

The Sabbath Recorder

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.

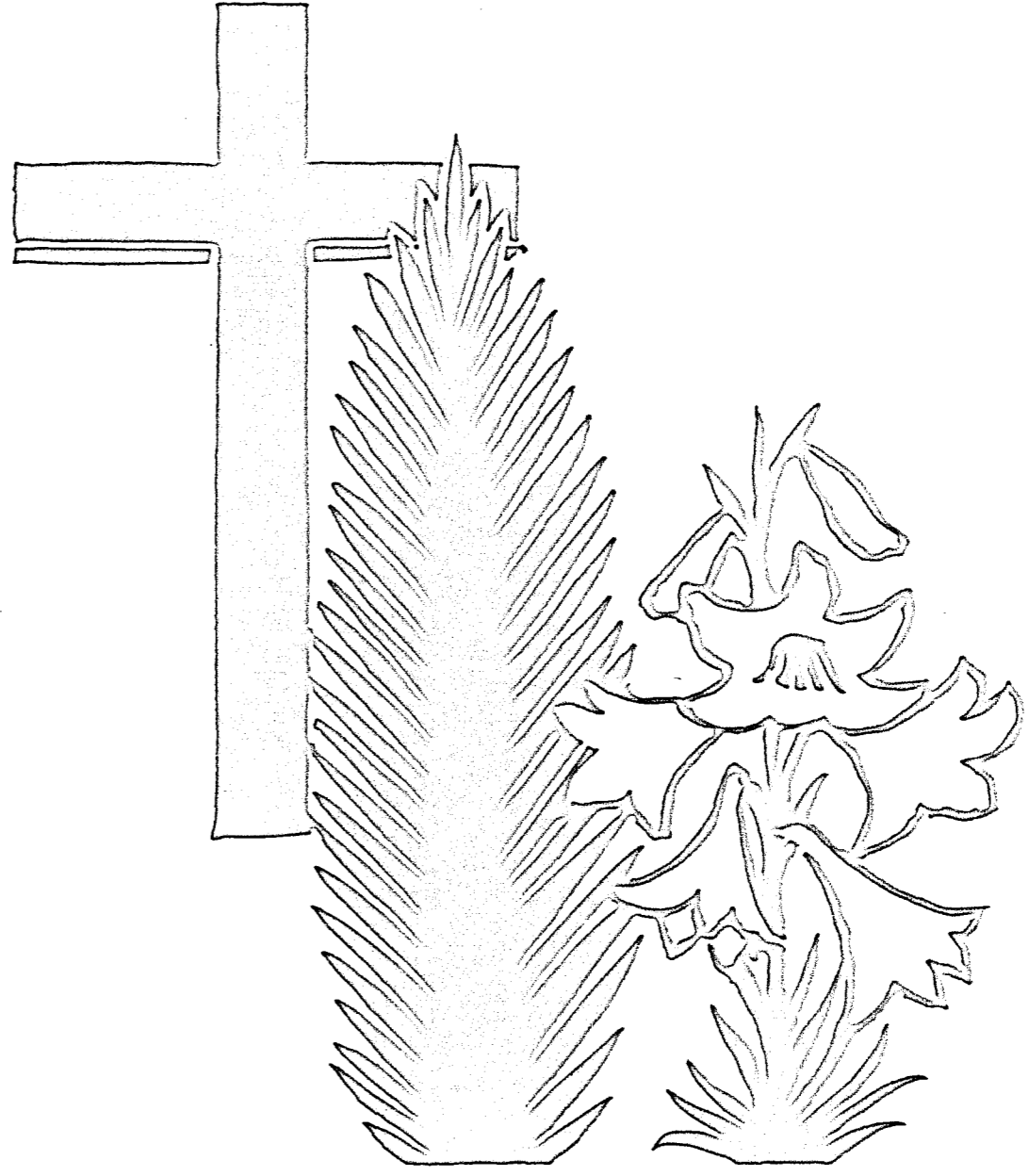
She was the wife of the late Auley C. Davis, who passed away in August of 1958. Mrs. Davis had been an active member of the Shiloh Seventh Day Baptist Church for nearly 70 years; a member of the Grange, the Ladies Auxiliary of the Shiloh Fire Department, the W.C.T.U., and the Shiloh Ladies Benevolent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

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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.

The Sabbath Recorder

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Celebrating Easter

Is there a biblical basis for celebrating Easter? This is a question that ought to be asked every year, not that the fact of the resurrection of Christ can be questioned, but to keep our thinking straight. It is so easy to drift with the current of historical or contemporary practices without examining the foundation of those practices to see if they correspond with what can reasonably be derived from the Scriptures.

Such a history changing event as the rising from the dead of the crucified Messiah is unquestionably worthy of yearly recognition in the Christian Church. When did the Church start annually celebrating the resurrection? It was relatively early, much earlier than the beginning of Christmas and probably somewhat earlier than the practice of ascribing dignity to the first day of the week because it was the day of the first appearance of the risen Christ. We should keep in mind, however, that the writing of the books of the New Testament extended almost to the end of the first century. If the Apostolic Church, as we call that first century body of believers, observed Easter, they left no record of such an observance in the books that have come down to us. To be sure, the word Easter does occur once in the King James Version (Acts 12: 4). The original language uses the word Passover, and all translators and interpreters would probably agree that Herod had in mind the Jewish feast rather than any Christian celebration. The King James translators, somewhat justifiably, used "Easter" to bring the Bible up to date, the same as they substituted English coins of equivalent value for Jewish coins.

The person or the church professing to take the Bible and the Bible only as the rule for faith and practice cannot be criticized for the non-observance of Easter, and woe to that person so steeped in tradition that he fails to see this point. On the other hand, the believers who feel that there is value in an annual emphasis of the crucifixion and resurrection of our Lord are not to be criticized for joining others at this time of year in thoughtful contemplation of the greatest event of history. Great caution should be exercised, particularly in the

MEMORY TEXT

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. Mark 16: 6.

teaching of children, lest the numerous practices of pagan origin clustering around Easter celebrations get mixed with the distinctly Christian practices and thought patterns. Trying to combine a spring festival having an emphasis on mating and reproduction with an observance of Christ's resurrection is an evidence of fuzzy thinking, to say the least.

Furthermore, many Christians are still understandably troubled by the fact that Easter is not a true anniversary in that its date is fixed by the phases of the moon in relation to the vernal equinox. Birthdays and all other anniversaries are definite days. It is probably too late in Church history to expect universal acceptance of a fixed date of observance. Let us bear in mind that we are fooling ourselves if we continue to think that the Sunday of March or April on which sunrise services are held is biblically the one time on which to quote or sing, "He is risen." Let us keep the fact of His resurrection constantly in mind rather than tie it to any day of the week or of the year. Paul was not talking about Sabbath or Sunday or Easter when he wrote 1 Corinthians 15: 14: "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

There has been a difference of opinion among honest interpreters of the New Testament as to the day of the week on which Jesus was crucified and the day of the week on which He arose from the dead. Perhaps the word "honest" should be underlined. Possibly some have not been intellectually honest or have committed themselves to a certain position without giving equal weight to all the verses relating to the subject. When we discuss the sequence of events in the story of the death and resurrection of Christ, we are all on relatively equal footing; we do not need to follow tradition

or any modern scholar. We can base our decision on the scriptural accounts available to all. There is no reason why we should not all seek, without presuppositions, a harmony of the seemingly divergent passages. But when we have read and re-read all the predictions and the fulfillments we will probably come to the conclusion that to the writers of the four Gospels the days of the week on which the events took place had no significance for weekly or annual celebrations.

Can Peace Come?

No easy or adequate answer is at hand for the question, "Can peace come?" Many are doubtful as to whether we as a nation want peace to come quickly. To be sure, we have a form of peace now, preferably called "cold war." It is an armed peace in which there is no inclination at the moment to materially reduce our staggering expenditures for defense. Until there are more firm guarantees that international agreements would be honored by those nations that have previously indicated that they would honor them only when it was to their advantage to do so, our leaders feel that we cannot afford to fall behind in weaponry. Disarmament is certainly not expected to come this year.

Will disarmament come? Will the clipped-wing dove of peace grow new feathers and spread its wings over land and sea? There are some indications that responsible people are at last thinking of the possibility that the great nations will enter into disarmament agreements. There are widespread fears as to what would happen to our national economy if we should suddenly shut down most of our defense-related industries. The fears, we believe, are not great enough to prevent our government from making honest efforts to promote effective disarmament agreements. Big business, so-called, does not want war and does not have the great voice in government that it is sometimes charged with having. In a democratic country such as ours, labor has a louder voice and labor has as much,

or more, to fear from sudden disarmament as industry.

It is from a labor organ The CWA News that we pick up proposals for a transition from defense spending to a peace economy. In these proposals one can see that leaders are really taking seriously the idea that disarmament may come even during the present administration. We quote from the March issue:

A group of distinguished university and labor economists is urging the Kennedy Administration to study the economic dislocations that would arise in the event of a disarmament agreement and to plan to meet such problems. The group, while strongly favoring disarmament negotiations, has emphasized the importance of prompt Government action to achieve these three goals:

- 1) Anticipate the problems which would arise and plan in advance to meet them;
- 2) reassure those directly involved in defense industries that research and planning for the transition are going forward, and
- 3) demonstrate that the United States does not fear the economic challenge of peace.

To accomplish this, the group urged that the Kennedy Administration undertake a serious analysis of the alternative to arms spending; and that the Joint Economic Committee sponsor studies and take public testimony on the economic impact of disarmament, and the public policies which its prospect will require.

The problems of national economy are not the main concern of a denominational publication. The editor hopes that the readers will face some of these issues squarely and with Christian courage. President Eisenhower, in an address some months ago, indicated that there would have to be some belt-tightening at the time when we disarm by international agreement. In the forefront of those who are willing for this to take place, should be the followers of the Prince of Peace. Personally, we should be willing to suffer even death itself for a righteous cause. But our God-given responsibility for our fellow men prompts us not to allow chaos to come to our world by any hasty action that leads to submission to the atheistic powers that seem to threaten a just and durable peace.

A tithe of your income was due to God this week. Did He receive it? — Riverside, Calif., Church Bulletin.

President's Message

Ideas Wanted

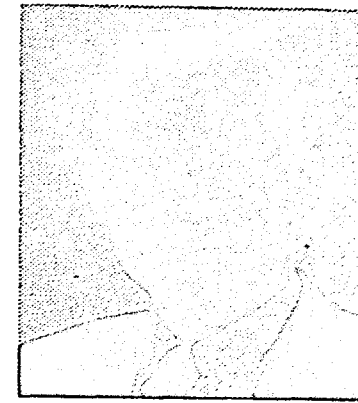
Ideas are an important stock in trade for nearly any undertaking, and the work of Seventh Day Baptists as individual churches, and as a General Conference, is no exception. Ideas are always freely solicited on any subject, and the Commission, the board secretaries, committee chairmen, and others in positions of responsibility are glad to receive them.

Ideas are more likely to be forthcoming if a specific problem is stated, however. That is why I am taking the liberty of using this column to ask for ideas on a matter that has caused concern to the Commission and others for many months.

To be brief, the problem is that we need a more descriptive term for our Denominational Budget that we have had in the past. For many years it was referred to as just that — the "Denominational Budget." This name was much too cold and matter-of-fact to inspire interest in any but the best-informed persons, so it was a step in right direction when the broader aspects of financial responsibility were recognized by calling our program "Our World Mission."

Now that mission activity has continued in the limelight for some time, and with the increase in comparative importance of our home field activities, this name is somewhat confusing. True, we want a name that continues to imply what we mean by Our World Mission, but we need a name that will be more specific, yet not easily misinterpreted.

What are your ideas for a name to title our Seventh Day Baptist financial goals and commitments? Letters to the editor, to the Commission, or to the executive secretary will be a simple means of communicating your suggestions to those who will consider them. Give this a little thought — because "raising the budget" is a definite part of carrying on "my Father's business."



The Perennial Search

By Rev. Paul B. Osborn

Message broadcast over WSNJ, Bridgeton, N. J., March 3, 1961.

The other day I attended a funeral. It was not a sad funeral but rather one for a dear old saint of God who had been released from much suffering and pain to be reunited with loved ones before the Lord. But as I sat and viewed the body and listened to the pastor speaking, I thought how little emphasis we place on such an important subject as death. It seems that only when some loved one passes away or when some tragic or violent death is reported to us by some news medium, do we pause momentarily to reflect on the shortness of our life on this earth, and the certainty of death.

People on every hand are trying to find peace and satisfaction. In their search they press hard, but never dare admit that they are working against a deadline — the deadline of death. Each one seems to know that if the secret of happiness is not found by the time physical death overtakes him, eternal sorrow will be the result. The death chants of the heathen in Africa are reflected in the forlorn sobs of the bereaved in America. All over the world mankind is searching for, but not finding, peace and is missing the deadline.

Jesus Christ in His ministry on earth dealt with many people who were searching. Some searched for happiness through health, some through religion, some through worldly pleasures. For all of them Christ had only one answer. Remember His words spoken to the man with palsy? Looking on him with compassion after the four friends had brought him into the room, Jesus said, "Son, thy sins be forgiven thee" (Mark 2: 5). This is the answer to the search for happiness — to receive forgiveness of sins and realize that God no longer has any judgment against us; for the penalty of death for

our sin has been met in the death of our Lord and Savior Jesus Christ — His atoning death on the cross.

Some think the answer should be more complicated than that — and yet Christ met and dealt with the problems of all classes of people. Nowhere is His all-inclusive approach to the sin question more astounding than in John 3 and 4. In these two chapters John records the conversation of two different people with Christ, Nicodemus and the Samaritan woman.

Nicodemus came to Jesus by night. He did not ask audibly, but Christ knew what was in his heart, for he came in spite of the opposition of his fellow members of the Jewish Sanhedrin. This group was almost unanimous in their opposition to Christ, and yet Nicodemus came because he was not satisfied with all that religion could give him. He was undoubtedly a good moral man, one who would be greatly respected in our community if he should be alive today. He would probably be known as a great humanitarian, a civic supporter, possibly a leader in his church. "Surely," we would say, "he is a good man." Yet, in spite of all this — his works, his religion, his position of respect in society — he was not satisfied, and came to Jesus seeking the way of eternal life. He could ask for little more here in this life, but he wanted to be assured of life after death. This would give him happiness and peace.

Jesus, who knew the hearts of all men, and needed not that any should testify of man (John 2: 25), got to the point immediately: "Except a man be born again, he cannot see the kingdom of God" (John 3: 3). There was no evading of the issue, no attempt to point out to Nicodemus the great works of righteousness

which he had done and could yet do, no stalling. Christ knew the need, and that need was for something beyond the natural. Nicodemus needed a supernatural birth to enable him to stand before God and live eternally with Him.

Although he was dissatisfied, and in spite of his great Bible training, Nicodemus was so steeped in the philosophy of good works that the idea that his own natural birth was not good enough to get him to heaven was utterly alien to him. Christ explained that He, the Son of Man, the promised Messiah, must die on the cross, and that whosoever believed on Him should not perish, but have everlasting life (3: 16).

The religious leaders of the day rejected Christ because their own deeds were evil (3: 19), and Christ exposed them as sinners in His teaching of the necessity of the new birth and the death of the Savior for their sins. Blind leaders of the blind! They did not see, they will not see, that "God sent not his son into the world to condemn the world, but that the world through him might be saved" (3: 17). They are too proud to come to Christ, so they reject Him. And in their rejection, people today, as well as in the days of Nicodemus, throw away the love of God and all possibility for salvation, for it is through the Son of God that life, eternal life, is promised. It is a gift.

On the other end of the "social scale" as we poor humans look at it, quite opposite to Nicodemus in our eyes, is the Samaritan woman whose meeting with Jesus is recorded in John 4. She was such a social outcast that it was at noon, in the heat of the day, that she came to Jacob's well for water (4: 6-7), so that she would not have to face the taunts and insults of the rest of the women. From her interview with Christ we know that she was living in adultery (4: 8), and that she was unhappy with her social position, for she eagerly asked for the eternal water so that she would not ever have to return to the well (4: 15). We know that she was not proud of her sins, for she tried to keep Christ away from the subject of her own personal life (4: 19). Though she seemed to be

familiar with the religious customs of her people there is no evidence that she participated in them personally (4: 20, 25). She had sought, she was still seeking for happiness and peace in the frothy pleasures of sordid sinning. Just as we can see examples of Nicodemus in our community today, we need never go far to find comparisons even worse than the harlot of Samaria.

Yet, in spite of the lack of good works in her life, Christ's offer to her was a gift, the same as to Nicodemus, who had spent his life in good works. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I give him shall be in him a well of water springing up into everlasting life" (4: 14). The waters from the worldly wells of pleasure had failed, and continue to fail to bring satisfaction. Christ offers everlasting life to those who will only ask for it. Through His dealings with the woman the village heard His message, and believed, and testified: "(We) know that this is indeed the Christ, the Savior of the world" (4: 42).

Here are two different people, searching in quite opposite directions for happiness and peace. The one, Nicodemus, represents those who seek salvation through good works, yet are ever frustrated because good works are never enough to atone for sin and evil in their life, bringing assurance of forgiveness. The other, the Samaritan woman, represents those who have sought happiness by throwing away moral restraints, and coming to such a low ebb in morality that although they are not happy, they can only continue in gross sin in an attempt to quench their burning desire for peace with God.

Whether you are a Nicodemus or a Samaritan in the church group or out of it — respected or despised — the only way for peace with God and lasting joy and happiness is by accepting the gift of God, eternal life. Why not come to Christ and accept the forgiveness of sins which He died to provide for us? Why not come to Jesus now? Why wait until a funeral reminds you of your unhappy condition and fear, or, worse yet, until your own funeral dismisses you from your search without

New English Bible

On March 14, the 350th Anniversary of the publication of the King James Bible, the first copies of the New Testament portion of the New English Bible (N.E.B.), as it is to be called, were distributed in Westminster Abbey. Simultaneously some of the 1,000,000 copies were offered for sale in America. Quite a number had just previously reached a considerable number of people through several book clubs. Reviews have already appeared in some of the weekly religious journals.

Questions as to the need and value of this particular modern English translation quite naturally arise. The longer reviews in larger journals will help the individual make up his mind whether or not to purchase a New Testament at \$4.95 when he can get the same message for 25 cents at any Bible store. We hasten to say that if you are interested enough in Bible study to buy one new translation you will probably not be content until you have this newest one, which is the product of 13 years of continuous effort by some of the best scholars of nearly all the major denominations in England. The British and Foreign Bible Society is also one of the sponsors.

Was it needed? Do we not have enough versions and translations already? There is room for another if it has the excellence that competent reviewers claim for it. In the first place, it is distinctly different from the much-publicized Revised Standard Version in that it is a completely new translation from the Greek. The R.S.V. is not, but is a revision of existing English versions (with careful checking of original languages at disputed points). The striking thing about the N.E.B. is its strict

finding satisfaction in the life and death of Jesus Christ? As you ask Him for forgiveness, humbly repenting of your sins which sent Him to die in your place, He will give you the new birth, He will provide the living water which satisfies, He will give you the assurance of participating in the resurrection. Why not come to Jesus now?

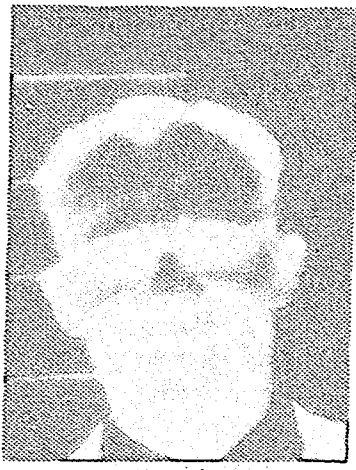
adherence to the principle that a good translation is one which faithfully presents the thought of the original writer in the established idioms of the language in which it is to be read. The aim is to avoid the cumbersomeness of a strictly literal translation and the possible bias of one that is too free. The N.E.B. has been commendably bold in departing from forms of expression in the King James and the Revised Standard that are not easily understood. We will cite but one case in point. In John 18: 37 (A.V.) Pilate asks, "Art thou a king then?" Jesus replies, "Thou sayest that I am a king." The R.S.V. is almost identical. The New English Bible very neatly renders the reply of Jesus, "'King' is your word."

It is not the avowed purpose of the translators to make this a new Authorized Version. It is primarily a Bible for home reading and general distribution in all English-speaking lands. The Church of England will continue to use the King James Version for public reading. This should be borne in mind when expressing approval or disapproval of the way certain passages are translated.

What do competent church leaders say of this new translation? Dan Poling: "Seldom, if ever, have I been so captured by a book!" Harold J. Ockenga: "This is a translation which enthuses me. It is chaste, expressive, accurate and without governing theological presuppositions." J. Carter Swaim, one of the principal exponents of the R.S.V., concludes a long comparison with a paragraph beginning thus: "Now, in God's good providence, Bible translation has proceeded independently, albeit along amazingly parallel lines, on the two sides of the Atlantic. English-speaking people thus have two contemporary versions, one deliberately seeking to stay within the tradition, the other starting out de novo."

One of our pastors who has been reading the N.E.B. with great interest has promised an article that shows the help that this translation gives (perhaps unwittingly) to the Sabbath cause. Watch for it.

— Editor.



The Light of the World

By Rev. Charles D. Swing,

Pastor of the De Ruyter, N. Y., Church.

Text — John 8: 12: "Jesus said: 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'"

If the sun would cease to shine, we would be enveloped in total darkness such as we have never experienced before. All vegetation would die and become a decaying mass of disease-breeding germs, and this would cause pestilence and destruction. It would be the death of all physical life. The sun is the light of life.

There was once a cave which lived under the ground, as caves have a habit of doing. It had spent its life in darkness. It heard a voice calling to it, "Come up into the light, come and see the sunshine." The cave answered, "I don't know what you mean, there isn't anything but darkness." Finally the cave ventured forth and was quite surprised to see light everywhere. Looking up to the sun, the cave said, "Come with me and see the darkness." The sun asked, "What is darkness?" The cave replied, "Come and see." One day the sun accepted the invitation. As it entered the cave, it said, "Now show me your darkness." There was no darkness. The sun is light. It is the light from above.

Just as the sun is the source of light in the physical life, Christ Jesus is the light, as He has said, in the spiritual life. The absence of light in the physical life causes darkness, decay, and death. The absence of the Son of righteousness in the spiritual realm is darkness, death, and separation from God. Christ Jesus has come with healing in His wings and so is the light, the true light, which lighteth every man that cometh into the world.

He is the original light. Without Him was not anything made that hath been made. "In him was life and the life was the light of men." All the lights which are physical light, from the light that flashes from a horse's shoe as it strikes

a stone to the light of the great sun, these lights all have their origin in Him. All lights, which are colors in the rainbow or in flowers or fabric, wherever color is found, these lights come from the creative act of the Word. Likewise, whatever light comes when friend touches the hand of friend in the dark, the light which ne'er was seen on land or sea, the light which breaks on Helen Keller's sightless eyes, comes from Him who said, "I am the light of the world." In His light souls grow, expand, and mature into the measure of the stature of the fulness of Christ. Without the sunshine of His presence, there is no growth.

When Jesus says, "I am the light of the world," He calls attention to Himself. He is the center as well as the light itself. This is not a selfish trait in Him. It is not egotism, for He is the humblest of the humble. He is but stating a fact concerning Himself which had been proclaimed by the prophets who saw His coming from afar. He is calling attention to Himself for a reason. He wants men and women to see Him only, because He came not to be ministered unto, but to minister and give His life a ransom for many. John the Baptist tells us another reason. He said, "Repent for the Kingdom of heaven is at hand."

It was Dr. Louis Evans in his book, *This is America's Hour*, who said, "John the Baptist called on Israel to repent and accept Christ; perhaps we should have Him come back and call on America, for America is sick, spiritually sick." There are ten thousand communities in this country without a regular pastor or a church of their own, without a single fort in the spiritual wilderness. There are 27 million boys and girls in America

without Christian education. We are chastising other nations for their war crimes, but who is there to chastise us? J. Edgar Hoover says one third of our homes are being destroyed by divorce. There are more barmaids in America than college girls. There are three times as many criminals as there are college students. There is a murder in America every 40 minutes and one major crime is committed every 22 seconds.

Dr. Evans said, "I never knew a physician to go into the operating room without first scrubbing up. If America is to assist Christ Jesus, the great physician, in operating upon the soul of this world and in helping to cure its ills, then America must scrub up first." Repent and turn around. Be sorry for your sins. See Jesus as the light of the world, the true way.

There were many in His day who saw Him as a giver of a better physical life and nothing more. They were carried away by His miracles, or rather by the bread which they received on account of His miracles. He turned the rays of divine truth upon their materialistic minds when He said, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you." They looked to Jesus for the bodily comforts of life. They got what they were looking for but they missed the real point. They had their reward, but not the reward that Jesus wanted them to have, the reward that He has prepared for everyone who will receive it. Nineteen hundred years have not seen a great change in people, for there are those today who look upon the cause of Christ Jesus as an aid to their own advantage in society, politics, and business. They see in Jesus not the light of life, but an aid to their own ambition.

Then there are those who hold up the beautiful teachings of Jesus as the light of the world and say that His teachings alone are able to solve all the difficulties of this old sin-smitten world. They would go a long way toward purging the world if they were really put into practice, but something more vital and necessary must take place in the hearts of human beings

before these precepts will have their highest values. The source must be cleansed before the water will be pure. Whitewashing the pump does not sterilize the contents of the well.

A story is told of a Barbers' Association convention in a large hotel. As a publicity stunt, someone went to the city's skid row and picked up the sorriest-looking drunken bum he could find and brought him to the hotel. They gave him a bath, a shave, and a haircut and decked him out from spats to topper in the most elegant manner. Meanwhile they were taking pictures of each step of the transformation. The hotel manager was as interested as anyone and when the convention ended, he approached the bum and said, "Now that you have been made over into the perfect picture of a gentleman, I am going a step further and give you a chance to start all over again. I will back you in another hotel that I operate. When do you want to start?" The first mistake came when the man said, "Suppose we make it at eight tomorrow morning. Eight o'clock came the next morning, then noon, then dinner time and still no sign of the man. Following a hunch, the manager went to the district where they picked up the bum and eventually they found him dead drunk. He was sleeping on some old newspapers in an alley, still wearing his fancy clothes, now rumpled and soiled. The manager ended the story by saying, "I was certainly disillusioned." The barber may be able to clean up a man on the outside, but you can never make anything out of a man until you have cleaned him up and changed him from the inside. The Lord Jesus is the only one who can do this.

When Jesus said, "I am the light of the world," He meant just what He said. He, being God, became a man, so that He might save us from darkness and point us to the marvelous light of God. He even died that He might banish darkness forever, that He might bring life and immortality to light. He is the light from above, sent by the Father to dispel the blackness of sin.

(Continued on page 15)

Describes Jamaica Work

Rev. Duane Davis Writes from
Jamaica, W. I.

(Paragraphs from letters received recently.)

We have certainly enjoyed visiting the country churches and seeing various situations from place to place. I think each trip I will write up that experience for the Recorder pages, but time goes rushing on and it hasn't been done. As I have gone to country churches and begin to analyze our situation it seems as if our most outstanding problem is that of inadequately served churches.

Monday, February 13, I took five Kingston people and went to Accompong out toward the western end of the island, the church in the Maroon Country. We met Pastor Lyons there and had a lovely time with the little church. They had a "Harvest" service, and received three new adult members into the church who had been baptized the day before. We had a real feast of Jamaican food, too. We brought Pastor Lyons back to Blue Mountain church with us and by the time I had delivered the Kingston people to their homes it was midnight.

This past Sabbath, Courtland, Frankie, Kathy, David, and I took Pastor John Hamilton to his Orange Bay church. Orange Bay is a beautiful place on the North Coast, and the church owns a lovely spot right on the shore, with the Caribbean Sea for its north border. They meet for church and spend all day Sabbath there at the church, most of them walking a mile or two out of the hills. When they are alone, they sing and pray and encourage each other. They bought a large-print Bible to leave in the church because they have a 12-year-old girl who attends who can probably read enough to help them with it. Pastor Hamilton, of course, also serves Bath, Thornton, Sunning Hill, Whitfield, and is assistant pastor of Kingston, besides running a "private prep school" with 90 children in it, in the Whitfield church, and does some shoe-cobbling besides. He gets to Orange Bay once a month by bus, and comes home the same night. The people are sweet,

kindhearted, generous Christian folk, and really desire to serve, but surely are in need of leadership. (Plans have since been made for a group of Kingston people to drive up to Orange Bay once a month on Sabbath for awhile to encourage them, and that will give them two Sabbaths a month with outside leadership.)

Sunday, February 19, I spent the whole day involved with the Kingston church. We had a "Programme Committee" which met for several hours in the morning after which I had a conference with a couple who are to be married on Sabbath day, then another committee meeting with a group to work out some of the "kinks" in the "Rules" of the organization of the branch Mountain View church. We had a good co-operative spirit in both meetings, and I felt quite encouraged. Then in the evening, we had my first baptism in Jamaica. Baptism is usually Sunday evenings here and it is always an important thing, but due to a city bus strike we only had about 75 in the congregation. The service was very inspiring to me, baptizing three men — two past middle age and one a youth whose half-brother belongs to the church. The first two "came forward for Christ" during Pastor Lyons' campaign in November, and have been attending my pastor's class each Sabbath afternoon. The young man has been in a "seeker's class" at Mountain View, taught by Deaconess Samuels. I took the people who live the farthest in the city home in the "van" and got back at 13b Ripon Road at 10:30, tired but happy!

Bamboo Special's Special Request

By Joan Clement

Up in the hills just a little north of the mission there is a small village, and in the village lives one of the most faithful Christians our church has ever known. His name in Portuguese is Bamboo Special. He is very old and he has had tuberculosis for many years. He has also had cataracts removed from both eyes, and when he walks he bends far over, for he has suffered from severe pain of the spine for a long time, due probably to tubercular involvement of the spine.

About five or six weeks ago, Bamboo Special became critically ill and we did not think that he would live. He was carried here to the mission and he was cared for all these weeks. A short time ago he was able to return to his village. It had been a long time since we had last seen his face in church.

This morning, shortly after the morning worship service had commenced, I looked up to see Bamboo coming in the door. He walked very slowly and took his usual place in the first row on the men's side of the church. Nothing seemed out of the ordinary during the worship service until we came to the closing hymn. As the congregation began to sing, we could hear a voice sounding out above all the other voices, singing as if all his life were in that hymn. I have never heard anything like it before. Just before the benediction, Bambo Special rose and asked for some time to say a few words.

He began by saying how grateful he was to God for the way in which God had kept him through all the years of his life, especially during his most recent illness. And now it was time to say goodbye. In Chinyanja they say, "kutsazika kwa imfa" (Farewell before death). Then he told of his children. He has many, but the sorrow of his life is that none are Christians, with the exception of one young boy who is presently expecting to be baptized. As he told of his children he began to cry and his voice broke. He begged the people of the church to "take care of my children."

There were other words, and a final gift of gratitude laid at the front of the church. Then he sat down.

As missionaries, and as just plain Christians, we have a very great responsibility to those like Bamboo Special and to their non-Christian children. This land, growing and changing daily, is still full of many for whom we need to care, as a father cares for his children. May we not unite our hearts and lives in living for those who need caring for. Until the very day that Jesus comes again, we have a work to do, remembering that, "Lo, I am with you alway, even unto the end of the world."

Helping the Japanese

CWS Meets North Japan Farm Problems

Japan, land of flowers and silks and ancient, immutable traditions, is also, nowadays, a land of pioneers. More than 150,000 men, women, and children are carving a new life for themselves, and, in a sense, for their country, out of the rugged mountains in the north.

They are showing the same brand of determination that launched the Mayflower and propelled the prairie schooners over the Rockies, but they need help — and they are getting it from Japan's churches, through their relief and rehabilitation agency, Japan Church World Service.

Many of the pioneer farmers are repatriates from former Japanese territories overseas. Because there were neither jobs nor homes for them in crowded cities after the war, they were located in remote, undeveloped rural areas throughout Japan.

Their poverty is often acute. One third of the families on pioneer farms in three of the northern prefectures of the island of Honshu, for example, have gross annual incomes of less than \$400, from which they must buy seed and fertilizers for their tiny farms.

Japan Church World Service has a rural center with an experimental farm in Iwate Prefecture. The Rural Center is headed by a man the farmers know, respect, and admire — and an expert in livestock care and pasture development. Soshichiro Sasaki is a native of Iwate Prefecture, where his family have been Buddhist leaders for four hundred years. A judo champion at Tokyo Agricultural College before World War II, he had barely earned his degree when he was drafted into the Imperial Army. During a post-war seige of tuberculosis he was converted to Christianity, and decided to use his agricultural training to help the poor farmers of his district.

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

Evangelize as We Teach

R. Dean Goodwin*

Is there any evangelism without teaching? Is there any teaching without evangelism? The question is not about what ought to be, but about what is. Can we separate evangelism and teaching in a Christian church?

The two have tried to live on opposite sides of the street in some communities — and sometimes they even try to live in separate communities! "Keep them segregated!" is the cry of some. They don't belong together! Yet the question remains: what force can separate them?

We begin with a committed teacher. He volunteers for a job with no material reward, but with weariness assured. He studies, prepares, and then meets a class on Sabbath or some other day because he has certain convictions about God, Jesus, the Bible, and many subjects that come out of the Bible. He has already given himself to a personal attachment to Jesus Christ. He is not indifferent to Jesus; he is not a "seeker" because he has been found; he is on God's side and he is an advocate of that side! He is not likely to be purely objective in his teaching. He is partial to a certain way, a Christian life, a certain relationship to God. This is the Christian teacher.

Next, we consider what the teacher teaches. There is information; there are facts; there is theology, there are principles. Genesis is the first book in the Bible; there are Ten Commandments; there are sixty-six books in the Bible, twelve make up the Minor Prophets; Jesus was brought up in Nazareth; Paul was born a Roman citizen. Such information as this will go into classes where a Christian teacher teaches. Yet this is not what makes up the truth that the teacher interprets to his class. The truth is in a relationship that the teacher has with God through his faith in Jesus Christ,

* Dr. Goodwin is director of the Division of Communication of the American Baptist Convention, and chairman of the Publicity Committee of the Baptist Jubilee Advance — a man with stimulating ideas and personality.

the Son of God, who is the Truth. We know God when we come into a personal, living relationship with Him. That is the truth. To teach that is to be a Christian teacher. It is also to evangelize.

The subject matter has the Christian teacher "stuck" already — he cannot teach unless he evangelizes. He must be an evangelist. There is no way out unless he changes his subject — quits teaching the Truth! Then he wouldn't be a Christian teacher, because the subject of Christian teaching is God.

Now consider the one who is being taught. Why did he consent to be taught? So that he could learn how long is a cubit, where Mt. Sinai is located, how wide is the Sea of Galilee, how to understand miracles, who was the first missionary, and who wrote from the Isle of Patmos? These are interesting points; they are even clues to some of the materials that will help the student to understand the ways of God with men.

When he came to Sabbath School, or to the class that meets some other time, the information listed above was not what he came to get! Maybe his parents sent him; if they did they had a purpose bigger than that! Maybe he came on his own. He would be disappointed if all he learned in church was a collection of miscellaneous information about the Hebrew people and Jesus and the twelve disciples.

He came to know God — a most personal kind of knowledge. He doesn't get it by objective perusal of a book or a library of books. He gets it by making a commitment. The teacher who teaches him must lead him to give himself to God! Then the pupil will know that he has been taught.

When the Baptist Jubilee Advance set a goal that calls on teachers to "evangelize as we teach," they called for the obvious — the inescapable. The Christian teacher cannot live across the street from the evangelist, or in a segregated community. He would be a split personality if he did! The teacher is also an evangelist because God made the two to be one and the same.

Born Free to Die

By E. Emanuel Carlson*

Easter 1961 can be the season in which the Cross becomes more than a historical marker, and more than a mark of Western culture. It needs to be an understanding of life.

As Jesus moved toward Calvary He could see that "except a grain of wheat fall into the ground and die, it remains alone, but if it dies it brings forth much fruit." To lose life is to save it; and to save it is to lose it.

This confronting of the purpose of life shakes our thinking to its very basis. With troubled soul even the Christ asked Himself if He should not pray for escape. But the answer was there at once, "For this cause came I unto this hour." That deeper meaning of the Cross has never been the emblem of any culture.

During the Middle Ages "the Cross" and "the Crescent" were the emblems of a long power struggle between those nations that professed to be Christian, and those that professed to be Moslem. Now "the Cross" and "the Hammer and Sickle" are the emblems of a new struggle raging from very cold ideologies to very hot missile experiments. Will this be the meaning of the Cross of Christ at Easter 1961?

Within the context of this power conflict there is little consolation in the thought that this generation may be born to die. We have no sense of messianic mission in this prospect. Nor is there a hope beyond that out of this struggle may come a resurrection and a redeeming power. There is something lacking in this call to expendability which is nearest the surface of our minds at present.

The call "to plant" our lives persists, but we want to plant them in more abiding soil. We want to return our lives to God multiplied by His power. But culture, economics, nations, are not God. There-

* E. Emanuel Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C. In offering this article to our readers through the courtesy of W. Barry Garrett, regional editor of Baptist Press, we echo his statement that it is different from the mill run of Easter articles.

fore we come to Easter looking for a new and a deeper meaning in the Cross. We want to relate ourselves to that which is eternal.

The appropriate prayer is the one Jesus offered, "Father, glorify thy name." The response of heaven came at once, "I have glorified it and I will glorify it again." In this there is hope.

Such "planting of life" that God is glorified is the fulfillment of divine purpose in life. It is not death in and of itself, but it is the laying down of life according to divine purpose and principle. In this we are not caught up and helplessly coerced by the dilemmas of an age. Instead, we are to respond freely to the opportunities laid before us by a gracious God who is the source of all power.

No one questions that our generation is free to die. We who live today may commit suicide tomorrow. But there is no call of God in that prospect. The "planting of life" must contain the alternatives of living. Life may be a continuous and glorious dying if it is rightly lived. In such living and such dying is eternal life. This is faith. And faith is real only when it is free.

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.

Grow in the Spirit Through Joy

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High" (Psa. 9: 1, 2).

This psalm is only one of the many psalms of praise which David offered to our God when his heart overflowed with joy. David had an intimate relationship with God, and knew what pleased God. We know that God wants the praise and thanks of His own, when it comes from a joyful and loving heart. If we deny Him the glory due unto His name, we also deny ourselves much joy and satisfaction, and we cheat ourselves of growth in the spirit.

To grow means "to spring up and mature," "to thrive," "to develop progressively in understanding." Spiritual growth comes from quiet lingering in the Master's presence until we feel saturated with His presence. Waiting before God brings refreshment and joy. Haste will prevent it, and stunts spiritual growth. The inexpressible joy of realizing Christ's indwelling presence, the indwelling of the Holy Spirit, and the joy of resting in Him, produces abundant growth spiritually. We must remember, "O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand" (Isa. 64: 8).

We are told in Ephesians 5: 18, 19, 20, "But be filled with the Spirit, speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God...."

The singing voice is one of the great wonders of the world. Scientists discuss its method of production, artists exemplify its beauty, and all the people enjoy its thrilling power. There are those to whom the singing voice is perhaps denied, but it is possible for every follower of the Master to have a singing heart, and with it make continual melody to the Lord — not with audible sound, but with those secret vibrations which fill all space.

It is the singing heart that keeps men and women working for Christ, and the personal knowledge of being "in tune with God" enables the humblest disciple to grow in the Spirit, through joy. We have so much about which to be thankful and joyful. We may grow in the Spirit through joy:

In the security of His love, Rom. 8: 37-39.

In the companionship of the Holy Spirit, John 14: 26.

In the letting go of worldly things, 1 John 2: 15, Eccl. 2: 11.

In being partakers of Christ's sufferings, 1 Pet. 4: 13, 14.

In the Spirit's intercession for us, Rom. 8: 26, 28.

In serving Him, John 12: 26; Eph. 6: 6, 7; Rom. 14: 17, 18.

In trusting in His promises, John 14: 3; 1 Cor. 2: 9; Ps. 16: 11; John 16: 22-24.

In the individual study of God's Word, finding for ourselves the precious treasures hidden there for us, Psa. 119: 105, 111, 133; Isa. 41: 13.

"I know thy works; Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name" (Rev. 3: 8).
Prayer

Lord God omnipotent, grant unto us intimate contact with Thee, that we may truly know Thee, and grant unto us the indwelling and unhindered guidance of Thy Holy Spirit. Send us forth with hearts and heads uplifted because we have met with Thee. Help us to grow so like Thee in love and gentleness, purity and joy, that some day we may awaken in Thine image. Amen.

Vocational Committee Note

Wireman needed. Ball Bros. Research Corp., Boulder, Colo. Must be able to read blueprints, schematics, and wiring diagrams.

Neither the Sabbath Recorder nor the Vocational Committee wants to give undue prominence to job opportunities in the neighborhood of one church. There must be many other openings. The chairman, E. L. Johnson of 8209 Flager Rd. N., Kansas City 18, Mo., would like responses from other areas.

The Light of the World

(Continued from page 9)

A friend of Alfred Lord Tennyson went to visit him. As they were walking in the great poet's garden, the friend asked, "What do you think of Christ?" Stooping down to examine a flower at his feet, he answered reverently, "What the sunshine is to the flower, the Lord Jesus is to my soul." Christ is the light of the soul. He floods it with sunshine. He purifies it with His life-giving rays, prevents decay and death, and makes the pathway bright as day.

O Christ, in Thy light shall we see light. "Sun of my soul, Thou Savior dear, It is not night if Thou be near. O may no earth-born cloud arise To hide me from my Savior's eyes."

One night when a party was crossing the Caspian Sea in a boat, one of the men kept looking up into the sky. One of the passengers asked him, "Why do you keep looking at the stars?" He replied, "Do you see that star? If we lose sight of that one star, we are lost, because that is the only way we know in which direction to steer our boat." So it is with us if our eyes are not fixed on Jesus; we are lost. If we are not continually looking at Him we shall find ourselves wandering in the darkness of sin. It is more important to see Jesus than anything else in the world. He is the true light, the light of life, the light from above, the light of the world, forever, ever shining.

"There is no change in Thee. True light of life, all joy and health enshrining. Thou canst not fade or flee. Light of the world, undimming and unsetting. O shine each mist away. Banish the fear, the falsehood and the fretting and be our unchanging day."

Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Is He the light of your life and mine?

SABBATH SCHOOL LESSON

for April 8, 1961

The Source of True Wisdom

Lesson Scripture: Proverbs 1: 2-7; Job 28: 20-28.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Many recommendations have grown out of the series of Lay Development program workshops recently completed. It was voted to increase the diaconate by one deacon and one deaconess. A committee will bring a list of nominations to be voted on at our quarterly meeting in April. A Men's Fellowship is to be formed and a youth program organized. Other recommendations were referred to standing committees of the church for action. All feel they have benefited by these meetings, and it is being considered to continue meeting, possibly once a month, for prayer, Bible study, and fellowship. The youth group would meet simultaneously.

The new hymnals, a gift of Winfield and Eva Randolph, are now in use and they are much appreciated by the congregation.

At the March meeting of the Church Aid, three former missionaries to Africa told of their experiences in the Belgian Congo and Kenya Colony. The three have served a total of 100 years on the mission field. They had many interesting experiences to relate and they emphasized the part that we, at home, should and can have in mission work.

— Correspondent.

ASHAWAY, R. I. — On January 7, after a fellowship meal at the Parish House, our first Lay Development meeting of the year was held on "Youth in the Church." The pastor used a color film-strip with sound, "Teenagers and Christian Responsibility," which we would highly recommend to other churches. Those present were well impressed with the program.

We've had a severe winter, and many meetings, including worship service and Lay Development meetings, had to be cancelled the week of February 4.

The senior C. E. members were in charge of the worship service on February 14. Worship leader was Linda Partelo, president. The Scripture lesson was read by Albert Hawkins. Prayer leader was Peggy Collings. The following gave fine talks on the topic, "What Christ Is to Me": Loren Waite, "Light and Salvation";

The Sabbath Recorder

Annita Wheeler, "Strength and Comfort"; Nancy Chester, "Leader"; Adele Collings, "Shepherd"; James Oates, "Companion"; Laura Partelo, "Friend"; Robert Wheeler, "Master." It's wonderful how much their ability grows in a year.

On March 4 we had a workshop on "Adult Workers with Youth" after a fellowship meal. We used the worksheet and had a very good meeting.

Ladies Aid meetings have been held in the homes of members during the winter. The ladies are taking turns leading in the "Grow in the Spirit" lessons. They made several hundred surgical pads for a local patient this winter. In February they had an apron shower, and scheduled a gift shower in March and a children's gift shower in April, in preparation for a sale to be held in the fall.

The trustees have approved painting and papering the parsonage kitchen, and work has begun.

We have finally received the "250th Anniversary" booklets, which are being sold for \$1.00 by the committee, of which Pastor Wheeler is chairman.

Youth News

Box Social at Battle Creek

The Youth Fellowship at Battle Creek is enlisting the help of older folks in building up a fund to send young people to Pre-Con Retreat in Massachusetts this summer. The box social announced in the March 18 church bulletin for the evening after the Sabbath, March 25, mentions some innovations that must have added to the fun of the old box social idea for raising money. They called it a Family Night box social and talent program. Read this:

"Each woman and girl is to bring a secret, decorated box lunch for two (with table service). Enclosing a surprise inexpensive gift for a man would be appreciated. Please attach a card outside the box telling two special items included (for auctioneer's information). Coffee and milk will be furnished. Mr. Ellis Williams, is auctioneer and Mr. Russell Maxson, master of ceremonies. All proceeds are for the SDBYF treasury and will be used to send a young person to Pre-Con Camp. Bring your friends and high spirit."

C. E. Wins Freedom Award

The International Society of Christian Endeavor received one of the top awards in the Spiritual Values category of the annual Freedoms Foundation awards. An encased George Washington Honor Medal and a check for \$500 were presented in special ceremonies February 22 at Valley Forge, Pennsylvania, to the president of the International Society, Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, and the citizenship director, Delno W. Brown of Columbus, Ohio. The award covers Christian Endeavor's 1960 Christian Citizenship Crusade.

Twice in the past, Christian Endeavor International has received George Washington Honor Medals from Freedoms Foundation — for its 1954 Christian Citizenship Crusade and again for the citizenship emphasis in its 1956 "Christ Shall Reign" program. Headquarters of the International Society of Christian Endeavor is located at 1221 East Broad Street, Columbus, Ohio.

Obituaries

Richmond.—Bert W., Sr., son of Oscar H. and Florence Van Neff Richmond, was born in Richmond, Tioga County, Pa., April 30, 1877, and died at his home in Alfred, N. Y., March 3, 1961.

He was married to Miss Alice Stull on June 5, 1912. Two sons were born to this union, Joseph C. of Chevy Chase, Md., and Bert W., Jr., of Alfred. There also survive four grandchildren and several nieces and nephews.

Mr. Richmond was a graduate of Mansfield State Teachers College, Mansfield, Pa., and taught in Pennsylvania schools for 32 years. Upon retirement for reasons of health he moved to Alfred in 1932 and turned to landscape gardening, which was his hobby.

He became an associate member of the Alfred Seventh Day Baptist Church in 1943. He especially enjoyed the Friendly Forum Sabbath School Class.

Memorial services were held at the Alfred church March 6, with his pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

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.

