

## Marriages

**Rice-Noyes.**—Richard D. Rice, son of Mr. and Mrs. Harwood Rice of North Loup, and Miss Darla Noyes, daughter of Mrs. Marvin Ingraham of Cotesfield, Neb., were united in marriage January 14, 1962, in the North Loup Seventh Day Baptist Church, Pastor David S. Clarke officiating.

## Births

**Greer.**—A son, Robert Lewis, to Mike and Marjorie Greer of Claremont, Calif., on January 20, 1962. (Marjorie is the former Marjorie Lewis of Riverside, Calif.)

## Obituaries

**Camenga.**—Claude W., son of the late John Dix and Mina Whitford Camenga, was born in Brookfield, N. Y., Jan. 7, 1876, and died Dec. 19, 1961, at Verona, N. Y.

He spent practically all of his life at Brookfield, coming to Verona only a few years ago to live with his daughter Elmina, and her husband, Stanley Warner.

He had been a lifelong member of the Second Brookfield Seventh Day Baptist Church where he had held many offices. For many years he had served as a deacon of his church. He was also prominent in civic activities.

On August 25, 1898, he was married to Florence Clarke who preceded him in death in 1950. The marriage was graced by five children, all of whom survive. They are: Carlos C., Syracuse, N. Y.; Harold F., Brookfield, N. Y.; Lawrence D., Mansfield, Pa.; Kenneth A., Beaver Dam, Wis.; and Mrs. Stanley (Elmina) Warner, Verona, N. Y. He is also survived by two sisters, 17 grandchildren, and 37 great-grandchildren.

Farewell services were conducted from the Second Brookfield Seventh Day Baptist Church, December 22, by Pastor C. Rex Burdick, Verona. Interment was in Brookfield Rural Cemetery. — C. R. B.

**Harris.**—Mrs. Elsie (Richey) was born March 27, 1879, in Minnesota, and died January 21, 1962, in her home on the Salem Pike near Shiloh, N. J., where she had lived since 1908.

Her husband, Warren S. Harris, died in 1954. Surviving are two daughters, Mrs. Melvin Cobb, with whom she made her home, and Mrs. Benjamin Berry of Long Branch, N. J., two grandchildren, and five great-grandchildren.

Mrs. Harris was an active member of the Shiloh church as long as she was able to attend and served it as deaconess for many years.

Funeral services were conducted in the Shiloh church by her pastor, the Rev. Charles H. Bond, and interment was in the Shiloh Cemetery. — C. H. B.

**Hills.**—Serena Cathryn Dodds, daughter of Joseph A. and Alma Hall Dodds, was born

Feb. 1, 1875, in the state of Iowa, and died Jan. 18, 1962, at Los Angeles, Calif.

In the year 1905 she was married to the Rev. George W. Hills at North Loup, Neb. In 1908, they went together to Salem, W. Va., to pastor the church there. In 1912 they began a long ministry in the city of Los Angeles, Calif., being for one year missionary pastor for the Pacific Coast Association. From 1913 to 1931 Mrs. Hills served with her husband in the pastoral duties of the Los Angeles Seventh Day Baptist Church.

She is survived by one brother, Emery Johnson, one granddaughter, six great-grandchildren, and one great-great-grandson.

Funeral services were conducted by her pastor, the Rev. Francis D. Saunders, at the Utter-McKinley Funeral Home, assisted by the Rev. Henry Lewis and the Rev. Albert Spiller. Interment was in the Forest Lawn Memorial Park in Glendale, Calif. — F. D. S.

**Saunders.**—Grace Lewis, daughter of Elisha and Ellen Park Lewis, was born in North Stonington, Conn., May 9, 1879, and died at Stonington, Conn., Oct. 18, 1961.

She became a member of the First Seventh Day Baptist Church of Hopkinton on Dec. 3, 1892.

A stepson, Clarence T. Saunders, survives. Funeral services were conducted from the Schilke Funeral Home, Westerly, R. I., by her pastor, the Rev. Edgar Wheeler. Interment was in River Bend Cemetery, Westerly, R. I. — E. F. W.

**Wells.**—Florence Weber, daughter of Philip and Julia Erbig Weber, was born in Jersey City, N. J., February 7, 1902, and died at the Westerly Hospital, Westerly, R. I., December 12, 1961.

She became a member of the First Seventh Day Baptist Church of Hopkinton April 3, 1948, and was a faithful worker in the Ladies Aid Society and leader of the junior choir until failing health made it necessary to limit her activities.

Her husband, Elliot Wells, preceded her in death. She is survived by a daughter, Miss Myra V. Wells, of Port Jefferson, L. I., N. Y.; two sisters, Mrs. Mabel Rhodes and Mrs. Alice Handy; and three brothers, William, Raymond, and Albert.

Funeral services were conducted from the Harvey Buckler Funeral Home, Westerly, R. I., by her pastor, the Rev. Edgar Wheeler, Dec. 14, 1961. Interment was in Oak Grove Cemetery, Ashaway, R. I. — E. F. W.

**West.**—Floyd C., son of the late Horatio and Emily Joslyn West, was born in Verona, N. Y., August 6, 1887, and died at the Rose Hospital, Rome, N. Y., Jan. 22, 1962.

Survivors include a daughter, Mrs. Ambrose (June) Dangerfield, Rome, N. Y., four grandchildren and two great-grandchildren. He had been associated with the Verona Seventh Day Baptist Church.

Funeral services were conducted from the Griffin and Aldridge Funeral Home, January 25, by Pastor C. Rex Burdick. Burial will be in the Verona Cemetery. — C. R. B.

# The Sabbath Recorder



SABBATHKEEPING CHURCH IN KOREA

Here can be seen the congregation of a new Sabbathkeeping church photographed on a Sabbath morning in mid-January. On February 9 there were twenty more people baptized. They come from all walks and conditions of life; the prolific poor, drunkards, college and seminary students, and American servicemen stationed nearby. The church was organized by 62-year-old David G. Beattie (tall man, center rear) who still needs an interpreter. The leaders are using Seventh Day Baptist literature translated into Korean to extend their Sabbath witness. (See story on page 6.)

# The Sabbath Recorder

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## "The Bland Leading the Bland"

Jesus at times in His earthly ministry spoke soft and confronting words — to those who needed them. At other times His words were sharper and more critical than those of His rugged forerunner, John the Baptist — if such words were needed to bring repentance and to produce righteous living. Nothing could be more cutting than His description of the hypocritical scribes and Pharisees as blind leaders of the blind. In Luke 6: 39 He asks, "Can the blind lead the blind? Shall they not both fall into the ditch?"

The Christianity of the apostles, of the leaders of the Reformation, and of the early Seventh Day Baptists was of a strong, virile type that condemned false standards and false doctrines in no uncertain terms. Theirs was a faith sure of its distinctives and a practice sure of its superiority over the standards of contemporary society. That sort of Christianity can still be found among the adherents of most Protestant denominations including our own. But within nearly every church body there is enough evidence of conformity to the world and enough advocacy of common-denominator faith to alarm some of those competent to analyze the position of the church in American society. Arthur Miller probably had cause to coin the piercing criticism, "The bland leading the bland."

How is it with us? Have we become bland? Has the salt lost its savor? Are all the hills whereon the disciples of the Lord were told they were to be set as lights become common plains? Is modern Christianity losing its distinctiveness and allowing itself to be led into syncretism, abnegating its uniqueness? Are our friends urging us to deny the words of Christ, "I am the way, the truth, and the life. No man cometh unto the Father but by me"? Tolerance is a virtue when it is the outworking of our uncompromised religious faith in Christ, but when it is elevated in practice to the status of a religion it is a denial of the transforming faith that sired it.

How would you answer the criticism of an outsider recently published in a good religious journal of another denomination? If we cannot see the in-

consistencies of the following loose-thinking argument we should take to ourselves Christ's, "blind leading the blind," or Miller's, "bland leading the bland."

"Christian theology makes God too small for such a large universe. A God worth worshiping is a universal God. He's neither Christian, Jewish, Moslem, Buddhist, Hindu, Democrat, nor Republican. He's a God accessible to all faiths; either that, or there is no God anywhere . . . for anyone."

## New Christians

### Enter the Arena

In the early days of Christianity there were countless martyrs who entered the Roman arena in chains to give their lives courageously, singing hymns in the face of the wild beasts and the spectators. Even to this day the record of those days of persecution is so firmly fixed in our minds that the very term arena retains for many the connotation of dying for the faith.

Latin countries still have their arenas where men fight beasts to the death for the amusement of galleries of spectators. Now, however, it is expected that the gladiator or toreador will be so well trained and so well armed that he will only risk his life, not lay it down.

A story comes from Caracas, Venezuela, that has a far different ending from the stories of first-century Christians who entered the arena at Rome. Evangelist Billy Graham was coming to Caracas to preach the Gospel to Christians, half-Christians, and the hot-blooded Latin Americans who had no higher ambition in life than to watch bullfights in the great arena of their city. Where could a place be found large enough to accommodate the Christians and the curious throng who would come to hear the world-famous preacher of righteousness? The bullring was the only structure available but in some respects it was not suitable. There are broad stairways or ramps leading from the streets to the balconies in such buildings. It is easy to get to the spectator position and to leave again when the entertainment is over. Almost no one has occasion to descend from the galleries to the arena

## MEMORY TEXT

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Psalm 115: 1.

where the action takes place, and there is only one narrow winding stairway.

An evangelistic crusade anticipates something more than a spectator response. The preacher proclaims the way of salvation and the Holy Spirit moves in the hearts of people. There will be an invitation. In order to deal personally with those impelled to give their hearts to the Lord and to encourage them with Christian literature there must be a way of getting them down from the balconies to the area in front of the platform where the counselors could talk with them. The missionaries knew that one narrow stairway would not be enough. What could be done? The story of the Caracas crusade contains this bit of information. All through the night there was the sound of saws and hammers as the missionaries and their sons prepared for the great meeting by building a broad stairway leading from the top deck of the bull ring down into the arena.

Faith and works operated together as is evidenced by the fact that in two services Dr. Graham preached to 18,000 persons and 620 decisions were recorded. Into the arena came these hundreds of new Christians to be encouraged in the fight of faith by the older Christians who had volunteered to pray with them.

In Latin America it is not easy to be an evangelical, a Protestant Christian. There is persecution in many places from the established, power-wielding church. There are also other forces hostile to Christianity. It was but a few hours after the crusade team had moved on to another city that bloody communist rioting broke out in Caracas. Those new Christians have taken the steps leading them into an arena that calls for great faith and the courage of a toreador. Do we have that kind of faith to proclaim the Gospel or do we shun the arenas that are ours and choose the safety of spectators?

## WE HAVE NOT YET BEGUN TO GIVE

By Paul B. Osborn

Do you want a challenge? Look around the table at the recent Missionary Pastors' Institute and see the consecrated and dedicated leaders there. Here is a pastor with a parish of over one million who receives from his church and the Missionary Society only about \$70 monthly. When asked what his needs were, his first request was for just \$420 for a six-month radio and newspaper publicity-evangelistic work. He is buying a house near his church for a parsonage.

Next to him sits a rural pastor who receives a total cash income of less than \$1,800 annually, and serves full time by the sacrificial efforts of his family and the fringe benefits of parsonage, car, and food, plus the love given him by the congregation. On the other side of the table is another pastor who turned from a profitable business to accept the call of a small church in need of leadership. He, his family, and his finances are all invested totally in the service of God.

On one corner of the table sits a pastor who lives only by the grace of God added to what small sum his church is able to scrape together. The Missionary Society is unable to assist financially, even though the church membership has doubled in the past year, because there is not enough money.

Shall I go on? Here is a man whose family lives in a house physically unfinished in some people's eyes, but comfortably established in service and furnished with love which accompanies the money they give to God through their church. Why should they have doors between the rooms of their house when some people have only one room? Time and space fail in the telling of many others. Look behind the group at the table. A host of the faithful ones willing to spend and be spent. A college freshman who gives of his free time on weekends to service for the church, because he has no funds to give. A woman who is weeping when she hears there is a possibility that a pastor who is willing to earn his own way may come to her church. The church organist who ceases playing half-way through the last stanza so that she can join the con-

gregation in standing as a sign of dedication. The man who drives four times eighty miles so that an isolated church couple can enjoy some Christian-Sabbath fellowship. The church treasurer who willingly adds to the church account from her own small income when funds run low. The treasurer of another church who has a smile and a testimony, blessed by God only to the extent of his facial expressions, and the use of his arms and hands, he spends his life lying down, but always reaching out.

**STOP! It is enough!**

I wonder, fellow Seventh Day Baptist, if you, as you read this, are as ashamed as I at the small amount of sacrificial giving and service we return unto the Lord? We who sit in comfortable pews with loyal pastors, do we think of these others who struggle against tremendous odds, giving of their very lives? How does our giving look (denominational average, \$52 annually per person) compared with one of the pastors mentioned above, who gives more than that each month out of an income of just over \$300? How does our television sets look when we realize that less than 50% of the eleven at ministers' conference have sets, and some of theirs are "out for repairs" because even repairs cost money; and those who do have them have no time to watch TV when the work of Seventh Day Baptist evangelism is piling up around them?

God forgive us for our selfishness. The Missionary Society, the Tract Board, the Board of Christian Education, Women's Board, and all of our agencies try to fill the need of advisory help and financial assistance. If we believe in Christ and the Sabbath, will we deny others the right to know? By hampering the work of Our World Mission we are withholding the witness from untold numbers, and causing consecrated Christian workers to suffer immeasurable loss.

Make sure your church and your pastor and your local work is supported. Then get off your easy seat, and join hands with those who really want to work.

MISSIONS — Sec. Everett T. Harris

## Sabbath Worship in British Guiana

At the beginning of their first Sabbath spent in British Guiana (January 27, 1962) the Rev. Leland Davis and family were joined in their home on Sabbath eve by Jacob Tyrrell and his wife Gloria. Pastor Davis writes: "We sat on trunks, and listened to hymns and sang along with Ernie Ford. It was a rich time of fellowship and we closed with prayer.

"Sabbath morning, Jacob took us and his parents, Pastor and Mrs. Joseph Tyrrell, to Ruimvelt by taxi (where the Georgetown Seventh Day Baptist group meets for Sabbath worship). . . . We had sixteen at Sabbath School and church. Pastor Tyrrell played his banjo, the music to which we sang. They had a 'welcoming' service for us, to which I responded with greetings, etc., and then I gave a brief message on Romans 1: 1-18."

Quoting Pastor Davis from a more recent letter we read:

"On Sabbath, February 3, we arose at 6:00 a.m. to go to Parika. Having no car we got a taxi to take us at 7:45 a.m. to the ferry, where my family and I boarded the steamer. Having soon crossed the Demerara, we crowded into the little train which rumbles east along the coast. After passing through several villages, many sugar estates and rice paddies, we arrived after one hour and thirty minutes at the end of the line — Parika.

"At the Parika stelling (wharf) we were met by Pastor Tyrrell who walked us to his home nearby where Sister Tyrrell served us a mid-morning snack. At 10:30 we all walked to Peter's Memorial Church, where Sabbath School began and we all studied the Sabbath lesson from the **Helping Hand**. The smaller children met separately with Miss Arabella Charles as their teacher. After a brief recess, we again ate, James Daniel rang the hand bell and, much to our surprise, the people kept slowly coming until we had nearly 35 for the afternoon (1:30) preaching service. With Mrs. Juliet Peters Thorne at the organ, we had a most worshipful Sabbath service. Mrs. Muriel Charles gave us the official Parika welcome and

I responded, while Sister Tyrrell sang a solo for special music, and I gave the message from the Parable of the Vine emphasizing the necessity of 'Growth in Christ' — the true Vine. The missionary family then formed a line at the door and were finally introduced to each member present.

"Sister Griffith came the farthest — from Leguan — an island in the estuary of the Essequibo. Everyone walked to church, including James Daniel, age 74, who came several miles on foot. I took a picture of the group, also of the church, then we returned to Pastor Tyrrell's house where we awaited the 4:30 train. In the meantime he showed us his garden of flowers, vegetables and fruit, as well as his workshop. We again ate before boarding the train. Besides they gave us bananas and eddos to take home. The return ride was beautiful and restful. Just as the golden sun was sinking in the West, the steamer pulled into the dock, where Jacob Tyrrell met us with a taxi. Such were the joys of our second Sabbath in British Guiana."

## Thoughts on Original Sin

For as in Adam all die, even so in Christ shall all be made alive (1 Cor. 15: 22).

Many today fail to see the relevance of the teaching of "original sin." They silently protest when the Apostle Paul's words are read, "For as in Adam all die." They cannot see how the teaching applies to them personally. They say to themselves, "It doesn't seem right and fair that I should have to die because Adam sinned." But the teaching is far more penetrating and significant than it seems on the surface.

We all can understand Jesus' words, "If any man would come after me, let him deny himself and follow me." To follow Jesus means self-discipline and self-denial.

A man who will not stand aside for God gets in God's way. His self-interest becomes a barrier, separating him from God. This was Adam's sin. It is still prevalent today. In fact, every one of us who would resist selfishness struggles with original sin. The effort to have for ourselves begins at childbirth and is a

God given urge to help us survive. But as we grow older we must bring this drive under control or it will be our ruin and spread sorrow and grief to all around us. What can be worse than a selfish spirit given free rein? And the fruit and end of such is death.

Christ states the necessity to deny ourselves if we would follow Him and inherit eternal life. One does not fulfill this requirement by going without sweets during a certain season of the year or by putting a dime in a "self-denial offering box." Although both of these suggestions are good, they are the outcome of something deeper and far more significant. Jesus meant total commitment to Him and His way of life as the way to follow Him. The insistent demands of self must be denied daily. We know very well that "the old Adam" is still within us. And in Adam we all die, unless we are born-again Christians, daily renewed through prayer and abiding in Christ.

#### Two-Way Assistance

Last year, CARE programs in 28 countries helped feed an average of 13½ million people a month and gave an estimated 9,850,000 people tools to build a better life for themselves. Contributions to CARE, New York 16, N.Y., make this food and tools aid possible.

#### NOTICE

**Books Wanted.** Through the years many important books on Seventh Day Baptist history and doctrine have been heedlessly discarded by surviving relatives of the original purchasers. Most of the books by A. H. Lewis (other than **Spiritual Sabbathism**) published by the American Sabbath Tract Society are now out of print. The demand for some of them for school and private libraries continues. Those who know of copies that are no longer appreciated and are not likely to be used for reference where they are now stored are invited to communicate with the Tract or Historical Society in order to get these books into the hands of those who want to study them.

#### SABBATHKEEPERS IN KOREA

Part of the story of Sabbath-observing groups in Korea was told in the January 8 issue under the title, "The light must shine in Korea as well as Africa." More of that story unfolds as further correspondence is received from one of the American missionaries mentioned (but not identified) in that article. The man, David G. Beattie, father of ten living children, tells of his Seventh Day Baptist contacts in the past and his unusual opportunities for Gospel preaching and Sabbath witness in the present. The picture on the cover of this issue shows his 11 a.m. congregation on a Sabbath in January.

Mr. Beattie was graduated in 1923 from the Methodist ministerial training college in Kentucky, Asbury College. He pastored churches of that denomination in New Jersey and was married that same year at Ocean Grove, the seashore community that to this day forbids the operation of automobiles on Sunday. Plans for further theological training at Princeton had to be cancelled because of broken health and the couple returned to the wife's home in the State of Washington.

One of the first Sabbath influences that came into the young preacher's life was in 1927 when he met a lady who had been converted from the Roman Catholic Church and who seemed to have several of the gifts of the Holy Spirit, and a life filled with the fruits of the Spirit. Among other things she preached and taught the observance of the true Bible Sabbath, he writes. At the time this strong Sabbath impression was made on him and his wife, they were conducting a small non-sectarian mission in a suburb of Los Angeles near Glendale. He did not begin to be a Sabbathkeeper immediately. The description is related thus:

A few years after that God made it plain to my heart and mind that the Sabbath was made for man; and with this assurance which came to me through a study of the Bible and the work of the Holy Spirit in my heart and mind I closed my place of business every Friday evening until the first day of the week. I was living in the State of Washington when I first began observing the Sabbath.

Some years later there was a contact with Seventh Day Baptists which is re-

called now with pleasure and which may be one of the reasons that he is now turning to our denomination for literature that can be used effectively in the land of Korea. He writes as follows:

"I met many dear Sabbathkeepers a number of years ago at Reedley, California, at a Seventh Day Baptist camp meeting which I happened to hear about as we were going by."

(At that time the Pacific Coast Association occasionally met near or on the farm of the Rev. B. B. Friesen several miles east of the main road between Los Angeles and San Francisco. Such meetings were discontinued about twenty years ago.)

The work of Brother Beattie in Korea has two chapters in the story, one completed and a longer one now being written, the end of which is known only in the councils of heaven.

It was in 1957 that the missionary first visited the "Land of Heartbreak," for six months only. At that time he traveled with the team of a well-known native evangelist throughout the peninsula on a planned itinerary, holding services for different denominational churches in tents, theatres, and in the open air. It was understood that he was a Sabbathkeeper and believed in baptism of believers by immersion, which he preached. On one occasion the American evangelist baptized 100 candidates even though the man with whom he was working was not of Baptist persuasion. Although the relations were cordial, Mr. Beattie felt that in the future he should not be unequally yoked with a leader who did not observe the seventh-day Sabbath.

Three years later, on April 12, 1960, the missionary was able to return to Korea and establish a work near Seoul which has kept him very busy. One of the Koreans he met on his first visit was a capable young man, Choi Choon Sun. During his absence the seed planted in the heart of this man took root and he is now the Sabbathkeeping minister mentioned in our previous Recorder article — one who has been in touch with the Tract Society and has distributed some of our tracts in the Korean language with the help of the artist Moon Sung Man.

Quoting again from the letter of Rev. David Beattie:

"We also engage actively in the tract ministry and endeavor to make it a point to give out tracts whenever we are among the public. When traveling by train I give out tracts from one end of the train to the other. Thus I have made many wonderful contacts among the natives as well as among the servicemen and missionaries."

Thanking the board for the tracts received on January 31, he remarks:

"The premises which we are using (which belongs to the Assembly of God and is for sale) is very near the Union Christian College (Presbyterian) and we have had many of their students attend our services. The majority of the students whom we have had occasion to contact are those majoring in English literature, so the tracts in English will be read by many of them.

"My interpreter and some of the other college boys have been translating tracts from the English into the Korean language. I am particularly interested in getting the Sabbath truth in tract form into the native language in order that it may have the greatest possible chance for reaching the masses.

"You can hardly imagine the many opportunities there are here in this land for doing the people and God service.

"I often wonder why it is that people who profess to believe in the commandments of the Lord — and I am thinking of the Sabbathkeeping people — seem to forget what the Lord said about going into all the world with His Gospel. We Sabbathkeepers should have the majority of missionaries on the field.

"The truth of the Sabbath I am in no way tempted to hide or compromise . . . but neither will I by the grace and help of the Lord judge or condemn those who do not see it. I know that I knew the Lord many years before I had received the truth of the Sabbath. The Sabbath truth is something I find that the people need to be taught, and in our own services we teach it freely strongly and the people are receiving it as well as the

(Continued on page 11)

# Christ Speaks to Youth

By Rev. Edgar F. Wheeler, Ashaway, R. I.

"And he went down with them, and came to Nazareth, and was subject unto them: . . . And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2: 51, 52).

This is Youth Week. We think of it especially as Christian Endeavor Week, for we are observing the anniversary of the Christian Endeavor movement with which our young people are associated. Our church has been a pioneer with Christian Endeavor in Rhode Island. This marks the end of the eighty-first year of Christian Endeavor, a youth program with the purpose of "reaching, teaching, holding, training, and inspiring young people in Christian living and Christian service."

Our Christian Endeavor pledge which all members have signed, begins with the promise: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do." This should be the first concern of every young person who believes in and loves the Lord Jesus Christ.

Just what does He have to say to young people as to His will for them? I do not recall that there is any record of His ever having spoken a message specifically directed to young people, although we are aware by His love for the rich young ruler, and His affection for little children, that He had a deep love for all youth. It must be remembered, first of all, that He taught principles that apply to all ages: faith, truth, love, purity, respect.

Second, we must remember that His teachings are implied by His life in many instances. We mean by "implied" that the way He lived suggests to us how we ought to live. It was not only by His spoken words that Jesus taught, but by His life, too. We are told in John 1: 14, that He was "the Word of God made flesh." He became a human being and God spoke to men to reveal Himself and His will through His human life.

What He has, then, to say to young people as to their lives is suggested by His own youth and how He lived during those years. The account of His youth is meager in detail, but what we are told is

significant in that it tells us the kind of boy and young man He was. There is a gap between the account of the family's moving to Nazareth when He was a very young child, until He appears in the temple at Jerusalem with His parents when He was twelve years of age. He was just ready to become a teen-ager, as many of you are. On the return trip to Nazareth, His parents did not bother to look for Him, thinking that He was somewhere among the company of people going in that direction. That night, they could not find Him, and returned anxiously to Jerusalem to look for Him. There after three days they found Him in the temple "sitting in the midst of the doctors, both hearing them and asking them questions." And these learned men were astonished at His understanding. When His mother corrected Him for causing them so much worry, He was surprised and troubled. He asked her: "How is it that ye sought me? did you not know that I must be about my Father's business?" (Luke 2: 46, 49).

Let us see just what this brief account of His early years has to say of Jesus' message to young folk today.

1. He is saying: "Honor thy father and thy mother." This is the Fifth Commandment, and by His early life Jesus showed that He believed and observed it. The Apostle Paul later taught this commandment: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 1-3).

So Jesus, the true Light of life, honored His parents. This is God's will for all young people. Already at the age of twelve, Jesus came to realize that in some matters He had greater understanding than they. His question, "Didn't you know that I must be about my Father's business?" was a troubled one. He knew that

He must be learning and preparing for God's work for Him, but they still didn't understand.

Yet we do not find Him declaring His independence, nor assuming that He was so much wiser than they in all things that He could ignore them. He knew that it was His Father's will for children to honor their parents because they are their parents, and also that young people must learn through the more mature experience and knowledge of life that parents have. He went back to Nazareth and was obedient to them.

In many matters you young folks have a great deal more knowledge than your parents have ever had or will ever have. In these times of rapid change, new discoveries and greatly improved educational opportunities, you are being taught things of which we had never heard at your ages. My own children put me on an embarrassing spot many times with their comments on atomic power, space, and other scientific developments. You are ahead of us in certain types of knowledge — and some day your children will be ahead of you.

But many young people are jumping to rash conclusions because of this. They say: "I know more than my parents. They are back in the dark ages somewhere. Why listen to them?"

But Jesus Christ still says to you, "Honor your parents." This is eternally God's way. As those who brought you into the world, cared for you, and are in a sense giving their lives for you, they are worthy of your respect and love. What they may not have in book learning, they have learned from maturity and experience which you do not yet have. It is the wise plan of the loving Heavenly Father that in your tender years you should be protected and guided in preparation for facing the fuller responsibilities of life.

You think you see only harmless enjoyment and excitement in going places that they ask you not to go to, or in associating with the crowd that they warn you to avoid, or in dating the boy or girl who is not of the faith and whose character is questionable. But your parents have

seen more of life and consequences, and they see the possibility of tragedy and a ruined life.

You may think their restrictions and duties unreasonable. But they know that these things are necessary in developing character and preparing for life. "Honor thy father and thy mother . . . that it may be well with thee, and that thou mayest live long on the earth."

2. Again, Christ says by His own youth, "GROW!" — in every way, in wisdom, in stature, in favor with God and man.

More is indicated here than simply growing up into manhood and womanhood. The thought is of growing to be all that God intended you to be. Develop every ability, develop your character into what God would have it be.

Grow in wisdom. This is not just facts. It means to understand the right way of life, to know what is most important in life.

The boy Jesus in the temple was applying Himself to growing in wisdom. He was seeking to more fully understand the Father's will. He was completely absorbed in this opportunity to learn more of the truth.

Are you one of those young people who resent the efforts of pastor, church, parents to bring you to Christ and to teach you the right way of life? Many times youth appears to be suspicious that the "oldsters" are "trying to push something on us, or don't understand and want to spoil our enjoyment of life."

Believe me, that just isn't so. We know a lot more about you than you think we know, because we were young once, too. We are so exacting and persistent with you precisely because we do understand you, and do love you, and we are concerned about your happiness and welfare. We know at least some of the pitfalls to be avoided. But we also know that youth is the time of golden opportunity to find a faith that will sustain you throughout life. It is a time to form right habits and to mold character for the years to come. We know, too, that an early commitment to Christ as Savior and Lord can spare you many heartaches of sin.

Christ says to you by His own youth, "Grow in wisdom." Learn of God's way from your parents, your church, your pastor. Do not neglect any opportunity to learn more of His way.

I believe He would say to every one of you today, "Go to church, to Sabbath School, to Christian Endeavor, every week. And apply yourself daily to a devotional time of Bible study and prayer."

3. He also says, "Grow in stature." This is physical growth, and perhaps it seems foolish for me to tell you to grow physically. This is natural, and some of you wish you could slow the process down a little bit.

But Jesus grew as all of you do. I can imagine the adults remarking: "What a big boy Jesus is growing to be . . . See how tall He has gotten in the last year!"

You know what I mean. You know how embarrassing it can be to hear the grown-ups talking about how tall or how pretty you are getting to be. But we admire our growing young people, and especially when they are growing up in the right way.

But the growing body and mind are to be regarded as something more than natural. They are to be held in reverence, and to be appreciated as a gift of God and as belonging to Him. As you grow, your ways of thinking are changing. You have new interests, new desires, new thoughts. And the boys begin to take notice of the girls, and the girls notice the boys. All this is natural enough.

But you must learn that your new desires and interests are to be controlled by a supreme desire to please God. You must be concerned with right and wrong. You must grow a character along with your body, a character that directs and controls your actions and even your thoughts. You may be an animal in your physical make-up. But you are more than an animal. You have a soul which is made to live in harmony with God and to think His thoughts after Him. Therefore, you dare not live as though the most important thing in life is to satisfy your own desires.

(To be continued)

## DAYTONA BEACH PASTOR OUTLINES PROGRESS

(A portion of the end-of-the year report of S. Kenneth Davis.)

Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen.

The year 1961 will long be remembered in the history of the Daytona Beach Seventh Day Baptist Church, for in that year it went forward in faith, not knowing whither it was going but ever ready to follow God's leading. The path has often been dark. How else can faith be proved? Opinions have often been divided. How else could unity of the spirit in Christ be proved? And because that faith and unity were not to be broken, many landmarks have been passed. We have a new deacon and a new deaconess. We have organized a men's fellowship. We have outgrown our Christian education facilities. We have a nursery. We have organized a local chapter of the Seventh Day Baptist Youth Fellowship. We have both junior and senior choirs. Our organ is being put to use weekly. We have a more than adequate electrical system. We have a parsonage. The services of a parish visitor were volunteered and accepted with thanks. Our membership has grown. Our attendance has grown through increased numbers of local people who have heard about Seventh Day Baptists, through increased numbers of Seventh Day Baptists from northern churches who have heard glowing reports about Daytona Beach and the Seventh Day Baptist Church here, through increased interest in the increasing program of the church shown by members and affiliates.

All of these and many others too numerous to mention have grown from vision to reality because the members and friends of this church have given so freely and so willingly of the talents God has given them and because they have reached forward in faith to accomplish with the help of God what they knew they could not accomplish alone. To name and give credit to each individual would seem an endless task. Yet I am confident that no contribution to the kingdom work is overlooked and the reward for faith and work has been and shall continue to be given.

Over 500 letters and notes have been mailed from the parsonage this quarter and over 100 pastoral calls and calls on church business have been made. Increased interest has been expressed by nonresident members, by Seventh Day Baptists throughout Florida, by those interested in Seventh Day Baptist beliefs, and by those who have at one time or another attended our church.

## Conference Officials Clean Up

Echoes from Metairie Ministers' Institute  
By Mrs. H. E. DeLand

Dr. Melvin Nida, president of Conference, washed dishes after an evening meal.

Sunday a.m., the morning of departure. Brother Paul Osborn, city evangelist-pastor of Little Rock, was missing. A search was begun and he was found in the recreation hall (used as dining room). He had washed all the dishes from the Sabbath day meals.

We of the Metairie church wish to thank all of the ministers for the wonderful fellowship and spiritual guidance during this week of the Ministers' Institute. We have a new stronger zeal to push forward. Pastor Hays is dividing the young people in pairs, and they will go out on home Bible studies, the young people leading the study and operating the projector, with Pastor Hays assisting them.

The institute now behind us, we are making preparation for the Association June 21-24.

One of the high points of the Sabbath service on February 10 was the dedication of our new songbooks by Dr. Melvin Nida. The young people then passed out the books and Brother Van Horn led in using our new hymnals.

## SABBATH SCHOOL LESSON for March 10, 1962

The Obligation to be Truthful

Background Scripture: Exodus 20: 16; Proverbs 12: 17; Matthew 12: 33-37; 26: 69-75.

## Sabbathkeepers in Korea

(Continued from page 7)

other commandments and other truths of the Word of the Lord. We stress to these dear people the need of an upright walk before the Lord, personal holiness of heart. 'If the foundations be destroyed what can we righteous do?' If we do not have a standard of holiness and the commandments of the Lord . . . it appears to me we have nothing."

The program of services conducted daily and on the Sabbath seems staggering to those of us who have come to think in terms of one midweek service and one to three hours of Bible-centered activity on the seventh day of the week. In the land where hunger for the Word is almost as keen as the physical hunger of so many, this missionary supervises daily prayer meetings beginning at 7 a.m. Then from 9-12 a lady from Illinois takes charge of classes in English conversation, using the Bible as one of the textbooks and following the class with a service. Every afternoon there is a children's service for about 150, conducted by a native boy. Then every evening an evangelistic service is conducted. These, however, do not overshadow the Sabbath morning worship service at 11 which draws the largest attendance.

The work described above is not without its problems, and this letter ends with one urgent prayer request. The buildings, only one of which is shown in the picture, will have to be vacated or purchased within a month and the fair price is between 8 to 10,000 dollars.

Two other sentences from the letter quoted above sound personal but may well be shared: "I wish I could sit down and chat with you for a couple of hours; I am sure that we would enjoy ourselves. . . . I have not begun to tell you of all the phases of our work here.

"May God give us vision, power, and purpose to work in the fulfilling of His great plan to establish His kingdom and glory here upon the earth."

To this closing prayer there should be a hearty "Amen" from all who love the Lord and are in earnest about doing His full will — including the Sabbath.

# New Delhi Echoes

By C. W. P. Hansen

"Just what do delegates do at a World Council Assembly?" That is a question I am frequently asked. It is a fair question and deserves a reply.

The New Delhi Assembly began on Sunday morning, November 19, and ended on Tuesday evening, December 5, having been in session for seventeen days. For the delegates and other participants, these were seventeen full days. What did we do?

1. **We worshiped together.** In both the Assemblies I have attended, an especially inspiring and challenging service of worship was planned for the beginning of the Assembly. These services were each preceded by a procession of Assembly participants, many of them dressed in the colorful religious garb customary to their church in their particular country. At the opening worship service in New Delhi, two Indian choirs and an orchestra of Indian musical instruments sang and played Indian Christian lyrics in the distinctive scales and rhythms of our host land, adding considerable interest for us who were foreigners. The service itself was held in a large tent with flat top made by lacing together long strips of beautifully designed and colored cloth held up by rustic poles. The sermon was given by U Ba Hmyin, secretary of the Burma Baptist Convention. Dressed in Burmese costume, he challenged the Christian Church by suggesting that just as Christianity had in its early witness clothed its unchangeable message in Greek modes of thought, so, perhaps now, the church should consider the appropriateness and the need for re-stating its one Gospel in Eastern modes of thought. His words at New Delhi will long be remembered.

Worship services appropriately also began and closed each day. Not yet have participants in a World Council Assembly been able to join freely in a single unified Communion Service, but walls are being broken down and progress toward that end is being made. All baptized

Christians were at least invited to participate in two of the several Communion Services held at New Delhi.

2. **We Listened.** There are probably too many speeches at an Assembly, but



SEVENTH DAY BAPTIST GENERAL CONFERENCE

listening to them is one of the things a delegate does. To say that there are too many is not to depreciate their merit. Most of them contain a genuine challenge, particularly the addresses on different aspects of the theme of the Assembly. At New Delhi, the theme was "Jesus Christ, the Light of the World." Sub-topics related to this theme throughout the Assembly were Witness, Service, and Unity. There are also of course, reports from officers and divisions and departments of the Council.

3. **We did the business of the Assembly.** The Assembly is the ultimate authority and power of the World Council. It reviews the activities of the Council since the last Assembly. It makes recommendations for the ongoing work of the Council in the inter-assembly period to follow. It decides various questions and proposals brought before it. It elects the officers of the Council. For much of this work, the delegates are divided into working committees and sub-working committees. Certain aspects of the work needed to be done are assigned to each committee. The subcommittees report to the main working committees and the main working committees, in turn, report to the Assembly as a whole where final action is taken. These reports are all

duplicated in the official languages of the Council — English, French, and German — so that each delegate can read for himself the reports and proposals upon which he is to vote. These reports and proposals are thoroughly discussed at every step of the way and must often be re-drafted to meet the desires of delegates.

4. **We produced documents.** One of the important tasks assigned to each Assembly is the production of documents reflecting, to the highest degree possible, the consensus of the Assembly on the topics assigned. At New Delhi, the Assembly was divided into three main study sections — each section being assigned one of the sub-topics of the main theme. These sub-topics, as I have already indicated, were Witness, Service, and Unity. The study sections were, in turn, themselves broken up into many small sub-sections, each being assigned to consider certain specific aspects of the section topic. I participated in the study section on Unity. After a number of meetings, each sub-section reports to the section as a whole and a drafting committee weaves the thinking of the group into a document. This is discussed and revised several times by the section as a whole before being finally presented to the floor of the Assembly. Here it is again discussed and further revisions are made. At last — sometimes, perhaps, from sheer exhaustion — the Assembly approves the document as one to be sent out to the member churches for their study.

A number of important documents were produced at New Delhi — several besides those on the theme — and it is hoped that Seventh Day Baptist Churches will study these documents thoroughly when they become available, and report their reactions to your delegates so that a consensus of our denomination can be arrived at and perhaps, in some instances, reactions passed on to the World Council Central Committee.

Your delegate would especially recommend that our General Conference attempt to establish some kind of fraternal relationship with other Baptists and congregational-type churches in the World Council for a common exploration of main

ecumenical issues. Our participation in the Program for Advance should provide the way for such a course, and I believe this could somewhat considerably strengthen the witness of the so-called Free Churches in the Council.

5. **We fellowshipped.** Certainly one of the chief values of any Assembly is to be found in the new acquaintances and friendships that are established. These friendships and acquaintances provide more than personal satisfactions; they promote understanding and growth in true Christian brotherhood. Especially has your delegate enjoyed the wider fellowship with other Baptists which he has discovered at ecumenical meetings. It was precisely this fellowship experienced at Evanston that led ultimately to our coming into the Baptist Jubilee Advance.

6. **We relaxed.** Yes, there were times for relaxation. The outstanding such event at New Delhi was being entertained at tea in the formal gardens of the presidential palace by the vice-president, Dr. S. Radhakrishnan. Many of us also attended another tea sponsored by a society in India for the study of all the various world religions. Free days before and after the Assembly provided opportunity for travel in India and for visiting the Taj Mahal and other monuments of the past. One place of genuine interest in Delhi was an international industrial fair which opened while we were there. Many nations sent exhibits and we were proud to see a huge and well-planned U. S. exhibit at this fair. Some of the Indian people seemed as pleased by our U. S. exhibit as we were ourselves. Of special interest was the fact that most American products on display were being operated on the spot — and by well-trained native Indians. As one who has seen such a fair, I can say that in my opinion every dime so spent by our government is well spent. It is an investment that will be repaid many times both through its educational value in undeveloped countries like India and through its promotion of understanding and friendship. Last, but not least, was the pleasure and pride of all Americans in being entertained by U. S. Ambassador and Mrs. Galbraith.

Yes, our days in India were filled.

### Worship Service

#### Scripture

"My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with not enough food for the day and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing. . . . As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse" (James 2: 14-17, 26, New English Bible).

#### Meditation

We say that we have faith but do nothing to show it. The Bible says that faith without deeds is lifeless. In faith we must give our offering as well as pay our tithes.

Our missionaries have put their faith into action while we fail to properly support them.

If we would keep an account of money we spend for things not absolutely necessary, we would find that we had money for all the needs of Our World Mission. Let's be sure that we make the right use of the gifts that God has given to us.

#### Prayer

Our Father, help us to show our faith by our deeds, in everything we do.

#### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

##### Summer Field Worker

Miss Linda Bingham of the Milton Junction Seventh Day Baptist Church, and teacher in the Milton public school, has agreed to become the first "full-year" field worker for the Board of Christian Education. Watch for further announcement of this thrilling new adventure.

Typographical smile starter.—A church bulletin mentions the "Pastor's Relations Committee." Cousins?

### NEWS FROM THE CHURCHES

SALEM, W. VA. — Plans were made early in November for the Third Year of Advance program. For a beginning and in preparation for the program the study of the book, *The Company of the Committed*, by Elton Trueblood was taken up and carried on for five Sabbaths. The subjects of the five chapters were: the Necessity of Commitment, the Call to Enlistment, the Vocation of Witness, the Strategy of Penetration, and the Criterion of Validity.

Since our pastor was away, Herbert Saunders, a ministerial student who was our acting pastor and is our Lay Development leader, acted as over-all leader of this study. A number of other college students and high school students took active parts, some serving as leaders.

A Men's Fellowship has been organized during the year and seems to be growing in interest. Outstanding speakers have been presented on their programs, among them Senator Jennings Randolph who was reared in the Salem church but is now a member of the Washington, D. C. Seventh Day Baptist Church.

The Women's Society has been enlarged by a number of younger women entering in and becoming a working part of the society. The society is considering the changing of meeting time from afternoon to evening, making it possible for more to attend regularly. The project of painting the church sanctuary has recently been assumed by the society.

The Character Research Program, which is now in use in our Sabbath School from kindergarten to senior high level, is proving to be a progressive step in training our young people. This was evidenced by the program given by these classes recently during the Sabbath School hour.

Our church has always been fortunate in having our college young people active in our church affairs. We are even more privileged this year because we not only have a very active Youth Fellowship, but we are happy that three college students, Herbert Saunders, Al and Nancy Withrow, have decided to become the first associate members of our church. This action does not in any way interfere with their memberships in their home churches, but makes

them more a part of their church in Salem while they are here in college.

We were pleased that our pastor, Rev. Clifford W. P. Hansen, was sent as a delegate from our denomination to the World Council of Churches Assembly held in New Delhi, India. He has spoken and shown slides of this experience in India on two occasions within our church and is scheduled to speak in other places.

Our church was privileged to have the Commission of General Conference meeting in Salem during the last week in December and also to have executive secretary of our denomination, Harley D. Bond, whom we claim as our own, with us for a few weeks and to have him speak to us concerning plans and aspirations for the good of the denomination.

— Correspondent.

WATERFORD, CONN. — We at Waterford are starting out the new year 1962 with enthusiasm. We have co-operated with the Program of Advance to the extent of having four workshops on the following: Sabbath School work, missions, youth work, and Christian education. The effect of taking a hard look at our interests in these fields has resulted in some changes, and, we hope, improvements. The hymn sings which are conducted the first Sunday night of every month, draw in some neighbors and friends who ordinarily do not come to our church and some who attend no church regularly. Also, our Christmas cantata brought a doubling of our choir, for the occasion and brought out a good congregation the Friday night before Christmas. We were pleased to have Brother and Sister Kimshel from the Middletown Sabbathkeeping church at a recent hymn sing.

At our annual church business meeting in January there was one radical change. The Board of Trustees is now composed of women instead of men. Mrs. Kay Fitzgerald, Mrs. Selena Swinney, and Mrs. Mary Brooks are the new board. Now we shall expect to see the dust fly. The church also voted to try to raise the amount asked of them for Our World Mission budget. Over the years, the church has had a good record in this respect, so we hope we shall be able to do the same again.

During the year the church belfry had to be painted. For this purpose we hired an outside firm, rather than depending on our local painters. This puts our church once more in a good appearance, and church grounds and the neighboring cemetery are now kept in excellent shape.

We invite any friends who are passing through to stop and worship with us, or at least to look us up. The new signs at the head of Great Neck Road, pointing to the church, will help strangers to find the way to our church. — Correspondent.

NORTONVILLE, KAN. — During the last quarter Mr. and Mrs. Edwin Johnson and family have resumed their work with the Kansas City (newly organized) Fellowship. Edwin, June, and Rusty have been relieved of their duties here with the Nortonville church insofar as they wished, in order to have more time for work in the new field. Edwin has retained his place on the Building Committee as there is much repair work and remodeling on both church and parsonage, and Ed and Rusty will come to Nortonville on Sundays to help on this work. They drive up each Sabbath for church services, then back to Kansas City for the afternoon meeting. They have the best wishes and blessings of the church and we hope that we may occasionally worship with other members of the fellowship.

Nortonville has supplied the Kansas City group with quite a quantity of Sabbath tracts needed there for immediate use. — Correspondent.

NORTH LOUP, NEB. — At a recent church meeting the committee appointed to study the selection of deaconesses submitted a report of progress.

During the January 27 Sabbath morning service a pulpit scarf presented by the Youth Fellowship, and an altar scarf presented by Mrs. Leona Babcock, as a memorial to her husband, the late Deacon R. O. Babcock, were received by the church moderator, R. Clare Clement, and dedicated with a prayer. The matching scarfs are of dark red velvet with gold fringe.

Pastor Clarke has been filling the pulpit of the Presbyterian Church of Ord until their new minister arrives.

The meeting of the Men's Brotherhood



# The Sabbath Recorder

and some guests enjoyed an evening of basketball at the North Loup School gym recently.

It was voted at the last church meeting to attempt to reach the OWM goal suggested by Commission. — Correspondent.

## Marriages

**Green-Lewis.**—In the First Hopkinton Seventh Day Baptist Church in Ashaway, R. I., Nancy Lewis, daughter of Mr. and Mrs. Donald E. Lewis, was united in marriage with Jerry Glen Green, son of Mr. and Mrs. Gerald A. Green of Raytown, Mo., on February 10, 1962, with her pastor, Rev. Earl Cruzan officiating. They will be at home at 258 East 4th St., Apt. 4-rear, New York, N. Y.

## Births

**Drake.**—A son, Randall Scott, to Mr. and Mrs. Donald (Virginia Loofboro) Drake of 120 Plymouth Ave., Groton, Conn., on January 24, 1962.

**Sutton.**—A daughter, Terri Le Ann, to Mr. and Mrs. Edward Sutton, Salem, W. Va., on December 13, 1961.

## Obituaries

**Bill.**—Dora Brown, was born in North Stonington, Conn., June 13, 1881, the daughter of William and Harriet Turner Brown, and died April 7, 1961.

She became a member of the First Seventh Day Baptist Church of Hopkinton, May 9, 1914.

She is survived by a daughter, Mrs. Peter Turnbull, Ashaway, R. I.; a son, Hoxie Bill, Stonington, Conn.; four sisters, two brothers, four grandchildren, and eleven great-grandchildren.

Funeral services were conducted from the Harvey Buckler Funeral Home, Westerly, R. I., by her pastor, the Rev. Edgar Wheeler. Interment was in Oak Grove Cemetery, Ashaway, R. I. — E. F. W.

**Copeland.**—Ethlyn Maude Davis, daughter of the Rev. J. T. Davis and Lydia Knight Davis, was born in Milton, Wis., November 2, 1879, and died in Riverside, Calif., January 21, 1962.

After living as a child in Alfred, N. Y., and Garwin, Iowa, her family moved to Milton Junction, Wis. In 1895 she came with her father to California to establish a Seventh Day Baptist colony near Lakeview on the mesa above the San Jacinto River. The settlement was called Colony Heights. The Davis home was the first place of worship. In 1906 a church was organized which later, for economic reasons, was moved to Riverside and became the Riverside Seventh Day Baptist Church.

Ethlyn was graduated from Milton College in voice and piano in 1905 and became the

first music teacher in the rural schools of Riverside County in that year. Later she served as social secretary of Battle Creek Sanitarium for two years before returning to Riverside to care for her aging father until his death in 1934.

In 1931 she was united in marriage with Theodore Elbert Copeland, who preceded her in death in December of 1958.

She served her church well in many capacities and for a number of years was active in county and state Christian Endeavor leadership.

She is survived by her nephew, Roger Davis of Pico-Rivera, Calif., and a stepdaughter, Mrs. May Young of Los Angeles, and a number of cousins along with many, many friends.

Funeral services were conducted by Rev. Francis Saunders of Los Angeles, due to the illness of her pastor in Riverside. Interment was at the Montecito Memorial Park near Riverside — A. L. W.

**Hiscox.**—Elizabeth, daughter of the late J. Morton and Susan E. (Potter) Hiscox, was born in Westerly, R. I., July 11, 1879, and died at Shelter Cove Nursing Home, Westerly, February 4, 1962.

Miss Hiscox was active in the youth programs of her church in her earlier years and was the organizer of the Seventh Day Baptist Society of the Pawcatuck Seventh Day Baptist Church.

Private funeral services were held from The Buckler Funeral Home by her pastor, the Rev. Earl Cruzan, on February 6, 1962. Interment was in River Bend Cemetery. — E. C.

**Thompson.**—Alva W., son of William and Jennie Randall Thompson, was born in Hebron Township, Pa., Sept. 2, 1880, and died Jan. 30, 1962.

He was wed to Lillian Dingman, April 23, 1902.

A member of the First Hebron Seventh Day Baptist Church, Mr. Thompson is survived by his wife; two sons, Roy D. and William W.; three daughters, Mrs. Raymond (Lena) Haskins, Mrs. Arthur (Dorothy) VanPelt, and Mrs. James (June) Schnepf; and one sister, Mrs. Lottie Greene. There are eight grandchildren and four great-grandchildren.

Farewell services were held at the First Hebron Seventh Day Baptist Church, with the Rev. Rex E. Zwiebel officiating. Interment was in the Hebron Cemetery. — R. E. Z.

**Wells.**—William B., son of William R. and Pauline Stillman Wells, was born Dec. 20, 1888, at Ashaway, R. I., and died at Concord, Calif., Dec. 12, 1961.

He is survived by his wife, Mrs. Gertrude Wells.

He was a member of the First Seventh Day Baptist Church of Hopkinton. For several years, they had been residents of Concord, where he attracted considerable interest by his paintings and verse.

A private funeral was held in the MacFarlane-Bryant Mortuary, Concord, with the Rev. Bruce L. Jones, minister of the First Christian Church, officiating. He was laid to rest in Sunset Mausoleum, Berkeley, Calif. — E. F. W.



### GOD AND COUNTRY SCOUT AWARD

One of the scouting awards which has been introduced in recent years is the God and Country Award. It is earned over a considerable period of time with projects supervised by the pastor of the church with which the boy is connected; it is not easy. Seventh Day Baptist boys in some other communities have received this coveted award which builds upon the twelfth law of scouting: "A scout is reverent." Pictured here is Pastor Hurley S. Warren of Alfred, N. Y., presenting badges to Robert Randolph (13), son of Dr. and Mrs. Winfield L. F. Randolph and to Roger Van Horn (14), son of Mr. and Mrs. Eugene Van Horn. Former Scoutmaster Robert Meyers started the boys in their scouting. The presentation was part of the morning service at the Alfred church on February 10.