

Accessions

Los Angeles, Calif.

By Letter:
Miss Marion Hudlow

By Testimony:
Mrs. Elizabeth Marsden

Salemville, Pa.

By Baptism:
Mrs. Jean Crawford
Mike Crawford
Pat Crawford

Births

Pinder.—A daughter, Lisa Jean, to Leora and Clayton Pinder of Nitro, W. Va., on August 7, 1962.

Roberts.—A daughter, Karen Sue, to Mitchell and Belva Roberts of Rodman, N. Y., on August 5, 1962.

Wheeler.—A son, Dale Edwin, to Mr. and Mrs. Norris Wheeler of Lawrence, Kan., on April 17, 1962.

Obituaries

Adams.—Milton H., son of the late Charles Frances and Laura Emma Baker Adams, was born May 10, 1885, in South Dakota, and died at an Owatonna Hospital July 21, 1961, after a prolonged illness.

On December 14, 1910, he married Laura Sanford in Dodge Center.

Mr. Adams was employed most of his life by Dodge County and worked on the road maintenance crew until retiring.

Surviving are: his wife; two daughters, Mrs. Elma Paulson of Albuquerque N. Mex., and Mrs. Myrtle Dickey, Kenosha, Wis.; two sons, Jack of Albuquerque and Robert of Circle Pines, Minn.; 15 grandchildren; 10 great-grandchildren; one brother, George (Bert) Adams of Dodge Center and Red Wing; and two sisters, Mrs. Katherine Johnston of Nevada, Iowa, and Mrs. Vivian Hoffman of Maiden Rock, Wis. One son preceded him in death — D.E.R.

Davis.—Samuel Hoffman, son of the Rev. Samuel D. and Elizabeth Fitz Randolph Davis, was born at Jane Lew, W. Va., Nov. 26, 1867, and died at Salem, W. Va., July 29, 1962.

He grew to manhood in the communities of Lost Creek and Salem. He was baptized by his father and became a member of the Lost Creek Seventh Day Baptist Church on April 11, 1875. After continuing his education at Alfred University he became a prohibition lecturer, traveling throughout the country for several years.

In 1896 he was called to the pastorate of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I. While there, he studied and was graduated from the Yale Divinity School.

After seven years he returned to temperance work, studied law, and was graduated from the Boston University Law School. He practiced law in the New England states for 32 years, with continued interests in and service to his church and denomination.

In recent years he made his home at Daytona Beach, Fla., visiting West Virginia, New England and New York State in the summers. At 91 years of age, he registered at Salem College for art courses.

About three weeks before his death he returned once more to West Virginia. He spent the final week of his life in the home of the Rev. and Mrs. Clifford W. P. Hansen of Salem, where he died.

Surviving are his wife, Nina Hineman Davis; two daughters, Mrs. Harvey (Ruth) Ring of Watertown, Conn., and Mrs. Armistead (Virginia) Wharton of Henrietta, N. Y.; four grandchildren; three great-grandchildren; and five nieces and nephews. He was preceded in death by four brothers, S. Orlando Davis, Boothe C. Davis, M. Wardner Davis, and Simeon Gillis Davis, his twin.

Funeral services were conducted in the Salem Seventh Day Baptist Church by the Rev. Clifford W. P. Hansen, assisted by the Rev. Duane L. Davis. Burial was in the Lost Creek Seventh Day Baptist "Brick Church Cemetery." —D.L.D. and C.W.P.H.

Langworthy.—Mrs. Jane Langworthy was born in a log cabin east of Dodge Center on May 3, 1865, to Joel and Caroline Sanders Tappan and died May 26, 1962 at the Fairview Rest Home.

On Nov. 14, 1888, she was united in marriage to Adelbert Langworthy. The couple continued to make their home in Dodge Center and were active in the Dodge Center Seventh Day Baptist Church.

Although the Langworthys had no children of their own, they adopted two girls from New York State. Both Mrs. Jessie Carter and Mrs. Carmine DeNero, as well as her husband have preceded her in death.

She is survived by two granddaughters, Mrs. Ted (Glee) Konecyn of Saginaw, Mich., and Miss Geta Carter of Rockford, Ill.; one grandson, Malcolm John Carter of Polo Heights, Ill.; and a host of cousins, nieces, and nephews.

Memorial services were held in the Dodge Center church by her pastor, Donald E. Richards. Interment was in the Riverside Cemetery, Dodge Center. — D.E.R.

FOR SALE:

We still have some copies of *Benedic Anima Mea*, the stirring W. C. Daland anthem sung Conference Sabbath morning, at thirty cents per copy, and some of Linda Bingham's lovely arrangement of "Make Me an Instrument of Thy Peace," at twenty cents per copy.

Also available are the attractive Seventh Day Baptist road signs displayed at Conference. Printed by silk screen process. Light-fast colors on waterproof posterboard. Price is three dollars each.

Requests for any of the above should be sent to Don V. Gray, Box 517, Milton, Wis.

The Sabbath Recorder



An Open Bible

No book is so precious to so many people as the Bible, the Book that men have sought to lose sight of or discredit because it speaks to them of their sins. An open Bible does more than convince men of sin; it points them to the Savior and gives them present peace and a foretaste of future joy.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

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

Terms of Subscription
Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.
Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., SEPTEMBER 24, 1962
Vol. 173, No. 11 Whole No. 6,011

IN THIS ISSUE

Editorials:	
"Behold How They Love Each Other"	2
Can We Test Our Sincerity?	3
Putting Cuban Refugees to Work	4
Features:	
Conference President's Address	4
Commission Recommendations	5
Sabbath Tract Society Holds Well-Attended Meetings	10
Let's Think It Over	13
Has He Died in Vain?	14
Sabbath Heritage Day	14
Ecumenical News	15
Missions:	
The Future of Seventh Day Baptist Missions	8
Independence in Jamaica	10
Christian Education:	
A Service for the Departure of the Sabbath	12
10th Anniversary of RSV	13
News from the Churches	15
Marriages.— Obituaries	Back Cover

"Behold How They Love Each Other"

The above statement was made by a pagan who observed Christians nearly 1,900 years ago. There have been many times in the intervening centuries when a pagan observer at a church assembly or a denominational convention would have to possess better than the usual vision to see the love of Christ constraining those who have voiced sharply differing views on what they consider to be basic Christian doctrine or proper organizational procedure. Nevertheless, it has to be said that those who truly love the Lord Jesus Christ have, for the most part, had an underlying love for the brethren, even those with whom they felt compelled to disagree.

Seventh Day Baptists have returned home from another annual Conference in which there were differences of opinion on many procedural matters as they discussed the reports presented and looked toward the future of denominational work. There were practically no doctrinal questions discussed on the floor of Conference, and probably very few that were taken up by committees. It is possible that some of the vast majority of our people who were not privileged to be present have wondered if the spirit of love was manifest in the business of Conference. If there be those who doubt it, it is your editor's opinion that they are misinformed. Perhaps he should not presume to speak for all because no person attempting to report a Conference can talk with all the people or determine for sure all the motivations. But from where he stood the editor would have to say, like the observer of the early Christians, "Behold how they love each other."

Differences of opinion expressed on the floor and in committee showed no detectable bitterness, no lack of love. In fact, there seemed to be more evidence of this Christian love than usual. The principal emphasis of a business session is usually on work, and it is often easier to get together in love on matters pertaining to action than belief. Perhaps that is because we understand each other better in the terminology of work than in the terminology of faith.

At this Conference just past there was,

to be sure, an undercurrent of deep concern about qualifications for ordination and accreditation of ministers. The concern is in the realm of faith in relation to what has been set forth in our official statements of belief. It was your editor's observation that those who seemed to feel the deepest concern over some of the trends in our churches and our church-related institutions were foremost in speaking to and of the people with whom they disagreed in terms of love. If the editor is right in his observation it speaks well for future relationships between individuals and groups.

Love is a great word in its Christian connotation. It is what sends out missionaries and evangelists because it is what sent Christ to this world to die for those who are spoken of in the Bible as enemies of God (Rom. 5: 6-10). Those who have experienced the forbearance of God and His redeeming love are strongly motivated in their love — if they are mature Christians. In their lives there is no place for bickering, self-seeking, or personal grievances. They contend earnestly for the faith, as they are admonished by the Scriptures to do, but they seek to avoid being contentious in so doing. It is indeed a narrow road that Christians travel as they press toward the goal. Well-founded faith ought to, and does, produce soul-seeking love.

It is to be hoped that future Conferences and the months between them will evidence more of the spirit of love seen at the Mission Farms gathering. Loyalty to the faith "once for all delivered to the saints" and proof of that faith in attitudes and deeds of love (as enjoined by the Epistle of James) will cause Seventh Day Baptists to grow individually and corporately.

Recorder Comment

From the Imperial Valley of California, down near the Mexican border, comes this note with renewal:

"For one who is away from others it is a means of learning a little of the thinking of the younger ministers and leaders, news of the different churches, and what is going on in the world."

SEPTEMBER 24, 1962

MEMORY TEXT

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1: 9.

Can We Test Our Sincerity?

Most of us who try to keep abreast of the national economic situation have considerable uneasiness over the size of the national debt and the widely advocated theory that we can spend ourselves into national prosperity. How can we effectively express that concern? We must find a way that is consistent and sincere.

One way to test our sincerity is to express ourselves as loudly against the government spending that happens to put money in our pockets as the profligate spending that benefits some other group. People in high places will listen to us better if we make the effort to put the good of the whole country ahead of our personal or group interest.

What are some of the figures that we ought to be concerned about? The mounting deficit for this year is variously estimated from 5 to 9 billion dollars. The current federal debt is now \$300 billion, which exceeds the combined indebtedness of all the other nations of the world plus the debt of all the fifty states. It is alarming, and it is being scrutinized carefully by the uncommitted nations, whose leaders wonder whether our gold-backed dollar can stand the strain.

Does this have any direct bearing on Christian principles and action? It would seem so. Christians in this country are not greatly overburdened with taxes. We are relatively well off compared with the rest of the world. Our Christianity should make us curb our asking from the government and extend our giving to those in real need. We should insist on wise spending by government agencies and high enough taxes on ourselves (not the other fellow) to meet the cost of what we think our government should do within our geographic borders and throughout the world. Limiting our asking and increasing our contributions is the Christian test of our sincerity.

Putting Cuban Refugees to Work

Considerable enthusiasm has been engendered in some northern cities to extend a helping hand to the Cuban refugees flooding the Miami area. This is well and good. It is far better than some of the loose talk of a few election-conscious Congressmen who have advocated open intervention in Cuba or the training of an invasion force of Cubans in exile. Our President seems to have tried week after week in his news conferences to curb this loose and ill-considered talk.

Resettling ambitious and qualified refugees in our cities is a generous and neighborly thing to do. Another more noble venture is announced by the Division of Home Missions of the National Council of Churches. A program is under way to recruit skilled Cuban refugees in this country for technical assistance projects in Latin America. Under the plan, doctors, teachers, architects, engineers, and other specialists who have fled Castro's Cuba would be enlisted in a voluntary "peace corps" to serve in Central and South America.

More than 180,000 refugees have arrived in Miami from Cuba in the past year and a half, Dr. Grotefend reported, at the continuing rate of about 2,000 a week. Through airlifts to other cities initiated by Church World Service, and through other efforts, some 800 are resettled each week, but the case load in Miami remains critical, he said. The great majority of the Cubans are highly educated and eager to find work commensurate with their abilities.

How much better to give qualified refugees this kind of purposeful work than merely to pat ourselves on the back for giving some of them mere jobs.

Somehow this reconstituted man is not so dazzled as he might once have been by the new toys of a chromium civilization . . . There is a new, haunting wistfulness for the tender, for the familiar, for all the delicacy of human communication.

—Robert W. Spike
in *Safe in Bondage*

Conference President's Address

First Official Message of George E. Parrish given at the close of Conference, August 18, 1962.

Since I am not an "old line" Seventh Day Baptist, some of you probably do not know me very well and no doubt



would like to know a bit more. You know my name; I am a native of Battle Creek, raised with no religious affiliation, joined the Seventh Day Baptist Church at the age of about 20 years. I am 42 years old, married, with a son and daughter aged 13 and 10 respectively. We have owned a small pre-cast concrete business in Battle Creek for nearly four years, and previous to that I was employed by a pump manufacturer for approximately 22 years. I served for two years in the United States Navy during World War II, all of my service being in the Pacific theatre of operation.

You will recall that during the early days of the Christian Church, great persecution was present in most all quarters. A man named Saul figured very prominently in this action, in fact, it is said of him in the third verse of Acts 8 that he made "havoc of the church." He was doing his very best to wreck the whole Christian movement. Let me read to you from the Acts, chapter 9, the first 6 verses, using the King James Version.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?

Here in the words and question of Saul, who later became Paul, we have the thoughts that I have chosen for our theme for the ensuing year: "LORD, WHAT WILT THOU HAVE ME TO DO?"

Throughout the Conference year now beginning, we hope to bring this question to your attention in many different ways, through the pages of the *Sabbath Recorder*, in visitation with as many of you as possible, through mailings and any other facilities we have at our disposal. Also, in our Conference program next year we will attempt to crystallize our thinking and point out definite ways and means by which we can make this an integral part of our being that it will actually change our way of life.

In all our discussions we will not just take this as a question a man asked some two thousand years ago in some far-off land and study it from that aspect. We are going to bring it right up to date and ask, "Lord, what wilt thou have ME to do?" Let us make this a very personal question that we as individuals ask ourselves over and over, in situation after situation, as we go about our daily living in all walks of life this coming year. The asking and the answering of this question will, I am sure, help us to "draw near to God" as we go about our Father's business.

Going beyond the personal emphasis for a moment, I would like us Seventh Day Baptists to ask of the Lord what He would have US do. Surely the Lord has a definite place for us in His plan for the world and we need to be ever on the alert as to just what our mission really is. Some of you are probably thinking by now that this is rather trite thinking and that we have gone over this same ground before. Maybe we have, but I feel we can never afford to cease to diligently seek after God's will for us.

This reminds me of a story that some of you have heard, but it is still worth repeating. A certain young minister, just out of seminary was called to serve a church and his first sermon was really a gem. People listened with great concern and admiration and complimented him sincerely after the service was over.

The next week he preached exactly the same sermon. People lifted an eyebrow and did such other things as people are apt to do in such cases, and following the service the board of deacons held a quick meeting to discuss the matter. It was decided the young man had merely made an error, no doubt caused all by the excitement of moving in to his first parish, and the incident was overlooked. The third week came, and with it the same sermon. This was too much! The young minister was called before the board and severely reprimanded for preaching the same sermon for three consecutive weeks. In answer he stated that he had been able to detect no changes in his people's way of living and their actions and dealings with one another, as to the points mentioned in his sermon, and until there were some changes made, he felt bound to continue pointing out the same things to them. So, if this theme seems repetitious, just remember the story. We have been saying it for years, but have we been living and practicing it? What would He have US to do?

Areas of Application — Use of Time

There are several areas in your living to which I urge you to apply this theme. Lord, what wilt thou have me do — in the use of my time? Is my time my own? Should I use it in a way that best suits my own personal pleasure and gratification? We would all say "no" to this if someone were to step right up and ask us, wouldn't we? But to what extent do we maintain a positive answer to such a question? In my home church we have several jobs that need doing and it seems a never-ending task to keep the work going in certain avenues of endeavor because of lack of personnel to do the work at hand. I presume other churches have similar problems, whether they be Seventh Day Baptists or some other denomination. But would the problem exist if every church member would ask himself, in all sincerity and humility, "Lord, what wilt thou have me to do"? Is this a job that I could do if I tried? We always seem to have time to do many things, but does God receive the first fruits in our time

schedule? He should! We have to earn a living, you say, and my job must take first place in budgeting my time. I'm sure God wants us to support our families to the best of our abilities but I'm just as sure that if we have the **desire** we can find much time left in which we can help make God's work prosper also. I'm not sure that our job should **always** come first. If it did, I would not be here talking to you tonight. My work is very seasonal. From a purely economic standpoint it is nothing short of sheer folly for me to take time out for two weeks in the summer, our only busy season, to attend Conference. But I feel that I gain something by being here, something that my work cannot give me. It is worth **taking** the time for.

Areas of Application — Talents

Lord, what wilt thou have **me** to do — in the use of my abilities? Ability and talent are gifts of God. Certainly we have to develop them, but they can't be developed if there is nothing there to start with. Since these things are God-given, I have an idea that He expects us to make the most of them, and when we "hide them under a bushel," I'm afraid the Father is not very pleased with His creation. Since we all have some talent, we are under obligation to make the best possible use of it, as God gives us the ability. Ask Him what He desires you to do with it and then wait for His answer rather than quickly supplying your own, which of course would be dictated by your own will.

Ever since I have been affiliated with our denomination, we have always had financial difficulty; I cannot recall a time when we have had all the money we needed. I wonder if this would be true if we all, individually and collectively, asked, "Lord, what wilt Thou have **me** to do — in the use of my money?" I would like to say flatly that we would have no financial difficulty whatsoever if every Seventh Day Baptist was a tither. We have many and there no doubt are many that give far beyond the tithe, and this is good and as it should be. We all need to get into the spirit of giving. The more you give the easier it gets.

Someone used to have the slogan, "Give 'til it hurts." I prefer a different version: "Give 'til it feels good." In this field, as well as those mentioned previously, we need more commitment. Are we, as a people, **really** committed to the ideals we preach? When we say that God is ruler of all and that all belongs to Him, does our life prove that we are fully committed to those ideals? I'm not judging at all; I'm only suggesting that every one of us ask this of himself.

The giver of any gift, be it large or small, is blessed beyond the value of the gift if he gives in a spirit of love and compassion for his fellow man and the work of the kingdom of God. Try it! Ask God what He wants you to do.

Up to this point we have been speaking incorrectly in that we have used the word "my" in connection with time, talent and treasure or money. Really we have no right to this term in connection with these gifts. In Psalm 50: 9-12, we read: "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof."

This indicates clearly to me that the earth and all that is in it does not belong to man; it is God's. Time is not **mine**. Money is not **mine**. Nothing is **mine**. This I believe is why Paul in 2 Cor. 12, verse 14, says, "I seek not yours, but you." He knew what he was talking about. He was asking the people of Corinth to give **themselves**, the only thing that was theirs to give. That is all you and I have to give; and that is what I believe God wants! He wants **you**, and He wants **me**. All else is His anyway; only our will is ours.

(to be continued)

SABBATH SCHOOL LESSON

for October 6, 1962

Why Do Beliefs Matter?

Lesson Scripture: John 3: 17, 18; 2 Thess. 2: 13-16; 2 Peter 3: 14-18.

Commission Recommendations

(Report continued from Sept. 17 issue)

3. New Church

We have examined the credentials and the application for membership in the General Conference of the Seventh Day Baptist Lighthouse of Prayer Church, Algiers, La. The application is accompanied by the endorsement of a sister church. We **Recommend** that the **Seventh Day Baptist Lighthouse of Prayer Church, Algiers, Louisiana, be welcomed into membership in the General Conference.**

4. Conference Meeting Sites

The Commission noted that a rotation of Association areas where Conference would be held for the next six years had been established by Conference previously. It will be at Colorado State University, Fort Collins, Colo., in 1963, and at Salem College, Salem, W. Va., in 1964. The recommendation was that the delegates choose between two sites in the Central New York Association for 1965, Association Island, near Adams Center, or Alfred University. Conference decided by ballot to go to Alfred. In a previous issue the **Sabbath Recorder** made the error of saying the choice was for 1964. Definite locations for the three years following are not yet chosen, but in 1966 sessions will be held in the Pacific Coast area, in 1967 in the Michigan-Ohio area, and in 1968 in the Nebraska-Kansas-Arkansas area.

5. Year V Program for Advance

We **Recommend** that plans for **Year V of the Seventh Day Baptist Program for Advance be completed by the Planning Committee at the fall meeting for consideration of the Commission at its midyear session.**

6. World Delegates Invited

It would seem to be appropriate to the Year V theme of the Seventh Day Baptist Program for Advance, "Missions to the World," to invite sister Seventh Day Baptist Conferences to send delegates to the General Conference session meeting at Salem, W. Va., August 1964. We **Recommend** that the **Executive Secretary issue official invitations to all**

Seventh Day Baptist Conferences in the world to send one or more delegates in 1964, and that the Missionary Society explore the possibility of providing living accommodations and transportation for such delegates while in the United States.

The seventh recommendation was also on the subject of advance — beyond the five-year period — and read as follows: We **Recommend** that plans for 1964-65 be formulated by the Planning Committee for concentration on the application of Seventh Day Baptist beliefs to the contemporary world as a continuation of the program for expansion and growth.

8. School of Theology Fund

In view of the apparent closing of the Alfred University School of Theology, we **Recommend** that an attorney be retained to protect the interests of the denomination in the distribution of Seventh Day Baptist funds administered by Alfred University, and that the Board of Trustees of the Memorial Fund be asked to assume this responsibility.

In regard to this recommendation the Committee on Reference and Counsel proposed that Commission rather than the trustees of the Memorial Fund assume the above mentioned responsibility. After considerable discussion on this point Conference decided to take the original recommendation as here presented. This was another case where the president had to call for a division of the house.

(to be continued)

Scriptures for Emergencies

The American Bible Society has donated over 290,000 volumes of Scripture to 1,931 portable emergency hospitals. The hospitals are being held in readiness in all parts of the country for immediate use in case of attack. Through the Office of Civil and Defense Mobilization, each has been provided with a carton of religious materials to help chaplains minister to the spiritual needs of persons who are injured and hospitalized. The cartons include Roman Catholic and Jewish devotional publications as well as the Scriptures furnished by the Bible Society for Protestants.

The Future of Seventh Day Baptist Missions

(Prepared by Karl G. Stillman for delivery at the Seventh Day Baptist General Conference at Mission Farms, Minneapolis, Minn., August 16, 1962, and read by the Rev. Harold R. Crandall.)

In approaching this subject, it may be well to assert at the outset that the future of Seventh Day Baptist missions is dependent solely on the future of the Seventh Day Baptist denomination. If we prosper as a denomination, our missions likewise will be successful; if we grow in numbers and in financial strength, so will our missions, but conversely, if we fail to gain in all areas of growth and financial potential, the effect on our missionary effort will be a reflection of the denominational downward trend. The future, then, will be what we choose it to be. Expansion or contraction — we make our own choice!

It is becoming more and more universal in business enterprises to forecast future operating results as far ahead as five years or more. Contrary to most popular opinions, these forecasts are within ten per cent of later realized results on an average being based as they are on known facts and careful assumptions. It is important to remember that once developed, every effort is exerted to make them come true. They are not reached by wishful thinking.

In our denominational and dependent missionary development, a well-conceived forecast based on a united co-operative effort participated in by all boards and agencies could not fail to bring about gratifying results but it is not within the scope of my subject to establish such a forecast. Rather, I shall attempt to cite some fundamental weaknesses affecting the future of our missions which, if corrected, in my opinion, will enable us to move ahead and assume a greater share in the advancement of our Lord's Kingdom on earth.

We have as one of our assets an endowment thoughtfully provided by Seventh Day Baptists who have gone before us and who envisioned an ever-expanding work to be made possible by the continuing gifts of the still active membership plus the income on these earlier gifts

and bequests. Today this endowment provides roughly a third as much as current Missionary Society receipts from Our World Mission Budget. This, then, is the first of our weaknesses in that our current giving has not kept pace with our endowment increases. It would appear that more and more dependence is placed on the use of endowment income at the expense of increased current giving. It might be well for budget-makers to ignore income from endowments permitting all boards to use those funds solely for new or expanded programs with current operating expenses of established missions being sought and earmarked for those purposes in Our World Mission Budget. In other words, only current giving should take care of our existing work, leaving endowment income for new efforts. As new work stabilizes, added current giving should take over again releasing endowment income for further expansion.

We have as other assets consecrated missionaries in Jamaica, Nyasaland, and British Guiana, as well as devoted pastors in this country who are serving in strong parishes and in missionary churches. We have the "know-how" in experienced personnel to direct a much larger missionary effort in our officers and board members. Also we have a potential asset in many young people interested in full-time religious work, but it is up to us as a denomination to formulate policies which will develop our known and potential talents to the fullest extent. I repeat that the choice is not that of the Missionary Board of Managers who will prosecute diligently an expansion to the extent of means placed at its disposal, but rather is that of the denomination as a whole.

It is never popular to emphasize financial problems but let's consider our salary scale for ministers. We seem to feel that a minister of the Gospel is a financial wizard who can marry, raise

a family, and educate the children all on a standard of living equal to that enjoyed by the rest of us on half our income. It is a fact that many of our ministers really are financial wizards to do all they do on such limited means. However, more and more of our pastors are shifting regretfully to the teaching and other professions because of their family obligations — and who are we to criticize them? They are willing and anxious to serve us but do we not consciously or subconsciously feel that since they have set themselves apart from other Christians by entering the ministry they must automatically become self-sacrificing and be at least outwardly content with grossly inadequate income. Do we not also feel that nothing is too good for us, but anything is good enough for our pastors and our churches?

It is a known fact that the value of the dollar is now approximately one-half of what it was before World War II. In other words, twice as much income is required today to maintain the standard of living of twenty years ago. Ministers' salaries were pitifully low then, yet not all of our churches today have increased their pastor's salaries enough merely to equalize the purchasing power of the dollar of the early 1940's let alone bring them up to a total commensurate with their education, experience, and ability.

For a long time school teachers as well as ministers were the forgotten people when it came to salary scales. Widespread publicity coupled with collective bargaining have remedied their financial plight, which leaves the ministry the regrettable distinction of being the sole group in our economy receiving on the average pitifully low incomes. I submit this may be the underlying reason why fewer young people are entering the Seventh Day Baptist ministry today and why it became necessary to close our School of Theology. This situation does not augur well for either the future of our missionary effort or that of the Seventh Day Baptist denomination.

How do we stand as to fringe benefits for our ministers such as accident, sickness and hospitalization insurance; group

life insurance; retirement benefits; vacations, etc? The Missionary Society has sponsored a program of hospitalization and physicians' service which has been made available to all its employees and their dependents and to pastors and their families in churches where we are aiding in support of their ministers. We pay all costs of a \$20 per day plan for hospitalization and full cost of operations specified in the insurance policy for the individual employee, he in turn paying the extra costs required to cover the other members of his family. We provided higher retirement allowances for our workers until the Denominational Retirement Program benefits met our standards when we became participants in its plan. How many of our churches provide these benefits for their pastors and also contribute to the existing retirement program managed by the Memorial Fund?

We believe that our own employees and also all pastors deserve these benefits as well as others commonly paid today to workers in other fields of endeavor. In all personnel arrangements our society and our denomination should be exemplary and not wittingly or unwittingly down-grade the worth of our leaders by the nature and amount of remuneration for their services.

(to be continued)

YEARLY MEETING DATES

In the Eastern Association there are two yearly meetings, one in the Rhode Island area and one in the New Jersey and Eastern New York area. These are the oldest gatherings of churches in the history of Seventh Day Baptist work in America.

The New England Yearly Meeting will be held with the Pawcatuck Church in Westerly, R. I., on Sabbath, October 6.

The New Jersey Yearly Meeting is scheduled to convene with the Marlboro, N. J., church on Sabbath eve and all day Sabbath, October 12 and 13.

These occasions are for fellowship and worship, not for business, and are frequently an occasion for long separated friends of like precious faith to get together.

Independence in Jamaica

(By Headmaster Courtland V. Davis)

Crandall High School, in company with the other schools in the new nation of Jamaica, held an impressive and moving celebration on Independence Day, Monday, August 6, 1962. Although the regular school session was on a holiday and it was a holiday, too, for the small group of interim students, most of the students were gathered in the school yard with many from the Seventh Day Baptist Church and other interested friends of the school for the historic occasion.

When the group was called to order at 9:30 a.m. by the chairman, J. C. C. Coombs acting for the principal who was in America, prayers were offered by the Rev. Leon R. Lawton, supervisor of the Jamaica Mission of America Seventh Day Baptists, and by the Rev. Joseph Samuels, president.

The message of the Minister of Education was read by Mrs. Mavis A Stirling, senior teacher in Crandall High School. Short addresses on the meaning of independence to Jamaicans today and in the days ahead were delivered by the Rev. C. L. Smellie, pioneer Seventh Day Baptist in Jamaica and long-time friend of Crandall High School, and by H. Maxwell Howell, a member of the governing committee of Crandall.

The flag of the new nation was raised and the salute led by Crandall student Winston Forbes.

Following the singing by the assembled company of the patriotic song, "I Pledge My Heart," Mrs. Beryl Mamby acting for her sister, Mrs. Gem Fitz-Henley, another member of the Crandall committee, conducted the ceremony of planting on the school grounds the Independence Tree, a Blue Mahoe, chosen as the national tree of Jamaica.

Other patriotic songs were sung and the formal part of the program closed with the singing of the national anthem of the new nation.

Amusement was provided for the group, and miniature flags, souvenirs and candies distributed to all present through the courtesy of the new government and its Ministry of Education.

Sabbath Tract Society Holds Well-Attended Meetings

The American Sabbath Tract Society conducts its annual business under a somewhat different arrangement from the other societies of the Seventh Day Baptist denomination. On Sunday afternoon, September 16, the regular quarterly meeting of the Board of Trustees was held at the denominational headquarters building at Plainfield, N. J., with twenty-six of the twenty-nine members present, two consultant members, and one visitor. Following this full-length meeting, the annual meeting of the society for the election of board members and officers was held with the same people present. This took but a few minutes and allowed time for a one-hour organizational meeting of the new Board of Trustees.

All the officers of the board were re-elected with the exception of the recording secretary who had asked to be relieved in order to be able to devote more time to local church work. A successor had not been secured at the time of the meeting. The trustees remain the same except for the addition of Miss Ethel M. Wilson, a school principal of Cheltenham, Pa. This brings the board to its maximum number of trustees (30). Consultant members, most of whom are nonresidents, were elected, as has been the custom for the past several years. The Rev. Everett T. Harris and the Rev. Rex E. Zwiebel were added to the list of nine. Each of the eleven was later named by the president, Charles F. Harris, to one or more of the standing committees.

Reports presented to the board by the committees and the corresponding secretary showed an unprecedented volume of tract publication and tract orders. Orders from individuals, churches, Associations, and mission fields were filled to the number of 114,000 tracts in the three months ending August 31. Requests had totaled more than 150,000. It is expected that some of the tracts not used in one of the county fairs will come back to the office for redistribution. In an attempt to keep pace with the demand the Committee on Publications noted that 100,000 tracts had been printed during

the quarter and that 10,000 more were on order. It was further noted that although some editions of good tracts have lasted for a number of years it became necessary to print two editions of one title in the same quarter and to reprint three others that had come off the presses in May. Arrangements had been made at a previous board meeting to print 15,000 with a local imprint at the request of the Little Rock church for use at the Arkansas State Fair. The secretary called attention to the larger than usual orders from several foreign fields, particularly Jamaica and British Guiana. One church called for 10,000 copies of "How Honest Are You?" the day after a normal edition of 7,500 had been placed on the shelves. To make sure that there would be copies available for others this order had to be cut down. The board had reported at Conference a high annual distribution (as of May 31) of about 131,000.

One item of business brought to the board by the Advisory Committee was a statement of editorial policy for the **Sabbath Recorder** with particular reference to contributed articles. This had been under consideration by the committee for several months. The basis of the statement that was reworked by the Advisory Committee in a lengthy session and was adopted by the board was drawn up by Courtland V. Davis, now of Jamaica, W. I. A member of the Advisory Committee, Mr. Davis drew up the policy statement from mimeographed material that he had used when he was chairman of the committee. He consulted with the other members on the matter following the July meeting of the board. The statement as adopted will be printed in an early issue and mimeographed copies will be made available to contributors as the need arises. It will be recalled by those who attended General Conference in August that boards and agencies involved in the publication of periodical literature were urged (via the Publishing Interests Committee) to establish editorial policies, a thing which the Tract Board has now completed.

The General Conference Committee on Publishing Interests had made some

suggestions for consideration by this board. The complete report was reproduced for board members and all pertinent items were referred to appropriate committees.

The board received a report from the committee which supervises the affairs of the publishing house to the effect that business prospects for the next six months were good, but that for the past three months sales had been slow and that the net loss had been considerable.

Some of the committees reported a great deal of service rendered to the churches, Associations and to the General Conference. A separate article will deal with the unusual amount of work done during the quarter in the name of the Radio and TV Committee. — Editor.

FALL ASSOCIATIONS

The White Cloud, Mich., church announces that the fall meetings of the Northern Association will be held at White Cloud with the dates tentatively set for October 12-14.

The Central New York Association has a fall meeting at the Verona church on October 13. Executive Secretary Harley D. Bond will be one of the speakers.

The Pacific Coast Association normally meets in Riverside in the spring and Los Angeles in the fall. The meeting with the latter church is scheduled for October 19-21 this year.

The Mid-Continent Association, which holds no spring meeting, goes to Nortonville, Kan., this fall for a full weekend of meetings. The president is Lloyd E. August of Atchison, Kan., and the dates set are the 12th and 13th of October.

Request for Books

John Kiesz, teacher at Midwest Bible College, Stanberry, Mo. (Church of God, 7th Day) last year requested copies of **Critical History of the Sabbath and Sunday**, by A. H. Lewis for use by students in the library. He again renews that request. If there are any who have this scarce book and would like to sell it for this purpose they may correspond with Mr. Kiesz or with the office of the **Sabbath Recorder**.

A Service for the Departure of the Sabbath

By Rev. Wayne Maxson

(This service is an adaptation for the home of the one used at General Conference, 1962)

Opening Thought

May He who sets the holy and profane
Apart, blot out our sins before His sight,
And make our numbers as the sand
again,
And as the stars of night.

Hymn

Psalms 67

Prayer — Thou hast favored us with a knowledge of Thy teaching, and hast taught us to perform the statutes of Thy will, O Lord. Thou hast made a distinction, O Lord our God, between holy and profane, between the Seventh Day and the six days of labor. O our Father, grant that the days which are approaching may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to reverence for Thee. Amen.

Hymn or Chorus

Selection for Meditation

The Habdalah*

Behold, God is my salvation; I will trust, and will not be afraid: for the Lord is my strength and song, and He is become my salvation. Salvation belongs unto the Lord: Thy blessing be upon Thy people. The Lord of hosts is with us; the God of Jacob is our refuge. The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Moment of Silence

The shadows are descending,
The Sabbath day is ending,
The holy Sabbath day.
And in the silence, slowly,
With heads bowed down and lowly,
May our hearts begin to pray.

*The term Habdalah means separation. It is the official Jewish ceremony declaring the Sabbath ended.

Benediction (unison) — Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory throughout the world, forever and ever. Amen.

Suggested Hymns:

Tune: Les Commandemens
The day thou gavest, Lord is ended,
The darkness falls at thy behest,
To thee our morning hymns ascended,
Thy praise shall sanctify our rest.

The sun, that bids us rest, is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high

So be it Lord; thy throne shall never,
Like earth's proud empires, pass away;
Thy kingdom stands and grows forever,
Till all thy creatures own thy sway.

John Ellerton, 1870.

Tune: Eucharistic Hymn

Now while the day in trailing splendor
Gives way to glories of the night,
Thanksgiving to thy name we render,
O Lord of darkness and of light!

Daily from thee we have our being,
In all this wondrous order set;
Thine omnipresence binds our seeing,
And in thy gifts we thee forget.

Touch thou our eyes, their blindness
healing,
Till all this common earth and air
To our illumined sight and feeling
Thy glory and thyself declare.

Frederick Lucian Hosmer, 1902.

Tune: Du Friedensfurst, Herr Jesu Christ (Bach)

The day is past and over: All thanks,
O Lord to thee!

I pray thee that offenseless the hours
of dark may be.

O Father, keep me in thy sight, and
guard me through the coming night!

The joys of day are over: I lift my
heart to thee;

And call on thee that sinless the hours
of gloom may be.

O Father, make their darkness light,
and guard me through the coming
night!

Anonymous — 6th Century Greek.

10th Anniversary of RSV

Special year-long observances across the nation, marking the tenth anniversary of the publication of the Revised Standard Version of the Bible, will begin September 30, 1962.

The first of these, an interdenominational service of thanksgiving for the Scriptures in the Revised Standard Version, will be held at the Riverside Church in New York City in the afternoon.

Centered around the theme, "The Word of Life in Living Language," the service will give worshipers an opportunity to hear national church leaders speak on the significance of this milestone in Bible publication.

J. Irwin Miller, lay-president of the National Council of Churches, will give one of the addresses.

The service will feature the formal commissioning of six publishers who have been licensed to publish the Revised Standard Version of the Holy Bible. These include Thomas Nelson & Sons; first licensed in 1952; William Collins & Sons, Ltd., New York; Harper & Row, New York; A. J. Holman, Philadelphia; Oxford University Press, New York; World Publishing Company, Cleveland. In addition to the six business firms, the American Bible Society will hereafter publish the RSV for use in its missionary and evangelistic work.

More than 150,000 leaflets and brochures with suggested worship services and program guides have been sent already to state and local councils of churches, denominations, and local churches requesting them.

First published in 1952, the Revised Standard Version has maintained a steady sale of approximately a million copies a year.

Dr. Swaim, head of the Department of the English Bible of the National Council of Churches, pointed out that the RSV "stays within the tradition begun by William Tyndale and his translation of the New Testament in 1525, extending through five other major revisions, including the KJV and the RSV's immediate predecessor, the American Standard Version of 1901."

"The translators' aim and purpose were to preserve all well-loved phrases of the English Bible which have stood the test of the years," Dr. Swaim said.

"The wide acceptance of the RSV stands as proof that the translators did their work well. For many people it has already become the Bible of the church," he declared.

LET'S THINK IT OVER

Church-Related Colleges

The church-related college is doomed, Christianity Today magazine predicts, "unless the churches define and preserve what has carried them historically into the field of education."

An editorial in the magazine's August 31 issue asked: "What is a Christian college in the first place? What ought a church-related college to do or to be?"

"The answers to such decisive questions will decide in large measure the ability of American Protestantism to withstand the expanding public sector in contemporary education," the editorial declared.

The magazine charged that many church-related colleges fail to win more support because they do not differ sufficiently from non-Christian schools.

"It is the diluted nature of the Christian content in the curriculum of many denominational institutions that has furnished special opportunity and status for some of the interdenominational evangelical colleges," the editorial added.

Among deficiencies cited were scarcity of "great teaching, the lack of intellectual challenge, and the absence of a pervasive presentation of the Christian life view."

The editorial voiced confidence "that American Christians can voluntarily support a program of Protestant higher education far greater than anything yet achieved."

The editorial concluded: "The real question that Protestant denominational leaders must ask and answer is simply this: Why are American Christians reluctant to invest their money in church-related colleges?"

Has He Died in Vain?

By Jerome K. Boyd

In a country town near one of the large cities in the eastern part of the United States, there lived a minister of the Gospel, a very godly man named Harry. In this same town there lived a wicked man, John.

One day John got into serious trouble. After he had a trial, he was sentenced to twenty years and was sent to serve his time in a prison on the banks of a large river.

Harry had talked to John many times about his soul but with no results. Even after John was sent to prison, Harry still went several times a year to see him and talk with him.

A year or two after John was in prison, he was given a little freedom. One day Harry traveled to the city where John was imprisoned and took the local minister of that city with him to see John. As they came near the prison they saw John run to the river bank and jump into the water. Harry ran and jumped in after him. After some struggling he managed to get John to the bank of the river, where the other minister and others drew John to shore. During the struggle Harry became exhausted and collapsed and drowned before he could be rescued.

As his wife and two children looked into the casket, with tears flowing down their cheeks, the children looked up in their mother's face and said, "Why did daddy do it? Why did he do it? It wasn't worth it. It didn't do any good anyway. John is such a mean man."

After a moment of silence the mother looked down and said, "Yes, I guess that is right; your father did die in vain. But maybe our Father in Heaven allowed this to happen to show us that Jesus died for us and unless we are obedient to His whole will, He died in vain also."

The Bible says, that if we do not keep all His will (the Commandments) we lie (1 John 2: 4) when we say we know Him.

If we love Christ, we will keep His Commandments (John 14: 15).

If we disobey in even one point, we

are guilty of disobeying the whole will (James 2: 10, 11).

We can do great things in the name of Christ and still be lost (Matt. 7: 21-23).

Yes, Christ requires complete obedience to His will.

In the beginning God created the seventh day, blessed it, and sanctified it, thus making it holy time, just as holy as He Himself. He set this day aside for us as holy time, to rest from our labors, and to worship Him (Gen. 2: 2, 3). It is the Lord's day (Mark 2: 28 and Luke 6: 5).

Fellow minister, are you professing to be God's servant and have you set the Sabbath aside, taking another day instead for the holy day He blessed? Are you teaching others the same?

Fellow church member, are you keeping the Sabbath of the Lord blessed in the beginning as holy time, or are you following the tradition of men? Remember, we can worship in vain (Matt. 15: 2-9).

Yes, dear one, Jesus died for you too. Did He die in vain?

— The Sabbath Sentinel.

Sabbath Heritage Day

From the annual report of the Historical Society.

"The Historical Society is sponsoring a new day on the Denominational Calendar — 'Sabbath Heritage Day.' The date — the last Sabbath in November (Nov. 24, 1962).

"Our founding fathers considered it to be their particular God-given task to keep alive and spread the truth of God's Sabbath. To make certain that their work continues there must be developed in the hearts of every Seventh Day Baptist an urgent desire and firm resolve to carry on.

"With this purpose in mind the Historical Society voted at its annual meeting to designate the last Sabbath in November as **Sabbath Heritage Day**. The Society asks (the) full and hearty co-operation (of all the churches) in this project, materials for which are being prepared" (and will be mailed out the latter part of October.)

ECUMENICAL NEWS

WCC Central Committee
Admits Seven New Members

Five church bodies in the USSR and two others, The Armenian Apostolic Church of Cilicia, with headquarters in Lebanon, and The Evangelical Lutheran Church in Southern Africa, have been approved for membership in the World Council of Churches. Their names will now be circulated to all Council member churches and, unless objection is received from more than one-third in six months, they will become full members.

The USSR churches are: the Evangelical Lutheran Church of Latvia; the Evangelical Lutheran Church of Estonia; the Union of Evangelical Christian Baptists of the USSR; the Georgian Orthodox Church; and the Armenian Apostolic Church with headquarters in Etchmiadzin. The total of WCC member churches is now 201, taking into account the recent merging of four U. S. Lutheran churches into the Lutheran Church in America.

Acceptance was also made to an invitation to send two observers to the Second Vatican Council in October. The Central Committee stressed that its observers would have no authority to speak on behalf of the WCC or to engage in any negotiations. In this connection, Dr. W. A. Visser 't Hooft, general secretary, declared: "There is no question of organizational links, since this is clearly forbidden by our constitution."

Baptists Decline Vatican Invitation

"The Executive Committee of the Baptist World Alliance in session at Stabekk, Oslo, August 20-24, 1962, asked the General Secretary to thank Monsignor J. G. M. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, for his courteous communication of April 18, 1962, and to state that after careful discussion of the issues involved it is not agreed that it would be desirable for the Baptist World Alliance to encourage a formal invitation to the forthcoming Second Vatican Council, but would assure the authorities of the Roman Catholic Church of its hopes and prayers that the forthcoming

Council will contribute to an increasing understanding of the will of God and the unity of his people."

The communication from the Vatican suggested that the role of a Baptist representative would be that of "observer," without the privilege of participation in discussions.

NEWS FROM THE CHURCHES

BERLIN, N. Y. — Vacation Bible School convened June 25 and continued through July 6 with 100 children attending. As in the previous years, the Methodist, Baptist, and Seventh Day Baptist churches joined forces. Although the new Sabbath School rooms were not finished, they were used for some of the classes. At the close, the Vacation Bible School donated enough money to the American Bible Society to send a Bible a month to a different mission field for a year and a half.

Every year the children of the Berlin church look forward to attending Lewis Camp, and this year was no exception. Seven went to the junior camp and six to the senior camp. Pastor Paul Maxson was on hand, as usual, to serve on the faculty, and also from our church, Jean Cushman, who served as a counselor for the two weeks.

On Sabbath, August 4, a fellowship dinner followed the church service. In the afternoon at 2:30 a baptismal service was held at the river on the edge of Berlin, with nine people being "buried" with Christ in baptism.

No one in the Berlin Seventh Day Baptist Church was involved in the disastrous fire and explosion of July



All that is left of the Baptist Church. Brick church is Catholic.

The Sabbath Recorder



What remains of the new house of Berlin's postmaster. His wife, standing at the window, was critically burned by the exploding gas. She crawled over the car to escape but died later.

25 which snuffed out the lives of ten townspeople, although many of us were saddened at the loss of close friends. The fire destroyed the fine old Baptist church. Since that time the Baptists have been using our church facilities.

The annual Sabbath School picnic was held on Sunday, August 26, at the State Forest Park at Cherry Plain, N. Y., a few miles south of Berlin.

The weeks ahead (written Sept. 5) promise to be busy ones. Plans include: September 8, fellowship supper and business meeting in the evening; a two-week visit from Miss Linda Bingham, youth field worker, is anticipated; on September 8 several people desiring membership will receive the right hand of fellowship; and on September 16 will be held the annual business meeting and the election of officers.

We finish another fiscal year with renewed hope and courage. We go forward in faith and will strive to live up to Paul's admonition to the Romans: "Never flag in zeal, be aglow with the Spirit, serve the Lord" (Rom. 12: 11).

— Correspondent.

LITTLE ROCK, ARK. — October 1-6 are the State Fair dates to remember. Young people are working already to assemble the 15,000 tracts printed especially for us by the Tract Society. Designs and plans for the booth must be completed and executed, more printing and labeling needs to be done. Pray that God will direct the plans and work so that His Name will be magnified and salvation through Christ made plain.

There will be a dedication of tract

witnessing at the fair as a part of the Sabbath service, September 29.

Repairs on the foundation and floor of the church continued during the pastor's absence. The trustees signed for the building materials on faith. Contributions of labor and money are still needed. — From church bulletin.

Marriages

Brown-Fair.—Kenneth Richard Brown, son of Mrs. Edwin King, of Westerly, R. I., and Miss Mary Elizabeth Fair, daughter of Mr. and Mrs. Andrew Fair of Chase Hill Road, Hopkinton, R. I., were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, on April 21, 1962, with the Rev. Harold R. Crandall, pastor emeritus, officiating.

Hays-Madsen.—William H. Hays, II, son of Mr. and Mrs. William H. Hays of Pawcatuck, Conn., and Miss Marcia Madsen, daughter of Mr. and Mrs. John C. Madsen of Westerly, R. I. were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., on Aug. 4, 1962, with the Rev. Earl Cruzan officiating.

Sutton-Bryn.—Daniel Sutton of Sedro-Woolley, Wash., and Miss Karen Jennell Bryn, daughter of the former Bernice Johnson of Shiloh, N. J., were married on Aug. 3, 1962, by the Rev. Carlos Shafer.

Uhland-Page.—Herman Uhland of Deerfield, N. J., and Mrs. Mary Jane Page of Shiloh, N. J., were married April 18, 1962, by the pastor of the Cohansey Baptist Church of Roadstown, N. J.

Obituaries

Kagarise.—William F. Kagarise of New Enterprise, Pa., was born May 20, 1876, to Wilson and Jenny (Frederick) Kagarise, and died Aug. 20, 1962, in the Nason Hospital in Roaring Spring, Pa.

In 1898 he was married to Susan Wolfe who died in 1936. Surviving are three daughters and three sons: Mrs. Ora Walter of Altoona, Pa.; Mrs. Dorothy Guyer and Mrs. Mae Imler, both of Woodbury, Pa.; Sherman R. and John W. of New Enterprise, Pa.; and Willard of Kent, Ohio; 18 grandchildren and 42 great grandchildren; three brothers and a sister, Arthur of Huntingdon, Pa.; Preston of Wilkinsburg, Pa.; Lee and Mrs. Daisy Plack of Altoona, Pa.; a half-sister, Mrs. Leah Henck of Harrisburg, Pa.; and a half-brother, Robert Walter of Reedsville, Pa. Two children, Warden and Julia, died in infancy.

Mr. Kagarise worked as a carpenter throughout Morrisons Cove for about 65 years.

He was an active member of the Seventh Day Baptist Church of Salemville for 74 years, being its treasurer for 35 years.

Funeral services were held at the Brick Church in Salemville, Aug. 23, 1962, conducted by his former pastor, Loyal F. Hurley, with the burial in the Salemville Cemetery. —L.F.H.



Pre-Con Youth Retreat

From down east and out west, from up north and down south came Seventh Day Baptist youth and their leaders to the Conference grounds at Mission Farms, Minneapolis, Minn., in larger numbers than at any previous Pre-Conference Retreat. Days spent together in worship, study, discussion, and singing drew together many who had never before had such fellowship and some who will never again have it. None knows what the future may hold, but He who holds the future can safely hold the youth who are committed to Him and trained by faithful leaders.