

The Sabbath Recorder

offering of \$25.63 was also taken and sent to the treasurer of O. W. M.

Church socials are held once a month through the winter months. Mr. and Mrs. Edmund Gavitt and Mr. and Mrs. John Leonard have been our hosts and hostesses for our first two.

Church Aid installed officers for the coming year at their December meeting. Mrs. O. B. Bond will again ably serve as president.

The winter season has brought an unusually large number of visitors to our church. Some members were fortunate in having their families from great distances with them for Christmas.

Pastor Davis has recently completed two trips — to southern Florida and the St. Petersburg-Tampa area, contacting lone Sabbathkeepers residing the year 'round or visiting during the winter only. It is too early to evaluate it but many contacts were made.

A Consecration Service was held at the church on New Year's Day. Our Church Service Recruitment Cards were returned for reconsideration and rededication of our "Gifts" as a means of starting the New Year right. A social hour followed.

The first of a series of Lay Development meetings will commence on January 6 and be held the first and third Sabbath afternoons in January and February.

— Correspondent.

NORTH LOUP, NEB. — Several from our congregation are away for the winter. States to which they have gone include Arizona, California, Florida, and Texas. Several others spent the holidays visiting relatives and friends.

Mr. and Mrs. Henry Ruyle of Gibbon, Neb., who recently accepted the Sabbath and joined our church, have purchased a small farm near North Loup and will soon be moving here to be closer to the church.

The Union Thanksgiving Service this year was held in our church with special music by our junior choir conducted by Darrel Cox and a combined Methodist and Seventh Day Baptist senior choir. The message was given by the Rev. Mr. Ganzel of the Scotia-North Loup Methodist churches. The offering was sent to Nebraska Children's Home Society.

The John James Story as prepared by the Rev. Albert Rogers was presented at

the morning service Nov. 26, the 300th anniversary of the James' martyrdom, with 150 in attendance.

The turkey supper and auction sale of this year's Lord's Acre project brought a total of about \$800. At the business meeting it was voted to use this fund for church repairs.

A new microphone has been installed on the church pulpit, and also new amplifiers placed on the church tower.

"The Sheep of His Pasture" was the title of the pageant presented by the Sabbath School December 22, under the direction of George Clement. The original narration and music were prepared by Pastor and Mrs. Mynor Soper. The various scenes, equipment, lighting, and music made a very impressive and enjoyable prelude to the Christmas season.

Our giving this year to Our World Mission was about \$1,093.

In spite of some illness, and many being away, the church dinner on New Year's Day was enjoyed by a goodly number.

Births

Babcock.—A daughter, Lanie, to Joseph and Carol Babcock of Nashville, Tenn., on Sept. 5, 1961.

Timmerman.—A daughter, Brenda Rae, to Merl and Betty (Williams) Timmerman on Dec. 3, 1961, at Ord, Neb.

Obituaries

Johanson.—Bessie Thomas, wife of Dr. Benjamin F. Johanson and daughter of Randolph and Sylvia (Coon) Thomas, was born Feb. 11, 1883, at Albion, Wis., and died Dec. 23, 1961, at Battle Creek, Mich.

She and Dr. Johanson were married June 22, 1906, at Milton, Wis. They came to Battle Creek in 1909 from Chicago, following his graduation from dental school.

As a young girl she was baptized by Eld. E. A. Witter and joined the Albion Seventh Day Baptist Church, later joining the Milton and Battle Creek churches. Before her marriage she taught school for three years. She helped organize the Ladies Aid at Battle Creek 50 years ago, was church clerk 17 years, and a member of the choir for many years. She had been in failing health for several years but was seriously ill only two weeks.

A daughter, Marilyn, died in childhood in 1932. Mrs. Johanson is survived by her husband; a son, Dr. Ellis C. Johanson; a daughter, Mrs. Leo (Ila) Heinz of San Antonio, Texas, and three grandchildren.

Funeral services were conducted by the Rev. Herbert L. Polan and burial was in the Memorial Park Cemetery. — H. L. P.



"Lord, plant my feet on higher ground."

The Sabbath Recorder

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Our Problems — Moral and Spiritual

How often we see it stated in other than the religious press and outside the pulpit that the real problems the world faces today are not physical, but moral and spiritual. While Christian leaders have been proclaiming this all through the years it would seem that world conditions have now made preachers out of many who have had no special training for such a role. Having been awakened to the dangers of atheistic communism, nation-wide unbridled self-seeking, and moral laxness some of these new preachers of doom are often more outspoken than the professional pulpiteers who tend to become less militant against the godlessness of our day.

If the world is beginning to listen somewhat nervously to the preaching of nuclear scientists who insist that civilization is doomed unless morality makes more effort to keep pace with scientific know-how; if people are recognizing that we must concentrate on growth in the spiritual realm, is it not the time for Christian leaders to look to their message? Civilized man is scared, and rightly so. Many are the evidences that his civilization could crumble about his head. Someone has remarked with some point that in the event of nuclear war the question is not so much who will be right, but who will be left. The Christian has never guided his actions by fear of sudden death. He is concerned about being right — right with God. Then, come what may, his Lord is able to take care of him. For him there is eternal hope, not the despair of the hopeless man who has not met the conditions of entrance into eternal life. In such a time as this Christians must strive to be the salt of the earth and the light on a hill.

Here is our real problem. We know that we ought to be examples of godliness, prophets of righteousness, and trumpeters who give forth no uncertain sounds. As individual Christians, do we measure up? As members of a denomination, what kind of image of Seventh Day Baptists are we helping to form in the minds of people groping for light, struggling for soul-satisfying security? Are we content merely to be bustling about in our church offices, our committees, and our church-centered social

life? Why do we paint the church, build a new recreational room, or join in a religious census of the community? Are we perhaps keeping busy with the easier things so that we will not be asked to do the harder things, those that require a spiritual discipline and preparation that we have neglected? How many are there in our church like that? Far too many. Some of us have almost forgotten that the Christian's business is to win souls for the Lord. We didn't intend to get in such a situation; we drifted into it.

In every city there are likely to be some churches that seem to be on fire in pulpit and pew for the salvation of men. Granted that there may be cases where zeal is evidently misguided, do we admire them or slyly hold them up to ridicule for being different from the more "co-operative" churches? What kind of image, are we striving to create for our church? Nothing is more painful to spiritually minded members than to hear it said with some truth that our church is not reaching out for souls. Financial losses can be recovered; recumbent committee members can be replaced; but lost zeal — how hard it is to recover it. Spirituality does not come back easily to a congregation that has let it slip away.

Spiritual advance, recognized as a need by men of the world, is desperately needed by the church. There are indications in the testimonies and writings of quite a large number of our laymen that they are discovering or recovering the resources that are imparted by the Holy Spirit. Many, of course, have been noble examples all through their lives of that high spirituality of which we speak. Our problem is that such people are too few.

We think that one of the greatest problems of our denomination is financial. Our Commission struggles at its midyear meeting with the problem of how to bring the proposed budgets of our agencies promoting advance down to the figure that past experience indicates our people will give next year. The result is too often a budget that will keep the machinery running but will provide very little extra to expand our vital work. Let us remind ourselves again that our

real problem is spiritual, not financial. We are not giving as those who put first those things which Christ tells us should be in first place in our lives.

We have a Sabbathkeeping problem. Most of it would vanish if we were really willing to do the will of God. We claim to have convictions based on the Word of God. Is it an idle claim? The way back to deeper spirituality is difficult but not too difficult. We can be leaders.

The Indians Are Coming!

It is hard to make the above announcement as exciting in cold printer's ink as it would be on television in one of the Westerns that have forced their way into our homes in the evening hours and have left us with a warped and unreal picture of the history of pioneer days.

There was something exciting that happened at 3 o'clock in the morning down in Corbin, Ky. That was the hour when an Apache Indian and his family came riding into the slumbering town. They had not come to attack the settlers, nor did they gallop in on horseback. They had come from Clear Creek Baptist School at Pineville, Ky., to take their first train ride to the Apache Indian reservation at Whiteriver, Ariz., for a summer of home mission work. That was exciting news. We who are white people have not done as well as we might in taking the Gospel to the American Indians or integrating them into our society and churches. We should rejoice that converted Indians are willing to make the sacrifices involved in working with Apaches in the arid wastes of Arizona.

The "vanishing Indian" is no longer vanishing due to our awakened conscience in providing a more adequate medical service to those dwelling on the vast western reservations. With the lowering of the mortality rate the problems of overpopulation increase along with the urgency of a more realistic integration policy and a need for expanded missionary work. Indians of our acquaintance are as good citizens as any other people and would be welcomed in our churches. We scarcely notice the difference between them and others in a cosmopolitan area.

But there are many Indians who are not located in areas where they have all the opportunities of work, good homes, and church. They need the faithful ministry of people of their own kind, supported by those of us who are not able to do that sort of work. Thank God that the Indians are coming — coming to Christ, and seeking to bring others.

EDITORIAL NOTES

It's the Finish that Counts

Life is like a race, and it is the crossing of the finish line rather than the initial sprint that counts. That is the teaching of Galatians. The third chapter begins, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" The apostle feared that a bad ending from a good beginning was in prospect. We read later, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5: 7). This is the New Testament version of the teaching of Ezekiel 33. God commands Ezekiel to say to the people, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live . . ." The matter is not left there; the Lord says further that the promise of life for the righteous is cancelled if he departs from his righteousness by trusting in his reputation and turns to iniquity. God's warning: "All his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

What is true of the acts of righteousness and their opposite is true also of faith and its opposite, unbelief. Jesus made that clear when He taught that the important work expected of man was to believe on God and His Son. Thus the converse would be true, that to the end the race of life in a state of unbelief would be to lose the race as far as eternal life is concerned. It would be, as Ezekiel says, the same as dying in sin. The prophet pleadingly finishes one of the verses quoted above, ". . . for why will ye die, O house of Israel?" — when you can turn from your evil ways and live.



MEMORY TEXT

And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. — Jer. 18: 4.



It is reported that Charles Darwin as a boy was pious and studied for the ministry. In later years Darwin is credited with these words, "I never gave up Christianity until forty years ago." Asked why he abandoned it, he replied, "It is not supported by evidence" (Godless Evolution, p. 4).

Yes, it's the finish that counts. Christianity calls us to run the race to its victorious end.

Stern Penalties

Modern opponents of the seventh-day Sabbath have frequently pointed to the severity of the penalty for Sabbath-breaking found in one place in the Old Testament. In the process of developing a nation obedient to the laws of God it is recorded that a man was stoned for picking up sticks on the Sabbath. The argument derived from this by some antinomians is that if one insists that the Sabbath is still binding the persons who think so must go out and stone those who do not observe it strictly — a little far-fetched.

How well mixed with mercy is modern justice? The Dodge Center, Minn., Star Record of January 11 reports the case of Ralph Hitzmann, about 55, who was convicted on a charge of stealing a pound of butter from one of the local grocery stores. Unable to post a \$100 bond or pay a fine of \$39.50 the man was sentenced to thirty days in jail. Neither the circumstances leading to the theft nor the reasons for the severity of the penalty are given.

Property rights must be respected, we say. Does not He who made all things have some property rights that reach even to what He calls "My holy day"? The state does not now impose penalties for violations of the first table of the Law of God, but all sin which is not repented of will be remembered in the judgment.

IT CAN HAPPEN HERE

By Rev. C. Calvin Herriott

"We are the young and aggressive," Nikita Khrushchev said, when Americans ventured into Lebanon, "and you are the decadent civilization! We will wipe the memory of capitalism from the face of the earth!"

Communism fully intends to conquer the world by or before 1973, and the Reds consider their program to be as much as five years ahead of schedule. In fact, many of communism's leaders openly boast that they will have a dictator in Washington, D. C., within the next decade!

"When we conquer the United States," Khrushchev is reported to have said, "sixty million Americans must be removed." Can this possibly happen here in America? A few months ago in Salem, Oregon, an evangelical pastor was approached by a Communist party member in an effort to soften up the communist cause. When the pastor resisted, he was told that the communists have a complete record of pastors and members of the churches of Salem in their files ready for action at the appropriate time!

If the communists did get control of our country, what would this mean to you and to your church? An official publication of the Committee on Un-American Activities of the House of Representatives points out that if communism should come to the United States it would mean that:

1. If you belong to a church, you must prepare for persecution.
2. The communists would destroy every copy of the Bible they could find.
3. It would be illegal for your children to attend Sunday school.
4. The communists would indoctrinate your children in atheism.
5. Church weddings, funerals, and baptisms would be illegal.
6. Missionary work would be absolutely forbidden.

Yes, it can happen here, unless you and I — and all Americans — decide to get busy and do something about it.

What can I do, you ask? The Rev. W. S. Mooneyham, editor of an evangelical magazine, says: "Face the facts, no matter how unpleasant. The communists say this is a fight to the finish. Believe them! Khrushchev says, 'We will bury you.' He means it! Keep your head out of the sand and face the issue squarely.

"Don't be complacent. John Noble, who vanished for nine years in a Russian slave camp, said, 'We are drowning in a sea of complacency. Americans simply do not want to care.' You are your brother's keeper, including the 28 million in slave labor camps behind the Iron Curtain.

"Finally, agitate as a Christian for the righteous forces to take the initiative. We have been on the defensive. A personal acceptance of the Gospel message is still the best deterrent to the spread of a godless atheism."

Do you see the peril that is at our very doorstep, and also the challenge that faces us? Then let these words from an article in a French communist paper, "Paix et Liberte," burn with conviction into your heart: "The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time

nor money for it? Believe me, it is we who will win, for we believe in our communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

Are you practicing your Christianity? Are you living daily for Christ? Do you let the cares of this life — making a living, keeping house, going to school, even church activity — keep you from full abandonment to your Lord and Savior, Jesus Christ? Oswald Chambers in his daily devotional book tells us that Christ says in effect to His disciples, "Don't rejoice in successful service, but rejoice because you are rightly related to Me." Do you guard your fellowship with the Lord, your daily life of prayer and Bible reading? What are you living for? Whom are you living for?

If you do really love Him, are you sharing the good news? I didn't ask you if you were a preacher, but are you letting your fellow workmen, your neighbors, your schoolmates, know that Jesus Christ means everything to you, and that you want to introduce your Savior to them also?

How about your pocketbook? Does God have it as well as your life and witness for Him? A known communist in San Francisco said that besides giving one-third of his day to communism, he also gave half of his income. Do you really give to the cause of Christ and the spread of His Gospel as if your life depended on it? You had better, for it does! Most Christians do not even give the minimum tithe or tenth. We are content to be Christians of convenience. We give out of what is left over (if anything) after buying new homes, new cars, washers, dryers, sports equipment, and so on.

I cannot conclude without this word to someone who may be reading this and who is yet a stranger to the family of God and dead in trespasses and sins. If the communists do achieve world domination, I should a thousand times rather fall into their torturing and cruel hands than to leave this life unprepared to meet God. "The body they may kill," wrote

the hymnwriter. But Christ said, "Rather fear him which is able to destroy both soul and body in hell" (Matt. 10: 28). You may have to face a firing squad after a few more years here on earth, but you don't have to face an eternity in hell after this life is over. When the books are opened in eternity, it won't be a question of what you lived and died for politically, but what you did with Jesus who is called Christ.

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3: 18).

Why not ask Jesus Christ, God's only begotten Son, to come into your heart right now, take away your sin, and give you life that never ends. Then live all-out for Him. God is still on the throne. He will finally put all His enemies under His feet, but you and I can and must have a real part in this victory. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5: 14).

This tract was awarded the George Washington Honor Medal by the Freedoms Foundation of Valley Forge as "an outstanding achievement in helping to bring about a better understanding of the American way of life." Copies are available from the American Tract Society, 513 West 166th Street, New York 32, N. Y.

It Is Time to Stress Beliefs

The "quote of the month" on the cover of the first 1962 issue of *Crusader*, the American Baptist newsmagazine, is the following statement by E. H. Tuller, general secretary of the denomination:

"Baptist beliefs must be expressed strongly and with conviction to the un-churched world, but also to the other denominations which do not agree with us. Therefore we feel compelled to take part in discussions on faith and order currently going on in councils of churches at the world, national, state, and city levels."

If Baptists feel this way about their one distinctive, how much more should Seventh Day Baptists feel the same about their two distinctives, baptism and the Sabbath!

Meetings and Messages at Hollister, Calif.

By Alta Leonard



Distances were forgotten on December 9, as Sabbathkeepers in the San Francisco Bay area gathered in Hollister, Calif., for a day of spiritual enrichment and Christian fellowship.

Hollister was chosen as a central point between El Cerrito, where the Bay Area Fellowship usually meets, and Monterey, the home of Dr. George Thorngate and his family. Also, Hollister is the home of Mr. and Mrs. Eugene Epp, who secured the Woman's Club of that city for the meetings and themselves paid the rental of the building.

Pastor and Mrs. Francis Saunders of Los Angeles were delegated by the Pacific Coast Association to attend the meeting and to spend the following week calling on lone Sabbathkeepers in central and northern California.

The morning service was in charge of Dr. and Mrs. George Thorngate, who spoke of missions from their rich experience as missionaries in China. At noon, everyone adjourned to the home of Mr. and Mrs. Epp, for a bountiful pot-luck dinner and an hour of informal fellowship, where new acquaintances were made, old friendships renewed, and Christian bonds strengthened. At 2 p.m., the group reconvened at the Women's Club for the afternoon service.

Mrs. Lila Saunders brought the children's message. She told them of an invalid woman, a veteran of World War

I, confined to her bed or wheel chair and in constant pain who nevertheless makes over a thousand Christmas gifts each year for women of veterans hospitals. She uses donated materials and discards to fashion her gifts. For example, ribbon from baskets of flowers is donated by florists, and used to make lovely padded dress hangers.

A Sermon on Love

Pastor Saunders chose for his text the familiar and beloved verse of John 3: 16. He reminded us that this verse speaks first of God in terms of love, of the great love God had for the world when He gave His Son that we may have forgiveness for our sins and may know the regeneration that comes with forgiveness. He gave. What have we done in return? How can we measure our service against His? If we think of God in terms of love and in terms of service, then we must ask ourselves, "How have we served?" We read, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The text speaks of service in terms of relationship. God gave His Son. Have we given any of self? Then it speaks of relationship in terms of faith — a personal receiving of God into our lives. We must receive Him as our Savior, we must have faith, we must have fellowship. We enjoy our fellowship with each other, but how great is our concern for

those without the fold? We are reminded in the familiar poem that Christ has no hands but our hands, no feet but our feet, no voice but our voice. How do we use them in His service?

The text speaks of faith in terms of salvation. "Whosoever believeth in him shall not perish but have everlasting life." To perish is mortal, but the Christian has the sure hope of salvation. To perish is the way of the flesh; to live eternally, the way of the Spirit.

To summarize, John 3: 16 reminds us of God in terms of love, of love in terms of service, of service in terms of relationship, of relationship in terms of faith, and of faith in terms of salvation. This is your hope and mine in the world today.

A Joyous Sabbath

Nearly fifty people attended this service, including many children and young people. The communities represented were Monterey, Pacific Grove, Watsonville, Fort Ord, Mountain View, Campbell, San Jose, Hollister, Livermore, San Lorenzo, Albany, and El Cerrito. The first eight of these cities are south of San Francisco Bay which has led to serious consideration by the Bay Area Fellowship of holding service at regular intervals at some central location in this area.

Much credit for the success of the meeting goes to Oscar Burdick of El Cerrito, who initiated the plan, cleared the date with Pastor Saunders and with Mr. and Mrs. Epp, and personally wrote all Sabbathkeepers in the area inviting them to attend. A sincere vote of thanks goes to Mr. and Mrs. Epp for handling the local arrangements so capably, and especially for opening their home for the fellowship meal at noon.

Saving Lives

One of every two infants born in Libya dies in its first year. To prevent needless deaths, CARE equips newly trained midwives. Each \$25 midwifery kit sent through CARE, New York 16, N. Y., contains instruments plus hygienic supplies for 18 births — less than \$1.39 per child to help save a baby's life.

MISSIONS — Sec. Everett T. Harris

Nyasaland S. D. B. Conference Executive Committee Report

(Excerpts from report of Pastor Otrain B. Manan, Executive Committee secretary.)

The quarterly meeting of the Executive Committee of the Nyasaland Conference of Seventh Day Baptist Churches was held at Makapwa Mission in October 3, 1961, with Rev. David Pearson presiding. Pastor R. Mwango opened the meeting with a devotional reading from Psalm 104 and the chairman offered prayer.

Pastor Otrain Manan read the minutes of the last meeting. Two pastors were then called on to tell of the work and character of one who was requesting recognition. They were not prepared to report and the matter was carried forward to the next meeting.

The chairman asked the committee if it is a good time now for missionaries to go and preach in the villages. Pastor L. Nothale said that it is better to go into the churches only and have meetings with Christians. So it was agreed to have Sabbath meetings in the following churches: At Nolo, on October 14, 1961, at Mphangala, on Nov. 4, 1961, and at Kunjaiti, on Dec. 2, 1961.

It was reported that Pastor Alexander Makwinja, a former leader of the work, had shown an interest in our mission and had sent visitors to meet with our present leaders. This matter was also carried forward for consideration at a later meeting.

"Pastor O. B. Manan explained to the committee that our Seventh Day Baptist Church has very few schools, mostly staffed with untrained teachers, and the out-school buildings are also poor. He went on to say that as we need more and better schools staffed with mostly trained teachers for the good of the students, this will always prove to be very difficult for us just because we don't have enough money to do all this by ourselves. So he urged the members to discuss the goodness of receiving the government assistance."

After a discussion of the matter, the majority of the committee voted to request government assistance. Principal Clement agreed to apply for such aid as soon as possible.

The matter of double pay was reviewed and it was agreed that "when pastors leave their homes for some days, they should receive double pay for those days."

It was announced that Pastor H. Mwango's grain store caught fire and was burned. So people agreed to collect a special offering with which to help him to buy food.

"Pastor R. Mwango reported to the committee that he has noticed several times in some of the churches conducting Sabbath School in a very different way. So it was agreed after discussion that pastors should be trained about Sabbath School in their pastoral classes so that they can be able to help Sabbath School leaders and teachers.

"The chairman asked the committee if it were all right for Miss B. Bivins to continue to go out into the villages to tell the Bible stories to the children. It was agreed that she should continue because things are calm now.

"The meeting was ended with prayer."

When You Pray for Missionaries

(Contributed by Mr. and Mrs. Gerhard Unland of the Irvington church congregation.)

An unknown missionary once sent these suggestions from the field to his home church to tell his friends how to pray for him and his family:

1. It is not always necessary that you ask God to give us good health. The important thing is that He gives us the measure of health that will best glorify Him.
2. We do not want you to pray that God will give us an easy path on the mission field and remove obstacles, but rather that He will give us strength and grace to overcome for Him.
3. It is not so important that you pray that God should bless our activities as that He should direct our activities, for it is easy for time and energy to be spent on second-best things.
4. Do not pray for us as though we automatically lived on a higher plane. It is possible to do missionary work simply in the energy in the flesh. Pray that the love of Christ may constrain us in all that we do.

Good News from Nyasaland

A Letter from Rev. David C. Pearson
A recent letter from the Rev. David Pearson, head of our mission in Nyasaland, enclosed a map of the mission station locating church, medical, school buildings, and dwellings. The mission station layout of buildings extends in a narrow area of land between the railroad and river. Pastor Pearson comments: "It (the map) doesn't brief one on 'hilliness' of Makapwa. Miss Becker told me that she didn't realize Makapwa was so hilly, before she actually saw it. Nyasaland has been called the 'Switzerland of Africa.'"

Plans are being made for a Ministerial Training School during 1962. Pastor Pearson writes, "Ministerial training is perhaps one of our most important tasks." This project is to begin the latter part of January.

Pastor Pearson writes that they consider Standard VI at the Makapwa School as necessary. "Educational trends are changing in Nyasaland. The effort now is to bring up primary schools to and through Standard VI. The old idea of 3 or 4 village (Sub A and B) schools to one Junior Primary School, and 3 or 4 Junior Primary Schools to a Senior Primary School has been thrown out by the new (African) Minister of Education. . . . Principal Clement plans to teach Standard V, placing an African teacher on Standard VI." As previously noted, special gifts are caring for the expense of providing the added teacher.

In closing, Brother Pearson writes, "We are still here, enjoying peace and serenity about us. Fortunately rumors of wars seldom materialize; besides, the Lord is with us."

Bible Translator Dies

Dr. Kenneth S. Wuest, 68, author and former faculty member of Moody Bible Institute, died December 27 in Oak Park, Illinois. He retired three years ago after 29 years as a teacher of Bible and Greek at Moody. As author of 20 books, he was best known for his Expanded Translation of the New Testament.

Catholic Study OK's Church School Aid

The Legal Department of the National Catholic Welfare Conference has released an 82-page study which concludes that a general program of federal aid to education which includes church-related schools is constitutional.

The Catholic legal study crashed head on with the "Memorandum on the Impact of the First Amendment to the Constitution upon Federal Aid to Education" issued by the United States Department of Health, Education and Welfare on March 28, 1961. The memorandum states that "across-the-board" loans and grants to church-related elementary and secondary schools are unconstitutional.

At a news conference in the Bishops' Room at the National Catholic Welfare Conference under the bright glare of television lighting and before a battery of thirty news people, William R. Consedine, director of the Legal Department, declared:

"Education in church-related schools is a public function which by nature is deserving of public support."

Consedine emphasized in the press conference that it is the public service rendered by the parochial schools and the secular portion of the educational process that should be subsidized by public funds. He asserted that a method of accounting could be devised to determine which part of the teaching should be paid for by the church and which should be paid for by the public.

Observers noted that little new has been introduced by the 82-page legal study but that it is largely a compilation of the various Catholic arguments that have been used all along for obtaining governmental funds for the parochial school system.

In the press conference a reporter observed that providing educational funds to church schools through the income tax would mean Presbyterians giving to support Catholic schools and Catholics giving to support Presbyterian schools. He then asked, "Would this not be denying a constitutional right in giving funds to the school of your choice?"

Consedine replied, "We do not think so."

The releasing of the Catholic document at this time means that any aid to education proposal that does not include church schools faces a long, bitter fight with the Roman Catholic Church. The nation may face an educational impasse, and it may become split into warring religious groups. There seems to be no feeling of compromise either by the supporters of federal aid to parochial schools or by the opponents of such programs.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, comments on the 82-page legal paper (in part) as follows:

"The legal department of the National Catholic Welfare Conference has rendered a helpful service in pulling together into one study the viewpoints and arguments so frequently expressed by the advocates of public funds for church schools. Having this compilation in the file will be helpful in facilitating responsible debate. The paper, however, should not be misunderstood or misinterpreted. These are the lawyers at the National Catholic Welfare Conference speaking, and not the bishops of the Roman Catholic Church. This is debate material and not a policy statement, and can be disregarded whenever church policies go in another direction.

"One or two of the conclusions reached may well cause some embarrassment to the bishops in the future. For instance, the first conclusion says: 'Education in church-related schools is a public function which, by its nature, deserves governmental support.' This may be read so as to justify the enactment of public control of the church's schools. The dire needs of these schools, involving huge classes, poor equipment, and shortage of staff, could be reasonable basis for questioning the right of the church to try to keep on doing what it is unable to do adequately in a field which is a 'public function.' Perhaps the church should be compelled to reduce its effort to the point where the 'public function' is not compromised. Adding public money is no assurance of better public achieve-

ments where the administration is strictly ecclesiastical, unrelated to the democratic government of the community.

"The fourth conclusion seems to invite this same kind of compromise of the freedom of the church. In arguing that 'there is no constitutional bar to aid to education in church-related schools in a degree proportionate to the value of the public function it performs,' there is an implicit invitation to a public evaluation of the 'value of the public function.' The bishops may not support the legal department in that invitation."

The *Washington Post* editorially challenged the conclusion of the legal department of the National Catholic Welfare Conference that federal aid to parochial schools is constitutional.

One of the major points by the Catholic agency's study is that secular instruction and religious instruction in parochial schools can be differentiated. Hence, it claimed that part which is secular is a public service which should be paid for by public funds.

The *Post* gave a short answer to that contention by saying the Catholic Church then should have no objection to its pupils getting their secular education in the public schools. Then in afterschool hours, either in a church or at a parochial school, they could get their instruction in religion.

In defending the principle of separation of church and state, the *Post* emphasized no hostility between the two is involved. Rather, it said the principle "is simply a recognition, born of bitter experience, that the state can function best when it is free from interference from the churches and that religion can best fulfill its unique role when it is free from political interference."

—Baptist Press.

An Unscientific Philosophy — Moreover, even communism's claims to a "scientific" philosophy are without foundation in fact. Actually, its system for living is unscientific as it indiscriminately mixes social analysis with prophecy, ignores facts which refute its tenets, and prohibits critical examination of its basic propositions.

New Filmstrips for Youth Now Available at Plainfield

Not long ago the Audio-Visual Aids Committee of the Tract Board received a much appreciated gift of a filmstrip with a disc recording entitled "Teenagers and Witnessing." Produced in rich, natural color photography by Family Films, the gift was from Connie Coon in memory of the Rev. Ralph H. Coon who, as her pastor during her teenage, led her to Christ.

When the committee viewed this filmstrip and listened to the record, the members were so highly impressed with its possibilities that they wanted to get others of similar quality. It was found that this is one of a series of four in what is called the Christian Teenager's Spiritual Life Kit. The others in the series are "Teenagers and Christian Responsibility" on the same record), "Teenagers and Prayer" and "Teenagers and the Bible" (both on one record). All of these are now available free of charge at the Plainfield office. The situations are remarkably true to life; the conversations are definitely up-to-date. This is not entertainment — not something to be hastily viewed and forgotten. Each filmstrip encourages discussion. In fact the leader is supposed to stop the machinery at definite points to allow the young people to discuss the questions that are raised by the youth in the pictures. The proper use of this series of filmstrips should do much to deepen the spiritual life of young people in every church. It is anticipated that once the leaders become acquainted with this new material there will be great demand for it.

About a year ago the filmstrip library announced a stimulating series, "The Bible and the Presidents," produced by the American Bible Society. Washington and Lincoln are among the four Presidents, and the showing of these pictures (with records) to adults or young people during February would be quite rewarding.

Church and youth leaders are reminded to study the filmstrip catalog when planning for future meetings. A large number of the programs offered have to do with the type of outreach being emphasized.

Team Work, or Else!

(This article is based on a booklet published by the Division of Christian Education, NCCC.)

Every member of the church is a part of the team. The church and Sabbath School choose and elect persons to be members of an inner team which might be called the administrative team for the Christian Education program of the church. On the team we find the minister, the chairman of the committee on Christian education, the superintendent of the Sabbath School, and, if the church has one, the director of Christian education.

As a team they guide the process of administration. The PURPOSE of their work is to create conditions in which good teaching-learning can take place. Their FOCUS OF ATTENTION must be the relationships with and among people or else the full purpose of the church can never be realized! They must work under supervision of the governing body of the church. To achieve their purpose, the administrative team must:

1. Provide for setting up aims or objectives, the purposes of the total Christian education program.
2. Plan how to move toward achievement of these purposes, through basic policies, specific program, and adequate staffing.
3. Carry out the plans, organizing, supervising, co-ordinating, and publicizing. This is described by the word **management**.
4. Provide for continuing evaluation, and see that future planning gives attention to that evaluation.

The over-all purpose of the administrative team is simple: to provide the best possible Christian education program. The means of its accomplishment are many. But the administrator's focus of attention is ultimately on the relationships with and among people. This focus might be maintained by a prima donna acting alone, but it is highly unlikely; for the very word **relationships** connotes teamwork, and it is through teamwork that the best administration is realized.

This is no new idea. It was St. Paul

himself who first propounded it in his first letter to the Corinthians:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one Spirit.

Here and in the following verses (1 Cor. 12: 12-26), Paul talks of the Church as the Body of Christ and describes the mutual concern and interdependence that exist among the members of the Body.

Christ Himself declared that "where two or three are gathered in my name, there am I in the midst of them" (Matt. 18: 20). Jesus thus adds to His Church the dimension of His guidance, for persons working together **IN HIS NAME**. The Holy Spirit can and does act through groups of dedicated people working with a common purpose. It is this kind of common action and of community which are in essence teamwork.

One aspect of this work is Christian education, which must reflect the nature of the church of which it is a part. Relationships among those administering the Christian education program need to be "fit for the Kingdom of God" if the church is truly to teach Christ.

Beacon

All material for the **Beacon** should be sent at the present time to Rev. Earl Cruzan, 118 Main St., Westerly, R. I.

Youth Week

The National Christian Youth Week is January 28 to February 4, 1962. The office of the Seventh Day Baptist Board of Christian Education sent a Youth Week kit to all of our churches with Youth Fellowships the last week in December 1961. We hope that special youth activity will be prominent during Youth Week.

Most of our churches will use their youth to assist with the regular worship services on Sabbath Day, February 3.

SABBATH SCHOOL LESSON for February 3, 1962

Remember the Sabbath Day
Lesson Scripture: Ex. 20: 8-11; Mark 2: 23 through 3: 6.

The Brighter Side of Tomorrow

A Camp Fire Girl Story

In the early days, Camp Fire Girls had pockets in their hats. "Pockets mean efficiency, order, having what you need handy, yet the hands are left free to take hold of the next thing." This startling and practical fashion innovation was typical of the thinking of Dr. Luther Halsey Gulick, who founded the organization in the early 20th century — the "good years" — when people thought that whatever the trouble, they could fix it. These were the years when there was no limit to the American dream.



Camp Fire Girls' name logically came into being — fire was the symbol of the home, the place of cheer and comfort about which activities were centered. Tending the fire was

woman's natural and traditional role. Great emphasis was and continues to be focused on pride in woman's inherent qualities of compassion, affection, and skill in human relationships. Thus, it is not surprising that this educational-recreational organization for girls has moved easily with the times and continues to prepare girls for their complex role as American women.

Yesteryear, ours was a world of simple fact, of fiction, and of dreams — today it is a complex world of uneasiness, wonder, and questions. It is encouraging as we face the problems of tomorrow to know that Camp Fire Girls continues to train our girls for a life of joy, of beauty, and of service. Our daily prospect may be gloomy with clouds, but in the training of our country's youth is the brighter side of tomorrow.

The membership of this girls' organization is over 600,000. It is open to various age groups. Blue Birds are 7-10 years old. Camp Fire Girls enrolls those from the fifth through the eighth grades. The group from ninth grade through senior

high school is called Horizon Club. Then there are Adult Volunteers, who serve as leaders, advisors, etc.

There are openings for paid directors. One Seventh Day Baptist girl holds such a position at the Syracuse, N. Y., office. She finds it a welcome opportunity to serve and the New York City headquarters speaks most highly of the service she is rendering.

A Layman Testifies of His Faith

By Edwin L. Johnson*

I confessed Christ as my Savior and was baptized in July 1926, joining the North Loup, Neb., Seventh Day Baptist Church at that time.

In 1941 I enlisted in the Air Force, and during my years in service I had occasion many times to test my faith, and events happened which made me know for sure that the hand of God was with me.

After my discharge, I made my home in Kansas City, and since the Nortonville church was the nearest one, I moved my membership from the North Loup church to the Nortonville church. Since that time I have served as moderator, Sabbath School superintendent, choir director, Junior C. E. leader, and in a few other capacities.

I believe that God, although unseen, gives evidence of Himself, His power, and His plan in the wonders of the universe, as well as the strength He gives a grain of dust. He is the Creator of all things, and without Him was nothing made.

Jesus, the Son of God, came to earth in the form of man, was tempted in every way as we are tempted, and yet remained without spot or sin, to fulfill the plan of God that man might have redemption for his sins. Through Christ salvation became accessible.

The Holy Spirit carries on to comple-

*The above statement in fuller form was given by Mr. Johnson before the Nortonville, Kan., church on the day that he and his wife were ordained to the diaconate. Recently the Johnsons have written that there is good prospect of a fellowship in Kansas City with Sabbath afternoon meetings.

tion Christ's work on earth. He is the indwelling power sent from God.

Man, the creation of God, was made in the image of God, but through disobedience was banished from God's presence. In the few years that Jesus walked as mortal man, revelation was given of what God intended man should be.

The Bible was written and preserved that we might know God through Christ. The Bible influences a seeking heart, through inspiration, admonition, and example. It is the reassuring hope that can inspire man to self-denying labor for human welfare.

The Church is the bride of Christ, and is the entire body of souls believing in Christ. The local church is a company of believers in any community uniting voluntarily in a living fellowship with one another.

Of the sacraments, I believe that baptism by immersion is personal consecration and is a witness to others of that dedication in the symbolized washing away of sin. Through the grace of God as we believe and have faith, so are these things possible.

The Lord's Supper offers opportunity to commemorate the suffering and death of Christ for each of us. It is a symbol of Christian fellowship and a renewal of allegiance to our risen Lord, and shall continue "till He comes again."

The Sabbath of the Bible, the seventh day of the week, is sacred time. Hallowed by the Father at the close of the creation week, and reaffirmed to Moses on Sinai, it should be faithfully kept by all who love Christ.

Christ taught His disciples diligently in the Scriptures that they might be ready at the appointed time to fulfill the mission to which they were called. I believe that we share in that commission to promote evangelism, missions, and religious education throughout the world and in all our human relationships.

Crazy American — a man who will spend half a day looking for vitamin pills to make him live longer and then drive 90 miles an hour on slick pavement to make up for the time he lost.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Mother of Over 8,000 Orphans Dies in Egypt

The American mother of more than 8,000 Egyptian orphans is dead at the age of 74. Though she has only one blood relative — a sister — her surviving family numbers 1,400 to whom she gave her constant love and attention until her death.

Miss Lillian Thrasher, affectionately known as the "Nile Mother," who was a veteran missionary of the Assemblies of God, died in mid-December. She has been the subject of a movie, "The Nile Mother," featured in *Reader's Digest* and *Saturday Evening Post*, memorialized in a recently published volume entitled "Lady on a Donkey," and the subject of hundreds of telecasts and radio broadcasts.

She founded her famous orphanage approximately 50 years ago when she arrived in Egypt as an independent missionary at the age of 23 and received one starving infant from a dying mother. From this small beginning and against overwhelming odds, she established one of the world's largest orphanages. Through its years of service, the orphanage has served as a monument of U. S. good will which attracted the attention of commoners, nobility, and politicians.

Wendell Willkie, Republican candidate for President in 1940, recorded his visit with Miss Thrasher in his volume, "One World." A Scottish nobleman has been quoted as telling Miss Thrasher, "Address me any way you like. Any title I may have shrinks to insignificance before the nobility of your character and work."

General Mohammed Naguib, one-time strong man of Egypt, visited Miss Thrasher and referred to her as "a precious gift from God." President Nasser of the United Arab Republic grew up near the orphanage and has paid great respect to her on a number of occasions.

A writer, administrator, educator, minister, and artist, Miss Thrasher often wrote textbooks for the orphanage, illustrated them herself, and taught the classes. She administered the entire orphanage, using a limited staff with the exception of widows who often came with outcast

children. During the past 50 years she has constructed a community on the Nile composed of dormitories, a hospital, kitchen and dining facilities, chapel, and other necessary structures to house and care for a family of 1,400.

A careful administrator, Miss Thrasher traveled over Egypt raising funds to feed her ever-growing family. During World War 2 she stayed by the orphanage in spite of a request from her denominational office to come home. Until this year when she made a brief visit to the United States which was cut short by her illness, Miss Thrasher had made only one other visit to the U. S. in 25 years.

"Mama Lillian" will be mourned and remembered by an estimated 8,000 to 9,000 Egyptians in all walks and status of life who found a home, food, and mother in her care. — (CNS)

ITEMS OF INTEREST

Billy Graham Crusades

All directors (20) of the Billy Graham Evangelistic Association were re-elected at the annual meeting of the Board of Directors, December 15. Dr. Graham, president; Dr. Grady B. Wilson, vice-president, and George Wilson, secretary and treasurer, were re-elected. Roger Hull, president of Mutual of New York and national chairman of Religion In American Life, was named chairman of the Executive Committee.

The schedule of The Billy Graham Evangelistic Team for next year will include a South American Crusade, January 14-February 17, in Venezuela, Peru, Ecuador, Colombia, and Chile; a Greater Chicago Crusade, May 30-July 1; a Fresno, California, Crusade, July 15-22, and another South American Crusade next fall in Argentina, Paraguay, Uruguay, and Brazil.

Cuban Refugees Get Bibles

The Scripture needs of Cuban refugees in Miami are being served by the American Bible Society. For three months, the society assigned a Spanish-speaking representative to work in the area and plan for an efficient distribution program. The representative, Dr. B. Steele Ivey, was

formerly head of the Spanish Department of Southwestern University in Georgetown, Texas. By mid-December, 98,200 Bibles, Testaments, and Portions had been distributed. A mailing offering Spanish Scripture Portions was sent to every pastor in the area.

Church Members in Latin America Increase Eight Times

The number of baptized Protestant church members in Latin America now stands at 3,441,415, an eightfold increase over the 1937 figure of 422,395, according to a book just published, *Protestant Missions in Latin America*. The authors, Dr. Clyde W. Taylor and Rev. Wade T. Coggins of the Evangelical Foreign Missions Association, which published the book, are quick to point up that the actual total will go beyond that figure since they were unable to secure statistics from numerous independent church groups operating in Latin America.

The 314-page book represents the most complete survey ever made of the Protestant impact in Latin America. Co-operating with the EFMA in the survey were the Interdenominational Foreign Mission Association, the Committee on Co-operation in Latin America, and the Evangelical Missionary Alliance of England. — CNS.

Pacific Coast Ministry

By Francis D. Saunders

Seventh Day Baptists in the State of California are scattered from north to south the length of the great state. The three organized churches are relatively close to each other, at Riverside and Los Angeles. A fellowship in the San Francisco Bay area is the only other group meeting with regularity.

A trip north for the purpose of calling on lone Sabbathkeepers, cementing the fellowship of kindred souls, and increasing the Seventh Day Baptist witness on the Pacific Coast, is sponsored usually twice a year by the Pacific Coast Association. This trip is made alternately by the pastors of the Southern California churches.

In December of 1961, Pastor Saunders

The Sabbath Recorder

of the Los Angeles church along with his wife, Lila, made the trip. Many contacts were made both with members of Seventh Day Baptist churches and other Sabbathkeepers. Bible studies were conducted in several areas with a number of persons attending. An area meeting in Hollister was one of the highlights of the trip with 49 persons (children and adults) in attendance. (See report by Mrs. Alta Leonard.) A number of original contacts were made through correspondence, some directly, and some through the channels of the Sabbath Recorder and other Seventh Day Baptist pastors.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — The annual business meeting and dinner of our church was held in the church parlors, on Sunday January 7. Officers were elected to serve during the coming year. Reports were given from the church committees and auxiliary societies. These showed a healthy condition. Plans and goals for the coming year were read by Pastor Donald Richards. A chicken and biscuit dinner was served by members of the Ladies Aid.

It was voted at the business meeting to continue the monthly "Meals of Sharing."

The graded department of the Sabbath School, assisted by the Youth Fellowship, presented a Christmas program on the evening of December 23. A White Christmas collection was taken at this time for the Jamaica mission, to be used as needed.

The junior young folks went caroling on the evening of December 16, and sang at the Fairview Rest Home and to other shut-ins in Dodge Center. The traveling was made Christmasy because of a heavy snow which fell while the children and their sponsors, the teachers, were out. This group has given \$10 to mission work, \$5 to the children of the Rev. and Mrs. Leland Davis, and \$5 to the use of the Jamaica mission.

The Youth Fellowship recently had a pizza pie supper as a money-making project.

Mr. and Mrs. Arthur Payne are spending the winter in California.

Already we are looking forward to Conference which will be held at Medicine Lake, Minn., which is not far from us.

Baptist World Youth at Beirut

Date for the sixth Baptist Youth World Conference has been set for July 15-21, 1963. Beirut, Lebanon, was previously announced as the site.

The date was set by vote of the Baptist World Alliance administrative committee on recommendation of Dr. Robert S. Denny, associate secretary and youth secretary of the alliance.

An attendance of about 4,000 young people from 50 or more countries is expected for the meeting. Tours to Damascus, Jerusalem, Bethlehem, and other well-known Bible places are being arranged for conference delegates.

The last meeting of the Baptist Youth Conference was in Toronto, Canada, in 1957. Several Seventh Day Baptists were in attendance and bore witness to their faith.

Accessions

Riverside, Calif.

By Baptism:

David Frye
Pamela Frye
Eugene Grieshaber
Leroy Grieshaber
Deborah Harndon
Victoria Lewis
Donna Ross
Stanley Stimson

Obituaries

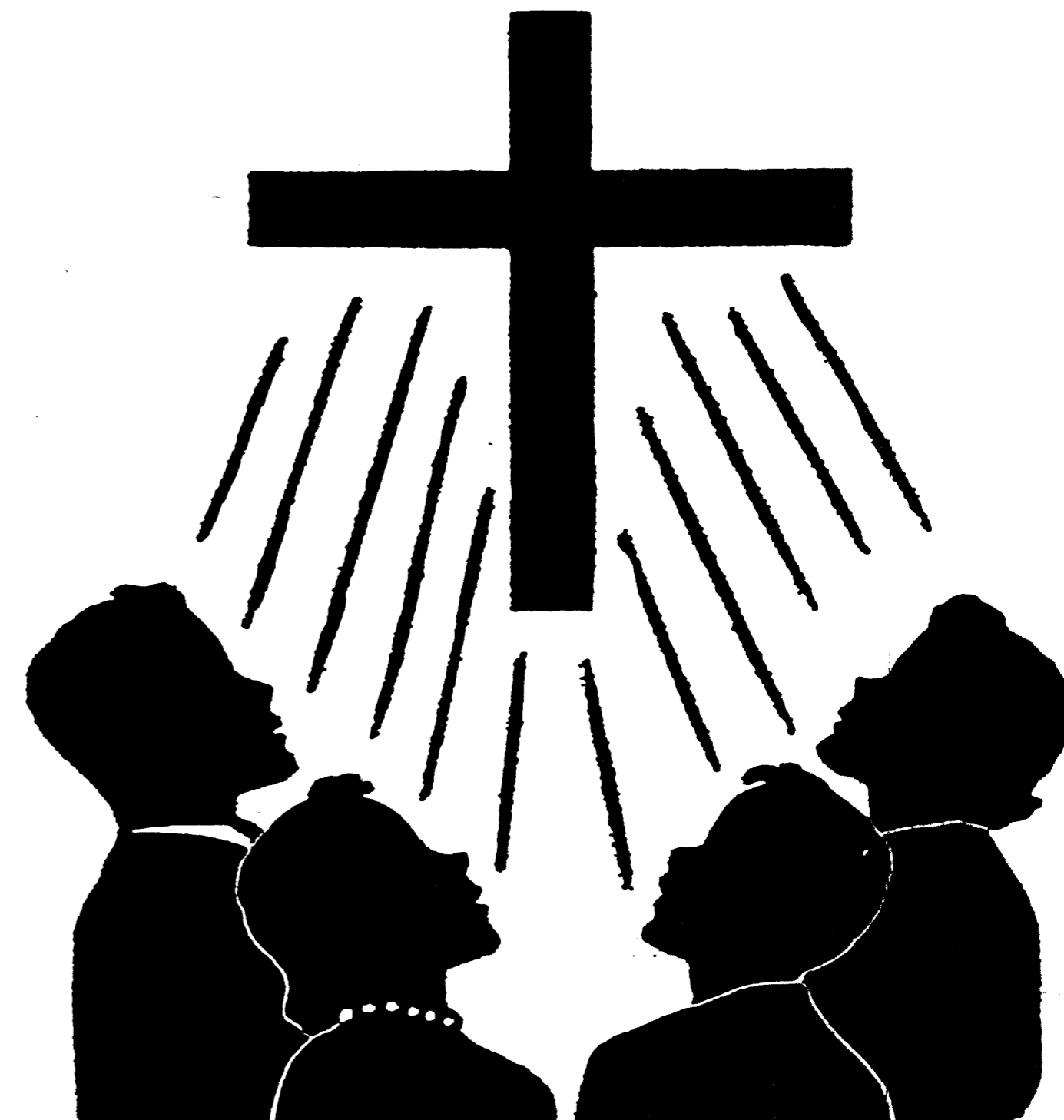
Burdick.—Gertrude, daughter of Silas Clark Burdick and Mary Taylor Burdick, was born in Alfred, N. Y., July 12, 1870, and died at the Harris Nursing Home, Hornell, N. Y., August 28, 1961.

She was baptized February 25, 1882, and was a lifelong member of the First Seventh Day Baptist Church of Alfred.

She had been secretary to the president of the C. B. Cottrell and Sons Co., of Westerly, R. I., and secretary to the vice-president of the Metropolitan Life Insurance Co., of New York City, for many years. Also, at one time she was secretary to Dr. Orra S. Rogers, consultant for the New York Life Insurance Co., of New York City. She had made her home in Alfred in recent years, and continued with her love of family, literature, and interest in world affairs.

Miss Burdick is survived by two nieces, Mrs. Ray W. Wingate and Mrs. Robert Campbell, both of Alfred; also two grandnieces, one grandnephew, and a great-grandnephew.

Private memorial services were held at the home of Dr. and Mrs. Ray W. Wingate, the home in which she was born, with her pastor, the Rev. Hurley S. Warren, officiating. Interment was in Alfred Rural Cemetery. — H. S. W.



DRAWN TO THE CROSS OF CHRIST

"And I, if I be lifted up from the earth, will draw all men unto me," said Jesus in John 12: 32. How happy are the leaders of His Church in 1962 when they have presented Christ to youth in such a way that many of them are drawn thankfully, wonderingly to the foot of the Cross.