

OUR WORLD MISSION

Statement of the Treasurer, Month of October, 1961

		Budget Receipts	
Adams Center	\$ 151.00	Los Angeles Christ's	50.00
Albion	25.35	Lost Creek .....	.....
Alfred 1st	300.45	Marlboro	263.33
Alfred 2nd	111.30	Memorial Fund	725.69
Associations and Groups	71.57	Metairie .....	.....
Battle Creek .....	.....	Middle Island	18.00
Bay Area Fellowship	172.39	Milton	601.59
Berlin	60.25*	Milton Junction	88.00
Boulder	62.16	New Auburn	20.00
Brookfield 1st	73.00	North Loup	5.00
Brookfield 2nd .....	.....	Nortonville	179.50
Buckeye Fellowship .....	.....	Ohio Valley .....	.....
Buffalo Fellowship .....	.....	Old Stone Fort .....	.....
Carraway .....	.....	Paint Rock .....	.....
Chicago	20.00	Pawcatuck	375.00
Daytona Beach	98.25	Plainfield	10.00
Denver	140.55	Richburg	13.50
DeRuyter .....	.....	Ritchie .....	.....
Dodge Center	65.98	Riverside .....	.....
Edinburg .....	.....	Roanoke .....	.....
Farina	38.75	Rockville	17.28
Fouke .....	.....	Salem .....	.....
Hammond	10.00	Salemville	45.00
Hebron 1st	21.00	Schenectady	17.00
Hopkinton 1st	105.25	Shiloh	608.49
Hopkinton 2nd	5.00	Texarkana .....	.....
Houston .....	.....	Verona .....	.....
Independence	140.50	Walworth	43.00
Individuals	42.00	Washington	6.00
Irvington .....	.....	Washington People's .....	.....
Jackson Center .....	.....	Waterford	78.90
Little Genesee	44.75	White Cloud	32.34
Little Rock .....	.....	Yonah Mountain	26.00
Los Angeles .....	.....	Totals	\$4,983.12

*Only one board reported receipts: Board of Trustees of the Memorial Fund, a receipt from the Berlin church \$10.46

TREASURER'S DISBURSEMENTS

Board of Christian Education	\$ 369.68
General Conference	571.32
Historical Society	126.96
Ministerial Retirement	400.32
Ministerial Training	1,226.48
Missionary Society	1,683.30
Tract Society	453.10
Trustees of General Conference	26.14
Women's Society	88.48
World Fellowship and Service	37.34
Total	\$4,983.12

SUMMARY

Current annual budget	\$112,193.00
Receipts one month	4,983.12
Balance needed 11 months	\$107,209.88
Percentage of year elapsed	8.33
Percentage of budget raised	4.44

Rolland A. Maxson,
Treasurer.

Nov. 14, 1961

The Sabbath Recorder



Special Scriptures produced for the blind by the American Bible Society are examined by two delegates to a recent meeting of the Society's Advisory Council. At left is the Rev. B. H. Phaup of Marion, Indiana, general superintendent of the Wesleyan Methodist Church of America. At the right is the Rev. C. Harmon Dickinson of Plainfield, New Jersey, official representative of the Seventh Day Baptist General Conference.

The receipts for October are alarmingly low. Salaries of missionaries and other denominational employees — as well as much of our publication and education work — will suffer if this situation continues another month. It should be noted that the OWM treasurer (upon request) closed his books the first of November, a week earlier than usual, making October a short month.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
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Bible Sabbath

December 9 this year is called among our people Universal Bible Sabbath, the counterpart to "The Bible's Day" or Universal Bible Sunday which is being observed by most Protestant Churches on December 10. We would contend that it is far more appropriate to observe "Bible Sabbath" than "Bible Sunday" for the simple reason that the former is biblical and the latter is not. Nowhere in the Bible is the first day of the week elevated to the position of day of rest and worship given to the seventh day by divine example and command and New Testament church practice. We would concede, however, that until church leaders become convinced by the Bible that they should abandon the traditional and adopt the true day of worship they do well to set aside one day a year to emphasize the importance of the Bible and of the faithful Bible societies which translate it and promote its universal distribution.

Our people came into separate denominational existence because they read the Bible and followed its neglected Sabbath teachings faithfully. It is our conviction (well substantiated by contemporary experience) that unbiased Bible study by those willing to do God's will is sure to produce many new Sabbathkeepers who will find joy in so doing.

To advocate a special "Bible Sabbath" might, on second thought, seem to imply that there are some Sabbaths, some days of worship, on which the Bible is not emphasized. Let us not entertain such a thought any longer than is required to remind those who have been called to leadership that our people need and desire "the sincere milk of the Word" and that the Bible is the only source of our knowledge of God and of eternal salvation through Christ Jesus our Lord. To offer any food for hungry people that is not derived from the heavenly manna is to betray our trust. We would be like fathers eating sour grapes and causing their children's teeth to be set on edge (Ezek. 18: 2); like shepherds who fed themselves, "and fed not my flock" (Ezek. 34: 8); like the elder brother who would deny the fatted calf to the prodigal who had been eating food for swine.

Bible Sabbath is a day to recognize a great heritage, a rich treasure (too often

held in earthy vessels), and a great responsibility. It is a day designed to emphasize the whole Word for the whole world. In our favored land with its beginnings laid in a search for freedom of worship the Bible has always been a whole book, even though our knowledge of it has through our indolence been only partial. We rejoice each year that portions of the Bible have been printed for the first time in another language until the total is over 1,100. It is hard to realize that there are a thousand tongues yet to go before all the people of the world can have even a small portion in their native language. It is equally strange to us that after so many years of faithful translation work the number of languages in which the whole Bible is printed is only a fraction of the number having portions. If we fully grasped this situation we in our relative abundance would do more about taking the Word to the world.

The greatest organization with which we as Americans, as Seventh Day Baptists, can be associated for the distribution of Scriptures to those portions of the world where doors are open is the American Bible Society. It is an organization that we need and one that needs our prayers and support to a greater extent than they have been offered in the past by most of us. The latest figures indicate our per capita giving as 6 cents per year. Are we in this respect like the nine lepers cleansed who were selfishly happy for their cleansing but returned not to express their thanks for the word that brought their healing?

Precise Atomic Clock

The New York Times in a recent editorial calls attention to three winners of Nobel prizes in science, one in chemistry and two in physics. In the latter group is Dr. Rudolf Mossbauer of Munich (now at the California Institute of Technology in Pasadena). His outstanding achievements are summarized as follows:

"Dr. Mossbauer is the discoverer of what is known as the 'Mossbauer effect,' which has been used in the confirmation of Einstein's theory of gravitation. It also provides the most precise atomic clock

MEMORY TEXT

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. — Micah 5: 2.

yet available, one that can measure deviations of one part in one hundred million million, and holds the key to many of the remaining secrets of the atom."

For those of us who are strictly laymen in the realm of physics the simplified language of the above paragraph is still hardly comprehensible. We do, however, rejoice to know that men are now at this late date making some major breakthroughs in their knowledge of the simplest and most taken-for-granted processes of nature. It is good to know that Einstein's theory of gravitation is confirmed and that atomic deviations of one part in one hundred million million can now be measured. What it all means in a better life for man will perhaps be pointed out to us at a later date.

At the same time that we rejoice in the cumulative knowledge of the scientists we wonder if enough attention is being paid to the measurement of deviations from the laws of God. It seems to us that these deviations are more and more thought of as being inconsequential just when they are becoming so wide that none can fail to see them. We cannot blame the scientists for this although they are not as a class more notably God conscious than others.

Our theologians, many of them instead of preaching the law of God and the certainty of judgment have gone soft on sin. Very frequently we find the great physicists assuming the role of prophet and reminding us of the dire consequences if we do not put forth more effort to make our morals and our knowledge of spiritual things measure up to our knowledge of the secrets of the universe. It is good to have an accurate atomic clock; it is better to discipline ourselves in the use of the clocks we have, for the scientists warn us that time may be running out.

Rod of Deliverance, Wheel of Destruction

When Moses was called to be a deliverer of God's people from the crushing bondage of Egypt he had very little in his hand with which to accomplish so great a task. It took some strong persuasion to convince him that the shepherd's rod with which he climbed mountains, guided and rescued his sheep could be the symbol of great power. "What is that in thine hand?" asked the voice of God from the burning bush. "A rod," replied Moses. It was only a rod, but one which he later carried to the throne room of Pharaoh, which he stretched out to bring plagues, and with which he parted the Red Sea. It became the symbol of a nation's deliverance; it signified the power of God in the hand of man.

Times have changed. When God's voice comes to men today it does not find many of them on the back side of the desert where signs of life are scarce and where a strange fire burns. If God is to find modern man in the wide expanse of our land He will most likely find him sitting next to an intermittent fire ignited by porcelain-tipped devices. The smoke of the fire will pass beneath the modern Moses and stream behind him as the landscape flashes by. In response to the question, "What is that in thine hand?" the well-dressed traveler would have to say, "A wheel — only a wheel."

We cannot claim that the God of heaven is calling each of us to as great tasks as Moses was persuaded to undertake. Neither can we deny that He is calling us to greater work than we have been inclined to undertake for His scattered and sin-oppressed people. Far too many of us who travel the highways are self-centered, glassed-in, pleasure-bent people with little thought of mission. We are only half conscious of what we hold in our hands or of the responsibility it entails. The wheel in our hands has become as much of a habit as the crude stick in the hands of Moses. Can it be that God is calling us to recognize the responsibility of that wheel as it relates to life and death? It symbolizes great

power of destruction or of blessing. What purpose is the wheel in your hands serving? It depends on what you have seen, God in a burning bush, Christ on a Damascus Road, or a pot of gold at the end of a vanishing rainbow. Let us use what we have to the glory of God and for the deliverance of the oppressed.

Coming Next Week

As a special feature next week we are presenting, as being appropriate to the season, the warm, personal story, "My Holy Land Tour" of Mrs. Helen Sullivan of the Berlin, N. Y., church, prepared for publication by Myrtle Cushman. Readers will be as pleased to know what it did not mean to her as what it did mean to stand on the spots about which sacred history revolves. Be sure to read this condensed story.

Also in a before-Christmas issue we hope to print one of the essays submitted for the Women's Board essay contest last winter. It is entitled "Christmas" and begins with these words: "Only God could have thought of Christmas. Man would have had it otherwise."

PSEUDO-INTELLECTUALS

Every now and then I am told by some provincial pseudo-intellectual who has never worn the spurs of either science or religion, who would be as much at a loss with a test tube as he is with the Ten Commandments, that this dawning latest, potentially greatest technological advance by mankind is somehow in the nature of an embarrassment to the Christian faith! In the name of God, how is it an embarrassment? Why an embarrassment? What page of the Bible will it indict? What doctrine will it amend? What creed will it deny? Won't it rather reissue some Psalms, and reprint in capital letters such words as "The heavens declare the glory of God; and the firmament showeth his handiwork"?

Frederick B. Speakman in
Love Is Something You Do
(Fleming H. Revell Company).

President's Message

A CALL TO STUDY

Does it bother you? Our denominational finances, that is! The question was raised last week as to where our vaunted devotion is when we talk about the added plus of Sabbathkeeping and find that our denominational giving ranks third from the bottom on a list of 45 Protestant denominations. Fifty dollars per person per year is the measure of our devotion when members of another denomination are giving \$272 in the same period!

Or where is our vaunted devotion when our consecrated and underpaid Missionary Board workers must wait for their meager salaries? (See page 8 of last week's Recorder.) Or do we just like to pauperize people? Or do we just like to volunteer others to sacrifice for Christ's cause while we sit back and talk about sacrifice?

We are Baptists, all of whom love to have their own opinions and love to have their own answers to problems and who are determined that no one is going to tell us what we should give to the Lord! So we don't — give, that is. Through the years our leaders have learned the hard way to soft-pedal the matter of giving. Our pastors can say little, except in a general way. After all, they are expected to sacrifice. Occasionally a voice crying in the wilderness will raise the matter of tithing; but we are very adept at silencing the prophets. All we have to do to squelch such an idea as systematic giving is to raise questions as to how it can be justly done in a day such as ours — or, suggest that there are so many other worthy causes that need our gifts.

And all of this silence, and all of this lack of concern, and all of this side-stepping of the issue of systematic giving leaves us precisely where we are: third from the bottom and our dedicated workers (that we have told, "Go work for us, today") begging bread.

This is an agonized call to study: a call to study the matter of our denominational giving. The time has come for us to throw caution to the winds and for

pastors and people alike to become concerned about this problem that hampers our work and certainly does not contribute to our witness.

This call to study is not a call to clever ideas for new fund-raising projects. We need special projects, but these are not enough. We need the kind of systematic study that will be reflected in systematic devotion and deepening concerns about the work that is ours as Seventh Day Baptists.

Let's "Draw Near to God" and
Study our giving,
Melvin G. Nida.

ECUMENICAL NEWS

World Council at New Delhi

Prayers for the Third Assembly of the World Council of Churches at New Delhi, India, in session from November 18-December 6 have been offered in a great many churches. Some Southern Baptist state conventions urged their people to pray for the assembly even though Southern Baptists have declined to seek membership in the World Council. Seventh Day Baptists, as noted by church bulletins, made rather wide use of a prepared prayer circulated from the New York office of the WCC.

First news reports forwarded from the New York office indicate the action taken on two of the important items of business which Christian Century calls "ecclesiastical housekeeping." The delegates to the assembly expressed agreement with the WCC's stated basis for membership which says that churches in the Council "accept our Lord Jesus Christ as God and Saviour."

Following the vote on this question each denomination present was allowed one vote on whether or not to admit the churches seeking such admission. Most controversial was the acceptance of certain Eastern Orthodox Churches back of the "Iron Curtain," notably the Russian Orthodox with 30,000 priests and 20,000 parishes in the USSR. No speeches or statements were allowed before the vote was taken but a number of delegates spoke later about the acceptance of the four Orthodox Churches, Russian, Ru-

manian, Polish, and Bulgarian. The vote was well above the two thirds. Recording their abstention in the vote on the application of the Russian Church were the Russian Orthodox Greek Catholic Church of North America and the Hungarian Reformed Church in America, whose spokesmen made statements explaining their position. There were three negative votes and four abstentions among the 149 possible votes.

Of the other churches admitted the most significant are two Chilean Pentecostal Churches. It is the first time that any pentecostal churches have sought or have been accorded membership. Twenty-three new members were received, bringing the total to 198. Eleven of these were from Africa. For the first time the islands of the Pacific are represented.

Keep in Touch with Your Home Church

Keeping in touch needs to be a two-way street. Most churches do not make as much effort as they might to maintain person-to-person contact with their non-resident members, but more and more they recognize their Christian responsibility to do so. Let us also from time to time remind all of the folks away from home that they would receive a blessing by writing to some of the folks in the home church.

The above suggestion comes from the Christian Education Committee of the Southeastern Association, of which Greta F. Randolph is secretary. The idea is much bigger than one Association; it ought to be presented to all the readers of the *Sabbath Recorder*, the committee feels. What better time than in this holiday season! Now, if ever, our thoughts are of home and the special programs of our churches. Have you been away from your home church for months or years? Have you thought to send a greeting with at least a personal "Hello"? The pastor or some of your friends would delight to pass that greeting on to the whole group. Let's keep in touch — both ways.

A Completed Jew's Christ

By Victor Hyman Hasday*

To me, Jesus Christ of Nazareth has become the pulsating spark of precious life itself. Spark indeed, the effervescence of breath itself, the climactic joy of every heartbeat, the reason why death itself has emerged to the height of hunger for heaven — when I shall see Jesus.

To most, "Completed Jew" is as odd a phrase as "Hebrew Christian" (titles that cause unbelieving Jews as well as gentiles to ask questions) but praise be unto God, they are both one and the same, because salvation (Isa. 62: 11 Yeshua-Jesus) is the root and stock of Judaism (John 4: 22).

The wondrous beauty of God's eternal gift to a "Completed Jew" is that although the history of his biblical ancestry radiates with God's eternal glory, his personal encounter with Christ as the Messiah, Savior and Lord of his life, would appear as life's most impossible thing. To the Jew, not having been raised in the realm of Christianity, plus having had the ugly experience of branding accusations by those they believe to be Christians, it is indeed joy unspeakable and full of glory to be lifted from sin and hell, that is, to know Messiah as personal Savior.

A "Completed Jew" therefore is not actually one who has been converted, but completed. As a sinner he is indeed converted, and Christ has become his righteousness. "He is not a Jew, which is one outwardly . . . but he is a Jew

*Victor Hasday, a Hebrew Christian who was converted several years ago and started preaching his new faith came to see only a few months ago that the Sabbath is a Christian as well as a Jewish institution. He now preaches the Sabbath to Jew and gentile and has identified himself in some measure with Seventh Day Baptists. He attended part of General Conference last summer, was a featured speaker this fall at the Yearly Meeting of the New Jersey and Eastern New York Churches, has since preached at our Irvington and Berlin churches. At the time of writing this article he was a patient at the Albany, N. Y. Veterans Hospital suffering from service-connected phlebitis. He is seeking the will of the Lord in Seventh Day Baptist evangelism or personal work in a Jewish community.

which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God" (Rom. 2: 28, 29).

"Christianity," it has been said, "is the legitimate offspring of Judaism." One of the greatest tragedies of the Church (following Apostolic days) is the satanic divorce of Judaism and Christianity by professing as well as born-again Christians. Yes, the ugliest divorce suffered by the blood-bought Church today is the divorce from Mosaic Judaism, because as God's full revelation to Paul is accepted for Christians, so is Romans 1: 16 as well as 2: 9, 10 (cf. Deut. 28-30.) Mosaic law (ordinances) were nailed to the Cross, but not love.

God says, "Vengeance is mine; I will repay" (Rom. 12: 19), but wicked men (history includes Christians) actually robbed God in the Passover time, changing it to Easter; His Sabbath to Sunday, etc., because of satanic hatred towards Israel. God, therefore, gave or permitted them to believe lies (as 2 Thess. 2: 11). Church history bears the ugly record of how the true church practically went into oblivion.

Rabbinical Judaism today, having no hope of eternal life and without the joy of salvation, is in a state of emergency because only the Christians are (should be) able to teach Jews the true meaning of all their holy days as pointing to Christ. If Gentile Christians are unable to lead Jews to Him (as the only hope) through their own holy days, it is because of the ugly divorce that separated these precious types and shadows from Christ and His Church.

Please reread: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." "Boast not against the branches . . ." (Rom. 3: 1, 2; 9: 4, 5; 11: 18).

Beloved, as Sabbathkeepers, God will greatly honor us with this truth to reach lost Jewish souls and God "will bless us" (Gen. 12: 3).

Remember, Jesus is coming soon, and as Israel is going, so is the rest of the unregenerate world in its lost condition and Christless eternity. Our hearts should be aching to go full speed (or as the Holy Spirit will permit) in these days of terror-stricken cave-shelter seeking and general fears that envelop mankind — preaching the Gospel, urging repentance and holiness while there is time!

By God's grace, soul-winning, witnessing, and challenging have been fruitful in reaching all souls and my ministry has not been one-sided. The strong witness of a Jewish believer has caused quicker response and Holy Spirit answers have found Jewish listeners — Praise God! Because Jews know nothing about the Savior of souls it's an ache in my heart to stir gentile believers to reach them wherever they are, and God will bless in all avenues.

When I entered into the beautiful Sabbath truth (May '61) little did I suspect that my Christian brethren would react so (almost violently). The cost since I received salvation is more than I care (at this time) to record, but if God wants spiritual soldiers may He in the name of Yeshua Ha Meshiach continue to train and test me that I may be filled for His glory — yea, to be spent for Him (2 Cor. 12: 15).

My heart's desire . . . because Messiah redeemed me is expressed in these lines:

SPENT FOR SOULS

Youth, sweet youth, 'tis precious
Sadly, time and age still rolls;
God, help me to store up treasures,
In Thee, be "Spent for Souls."

Godly Scripture tells the story,
His plan, revealed upon the scrolls;
Serve Christ, in Him "Be Ye Holy,"
In Him, be "Spent for Souls."

Life, precious life; curtain now descended,
Gold, silver and sin, taking tolls;
Precious blood, in Him, I am blended,
Epitaph with God . . . "Spent for Souls"

STATEMENT OF BELIEF

By Leroy C. Bass,
Paint Rock, Ala.

(Given on Sabbath, October 14, 1961, prior to his ordination to the Gospel ministry.)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
John 3: 16.

In this verse, I believe, is the plan of salvation in a capsule from the inception of sin down through the ages to the end of earthly time and to the final disposition of sin and lost sinners. The plan includes God's original creation perfectly restored, or better. All else in the Bible gives the details of this plan.

How long had God loved the world?

God didn't just begin to love the world when Jesus was born into it. Oh, no! He loved the world from the very beginning of creation, and kept on loving Adam and Eve after they sinned against Him, although it was a grieved love.

When did God give the world the Son?

God the Father didn't first give the Son to the world at His incarnation. Oh, no! The Son was given to fallen man as soon as Adam and Eve sinned. I believe the Covenant of Grace was first made with man after Adam sinned in Eden. Christ was then committed to die for the human race. He was "slain from the foundation of the world" as we read in Revelation 13: 8. Paul also tells us that God had chosen us in Christ before the foundation of the world (Eph. 1: 4). (See also Heb. 9: 26 and 1 Pet. 1: 20).

In the Garden of Eden Adam and Eve talked with God. I believe that sin is the terrible intruder in the human family, and that sin broke that wonderful communion of man with God. I believe that Satan, or the Devil, is a personal being who tempted our first parents to doubt and disobey God's word, and that he still is doing his same evil work and is the cause of lawlessness in the world today. Man can no longer talk with God directly. Man must have a representative,

a priest, to be a mediator for him. This will remain a necessity until the return of Christ and the expulsion of sin from the universe. It was the will of God to establish a priesthood as an intermediary between Him and the fallen human race. God also called prophets to preach righteousness and to warn against wickedness.

I believe the Scripture tells us that Jesus Christ is the Christian's priest; that is, each sinner or believer is to confess his sin to the Lord Jesus in heaven to receive forgiveness and cleansing. The Christian ministry is supposed to be most nearly analogous to the preaching prophets of old.

I believe that Christianity is a revealed religion, not one arrived at through the processes of logic and philosophy; yet Christianity has logic and philosophy in it. **First truths** are directly revealed by God, and are to be accepted by faith. Logic may then be able to deduce truth from **first truth**. Examples of **first truth**: "God is," the existence of God (see Heb. 11: 6). Another one is the Sabbath day. God asks us to accept it by faith.

I also believe that Christ is God (John 1: 1-3; Heb. 1: 8; Isa. 9: 6), and that the shedding of Jesus' blood was made necessary for the salvation of men; that these are revealed doctrines of Scripture, not ones arrived at purely through human thought.

I believe that the Father, the Son, and the Holy Spirit are three distinct Persons of the one triune God, and have been from all past ages, to remain such through all eternity.

The Bible

I believe the Bible constitutes the absolute authority for all men on earth to live by and that Christians are charged to spread its truths to all peoples of earth. I believe the Bible was thought-inspired rather than verbally inspired. Otherwise all Bible translations from the Septuagint down to the present time would be both wrong and sinful, and we would all have to learn Hebrew in order to read the Word of God. "Holy men of old spake as they were moved by the Holy Ghost." The men were inspired, not the words independently of the men.

They wrote under inspiration of God according to their own individualities and characteristics. The Bible is not God's mode of thought or expression; it is man's. Nevertheless, the utterances of the prophets are the Word of God.

How is it to be interpreted? The Bible is to be its own interpreter; that is, it must be interpreted according to the analogy of the rest of Scripture. The Bible does not contradict itself. The Bible, I believe, is to be taken literally, except where it is obviously using figurative or symbolic language. Fanciful interpretations I will avoid. I do believe we are obligated to obey the teaching of Scripture and to test all religious beliefs and practices by this Book. I believe we should exclude compromising pagan, unbiblical, or pseudo-Christian beliefs and traditions that have come to wear the garb of Christianity over the centuries. I must hold to the Bible and the Bible only as my infallible source of truth to live by.

The Church

I believe in the visible Church as an organization of Jesus Christ, one to which members are admitted when they become baptized into Christ. The church must teach as pure a gospel as it and its ministers know how. Membership in the church is important for the believer, for the Bible says one is baptized into the Lord's body which is His Church on earth. Christ died for the Church; He loves the Church; He is the head of it. It is in the Church that spiritual gifts are bestowed (1 Cor. 12: 13, 27, 28).

Baptism, Water and Spirit

I believe that anyone who refuses to follow the example of Jesus in baptism is also refusing the gift of salvation; such ones, even though they may profess to know Christ, are really saying they believe Christ ought to save them on their own terms. They are outside the will of Christ. Baptism is a complete immersion into water for one brief instant. An unbaptized child of Christian parents who has died is not lost because of his unbaptism. I believe there is no need for substitute methods whatever, in cases of physical impossibility for the convert to be im-

mersed. He need not be baptized, nor will he be lost, for the simple reason I do not view baptism as a saving sacrament. In these extreme cases where a person is unable to be baptized and he longs to be, the baptism of Jesus Christ Himself, I believe, satisfies the requirements of the Gospel and is imparted to the believer who thus cannot be baptized, as was true of the thief on the cross.

The New Testament has much to say on the baptism of the Holy Spirit and the real importance of this. All Christians positively need the baptism or the filling of the Holy Spirit. The evidence of the Spirit's presence in power in the heart and life of the believer is a holy fire burning in his soul to live for Christ and giving a holy boldness to witness to the law and the Gospel of the Lord Jesus Christ.

Further evidence of the indwelling presence of the Holy Spirit is works of righteousness and the "fruit of the Spirit" manifested in the life. A striving to speak in "tongues," or building up the human emotions to a high state of excitement is not "holy fire," but "common fire" which the deceiver of souls uses.

I believe that Christ's promise of the gifts of the Holy Spirit is valid today, in this 20th century. However, men do not choose the gifts; the Holy Spirit divides them among Christians according to their need of them in His infinite wisdom. Especially in the last days, to finish giving the Gospel to all the world, there will be a special need for these gifts, and the Scriptures promise an outpouring of spiritual power (Rev. 19: 10; Mal. 4: 5; Joel 2: 28, 29).

(To be continued)

Plan now for . . .

CHURCH-VOCATIONS SABBATH

December 30, 1961

"all work is empty save
when there is love . . ."

Sponsored by the Youth Work Committee
of the Seventh Day Baptist Board of
Christian Education.

**Our Representatives
at
Annual Meeting of D. F. M.**

The 58 member boards and societies of the Division of Foreign Missions of NCCC will hold their next annual assemblage at the Ambassador Hotel in Atlantic City, N. J., January 30 - February 2, 1962. Secretary Everett T. Harris will plan to attend. It is hoped that the Rev. Harold R. Crandall may attend also.

It will be recalled that the last Annual Assembly was held in Civic Auditorium, San Francisco, Calif., in December, 1960. At that time Dr. and Mrs. George Thorngate were the official representatives of the Missionary Board.

Seventh Day Baptists within driving distance who may wish to attend some or all of these important meetings are most welcome to do so. It would be well to send names to Secretary Harris to assure privileges of official representation. Seventh Day Baptists are allowed seven denominational representatives in the General Assembly.

The Program Committee of the Division has chosen as the Assembly theme, "Christian Mission Now." The committee has expressed the desire that the major value of the Assembly may come from the prayerful consideration of current Christian responsibilities in the light of political and other problems in different areas of the world. There will be four sub-divisions of the theme: (1) The World of the 1960's, (2) Aspirations of Contemporary Man, (3) "Unfaith" and Other Faiths, (4) Insights and Provocative Questions Raised Regarding Christian Directives for Mission Personnel. Delegates will meet in discussion groups for major portions of the Assembly.

On Thursday evening, February 11, a special fellowship dinner is being planned "with New Delhi emphasis." A symposium "Meaning of the New Delhi Assemblies for the D. F. M." will be held that evening.

A cover letter states that the theme of the assemblage "challenges us to face up to the critical issues of mission now with sufficient courage to meet the awe-

some challenge of our troubled times." Seventh Day Baptists need to enter into this fellowship and the challenge presented and take our part as responsible Christians.

**Gleanings
From Jamaica Publications**

The third term of the current school year opened on Monday, September 11, with a Crandall High School assembly in the auditorium of the Kingston Seventh Day Baptist Church.

Crandall High School gave a "Mixed Programme," presided over by Headmaster Courtland V. Davis, on September 26, 1961, for "aid of the building fund for a new church hall at Mountain View." Besides several short speeches, the program included vocal and piano selections, group singing, recitations, and a playlet.

Pastor Leon Lawton began sessions of a pastor's class on October 14 to be continued for six weeks. These classes are held in Crandall Cottage, continuing the work begun by Pastor Duane Davis.

"Vestry Hours" have been planned by Pastor Lawton for counseling each Wednesday morning between the hours of 8 and 10 a.m.

The churches in Jamaica announced plans for holding memorial services on Sunday, November 26, commemorating the 300th Anniversary of the death of Pastor John James in London, England, on November 26, 1961.

Among the concluding services of Pastor Duane L. Davis before his return to this country, was assisting in the ground-breaking ceremony held August 1 at the new branch Seventh Day Baptist Church at Prickley Pole, a mission of our Higgin Town church. "The land for the new church site was made possible through a gift from the Verona, N. Y., Seventh Day Baptist Church, birthplace of Pastor Duane Davis, who 'broke ground' with the pickaxe at the ceremony."

From the September issue of the *Harvester* we read, "These past few months have seen the founding of a new Seventh Day Baptist work at Niagara in St. James. This is our second branch church in this

western parish, and is a 'branch work' of the Bethsalem Church in St. Elizabeth."

A final quotation from the *Harvester* reads: "1960 is something of a record year in the new church buildings being erected by Seventh Day Baptists in the island (Jamaica)."

Our World Mission giving has aided in this building program through a Missionary Board appropriation for assisting in church building and repair.

Mission to the Unchurched

Throwing a Searchlight on Communism

The opportunity to announce and carry through the emphasis of the third-year Program for Advance of the Seventh Day Baptist denomination takes on new significance when it is compared with any such proposed emphasis in the Soviet Union. Our emphasis is "Mission to the Unchurched." No such mission of any church, Orthodox or Baptist, would be countenanced in Russia.

Paul Geren, in a series of articles in *Baptist Features* entitled "Throwing a Searchlight on Communism," makes the following statements, which should spur us on to a greater endeavor to practice and proclaim our faith:

"Suppose you lived in Moscow, under the rule of the Communists. Russian Baptists may have a church only on the authorization of Soviet officials. These officials must allocate a site and building for the church.

"The officials thus far allow only one Baptist place of worship per community, even in Moscow with its five million people.

"We Americans can buy land and build churches wherever we please, subject to zoning regulations and our financial ability. Russian Baptists, on the other hand, are confined to the church building for their services and may not have meetings on the streets or in a tent or in the Kremlin. They may have only one type of service which includes preaching, praying, reading the Bible, and singing. They can not have a Sunday school. No one may become a member of a Baptist church there before he is 18 years old.

"Under the tsars Baptists suffered a

persecution from the established Russian Orthodox Church. Since the Communist Revolution in 1917, their number has grown from 100,000 to more than 500,000 church members. Neither their fathers of the tsarist era nor they of the Communist era have lived under conditions of religious freedom as Americans define it.

"The Communist party is superior to the state in the Soviet Union. It directs the state.

"... The leader in the Soviet Union is such by virtue of his position in the party and not by virtue of the government office he may hold.

"Only eight million of the 210 million people in the USSR (Russia) belong to the party, less than 4 per cent. There are more Southern Baptists in the U. S. than Communist party members in the Soviet Union."

**Daily Bible Readings
Thanksgiving to Christmas**

Again this year the American Bible Society has offered to all pastors an unlimited supply of Bible reading bookmarks with suggested passages to be read in daily devotions from Thanksgiving to Christmas and to the end of the year. Since there may be many of our readers who will not have opportunity to get these helpful lists through their home churches the *Sabbath Recorder* is publishing the references from week to week. If you have not made Bible reading a daily habit, use these meaningful selections to establish the habit.

DECEMBER

10	Luke 8: 4-18
11	Joshua 24: 1-18
12	Psalms 27: 1-14
13	Psalms 46: 1-11
14	Psalms 91: 1-16
15	Psalms 103: 1-22
16 Sabbath	Luke 1: 39-56
17	Luke 1: 57-80
18	Micah 6: 1-16
19	Luke 10: 25-37
20	Luke 15: 1-24
21	Luke 17: 11-19
22	Matthew 1: 18-25
23 Sabbath	Matthew 2: 1-12

A Pre-Con Retreater Speaks

(The following is an unsolicited testimonial sent to our office by John H. Camenga and is being printed with his permission.)

This was my second Pre-Con (1961 at Laurel Park, Mass.), and I, perhaps partly because of my being a lone Seventh Day Baptist, feel that this was the high point of my year. I believe this a very important event for all Seventh Day Baptist young folks. In a denomination as small as ours, it is very good to get together with others our own age who believe as we do. It has been a great help in many ways to me. I don't feel that I can over-stress the importance to us not only as young people, but all the more as young Seventh Day Baptists. There should be a drive to encourage our youth to attend Pre-Con. This is the most outstanding Youth Work Committee activity of the year — at least to me.

The youth activities during Conference seem to be much better attended by the youth than are the meetings which are supposed to be the reason we come. If the youth would attend the meetings, we would have a strong voice in the actions taken on the floor of Conference. True, the fellowship is important, but let us not lose sight of the real reason for Conference.

In closing, I will say that I feel that there is nothing that strengthens a young person's faith more than to be with others that believe as he does, even if for just a few days.

Young Adult Retreat, 1962

The director has been procured for the Young Adult Pre-Con Retreat at Mission Farms, Minnesota. He is Mr. Leland Bond, a deacon in the Lost Creek Seventh Day Baptist Church, who has worked several years in the young adult group of that church. Mr. Bond attended the initial Young Adult Retreat at Camp Caesar, W. Va. With him at the helm, all young adults can be assured of a fine, constructive program August 8-12, 1962. It is not too early to make plans to attend.

First In

The first contribution has been received by the Youth Work Committee of the Seventh Day Baptist Board of Christian Education for the expense of a year-round youth field worker. The gift was the proceeds of a candy sale by the Youth Fellowship of the Second Alfred Seventh Day Baptist Church. Pastor Fatato assured me that First Genesee had raised some money for the great project.

The General Conference Committee on Youth recommended that each Youth Fellowship have a special project to raise money to help procure the field worker. Conference voted that the plan be adopted. Now is the time to get busy so that the Youth Work Committee can go ahead with the confidence that support enough will be forthcoming.

The Helping Hand

The first quarter's lessons of the *Helping Hand* for 1962 will be a special issue with a stiff paper-back colored cover. The lessons are concerned with the Ten Commandments. Individuals and Sabbath School classes will want to order extra copies at fifty cents each. Order now from the Recorder Press, 510 Watchung Avenue, Plainfield, N. J.

Inter-Varsity Christian Fellowship

Last year 13,000 students and nurses were active in the IVCF program — evangelism, spiritual growth and foreign missionary recruitment — at 368 colleges and universities, 293 schools of nursing, and 86 Christian colleges, seminaries, and Bible institutes.

There were 700 reported conversions, 975 regular Bible study groups with 6,750 participants, and 575 daily prayer groups with 3,100 students praying for God's work on the campus. There were 650 missionary decisions recorded.

SABBATH SCHOOL LESSON

for December 16, 1961

Growth Through Adoration

Lesson Scripture: Luke 1: 39-55

THE SABBATH RECORDER



Women's Board Officers and Addresses

Charlotte Whitford,
President

Since several of the officers of the new Women's Board do not get their mail at Milton, Wis., it has been suggested that the following correct addresses be published so that mail from various societies and individuals can be properly directed to any officer of the board.

President — Charlotte (Mrs. Charles) Whitford, Route 1, Milton Junction, Wis.

Vice-President — Carolyn (Mrs. Donald) Gray, Box 517, Milton, Wis.

Treasurer — Ruth (Mrs. Harold) Baum, Route 1, Box 13, Edgerton, Wis.

Recording Secretary — Mrs. Eleanor Walters, Route 1, Box 192, Edgerton, Wis.

Corresponding Secretary — Leora (Mrs. Oscar) Hartman, Box 208, Milton Junction, Wis.

Newsletter Editor — Marguerite (Mrs. William, Jr.) Heinig, Milton, Wis.

Women's Page Editor — Evelyn (Mrs. L. W.) Marsden, Route 1, Box 153A, Edgerton, Wis.

LET'S THINK IT OVER

A Catholic "Dog in the Manger"

In regard to the killing of all Federal aid to education by the deciding vote of Representative Delaney in the House Rules Committee the *New York Times* editorializes: "For the first time in the United States, the interests of Catholic education are being set against the interests of secular education in a political contest." The editor of *Christian Century* remarks: "This puts the case mildly, for the fact is that the interests of Catholic education have been set above the total welfare of the whole nation . . . The tensions

of religious controversy are heightened by the demand of one church — the only one making such a demand — that it have access to the public coffers. The members of that church, which in this case has shown no catholicity of charity, justice, or concern, must with the whole nation reap the bitter fruits of the short-sighted, indulged self-interest of the Roman Catholic hierarchy."

Note: The *New York Times* in its editorial columns on November 18 brings the above item up to date. It states that the Roman Catholic bishops have now given notice that they intend to continue their fight against any Federal aid-to-education bill that would provide funds only for public schools. The bishops contend that such aid "discriminates against children attending non-public schools." The *Times* vigorously denies that this is discrimination. It logically claims that the freedom of parents to send their children to non-public schools cannot be properly interpreted to include the promise of public funds. Weakening of the separation between church and state would endanger both religious and secular freedom, the *Times* contends.

The mapping out of effective counteraction by those who favor Federal aid to public schools is urgently needed. It could be added that the probable successor to Sam Rayburn as Speaker of the House is a Roman Catholic who (unlike President Kennedy) has consistently urged legislation favoring his church. He is known as a "hierarchy man," according to *Newsweek*, which means that he will not be enthusiastic about pushing the President's public education program.

Catholics Approve Lutheran Film

Roman Catholics have given their highest motion picture award to the new Lutheran production, "Question 7," a drama depicting the clash of Christianity and communism in East Germany. An international jury of Catholic film reviewers spent a week evaluating feature motion pictures which previously had won Catholic prizes at film festivals during 1961.

The subject matter as well as the excellence of the production probably influenced the Catholic judges. A few years ago the documentary, "Martin Luther," was banned by some Roman Catholic bishops. It is observed that the Missouri Lutheran Church, producers of the film, probably makes more converts from Catholicism than any other Protestant body.

News of Pastors

Ernest Bee, student pastor of the Richburg, N. Y., church has accepted a call from this church to become its full-time pastor after the completion of his seminary course — July 1, 1962.

The Rev. J. Paul Green was closing up shop, so to speak, at Alfred Station on November 19. He was expecting men and a truck from the Marlboro, N. J., church on that date to move their household goods to the new parsonage at Marlboro. Every pastor who has moved knows how many last minute responsibilities have to be taken care of so that his successor will find things in good order.

The Rev. Victor W. Skaggs, leaving his double pastorate of several years at Albion and Milton Junction, Wis., is expected to arrive at Alfred Station to assume the duties of his new pastorate December 11. Nina, eldest daughter of Mr. and Mrs. Skaggs, came to Alfred Station in September in order to enroll as a senior at Alfred-Almond Central.

One of the nine seniors selected by the faculty of Salem College to represent the school in the 1961-62 edition of **Who's Who in American Colleges and Universities** is the son of the Rev. and Mrs. Francis Saunders.

Herbert Saunders of Los Angeles, Calif., is a major in history and Christian education who plans to enter the ministry. He is the treasurer of the Student Federation and is the president of the Young Men's Christian Association on campus. He has been a member of the college choir for two years and is serving as the president of the choir this season. He is working in the office of the professor of Bible and Christian education. Although Herbert has several years of preparation still ahead of him he served acceptably as assistant pastor of the Shiloh, N. J., church last summer. Indications are that he will have a good Seventh Day Baptist wife by the time he is ready for full-time service.

The Rev. Donald E. Richards of Dodge Center, Minn., like quite a number of our pastors, has been honored by the other pastors of his area. He was elected president of the Dodge County Ministerial Association at its October meeting.

You Can Give A Stimulating Gift

Would you like to give to loved ones and friends a gift that does not come from the store, one that breaks away from the commercializing of Christmas, one that shows how much you care about spiritual growth, and one that will be appreciated every week throughout the year?

Such lasting, thoughtful gifts can be given very easily by writing to the **Sabbath Recorder**. Give subscriptions to those who would not otherwise have the blessing of this denominational weekly. The cost to you is only \$3 per year, six cents per week, for more than 800 pages of informational and inspirational reading. You can give a year's subscription to students and servicemen for only \$1.00. Don't delay! Make sure that your friends and relatives have the one paper that tells the Seventh Day Baptist story every week. Few gifts can bring such joy to those who give and those who receive as the denominational periodical, the **Sabbath Recorder**.

NEWS FROM THE CHURCHES

SHILOH, N. J. — It has been a long time since news of our church was sent in but we have been active and many things have been accomplished.

Four groups of campers and staff members attended camp in July at Jersey Oaks.

Shiloh was well represented at Conference. Duties at home kept many others from attending. Pastor and Mrs. Bond took their vacation after Conference in early September and were certainly welcomed back when they returned.

The church enjoyed a retreat at Jersey Oaks on October 28, the purpose of which was to launch the Program for Advance for another year. Secretary Harley Bond of Plainfield was with us and had a part in the program.

This fall the Ladies Benevolent Society purchased a freezer to place in the parsonage.

Plans have already been made for the

"White Christmas Day" which will be Dec. 2. Two of the Sabbath School classes have held their annual Thanksgiving dinners in the church basement.

For those who receive the "Shiloh Reporter" the news of the church is noted quite frequently. Besides this we still broadcast the church's "Windows for Christian Living" over WSNJ every Friday. — Correspondent.

MILTON JUNCTION, WIS. — Plans are in the making for a farewell party in honor of Pastor and Mrs. Victor Skaggs and family, to be held in the church basement the night after the first Sabbath in December. We regret very much that our pastor and family are leaving this locality and wish them the best of success at Alfred Station. We will have to be satisfied in realizing that our loss is their gain.

Our church voted to participate in the 1961 Program for Advance. Several teams were sent out to call on members and others. Literature was left at all the homes.

Our pastor was gone four Sabbaths in August. Wayne Maxson had charge of two Sabbath services and lay members the other two Sabbaths.

Pastor Skaggs has preached some good sermons this fall based on some of the Conference sermons or worship services. This is one way we all can enjoy some of the spiritual blessings at Conference.

— Correspondent.

METAIRIE, LA. — Our quarterly attendance has increased. Our young people are proving to be a blessing. Two of them were married recently to young people not of our faith. Before marriage both of the outsiders took their stand for Christ and united with our church. Another of our young men is now missed from our fellowship. Floyd Coalwell has recently enlisted in the Air Force and is now stationed in San Antonio, Texas.

The Rev. Leonard Melton, a Southern Baptist, who pastored the church while a student at the Baptist seminary in New Orleans, is now pastor of a rural church in Florida. He resigned from his work here expecting to be called to active duty as an Army Chaplain upon completion

of his seminary course. There were no openings for Southern Baptist chaplains at that time. It is reported that a recent fatal accident in the parish precipitated a nervous breakdown for Mrs. Melton, which keeps Mr. Melton closely tied to his home for the time being.

We ask the prayers of our friends everywhere that we not only increase in numbers but, most important, in deep spirit. — From correspondence.

DAYTONA BEACH, FLA. — Three new tract racks were dedicated on Sabbath, Nov. 4. The large one remains at the church above the guest book stand and the two smaller ones were placed in the bus and train terminals. This step forward grew out of our Lay Development program last year and also fits in well with the theme for this year's program. It is our prayer that God will work through our efforts to bring the Sabbath truth to those that come in contact with us through our tract ministry.

Another couple in our church has reached that golden plateau, their 50th Wedding Anniversary. Mr. and Mrs. Edmund Gavitt were entertained at a banquet by the ladies of the Church Aid on Wednesday, Nov. 8, at noon. Mr. and Mrs. Gavitt received friends during the afternoon at their home. Assisting them were Mr. and Mrs. Frank Burdick from Plainfield, N. J.

The Building and Grounds Committee has had a heavier electric circuit installed for the electric heater in the Nursery. It was frustrating, to say the least, to have to replace a fuse several times during a recent Sabbath service because of an overloaded circuit.

The Lord continues to bless us through our fine young minister and his family. Pastor Davis has organized a Junior Choir and the children are enthusiastic about their participation in the morning service. The Senior Choir has also become a "regular" for Sabbath services. Both are filling the need for our lack of special music in the past. — Correspondent.

LOST CREEK, W. VA. — At a recent business meeting of the church an important item discussed was putting in new foundations and resetting fallen

The Sabbath Recorder

monuments at the Old Frame Cemetery near Lost Creek. This need became very apparent when the cemetery was cleaned by the Youth Fellowship of the church.

A local monument dealer has been consulted and has agreed to do this work for \$1,000. The church thinks this a reasonable price, since there are one hundred or more monuments to be reset.

They feel that persons, many of whom are now nonresidents of the state, who have friends and relatives buried there will be glad to contribute to this fund. All help will be much appreciated. Please send contributions to Gene Kennedy, treasurer, Route 2, Lost Creek, W. Va. — Correspondent.

Accessions

Alfred Station, N. Y.

By Baptism:

Kay Bond
Larry Drumm
Bernard House
Ernest House
Gretchen Zwiebel

By Letter:

Mrs. Helena K. Aldrich

De Ruyter, N. Y.

By Baptism:

Mrs. Milla Swind
Mrs. Julia Morse
Miss Janet Meldrim
Miss Joan Meldrim

Metairie, La.

By Baptism:

William Fred Hand

By Testimony:

Jenine Scullin

Births

Baker. — A daughter, Barbara Anne, to Rogers and Shirley (Knox) Baker of R. 1, Bolivar, N. Y., on September 23, 1961.

Davis.—A son, Theodore Brian, to Frederick and Barbara Davis of Shiloh, N. J., on October 13, 1961.

Hansen.—A son, Kurt Steven, to Mr. and Mrs. Ted (Roberta Fitz Randolph) Hansen of Denver, Colo., on May 14, 1961.

Kelly.—A daughter, Kay Ann, to Haskell and Leona Kelly (the former Leona Sloan of Riverside, Calif.) now residing in Monterey Park, Calif., on November 1, 1961.

Mickel.—A daughter, Tamera Jane, to Mr. and Mrs. Robert Mickel of Cazenovia, N. Y., on November 6, 1961.

Pickering.—A daughter, Laurie Ann, to Mr. and Mrs. James (Shirley Emerson) Pickering of Rochester, N. Y.

Marriages

Hand-Coalwell.—In the chapel of the "People of the Living God" Judi Coalwell, daughter of Mr. and Mrs. Gerald Coalwell, became the bride of William F. Hand, the son of Mr. and Mrs. Ramson Hand of Mize, Miss., on September 10, 1961. Their pastor, the Rev. Ralph Hays, officiated.

De Land-Scullin.—Harold De Land, son of Mr. and Mrs. H. E. De Land, and Jennie Scullin, daughter of Mr. and Mrs. George Scullin, were united in marriage Nov. 10, 1961, at 6:30 in the Metairie church, Pastor Ralph Hays officiating at the double ring ceremony.

Obituaries

Card.—Juanita H., daughter of Clayton and Jessie Irish Burrows, was born in Wirt Township, N. Y., Feb. 27, 1907, and died Oct. 26, 1961, in Roswell Park Memorial Institute, Buffalo, N. Y. She had been a resident of Jamestown for 18 years.

Mrs. Card's parents and many of her relatives were members of the Nile, N. Y., Seventh Day Baptist Church. Until the time of her marriage she was a faithful Sabbathkeeper. She never united with her home church but always gave her church preference as Seventh Day Baptist.

Survivors are: a son, Clayton Card; two grandchildren, David and Susan Card, all of National City, Calif.; four sisters: Mrs. Irene Palmiter, Wellsville, Mrs. Marion Johnson and Mrs. Alberta Whiteman, Friendship, and Mrs. Elizabeth Drake, Shinglehouse, Pa.; and two aunts: Mrs. Myrtle Barber, Olean, and Mrs. Mary Carpenter, Ashville.

The funeral service was conducted by a retired Methodist minister, a friend of the family. Burial was in the Mount Hope Cemetery, Friendship, N. Y. — M. I. C.

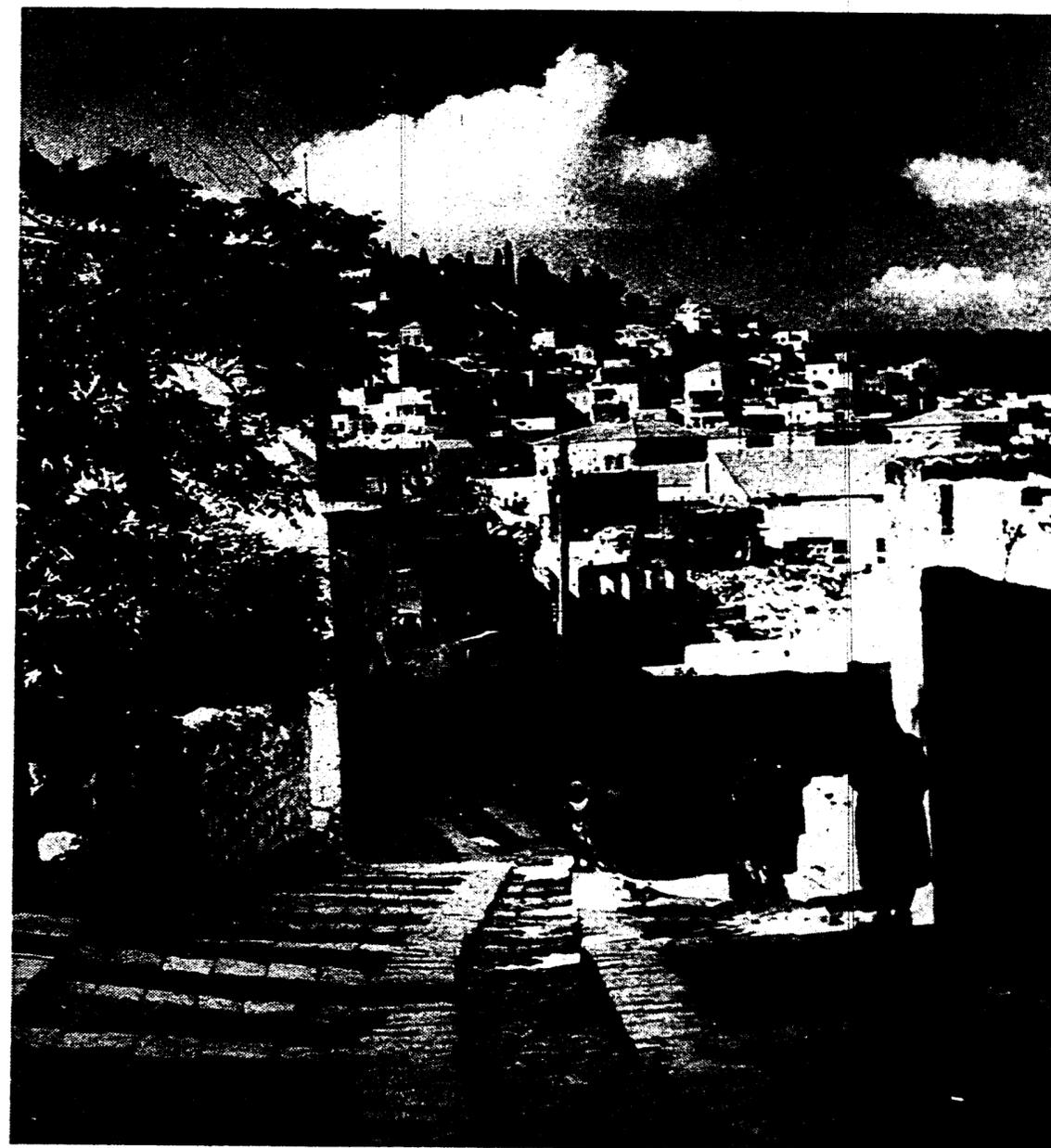
Palmer.—Mary (Matie) Moland, daughter of Daniel and Sarah Campbell Moland, was born Feb. 5, 1872, near Alfred, N. Y., and died at Bethesda Hospital, N. Hornell, N. Y., on July 16, 1961.

She became a member of the Second Alfred church in April, 1905. She was faithful to the church all her life, and was the oldest member at the time of her death. She belonged to the women's society of the church, and was a charter member of the Alfred Station WCTU.

On Oct. 2, 1902, she was married to Milo L. Palmer, who preceded her in death. She lived all her life in the vicinity of Alfred.

She is survived by two daughters, Mrs. James R. Berry of Pittsburgh, Pa., and Mrs. Milton W. Moland of Akron, Ohio; two sons, Fred M. and Francil L., both of Alfred Station; 11 grandchildren, 11 great-grandchildren and 2 great-great-grandchildren.

The memorial service was held at the Crandall and Crandall Funeral Home in Hornell, N. Y., and was conducted by her pastor, the Rev. J. Paul Green. Interment was at the Alfred Rural Cemetery. — J. P. G.



A view of Nazareth, the little city of Bible fame, where Joseph and Mary lived (Luke 2: 4, 5).