leaders have been encouraged to go ahead with this plan and medical reserve funds have already been used for bringing certain building projects out of the red.

Nyasaland Unrest

Because of political unrest in nearby Rhodesia many in this country are concerned as to the relationship of our missionaries and the Nationals at Makapwa Mission, Nyasaland. We have been reassured on several occasions that such relationships are favorable.

However, the influence of the growing spirit of unrest in all of Africa is felt in such matters as the demand for increased wages. The cost of building the new church at Makapwa was more than had been estimated, partly due to increased wages paid to day laborers.

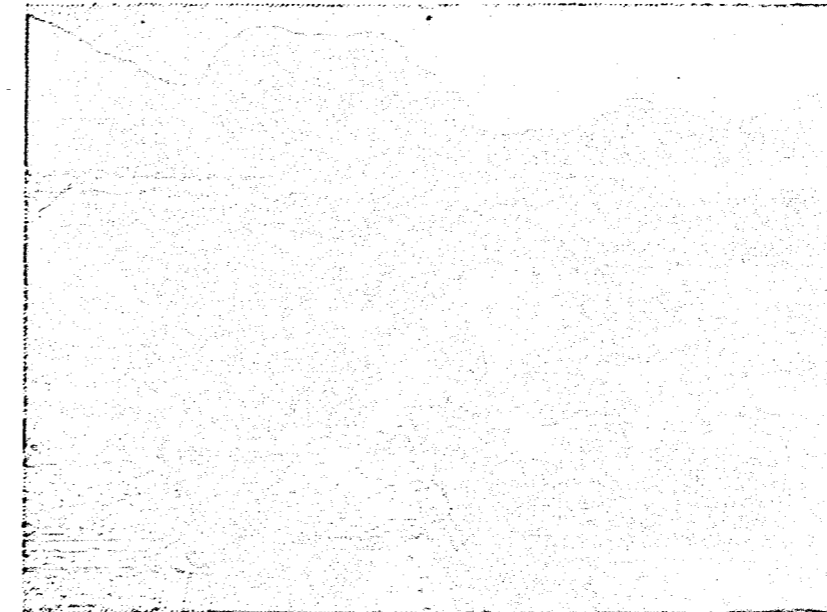
A teacher from an out-school came to mission leaders recently to ask about increased wages for teachers. The increase was expected to double the present amount paid. We quote:

"He had come to receive his money and also the wages of other teachers at his

school but he had been warned, that if there was not a revised scale, together with increase, that he should not take their money but leave it at the mission. He left it. This looked like trouble, but they have dropped the matter for the present. This is written only to illustrate our problem."

People of the Book

The American Christian Palestine Committee, with a very long list of prominent members in 42 states, believes that Christians everywhere should be interested in picture stories of the Holy Land and the "people of the Book." The following material came from the New York office of the committee.



Biblical Copper Mines Reopened

In Israel every citizen is said to be an expert on the Bible. Exaggerated as the statement is, it embodies an interesting core of fact about this new nation.

Aside from its religious importance, the Bible provides the Israelis with a much needed sense of national identity. To Zion have come Jews from 70 different countries, representing all cultural levels and forms. The cement which binds them together is the knowledge that all — New Yorker and Yemenite, Ethiopian and Parisian — belong to the same "people of the Book."

This devotion to the Scriptures has brought some economic benefits to the state. References in the Bible to copper led to the Israelis' discovery of important deposits near King Solomon's mines. "For the Lord God is bringing you into

a good land . . . a land whose stones are iron and out of whose hills you can dig copper" (Deuteronomy 8: 7-9).

The copper shown being mined here is in the Timna region, near the Gulf of Elath. Proved ore reserves have been found to total 20 million tons, and prospecting is still going on. A plant with an annual capacity of 10,000 tons of copper cement (about 7,000 tons of copper) is already producing for the export market. Shipments have been sent to Europe and Japan, to lands whose existence would have surprised even the wise Solomon.

Deacon Irving Palmiter

1899 - 1961

Irving V. Palmiter was born into a devout Christian home, the son of Fred and Jennie Goodwin Palmiter. He was raised mostly by his father, due to the death of his mother while he was still in infancy. He lived all of his life at Alfred Station on the farm where he grew up. For the past three years, he was employed at the farm of the New York State Agricultural and Technical Institute at Alfred.

He was married to Marguerite Lewis of Alfred Station on June 2, 1920. To this union were born three sons: Randall of Battle Creek, Mich., Lyle and Keith, both of Alfred Station.

In February, 1912, he was baptized and became a member of the Alfred Station Seventh Day Baptist Church. He was always a faithful and devoted member. He was elected treasurer in 1931, and had served for over thirty years in this position and as a trustee of the church. In 1940 he was elected deacon, a position which he filled with honor. He had served as moderator of the Western Association of Seventh Day Baptists, and was a director of the Seventh Day Baptist Board of Christian Education.

His strong faith, his quiet integrity, and sound judgment made him a highly respected citizen of the community. Through a period of years he was active in the Boy Scout movement and in the Farm Bureau. He served for several years on the Board of Education of the Alfred-Almond Central School, and was a mem-

ber of University Lodge No. 944, F. & A.M., in Alfred.

Surviving are his wife and three sons; ten grandchildren; two sisters: Mrs. Mida O'dell of Andover, N. Y., and Mrs. Nina Ells of Canaseraga, N. Y., and many relatives.

Funeral services were held at the Alfred Station Seventh Day Baptist Church, conducted by Dean Albert N. Rogers, assisted by Pastor J. Paul Green. Burial at a later date will be in the Alfred Rural Cemetery.

New Filmstrip Catalog

The Audio-Visual Aids Committee of the American Sabbath Tract Society is happy to announce the publication of a new catalog of filmstrips and slides, a thirty-two page, 5½" x 8½" booklet with durable, attractive cover. The Tract Board offers a much larger selection of filmstrips than before, covering the whole range of Christian activity where this type of visual and audio-visual presentation might be helpful. The bulk of the programs are Bible-centered, suited for teaching purposes at various age levels, but there are also many of missionary-evangelistic nature. Some deal with stewardship, others with social and world problems, and many with special occasions such as Thanksgiving, the birth of Christ, His passion, and resurrection.

In preparing this new catalog of free filmstrips the committee has sought to make it much easier to find and order the items listed. There is a topical table of contents and an alphabetical index.

For those who have not previously used the material available from the filmstrip library it should be pointed out that the service is free to all who can reasonably qualify for such a service supported by the Seventh Day Baptist funds. Churches will receive catalogs; individuals may request copies.

(Continued from page 7)

and the yellow and the black people together as we find ourselves living under one flag in the same communities across the land. Wouldn't this be Christian living among the races?

CHRISTIAN EDUCATION — Soc. Rox E. Zwiobol

Into All The World Together

Prepared and given by Nancy Cruzan, Youth Week, 1961.*

This theme implies, first of all, a commission. It also implies unity of purpose. The taking of the Gospel into all the world is the common task of Christendom.

Dividing this into two parts, we may work on the theme, "The challenge of the Commission of Christ: Go ye into all the world." First, we have the church's responsibility to this challenge. Second, the one which I have chosen: "My responsibility to this challenge." This is a personal application. The church is the organized body of Christ, but I am a member. What is my responsibility?

Something You Can Do

By Daniel March

Hark! the voice of Jesus calling,
"Who will go and work today?
Fields are white and harvests waiting —
Who will bear the sheaves away?"
Loud and long the Master calleth;
Rich reward He offers free,
Who will answer, gladly saying,
"Here am I, O Lord, send me?"
If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
Let none hear you idly saying,
"There is nothing I can do,"
While the sons of men are dying,
And the Master calls for you.
Take the task He gives you gladly;
Let His work your pleasure be.
Answer quickly, when He calleth,
"Here am I, send me, send me."

Reading from Isaiah 6: 8: "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me'."

Today God calls us to be workers in a great enterprise, the salvation of man-

* Nancy Cruzan is the younger daughter of Pastor Earl Cruzan of Westerly, R. I. This is the first time her thoughts have appeared in the Sabbath Recorder.

kind. This means for us to carry on His work. Are you and I willing to be the instruments God needs today to carry on His work? Are you and I willing to answer, "Yes," to God's calling, to be linked to a holy work and to a community of believers which embraces centuries? Are we willing to say, "Lord, here I am! Send me"?

Christ's command to go applies to young as well as old. The missionary undertaking requires devoted wisdom, unwavering perseverance, undaunted courage, and sublime faith. Missions mean that we have something we can't keep. We should think of missions as something challenging and adventurous, not dull. God calls us to share in the greatest task ever assigned to mankind.

While we are waiting for His call we must work to win others to Christ. Don't just sit around and say, "I can't"; get out and work. All of us must at least try. Let's see what we can do to witness for Christ. We can witness for Christ at school, invite our friends to church, Sabbath School, and youth fellowship. Don't let our friends shun us because we go to church and read our Bibles. They're probably wishing they went to church too. So actually when we stick up for our beliefs we are witnessing for Christ among our friends. We, as Seventh Day Baptist young people especially, run into many excellent opportunities to witness for Christ, but I wonder how many of us realize it and do something about it. When asked to go to a party, a dance, or a game on Friday night, how many Seventh Day Baptist young people accept? Some say, "I can't," and make up some excuse, or say, "I won't." Why not, instead of saying that you can't, start saying, "I won't," or "I don't want to go to the game Friday night because I have youth fellowship and prayer meeting; why don't you come with me?"

What can adults do? Adults can witness for Christ, too. At school, at work, or at play, there's always someone who doesn't know God. Yes, we must try to win others to Christ. As we win others to Christ, they in turn will win still more to Him. It's a continuous act and eventu-

ally His Word will be spread to all parts of the world. It's like the following quote from Dr. Andrew Murray:

If there were only one Christian in the world and he worked a year and won one friend for Christ; and if these two continued each year to win another; and if every man thus led into the kingdom led another every year, in 31 years every person in the world would be won for Christ.

What are the four basic principles or duties of Christians?

1. We must commit ourselves to Christ, believe in Him, and be baptized.

2. We must render our services to Him. Don't be afraid to serve Him. Instead, step up and say, "I'll do the job!"

3. We must be loyal to the church. We can't be loyal to Christ if we aren't loyal to the church. This doesn't mean come to church only when you feel like it; it means take an active part in the church and its activities; be a regular attender.

4. We must have fellowship with God's people; get to know others and learn to express our ideas.

If we are going to win others for Him, if we are going to answer His call, what else should we do, what else should we know? We must attend church and Sabbath School regularly so as to learn more about God and His Son Jesus Christ and His teachings. How can we teach others of Christ if we don't know ourselves? We must read our Bible every day and study it. We must not be afraid to witness for Christ. We must pray for God's guidance in what we do and ask Him to help us to make the right decisions.

Now let's list a few things that we here at home can do to help our missionaries abroad. First, we can pray — our missionaries need our prayers. Our prayers are needed now during the threats of war. Pray for the native Christians, that they may someday carry on the work that is now being done by American missionaries.

Second, we can help by giving — we can give our pennies to help support others who go. Our dividends are greatest when we give to a worth-while cause; so let's remember to help support Our World Mission. A few cents goes a long way in other lands, and missionaries are

needed badly. Remember Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Usually there are three or four reasons why people do not witness for Christ. One excuse is, "I don't know how!" This is a silly excuse. We can always learn how. If God wants us to witness for Him, He'll show us how in some way. Another excuse often is, "I'm not well enough acquainted with my Bible." We need to be acquainted with it and to be able to understand it. Another common excuse is, "I'm afraid." There's really nothing to be afraid of. God is with us at all times. We must learn to put our trust in Him and Him only, think of Him more. It's like the saying I found the other day: "Maybe the Lord lets some people get into trouble because that is the only time they ever think of Him."

How will we know if God wants us to serve as a missionary or a minister? There's no real way of knowing until the day comes, but when it comes, we'll know.

A college student may come to his pastor and say, "I want to be a doctor or a lawyer, and I know that I can serve God in this field, but how do I know He doesn't want me on the mission field?" His pastor may show him the passage: "Go ye into all the world and preach the gospel to every creature." He may encourage the young man to pray, but in the end neither the pastor nor the Scripture will say, "All right, Tom Brown, God wants you to be a missionary." The decision is left to us.

In the final analysis we must turn to the Scripture and trust and use the will of God. We must commit ourselves to the daily contact of communication with God — in other words, we must pray. We must learn to walk on until we find the open door and not stop in front of the closed door.

Yes, the missionary message is addressed to "Whosoever will," but when God calls, will you — will I, be ready and willing to step in line and answer, "Here I am! Send me"?

LET'S THINK IT OVER Aid to the Aging Raises Church-State Problems

Church-state problems are interwoven throughout the nation's ministry to the aging.

The resources of government, the churches, and other private agencies are being fused in meeting the needs of the aging population, according to comments by C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. "This obviously creates church-state problems that are difficult to solve."

Carlson's views were expressed following the White House Conference on Aging, (January 9-12), which was called by President Eisenhower at the request of the Congress. The conference was composed of representatives of private organizations, all levels of government, and many individuals who are concerned with the problems of older people. It was preceded by many local and state conferences. The more than 2,500 delegates were divided into ten groups.

One of the major questions on church-state relations that was made clear in this conference was: "How can the nation maintain separation of church and state in a socialized economy where the welfare needs of the individual are thought of as one of the primary objectives of government? What is the role of the church under this concept of government?"

The manner in which the churches and the government solve this problem, not only in welfare but also in education and other areas, will spell out the future for church-state relations in America, Carlson concluded.

—Baptist Press.

The Bible

No other book can touch its profound wisdom, its poetic beauty, or the accuracy of its history and prophecy. Its critics, who claimed it to be filled with forgery, fiction, and unfilled promises are finding the difficulties to be with themselves and not the Bible.

—Selected

Vice-President's Address At

Presidential Prayer Breakfast

Following the Presidential Prayer Breakfast in the Mayflower Hotel February 9, the Honorable W. J. Bryan Dorn of South Carolina requested that the address given on that occasion by Vice-President Lyndon B. Johnson be entered in the Congressional Record (Feb. 16, 1961). He felt that the address would be remembered in history as truly a classic. Senator Jennings Randolph (who says he is strengthened by the weekly reading of the Sabbath Recorder) agrees with the South Carolina Congressman as to the value of the message which follows.

To this generation of public men God has entrusted the care of great powers. With those powers we can do God's work on this earth. Or we can put asunder all that God has wrought.

Such alternatives demand of us the highest order of responsibility. We can have no real sense of responsibility in our public lives until we have a very real spirit of reverence in our private lives.

These times often require responsible public men to forget their politics — but never permit them to forsake their prayers. Every public servant is tallest on his knees.

It is appropriate that we remind ourselves of this as we do today.

In recent months, our nation has re-examined and reaffirmed the principle of separation of church and state. We cherish that principle and the protection it affords for the integrity of each man's soul. I am sure the principle has no stronger defender than the man who sits with us as President of the United States.

But we need to remember that the separation of church and state must never mean the separation of religious values from the lives of public servants. In our nation's early years William Penn warned that "If we will not be governed by God, we must be governed by tyrants." If we who serve free men today are to differ from the tyrants of this age, we must balance the powers in our hands with God in our hearts.

America need fear no man who fears God — and the nation that fears God

need fear no man. The man who first held the office I now hold — John Adams — put it this way: "Ask me not, whether I am a Catholic or Protestant, Calvinist, or Arminian. As far as they are Christians, I wish to be a fellow disciple with them all."

We live in a world where free men worship in many different ways. But insofar as they worship a power greater than the state, we wish to be fellow disciples with them all — upholding together the cause of freedom on this earth.

It is for the ultimate triumph of this high calling and joint labor that we "pray without ceasing." In our prayers, as public men, let us follow the injunction of the early American clergyman who told his flock:

"Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks."

Religious Broadcasters Challenged To Make Programs More Christian

At the recent two-day meeting (Feb. 7-9) of the Board of Managers of the Broadcasting and Film Commission (NCC) there were some interesting discussions and resolutions designed to improve the quality of commercially-sponsored entertainment to the point where church leaders could conscientiously urge their people to tune them in. There was also a challenge thrown out to religious broadcasters to put more Christian content into their programs.

In the keynote address, Dr. David Barry, executive director of the New York City Mission Society, called on religious broadcasters to make their programs "authentically Christian." He said that "frequency of mention is not a yardstick with much relevance to what we are trying to do." Instead, he said, religious broadcasts should consist of "whatever truly reflects the struggle, the victories and failures of the many trying to obey or escape the revealed will of God, and of unruly man fighting the battle between his own will and God's and learning that he needs help and finding it."

Let's Write A Letter

President Kennedy recently received the following letter, from Mrs. Ruth Tooze, national president of the Women's Christian Temperance Union:

Dear Sir,
We have been sorry to note that you have been quoted as advocating larger allowances to our diplomatic representatives, which would include an amount for the purchase of alcoholic beverages. May we sincerely call to your attention the necessity for individual sobriety and good judgment in matters of diplomatic communication and conference. Times like these demand the full exercise of our God-given faculties of speech and written utterance. Liquor dulls the brain and loosens the tongue. Can we risk our national security as well as our international security on such potential incompetence?

Your heavy responsibilities as our Chief Executive have our full recognition. We assure you of our interest and our prayers for your administration and the welfare of the United States.

Sincerely yours,
Mrs. Fred J. Tooze.

We can only wonder about the reaction in the mind of our new President when the above letter was received by him, and which appeared in the January issue of the Union Signal. On the same page is found a letter sent by Mrs. Tooze to Rep. H. R. Gross of Iowa, and the reply he graciously sent. These follow:

Dear Congressman Gross,
May I heartily commend you for your opposition to the increase of allowance for buying liquor for the diplomatic set. The delicacy of the international situation demands clear thinking and sober judgment on the part of not only our own representatives abroad, but on the part of all diplomatic corps members. It is a known fact that international secrets have not been well kept at diplomatic functions, for liquor is ever a loosener of the tongue. America certainly cannot afford to base its prestige abroad upon diplomatic parties at which liquor flows. Keep up the good work, we are with you.

Sincerely yours,
Mrs. Fred J. Tooze.

Dear Mrs. Tooze,
It was thoughtful of you to take the time to write in connection with my opposition to an increase in allowances for entertainment and liquor. Please be assured that I will vigorously oppose any such move in the new Congress.

Sincerely,
H. R. Gross.

The editor of the Union Signal continues: "We hope that the President will give our protest serious and co-operative consideration. We urge every W.C.T.U. member and officer to write to her United States Senators and Congressmen protesting this proposed additional allowance of liquor for our diplomatic representatives abroad and our Department of State at home."

Wrongs Need to be Set Right

We are distressed every day over the innumerable wrong things that need to be set right, and it seems we should not be satisfied to merely wish somebody would do something. As Christian citizens we should be the first to express our concern. Our state and national representatives depend to a great extent on the type of letters people write on the issues that come up. We don't all have the opportunity or the ability to make speeches, but anyone can write a letter. Are we worried over the number of alcohol-related accidents on the highway? Let's back up a bill to establish chemical tests for drinking drivers.

Young people are being tricked into reading abominable literature which has as its purpose the destruction of all that is fine and idealistic, and is responsible for much juvenile delinquency. Let's encourage every effort to fight this plague, by letters, and if possible by calling the attention of storekeepers to pieces of literature on their shelves which we feel are unwholesome.

Do we turn in disgust from one TV program to another to avoid the horror and bloodthirstiness of the tales of violence, remembering that all over the country these are being watched hour after hour by children? If every parent would make it known to the program producers and their sponsors that these programs repel customers rather than attract them, something would soon be done.

Do we know how much instruction is actually given in our schools regarding the effects of alcohol? Most states include such in their curricula but how thoroughly is it taught? At Christmas and Eastertime,

at least, commercialism seems to have all but taken over the Christian festivals so that anyone not nurtured in a Christian home must have a very dim idea what they are all about, so much has the emphasis been shifted from worship of the Divine to fun and physical satisfaction. Perhaps a note at the right time to our Chambers of Commerce would do some good.

But while we are pointing out the wrongs, we should not fail to take notice of the good efforts that are being made, and a letter is more effective if it begins with a word of appreciation. The men and women who represent us need our approval and encouragement when they carry out our wishes, for their task is difficult enough at best. We would recommend the TV program "The Christophers" because it constantly points out that there is something each of us can do to help make the world better, and that we should not think, "My effort won't count," but begin to do what we can, starting where we are. Let's be positive Christian citizens.

Mrs. W. D. Millar,
Christian Citizenship Chairman,
Women's Board.

Northern Spring

The sky may be dark, the winds
may be cold
But the crocus is bright, the forsythia
bold.
Though breezes are sharp the birds
seem to know
That spring is arriving in spite of
the snow.
Oh, I'm thankful for seasons that
come and go —
No tropical lushness, no constant
show;
But rather the sudden gladsome
surprise
When the tulips are blooming in
front of my eyes!

Lillian K. Davis.

Life is like a game of tennis; the player
who serves well seldom loses.

— Highways of Happiness.

SABBATH SCHOOL LESSON
for March 25, 1961
Christ Died for Us
Lesson Scripture: John 19:17-24, 28-30.

Church Covenants
By the Editor

In the course of time even Christian churches, faced with certain changes of organization and methods of fulfilling their mission see the necessity of revising to some extent their old constitutions, bylaws, and statements of belief. Giving attention to such matters is normally a sign of renewed interest on the part of the lay members of the church and it may well be a symptom of a widespread desire to move forward in the work of the Lord.

Several Seventh Day Baptist churches have been engaged for some months in bringing their constitutions and bylaws up to date. It is sometimes a tedious and arduous task requiring much research, the best of thinking, and a large degree of patience and perseverance both in committee and congregational meetings. Happy is the church that holds in proper balance the good of the old statements and the desire for change. This is particularly true in the wording of the covenant and in the statement of belief which may form a part of the constitution.

The Plainfield, N. J., church, not one of our oldest, is one of those that has recently adopted a lengthy revision of its constitution and bylaws. The committee was headed, appropriately, by Miss Evalois St. John, librarian of the denominational Historical Society and clerk of the local church. Working with her were the pastor and some younger members of the church. Some important changes were made which outline the organization and work of the church as it is presently conceived. The details are not necessarily a pattern for other churches whose circumstances are different. However, Article II of the constitution — Covenant — so beautifully preserves expressions and so admirably fits the present purpose of churches everywhere that we quote it with the hope that many will catch the spirit of it.

(Continued.)

Having been, as we trust, brought by Divine Grace into fellowship with the Lord Jesus Christ as our Savior from sin, we solemnly and joyfully covenant with one another:

To keep the commandment of God, and to walk in the faith of Jesus.

To take the Bible as our guide of faith and practice.

To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Savior Jesus Christ.

To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability.

— Taken unchanged from the Covenant as revised Feb. 23, 1873.

NEWS FROM THE CHURCHES

LOS ANGELES, CALIF. — The Seventh Day Baptist Church of Los Angeles has formed a men's group called the SDBMF (Seventh Day Baptist Men's Fellowship). There were 16 men and boys present at our first meeting, attempting to make a better father-son relationship in the church. Officers for the group were elected, as follows: chairman, George Barber; asst. chairman, Trevor Davies; secretary-treasurer, Jack Gregory. Membership is open to all men and boys who are interested. The organization meets the fourth Sabbath of every month, and will feature a wide variety of interesting and educational activities. Our next meeting is to be a special dinner meeting at which time a program on "Men's Work in the Church" is to be presented. This meeting is to be held at a Los Angeles restaurant. We feel that this is a forward step in the work of the church and that it will help acquaint us with our community and help unite us with our Lord.

— Correspondent.

Births

Palmiter. — A daughter, Amy Louise, was born January 23, 1961, to Keith and Jean (Hanks) Palmiter of Alfred Station, N. Y.

O'Hare. — A son, Kevin Michael, was born November 14, 1960, to Nathan and Paula (Button) O'Hare of Romulus, N. Y.

Marriages

Aldrich - Knox. — Simon Austin Aldrich, son of Mr. and Mrs. Simon P. Aldrich of Alfred Station, N. Y., and Helena Frances Knox, daughter of Mr. and Mrs. Claude R. Knox of Littleton, Colo., were united in marriage by the Rev. Kenneth E. Smith, at Denver, Colo., on July 24, 1960. The couple resides at Almond, N. Y.

Jacox - Brown. — Clarence C. Jacox and Cleo M. Brown, both of Alfred Station, N. Y., were united in marriage on January 14, 1961, in the Seventh Day Baptist parsonage at Alfred Station. Pastor J. Paul Green officiated.

Obituaries

Edwards. — Ada M. Woodmansee Edwards, daughter of Orin G. and Emogene Austin Woodmansee, was born February 13, 1890, in the town of Hopkinton, R. I., and died February 19, 1961, in Westerly Hospital.

At the age of fourteen she was baptized by the Rev. Alexander McLearn and joined the Rockville Seventh Day Baptist Church. She was a loyal member all her life. On May 15, 1924, she was married to James Edwards.

She is survived by her husband; two brothers, Howard and Lloyd Woodmansee; a nephew, Clifford Woodmansee; and a niece, Mrs. Alice Bitgood.

The funeral service was conducted by her pastor, the Rev. Neal D. Mills, and burial was in Pine Grove Cemetery, Hope Valley, R. I. — N.D.M.

Green. — Melvin H., was born February 19, 1873, near Alfred Station, N. Y., and died at Bethesda Hospital, North Hornell, N. Y., October 31, 1960.

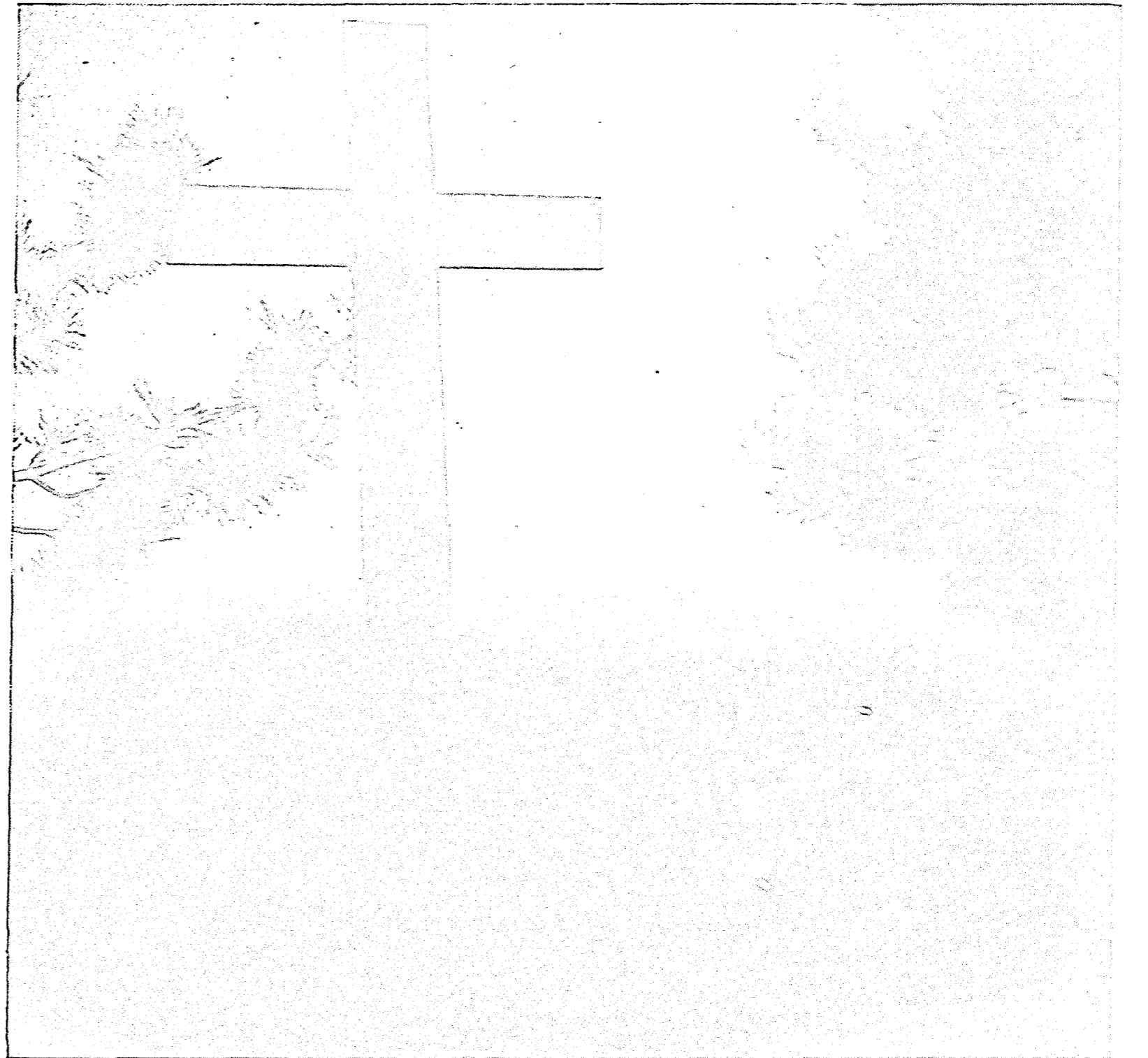
On Christmas Eve, 1900, he was married to Carrie Cornish of Alfred Station. To this union were born three sons and three daughters: Milton, Alfred Station, N. Y.; Gerald, Ithaca, N. Y.; Carl, Oneonta, N. Y.; Mrs. Retta Green, Olean, N. Y.; Mrs. Leta Moore, Hornell, N. Y.; and Mrs. Irma Batrus, Altoona, Pa. He is survived by his wife and children, 11 grandchildren, and 12 great-grandchildren.

He lived all his life in the vicinity of Alfred Station, making his living as a farmer. In 1887, he was baptized and became a member of the Alfred Station Seventh Day Baptist Church, maintaining a lifelong interest in the church. At the time of his death he was the member of longest standing.

Memorial services were held at the church, with Pastor J. Paul Green officiating. Burial was at the Alfred Rural Cemetery.

Palmiter. — Irving V., deacon and treasurer of the Alfred Station Seventh Day Baptist Church, was born October 21, 1899, at Alfred Station, N. Y., and died February 11, 1961, in an automobile accident near Whiteville, N. C. (See extended obituary elsewhere in this issue.)

The Sabbath Recorder



SYMBOL OF CHRISTIANITY

Beyond the cross is heaven's ample space, seemingly quartered by its crossbeams. Beneath the Cross all earth must take its stand. Symbol once of death, now of life, once of ignominy, now of glory, it calls forth faith and love.