

# The Sabbath Recorder

Through Walking In the Light." The text is 1 John 1: 5-10.

The Association Camp Committee has been requested to meet immediately after dismissal of the afternoon service.

Mrs. Delmer E. Van Horn,  
Corresponding Secretary.

## Accessions

Little Rock, Ark.

By Letter:

Rev. Paul B. Osborn  
Mrs. Paul (Muriel) Osborn  
Philip B. Osborn  
Karen Sue Osborn  
James Mitchell  
Mrs. James (Inez) Mitchell

By Testimony:

Calvin Babcock  
Mrs. Calvin (Meleta) Babcock

Associate Member:

Robert Noonon  
Mrs. Robert Noonon

## Marriages

**Field-Babcock.**—Roger Field of Milton Junction, Wis., and Virginia Babcock, daughter of Mr. and Mrs. Kenneth Babcock, Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church on Aug. 6, 1961, by Pastor Elmo Fitz Randolph.

**Hamann-Sayre.**—Howard Ray Hamann of Kimberly, Wis., and Laura Jean Sayre, daughter of Mr. and Mrs. Walter Sayre, Milton, Wis., exchanged their marriage vows in the Milton Seventh Day Baptist Church Sept. 9, 1961. Pastor Elmo Fitz Randolph officiated.

## Obituaries

**Crandall.**—Stella A. Bee, daughter of the late Charles T. and Rachell M. Bee, was born in Berea, W. Va., Dec. 28, 1889, and died August 31, 1961, in the Westerly Hospital after an extended illness.

She is survived by her husband, the Rev. Harold R. Crandall, pastor emeritus of the Pawcatuck Seventh Day Baptist Church, a daughter, Mrs. Bradley Markolf of Normal, Ill., and one grandson. Also surviving her are two brothers, Ahva O. Bee of Bridgeport, W. Va., and Arden J. Bee of Grafton, W. Va., and one sister, Mrs. William W. Wright of Glenville, W. Va.

Mrs. Crandall was a member of the Pawcatuck Seventh Day Baptist Church, the Women's Aid Society, the S. D. B. Society, Loyal Workers of Rockville, and the Review Club of Westerly.

Retaining membership in the Pawcatuck Seventh Day Baptist Church and with it a keen interest in the work of the church, she also maintained an active participation in the services of the Rockville Seventh Day Baptist Church since they made their home there following Pastor Crandall's retirement from

the pastorate of the Pawcatuck church. Mrs. Crandall's cheerfulness and courage in the face of physical suffering was a testimony to her faith and was a means of help to many.

Funeral services were conducted from the Rockville Seventh Day Baptist Church on Sabbath afternoon, Sept. 2, 1961, by the Rev. Earl Cruzan, assisted by the Rev. Neal D. Mills. Burial was in Rockville cemetery. — E. C.

**Loofboro.**—Lewis Lester, son of Isaac and Ann Davis Loofboro, was born May 24, 1872, in Welton, Iowa, and died Sept. 1, 1961, in the Edgerton, Wis., hospital following a long illness.

Receiving his public school education in Iowa, Lewis then attended Milton Academy. On January 17, 1912, he was married to Bertha Reyelts in Lost Nation, Iowa. He was baptized by the Rev. E. M. Dunn in Milton, and was a member of the Milton Seventh Day Baptist Church from 1926 until his death. His Christian life found particular expression in his affiliation with the Open Circle Sabbath Class of the church. He was for many years an employee of the Burdick Corporation in Milton and later was a custodian for Milton College.

Surviving him are his wife; three sons: Vernon of Rockton, Ill., Winston of Beloit, and Leslie of Janesville; three daughters: Mrs. Genevieve Johnson of Parsons, Kan., Mrs. Virginia Anderson of Janesville, and Mrs. Evelyn Rasmussen of Milwaukee. There are fourteen grandchildren.

The funeral service was conducted from the church by Pastor Elmo Fitz Randolph, assisted by Dr. Carroll L. Hill, minister of the Rock Prairie Presbyterian Church. Interment was in the Milton cemetery. — E. F. R.

**Whitford.**—Dr. Edwin, senior deacon of the Pawcatuck Seventh Day Baptist Church, was born August 28, 1877, at Leonardsville, N. Y., and died at Shelter Cove Nursing Home, Westerly, R. I., on Sept. 7, 1961, following an illness of several months.

Funeral services were conducted from the Pawcatuck Seventh Day Baptist Church by his pastor, the Rev. Earl Cruzan, assisted by the Rev. Harold R. Crandall on Sabbath afternoon, Sept. 9, 1961. Burial was in River Bend Cemetery. — E. C.

(Extended obituary elsewhere in this issue.)

**WANTED:** An Assistant Probation Officer with the following requirements: Under 40 years of age; a BA or a BS Degree in the social sciences, psychology, education, or a related field; and one year experience in probation work, social work, teaching, psychology, recreation, vocational guidance, counseling, or a related field. Such degree shall be earned at a college or university requiring the completion of at least one hundred and twenty semester hours or the equivalent thereof.

All qualified applicants please state minimum salary required to start.

Address correspondence to:

L. E. Burdick,  
Probation Officer Juvenile Court,  
Post Office Box 65, Boulder, Colo.



Photos by Rev. J. McGeachy, London.

Top: Seventh Day Baptist leaders at Dutch Conference July 28-30, 1961 — Rev. Paul Burdick, Rev. Elmo FitzRandolph, Rev. J. Bahlke (Hamburg), Elder Baars (the Hague), Bro. G. Zijlstra (sec. of Dutch Union of S. D. B's.), Elder Bosch (Amsterdam), Elder Visser (Haarlem), Bro. Kramer (Leeuwarden), Elder deJong (Leeuwarden), Rev. Otto Kohler (Brunswick), Rev. E. T. Harris.

Bottom: Jamaicans from England who attended conference in Leeuwarden, Holland — Bros. Hendricks, Reid, Peat, Rev. J. Bahlke, Mrs. R. Hamilton, Mr. deJong, Mr. H. Wright, Mrs. Reid, Mrs. J. Burrows, Mr. Kramer, Mr. S. Wright.

# 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

Contributing Editors:  
MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

Terms of Subscription  
Per Year ..... \$3.00 Single Copies ..... 10 cents  
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., OCTOBER 2, 1961  
Vol. 171, No. 12 Whole No. 5,962

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## The Sin of Division

A dominant emphasis in recent national and world gatherings of religious leaders has been on the sinfulness of division, meaning denominationalism. Granting that there have been far more denominations than can be supposed to be pleasing to the Lord, and granting that in some cases denominationalism appears to be worshiped more than Christ, it is still doubtful if all this talk about the sin of division is right.

How is it that so many men who cannot get up in the pulpit and condemn the every-day sins of the people in the church and on the street can so freely condemn divisions at their ecumenical meetings and in their press releases? Do we not have need of more courage in denouncing the transgressions of divine law? Why is it that religious leaders are now so bold in attacking the divisions of Protestantism and are not showing much success in bringing people to the place of repentance for their individual sins? Is it easier to condemn the "sin" of dividing into separate denominations than to do as Paul did when he caused Felix to tremble by preaching righteousness and judgment?

Perhaps this flurry and excitement about church union (for that is what many American churchmen advocate) has another basis. Perhaps it is related closely to the East-West struggle and the fear of communism as represented by the power-seeking Soviet leaders. Is it that in desperation we must get together among ourselves and team up with the Roman Catholics to effectively halt the onrush of an atheistic system? If so, let us beware of the dangers we are inviting. The expediency of church union at this moment of history may be seen in quite a different light later on. It could easily play into the hands of certain religious groups with an inclination toward power politics.

Coming back to the more noble causes of division among professed Christians, we of the Seventh Day Baptist persuasion feel that there are certain fundamental beliefs and practices that compel us to maintain a separate existence, although we feel a bond of unity with all who have experienced with us the saving power of Christ, God's Son. L. R. Barnard in a discriminating article in *The Watchman*

*Examiner* entitled "Basis of Unity" makes the following statement:

"From the Montanist movement of the second century to the splinter groups of this, we must acknowledge that the motive could have been that the will of God should be more perfectly done and, particularly, that the Gospel might have a freer course. The Gospel is the important issue."

If we did not feel the compulsion of the will of God there would be no excuse for the separate existence of a Sabbath-keeping people such as ours. We make no self-righteous or hypocritical claim as individuals of having perfectly performed the will of God in every respect. We maintain, however, that it is the revealed and unaltered will of God that His people should keep sacred to Him the seventh day of the week which He has sanctified. We want His will to be more perfectly done and we feel that following His will in this respect helps us to have a better attitude toward the other requirements of righteousness laid upon Christians. Division for us is not sin but righteousness.

## Negative Thinking Needed

Under the above title T. P. Chalker, Ph.D., D.D., editor of the *Methodist Christian Advocate* (Alabama) developed the idea that the so-called positive thinking has led to the moral breakdown that is lamented on every hand. He fears that real morality has lost out in "a rather foggy sentimental mulling over of such general virtues as faith, hope, love, brotherhood, and humility — things that are often included under the heading of positive thinking."

What we need, says the southern editor, is more of the good, old-fashioned negative statements about sin. Evils need to be specified in terms of action as God did in the Ten Commandments. There we find a good many "Thou shalt nots." They are effective in defining sin. We are not yet so near perfection as to be able to guide our conduct exclusively by just mentioning the virtues. Jesus and the apostles emphasized love of God as a great motive for doing good but they

did not hesitate to include in their instruction many negative commands.

Is it not manifest that too many of us have been hoping for well-ordered lives and a well-ordered society without any negatives such as self-denial, self-discipline, and self-control. If America continues on the path of glossing over these basic Christian qualities, what can our future be? If inculcating these things in our children by precept and example is negative thinking, let's have more of such thinking.

## Head, Heart, and Soul

If a surgeon with fine instruments and deft fingers were to perform an exploratory operation on a man, where would he find the evil and the good that makes up his personality? Perhaps the question is not as simple as it sounds.

In 1951, a criminal in the Ohio Penitentiary realized that he had a mind full of evil. He voluntarily submitted to brain surgery in the hope that he could thus rid himself of his evil tendencies. The surgeon probably did his best but the man is back in the penitentiary for forgery. There is evidently more to evil than the malfunctioning of some tiny section of the brain.

The Bible has something to say about the nature of man and the location of evil. The context of Isaiah 1: 5, 6 may help to explain the meaning, but here are the words: "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it." Again in Jeremiah 17: 9 we read the familiar words: "The heart is deceitful above all things, and desperately wicked: who can know it?"

Where does evil reside? An operation on the heart, of course, would not eradicate evil any more than an operation on the head. "Man," says God, "became a living soul" at creation. There is still much that is mysterious about the nature of man. Some of it will never be known except to the Maker. The surgeon can tickle (in a haphazard manner) the memory of man, which is stored like a tape recording in his brain, but good

and evil, motives for action, these and other things are illusive to the touch. For the present we can do no better than to use the language of Jeremiah and Isaiah about the sinfulness of head and heart.

We have not solved the location of evil but there is a solution to the problem. Evil and its consequences in human life are under the control of God. There is a way in which the criminal's "heart" can be changed. It has been proven over and over again. His nature can be changed by the working of the Holy Spirit on his will. Christ died for our sins. Upon accepting that fact wholeheartedly we experience a transformation that surpasses anything human surgery can accomplish. We become new creatures in Christ Jesus.

## EDITORIAL NOTES

### Tornados and Typhoons

While our hearts are touched by the terrible losses sustained by those in the path of the hurricane that pounded some of our Gulf states, and while the Red Cross is girding for a nation-wide appeal to replace its emergency expenditures, let us not forget that we are world citizens. Tragic losses are no less tragic if they are 10,000 miles away rather than within the continental USA. All the islands of Japan were severely buffeted by Typhoon Nancy which left 164 dead, 2,926 injured, and 631,535 homeless, besides damaging 54,524 nonresidential buildings. Let us pray for all who suffer temporal loss and for all who have not yet learned how to avoid eternal loss.

### Employ the Handicapped

By presidential proclamation the week of October 1-7 is "Employ the Physically Handicapped Week." The National Association of Manufacturers is urging its 19,000 members to look for further possible openings where the handicapped can take an honored place among the workers in jobs they are qualified to fill. This brings a hearty response from all

right-thinking people. It is the Christian thing to do. It is noteworthy that since World War II greater progress has been made on this problem than any other in the social field, according to N. A. M. If we ask why that point of history is mentioned, we are reminded that every war brings in its wake an unprecedented number of men whose bodies have been broken to the extent that they could not be completely repaired even with the best efforts of surgeons and physiotherapists. Let us pray that there be no more wars to mark milestones of progress in rehabilitation.

### "The Cow Jumped Over the Moon"

The little nursery rhyme once used to amuse little children was then thought of as utterly fantastic. That did not bother the children, who love to dwell in the land of make-believe. But to make that nursery verse come true now engages the best efforts of the most brilliant scientists. To be sure, we are not doing much about "the cat and the fiddle" but we are spending money in astronomical amounts to make it possible for the cow to "jump over the moon." Animals (preferably smaller than cows) explore the far reaches of space before men make the journey. A man has been named by the National Aeronautics and Space Administration to become director of manual space flight programs, which includes an expedition to the moon. It is estimated that the cost of sending a three-man expedition to the moon will be about \$20,000,000,000 in the next ten years.

The Christian is as interested in outer space as anyone else but his primary concern is to effectively carry the message of salvation to the ends of this earth. It would not take dollars to the amount of ten zeros to accomplish that task. The nuclear scientists express fear that civilization on this earth may not last ten years. How much more appropriate it would be for Christians to make an all-out effort to win this world for Christ than to vault over its satellite, the moon!

## President's Message

### LET'S PUBLICIZE

We wrote last week about speaking up about Seventh Day Baptist activities and programs. We would like to suggest a very capable person who stands ready to help you in this endeavor.

She is Mrs. Rolland A. Maxson, Director of Public Relations, Box 166, Milton, Wis.

If every officer, pastor, and member of every Seventh Day Baptist church, board, and agency will channel informative and interesting bits of information and news to her, it will be possible for her to get a great deal more news on the wires and into the newspapers of our land.

In a recent conversation, a local newspaper reporter asked the Conference president if we had an Office of Public Relations. It was good to be able to say that we did have, and that information about the president's activities was being channeled to this office.

But not only do we have this opportunity to publicize nationally, there are many local opportunities to "speak up" about Seventh Day Baptists. Local papers are anxious for news if they can get it while it is news. We need to take advantage of this potential and to be looking for opportunities to make our name known.

Another opportunity is to be found in booths at state and local fairs. Recently the Conference president and his wife "manned" the Seventh Day Baptist booth at the New York State Fair. It was stimulating and challenging to see the reactions of people as they, for the first time, saw the name "Seventh Day Baptist." This is an opportunity for which many of our churches should begin now to make plans for the next fair season. This brings to mind the fact that a World's Fair will be held in Seattle, Washington, next year!

Publicity is important for us Seventh Day Baptists, for our name needs to be known. The opportunities are all about us; we need to take advantage of them.

Psychologists describe a condition in which the person depreciates himself because he is not proud of what he is or

### MEMORY TEXT

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Jeremiah 31: 31, 32a.

what he has done. This is not humility, but a deadly thing that destroys one's true worth. Perhaps Seventh Day Baptists are afflicted with this condition. The overcoming of this mental handicap is not easy, but requires a sincere effort toward understanding and appreciating one's distinctives.

We are Seventh Day Baptists and are different, but no one else can make the distinctive contribution to Protestantism in America that we can make. There are people waiting for the message which we have to offer.

We must "Draw Near to God," appreciate ourselves, and

Publicize,  
Melvin G. Nida.

### Salem College Enrollment

"Student registration figures reached the highest total on the Salem College campus since the peak year immediately following the introduction of the GI Bill for veterans," said Doyle Zwiebel, Salem registrar.

A total of 509 full-time students had enrolled for classes on the main campus in Salem, W. Va., when registration closed Friday, Sept. 22. This total does not count approximately 200 additional students enrolled for classes at the Clarksburg Branch of Salem College.

### Death of Rev. George B. Shaw

Word has been received of the death of the Rev. George B. Shaw (96), who has suffered the incapacitating effects of a stroke for many years. He died at his Alfred, N. Y., home on September 21. Mrs. Shaw, in declining health, is in the Hornell hospital.

## "I Must"

A Worship Meditation by

Rev. Loyal F. Hurley

(Given on the second morning of General Conference.)

The sense of duty and obligation is a special gift to the human race. Animals do not possess it. They may act from instinct or habit, from attachment or fear, but, so far as we know, they have no sense of duty.

Even among men the sense of obligation seems to depend largely on the development of moral quality and conscience. Savages act on the basis of family or tribal customs or taboos, on the basis of hate or fear, but not on the basis of moral obligation. Members of the family who are old or helpless may be taken out alone to starve or die, without any sense of social or moral failure on the part of the young and strong. Our missionaries find the practice still followed among the Navajos of our own Southwest.

Wealth and education may be possessed in large measure without any corresponding sense of duty. The niceties of society may be observed on the demands of reputation or propriety without any compulsion of inner moral responsibilities and standards. One needs only to read history or biography on the one hand, or observe present-day society on the other hand, to learn this fact too clearly.

Again, the sense of duty seems to be a personal gift or development. In some instances one is happy to recognize that a whole family will manifest this fine sense of obligation, but experience teaches us that in family after family certain members may show a high moral and social attitude, while other members of the family show little or none at all. The sense of duty is widely divergent in possession and manifestation, even within a single family. It appears to be an individual trait of character.

This is shown so clearly in the family of Joseph and Mary. There were other children besides Jesus in that intimate circle. In Matthew 13: 54-57 we read an illuminating statement: "And coming to his own country he taught them in their

synagogue, so that they were astonished, and said, 'Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all this?' And they took offense at him." Why was Jesus the only child of Mary that created such a sensation? Did it grow out of His unusual sense of duty and obligation, something that none of his brothers or sisters possessed?

Without forgetting or neglecting one particle of His divine nature, one needs to remember that Jesus was a human being, born of a human mother, suckled at a human mother's breast, raised and trained in home and synagogue just as His brothers and sisters were. We are told that He was a growing boy who "advanced in wisdom and stature, and in favor with God and men." That is, He had to learn truth and duty just as others do, using a human intellect and human experience to guide Him in that quest. It was when He was 12 years old that this combination of understanding and experience came to its climax. There at the Temple when He accepted the responsibility of being "a son of the law," a "bar mitzvah," as the Jews say, when He passed from boyhood to manhood, it was then and there that family control, though not rejected, was yet superseded by God control. "I must be about my Father's business," He said. And that "Father" was not Joseph, but God. Here began the development of earth's greatest character.

In his discussion of this incident in Luke, G. Campbell Morgan has some valuable insights. Since his comments are too long to quote, I must be satisfied by pointing out his main ideas in a condensed form. First of all, the child Jesus developed from birth to 12 years of age as every normal child should do. Luke says, "And the child grew and became strong, filled with wisdom; and the favor of God was upon him." This is the description of what every child should experience. It is just growth; that is, growth without any responsibility in the realm of the will.

We do not grow by trying; it is involuntary. And proper child development is life without responsibility except obedience to proper authority. This is how Jesus grew. First He "grew and became strong" — that is physically. Then He was "filled with wisdom." The Greek is more exact than our English translation — "becoming filled with wisdom." He was never the intellectual marvel that apochryphal literature presents Him, knowing everything from birth. "He was gaining knowledge by observation, and by asking questions, and by receiving instruction." Lastly, "the favor (or grace) of God was upon him." He grew physically, mentally, spiritually, but it was all natural, normal, involuntary growing.

Then He went to the Passover. From this point on Luke speaks of Him as "pais" (a boy), not "paidion," a little child. For the acts of a "paidion," a child, the parents were responsible. But when the youth came to the proper age in adolescence he became "a son of the law," and was responsible for his own conduct.

We are not told whether Jesus had already become a "son of the law" in Nazareth, or whether He took His vows at Jerusalem. But when He went into the Temple He went in because of His right as a bar mitzvah, a "son of the law." He was recognized as a son of Abraham as soon as He was circumcized; He became a full-fledged Jew by accepting His own responsibility to observe the law. Whatever He may have done or said before, when becoming a "son of the law," He ratified in full, and even more than any one else ever thought or dreamed, when He said, "I must be about my Father's business."

Now Luke uses a different word in describing Jesus' growth, the Greek word "prokopto," which in its very makeup is significant. It is composed of the preposition "pro" meaning forward or ahead, and "kopto" meaning to cut or chop. He had grown for 12 years, steady, passive development; now He advanced, no longer as a child, but as a man He had to hack His own way. He was responsible for His own progress. He had said, "I must!"

Here let me quote from G. Campbell Morgan:

How did He advance? First, "in wisdom." He had to face problems, He had to seek for information; He had to find out. From boyhood up to thirty years of age, we see a perfectly natural and beautiful process of mental life, not growing merely, but as all mental growth is under the control of will, He is seen having to hack His own way on. We may reverently say of Him, He advanced in wisdom, having the loins of His mind girt up.

Then the physical. The order is now changed. In the child the first thing was the physical, "waxing strong"; and there is always the first thing with the child. But now the mental is first. The physical, however, is not excluded. He advanced in stature — not merely grew; He advanced, practicing the culture of the body, and the restraint of the body, holding passion under the mastery of principle.

And finally, "He advanced" spiritually, "in grace." As a child the grace of God was on Him. Now He is living in grace. He advanced in grace with God and men. Here I submit that the translation, "grew in favor," is faulty and misleading. It has constantly been taken to mean that as He grew up, He became more and more a favorite with God and men. The preposition here rendered "with" reveals the true meaning of the statement. It is the Greek preposition "para," by the side of. He advanced in grace by the side of God and men. He lived in all the years of development, maintaining His fellowship with God, and His fellowship with men; by the side of God, and by the side of men. Thus, abiding in grace, He advanced. Thus we see the spiritual development of Jesus from boyhood to manhood under the constraint of a will submitted to God."

How clearly this shows the tremendous change that came over Him when He had said, "I must." His sense of duty and obligation and responsibility determined His whole life from this point on.

Constantly Jesus lived under a great purpose: "I came not to do mine own will, but the will of him that sent me." Also, He lived under a great urgency: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." And after Pentecost, when the Spirit of God came in power upon His disciples, this same sense of purpose and urgency fell upon every one of them. The very ones who had hidden behind closed doors "for fear of the Jews," became the dynamic proclaimers of the message of the

(Continued on page 14)

**Missionaries in Training —  
Rev. Leland Davis and Family**

Having departed from Battle Creek, Michigan, on September 1, 1961, Pastor Leland Davis and family are now located at The Kennedy School of Missions of Hartford Seminary Foundation, 55 Elizabeth St., Hartford 5, Conn. They have a comfortable apartment on the campus. Mr. and Mrs. Davis are both taking courses in preparation for going to British Guiana, early in 1962. The three children, Kenneth, Ronald, and Mary Sue are attending public school within a few blocks of their home in Hartford.

During the weekends of the coming fall months the Davises are making plans to visit some of the Seventh Day Baptist churches within weekend driving distance of Hartford. Particularly, they are offering to visit the churches of New England, New Jersey, and eastern New York State. Arrangements have been made for them to visit the Rockville church on Sabbath day, October 21, and to take part in the Homecoming Service of the First Hopkinton church on November 18, 1961.

Pastor and Mrs. Davis and family spent the weekend of September 15-17 in Westerly with Secretary and Mrs. E. T. Harris. The Davises attended the Sabbath eve prayer meeting and Sabbath morning worship services of the Pawcatuck church, attended an American Tropics Committee meeting of the Missionary Board on the night after Sabbath, and attended the annual meeting of the Missionary Society on Sunday afternoon, September 17. It was a full and mutually helpful weekend.

Monday, January 22, has been tentatively set as the date of departure of the Davises from New York's Idlewild Airport for their term of service in British Guiana.

**Dr. Burdick at Battle Creek**

Dr. Victor Burdick, medical missionary on furlough, is presently serving on the staff of the Battle Creek, Mich., Community Hospital. He began work on September 1, 1961, and is expecting to continue through June, 1962.

Mrs. Burdick (Beth) and their son, Victor, accompanied Dr. Burdick to Battle Creek where they were offered the hospitality of a recently vacated parsonage. Dr. Burdick writes that this is a temporary arrangement, until the church secures another pastor. Mrs. Burdick and son went later to the West Coast to visit their relatives and many friends there.

Among the many services rendered by Dr. Burdick at Makapwa Mission before he left Nyasaland on furlough, he reports, "prepared for translation into Chinyanja a tract on the difference in belief between Seventh-day Adventists and Seventh Day Baptists." He reports also having made arrangements for a doctor from Malamulo (the Adventists' mission about 40 miles distant) to visit our Makapwa Mission medical unit once a month to assist the nurses in carrying on needful services during his year of furlough.

A letter of appreciation has been sent to the Seventh-day Adventist headquarters at Blantyre thanking them for this friendly and co-operative act by which our medical unit is enabled to meet government requirements for service. But over and beyond the practical assistance given we do appreciate the spirit of co-operation and willingness to help that is being shown on the Nyasaland mission field.

**European Slide Sets Available**

A set of slides of European church groups is now available for loan to the churches, on a first-come, first-served basis.

This set of slides shows views of the English, Dutch, and German Seventh Day Baptist brethren as they met for the John James Commemoration Service in London on July 22-23, 1961; of the Dutch Conference meeting at Leeuwarden, Holland, July 29-30, 1961; and of the German Conference meetings at Brunswick, Germany, on August 5-6, 1961.

The set is a composite of pictures taken by the Rev. Paul Burdick and Secretary and Mrs. Everett Harris. Pastor Elmo F. Randolph was also kind enough to allow certain of his pictures taken during the Dutch Conference to be duplicated and added to this set. Views taken along the way as the American visitors traveled to

the Conference meeting places are also included.

If you wish to make arrangements for use of this set, write to the office of the Missionary Board secretary at 403 Washington Trust Building, Westerly, R. I.

**Gospel Work in Miami  
For Cuban Refugees**

MIAMI (BP)—One Cuban refugee has come to Miami every 30 minutes for the past 31 months. The influx has swelled to nearly 100,000 the number of Spanish-speaking residents now to be found in this metropolitan area of one million people.

Three-fourths of the refugees are escaping church affiliation here, however. Yet twice as many are coming under Christian influence in Miami as ever did in their native Cuba.

If the refugees are a good cross-section of the Cuban population, at least 24 of the average of 48 who have come here each day profess no religious affiliation at all.

Probably 19 of them are Spiritists — half of whom are nominally Roman Catholic. No more than four of them ever took any active part in a Roman service in their homeland. And maybe one of them is a Protestant or evangelical Christian.

However, since the refugees are not a real cross-section of the Cuban population — more of the wealthy and upper middle classes are among the escapees — the percentage of Catholics streaming to this land of opportunity and religious freedom probably is greater.

Protestant and Evangelical churches are not reaching as many as Catholics numerically, but are doing better, percentage-wise, than they have done in Cuba itself.

By far the most energetic program emanating from this group is that of Southern Baptists. About 3,000 Spanish-speaking Miamians are reached through 15 Baptist congregations of Latin extraction. In that program can be seen an important fact about Protestant work among the Spanish-speaking here.

Of the Baptist congregations, one is

made up completely of Puerto Ricans. Another is half Puerto Rican and half Cuban. A third is half Puerto Rican and half Mexican.

Milton S. Leach, Jr., who directs the Spanish program for Baptists, believes Spanish-speaking are here to stay and should be integrated into regular American congregations.

An interesting social development has arisen almost unnoticed directly because of this influx of Cubans. Racial barriers have been lowered without any problem where Cubans — some of whom are Negroes — have been integrated into American congregations.

While Baptists do operate an aid program to provide food, clothing, and shelter for the refugees, it is not too extensive, perhaps because English-language churches have not shown enough interest, Leach declared. He said at least 125 refugees a day seek aid from Spanish pastors who often cannot provide it.

Most of the Cubans who attend Baptist churches are not reached through the aid program, though, Leach said. They are contacted through regular visitation programs by the pastors. Many of them were connected with churches in Cuba, of course, but perhaps half of them are being reached with the Gospel for the first time.

Those leading Spanish work also concur that American churches are not doing enough to take advantage of the need and the opportunity presented by the Cuban refugee situation. Unfortunately, Evangelicals have done the least to meet the challenge. — Baptist Press.

**Fall Meetings of Associations**

The Mid-Continent Association will meet with the Boulder, Colo., church on October 6, 7, and 8.

The Pacific Coast Association will be held, as usual, in Los Angeles with the church at 4976 North Figueroa Street in the Highland Park district. The dates are October 20, 21, and 22, and the theme, "Salvation by Obedience."

## Tract Society Looks to the Future

How can the annual corporate meeting of the American Sabbath Tract Society (or the corporate meeting of any organization) be counted as really interesting? The fact is that it cannot except as it represents a forward looking program and is closely associated with thrilling work already in progress. There is no question but that an election of board members and officers is forward looking. Upon that election depends the personnel available for all the committee work in the year to come. In this case the Nominating Committee suggested a few changes in the consultant member list with a view to strengthening some of the committees.

In the two-hour quarterly meeting of the Board of Trustees which preceded the election of officers (the same as last year) numerous encouraging reports were given of the first quarter of the fiscal year which began June 1.

The corresponding secretary reviewed the work of his office, noting that 43 orders for tracts had been filled with a record total of 69,500. Nearly 40,000 of these were ordered by two Associations for distribution from state and county fair booths. The board had paid half the cost of renting booths in Dodge Center, Minn., Chippewa Falls, Wis., and Syracuse, N. Y. It also provided more than 2,000 special-issue **Sabbath Recorders** for free distribution, paid for by action of the Distribution of Literature Committee. It was noted that 8,150 tracts were ordered for distribution in Jamaica and 1,600 were sent to a Jamaican distributor in London, Eng. The secretary closed his report with the following words about tract distribution copied from a folder of the American Tract Society:

D. M. Panton has written, "In scattering divine literature we liberate thistledown laden with precious seed, which, blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice. It is never tempted to compromise. It never tires, never grows disheartened. It travels cheaply and requires no hired hall. It works while we sleep. It never loses its temper and it works long after we are dead. The printed page is a vendor which gets inside the home and stays there. It always catches a man in the right mood for it speaks to him only when

he is reading it. It always sticks to what it has said and never answers back. It is bait left permanently in the pool."

The Publications Committee gave the titles of all the tracts reprinted during the quarter — a total of 47,000. Attention was called to a new tract which combines the best of two other informational tracts. "What and Why Are Seventh Day Baptists," was in process of printing at the time of the meeting. Two others are approved except for minor editorial changes or cover designs, "The First Day of the Week in the New Testament," and an up-to-date revision of "Seventh Day Baptists, Their Place in History." Progress was reported on a new short tract on the difference between ours and the Adventist denomination.

In times when budget receipts from our people are not sufficient to meet the growing demand of the expansion of board work, the treasurer's report takes on new significance. Treasurer Charles North noted that the board had received from Our World Mission treasurer during the quarter \$2,095. He has paid out for the **Sabbath Recorder**, printing of literature, administration, and other authorized expenses — \$8,474. Sources of income other than gifts of living donors made up most of the difference but the board ended the quarter with a deficit of \$1,225. Later in the meeting the Budget Committee reported changes in the current operating budget to bring it more nearly in line with anticipated receipts. Some items (for printing) had to be increased; others were lowered. The budget now totals \$33,996, which includes a budgeted deficit of \$4,425. The board has authorized continued expenditures for advertising, printing, Sabbath promotion, and radio work. There is determination not to cut down during this time of outreach even though it depletes the reserve resources.

President Charles F. Harris presided over the organization of the new Board of Trustees in the third meeting of the afternoon. He appointed new members to committees, leaving the chairmen of the eleven committees the same.

The dominant note sounded by the president and mentioned by several mem-

bers during the afternoon was "Advance." The trustees and committee chairmen were conscious that they had a place to fill in the much-talked-of "Third Year Program for Advance." Mr. Harris closed the meeting with the words of the hymn:

"A charge to keep I have,  
A God to Glorify,  
A never-dying soul to save,  
And fit it for the sky.

"To serve the present age,  
My calling to fulfill;  
O may it all my powers engage,  
To do my Master's will!"

— L. M. M.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

## Youth Field Worker

When the Board of Christian Education presented its budget for 1961-62 to Commission, it included an item for a full-time Youth Field Worker. Because the 1960-61 budget was not raised in full, it was thought best by Commission that the item for the field worker be omitted. But the youth and their supporters at Conference felt that the matter must not be dropped.

Therefore, Conference recommended that the Youth Work Committee of the Board of Christian Education secure a field worker to spend a full year visiting our churches and working in our camps and youth meetings. A consecrated person would be asked to serve without pay. Only the expenses would be promised by the Youth Work Committee. These are estimated to be in the neighborhood of \$1,000. It was further recommended that each **Seventh Day Baptist youth fellowship and youth group of the denomination be asked to offer the proceeds from a special project to this cause.**

In faith that you, our youth, will support this endeavor by sending in the returns from your projects, the Youth Work Committee is going ahead trying to get someone to invest a year (or more) of his (or her) life as a field worker for the Lord among our people.

We need the support of every Seventh Day Baptist youth fellowship and every youth to bring this to pass.

How about you? Does it have your vote to be so if it can? Will you start on your project soon? Write J. Paul Green, Youth Work Committee, chairman, Alfred Station, N. Y., and declare your intentions.

A suggested list of projects will be sent soon to every church. Let's go over the top! We can do it.

## You and Your Church

The new book, **You and Your Church**, published by the Seventh Day Baptist Board of Christian Education may be ordered from the office of Secretary Rex E. Zwiebel, Box 15, Alfred Station, N. Y. It may be secured in any quantity for 50 cents a copy.

**You and Your Church** is designed to teach juniors and those older the history of the church and the beliefs of our denomination and to lead them into church membership. It will be found useful in junior Sabbath School classes to be used when other quarterlies deal with the missions and beliefs of other denominations. It can be used profitably in pastors' classes.

Every Seventh Day Baptist family, every lone Sabbathkeeper, and every junior should have a copy.

## Annual Meeting

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held at the Alfred University School of Theology, Sunday, September 17, 1961, at 2:00 p.m.

Wayne N. Crandall was chosen to act as chairman of the meeting, and Mrs. Marie Bee, secretary. There were 12 present who were entitled to vote.

The annual reports of the executive secretary, Rex E. Zwiebel, and the treasurer, L. Eugene Reynolds, were read and adopted.

The report of the Nominating Committee was read by Secretary Zwiebel, and the following persons were elected as directors of the board: Gerald F. Burdick, Harold O. Burdick, Ben R. Crandall, Wayne C. Maxson, Mrs. Dora D. Norwood, J. Nelson Norwood, Mrs. Helen A. Ogden, Philip B. Post, L. Eugene Reynolds, Mrs. Mabel F. Reynolds, Hurley

S. Warren, all of Alfred, N. Y.; Melvin G. Nida, Albert N. Rogers, Victor W. Skaggs, Miss Luan Sutton, Mrs. Madge W. Sutton, Rex E. Zwiebel, all of Alfred Station, N. Y.; Mrs. Helena K. Aldrich, Almond, N. Y.; Wayne N. Crandall, Canisteo, N. Y.; Richard R. Bond, Elmira, N. Y.; Warren Brannon, Freeville, N. Y.; Eugene N. Fatato, John M. Reynolds, Mark R. Sanford, all of Little Genesee, N. Y.; Ernest K. Bee, Jr., Mrs. Marie H. Bee, Miss Onnalee G. Saunders, all of Richburg, N. Y.; Mrs. Rachel C. Kenyon and Don Stearns, both of Coudersport, Pa.

It was voted that the Nominating Committee for 1961-62 be Mrs. Agnes Bond and Mr. John M. Reynolds.

### Board Officers

At a called meeting of the Seventh Day Baptist Board of Christian Education the following persons were elected as officers: president, Wayne N. Crandall; vice-president, Don Stearns; recording secretary, Mrs. Marie H. Bee; executive and corresponding secretary, Rev. Rex E. Zwiebel. A treasurer will be chosen soon. We regret that L. Eugene Reynolds, who served as treasurer loyally for five years has resigned that position.

Ather action of the meeting authorized Editor Don A. Sanford to make a special issue of the **Helping Hand** for the first quarter of 1962, not dating the lessons and using a more substantial cover. The lessons deal with the Ten Commandments.

### Youth Work Committee

The Youth Work Committee of the Board of Christian Education has begun laying plans for the Pre-Con Retreats for 1962. They plan one for the youth and one for the young adults.

Mrs. Janette Rogers will act as secretary of the committee.

About the Peace Corps, Charles Malik said to a battery of news reporters at Memphis: "It's a response of a great country with a guilty conscience. But it cannot do the job. I pray for them but what's a handful of youngsters compared to 40 million dedicated Communists?"

## Teen Talk

### Hidden Warning

There is more in this picture than meets the eye. What lies hidden beneath this towering foliage? You could not guess without seeing the other side. No, it is not a barrel cactus in Arizona or California. No, it is not a well-trimmed shrub in some English garden. It is a natural, untended growth of ivy in the middle of a city past which hundreds of people hurry every day to catch the morning trains grinding to a hissing stop 100 feet away. It is doubtful if many of them notice this beautiful, silent sentinel guarding the corner of the depot parking lot like a wooden soldier.



This two-stage tower has no message in the morning for those hastening to their work, but to those returning or desiring to pass it in the opposite direction it has a message of warning. Clearly visible amid the surrounding vines is the familiar 2-foot square metal sign marking the exit of certain narrow streets, "One Way, Do Not Enter."

It is fun to take snapshots of the unusual things seen in the daily routine of

life. It is also worth-while to think about them, especially when the message is as plain as this one. Isn't it wonderful to know that when we are going the right way, in harmony with the law of God and the example of Christ the contrary signs do not even have to be noticed. They appear beautiful. But when we attempt to go the wrong way, when we steer according to our own willful pleasure, then the other side of God's holy law shows up. "Do not enter," it says.

How about applying this lesson to the Sabbath? Are you going the right way on God's holy day?

### WOMEN'S WORK — Mrs. Lawrence W. Marsden A CONDENSATION OF THE MINUTES OF THE WOMEN'S BOARD

Our first meeting as the official Women's Board was called to order by our president, Mrs. Charlotte Whitford, at the home of Mrs. Elmo FitzRandolph with twenty women present. Miss Marjorie Burdick opened the meeting with a prayer for guidance in the task we have undertaken.

The minutes of the meeting of July 3 and of the special meetings of July 22 and July 24 were read, corrected, and approved. In order to acquaint ourselves with some of the more recent activities of the board, the recording secretary, Mrs. Eleanor Walters, read the following minutes: (1) Board meetings of July 10 and July 27 at Battle Creek, (2) Women's Work Committee of General Conference, August 15, 16, and 17, (3) Annual meeting of Women's Board at Amherst, Mass., August 17, 1961.

A letter from Mrs. Anna North relative to her attendance at the National Assembly of United Church Women at Miami, Fla., was read. There was considerable discussion concerning the selection of a second person to attend the meeting. It was voted that we limit our delegation to one this year and that we pay her expenses. Our treasurer was instructed to send a check to Mrs. North.

Our corresponding secretary, Mrs. Leora Hartman, was asked to send a note to

inform the National Council of Church Women of the change of address of the Women's Board.

Two of our members, Mrs. Sylvia Burdick and Mrs. Evelyn Marsden, attended the meeting of the Planning Committee at Amherst, Mass., on August 13. They reported that it is very important that our president attend the next meeting of the Planning Committee to be held in the Denominational Building at Plainfield, N. J., on October 16, 17, and 18. It was voted that we send our president to Plainfield for this meeting as requested and pay her expenses.

Correspondence was read from the Coordinating Council regarding survey and evaluation of all boards. It was felt that we were too new as a board to make any such evaluation at this time.

It was felt by the members that they would like to include the women of the Walworth, Wis., church on the board. It was voted that the Walworth women be asked to consider themselves members with the Milton, Milton Junction, and Albion women.

It was voted that we designate The National Bank of Edgerton, Wis., as the bank for the deposit of our funds and that said funds be deposited under the name of "Seventh Day Baptist Women's Board." Because the treasurer and recording secretary are both from Albion it was voted that the recording secretary be given the authority to countersign the checks for the coming year.

A request from the National Council of Churches for the name of our education leader was brought to our attention. It was voted that our president's name be sent so that we will receive any information that might be sent from the National Council.

The matter of date and time for the Executive Committee meeting and the regular board meeting was discussed. It was voted that both meetings be on the first Monday evening of each month with the executive meeting at 7:00 p.m. and the board meeting at 8:00 p.m.

The meeting was adjourned to meet at the home of Marjorie Burdick on Monday evening, October 2, 1961.

## "I Must"

(Continued from page 7)

crucified and risen Savior. Listen to Peter and John when the Sandhedrin commanded them to say nothing more about Jesus: They replied, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard." That sounds strangely like, "I must be about my Father's business."

And Paul demonstrated, as perhaps no other has done, since, the sense of duty and obligation which Jesus expressed in His "I must!" Listen to this quotation from Dr. Cuyler:

When Paul said, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise," he did not mean that he had received anything from them for which he was bound to pay them. He had never bought anything in their markets without giving its price; neither had they lent him any sums on interest. No human being had any pecuniary claim against him. Neither did he owe to Greek or barbarian any gratitude for favors which he had received at their hands, for in almost every city in which he labored he had encountered persecution and suffered wrong.

Not, therefore, on the ground of anything he had obtained from them, but solely on the grounds of that which he had received from another for them, does he acknowledge himself the debtor. "The glorious Gospel of the blessed God" had been committed to his "trust:" he had been "allowed of God to be put in trust with the Gospel" for their benefit, and therefore, that he might be a faithful steward of the mysteries of God, he was exceedingly desirous of preaching the truth, as it is in Jesus, to men of every nation and of every degree. He could not honestly hold it back. It had not been given to him for himself alone; and if he had attempted to keep it from his fellow men, he would have been guilty of the greatest defalcation, and could not have vindicated himself either at the bar of conscience, or at the bar of God. This explains the earnestness, the perseverance, and the self-sacrifice of his missionary life.

(To be continued)

## SABBATH SCHOOL LESSON for October 14, 1961

Growth in Knowledge of God

Lesson Scripture: Matthew 5: 17-20, 38-48.

## OTHER FOLDS AND FIELDS

### Baptist Hour Preacher Elected

Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City, has been elected president of the 9,700,000-member Southern Baptist Convention.

The well-known "Baptist Hour" radio preacher succeeds Ramsey Pollard of Bellevue Baptist Church, Memphis, Tenn.

Hobbs told reporters immediately after his election that he considers Christianity's struggle with communism the most serious threat "since Jesus Christ walked this earth." — BP.

The Southern Baptist Convention became the first religious denomination to install a teletype leased wire network. It linked states from the Atlantic coast to the Midwest, giving them instant communication with each other.

The teletype service was patterned after inter-office networks of the airlines and after news wires maintained by Associated Press and United Press International.

The House of Bishops of the Protestant Episcopal Church agreed unanimously and without debate on September 20 to "explore the possibilities" of a four-way merger with the United Presbyterian Church, the Methodist Church, and the United Church of Christ. This does not mean that such a merger is likely to occur in the near future. There will be much debate.

At the triennial general convention of the Episcopal Church there has been agitation on the part of some to withdraw from the National Council of Churches. There has also been considerable discussion, according to the papers, to drop "Protestant" from their church name. This is not a new debate, but a periodic one. Many feel that the history of the church in separating from the Roman Catholic body is not sufficient justification to keep the term "Protestant" in their official name. Such people claim that their church is so essentially Catholic in outlook and ritual that the name is a misnomer. Others do not agree. It is likely, the leaders say, that the church will try

to continue to be both "Catholic and Reformed." The Rt. Rev. Arthur Lichtenberger, the presiding bishop, says part of the job of Episcopalians is to bear the strain "of our double inheritance."

### American Indians

#### Bake Salmon for American Baptists

Delegates to the American Baptist Convention at Portland, Oregon, left their plush hotel accommodations on June 17 to participate in the Oregon Salmon Bake held in volcanic Mount Tabor Park which is within the city limits. Indians from the Warm Springs Reservation baked the Oregon salmon on open pits and Indian maidens served it. It is not implied that all the Indians were Baptists, but two of the delegates to the convention were Indians (from Lodge Grass, Mont.). The Willamette Association of American Baptist Men sponsored the salmon bake. Fish is sometimes called brain food. It is quite likely that the delegates went back to convention business refreshed and ready to take action on some of the important matters that face any denomination-wide conference.

### Baptist Jubilee Advance

Study of the past provides guidance for the future.

W. Fred Kendall, chairman of the Southern Baptist Historical Commission, told members at the annual meeting in Nashville: "It is through the study of beginnings and the origin of movements that we can understand our proper place in history and the price for the great truths Baptists hold so dear."

C. C. Warren of Charlotte, director of the Convention's movement to organize 30,000 new churches or missions, told the Baptist historians it is important what happens during the remainder of the Baptist Jubilee Advance.

The advance, a co-operative effort of seven Baptist groups in North America, lasts through 1964.

He described 1959-64 as a "period of testing our survival plan."

(The largest Protestant denomination speaks of a survival plan which includes organizing 30,000 new congregations. Without advance, survival is limited. — Ed.)

### Editor of Church Woman Promoted

Mrs. David D. Baker of New York City has been named associate general director of United Church Women, a general department of the National Council of Churches embracing the activities of 12 million church women throughout the nation.

Announcement of Mrs. Baker's promotion, effective September 1, was made by Dr. Roy G. Ross, National Council general secretary. "In her new position," Dr. Ross pointed out, "Mrs. Baker will be even more effective in helping to coordinate the outstanding Christian programs of the Council's general department of United Church Women in cooperation with 22 national denominational women's organizations."

Mrs. Baker joined the staff of United Church Women in 1952 as editor of *The Church Woman*, national interdenominational magazine for church women. She will retain the editorship of the magazine and continue to co-ordinate the department's three major programs on Christian World Missions, Christian Social Relations, and Christian World Relations.

## NEWS FROM THE CHURCHES

ALFRED, NEW YORK — At the special church business meeting held in the Parish House September 10, it was voted, in essence, that an item of \$6,000 for Our World Mission be included in the regular church budget (\$500 of which is already in the church budget earmarked for the School of Theology, the remaining \$5,500 to include contributions from individuals, groups, and auxiliary organizations to Our World Mission made through the church treasurer), that the church continue to use the duplex offering envelopes and that the church treasurer continue to send to Our World Mission treasurer each month the amount of contributions so designated, and that two weeks prior to the annual church business meeting to be held in October 1962, the church hold a special business meeting to consider the progress made toward the Our World Mission item. — Church Bulletin.

RIVERSIDE, CALIF. — The understanding with which the Rev. Robert Bingham



# The Sabbath Recorder

has met the emotional as well as spiritual needs of our congregation following the news of the auto accident which befell our pastor, Alton L. Wheeler, and party, en route to Conference on July 25th, has been greatly appreciated. At the ensuing Sabbath service, Mr. Bingham led the congregation in special prayer on behalf of the injured before delivering his discourse on the first petition of "The Lord's Prayer."

"Give us this day our daily bread," furnished food for thought in the second sermon. In view of OWM budget needs, a special Conference offering was taken August 12. Mr. Bingham filled the pulpit again speaking with illumination on "Forgive us our debts." On Sabbath, August 19, he concluded his thoughts from The Lord's Prayer with the petition, "Lead us not into temptation." At the close of each service in this series the congregation had been asked to sing "The Lord's Prayer," by Malotte, which by repetition grew in effectiveness.

It was good to again welcome the Rev. Owen L. Miller from Riverside's First Baptist Church into our pulpit, Sabbath, August 26, preaching on "Strong Saints." He stressed the part that the congregation can play by upholding the pastor in prayer.

Since Pastor Wheeler could not resume his duties as scheduled, Mr. Bingham kindly supplied for us September 2 and 9. Family Camp on September 3 and 4 proved a success with Mr. and Mrs. Darvil Boatman in charge, and Albyn Mackintosh the main speaker.

The pastor and his family have all safely returned to Riverside. Pastor Wheeler had been accompanied on his return journey by Mrs. Beth Severe Burdick, missionary-nurse from Nyasaland. She spoke on Sabbath morning, September 16, to a large congregation. Her topic was "Forward With Christ in Nyasaland." In the evening she showed slides of the Makapwa Mission following the annual Sabbath School business meeting.

During the period of the Wheelers' convalescence the laity has arisen to the need and all activities of the church have continued. Special mention should be made of the services of Dr. Dale Curtis who has filled in ably in many capabilities. To bear one another's burdens is to fulfill the law of Christ.

## Conference Meeting Places Scheduled

- 1962 — Mission Farms, Minnesota
  - 1963 — Estes Park, Colorado
  - 1964 — Salem, West Virginia
- 1962 Conference theme,  
"Draw Near to God"

## Accessions

Carraway (Putnam County), Fla.

By Baptism:

Ray Bohannon  
Montana (Mrs. A. L.) Blix

## Marriages

**Babcock-Christenson.**—George Babcock, son of the Rev. and Mrs. Orville W. Babcock, and Emma Lynn Christenson, daughter of the Rev. and Mrs. Elmer Christenson, both of White Cloud, Mich., were united in marriage on September 9, 1961, in the Methodist Church. The ceremony was performed by the fathers of both the bride and the groom. George is enrolled for graduate study at Michigan State University.

**Welch-Weidman.**—Lowell Welch, son of Mr. and Mrs. Leslie Welch of Berea, W. Va., and Miss Patricia Weidman, daughter of Mr. and Mrs. Orlan Weidman of Brookfield, N. Y., were united in marriage July 1, 1961, at the Brookfield Methodist Church by the Rev. Loren C. Hawver.

## Births

**Paquette.**—A son, Douglas Neal, to Mr. and Mrs. Arthur J. Paquette of Plainfield, N. J., on September 14, 1961.

**Sweet.**—A son, George Jr., to Mr. and Mrs. George (Brenda Moore) Sweet of Waterford, N. Y., on August 25, 1961.

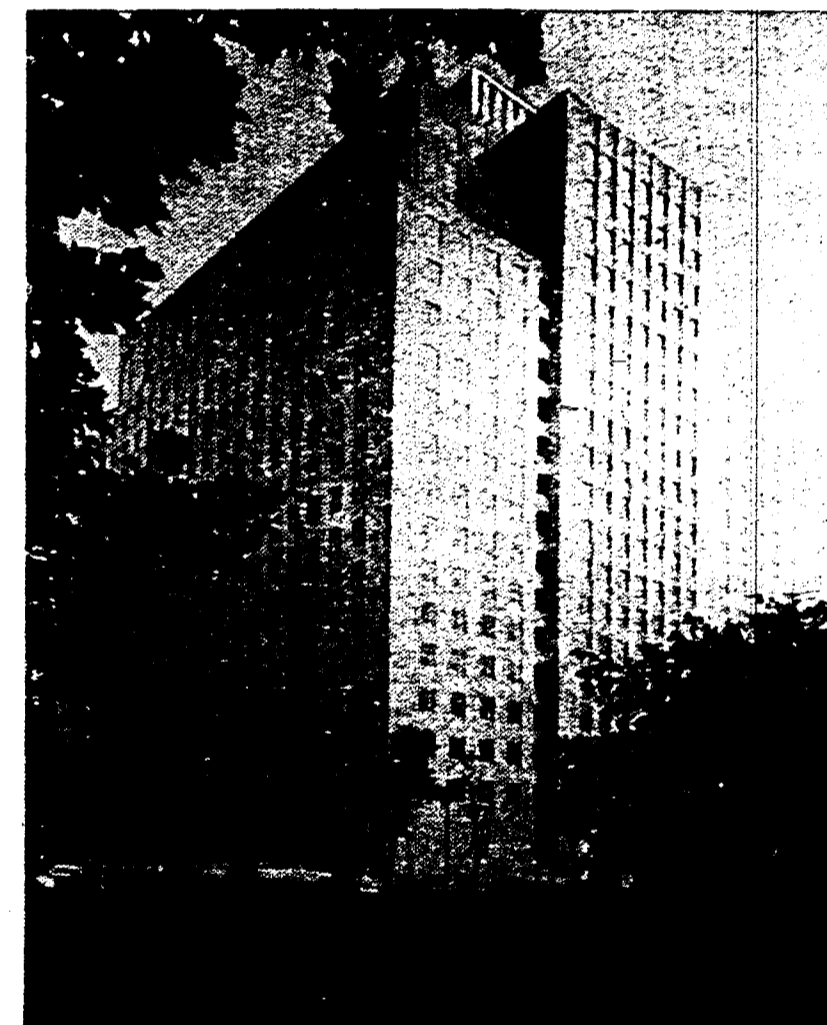
## Obituaries

**Kelley.**—Jess, son of A. G. and Charlotte Watson Kelley, was born March 15, 1882, in Berea and died April 3, 1961.

He was a retired farmer living in the vicinity of Berea all of his life. He was baptized by the Rev. John Randolph during his pastorate at the Ritchie Seventh Day Baptist Church.

He is survived by his wife, Nellie; three daughters, Mrs. Robert Murray of Marietta, Mrs. Guy Ireland of Pullman, and Mrs. Howard Reppert of Gary, Ind.; a son, Billy J. of West Union; and six grandchildren.

The funeral was conducted from the Ritchie church with the Rev. Frank Osbourn, Harrisville, delivering the sermon, assisted by the Rev. Hollie Thompson, Pullman, and Pastor Leslie Welch of the Ritchie church. Interment was in the Pine Grove Cemetery. — L. A. W.



## INTERCHURCH CENTER 475 Riverside Drive New York City

The imposing structure rising majestically on Riverside Drive, overlooking the world traffic of the Hudson River, stands almost next door to Union Theological Seminary, with the largest library of its kind in America. It adjoins historic, popular Riverside Church. In its own right it is a monument of the past, present, and future co-operation of many Protestant denominations, several of

which maintain national offices there. Primarily it houses various ecumenical agencies of the National and World Councils of Churches and provides convenient meeting places for boards and committees, large and small. Recently its facilities were extended graciously to a newly created Seventh Day Baptist committee. Visitors to New York do well to make it a point to tour at least the main floor of this building, even as they visit the United Nations Building on the East River.