

OUR WORLD MISSION
OWM Budget Receipts for October, 1962

	Treasurer's October	Boards' 1 Month		Treasurer's October	Boards' 1 Month
Albion	\$ 53.35		Nortonville	125.50	25.00
Alfred, First		\$ 40.00	Old Stonefort	15.00	
Alfred, Second	373.21		Paint Rock	18.00	
Associations & Groups	73.12		Pawcatuck	404.50	19.56
Battle Creek	405.02		Plainfield	186.64	
Berlin	89.24	69.00	Richburg	20.00	
Boulder	55.70		Ritchie	15.00	
Chicago	72.50	40.00	Riverside	169.40	
Denver	90.37		Rockville	114.27	
Dodge Center	126.07		Salem	250.00	
Hopkinton, First	87.50		Schenectady	10.58	
Independence	43.00		Shiloh	675.73	
Individuals	80.00	183.92	Verona	132.13	
Irvington	400.00		Walworth	50.00	
Little Rock	16.66		Washington Peoples'	10.00	
Los Angeles	250.00		Waterford	124.11	
Los Angeles Christ's	40.00		White Cloud	96.07	
Lost Creek	300.00		Yonah Mt.	6.00	
Marlboro	268.83				
Memorial Fund	89.67		Totals	\$6,303.49	\$392.48
Middle Island	20.00		Non-Budget Receipts	8.00	
Milton	759.70	15.00			
Milton Junction	68.50		Total to disburse	\$6,311.49	
North Loup	118.12				

OCTOBER DISBURSEMENTS

General Conference	\$1,133.33
Board of Christian Education	317.91
Historical Society	159.95
Ministerial Retirement	723.31
Ministerial Training (1)	537.72
Ministerial Training (2)	190.41
Missionary Society	2,518.39
Tract Society	563.00
Trustees of General Conference	29.47
Women's Society	97.25
World Fellowship & Service	38.75
Salem College	2.00
Total Disbursements	\$6,311.49

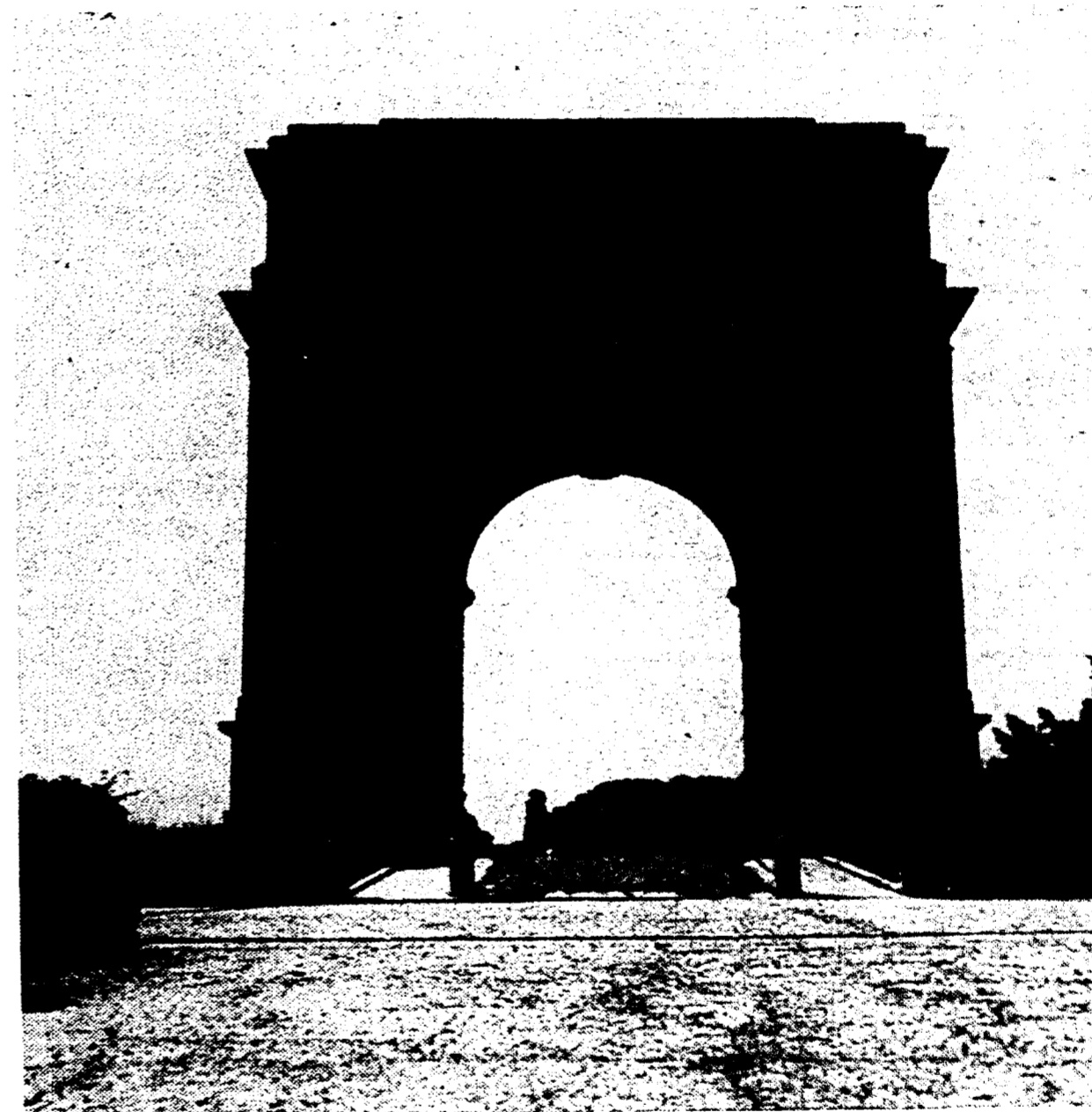
SUMMARY

1962-63 Budget	\$116,768.00
October Receipts:	
OWM Treasurer	\$6,303.49
Boards	392.48
	<u>6,695.97</u>
Remainder due in 11 months	\$110,072.03
Needed per month	\$ 10,065.00
Percentage of year elapsed	8.3%
Percentage of budget raised	5.7%
	Doris H. Fetherston,
	Treasurer.
	476 N. Washington Ave.,
	Battle Creek, Mich.

The OWM treasurer now closes the books for each month after receipt of the mail on the first day of the following month. In October checks were received from only 39 of our 60 churches. Receipts were better than for the same period last year, however. Perhaps we have more tithers! Many phases of the work supported by OWM funds are worthy of our interest, our prayers, and our gifts — also our enthusiasm. Perhaps by talking to others about the good work we could interest more of the members of our churches to give to OWM. Let's go "over the top" and give a total of \$10,500 in November! A real sacrificial gift at Thanksgiving time would prepare our hearts for the blessings of the Christmas season.

— Doris Fetherston.

The Sabbath Recorder



Historic Symbols at Valley Forge

Preserved as one of our national shrines, the winter quarters of George Washington's poorly equipped, discouraged army, now boasts such memorials as the great arch pictured above. Fitting symbols of the determination that led to final victory and the birth of a new nation rise from the carefully tended rolling hills of the sprawling, fortified old camp. Liberty was bought with a price. Valley Forge lives in Christian memory as the spot where the general, burdened with his responsibilities, knelt in the snow to pray to God for his men and for his country. Today our nation is strong, our military men better provided for than any in the world. But this, too, is an hour of uncertainty not unmixed with fear. Let us, like the "Father of our country" pray to our Father in heaven, whose guidance we desperately need.

The Sabbath Recorder

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Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:
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IN THIS ISSUE

Editorials:	
Big Money	2
Toward a Whole Society	3
Don't Forget the Difference	3
Sunday Law Exemptions	4
Law and Order	4
Features:	
Profanity in Wills	5
The Local Church and Its Autonomy	8
Bible Society Starts Work in 40 New Countries	9
The Word of Power	10
Christians and Israel	12
Missions:	
As Good Stewards — in Our Daily Work	6
Items of Interest from Missionary Board Meeting	12
Christian Education:	
Ministers' Conference Next April	11
Christian Education Executives of Baptist Groups Meet	11
Youth Field Worker	11
National Youth Week	11
News from the Churches	14
Accessions.—Marriages.—Births.—	
Obituaries	Back Cover

Big Money

It is reliably reported that there are now in this country about 10,000 people who have wealth in excess of \$5,000,000. This is hard to imagine even when we have become accustomed to rolling off our tongues \$7,000,000,000 as the anticipated deficit of our national government this year. We fail to be sufficiently startled by the estimated cost of \$30 billion that it would take to be the first to land on the moon. We feel a vague discomfort when we try to think of the per capita indebtedness falling upon ourselves and succeeding generations because of this fantastic deficit spending.

When we think of privately owned millions and of fortunes gained or lost in a day it comes closer to us. We could easily identify ourselves with the Irvington, N. J., family man who bought a sheet of postage stamps for his collection and suddenly found that they were worth half a million dollars. This unearned potential wealth dwindled to \$5.00 when the Post Office Department a day or so later announced that it would flood the country with deliberately misprinted stamps just like his. Again we can identify ourselves with the man who so quickly fell from his astronomical trajectory of wealth. It serves to remind us that false values can be quickly wiped out and that the pursuit of such unreal gain is as foolish as chasing rainbows. It could easily become an obsession and divert us from the real goals of life.

Big money is not always in government or in the hands of those who by inheritance or their own industry count their assets in millions. There are certain churches with very high assets and liabilities. A number of Southern Baptist churches have recently contracted building debts of over a million dollars. There are twelve churches in the Southern Convention with property valued at \$3 million or more. They are, of course, churches with memberships in the thousands.

With all this talk of big money both on the credit and the debit side how is the individual member of a small church to feel? He can perhaps be happy that his church does not have a per capita indebtedness of over \$350 as some churches do. He can also derive satisfaction from

knowing that he is supporting the Lord's work to the best of his ability — if he is doing so. The statistics seem to indicate that most of us are not. There is hardly a church that would lack necessary funds and hardly a mission board that would find its well-considered work hampered if all of the members honestly tithed their income. The tithe is an equitable principle that puts us all on equal footing in the Lord's work. It gives satisfaction. It takes our eyes off from big assets and big deficits, centering attention on our individual financial responsibility to the cause of Christ.

Toward a Whole Society

The speaker was the executive secretary addressing the Baptist convention of his state. His subject was "Integration and Integrity in our Churches." He started off by reminding his hearers that the word "integration" is borrowed from the Latin "integer" which means "whole, or entire, or one."

What are the implications for schools, churches and society? When society is not integrated it is not whole. In biblical terminology wholeness is what results when sickness is cured. Did not Jesus say, "They that are whole need not a physician"? (Luke 5: 31) Who can deny the sickness of our society when we have to maintain a large force of soldiers and marshals to keep the peace in Mississippi and protect the civic rights of one outstanding veteran who is of a minority race? The sickness of our northern cities comes to light when for the first time in history unscrupulous "block-busting" real estate men are prosecuted for their self-aggrandizing tactics which foment economic fears.

Are we moving toward a whole society? Progress is slow — and painful to those who expose themselves to the long established prejudices of those who are unwilling to think reasonably or to apply Christian principles to the social problems that we have created for ourselves. It is time for all of us to pose to ourselves the great question of Sheldon's old book **In His Steps**. In our integration problems let us ask, "What would Jesus do?"

Don't Forget the Difference

There is a sharp difference between communism and the Western system that many well-meaning people fail to remember in their proposals for ensuring peace by compromise.

Howard E. Kershner, commenting on a new organization "Turn Toward Peace" headed by Socialist Norman Thomas and some well-known Quakers, points out this difference editorially in **Christian Economics**.

Undoubtedly some of us need to be reminded that the inherent nature of communism requires for its survival the blotting out of freedom, free enterprise, self-government, and capitalism everywhere. On the other hand, there is nothing inherent in Western ideology that compels it to destroy communism. These two points can be elaborated by citing illustrations if necessary. A contrasting of the economic situation in East and West Germany should be sufficient. Prosperity in the West threatens the whole theory of the East.

Mr. Kershner concludes that since communism is compelled by its ideology to be constantly at our throats our only alternative, if we wish to survive, is to destroy communism. We are not necessarily to assume that he advocates destroying this ideology by military force. The strategy of the Soviet, as has been dramatically illustrated again in the Cuban situation, is to attempt to achieve the destruction of the Western ideology by various means short of major military conflict. This strategy has been uncomfortably (for us) successful. Christians and the so-called Christian nations have not shown sufficient devotion to their professed ideals to convince the uncommitted nations. It is high time for followers of Christ to make personal sacrifices and to speak out for the faith that prompts them to deeds of love and mercy. Peace Corps efforts may be good, but never was the need greater for Gospel missionaries. The half-converted people in other lands are a prey to the false doctrines of Moscow because so many of us are half-hearted in our support and promotion of the essential doctrines of Christianity at home and abroad.

Sunday Law Exemptions

A Sunday closing law exemption case is being appealed to the United States Supreme Court from the Kentucky State Court of Appeals. It involves two stores in Louisville, Arlan's Department Store and Evans Furniture Co., fined for making illegal sales on Sunday. Two Kentucky courts disagreed on whether or not the state law was religious. The law exempts from its provisions members of religious groups which observe a day other than Sunday as their Sabbath.

Attorneys for the stores argue that exemptions in Sunday laws for those who observe a different Sabbath proves that they are primarily motivated by "observance of Sunday as a religious duty" rather than to establish a community-wide day of rest. It is on this basis that they take it to the Supreme Court. It will be recalled that the decisions in 1961 of the highest court were based on the contention that in the cases considered the laws were not religious. The court pointed out that religiously motivated Sunday closing laws would be unconstitutional. It was anticipated that some of the state laws would be challenged, as is now being done.

Some of us believe that practically all such laws are religiously motivated, regardless of arguments to the contrary, and that if they were put to popular test they would not stay on the books without the active support of churches whose leaders fear that church attendance would suffer if their members were allowed the choice of Sunday buying and Sunday selling.

It will be interesting to follow this exemption case. The lawyers would seem to have a pretty good argument. The issue of Sunday legislation is by no means settled. What are some of the possible outcomes of this current appeal? If a law with exemptions for Sabbathkeepers (which exemptions are only just) makes the whole law a violation of the constitutional separation of church and state, then what? The state has the choice of non-enforcement, of rewriting the law, or of striking out the exemptions. The latter is something to ponder. What

would the voters say in a referendum? It appears that New York State with its high percentage of Jews has a chance of writing into the law an exemption for Sabbathkeepers.

What action should be sought by Seventh Day Baptists and other Sabbath-keeping Protestants to keep alive the principle that the religious majority has no right to legislate against the minority in matters of faith? The Supreme Court decision in the current case may clarify the shady question of religious motivation of Sunday laws and thus give guidance in the constant struggle for equal justice for all.

Law and Order

In the deep South the resistance to desegregation has been fanned to hot flame in a number of communities. There seems to be no certainty where violence due to irresponsible acts of public officials may break out next. Huntsville, Alabama, might be one such place, but the Ministerial Association of that city hopes to forestall such a possibility by issuing a signed statement supporting law and order. Thirty-seven ministers put their names to the action, which has been published in the *Methodist Christian Advocate*. It is undoubtedly hoped that it will help to mold public opinion in this southern state. The last two paragraphs follow:

We respectfully urge those who are interested in the aspects of the desegregation controversy involving questions of "States Rights," "Interposition," "State Sovereignty," and "Constitutional Government" to pursue those questions in the courts and to abide in the meantime with a peaceful acceptance of the decisions of the same courts with regard to desegregation cases which we know inevitably will be made in Alabama.

Thus, we believe that our problems cannot be solved in our own strength nor on the basis of human wisdom alone, and that the situation which confronts us calls for sincere prayer, for clear thought, for understanding love, and for courageous action. Finally, we call upon all people of good will to join us in seeking divine guidance as we make our appeal for law and order.

Profanity in Wills

By Jacob Stam,
Counsellor-at-Law of New Jersey*

For generations it has been customary for lawyers to use, as an introductory phrase, in the preparation of a last will and testament, the words, "In the Name of God, Amen." The records in our County of Passaic run back over a century. In the first will book I find that 133 wills began with this phrase, while only 22 wills omitted it. In the most recent will book, 128 wills were written in His Name, and 78 were not. In most form books which lawyers use, and in the will blanks which are available in stationery stores and which are sold to laymen who draw their own wills, this phrase is generally used.

When the unbelieving testator signs a will using this phrase, he is, in my opinion, taking the name of the Lord in vain. All through his life he has accepted the benefits which God has daily loaded upon him, but he has rejected God's Son and done despite to God's grace, and now, when he is about to dispose of his earthly fortune (which really is not his but which he holds only by the grace of the Creator) he has no right to do this "In the Name of God."

Having this in mind, I have made it a practice for some time to omit this phrase entirely in all wills which I draw. It is not necessary to use the phrase in order to make a valid will. However, merely to omit the phrase in order to honor the prohibition laid down in God's Word means missing an opportunity. It is wise for every Christian to be a witness in season and out of season. Therefore I have often suggested to Christians, who have asked me to draw their wills, that (instead of using this phrase which is read thoughtlessly and indicates nothing as to the belief of the testator) there be included in the will a testimony to

*Jacob Stam is a brother of the late John Stam, who with his wife died a martyr's death as a missionary in China a generation ago. This article was submitted to the Recorder by another attorney, Frederik Bakker, a deacon in the Plainfield, N. J., Seventh Day Baptist Church.

MEMORY TEXT

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. 26: 9.

faith in the Lord Jesus Christ. Some few clients prefer to write their own testimony, but many do not have facility of expression for a document of this type and therefore, together with clients, I have worked out the following brief statement:

I, Jacob Stam, of Paterson, N. J., realizing the uncertainty of life, and with full confidence and trust in my Lord and Saviour, Jesus Christ, in His death for my sins on the cross and in His shed blood as an atonement for my soul, and knowing that by faith in His sacrifice on the cross for me I have eternal life; do hereby make, publish and declare this to be my last will and testament:

Upon the settlement of an estate certified copies of the will (containing every word of the document, diligently compared with the original) or plain copies of the complete document must often be furnished. The will is first read by the probate clerks and by the surrogate or probate judge in the court house; then it is read by the typists and the clerks who record and compare it. The will goes through various hands as copies are prepared and compared in the court house, and again as it is presented in connection with transfers, in banks, brokerage houses, transfer offices of corporations, in the Treasury Department for transfer of government bonds, and on many other occasions. If, as in some case is unhappily true, there is a contest over the validity of the will, the paper is carefully studied by the judge and by all the lawyers and litigants involved.

How good, therefore, in this important document, to put first things first, to acknowledge the importance and supremacy of the spiritual realm over the natural realm. When this is done and a proper place is given to a testimony, then all other provisions in a testament

As Good Stewards — in Our Daily Work

By Elston Van Horn*

Webster's New International Dictionary gives the derivation of the word "steward" from the Anglo-Saxon *steward*, or *stigward*. Literally, a *sty-warden*, or one who guards the pigpen. I do not intend to pursue this as a definition, for the dictionary gives many more commonly used ones, such as: one employed on board ship to attend to the table, or state-rooms and to the comforts of passengers. Or another: one who supervises the preparation and distribution of food and supplies in an institution or club; or, a race-track steward; or, one employed on a large estate to manage the domestic concerns, supervise servants, collect rents or income, and keep accounts.

Following this last quoted definition, the dictionary gives biblical reference: "As good stewards of the manifold grace of God" (1 Peter 4: 10). The complete verse actually is "As every man hath received the gift, even so, minister the same one to another, as good stewards of the manifold grace of God." The complete quotation is the more important, because it includes the receiving of the

*This paper was presented on Stewardship Sabbath on Oct. 27, 1962, in the Pawcatuck Seventh Day Baptist Church by Elston H. Van Horn. Mr. Van Horn is the son of the late Rev. H. C. Van Horn and Mrs. Abbie Van Horn of Milton, Wis.

will more likely be arranged in their proper order and according to their proper importance, having in mind how much we owe to the Lord Jesus for what He did for us. When this is done, there will be rejoicing in heaven because the name of the Lord Jesus is magnified instead of being profaned; there will be joy in the heart of the Christian testator; there will be testimony to the unbelieving lawyer who may draw the will, and to the clerks and officials who handle the document; and there will be a testimony in the court house records to the faithfulness of God.

"gift" and makes more complete the true meaning of the word "stewardship."

There are, as you are well aware, any number of biblical references to stewards and stewardship. One of the more familiar is the parable of the talents as told by Jesus. Another, the story of the man who planted a vineyard, then went away to a far country leaving it in charge of stewards (in Luke's version of the story they are called husbandmen), who killed each of three servants in succession sent by the master for an accounting, finally slaying the son of the owner. The real story has a much deeper meaning and application than the reference to stewardship, but I allude to it as a betrayal of a trust, or of a stewardship.

In Paul's letters, he speaks also of stewards: "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4: 2). "For they gave according to their means, as I can testify, and beyond their means of their own free will — but first they gave themselves to the Lord" (2 Cor. 8: 3).

This, then, is the requirement of a good steward: First, giving ourselves to the Lord, then faithful in giving.

My own further definition of stewardship might be the recognition, understanding, and acceptance (and acceptance, implying application) of one's responsibilities in all phases of life, whether in one's daily work, school activities, home life, community, or in the church. True Christian stewardship will, of course, and must include all these phases. But my topic is in relation to our daily work.

How, then, can we apply the matter to Christian stewardship in our daily work? In one of the definitions of a steward we mentioned "one who manages," and a manager must accept his full share, and more, of responsibility.

We cannot all be managers of our own department, or shop, or farm, certainly so far as stewardship over others is concerned, but each of us can be a good manager, a good steward of his own job, his conduct and attitude towards others with whom he works.

In our own daily work we can recognize and accept our full responsibility for not

only a fair day's work, but more. Do you give the full measure of your working hours to your employer, and do I, or are we "clock watchers"? In your school work, do you give your full share, and more, to your studies, or do you do just enough to get by? Are you, and am I, a good workman worthy of his hire? Do we, consciously, every day, make a real effort to improve our work, make the very most of our talent, large or small, and do we look hard enough for opportunities, even in little things, to help others to make their work a little easier or the day brighter? This is Christian stewardship.

There is a phrase in the citation awarding the Congressional Medal of Honor, also the Army Medal and the Navy Medal of Honor which reads in part, "distinguishes himself conspicuously by gallantry and intrepidity at the risk of his life and above and beyond the call of duty."

There is no need to risk our lives in our daily work but there is always the opportunity to give of ourselves "above and beyond" — and this also is Christian stewardship.

Since I spent so much time earlier in defining one word I would also like to define another that has a similar application.

The word "profession" we understand as a chosen field of endeavor, and we have quite commonly accepted the term as applying to a field such as medicine, the law, the ministry, teaching, and others. Such fields require that one prepare himself beyond the normal level of education with postgraduate work and other advanced studies. The term "professional" once may have indicated one who practiced one of the professions just mentioned. Today, however, popular usage also applies the term "professional" to one in sports who makes his living in baseball, golf, football, basketball, or others.

I am sure you will agree that one of these professionals must be a real expert in his particular sport. He has unusual abilities and in his efforts he far excels the normal person, or the average "twilight league" baseball player.

Some few of you will remember within the past weeks the conclusion in Candlestick Park of several wild and exciting events commonly called "The World Series." Now, we might not agree that the Giants should really have won the last game, and the series, but no one will question that these men are really professionals — real Pros! !

Isn't it possible that each of us has the capability and actual capacity to be a real Pro in his own work, or in his studies? Why then should we not put as much real effort into our daily work, each hour, each day and be good Christian stewards — real Pros, in our daily lives?

Stewardship is the whole philosophy of living, working, and giving from the Christian point of view. Many have received the gift to share with others, and we all have a talent of some kind to use and share in our daily lives and work. Then, "let us first give ourselves to the Lord, and then give of ourselves according to our means, and beyond, of our own free will."

Youth News from Fouke, Ark.

Members of the Fouke youth group "Friends of God" distributed packets of tracts to over 55 homes on Halloween. The evening started by having a devotional period at the parsonage. We then went out visiting homes in twos and threes. No treats were requested as is the case of "trick or treaters," but in most cases the cordial people offered treats in gratitude to such fine young people. Many of those visited were surprised when opening the door to find not a ghost or goblin staring at them but a well-mannered Seventh Day Baptist youth offering a packet of tracts.

The "Big Event" for the month other than the Halloween visits was a delicious wienie roast over sizzling hot white oak coals.

Each Sabbath the youth meet at the parsonage for Bible study and a filmstrip from the American Sabbath Tract Society on Christian living. — Paul Beebe, pastor.

The Local Church and Its Autonomy

By Melvin G. Nida

In this contemporary period of Seventh Day Baptist history, we have talked much about the independence of the local church. Perhaps we have stressed this so much that we have forgotten a complementary truth: the need of denominational structure.

This stress upon local church independence has been expressed this past year in suggestions that the agencies of General Conference must not be allowed to usurp the autonomy of the local church. While this has been directed at the working agencies of General Conference it in effect has said: the local churches and the boards and agencies are independent, autonomous bodies which can do as they please. At times the suggestion has been abroad that the local churches and the boards and agencies may consider what General Conference says, but what General Conference says really doesn't carry much weight.

I would like to submit that we need to reconsider our relationships in the Body of Christ when we have taken such an attitude. Neither the Scriptures, nor Baptist history, nor the Christian conscience of co-operation in the work of Christ can approve a policy of I-do-as-I-please either for the individual Christian, the local church, or the General Conference. Ephesians 4: 24 clearly states that we are members one of another. It says nothing about one part being independent of the other parts.

Paul raised his question about the body of believers in 1 Corinthians 14: 18 and 19, "God hath set the members every one of them in the body, as it hath pleased him, And if they were all one member, where were the body?" He might well have added another question, "And without the body where are the members?" Strangely enough, it is too easy for Baptists to forget what should be a self-evident truth: the truth that God has ordained that we Christians need to associate together in the cause of Jesus Christ. Our autonomy is limited by our need to work together. Ours must be a limited

autonomy in which the individual member submits his individuality to the body as a whole and the body as a whole is limited by the welfare of each member of the body.

In an article entitled "The Associational Principle Among Baptists" in the January 1958 issue of *Foundations*, Winthrop S. Hudson, president of the American Baptist Historical Society, has demonstrated that the democratic principle among the early Baptists of our country was not confined to the local church. Local churches grouped themselves together into Associations and when the common good demanded it, "the Association did not hesitate to intervene in the internal affairs of the local church." This was the historic Baptist pattern in the Philadelphia Association.

It is clear that this pattern was also evident among Seventh Day Baptists. In fact, Seventh Day Baptist churches having learned from the lesson of their English brethren, were eager to associate together. Seventh Day Baptists organized, almost from the very beginnings of their history in America, the Great Communion which was an association of churches. As local churches began to spring up in other colonies, The Great Communion quite evidently was serving only a certain number of churches and so there was the need of a General Conference of Seventh Day Baptist churches more national in character. Thus it was that in 1801, unique amongst Baptists in America, there was organized the Seventh Day Baptist General Conference.

Even if Baptist and Seventh Day Baptist history did not bear out this structural aspect of Christian life, common sense should make it clear. Examples of a struggle for "wholeness" are everywhere in life. The head-end of an angletail will restore its missing tail. A plant cutting makes new roots. A starfish arm, a tadpole's leg, a crab's claw, may all be restored if cut off. More graphic an illustration of the struggle for wholeness is to be found in the sponge. If the living body of a sponge is squeezed through muslin and thus separated into its millions of microscopic cells, the body will be restored as the cells draw together and

constitute an organized whole again. There seems to be implanted in every part of the organism something that represents the whole individual. The several parts co-operate to reach and maintain this goal that is within each part.

But what is to happen to the whole if the parts do not sense their relationship to the whole or if they feel that they are independent organisms that can do as they choose?

Our all-sufficient guide as Baptists, however, has traditionally been the Bible, not history nor even common sense. All else is of value only if it squares with Scripture. Does the Bible teach that the churches are to govern their common affairs in conferences which have been delegated power to do so? The answer is that there is no precise teaching about the government of churches in the New Testament. There is, however, example.

A conference was the solution to the one recorded instance when the churches in New Testament times faced a common problem. (See Acts 15.) The record of that conference shows that the delegates debated the problem, that they arrived at a democratic solution, and that they believed this process was the Holy Spirit at work in their midst. The Holy Spirit made His will known to and through a conference organized for the purpose of finding God's will for the church.

It needs further to be recognized that the decision of that conference involved the internal practices of the local churches. Of course, the independent churches could reject that decision, but in doing so they would be rejecting the guidance of the Holy Spirit. Sometimes in our "Baptist independence" of local churches we forget that the Holy Spirit may be speaking through our Associations and through our General Conferences.

This is not to say that all decisions of church conferences are Spirit-led. No intelligent Baptist Christian would be so unrealistic as to make such a claim. But certainly the decisions of a church conference, arrived at in prayerful seeking of God's will by Christian men and women carefully chosen to represent their churches, should be treated with great

respect. The local churches and agencies should be sure that such a decision is not of the Holy Spirit before rejecting it. The burden of proof that the Holy Spirit is not at work must surely rest with the rejector.

It would seem then that we do have a biblical basis for the interdependence of local churches which necessitates decisions in a conference. Is there any reason to suppose that the Holy Spirit cannot speak to the church today by speaking to and through a church conference as He did at Jerusalem? In fact, if we follow the example of the past, is it not to be expected that the Holy Spirit will often lead the church and speak to us in our difficulties through conferences?

Bible Society Starts Work in 40 New Countries

The American Bible Society has announced that it will undertake the regular, annual work of Bible translation, publication, and distribution in 40 additional countries in Africa, Asia, and the Caribbean area.

The announcement came on November 14 at the conclusion of a two-day meeting at the Henry Hudson Hotel of the society's Advisory Council composed of representatives of 56 denominations which support the society's work. The representatives had come together from 19 states to support the new work, the council approved a budget of \$5,382,000, the highest ever adopted in the 146-year history of the society.

Included in the total expenditures is \$500,000 which the society hopes to raise through a World Advance Fund. The society is placing this amount in the budget immediately although the half-million dollars has not yet been raised. Society officials explained that the Scripture needs of these 40 additional countries is so urgent that the society will work at a deficit in 1963, if necessary, rather than delay the work. The first contribution, in the form of a \$10,000 check, was made at the meeting by the Missouri Synod Lutheran Church. Other denominational delegates pledged support to raise "funds for the forty."

The addition of the 40 countries will bring to a total of 104, the number in which the society provides regular, annual support of Bible work. The additional work will be done in 25 African countries, six in Asia, and nine in the Caribbean area. Some of the added countries are those where the American society is joining other national Bible societies in carrying on the work. Many "consist largely of people who are emerging from tribalism and colonialism and are as yet uncommitted in the struggle for their allegiance."

The 25 African countries are Algeria, Morocco, Libya, Tunisia, Central Africa Republic, Chad, Ghana, Ivory Coast, Upper Volta, Niger, Kenya, Uganda, Tanganyika, Zanzibar, Nigeria, Dahomey, Togoland, Sierra Leone, Republic of Guinea, Portuguese Guinea, Gambia, Senegal, Mauritania, Mali, and Spanish West Africa.

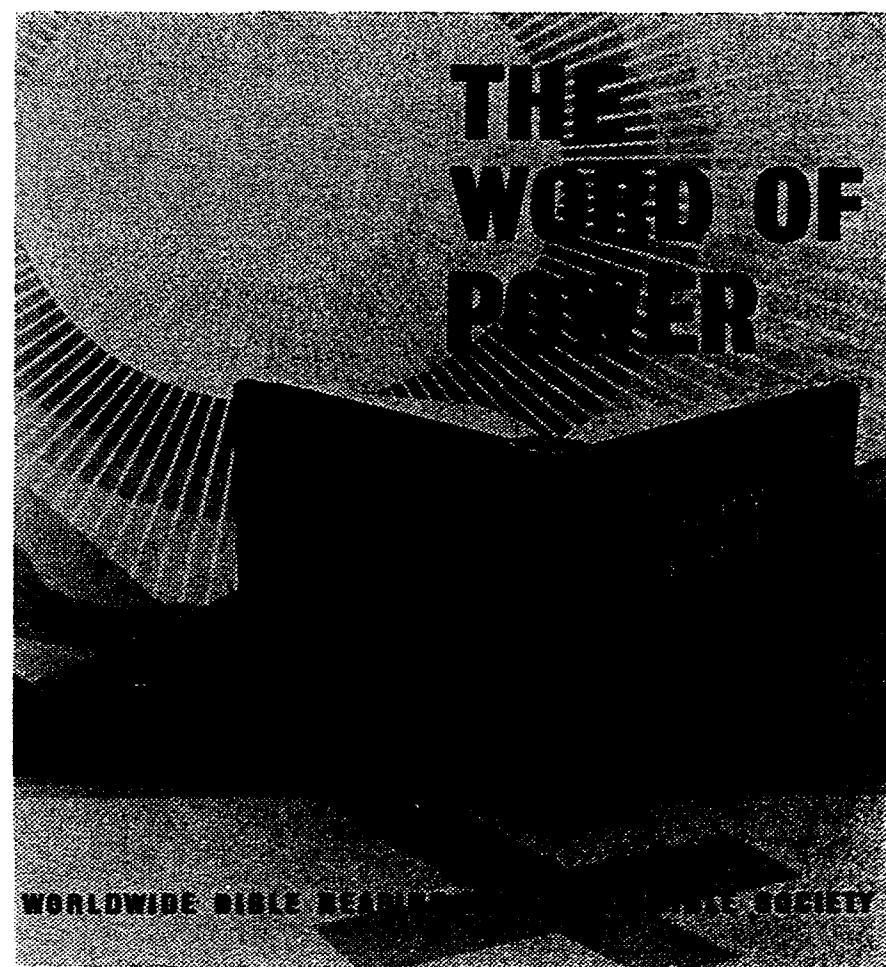
The Asian countries are Burma, Iran, Pakistan, Vietnam, Cambodia, and Laos. The Latin American countries are Guadeloupe, Martinique, Jamaica, Bahamas, Bermuda, British Honduras, British Guiana, Trinidad, and Barbados (with headquarters in Jamaica).

The council reaffirmed the traditional policy of the denominations that churches, rather than government, provide Scriptures for the men and women of the armed forces and stipulated that a portion of the emergency fund be used to provide chaplains with sufficient added Scriptures to meet the demand which now exceeds the supply.

CHRISTMAS FILMSTRIPS

The Filmstrip Catalog lists a wide selection of Christmas filmstrips available free of charge from the library of the American Sabbath Tract Society. These range all the way from the simplest Bible stories for small children to well-arranged picture programs for adults. Some have disc recordings; most are in full color. Due to the large variety and extra copies quite a number of churches can be served at the same time. Consult your catalog. Order at once. Give second and third choices. Return materials promptly — insured.

— Audio Visual Aids Committee.



The period between Thanksgiving and Christmas has been designated as a special period for Bible reading. The American Bible Society has suggested the following readings for those who would like help in selecting great passages.

November

22	.....	Psalm.....	103: 1-22
23	.....	Psalm.....	24: 1-10
24	Sabbath.....	Psalm.....	107: 1-16
25	.....	Exodus.....	3: 1-12
26	.....	Joshua.....	1: 1-9
27	.....	1 Samuel.....	3: 1-21
28	.....	1 Samuel.....	16: 1-13
29	.....	Isaiah.....	6: 1-8
30	.....	Amos.....	7: 10-17

December

1	Sabbath.....	Luke.....	5: 1-11
2	.....	Matthew 13: 1-9, 18-23	
3	.....	Matthew.....	13: 44-52
4	.....	Matthew.....	18: 10-22
5	.....	Matthew.....	20: 1-16
6	.....	Luke.....	10: 25-37
7	.....	Luke.....	12: 13-31
8	Sabbath.....	Luke.....	15: 11-32
9	.....	Mark.....	5: 1-20
10	.....	Luke.....	5: 17-26
11	.....	John.....	5: 1-18
12	.....	John.....	6: 1-15
13	.....	John.....	9: 1-16
14	.....	John.....	9: 17-41
15	Sabbath.....	Mark.....	4: 35-41

Ministers' Conference Next April

As plans are now the biennial conference of Seventh Day Baptist ministers will be held at Adams Center, N. Y., April 17-22, 1963.

Results of the questionnaire of the ministers regarding the conference indicate that the majority of the ministers are in favor of a study of the nature of the Seventh Day Baptist ministry and by an overwhelming majority are in favor of meeting at Adams Center. There is no clear-cut preference of the ministers for a date for the conference except that there was no real indication of a desire for a summer date as suggested by the Conference Committee on Christian Education Interests. It was agreed by the Committee on Higher Education that it would be unwise to plan a summer date.

The chairman of the above committee has received confirmation from Dr. Winthrop S. Hudson, president of the American Baptist Historical Society, to serve as resource lecturer at the Ministers' Conference if the dates for the conference fall during the week following Easter. This is also the date preferred by the Adams Center church since there would not be as great complications in entertaining the ministers. The church rents its basement to the school district for classes, and school would not be in session that week.

Dr. Melvin G. Nida is chairman of the Higher Education Committee, and the Rev. Delmer Van Horn is pastor of the Adams Center church.

Christian Education Executives of Baptist Groups Meet

Secretary Zwiebel attended the annual meeting of the Baptist Denominational Executives in Christian Education held at the headquarters of the American Baptist Convention at Valley Forge, Pa., Nov. 15-16.

Denominational leaders were present from the North American Baptist Conference, the Canadian Baptist Convention, the Southern Baptist Convention, and the host Convention.

The program was arranged for and pre-

sided over by Secretary Zwiebel who had been elected chairman at the previous meeting held at Forest Park, Ill. The theme for the sessions was "Emphases in Adult Christian Education."

A tour of the new Education and Publication Building of the American Baptists was conducted for the group by Dr. Kenneth L. Cober, executive director of Christian Education of that Convention.

Six aspects related to Adults in Christian Education were presented with discussion following each presentation.

This annual meeting is a result of the happy and profitable time of working together on the Baptist Jubilee Advance program started in 1960.

Youth Field Worker

Commendation has been forthcoming from denominational leaders who have had the privilege of working with Miss Linda Bingham in the Youth Fellowship program of activity. On November 1 Miss Bingham went from Westerly, R. I., to Plainfield, N. J. November 17, she worked with our people in Washington, D. C., and November 24, she is scheduled for Shiloh, N. J. Her next stop will be Salemville, Pa.

National Youth Week

It is not too early to start to prepare for National Youth Week, January 26-February 3. The theme suggested this year is "To Fill the Emptiness," and a kit will be sent to our Seventh Day Baptist Youth Fellowships soon.

Youth Week is an ideal time to emphasize the importance of ecumenical youth activity as well as to recognize the youth of the local church.

One way to fill up the emptiness in our church business meetings is to see that our youthful members are led to attend. At General Conference our youth have found the genuine thrill of working on denominational matters. Let them find it also through being given a part in the business of their own church.

SABBATH SCHOOL LESSON

for December 8, 1962

What Is Eternal Life?

Lesson Scripture: Romans 6: 1-11.

Items of Interest From Missionary Board Meeting

The quarterly meeting of the Seventh Day Baptist Missionary Board was held Sunday afternoon, Oct. 28, with nineteen members and one visitor present. New members attending for their first meeting were: Don Lewis of Bradford, R. I., Pastor Paul Maxson of Berlin, N. Y., Nicholas Fatato of Schenectady, N. Y., and Denison Barber of Westerly, R. I.

Some items of interest approved at this meeting are as follows: it was decided to offer travel assistance to missionary pastors to attend the biennial Ministers' Conference in Adams Center, N. Y., in April or May of 1963.

Matching funds sent to Jamaica in recent weeks have been used for assisting in providing travel facilities for Jamaica pastors. Also the Higher Education Scholarship Fund was drawn on to help two students, Joseph Samuels and Jossett Duckett.

Matching funds were sent to British Guiana to assist in construction work on the Dartmouth Seventh Day Baptist Church.

It was reported that plane reservations are being made to enable Miss Joan Clement to return to this country on furlough as soon as this term of school work is completed at Makapwa. This is the completion of her second term of service which began on Sept. 12, 1958.

The Budget Committee of the board was instructed to draw up a projected budget for 1964 and submit it to the Commission for consideration at their mid-year meeting. The Budget Committee also recommended that the 1963 tentative budget of the Missionary Board be adjusted "by increasing the amount of anticipated income from Gifts of Individuals and Organizations from \$17,166 by \$1,200 to a total of \$18,366 and by increasing the Nyasaland Mission Account appropriation from \$5,000 to \$6,200.

The above action will make it possible to increase monthly payments to the Makapwa Mission School by \$100 a month, beginning as of January 1, 1963. This will take care of a need during the coming

year which developed as additional teachers have been secured.

The budget appropriation for the Division of Foreign Missions was increased from \$740 to \$861 during 1963. This increase was due in part to the establishing of a Peace Corps Desk, a liaison office between the Division of Foreign Missions and the U. S. Peace Corps. The far Eastern Office (formerly the China Committee) increased their askings for Study Centers in Hong Kong and in Kyoto, Japan. Because of steadily increasing costs, the Missionary Research Library has found it necessary to increase their askings for 1963.

Other phases of the work of the Division of Foreign Missions supported by the board are in the areas of: Literacy and Christian Literature Committee, the African Committee, and Rural Missions Co-operating Committee.

Christians and Israel

By Dean Heinrich Gruber
of Berlin, Germany

(Presented at a meeting of the American Christian Association for Israel, October 9, 1962, at the Interchurch Center, New York City.)

There is always tension between the forces of division and conflict, and the forces of reconciliation. Religion must be on the side of reconciliation. This is not easy, for the evil of the past carries its infection into the present. The evil virus of the Nazi era is with us today and will not easily die. Healing will come when all of us possess a compassionate and understanding heart and a forgiving spirit. Patience will also be required. But the results of good souls working together should be the reknitting of the wonderful sinews of our common humanity.

I have again and again begged forgiveness from the Jewish people for the horror that descended upon them from Nazi Germany. And I will continue to ask it until all the Christians of Germany, and of the world, shall ask it.

But the mere asking for forgiveness is not enough. There must also be strong resistance to any racialism and there must be deeds of goodness.

The churches, and every Christian, must be in the forefront of the battle against anti-Semitism. The prejudiced ideas against Jews that are still too often held by Christians can bring only evil. In this connection I should like to propose that Christians the world over set aside a special day of atonement for the nightmare that anti-Semitism over the ages has brought to the Jewish people. Perhaps "Kristallnacht," November 9, when the Nazis launched their attack upon the synagogues of Germany, would be an appropriate day for such a time of self-examination and renewal. Such a day of penitence would remind us all of the depths to which man can fall when prejudice reigns. It can call us powerfully to labor at those unfulfilled tasks of brotherhood-building that abound.

I feel strongly that Israel is a special matter, deserving special attention. Let me therefore warn all people in the world not to take the question of the existence of the State of Israel lightly, and not to deal with this subject marginally, as they dealt with the fate of the Jews in Germany and German-occupied countries during the time of Hitler. I am convinced that in case the Arabs one day carry out their threat and put an end to the State of Israel, most of the governments of the world would just stand by and watch as they did in the 1938 pogrom in Germany.

If the Jews are once again forced to flee, or are murdered, a still greater curse will come upon humanity than it is suffering now. It is not only that 2 to 3 million people will become homeless. Far more is involved, for I do not believe that God has forgotten His promises to the People of His Covenant.

Positive acts with reference to Israel are called for, speedily. I am happy that many young people in Germany have again and again called for the recognition of Israel. We have in Germany a large segment of wonderful young people who are willing to make good that which their fathers and grandfathers neglected. Many of these young people have gone to Israel to work selflessly in the Kibbutzim and elsewhere to help the people of Israel build the land and absorb those who come with heavy hearts.

Name the Book

How many books are there in the world today that fit the description that one person has given of a book he had read many times? The name of the writer who gave the characterization of his favorite book is not presently available. Read the description and name the book:

"The book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are unchangeable. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."

Tract Ministry

Dr. Henry G. Clay, executive secretary for the past fifteen years of the American Tract Society, has been instrumental in the fantastic expansion of the publication and distribution of tracts. He has this to say about the importance of a tract ministry on the local church level.

"Testimonies received prove conclusively that tract distribution is a most effective means of evangelism, yet one of the most inexpensive ways to circulate God's Word.

"The blessings of reconciliation to God, which He brings to the souls of men as the Holy Spirit uses the printed page, are incalculable.

"Only eternity will fully disclose the results of this missionary project in which you have so graciously participated."

Christmas Insert Next Week

You have probably given or thought of giving Recorder subscriptions as Christmas gifts. Such lasting money-saving gifts are made easy by the special order form that you will find in the next issue.

Library Subscriptions

The Sabbath Recorder placed by churches in the public libraries of nearby cities may bring inquiries about the local church and thus extend its Sabbath witness. Such was the result recently in southern California. A patron of the library wrote to the editor for information about the church fourteen miles distant that was mentioned in the issue he read. Viewed as advertising, the subscription rate of your denominational journal is very reasonable. Viewed as a means of satisfying the need of searching souls, its value is uncalculable.

Public Relations Address Change

The office of Public Relations of the General Conference is now located at 5039 Monte Vista St., Los Angeles 42, Calif. This is the permanent address of Mrs. Rolland A. Maxson, who heads the office. Material of possible value for newspaper publicity should be rushed to her in advance or immediately after the newsworthy event takes place.

Sabbath-Emphasis Calendars

Attention is called again at this time of year to a service to Sabbathkeepers rendered annually by the Bible Sabbath Association of Fairview, Okla. Many of our churches and individuals have been happy to order from the above-mentioned organization calendars that have Sabbaths rather than Sundays marked in red. These calendars are beautiful and carry much helpful information. The 1963 printing presents a new Sabbath-study series "The Sabbath in Post Apostolic Times." Prices are: 25 cents each with quantity discounts. Orders should go to Fairview, Okla.

Michigan Baptists Affirm Faith

The state convention of Southern Baptists representing 114 churches and 39 missions in Michigan at its recent meeting passed two resolutions, one a pledge to pray often for governmental leaders and the other to reaffirm belief in the Bible. The latter reads:

"We reaffirm our belief without mental reservation or other subterfuge in the validity of the Bible as God's inspired word."

One of the greatest causes of world trouble today is that stupid people are so sure about things — and the intelligent folks are so full of doubts.

NEWS FROM THE CHURCHES

VERONA, N. Y. — July 28 during the Sabbath School hour three babies were enrolled as White Ribbon Recruits of the W. C. T. U. They were James Allan Warner, son of Mr. and Mrs. Garth Warner, Debra Jean Warner, daughter of Mr. and Mrs. Richard Warner, and Lois Suzanne Davis, daughter of Mr. and Mrs. Olin Davis.

The Central Association maintained a booth at the New York State Exposition August 28 to September 3 from 10 a.m. to 10 p.m.

Glen Warner, a member of this church, was assistant pastor for the summer and took charge of worship services when the pastor was away. Glen left early in September to continue his studies at Whittier College and to resume his duties as student assistant at the Los Angeles church.

Miss Melinda Mallison was waterfront director of a Girl Scout Camp at Speculator during July and at Camp Kingsley at Ava one week in August. She has resumed her studies at Cortland State Teachers College. Her sister Nancy is taking a postgraduate course at Rome Free Academy and attending M. V. T. I. at Utica three evenings a week.

On September 3 the Youth Fellowship had a get-together in honor of Miss Geri Hargis of Los Angeles who spent the summer vacation with Pastor Burdick's family.

About 30 members of our Ladies Aid attended their "Secret Pal" Banquet in Oneida on Sept. 12.

Miss Linda Bingham, youth field worker, was with us over two Sabbaths in September. She was guest speaker at the Association Youth Fellowship which met with us on September 15.

The fall session of the Central Association was held at Verona on October 13. Rev. Herbert Levoy of Leonardsville gave the sermon on "The Lifting Life." The children's sermon was given by Miss Cathie Gilmore of Adams Center. Other speakers, following a fellowship dinner, were Miss Barbara Bivins of Nyasaland and Harley D. Bond of Plainfield, executive secretary of the denomination. Miss Bivins gave an inspirational talk to the Youth Fellowship in the evening. She also spoke to the local church and friends on Tuesday evening.

Our Ladies Society has served two public dinners in the church dining room (Sept. 30 and Oct. 28) which were well attended, also a dinner for the G. L. G. at Oneida Castle Hall on Oct. 18.

About \$250 was realized from the Lord's Acre auction held at the Stanley Warner farm on October 11. The Y. F. had charge of the lunch counter.

On October 20 following a fellowship luncheon, the afternoon was given over to the fourth-year Advance Program entitled "Missions to the Social Frontiers" in which several lay speakers took part and discussion groups were held.

The Y. F. held a Halloween party at the home of Mr. and Mrs. Olin Davis with an attendance of 43.

The Father and Son Banquet was held night after the Sabbath of November 10, with Dick Warner as song leader. A "Toast to the Fathers" was given by Gerald Vierow; a "Toast to the Sons" by Pastor Burdick. Robert Morris of Rome, guest speaker, showed slides of National Parks on the West Coast and the World's Fair at Seattle and of Disneyland.

Robert Sholtz as representative of the Verona church, now living in Berkeley, Calif., was asked by the local Advisory Board to present a letter of greeting at the recent organization of the Bay Area Fellowship into a church.

— Correspondent.

BERLIN, N. Y. — The annual church meeting was held on Sabbath night, October 6, following a fellowship supper at the church. Pastor Maxson received a unanimous call to serve the congregation for the twenty-third consecutive year. Church officers were elected for the coming year: Elmer Stuart moderator, Arlie Greene clerk, and Mrs. Paul Cushman and Arlie C. Bentley, lay members of the Advisory Board. W. Robert Bentley was elected treasurer, Mrs. Delmar Ellis trustee, Paul Cushman organist and chorister with Althea Greene as assistant. Kenneth and Robert Cushman, Paul and Wesley Greene were chosen ushers; Nancy Burdick, Recorder correspondent; Arlie Greene, superintendent of cemetery.

October 20 was Layman's Sabbath with Arlie Greene in charge of the service. The children's sermon was given by Gladys Payne, who is going to continue in this capacity. Paul Cushman, George Burdick, and Althea Greene gave the morning messages. Mr. Cushman spoke on stewardship in daily life; Mr. Burdick, stewardship in the world, and Miss Greene, stewardship in worship.

On November 10, a service was held with the members of the Schenectady church at their church. Following the morning service, which was conducted by Rev. Lester Osborn, pastor of the Schenectady church, a dinner was served in the church basement. In the afternoon, a short hymn-sing was held. We were grateful for the chance to have fellowship with our sister church.

The visit of Miss Linda Bingham during the month of September was greatly appreciated by the young people of our church, who felt that she was very helpful to them. The young people also enjoyed the annual fall retreat, which was held at Lewis Camp in late October.

Maxson Fellowship Hall is almost ready for use. Sabbath School classes were expected to move into their new rooms November 17. This is the goal that many have looked forward to, and worked for during the last year. Those who will use the rooms are grateful to those (many besides our own members) who worked on the project. — Correspondent.

Accessions

Little Rock, Ark.

By Baptism:
Mr. Orlando J Smith
Mrs. Jesse S. Smith
Elaine Mitchell
Janice Mitchell
Mr. Duane Bradberry
Mrs. Duane Bradberry

Shiloh, N. J.

By Baptism:
Diane Ruth Ferguson
Stephen Wilmer Davis

Marriages

Di Gennaro-Dickinson—At the home of the bride's parents, Alfred, N. Y., Nov. 4, 1962, Albert Di Gennaro, 24 Koldayne Ave., Rochester, N. Y., son of Samuel and Rose Quinto Di Gennaro, and Mary R. Dickinson, 175 N. Clinton Ave., Rochester, N. Y., daughter of Harold and Lillian Witter Dickinson, were united in marriage. Rev. Hurley S. Warren officiating.

Buckley-Mitchell—Sidney Chester Buckley, son of Mrs. Lucille Buckley of Texarkana, Ark., and Miss Juanita Joyce Mitchell, daughter of M. Alfred Mitchell and Mrs. J. W. McWilliams of Texarkana, Ark., were united in marriage in the Fouke Seventh Day Baptist Church, Oct. 20, 1962. Pastor Paul V. Beebe officiated.

Terrill-Goetze—Ralph Terrill, son of Mr. and Mrs. Carol Terrill of Florahome, Fla., and Fraulein Crista Goetze, formerly of Breslau, Poland, were married August 1, 1961, in Darmstadt, Germany.

Births

Burdick—A daughter, Joan Marie, to Dr. and Mrs. Victor Burdick of Makapwa Mission, Nyasaland, Africa, on October 5, 1962.

Griffith—A daughter, Teresia Denise, was born to Keith and Glenda (O'ferrell) Griffith of Texarkana, Ark., on October 24, 1962.

Maxson—A daughter, Julie Ann, to Mr. and Mrs. Richard Maxson (Marion Burdick) of Lansing, Mich., on July 23, 1962.

Stuart—A son, Alan Lee, to Elmer and Jessie (Brownell) Stuart of Stephentown, N. Y., on September 24, 1962.

Obituaries

Langworthy—Edwina Clark, widow of Fred C. Langworthy, and daughter of Edwin and Annervette Holmes Clark, was born at Westerly, R. I., Oct. 9, 1878, and died at the home of her daughter, Mrs. Herman Palmer, at Brookfield, N. Y., Nov. 1, 1962. She lived all her life at Brookfield, graduating from the local high school. She married

Mr. Langworthy Aug. 11, 1897. He died Dec. 20, 1931. She was a member of the Second Brookfield Seventh Day Baptist Church. Farewell services were held from that church with the Revs. Herbert Levoy and Howard Waddell co-operating in the service.

Surviving are two daughters, Mrs. Althea L. Morrows and Mrs. Frances L. Palmer of Brookfield; two sons, Christopher of Adams, and Robert S. of Sauquoit, N. Y., eight grandchildren, twelve great-grandchildren, and thirteen nieces and nephews. — Bernice Rogers.

Main—Miss Martha, daughter of Samuel and Martha Hogles Main, was born in the town of Plainfield, N. Y., April 28, 1874, and died Oct. 26, 1962, at West Winfield, N. Y.

Miss Main was graduated from Albany Normal College in 1896 and taught school in five states, retiring in 1931. For the past seven years she lived at West Winfield. She was a member of the First Brookfield Seventh Day Baptist Church at Leonardsville, N. Y.

Funeral services were conducted by the pastor, Rev. Herbert E. Levoy, with interment in Brookfield Rural Cemetery.

— Bernice Rogers.

Partelo—George F., son of the late Isaac and Mary Coon Partelo, was born at North Stonington, Conn., April 9, 1876, and died at the home of his grandson, Ralph Collins, Jr., in Ashaway, R. I., Oct. 28, 1962.

He was baptized and became a member of the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., April 28, 1894.

He was preceded in death by his wife, Winifred Miner Partelo. He is survived by two daughters, Mrs. Mary Stockbridge of Farmingdale, N. Y., and Mrs. Alma Booth, Stonington, Conn.; a son, Walter, serving with the U. S. Army; a brother, Clark Partelo, of Concord, N. H.; eleven grandchildren, and nine great-children.

Memorial services were conducted from the Harvey W. Buckler Funeral Home, Westerly, R. I., Oct. 30, by his pastor, Edgar F. Wheeler, assisted by a former pastor and family friend, Everett T. Harris. Interment was at the First Hopkinton Cemetery, Ashaway, R. I.

— E. F. W.

Wilson—Mrs. Bertha Lela of Gadsden, Ala., was born Feb. 26, 1886, and died in her home, Sept. 24, 1962.

She was baptized in 1957, becoming a member of the Paint Rock, Ala., Seventh Day Baptist Church. She loved her church and attended, with her husband, as her health permitted, even though it meant a drive of nearly two hours each way. She last attended on her 56th Wedding Anniversary, June 30 of this year.

Surviving are: her husband, Chester E. Wilson; a brother, Carl Trobaugh; two sisters, Mrs. Albert Walton and Mrs. Mae Filpot; an aunt, Mrs. Emma Sale.

Funeral services were conducted from the Collier-Butler Funeral Home in Gadsden by her pastor, Elder Leroy Bass. Burial was in Crestwood Cemetery in Gadsden. — L. C. B.

The Sabbath Recorder



The Bible Goes to Africa

Universal Bible Sabbath

On December 8 our churches will observe Universal Bible Sabbath under the challenging theme, "The Word of Power." The power of the Word is being felt in Africa and South America as never before. In our own country too there is renewed recognition that the Bible speaks with the same authority that powered the Protestant Reformation, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12).