

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.

The Sabbath Recorder

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Member of the Associated Church Press
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Point of No Return

In this air-minded age we have become familiar with the expression "point of no return." If trouble develops in a long overseas flight the pilot must check his fuel supply and distance factors to determine whether or not he can safely turn back to his base or must attempt to push on to his destination.

The thoughts of all Christendom at this time of year are turned to Calvary. We might speculate on the time in the life of our Lord when He reached the point of no return. The cross was ever before Him, as one can see at the cleansing of the temple recorded in John 2: 19: "Destroy this temple, and in three days I will raise it up." John the Baptist's testimony, "Behold the Lamb of God, which taketh away the sin of the world," comes in the very first chapter. Almost every reference to salvation and every foretelling of His death and resurrection could be cited as proof that when Jesus entered upon His public ministry, He had already passed the point of no return.

There was, however, another time in His ministry when Jesus seems to raise the question of whether or not the Father could provide salvation in some other way than for Him to go on to the cross. The prayer in Gethsemane is familiar, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26: 42). This, indeed, was the final point of no return. Having settled the question in prayer Jesus was strengthened for the remainder of the journey to Calvary by the visitation of an angel, according to Luke 22: 43.

We have both the example and command of Christ as we approach our lesser points of no return. The plowman in the field of the kingdom must not turn back; the builder must finish the building; the evangelist dare not cease his evangelizing.

The expression "point of no return" does not always apply to our Lord. Before His death, as well as after, Jesus gave promises such as, "I go to prepare a place for you, I will come again. . . ." Later His disciples standing in the mountain saw Him taken up into a cloud. Two men in white raiment told them in

effect, "Don't stand here thinking of the possibility of no return, for this same Jesus will come back to this earth." The last great promise (which had been given many times before) will be fulfilled. It has provided strength to countless believers through the years as they in their service have faced hard decisions at those "points of no return."

Two Sundays Each Week?

Donald Timerman, executive secretary of the Allentown, Pa. Area Council of Churches, in a letter to *The Christian Century* on the Sunday Blue Law question (Feb. 22, 1961) upholds the sharp-toothed 1959 Pennsylvania law. His letter was a reply to an earlier article by Richard Cohen entitled "Blue Sunday." The curious contention of Mr. Timerman is that in America we have two Sundays. He does not refer, as some carelessly do, to Saturday as being a Sunday for the sabbatarians. He maintains that there is a religious Sunday commonly called the Christian Sabbath or the Lord's Day and "labor's day of rest, relaxation and recreation and the sociologists' day of family life at home," both falling on the first day of the week.

Strange as it may seem he develops this idea in the name of clear thinking, in opposition to Mr. Cohen's contention that "Blue Laws" are essentially religious. Labor leaders and sociologists, he argues, just happened to pick the same day for their relaxation as the Christian Church had long observed as a sacred day. The recent Sunday Laws (perhaps in distinction from those of Colonial days) are enacted to protect this family day rather than the sacred day. Ingenious, but about as wide-
visioned as a horse with blinders on its bridle.

Labor has long since secured a five-day week throughout nearly all industry. Normally the two days off are Saturday and Sunday. Which day, then, is the "Sunday" of labor and sociologists? Is it not the seventh day almost as much as the first day? Will it not become more so as time goes on? Labor is known to be campaigning for a still shorter work week for basic pay purposes.

MARCH 20, 1961

What is the general attitude of labor toward Sunday work? Since the majority of our population is said to have church membership (in Sundaykeeping churches) it is assumed that more than half of labor and management are church-connected. There is a growing lack of distinction between days. Nearly all admit that this is bad. Eventually the Sabbathkeepers (who have Bible-based convictions on the matter) may be the only ones willing to stand up and be counted. More and more people are seeking Sunday work because of the extra pay. Neither church leaders nor sociologists raise much of a cry against the shift work that is required in continuous plant operation. Why then, is there such a concern over the relatively few sales personnel involved in Sunday sales? The answer is clear. Recent Sunday legislation is an attempt to hold the line. The support for it has to come from a concerned church, which becomes a willing partner of the merchants who for personal reasons want help in meeting the competition of other merchants.

To say that we have two Sundays, one religious and the other largely secular, is to employ sermonic license. It is not very clear thinking. Religious people, however, are faced with a problem and this is one man's way of justifying legislative help in preserving a public distinction of days. Observers of the seventh day of the week on the basis of God's rest at Creation, and the example and teaching of Christ and His apostles have problems too. Since the days of the union of church and state in the fourth century they have been a minority and Sabbathkeeping has had to be by individual conviction without the help of the state. It is better so. Religion made easy tends to become easygoing religion. Normal difficulties of Sundaykeeping in our modern, complicated society may be a blessing in disguise. It may drive people back to a re-examination of the Sabbath in the light of the Bible as in the early days of the Reformation. If one is going to stand for a principle he wants to be sure that it is a God-given principle — as we believe the seventh-day Sabbath is.

Fourteen Gallons of Life

The Scripture says that the life is in the blood. If our lifeblood is spilled and the flow is not stopped, death comes quickly. Such a statement is only a truism. We have learned, however, that God has made it possible for the human body to quickly replace rather large quantities of this life-sustaining fluid that courses in our veins. Blood administered to another person whose supply has been depleted through surgery, shock, or disease becomes a life-giving fluid.

The person who apparently holds the record for giving blood to the Red Cross is Mrs. Robert Hall of Silver Spring, Md. She was pictured recently as she placed the first pint of her fourteenth gallon of blood on the table — 14 gallons since Valentine's Day 1943. It is a record worthy of note.

There was One who gave His lifeblood, not just a little at a time or for temporarily sustaining the life of others. Our Lord gave His life, symbolized by the shedding of His blood, for the sins of the world. His gift makes possible something more wonderful than renewed health. To all who will "come under the blood" and accept the sacrifice He has made there is the promise of life eternal. Fourteen gallons of life is a big gift, but that of Christ is beyond compare; He gave all.

Unified Morning Worship

Must we always have the same sequence of Sabbath morning worship and Sabbath School that has prevailed in our church? One of our Los Angeles churches does not think so. Our General Conference does not prescribe any uniformity as to time, order, or sequence — not for congregationally-governed Seventh Day Baptist churches. Each church is free to choose whether Sabbath School will precede or follow the church service or whether the two are combined into one unified service. The only problem is to get a substantial majority to agree, for example, that in the local situation a single two-hour service is a better use of time than two one-hour services (with more or less confusion between them).

The Los Angeles church has tried the single service plan and apparently is well satisfied with the additional time it gives for Bible study in the second hour. The Sabbath School has its superintendent and other officers, but the church bulletin does not mention any break between the two hours. The last six items on the program page are as follows: Morning Message, Hymn, Bible Study, Closing Moments of Worship, Benediction, Moment of Consecration.

Such a schedule as mentioned above would perhaps not be suitable for every church. It has the advantage of eliminating the extended visiting at the expense of the Bible study hour that plagues some of the churches that have an intermission between church and Sabbath School. In some places where Sabbath School precedes church there is very little time lost, and people find ample time for visiting — after both services are over. Before raising objections to a unified service it is well to face honestly the basis of the objections. Are they Christ-honoring? Is it something you have prayed about or are willing to pray about in the spirit of "Not my will, but Thine"?

TRIAL SUBSCRIPTIONS

Another substantial list of six weeks' trial subscriptions to the *Sabbath Recorder* is being added as of March 27, the current cut-off date for the bargain offer that was made to the churches. The April 3 issue and five more will go to all those whose names have been sent in during recent weeks. Regular readers are urged to remember in prayer all the new readers during this period.

The subscription campaign that follows up the gift of six issues is organized locally and is expected to bring a blessing to those who put effort into it and those who subscribe as a result of it. The Recorder office sends out a card announcing the gift and then after six weeks mails a warm letter to each new reader — a letter designed to add weight to whatever calling or letter-writing has been planned by the local organization.

President's Message

"NO SALE!!"

There is hardly a phrase that brings gloom more quickly to a salesman's heart than the two words, "No sale!" And there is hardly a phrase that better expresses the present status of our denominational plan for outreach, Pilot Project, than "No sale!"

So far there have been only two inquiries from interested churches received by the Missionary Board in regard to Pilot Project. These were more concerned that they be included in the information gained from the program than they were in becoming the chief participants and providing the information for others.

This is a situation to sadden us all, as "salesmen of salvation and Sabbath-keeping." This "No sale" sign seems to indicate a lack of interest in outreach among our people. It portends no great measure of success for our Third Year Program for Advance which will be mainly putting into practice, in as many areas as possible, the same type of program that is contemplated as a Pilot Project in one spot this year.

Our hope and prayer is that while there is still time, several able and interested church groups will have the initiative and courage to investigate the potential of this project. Without outreach and growth, we will surely wither away — and without the initiative and desire to be "evangelistic" or sales-minded, we will surely lose our ability for outreach!

May I urge each congregation to a searching examination of its own situation to determine if the area in which it wields influence is the one in which our Pilot Project could conceivably produce the desired results. The Pilot Project will yield much valuable information and actual experience in our hoped-for "new" methods of evangelism and outreach, and the group that will put it into operation will certainly perform a great service and provide inspiration for all Seventh Day Baptists.

Let each of us think, "If I am about my Father's business, what will I do to encourage the establishment of Pilot Project in my church's area?"

NCC General Board Meeting

By Rev. Charles D. Swing

Report of delegate to National Council of the Churches of Christ in the U. S. A.

The General Board assembled in the ballroom of Hotel Syracuse, Syracuse, N. Y., at 9:30 a.m. Wednesday, February 22, with some 200 delegates in attendance, representing 34 denominations with 40 million members. A heartening report from the general secretary, Dr. Roy G. Ross of New York City, was given. He noted that 298 million pounds of relief goods had been shipped to the destitute in 41 countries, goods valued at \$25.6 million. In addition, 9.4 million hungry persons in this country and abroad had been given nourishing meals, including refugees, school children, and disaster victims in Chile, Japan, and India.

Dr. Ross noted that the Council is under constant attack, but these accusations come from a "lack of knowledge" of the Council's deep concern as set forth in the Scriptures. He reminded the delegates that our oneness in Christ should be a deeper reality than our divisions.

The Council's new president, Indiana industrialist J. Irwin Miller, requested that churches, as in good business promotion, be ready to make drastic changes in practices and take new risks in this fast-changing world in which we live. There is a solid connection between the teachings of Jesus and the clear, present, desperate needs of the society in which you and I live and work. He urged us to forge ahead and make our churches living churches, warning that we cannot stand still. The church that has accomplished and does not strive to achieve, will very soon cease to exist.

The Council approved a proposal for Federal aid to public schools, but opposed such aid for parochial and other private schools. It also urged medical aid for the aged through Social Security.

In other pronouncements the Council urged legislation to assure all citizens the right to vote, called for Federal aid to economically depressed areas, and urged civic and governmental action to train and employ teen-age persons who are seeking employment.

In other action the board challenged the reliability of a film used in connection with the Un-American Activities Committee, titled, "Operation Abolition." It advises its members not to use this film in churches unless a full presentation of facts is also provided (available from NCC).

The board voted to accept the amended pronouncement on responsible parenthood, which speaks in favor of family planning, but it condemns abortion or any method which destroys human life.

The Finance Committee reported that for the tenth consecutive year the Council carried on its work within a balanced budget. Receipts totaled \$16,458,022.

A very busy two days and one night were spent with the business at hand, interspersed with devotion to God and fellowship with other leaders. It was a rewarding experience. I am grateful for the opportunity of being the delegate by proxy in representing our Seventh Day Baptist denomination.

Tithing Reflects Your Love

By George E. Parrish

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" (From Psalm 24 and Psalm 8.)

All of creation is the handiwork of God the Father. How much He must love us to place us on such a beautiful and magnificent earth. All of nature fairly shouts praise to God, if man will only look and listen with a loving heart. How He must love us to give us the greatest of all gifts, Jesus Christ, that we may have life and have it more abundantly.

Stewardship is man responding in gratitude to God after he has sensed the unfathomable love of God for him and all mankind as revealed in Jesus Christ. Stewardship is the natural response of the soul which yearns in thankfulness to express itself to an all-merciful God. A fully committed Christian cannot keep

MEMORY TEXT

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. Luke 18: 31.

from becoming a good steward. Once he understands deep within his heart the gift of God's redeeming love and the power of God, the Christian will find himself having a true attitude of stewardship and have a sense of urgency to do something about it.

Man's stewardship can be expressed in various ways and one of these ways is the giving of our material wealth; the tithe.

The Bible gives us many references to tithing, but there are those scholars among us today who claim the tithe is outmoded, that it applied to the Hebrews only, etc. However, when one argues for, or against, tithing from a legalistic angle, he is missing the whole point, the part that really means something. We should not tithe because we have to, but rather because we want to.

Tithing produces its own rewards by bringing happiness to the participant. It focuses our hearts on God; makes us have more concern for God's work; it helps us grow spiritually by making us less self-centered; places giving on a higher plane than receiving; increases our sense of partnership with God. Surely these "benefits" are of greater value and bring more happiness than any legalistic motives can.

Important as the points just mentioned may be, there is one more important. We should tithe simply because we love God. We really need no other purpose. When we stop to consider all that He has done for us, all the blessings we receive daily through no efforts of our own, how can man do less than return that portion which He asks? It is human nature to give to those we love. Tithing is not so much a test of love; it is the expression of love; it is an act of love. Love points the way; tithing reflects your love!

TRACT BOARD WORK

By Ethel D. Dickinson

The early spring meeting of the Tract Board is always held in Shiloh, N. J., instead of Plainfield, as a convenience to the members who live in South Jersey. The meeting held in the Shiloh Church on March 12 was very well attended. Members present (of the 30-member board) numbered twenty-six; consultant members, two; visitors, four.

With President Charles F. Harris presiding, the two and one-half hour meeting proceeded at a swift pace without a break. Committees reported an increased amount of activity during the quarter. There was a larger than usual number of well-prepared reports, many of them mimeographed for distribution.

The fruits of Tract Board committee activities should soon be evidenced throughout the denomination. The current Sabbath Recorder drive to put the magazine into every Seventh Day Baptist home is the brain child of the Distribution Committee. Letters, fliers, and six-week subscriptions have been sent out by Secretary Leon M. Maltby's office in co-operation with committee suggestions. The new filmstrip library catalogs with a revised system of listing, soon to be mailed to pastors and leaders, are a product of the Audio-Visual Aids Committee work. This committee has also just completed a set of slides of Seventh Day Baptist churches which is available for use. One of its members is working hard to perfect an automatic slide projector for use at fairs and in exhibits.

The Publications Committee, inasmuch as it had in the past planned to publish a church membership manual, reported a plan whereby they hope to assist the Board of Christian Education with the cost of the manual now in the process of publication. A new historical tract was approved for publication. The need for a revised Seventh Day Baptist handbook was expressed.

The Radio and Television Committee, after much investigation of prices and models, recommended the purchase of a new tape recorder. The Investment Com-

mittee continues to report a very good rate of returns on invested permanent funds.

Each year the Sabbath Promotion Committee prepares materials for the observance of Sabbath Rally Day. The date for this year was announced to be May 20, and the theme, "Recapturing Sabbath Values." The packet to be sent out will include sermon suggestions, Sabbath School worship services for both adults and juniors, and bulletin covers with a responsive reading. Tapes of a Sabbath sermon will be provided for pastorless churches.

Where there is progress, it seems that there are always problems also. Serious problems are facing the manager of the Publishing House and the Supervisory Committee right now. Print shop losses and the projected purchase of new equipment to improve the outlook of the business necessitated a lengthy meeting of the Supervisory Committee before and after the regular business session. The board has taken action to make possible the investment in equipment for offset printing.

Increased Sabbath Recorder printing costs, partly because of the current six weeks' trial subscriptions, was reported to have upset budget figures. Some committees apparently will overspend and some underspend budgeted allotments for the year. The treasurer was authorized to pay approved bills up to the grand total of the budget for the fiscal year which ends May 31. The tentative budget previously drawn up for 1961-62 will also have to be adjusted because of increased printing costs for regular and special issues of the Sabbath Recorder.

Two persons were present at the meeting whose positions will be terminated before the next quarterly meeting of the board. Pastor Paul B. Osborn of the Marlboro Church will be greatly missed when he takes up his duties July 1 as city pastor-evangelist working with the Seventh Day Baptist Church in Little Rock, Arkansas. He was given a vote of appreciation and good wishes and the promise of prayerful interest in his future activities. A standing vote of appreciation conveyed to Mrs. Robert T. Fetherston

the feeling of the members of the board for her work as executive secretary of the General Conference. (Her term of service ends May 31). She has attended many of the board's meetings during the past five years, never failing to give helpful advice. She spoke briefly, giving words of courage, including the following:

"Do we possibly have more opportunity for spiritual growth when there is an economic recession? . . . The fields are ripe. We do have problems, but through the problems we grow. They are not insurmountable when we go to God in prayer."

What Can You Do?

By "The Old Man"*

What can you do when you reach threescore and ten?

Recently I received some lines from a man with whom I chummed during college days. Here are some of the lines.

They had stuff over at the church,
Candles and Christmas tree.
I said I would help
Clean up the stuff.
"Too old," they said to me,
And so they said, "You stay at home."
I'll say this with a wink,
This getting old is not as bad
As some folks seem to think.

Another later associate was wont to say, "We sure are getting old." My reply was that we may be growing old but it certainly is childish to admit it.

As a young married man looking for a job to support a family and keep the Sabbath I was constantly confronted with that question, "What can you do?" How I wished a choice had been made and special preparation given to making myself needed in a particular line. What can I do? I will admit having passed threescore and ten but I think there are still some things that I can do and many things

* "The Old Man," several of whose articles on vocations will appear in the near future, does not sign his name. He is a respected deacon in his home church and a man who a number of years ago was president of the Seventh Day Baptist General Conference.

that younger men could do if they took this question seriously.

What can you do? A man whom I got to know very well had made a good start in life. He had gotten a good education, had obtained a teaching position in a large college. His family had grown to three boys and a girl. All was going very well when he discovered he had contacted t.b. It seemed best to make an immediate change of climate. He chose to go where there was a Seventh Day Baptist church. It seemed normal to expect he could get a teaching job. There was no opening and there seemed no possibility soon.

He went to the city offices. "No help needed!" He went to the light plant and received the same rejection. He asked the privilege of going through the building. On the tour he discovered a large back room piled high with discarded meters. He returned to the office and asked if it would be worth anything to have those meters restored to normal usefulness. He went to work and was soon a much consulted employee. He had a job for years. What can you do? Be alert and not too particular and do the job better.

Texas Youth Think Big

Out Texas-way some of the Baptist youth think big. The young people in one of the Fort Worth Baptist churches needed a new station wagon for their youth director, a seminary student, and no funds were available. They wondered if they could get one with green stamps. The company agreed to the plan if they could get a dealer to co-operate. It had never been done before, but they set out to do it. They appealed to the church members of their big church and held rallies every week — at which a number of young people were saved. After visiting 1,500 homes and collecting 1,074 books of stamps, they presented their leader with a shiny station wagon for teen-age activities. The project unified the youth and stimulated interest.

A Great Day for Missions

Sometimes we grow discouraged about the future of missionary work. Perhaps we have thought too much about the confused state of world affairs or read too many current newspapers and magazines. Such preoccupation with the ever-present evils of our day causes us to lose our perspective. We cannot see the forest for the trees. We forget God's eternal purpose and power.

Dr. Kenneth Latourette, former professor of missions at Yale Divinity School, wrote concerning this matter some time ago, but his words are still pertinent. Here is part of his message:

"The modern missionary movement had its birth in as difficult times as ours. William Carey sailed for India in 1793 when just across the English Channel a reign of terror was shaking Europe to its foundations. In 1795 when the war with England that followed the French Revolution was getting well underway, the London Missionary Society was organized. In 1779 when Napoleon was returning from his expedition to the Near East, the Evangelicals of the Church of England founded the church missionary society for Africa and the East. In 1804, the year Napoleon was planning the invasion of England, the British and Foreign Bible Society was constituted. In 1812, on the eve of the outbreak of our second war with England, Adoniram Judson sailed for India and Burma. The International Missionary Council was formed soon after the close of World War I."

Dr. Latourette sums it up, "Our forefathers esteemed a time of world upheaval an opportunity and a challenge."

As we regain our perspective and begin to see missions from God's point of view, surely we can take new heart and courage. The work of missions is dear to the heart of God. He revealed His will and purpose to such prophets of old as the writer of the Book of Jonah. Jesus our Lord might well be considered a foreign missionary. It was the work of God's redeeming grace which came to fulfillment in Him. The apostle Paul sensed

this when he wrote, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2: 19). Through Isaiah God spoke a word concerning the final outcome of His plans and purpose. "This is the purpose that is purposed on the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14: 26-27).

And what then is this purpose? It is that, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever" (Rev. 11: 15).

The Practice of Humility

(From "Discipline and Discovery" by Rev. Albert E. Day of Washington, D. C.)

The practice of humility involves many things. Here are some suggested counsels for those who would guard against being proud of their humility.

Recall your own sins, and imperfections; that is good medicine for the sickness of complacency. Every day do something in the spirit of Paul's exhortation, "Outdo one another in showing honor." Do each day something considered beneath your station. Do the job in home or office that no one else wants to do. Curb your tongue the moment it begins to find fault with others. Faultfinding is pride in action.

What Would Jesus Do?

"What would Jesus do" has been suggested as a question which we should ask ourselves when trying to decide a difficult problem in personal living. Yet others have scoffed, "How can you be sure just what Jesus would do under the same circumstances?"

It may be true that we cannot be absolutely certain because of our selfishness and our human limitations, but if we try to catch the Spirit of Jesus, if we faithfully study His words and life as recorded in our Bibles, if we try to walk in the light from Him which we already have, we will be constantly humbled by our daily failure to live up to

the best we know, and we will be constantly stretching upward to God. Christ is the clearest revelation of God's intention for us and our own constant reminder of our failure to fulfill His intention. Asking ourselves this question then would be our deepest despair if Christ Himself, by His abiding Spirit and forgiving grace, were not our highest hope. There is then a redeeming quality in the person and teachings of Jesus which satisfies our daily needs. It is still a very good plan to ask ourselves, "What would Jesus do?"

Customs Tax on Nyasaland Clothing

Many have been disturbed by the news that a very high customs tax was levied upon the used clothing which was boxed and sent to Nyasaland along with the shipment of personal goods of the Rev. and Mrs. David Pearson. The tax on the total shipment was over \$600, but of this amount \$420 is estimated to have been the tax on the used clothing.

Word has now been received that the Irvington Seventh Day Baptist Church and Women's Society are paying a substantial amount of the tax on the used clothing (\$300). Sincere gratitude is expressed for this assistance.

Northern Association April 7-9

The spring meeting of the Northern Association will be held April 7-9 with the Battle Creek Seventh Day Baptist Church.

At the sessions opening on Friday evening at 8 o'clock, the Rev. Don A. Sanford of White Cloud will bring the message. Sabbath School begins at 9:45 Sabbath morning and morning worship at 11:00.

The Rev. Leon Lawton, missionary on furlough from Jamaica, will speak on Sabbath morning and at other points in the program on that day. The evening program is to be in charge of the youth of the churches.

A business session beginning at 9:30 on Sunday morning will conclude the meetings.

Pastor Available

Not long ago a news report from the North Loup, Neb., church brought word to Recorder readers that the pastor, Mynor Soper, felt impelled to announce his resignation some months hence. Another pastor now writes that he, too, has tendered his resignation with an effective date three months ahead. The minister is the Rev. Leland E. Davis who has been pastor of the Battle Creek Seventh Day Baptist Church for about seven and a half years. He informs us that after a stay of that length he feels that his ministry might be more effective elsewhere. Before going to Battle Creek, Mr. Davis served the church at Boulder, Colo.

In years gone by it was quite common for pastors to resign their charges without any knowledge of where their next field of labor would be. Manifestly, it takes faith and courage for a man with a family to take this kind of action. Our tendency has been to try to set up denominational machinery to help churches seeking leadership and available pastors to get together as quickly as possible and for the good of the cause. Our congregational type of government makes it difficult for any central office to be very effective. Pastoral resignation is one way to shift fields, and who knows but that it is a Spirit-led way? — Ed.

Recorder Comment

Enclosed find a check for \$3 to renew our subscription to the Recorder for the coming year. We would certainly hate to be without it, and its constant source of contact with the workings of the denomination and of our many friends throughout the denomination.

It would be great if every family in our denomination read the Recorder or had access to it, even if they didn't take it. I think we would see a definite increase in interest and activity if this were true, and I am hoping that in the near future this will become a reality.

Edwin L. Johnson,
Kansas City, Mo.

CHRISTIAN EDUCATION — Sec. Rox E. Zwickel

Vacation Church School

It's a little late to choose Vacation Church School curricula for this summer, but for the churches that have not selected theirs as of this date, we would recommend the all-new material from the American Baptist Convention.

It was our privilege to attend a Vacation Church School Coaching Clinic where their new books and supplies for Vacation Church School were thoroughly explained and reviewed.

The theme for this Judson curriculum is "Christ and My Life." It is broken up into six age groups: Nursery — "The 3's at V. C. S."; Kindergarten — "Let the Children Come"; Primary — "And the Child Grew"; Middler — "I Would Follow Jesus"; Junior — "King of My Life"; and Junior High — "Come, Follow Me."

In a small school you might want to omit the nursery and middler classes. All might be used in an average-size school. The new courses are the nursery for the three year olds, and the middler for the children who will be in the fourth and fifth grades next fall.

For community Vacation Church School the Co-operative Texts are more suitable.

Help for Our Families

The Department of Family Life of the National Council of Churches suggests some new films that can be used by our pastors in relationship to the family life of the church and to premarital counseling.

I Do is a new film release of the National Council of Churches for engaged couples and older youth considering marriage. It stresses the value of premarital pastoral counseling.

Before They Say I Do, also made by the National Council of Churches, is restricted to professional audiences. It deals with the pastor's role in premarital counseling and the desirability of a teamwork relationship with a physician. This would be good for your ministerial association.

The Innocent Party is a film available from State Departments of Health. It is

a well-done color film dealing with venereal disease among teenagers and stresses the need for early treatment. It's for pastors and parents.

A new film on teenage marriages for classroom discussion in public schools is now available from the E. C. Brown Trust, 220 S. W. Alder Street, Portland, Oregon.

It was our privilege to preview the film, "I Do," and we can recommend it highly for use with young adults or older youth.

Conference Directors

All of the directors for sub-conferences at General Conference have been chosen to serve for 1961 at Amherst. For Primary Conference, the Rev. Elizabeth F. Randolph will lead; for Junior Conference, Mrs. Ruth Bennett will serve; and for Junior-Hi Conference, we have the Rev. Neal D. Mills. They will be asking others to help; so if you are asked, please agree to if you can.

Sunday Laws

The New York State Council of Churches says of its principles in regard to Sunday Laws: "We are convinced that the law requiring one day's rest in seven is a Divine law. . . . We re-affirm our support of Sunday Laws as necessary to remove economic pressures which interfere with religious worship in churches of our choosing. We oppose further commercialization of Sunday."

"Nevertheless, because of our belief in the freedom of religion for all we would support legislation for the protection of those who regularly keep another day of the week as holy time, and do not labor or engage in business on that day."

SABBATH SCHOOL LESSON

for April 1, 1961

Christ, Our Living Lord

Lesson Scripture: John 20: 11-22.

Churches, send your pastors to Plainfield for Ministers Conference, May 1-6, 1961.

Paul's Attitude Toward Death

Thoughts on Philippians 1: 23

By James Franklin Martin*

In analyzing the character of the apostle Paul and his attitude toward death we remember that the Letter to the Philippians was written by a prisoner. Paul hoped to be delivered from that prison while in the flesh, that he might be free to travel once more, and no longer have to rely on slow and indirect ways of communication with those individuals after whom he yearned. We must also bear in mind that although he was probably at liberty for a short time, the only deliverance he experienced was his execution, a possibility Paul surely must have foreseen, even though he shrank from it.

Those of us who have never yet been imprisoned because of loyalty to God's Kingdom cannot be expected to grasp much of the significance of difficult passages in which Paul attempted to explain his inner conflicts. However, everyone who thinks at all has feelings of being hemmed in by circumstances, and chafes under at least one burden. Every believer in Christ feels more or less that this earth is not his home, that he does not belong here, and that the world itself is a prison in which he has been placed "for the defense of the gospel."

There are "fightings without and fears within" for every individual who tries in his own strength to live righteously in this unrighteous world. The unbeliever who avoids issues appears to be happier and "better adjusted" than one who resists the downward pull of our perishing society; but appearances are deceiving. No matter how fair the exterior, every human creature has an internal warfare.

Every-day experience tells us almost everyone puts up a false front. The man who calls himself "Honest John" is probably not trustworthy. By the same rule, a person who seems violently opposed to spiritual good is under conviction by the Holy Spirit. Surely that was the case with Saul of Tarsus; but we must be care-

ful here, for believers in Christ were a persecuted minority in those days, and the established Church defined as evil what we now say was good.

To the perplexed majority, Paul was an individual who had fallen from grace. Materialists could not understand that grace had fallen upon him on the Damascus Road. He continued to be "pressed into" and "pressed out of" all sorts of decisions, so that in very truth he would desire to be "with Christ" in the sense that he might seal his own ministry with death, and thus go "all the way" in following the example set before us. It seems obvious from Philippians 2: 16 that the apostle Paul was looking beyond his death to a time yet future, the day in which the kingdoms of this world will become the Kingdom of our Lord.

The person who sets himself up as an authority often knows much less than he claims to know. He is covering up, or attempting to conceal his inward sense of deficiency. Paul had such feelings of inferiority, but he talked about his unworthiness and tried to magnify the worthiness of Christ. When we realize Paul believed that Christ was living in him, we can clear him of all suspicion that he was sinfully self-confident.

If we have fallen into the error of thinking Paul regarded himself as an authority, and not simply an author who bore testimony to the authority of the living Christ, it might seem Paul was saying one thing in one verse, and saying the opposite immediately afterward. When we attempt to harmonize the statements of Paul, or of any other person, we dare not assume that individual has a one-track mind. Even after we recognize the dual nature which exists in another person, we may think he has "jumped the track," when we are the ones who have been switched off the main line.

Finally, the person who insists he has no uncertainties is not a good person to follow, but one who is positive about some things and undecided about others is more likely to be a reliable guide. The clear-thinking man is not afraid to admit he doesn't know some things because he knows that he knows other

things, and he has confidence that the God of all truth will eventually lead him into all truth.

The apostle Paul did not "accentuate the positive" by ignoring or denying the negative conditions in this world. He could have peace within only through death of self, and that death experience had to be a daily "fight to the finish." He fought evil outside himself, not to escape his personal battle, but as a token that he was also contending with his own lower nature, fighting the good fight of faith on two fronts simultaneously.

Paul did not enjoy fighting, but death was the only alternative to fighting; and he chose physical death rather than spiritual death. The only well-adjusted personality is a properly laid-out corpse, and that is why some modern prophets seem more simple and appealing than Paul. "He being dead, yet speaketh."

ECUMENICAL NEWS

World Council Youth

During the summer of 1960 the World Council of Churches sponsored one of the largest and most representative meetings of European Christian youth ever held. About 1,800 young people from fifteen European nations and other continents came together July 13-24 at Lausanne, Switzerland. The young people expressed dissatisfaction that they were unable to participate in a united service of Holy Communion under conference auspices.

A bluntly-worded statement to their churches asked that they not be sent to another such conference until more progress had been made on the difficult matter of inter-Communion. Despite this, the young people expressed enthusiasm for their opportunity to know one another and stressed the responsibility of European youth to Asian and African countries.

A four-day consultation on the celebration of Holy Communion at ecumenical gatherings was recently held at Geneva, Switzerland, and concluded with a statement on the question. It urged denominations to consider relaxing their rules about participation because such gatherings are "special cases" and should be regarded

as "temporary manifestation of the One Church of Christ." The statement also recognized the problems involved. The chairman of the consultation was an Anglican bishop. The introductory section of the statement declared that there is a growing number of young people coming into the ecumenical movement who regard present practices as "finally disobedient" and believe that "a divided table denies the reconciliation proclaimed there." The full statement will be found in the April issue of Ecumenical Review.

Tract Board Honors

Past President Langworthy

Past President Franklin A. Langworthy of the American Sabbath Tract Society was honored at a dinner preceding the meeting of the Tract Board on Sunday, March 12, in the Shiloh, N. J., Seventh Day Baptist Church. The new president, Charles F. Harris, was instrumental in planning for this recognition of Mr. Langworthy's years of faithful service to the denomination. The ladies of the Shiloh church prepared and served the delicious dinner.

To start the occasion, Miss Lucy Whitford pinned a boutonniere on Past President Langworthy's lapel. Mrs. Robert T. Fetherston, executive secretary of the General Conference, was present and expressed her appreciation of Mr. Langworthy's co-operation in denominational matters. L. Harrison North spoke of the 37 years of service on the board of the man who is now its vice-president and who was for fifteen years its president, and then on behalf of the board members presented him with a purse.

"I am overwhelmed," responded Mr. Langworthy. "I considered it a great honor and blessing just to serve as president of the American Sabbath Tract Society." He continued, "I am going to try to carry on, working on the board as the Lord gives me strength."

Contributing to the joyous occasion was a rendering of the hymn, "Now Thank We All Our God," by a ladies' quartet -- Mrs. Bert B. Sheppard, Mrs. Eldon Hitchner, Mrs. Judson Harris, and Mrs. Melvin Dickinson.

* The author, a Seventh Day Baptist layman, prefers to use a pseudonym on this occasion.

How SOS Milk Saved Lives in the Congo

By Mrs. Tinsley Smith

(Mrs. Tinsley Smith is the wife of Dr. Tinsley Smith, a Presbyterian medical missionary to the Congo for many years.)

All over Africa brilliant young men are training to assume leadership of their newly independent nations. In another generation there will be educated clergymen, teachers, government officials — but what of the girls they will marry?

Educated women are still rare in Africa — and yet they will have a vital role to play in the history of their countries.

Christian missionaries in the Congo's Kasai Province, before political disaster struck, had looked into the future. They had established the Mutoto Boarding School for Girls, and had selected promising girls from surrounding villages to be given education beyond the three R's, a solid intellectual grounding that would make them more suitable companions for the husbands they would find in the ranks of Africa's young Jeffersons and Madisons.

But one day an epidemic struck the school. In America it would have been regarded as routine, and only mildly serious — an epidemic of chicken pox and measles.

In the Congo it was terrifying. Like most Congolese, the girls at Mutoto had from infancy been fed a diet dangerously lacking in protein. Their resistance was so low that the simplest childhood diseases would inevitably invite meningitis, encephalitis, pneumonia, middle ear infections, and other killers.

There was one hope — supplementing their diets with protein. But the tiny budget of the school could not be stretched to buy milk.

Our churches, through Church World Service, their co-operative overseas relief agency, came to the rescue. Share-Our-Surplus shipments of powered milk from America arrived in time. From the foaming cups of milk served at every meal the girls at Mutoto gained strength to fight the threatening illnesses. The epidemic passed without fatalities.

In hospitals, too, milk from America

has proved to be a healer. In the American Presbyterian Congo Mission Hospital at Luebo two hundred children were fed and kept healthy with American milk during the opening months of tribal war between the Baluba and Lulua tribes in Kasai Province.

Because of this, many expectant mothers and patients in medical and surgical wards have tasted their first drop of milk since early childhood.

Tuberculosis victims, in particular, have benefited from the addition of milk to their protein-deficient diets.

The generous hearts of American Christians would be stirred if they could see the faces of parents whose tuberculosis-haunted babies have learned to walk, strengthened and restored to health by the life-giving milk from overseas.

OTHER FOLDS AND FIELDS

Southern Baptist Goals

More than 4,000 new Southern Baptist missions and churches will be started during 1961, if goals set by state leaders of the 30,000 Movement are reached. During the year, there will be new efforts among students and laymen giving their vacation time.

In the first six months of the year an attempt will be made to start a thousand home fellowship groups and 1,500 new Sunday Schools.

These plans and goals were announced in Atlanta during a meeting of state mission superintendents and state 30,000 Movement chairmen representing 24 state conventions.

The 30,000 Movement, which was started in June, 1956, is an attempt to organize 20,000 missions and 10,000 new churches by 1964. By midyear of 1960, 10,252 had been reported, an average of nearly 2,600 a year.

Plans for the year include placing 800 students on the field in summer mission plants, a majority of whom will start missions or locate places where they might be started later.

It is expected that 160 laymen will give a week, paying their own expenses, to work in the northeast, midwest, and west as part of the Movement.

Another Youth Worker Chosen

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education, J. Paul Green, chairman, is happy to announce that Miss Joyce Sholtz of Verona, N. Y., has agreed to serve as field worker for youth during the summer of 1961. She will work in the eastern area of the United States in Seventh Day Baptist camps and Associations, while Miss Janet Van Horn, also in the employ of the board, will work in the western half.

As plans are now they will be able to help with every senior camp except one.

NEWS FROM THE CHURCHES

MILTON, WIS. — We have just completed two workshops on Community Witness. Four groups each Sabbath have discussed the work of the church to consider how we can advance. Those attending have shown deep interest and sincere concern.

The spark that will send out new "satellites" and create new goals for growth is being kindled in groups like these. They are backed by those who cannot attend, but support the work through their thoughts and prayers. Sincere, praying Christians need to get together to share Christian experiences and plans. It is good to be about our Father's business during the Sabbath hours, that we may be strengthened to carry on His work throughout the rest of the week. — Reporter.

PALATKA, FLA. — The annual church meeting of the First Seventh Day Baptist Church of Putnam County was held on Sunday, February 26, at the home of Mr. and Mrs. J. Aaron Price. Preceding the meeting, 20 members and friends enjoyed a fish fry.

Officers chosen for the following year included Pastor Clifford A. Beebe, called as regular pastor, having served as supply since late October; assistant, Alfred Blix; chairman, Aaron Price; assistant, Joseph Price; clerk, Mrs. Aaron Price, R. 1, Box

203, Palatka; assistant, Mrs. C. A. Beebe; treasurer, Mrs. Joseph Price; assistant, Mrs. Lela Price; auditor, Pastor Beebe; trustees, Alfred Blix, Pastor Beebe, Aaron Price, Joseph Price, and Roy Dawson; Sabbath School superintendent, Ray Bohannon; assistant, Aaron Price.

It was decided to hold Vacation Bible School and to ask the Women's Board for help.

Through the efforts of Roy Dawson and Alfred Blix, the parsonage now has running water and half-bath. The church roof has been repaired. The Sabbath School bought Bibles for the young people. We have completed reading Psalms, and are now reading Proverbs.

After prayer, and reading of relevant Scripture by Pastor Beebe, Aaron Price and Alfred Blix were chosen as deacons. Upon their later acceptance of the choice, March 25 was set as the date for ordination, and a council is being called.

The week following their ordination we plan to observe the Lord's Supper. It is the custom of this church to observe it annually, at the time of the Jewish Passover.

We welcome visitors who may be passing through, both to our church prayer meeting Sabbath eve, or to our morning service at ten o'clock.

— Correspondent.

BATTLE CREEK, MICH. — Our church has taken on that spic and span atmosphere of having been spring house cleaned. Some twenty workers met on March 5 for an all-day working bee. The sweepers hummed busily, cleaning pails sloshed with solvents, and the smell of furniture polish was pungent on the air. Some of the floors had been previously varnished and, with the new paint job of the sanctuary last July, things are being made beautifully clean. Some time ago a block walk was laid between Aldrich Street and the main entrance, which saves many muddy tracks in wet weather.

There have been several Lay Development Workshops and social gatherings since the first of the year. On January 21, a well-attended musicale by the DeLand family was appreciated by the congregation. The program consisted of varied

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instrumental and vocal numbers. The DeLands were assisted by Mrs. Gordon Korstange.

At the second workshop, January 28, there was a potluck dinner and a guest speaker. Mrs. Arthur H. Ryan, wife of the pastor of the First Baptist Church, and director of Religious Education enlightened the group on "Function of the Christian Education Board in the Baptist Church."

The young people had charge of the morning service February 4. After the Lay Development session in the afternoon a 6:30 supper was served by the Ladies Aid in celebration of their 50th Anniversary. A dramatization of the forming of the Ladies Aid entitled "Women called to Service," was given. Eight early members who joined in the years of the formation from 1911 to 1919 were given gifts. They were: Mrs. B. F. Johanson, Mrs. Bessie Aurand, Mrs. B. F. Hunt, Mrs. Herbert Polan, Mrs. Gail Alderdyce, Mrs. Edith Hurley, Mrs. W. B. Lewis, and Mrs. Nida Hudson.

A "Men's Fellowship" is being formed in the church. There was a pancake supper at Bud Williams' February 26 to finish up the details.

The Mother's Council had a special color film on Home Decorating, February 28, shown at a furniture store, with refreshments and a short business session at the home of Mrs. George Parrish later.

The Executive Committee of the Northern Association met here Sunday, March 5, with the Rev. Leon Lawton as the guest speaker. — Correspondent.

WATERFORD, CONN. — Despite the deep snow and intense cold, the Waterford church has held its usual services during the first two months of 1961, with the exception of one weekend when there was a bad snowstorm on Sabbath Day, making travel impossible.

We have had a Sabbath School workshop conducted by Miss Esther Burdick, at which various phases of Sabbath School and young people's work were discussed and plans were made for the coming year.

The Ladies Aid Society has been busy making and tying quilts and also enjoying the fellowship of several all-day meetings.

It is our prayer that we may continue in our work for the Lord and that we may find a way to interest others in joining us in that work. — Correspondent.

Accessions

Alfred Station, N. Y.
By Letter:
Mrs. Clarence Weaver

Births

Price.—A daughter, Bonnie Yvonne, to James and Ida Ching Price of R. 1, Palatka, Fla., on January 10, 1961.

Marriages

Price-Saucerman.—Joseph Hiram Price, son of Mrs. Lela Price, of R. 1, Palatka Fla., was united in marriage with Miss Tanya Elizabeth Saucerman, daughter of Mr. and Mrs. J. P. Saucerman of Peniel Community, near Palatka, on August 18, 1960, by the Rev. Emory M. Batton of the Missionary Baptist Church in Charlton, Ga.

Obituaries

Davis.—Estella (Brocking) Davis, daughter of the late Fred O. and Ruhamah Brocking, was born April 17, 1873, and died February 24, 1961, at the home of her son, Belford Davis, with whom she had made her home for the last two years.

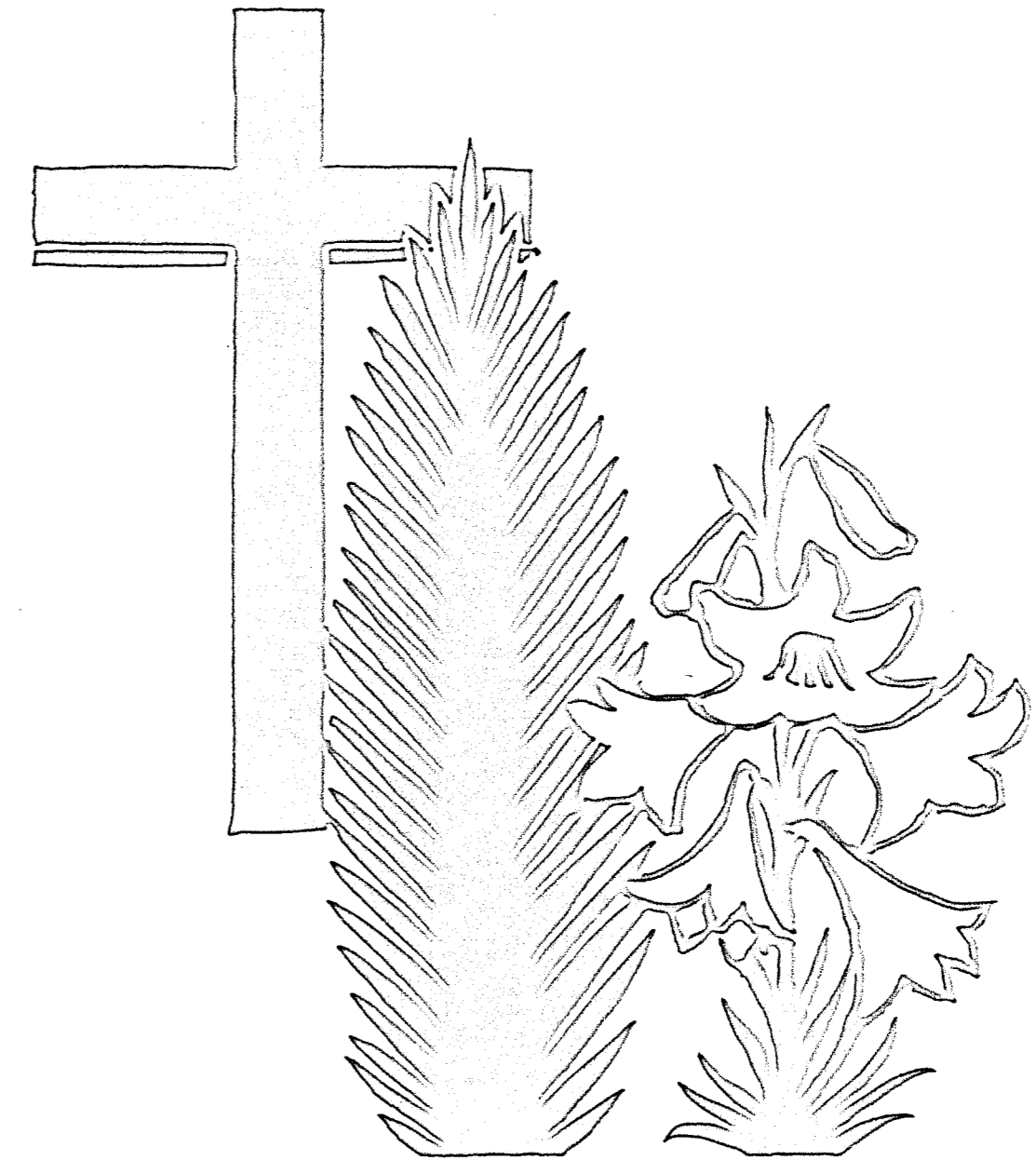
She was the wife of the late Auley C. Davis, who passed away in August of 1958. Mrs. Davis had been an active member of the Shiloh Seventh Day Baptist Church for nearly 70 years; a member of the Grange, the Ladies Auxiliary of the Shiloh Fire Department, the W.C.T.U., and the Shiloh Ladies Benevolent Society.

Surviving are two daughters, Mrs. William Parvin and Mrs. Howard Scull, both of Shiloh; five sons: Otto of Miami, and Isaac of Hialeah, Fla.; and Belford, Marvin, and Daniel of Shiloh; 22 grandchildren; 40 great-grandchildren, and eight great-great-grandchildren.

The funeral service was held on Tuesday, February 28, at the Carl Funeral Home, Bridgeton, N. J., with the pastor, Rev. Charles H. Bond, officiating. Burial was in the Shiloh Seventh Day Baptist Church Cemetery.

— C. H. B.

APARTMENT FOR RENT IN MILTON, WIS.
Newly decorated. Four rooms, bath, enclosed porch, fireplace, laundry in basement, private entrance, garage, and garden plot. Available at once. Write: Marjorie J. Burdick, 349 High St., Milton, Wis.



Thou, of life the author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, True and Faithful, now fulfil Thy word;
'Tis Thine own third morning: rise, O buried Lord!

V. H. C. Fortunatus (6th Cent.) Tr. John Ellerton, 1868.