

The Sabbath Recorder

young people have helped tear off old plaster, and Pastor Maxson has devoted much of his time insulating and painting outside. Every Sunday there's a beehive of activity in the building.

Recent church attendance has almost doubled what it was a year ago.

At the last fellowship supper meeting held January 20 a camp committee was elected. — Correspondent.

ALFRED, N. Y. — It has been quite some time since news has been sent to the Recorder from the Alfred church. However, we have been busy and active during the fall and winter.

Our church year was changed in the fall to coincide with the Conference year so that we held our annual meeting in October. At that time it was voted to hold an every member visitation in an effort to increase our giving to our church and OWM. This canvass was held just before the holiday season with a large committee helping with the visitation.

We celebrated the Christmas season with a special worship service on December 23 and with both our senior and junior choirs taking part with special carols and Christmas anthems. That evening we held our annual family Christmas supper and party at the Parish House with over 150 people, counting many children and adults of all ages present to enjoy a good dinner and good fellowship. This occasion is looked forward to every year by the whole church. The primary Sabbath School put on a short White Christmas program and two gifts offerings were received, one to be used for poinsettias for the shut-ins and elderly people of our church and community, and one to help pay for tires for the Jamaica mission car. Nearly thirty-five dollars was realized for the tires. About fifteen poinsettias are purchased every year and are used to decorate the sanctuary for the Christmas service before they are given as gifts.

On Christmas eve we, in co-operation with the Union University Church, sponsored a sacred community Christmas service at the church which was very well attended.

We are enjoying an open winter in Alfred, which helps to keep up a good attendance at church every week and we look forward to useful Christian service in the coming months.

TRACT BOARD TO MEET

The regular quarterly meeting of the Board of Trustees of the American Sabbath Tract Society will be held Sunday afternoon, March 11, at Shiloh, N. J.

The work of the past quarter, when reviewed by the secretary and the chairmen of the eleven standing committees is expected to show considerable interesting activity. Looking toward the future, there will be recommendations for publishing more tracts, helping churches and Associations with Sabbath promotion, and probably a discussion of how the Sabbath Recorder can more effectively serve the denomination.

Accessions

Washington, D. C.

By Letter:

Mrs. Edward Sutton (Briana Pratt)
Mrs. W. L. Brooks (Ione FitzRandolph)
Bertha Nell Brooks
Patricia Ann Brooks

Marriages

MacVeigh-Crandall.—Richard McVeigh and Miss Sandra Crandall were married in the Berlin Seventh Day Baptist Church on December 16, 1961, by Rev. Paul L. Maxson.

Seror-Greene.—Arthur Seror and Miss Charlene Greene were married April 29, 1961, in the Berlin Seventh Day Baptist Church by Rev. Paul L. Maxson.

Obituaries

Graafstal.—Sara Maria Vandersteur was born at Haarlem, Holland, Oct. 1, 1868, and died at her home Feb. 14, 1962.

As a girl of 9 she was baptized by the Rev. G. Velthuysen, Sr. She was a constituent member of the church in 1877.

At the age of 25 she went to Java to assist her brother "Pa Vandersteur." For 50 years she has worked among the poor, bodily or mentally disabled inland people. There was an interruption of only one year, when she went to Holland for the recuperation of ill health. In this year she was married to Bro. Dominicus Graafstal, who died in 1927. In 1943 she was interned by the Japanese. Since 1945, when she repatriated, she lived at Haarlem, a highly beloved member of the church.

In her long life she has been a blessing for a crowd of pupils. She was a true Christian. The only motive for her service was love.

Funeral services were conducted by the elder of the church, Bro. H. Visser. — G. Z.



American Bible Society Photo.

EACH IN HIS OWN TONGUE

Dr. Eugene Nida, who is perhaps the world's foremost authority in his field of linguistics, explains to colleagues in the Translation Department of the American Bible Society some of the interesting phrases that are necessary to convey the message of the Bible in a primitive language. On the day of Pentecost a miracle took place by which people of many, many languages heard the Gospel story without an interpreter. Though many today claim the gift of tongues, the miracle of Pentecost has never been repeated in the lives of Spirit-filled men translating the Gospel into other tongues. The faces of the men pictured above seem to indicate that the arduous, scholarly task is a joyful one.

The Sabbath Recorder

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Member of the Associated Church Press
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A New National Hero

Suddenly Col. John H. Glenn, Jr., at the age of 40 has become America's number one hero. None but the hero himself will deny that he deserves most of the honor and acclaim given to him. How fortunate to have such a worthy, humble, Christian man as the first American to orbit the earth. While admitting that the success of his mission was largely due to a 15,000-man supporting team, we feel sure that without those personal qualities which none could help him with and which he so admirably displayed, he could have failed long before the tenth postponement or in mid-flight. Certainly others, lacking his calm and steady faith would have cracked under the long strain. It may well be regarded as another testimony for Christianity.

Evangelist Billy Graham on the day of astronaut Glenn's flight stated: "I hope we'll exploit this. I'm glad they chose a spiritually minded man like Glenn . . . Col. Glenn is an ideal man — balanced physically, morally and spiritually." Questioned on the possible bearing of space travel on the old question of science versus religion, Dr. Graham said that he never finds top scientists cynical of spiritual things. "They are very receptive, will talk seriously about spiritual things. The lesser scientists, especially students with limited knowledge of science, are sometimes cynical," he said.

Hal Boyle in his syndicated daily column, although not commenting on the spiritual side of our new national hero says some things that will gratify many. He sees in Glenn's daring orbital flight a boost to the morale of the middle-aged. Christians, of course, are not as subject to middle-age depression as others. Age has relatively little relation to Gospel work. Many feel that they have hardly begun their life work for the Lord at 40. Here are some of the columnist's thoughtful words:

We cling desperately, and often ridiculously, to youth as though it were a salvation in itself — and all beyond it darkness. And the rest of the world sensibly laughs at us for this national obsession.

At 40, Glenn did more than prove himself. He opened a new vista of hope to millions of time-fearful men and women by showing them that achievement and heroism are not the property of youth, but are available at any age.

Behind the Berlin Wall

The "Iron Curtain" dropped down by Soviet strategists around the far reaches of the Communist homeland and its European satellites has become proverbial. It effectively separates ideologies and holds down the free interchange of information. It lacks, however, the solidity of the concrete wall that has complicated the lives of Berlin residents in recent months and has reduced to a trickle the normal daily travel between the eastern and western sections of the city.

The Communists of the Eastern Zone are not particularly inconvenienced; it was their idea to erect the wall. The Christians in particular have faced, and still face, many problems with this new "middle wall of partition" (Eph 2: 14). Many of those who had opportunity to escape to West Berlin were torn between loyalties in numerous ways. One of the problems of people who chose to continue in the Eastern Zone was knowing that they would be misunderstood and that their Christianity might be questioned by Christians in the West. Some of them have tried to remove some of this misunderstanding. Their story is told in part by Lauree Hersch in the February 17 issue of the *Gospel Messenger*. We take the liberty of quoting from that article because Seventh Day Baptists as well as Brethren have people of like faith on both sides of the wall, and we need to exercise Christian love. Perhaps we can learn to appreciate the difficulty of making decisions which we ourselves do not have to make — not yet, at least.

A man in a position of responsibility and training within the East German church, according to the writer just mentioned, sums it up thus:

"We are not Communists but this is the government in which and under which we live. The question is not how we like it, but how we shall live with it; not how to escape or even defeat it, but how to remain true to Christ and understand the meaning and demands of Christianity within it.

"You in the West do not seem able to grasp that our decision is not if, but how to live under a Communist government. Our situation is different from

yours; whether we like it or not is beside the point."

The concluding paragraph quoted from this man is challenging:

"Finally, we can do no more than look to God and trust that He will bring us together despite all our differences and separation from without and within. Do not forget that we have chosen Christ as Lord, that we will continue meeting together for strength and guidance, to serve and worship and confess God as Lord. If our next church is a prison, we are consoled to know that we will not be the first Christians whom God led there."

The Air Age

Which age are we in, the air age or the space age? We like to think that we are in the latter because space flight has now been born and shows great promise. Let us not forget, however, that the thunderous acclaim given to America's first man in orbit does not mean that we are really venturing into space, except vicariously. A hundred and eighty million people have been looking as proud parents or spectators, we might say, into the crib of a newborn heir whose throne is above and beyond the weighted air that holds our earth-bound vehicles glued to their courses on land and sea.

Statistics show that the word "we" has to be employed in a very loose sense even in regard to the air age. How many of us are in it? Planes are so commonplace that we do not glance up at their passing — unless (rarely) their sound or behavior makes us think the pilot is in trouble. Air travel is supposedly generally accepted. We know it is safe, fast, and relatively accessible. The facts are, nevertheless, that eighty per cent of Americans have never buckled a seat belt to ride a plane in flight. Perhaps it is because for most of our people there has not been a desire to do so or an occasion of sufficient urgency. We are to the air age as the ten-year-old boy is to full manhood. We glibly call ourselves men while we are still children.

The parallel with Christian experience is obvious. In what age do we find ourselves in relation to the fulness of truth

promised by Christ? Is ours a Christian nation? Certainly not yet. Ours is too much a nation of spectators of an age that ought to be dawning. The message of Christ and His church has been accepted with lip service as commonplace. What percentage of us have felt the urgency of it? We boast of well over 50 per cent church membership, but we are pretty well aware that as many as 80 per cent of us have not personally buckled our seat belts to venture into the glorious experiences of the Christian life that can be ours. We are sure that there looms before us all a space age at the edge of eternity. Let's be equally sure that here and now we have trusted ourselves to "the wings of the Almighty."

A New Heresy

Orthodoxy and heresy are seldom mentioned these days in the church circles within which most of us move. Both terms have taken on a certain stigma, or at least an uncertainty, fostered by loose doctrinal thinking and the tendency to caricature them. If anyone speaks seriously of heresy in the church, as the apostles did frequently, he is likely to be thought of as a forgotten monster brought up from the deep of medievalism.

How then can one speak of a new heresy, contrasting it with a new orthodoxy? The editor of a Baptist weekly gave an address recently before a Baptist Press Association with some twenty-seven other editors of similar papers in his audience. He claimed that there is a new kind of orthodoxy prevalent in his denomination's life, "programistic orthodoxy." He saw evidences that hard-hitting denominational promotion was being elevated above the rank of historically-held Bible doctrines. He went on to say, "Some accepted programs of the convention have become as orthodox as long-held doctrines of the Bible and church autonomy. Anyone who questions these has often been branded heretical."

Does this charge apply to Seventh Day Baptists as well as other Baptists? Let lay leaders, pastors, board representatives, and Conference officers ponder the question. We can scarcely deny that we

MEMORY TEXT

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. Psalm 145: 8, 9.

publish more words about denominational program than about the Bible-centered faith that lies back of our program. It is difficult to keep sound faith and the organizational outworking of that faith in proper balance. Recognizing this fact, we must work hard toward achieving it. Some will, as they are led, put greater emphasis on one than the other. We must have both if we are to succeed. It would, however, be a major catastrophe if our Lord should come and find us with an orthodoxy of man-made program and not an orthodoxy of faith. In that day the question will not be whether or not we were heretics in regard to some item of denominational program. The burning question of our Lord was for this generation as well as to the first century: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8).

Fortunately we do not have to choose which kind of heretic we will be. Paul told the Jewish leaders that he worshiped God according to the way that they called heresy. But to him heresy was something dreadfully serious. Otherwise he would not have written, "Let God be true, but every man a liar" (Rom. 3: 4). When we remember that faith is first and program second, we will have an effective program. We must learn to put up with a little rocking of the denominational boat and not equate it with making "shipwreck of faith." We can "stand fast in the faith" and stand behind all, or nearly all, of the programs that have been agreed upon to advance the faith.

"We cannot match the Communist world man for man, or gun for gun, but we have a power and strength that can only be found in the cross of Jesus Christ. . . . We can only fight the sickle with the cross."

— Governor Hatfield of Oregon.

President's Message

General Conference, 1962

General Conference, 1962, will be held August 13-18, at "Mission Farms," overlooking Medicine Lake, Minneapolis, Minn. While August may seem a long way off, particularly to those of us who live in the northerly climes, it is not a bit too early to begin making plans to attend. Many have already done so and many will be making a final decision within the next few weeks.

Conference President and the North Central Association of Seventh Day Baptist Churches would like to urge every Seventh Day Baptist to seriously consider attending General Conference this year. For those who may be undecided and for those who would like to know more about the Conference site, Don V. Gray, field co-ordinator of the North Central Association, has prepared a set of slides and script that shows the Conference grounds and tells of the accommodations.

Two sets of slides and script and available to any Seventh Day Baptist church, Association, or group for showing. All that will be needed to use this material is a slide projector, a screen, and someone to read the script. The slides very adequately portray the Conference grounds and explain the facilities.

Write for a date to use the slides as soon as possible. One set is available from Don V. Gray, Milton, Wis., and the other is available from Melvin G. Nida, Box 1142, Alfred, N. Y.

Christian Citizen

In the confusion of the welter of right-wing organizations bidding for attention this training program is far different. — Ed.

A nation-wide movement to educate and involve Christians in political life and government in America moved into high gear officially on February 1 in some 17 states. The movement is called CHRISTIAN CITIZEN and its directors and members are hoping to stimulate active participation by Christians in politics and government through a three-point grass roots program of education and training.

Chairman of the National Christian

Citizen Committee, Gerri Von Frellick, a Denver real estate developer, declared in an official organizational announcement, "If the 114 million Christians in America are to use their influence in this cold war struggle, they must first be trained for effective individual participation. Most feel there is nothing they can do about moral and spiritual conditions in the country."

According to CHRISTIAN CITIZEN spokesmen, the three-point study program developed by the organization is designed to function through home study classes to be held eventually in each political precinct in America. Citizens in these classes will be provided materials on three general subjects: America's Christian Heritage; America's Political Structure; and How to Become Effective in Citizenship. It will train individual Christians for participation in politics through, again, the party of their choice. And it will encourage Christians to vote and to assume all the citizenship and leadership responsibilities the American democracy demands. This is not an "anti" organization, its spokesmen maintain. It is for the re-establishment of Christian principles in our national life.

National committee members pointed out that the organization is a nonprofit, educational program and that it will not sponsor legislation or oppose legislation; will not endorse or oppose candidates for office. The members described CHRISTIAN CITIZEN as "not another organization to join." It is a movement, they feel, in which concerned Christians can work together to exercise their citizenship privilege of voting intelligently and to seek God's will regarding their responsibility for Christian leadership.

Endorsement of CHRISTIAN CITIZEN has come from such political personalities as Congressman Walter Judd of Minnesota and from such religious leaders as Dr. William R. Bright, international president of Campus Crusade for Christ. Dr. Bright said, "I am convinced that pastors and church leaders will recommend it to their laymen and young people because their church organizations need never be involved. There can be no question as to the maintenance of the principle of separation of church and state."

Can we answer the troubling questions about

God, Man, and the Space Age

A sermon preached by Pastor Neal D. Mills at the Rockville and Second Hopkinton, R. I., churches, Feb. 24, 1962.

A good old man in the Rhode Island State Hospital was troubled by hallucinations. At night he heard voices and saw the Devil in the form of a skeleton coming up through a hatchway and motioning to him. Pathetically the old man asked, "Can he get me?" "No," I answered, "God is stronger than any other power. Put yourself into His keeping and you will be safe." I hope he succeeded.

A young man in a mental ward believed that in the light of all that has been accomplished by science in recent years man will soon be able to do anything that God can do. A fine young man attending a university confided to me that he was confused over some of the questions and doubts raised by his professors.

Shortly after the first sputnik went into orbit and began sending back its "beep-beep" to the astonished world, a woman was heard to say, "You ministers can say what you like — somehow that thing has gotten between me and God."

Many people are troubled and confused about their religious beliefs, and many more would be if they were to take the trouble to think. Many are afraid not to take everything in the Bible literally for fear it might upset their faith. They reject the findings of science because they seem to disagree with statements in the Bible. Sometimes they resort to fantastic explanations rather than change their views. A Seventh Day Baptist minister back in the twenties wrote that God put the fossils in the rocks deliberately to mislead men in order to test their faith. Some people are like the student in Crandall High School in Jamaica who said he knew what the geography book said and what he would write in his examination, but he didn't believe that the earth is round.

Now to live in the space age it is vitally important to solve the problems of seeming contradiction between scientific knowledge and religious beliefs. The fossils are there, the atoms and rockets

are there, and we cannot brush them aside. But is God there? If the sputniks have come between us and God we had better move to where we can see both.

The problem may not be as hard as we think. The fact that the great scientists find their faith strengthened rather than weakened by their discoveries should encourage us. I believe it was the astronomer, Kepler, who is said to have prayed, "I thank Thee, Lord, that I can think Thy thoughts after Thee." And when we come to study our problems I think we will find that the conflict is chiefly with the symbols, images, traditions, and emotions — the wrappings of our religion — not the central core of our faith. When advancing knowledge tears away some of these wrappings we can be thankful if it helps us to discover the vital center of our faith.

When Galileo declared that the earth circles around the sun he was tried for heresy. When Darwin published his "Origin of Species" the church was thrown into an uproar. Now we know that Galileo was right and whether Darwin was right or partly right matters little to religion.

Sun, earth, monkeys, and man were all created by the same God. Just how monkeys and men are related we're not quite sure, but sometimes I think they are rather close. In the zoo in Milwaukee there used to be a huge sign which read, "Monkeys are the craziest people." The attendant thought it ought to read, "People are the craziest monkeys." Whether man or monkey was first on the earth, we must admit that the monkey was first in outer space and quite likely will beat us to the planets.

But seriously, the questions that arise as we contemplate the space age concern not our ancestry but our progeny. Will our children or grandchildren be moving to Mars or other planets? Will they find beings like ourselves there? Will there

be wars with the Martians? Will there be integration problems on the planets? Will what is true on the earth be false on Mars? Do they know as much about God on Mars as we do, or more? Will we in a few years be desperately seeking the answers to these questions and many more?

Science will be giving us some astonishing new knowledge. It may undermine some of our religious traditions, but I am sure it will never undermine the fundamental principles of Christianity. Science and religion each have their own field, but whatever is true in one must be true in the other. Religion declared that "In the beginning God created the heavens and the earth." Science can tell us a great deal about how the heavens and earth are made and how they work though it cannot tell us who made them or why. It can show us how to get into the heavens though not how to get to heaven.

But science does expand our conception of God, man, and the universe. Every discovery that seems to decrease man's significance actually augments his knowledge and control of the universe. "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion . . .'" Man is more than ever the crown of creation, wonderfully made, physically out of the dust of the earth, spiritually in the image of God.

Man has gone far in gaining control of the material world but he has been slow in gaining control of himself, or in letting God have control. Just as he stands at the threshold of a new world of discovery man's high estimation of himself as a spiritual being begins to evaporate. Instead of God's own image, the crown of creation, man is seen as just a part of nature, a high-grade animal having only material needs. He is a tool in the hands of those who can use him for their own cheap, selfish ends. He is a mere statistic. Even religious people tend to accept the low materialistic view of man.

Let us never forget that men are spirits like God. We are sons of God with an eternal destiny! We believe that God is good and that the world He created is good. "And God saw that it was good." We believe that God intended man to

have dominion over the world but that he can enjoy that dominion only as he lets God have dominion over him and follows God's plan. He must be good like God or suffer the consequences.

God revealed Himself and His plan through Jesus Christ who showed us that goodness means love, and taught us the way to live the good life of love. "I am the way, the truth, and the life; no man comes to the Father but by me." When we do live wholeheartedly by this way of love and truth we find ourselves increasingly in a happy fellowship with God and our fellow men; and faith becomes more and more a positive certainty.

But God's way is far from being the common way of life on this planet. There are many problems that need to be solved, many situations to be changed in God's way before we tackle the problems of the space age. It may be that God will not permit man to reach another planet until or unless he learns better to manage this one.

God has given us the power to destroy the whole human race. He seems to be saying, "This power is for the good of all mankind, but if you do not quickly establish peace and justice among all men, nations, and races you will destroy yourselves by your own hands with this power!" With this new atomic power we are like a boy in a haymow with a box of matches. Man's future upon this earth seems to depend on just how grown up we are in this generation. There is only one thing men need to fear. It is separation from God, brought about by our failure to use our powers for God's purposes. That is hell.

But separation from God is not a matter of distance. Wherever we may go in this universe God is there. The psalmist knew that when he wrote: "If I ascend to heaven, thou art there! . . . If I take the wings of the morning and dwell in the uttermost parts of the sea (or the universe), even there thy hand shall lead me, and thy right hand shall hold me" (Ps. 139).

And whatever we may discover about this universe we can always say with Washington Gladden:

"I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

"In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
And faith is truer than doubt,

"And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side."

If, as we expand our dominion over the universe, we do not forget to recognize God's dominion over us, and to follow His way as revealed in Jesus Christ, we can confidently say, as I'm sure Paul would say, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation (including sputniks or visitors from outer space), will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8: 38, 39).

NCC General Board Meets in Kansas City

Dr. Ross, general secretary of the National Council of Churches, reported to the 270-member legislative body of the Council, which held its five-day business session at Kansas City, February 26 - March 2. The General Board, which meets three times a year in different sections of the United States, convened in Kansas City for the first time.

Some of the recommendations made by Dr. Ross were that the Council should: join with state and local church councils and the World Council of Churches to improve communication and continuity of program; urge member churches to strengthen participation by laymen; continue efforts, with denominational aid, to develop basic understanding on the part of the general public and the church membership as to the Council's nature, policies, and program.

The year marked real progress in the Council's efforts to better serve the needs of its member Orthodox churches, Dr.

Ross said. He announced the appointment of Dr. Paul Anderson, widely known former YMCA executive, as consultant on Orthodox and other Eastern church relationships and as adviser in international affairs.

The eleven-year-old Council is now "coming of age," Dr. Ross asserted, and is carrying out high-priority tasks given it by the member denominations, and exhibiting willingness to look at new patterns of work.

The National Council of Churches has been catapulted into national prominence by several new forces which have made themselves felt in our nation's life, the Council's General Board was told by its president, J. Irwin Miller.

Turning to right wing attacks against the Council, President Miller said, "Critics of the Council have spread knowledge of the Council into all corners of the nation which we would be unable to reach. This has presented new opportunities to bring the Council's work to the attention of much larger and interested audiences. The false and libelous statements about the Council have disturbed Christians and they are ready to listen."

He called on the assembled church leaders to make "good use of this opportunity by stating responsibly our truth and not brush off the charges and accusations lightly."

Those attacking the Council in this irresponsible manner "are obviously in need of the ministry of the church; but how can the church minister to them and at the same time defend itself?" he asked. He saw this as the real problem.

"The unity of the church is important so that the truth may be preserved and those who attack the delicate balance of society must be shown that they are destroying the country they love. This service is the most important need of our time and we are fortunate to be called to the service of the church at this time," he said.

— From official releases.

Note: Seventh Day Baptists were represented at this General Board meeting by the Rev. Oscar Burdick of Berkeley, Calif. He made the trip at his own expense since denominational funds for such representation had been depleted. A brief report of his impressions is expected to be available for publication soon.

MISSIONS — Sec. Everett T. Harris

THE CHURCH — A SAVING COMMUNITY

By Rev. Leland E. Davis

(Message presented at Pawcatuck Seventh Day Baptist Church, January 20, 1962. Mr. Davis and his family are now in British Guiana where he heads our mission work in that country.)

In his provocative book, "Missions Under the Cross," Norman Goodall reminds us that "we live in a world of radical change. We hear the cry of the masses for a better way of life expressed in demands for land reform, higher standards of living, national independence, and racial equality. We see the achievement of political independence and the end of colonialism over wide areas. There is a stirring of national and cultural loyalties, reacting against further encroachments upon them. Totalitarian states rule a large sector of the world's peoples and seek to shape their ideology. Secularism continues to spread. There is now a threat to the Christian world mission by a hostile culture based on relativism, which leaves God out of life. A recent resurgence of Islam, Hinduism and Buddhism calls for a renewed understanding of our own faith, in the hope of a possible dialog with them.

The Church of the Living God always faces two great realities: It must look steadily at the world in which it lives and to which it is called to witness. It must understand that world and the ever-shifting tides which tend to motivate men. But of prior importance, the Church with steadfast devotion must fix its eyes on Him who calls it into mission. Unless it does so, it can neither fulfill its ministry, or stand against those forces that would destroy it. Thus the Church must turn again and again to the Bible. There, in the prime record of God's self-disclosure to His people, it can discover the ever-new meaning of God's purpose for His people.

The Christian missionary enterprise is no human conception or undertaking. It did not originate in the mind of man but rather in the heart of God Himself. The plan and the initiative are His, not ours. Before God asked any man to be-

come a Christian missionary, He was in the Person of Jesus Christ a missionary. His own Son was the supreme revelation of His heart and the true expression of His love for all mankind. Let it be said: "The mission is God's, not ours. The final outcome rests in God's hands, not ours." Yet He entrusts the mission to us.

What a miracle that a world unified physically but sharply divided in its ideologies may know the forgiving love of God; and that its people through Christ may be reconciled to Him and to one another in the Church Universal.

As Dr. Kenneth Cragg has said: "We do not go to other people saying, 'We have the truth. Sit down and listen while I tell it to you!' But rather, 'We have found in Jesus Christ the wonder of God as love. Can we talk of it together?'"

Only Jesus' last command to "disciple all nations" will fully meet the present world situation. Christ's words to all His disciples in Matthew 28 are, first of all, a great commission: "All authority in heaven and earth has been given to me," He said. And the work of the church is valid only to the extent that it demonstrates this basic truth, i.e., Christ is now the head and authority of the church, and is therefore our Leader in mission. Yea, He is the head of every principality and power, the Lord of all lords, and King over all kings.

The great commission is a great promise. "I will be with you whom I have called into mission. I will be with you even to the end of the age." How will He be with us? In the guise of those whom we are called to serve — the hungry, sick, poor, the exiled, the prisoner. Who is it who will be with us? One who Himself has been naked, hungry, a prisoner; one who has poured out His very lifeblood for the forgiveness of mortal man's sins. Where He is, there is God's Kingdom and power, the Spirit and the gifts.

This commission is a set of marching orders from this Companion: "Make disciples of all nations." This includes teaching and baptizing as well as preaching.

The covenant makes clear that the basic motive for accepting this great commission is gratitude and sacrificial love.

Where gratitude is total and spontaneous, repentance and obedience will be equally spontaneous and total.

Each person is to be brought into the school of Christ and become His pupil, His disciple.

In the command of Jesus, "all the world" means more than the continents and the islands of the sea. "All the world" includes all the multiple spheres of man's activity: his commerce, his governmental systems, his science, his art and literature, his social relations, his national and international politics. Nothing human is alien to His Gospel; everything human is within the scope and sweep of Christ's world. His Spirit is directed towards all men, and is seeking to claim for Christ every department of life.

In its overstress on the saving of the individual, the church has tended to lose sight of the redemption of man in society. The church is just beginning to be stabbed awake to its community witness. And mission will need to undergo even more radical revolution in its program and approach if it is to "meet the immediate felt needs of people." The good news must somehow be related . . . by a demonstration and proof of God's concern for the total life of His human children. When the church addresses itself to meeting the immediate felt needs of men, it reaches those whom it otherwise would not reach. The immediate felt needs of millions of our fellow human beings lie in the economic realm.

(To be concluded next week)

Medical Work at Makapwa

Nurse Sarah Becker has reported that the number of in-patient units maintained at Makapwa during the month of January, 1962, was 458. She reports the number of out-patients as having been 1,499. There were 24 maternity deliveries. Number of in-patient deaths, 2 (one maternity and one medical case).

Miss Becker has written, "So far this month we have wished for our own doctor perhaps more than any other time. We have taken many patients to the various hospitals for surgery and/or study and treatment; we were inadequate. The visits of the Malamulo doctor, now Dr. Harvey,

are most helpful as consultant visits. He spends two to three hours with us on the first Monday of each month. In that time he checks many of our patients, especially those having tuberculosis; advises on treatment of our problem cases; checks and signs our various forms, etc."

Miss Becker continues:

"You have asked that we each send in a six-month report on our activities. Briefly, this is it to the best of my memory: I spend an average of at least 6 hours each day at the hospital (4 hrs. on Sabbath), average 5 days a week of worship services with our mothers in the wards. Conducted worship service for all hospital patients 2 times on Sabbath afternoon. Preached 2 times at the 11:00 o'clock worship service of the church. Directed Christian Endeavor for the Standard 5 group, all last school year on Sabbath afternoons. Conducted Sabbath closing service once. I have continued to care for Jackie (we assume this is one of the orphaned twins born in 1960) who had his second birthday on January 26. Most of the rest of the time has been spent in doing the things incidental to living here, like housework, cooking, sewing some things for the hospital, etc. I had the opportunity to go along to visit two of our churches. I had 5 days of holiday for rest after much extra night work in mid-September. I think this covers the report.

"I am so glad that it has been possible to work out a way for Barbara to go on furlough this summer. If health permits, I would be glad to stay 5 years before coming home. (This would be in 1964.)

"Classes with the ministerial students are going along nicely. They seem to be four fine young men much interested in learning. One of the boys just lost his father by death. Some of us were able to go to the funeral.

"Since we now have Standard 6 being taught in our school, I am again helping in teaching sewing to one of the classes. School is going along well and especially happy are those in Standard 6 (now called Standard 8). They are the ones who were having such a difficult time finding a place to get into Standard 6."

New Delhi Echoes

By C. W. P. Hansen

(Continued from last week)

For some churches and leaders in the Council there will be a temptation to arrogance; for others a temptation to sacrifice principle for the sake of political expediency; for still others, a temptation to over-much satisfaction in one's own heritage and to be harshly critical and contemptuous of other traditions. It is to be hoped that this encounter between churches of traditions so widely separated in our time will be entered into with humility and with the spirit of each seeking to understand the other, to appreciate the other, and to share with the other.

Large churches need to be reminded that their power does not necessarily indicate that they are above others approved by God. They need to be reminded that new insights into truth and goodness, and outstanding achievements in behalf of the Kingdom of God, have characteristically revealed themselves through creative minorities while strength has frequently supported wrong.

Small churches need also to ask themselves why their witness is not more effective. For all there must be an eagerness to seek together the good and the true on their own merits and without regard for the organized channel through which these appear. For all there must be humility and love and a willingness to grow and change toward a more perfect reflection of divine life. Pride and prejudice must be overcome. Each church can learn from all others. Doubtless each has also something to give. All must be open for this interchange of thought and spirit. All must develop the necessary skill and courage to rightly evaluate what they learn — to truly judge as God judges. All must also witness to God's light as it shines upon them. Such witness should be encouraged. An appropriate medium and manner for true dialog with mutual respect must be developed.

One matter discussed at New Delhi, and highlighted by the very substantial growth of the Council, was the problem of what to do about the many very small churches which may desire membership.

Shall they be admitted to full and equal membership along with the larger churches? If so, even with but one delegate in attendance at assemblies, for instance, their representation is larger, proportionately, than the representation of large churches. It was strongly felt at New Delhi that assemblies were reaching a size beginning to diminish the quality and effectiveness of their work. Adequate representation on the Central Committee is also a very real problem. Present membership is 100, but the number of churches in the Council is 197. In assembly meetings, certain matters are voted by churches rather than by delegates. In such cases, small churches have an equal vote with the large churches. Is this desirable? On what basis can it be defended or opposed?

The New Delhi Assembly did not attempt to solve this problem, but did officially ask the Central Committee to study the problem and report its findings, and presumably also its recommendations, to the Fourth Assembly. It was also recommended that during the ensuing inter-assembly period, no church with an inclusive membership of less than 10,000 be admitted to regular membership, but that consideration be given to setting up a separate category of membership for such churches which would provide for limited participation in the Council. Under this policy, it is doubtful that the Seventh Day Baptist General Conference would qualify for admittance into membership in the Council. Nothing was said at New Delhi about the application of this policy to churches already members. This, however, will doubtless be a question discussed at the Fourth Assembly.

Surely, through all of these developments, Seventh Day Baptists should be challenged to a more responsible participation in the work of the Council. Members should study its reports and documents. A more adequate financial support should be given, and every effort should be made to contribute as constructively as possible to the thinking and activities of the Council. We must make our participation more deeply meaningful both to ourselves and to the body as a whole. Only thus can we justify our membership.

Camper Exchange Program

The Camper Exchange Program sponsored by the Youth Work Committee of the Board of Christian Education has been placed in the hands of a special committee of the Youth Work Committee. Letters have been sent to Association and church camp directors to line up the program for this year.

Camp Dates

Camp dates now set for Pacific Pines: Senior Camp, June 22-24; Primary Camp, June 25-28; Junior Camp, July 1-8; and Intermediate Camp, July 8-15.

Lewis Camp: Junior Camp, July 15-22; Senior Camp, July 22-28.

Camp Harley: Senior Camp, July 8-15; Primary Day Camps, July 16-19; Junior Camp, July 22-29.

Camp MILES, June 10-17.

Committee on Uniform Series

Secretary Rex Zwiebel attended the annual meeting of the Committee on the Uniform Series of the International Bible School Lessons, Division of Christian Education, NCC, in New York City, March 4 to 9.

During that week lesson Scriptures and suggestions were chosen for the year of 1967, the finishing touches put on those of 1966, and a preliminary meeting of the subcommittees for 1968.

Seventh Day Baptists know these meetings as the ones which Dr. Erlo E. Sutton attended for so many years while he served as editor of the *Helping Hand*.

A Thank You

The following paragraphs come from Rev. David Clarke, director of Youth Pre-Con last August: ". . . the young people's presentation of telephone toll money to call my wife at the close of Pre-Con, and their cleverly offered gift of a good director's whistle, thoroughly warmed my heart. But I am sure that their thoughtful action represented their gratitude for an entire staff who worked well together

in deciding when the whistle should blow.

"In recognition of thanks expressed to all of us on the 1961 staff by these and other words and actions, I am offering a good bone whistle for next year's director with the idea that he might like to pass on one to the 1963 director."

These words remind us that now is a good time to start planning for attendance at Youth Pre-Con at Mission Farms, Minnesota. Director Gary Cox is in the midst of plans designed to make this year's experience the best yet.

Error

In our announcement concerning the new Field Worker for the Youth Work Committee of the Board of Christian Education, we were mistaken in stating the school in which Miss Linda Bingham teaches. She is a teacher in the Beloit, Wisconsin, Junior High School.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Teaching Our Children to Tithe

Train up a child in the way he should go, and when he is old he will not depart from it (Proverbs 22: 6).

We should teach our children to tithe so that the habit will stay with them.

A child should be given a regular allowance, no matter how small, and should be taught from the first that one tenth of what he receives belongs to God. If he learns to take out one tenth and put it in a special place, he will be proud and happy to take that money to church and Sabbath School, and a valuable habit will be established.

As he becomes older and earns money for himself it will be much easier for him to lay the tithe aside before spending any for himself if the habit is already established.

If we all had this habit we would not have to spend our time worrying about finances, and *Our World Mission* could go forward at a rapid pace.

Women, do your part in encouraging the whole family to tithe.

Cuban Refugee Resettlement

Cleveland was the first city to arrange (through Church World Service) for a plane load (25 families) of Cuban refugees from Miami. They arrived on February 27 and were soon taken over by their local sponsors.

"If 999 more American cities would accept responsibility for 999 similiar charter flights," James MacCracken of Church World Service said, "the entire resettlement job could be accomplished. They keep coming into Miami at the rate of about 2,000 a week."

Under the plan sponsors agree to find homes and jobs for the new arrivals and help them with food, clothing, and cash until they can get established. A recent report shows that the Cubans have returned more than \$250,000 of the money loaned them by the Government, and the agencies also have similar favorable reports. "These are proud, independent people," Mr. MacCracken of CWS said, "and they deserve our help."

Walter L. Knight, a Southern Baptist feature writer, appealing to fellow Baptists for help writes:

"Miami has become a refugee funnel, with the big end turned toward Cuba and the small end toward the rest of the United States. And the funnel is about full, but only an outgoing trickle relieves the pressure on this generous city.

"The best efforts of government, civic and religious groups have resettled only about 500 a week, leaving between 1,000 and 1,500 to swell the crowded facilities of Miami.

"These are the statistics, but this is not a story about numbers. It concerns people. And a visit to Miami by a concerned person reveals the warmly human and touching plight of a proud, intelligent, educated people."

SABBATH SCHOOL LESSON

for March 24, 1962

The Greatest Commandment

Lesson Scripture: Lev. 19: 18; Matt. 19: 16-22; 22: 35-40.

MARCH 12, 1962

Venture with Christ Evangelize

By David E. Hitchner, one of three high school students who gave messages on Christian Endeavor Day in the Shiloh, N. J., church.

Every person is invited to come to God, and to serve in His name — but it must be on God's terms! Whole-hearted, total surrender are His requirements. Then His strength and His peace will fill you, even to overflowing. Remember, it doesn't take much of a man to become a Christian, but it does take all there is of him. From this point of beginning we must strive to grow daily, with God's help, to be more like Him.

To evangelize, by definition, is to preach the Gospel, with effort to convert hearers to a religious faith. In evangelizing for Christ, we must do three specific duties for Him.

The first duty is to live for Christ. In Romans 12: 1, Paul, the apostle, said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In that verse he tells us, the people of the church, to give ourselves to Him, which is only natural when we think of Christ dying for us. We should make a personal covenant with Christ by accepting and confessing Christ publicly as our Savior and Lord; also by setting a personal example for others in following the teachings of Christ daily using His most infinite source to us, the Holy Bible. We must trust in Christ as the source of strength in our lives. Also we should continue volunteering for definite services in our church and serve faithfully.

The second duty is to speak for Christ. In Acts 1: 8, Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In keeping with this request, we all must be ready to express our personal faith in Christ to others. We should tell our families what Christ means to us. We ought to share with our friends the joy that Christ gives to us.

The third duty is to work for Christ. In James 1: 22, James said, "But be ye doers of the word, and not hearers only, deceiving your own selves." We must pray constantly and faithfully for friends who are not Christians as well as those who are. We all need to take non-Christian friends to church activities with us. We must be friendly to them and accept them in our church.

Christ left us with one remaining thought. To become a lifework recruit for Him we must accept the Great Commission which He gave to us. He said in Matthew 28: 19 and 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

The greatest thing we can do after we become a Christian is to win others for Christ. This can best be done by a consistent and radiant Christian example in our own lives. Add to this a faithful witness by words as God gives to us the opportunity to express them to others.

Evangelistic Plans Made by Local Churches

It is believed that nearly every church has been seriously studying and planning for some kind of evangelistic outreach in the Third-Year Program for Advance with its concept of "Mission to the Un-churched." Some have held special meetings and lay evangelism campaigns; others have been preparing their people by Bible study to be better witnesses where they are; some are about to embark on new outreach programs. News of forthcoming special meetings comes from two churches.

The Shiloh, N. J., church has invited the Rev. Duane Davis, a pastor at Lost Creek, W. Va., and recent exchange missionary to Jamaica, to conduct a preaching mission in this one-church South Jersey community from March 29 to April 1.

It is reported that Pastor C. Rex Burdick of the Verona, N. Y., rural church has accepted an invitation to help with evangelistic meetings in the Los

Angeles church the first two weeks in May. Here is a church in the midst of a building program which calls a man across the continent for evangelistic work — a church that until a few years ago was considered a missionary church but now has a pastor and a student assistant.

LET'S THINK IT OVER

Less Liberty Since Kennedy Administration

Since the beginning of the Kennedy administration Protestants in Catholic-dominated countries have less liberty, Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, has charged. Speaking at a press conference, he attributed this to a growing attitude on the part of Catholics that world opinion would not be against them since America had elected its first Catholic President.

Dr. Archer, who recently was on a world tour of 30 countries, said that in Italy he learned that the preaching permits of ten Protestant ministers had been withdrawn. Until recently, he said, there had been considerable freedom in Italy for Protestants. He also commented that the press in Latin America expressed the feeling that Mr. Kennedy's election indicated that the United States is becoming a Catholic nation.

Marathon Preaching

This is one for the books. The pastor of the world's largest Southern Baptist church (Dallas) announces a preaching marathon for New Year's eve. He would preach from Genesis to Revelation for 4½ hours, covering "the whole purpose of God through human history" in a narrative-type sermon. Did it work? Would anybody come? It is reported that nearly 4,000 attended and 2,500 of them were on their knees at midnight. The pastor, W. A. Criswell, said that it was "time enough to complete just one sermon." In all fairness it should be added that there were four ten-minute breaks and a 30-minute intermission for coffee.

Before passing judgment on such a

project, let us remind ourselves that the Bible mentions several all-night prayer meetings and a sermon by the Apostle Paul that lasted far longer than the one at Dallas. It, too, had an intermission — one that involved raising a man from the dead as well as the serving of refreshments.

Rocket Launching. There are many failures at Cape Canaveral and other launching sites but a Baptist minister, Roy O. McClain, speaks of a weapon that has never failed in any wholehearted launching. It is "the redeeming love of Christ."

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Youth Week was observed in our church Sabbath day, February 3. Members of the Youth Fellowship, of which Mrs. Donald Richards is sponsor, had the entire morning service. The service was highly inspirational. The young folks taking one or more parts in the church were: Daryle, Dennie, and Diane Lippincott; Bill and Barbara Bonser; Lois Langworthy; Phyllis and Dave Payne; Barbara, Lorna, and Steven Greene.

The morning service and Sabbath School were followed by the Meal of Sharing. After the simple meal an hour was spent in music, under the caption of "Let's Sing Together." Hymns were interspersed with special numbers, selections by the three choirs, the young people's quartet, the male quartet, and a trombone and saxophone selection. Pastor Richards presided.

Members of the Ladies Aid meet regularly once a month in the homes. The women have several projects to their credit.

Parties by the Junior C. E. Society, and the Christian Fellowship were held during the month of February.

The Youth Fellowship held a worship service in the Fairview Rest Home on February 4. Services are held in the Home regularly by various groups. The women of the church, with other such groups in the county, go to the Home to bring services and cheer as needed on weekdays.

Pastor Richards speaks often over radio

station KFOR, in Owatonna, a neighboring community. The pastor co-operates with other nearby ministers to bring devotional inspirations.

David Payne, elder son of Deacon and Mrs. Donald Payne, left to join the Air Force early in February. A farewell party was given in his honor in the church basement before his leaving. Our prayers are with David.

Our women are attending a series of mission studies of Latin America with the Methodist and Congregational women. The last meeting was held in our church with our women giving the lesson. The society was also host at the regular World Day of Prayer service held in our church on Friday evening, March 9.

The Christian Fellowship met February 11 for a sliding party which was followed with a business meeting and lunch at the home of Mr. and Mrs. Claston Bond.

Our church will co-operate with other churches in Dodge Center in pre-Easter services on the Wednesday evenings before Easter.

A Meal of Sharing was planned for March 3, with Deacon and Mrs. Wallace Greene, George Bonser, and Mrs. Frank Stebbins in charge. The Finance Committee planned a special workshop on stewardship for the afternoon.

Major and Mrs. Robert Austin and their four daughters arrived in Dodge Center during the weekend of February 24. Mrs. Austin, the former Lorna Payne, and girls will remain here for an indefinite time. Major Austin is on duty in Vietnam.

Snow has made driving hazardous for some time. However, the appointments of the church Friday evening and Sabbath day have been kept by the church people. There has been little sickness.

— Correspondent.

DENVER, COLO. — A new year with bright prospects greets us here. A satisfactory arrangement has been worked out whereby our pastor is to pursue his studies for a doctorate of philosophy at the Iliff School of Theology at Denver University and serve our church. Pastor Smith's sermons, his zeal and enthusiasm inspire us to make 1962 a year rich in Christian service.

The January "deep freeze" in our

The Sabbath Recorder

Rocky Mt. area did not curtail our work. Dale Hastings with tractor and other members of our group cleared the 13- to 16-inch snow so that church appointments could be met. We anticipate the completion this year of the first unit of our building program, the Fellowship Hall.

The Advisory Board "pep" dinner started the year's activities. We have increased our budget. Don Widman is our dedicated stewardship chairman. Though tithing is not unanimous, there is a growing consciousness that it is necessary for a committed life. Our Evangelistic Committee with Daryl White as chairman, leads in meeting the ever-present challenge of visitation. New faces appear in our Sabbath services, and a warm welcome is always extended to all who come. We anticipate an average attendance of 100 and often have that number. Our choir of 25 voices with Gary Cox conducting and with Gladys Randolph at the Wurlitzer supplements the challenging sermons of our pastor. We are blessed in our babies and children. Five bundles of precious new arrivals elicit smiles of approval, and a large group of boys and girls go to the front for the children's sermons which are listened to with as much enthusiasm by the adults as by the children.

The Rules Committee with Dr. Keith Davis as chairman is working on some needed changes in our church constitution. Programs following the monthly fellowship dinners give an opportunity for presentation of local, denominational, and world interests and for that delight of all, namely "visiting." The Weekly Reminder from the parsonage is just that — a reminder of meetings scheduled, local news items, and the sermon topic for the following Sabbath.

The youth groups, the Kum Dubl, Friendly, and Blanche Sutton classes, and the Ladies Aid met regularly, maintaining not only a lively enthusiasm but adding to the church exchequer. Six of our members represent us at the meetings of the Denver Council of Churches.

A thought in a recent church bulletin helps us in making our daily walk with Christ the basis of our lives. "Let the intensity of our individual faith, the warmth of our Christian love, and the sacrifice of personal interests grow steadily in each of us and bear much fruit."

— Correspondent.

The Commandment "Thou shalt not kill" seems to have little moral influence on drivers of automobiles, whether the warning comes from God or traffic authorities. — National Safety Council.

Obituaries

Clarke.—Mary Eleanor (Ella) Pierce, daughter of John L. and Mary Hawks Pierce, was born in the Town of Alfred, N. Y., Dec. 2, 1873, and died at her home in the Town of Almond, N. Y., Jan. 22, 1962.

On her eighteenth birthday, she was married to Rosco Clarke formerly of Scott, N. Y. Six children were born to this marriage. Mr. Clarke died in May 1916. On September 22, 1917, she married Alvah Clarke, brother of her late husband. He preceded her in death in 1945.

Mrs. Clarke joined the Second Alfred Seventh Day Baptist Church in March of 1892 and continued active until ill health and advanced years prevented. She was a charter member of the Alfred Station WCTU and an honorary member of the Union Industrial Society. The home where she died had been her residence for 68 years.

She is survived by three daughters: Mrs. Clifford Hadsell of Almond, Miss Rubie Clarke of Alfred, and Miss Rena Clarke of Alfred Station; a son, Merl B. of Alfred Station; a sister, Mrs. Leon Lewis; three brothers: Fred, Ira, and Harrison Pierce; six grandchildren, ten great-grandchildren, and six great-great-grandchildren.

Memorial services were conducted by her pastor, the Rev. Victor W. Skaggs and the Rev. Albert N. Rogers. Services were at the Second Alfred Church and burial was in the Maplewood Cemetery, Alfred Station, N. Y. — V. W. S.

Lewis.—Ivanna Ormsby, daughter of Walter G. and Bertha Clair Ormsby, was born in the Town of Alfred, N. Y., July 19, 1888, and died at Bethesda Hospital, North Hornell, N. Y., Nov. 24, 1961.

She received her education at Alfred Academy and was a graduate of the Teacher Training Class at Alfred.

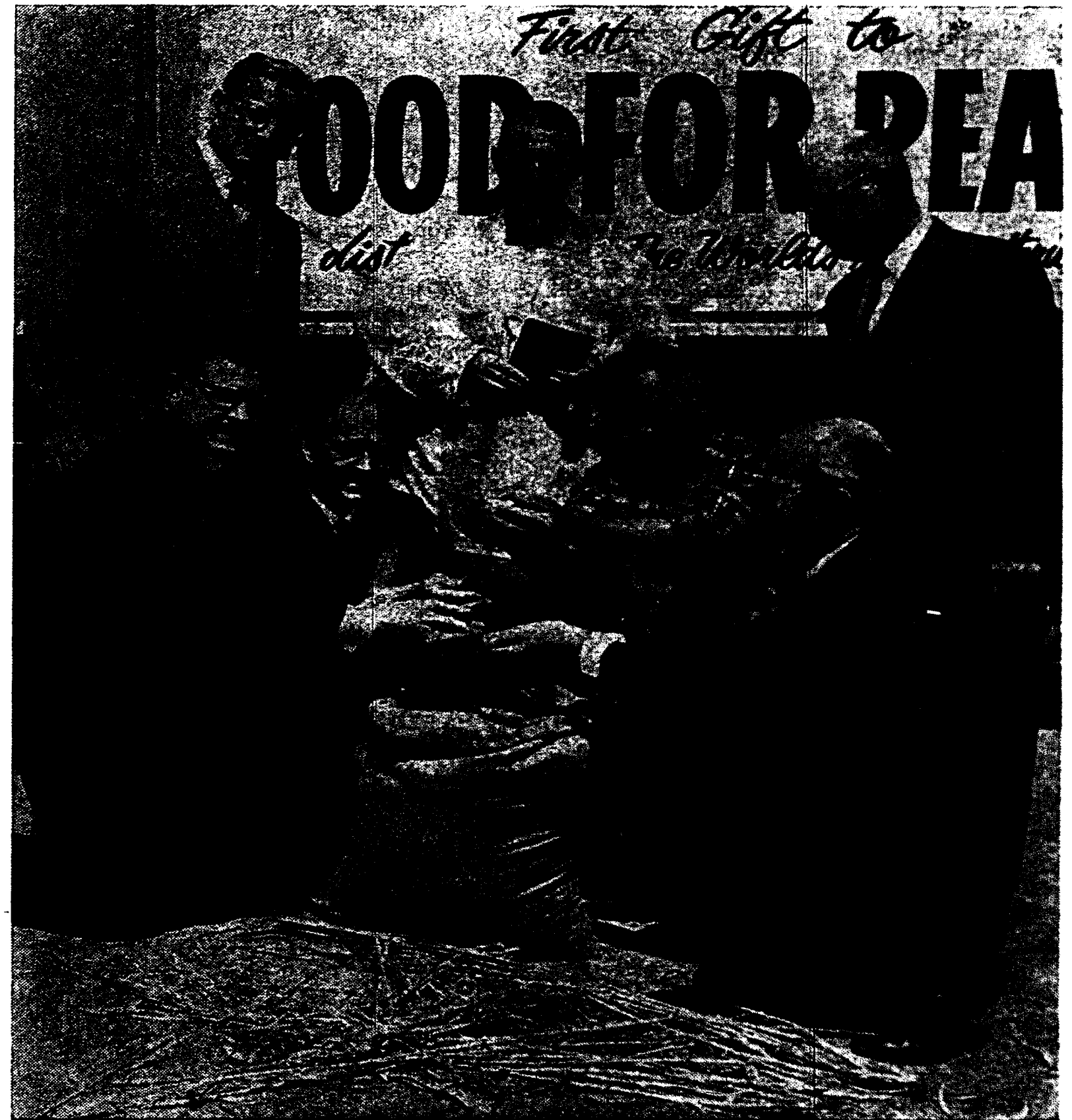
On June 23, 1909, she was married to John M. Lewis. They made their home in Alfred Station. Mr. Lewis died in 1934 after 7 years as a cripple.

Mrs. Lewis was employed 3 years as a school-teacher and 26 years as postmaster at Alfred Station. For more than 50 years she was an active member of the Second Alfred Seventh Day Baptist Church right up to the last Sabbath before her death. Love for her church and deep interest in education characterized her life. She believed that true riches were those of the mind and spirit.

She is survived by two of her three daughters: Mrs. Bertha Willard and Mrs. Jean Pierce; 7 grandchildren and 3 great grandchildren.

Memorial services were conducted by the Rev. Albert N. Rogers assisted by the Rev. Rex E. Zwiebel at the Second Alfred church. Burial was in the Maplewood Cemetery, Alfred Station.

— V. W. S.



FOOD FOR PEACE (See page 4.)