

OUR WORLD MISSION

Statement of the Treasurer, August 31, 1961

Budget Receipts

	Treasurer's		Boards'		Treasurer's		Boards'
	Aug.	11 Mos.	11 Mos.		Aug.	11 Mos.	11 Mos.
Adams Center ----\$	69.50	790.60	1.00	Los Angeles			
Albion		525.46	10.00	Christ's		75.00	
Alfred 1st	465.95	4,470.04	11.50	Lost Creek	390.90	1,673.40	
Alfred 2nd	192.96	1,974.22		Marlboro	677.30	3,912.15	55.00
Alfred School of				Memorial Fund		1,193.03	
Theology			400.00	Middle Island	31.00	227.50	
Associations and				Milton	1,329.69	6,690.42	165.00
Groups	1,856.00	2,642.87	3,131.42	Milton Junction	138.00	1,531.13	
Battle Creek	333.50	5,816.23	122.00	New Auburn	76.00	330.84	
Bay Area Fellow. ..		34.50	50.00	North Loup	180.96	1,004.48	32.50
Berlin	74.48	632.04	67.50	Nortonville	389.42	1,599.24	95.00
Boulder	47.70	414.50	60.00	Ohio Valley		20.00	
Brookfield 1st	74.80	470.10		Old Stone Fort	17.00	125.00	
Brookfield 2nd	77.75	240.05		Paint Rock	18.00	381.50	
Buckeye Fellow....	25.00	50.00		Pawcatuck	420.62	4,629.49	105.00
Buffalo Fellow.	50.00	250.00		Plainfield	371.35	4,103.09	600.00
Carraway	4.00	7.75		Richburg	108.50	971.50	
Chicago	73.00	812.00	470.00	Ritchie	60.00	297.00	20.00
Daytona Beach	126.80	937.29	47.10	Riverside		2,794.00	
Denver	126.15	325.71	75.00	Roanoke		25.00	
DeRuyter	263.63	626.13		Rockville	25.05	296.13	
Dodge Center	28.00	813.12		Salem	104.50	1,090.94	
Edinburg		33.34		Salemville	65.35	296.06	12.00
Farina	50.00	218.65		Schenectady	23.00	189.00	
Fouke	30.00	137.79		Shiloh	1,025.00	5,051.36	339.00
Hammond	15.00	91.00		Texarkana	40.00	87.72	
Hebron 1st	89.06	337.78		Tract Society			606.00
Hopkinton 1st	162.00	1,971.65	90.00	Verona	187.20	1,798.68	
Hopkinton 2nd	12.75	100.40		Walworth	52.50	480.10	5.00
Houston		100.54		Washington	101.85	449.85	
Independence	263.25	1,309.85		Washington,			
Individuals	95.00	2,797.62	202.41	People's	10.00	91.00	
Irvington	50.00	1,440.00	500.00	Waterford	91.36	976.23	
Jackson Center		200.00		White Cloud	197.96	713.52	
Little Genesee		664.43	10.00	Yonah Mountain..		18.75	
Little Rock	50.00	174.92		Totals	\$10,995.92	\$76,226.37	\$7,312.43
Los Angeles	157.13	1,692.68	30.00				

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 1,061.71
General Conference	1,598.66
Historical Society	307.03
Ministerial Retirement	613.98
Ministerial Training	1,402.50
Missionary Society	4,148.70
Tract Society	1,270.46
Trustees of General Conference	84.70
Women's Society	179.98
World Fellowship	105.87

SUMMARY

Current annual budget	\$111,295.00
Receipts for 11 months	83,538.80
Balance needed in one month	\$ 27,756.20
Percentage year elapsed	91.667%
Percentage budget raised	75.06%

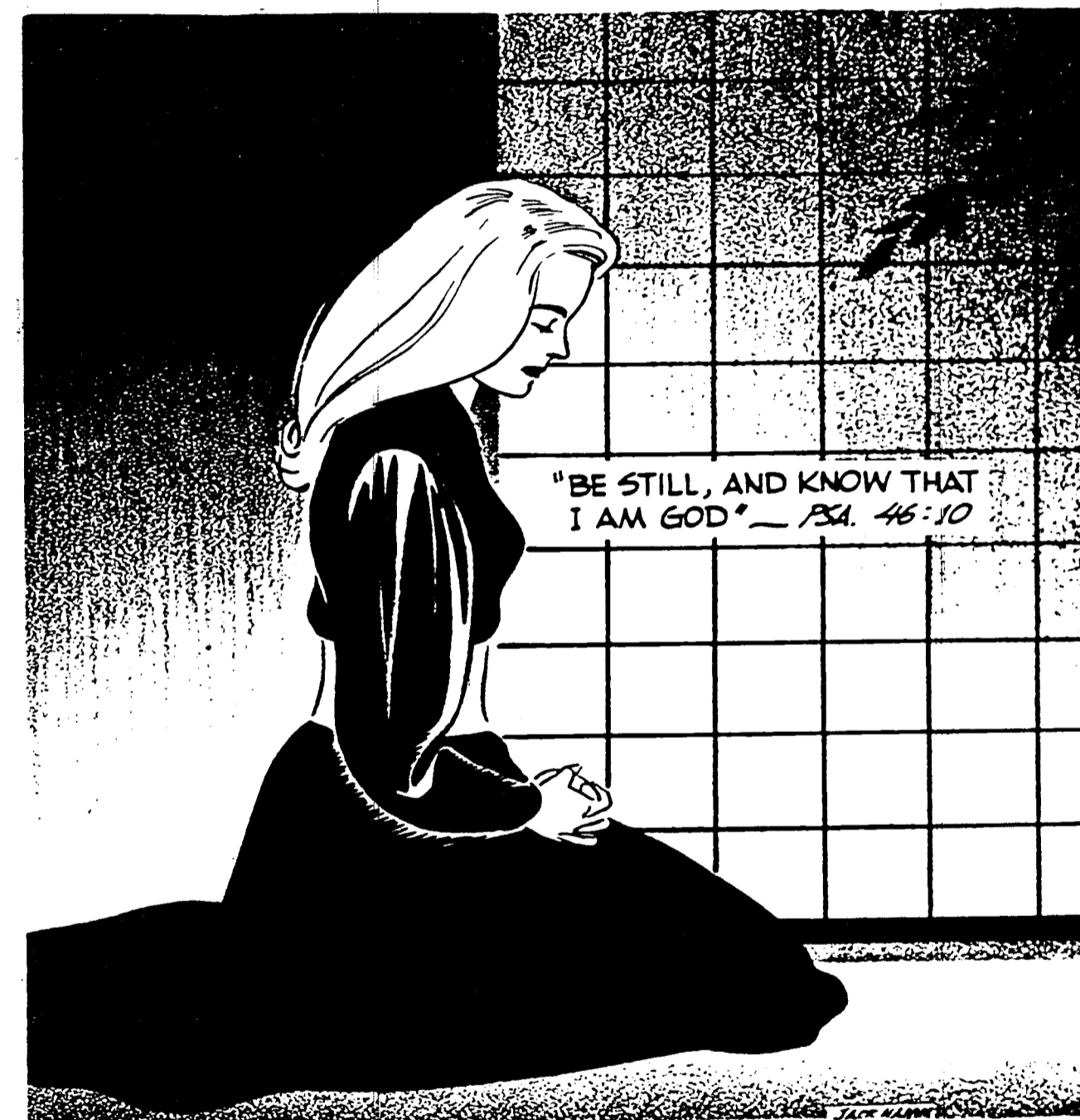
G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.

(Special fund item \$222.33 not disbursed) \$10,773.59

CORRECTION: Missionary Board meeting (p. 15) normally held on October 22, will be held on October 29.

The Sabbath Recorder



THE SWEET COMMUNION OF PRAYER

In the midst of fears and uncertainties, when the family and nation are threatened recurringly with internal and external disruptive forces prayer again becomes more necessary. Through prayer we come to the point where we can say with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea — The Lord of hosts is with us."

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
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Interfaith Friendliness

Taking a long and careful look at ourselves in our attitudes towards people of other faiths is as important as it is difficult. Are we free from bigotry, unjustifiable self-satisfaction, and half-hidden contemptuousness for the beliefs and practices of other people? Perhaps the surest way to find out is to ask a friend who is not afraid to tell us what he sees in us. Certainly we want to know if we really come short in the Christian graces of friendliness and charitable thinking toward those whose denominational stands are diverse from ours.

These questions come to the fore when we try to analyse ourselves in our relations with Roman Catholics, Jews, and people of other faiths. We live in a period when there is increasing dialogue at high levels between Catholics and Protestants. This is more common in England than in America, probably because the differences between the Church of England and the Church of Rome are not very pronounced. Historically there have been major switches from one church to the other, and thus it is not strange to see more friendly relationships on both sides. We read that the Roman Catholic hierarchy of England and Wales has established a committee for fostering unity among Christians in England under the chairmanship of Dr. John C. Heenan, the Archbishop of Liverpool. Four bishops are also on the committee. Observing that "spectacular progress" toward mutual understanding among Christians of different persuasions had been made in recent months, Archbishop Heenan said, "There is a rapidly growing enthusiasm for this new spirit in which Christians of different denominations want to be friendly toward one another."

He goes on to say that there is now a "genuine desire to think more of what we hold in common." He added, however, "Charity, friendship, and love between Christians does not mean that doctrinal differences disappear."

Some of these thoughts deserve a resounding amen. It is time for many of us to make sure that conversations with people of decidedly different denominations reflect a genuine Christian friendliness and not antagonism or a holier-than-

thou attitude. We have every right and even duty to try to convey to all others the content of the faith that we have found to be Bible-based, logical, and helpful. But we must recognize that Christian love for the person is the starting point. Whether or not one is consciously trying to win another to his point of view, anything other than genuine friendliness is sub-Christian and therefore below the standard of Seventh Day Baptists. If we cannot be friendly to those with whom we differ both within and outside our denominational fellowship we do grievously err. On the other hand, as the Catholic unity seeker points out, friendliness does not mean that doctrinal differences disappear. To make friendliness more important than basic Christian doctrine is sub-Christian. Christ said, "He that loveth father or mother more than me is not worthy of me" (Matt. 10: 37a).

Political and Economic Rights of American Citizens

Freedoms Foundation at Valley Forge has announced its 1961 awards program under which it encourages the submitting of material on the basic rights cherished by Americans. The awards offered are attractive, and the honor of winning one of them is great. It is open to young people as well as adults. International Society of Christian Endeavor urges its members to compete.

The familiar symbol of Freedoms Foundation is a representation of Washington's Army trudging through the snow past a firmly based monument on which are inscribed seventeen freedom rights.

First on the list of rights is, "Right to worship God in one's own way." The others are also good. Many of them have never existed in some European countries; others once possessed have been taken away and have become only secretly held dreams that throb in the hearts of oppressed people longing for better days.

Your editor would confess to a little uneasiness rising in the mind upon reading this word "right" at the beginning

OCTOBER 23, 1961

MEMORY TEXT

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? — Psalm 8: 3, 4a.

of seventeen propositions. Does it imply demanding our rights a little more strongly than is consistent with the teachings of Christ? We cherish our freedoms and we need to be reminded of them lest they be lost by our own carelessness. In the sense of protecting the rights of free people by legitimate democratic means we may need to keep repeating some such list of rights. But perhaps there is a danger involved — the danger of thinking in selfish terms. We have seen how citizens of communist persuasion have pleaded these rights in long-drawn-out court proceedings even while acknowledging an allegiance to a foreign power that denies most of them to its citizens.

What needs to be said is that an over-emphasis on rights can contribute to an under emphasis upon obligations. That was the case with the communists mentioned above who would gladly have overthrown the government which gave them such a long list of rights. Godly people are different; they are loyal to the country and to the freedoms guaranteed by the struggles of Washington at Valley Forge. There is danger, however, that self-interest will supplant the interest of all the people. Let's have a little more concern about our obligations as citizens.

Suppose we ponder just one of those rights. We are eternally grateful that our nations counts the right to worship God in one's own way as a foundation stone of the Constitution. It ought to build patriotism in the hearts of every family. But pause a moment. Is this the essence of Christianity? Is this the message of either the Old Testament or the New? It is the desire of those who have read the Bible; it is not the message of the Bible. God's Word puts the emphasis on man's obligation to do right rather than his privilege to declare his rights. It tells us what we owe God and warns us of the consequences of neglecting

His revealed will for us. The mercy of God extended to an erring world through the Cross does not do away with the necessity of obedience and service; rather, it enhances that obligation.

What, then, is the conclusion? The freedom-loving Christian citizen has a different motivation from the freedom-loving citizen who has not acknowledged that his first allegiance is to Christ. With hearts full of love for Christ we devote our lives to serving our fellow men rather than fighting for our personal rights.

EDITORIAL NOTES

The Secret of Success

Clinton Davidson has undoubtedly discovered the secret of success for himself. He has written a book about it under the title, *How I Discovered the Secret of Success in the Bible*. Starting as an insurance salesman unable to make more than \$420 the first year, he later set the world's record for selling insurance (\$10,000,000 a year). He started with a background of an alcoholic father who committed suicide. He became president of three corporations, chairman of six, and founder of the Estate Planning Corporation, whose clients' total wealth exceeds \$3 billion.

How did Mr. Davidson become such a success? He says in his Revell book that the secret is to be found in the Bible, especially the book of Proverbs, where so many others have found it. Among other things he claims that the Bible has done more to develop strong moral character than any other book and that it is the best textbook on the study of human nature in existence. He says, of course, many other things as to how the Bible helps one to succeed when dealing with people. It is interesting to note that he went against the "sales wisdom" of his time and stressed the negative rather than the positive — as Moses did when he "sold" the idea of revolt to slaves by stressing dissatisfaction with their existence.

Whether or not the Bible is most properly used to learn how to succeed in business is open to question. That certainly is not the aim of divine revelation or of the coming of Christ to a sinful

world. However, if one is to succeed, he had better get God's picture of the nature of man rather than that of certain modern psychologists. It would be safe to say that a man who has made such a success and attributes it to the Bible must make a pretty convincing case in his book. It should be worth reading.

Where Is the Heart of the Nation?

The American Bible Society has pledged its full support and co-operation, including low-cost copies of the Scriptures, to churches participating in the campaign to "Return the Bible to the Heart of the Nation."

In a leaflet mailed to pastors by the National Association of Evangelicals, the Bible Society offers to help churches supply Scriptures to people who lack them, create a climate in church and community that is favorable to Bible reading, provide Bible-reading helps to individual Bible readers, and stimulate interest in the Bible by imparting a knowledge of its dramatic and inspiring history.

In a foreword to the leaflet, the Society declares that "the Word of God can redeem our nation and the world. For it to do so we must help the Bible speak to the minds and hearts of millions of new readers — those who have never known it, as well as those who have neglected it.

"Within the sound of your church bell," the leaflet notes, "are some of America's Bibleless people. They include the indifferent, those who think and pray in a language other than English, the blind, people with failing eyesight, many who are in nursing homes, hospitals, jails, and other institutions. The heart of the nation includes the hearts of even the least of these. The American Bible Society will help you supply Scriptures for each one."

Because they are intended for the widest possible use in missionary and evangelistic efforts, the Society prices its Scriptures below the actual cost of production and distribution. In cases of unusual need, the Society offers to provide Scriptures free, so far as its budget permits.

President's Message

Ecumenical Relations

It is the privilege of the Conference president to attend a variety of meetings: retreats, semi annual meetings, yearly meetings, planning conferences, and special meetings. Not the least important are ecumenical meetings in the nature of study conferences at which many Christian denominations are represented.

Recently, the Conference president was in Washington, D. C., attending the Fifth Annual Religious Liberty Conference at which Baptist leaders from all over the United States met together to study and discuss aspects of religious liberty as faced by Baptist Christians.

The Conference president had attended this meeting to learn what the concerns of religious liberty were as they are being faced by Baptists, but it was not long until he, as a Seventh Day Baptist, was being asked to contribute to these discussions by the largest body of Protestant Christians in the United States (put together, Baptists make up the largest Protestant group).

How to Emphasize Bible Sabbath

A wealth of material is available from the American Bible Society for the observance of Bible Sabbath on December 9 and for a sustained recognition of Universal Bible Week. Most pastors receive samples of what can be ordered direct from the Bible Society.

There is another source of material that should not be overlooked, our own filmstrip library at 510 Watchung Ave., Plainfield, N. J. A large percentage of our filmstrips for youth and adults deal with various portions of the Bible, as is natural. However, there are at least 12 different programs suitable for adults that deal with the Bible as a whole or which foster appreciation of the Word of God. Many of these are produced by the American Bible Society and are of excellent quality. Quite a few have been purchased during the past year and therefore have not been circulated very widely among our

In discussing similar opportunities of Seventh Day Baptists by those who have been a part of other ecumenical conferences it is clear that the opportunity to share the Seventh Day Baptist witness in this way is almost overwhelming. The whole Christian Church is stirring with concerns about and for the world in which we live. There is a sincere search to find God's will and Seventh Day Baptists should be represented in this search.

To be a part of and share in these concerns is something of a costly venture. It means that both time and money must be expended. But not to share will be much more costly!

Not to share with other Christians in the concerns of our day will mean that the Seventh Day Baptist witness will be lessened — the Christian Church will pass us by unhonored and unsung. We may retain our purity by avoiding such relations (as has been suggested), but there is such a thing as being "purely" dead.

If we "draw near to God," He will "draw near to us" and our witness will be sure.

Ecumenize,
Melvin G. Nida.

churches. Some have remarkable disc recordings with them. Consult pages 5 and 6 of the new Filmstrip Library catalog of the American Sabbath Tract Society. Copies of this are in every church and more are available if needed.

Pastors and other church leaders who have looked ahead and made adequate preparation for Bible Sabbath and Universal Bible Week testify that it has been highly worth while; it is good for the church, both young and old. In connection with such a celebration of the influence of the Bible let us not forget to pray for the great work of the American Bible Society and the financially weaker societies in other countries which are faced with unusual demands upon their resources this year. In several emergent nations the importing of Bibles will soon be cut off. The cry is for larger imports while there is time and for printing equipment and training. — Corresponding Secretary of the Tract Society.

"I must be about my Father's business"

The Attitude of Action

By Rev. Leon R. Lawton

(A Conference sermon that challenged many)

(Continued from last week)

The Factor of Personal Empowering

The second factor seen in the lives of those who have an attitude of action is the personal empowering and leading by the Holy Spirit. "And ye shall receive the gift of the Holy Ghost." Not many days ago I saw again several sailboats upon the water — a beautiful sight. But I remembered back to a time when I saw several sailboats upon the water when there was not a breath of air stirring. There they were. They could not move. I know from experience what happens when an automobile runs out of gas. It stops. New York City recently has experienced in part what happens to a great city without the vital power of electricity. We see today within the realm of religion, within the Church of Jesus Christ as a whole many who are without the power of God. Paul's cry of inability and helplessness as we found it in the seventh chapter of Romans is followed in the eighth chapter by his testimony of the receipt of power. Listen to what he says:

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. . . . For as many as are led by the Spirit of God, they are the sons of God.

Again, many people shy away from anything to do with the baptism of the

Holy Spirit or with the manifestations of the Spirit, but we cannot deny that He is active in the world today in and through the lives of His own children. It was not until after the baptism or anointing of the Holy Spirit that the apostles were equipped to do their work. They were to tarry in Jerusalem until they were endued with power from on high. We can never truly do God's work without His Spirit. His Spirit is not just a force or an attitude that we must have, but it is the Holy Spirit in us. He will empower us. He will give us courage in times of trial. He will point out the sins that enter our lives. He will help us to understand what God wants us to do and to become in His service. How can He come into my life? In Luke 11: 13, the last part of that verse: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

The person and the work of the Holy Spirit is a vital subject. Go to your Bibles! Find out what the work and the place of the Holy Spirit was in the early church as you read through the book of Acts. Find out the place and the purpose of the Holy Spirit in the life of Jesus Christ. I am going to take time to share just one vital experience in my own life. When I was in seminary in Chicago, one day we were gathered (as we were every day) in the chapel on the third or fourth floor or top floor of the Administration Building. A speaker had come to speak to us, but before he was given his place one of the students, whose name I do not recall, asked permission to say a few words and was given permission. The student stepped to the platform and in a broken spirit asked forgiveness for the wrong that had been done against the school and against the faculty in an unkind and an unthought hour by his attitude and action. I do not know what it was like in that upper room on the

day of Pentecost when the Holy Spirit came but I do know what happened that day as His presence came and filled that room. Our speaker never spoke a word that day. The chapel service which was planned to end within the hour went on through the noon hour and the afternoon and the supper hour until the wee hours of the next morning because the Holy Spirit came there in power and brought conviction of sin upon me and upon many of them that were there.

I have never known the power of the Spirit like that before or since. But He was real and there were things in my life that I thought were gone and taken care of, and forgotten, that were brought to my attention and though I squirmed and though I tried to logically explain my way out of it I did not have any peace until before God I said, "Yes, I am willing to confess the money I stole and return it to the person I took it from (I had confessed it to God many, many years ago and asked His forgiveness). I will go back to that school where I cheated on an examination and make right the wrong which I did then." When that decision was made after strong and hard battle of many hours there came a peace into my mind and a presence of the power of God that I cannot explain, but I knew. From that day I have felt more than ever before the presence of the Holy Spirit from time to time. It is something that I can't explain. I cannot tell you how, but He is real and He can come upon us as a people here in this Conference; He can break us, He can fill us, and He can move us in power to do the will of God. We need a Pentecostal experience individually and as Seventh Day Baptists if we are going to "be about" having the attitude of action that Jesus Christ our Savior had.

Personal Spiritual Food

A third factor is the factor of personal spiritual food. Paul counseled, "Desire ye the milk of the word that ye may grow thereby." And in 2 Timothy 3: 15 emphasizes the same thing, "And that from a child thou has known the holy scriptures, which are able to make thee

wise unto salvation through faith which is in Christ Jesus." Irrespective of your view of inspiration, I believe we can all see and understand the vital place of God's Word in the life of the Christian and in the Church of Jesus Christ.

We as Seventh Day Baptists state that we take the Word of God as our rule of faith and practice, but I wonder how many of us take the Word of God and hide it in our hearts and make it a part of our lives. In its pages we hear not only the voice of our heavenly Father, the voice of our Savior Jesus Christ, but we also hear and become aware of the testimonies and experiences of that great company of persons — some of faith and some the faithless.

God's Word can lead us to Christ. God's Word helps us to grow in faith. It helps us to understand the way. Its presence within us, the psalmist says, is insurance against sin. Its message cannot be contained by the honest heart, for we read in Jeremiah 20: 9, "But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." We use it to refute sin. We use it to point to Christ and His blessings. We use it when we deal with individuals. How much more effective is the witness that says, "Thus saith the Lord" than the witness, "Well, it is my understanding or my opinion."

In dealing with one young man who thought there was no hope for him the verse was given, "He that cometh to me I will in no wise cast out." Again and again that verse was rung back and forth.

"Who spoke those words?"

"Jesus Christ."

"Who was he?"

"Son of God."

"Do you believe that?"

"Yes."

"What does he say?"

"He that cometh to me I will in no wise cast out."

Again and again that verse was driven home until finally upon the consciousness of that man's understanding came this tremendous truth that there was still an opportunity, there was still a chance.

He thought it was hopeless and when he saw the light, he opened up gladly his heart to the Lord Jesus Christ and was converted as he confessed his sin and received Christ as his Savior.

The Word of God is a power, a power that is not known by many of us and is not used by most of us — effectively. Martin Luther was awakened. He was led forth by having come to grips with the Word of God and particularly the truth that "the just shall live by faith." Men and women of God have gone out empowered by the Spirit, given the incentive of the truth of God's Word to do His work.

Personal Experience

The last factor that I want to speak of is the factor of personal experience. We are called to be witnesses. Witnesses of what? The early disciples said, "We cannot but speak the things which we have seen and heard." A witness is someone who has had an experience, someone who has seen something, has felt something, has known something, and wishes to share that with someone else. You cannot be a witness if you have not seen or experienced the fact. I cannot be a witness to an automobile accident that happened if I was not there to see it. Whatever testimony I might give would be thrown out of court. "Ye shall be witnesses unto me," Jesus said, "after that the Holy Ghost (or Spirit) has come upon you."

What have we experienced of God's grace today, Wednesday of General Conference? What have we experienced to share with someone else? What can we bear in witness to our people as happening here this week as we go back to our churches? Only the routine business of Conference? Only the reports that are given? Only a little about this, that, and the other thing? Would to God that we could carry back a witness to the mighty empowering of God upon us as His children here as we have never seen it or experienced it before.

The woman at the well had an experience that day when she came face to face with Jesus Christ. One of the attributes of a witness is even as it was shown in

her life; she couldn't keep her mouth shut. She had experienced something that she had to share with somebody else.

"Ye shall be witnesses unto me."

The attitude of action: "I must be about my Father's business." We need more than a sense of duty. We need to do what Christ directs us to do. And we cannot do what He wants us to do until first of all we are in fellowship with Him, until we are His children, until we are in a place of personal communication day by day with Him through the Spirit.

The attitude of action is borne out in the life of those who know personal conversion, who know personal empowering and leading by the Holy Spirit, who know personal spiritual food from His Word that sustains them, heartens them, encourages them, guides them day by day in their walk, who know personal experiences that form a basis of their witness to all men. May the attitude of action become a part of our lives as it was in the life of Jesus Christ who said, "I must be about my Father's business."

Churches to Observe John James Day

Attention is called to a recommendation of Commission (Sabbath Recorder of September 18, p. 7) that our churches plan a suitable observation of the 300th anniversary of the martyrdom of John James on November 25, 1961, that being the nearest Sabbath to the actual event. Background material has been printed from time to time during the year in this periodical and in the *Helping Hand*. Other material will be available from the Historical Society at Plainfield. A tape recording of the John James story given at Conference can also be secured from the Tract Board by those who order in advance and pay the cost.

REV. RALPH H. COON

Word has been received of the sudden death of the Rev. Ralph H. Coon, professor of Bible and Science, at Salem College. Mr. Coon was stricken with a heart attack October 16 while instructing an astronomy class on a Salem hilltop.

MISSIONS — Sec. Everett T. Harris

A Pastor Takes a Look At the Third Year Advance

(The following article has been written at our request by Rev. Kenneth Smith, pastor of our Denver church. The article contains many thoughts expressed by Pastor Smith in his address on Wednesday afternoon of Conference, a representative of the third year Advance Program, chaired by Dr. Lewis May —E.T.H.)

A keynote toward the success of our Advance Program is **adaptability**. No program can effectively meet every local situation. To begin with, our denomination has adapted the general Baptist Advance to more nearly meet our needs. It is now the responsibility of the local church to decide what techniques are most effective in its own community.

As an example of this flexibility, the Denver church has been experimenting with some of the third year program during the past year. As you know, our church has moved its base of operations to a new type of community. The relocation of our church presents new advantages and new problems which in turn means new techniques and a rethinking of our total program. We have made two emphases which we will continue during the third year of advance. One is visitation by laymen on a regular weekly basis; the other is the distribution of printed invitations to our church from door to door. Our Evangelism Committee has been reorganized, and during this third year the chairman of evangelism will become practically an assistant pastor.

We are happy to report some encouraging results of our experiments. We are discovering a number of permanent residents who have been searching for something like our church. We have been finding these new prospects on an average of about a family a week. As these newcomers enter the doors of our church, the Advance Program goes into effect. The two years of planning and reorganizing and self-study begin to show that evangelism is a broad field of endeavor. The needs of each family are different, but there is a place for everyone somewhere.

Because we have a number of young families on our prospect list our Kum Dubl group has a strategic role in the integration of these new families. The visitation teams follow up the contacts with friendly visits. If we can get these prospects into our Sabbath School we have a much better chance of making Seventh Day Baptists of them. Friendliness seems to be the key to real integration in most cases. Some of our members invite the newcomers to their homes for dinner on Sabbath. This gives an opportunity of informal discussion which will bring out many helpful facts about our future work with these people. When we have found their interests and understand them better we can do a better job of providing a satisfactory relationship.

When the local church gears its total life toward growth and evangelism there is a transforming experience for all concerned. For example, if the Sabbath School is to be an arm of evangelism the Education Committee must seek to make its program really vital and exciting. Some of our lazy attitudes and our poor teaching methods will have to go. Social events take on a new character when they fulfill the higher purpose of deepening fellowship. There appears suddenly an urgent need for very accurate records. Most churches have an inadequate system of recording names, addresses, and information. The church that is fortunate enough to find someone who will make this a hobby rather than a burden is really blessed. One of the most dramatic changes in the life of the church is the need for volunteer help with many new jobs. More leadership is required as well as dozens of little detailed tasks that almost anyone can do. We have found that the prayer life of the church is strengthened by specific needs. One refreshing development has been a prayer circle promoted entirely by the laywomen of the church.

In other words, the third year of the Advance Program puts the hand to the throttle. We can only hope that we have done an effective job of getting the machinery in good working order during the first two years. Our program will be

tested at many points and we shall discover that reorganization and analysis is a never-ending task.

What the Burdicks Are Doing

A recent letter from Dr. Victor Burdick, working in Community Hospital, Battle Creek, Mich., while in this country on furlough, indicates that his work is increasing as time goes on.

Mrs. Burdick (Beth) and little Victor have returned from a visit with her family on the West Coast. Dr. Burdick writes: "Beth and Little Vic enjoyed their trip to the West Coast, but we were all mighty glad to get back together again."

Dr. Burdick continues: "I took the opportunity to go in her absence to some more distant churches: Salemville, by car — an eight-hour, rather grueling drive; Adams Center, by air — an easy trip. Beth spoke in Riverside and Los Angeles on her second and third Sabbaths out on the West Coast."

As Dr. Burdick is editor for the November special issue of the **Sabbath Recorder** he has been spending most of his "spare time" in preparing the articles for that issue.

After attending the commemoration services for Pastor John James in London, England, when en route home, Dr. and Mrs. Burdick have carried on a busy program. Since arriving in this country they assisted in the Pre-Con camp program, and also presented Nyasaland mission interests at General Conference. They have visited several churches within weekend travel distance from Battle Creek. When in Westerly they attended a meeting of the African Interests Committee of the Missionary Board.

Missionary Board Quarterly Meeting

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society will be held Sunday, October 29, in the vestry of the Pawcatuck church.

The Rev. Harold R. Crandall has been asked to preside in the absence of President George V. Crandall who is presently confined to his home.

World Council Representative At New Delhi, India

Seventh Day Baptists will be represented at the third assembly of the World Council of Churches which convenes at New Delhi, India, from November 18-December 6. In view of the importance of the meeting and in view of the fact that our denomination was well represented in both of the preceding assemblies, it was considered desirable that we send someone this time. The shortage of funds brought about by our failure to meet our OWM Budget caused the Commission to withdraw the amount of money it had tentatively set aside for expenses of a representative. In a letter from the Commission dated September 15 and distributed through all church bulletins appears this sentence, "Our need for greater ecumenical participation and for a representative to the World Council of Churches must be ignored" (because of our reduced 1961-62 budget).

Word has now been received that the Rev. C. W. P. Hansen, officially appointed delegate, is planning to attend the New Delhi meetings. The trip has been made possible by the contributions of friends and the regular budgetary resources of the Ecumenical Relations Committee. Mr. Hansen has made arrangements for space in a chartered plane which will arrive in India a week before the opening of the meetings and will return about a week after they close.

The third assembly of the World Council of Churches will bring representatives of the 175 Protestant, Anglican, and Orthodox member churches to the capital of India. In all, there will be nearly 1,000 church men and women — 625 of them official delegates and the rest observers, advisers, fraternal delegates, and special guests.

"Jesus Christ, the Light of the World" is the theme of this first World Council assembly to be held on the continent of Asia. Among other firsts for the big meeting:

1. The first time Roman Catholic observers have been authorized to attend a World Council of Churches meeting. Five observers have been named by the

new Vatican Secretariat for Christian Unity.

2. The first time the assembly has been asked to consider the big Russian Orthodox Church inside the Soviet Union for membership. If accepted, this church will come into continuous contact with other Christians after many years of isolation.

3. The first time the two ecumenical streams of world Christianity — that of mission and that of unity — have been brought into a single organization. The World Council of Churches and the International Missionary Council will be integrated.

The attendance of a Seventh Day Baptist delegate increases the voice of what are known as the "free churches" at a time and place where such a voice needs to be strengthened. It also should give representation to the seventh-day Sabbath concept in case there was a tendency to forget that distinctive in the search for unity and greater uniformity. — Ed.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Worship Service

Thus says the Lord: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches; but let him who glorifies glory in this, that he understands and knows me, that I am the Lord who practice kindness, justice, and righteousness in the earth; for in these things I delight, says the Lord" (Jer. 9: 23-24).

We are too apt to rely on our own wisdom and forget to ask God to guide us in our daily tasks and decisions. If we would only remember that we can talk to our Father as we go about our work, we would be in constant touch with Him instead of blundering along "on our own."

When happiness comes to us we should be in touch with God, too. A thankful prayer is important as well as a prayer for help. Let's depend on the Lord for wisdom and glory.

Prayer

Help us to glorify God who practices kindness, justice, and righteousness. May we always rely on His might instead of our own. Amen.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Church and Its Mission In Today's World

Digest of Address

By Roger Hazelton*

Today, every situation is a missionary situation. By this I mean that it provides an opportunity, indeed a demand, for giving clearer witness to the Gospel. Just as no form of contemporary culture can any longer afford the illusion that it is "Christian," so none of the organized churches can confidently assume that they are living in obedience to the claims of their Lord. Wherever the Church exists it is under judgment and in drastic need of reformation. Its authority is shaken, its vision clouded, and its purposes unsure.

But it does not follow that a purely internal, "spiritual" revival must take precedence over the Church's missionary tasks, for the Church lives by and for its world-redeeming orientation. Its very nature is one with its God-given mission for the world. One may even say that the Church is most itself when it is least itself, that is, when it is engaged in losing itself for the saving of all mankind. The "world," in our Christian understanding, is the object of God's love disclosed in Christ and therefore also the object of our own redemptive concern. Mission in and for the world is utterly central to the meaning, and the being, of the Church.

This has especial relevance and urgency with reference to the educational task of the church. More is required of us than faithful transmission or correct translation of inherited Christian wisdom; the times demand a radical rethinking of the premises of Christian belief and action, in light of the actual facts and forces shaping contemporary human experience. We Christians do not know our world — its forms of thought and art, its science, its motivations and assumptions — well enough to enter into any sort

*An address that formed the basis for discussion of representatives of the Commission on Missionary Education and the Commission on General Christian Education of the Division of Christian Education, National Council of Churches in Cincinnati, October 3-5, 1961.

of saving dialogue with that world. Christian education must become more and more world-minded, more "secular," more "sophisticated," if it is to prepare men and women for those encounters and decisions out of which alone a valid witness and authentic service in the world can come.

"Yea, Hath God Said?"

A Bible Reading

By Rev. Lester G. Osborn

A speaker said recently: "One Bible writer put these words into the mouth of God"; and again, "Moses made God say," in introducing the Ten Commandments. Who put words into whose mouth? What does the Bible say?

Numbers 22: 38; 23: 5, 12, 16 — Balaam said to Balak, when the latter tried to get him to prophesy as he wished: "The word that God putteth into my mouth, that shall I speak." The next day "the Lord put a word in Balaam's mouth" and said, "Thus shalt thou speak." When Balak took him to task for blessing his enemies instead of cursing them, Balaam said: "Must I not take heed to speak that which the Lord hath put in my mouth?" Later the Lord met Balaam and "put a word in his mouth."

Deuteronomy 18: 18 — To Moses God said, "I will raise up a prophet . . . and will put my words in his mouth."

1 Kings 17: 24 — The widow of Zarephath said to Elijah, "I know that . . . the word of the Lord in thy mouth is truth."

Isaiah 51: 15, 16 — To the children of Israel God said, "I am the Lord thy God that divided the sea . . . I have put my words in thy mouth."

Isaiah 59: 21 — "My words which I have put into thy mouth, shall not depart out of thy mouth."

Jeremiah 1: 9 — To Jeremiah God said: "Behold, I have put my words in thy mouth."

Ezekiel 2: 7; 3: 27 — The Lord's word to Ezekiel was: "Thou shalt speak my words unto them . . . I will open thy mouth, and thou shalt say to them, Thus saith the Lord."

Isaiah 6: 9 — In many instances God is saying to His representatives, as He says to Isaiah: "Go tell this people," and then gives them the message He wants delivered.

2 Chronicles 36: 12, 21, 22 — Zedekiah "humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord," and when Judah was taken captive it was to "fulfill the word of the Lord by the mouth of Jeremiah." So also was the decree of Cyrus, "that the word of the Lord spoken by the mouth of Jeremiah might be accomplished."

Exodus 4: 10-16 — The arrangement God made when Moses protested his ineloquence is significant. He said to him: "I will be with thy mouth and teach thee what thou shalt say," and appointed Aaron to do the talking, saying: "Thou shalt speak unto him and put words in his mouth . . . I will be with thy mouth, and with his mouth . . . he shall be unto thee instead of a mouth, and thou shalt be to him instead of God." That is just what a prophet does — mediates the mind of God to people. God taught Moses what to say, and he passed the declaration on to Aaron.

Acts 1: 16; 4: 24, 25 — "The Holy Ghost by the mouth of David spake," and "Thou art God . . . who by the mouth of thy servant David hast said . . ."

Our conclusion is that of Peter, who said: "God hath spoken by the mouth of all his prophets" (Acts 3: 21). They did not put words into His mouth, but He put words in their mouths, and they spoke what He told them to. They delivered His message to those for whom He intended it.

In the light of these passages, and many others, how can anyone say: "One Bible writer put these words into the mouth of God"? It is possible only by denying the plenary verbal inspiration of the Bible — only by refusing to admit that "all scripture is 'God-breathed'" (2 Tim. 3: 16), and that "holy men of old spake as they were moved by the Holy Spirit" (2 Peter 1: 21).

Satan's first step in the temptation of Eve was to put doubt in her mind. "Yea, hath God said?" or as the RSV puts it, "Did God say?" (Genesis 3: 1). He knew

if he could get her to doubt, deny, or distort God's word, he had won. Our modern young Americans might put it: "Oh yeah? Has God said?" Eve admitted that God had spoken, but added an untruth to His word. The rest was easy for Satan. Are we going to the extreme when we say that Satan is putting his words into the mouths of men today when they say, "Yea, hath God said?" and attribute His words to the writers of the Bible.

New Church Organizing

Members of Buffalo Fellowship voted Sabbath day, October 7, to proceed with the organization of a Seventh Day Baptist church, as soon as a statement of belief and other documents can be prepared.

The fellowship has been meeting for fourteen years, since the work was established in the Buffalo area by the Revs. Ralph H. Coon and Charles H. Bond, with the help of the Laymen's Fellowship of the Western Association. Charles Bottoms of Farnham is chairman of the fellowship, and the Rev. Rex E. Zwiebel of Alfred Station has been conducting Sabbath services twice a month in the Union Road Community Church.

Members of the Jackson Center, Ohio, Salem, W. Va., and Little Genesee, N. Y., churches, and former members of the Friendship Seventh Day Baptist Church, now extinct, are active in the fellowship. It is felt that others will join as charter members of the new church. A building fund has been established, and the fellowship contributed \$250 to Our World Mission last year, over and above its current expenses.

The Rev. Albert N. Rogers, dean of the Alfred University School of Theology, conducted Sabbath service and Worldwide Communion on October 7 in the absence of Mr. Zwiebel, after which a tureen dinner was served by Mrs. Charles Bottoms, Mrs. Harold Wellman, Mrs. Jerold DeGroff, and Mrs. Emmett H. Bottoms. — A. N. Rogers.

Seventh Day Baptist Students at Salem College

Doyle K. Zwiebel, registrar of Salem College, Salem, W. Va., has released to the Sabbath Recorder the names of the twenty-nine Seventh Day Baptist students currently enrolled in the college, with their home churches or place of residence. The list follows:

Albert Appel, Farina, Ill.
David Ayars, Shiloh, N. J.
Eleanor Bond, 2nd Alfred, N. Y.
Karen Bond, Lost Creek, W. Va.
Ronald Bond, Shiloh, N. J.
Margaret Cartwright, Richburg, N. Y.
Mary Cartwright, Richburg, N. Y.
Mary Castle, Tunnelton, W. Va.
Beverly Davis, Denver, Colo.
Sterling Giebell, Friendship, N. Y.
Mary Harris, Shiloh, N. J.
Catherine Hurley, Salem, W. Va.
Donna Maxson, Battle Creek, Mich.
Miriam Mills, Rockville, R. I.
Susan Peterson, St. Louis, Mo.
Charles Randolph, Salem, W. Va.
Stephen Rogers, Salem, W. Va.
Herbert Saunders, Los Angeles, Calif.
Edward Sutton, Washington, D. C.
Robert Sutton, Paint Rock, Ala.
Frederick Swiger, Salem, W. Va.
JoDell Swiger, Salem, W. Va.
Donald Tennant, Salem, W. Va.
Clinton Van Horn, Fouke, Ark.
Janet Van Horn, Fouke, Ark.
Terry Van Horn, Salem, W. Va.
Albert Withrow, Riverside, Calif.
Nancy Withrow, Shiloh, N. J.
Michael Zwiebel, 2nd Alfred, N. Y.

Prayer is a power because through prayer we reach past human thought, past human limitation, and touch the invisible source of all life, all energy, all substance. Our prayers help and heal another because they awaken the Spirit of God in him.

Pray for one another (James 5: 16). — Strength for These Days.

SABBATH SCHOOL LESSON for November 4, 1961

Growth in Christian Concern
Lesson Scripture: Matthew 25: 31-46.

REV. GEORGE B. SHAW NELLIE B. SHAW

As a boy George B. Shaw was baptized and united with a Seventh Day Baptist church at Alden, Minn. Subsequently, he held membership in the various churches which he served as pastor. In 1939, after coming to Alfred to live, he and Mrs. Shaw joined the First Seventh Day Baptist Church of Alfred, in which they worked faithfully as long as health permitted.

He was graduated from Milton College, Milton, Wis., in 1892. He was graduated from the Seventh Day Baptist Theological Seminary, Alfred, N. Y., now Alfred University School of Theology, in 1895. Milton College conferred upon him the honorary D.D. degree in 1923. He also did graduate work at Union Theological Seminary, New York City, and at the University of Chicago.

He was married to Miss Nellie Evangel Burdick on August 14, 1894, by his uncle, Rev. George W. Burdick. To this union were born four daughters: Mrs. H. O. Burdick (Hannah) of Alfred, N. Y.; Mrs. George Thorngate (Helen) of Monterey, Calif.; Mrs. James I. Stillman (Catharine) of Houston, Texas; and Miriam, who died May 10, 1958. Survivors also include ten grandchildren and twenty-two great-grandchildren.

Mrs. Shaw, who was in the hospital in poor condition at the time of her husband's departure on September 21, died nine days later.

As a small girl, she was baptized and joined the Milton Junction, Wis., Seventh Day Baptist Church. Throughout subsequent years she belonged to the churches of which her husband was pastor.

One of her daughters said of her, "She rigidly adhered to the principles in which she had been brought up. Her grandfather, his sister, and three of his brothers were all ordained Seventh Day Baptist ministers. She was a collateral descendant of Jonathan Allen and other founders of Alfred University. Rev. Nathan V. Hull, a great-uncle, was for thirty-five years pastor of the Alfred church.

"As a pastor's wife she stayed in the

background. She was hospitable, yet retiring, choosing to work, when needed, with little children. She was an educated musician. She kept herself clear of involvement in the music of the church and was never heard to criticize the choir. She was not known to comment unkindly about others."

Of the two women's societies in the North Loup, Neb., Seventh Day Baptist Church, one was named the Nellie Shaw Missionary Society, in her honor. She served as president of the Women's Board of the Seventh Day Baptist General Conference for a number of years.

Mr. Shaw was ordained to the Christian ministry at Hartsville, N. Y. He served as pastor of the Friendship Seventh Day Baptist Church at Nile, N. Y.; the First Seventh Day Baptist Church of New York City; the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I.; the Plainfield Seventh Day Baptist Church of Christ, Plainfield, N. J.; the Seventh Day Baptist Church of North Loup, North Loup, Neb.; the First Seventh Day Baptist Church of New York City (a second time); and the Salem Seventh Day Baptist Church, Salem, W. Va.

Pastor Shaw's preaching, evangelistic in nature, was enjoyed by many. His messages for boys and girls were heard with eagerness by grownups as well as by children. His knowledge of the Bible was phenomenal. His life text was Galatians 2: 20.

In 1947 began his long illness during which he was given loving care by members of his family. He was always glad to have friends call and members of the family return home to see him and Mrs. Shaw.

Memorial services were conducted by his pastor, the Rev. Hurley S. Warren, at the Alfred Seventh Day Baptist Church on Sabbath afternoon, September 23, 1961. Dean Albert N. Rogers, Alfred University School of Theology, was in charge of a quartet which sang. Interment was in Alfred Rural Cemetery. The service for Mrs. Shaw was at the church on Tuesday, October 3. — H. S. W.

NEWS FROM THE CHURCHES

MILTON, WIS. — Recent church bulletins tell of many projects related to the church. One week there was a timely appeal for clothing to be sent to the Texas flood victims. The next week there was a call for used clothing to be distributed by Seventh Day Baptists in Arkansas and Louisiana.

The end of the summer camping activities called for a work bee to store tents, several retreats and meals at Camp Wakonda including a workshop "to consider the place and function of the diaconate of our church in the Advance Program for this third year." The September 30 bulletin announced the fall series of special preaching services to be conducted Thursday night through Sunday night, October 19-22, with the Rev. Kenneth Smith of Denver, Colo., as the guest speaker.

BERLIN, N. Y. — The annual Sabbath School picnic was held on the back lawn, Sunday, August 27, with sixty persons attending. A wide variety of food was served, including a pretty birthday cake for our eldest member, Mrs. Ida Greene, affectionately known as "Grandma Greene," who celebrated her 94th birthday. After the picnic, games and prizes topped the afternoon's festivities.

Saturday evening, September 30, after the fellowship supper, we held our annual business meeting and the election of church officers for the coming year. Elected were: Elmer Stuart, moderator; Arlie Greene, clerk; Paul Cushman, organist and chorister; Althea Greene, assistant; Arlie Bentley and Mrs. Myrtle Cushman, lay members; Carlton Greene and Paul Cushman, trustees for another 3-year term; Mrs. Myrtle Cushman, correspondent to the Recorder.

At this meeting, the proposed new constitution was read by Pastor Maxson, and a rising vote of thanks was given the committee who put in so much time and research on it. It was voted that the constitution be considered for adoption at a special meeting to be called the second Sabbath in May, 1962. Rising votes of thanks were given also to Paul Cushman for his efforts as organist and choir direc-

tor, and to Pastor Paul Maxson who was unanimously recalled as pastor for another year with a small increase in salary.

Although our membership has not changed much this past year, we feel that we have grown spiritually, which is our constant aim. We are looking forward to another more fruitful year in the service of our Lord. — Correspondent.

DENVER, COLO. — A Junior and a Senior and, for the first time, a one-night Primary camp were held in July at our Rocky Mt. retreat high above the plains west of Boulder.

For the few who did attend, Conference was a wonderful experience. Now the fall program is getting into full swing with a Mid-Week Reminder as our channel for getting across to our friends the activities we are entering upon.

The Sabbath morning services are tape-recorded. Friday evening meetings are being conducted by our pastor. These are based on the new church membership manual, "You and Your Church."

To aid the diaconate, an expanded program on evangelism is being carried on. Daryl White is chairman and heads the division of visitation. Three other departments are advertising, journalism, and special meetings. November 19 is the tentative date for the "kickoff" of the third year of our Advance Program.

Work progresses under the direction of Dr. Keith Davis and the chairmen of workshops conducted earlier this year to formulate recommendations for the clarification of our church constitution and by-laws.

Special practices in preparation for a concert on October 29 are being held by the choir under the direction of Gary Cox and with Gladys Randolph at the organ. The Youth Fellowship with Mr. and Mrs. Dale Hastings as sponsors and the Junior C. E. under the leadership of Mr. and Mrs. Richard Steele meet weekly. Our Stewardship of Finance is ably handled by Don Widman and his committee.

Many hours of work in improving our church grounds and toward the completion of the Fellowship Hall are being given by our own members. The Kum Dubl schedules many activities and plans

The Sabbath Recorder

to present the "John James Story." The Blanche Sutton Class meets monthly for fellowship, food, and fun. The Ladies Aid recently held a baked food sale. A smorgasbord and rummage sale are in the offing. We are anticipating the Mid-Continent Association meetings at Boulder October 5-7. Fellowship dinners the last Sabbath of each month fill a vital need in our fast growing city with members so widely separated.

Leading and yet serving is our pastor, Rev. Kenneth Smith, an inspiration to us as individuals and as a group. It is becoming unpopular in the Denver church to make excuses when asked to perform a service. Let us take to heart those words of a great religious leader, "It is not the amount we give that He notices; it is the amount we keep back."

WHITE CLOUD, MICH. — The annual church business meeting of the White Cloud Seventh Day Baptist Church was held Saturday night, Oct. 7, at the church with the moderator, the Rev. Orville Babcock, presiding.

The Rev. Don A. Sanford received a unanimous call to serve another year as pastor. The following officers were elected for the ensuing year: moderator, Rev. Orville W. Babcock; clerk, Mrs. Donald Rudert; treasurer, Donald Cruzan; trustee for three years, Marion Cruzan; organist, Mrs. Kenneth Vanden Berg; assistants, Mrs. Elma Matson, Miss Betty Babcock; chorister, Rev. Orville Babcock; assistant, Mrs. Leon Mosher. — White Cloud Eagle.

Ordains Bus Drivers

A Baptist church in Miami has set apart two men thought to be the first ever ordained specifically as "bus pastors."

Clyde A. Koscheski and Claude F. Wilson will have a steering wheel for a pulpit as they pick up churchgoers in two church-owned buses. Both are deacons and Sunday school teachers in Northwest Baptist Church.

Pastor Homer G. Lindsay, Jr., decided the only thing to do was to ordain the pair, according to the story written for the *Miami Herald*. Koscheski, a bottled gas installer, and Wilson, an aluminum plant superintendent, found an area without churches of any denomination.

Going from door to door offering to

take residents to church, they now have more than 100 persons riding their buses. They visited the homes of the regular riders and offered spiritual counsel. A dozen of the riders have been converted as a result.

During the Billy Graham Crusade in Miami Beach, the buses transported worshippers to hear the evangelist.

Each of the two is training another worker. Lindsay said he hopes to have 18 buses in service in the future whose drivers carry out a similar ministry.

National Circus — We need a new balancing act; the performers haven't done so well — with the budget.

Marriages

McWilliams-Mitchell.—In the Fouke Seventh Day Baptist Church on September 2, 1961, Mrs. Esther I. Mitchell became the bride of J. W. McWilliams. Both the bride and groom are from Texarkana, Ark., and will make their home in that city. The bride's former pastor, the Rev. Ralph Soper of Okolona, Ark., officiated.

Births

Green.—A son, Steven Jeffrey, to Rev. and Mrs. J. Paul Green Jr., of Alfred Station, N. Y., on September 24, 1961.

Roberts.—A daughter, Christina Elizabeth, to Jesse and Lela Roberts of Shiloh, N. J., on August 31, 1961.

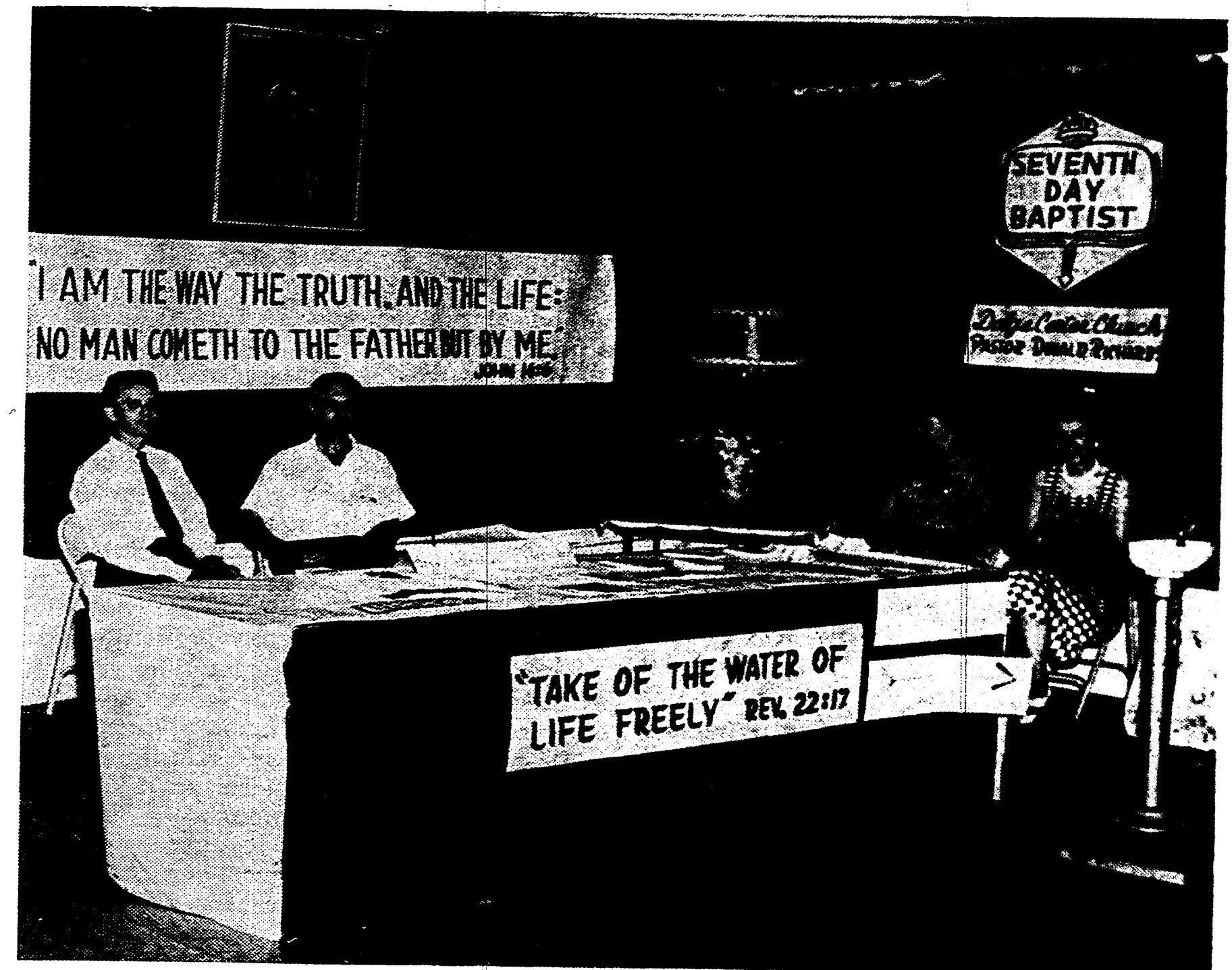
Obituaries

Shaw.—George Bly, son of John Leland Shaw and Catharine Amanda Burdick Shaw, was born in Freeborn, Minn., January 25, 1865, and died at his home in Alfred, N. Y., September 21, 1961.

Shaw.—Nellie Evangel Burdick, daughter of Silas Greenman Burdick and Hannah Hull Burdick, was born March 1, 1868, on a farm at Lima, near Milton, Wis., which her grandfather and grandmother had taken as a claim from the United States Government. She died at Bethesda Hospital, North Hornell, N. Y., September 30, 1961.

(Extended obituaries elsewhere in this issue.)

Wanted — A Burdick Genealogy book. To rent or buy. Florence V. Burdick, 2620 East 7th St., National City, Calif.



CHRISTIAN WITNESS AT COUNTY FAIR

A worshipful atmosphere, tables spread with Gospel and Sabbath literature, a flowing fountain, and a well-manned, unusually spacious booth enhanced the witness of our Dodge Center church at the County Fair at Kasson, Minn., July 27-30, where 11,000 pieces of literature were handed out. Pictured in the booth are the pastor, Donald Richards, Wallace Greene, Jean White of Milton, Wis., and Mary Thorngate of Eau Claire, Wis., chairman of the Association Tract Committee which sponsored the project. See story inside.