

The Sabbath Recorder

Witnessing Is Wonderful

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him" (Psalm 126: 6).

The gates open out to the West and to the East and many go out from and come into this wonderful land of ours. Are we as individual Christians, as churches, as denominations with power given by the Holy Spirit spreading the Gospel message to these millions who know not the Christ? Are we really in earnest when we say, "I want to be a witness for Him"? Are we willing to spend the time in prayer, in study, in sacrifice of personal desires to be true witnesses?

As has been said, "The witness of the church is only as strong as the individual." Likewise, the witness of Seventh Day Baptists is only as strong as the churches. All comes back to you and me in our own personal dedication and consecration.

If our lives are emptied of wrong and filled with the Spirit, and if that greatest of all miracles, the transformation of a life has been performed within us, those about us will not only hear what we say, but they will see the fruit of the Spirit manifest in us.

When this happens and we are filled to overflowing then, and only then, can we give out to those about us of the bounty of which we have received and be true witnesses for Him.

Witnessing is wonderful when we live for Christ.

Witnessing is wonderful when we speak for Him.

Witnessing is wonderful when we win to Him.
Will you answer the call to be His ambassador?

"Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me" (Isaiah 6: 8).

GUEST EDITOR

BREAD OF LIFE

By KENNETH I. MORSE

Bread of Life, whose body broken,
Feeds the hunger of my heart,
May the thanks that Thou hast spoken
Bless each loaf I cut apart.

Thou who, breaking bread with brothers,
Bared Thy body, gave Thy blood,
Help me share my loaf with others
Hungering for brotherhood.

Let these hands now calmly folding
Speak my gratitude for grace,
Lest the treasure I am holding
Disappear before my face.

Lord, I welcome Thee to table;
Grace my supper, Host Divine;
With Thy feast of love enable
Every guest to live as Thine.

Picture an old man seated at the family table with eyes closed and head bowed as he gives thanks for a loaf of bread and a cup of coffee — his frugal meal. Such a picture inspired Editor Kenneth Morse of Church of the Brethren Gospel Messenger to write a poem which he entitled "Bread of Life." The poem, now set to music, is suited for table grace as well as for a communion service. Though copyrighted, Mr. Morse has graciously allowed us to reprint the words.

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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Amending Constitutions

There is a great deal of activity throughout the Seventh Day Baptist denomination at the present time in regard to constitutions. New churches are drawing them up in order to get started properly; older churches are revising them to bring them up to date. Boards and agencies and General Conference are in the process of a self-evaluation of administrative procedure which may result in suggesting changes in the constitutions, or at least in the by-laws. Let us always be ready at every level of church organization to make changes for the better, but let us be sure that the changes are well considered and not hastily made.

An interesting item of information comes from the Executive Committee of the Southern Baptist Convention, the largest Baptist body in the United States. It would appear that they too have been making or contemplating constitutional changes. The Executive Committee recommends that the Convention adopt a procedure for amending its constitution so that subsequent amendments must be approved at two successive conventions. Not a bad idea to be followed in principle by any religious body. If the changes proposed are good, the leaders and voters at the second annual meeting of the body should be as enthusiastic as at the first. If they are not permanently valuable a little extra time may reveal this.

Nature's New Face

Spring means many things to many people. It is a season of three months with its beginning accurately marked on the calendar by the vernal equinox, but in a country large enough to almost span the temperate zone the signs of spring come at such different times that it seems like spring in midwinter in the South and the season continues well into summer in the North. When is spring? To most of us it is when nature puts on its new, many-colored blooming face fringed so beautifully with its shading, verdant eyebrows and when all the trees around our homes wriggle their toes in the deep-piled carpet woven for them by the same divine hand that brings the water of life coursing beneath their rough and weather-beaten bark.

Probably there are many who would dispute the statement that New Jersey is one of the best states in which to observe the surging tide of spring, but here where the sea laps a long coast line and daily lifts the two boundary rivers far inland, the spring season sweeps up the state in cresting waves of yellow, pink, white, red, and all the shades between and beyond. Many of the most beautiful shrubs are here almost at their northern limit of growth and their massed blooms in the older residential areas of our cities are breath-taking in beauty, tempting the camera owners to record that beauty for future pleasure on cold winter nights.

The hand of man is in evidence in the developing, planting, and caring of flowering plants and shrubs, but it is the hand of God that awakens their dormant life and it is His hand that changes the whole face of nature. Our little patches of transplanted color are as nothing compared with the whole face of nature which smiles so beautifully in the springtime. The hills and forests with their infinite variety of daily changing shades of green seem hardly to need the sparkling powder puffs of white dogwood or the pinks and reds of wild fruit trees that put color into the face that we see on nearby hills from county highways.

Though nature's new face can be seen at midday or to good advantage in the lengthening shadows of early evening, the voice of nature can be heard best in early morning. It is the voice of birds, unseen songsters whose arrival had gone unnoticed by most of us. Perhaps they had little to sing about when they first arrived. Within their little breasts there dwells an instinctive hope and trust that sends them north before there is any visible evidence that there will be a protective foliage for their nesting places or an abundance of food for their young. How they put to shame us mortals who know these things with a reasoning mind and so seldom lift our voices in praise of the God who makes provision for us. By comparison between a six-inch bird and a six-foot human we men are the silent creatures. Our voices are not heard in the morning, and when we amplify them

to sing in the evening — well, the morning song of the birds who think no evil is usually sweeter.

On a recent morning the writer set out for the office at an earlier hour than usual along paved streets lined with houses old and new with no vacant lots or parks where men and birds could safely rest their feet. But high above in towering native oaks and broad-leafed maples there was a crescendo of song from the tiny throats of an air-borne armada of our feathered friends. Looking up, it could be noticed for the first time that those late-leaving oaks were this morning unfolding the yellowish green aprons that would cover the nakedness of their limbs and make possible their summer growth through God's amazing chemistry. Why were the birds singing so much more lustily than usual? One likes to think that they were thanking a God unknown to them for His marvelous provision and His mighty power for opening those buds and blossoms.

Jesus brings the lessons of spring home to us when He notes how God clothes the fields, sustains the birds, and knows the number of the hairs that grow on the all-too-thankless heads of men. How much more, how much more, should we who know the meaning of trust exercise that trust and praise God for the greater gift, salvation through Christ! How happy we should be that through revelation we are able to look up from the impersonal face of spring to smiling face of a personal Savior who changes not with the seasons but is "the same yesterday, today, and forever."

Union Wins Sunday Case

Just a small item by Associated Press, but interesting and serious in its possible consequences.

Mrs. Mary Ellen Benson, member of Local 356 of the United Papermakers and Paperworkers Union was being sued by the local because she went to church on Sunday morning instead of going to union meetings. The case was finally settled out of court just before the trial, when Mrs. Benson agreed to pay the \$5 fine and court costs. The judge commended her motives for staying away from the union

meetings but told her that previous court decisions indicated that the union had a right to impose the fine.

Two or three interesting observations might be made on this news item. Here was a judge who praised the motives of a religious woman, one who had a greater loyalty to her day of worship than to the labor union which in theory at least protects her right to a day of worship. On the contrary, her union did not praise her motive but insisted on bringing her into court to fine her for choosing church attendance over union hall attendance.

By what reasoning does a union usurp the generally accepted hours of divine worship and deny its members the opportunity to teach regularly in a Sunday School which probably serves the children of the union members and officials? Can it be that these same officials are convinced that what the union can do for its members is more important than what the church can do? Is it another evidence of warped thinking by which temporal gain is made to outweigh eternal gain? More probably the officials who set the time of meeting have not clearly faced this implication; they have merely picked a generally convenient time which does not take religious convictions into consideration. Have they written off Christianity as an unimportant influence in life — as has been done in Moscow? Are the commandments of the union more binding than the commandments of God or the dictates of conscience?

Of course, we find no commandment of God, of Christ, or of the apostles to keep the first day of the week sacred; the biblical day of rest is the seventh day of the week. But the principle, for those reared in the Sunday tradition, is much the same. A labor union ought not to break down the voice of conscience by imposing a fine on those whose conviction and habit is church attendance. Many thoughtful citizens, already disturbed by the heavy hand of irresponsible labor union leadership on business and government, have reason to fear a power that seeks to bend religion also to its will.

Financial Optimism

At the present moment, funds for the carrying on of Our World Mission are not coming in at a rate that gives much occasion for jubilant optimism. The full report of contributions from the churches during March was not received by the *Sabbath Recorder* for publication in April, and our readers are therefore asked to look over the April figures very carefully when they are available. The Program for Advance News sent out about the 4th of May for insertion in church bulletins, showed that giving at the end of March (6 months) was more than 10% behind. If we allow that rate to continue, our work would be very seriously handicapped with a 20% deficit at the end of the year. This need not be.

It is hoped that the "30 pieces of silver" offering which was scheduled for completion on April 21 and the "little church" project scheduled to begin on Sabbath Rally Day, May 19, will be shown to considerably increase the total giving. We can be optimistic and can hope that more of our people will catch a vision of the work to which we have been called. We are not so far behind that we cannot meet the budget and go beyond it although it would seem to require almost a miracle.

Porter Routh, executive secretary of the Southern Baptist Convention and treasurer of Baptist Jubilee Advance has announced the proposed total budget for SBC agencies for 1963. To us, \$19,792,500 looks like a stupendous figure, but the increase of \$779,000 over 1962 is not a greater percentage than our work calls for. An interesting note accompanies the announcement of this proposed budget for the Southern Baptists: "Any funds received beyond this sum would go to foreign and home mission advance only." We need some of this realistic optimism — a provision for expanding our missionary work with the money in excess of the barest needs included in our OWM budget. If we hope for an overpaid budget this year with the kind of hope so often spoken of in the New Testament we will give substance to that hope by improving our giving habits.

President's Message

Special Activities at General Conference, II

We wrote in this column last week about the banquets which will be held at General Conference this year. There will be other special activities, too.

The young people will have their special activities, of course. Except for Wednesday night, the evening program will conclude about 9 p.m. so that youth will be able to attend the full program and yet have time for a period of fellowship. Mr. and Mrs. Wallace Greene of the Dodge Center, Minn., Seventh Day Baptist Church are in charge of youth activities during Conference week.

Youth are not only interested in fun. As for several years past, there will be, "Noon Sessions for Young People" during which they will discuss the program and business of General Conference and try to understand what the older folks are doing. Rev. Kenneth E. Smith will be the director of the "Noon Sessions."

The young people will also be busy editing and publishing *The Conference Crier*. Miss Donna Ochs of Milton, Wis., has agreed to serve as editor, to build a staff, and to direct the work. Young people will also be busy serving as ushers, typists, and mimeographers so that the Conference will run more smoothly and chairmen of committees will be able to get their work done on time.

Don V. Gray, field co-ordinator of the entertaining North Central Association of Seventh Day Baptists, and thus carrying a great deal of responsibility for the activities of General Conference, will also head up that very important activity — the Conference Choir.

Each afternoon the Conference program will be dismissed at 4, and 4:05 the choir will meet for rehearsal. This same period will also be available for committee meetings and other projects that do not conflict with the choir practice.

Those who are not involved in special activities of Conference will undoubtedly find some activities of their own — perhaps swimming, boating, or just talking with friends.

Top Baptist Leaders at Boston

The Baptist Jubilee Advance Committee meeting at Boston the last of March (which has previously been reported by Secretary Rex Zwiebel, one of the two Seventh Day Baptists attending) drew together in a small committee an unusual grouping of top executives from the



Baptist denominations co-operating in the Advance. R. Dean Goodwin, director of the Division of Communication of the American Baptist Convention, saw the publicity value of preserving this grouping in a picture of some of the representatives who are so seldom assembled in one room for co-operative planning.

In the accompanying picture the identity of those seated from left to right is: Dr. Everett T. Harris, secretary of the Seventh Day Baptist Missionary Society; Dr. Frank Woyke, general secretary of the North American Baptist General Conference; the Rev. Joseph H. Jackson, president of the National Baptist Convention of U.S.A., Inc.; the Rev. C. D. Pettaway, president of the National Baptist Convention of America; and Dr. Porter Routh, executive secretary of the Southern Baptist Convention. Standing are: Dr. Warner Cole, president of the American Baptist Convention; Dr. Edwin H. Tuller, general secretary of the American Baptist Convention; and Fred Bullen, executive secretary of the Baptist Federation of Canada.

Davis C. Woolley, Nashville, Tenn., executive secretary of the Southern Baptist Historical Commission, will be the keynote speaker for the next meeting of the Baptist Jubilee Advance Committee in Washington, D. C., Oct. 1-2. J. H. Jackson, Chicago, president of the National Baptist Convention, U.S.A., Inc., is chairman of the committee.

The Bible Our Final Authority

By Lester G. Osborn

"We believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct."

So reads Article IV of our Seventh Day Baptist Statement of Belief. With other Protestants we take "the Bible and the Bible only" as authority, and reject the claim of Romanism that Christ gives to that church the right of interpretation of Scripture with binding authority. We also deny that tradition, as promulgated by an "infallible" Pope, is another source of revelation and on a par with the Bible.

Historic Christianity has always believed in the inspiration of the Bible. The "Church of the Reformation" reaffirmed this, and countered the claims of the Church of Rome with the statement of the age-long belief that "all Scripture" is the Word of God, the divine authority and the only authority to which all must submit. Evangelical Christianity holds that the Bible is the inspired record of objective truth and transcends all subjective interpretations.

Hermann Sasse, writing in the March 16, 1962, issue of *Christianity Today*, discusses this and presents some challenging thoughts in this connection. We hear much in these days about the shameful and sinful separation of Christendom into various denominations and sects. Sasse says that the tragedy is not the loss of unity, but of what for generations was the common position of all, even the separated church — belief that the Bible is the Word of God. This belief, he says, has been abandoned by theologians in the majority of Protestant churches, and is by them considered untenable. In place of this historic belief, we have the idea of some that the Bible only contains the Word of God along with much that is not. Others hold that under certain circumstances and to certain individuals, parts of the Bible become the Word of God. The abandonment of this belief, he says, is the tragedy of Protestantism.

He then goes on to show what this means in the Protestant-Roman debate. The teaching of the Church of Rome is responsible for interpreting tradition and making it a dogma. For example, the traditions of Mariology are put alongside of Christology. The dogma of the Immaculate Conception is not Scriptural, nor is the dogma of the Assumption of Mary. These, and others, rest on the authority of the Pope. He takes these "traditions," defines and interprets them, and declares them to be "revealed by God and therefore to be believed by all the faithful."

Why do Protestant criticisms of Roman dogmas lack the power they had three or four centuries ago? Sasse says it is because the abandonment of belief in the Bible as the Word of God, has robbed it of its authority. *Sola Scriptura* "the Bible and the Bible only" rests on a firm belief in this truth. Otherwise there is no authority in Scripture as against tradition. This is the reason that Protestantism today lacks power to discuss doctrine with Rome. Back there there was a positive witness to the authority of the Bible as the only source and rule, not just a negative approach.

Even Rome, says Sasse, claiming as she does that the Church is the infallible interpreter of Scripture, could never subordinate it as do Protestants who consider the New Testament as the product of the Church. The Vatican dogma of the inspiration of Scripture recognizes that there is no higher authority.

Here is the practical question. Rome asks: If you reject the dogma of the Immaculate Conception of Mary because it is unscriptural, then why do you reject the virgin birth of Jesus which is undoubtedly based on Scripture? If you reject the Assumption of Mary as unbiblical legend, then why reject the Ascension of Jesus as myth, even though it is taught in the Bible? This is an unanswerable argument.

Protestants deny the right of the Pope to interpret Scripture authoritatively, but he would never dare interpret the virgin birth and bodily resurrection of Christ, which are inseparably linked with the incarnation, as myth and legend. "This

liberty," says Sasse, "seems to be the privilege of Protestant professors of exegesis."

Which tragedy, he asks, is greater: to add another source of revelation to Scripture, as Rome does, or to lose the Scriptures as the inspired Word of God? Which is worse: to add a "mediatrix of all grace" to the only true Mediator between God and men, or to lose Christ as Mediator entirely?

Professor Sasse's article is thought-provoking, and rather alarming in its application. It merits careful study and consideration.

Christian Baptism Story of a Tract

Some of the tracts published by the American Sabbath Tract Society have interesting life stories, which can be told only in part. Probably the most interesting episodes cannot be easily brought to light. The story of distribution can be traced in broad outline. Some interesting and partially unanswerable questions arise in connection with one of them, "Christian Baptism," because its life has not been as exciting as most of our tracts.

"Christian Baptism" is a well-written, 6-page piece of literature on a subject that certainly is vital in the presentation of Seventh Day Baptist distinctives. It is one of the relatively few tracts that have been copyrighted by the American Sabbath Tract Society — one of an informational series sponsored by the Committee on Denominational Literature that was very active some years ago.

Here, in brief, is the distribution story on this one tract. The first printing was 5,000 copies in 1942. Less than three years later in 1945 another 5,000 copies were needed. These apparently went out at about the same rate, for in November of 1948 the publishing house ran off another edition, this time 10,000 copies.

The strange part of the story now comes to light. Those 10,000 tracts lasted for thirteen years. According to previous demand, the supply should have been exhausted in about five years. Why did the demand drop off during a period

MEMORY TEXT

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. Luke 15: 32.

when overall distribution was increasing? Is it possible that Seventh Day Baptists did not feel a great burden to discuss the subject of baptism very ardently, and to back up the discussion with the printed page? Or is it possible that a high percentage of those with whom we discussed matters of faith were already convinced on the subject of baptism of believers by immersion? We can only guess. In all fairness it should be stated that there were four other tracts in this series of 10 that did not move rapidly during this period of 10-15 years, although others were reprinted a number of times.

The story of our tract on baptism now starts another chapter. People seem to be awakening to the fact that Seventh Day Baptists must take their share of responsibility in promoting this tenet of our faith. There is a new emphasis on beliefs, and orders for this tract have increased.

The Tract Board has just completed a new edition of "Christian Baptism" and is ready to fill orders. The new tract is no longer part of a series, all of which used a picture of the Seventh Day Baptist Building on the cover. The Committee on Publications chose a new format. Copies will not be sent to churches except on order, but it is hoped that a new printing will have to be made within a year.

Word from a New Friend

"I am enclosing \$1.50 to subscribe to the Recorder for another six months. I indeed enjoy reading articles on Sabbath promotion and also the other spiritual articles the paper has. I enjoy the freedom of thought that is advocated in the message of Seventh Day Baptists. May God bless your efforts and may you continue many years in your good work."

—Dundee, Mich.

Miss Barbara Bivins Expected Home on Furlough

As previously announced (see Recorder issue of March 26) plans have been made for Miss Barbara Bivins to return to this country on furlough at an early date. It is now expected that she will arrive at Idlewild Airport, New York, on Thursday evening, May 24, 1962. Plane reservations have been made on BOAC Airline, Flight No. 509, which is scheduled to arrive at the New York Airport at 5:40 p.m. Friends and relatives will want to join the welcoming party for Miss Bivins, who has been serving as missionary nurse and evangelist at Makapwa Mission, Nyasaland, since October 1959.

News Items from British Guiana

In a letter received recently from Pastor Leland Davis of Georgetown, British Guiana, we read of the continual growth of interest in the work there. Pastor Davis writes: "Being Easter, and using Bible slides on the Easter message, we had our best attendance yet at our evening services in Georgetown. We had 34 here (their home at 29 Fort St.) Sabbath eve; even had to get all our footlockers out for 'seats.' On Sunday night we packed the little kindergarten room, some had to stand in adjoining rooms, and look through the door, while others stood outside and peered through the windows. . . . In all I estimate the attendance at 60 — counting those on the outside."

There is an appropriation in the Missionary Board's budget which will provide for rental of a chapel as soon as suitable arrangements can be made.

Late in April and early in May, Pastor Davis visited the Bona Ventura, Dartmouth, and Queenstown churches, as well as conducting special meetings for five days at Wakenaam, returning to Georgetown "about May 7."

At the time of writing, April 24, the children were on vacation from their schools and the family had been doing "extras" with them for recreation and fun. The day after Easter, the sky was

cluttered with kites. Being a holiday, many families had picnics. The seawall walkway was crowded.

In closing his letter Pastor Davis wrote: "We are all well and happy in His service."

Invitation to Attend Jamaica Conference

Seventh Day Baptists who may be planning to visit Jamaica, W. I., during coming months are encouraged to attend the next Conference of Seventh Day Baptist Churches of Jamaica to be held at Wakefield, July 17-22, meeting with the Wakefield Seventh Day Baptist Church of Jamaica. Wakefield is situated about 28 miles from Montego Bay or about 120 miles from the capital city of Kingston.

It will be recalled that at the last Conference in this country held at Amherst, Mass., gratitude was expressed over "the presence of Sister Edna Harrison as a delegate from the Jamaica Conference to our Conference." It was then voted, "that in reply to an invitation from the Jamaica Seventh Day Baptist Conference for a representative to attend their July, 1962, sessions . . . travelers . . . be appointed as official representatives of the General Conference upon approval of the Missionary Board."

If anyone should be planning to visit Jamaica and finds it possible to attend their Conference sessions at Wakefield in July, please notify the secretary of the Missionary Board.

A letter from the Rev. Leon R. Lawton states in regard to this matter, "We would be willing to correspond personally with anyone who may be planning to come, giving suggestions and attempting to answer his questions."

Prayer for the Consultation in Jamaica

(From a "Leaflet of Thanksgiving and Intercession" published by the Commission on World Mission and Evangelism of the World Council of Churches.)

"We ask God's blessing on events in the coming months, especially for the consultation held at Kingston, Ja. (April

30 - May 6) by the Jamaica Christian Council, that it may be guided to a clear conception of the problems and challenges which confront the churches in Jamaica, to discover ways of making the church's mission and witness more effective, and more relevant to the Jamaica situation; that it may promote fuller co-operation among the churches and help to interpret the spiritual significance of the independence and nationhood on which Jamaica now enters.

"Almighty God, who hast commanded us to pray for one another, we make our request . . . for all peoples and nations of the world, that they may be instructed by Thy Holy Spirit to believe in Thee, their only Savior and Redeemer, through Jesus Christ, Our Lord, Amen."

NOTE: Pastor Lawton wrote on May 1: "The consultation began last evening, and this morning Courtland Davis filled in one session for me as I taught at the seminary. We feel this will be a most worth-while week. The meeting place is close by — about half a mile distant."

It is planned to publish a report of some of the findings of this consultation of church leaders in a future issue of the Recorder.

Missionaries Praised by Senator

In an address before the upper house of Congress, Senator Claiborne Pell, an Episcopalian, paid high tribute to American missionaries in Africa and the high quality of education that they have given so freely to the African people of many lands.

He said that there are 23,000 missionaries of all nationalities in tropical Africa. Of that number approximately 6,400 are Catholic and 15,970 are Protestant.

Turning specifically to Tanganyika, the Senator said there are 400 American Christian missionaries in that country. This number, he pointed out, is twenty times the number of American government personnel there.

"Without our missionaries, the nations of Africa would have been much more poorly equipped to join the family of nations and conditions would be far less stable in Africa than they are," the Senator concluded.

Prayer Groups and Prayer Calendar in the Daytona Beach Church

When our Missionary Committee met in the second year of our Program for Advance in the Daytona Beach Seventh Day Baptist Church we felt there was a great need for more fellowship in prayer.

We all realized the value of prayer in the church, and in our lives, how our Savior spent so much time in prayer when He lived here upon earth, and the pattern for prayer He gave to His disciples.

As we read the different portions of Scripture given to prayer, and the many precious promises God has given us, we more deeply appreciate the privilege of communion with our heavenly Father at His throne of grace.

Prayer is not only a means of bringing our petitions to God, but a time of silent meditation when we can feel His presence, and hear Him speak to us. Prayer changes things — it changes us.

Through prayer we can find His will and guidance for His church and the work of His kingdom here upon earth.

A list of the birthdays of our missionaries abroad and at home, our retired missionaries and the secretaries of the different boards has been made and their names with the date of their birthdays are given in our church bulletin so that those who wish may send them birthday greetings.

Eighteen prayer groups have been organized to increase the effectiveness of our corporate prayer life.

Pastor Davis has made a daily prayer list including the work of our denomination, the needs of the world, and our personal needs. These were made available to all attending services, and members of the different prayer groups.

In Matthew 18: 19, and 20 Jesus promises, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We know that God hears and answers prayer.*

*Contributed by Miss Abbie Hakes, Orlando, Fla.

Colombian Aid Program Faces Freedom Problem

By W. Barry Garrett,
Washington, D. C. regional editor
of Baptist Press

United States aid to Colombian education is filled with church-state problems. But in an opinion based on a careful study of the agreement itself and the pertinent correspondence, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, says the situation has some encouraging aspects.

Carlson was directed by the committee to find out the facts about the new education aid program and to give publicity to them. His findings and interpretations were released in a 12-page "staff report" to the Baptist denominations that maintain the "joint" committee.

Fear has been expressed, both in Colombia and in the United States, that American tax dollars were to be used to build up the power of the Roman Catholic schools. The educational system in Colombia is under the control of the Roman Catholic Church, according to a Vatican Concordat. This has resulted in serious discrimination against Protestant pupils.

Carlson's findings as revealed by government documents, by talks with high government officials, and by information from Colombia sustain a number of previously published accounts. But several inaccurate reports were also uncovered.

The agreement between the United States and Colombia was not a "treaty" as reported from other sources. It is a "Project Agreement between the Agency for International Development (AID), an agency of the Government of the United States of America, and the Ministry of Education, an agency of the Government of Colombia."

According to the agreement an initial four-year program will provide about \$40 million from the United States to match approximately the same amount from Colombia to develop the public school system there. This will build 22,000 classrooms and four normal schools. A training program for 9,500 teachers, 2,500 school administrators and 400 superintendents is included.

This is not an entirely new program, Carlson said, but it is an extension of a project begun in 1958. The "Education Servicio" has been a part of the U. S. Operations Mission in Colombia for aiding elementary education.

The agreement for the new program was signed December 12, 1961, and negotiations for its implementation have been in progress since.

Following contacts by Protestants in Colombia, U. S. Ambassador Fulton Freeman made inquiries on January 17, 1962, about school plans in "mission territories" (where the schools are exclusively Roman Catholic) and about Protestant rights in the normal schools. The reply came in a letter on March 30, 1962, from Jaime Posada, Colombian minister of education.

It has been reported by other sources that these are only "verbal assurances," but Carlson's information is that "the later commitments in the correspondence . . . bind the same parties as those making the original agreement."

Posada cited the Colombian Constitution, which has the wide approval of Colombian Protestants, and which guarantees extensive religious liberty to all persons and cults. He accepted responsibility for the government to see to it that the Constitution is observed in the new educational development involving U. S. funds.

No schools will be built by U. S. aid in "mission territories." Likewise, non-Catholics may attend the new schools, and they are assured freedom from molestation and from religious coercion.

Even though these findings are encouraging, Carlson pointed out that serious religious liberty problems remain. It may be difficult to enforce on the local level the freedom ordered by the central government.

"At this distance," he said, "it would appear that the Colombian government now finds itself with conflicting international agreements (i. e., concordat with the Vatican and agreement with the United States). Which direction will the government go?"

Carlson agreed that Protestant apprehension in Colombia is well-founded because of their sufferings the past 15 years.

But he speculated, "It is possible that the situation has now developed in which the government of Colombia might decide to revise the Church's dominance of public education."

He pointed out the vicious circle in which Colombia finds herself: ignorance that causes church domination, and church domination that generates ignorance. "How can it be broken?" he asked.

Since "the whole idea of the Alliance for Progress is based on the need for reform," Carlson expressed the hope that educational reform and not only expansion might be one of the major objectives of the program.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Planned Bible Reading

It is important to be consistent in our reading of the Bible. It can have a unifying effect upon our families if we hit upon a plan to read together as well as individually. The following suggestions are presented in a tract published by the American Baptist Convention's Division of Christian Education, called "When We Read the Bible and Pray Together." Families vary widely in size, ages, and interests; therefore, all cannot follow one set pattern. Any plan, however, must meet these two needs:

1. Individual religious satisfaction and growth for each child and for each adult.
2. All-family worship experiences that draw the members closer to one another and closer to God.

AS INDIVIDUALS —

1. Each person may choose to follow a regular daily period of Bible reading and prayer in a quiet place, apart from other members of the family.

2. Each may set aside a regular time of study and contemplation in preparation for church school or other group Bible study.

3. Older children may read the Bible and Bible storybooks and prayers. They may also compose their own prayers.

4. Younger children may listen to Bible stories and prayers read by an adult; may compose prayers under guidance.

AS A FAMILY —

1. Join in a table grace at mealtime.

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2. Participate in a regular time of group Bible reading, meditation, and prayer.

3. Use church school home reading and worship materials daily or weekly. (We suggest the Daily Bible Study in the Helping Hand as one source. R. E. Z.)

4. Center family worship on special seasons, religious festivals, and family events.

To find time for Bible reading and prayer, a family may choose to:

1. Set the morning alarm clock to ring twenty minutes earlier than usual, to allow time for individual or family devotions either before or after breakfast.

2. Take time for devotions before or after dinner together.

3. Apportion part of one evening each week to the study of church school or other religious material. (How about Sabbath eve? R. E. Z.)

4. Designate one hour Sabbath afternoon, or some evening during the week, as "family time" with planned Bible reading and worship. On other days, supplement this "family time" with brief breakfast or dinner periods including short Bible passages, individual prayers, and guided group meditation.

5. Make each evening bedtime a religious experience for younger children, a talk-it-over time, with father or mother reading Bible stories and directing prayers.

May we suggest that if your pastor has not already done so, you urge him to order for your church an ample supply of this tract. It goes into much more detail than I have quoted. See that each family in your church has one. It would make a good discussion piece for a workshop or seminar in your youth or young adult meetings.

CAMP MILES

Camp MILES, youth camp for the Southwestern Association of Seventh Day Baptists, will be held at Chemin-a-Haut La., June 10-17, 1962.

SABBATH SCHOOL LESSON

for June 2, 1962

The Fellowship of Love

Scripture Lesson: 1 John 4: 7-21.

How Great Thou Art Story of a Best-Loved Hymn

A hymn of adoration that has been heard literally around the world will resound through McCormick Place during the Billy Graham Greater Chicago Crusade, May 30 through June 17.

"The song has become so much a part of our Crusades that it is hard to conceive of them now without it," says Cliff Barrows, music and platform director for the Crusades. "We used it with Bev. Shea and the choir for the first time at the Toronto Crusade in 1955."

The lyrics of "How Great Thou Art" were written in 1885 by a 25-year-old Swedish pastor in Monstera on the southeast coast of Sweden. The Rev. Carl Boberg wrote the original nine verses after walking home through a thunderstorm from a church meeting two miles distant.

The words were first published under the title of "O Store Gud" (O Great God) in the Monstera local newspaper, March 13, 1886.

Several years after writing the poem, Pastor Boberg was surprised to hear Christians in Varmland Province singing it to an old Swedish folk tune, forerunner of the one used today. It first appeared in a Swedish hymnal in 1894 and apparently aroused no great interest at the time. The hymn was set to a new tune in the 1921 edition of the same hymnal, but was soon forgotten.

Meanwhile, in 1907, it had been translated into German by Manfred von Glehn and had been published as "Wie Gross Bist Du" (How Great Art Thou). Von Glehn evidently lived in Estonia, which had a mixed population — Swedish, German, and Slavic. In 1927, I. S. Prokhanoff published in Moscow a Russian translation of Von Glehn's Estonian-German version.

Soon after publication of the Russian translation, the Rev. Stuart K. Hine, an English missionary, found a copy of it in the Ukraine and he and his wife began singing it as a duet in their evangelistic meetings. Some time later, in the inspiring mountain scenery of Sub-Carpathian Russia, Mr. Hine was moved to translate

the first three verses from Russian to English.

After Mr. Hine's return to England, he sang the three verses at Gospel meetings during World War II, and added the fourth verse in 1948.

The four verses were first published in "Grace and Peace," a Russian-language Gospel magazine edited by Mr. Hine and circulated among Russian refugees in 15 countries, including some in North and South America.

Mr. Hine soon was compelled to reprint the hymn in response to thousands of requests. "All New Zealand is asking for the hymn," a choir leader wrote in 1951. In the same year the hymn was introduced in the United States by James Caldwell at the Stony Brook (L. I.) Bible Conference.

The hymn, as used today, was introduced by George Beverly (Bev.) Shea on an RCA Victor recording in 1955, the year it was first used in a Crusade in Toronto. In the great New York Crusade in Madison Square Garden in 1957, it was sung more than 100 times by Bev. Shea.

It placed second in the 1961 National Newspaper Hymn Poll conducted for the **Christian Herald Magazine** by Rene Gnam and Associates. Editor and publisher reported that more than 1,000 daily and weekly newspapers participated in the poll and that 61,445 readers voted. "The Old Rugged Cross," received 10,482 votes; "How Great Thou Art" received 8,449.

Cliff Barrows attributes the popularity and effectiveness of the song, in the main, to the fact that it is a hymn of worship and praise to God. "The attention is immediately focused upon the Lord," he says. "We love it and expect to continue using it for a long time. Who knows? We may sing it with the saints in eternity."

The **Baptist World, Alliance** magazine, now circulates to Baptists in 91 countries of the world, editor C. E. Bryant reported. There has been substantial circulation increase in recent months as the magazine's editorial content has been revitalized, he said. — BWA.

LET'S THINK IT OVER

College Aid Bills

The religious issue still looms as an obstacle in House and Senate agreement on college aid bills that were passed earlier this year. Whether or not this obstacle can be resolved by the means now being used remains to be seen.

The House bill calls for \$1.5 billion in both loans and grants for the construction of classrooms, libraries, science laboratories and dormitories in public, private and church-controlled colleges.

The Senate version provides \$1.5 billion in loans only to four-year colleges, plus \$250 million in matching grants for junior colleges.

The Senate bill calls for 212,500 scholarships that would cost nearly \$600 million during the five-year period. This provision is bitterly opposed by the House.

Both measures contain provisions that would prohibit loans for academic facilities that are used for activities for which admission is charged to the general public, for sectarian instruction, or as a place of worship, and any facility that is used primarily in connection with a school or department of divinity.

With these limitations that are supposed to "take care" of the religious issue in aid to higher education, there are still some problems. Opposition to federal aid to church colleges has come from the administrative heads of some of those schools. Presidents of 29 church-operated colleges expressed their "absolute opposition" to federal aid to private and church-owned colleges and universities.

Should the Senate conferees agree to omit the scholarship provisions, the measure could win final House and Senate approval.

Should the conference deadlock, the House conferees could take the House bill back to the floor for a separate vote on the scholarship issue.

Senator Jennings Randolph in response to an inquiry reports in a letter to the **Sabbath Recorder** under date of May 2 as follows:

"It is difficult to make a judgment as to the prospects of passing a meaningful education bill in this session. As you

know, the Rules Committee has been called upon to determine whether or not the Conference Committee on the aid-to-higher-education bill will be permitted to meet. As yet, no ruling has been made, but I am hopeful that this problem can be resolved in the near future."

(Later news indicates that the Rules Committee has allowed the Conference Committee to work on ironing out the differences.)

Senator Randolph has been keenly interested and deeply involved in Federal aid-to-education legislation and has been frequently quoted in relation to his efforts to preserve the separation of church and state.

Association Meetings

Attention is again called to the week-end meetings of Associations which have not yet been held.

Eastern Association is at the Marlboro, N. J., church May 25-27.

Central New York Association is at De Ruyter June 1-3.

Western Association, June 16 and 17, will be at Alfred, N. Y.

Southeastern Association meets with its northernmost member church (Salemville, Pa.) June 22-24.

Southwestern Association begins on Thursday, June 21, and continues to Sunday, June 24.

Meetings are to be held this year at the Metairie church in the suburbs of New Orleans (520 Carrollton Ave.). The local church has been looking forward to this occasion for a long time. Camp MILES immediately precedes the Association at Chemin-a-Haut, La., June 10-17. The theme of the Association is "Christ, the Rock." Several new names are on the full program including F. Kirtland, pastor at Hammond, La.

North Central Association at New Auburn, Wis., is also held on the third weekend of June.

Seventh Day Baptists and their friends find real value in meeting together for inspiration and planning in these numerous geographical groupings. Evangelistic outreach on the Association level is a growing concern.

ITEMS OF INTEREST

Mother's Day Church

The Methodist Church in Grafton, W. Va., where the first official Mother's Day service was held in 1908, is envisioned as an interdenominational shrine in a movement launched by the Grafton Kiwanis Club. It would be called "The Mother Church of Mother's Day." The first Mother's Day service was held there May 10, 1908, at the suggestion of Miss Anna M. Jarvis, honoring her mother, a long-time church schoolteacher. The mother, shortly after the Civil War, organized "Mother's Friendship Day" for Taylor County, W. Va., where family ties had been badly broken by the conflict.

Tract Publisher Dies in California

Clyde H. Dennis, founder and president of Good News Publishers located in a Chicago suburb, died February 14 in Los Angeles. His death — at 48 — was due to complications following a long illness with hepatitis.

As a young printer, Mr. Dennis was deeply concerned about doing something to meet the need for well-written Gospel tracts which were attractively produced. As a result he started Good News Press with very limited funds in his own home and began publishing many tracts which he wrote himself. The demand for this colorfully produced Christian literature grew until its use became world wide.

Good News literature is now printed in 30 languages and in over 100 countries. The firm also has printing plants in Switzerland and Nigeria. — CNS.

Ancient and modern history meet in Petra, Jordan: two caves, carved from the mountains in 200 B.C., have been turned into health clinics, where 200 poor children get a daily CARE lunch. Meals are made from \$1 Food Crusade packages sent through CARE, New York 16, N. Y.

Correction. In identifying the members of the Salem Church choir (May 7, p. 6) we inadvertently omitted one name, Donna Maxson, which should have followed that of Edward Sutton. She was standing between Mrs. Hurley and Janet Van Horn.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF — This writing finds our pastor, Alton L. Wheeler, on his spring itinerary for the Pacific Coast Association, meeting with the Bay Area Fellowship, in Oakland, on May 5.

The youth departments of the Sabbath School are in the second week of studies from our Makapwa Mission using the lessons prepared by Dr. and Mrs. Victor Burdick, missionaries now on furlough. It is a challenging study.

As the summer camp season approaches Work Days become more frequent. April 29 was scheduled as an all-out day, but there will be more to follow. Association this year was especially enjoyable. It began Sabbath eve, April 20, with the traditional Candlelight Communion Service. "Draw nigh unto God and he will draw nigh unto you" (Jas. 4: 8) was the chosen theme. This was meaningfully developed in the Rev. Francis D. Saunders' Sabbath morning worship address, "Submit yourselves therefore to God," delivered to a packed church. Meals were planned and nicely served by the Mary Martha Society of the church. Effective decoration of the tables was beautifully accomplished by Mrs. James Stillman.

Music furnished by the Men's Chorus, directed by Miss Lois Wells, pointed the soul to the "land of fadeless day." Albyn Mackintosh served as chairman of a panel composed of men of the Association, whose discussion was both thoughtful and inspiring. The evening session was led by the youth, consisting of a film and SDBYF chorus. Quite a number participated in the Sunrise Service on Mt. Rubidoux, after which the business meeting convened at the church with the president, Dr. Pete May, in charge. A song service was led by Mrs. Orvis Chapman, and Bible study techniques were given by Pastor Wheeler. Special music was furnished by the Girl's Ensemble. Another Association passed into history with the breaking of bread at noon when a covered dish luncheon was served.

Pastor Wheeler's recent sermons have been centered around perseverance,

loyalty, and faithfulness to Christ, . . . "for in due time we shall reap if we faint not." The new electric sign in front of the church has recently been set off with Arizona sandstone, a project undertaken and executed by the Fellowship Class with the skillful aid of Orson Davis. Mr. and Mrs. Orson Davis have returned to Colorado, the Paynes to Minnesota, and the Paul Crandalls have already left on their summer trip.

— Correspondent.

ALFRED, N. Y. — Thirteen of our young people spent the weekend of April 14 in Plainfield, where they visited the Seventh Day Baptist Building and enjoyed the fellowship of the Plainfield young people. They greatly appreciated the hospitality and especially the wonderful meals. This trip was made with money earned almost entirely by the teenagers themselves. A family dinner after church on April 28 was held, at which time the boys and girls told of their trip.

The entire Sabbath service on April 14 was given over to special music for the Easter season when our adult choir joined with the choir of the Union University Church in presenting the sacred oratorio, "The Holy City" under the direction of Dr. Melvin LeMon, head of the University Music Department. It was also presented at the Sunday service the following day. One tenor solo part was taken by a member of our choir, Eugene Van Horn.

Early in April the Women's Evangelical Society held their annual Spring Sale and Tea. A fine crowd attended and a nice profit was realized from the sale of hand-made gift items, baked goods, candy, etc. Most of this money was contributed, as it is every year, to OWM.

On April 29 a special service was held in the Miriam Shaw Room of the church for the dedication of a new piano given in memory of the Rev. and Mrs. George B. Shaw, by their family. The Miriam Shaw Room is where the Intermediate Sabbath School meets for worship. Taking part in the special service along with members of the Intermediate Sabbath School were three of Mr. and Mrs. Shaw's great-grandchildren, Peggy, Amy, and

Timothy Burdick, children of Dr. and Mrs. Kenneth Burdick of Cleveland, Ohio.
— Correspondent.

SALEMVILLE, PA. — The first four months of this year have been busy ones for our people.

Executive Secretary Harley D. Bond gave the morning message January 13 and after a fellowship luncheon conducted a planning session for the church with Pastor Hurley's aid.

Two weeks later, after a simple lunch in the social room, Pastor Hurley started a study of the various aspects of lay visitation. This study continued every other Sabbath ending March 17. On February 3 the Youth Fellowship conducted the worship service in observance of Youth Week. The program was under the leadership of Ruthanna Kagarise, program chairman.

The Women's Society meets the first Wednesday evening of each month. "Latin America" and "Churches for New Times" are the topics we have discussed.

Depth Bible study is held each Friday evening. There are a number of people from the other community churches attending these studies.

The Rev. Victor Skaggs conducted a special preaching mission March 29 to April 1. He gave five messages during his stay, and after a fellowship luncheon Sabbath day spoke with the group informally, renewing old acquaintances. It was a very inspiring weekend for all who heard the messages.

The Youth Fellowship is studying *You and Your Church* under Pastor Hurley's leadership. They also sponsored a bake sale recently to help purchase folding chairs for the church social room.

Conference plans and denominational problems were Dr. Melvin Nida's themes during his visit Easter weekend. Friday evening he showed slides of this year's Conference site. Sabbath day he brought the morning message and after lunch at the church held a question and answer session.

The Salem church choir presented a program of sacred music April 26 in our church. It was an inspiring and beautiful program. The choir members spent the

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night in our homes before leaving for Plainfield and other engagements.

The men of the church have been busy with repairs to the church property. The ground under the parsonage porch was dug out and a block wall put in to make a better coal bin and a better support. The church was repainted and some work has been done on the lawn.

Plans are progressing also for entertaining Association June 22 to 24.

— Correspondent.

Great people, noble people, wonderful people don't poke fun at God's servants, regardless of how poorly they may be educated, and how many mistakes they make in preaching and testifying. Great people know these little servants are in touch with and worshipping a great and powerful God. — Rev. Walter E. Isenhour.

Accessions

Shiloh, N. J.

By Baptism:

Barbara Ann Dickinson
Robert Ralph Fogg
Stephen Bert Moncrief

By Letter:

Mr. and Mrs. John Williams

Marriages

Mitchell-Tollison.—Charles Edward Mitchell and Dianne Tollison were united in marriage, March 17, 1962. Their new home is at 1004 Grape, Texarkana, Ark.

Births

Boatman.—A son, Raymond Lee, to Clarence and Kathy Boatman of Peteluma, Calif., on April 2, 1962.

Curtis.—A daughter, Kathleen Dawn, to Lloyd and Donna Curtis of Whittier, Calif., on April 18, 1962.

Davis.—A daughter, Lois Suzanne, to Mr. and Mrs. Olin C. Davis of Oneida, N. Y., on May 10, 1962.

Harris.—A son, Matthew Burdet, to Mr. and Mrs. (Leah Camille Crofoot) Lawrence S. Harris, 1646 Coventry Road, Cleveland 18, Ohio, on April 3, 1962.

McEwan.—A son, James Richard, to Robert E. and Janice Ritter McEwan of Herrin, Ill., on March 9, 1962.

Obituaries

Bee.—E. Hayes, son of Azariah and Melvina Law Bee, was born Feb. 2, 1878, at Berea, W. Va., and died at Harrisville, W. Va., Feb. 27, 1962. He lived in the Berea area most of his life, retiring from farming and moving to Harrisville only a few years past.

He was married to Florence Oldaker, who survives. Also surviving are: two sons, E. Kay of Reform, Ala., a licensed layman of the Salem Seventh Day Baptist Church and father of Ernest Bee, student pastor of Richburg, N. Y.; and Ural G. of Eldridge, Md.; also three sisters and two brothers — Mrs. Martha Batson of Weirton, W. Va., Mrs. Alice Goff of Boulder, Colo., and Mrs. Nancy Rymer, Clarksburg, W. Va., Zed Bee of Elyria, O., and Roy Bee of Pullman, W. Va.

Funeral services were conducted from the Pine Grove Methodist Church with Pastor Leslie Welch, Berea, in charge, assisted by the Rev. C. R. Bright, Harrisville Methodist Church. Interment was in the Pine Grove Cemetery.

— L. A. W.

Randolph.—Jennie May Sutton, daughter of Martin and Mary Stalnaker Sutton, was born at Berea, W. Va., Sept. 18, 1878, and died suddenly at the home of her daughter at Cleveland, Tenn., April 24, 1962.

On March 28, 1894, she was married to Alois Preston Randolph, who died Nov. 10, 1953. Preston and Jennie Randolph made their home in Berea until 1913, when they moved to Salem to educate their children. After their youngest son graduated from Salem College in 1936, they moved to a farm near Sutton, W. Va. From 1945 to 1949 they lived with their son, Elmo and family, in Milton, Wis., and since that time had made their home with Mrs. Swiger.

Mrs. Randolph joined the Ritchie County Seventh Day Baptist Church at Berea as a young girl, later moving her membership to the Salem church, where she remained a member until her death.

She is survived by three sons: Brady O., of Sutton; Ashby, of Bristol, W. Va.; and the Rev. Elmo F. Randolph, pastor of the Seventh Day Baptist Church, Milton, Wis.; one daughter, Mrs. Archie (Avis) Swiger, missionary evangelist and dean of women at Lee College, Cleveland, Tenn.; three half-sisters, Mrs. Emma Cutright of Jane Lew, Mrs. Leona Whitehair of Berea, and Mrs. Ruth Garner of Williamsville, Ohio; 22 grandchildren, and 51 great-grandchildren.

Funeral services at the Ritchie County Seventh Day Baptist Church, Berea, were conducted by Pastor Leslie Welch. Interment was in the Pine Grove Cemetery. — L. A. W.

For Sale — Frame house 5 years old, good condition; 2 bedrooms, bath, living room, and kitchen; hot and cold running water; 2 lots of land 50 x 150 each, high and dry; located 10 miles west of Palatka on highway #100 in Carraway, one block from the Seventh Day Baptist Church. Good land for vegetable or flower garden. \$5,000 — cash. Contact James A. Price, Route 1, Box 203, Palatka, Fla.



Let all our giving be as unto our crucified Lord