

The Sabbath Recorder

OUR WORLD MISSION

OWM Budget Receipts for September, 1962

| | Treasurer's | | Boards' | | Treasurer's | | Boards' |
|------------------|-------------|----------|----------|--------------------|-------------|-------------|-------------|
| | Sept. | 12 Mos. | | | 12 Mos. | Sept. | |
| Adams Center | \$ 190.00 | 835.90 | | Lost Creek | 100.00 | 1,471.75 | |
| Albion | 41.35 | 730.73 | 50.00 | Marlboro | | 3,617.86 | 55.00 |
| Alfred 1st | 1,212.41 | 7,045.49 | 186.50 | Memorial Fund | | 1,288.94 | 36.11 |
| Alfred 2nd | 165.81 | 1,894.40 | | Metairie | | 36.47 | |
| Associations and | | | | Middle Island | 23.00 | 287.60 | |
| Groups | | 1,067.50 | 1,163.60 | Milton | 878.60 | 9,602.12 | 292.00 |
| Battle Creek | 870.19 | 7,004.37 | 95.00 | Milton Junction | 229.59 | 2,028.00 | 40.00 |
| Bay Area Fellow. | | 592.05 | 15.80 | Missionary Society | | | 749.70 |
| Berlin | 169.30 | 1,524.93 | 79.46 | New Auburn | 29.50 | 601.69 | |
| Boulder | 53.45 | 819.76 | 60.00 | North Loup | | 1,129.38 | |
| Brookfield 1st | 25.00 | 630.78 | | Nortonville | 206.75 | 1,929.65 | 100.00 |
| Brookfield 2nd | | 202.25 | 15.00 | Nyasaland Govt. | | | 1,680.00 |
| Buckeye Fellow. | | 25.00 | | Old Stone Fort | 15.00 | 219.16 | |
| Buffalo Fellow. | | 337.58 | | Paint Rock | | 284.53 | |
| Chicago | 87.50 | 1,014.50 | 584.02 | Pawcatuck | 400.00 | 5,817.62 | 874.79 |
| Board of C. Ed. | | | 285.00 | Plainfield | 420.15 | 4,797.96 | |
| Daytona Beach | 116.00 | 1,435.33 | 98.24 | Putnam Co. | | 22.00 | |
| Denver | 57.90 | 1,347.98 | 50.00 | Richburg | 102.00 | 1,144.46 | |
| DeRuyter | | 579.00 | | Ritchie | 54.00 | 389.00 | 96.33 |
| Dodge Center | 184.25 | 1,040.24 | 100.00 | Riverside | 753.50 | 3,969.03 | |
| Edinburg | 1.50 | 7.80 | | Roanoke | | 173.10 | |
| Farina | 25.50 | 463.65 | | Rockville | 30.13 | 498.16 | |
| Fouke | | 183.29 | 55.00 | Salem | 45.00 | 1,569.11 | 10.00 |
| Hammond | 15.00 | 90.00 | | Salemville | | 302.78 | 12.00 |
| Hebron 1st | 65.25 | 509.45 | | Schenectady | 11.00 | 156.00 | 500.00 |
| Hopkinton 1st | 170.50 | 2,322.38 | 173.00 | Shiloh | | 6,111.52 | 369.30 |
| Hopkinton 2nd | 15.00 | 157.45 | | Texarkana | | 192.23 | |
| Houston | | 64.83 | | Tract Society | | | 346.00 |
| Independence | 58.40 | 1,335.83 | | Verona | | 1,990.88 | |
| Individuals | 10.00 | 1,744.49 | 1,305.28 | Walworth | 75.00 | 782.40 | 60.00 |
| Irvington | | 1,141.44 | | Washington | | 385.19 | |
| Jackson Center | | 300.00 | 250.00 | Washington, | | | |
| Kansas City | | 335.00 | | People's | 10.00 | 104.50 | |
| Little Genesee | 152.35 | 1,026.21 | 39.00 | Waterford | 139.75 | 1,428.64 | |
| Little Rock | 16.66 | 240.03 | 341.37 | White Cloud | 143.43 | 754.73 | 50.00 |
| Los Angeles | 250.00 | 3,219.94 | 15.00 | Yonah Mountain | | 26.00 | |
| Los Angeles | | | | Totals | \$8,625.04 | \$94,764.54 | \$10,232.50 |
| Christ's | | 130.00 | | | | | |

SEPTEMBER DISBURSEMENTS

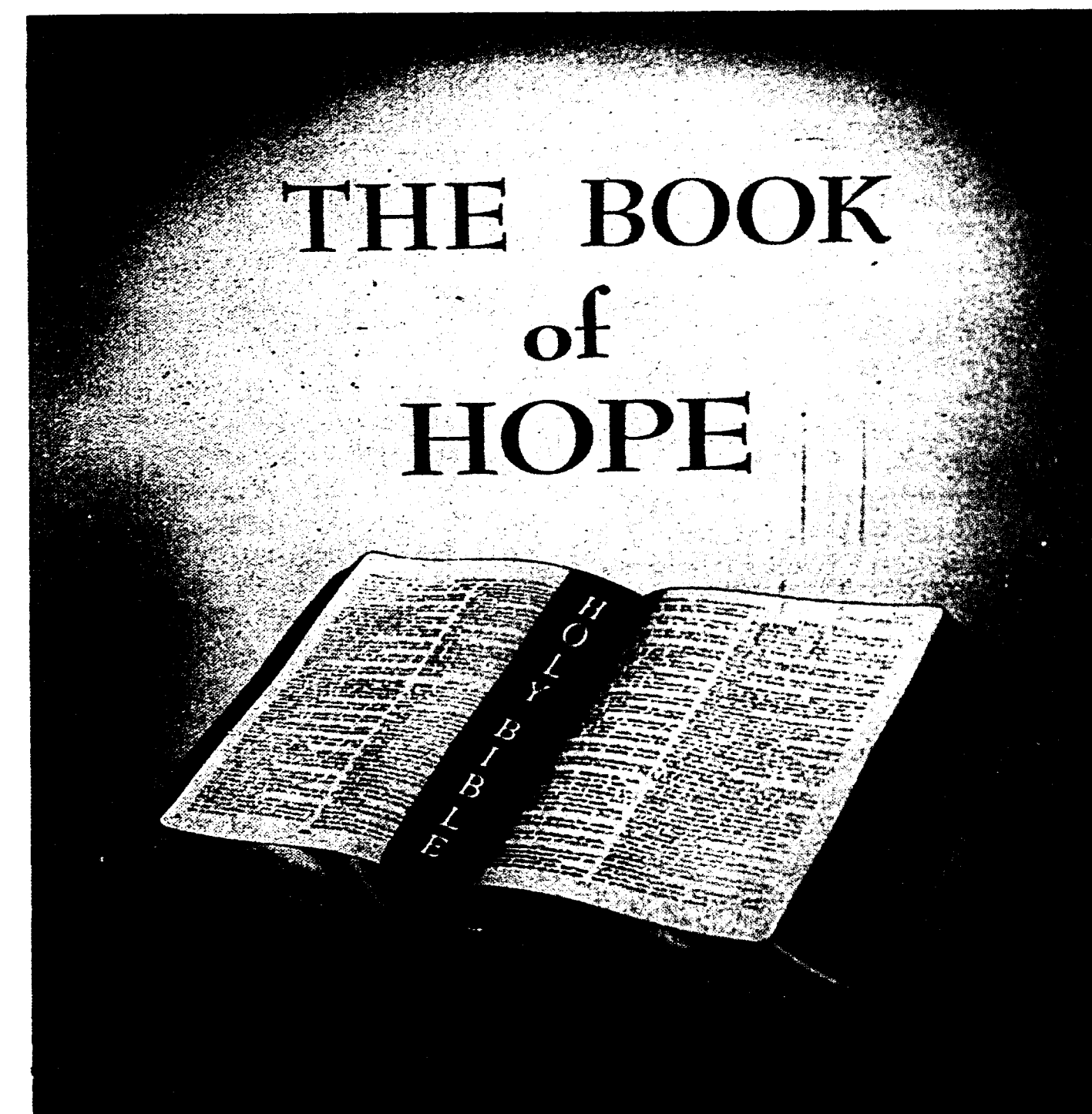
| | |
|--------------------------------|------------|
| Board of Christian Education | \$ 703.91 |
| Historical Society | 241.75 |
| Missionary Society | 3,744.62 |
| Tract Society | 868.22 |
| Trustees of General Conference | 49.77 |
| Ministerial Training | 1,054.32 |
| Ministerial Retirement | 458.19 |
| Women's Society | 145.87 |
| General Conference | 1,408.49 |
| World Fellowship & Service | 71.10 |
| Salem College | 2.00 |
| | <hr/> |
| | \$8,748.24 |

SUMMARY

| | |
|----------------------------|--------------|
| Budget for 1961-1962 | \$112,193.00 |
| Receipts for 12 months | 104,997.04 |
| | <hr/> |
| Deficit September 30, 1962 | \$ 7,195.96 |

Doris H. Fetherston,
Treasurer.

476 N. Washington Ave.,
Battle Creek, Mich.



HOPE, WELL GROUNDED IN THE WORD

We . . . rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience, and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. 5: 2-5).

The Sabbath Recorder

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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.

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Vol. 173, No. 16 Whole No. 6,016

IN THIS ISSUE

| | |
|--|------------|
| Editorials: | |
| The Faith of Abraham | 2 |
| Christian Unity Means Return to Rome | 3 |
| Profanity in Ghana | 4 |
| Features: | |
| Sabbath Heritage Day November 24 | 4 |
| Ministerial Training | 4 |
| "Appreciating Our Past" | 5 |
| Yearly Meeting in New Jersey | 9 |
| Christ in the Life of a Teenager | 12 |
| Missions: | |
| State Fair Booth at Little Rock | 8 |
| Work Moves Forward in Little Rock | 8 |
| Interdenominational Institutes on Overseas Churchmanship | 8 |
| Women's Work: | |
| Witnessing With Humility | 11 |
| Christian Education: | |
| Youth Work Committee | 12 |
| News from the Churches | 15 |
| Accessions.—Marriages.—Births.— | |
| Obituaries | Back Cover |

The Faith of Abraham

Under the above title Helen B. Lyke has written a 72-page biography of Abraham Benjamin Machlin, a Hebrew Christian who has been a missionary to the Jews of this country for forty years. It is written in the interest of the American Association for Jewish Evangelism which Dr. Machlin founded in 1944.

The book, which is short enough to read in less than an hour, has more value than just to acquaint one with the details of the life of one of the Jewish evangelists. The story of a rank, irreligious, Jewish socialist who was sent to Siberia in the days before socialism was popular in Russia, and who found both personal and spiritual freedom in one year's time is indeed interesting, but it is more than that. It outlines the proper and effective approach to Jewish evangelism which so many desiring to do such work have missed.

Mr. Machlin's conversion came as a result of the gift of a New Testament in Yiddish and the statement of a lady at the door of a Brooklyn mission, "I love the Jews because Jesus was a Jew."

There is an interesting sequel to his conversion. Unable to find work in New York he went to Boston where he learned through another mission of a man who was a Hebrew Christian, Seventh-day Adventist, who was preaching in a tent near Boston. Mr. Machlin relates the experience thus:

"After the meeting was over, the preacher asked me, 'Do you know Jesus Christ was the Messiah?' I told him, 'Yes.' Then he asked, 'Do you keep the Sabbath?' And I said, 'No.' That was quite an admission for me, but I never had kept the Sabbath as a Jew. The preacher went on: 'The Sabbath is still the Sabbath, you know!' Being a Jew, and also a Christian, that appealed to me . . . why not keep the seventh day?"

"He asked if I would be willing to go with him to his place which had a printing press putting out literature especially for Jewish people. So I did. He taught me many things, and finally I went to Lancaster Academy in Lancaster, Mass. This was a Seventh-day Adventist school, and in no time at all after I arrived, eight or nine Hebrew Christians came to the school. While I was in a tailor shop in Lancaster, I helped eight Hebrew

Christians to go to school. It was easy for me to be misled spiritually because I did not know English properly yet. But, while there, I studied the language diligently for a year.

"One night, we got into a discussion on the 144,000 of Revelation. The Seventh-day Adventists tried to tell me that they were the 144,000 — rather than the Jews. On this I knew the truth, and that turned me against them, so I left."

One cannot help but ponder what a difference there might have been in his subsequent life and ministry if the Sabbath contact at this impressionable time could have been by way of a Seventh Day Baptist and not coupled with the unacceptable teaching about the identity of the 144,000.

It is not possible for any individual or denomination to recapture lost opportunities. It is possible, however, to redeem present and future time by being alert to every opportunity to witness to the faith that is in us.

Sabbathkeepers have a unique opportunity to bring to unconverted Jews the often astonishing news that Sundaykeeping and Christianity are not necessarily synonymous. There is a sense in which our Jewish friends reside on the social frontiers about which all Baptists are talking in this Fourth Year Program for Advance. We, as Seventh Day Baptists, have in times past attempted to do more in the line of Jewish evangelism than we are doing now. The love of God is big enough to bridge the gap between Jew and Gentile, as the New Testament points out. There needs to be a new quickening of our love for the Jew, not for his traditions and his rather empty (in our view) forms of religious practice but for him as a person for whom Christ died. We must rid ourselves of the lingering anti-Semitism that comes from brooding over the fact that it was the Jews by whom Christ died.

This is the year to expand our horizons of evangelism to include the Jews along with other ethnic or racial groups. A reading of this little book, *The Faith of Abraham*, would help us to develop a greater desire for this work and love for these people. No price is quoted. Copies are probably available from Ameri-

OCTOBER 29, 1962

Christian Unity Means Return to Rome

Wishfully, Protestants have written of their hopes for a liberalizing of Rome's attitude toward those whom the Catholic prelates are beginning to call "the separated brothers." The hope that there will be in the current Vatican Council any significant move on the part of the voting members to bring about church union on the basis of equals is declared by those who know to be a vain hope. Observers are welcome at the Council, and there are quite a few present, but they have no voice. It is not without significance that the great Eastern Orthodox Church — nearer to Rome in doctrine and practice than any other church, declined to send a single observer. The Russian Orthodox Church, claiming 50 million, has two silent observers in contrast to the vociferous members they now have in the World Council of Churches. It appears that the bulk of the observers sent by other churches represent in general the naive who hope for the miracles that cannot happen in the Catholic Church.

Writers for the Associated Press on the eve of this Ecumenical Council have attempted to set us right on what to expect and not to expect in the way of concessions. So Eugene Levin under a Vatican City dateline concludes an article in the daily papers with the following paragraphs.

Cardinal Santos said Pope John had "made it clear that the Roman Catholic Church is opening its arms to all Christians, telling them: 'Come back to us. We are here waiting for you to return to your true home.'"

Pope John, in formally convoking the council, said the council "would make more vivid in the separated brothers the desire for the hoped-for return to unity and would open the way for it." But he made clear that he was thinking of a return of Protestants to Catholicism, not a union or confederation of churches with shared authority.

"Where Peter (the Pope) talks," he said, "you know it is Jesus who talks."

A few days later L'Observatore Romano was even blunter. Christian unity, the Vatican newspaper said, can only be realized through a Catholic-type hierarchy presided over by an infallible authority.

can Association for Jewish Evangelism, Winona Lake, Ind.

MEMORY TEXT

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. — John 10: 27, 28.

Profanity in Ghana

When Nkrumah became president of the new African nation of Ghana at least one conservative religious periodical in this country, after interviewing him, hailed him as a Christian ruler. Later developments have shown the president to have fallen far short of "Christian" in its most liberal interpretation. He is leading his nation into a most disgusting type of profanity.

The popular title of President Nkrumah is Osagyfo (the Redeemer). He enjoys the almost fanatical devotion of 500,000 Youth Pioneers whose official hymn contains this profanation of a Gospel song: "Nkrumah never dies, never dies, never dies,

He forever lives.

Nkrumah will make you fishers of men If you follow him."

When the Rt. Rev. Richard Roseveare, Anglican Bishop of Accra, protested the indoctrination of small children with such a parody of Christian teaching (Matthew 4: 19) with the support of his superior, Archbishop of West Africa, Cecil J. Patterson, both ecclesiastical leaders were abruptly banished from Ghana!

This governmental action has been roundly condemned by interdenominational Christian bodies but apparently with little effect. There is a Bible verse which says, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9). Here is another example of a leader who showed promise of providing a liberal government along Christian lines who assumed dictatorship and encouraged among his people a fanatical nationalism, which has perverted the Christianity they had been taught and made of him a god. If this continues and spreads to other nations the future is indeed uncertain.

Sabbath Heritage Day November 24

The first annual Sabbath Heritage Day on a denomination-wide basis will be observed by Seventh Day Baptist churches on November 24. This date is chosen partly to commemorate the martyrdom of John James from year to year and partly as a suitable time to draw strength for the present from contemplation of the achievements of the stalwarts of the faith who have preceded us.

An article on our heritage begins in this issue and concludes next week. Written by the president of the Historical Society, Albert N. Rogers, as a Conference message, this address should do much to prepare our minds for a worthy observance of Sabbath Heritage Day in accordance with the plans of a special committee headed by Mrs. C. H. Dickinson of Plainfield. Other materials in considerable quantity have been mailed to church leaders.

Ministerial Training

The Ministerial Training Council met in the Denominational Building in Plainfield, New Jersey, from Oct. 14 through 15. The meeting was convened by J. Leland Skaggs. Earl Cruzan was elected chairman, Delmer Van Horn as secretary, and Leland Skaggs as treasurer. Harley Bond, our executive secretary, was invited to sit in at the meetings of this committee. Consideration was given to the matters entrusted to this council by General Conference. Correspondence was also given careful consideration. Material coming out of this meeting is being submitted to Commission for review. The next meeting has been scheduled for December 9-10.

The Ministerial Training Council is composed of K. Duane Hurley, J. Leland Skaggs, Richard Bond, Melvin Nida, Delmer Van Horn, and Earl Cruzan.

Separation of church and state is a political not a social separation, the dean of theology at Southern Baptist Theological Seminary told Baptist historians at Nashville.

"Appreciating Our Past"

Jeremiah 34: 8ff.

By Rev. Albert N. Rogers, President of Seventh Day Baptist Historical Society (A sermon delivered at Conference, Thursday evening, Aug. 14, 1962.)

On July 6th occurred the death of William Faulkner, considered by many the greatest American writer of our time. His novels are depressing, extreme, even vulgar, and perhaps more widely read overseas than in our country. But Faulkner possessed an ability to write such intense, vivid description of human experience — he was so true an observer of the land-locked, attenuated Protestantism of certain regions of our country — that he was awarded in 1950 the Nobel literary prize. In his acceptance speech, Faulkner said: "I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance."

What Faulkner did for the mythical Yoknapatawpha Co. of his writings we propose to do tonight for Seventh Day Baptists, with (I trust) somewhat more restraint. We wish to delineate if possible a bit of the compassion and sacrifice and endurance of a people, our people, through a third of a millennium (150—250 years). We want to understand, or at least to point out, some of the grounds we have for appreciating our past.

What are the "things to borrow from August Heckscher which make for neighborliness and a sense of roots, which remind us we are one with other generations, and which give us peace in surroundings that keep the spirit whole"?

What are the terms of our brotherhood, and of our covenant, to use the concepts of Jeremiah? Why is the slavery we wreak and connive upon one another an offense to the Holy God?

Illustration

Before we undertake to define our past, let us illustrate it in terms which we can all accept and then, perhaps, it will

be easier to reach agreement on the more abstract outlines.

Our Seventh Day Baptist heritage is composite of a great many personal attributes: it is the sheer physical and moral courage of Tacy Hubbard and Miriam Shaw; it is the intellectual brilliance of Peter Chamberlen, William C. Daland, Abram Herbert Lewis, and Arthur E. Main; it is the mature statesmanship of the Wards, Jonathan Allen, and William C. Whitford ("the Elder"); it is the faithful teaching of M. H. Van Horn, A. R. Crandall, and Harley Sutton; it is the consecrated answer to a missionary call of Solomon and Lucy Carpenter, Susie Burdick, and Mary Ross Davis, Anna West and others; it is the quiet smile and understanding of Charles E. Gardner and Claude W. Camenga; it is the patient — and passionate — pastoral service of Lester Randolph and Eli Loofboro; it is the scholarship of Corliss Randolph; it is the dogged determination of G. H. F. Randolph; it is the professional standing and honor of G. W. Post, Holly Maxson, Frank Hubbard, and Clarence Chipman; it is the dedicated service of Wardner Davis, Orestes Bond, and A. J. C. Bond; it is the practical common sense of Dr. Grace I. Crandall, the fatherly spirit of Henry N. Jordan and the gospel songs of C. C. Van Horn, the thrilling trumpet of Luther Crichlow and his voice, the cheery and unselfish service of Elrene C. Burdick. (One might extend such a list of faithful servants much further and still leave out some who deserve remembering. Obviously, we have mentioned only those whom death has illumined and lifted out of a locality into universality.)

You and I are proud tonight to be the spiritual brothers and sisters of Miriam Shaw, Solomon Carpenter, Anna West, Jonathan Allen, and the rest. The greatness of our God, who can create such personalities and hold them on their steady courses, becomes more awesome and im-

pling. The warmth and stability of Christ's Church, in which such men and women may function, becomes more reassuring. Why cannot more of us accomplish great things for God? How is it that we become discouraged or bitter and on the defensive about a hundred things? Why do our differences bulk more prominently in our conversation than our agreements? Do people come to your church often saying, "You Sabbathkeepers are my kind of people"; or do they say something different? Is it easy to get chairmen of committees and presidents of various auxiliary organizations in your church? . . . So, deep within us we know we are in chains of domination, indifference, fear of disapproval; and we hold one another under our control as truly as did the conventionally religious people of King Zedekiah's day!

Jeremiah is known as the prophet of the Covenant. He did not make himself popular in his day — so unpopular was he that he was thrown into a sewer — he did not become popular by exalting the covenant relationship. Rather, he pointed out how it was being broken; how it was being violated! A modern writer has said, commenting on the novel *Crime and Punishment* by Dostoevsky, "The torture of self-consciousness is the torture of the ultimate and absolute value of a human personality wounded, unrecognized and humiliated by other persons" (Mirsky, *History of Russian Lit.*). And I feel sure that President Nida wants us not simply to congratulate ourselves in "appreciating our past" but to see how often we have been similarly guilty of depreciating it.

Our Sabbath Heritage

An obvious area in which to begin a survey of our Seventh Day Baptist heritage is that of public worship. Much research needs to be done here, for we do not know just how the services were conducted in the early years. Two Baptist congregations which united in 1695 made the following agreement, and since Sabbatarian Baptists were frequently in fellowship with the rest we might assume their order of service to be typical of ours. The agreement reads: "In the morn-

ing, about half an hour after nine, some Brother be appointed to begin the Exercise in reading a Psalm, & then to spend some time in Prayer; & after yt (it or that) to read some other Portion of H. Scripture, till the Minister comes into the Pulpit; and after Preaching & Prayer to conclude with singing a Psalm. The afternoon exercise to begin abt half an hour after one & to be carried on & concluded as in the forenoon . . . on Breaking-Bread Days the Psalm to be omitted in the Afternoon til the Conclusion of the Lord's supper" (Burgess' *Diary*, p. 128, H. Davies, *Worship & Theology In England*).

Implicit here is the fact that the minister was not one ordained by a Lord Bishop and living on a government allowance, but one chosen by the people to preach who made his living by teaching, ribbon-weaving, clerking or other secular employment. The liberty of Sabbathkeepers to worship at a time and in a manner which seemed right and good to them was questioned in 17th Century England. We honor Edward Stennett and the others who fought on the side of Parliament in the Civil War of 1642-49; we honor Bampfield, the Traskes, and James who languished in prison and gave their lives to aid the English Reformation and promote freedom of worship. This liberty of worship has also been questioned in our country and we honor the Hubbards who knew persecution in Massachusetts and New Haven colonies, the Davises and others persecuted by their neighbors in Monmouth County, N. J., until they trekked to New Salem, W. Va., the Waldo family haled into court in Pennsylvania. In a different way we honor Sen. Horatio Jones of Pennsylvania and Sen. Robert Crockett of Arkansas — not Sabbathkeepers themselves, who defended our brethren against misguided proponents of "blue laws" because of their belief in soul liberty for all. Quite possibly the end is not yet, for some of us might be called upon to endure hardship under the present Sabbath law in New York State, to wit, the recent case in Queens County Court reported in the *Sabbath Recorder*.

Another responsibility — one we all share — is that of keeping our service vital and meaningful. The freedom to

worship on the Bible Sabbath does not mean license to let our services be shoddy, or cold.

Civil Liberties

A second area closely related to this is the promotion of civil liberties; and here Seventh Day Baptists have had no small part. Samuel Ward, colonial governor of Rhode Island, went to Philadelphia to serve in the Continental Congress, and would have signed the Declaration of Independence but for his death in an epidemic that swept the city. John Adams wrote to his wife March 29, 1776, that the funeral was attended by the entire Congress with great solemnity, and that Rev. Samuel Stillman "being the Anabaptist minister here, of which persuasion was the Governor, was desired by Congress to preach a sermon, which he did with great applause." The governor's son, Lt. Col. Samuel Ward, was one of General Washington's trusted officers. Ebenezer David was a Seventh Day Baptist chaplain in the Revolutionary Army.

Our Rhode Island ancestors — Henry Collins, the Wards, and others were co-founders of the new U. S. government along with the representatives of the more populous colonies north and south of them. How well for us to sing of "Rhody, the state whence our forefathers came." Nor do we forget our German Seventh Day Baptist brethren who practiced non-violence because of their Old World memories, but heroically nursed the wounded after the Battle of Brandywine and faithfully printed the first copies of the Declaration of Independence and other federal documents on their Ephrata presses. Like Joseph Stennett in England they spoke with kings and heads of governments, and preached and wrote on behalf of liberty for all.

Contribution to Education

A third area in which our people are justly distinguished is education. Rev. Robert Burnside, pastor of the Seventh Day Baptist Church near Devonshire Square, London, wrote to this Conference in 1823 of his helping to raise money for a Baptist college. Brown University had already been established at Providence, R. I., in 1764, seven or one-third

of the members of the first board of trustees being Seventh Day Baptists. The president of Brown, Dr. William H. P. Faunce, came to our Conference in 1908 to pay tribute to their help and the liberty of thought combined with faith in God which they built into that university. We must remember that Harvard and Yale, like Oxford and Cambridge in England, were all but closed to those who were not sons of families in favor with the established churches.

Several historians have pointed out the contribution to education in general made by the academies founded by the dissenting churches. "Some of the most learned of the clergy (ejected from the Church of England) gave themselves to the work of teaching, and having more freedom than the ancient universities (Oxford & Cambridge), the academies developed a curriculum which, whilst it did not neglect the classics, had a place for the newly developing interest in mathematics and science" (p. 69, E. A. Payne, *The Free Church Tradition*). Thus they kept education among the English-speaking peoples alive and alert. And thus it was natural for the Seventh Day Baptists who migrated westward from Providence Plantations to establish a chain of academies which included Hopkinton, Cohansey, DeRuyter, Brookfield, Alfred, Grace School (Shanghai), Crandall (Kingston), Makapwa, Milton, West Hallock, Salem, Albion, Fouke, and not least — the last mentioned — the little school taught by Aunt Rosa Davis (Estella Rosabella) at Colony Heights, outside Riverside, Calif.

If you hear someone saying that education is a dangerous thing — "so-and-so has too much education" — that man or woman is ignoring our Seventh Day Baptist past! We have cherished liberty of thought as an essential condition to working of the Holy Spirit in the individual. Our forefathers have sacrificed to provide education for their children because they believed with Jeremiah in the God-given freedom of the brothers and sisters of each generation. Let us beware of any who would enslave us again!

(To be continued)

State Fair Booth at Little Rock

The picture on the cover of last week's *Sabbath Recorder* shows the Seventh Day Baptist booth at the Arkansas State Livestock Show and Exposition held at Little Rock, Ark., October 1-6. Those who provided "the staff" for carrying on the work of this booth report that it was an effective way to distribute Seventh Day Baptist tracts and to tell the message of Seventh Day Baptists through personal contacts.

One typical remark heard by those at the booth was, "I've been a Baptist all my life and I've never heard of Seventh Day Baptists before." Such a remark provided the opportunity to share information concerning Seventh Day Baptists.

The fair being open over Sabbath day it was decided by those in charge to close the booth over the Sabbath, placing on the booth the sign: "Gone to church. Free literature, Help yourself."

Pastor Osborn commented, "Nearly all the literature was gone when we went back Sabbath night and removed the sign. All those I have talked with in the church group are convinced that although it might have accomplished some more effective distribution of literature to staff the booth during the Sabbath, the testimony of 'Gone to Church' did far more."

Pastor Osborn concludes, "Yes, we intend to have a booth next year. It is definitely worth the time and money. We can't afford not to go into the highways and the hedges to hold forth the Word of Life."

Work Moves Forward in Little Rock

Items taken from a church letter written by Pastor Paul Osborn of the Little Rock Seventh Day Baptist Church review several worth-while endeavors during the past quarter. Considerable time and energy have been spent in repairing their church building. From his letter we read:

"Faithful and tireless workers had the platform and back room floor just about completed when the pastor returned from Conference. Half of the floor and foundation has now been torn out and re-

placed. (This work was made necessary because of destruction by termites.)

"Four five-day Bible Clubs were held, taught by Mrs. Osborn. This was an experiment to see how it would work, and it was good. One was held at the parsonage, one at Mitchells', one at Cato's, and one at a small store in southeast Little Rock. Some new contacts were found during these clubs, but most important, over 50 children heard the Gospel message, including some Catholic neighbors. This seems to be the great advantage of this type of Vacation Bible School.

"Up to 2,000 tracts and *Recorders* were distributed to the tract racks downtown, and 1,100 were mailed out in the letter program just about completed. We hope to start the house-to-house visitation canvass again soon.

"The State Fair Booth at the Arkansas State Fair (October 1-6) was a great success. As many as 5,450 packets were given out which included "Facts," "From Death to Life," and a postage-paid reply card. Altogether over 16,000 pieces of literature were taken from the booth, and 44 persons signed a request for the *Sabbath Recorder* Specials. (Next 3 issues are to be mailed to them.) Cost of the booth will be about \$150, not including the tracts and *Recorders* given to us by the American Sabbath Tract Society.

"A baptismal service was held on September 29th at Lake Alnetta about 12 miles west of Little Rock. I had the privilege of baptizing Mr. and Mrs. Orlando Smith, and James Mitchell baptized his daughters Elaine and Janice. All four candidates joined the church. The Smiths have five children ages 6 to 16, and are good workers. We praise God for these additions."

Interdenominational Institutes on Overseas Churchmanship

Information has been received from the Department of Churchmen Overseas of NCCC that two institutes are to be held during coming weeks, the purpose of which will be to discuss the question, "Can Your Faith Travel?" The institute programs are directed toward preparing laymen to take a more active part in

presenting a Christian witness while traveling abroad.

"With nearly two billion Americans living and working overseas, each of whom ought to be 'an ambassador for what he believes in' the churches have a tremendous responsibility for equipping their members for their witness abroad. The institutes . . . are designed for this purpose."

The two institutes already planned are to be held at Starved Rock, Ill., November 12-14, 1962, and at Stony Point, N. Y., January 13-18, 1963. If any pastor or layman is interested and desires more information or would like to register for one of the institutes, write to Committee on American Laymen Overseas, Room 653, NCCC, 475 Riverside Drive, New York 27, N. Y.

Yearly Meeting in New Jersey

The New Jersey and Eastern New York Seventh Day Baptist churches held their 1962 Yearly Meeting with the Marlboro church in South Jersey October 12 and 13 with all six churches being fairly well represented: Berlin and Schenectady in New York, Irvington and Plainfield in North Jersey, Shiloh and the host church in the southern part of the Garden State. Not all delegates were present on Sabbath eve, but the congregation numbered about 100. During the following day the little red church by the side of the road was crowded with 200 or more worshippers. Of these 13 were from the German language church of Irvington and over 20 from Plainfield.

Coming from three city churches on a beautiful fall weekend visitors at Marlboro experience something different and pleasant as they make their way to one of the few churches not located in a village or a city. The difference is more than the lack of close-crowding business or clustered homes or the proximity of a winding stream that is scarcely visible within its thick-wooded valley that cuts through the "barrens" and divides the dairy-farm fields and the well-tended acres of nursery-stock. The Marlboro church is more than a roadside meeting house

that is being readied for a new coat of red paint. It is a congregation of wholesome, earnest, Sabbathkeeping Christians acting as gracious host to others of like faith. The straight-backed, cushioned pews do not contribute much to the comfortable feeling that one gets from spending a day in these courts of the Lord in fellowship with people of like faith. Though worship is possible anywhere, and communion with the Lord can be readily achieved within the stone walls of city churches, the country air and the close seating in a frame building of relatively small dimensions add to the blessings of the day.

Especially thrilling to the writer on such occasions is the responsive reading on Sabbath morning. Accustomed to such readings in a high and sparsely filled sanctuary where one can almost distinguish the individual voices it is strengthening to participate in a Scripture reading that swells from every pew and leaves no corners unfilled with its volume. Perhaps even more stimulating is the lively half-hour song service on the evening after the Sabbath, led this time by Ella Sheppard who was the chorister of the neighboring Shiloh church, the editor's first pastorate which began thirty years ago. The selection of favorite devotional and rousing songs and the vigor of the singing of them is pleasing not only to those who have such memories but also to those of a younger generation whose souls are lifted on these wings of sacred song.

A report of the different messages brought cannot convey much of the spirit and content of them to those who were not present. In planning the four services and assigning topics to the main speakers the planners of the program sought to do two things — give initial emphasis to the new Conference theme, "Lord, what wilt thou have me to do" and to develop the goals of the fourth year of our denominational Program for Advance, "Mission to the Social Frontiers." Your editor was asked to stress, "What wilt thou have me to do — in personal commitment." The Shiloh pastor on Sabbath morning added to that foundation the thought of God's will for our

service to the needy in our community. A guest speaker from New England, Denison Barber, the new chairman of the Vocational Committee of the General Conference, gave a well-prepared address (followed by a discussion) on God's will in our vocations. The closing message dealt with human relations and was given by a state hospital chaplain, Rev. Carl Maxson from King's Park, Long Island, N. Y. Both of these guest speakers had previously been closely associated with the South Jersey churches.

What is the value of carrying on this very old tradition of the New Jersey Yearly Meeting? It is not an occasion for a number of small churches to combine their congregations periodically to get the feeling of a well-filled auditorium, for both of the South Jersey churches are regularly well filled and if all came to a joint meeting they could not be seated. Some stay home because of the crowded condition and in order to make more room for visiting delegates. The values are the values of unity and Christian fellowship, of discussing for mutual help the Christian opportunities that are before us, and the stimulus of sharing experiences in conversation and testimony. The Yearly Meeting of the Eastern New York and New Jersey churches in 1962 must be counted by the younger and older in attendance a very successful gathering.

Church Mergers Hinder Missions

Certain types of church work may be increased by merging denominations but not missionary work. So says Dr. Harold Lindsell, a prominent mission leader and seminary professor. He cites the case of the 1925 merger of Methodists, Presbyterians, and Congregationalists in Canada. In 1936 this combined church had 452 foreign missionaries. By 1960 the number had dropped to 245. Dr. Lindsell, who has written several books on missions, cites other cases where church union seems to have deadened missionary zeal. A united Christendom will not necessarily lead to a world-wide extension of the Gospel. The power of the Spirit and the power of the church are not synonymous.

Pocket Testament Teams Encouraged — and Pelted

The South American campaign, which has been under way since 1961, has so far penetrated the countries of Peru, Ecuador, and Colombia. It will continue until most, if not all, of the countries of South America have been reached. The plans contemplate a total distribution of 5 million Gospels of John in Spanish and Portuguese.

In Quito, the President of Ecuador treated them most cordially and gave them a letter of endorsement. The mayor of Quito gave permission for open-air meetings anywhere in the city. The team visited six army quartels, distributing Gospels and preaching to infantry, paratroopers, and engineers.

Sooner or later the Pocket Testament League teams distributing copies of the Scripture expected fanatical opposition to take a violent form. It finally happened as they were conducting an outdoor meeting in Saquisala, Ecuador. As they preached and distributed Spanish Gospels of John there was a sudden hail of stones, and the sound-truck was pelted with rotten fruit and vegetables. Fortunately, no one was seriously hurt.

As in Peru and Colombia, doors were also opened to preach and distribute Scriptures in the schools, colleges, and universities. Missionaries in Ecuador stated that this is the first time in the history of Protestant Christian missions that these doors have been opened to the Gospel.

Also unprecedented was the opportunity given in Bogota, Colombia, to address the 600 cadets at Colombia's West Point. While in a few cities of Colombia some official opposition was encountered, the PTL teams enjoyed much liberty as they visited the major cities.

Timely Stewardship Topic?

The sermon topic announced by the Rev. Rex Zwiebel for the Western Association at Alfred Station on October 20 was "Our Shell-Out Falter."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Witnessing With Humility

Worship Program conducted by Geraldine Leonard for the Church Aid Society of the Daytona Beach S. D. B. Church.

Hymn — Take Time to Be Holy

Scripture — Luke 18: 10-14; Acts 20: 18-21

Humility to a Christian refers to a trait that is highly necessary in our relationships with one another. Paul says for us not to think of ourselves more highly that we ought to think. We need to humble ourselves and not others. Our attitude to God is in direct proportion to our attitude toward our fellow men. One of the finest compliments a Christian can receive is to be called modest and humble. To be truly reverent and willing to do everything to the glory of God, we need to practice humility.

In the words of John Ruskin: "The first test of a truly great man is humility."

John Flavel says: "They that know God will be humble. They that know themselves cannot be proud."

Selden says: "Humility is a virtue all preach, none practice, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity."

Andrew Murray says: "Humility is perfect quietness of heart. It is for me to have no trouble; never to be vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness when all around is in trouble. It is the fruit of the Lord Jesus Christ's redemptive work on Calvary's Cross, manifest in those of His own who are definitely subjected to the Holy Spirit."

Gardner Hunting says: "The truest relaxation is humility, letting go of the strains of self-assertion. . . . Humility holds on to no tenseness of self-seeking; it clings to no habit strains of rivalry, competition, conflict. It rests the core and soul of a man, and his flesh and blood

and bones of course at the same time. Humility is the truest kind of getting still."

James E. Sweaney says: "The humble person is meek in spirit and free from false pride and arrogance. He, therefore, willingly obeys one who is in authority. This does not mean that he is willing to be pushed around by everyone who comes along, a quality that we sometimes mistake for humility, but which is, instead, spinelessness. . . ."

Do not humble yourselves in the sense that you let anyone and everyone run over you and tell you what to do. Be humble toward God and ask His guidance and direction in all things. But, in trying to be humble, never let another person keep you from doing what you know is right in the sight of God.

Witnessing With Humility

Jesus was the supreme example of humility. He was humble toward God in all things. He was unpretentious in the presence of men. He never put on airs or exalted Himself. And though they tried, other men could not turn Him from His purpose of following the guidance of God. He was humble with a humility that recognized His true Sonship.

Prayer — Heavenly Father, we are thankful and humble that You have included us in Your "one great fellowship of love throughout the whole wide world." Let us lovingly share this gift of abundant life with others, with humility. In all humbleness we acknowledge our weakness and realize we need to spend more time in prayer.

In Jesus' name, Amen.

Ten-to-One Chance

Samuel A. Jeanes, legislative chairman of the New Jersey Council of Churches, states: "The 'gambling way' may seem painless to some lawmakers who ignore the laws of economics. . . . Every dollar received by the state in tax revenue requires over \$10 spent and, in most cases lost, to the gambling operators."

Youth Work Committee

The new president of the Board of Christian Education, Rev. Victor W. Skaggs, called the first meeting of the new Youth Work Committee of the board on Oct. 4. There was much discussion concerning the securing of a chairman for the committee. This resulted in the selection of Pastor Herbert Saunders of the First Genesee church for that post. This position has come into greater importance with the development of the activity of the committee. Only a fully consecrated person who is willing to sacrifice a large amount of time can do justice to the work.

The work of the committee was set up under the following subchairmen: Miss Barbara Cruzan, Beacon Interests; Miss Sheryl Butts, Seventh Day Baptist Youth Fellowship membership cards; Mr. James Palmer, Finance; Mrs. Helena Aldrich, Pre-Con Action; Rev. Victor W. Skaggs, Field Worker contact; Mrs. Aldrich, Youth at Conference; Mrs. Luan Ellis, Field Work Extension; and Rev. Rex Zwiebel, Services to Local Groups.

It was agreed that unless something happens to forbid, the Beacon will be edited and published by the SDBYF of the Pawcatuck church, Westerly, R. I.

Reports of the youth field worker, Miss Linda Bingham, were reviewed. Discussion of her itinerary followed with the realization that much was yet to be done before it could be completely formulated. At the present time Miss Bingham is working among our churches in New England. She is scheduled for Plainfield the week after November 3.

Don't look with contempt upon the wretch that is down. Pity him; pray for him. He may be in the place where you would have been if you had not given yourself to God. — Walter E. Isenhour.

SABBATH SCHOOL LESSON

for November 10, 1962

Why Am I Here?

Scripture Lesson: Psalm 8: 3-8; Matt. 6: 24-33.

Christ in the Life of a Teenager

By Sharon Ayars

(A talk given at a Shiloh, N. J., Intermediate C. E. meeting.)

There are many, many points that could be covered. I think that as a teenager you start to understand some of the deeper meanings of things. This is a time of beginning. We listen more to the sermons and are better able to understand the meaning of them. First Corinthians 13: 11 applies to us: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

We are able to choose our life work, our goals, our patterns. We are able to evaluate these things and to set our path. But we also need help. We still need guidance because our new "legs" are still wobbly. We can continue to get much of this from parents and we also get guidance from friends, other adults and teachers. But the most important influence on our lives should be Jesus and the church.

This is the time when we make a decision to follow Christ. Then we must not wander off the path. Through daily Bible reading, prayer, faithfully going to church and Sabbath School, and Christian Endeavor we are able to keep to the path and follow Him. We also have great inspiration periods such as camp.

We should always strive to keep Christ in our lives. But this isn't always as easy as it sounds, especially for a teenager. It is hard to always put away a few minutes for fellowship with our Lord as we should, because we feel that we are busy. There is so much we don't know that maybe we should.

Then there is always the crowd. As Seventh Day Baptists, we are in the minority. Through experience I know that it is sometimes hard to always live up to the Christian way of life. Your friends want to know why you keep "Saturday" instead of Sunday, the "right day." You may even get with a crowd that doesn't even go to church (and then it is time to get out). You may be tempted by a friend or even an adult to "just try" that "first" smoke or drink.

I think that as a teenager, you go through many new and maybe trying experiences. But you do have many things that help you.

First, we know that Jesus calls us to follow Him, (Matthew 4: 19; 8: 22; 9: 9, and many other verses tell us to forsake what we have and follow Him). After we have done this we must stay in the path by regularly going to church and other meetings, by reading the Bible daily, by prayer, by joining in camp and other activities, and by helping also.

The Bible helps us by giving us inspiration. I think Timothy is an excellent book. There are many verses which especially apply to teenagers, such as 1 Timothy 4: 12, "Let no man despise thy youth; but be thou an example . . ." and 2 Timothy 2: 15, "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." and 2 Timothy 2: 22, "Flee also youthful lusts: but follow righteousness, . . ." I think that maybe we do have some strong temptations but that, if we want to, through Jesus Christ, we may be able to endure them and overcome them. It is important to keep Christ as the center of our lives, as our guidepost.

LET'S THINK IT OVER

Spiritual Unity

In a statement on Christian unity which was released on the eve of the opening of the Second Vatican Council in Rome the National Association of Evangelicals declared that "only a spiritually united church can effectively confront an unbelieving world."

The NAE in commenting on the Second Vatican Council in Rome reminded Protestants that the true basis of Christian unity is to be found only in the Bible and "apostolic heritage carried forward by the Reformation." It hailed the Reformation as a "return to true evangelical principles of the New Testament" and was not to be regarded merely as a revolt against the evils of the medieval church.

"Despite the confused thinking of some Protestants, the major issues of the Reformation are still valid and cannot be glossed over without completely repudiating the

basic principles of Christianity which it restored to the world," said the NAE. Those principles restored to the world by the Reformation were identified as the Authority of the Scriptures, justification by faith alone, and the priesthood of every believer.

The NAE said that the undue emphasis on organizational unity might obscure the true spiritual unity of the church which is not dependent upon external organization. It held that church councils, conferences, and conversations aimed at solving the divisions and problems of our time would be futile exercises apart from common convictions on such vital doctrinal matters as the final authority of the Scriptures and justification by faith in Christ alone. — CNS.

Training for Leisure Time

"In the future," says President Ellsworth H. Augustus, of the Boy Scouts of America, "adults are likely to have more leisure whether or not they need it, and youngsters are likely to have less because education will demand more time. If the values they absorb in their youth are primarily material, their adult leisure time will be spent primarily in the pursuit of consumption of material things. If they are inspired to higher values, leisure will be a new avenue to a wholesome and constructive life. It has been said that a man's whole life can be measured by what he does with his leisure time."

Baptists Arrested in Leningrad

A Soviet radio broadcast has reported that a number of Russian Baptists have been arrested in Leningrad on charges of carrying out "illegal, savage religious agitation and propaganda."

Quoting an article in the newspaper Leningrad Pravda, the broadcast said the Baptists were arrested after they had been forcibly ejected from Leningrad's ancient Kazan Cathedral, now an anti-religious museum.

The Baptists were said to be distributing religious leaflets to visitors and verbally trying to convert them to their faith.

— BWA.

ITEMS OF INTEREST

Anti-Protestant Mob Led by Priests

Legal action is pending against Jesuit priests who led a mob attack on Assemblies of God missionaries and believers here during the laying of the cornerstone of a new church.

During the ceremony the Assemblies of God group were assaulted by a mob of 2,000 led by five Jesuit priests. Those injured included an American missionary, Rev. John Lemos, director of a Bible institute near Sao Paulo, and six national pastors. In the attack the mob started to set fire to trucks belonging to the Protestants and approximately 80 persons were forced to flee the city after being severely beaten.

The home of the Assemblies of God pastor was ransacked. Sleeping children were thrown to the floor and furniture was tossed into the street and demolished. Local police had to be called to break up the mob.

Brazil is considered the largest Roman Catholic nation in the world though the church and state are separate and religious freedom is guaranteed by the constitution. The Assemblies of God leads a strong Protestant minority in the country. — CNS.

Lit-Lit Writing Seminar Huge Success

For nine weeks this summer the first annual International Christian Writers' Seminar brought together 70 authors and editors from 31 countries at the American Baptist Assembly in Green Lake, Wis.

Under a faculty, also international in character, the "students" worked on all kinds of Christian literature — news stories, devotional articles for new readers, Sunday School curriculum, magazine writing, children's books, and radio script writing. Classes were held in English but the Christian reading materials were written in many languages.

The importance of original manuscripts in the local languages of the churches overseas was emphasized and efforts made to discourage the mere translation of books from English into indigenous tongues. — Religious Newsweekly.

United Church Women Prepare for World Community Day

Needles are flashing in hundreds of homes and churches as members of United Church Women's groups busily work on sewing kits, sarongs and blouses for needy women in Southeast Asia. The clothing, which will be shipped by Church World Service, represents one project of the 1962 World Community Day observance on Nov. 2, sponsored by United Church Women.

In a challenge to "Deepen the Channels to Peace," church women this year are emphasizing Southeast Asia. Study groups will be using the guide written by Mrs. Esther W. Hymer, director of Christian World Relations of United Church Women.

The day will be celebrated in churches across the nation and a special worship service will be used. It was prepared this year by Mrs. Andrew Cordier, wife of the former assistant to the UN Secretary General, now dean of the School of International Affairs of Columbia University.

Singspiration Moves to Grand Rapids

John W. Peterson, the popular Gospel song-writer and cantata composer, has been elected president of Singspiration, Inc., famed publishers of Gospel song and chorus books, and hymnals, as well as Christmas and Easter cantatas. Alfred B. Smith, originator of Singspiration, has sold his remaining interest in the company to Peterson and Zondervan.

Peterson states that the continuing objective of Singspiration will be "to publish and produce Gospel songs that exalt the Lord Jesus, that magnify God the Father, and to assure the kind of music that the Holy Spirit can empower as the songs are sung."

Born in Lindsborg, Kansas, Peterson began his music-writing career while still in high school and sold his first song in 1940. During World War II, he served for 3½ years as a pilot in the Army Air Force, continuing to write devotional songs of praise to God while in the China-Burma theatre.

Among the nearly one thousand

Peterson compositions, many of which have been translated and published in other lands, are numerous songs which have attained the "Gospel Hit Parade," including such popular numbers as: "It Took a Miracle"; "Over the Sunset Mountain"; "Springs of Living Waters," and other songs ever-increasing in popularity and recorded by Gospel singers across the country.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — World-wide Communion Sabbath was observed Oct. 6. Greetings and testimonies were read from several of our members who could be present for the occasion. One full member and one associate member were received into the church during this service. We were happy to have Pastor and Mrs. Clifford Beebe of the Putnam County church with us. Mr. Beebe assisted the pastor during Communion.

Eleven cartons of good used clothing was our response to the appeal from Church World Service in their drive.

For World Community Day on November 2, our ladies have made and equipped five sewing bags containing just about every sewing need except material, for the annual project. They will be sent to Indonesia. Once again our Church Aid business meetings are being held monthly. Our local project for the winter months is Junior Choir robes.

The demand for tracts at the city railroad station has been beyond expectation. The supply is nearly depleted every week. We pray earnestly that the seeds of truth are being planted in the minds of those that take the tracts and that they will be allowed to grow.

New membership lists with up-to-date addresses have been prepared by Pastor Davis. Any boards of the denomination desiring copies may contact the pastor, 1210 Denece Terrace, Holly Hill, Fla. It is indeed helpful to have up-to-date lists in the face of rising postage costs.

— Correspondent.

SALEMVILLE, PA. — The Southeastern Association met with our church June 22-24. The program, under the direction

of the moderator, Orlo Kagarise, was varied and very inspiring. Sabbath morning attendance was over one hundred. The youth activities included a social Sabbath night in John Kagarise's barn. "Password" with guest celebrities, Pastor Duane Davis and Pastor Ken Davis, was among the games enjoyed. The Fellowship Breakfast was held Sunday morning in a nearby park.

Eleven campers and two adult leaders attended Camp Joy at Camp Selby, W. Va. Two boys accepted Christ as their personal Savior at camp and with their mother were baptized Sabbath afternoon, July 14.

Bible School was held July 9 to 13 in the German Seventh Day Baptist Church. Two teachers from our church helped in the community school.

We are sorry to lose the Hurleys but are so much richer for having shared two years of their lives. A farewell service for them was held July 11. Other friends from the community were invited to share in this service.

Vesper services were held each Sunday evening during the summer in the community churches. Our church was host and Pastor Hurley the speaker July 8.

The annual church business meeting was held July 8 following a fellowship luncheon in the church social room.

More than sixty attended the Sabbath School picnic July 29 at Chalybeate Park.

Wanda Guyer attended Pre-Con and Mr. and Mrs. Sherman Kagarise and Wanda represented our church at Conference.

The Rev. David Reams, the Methodist minister, has consented to conduct our services the second Sabbath of each month while we have no regular pastor. The Pulpit Committee plans for a worship leader each Sabbath.

Pastor and Mrs. Hurley spent the last weekend in August with us. It seemed very natural to have him in the pulpit Sabbath morning.

A profit of over \$90 was realized from the annual Labor Day Festival sponsored by the Women's Society.

The quarterly business meeting was held October 7.

Communion was held Sabbath morning, October 13. — Correspondent.

The Sabbath Recorder

BATTLE CREEK, MICH. — Two couples celebrating their 60th Wedding Anniversaries were surprised at a dinner Sunday evening, Oct. 7, in the church social rooms. Complimented were Mr. and Mrs. David L. Steadman of 177 E. Columbia Ave., whose anniversary was Oct. 9, and Mr. and Mrs. George E. Arnold of 17 Buckeye St., whose anniversary is Oct. 15.

Pink and white decorated cakes were given to each couple and the tables were adorned with gold lettering and a mixed bouquet of fall flowers. Mrs. Arnold was given a corsage complimenting her on her long service for the Charitable Union, and Mrs. Steadman was presented a corsage by her family.

The surprise celebration took place during recess time of the annual business meeting of the church. — Correspondent.

Accessions

Albion, Wis.

By Letter:

Rev. A. A. Appel
Mrs. Jeanette Appel
Albert Appel, Jr.
James Appel

Battle Creek, Mich.

By Baptism:

Milburn Jones
Sharon Jones
Suzan Jones
Robert Johanson

Farina, Ill.

By Baptism:

Mrs. Peter Van Horn

New Auburn, Wis.

By Baptism:

Corrine Ling
Connie Pederson
Christine Pederson
Michael North

By Testimony:

Mrs. Norman Loofboro

Marriages

Cartwright - Steesy. — Miss Mary Cartwright, daughter of Mr. and Mrs. Francis Bucher, Little Genesee, N. Y., was united in wedlock with Walter W. Steesy, son of Commander and Mrs. W. J. Steesy of Silver Springs, Md., Aug. 25, 1962, in the Richburg Seventh Day Baptist Church with Doyle K. Zwiebel, registrar of Salem College, officiating, assisted by the Rev. Ernest Kay Bee, Jr. Mr. and Mrs. Steesy have made their home in DuBois, Pa., where Mr. Steesy is the district Scout executive.

Births

Burdick.—A daughter to Dr. and Mrs. Victor Burdick of the Makapwa Mission, Nyasaland, on Oct. 15, 1962.

Hand.—A son, William Gerald, was born to William and Judi (Coalwell) Hand of Metairie, La., on October 14, 1962.

Inabinit.—A son, Gary Darrell, to Dave and Dixie Inabinit of Riverside, Calif., on Sept. 21, 1962.

Loofboro.—A daughter, Elizabeth Marie, to Robert and Beverly (Trowbridge) Loofboro of New Auburn, Wis., on July 10, 1962.

Loper.—A son, Steven Joseph, to Joseph and Carol (Harris) Loper of Greenwich, N. J., on September 29, 1962.

Mares.—A daughter, Jane Marie, to Bill and Judy (Nelson) Mares of New Auburn, Wis., Sept. 30, 1962.

Pederson.—A son, Martin Jens, to Loyal and Genny (Everson) Pederson of New Auburn, Wis., Oct. 5, 1962.

Thorngate.—A daughter, Lauren, to Dr. and Mrs. Philip Thorngate of Monterey, Calif., on August 7, 1962.

Withrow.—A daughter, Debra Lou, to Al and Nancy (Harris) Withrow of Salem, W. Va., on September 29, 1962.

Obituaries

deWerff.—Bertha Seager, daughter of the Rev. L. D. and Bianca Maxson Seager, was born Nov. 28, 1893 at Berea, W. Va., and died Sept. 23, 1962.

The family moved to Farina in 1898 when Mr. Seager became pastor of the Farina Seventh Day Baptist Church. On July 7, 1906, she was baptized by the Rev. W. D. Burdick and joined the Farina church. After a brief membership in the Middle Island, W. Va., church, she returned to membership in the Farina church in 1914 and so remained until her death. On August 11, 1931, she was married to Emil deWerff, who died Aug. 6, 1935. Bertha was a laboratory technician and lived in Memphis, Tenn., until her retirement in 1960. Since that time she had made her home in Farina during the summer and resided with her brother and wife, Mr. and Mrs. H. B. Seager, Ft. Pierce, Fla., during the winter months. Surviving are sisters, Mrs. Susie Ford, Indianapolis, Ind.; Mrs. Fred (Olive) Holmquist, Brainerd, Minn.; Mrs. Henry (Eva) Bezzant of Gainesville, Fla.; brothers: Ross P., Salem, W. Va.; H. B., Ft. Pierce, Fla.; and Dr. Lloyd D., Little Rock, Ark.

Funeral services were conducted at the Farina Seventh Day Baptist Church, Rev. Lawrence Becker, (Methodist) officiating. Interment was in the Farina cemetery. — E.F.F.



A Hero of the Faith

Statues honoring national heroes stand impressively on battlefields and claim central space on a myriad of town squares. Appropriately inscribed, they keep alive the memories of great men. Churches, too, commemorate in stone and bronze such stalwart, lone figures as Martin Luther, the great hero of the Reformation. His weapon, the Word of God, was wielded effectively against the evils of his day. Distinctly a man of his time sharing the inconsistencies that beset us all, he yet started a great Reformation based on the authority of the Bible. Let us give honor to whom honor is due.