

The Sabbath Recorder

During the past year the ladies of our church have organized into a Mary-Martha Society for the purpose of studying and working for the betterment of our church. The Mary-Martha Society meets once a month in the homes of the members. At the present time we are studying the Book of Jeremiah. The current project of this society is sponsoring Vacation Bible School, which will be held in our church June 4-15. Mrs. Doris Lewis is the director for Bible School.

To raise money for Vacation Bible School, the Mary-Martha Society served a chicken and dumpling dinner in the church basement on March 25. The dinner was a hugh success, and more than enough money was earned to finance Bible School.

Another active group in our church which has been organized in the past year is the Youth Fellowship. The youth meet each Sabbath afternoon and are at present studying the book, **You and Your Church**. Co-leaders of the Youth Fellowship are Mrs. Carolyn Brown, Mrs. Doris Lewis, and Mrs. Mae Lewis.

The Stonefort church members at the time of writing are looking forward to worshipping with the Farina church and helping them commemorate their 96th Anniversary on April 14. Carlos McSparin, pastor of the Stonefort church, will bring the Sabbath morning message at Farina on this occasion.

Plans are being made for the annual Homecoming Sabbath at Stonefort on May 21. The Farina church has been invited to worship with us on that date, and Rev. Addison Appel of Farina has been invited to bring the morning message. — Correspondent.

Births

Davis.—A daughter, Linda Elizabeth, to Gerald and Ruth Ann (Dickinson) Davis of Shiloh, N. J., on February 28, 1962.

Obituaries

Mason.—Robert Franklin, son of Earl and Irene (McKay) Mason, was born at DeWitt, Ark., March 29, 1946, and accidentally killed by the overturning of a tractor near Gillett, Ark., July 13, 1961.

Funeral services in charge of a minister of

the Assembly of God were held at the Little Prairie Seventh Day Baptist Church, with burial in Coose Cemetery at Nady. He is survived by his parents and three sisters: Earlene, Ruth, and Tami. — C. A. B.

Mason.—Earl Lee, son of Roy and Vera Mae (Flynn) Mason, was born at Gould, Ark., December 2, 1921, and died suddenly of a heart attack at Dallas, Texas, November 9, 1961. A logger by trade, he was seriously crippled in a logging accident in 1948, and has been nearly helpless much of the time since. He was a friend and adherent of the Little Prairie Seventh Day Baptist Church, although not a member.

In 1941 he was married to Miss Irene McKay of Nady, Ark., who survives him, with three daughters: Earlene, Ruth, and Tami, all of Irving, Texas, as well as his mother, grandmother, two half-sisters and three half-brothers. Funeral services were held at Tichnor, Ark., with burial in the Coose Cemetery at Nady.

— C. A. B.

Williams.—Blanche Newey, daughter of the late Arthur and Lois Husted Newey, was born near Verona, N. Y., January 24, 1878, and died March 6, 1962, at the home of her daughter, Mrs. Floyd Sholtz, Oneida, N. Y.

On August 12, 1896, she was married to Irving J. Williams by the Rev. Martin Sindall, then pastor of the Verona Seventh Day Baptist Church. The marriage was graced by a daughter, Jennie (Mrs. Floyd Sholtz) and a son, Orville A., both of whom survive. Mr. Williams was to follow her in death only a few weeks later. Other survivors include a sister, Mrs. Chester Stone, and several grandchildren and great grandchildren.

Mrs. Williams was a lifelong and active member of the Verona Seventh Day Baptist Church which she served in various capacities, especially as a Sabbath School teacher for many years.

The memorial service was conducted from the home of her daughter and from the church on March 9 by her pastor, C. Rex Burdick. Burial was in the New Union Cemetery at Verona Mills. — C. R. B.

Williams.—Irving J., son of the late Orville A. and Margaret Senn Williams, was born near Verona, N. Y., October 24, 1869, and died at the home of his daughter, Mrs. Floyd Sholtz, Oneida, April 10, 1962.

On August 12, 1896, he was married to Blanche Newey who preceded him in death by only a few weeks. To the union were born, Jennie (Mrs. Floyd Sholtz) and Orville, both of whom survive. Other survivors include several grandchildren and great grandchildren.

Mr. Williams was a lifelong and active member of the Verona Seventh Day Baptist Church which he had served in various capacities, especially as a trustee.

The memorial service was conducted from the home of his daughter on April 12 by his pastor, C. Rex Burdick. Burial was in the New Union Cemetery at Verona Mills.

— C. R. B.

The Cowboy Prayer

When the Master of the prairie
Rides the roundup of life
And cuts out all who wear His brand
In dust and dirt and strife,

I don't want to be a maverick
Or wear the brand of sin,
But I want the marking of the Cross
And so be counted in.

To be herded to the Home Ranch
Where pastures all are green
And water comes gurgling
The flowery banks between.

So may I live, so may I do
Wherever I may be
That all the promises so sure
May always be for me.

By Paul H. Hummel,
Boulder, Colorado.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

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

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False Fears

There is no fear greater than the fear of the unknown. It has plagued man from the dawn of recorded history. Modern education, or education through the centuries of the Christian era, has removed many of the unknowns. A moment's thought, however, makes us aware that education also opens up new and enlarging realms of unknowns, some of which are productive of new fears. It is not very flattering to our ego to realize that most of us twentieth-century-educated people with our so-called scientific minds have reacted to our new unknowns with no greater maturity than primitive man.

Our ancient ancestors knew nothing of cosmic radiation or radioactive fallout from nuclear fission. So they concentrated on fear of spooks in dark places. We have been listening to scientists and perhaps to propagandists for or against governmental policy. For years we have been bombarded with dire predictions that life anywhere on earth would be endangered by the fallout from atmospheric testing of nuclear weapons. Volumes were written and passionate, fear-laden speeches reached their climax when the Russians exploded a whole series of megaton bombs last fall. Speeches were made by the spokesman of many nations in the halls of international assemblies. Now our own nation is engaged in atmospheric testing and we are told that the pollution of the air will be little. The scientists are now (truthfully) telling us that there has not been and probably will not be any perceptible dangers to health from the Russian testing which we so greatly feared.

We now learn that as the unknown has become better known there is far less to fear. Atomic testing cannot be logically opposed on the basis of world health hazards from the tests. Opposition must be on the age-old basis of the futility of war to settle disputes. Scientists now tell us that natural radioactivity in many safe areas of habitation is far greater than from atomic fallout. In fact, some of us carry with us far greater concentrations of radioactive material than is contained in the atmosphere. The writer recalls going through customs at New York and

being "scared stiff" by a loud bell that sounded an alarm. A search revealed that the radioactive material that called for a closer inspection of his luggage was on the luminous face of a compass.

There are some fears that should not be played down. The Bible tells us that it is a fearful thing to fall into the hands of the living God. The certainty of judgment is cause for fear on the part of the unforgiven and unprepared. Many scoff at it as if it were uncertain, and at the same time live with other fears that could easily be resolved through faith.

But to come back to cosmic radiation which man now has the power to produce. It would seem wise to conclude that just as the sea receives all the pollution of draining continents and almost miraculously purifies itself, so God has built into His creation a means of purifying the atmosphere that we have been slow to comprehend. There certainly are limits which must be observed by man in releasing dangerous energy, but God is still on the throne.

Note: After writing the above thoughts the editor read a factual article on the subject of fallout in the May issue of *Readers Digest*. The facts given in that article might do much to dispel fears of world-wide fallout dangers. Of course that writer does not stress the freedom from fear that should result from Christian faith.

Steps Toward Church Union

When the ecumenical leader, Eugene Carson Blake preached a sermon at San Francisco in December of 1960 urging the union of four Protestant denominations, it was the biggest news of the National Council meeting. The idea of merging the Methodist, Episcopal, Presbyterian and Church of Christ has not been forgotten. A step toward such union was taken recently at a two-day meeting in Washington of 40 leaders of the above-mentioned churches. The merger is not yet assured and a timetable for it has not been published. It is evident that this four-way-union is thought of by Dr. Blake and others as being but the starting point and groundwork for general church union. Note the specific action taken by the 40 leaders. They:

(1) Extended an invitation to three more church bodies to participate in further consultations. These are the Disciples of Christ, the Evangelical United Brethren, and the Polish National Catholic Church.

(2) Agreed to call themselves "The Consultation on Church Union."

(3) Elected James I. McCord, president of Princeton Theological Seminary, as chairman, and Charles C. Parlin, Methodist layman and one of six presidents of the World Council of Churches, as secretary.

(4) Set March 19-21, 1963, as the date for the next meeting.

Eventually Baptists will be invited to enter into such consultations. What their reaction will be cannot be predicted with accuracy, for Baptists, being individualistic, are somewhat unpredictable. It is safe to assume that the largest Baptist denomination (Southern Convention) which has consistently avoided joining both the National and the World Council of Churches will remain cool toward church union longer than some other Baptists.

Can Seventh Day Baptists look with favor on these movements toward organic union? We are constantly assured by ecumenical leaders that neither the NCC nor the WCC are tending toward becoming a "super church" that might eventually require conformity. Organic union of most of the major denominations would, however, produce a super church that could impose sanctions of some kind on the minority groups such as Sabbath-keepers. To assume that the united church would be too Christian to bring pressure to bear on those who for conscience' sake did not go along would be an overindulgence in wishful thinking. It would disregard the lessons that ought to be learned from history.

There is another question that minority groups whose beliefs and practices would be hard to assimilate may have to face. If the church union idea sweeps the nation at some future time, would it effectively infiltrate our own denomination? Reared in an interrelated society, our tendency to resist the prevailing temper of the times is not as strong as it might be. Is it possible that our Sabbath

convictions, which have effectively withstood the weightless biblical arguments brought against them would give way before the sheer weight of numbers and the steamroller leveling pressure of a united church? Who can predict what percentage of our children would lose their convictions?

Open persecution might not come, but the spirit of compromise which must be fostered before union comes to pass would infiltrate our ranks by the mass media now at hand. Perhaps some would contend that there can be union without compromise. One should not make odious comparisons, but church union, like communism, might be much easier to get into than to get out of. We love church liberty. We might still love it if we lost it; the difference being that while we have it we can do more to keep it than merely profess our love for it.

Let's Keep Our Balance

One of the evidences of drunkenness is inability to maintain one's balance in walking. An old police test is requiring the loudly-protesting suspect to walk a narrow line. In the matter of the current anti-communist movements in this country, there are many individuals who behave like drunken men — they seem unable to maintain balance. This certainly is true of the leaders and followers in several extreme rightist movements. They have discredited themselves in the eyes of fellow Christians and other men with good equilibrium. Their attacks, perhaps made in good faith, have been unreasonably extreme in some cases. They have damaged a good cause by making sensational and unsupportable charges. Such men should be rebuked for their excesses and for any attempt to personally capitalize on the gullibility of a fear-stricken populace. The well-informed reader will probably agree and will supply the examples that are omitted here.

On the other hand, the attackers of the right-wing extremists have not done too well in walking the narrow line. Some of them have behaved like drunken men, as the facts are already beginning to indicate. Resenting the charges that some of their

friends were fellow-travelers with Communists they have hurled the charge back too quickly that most of those attempting to expose communism have either used the tactics of our potential enemies, or have played into their hands by creating distrust and disunity throughout the land. Many honest, patriotic, clear-thinking leaders have been discredited in the public mind by the same "guilt by association" charge that some right-wing extremists have used. The idea has become prevalent that anyone who raises his voice loudly against communism is suspect. The military forces which failed to conquer communism in Korea because our men did not fully understand the nature of the system they were fighting, determined not to make that mistake again. But the troop instruction designed to inculcate true Americanism versus communist ideology has been unduly discredited.

What has not been known until recently is that the undermining of the most effective anti-communist teaching has apparently been master-minded by an alarmed Moscow. Many unsuspecting pacifists, liberals, conservatives, and others are known to have been carefully cultivated through the Moscow espionage system to move the Communist Party's ideas into our free society sufficiently to cut off a real understanding of the aims of the Party. William R. Kinter, in a revealing article in the May issue of *Readers Digest* points out how the Kremlin experts have screened and used even conservatives. He maintains that they singled out extremists whose intemperance could be counted on to discredit all anti-communists. Thus, according to Kremlin plan, both the idealists on the social left and the sometimes self-seeking idealists on the social right conspire to soften up America.

We plead for balance. We plead for concern — a concern that is based on knowledge, one that does not hastily condemn fellow Christians or fellow citizens, but one that is not afraid to speak out against a system that would destroy our Christianity and our freedom. We plead for a halt in the popular crucifixion of those faithful brethren on the right who are not extremists.

President's Message

Special Activities at General Conference

For two months now, Conference President has been writing in this column about the General Conference program. Perhaps enough has been said, but then, there are so many things of importance that so many people are planning to make the program worthwhile that he must say just a little more.

During the evening meal on Monday, the first of three special banquets will be held. This is the Youth Banquet. Arrangements are being made by the Youth Committee of the Board of Christian Education.

Because of the nature of the facilities, some help will be needed from those in attendance at the General Conference if this is to be a full-fledged "banquet." Those attending the banquet will be seated at designated tables in a section of the dining hall and others will be "servants." We will need volunteers to take the plates of food from the serving counters to the tables. Those attending

the banquet will be served first and then the rest of us will go through the lines.

On Tuesday evening, the Women's Banquet will be held. The Women's Society of the Seventh Day Baptist General Conference is making arrangements for the program.

On Thursday evening, the Men's Banquet will be held. Rev. Rex Zwiebel is making arrangements for the program. Dr. K. Duane Hurley will be the speaker.

You will note that the last two banquets are called "Women's Banquet" and "Men's Banquet," and not "Mother-Daughter" or "Father-Son" as in the past. This is deliberately done so that no adult or young person in attendance at General Conference will feel left out. Young people in particular will be urged to attend their special banquet and their respective "Women's" or "Men's" banquet.

It should also be apparent from this that we will need "men servants" for the Women's Banquet and "maid servants" for the Men's Banquet! There will be an opportunity for you to volunteer.

See you at Conference,
Melvin G. Nida.

Special Issue Next Week

The May special issue, dated the fourteenth, will replace the regular issue of that date. Most subscribers will probably receive it early since it has already been printed and some distant churches are anxious to have quantities for distribution on Sabbath Rally Day. Green is the extra color this time and is liberally used in the neat art work. Regular subscribers receive the special as a bonus issue, but those who order a considerable number of additional copies have the advantage of introducing the *Sabbath Recorder* to friends and acquaintances. Regular departments and news items are omitted in special issues to make them dateless.

It can be reported that orders have come in well, some unexpectedly large ones after we went to press. The possibility of filling late orders is more limited

than usual, but the subscription department will supply the need for additional copies as long as they last. The Distribution of Literature Committee of the Tract Board has purchased 1,000 copies to help meet the demand for use in county and state fair booths.

The pattern of orders from local churches is interesting, and both encouraging and discouraging. A relatively new small church has sent a check for 500 copies. Some larger churches make no consistent effort to distribute extra copies. The sustained interest in this four-year-old project speaks well for the future of church extension. There will not be another special issue until November. It is already carefully planned by the guest editor and promises to be a challenging layman's approach to Christian responsibility, including the responsibility of the Sabbath.

Salem Choir Tours Churches



Left to right: Marianne Beck of Huntington, Long Island, N. Y., Clarence Rogers of Salem, Eleanor Bond of Middlebury Center, Pa., Charles Hansen of Salem, Mary Cartwright of Little Genesee, N. Y., David Ayars of Shiloh, N. J., Cathy Hurley of Salem, Robert Sutton of Trenton, Ga., Sarah Jane Rogers of Salem, Ronald Bond of Shiloh, N. J., Sterling Giebel of New York State, Richard and Nellie Jo Brissey of Salem, Shireen Hurley of Salem, Douglas Tomlin of Darien, Conn., Edward Sutton of Manassas, Va., Janet Van Horn of Texarkana, Ark., and K. Duane Hurley. Not pictured: Herbert Saunders of Los Angeles, William and Nancy Withrow of Riverside, Calif.

The choir of the Salem, West Virginia, Seventh Day Baptist Church composed largely of college students and directed by a prominent Clarksburg attorney, Clarence E. Rogers, completed on April 30 a tour which included a sacred concert at Plainfield, N. J., on Sabbath eve, April 27. The bus load from West Virginia arrived early enough on Friday to make a tour of the Historical Rooms of the Seventh Day Baptist Building and to be guided through the denominational publishing house before joining the Plainfield people in a free supper at the church dining room. The choir rendered a very acceptable sacred concert which included a choral reading, "The Creation" by Johnson and some closing thoughts about our relationship to the Good Shepherd by the president of the college, K. Duane Hurley. Other churches included in the concert tour of the choir were Salemville, Pa., Shiloh, N. J., and Washington, D. C.

Behind the Iron Curtain

Churches behind the iron curtain are existing under "difficult but hopeful" situations, reported Dr. George W. Forell, professor of theology at the State University of Iowa, on his return from a meeting of churchmen from East and West at Prague, Czechoslovakia. He observed that "the church is very much alive in the Soviet sphere" and that there is a "considerable amount of vitality in the Russian Orthodox Church." Among churches in Russia, Hungary, East Germany, Poland, and Czechoslovakia, he

said, those in East Germany are experiencing the most difficulty and can be least hopeful about their future. Dr. Forell said there appeared to be vastly different attitudes toward religion in the several Soviet satellite countries. The Russian attitude, he said, seems to be based on a hope that the church eventually will disappear; and propaganda is aimed at drawing people away from the churches. Young people in Russia and the satellite countries are exhibiting a new interest in religion, and religious leaders are trying to find ways of more direct communication with the people. — W. W. Reid.

THE HOLY SPIRIT In the Life of the Believer

By J. Forster*

Kinds of Faith

One thing is essential: "Ye must be born again!" The Gospel and salvation are made so simple that everybody can understand them. Only one thing is necessary — the new birth. Man is looking for many things. He observes and does many things to obtain salvation, but there is but one thing that is essential, that Christ may live in us by faith. Christ in us is the hope of glory. "Christ in us," does not mean anything less than that the life of Christ, His Spirit lives in us. The sap of the vine in the branches is the life of the branches, and it is the life of the vine. J. E. Stiles, a pentecostal author, says:

Now we, (the Pentecostal Assemblies of God, Springfield) are perfectly willing to admit that people cannot be saved except through the ministry of the Holy Spirit and that He is with every saved person, but there is certainly an experience of receiving the Spirit after salvation which better qualifies us for Christian service.

It agrees with the Scripture that after salvation there is a possible receiving of the Spirit, which "better qualifies us for Christian service," but he is not in agreement with the Scripture when he declares that the Spirit is only with the saved person, because all those who received salvation received the Spirit of sonship (Gal. 4), and are made co-heirs with Christ, because they are indwelt by the same Spirit, giving them sonship. All those who possess salvation, possess eternal life, and this eternal life is Spirit.

As to this, it is declared by many that in the case of the Samaritans it shows that they had been saved and baptized before Peter and John went to Samaria, and Scripture says that the Holy Ghost "as yet was fallen upon none of them" (Acts 8: 15-16). As far as the falling of the Holy

*Mr. Forster of 214 Chatham St., Brantford, Ont., is a Sabbathkeeping minister now in secular employment. He states that he had long been in close association with pentecostalism and made a close study of the Scriptures before coming to the views presented in this article for the consideration of our readers. This is a subject that interests many.

Spirit is concerned this is true, but were they really saved? This is what another pentecostal author, R. C. Dalton, says:

The disciples were saved before Pentecost, the Samaritans were saved before Peter and John came down and prayed that they might receive the Holy Spirit. Paul was saved before Ananias laid his hands upon him that he might receive the Holy Spirit. The Ephesians were saved before they received the Holy Spirit.

Here Mr. Dalton declares unmistakably that the Samaritans were saved before Peter and John went down and laid hands upon them to receive the Holy Spirit. Scripture does not say that they were saved. All the Scripture says is that "Samaria received the Word of God" (Acts 8: 14), and that they believed. As to this we have to say: Scripture and experience teach that it is truly possible to be a believer and not to have received the Holy Spirit. But this, according to the testimony of the Scripture, does not mean by any means that all those who believe are saved. If to be a believer necessarily meant to be saved (which means that we must be a new creature through the new birth), then Simon Magus must have been saved also, because the Scripture plainly says: "Simon himself believed also" (Acts 8: 13). And James declares that demons are believers too (James 2: 19), and they are evidently not saved. "Believing," therefore, is by no means equal with "salvation." Those who believe are not always new creatures, in whom a new nature, the divine nature is imparted. The new nature is the divine Spirit, and consequently when it is clearly stated of the Samaritans that they "believed and the Holy Spirit was fallen upon none of them," it is evident that they were saved at that time, because the Spirit of Christ did not dwell in them (Acts 8: 14-19).

After such brief examination of this text, without hesitation we can state that the Samaritans were believers but were not saved before Peter and John were sent to them. We read: "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9).

The Basis of Faith

Faith comes by hearing the Word of truth, the Gospel of our salvation, and understanding it. Faith comes from the Word of God — by accepting it as the Word of God — which is one with God. God is backing up His Word to an extent that "heaven and earth shall pass away but my words shall never pass away." He said: "I watch over my word to perform it" (Jer. 1: 12). There is but one foundation for the faith, the living Word.

Confessed Faith

"For as yet they knew not the scripture, that he must rise again from the dead" (John 20: 9). This is one dramatic fact in the story of the disciples. They knew not the Scripture in respect of the Resurrection of Christ. Salvation depends upon the faith in Jesus who died as the substitute for our transgression, and arose for our justification. This basic knowledge of salvation was not known by the disciples before His glorification, and hardly believed after His Resurrection.

Martha confessed: "I believe that thou art the Christ, the Son of God" (John 11: 27).

Peter confessed: "Thou art the Christ, the Son of the living God" (Matt. 16: 16), but not a confession of faith in the death of Christ, and not of the Resurrection to our justification. It was the simple confession of his belief in the Messiahship, and His being the Son of God.

Thomas confessed — after the Resurrection — that he was willing to believe after he had seen the evidence.

See and believe — this is the kind of faith which needs the evidence of the senses, a sign, that can be seen with physical eyes, a word that can be heard. Men always cry: "We want to see, then we believe." This kind of faith stands in sharp contrast with the faith that does not see and yet believes without hearing, seeing, or feeling. The contrast between these two kinds of faith is emphasized by Jesus Himself. Against the sense-faith Jesus declared those blessed who believe without having any sensual evidence. In the Book of Acts we still find the sense-faith active. If we read Acts 2: 1-4 with a little care we recognize that: they heard the rushing

sound of the wind of the coming Spirit; they saw the fire-tongues upon every head present; others heard them speaking in other tongues and therefore they believed. They believed in the coming Spirit because they had the sensual evidences, and so the multitude believed in the Resurrection of Christ. Years later John still says: "That which we have seen and heard declare we unto you" (1 John 1: 1-4).

This is the kind of faith that needs physical manifestation. This is the faith desired by so many today. This is the kind of faith of primitive Christianity, and we have many in these days who declare that all those did not receive the Holy Spirit if some kind of physical manifestation did not take place. The testimonies largely sound therefore like this: "I saw it, I felt it, I heard it, therefore I believe it, and I believe I have it."

Intellectual Assent

In respect to the plan of salvation intellectual assent is sometimes called faith. Merrill F. Unger says that it is by intellectual assent that the legal side of redemption is acknowledged. It is the legal side that holds certain things for truth, but does not enter into it in the vital sense. They "only believe" in the truthfulness of the Word but do not have a vital part by personal experience. Christ died for us and our sins according to the Scripture. This is past and a legal fact, but when Christ does not become the indwelling occupant of the heart, the vital part is missed. Having only the legal part or the legal believing, the acknowledgment of certain truths, knowledge about and around Christ as the Samaritans had, sooner or later it will lead into cold formalism, and intellectual belief.

A priceless vital Scripture is 2 Corinthians 5: 17-18: "Wherefore if any man is in Christ, he is a new creature." The reception of the Holy Spirit by the Samaritans signified that they "were baptized into the one body" (1 Cor. 12: 13). Now they are in Christ and He begins working in us, as Paul says, "which worketh in me mightily" (Col. 1: 29).

(Continued on page 12)

New Teachers for Nyasaland Mission

By Dr. Victor H. Burdick

Until 1960, our schools at Makapwa Mission and outlying districts had only two government certified teachers with formal approved training. Although some of our uncertified teachers were excellent, they were not recognized by the government, and our schools were considered second rate.

However, in 1957 a government teacher training school accepted two of our Seventh Day Baptist young men. One of these returned to begin teaching for us this year. In 1959, Malamulo Mission accepted our application for Frighton Mazinga for their teacher training course.

Frighton was baptized and joined our church while a student at Makapwa, and completed our Standard VII (*). He was accepted into Standard VIII at Matandani Mission School (SDA), and from there into the Adventist teacher training course at Malamulo. After completing this two-year course, he stayed on to take Standards IX and X, which he is now completing. This will give him the highest qualifications we expect to need at Makapwa — certification to teach any standards up to Standard VIII.

In 1961, we were able to fill two places held for us at Malamulo Teacher Training Center with two of our unqualified teachers, William Mapazi and Rexter Piri. When they complete their course this year, they will be qualified to teach any standards up to Standard V.

William Mapazi is a Seventh Day Baptist, the son of a deacon at our Kazangaza (Central Province) church. He completed Standard VII at Makapwa, Standard VIII at Matandani Mission, and returned to teach at Makapwa Mission for two years.

Rexter Piri is a Seventh-day Adventist, Standard VII graduate, whom we hired in 1955. Although uncertified, he has been one of our best teachers, handling Standards I and II at one of our outlying

*Recent change in British numbering of "Standards" equates them numerically with U. S. "Grades."



These three young men, completing their courses at Malamulo (SDA) Teacher Training Center and Secondary School, plan to teach in Makapwa Mission schools beginning January, 1963. They are, left to right: William Mapazi, Frighton Mazinga, and Rexter Piri.

schools in a very efficient, well-organized manner.

The Executive Committee of the Central African Conference recently voted that we seek approval of our school system for government grants. We find our school in much better condition for this today than ever before: We now have Standard VIII; we have four certified teachers; we will have these three new certified teachers next year; we have Malamulo's offer to reserve two places for us each year in Teacher Training. With this greatly improved status, we will better be able to meet the increasing pressures of our churches for schools.

Unanticipated Needs in British Guiana

Many are familiar with "the dilemma of the \$1,000 deposit," a situation brought about by the requirement of the British Guiana Immigration Office that a deposit be made before our missionary family could live and serve in that country.

Upon the arrival of the Rev. and Mrs. Leland Davis and family at Georgetown, it was learned that this requirement was in British Guiana currency. At the present rate of currency exchange the deposit amounted to \$586 in U. S. currency.

The needed amount was to be with-

drawn from the Missionary Board's Salary Equalization Fund, a fund set up as an emergency reserve which had already been drawn on during recent months, causing it to drop from \$5,000 to approximately \$1,500. It was decided to place the \$586 in the tentative budget for 1962-63 and bring the matter to the attention of the next General Conference.

And now another need has developed for which no adequate preparation has been made.

Pastor Leland Davis had hoped to be allowed to purchase a mission car for use in the city of Georgetown and accessible areas, such as Uitvlugt and Parika. An amount for such car was placed in the tentative budget for 1962-63 which was sent to the mid-year meeting of Commission. When the word came back that it would be necessary to cut back the "askings" for 1962-63, this amount was taken out.

But the fact remains that Pastor Davis needs a mission car in order to carry on missionary service to best advantage. After struggling with the transportation problem, traveling by street car, taxi, and train as best he could, he decided to purchase a good used car.

This has now been done. Pastor Davis was able to secure a Volkswagen for approximately \$1,000 U. S. currency. In order to do this he found it necessary to borrow funds from Barclay's Bank in Georgetown. It seems to many of us that Seventh Day Baptists should undertake to repay Pastor Davis and provide him with a car for the British Guiana mission field. This is a need which we could share and help our missionaries to carry.

SABBATH SCHOOL LESSON for May 19, 1962

The Coming Day of the Lord

Lesson Scripture: 2 Peter 3: 3-13;
Jude 24-25.

for May 26, 1962 Tests of Faith

Lesson Scripture: 1 John 1: 5 through 2: 6.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Gerald F. Burdick

Resolution of Appreciation

Gerald F. Burdick became a member of the Seventh Day Baptist Board of Christian Education Inc., in 1950 and served with faithfulness until his death on March 24, 1962. He was a member of the Church Schools Committee, and more recently was named to the Finance Committee.

Many times during the eleven years of his service, the Board was faced with difficult and vexing problems involving changes of administration, denominational attitudes and shortage of funds. Occasionally Seventh Day Baptists become harsh in their judgments when principles seem to be under attack, but this was not so of Gerald Burdick. When his opinion was asked he gave it wisely and objectively in his quiet, kindly way. Although very busy, he did his best to attend meetings.

On recommendation of the Finance Committee, the Board voted at its quarterly meeting April 15, 1962, to offer an expression of appreciation to his loved ones, and to approve that sent earlier by the Rev. Rex E. Zwiebel, executive secretary.

Conference Directors

The following persons have been secured as directors of sub-conferences at General Conference at Mission Farms, Minnesota: for Primary Conference, Mrs. Kenneth (Doris) Van Horn; for Junior Conference, Mrs. Herbert (Ruth) Bennett; and for Junior High, the Rev. Neal D. Mills. Any of those attending General Conference who will have youngsters with them from 6 to 14 years of age, are urged to register the children's names on the pre-registration blanks being sent to all churches. It will help our directors very much to know how many to prepare for.

Our church camping program has developed down over the years into one of the best departments of our Christian education opportunities. A large segment of Seventh Day Baptists give sacrificially to see that our camps are adequate avenues of activity with a purpose. May God bless our efforts.

"Father, Forgive Them"

By Jim Newton,
Baptist Press Staff Writer

It was 7:40 on the morning of Dec. 7, 1941. Commander Mitsuo Fuchida pointed a signal gun out the window of his high level bomber and fired "one black dragon" into the clear blue sky. Fuchida, the Japanese commanding officer who led 360 planes in the devastating attack on Pearl Harbor, pulled the trigger that signaled Japan's entry into World War II.

Today Fuchida is a Christian, an evangelist who turned down the highest military job in the Japan Air Force to organize a five-member evangelistic association in Japan. The 59-year-old Presbyterian tells this story of the dramatic change in his life and the amazing chain of events that led to his conversion.

After the end of the war, Fuchida was the only one of the 70 officers who led the attack on Pearl Harbor still living. All the others were killed in the war.

At least six times during combat, Fuchida faced certain death. Somehow he always miraculously escaped.

Fuchida was in Hiroshima the day before the atomic bomb leveled the city, killing thousands. Luckily, he was called to the Japanese military headquarters in Tokyo for a conference the day before the bomb was dropped.

When the Japanese in Tokyo heard the news of the bomb's effect, Fuchida and 11 other Japanese military leaders flew to Hiroshima to inspect the damage. They were there for two weeks, knowing nothing of the deadly radioactive fallout blanketing the area. All of the twelve military leaders but Fuchida died because of radiation sickness. Fuchida suffered no effect whatsoever from the radiation, he said.

"I believe that God laid His hand on me and protected my life for some strange reason," Fuchida said. "But I did not know why. At that time I was a Buddhist and Shintoist, and did not know who God is. Since there are more than 8 million gods in Shintoism, I was con-

stantly searching to understand who God is, and why He spared my life."

After the war, Fuchida was called as a witness in the war crimes trials set up by the United States to execute justice for the torture of American prisoners of war by the Japanese.

Bitterness swelled in his heart against the Americans who would punish the Japanese for alleged war crimes, and Fuchida decided to search for accounts of atrocities committed by Americans on Japanese prisoners of war.

On the list of Japanese prisoners returning to Japan after the war, he noticed the name of an old friend, Lieutenant Shohei Kanegasaki, who was imprisoned in a hospital in Utah along with about 20 other badly injured Japanese prisoners. Fuchida met the lieutenant's boat when he arrived in Japan and asked him how he was treated by the Americans while he was a prisoner. Expecting to hear tales of torture and agony, Fuchida was told the story of an 18-year-old girl named Margaret Covell who had been an angel of mercy while the lieutenant was in the hospital.

Margaret was the daughter of missionary parents who had taught in the Baptist-supported Kanto Gakuin Seminary in Japan before the war. When the war began, the Covells fled to the Philippine Islands, taking refuge in Manila, and later in the mountains of Luzon.

When the Japanese invaded the Philippines, the Covells were captured. Because they had with them a small radio receiver, the Japanese soldiers mercilessly shot the missionary couple as spies.

When Margaret first learned of her parents' death, her heart was filled with hate for the Japanese. Later she learned that before her parents died, they prayed for nearly 30 minutes. Margaret's attitude gradually changed until she again treated the Japanese prisoners with Christian love and kindness.

Fuchida was amazed. Instead of atrocities, he found a story of Christian love. He could not understand how Margaret could care for the Japanese prisoners with kindness when she knew the Japanese had killed her parents. He could not

MEMORY TEXT

For not the hearers of the law are just before God, but the doers of the law shall be justified. Romans 2: 13.

understand how the missionaries' prayers could possibly have changed Margaret's life. "What did they pray?" he wondered.

As he returned to Tokyo after meeting the lieutenant, Fuchida met an independent missionary, Timothy Piestch, who gave him a printed tract to read. The tract told of Jacob DeShazer, an American bombardier who had hated the Japanese since the Dec. 7 raid on Pearl Harbor. DeShazer was forced to parachute into Japanese territory, and was taken prisoner. The Japanese tortured him and starved him. His hatred grew, until one day a prison guard gave him a Bible to read. The tract said that DeShazer's life was changed when he read of Christ's love, and that he promised God he would return to Japan after the war as a missionary.

After reading the tract, Fuchida thought if the American could find God by reading the Bible, maybe he too could find God by reading the Bible. He purchased a Bible and began to read it every day in his search for God.

"When I read Luke 23," said Fuchida, "my mind immediately flashed back to Margaret Covell's parents. Then I understood what they had probably prayed before death: 'Father, forgive them for they know not what they do.'

"Now I understood, for I met Jesus that day. He came into my heart, and now He lives in me," Fuchida said. "From that time on, I dedicated the balance of my life to serving God."

The Holy Spirit

(Continued from page 8)

"In whom we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1: 7).

It is not a mental concept. It is not intellectual assent. It is Christ dwelling in our hearts by faith that makes salvation. Then we do not hold Christ as a doctrine, but as a living reality within. It is not a mental idea. It is an actual fact. With Jesus, the love of God dwells in our heart. The love nature has swallowed up the old personality "that what is mortal may be swallowed up of life" (2 Cor. 5: 4). We are swallowed up, immersed and embodied into Christ, overwhelmed with love. It is a swinging out of the orbit of the sensual knowledge into the orbit of revelation knowledge. We understand then the words: "When the Spirit of truth (Spirit of reality) comes, he will guide you into all the truth (reality . . . he will declare to you the things that are to come" (John 16: 13-14). He will show His own the things of the new creature. He will lead and guide away from ourselves into His own world, which is spiritual. He will build us over into Himself. This was the Father's dream for us. And what a mess did man make of it! One example — the Samaritan story in Acts 8.

Speaking of the different terms employed in relation to the coming of the Spirit "falling," "receiving," "coming upon" and "baptized with" M. F. Unger says:

Failure to differentiate these terms in the accounts of the initial bestowments of the Holy Spirit at Pentecost, in Samaria, and in Caesarea, and the consequent practice of making all of them synonymous with the baptism with the Spirit, has caused irreparable harm, and interminable confusion in the Church of Jesus Christ.

Most Pentecostalists strongly emphasize that the baptism with the Spirit is always accompanied with the initial evidence of speaking in other tongues. Desperate attempts are made, for example, to make the Samaritans speak in other tongues by artificial explanations of Acts 8. Donald Gee

says of speaking in tongues — the initial evidence of the baptism in the Holy Spirit:

Now the doctrine that speaking in other tongues is the initial evidence of the baptism of the Holy Spirit rests upon the accumulated evidence of the recorded cases in the Book of Acts, where this experience is received. Any doctrine on this point must necessarily be confined within this limit for its basis, for the New Testament contains no plain categorical statement anywhere as to what must be regarded as "The" sign. Nevertheless the circumstantial evidence is quite sufficient to clearly reveal God's mind and will in the matter.

Let us observe this:

It is clearly stated in the Scripture that we shall be baptized with the Spirit. John condensed this in one single sentence showing the main purpose of the coming of God's Lamb: "He will baptize you in the Holy Ghost and fire."

It is clearly stated that salvation is by faith and grace and not by works, therefore we are sure of this doctrine.

It is clearly commanded, "Thou shalt not steal," and this admonition is repeated in the New Testament, wherefore, there is no room for any doubt.

It is clearly commanded "Be not drunk with wine . . . but be filled with the Spirit."

If Scripture is so clear in other doctrines we must draw the inference that speaking in other tongues is an important doctrine of the Scripture, — as the other doctrines are, but it is not, — as even Pentecostalists necessarily admit. If Scripture does not clearly state this doctrine, and we still want to hold it, — then we must resort to carrying our personal conviction into the Scriptures using some artificial explanation in the attempt to justify our own views.

Pastors' salaries which have not doubled since 1940 have in fact been reduced by inflation, according to a booklet issued by the National Council of Churches. Ministers must be free to devote themselves entirely to the increasing demands of their ministries, the booklet asserts. It contains a chart of automobile operating costs showing a minimum rate of seven cents per mile, to help local laymen's committees in budgeting.

Another New Church Soon

The Buffalo Fellowship of Seventh Day Baptists, which has been meeting two or three times per month for a number of years at Union Road Community Church, 2628 Union Road, Cheektowaga, N. Y., has been growing stronger and has been making proper plans to organize as a full-fledged church.

The bulletin of the Fellowship announced on April 21 that the constitution of the Buffalo Seventh Day Baptist Church, "has been completed and accepted and the next step of church organization is before us." The note voices the prayer, "May God guide us further."

The Rev. Rex E. Zwiebel, secretary of the Board of Christian Education, has taken most of the pastoral responsibility for the emerging church. He preaches there twice a month unless his secretarial duties require him to be somewhere else on their meeting dates.

Association Meetings

Readers are urged to refer to the brief announcement of six Associations on page 5 of the April 30 issue.

From the corresponding secretary of the Central New York Association comes word that the theme is to be "Thou Art My God" and the text Psalm 31: 14-15. The meetings will be held at De Ruyter, June 1, 2, and 3.

The Southeastern Association will be held at Salemville, Pa., June 22-24. Delegates are expected from as far south as Florida.

The meetings of the various Associations provide a splendid opportunity for lone Sabbathkeepers throughout the United States to make or renew contacts with Seventh Day Baptist churches and pastors. Why not plan a trip, a relatively short one compared to attending General Conference, and get the blessing of the nearest weekend meeting of a group of churches? In most cases free lodging for guests is no problem if the local committee knows of your plans in advance.

"The Bible is the rock on which our republic rests." — Andrew Jackson.

Church Center at UN

In connection with the recent meeting of the General Board of the National Council of Churches at Kansas City there was a group meeting one evening to discuss the proposed "Church Center," a Methodist building project to be located across the street from the United Nations Building in New York. Oscar Burdick, at the request of Secretary Harley Bond, attended that meeting to get a firsthand impression of the relation between the churches and the United Nations. This relation was explained by Kenneth Maxwell, executive director of the Department of International Affairs of the NCC. The Methodists feel that a church center near the UN is an important venture. The project is described by Mr. Burdick in the following paragraphs:

"The Methodist Church has borrowed money to purchase the site of the proposed Church Center at the UN, and it will erect a thirteen-story building. That denomination is proposing that this center be interdenominational in program. It is proposed to rent office space to the lobbyists of various denominations. These denominational representatives would continue to co-ordinate their programs as they are doing now. For those denominations who cannot afford to have a representative at the UN, it is proposed they work through the National Council of Churches in supporting a co-operative program.

As I understand it in brief, the nature of the programs of the churches is as follows: (1) keeping ethical concerns of the churches before the various delegations at the UN, (2) educating church groups which come to visit the UN, and (3) keeping up religious and social contacts, especially with the delegations of the younger nations who are not used to living in America. (Many delegates from the younger nations have been educated in mission schools!) If space is left over in the building it can be rented readily on the commercial market; the Methodists are simply giving churches the first opportunity."

NEWS FROM THE CHURCHES

SHILOH, N. J. — Our church has been pretty much in the news lately with our 225th Anniversary celebration and the announcement of tentative plans for enlarging our church building when we can see our way clear to do it. There are a few additional items.

The Senior Christian Endeavor Society joined the denomination-wide youth effort to secure funds for a full-time youth field worker. The project was a spaghetti supper which netted \$100 for the cause.

The Rev. Duane L. Davis of Lost Creek, W. Va., was secured as the guest speaker for our Preaching Crusade from March 29 to April 1. He gave six messages, including a radio broadcast and an illustrated story of his nine months on the mission field in Jamaica. Some public decisions for Christ resulted from the meetings.

Baptismal classes for youth have been held by the pastor for several weeks culminating in the baptism of candidates on April 13.

Our pastor has been released to conduct a series of meetings in the Berlin, N. Y., church in early May.

— Correspondent.

DAYTONA BEACH, FLA. — The annual Sabbath School picnic was held at Tomoka State Park in Ormond Beach on March 25. Sixty braved the inclement weather to attend the pot-luck dinner at noon, but an afternoon of games and fun was called off. Another picnic is scheduled for late May.

The SDBYF is currently studying *You and Your Church* as a guide to church membership. Most of the young people already are members, but are using this opportunity to make them more effective members. Pastor Davis is leader of this group.

New standards and ornaments for the Christian and American flags have been given by Mrs. David Rogers. Mrs. Rogers was also the donor of new silver communion ware. Both were in memory of her late husband, Lt. Col. David Rogers. The communion ware was dedicated at the quarterly service in April.

Vacation Bible School has been scheduled for July 10-19. We are co-operating with the First Christian and Congregational churches for a combined school, with Pastor Davis directing.

The public address system in the church has been repaired and a new earphone set installed to enable one of our senior members to hear the morning service.

Editor and Mrs. Leon Maltby recently visited our church and in the afternoon gave us an informative talk on denominational matters.

The ladies of Church Aid have completed the quilt they have been working on through the winter months. Their new project is choir robes for the Junior Choir.

A sign giving directions to our church has been erected at First Ave. and Ridgewood Ave. on U. S. 1. We hope those coming into Daytona Beach will look for the bright blue sign as they approach the city. — Correspondent.

FARINA, ILL. — On Sabbath day April 14, the Farina church observed its 96th Anniversary and was joined in morning worship and Sabbath School by seventeen members of the congregation of the Old Stonefort Seventh Day Baptist Church, Stonefort, Ill., and others from Champaign, East Alton, Mt. Vernon, Marion, Centralia, and Harrisburg, Ill.; Kirkwood and Maplewood, Mo., and Milton, Wis.

Pastor Carlos McSparin (of the Old Stonefort church) filled the pulpit and delivered a wonderful sermon on the subject, "Faults." The choir members were from several communities, and special music was supplied by a quartet announced as "The Van Horns," from Milton, Wis. Services were closed with observance of the Lord's Supper, presided over by the Rev. A. Addison Appel and Pastor Carlos McSparin, who were assisted in this commemoration by the deacons and deaconesses of the Old Stonefort and Farina churches.

A basket dinner at the church parish house followed. After the dinner and a period of visitation and renewal of acquaintances, those who had attended departed for their homes, richer in their feeling of mutual fellowship in Sabbath worship.

Members of the Farina Seventh Day Baptist Church congregation will journey to Stonefort on the third Sabbath in May, (the 19) to participate in the observance of the 91st Anniversary of the Old Stonefort church. Rev. A. Addison Appel of Farina will fill the pulpit on that occasion.

DODGE CENTER, MINN. — Members of the intermediate choir, directed by Mrs. Helen Green appeared a few weeks ago in their new choir robes of charcoal gray, the stoles being silver gray. The robes were presented as memorials to the late Lester Green, who had often said that he would like to give robes to the young folks. The garments were solemnly dedicated at the morning service, the presentation speech given by a brother, Deacon Wallace Green. The young folks sang the anthem for the morning. They sing on certain Sabbaths. The members of the junior choir, directed by Mrs. Claire Green, also sing anthems on their appointed Sabbaths.

The church members co-operated with other churches of the community in presenting pre-Easter services. Pastor Richards gave a sermon at one time, and a service was held in our church at another time. Our choir furnished the music. On Wednesday evening, April 17, a special service was held in our church in commemoration of the death of our Savior. At this time there were several testimonies given by members as well as letters read from absent members.

The April Meal of Sharing was held on Sabbath day, April 28, the money given during the meal going to Our World Mission.

The traveling lily project of the Ladies Aid has been received gratefully by shut-in members of the church. The lily was left with Mrs. Jessie Langworthy when members of the Junior C. E. Society went to see her and sang several selections. A quilt which will be held for needy persons was tied by the members of the Aid at the last meeting.

Following the Meal of Sharing April 28, there was a period of singing and special music. The three choirs gave selections.

Our church is sponsoring a Bible study course on Christian Growth. It is en-

titled "Know Christ and Your Church." The first lesson was held on the evening of April 29.

The Arthur Paynes, the Leslie Langworthys, and the Milton Adams have returned after spending some time in California and Arizona.

We welcome Lt. Col. Robert Austin who is spending several weeks with his family before going to overseas duty. "Bob" recently received the advancement to his present official rank in the United States Army.

Mrs. Donald Richards, wife of our pastor has received much publicity in behalf of her "talking doll." She has presented programs in the community and in other places.

Warm weather has melted the snow and dried the fields. Farming will soon begin in earnest. — Correspondent.

Our Gifts Count

A typical \$1 CARE Food Crusade package, for a needy family in Colombia, contains 10 lbs. corn meal, 5 lbs. macaroni, 1 lb. margarine, 9 lbs. powdered milk (makes 36 qts.). Colombia is one of 17 countries whose people are helped by dollars sent to: CARE Food Crusade, New York 16, N. Y.

Each \$1 CARE Food Crusade package sent to Pakistan gives 432 children a half-pint of milk.

Accessions

Los Angeles, Calif.

By Baptism:
Viva Lou Owen
Patrick Peil
Robert Petch

By Letter:
Mrs. Verney A. Wilson

Obituaries

Brooks.—Lina Langworthy, daughter of Sherman and Eveline Rogers Langworthy, was born in Brookfield, N. Y., Jan. 12, 1876, and died at the Women's Relief Corps Home, Oxford, N. Y., April 3, 1962.

She was married in February 1898 to Frank A. Brooks of Deansboro, N. Y., who died Dec. 24, 1917. She continued to reside near Deansboro until 1921 when she with her family of four sons returned to Brookfield where she renewed her membership in the Second Brookfield

Seventh Day Baptist Church to which she remained loyal and devoted.

Mrs. Brooks leaves three sons: Ralph L., Monte Vista, Colo.; Howard F. and Alonzo S., both of Detroit; three sisters, Mrs. Jennie Case, Cazenovia; Mrs. D. J. Frair, Brookfield, and Mrs. Clark Todd, Ormond Beach, Fla. Also surviving are eight grandchildren and four great-grandchildren.

The funeral was conducted by the Rev. Herbert Levoy, pastor of the Brookfield churches, and Rev. T. L. Conklin of Syracuse. Burial was in the Deansboro Cemetery. — B. D. Rogers.

Burdick.—Ellery, son of Emmet L. and Ida Green Burdick, was born in New York State, September 4, 1876, and died April 14, 1962, at Rushville, Mo.

Burdick.—Lena Misemer, daughter of Robert F. and Mary Jane Misemer was born at Lisbonville, Mo., August 22, 1876, and died April 14, 1962, at Rushville, Mo.

Mr. and Mrs. Burdick were fatally injured in a car accident near Rushville. They were married Jan 16, 1907, and had celebrated their 55th Anniversary. They lived in Oklahoma until 1927 when they went to Nortonville, Kan., to make their home. The husband has been a member of the Nortonville Seventh Day Baptist Church for many years. They were highly regarded by their friends and neighbors, being considered an ideal couple, always doing things for others.

Surviving Ellery Burdick are three nephews. Mrs. Burdick is survived by one brother, W. P. Misemer of Hobart, Okla.

Farewell services were held from the Nortonville church on April 17. — M. E. Wheeler.

Randolph.—Frances Adelle Carpenter, daughter of George Bradford and Mary Elizabeth Covey Carpenter, was born in Ashaway, R. I., April 30, 1874, and died at Bethesda Hospital, North Hornell, N. Y., Sabbath, April 14, 1962.

She was baptized in Ashaway, R. I., in 1887, by the Rev. Ira Lee Cottrell and joined the First Seventh Day Baptist Church of Hopkinton, Ashaway, in April of that year. She united with the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., by letter in 1898. She brought her letter to the First Seventh Day Baptist Church of Alfred, N. Y., June 13, 1914, of which church she has been an active and a faithful member.

She was married to Curtis Fitz Randolph of Hopkinton City, R. I., June 23, 1897. To this union were born two daughters: Janette Fitz Randolph Rittenhouse (Mrs. Harley J.) and Ruth Fitz Randolph Brooks (Mrs. Frederick), both of Rochester, N. Y.

There also survive: one sister, Miss Ruth Marion Carpenter of Alfred; four grandchildren, two great-grandchildren, and two nieces, Amey Van Horn Robison Hoag (Mrs. Russell), Melbourne, Fla., and Imogene Carpenter Prentice (Mrs. Carlyle), Tuckahoe, N. Y.

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

THE SABBATH Recorder

We shall be
witnesses
unto me.

ACTS 1: 8.