

The Sabbath Recorder

High and Noble Aspirations

*If you aspire for something great
And give to this your time,
And trust the Lord for leadership
Your life will be sublime;
Although you may not reach the heights
For which you set your aim,
Yet God will bless your earnest work
And honor your good name.*

*It's better far to aim quite high
And fall a little low,
Than ease along in aimlessness
Like those we see and know
Who seem content to eat and sleep
And merely to exist,
And never have their names removed
From failures on the list.*

*But no one fails in life, we know,
With aspirations high,
Whose life is yielded unto God
Without complaint or sigh;
Who blesses others on life's road
By prayer and helpful deeds,
And praises God when he beholds
A fellow who succeeds.*

Rev. Walter E. Isenhower,
Taylorsville, N. C.

Obituaries

Cowles.—Elmer B., son of William and Lydia Amidon Cowles, was born April 16, 1882, in Friendship, N. Y., and died at the Olean General Hospital on April 8, 1961.

Since 1906 Mr. Cowles has been active in political and community life. He was a town councilman at the time of his death. He was an active member of the Richburg Seventh Day Baptist Church.

Surviving are: his widow, Thelma Clarke Cowles; one son, Crandall W., Olean, N. Y.; three brothers: Clayton, Tampa, Fla.; Kilburn, Wellsville, N. Y.; William, North Tonawanda, N. Y.; two sisters: Mrs. Grant Trask, Eldred, Pa.; Mrs. Clarissa Joy, Cresson, Pa.; and two grandchildren.

The funeral services were held in the Richburg church, Pastor Ernest Bee officiating. Burial was in the Richburg Cemetery. — E. K. B.

Langworthy.—Isabelle R. Syme was born Sept. 10, 1876, in Edinburgh, Scotland, and died at Westerly, R. I., on Feb. 22, 1961.

She was the wife of the late Howard C. Langworthy. She is survived by a son, Clifford A. Langworthy of Westerly, R. I. Funeral services were conducted from the Schilke Funeral Home Feb. 25, 1961, by the Rev. Earl Cruzan assisted by the Rev. Harold R. Crandall. Interment was in River Bend Cemetery. — E. C.

Macorkel.—Clare F. Blisset, wife of William H. Macorkel, was born in 1880, and died at her home in Chicago, Ill., May 19, 1961. She was ordained a deaconess in the Chicago church in 1950. (See extended obituary on another page.)

Sholtz.—Claude J., son of Joseph and Effie Davis Sholtz, was born in Des Moines, Iowa, July 22, 1901, and died May 27, 1961, at Oneida, N. Y., following a brief and sudden illness.

He has been an active member of the Verona Seventh Day Baptist Church since moving here from Nortonville, Kansas, in 1918, with his parents. In addition to other church offices which he has held, he was chairman of the building committee at the time a recent major addition to the church was constructed and was chairman of the trustees at the time of his death.

He was married to Eula L. Warner June 10, 1925, by the Rev. James Hurley, then pastor of the Verona church. Besides his wife he is survived by two daughters, Jean (Mrs. Alden Vierow) and Twila (Mrs. John Viscosi), both of Oneida; three brothers, Craig of Verona, Raymond of Davenport, Iowa, and Floyd of Oneida; two sisters, Mrs. LaVerne Davis of Verona and Mrs. Leon Maltby of Plainfield, N. J. There are four grandchildren and several nieces and nephews.

Memorial services were conducted from the Sholtz home and from the Verona Seventh Day Baptist Church by Pastor C. Rex Burdick. Burial was in the New Union Cemetery, Verona Mills. — C. R. B.

13, in observance of National Family Week. The junior choir, directed by Miss Cathy Gilmore, sang the responses and an anthem. The little ones sang "Jacob's Ladder" as an offertory. Miss Connie Reed was organist. Themes on Christian Living: "In the Home," "At School," "At Play," "At Camp," were written and read by Merrick Reed, Barbara Mae Gilmore, Maureen Gilmore, and Darwin Shippee. This was a very dignified and worshipful service. We were made aware of the talent of the younger ones. Their leaders, Mrs. Alan Gilmore and Miss Beatrice Maltby, were in charge of the preparation for this service. — Correspondent.

Accessions

Los Angeles, Calif.

By profession of faith:

Roy Jones, Cottonwood, Calif.
Mrs. Roy Jones, Cottonwood, Calif.

Verona, N. Y.

By Baptism:

Elgie Drummond
Kathy Vierow
Mark Warner
Sharon Williams

Marriages

Barber-Welch.—George Le Roy Barber, son of Le Roy A. and Frances A. Barber, and Elizabeth Welch, daughter of Mr. and Mrs. Merle Ashcraft, were married at the Seventh Day Baptist parsonage, Los Angeles, Calif., March 25, 1961, with the Rev. Francis D. Saunders officiating.

Soper-Bowman.—John Soper and Venita Bowman were united in marriage at the Seventh Day Baptist parsonage in Los Angeles, May 13, 1961, with the Rev. Francis D. Saunders officiating.

Births

Blaeholder.—A son, Darin Leon, was born May 15, 1961, to Mr. and Mrs. Jack Blaeholder of Los Angeles, Calif.

Gavitt.—A daughter, Janice Marie, to Mr. and Mrs. David Gavitt of Ashaway, R. I., on Mar. 16, 1961.

Mosena.—A daughter, Bonnie Lou, to Mr. and Mrs. George Mosena, Jr. of Westerly, R. I., on March 1, 1961.

Stephes.—A son, Matthew, to Mr. and Mrs. (Beryl Oberman) J. Stephe, Jr., of Lansdowne, Pa., on Feb. 16, 1961.

Winquest.—A daughter, Elizabeth Starr, to Mr. and Mrs. (Mary Starr Maxson) Robert D. Winquest of Greenwich, Conn., on Feb. 16, 1961.

The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK Mrs. A. Russell Maxson
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The Little Foxes

In the Song of Solomon occurs an expression that has been applied to modern situations many times by pastors in messages to adults or children. The reference is to "the foxes, the little foxes, that spoil the vines." That book of the Bible can well be, and must be, somewhat spiritualized to be valuable to the Christian Church. Undoubtedly it would be legitimate to speak of the little foxes of sub-Christian practices that damage the vine — the church or the small deviations from pure doctrine that do the same.

One who has a series of articles running in the Recorder was asked to modify a statement to make it more acceptable. His friendly and thought-provoking response included the sentence, "I still believe we are having our denominational taproots eaten by those 'little foxes' we fear speaking against." He is probably right.

It might be helpful to note that foxes are not generally well spoken of in the Bible (9 references). Those who know their habits do not speak well of them today, and the government places a bounty on their heads. In the days of Nehemiah the greatest derision that could be hurled at the patriot by his enemies was that the walls around the city of God were so frail that if a fox went up he could knock them down. Again in the fifth chapter of Lamentations the true prophet wails, "Because of the mountain of Zion, which is desolate, the foxes walk upon it." In Bible times foxes had not been glamorized as they are today by sportsmen and others. The species was small, less beautiful, and was rightly despised for its furtive slyness and its wanton destructiveness. Jesus called Herod a fox when His disciples reminded Him that the despised king would probably seek to kill Him if He went again to Jerusalem. "Go ye and tell that fox," He said, "Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

Ezekiel, one of the great adversaries of false prophets, cried out, "O Israel, thy prophets are like foxes in the deserts." He went on to blame the people for listening to their false divinations and soft words of vain hope.

With such a biblical picture of foxes how are we to apply the passage about the little foxes spoiling the vines? Our

correspondent felt that we should take a stronger stand against smoking. He probably would have included other habits also among the practices that will slyly undermine the spiritual life or eat away our denominational taproots. Are our leaders afraid to speak against these things, or is it that they do not know how to do it most effectively to the glory of God? It is to be hoped that the latter is the case. We can be sure that many local and denominational leaders are praying earnestly for individuals in their own families and in their churches who seem to be allowing the "foxes" to spoil the vines and keep them from bearing the full fruits of the Spirit.

In the year that we commemorate the martyrdom of John James how much of his simple, sturdy, and uncompromising faith are we displaying? May we remind ourselves that the little foxes of doubt and disbelief that creep into our vineyard are even more damaging than the visible habits that "defile the temple" of the body. Foxes roam the waste places; the more highly cultivated fields are avoided by these spoilers of faith.

Land of the Bible

Only a Few Hours Distant

It comes as almost a shock to read of plans to shorten the travel time to Bible Lands. El Al Airlines announces the purchase of more Boeing 707 jets, and the plan to begin nonstop service from New York to Tel Aviv this summer.

From childhood we have tried to grasp the vast geography of Abraham's pilgrimages, the wanderings of the children of Israel, and the preaching tours of the prophets. We have tried to visualize Palestine and to walk its dusty roads with Jesus. Paul's missionary journeys extending over several years are told in such graphic detail that we are with his party on stormy seas and hazardous overland trips. The rest of the world, being little known to us, can be lumped together, but the landmarks of Bible geography have tended to expand the countries mentioned even beyond their natural size.

Now when we can step onto a plane in New York and step off that same day in

the Holy Land we are amazed: it is as if past ages were compressed by this air-eating monster. Battling time zones almost every hour one can force the clock of time to run backwards almost too fast for comprehension. The nearness of Bethlehem and Calvary and the ancient treasures of Bible manuscripts should challenge us to keep our perspectives accurate. Taking such a trip in imagination or in reality increases our appreciation of all that Christ did for us. It brings also the pangs coming with every evidence that many of our friends who travel or stay at home do not yet acknowledge the Christ of Calvary as their Lord.

Prescribing Bitter Medicine

Doctors of medicine and manufacturers of drugs have succeeded in rendering tasteless most of the medicines now prescribed. The question remains whether Doctors of Divinity can do the same when they prescribe for themselves and for their churches. It is raised by the consensus of opinion expressed at the close of a pioneering meeting of the Department of the Church and Economic Life of the National Council of Churches, a three-day consultation of sixty administrators held at the end of May at Warwick, N. Y.

The church leaders explored pastors' salaries, pensions and insurance, personnel policies, money-raising methods, and investments.

An introduction to the report urged that "the church look at the church and ask how the economic practices of the church measure up to the Christian ethic which we have been recommending for the economics of the world outside the church." The introduction was written by the Rev. Norman J. Baugher, general secretary, General Brotherhood Board, Church of the Brethren, Elgin, Ill.

Mr. Baugher said he was "thoroughly convinced that the time has come for the church to remove itself from a privileged position before, through public renunciations and legislative procedures, it is compelled to relinquish this position."

He asked: "How can we witness with integrity against bid and price fixing, against hand-outs, against favoritism, when

we ourselves gain by tax exemptions, accept clergy discounts from business and professions, and allow the patrolman to excuse our traffic violations on the basis of being clergymen?"

The consensus of opinion was that ministers' salaries ought to be computed at a level that would make it possible for them to maintain a proper standard of living without accepting clerical discounts. The report went on to say that the minister should not find it necessary to keep fees for weddings, baptisms, and funerals. These fees, the conference report said, should go into the church treasury.

Can this particular pill be rendered tasteless instead of bitter? It is one thing to say that adequate salaries should be paid to ministerial and lay employees of churches and quite another thing to apply the statement to our own smaller churches. This is perhaps an idealistic document deserving study. Serious consideration may hasten the transition period — which can be accomplished only as people and pastors develop a willingness to sacrifice for the work of Christ.

Raised from the Deep

A recent newspaper clipping shows a picture of a ship that has now been raised from the deep after lying on the bottom of Stockholm harbor since 1628. The ungainly wooden vessel was the *Wasa*, the flagship in the navy of King Gustavus Adolphus which sank on its maiden voyage with 500 aboard. After all these 333 years salvagers have raised her with the intent of making her a floating museum.

The feat of raising from the deep a ship so long dead and causing her to float again captures the imagination. How could there be enough left of the ancient hulk to even resemble the king's flagship? What about the 500 men who went down with her? Were some of their bones still held within the hull? The news account does not state.

A ship has been raised from the deep, and it gets a few inches of space in a newspaper. It is not incredible. There is something, however, that is challenged in every generation — the resurrection from the dead to a life incorruptible. The

MEMORY TEXT

Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. Eccles. 8: 12.

Apostle Paul stated over and over again when he had to defend his message and mission before hostile Jews and skeptical Romans that his eternal hope had its basis in the resurrection of Jesus. To King Agrippa he testified, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8). God will raise the dead; not only those who perished with their ship 333 years ago, but the dead of all ages. Some will be raised to eternal joy, the Bible tells us, and some to eternal loss, the difference being saving faith in Christ.

I would like to go to Sweden to see the floating museum, the restored flagship that has been in its watery grave for 333 years. I would rather see Jesus, the author and finisher of my faith who "is set down at the right hand of the throne of God" (Heb. 12: 2). This I know is possible, for He promised it. At the great resurrection day it will not be a rotted, barnacled hulk that comes to view again, but a new body, glorified like that of our risen Lord. So we read in the Scripture; so we firmly believe.

"Let not thy left hand know . . ."

An item in a recent White Cloud, Mich., church bulletin reads as follows:

"The church is deeply appreciative of the recent gift of the new communion table, pulpit, pulpit chairs, and flower stand by a friend who prefers to remain anonymous. This gift should help in the worship atmosphere of the church."

Not everything anonymous is received with appreciation (letters for instance); but substantial, well-chosen gifts of this nature and with this motive seem to fulfill the exhortation of Christ, "But when thou doest alms, let not thy left hand know what thy right hand doeth."

Non-Violent Action, The Christian Way By Paul S. Burdick

In the Sabbath Recorder of June 5 a statement of mine is quoted which, on further thought, I fear may be misconstrued.

The statement is this: "Let us be servants of Christ even if it involves servitude to a foreign power." The statement standing alone might be construed as indicating that I believed that servitude to Christ would in all probability lead to such servitude. Quite the contrary is my true belief.

Perhaps a better statement would have been, "Let us be followers of Christ first, last, and all the time, and leave the result to God." Or to put it in another way, if humanity is to survive, it has become imperative that we have a "new man." Some will say, "a new man in Christ," and we would not quarrel with that statement. But such an outcome will have to be unilateral; we cannot wait until others attain to that height before we undertake it. We may have to go it alone — and the result may not be so terrible as we imagine.

The results of the effort to attain justice by non-violent means in the last few years have been truly remarkable. India has become free. A dozen or more African countries have won their independence. Negroes in our country are winning their rights by non-violent methods. Even Poland has gained much from Russia in the way of self-determination.

It begins to appear that more can be gained by the active application of methods dictated by good will or love, than could be attained by violence or the fear of retaliation.

This is no way of softness or of sloth, however. Many more will have to give their bodies to be bruised, or their lives to be taken away, before the full import of the method of active good will expressed through non-violent petition can be felt.

He who walks the trail to the place of prayer is not found as a criminal pacing a prison cell. — Walter E. Isenhour.

S. D. B. State Fair Booth Report of Seventh Day Baptist Work at the 1960 New York State Fair

(Presented at Leonardsville, N. Y., June 4 by La Verne W. Davis, chairman, Central New York Association Missions Committee.)

I expect that you have seen the picture of our New York State Fair booth on the Sabbath Recorder for September 26, 1960.

Approximately 22,000 salvation and Sabbath tracts were given out and 850 special Recorders, many Beacons, and other pieces of Seventh Day Baptist literature were placed in the hands of the people who stopped at our booth.

Hundreds of interested people inquired about our beliefs and the churches of our denomination.

The idea of giving away Bibles was started from a special fund sent me by some of the churches and Mr. Joseph Bullock. From this fund fifteen Bibles were purchased and sent to the first fifteen names drawn from the box we had at the booth.

Over forty people, ministers, laymen, and young people, helped man the booth during the nine-day fair, and many others stopped in for a short time to relieve the workers. Most everyone thought that it was a great experience and inspiration to them to be at the booth and to witness for our Savior and Lord and for our Seventh Day Baptist denomination.

Surely thousands more people know that there are Seventh Day Baptists and what we stand for because a booth was maintained at the State Fair last fall.

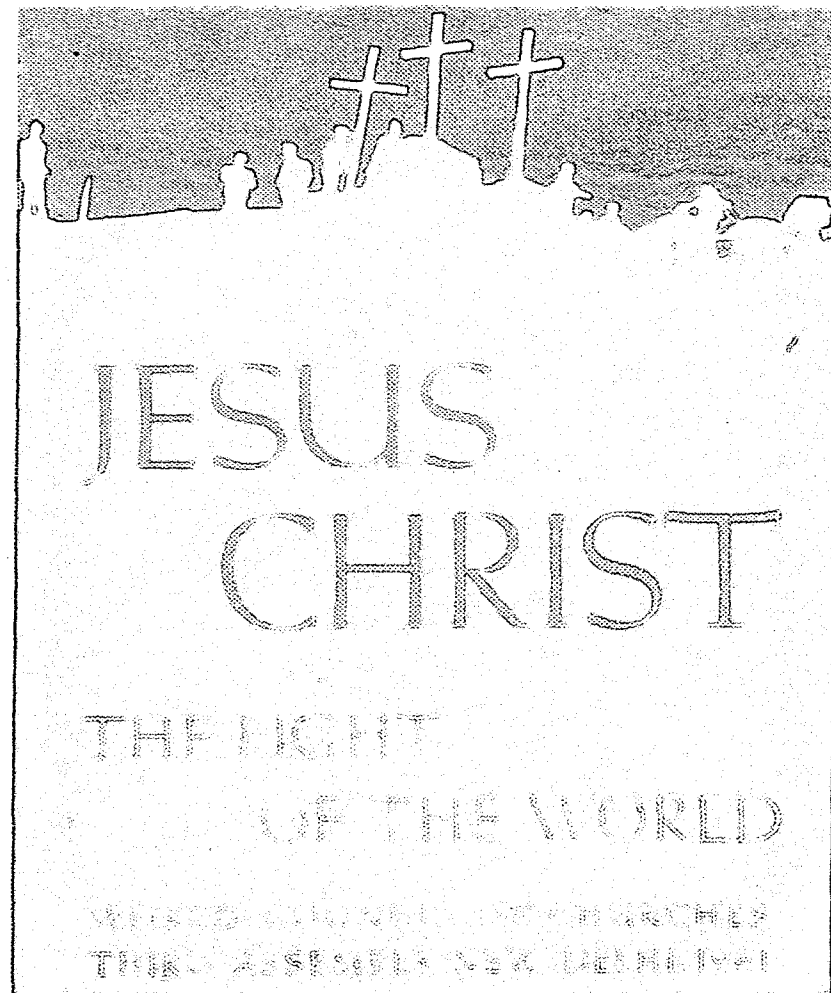
The Tract Board has agreed to help sponsor the project again this year. The Central New York Association voted to pay \$90 toward the State Fair booth project this year (\$65 last year) and to start now to plan for the 1962 fair booth. The Missions Committee of the Association is arranging the project. The Rev. Charles D. Swing is the new chairman.

Can we count on your group to help with the project again this year?

Note: Financial part of report, showing receipts of \$275 and expenditures of \$248.60, omitted.

**A Great Theme
to Ponder and Proclaim**

From November 18 to December 6, 1961, the Indian capital will be the scene of the Third Assembly of the World Council of Churches, the major policy-



making body of the international organization. The Council's 178 member churches represent approximately 70 per cent of the estimated 315,000,000 Protestant, Orthodox, and Anglican Christians in the world.

The Assembly theme will be "Jesus Christ — the Light of the World." The Assembly is the first meeting of this dimension ever held by the Christian churches in Asia. Previous assemblies were held in Evanston, Ill., in 1954 and in Amsterdam, the Netherlands, where the world body was officially constituted in 1948.

Advice to Churchmen

The role of western Christian leaders attending church meetings abroad should be that of "listening guests" rather than "shouting salesmen."

Dr. Paul S. Minear of Yale University Divinity School admonished those who may be delegates that proper preparation for their participation at the New Delhi assembly will be the keynote of its success.

"Otherwise," he declared, "our witness to Christ may sound like the arrogant archaic bombast of religious imperialists rather than the shout of captives who have discovered the open door to emancipation."

Speaking of the Assembly theme, "Jesus Christ — the Light of the World," Dr. Minear declared that without preparation it "may well become a tattered trite slogan of the well-fed Westerner rather than the glad, spontaneous Hallelujah of those who sit in darkness."

He noted that to prepare both those who will attend and the local congregations of the churches they will represent, the World Council has launched into a "gargantuan effort" involving publication of a study book being distributed in hundreds of thousands of copies. The book has been translated into more than 30 languages so that during the months preceding the Assembly, Christians around the world will share "the same problems of thought and action."

The purpose of the study book, he said, is to provide a stimulus to discussion and dialogue. "The results of this study," he added, "will determine the answer to the question, 'Can the chasm between the local and the global church be bridged?'"

Dr. Minear said that a major task of the Assembly will be study of the meaning of the unity of the church sought in the ecumenical movement.

Bible is Still Relevant

The Bible is a relevant book for our day in more ways than simply appropriating its ethical standards to our social problems, a leading evangelical scholar asserted at a recent meeting of the Evangelical Theological Society at Winona Lake, Indiana.

"The Bible confronts man with the Word of God, calls him to participate in the biblical drama, and prepares him for an encounter with God," Dr. Samuel J. Schultz, professor of Old Testament at Wheaton College, Wheaton, Ill., told a meeting of the organization which embraces most of the theologically conservative scholars in this country. "In God man finds the answer to his lost condition,"

he said. "Consequently the Bible is relevant."

Pointing up the difference between liberal and conservative scholars, Dr. Schultz said that the basic view which is held toward the Bible strongly affects the interpretation given its teachings. "The liberal approaches the Bible as any other book, while the conservative takes it as the inerrant and inspired Word of God."

"Today's vocabulary in Biblical scholarship seems to be more nearly akin to the current orthodox language," he commented. "Recent trends in many areas have narrowed the cleavage between the two viewpoints of the Bible. Both groups speak of the living Word, revelation, faith, a religious encounter, the unity of the Old and New Testaments, and the relevance of the Biblical message for today. To the layman it may at times appear that the differences regarding the Bible have disappeared.

"Careful analysis of the language of current Biblical scholarship, however, reveals that the basic cleavage is still apparent. Regardless of the similarity of the language in today's conversation, the underlying difference is the attitude toward the Bible itself.

"Inerrancy of the Scriptures rightly understood subjects the mind of the scholar of the Bible to the written word. Those who reject the inerrancy of the Bible subject the Word of God to man's judgment as to what part of it is reliable."

Calling for scholarship from conservative theologians, Dr. Schultz said, "Taking the Bible in earnest, we have every reason to engage in biblical scholarship. Our responsibility is to activate all our intellectual resources as we intelligently interpret what the Bible says. Creative thinking that is subjected to God's Word has a place in today's dialogue."

— Church News Service.

SABBATH SCHOOL LESSON

for July 1, 1961

Mary: Consecrated Mother

Scripture: Matthew 1: 18-25; 12: 46-50; Luke 1: 26 through 2: 52; John 2: 1-10; 19: 25-27; Acts 1: 14.

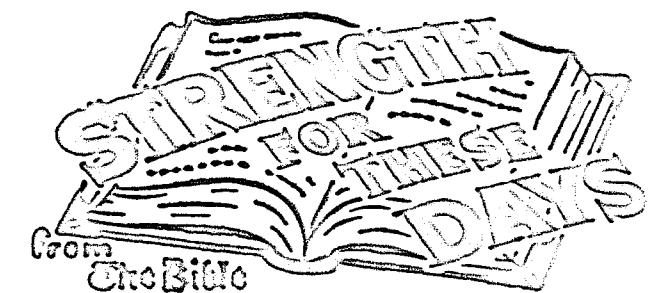
**School of Theology
Ministerial Training Workshop**
By Albert N. Rogers

A two-week Workshop on Seventh Day Baptist Studies is being planned at the Alfred University School of Theology July 25 through August 8 as part of the licentiate training program of the General Conference Committee on Ministerial Training. Rev. C. Rex Burdick of Verona, N. Y., and Dean Albert N. Rogers are co-directors of the workshop.

The workshop will deal with denominational history and polity, and will include lectures by Dean Rogers, library work, and seminar discussions. Rev. Hurley S. Warren of Alfred and Mr. Burdick will lead morning devotional periods each day while the group is in session. Completion of the course will meet one half of the requirements for Conference ministerial accreditation, although academic credit will not be allowed.

Seven licentiates have indicated an interest in attending and have been awarded a part of their anticipated expense out of Conference funds by the Ministerial Training Committee. Participants in the workshop will be guests of the School of Theology during their stay in Alfred. Any man or woman licensed by a local church of the denomination is eligible.

Those interested are invited to write one of the co-directors. The session has been timed to permit travel from Alfred to Amherst for the opening of General Conference.



Suffer the little children to come unto me... for to such belongeth the kingdom of God.—(Luke 18:16).

As we consciously give our thought to all children as being kept in God's love, guided by His wisdom, protected by His presence, we give them a real blessing.

Retrospect and Prospect
at Makapwa

As will be recalled, Rev. and Mrs. David Pearson and daughter, Deborah, returned to Makapwa Mission, Nyasaland, last September after a year of furlough in this country, during which they visited many of our Seventh Day Baptist churches.

Mrs. Pearson recently wrote: "It was a wonderful experience to visit nearly all of our churches and to meet many new Christian friends and have fine fellowship with old ones.

"There is so much that is so familiar — and so much that is different here, after being away for a little more than a year. It is good to be settled back in our same home, the familiar atmosphere. It is nice to be with all our co-workers again. The old mission buildings are still carrying out their duties, but there are the new ones which add to the landscape, especially the lovely new church, which we can see from our front window. The same faithful people are carrying out their duties, the pastors whom we knew and have described to you in person, still leading their people.

"We are pleased with the way Pastor Otrain Manan is working as mission assistant to David's work as supervisor." Pastor Manan is getting acquainted with administrative duties by actual experience. He has written a major portion of the lessons for the present Sabbath School quarterly. Mr. Manan still pastors the "Chikanda church, about five miles away from the mission, and goes by bicycle or on foot there each week for the Sabbath services. Another young minister who completed the course, Foster Thom, has been at Muloza church several months, and seems to be doing satisfactorily. Muloza church was one of Pastor Lookson Notale's seven churches, and is the farthest away from his home, so you can see it is a help to the busy pastor to have Foster there."

The two Army surplus generators which will provide a more powerful and effective lighting plant for Makapwa Mission recently arrived at the mission. Mrs. Pearson comments that with the two new generators at the mission, much

time will need to be spent in getting them set up to run. She writes: "We are truly thankful too, and wish God's blessings upon those who are responsible for sending them to us. It was quite an occasion when they at last arrived at the mission. They were help up at Limbe several weeks because the railway agents wanted to get them on the right train and be assured they could be off-loaded properly here. . . .

"It was quite tremendous to see the weighty boxes sliding down the platform from the train, David and Victor plus a lot of African helpers working with all their might to assure their proper landing."

Report from German
Seventh Day Baptist Churches

Rev. Otto Kohler, pastor of the Braunschweig Seventh Day Baptist Church, has written in reply to a request for statistical reports for the 1961 Year Book. His report of the German Seventh Day Baptist churches is being sent to Conference Secretary Harley Bond. The report of the churches is about the same as in other years.

Brother Kohler had previously written, "We are able to hold meetings and may still distribute tracts to remind people that the time of the end is near, so that everyone may choose between life and death. Our churches still exist in the cities where they originally were founded: Berlin, Hamburg, Gelsenkirchen, and Braunschweig. In addition to these, there is a large number of lone Sabbathkeepers who, due to the war, were scattered about."

Pastor Kohler now writes, "We had the great joy of having Rev. and Mrs. Pearson and daughter with us one year ago, in September 1960. We thank you for the hearty greetings from the Seventh Day Baptist General Conference (brought by the Pearsons)." Anticipating the visit of Rev. Paul Burdick and Secretary and Mrs. Harris, he expresses their joy in anticipation of this additional contact with Seventh Day Baptists of America. He writes that advancement of the work of Seventh Day Baptists in Germany has been very slow and there has been no increase in membership. He concludes, "It is our continual prayer that our Heavenly Father will send us an evangelist."

Encouraging Items from Jamaica

Acting Supervisor Duane Davis has written: "The Tydixon church is calling Japeth Anderson to ordination on the 11th of June. Albion Mountain also has voted to call Joseph Samuels to ordination."

"A new Sabbath School has been organized out in the western end of the island at Niagara, by Brother Benjamin Norman, the leader of the Bethsalem church. I am planning to go out there on June 4 . . . if not before," he continues.

"Rev. Socrates Thompson and the Higgin Town church say that the parish of St. Ann is a wide open field for Seventh Day Baptists and are recommending hiring a Bible worker or assistant pastor for the field. Brother Vincent Smith of Higgin Town is organizing a group at 'Dry Harbour Mountain' near there, and says there are three or four more places we could begin if we could answer the call."

Sabbath Tract Distributor
Makes 16th Trip Around World
By the Corresponding Secretary

Roy Garrison, a Sabbathkeeping merchant seaman and an avid student of church history, has embarked upon his sixteenth voyage around the world. Like the missionary cobbler who answered a query about his business, "My business is serving the Lord — I only cobble shoes to pay expenses," Mr. Garrison makes these trips to increase his witnessing range. He even chooses the shipping line that gives him the greatest opportunity for tract distribution on ports visited and on the high seas. Formerly he has been on voyages taking him to 90 countries, but now he finds it more effective for the work to which he believes the Lord has called him to stick to one passenger line that calls regularly at 26 ports in 14 countries as it circles the globe.

For many years Mr. Garrison has frequented libraries, YMCA's, seamen's clubs, etc., with the view of promoting good reading and of distributing Gospel and Sabbath literature. Now he intends to

devote more attention to Sabbath tracts and is in correspondence with the American Sabbath Tract Society. He has visited our publishing house and Seventh Day Baptist Building in his travels. He is also an ardent member of the Bible Sabbath Association, from which he has ordered tracts for his unique bottle method of distribution.

How does this bottle method work? Our sailor friend buys bottles by the thousands, both in the United States and in other countries. He says that the crew, the mess boys, and even the captain of his passenger ship save bottles and glass jars for his use. Gospel tracts in 18 languages, and Sabbath tracts in English, are sealed in these jars and thrown overboard at strategic points. Mr. Garrison has charts of the world's currents which he studies in order to determine the destination and make the distribution as effective as possible. He remarks that even lethargic waters eventually prove fruitful. On his last world trip of three and one-half months, he threw overboard 4,000 bottles, 2,500 of which contained Sabbath tracts.

From the land of the Nile came the observation in the Bible, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11: 1). Rice sown in the water may come to a rich harvest in months to come. So, too, the bread of life — portions of the Word of God — may ride the ocean currents and find fertile soil in the heart of curious watchers of the sea in far-off ports. The harvest, in many instances, has proved to be plenteous. Few there are who have the same sort of opportunity for world-wide witnessing that Mr. Garrison has made for himself. On the other hand, few there are of us who so completely devote energy and means to using the opportunities that are open, or that might be open if we had eyes to see. The mails, for instance, go anywhere for very little expense. Mr. Garrison almost always uses large envelopes so that he can put a thought-provoking message on both sides with a small-print rubber stamp.

The Unfinished Task in Asia

By Alan Brash

"Asia," the region stretching from West Pakistan to New Zealand, occupies something like a quarter of the earth, and is populated by more than 65% of the human race. Its present population is about 1500 million, and that is expected to double in the next 40 years.

Looked at from the point of view that every one of these millions is an individual for whom Christ died, every one of whom will miss the fulness of life unless he knows God as his Father through Jesus Christ, the use of the term "unfinished" to describe the task of the Church is farcical.

The task of the Church in Asia, as elsewhere, is to preach the Gospel — and it is surely accurate to say that the Church in Asia faces a task greater than any church ever faced before. There are five — or ten — or twenty — times the number of people without a Christian faith in Asia today than there were in the world on the day of Pentecost.

Of the people in Asia, on the most generous estimate, about two per cent are at least nominally "in faith" from a Christian point of view. But even for these, of course, the task of the Church is by no means completed. Of the one million Christians in West Pakistan, the majority are still illiterate, living in poverty and squalor.

The miracle of God's love is rather that the task of the Church has begun in Asia. In every Asian land today there are Christian disciples — even though the number in some of them is too small to be recorded in tenths of one per cent. Yet in Indonesia the number is four million, in Korea 1,500,000, in West Pakistan one million, in Japan half a million, and in India six million.

And the Gospel has not brought only conversions. With its coming there have

The Reverend Alan Brash, Christchurch, New Zealand, is secretary for Inter-Church Aid of the East Asia Christian Conference. This is an abridgement of one of a series of articles issued for use in connection with the Third Assembly of the World Council of Churches, New Delhi, India, November 18 - December 6, 1961.

appeared institutions of education and healing; teams of people dedicated to the service of the most needy; and the spirit of life and reconciliation.

One encouragement is the increasing degree in which the churches of Asia are coming to know one another, and to stand together in the face of the almost overwhelming task. In this the East Asia Christian Conference is playing a significant part.

Another encouragement is the extent to which these churches, surrounded by so great a task at their very doors, are nevertheless answering the call of God: "Go ye into all the world." It is known that the churches of Asia, excluding Australia and New Zealand, have sent out over 200 missionaries. Indian missionaries are at work in Malaya and Singapore; Koreans in West Pakistan; Japanese in Okinawa, Indonesia, and India; Filipinos in Thailand, Korea, Indonesia, and Hong Kong. These are only some of the tangible signs of renewal and hope.

The Church in Asia faces greater challenges and difficulties, more people in need of the Gospel, more extensive human misery, a more rapidly expanding task, and more resolute foes than any church anywhere has ever faced before. As she does so there are certain things that she clearly expects from the Church in the rest of the world. She expects that the Church of the West, in particular, will be truly Christian in its own life and relationships — for there is a sense in which the Church everywhere depends on the fate of the Church in the West. She expects to receive help — in people, in money, in thought, in prayer and in those mutually inter-dependent relationships that are a necessary part of the Gospel. And she expects the Church elsewhere to allow her to give, as well as to receive, to give of her own spirit and insights — since only by giving can any church acknowledge her dependence on God and her full unity with the people of God.

Last year the Kiwanis Club of Sandy Springs, Georgia, furnished an Atlanta bakery with "Go To Church" stickers for bread wrappers which were used on bread sold in the area.

WOMEN'S WORK — Mrs. A. Russell Maxson

Africa and Alaska

New Frontiers for Church Women

By Elsa Kruise

"No one can measure the impact of so stupendous an undertaking." This personal view of Dr. Donald M'Timkulu, when he learned of a plan to produce one million books written by Africans, for Africans, in Africa, is shared by several million church women around the world who are helping make it possible.

Elected secretary of the All-Africa Church Conference at its first assembly in Nigeria, he presided recently over a similar conference, this time at the Kitwe Literacy Center in Northern Rhodesia, where plans for this massive literature program were worked out.

On the other side of the globe, as well as at the opposite end of it, the myriad problems and challenges of transition to statehood will be easier in Alaska because church women saw the need for some hard pioneering there.

There must be few church people left today who do not know about the World Day of Prayer — one of the high points in the church calendar for United Church Women in this country. Each year for three-quarters of a century, their gifts have transformed their Christian love and concern into concrete terms of improved living conditions for millions of the world's "have-nots."

To crown the 75th Anniversary of the Day this year, United Church Women decided to top themselves, and they are well on the way to doing it. Setting goals of \$100,000 each for special Africa and Alaska projects, more than one quarter of these funds is already at work — funds over and above regular UCW world commitments. And the World Day of Prayer was observed on February 17 — not so very long ago.

By this time almost everyone recognizes the urgency in teaching people in the newly developing nations to read and write. In developing millions of new literates, however, they created another problem. There was very little literature available for the people to read. In some areas, the communists jumped at the chance

to flood local communities with their special brand of educational materials. Asked about this situation in Africa, Dr. Floyd Shacklock, director of Lit-Lit, reported that this has not yet happened widely in African countries and added: "Our job is to offer them something better first."

Training courses for African writers have been under way at Kitwe for two years now and some literature has already been produced by Africans for their people. Courses in journalism, printing, layout, and so on, are also conducted at the Center.

One million books by Africans and for Africans is therefore no longer a dream. With funds still coming in from church women all over the world, it is hoped that the goal of \$100,000 this year will be met.

The work of the churches on America's last and newest frontier in Alaska also presents special problems which church women plan to do something about. From a territory in which a few U. S. denominations have been working independently for many years, this vast new state is now going through the throes of complete reorganization.

The Alaska of today and tomorrow calls for many new approaches to its special needs, chief among them a total Protestant strategy to serve all the people in the 49th state. This is the vision of the Division of Home Missions of the National Council of Churches and of United Church Women, as they work together toward making it a reality.

Fast Living

Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. Pascal's profound word is considered mere gibberish: "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquility at home."—James W. Clarke, in *Dynamic Preaching* (Fleming H. Revell Company).

Youth Pre-Con

According to the Rev. David S. Clarke, director, plans for Youth Pre-Con are nearing completion.

The staff thus far includes Miss Janet Van Horn as worship leader and lab director; Gary Cox, music director; Dr. Victor and Beth Burdick, the Rev. Edgar Wheeler, the Rev. Eugene N. Fatato as lab directors; Sec. Rex E. Zwiebel, chief course leader; Mrs. Myrna Cox, girls' counselor; and Clarence Holway of Laurel Park Center, business manager.

The Alone Hour has been extended according to the wishes of several who answered the questionnaires.

There will be swimming at Northampton, and there is thinking concerning a trip to visit the mother church at Newport, R. I.

Now is the time for all our youth who have finished the ninth grade at school through age 19 to make plans to attend the Youth Pre-Con at Laurel Park, Northampton, Massachusetts, August 9-13, 1961.

Father-Son Banquet

Honorable Jennings Randolph has confirmed his tentative agreement to speak at the Father-Son banquet on Friday night, August 18, at General Conference. Watch for further publicity.

Mission Stamp Company

A report from the Mission Stamp Company shows that from the voluntary work of the young ladies who operate the company \$20 is given each issue of the Seventh Day Baptist Mission Notes, and offerings are sent to British Guiana, Africa, Argentina, Honduras, Korea, Formosa, Ceylon, and here in the United States.

You are urged to save your used postage stamps (except the purple 4 cent ones) and send them to Miss Mildred Keene, 1069 North Ave. 51, Los Angeles 42, Calif.

The layman is concerned about an uneducated heart and a trained mind in a trigger-happy world. — Owen Cooper.

Youth Speaks

Youth's Responsibility in the Community

By Roland Davis*

Youth do have responsibilities in their community. We do not have many as children, but as we grow older we develop more. Probably the most important of these are our Christian responsibilities. We develop them as we use our talents. We also develop talents as we accept our responsibilities in the community.

We are being watched at all times by other younger youth. It is our responsibility to be a Christian example in all that we do, as it says in 1 Timothy 4: 12: "Let no man despise thy youth; but be thou an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity." Youth are judged by all people by their actions. In many communities you are always hearing of young people getting into trouble, robbery, thievery, and juvenile delinquency of many other forms.

But young people of this kind are not looked upon by older people as persons who will grow up to take their place as responsible citizens. If our actions are always Christian we will not be getting into trouble. In 2 Timothy 2: 22 we read, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." If we live this way we will be looked upon as people who will grow to be responsible and reliable citizens.

We are not judged by actions alone, but by our everyday conversation also. It is youth's responsibility to see that his conversation is always Christian, as the Scripture says in Philippians 3: 20, "For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ." Close friends and people we come in contact with can tell what kind of persons we are by the words we use and how we use them.

* Roland (15) is a son of Deacon and Mrs. Aubrey Davis of North Loup, and is a sophomore in high school. His knowledge of applicable Scripture implies a good foundation for the responsibility of which he speaks.

In Philippians 1: 27 we are told, "Only let your conversation be as it becometh the gospel of Christ."

Then there is the responsibility of bettering our community. We can do this by getting behind and helping sponsor youth organizations and making a real success of them. These groups cannot only inspire Christian young people but others also.

If we want to see our community grow as a good sound Christian community we must start now and try even harder to fulfill our responsibilities as Christian young people.

Eastern Association Impressions

By the Editor

The worship services, sermons, testimonies, music, discussions, and business of a whole weekend are hard to compress into a few paragraphs.

In a sense the Eastern Association is the mother of all the other eight, since it covers the geographical area where Seventh Day Baptists made their start in the new world back in colonial times. It cannot claim pre-eminence in every respect, for some other Associations display more vision for church extension within their borders. It does have a rich fellowship because of its larger number of churches and its good supply of ministers. Two of the major boards of the denomination get their members from its churches, and therefore the over-all work of our people is better known and more easily discussed than in several of the other Associations. It is probably true that to a greater degree than in other areas attendance at Eastern Association seems like going to General Conference, although the time is short and the business is not great.

The 100 or more visiting delegates who were entertained by members of friends of the Berlin, N. Y., church were impressed with the neatness and improvement of the colonial-style building. There is life in the church, as everyone was aware. Visitors present for the first time and those who had been there before were very conscious of the good standing of the Seventh Day Baptist church in a

community where there are several other churches. The Sabbath noon meal was distinctly an interchurch enterprise. The buying and much of the preparation of the food was by our local ladies, but the meal was served at the Baptist church by their people with a fine spirit of helpfulness, the pastor himself serving in the kitchen.

Guest speakers from two other Associations were on the program, the Rev. Clifford W. P. Hansen of Southeastern, and the Rev. Delmer Van Horn from Central New York. The latter was able to bring greetings and a report since the meeting was held the previous week-end. The Rev. Leon R. Lawton who, with his family, is visiting as many of the Associations as possible by arrangement of the Missionary Board, delivered the Sabbath eve message. After reviewing the history of how Seventh Day Baptists became involved in missionary work in Jamaica, Mr. Lawton went on to give a characteristically strong missionary challenge from the Bible. Taking as his text Matthew 9: 35-37, he developed the following thoughts from each verse. Verse 35 tells of Jesus preaching and healing in every village. This is the first part of the mission work to which we are called — going to the people with a message. Verse 36 speaks of the great compassion Jesus had. It helps us to see the nature of the missionary. The next verse tells of the great harvest fields and the lack of sufficient laborers — the vision of the missionary. Finally, in the words of Jesus, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest," we find the prayer of the missionary.

"To Follow in Service" was the Sabbath morning theme developed by the Rev. Earl Cruzan, pastor at Westerly, R. I. This idea-packed sermon was one that challenged Seventh Day Baptists to serve with humility, taking Jesus as our example in manner and motives. Primarily aimed at bringing laymen to see greater possibilities of serving the Lord in local situations, he also brought out the need to develop in themselves those qualities of leadership that would make it possible for them to become self-supporting

workers in new locations where the Lord might be calling us to start fellowships or churches. It is to be remembered that Mr. Cruzan is chairman of the Home Field Committee of the Missionary Board, the committee that has a vision for the type of home mission work that Conference and Commission are trying to foster so that we can do a greater world work. It is hoped that much of this message may later be printed.

Mention has been made of the message of the Rev. C. W. P. Hansen, which was given to a nearly full church on Sabbath afternoon. He spoke on "Serving God with a Twentieth Century Witness to the Sabbath." He expounded the view that the Sabbath made the Hebrew religion much more lofty than those of their pagan contemporaries. Those religions had gods of space, that is, they occupied space in the world and were therefore localized and had no far view. The Hebrew-Christian concept, on the contrary, is one in which a philosophy of time and space develops. God is a God of time — of all time — and the Sabbath is the concept that brings this out, giving purpose to all things. Mr. Hansen finds many reasons to think that the Sabbath has much relevance for the Twentieth Century — a thing which has been questioned by some whose parents were good Sabbathkeepers. Among other things it sets us apart from a society that is manipulated by various interests, and it develops fortitude.

The Rev. Charles Bond of Shiloh spoke primarily to youth on the evening after the Sabbath and held the attention of all as he developed the story of David and Goliath. It was a youth-oriented service from which all ages derived benefit. The local youth group very ably conducted the opening worship service and organized the other youth activities of the Association.

"Vocation, a Christian Service" was the theme of Pastor Delmer Van Horn following the business meeting Sunday morning. After listening to such messages the many delegates seemed to be inspired to undertake the service to which the Lord had called them with greater vigor and determination.

LET'S THINK IT OVER

Eight Baptist Groups Talk Religious Liberty

Pastors from eight Illinois Baptist groups met in six regional conferences during the first week of May to discuss Baptist principles and current religious liberty problems.

Pressing church-state problems both on the national scene and in the State of Illinois were considered by the Baptist groups. Three questions were posed as these problems were discussed:

(1) To what extent should the churches or their agencies accept government aid for the accomplishment of church objectives?

(2) To what extent should the government use the churches and their agencies for national objectives?

(3) What is meant by "co-operation" or "partnership" between the churches and government, and what are the limits of such co-operation?

Although the conferences were unofficial and made no pronouncements on any subject, the groups faced realistically the question on what Baptists can do to implement their Christian witness in the area of religious liberty.

School Loan Dilemma Pointed out by Newspaper

Complicated church-state problems are involved in a proposed revision of the National Defense Education Act, according to an editorial in the Washington Post, which has now been entered in the Congressional Record.

The editorial discussed some of the difficulties involved in the proposal to expand the loan provision of the National Defense Education Act to include classroom construction for the teaching of science, mathematics, and foreign languages in private schools.

The question raised by the editorial was whether or not the expansion of the NDEA loan provisions would "be used as an entering wedge for much broader aid to parochial schools."

The editorial said: "The Supreme Court has specifically ruled that public schools

may not be used for religious instruction. If the proposed compromise were voted, would Congress require supervision of science, mathematics, and foreign language buildings at church schools to make certain that they would not be used for religious purposes? Could the clergy teach or speak in such buildings?"

The editorial concluded that the complications involved in such aids to private schools "might more than offset any financial relief to be gained from loans of this character. There seems to be no safe way of intermingling what the Constitution and sound public policy have kept separate."

OTHER FOLDS AND FIELDS

Southern Baptists Seek Change of Name

Some years ago the Northern Baptist Convention saw the wisdom of dropping the geographical designation in its name, a relic of the Civil War, and changing it to American Baptist. Now the Southern Baptists, who have spread into all northern states and throughout the world are searching for a suitable name that will be acceptable to all. No name has yet found general acceptance but Gainer E. Bryan, influential editor of the Maryland Baptist believes he has the ultimate name — "Baptists, Incorporated." He interprets it to mean "made in one body, intimately united or blended to form one body." It will take more than one year for any new name to be adopted. "Baptist Convention, U. S. A." and even "Solar Baptist Convention" have been advanced as other possibilities.

Baptist Leaders React to Red Peace Conference Bid

Baptist leaders in the United States say they would not send delegates to a Communist-sponsored peace conference to be held in Prague during the middle of June. A call for Baptists around the world to support this peace effort was made on Radio Moscow by Dr. Jakov Zhidkov, president of the All-Union Council of Evangelical Christians (Russian Baptists) and a vice-president of the Baptist World Alliance.

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said that he had received an invitation to attend, but that he would not be going and that the alliance would not send any delegates.

"In making this appeal, Dr. Zhidkov spoke only for himself and not for our organization," the Baptist world leader commented. He termed the conference a "religious meeting which will be used for propaganda purposes, though some valuable discussions will take place."

New Protestant Churches in Germany

Membership in sects in Germany is on the increase, according to Dr. Kurt Hutten, a senior official of the Evangelical Church of Wuerttemberg and an authority on the subject. Dr. Hutten has reported that the 65 recognized sects in Germany now claim a membership of some 900,000 as compared with 700,000 in 1957. Of the 65, there are 35 of German origin while the remainder are "imported" from abroad, including 18 from the U. S. A. Strongest is the New Apostolic Church, with 500,000 adherents, an increase of 130,000 over the past four years.

News of Summer Assistants

(Gleaned from church bulletins and other sources.)

The weekend of June 10 marked the beginning of intensified work by college and seminary students and others in the summer program of quite a number of churches according to the advance notices in the bulletins for that day. Herbert Saunders (from Los Angeles and Salem) took charge of the services at Shiloh as he began eight weeks of work there. Edward Sutton of Washington, D. C., and Salem was helping out at Lost Creek, W. Va., prior to going to Marlboro, N. J., for the summer. Glen Warner of Verona, N. Y., and Salem was welcomed at Los Angeles.

The Battle Creek church announced a fellowship hour on the evening after the Sabbath "to welcome Miss Mary Neils who will assist in the summer program of our church."

Other students and teachers are known to be beginning or about to begin special summer service under the sponsorship of churches, Associations, or S. D. B. boards.

NEWS FROM THE CHURCHES

WASHINGTON, D. C. — Our church would like to report that we have been having a Lay Development program on the first Sabbath in each month. For that program we bring lunch and stay all day. However, for perhaps the next two months we plan to meet on two Sabbaths a month to evaluate the book, "Jesus Christ, the Light of the World," which is to be used at the World Council of Churches in New Delhi, India, next fall. We feel that this program better fills our needs in Washington at the present.

Several extra events have grown out of our Lay Development program. The first was a meeting of our young adult group. Mrs. John Nagel reported that on April 15 seven "lonely young adults wishing Christian fellowship and to know each other better" met at the home of Phil Baker in the District of Columbia, driving 30 to 55 miles to get there. The hope of the group is to make this a frequent event in which to build up their faith and find means of being of more Christian service. Their next meeting is planned to be at Hagerstown, Md., with the Oliver Dickinsons. Also our pastor and the Rev. Grover Brissey have had some meetings at Glen Burnie, Md., and definite plans are made for a larger program in this area.

We were happy to welcome to our fellowship as a church member Mrs. Edward Sutton.

It might be well to mention that the order of our Sabbath day services has been changed — preaching services now coming first.

At present three have definite plans to attend Southeastern Association at Selbyville, W. Va. Plans are being made, too, for some of our young people to attend church camp. — Correspondent.

PLAINFIELD, N. J. — Our annual church meeting was held on April 2. The following officers were elected: Charles H. North, trustee; Miss Evalois St. John, clerk; L. H. North, treasurer; Mrs. Ronald Maltby, assistant treasurer; William Armstrong, Mrs. Henry Poulin, and William McAllister, auditors; Frederik J. Bakker, moderator. The church has had a successful year and is looking forward to the new year of service.

We are proud of the new church kitchen sink and cabinets which the Women's Society sponsored and which were first put into use during the week of the Ministers Conference. The Pro-Con members painted the kitchen. The society thanks them for their time and labor. We had an inspiring service Sabbath eve during Ministers Conference, when Miss Maureen O'Conner was baptized.

— Correspondent.

THIS IS LIFE

John Huss, an early Reformer, died at a stake in Constance because he held to the truth of God's Word. William Tyndale was burned to death with his own translation of the Bible hanging around his neck. He died for the cause of putting the Bible into the language of the people.

A man need not die as a martyr to die for something. He can do it over a period of years, giving himself totally to his cause. Peter Marshall burned himself out by preaching the Gospel. A consecrated doctor may die for his patients by working night and day.

Which shall it be for you? Will you die of something or for something? To die for something tomorrow means to live for something today.

John R. Brokhoff in
This Is Life
(Fleming H. Revell Company).

Obituaries

Smith.—E. Pearl, daughter of Mott and Ella Johnson, was born in the Town of Howard, N. Y., June 27, 1881, and died at the Harris Nursing Home, Hornell, N. Y., May 4, 1961.

On March 20, 1901, she was married to Alonzo Smith at her home in the Town of Howard. To this union were born one daughter and one son: Mildred (Mrs. Gilbert S. Butler), Alfred, N. Y., and Clifford, R. D., Hornell, N. Y., who preceded her in death earlier this year.

Mrs. Smith was a member of the First Seventh Day Baptist Church of Alfred.

Besides her daughter, survivors include two stepbrothers: Fred Johnson, Arkport, N. Y., and Curtis Johnson, Dundee, N. Y.; seven grandchildren, and five great-grandchildren.

Memorial and committal services were held at the Robertson Funeral Home, Hornell, N. Y., May 6, with the Rev. Carlyle Smith, pastor, Park Methodist Church, Hornell, officiating. Interment was in Hope Cemetery, Hornell.

— H. S. W.

JUNE 26, 1961

The Sabbath Recorder



INDEPENDENCE DAY 1961

As we prepare to fly our new 50-star flags on Independence Day our bosoms swell with a deeper inhalation of the air of a land that has cherished freedom for many generations. Soberly we ponder the thought that we must champion for other countries like independence from foreign domination. As Christians we are forced by our faith to regard all men as brothers for whom Christ died. We must take our places in the council chambers of the world before which flags of many nations unfurl. Such council chambers at New Delhi, India, pictured above, will be the scene of the Third Assembly of the World Council of Churches next November. Recognizing that true freedom comes only when men are freed from sin and committed to righteousness we pray for all Spirit-led searches for unity of faith and action.