

OUR WORLD MISSION

Statement of the Treasurer, September 30, 1961

Budget Receipts

	Treasurer's			Boards'		Treasurer's			Boards'
	Sept.	12 Mos.	12 Mos.			Sept.	12 Mos.	12 Mos.	
Adams Center	\$ 31.35	821.95	1.00		Los Angeles				
Albion	172.52	697.98	10.00		Christ's		75.00		
Alfred 1st	1,370.86	5,840.90	11.50		Lost Creek	277.10	1,950.50		
Alfred 2nd	298.50	2,272.72			Marlboro	303.89	4,216.04	55.00	
Alfred School of Theology			400.00		Memorial Fund		1,193.03		
Associations and Groups	24.50	2,667.37	3,131.42		Metairie	8.85	8.85		
Battle Creek	1,026.76	6,842.99	122.00		Middle Island	11.00	238.50		
Bay Area Fellow.		34.50	50.00		Milton	844.19	7,534.61	165.00	
Berlin	62.07	694.11	67.50		Milton Junction	216.50	1,747.63		
Boulder	30.70	445.20	60.00		New Auburn	42.00	372.84		
Brookfield 1st	74.80	470.10			North Loup	194.98	1,199.46	32.50	
Brookfield 2nd		240.05			Nortonville	198.50	1,797.74	95.00	
Buckeye Fellow...		50.00			Ohio Valley	10.00	30.00		
Buffalo Fellow.		250.00			Old Stone Fort		125.00		
Carraway		7.75			Paint Rock	23.00	404.50		
Chicago	49.00	861.00	470.00		Pawcatuck	375.00	5,004.49	105.00	
Daytona Beach		937.29	47.10		Plainfield	179.40	4,282.49	600.00	
Denver	95.00	420.71	75.00		Richburg	249.50	1,221.00		
DeRuyter	75.50	701.63			Ritchie	75.00	372.00	20.00	
Dodge Center	142.98	956.10			Riverside	382.67	3,176.67		
Edinburg	1.40	34.74			Roanoke	5.00	30.00		
Farina		218.65			Rockville	28.10	324.23		
Fouke		137.79			Salem		1,090.94		
Hammond		91.00			Salemville		296.06	12.00	
Hebron 1st	21.00	358.78			Schenectady	17.00	206.00		
Hopkinton 1st	141.50	2,113.15	90.00		Shiloh		5,051.36	339.00	
Hopkinton 2nd	23.00	123.40			Texarkana		87.72		
Houston		100.54			Tract Society			606.00	
Independence	57.00	1,366.85			Verona	172.00	1,970.68		
Individuals	145.00	2,942.62	202.41		Walworth	50.00	530.10	5.00	
Irvington		1,440.00	500.00		Washington		449.85		
Jackson Center		200.00			Washington, People's	6.00	97.00		
Little Genesee	153.00	817.43	10.00		Waterford	105.02	1,081.25		
Little Rock		174.92			White Cloud	54.12	767.64		
Los Angeles	500.00	2,192.68	30.00		Yonah Mountain..		18.75		
					Totals	\$8,250.46	\$84,476.83	\$7,312.43	

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 798.67
General Conference	1,210.98
Ministerial Training	1,314.24
World Fellowship	79.86
Historical Society	231.62
Ministerial Retirement	894.07
Missionary Society	3,815.68
Tract Society	983.41
Trustees of General Conference	64.89
Women's Society	175.77

\$9,569.19*

*Includes redistribution of special fund

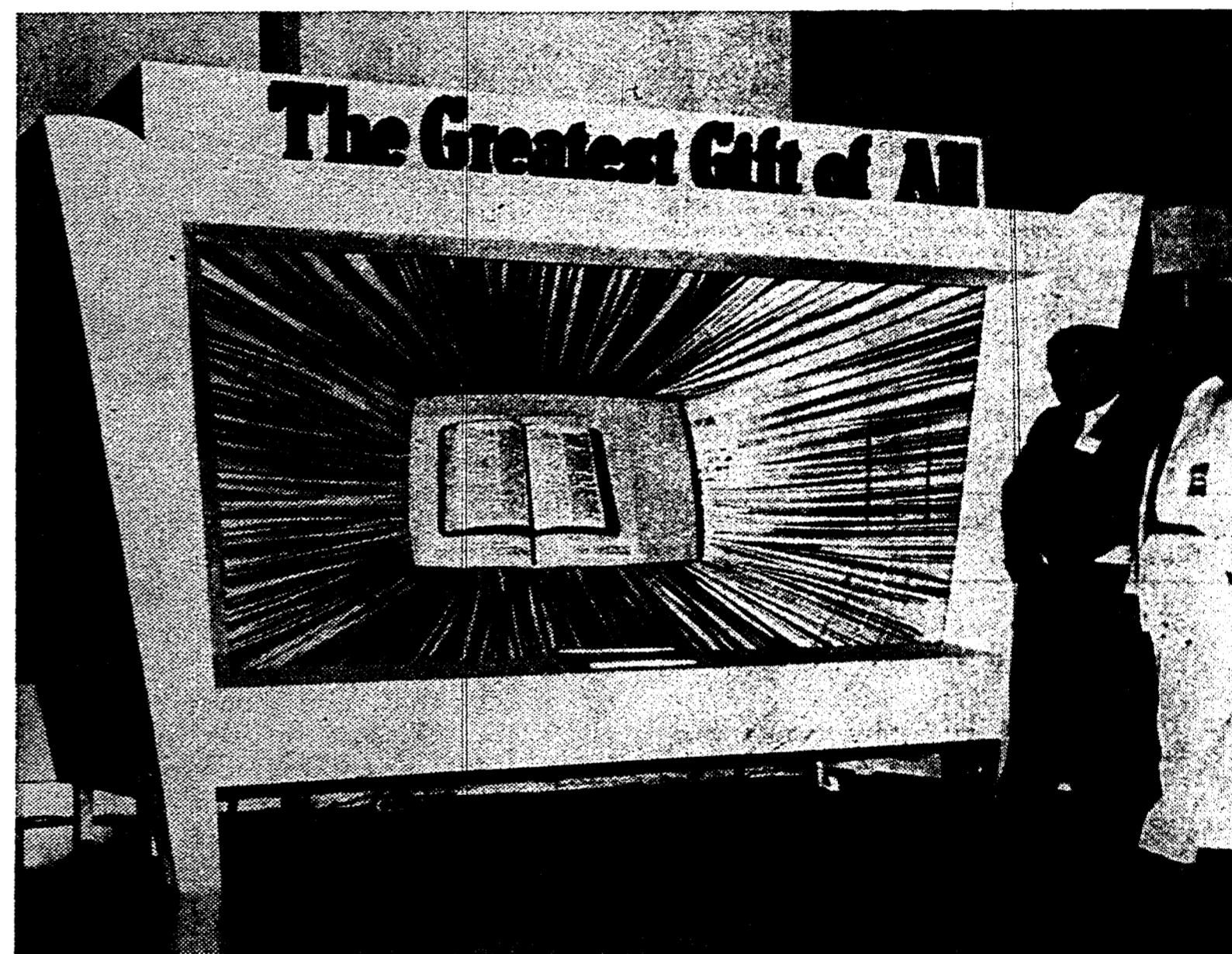
SUMMARY

Current annual budget	\$111,295.00
Amount raised in 12 months	91,789.26
Short at year's end	\$ 19,505.74

G. E. Parrish,
Treasurer.

205 Dogwood Trail,
Battle Creek, Mich.

The Sabbath Recorder



Advertising the Best Seller

The Christian Booksellers Association is playing an important role in helping make Americans Bible-conscious during the last quarter of 1961 according to William F. Moore, Chicago, executive secretary. The year 1961 marks the 350th Anniversary of the King James Bible and the publication of the New English Bible. The Association has mailed to some 3500 bookstores in the United States and Canada suggestions for tying in their local publicity featuring the Bible as "the best gift for Christmas" with the \$300,000 national advertising program, on the same theme, being conducted by the Ecusta Paper Division of the Olin Mathieson Chemical Corporation. In the photo William F. Moore (left), discusses the Bible Promotion Program with George W. McCreary, an executive of the firm in front of exhibit at 12th Annual CBA Convention, Miami Beach, Fla.

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:
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WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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IN THIS ISSUE

Editorials:	
Religion In American Life	2
On the Ecumenical Horizon	3
Editorial Notes	4
Features:	
President's Message	5
"Why a Seventh Day Baptist Church?"	6
Yearly Meeting Successful	9
Teen Talk	13
Other Folds and Fields	14
Missions:	
Statement of Christian Experience	8
Christian Education:	
New Board Treasurer	10
Church Vocations Sabbath	10
Secretary's Travels	11
International Youth Exchange	11
Women's Work:	
Hatred Stirs up Strife	12
Why Didn't You Come a Little Earlier?	12
News from the Churches	14
Accessions.—Marriages.—	
Births.—Obituaries	Back Cover

Religion In American Life

None but a recluse can be unaware of the fact that November is Religion In American Life Month. It is advertised by every medium. After quite a number of years of nationwide urging of people to attend the church of one's choice we might be tempted to think that another vast expenditure of the money of local merchants and others for such advertising would not be needed. Such does not seem to be the case. Here are some facts and figures released by the Advertising Council, sponsors of the campaign:

The lure of the outdoors or breakfast-in-bed on the Sabbath day still sidetracks a large segment of Americans from the doors of their houses of worship. Despite a constant rise in church and synagogue membership in the United States during the past century, the latest available statistics show that 60 million Americans still are "un-churched," i. e., without religious affiliation.

The average American family comprises 3.35 persons. Using that index, there are now 35,820,000 families with religious affiliations.

But the American family presently is scoring higher on the material side of the book: 41 million families own automobiles; 50,656,000 homes enjoy refrigeration; and 46.2 million homes have television sets.

This is the background against which the Advertising Council is launching its 13th annual national public service campaign on behalf of Religion In American Life.

Throughout the world America is looked upon as the "have" nation among so many that are "have not" nations. In spite of our great missionary and benevolent programs it looks as if the statistics prove us to be a "have not" people. We do not have Christian faith motivating our lives. Otherwise, we would have far more families attending church, applying for baptism, and spreading the Gospel. When there are 5,180,000 more families having cars than having a church they can call their own, something is wrong. We call ours a Christian nation. Would it be better to call it an automobile nation, a refrigerator country, or a people devoted to the worship of television? We need a change — a change of values. Can the current emphasis on Religion In American Life bring this about? It can help. It can give good advice. We who are Christians — Sabbathkeeping Christians — must do more than that. Let us present to our "have not" neighbors that which we have — salvation through Christ's precious blood.

On the Ecumenical Horizon

Recent events on the Island of Rhodes may foreshadow some problems that will loom on the ecumenical horizon if the Russian Orthodox Church is granted membership in the World Council of Churches at the New Delhi Assembly (Nov. 18 - Dec. 6). The Pan-Orthodox Conference at Rhodes, held from September 24 to October 1, was highly important from the point of view of the whole Eastern Orthodox Church in that it brought together priests and lay theologians from the twelve major Orthodox Churches of the world. Since 1920 efforts had been made to hold such a meeting. No meeting as widely representative has been held since a Jerusalem Conference in 1672. Among the delegations present was one from the Russian Orthodox Church.

It should be remembered that the Orthodox Churches are neither Protestant nor Roman Catholic. Those acquainted with church history recall that in the early centuries of the Christian Era there came a separation into Eastern and Western Churches partly over the question of the supremacy of the Bishop of Rome. There were other differences, some of which have increased during the centuries. The Eastern Churches have no images but make use of ikons, or pictures. The differences in the time of celebrating Christmas and Easter are well known. The terminology of the liturgy sounds strange in the ears of most Protestants. The attitude of the Eastern Orthodox authorities toward Protestant work in the countries that are nominally Orthodox has been quite a stumbling block to World Council harmony at times. Another problem is the close identification between the church and the state in such countries as Greece. The church tends to mirror the politics of the state.

What happened at Rhodes? Some say great strides were made in manifesting the basic unity of the Orthodox Church. The presence of the Russian Church created problems that, according to some, were eventually ironed out. For example, the Russian delegation began by urging the conference to adopt a forceful atti-

tude on world political problems, including a call for "general and complete disarmament," "the peaceful removal of vestiges of the Second World War which continue to pollute the atmosphere," and "the end to all manifestations of the criminal colonial system."

It was finally agreed to put those subjects on the agenda in these terms: "The contribution of the different Orthodox Churches to the acceptance of the Christian ideals of peace, freedom, brotherhood, and love between nations." The Russians also wanted to delete an item on the agenda concerning methods of combatting atheism. The other delegations agreed to a less explicit statement: "The ways of witness of Orthodoxy in the world according to the Orthodox tradition."

The above illustrations may indicate some of the problems that will rise on the ecumenical horizon if the Russian Church is admitted to the World Council. The fact that the political authorities in the USSR now allow the Orthodox Church to seek membership would seem to indicate that they think it will serve some political purpose. Perhaps they hope to use the World Council as a sounding board for their propaganda much the same as diplomats use their privileges in the United Nations. It is quite possible that the adding of this particular voice to the already hard-to-assimilate Orthodox membership will tend to make the World Council as ineffectual in its sphere as the United Nations is currently considered to be in its sphere.

Of course, there are other ways of looking at it. Some may count it a challenge that ought to be accepted. If the World Council can take in a church like this and not be adversely affected by it in its decisions and work it would be an achievement. That is the question. Will whatever unity is reached come from real Christian agreement based on better understanding, or is it hoped that the Western or more Protestant Churches will continue to have a substantial majority in framing statements and outlining co-operative work?

EDITORIAL NOTES

Can We Challenge This?

J. Irwin Miller, the first layman to be elected president of the National Council of Churches, recently addressed the International Convention of Christian Churches (Disciples of Christ), which is his own denomination. He commended the church for its participation in the National Council.

Mr. Miller nevertheless pointed out the dangers faced by groups and individuals who are convinced they are always "absolutely right." This is not enough, he told the convention delegates. "We must be right for the right reasons."

"For hundreds of years," he reminded his listeners, "Christians have selected those passages of Scripture which they like, rejected the passages that didn't fit and have devised their own 'answers.'" The first error, he said, is that "the self-righteous man thinks he knows something once and for all. The second is that once a man thinks he knows something, he stops thinking."

Possibly Mr. Miller was thinking primarily of his own church in making the above remarks (quoted by **Religious Newsweekly**). Probably he meant them for the larger audience to which the words have gone because they were spoken by the NCC president. Most of us would like to think that this selection and rejection of Scripture passages and devising answers is something that fits other people more closely than ourselves. Certainly we should examine ourselves honestly to see how much more than half true the statement is of us. It is a generality, and the Lord Himself is our judge rather than Mr. Miller.

It can just as truly be stated that for hundreds of years many Christians have pondered over the hard passages of Scripture, the ones that pointed out their shortcomings, and when they have clearly understood them, they have acknowledged the error of their previous interpretations and actions and have covenanted with God to change their ways — even to change their church membership. Such a spirit may not be found everywhere, but it can be found, and upon it rests the future of biblical Christianity.

"Mary Hath Chosen that Good Part"

It may be a long cry from the story of Mary learning at the feet of Jesus and the "Peace Corps" for which so many are now in training. There may, however, be some slight comparison or contrast. Martha did something good; Mary did something better. The President's "Peace Corps" gives every appearance of being something good. Certainly the volunteers for this type of foreign service seem to have noble motivation. They themselves will be benefited by their experiences as they render service to the people of other lands. What, then, can be "the better part" which could be chosen? It is Christian missionary work.

The following item comes from **Date-line**.

... It is estimated that each member of the "Peace Corps" will cost U. S. taxpayers some \$20,000 per year, allowing for expenses involved in administration, recruitment, testing, training, travel, compensation, materiel, and logistical support. Now, according to the **Washington (D. C.) Post**, among the "Corpsmen" being sought are 64 Spanish-speaking specialists for Colombia, experienced in the construction and maintenance of such simple farm structures as pigsties, outdoor privies, and corncribs.

Missionaries, upon occasion, have helped the people in their chosen lands of service in tasks as humble and as relatively unimportant as those mentioned above. Like Martha, they have done what was needful. Like Mary, they have done something better; they have taken to them a heart-changing message that has put joy and purpose into the drab business of living and hope into the inescapable event of dying. What is more, they have done all of this at a fraction of the cost mentioned above. They have done it, not by taxation, but by voluntary gifts. If Christian people had given a bit more generously and supported more people in carrying the full Gospel to all these needy countries there would not now be the need of this heavy expense in carrying so much less so far across the seas. It behooves us to challenge our young people to choose the better part and to support them in that choice.

President's Message

Listen to the Past!

In 1800, the Brookfield Seventh Day Baptist Church wrote in its annual letter to the "Union and Communion" (the unstructured organization which preceded the General Conference):

"Perhaps the main, if not the only, cause of our profession being so unpopular, so much despised, and, in some places, persecuted, is for want of our exertion in the cause. If we have truth on our side, why should worldly considerations or diffidence prevent our propagating it to the honor of Christianity and the good of souls?"

In its message to General Conference meeting at Piscataway, New Jersey, in 1804, the Brookfield church wrote thus:

"... We, as a people, are, in a manner, silent in respect to our belief on the subject of the Sabbath. Is not our neglect a crime? We would not wish to censure other denominations, but if the Sabbath is held a bar to fellowship, should we not contend earnestly for the faith? So long as God's moral character is the same, and man an accountable being, it is of importance to his people to observe his law, and we may be justly despised of God and man, if we do not exert ourselves in the cause of truth. Mere speculative ideas in religion, and especially in mysterious points, as an original sin, personal election, final perseverance, universal salvation, and the like, may be borne with, while those who hold them are really conformed to God's law and gospel, and are not too impetuous; but when a person breaks a known command of God, it is sin, as saith the Apostle; 'For sin is the transgression of the law,' and if we fellowship such, are we not partakers of the crime? We have cause to believe that could a suitable person be sent out to preach, and spread the books written on the Sabbath, it would greatly tend to the cause of truth, for truth beareth away all things, and will stand when our mistaken ideas will fail; for mankind will sometime hear to reason. Could we find a man of our order, who could, by sound doctrine, both exhort

and convince the gainsayers, he might, with the help of God, do much good. We pray God to direct you in all your deliberations for his glory and the good of souls."

There are several words and phrases worthy of special note in these messages: "for want of our exertion in the cause"; "propagating it to the honor of Christianity and the good of souls"; "silent in respect to our belief on the subject of the Sabbath"; "justly despised of God and man, if we do not exert ourselves in the cause of truth"; "truth beareth away all things and will stand when our mistaken ideas will fail; for mankind will sometimes hear to reason."

"Draw Near to God," listen, and Give heed,
Melvin G. Nida.

LET'S THINK IT OVER Shall We Go Professional In Our Fund Raising?

In a year during which many denominations have seen a dropping off in per capita giving to their total programs the Methodist Church claims a marked increase in one area. That denomination has professional fund-raisers in its Board of Missions. These professionals led local churches, annual conferences, and Methodist institutions in raising \$28,030,000 in building campaigns during the twelve months ending May 31, 1961. The head of the 25-man staff, the Rev. Dr. Alton E. Lowe, Philadelphia, Pa., says the total raised last year was \$1,430,000 more than the \$26,600,000 raised in the preceding year. The 304 campaigns last year were conducted in 51 annual conferences in 33 states. Most were for local churches.

If professionals can do so well in raising money for buildings when local efforts drag on for years with inadequate response, can we assume that professionals could produce the same results for foreign missions or other denominational causes? Are we ready to admit that the love of Christ does not constrain us sufficiently? In our annual canvasses or other presentations of needs it might appear that we have not put our hearts into giving or soliciting gifts.

"WHY A SEVENTH DAY BAPTIST CHURCH?"

By Paul Osborn

(Preached at Little Rock on the occasion of the 2nd Anniversary, October 7, 1961.)

(Continued from last week)

What Did Christ Do With the Sabbath?

That brings us then to the New Testament and Christ's attitude toward the Sabbath. To understand this, we must know something of the Pharisees' practices. They had built a hedge of physical restrictions around God's laws, including the Sabbath. Thus we have a "Sabbath day's journey," from home to synagogue, and a Sabbath day's burden, the weight of a mouthful of food. Because of these minute regulations Christ told them,

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men (Mark 7: 6-7).

We must remember what Christ said in the Sermon on the Mount, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 20). He defines this statement by going on to explain that anger and hatred against brethren is included in the law, "Thou shalt not kill." Under Christ's ministry the Ten Commandments achieved a deeper meaning, striking behind the outer, physical barriers which the Jew had set up around them.

"Ah," some will say, "But this spiritualized the law, and makes the substitution of Sunday all right as a day set aside by God." Does it? When Christ said, "Love one another," did He set aside the law prohibiting murder? Of course not! Then how can leaving God's appointed and blessed Sabbath, the seventh day, be pleasing to Him, no matter how hard we may try to observe some other day? In this same portion of the sermon Christ explains that He did not come to destroy, but to fulfill the law, and that none would be done away until it was all fulfilled (Matt. 5: 17-18). Brethren, until the sin principle is entirely erased from our bodies and lives,

the Ten Commandments are in force. And when that happens, we will be in heaven, which is to be an eternal Sabbath rest (Heb. 4: 9).

Let us look at how Christ treated the Sabbath. He worshiped on the Sabbath (Luke 4: 16); He taught on the Sabbath (Mark 1: 21); He healed and did good on the Sabbath (Matt. 12: 12); and when warning His followers of the destruction of Jerusalem He instructed them to pray that their flight be "not on the Sabbath" (Matt. 24: 20). It is quite evident that He expected His followers to be Sabbathkeepers at least three decades after His resurrection. Some protest that Christ did not repeat the Fourth Commandment. But He lived it, He taught it, He cleansed it of false ideas, and more than that, He declared, "The Son of man is Lord also of the sabbath" (Mark 2: 28).

We must hurry over the references to the Passion Week and the resurrection. It is in this area that Sundaykeepers attempt to get their "burden of proof." But let us point out just three things:

1. Nowhere in the accounts is it stated on what day Christ arose.
2. The apostles met on the first day after the resurrection not to worship, but for fear of the Jews.
3. Nowhere is there any indication, much less a command, given that Sunday was substituted for the Sabbath or that the Sabbath was changed to Sunday.

The Apostles and the Sabbath

Then what was the apostles' attitude toward the Sabbath and Sunday? We find only two references in the New Testament to the first day of the week after the resurrection references. In Acts 20: 7ff. we find that Paul, after being at Troas for a week with the Christians, had a Saturday night fellowship supper with them, preached all night, and then on Sunday, walked 19 miles to catch a boat. In 1 Corinthians 16: 1-2 Paul gives

instruction to the Corinthians regarding their offerings, to be laid by "in store." There is no references to any weekly worship.

We must mention the Jerusalem Council of Acts 15. The argument from silence is a weak one and should not be used, but remember that "the burden of proof is not with us." The Judaizers, struggling to keep Jewish customs alive in a Christian context, criticized Paul's practice and preaching among the Gentiles. Yet, never in all the book of Acts or the epistles is Paul called in to account for the breaking of the Sabbath. Not once was the Sabbath problem raised — because the Sabbath was not a problem in the Apostolic Age. I believe that the earliest reference to Sunday observance is around A.D. 150, fifty years after the last New Testament book was written. Then it is apparent the Christians were seeking to escape from being persecuted with the Jews. I am no historian, but I do remember what one great church historian said. Dr. Allen MacRae always stated the purpose for studying his courses that he taught at Faith Seminary, beginning negatively. "We do not study church history to learn divine truth," he said, "because that is in the Bible."

Let us then find our conclusion in the Bible. Paul said to the Romans (6: 1-2), "Shall we continue in sin, that grace may abound? God forbid." John tells us that "sin is the transgression of the law" (1 John 3: 4). James, in his epistle, (2: 11ff.), speaks of the law as a unit, saying that He who wrote one of the Ten wrote all. And Jesus said (John 14: 15), "If ye love me, keep my commandments."

It is not possible to "keep the Sabbath" without a full commitment of the life to Christ, for in a civilization which is prejudiced against God's holy day by centuries of Sunday substitution, one must be willing to "forsake all" to follow Christ. And true Sabbath observance does not end with just the keeping of the seventh day, but only begins as the heart and soul of the Christian seek to grow Christlike from contact with Him.

MEMORY TEXT

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. —Isaiah 61: 1.

ECUMENICAL NEWS

Upper Room at New Delhi

Honoring the Third Assembly of the World Council of Churches which meets in New Delhi, India, November 18 through December 6, 1961, the Upper Room, world-wide interdenominational daily devotional guide, has published a special edition in the official languages of the assembly, French, German, and English, plus Hindi, a language of India.

The devotional message, prayer, Bible reference, and thought-for-the-day for each of the nineteen days of the assembly — all taken from the regular issue of the publication — are printed in these languages. Some of the contents have been written by representatives of the world church.

The cover of the issue features a painting, Madonna of the Mountain, by Lalit Mashi, Indian painter and a professor at Lucknow Christian College. The center spread of the issue features native Indian scenes in color. The Upper Room is published in 32 languages and 38 editions. An estimated 10 million persons read it daily over the world.

Correction

Miss Rua Van Horn finds it impossible to attend the World Council of Churches Assembly in New Delhi, India. Hotel reservations could not be secured and her travel plans could not be altered, according to word just received from Pakistan. The Sabbath Recorder regrets its error in reporting in the October 30 issue that Miss Van Horn would be a second representative to New Delhi. It is equally regretted that she is unable to make arrangements. The Rev. C. W. P. Hansen is now expected to be the only Seventh Day Baptist delegate.

Statement of Christian Experience

As given by Pastor Joseph A. Samuels at the time of his ordination at the Albion Mountain Seventh Day Baptist Church (Jamaica) on September 17, 1961.

Mr. Chairman, Christian brethren, it is with deep awareness of the divine call to service in the Master's Vineyard, that I now stand in humility to give a statement of my Christian experience today.

I have had the advantage of living in a Christian home ever since the beginning of my life. My parents, Seventh Day Baptists, have been always active in the Kingston Seventh Day Baptist Church and previous to that in other Seventh Day Baptist churches found near their homes in the country. At the age of 16 I was baptized by the Rev. Neal D. Mills and joined the Kingston church.

Before I entered high school, my desire was to study engineering. This I thought would be a vocation in which I could serve the Lord and besides that it offered a life of luxury and comfort.

In January 1952, I entered Crandall High School during the regime of Mr. Mills, to pursue what I thought to be the career of my life. Up to this point in my life I had always gone to church regularly, attending and participating in Sabbath School, Christian Endeavor, young people's meetings, and other activities. During these years Christianity and its claims were important to me, but I had never thought very much about the ministry as a vocation.

The coming of Dr. O. B. Bond to Crandall High School brought a turning point in my life and Christian experience. I began singing in a male quartet, the Mills Melodiers, traveling with Pastor Randolph and occasionally Dr. Bond, as he did evangelistic work in the churches in the country and other places. It was during these years that I began thinking seriously about the ministry.

This desire was greatly encouraged by the strong influence of Dr. Bond, whose life of devotion and consecration coupled with his deep Christian philosophies were a tremendous inspiration to me. It was

he who challenged me to give my life to this high and noble calling.

Another factor which greatly affected my decision was the many brethren who spoke to me about giving my life in service for the Lord. I firmly believed that the Lord was speaking to me through the medium of His servants. This to me was enough urging to yield my life to the One who gave Himself for me.

I became more and more aware of this as my experience with the quartet provided many precious opportunities for me to speak for the Lord. This made me more aware of God's need for me in His service. Yet I was not willing to submit my will to His.

In 1955 my last attempt was made to escape the call of the Lord. I decided to join the (Police) Force and so I went and took all the tests set by the authorities and was successful in them all. I got selected and was sent home to await my call. My mother was greatly opposed to the idea and had been praying hard that the Lord would overrule. Thank God her prayer prevailed. I hoisted the white flag; three years of warring with God was over. I had reached Peniel in my experience. From this point God was going to be the ruler of my life. The call from the Force never came. This was a mystery to me. There is nothing like a mother's prayer.

To my parents, I owe much for their guidance and instructions as they faithfully and diligently brought us up in the fear and admonition of the Lord. They sacrificed many times to see to it that children could attend church and other Christian activities which formed the basis for my faith in Christ.

On the 4th of December 1956, I was graduated from Crandall High School having completed four years. In January 1957 I began studying in a theological class in preparation for the ministry with Rev. Leon R. Lawton, who had just arrived in the island as tutor. After a year of intensive study and work, I was among the three who were graduated in January 1958.

As I look back on the years between January 1952, and January 1958, I can

clearly see doors that have been opened and closed for me. Many of them were then disappointing to me, but now I recognize it to be divine guidance. I strongly feel that God has led through the years. Thanks be to God for the miraculous way by which He calls and prepares one for the kingdom's task.

My first assignment after graduation was with the Font Hill church. I accepted it with fear and trembling. But the words of God to Zerubbabel, "Not by might, nor by power, but by my spirit saith the Lord," were assurance to my heart.

On the first of February 1958, I moved to Font Hill to take up residence and begin working with the church. I want to thank them for their love in bearing with my inexperienced leadership, blunders, and failures. The fact that I am still their pastor is a testimony of their patience and love. In November 1950, I was called to the Albion Mountain church pastorate and since then have pastored both churches.

I do not know what the Lord has for me in the future. I doubt that I will ever become a Billy Graham or a Stephen Olford, but what I want to be is a vessel fit for the Master's use.

I pray that the Lord will somehow be able to make good use of me in the ministry, in spite of my limitations. I just want to be humble before and obedient to Him.

I thank Him for my wife, Joyce, and pray that He will burn upon our hearts a passion for souls, a love for humanity, and a willingness to suffer for the advancement of the cause of Christ.

Certainty

Tom Olson calls attention to the fact that there is a town in Texas recently seeking incorporation under the name "Uncertain." For a traveler from Texas to say that his place of residence was Uncertain might be a bit confusing. It would be more confusing to claim to hold membership in an Uncertain church. Christianity is built on certainties. "With Bibles in hand," says Mr. Olson, "we can be certain that 'All have sinned and come short of the glory of God' and that God's Son came to die for our sins."

Yearly Meeting Successful

By the Editor

The New Jersey and Eastern New York Seventh Day Baptist Churches held what was considered by many to be one of the most profitable Yearly Meetings in recent years on October 13 and 14. The meetings were held in the Plainfield church with the program arranged by leaders of that church. During the week preceding a repair and repainting project was completed in the sanctuary of the host church.

Ordinarily the services of the Yearly Meeting are conducted by the pastors of the churches within the geographical grouping involved. This time those attending the meetings felt fortunate in having several prominent outside speakers. The president of the General Conference, Dr. Melvin G. Nida, who was coming to Plainfield for the denominational Planning Committee meeting during the next week, came early in order to be able to bring the Sabbath morning message. The Rev. Leland Davis, missionary-elect to British Guiana, found it possible to visit Plainfield on this weekend. He and his wife participated in the Sabbath night program, showing slides of British Guiana and answering many questions about the work which they are hoping to do at the beginning of 1962.

The theme of the meetings was "Sharing the Faith We Have Found." This theme was devised to fit with the double emphasis of the third-year Program for Advance of Seventh Day Baptist churches. The Rev. Lester G. Osborn of Schenectady, speaking at the Sabbath eve service, emphasized the content of the faith that we have found and which we hope to share. President Nida spoke on the new Conference theme, "Draw Near to God."

The afternoon service was in two parts. The first part conducted by the Marlboro, New Jersey, church emphasized sharing our faith by: 1. Stewardship of Time; 2. Stewardship of Self; 3. Stewardship of Money. The speakers, Fred Ayars, Mrs. Nellie Bivins of Marlboro, and the Rev. John Schmid of the Irvington church spoke convincingly on the subjects assigned. The second part of the program

was given over to sharing as witnesses. Carlton Wilson of Philadelphia, a Gideon representative, talked about Witnessing with the Bible. Victor Hasday of Newark, a Sabbathkeeping Jewish evangelist, held the rapt attention of the large audience as he told of the Obligation of Witnessing to the Jews. The Rev. Charles Bond maintained the spiritual tone of the meeting in his enthusiastic talk on Witnessing Through Special Meetings.

Many people expressed themselves about the unusual quality and challenge of the meetings. There seemed to be a feeling that everyone would go home to their local churches and start working for the Lord more enthusiastically. The largest outside attendance at Plainfield was from the Shiloh church with over 60 members present. Marlboro sent nearly 30 and all other churches were fairly well represented. Two carloads of Sabbathkeepers came from New York City. Most of them were originally from the Island of Jamaica and connected with our Seventh Day Baptist work there.

Burma Passes

Religious Liberty Amendment

The constitutional amendment establishing Buddhism as the state religion of the Union of Burma was coupled with another amendment which grants other religions the right to exercise their faiths and to teach them.

Mrs. Louise Paw, acting general secretary of the Burma Baptist Convention and a vice-president of the Baptist World Alliance, wrote to Baptist World Alliance headquarters offices in Washington about the freedom amendment, and explained that the double amendment arrangement "has left us non-Buddhists very much on the status quo."

The establishment of Buddhism as the state religion is the third amendment to the Burma constitution. It provides for the promotion, honor, and protection of the Buddhist religion. A promotion bill adopted at the same time had given rise to anxiety from the adherents of other faiths, and the fourth amendment was passed to assure them of the continuance of freedom. — BWA.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

New Board Treasurer

As of November 1, 1961, Maurice McCrea will serve as treasurer of the Seventh Day Baptist Board of Christian Education. Mr. McCrea is a loyal member of the Richburg, N. Y., Seventh Day Baptist Church and lives in that village. He was elected as a director and treasurer of the board at its quarterly meeting, October 15, 1961.

Mr. McCrea succeeds L. Eugene Reynolds as treasurer. Mr. Reynolds remains a director of the board. At the meeting, recognition was voted him for the faithful and imaginative service rendered for five years. There is no way to tally the tremendous amount of time and thought that he has given to the Lord's work in the capacity of treasurer. We are grateful to him.

Other matters taken up during the meeting included the vote of approval for the Youth Work Committee to put into motion action for securing a full-time non-salaried youth field worker starting the first of June, 1962, and the review of Conference's recommendations to the board as outlined by Harley D. Bond, executive secretary of the denomination.

Church Vocations Sabbath

Acting upon a suggestion by the Ministerial Relations Committee of our denomination, the Youth Work Committee of the Board of Christian Education is sponsoring a Church Vocations Sabbath. The time set for it is December 30, 1961, and Wayne Maxson, a member of the Youth Work Committee, was selected to promote the venture. Announcements and suggestions were mailed from the board office on October 23 with the promise of a packet of material related to the subject to be sent in the near future.

Church Vocations Sabbath is a day to be used especially for recruitment of church workers. It is expected that students will be in their home churches for the Christmas holidays, thus having the privilege of participating in the program and of being made aware of their

opportunities to serve the church as a career or along with their careers.

The co-operation of all Seventh Day Baptist churches is asked.

Secretary's Travels

Secretary Zwiebel plans to attend a meeting of the Baptist Executive Secretaries of Christian Education at Forest Park, Illinois, November 2 and 3. The general topic of their discussion is "The Child and the Church." Following the meetings he plans to lead the worship service and preach for the Chicago church on Sabbath day, November 4.

International Youth Exchange

During the meeting of the National Denominational Executives in Christian Education at Cincinnati, October 5, a presentation was made of the work of the International Christian Youth Exchange by Mr. William Perkins, head of the Exchange program.

He presented the history of the International Christian Youth Exchange as follows:

"In 1949, the Brethren Service Commission of the Church of the Brethren began a co-operative program with the Cultural Affairs Section of the U. S. State Department, whereby German youth spent one year living with American families and attending high school in the United States. Between 1949 and 1956, approximately 700 young people from Germany and Austria came to this country under the B. S. C. program.

"The German exchange program was turned over entirely to private agencies by the State Department in 1956, although ICYE continues to receive financial assistance from the Department for some administrative costs and travel scholarships for overseas students. ICYE is one of the Exchange Visitor programs officially recognized by the State Department.

"After discussions between interested denominations and the National Council of Churches, the International Christian Youth Exchange was incorporated as an independent association in 1957. It works closely with the National Council of Churches, the World Council of Chris-

tian Education, and the World Council of Churches.

"Eight agencies of eight denominations now officially participate.

"In 1961-62 the Exchange has brought 171 students to the U. S. and has sent 60 abroad. Those abroad live in Asia, South America, Europe, Japan, and Iceland."

Mr. Perkins read several letters from students here and abroad which showed a real appreciation of the adventure.

Any who would be interested in knowing more about the International Christian Youth Exchange may get information from them at 475 Riverside Drive, New York 27, N. Y.

Return the Bible to the Heart of the Nation

A four-phase program to "Return the Bible to the Heart of the Nation," will be launched in the fall by the National Association of Evangelicals, according to the Rev. Thomas F. Zimmerman, president. The program will be implemented in the areas of Bible reading, Bible study, Bible preaching, and Bible distribution.

In commenting on the program in which some 50 Protestant denominations are expected to participate, Mr. Zimmerman said, "The times demand a return to the Word of God. There must be a special emphasis on the study of the Bible in the churches in America."

The first phase — Bible reading — will be launched on Universal Bible Sunday, December 10, when an effort will be made to get ten million people committed to read the entire Bible in 1962. "Read It Through in '62" will be the theme for this part of the program.

A sermon contest will be held in connection with the Bible preaching emphasis. Awards will be made for the best all-Scripture sermons preached on Universal Bible Sunday. By "all-Scripture" is meant that except for the subject and outline divisions, the sermon can contain nothing but quotations from the Bible. The best of these sermons will be published in a book.

Bible study and Bible distribution will also be continued through 1962.

Hatred stirs up strife, but love covers all offenses (Prov. 10: 12).

What a wonderful world this would be if all hatred could be covered by love. Without hatred and greed there would be no cause for wars. All nations could live in peace instead of trying to destroy one another.

If we could show the love of God to all people, perhaps the changes in their lives would stop the strife stirred up by hatred.

Let us pray that the love of God may come into all hearts and that hatred and strife may cease.

Why Didn't You Come a Little Earlier?

(A missionary story from India as told in World Wide Missions.)

"I stood on the banks of the holy river, the Ganges, in India, which is looked upon as sacred by the worshipers in that dark, deceived land," said a missionary to me some time ago. "I noticed a mother with a little baby in her arms — just a tiny child only a few weeks old. She was pacing back and forth along the muddy banks of the dirty stream. Nearby, hundreds of worshipers ran and jumped into the river. Some carried lepers that could not walk, and plunged them into the supposed holy waters."

The missionary went on to describe how that mother paced back and forth while dead bodies were flung into the Ganges, supposedly to have their sins washed away, and prepare for the region of bliss. The missionary turned and looked at the hordes coming to the banks of the river. And as she looked back, that precious mother had fallen in the mud, and was beating her head against the muddy bank of the river.

Out some distance away floated the body of that dear little child, to be eaten by the crocodiles of that tropic land.

Said the missionary, "I went to the dear mother, who had just sacrificed her baby to find peace in her own heart, and to wash her sins away, and I pointed her to Jesus, the Lamb of God that taketh away the sins of the world. We knelt together, and

the mother quit beating her head into the mud. I told her to pray, confess her sins and let Jesus come into her heart, what a glorious scene it was when Christ came in."

When that mother lifted her head to the skies a smile wreathed her face, and she cried out, "Why didn't somebody tell me before I threw my baby away that Jesus would give me peace? Why didn't you come a little bit earlier?" — Box 27, Altadena, Calif.

LET'S THINK IT OVER

Share Your Shelter?

Current news stories of families who would feel justified in excluding neighbors from their private "fall-out shelter" were seen as evidences of "uncivilized and destructive preoccupation with self-preservation."

In a message of Christian counsel to the families of our churches, the Committee on Family Life of the National Council of Churches warned that such an attitude "threatens to turn neighbor against neighbor." It also deplored "the fear of atomic fall-out which, if it is allowed to panic families, can harm us as truly as any physical disaster."

Stating that "the Christian family is not an end in itself but is related responsibly to the whole community and world," the message called on Christians to work to remove the causes of war and "to reconsider their responsibility toward their neighbors in the community and nation."

The message was signed by the Rev. Edward Staples, committee chairman, and the Rev. Dr. William H. Genne, executive director of the Department of Family Life of the National Council, at the committee's annual meeting in Cincinnati, Ohio. — The Religious Newsweekly.

SABBATH SCHOOL LESSON

for November 18, 1961

Growth Through Self-Discipline
Lesson Scripture: 2 Peter 1: 2-11.

for November 25, 1961

Keep on Growing
Lesson Scripture: 2 Timothy 1: 3-14.

Teen Talk

The City Ragweed

How long does it take you to write a talk for a young people's meeting or Youth Day at church? Maybe it is a little like the pastor's good sermons; some are prepared quickly; others only after long deliberation. Now let me confess that I have been pondering a "Teen Talk" about ragweed all summer long. I have waited for its life story to unfold before trying to draw lessons from it.

Ordinarily we do not get sentimental about any kind of weed, much less the ragweed that is such a nuisance in cultivated fields and produces so much hay fever misery when its pollen takes to the wind. If the ragweed could talk, it could boast of being in the news every day, for its pollen count is published daily during late summer. I might say that one of the deacons of our church had a weed that got in the paper recently, photograph and all, because it had grown about thirteen feet tall. My ragweed was photographed twice but it was too small to show up on the picture — and that is the beginning of the story.

What is it that makes one little ragweed so interesting? Where it grows, how it grows, and the question of whether it could reach maturity under such adverse conditions. That sounds like the story of boys and girls, doesn't it?

There was a little plant with dark green leaves growing like a potted shrub deep in a round hole in the concrete. At first I thought it was a young seedling tree. Weeks later I decided it was an ordinary ragweed. The location was about four feet from the curb at the intersection of two busy streets (Seventh and Watchung) in Plainfield. Several one and one-half inch holes had been drilled in the street last winter, supposedly to test the thickness of the concrete. Into one of these a seed had fallen and sprouted in the spring.

Boldly the little plant reached upward toward the light, not knowing all the difficulties it would face once it reached the surface and tried to spread out its leaves and to grow to a normal height of from one to three feet. As the weeks

passed, the city ragweed learned its lessons the hard way. It was in the crosswalk where pedestrians might step on its leaves. Automobile tires might roll over it countless times a day. There was a possibility that the New York buses swinging around the corner every half hour would bump its tender head. Then there was the street-cleaning machine with its whirling brushes with foot-long steel bristles that none too gently brushed its hair several times a week. How could it survive such treatment? A plant must grow and bloom and bear seed; that is its nature. It knows nothing else, and it adapts itself to its environment as best it can to hold onto life until its mission is accomplished. We wonder sometimes if people are as sure of their purpose in life.

That horrible street-cleaning monster was at first a blessing in disguise, for it kept filling the hole with dirt that could nurture the struggling plant. But when the hole was almost full there was not much room for the ragweed to bend when it got run over. Week after week through the long summer I watched that hard struggle, wondering if the little weed would learn to keep its head down like a soldier in a foxhole. Would it give up and die? It did not. Never did it expose itself too much.

Fall came and ragweeds everywhere stopped growing. This one which had so bravely faced every obstacle gradually diminished in size without being able to bloom or bear fruit "after its kind," as the Bible says.

Nature has its lessons. Jesus drew many of them for us. We can make whatever comparisons seem most helpful from the little city ragweed. Are we sure that the difficulties we face in home and community are as great as we sometimes think? Opportunities for physical life and growth are practically guaranteed; there are few problems. How about spiritual growth? It doesn't take much outside pleasure to hinder us there, does it? Do our dispositions improve or wither when we get run over a little? Do we have a determination to adapt ourselves to our circumstances and to prepare ourselves for bearing fruit for Christ?

OTHER FOLDS AND FIELDS

Cuban Dilemma: Doors More Open, Nearer Shut

"The doors of opportunity in Cuba are wider open and at the same time nearer to being closed than ever before," reported a Southern Baptist mission leader here following a six-day trip to the island.

In explaining his statement, Loyd Corder of Atlanta added, "The response of the people to the Gospel is greater, probably because they are very much aware of the threat of atheism.

"At the same time, there are rumors the government plans to establish a National Church. With such a church they would pay the preachers' salaries and thereby attempt to control the content of their message."

Corder, who speaks Spanish fluently, heard the Communist vocabulary everywhere. And the vaunted literacy campaign of the Castro regime seemed to be aimed more at indoctrinating the illiterates than at educating them, he reported.

Herbert Caudill of Havana, superintendent of mission work in Cuba, said, "There is a feeling we must exert ourselves to the utmost. The president of the Brotherhood is seeking to enlist 1,000 men to work at establishing and attending missions for preaching and Sunday schools. The urgency of the situation is felt."

Corder said the Cuban people express amazement the missionaries remain, but also appreciation for their staying. Four missionaries have left; five Cuban pastors have come to the United States.

Caudill says, "So far times are favorable to the preaching of the Gospel in Cuba. How long they will continue no one knows."

Baptist Men Face Communism

A round-up story of the Second National Conference of Southern Baptist Men held for three days in Memphis recently reports that the 4,000 men had a chance in daily seminars to "sound off" rather than just to listen to prominent speakers. There were, however, many such speakers.

Atlanta pastor, Roy O. McClain, sounded a note in his keynote address

that was to recur often during the conference: Christianity and communism are in total conflict, and Christians must strengthen their attack if they are to survive.

None of the speakers indicated that Christianity should be merely anti-communist. But McClain, Malik, Evans, and seminary professor W. W. Adams of Louisville offered no hope for Christianity, if communism is the victor.

W. W. Adams, whose address climaxed the conference, said four groups are ahead of Christians in influencing Africans. He listed them as materialism, communism, Catholicism, and Mohammedanism.

Next to Christian witnessing, the most popular topic of the 16 seminars was in the stewardship area. The men said stewardship extends beyond the tenth of their income to disposition of the other nine-tenths and also into their wills which should include gifts for the church.

Baptist Merger

The proposal to work toward a merger of Southern and American Baptist Conventions was discussed at St. Louis but made little or no progress, it is reported. The Resolutions Committee of the Southern Baptist Conference reported that the present level of co-operation is satisfactory. That appeared to be the opinion of the vast majority of the messengers (delegates).

NEWS FROM THE CHURCHES

INDEPENDENCE, N. Y. — The Committee on Program for Advance arranged for a retreat at Camp Harley, October 7, with Carroll Burdick, chairman. Rev. John Holmes led the morning service followed by a fellowship dinner.

In the afternoon the young people conducted the worship service. The feature of the afternoon was a panel presenting a forum on advance under the theme, "Mission to the Unchurched." Subjects and speakers were as follows:

"Psychological Aspect of Reaching Unchurched" — Carroll Burdick

"Christ is Lord of All" —

Wayne Crandall

"Church as Mission" — Nylin Lefever
"Mission of Laity" —

Mrs. Lelia Livermore
"Bearing Witness to Sabbath Convictions" — Mrs. R. E. Spicer.

On Sabbath, October 14, the laymen provided the worship service at church.

In September the Lefever family (Mennonites) entertained the Youth Fellowship group. On October 17 the group met at the home of Mrs. Doris Clarke. After their songs and worship service they played games and enjoyed refreshments. —Correspondent.

NORTH LOUP, NEB.—During the summer some new cement was poured in front of the church replacing some that was badly worn. Also not too long ago new tile was laid over the old cement floor in the basement.

Due to inclement weather the church stand at the Pop Corn Days festival did not do as well as in some previous years. November 9 has been set for the date of the Lord's Acre turkey supper, and November 16 for the auction sale.

There were 24 from the North Loup church who attended the Mid-Continent Association meetings at Boulder, Colo., the first weekend in October. It was announced that the youth camp will be held in North Loup, at Riverview Camp next summer.

The night of October 14 Pastor and Mrs. Clarke, Douglas, and Mrs. Vernon Williams left for the East. Mrs. Williams will visit her daughter at Norfolk, Va. Pastor Clarke was to conduct special evangelistic meetings at Westerly, R. I., from the 18th through the 21st. En route they planned to visit several relatives including Mrs. Clarke's father, Rev. H. L. Polan, and her two sisters Muriel and Lura. They expected to return to North Loup October 26.

Several plan to be away for the winter. States to be visited will include Florida, Arizona, and California.

At the last church business meeting it was voted to seek for two deaconesses.

— Correspondent.

DAYTONA BEACH, FLA.—The Youth Fellowship has been organized since Pastor Davis' arrival. They meet every other Sabbath eve for a worship pro-

gram and on alternate weeks on the night after the Sabbath for their work meetings (projects). At present, they are working on signs advertising our church, later to be placed at strategic locations.

Our church was represented at the ordination of Leroy Bass to the ministry at Paint Rock, Ala., on Sabbath, October 14. Pastor Kenneth Davis, Mrs. Ruby Babcock, church clerk, and Deacon Raymond Kenyon attended. It was a full day's drive (600 mi.) each way, but a richly blessed Sabbath day was sandwiched in between.

In the absence of the pastor on October 14, Laymen's Sabbath was observed. John Leonard presided during the service. Others taking part in the service were Ruth Rogers, Gerry Leonard, Susan Davis, Merritt Kenyon, Orville Bond, Eileen Kenyon, Lucille Bond, and Winfield Randolph.

We have worked out an "exchange" with the Rev. Rhodes Thompson's church (our former interim pastor) for taking charge of the Nursery during Sabbath services. Through the exchange, no one has to miss the services of her own church.

The ladies met in the Social Hall on October 11 for their first fall meeting. Their project for World Community Day, that of making school bags for South American children, was started. A contribution of \$10 was voted toward a new bed for the Lawton family in Jamaica.

— Correspondent.

LOST CREEK, W. VA.—At the annual meeting, October 8, 1961, the church adopted the report of the Stewardship and Finance Committee which included the proposed budget for local, denominational, and interdenominational work, with the later addition of ministerial retirement and Conference expenses of the pastor. The total is somewhat above \$7,500, of which \$1,800 is designated for Our World Mission. The per capita weekly giving to meet this budget will need to be somewhat more than \$1.25 per week (115 members).

The church regularly shares its pastor with the smaller Roanoke, W. Va., church and sponsors a mission on Crites Mountain, an area where nearly all the people are on relief.

Accessions

Old Stone Fort, Ill.

By Testimony:
Mrs. Lester H. (Doris) Lewis

Texarkana, Ark.

By Baptism:
Patrick Cupp

By Letter:
Ronald FitzRandolph

By Testimony:
Ellen (Mrs. Ronald) FitzRandolph (Associate)

Marriages

Griffith-O'fferrel.—Keith Griffith and Glenda O'fferrel were united in marriage June 2, 1961, in the Seventh Day Baptist Church of Texarkana by Pastor Marion C. Van Horn.

Withrow-Harris.—Albert W. Withrow, Jr., son of Mr. and Mrs. Albert W. Withrow, Riverside, California, and Nancy L. Harris, daughter of Mr. and Mrs. Charles Harris, Shiloh, N. J., were united in marriage on August 31, 1961, in the Seventh Day Baptist Church of Shiloh. The ceremony was performed by the bride's pastor, Rev. Charles H. Bond.

Births

Brown.—A daughter, Kathy Elaine, to Mr. and Mrs. John Brown II of Rummerville, Pa., September 25, 1961.

Cupp.—A son, Michael Darin, to Patrick and Gaye Cupp of Hooks, Texas, on August 29, 1961.

Lewis.—A son, David Michael, to Mr. and Mrs. Carroll W. Lewis of Lansing, Ill., September 25, 1961.

Lewis.—A son, Alan Hugh, to Dr. and Mrs. Claude H. Lewis of Kirksville, Mo., September 27, 1961.

Monroe.—Twin daughters, Sharon Rena and Karen Tena, to Glathan and Julia Monroe of Fouke, Ark., on August 21, 1961.

Spencer.—A daughter, Kathleen, to Dr. and Mrs. Fred Spencer at U. S. Naval Hospital, Pensacola, Fla., on August 26, 1961.

Obituaries

Maxson.—Nathan Maxson, one of eleven children of Russell and Anna Crandall Maxson, was born Feb. 23, 1882, at Nortonville, Kan., and died April 3, 1961.

After leaving Kansas he lived in South Dakota and later in Arkansas, where at Gentry, he was united in marriage with Daisy Biggs

on June 8, 1910. In 1917 they moved to North Loup, Neb., where he engaged in farming.

Surviving are: his wife; four sons, Raymond of Redona Beach, Calif., Lester and Herman of North Loup, and Roy of Cotesfield; two daughters, Mrs. Roberta Molzer of Hallam, and Mrs. Rena Hoffman of Lincoln; five sisters and two brothers, and five grandchildren.

Farewell services were held at the North Loup Seventh Day Baptist Church with Pastor Mynor G. Soper officiating, and burial was in Hillside Cemetery. — M. G. S.

Simpson.—Carrie Maud Young, daughter of Leslie E. Young and Ella Saunders Young, was born in the halfway house between Berlin and Petersburg, N. Y., December 31, 1884, and died at her home in Alfred, N. Y., October 9, 1961.

When a girl she attended the Berlin, N. Y., Seventh Day Baptist Church.

On August 17, 1913, she was married to Olin Huffman Simpson of Jackson Center, Ohio. She and her husband united with the Seventh Day Baptist Church of that village, where she retained her membership. To this union were born two daughters, Bernice May Simpson, who died in infancy, Doris E. Simpson, at home, and one son, William L. Simpson of Kingsport, Tenn.

There also survive: three grandchildren; one brother, Alton M. Young, Albany, N. Y.; one half-brother, Arthur Thomas, Chicago, Ill.; one half-sister, Mrs. Joseph Benedict, New York City; an uncle; also nieces, and nephews.

Memorial services were held at the Seventh Day Baptist Church, Alfred, N. Y., with Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery. — H. S. W.

Waller.—Hannah P. Allen, daughter of Franklin P. and Nette Lanphear Allen, and widow of Francis Waller, was born Nov. 12, 1882, in Westerly, R. I., and died at Providence, R. I., Oct. 14, 1961.

She is survived by a daughter, Mrs. Mary Greene, of Westerly, R. I. Funeral services were conducted from the Buckler Funeral Home in Westerly by her pastor, the Rev. Earl Cruzan. Burial was in River Bend Cemetery. — E. C.

Whitford.—Asa Maxon, one of ten children of Edward M. and Josephine Burdick Whitford, was born in Farina, Ill., Oct. 29, 1883, and died in a southern Illinois hospital Oct. 5, 1961.

Mr. Whitford spent most of his life in the Farina community. He was a lifelong member of the Seventh Day Baptist church although he had not attended regularly in recent years. He married Almeda Robnett on Nov. 1, 1906. His wife survives him, as do two of their four children, Rex and Almeda Hubbard. Surviving also are four granddaughters, and a brother, Elmer.

Funeral services were conducted from the Stonecipher Funeral Home with the Rev. Lawrence Becker (Methodist) in charge. Burial was in the Farina cemetery. — A. A. A.

The Sabbath Recorder

I
USAKHALE NAYO MULUNGU
YINA KOMA IINE NDEKHA
II
USAZIPANGILE IWE WE-
KHA FANOLESEMA KAPENA
CIFANIZO CILI GONSE
III
USACHULE OZINA LAYEHOVA
MULUNGU WAKO PACABE
IV
UZIKURUKULA TSIKU
LASABATA UNNALE
LOPATULIKA

V
UZILEMEKEZA ATATE
WAKO NOI AFIAKO
VI
USAPHE
VII
USACITE CIGOLOLO
VIII
USARE
IX
USAFINAMIZILE MINZAKO
X
USASILEE KALI KO-
NSE KAFINZAKO

I will put my laws
into their minds,
and write them
in their hearts.