

# The Sabbath Recorder

the Plainfield Council of Churches, six Monday nights from October 1 to November 6. One of the classes studied Jesus' parables.

On October 6, Rally Day was held in our Sabbath School, of which William Armstrong is superintendent. Bibles were presented to the Juniors. World-wide Communion was celebrated at the close of the church services that day.

About 20 of our members attended the Yearly Meeting at Marlboro on October 12-13 and enjoyed the fellowship with members of five other churches.

— Correspondent.

## Accessions

Berlin, N. Y.

By Baptism:  
Ann Randall Bentley  
Jon Cushman  
Paul G. Cushman  
Sandra Ellis  
Louise Fogg  
Susanne Freeman  
Wesley A. Greene

Nortonville, Kan.

By Baptism:  
Mavice Wheeler  
Mike Wheeler  
Billy Prentice  
David August  
Mark Wheeler

Riverside, Calif.

By Baptism:  
Billy Whitlock  
Stanley Lewis  
Joe Gere  
Penny Watkins  
Mark Gibson  
Norma Hambleton

## Obituaries

**Babcock.**—Frances McKee, daughter of Charles D. and Lois F. Phillips McKee, was born at East Hebron, Pa., Sept. 29, 1876, and died at Jones Memorial Hospital, Wellsville, N. Y., Nov. 3, 1962.

She was baptized by the Rev. M. B. Kelly on Dec. 27, 1893, and united with the Friendship Seventh Day Baptist Church at Nile, N. Y. Here she served as church clerk for twenty-seven years. When the Friendship church disbanded, she joined the Richburg, N. Y., church on March 28, 1959.

She was united in marriage with Arthur L. Babcock of Friendship, N. Y., Sept. 12, 1905. To this union were born two sons, Newell, who died in 1946, and Harold of Wellsville. Mr. Babcock died on December 9, 1945. For nearly seventeen years she had made her home with Harold and his family in Wellsville.

Mrs. Babcock is also survived by her sister Florence, Mrs. Mark Hammond of Bradford, Pa., four grandchildren, four great-grandchildren, many nephews, nieces, and close cousins.

Funeral services were conducted at the Davis Funeral Home, Friendship, with the Rev. Ernest K. Bee, Jr., pastor of the Richburg church, and the Rev. Hurley S. Warren, a former pastor of that church, officiating. Burial was in Mt. Hope Cemetery, Friendship.

— H. S. W.

**Baldwin.**—Edna Rogers, daughter of George and Bertha (Langworthy) Rogers, was born in the town of Preston, N. Y., Feb. 4, 1889 and died at St. Luke's Memorial Hospital, Utica, N. Y., Oct. 2, 1962.

Prior to her marriage to Hobart Baldwin on Jan. 1, 1918, she attended Alfred University and taught in the Brookfield, N. Y., area. Mrs. Baldwin had been a member of the First Brookfield Seventh Day Baptist Church at Leonardsville since 1903.

She is survived by two sons, Arnold N. of West Winfield and Dean of Unadilla Forks; one daughter, Mrs. Donald Howard of Edmeston; one sister, Bernice Rogers of Unadilla Forks; one brother, Dr. James K. Rogers of Bartlesville, Okla., and 13 grandchildren.

Farewell services were conducted by the Rev. Herbert Levoy at Edmeston with interment in the Unadilla Forks cemetery.

— Bernice Rogers.

**Davis.**—Deacon Herbert D., the son of William W. and Millie Marsh Davis, was born Feb. 3, 1883, in Shiloh, N. J., and died at his home at Shiloh, Nov. 15, 1962, after several months of failing health.

Mr. Davis was a machinist by trade but has been retired for the past eight years.

He was an active member of the Shiloh church and served as deacon during the last 40 years.

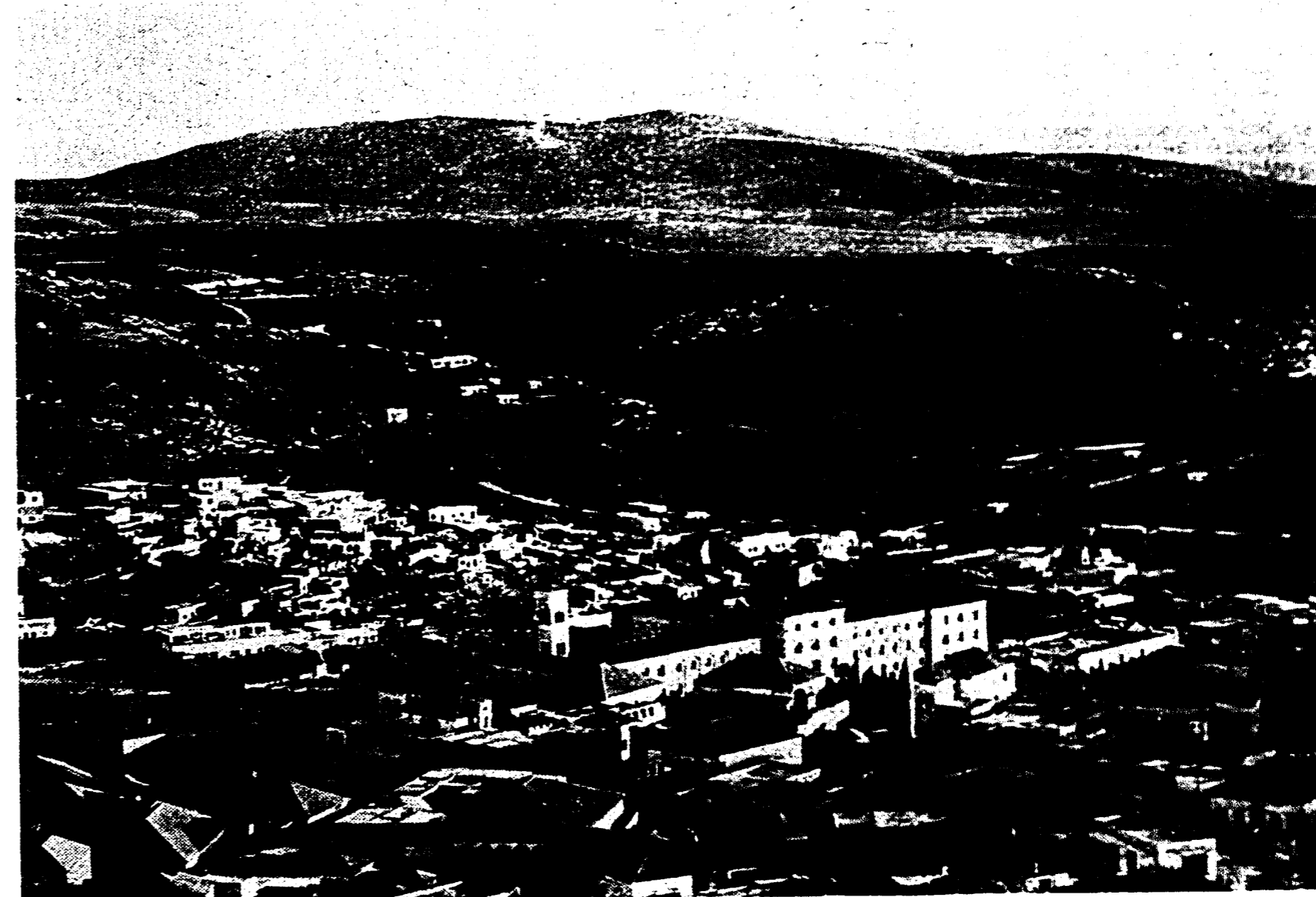
Surviving are his wife Anna; a daughter, Ruth Davis; two brothers, Jerome of Scottsville, N. Y., and Harold of Lakeworth, N. J.; six sisters: Mrs. Grace Acton of Daytona Beach, Fla., Mrs. Ethel Hotchkiss and Mrs. Hazel Flanagan of Bridgeton, Mrs. Janet Sheppard of Pennsylvania, Mrs. Evelyn Rocap of Shiloh, N. J., and Mrs. Edith Moore of Manassas, Va. His step-mother, Mrs. Addie Davis, also of Manassas survives him.

Funeral services were conducted by his pastor, the Rev. Charles H. Bond, on Sunday afternoon, Nov. 18, and interment was made in the Shiloh cemetery. — C. H. B.

**Greeley.**—Deaconess Nannie E. Greeley, was born in Delta, Iowa, Feb. 3, 1895, and died in the Jefferson County Memorial Hospital, Sept. 26, 1962.

Farewell services were held at the Nortonville Seventh Day Baptist Church, Sept. 30, with the Revs. John Hodge and David Clarke officiating. Interment was in the Nortonville Cemetery. — J. O. W.

(See more extended obituary elsewhere in this issue.)



Nazareth, Israel, nestled in the hills of Galilee is much like it was when Jesus spent His youth there almost 2,000 years ago. It is a quaint, picturesque community with narrow, cobblestoned streets and during this season it takes on an atmosphere which reminds the visitor of the high spiritual significance of the coming of the Messiah. The land of the Bible is the Holy Land to millions today.

# The Sabbath Recorder

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

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

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## Not Easily Scared

Americans are not easily scared — at least in regard to some dangers that ought to frighten them. To be sure, there are many people deeply concerned with bomb shelters and other aspects of civilian defense. We can be thrown into a near panic in our space-race with Russia. The sharp rise in juvenile delinquency frightens us into various types of action to halt it. When we hear about dope addicts and the pushing of narcotics we are alarmed enough to try to do something about it. The industry is small enough so that we and the law enforcement agencies can afford to step on the toes of the promoters. But, strange as it may seem, Americans refuse to be scared when they are told that cigarette smoking causes incurable lung cancer.

This subject needs to be brought frequently to the attention of the public. No one is in a better position to do this than Dr. Alton Ochsner who has seen and treated more cases of lung cancer than any other living person. This specialist in a lengthy, documented article "Dabbling in Death" in *Smoke Signals* (American Temperance Society) says that in twenty-five years he has seen more than 2,500 cases of cancer of the lung and, "the more I see of them the more frightened I become, because lung cancer is a devastating disease."

If the specialists are scared why are not the smokers themselves? Probably because they do not know how great the danger is and because they are victims of the clever advertising of a great, well-heeled industry. The layman refuses to be scared of a catastrophe that may be twenty years away. The doctor made the following statement several years ago.

"If there were one tenth the evidence that the Brooklyn Bridge was unsafe for traffic, as there is that cancer of the lung is caused by smoking, the Brooklyn Bridge would be closed within twenty-four hours and would stay closed until it was made safe." He says that the statement is even more significant now.

Do not the tobacco people say that they want to make tobacco safe? Yes, they say so, remarks this authority, but their actions are to the contrary. But do not filters help? he is asked. His response has to be that their only help is in selling the

product; they do not remove any of the cancer-producing tars. Much of the increase in coronary trouble in recent years is traceable to nicotine. It is now well known that nicotine-free tobacco can be grown as readily as poison-laden tobacco. But it is not. The tobacco industry has to depend on nicotine to hold its customers. This is the habit-forming drug that "hooks" the smoker. No wonder the companies work just like the dope peddlers in giving away huge quantities to fraternities, sororities, and the Armed Forces. Fortunately the Armed Forces have now, on the basis of scientific studies, decided that they can no longer be party to undermining the health of the young citizens entrusted to their care. The Army, Air Force, and Navy may be said to be scared; the rest of the people are not.

There is not space here to reproduce the graphs and charts included in Dr. Ochsner's 8-page article. They help to prove his point beyond a shadow of doubt that cigarette smokers are dabbling in death. He affirms that one can determine how early he wants to die by the amount that he smokes. Not everyone who smokes excessively will die of lung cancer but the casual relationship is so strong that the writer makes bold to say that all smokers will die of it if they do not die of something else first. He ends his article with an exclamation point thus:

"It is a tragic thing to see victims of these diseases after the damage has been done. If only we could get the message over to these people earlier, and particularly to children, of the relationship of smoking and health!"

Dr. Ochsner approaches this whole problem strictly from the point of view of health. He has no other motives than those of a doctor trying to save lives. There is a higher motive — a Christian motive. Most of us can't be doctors. None of us can equal this man's knowledge; but all of us can recognize that, according to the Scriptures, our bodies are temples of the Holy Spirit. Our Lord's teaching clearly implies that we cannot be slaves of a life-shortening habit and at the same time be fully committed servants of our Master. Let us choose wisely and teach others to choose wisely.

DECEMBER 10, 1962

## MEMORY TEXT

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1: 18.

## Santa Claus in Church?

There is quite a movement sponsored by church leaders to make Christmas more Christian, ridding it of some of the customs of mythical origin that have gathered around the celebration of the birthday of Christ in this country. At the same time pressures are being exerted on the public schools to divest the holiday season of all religious content.

From the New York Bible Society come beautiful fund-raising stamps featuring a Bible, a star, and the inscription, "Keep Christ in Christmas." Towns and communities throughout the nation have adopted slogans such as, "Put Christ Back into Christmas." On the other hand there are many earnest Christians who feel that so much of what passes for Christmas is of Catholic or non-Christian origin that the whole thing should be divorced from the Protestant Church. There is general agreement that if there is to be a Christmas program in the church care should be taken to keep the emphasis in harmony with the Bible. This is not always done.

The editor of *Eternity* in the current issue says it is high time for churches to take up the slogan, "Kick Santa out of Church." The implication is that some thoughtless program planners have allowed the church to be secularized in this respect. It is hard to think that such could be the case. Santa Claus certainly has no place in a Christian church, which is dedicated to teaching the story of the great gift of God to the world — His Son. What families do in their own homes to cover up the origin of their loving gifts to their little children is for them to decide. The church itself should not be party to such deceptions in the church auditorium or the Sabbath School rooms where the child comes to learn unchanging truth.

Some parents seem willing to take the risks of the traumatic experiences faced

by their children when the well-meaning but unskillfully executed deception about Santa Claus is discovered. Not infrequently this time of disillusionment raises doubts about other stories learned at the family fireside. It may be possible to insist that the story of the wise men and the visitations of the angels are **really true**; some say they have no serious problems. But for Santa to appear in person at a church program in the presence of little children is both unethical and completely out of keeping with the teaching objectives of the church. Santa is a myth of uncertain medieval origin, a product of the dark ages. The foundations of the Christian religion are not mythological. The supernatural events surrounding the birth of Christ as described in the nativity stories of Matthew and Luke are not myths. They are part and parcel of the same record that gives us the Sermon on the Mount and the spread of the New Testament Church in the Roman world. Let us think soberly about these matters and not mix human traditions with divine revelation.

## EDITORIAL NOTES

### A Pastor Asks

Quoting in his church bulletin the familiar verse: "What sort of church would my church be if all of its members were just like me?" one of our pastors suggests an application that adds to the thought-provoking quality of the question. How many times would services need to be held during the year? If all members were like me, could we dispense with services on all rainy days, cold days, hot days and on days that are too nice for wasting in church attendance? The answer is, of course, that there are people who attend church in all kinds of weather and love it. If they are absent it is because they have a good reason, no mere excuse.

Where your heart is your treasure will be, to paraphrase our Master's words. It is equally true that where your heart is there the rest of you will be found — each Sabbath.

## Russian Baptists Again Send Peace-Centered Greetings

(Directed to all the Christians of the world the following message was received by our executive secretary.)

Dear Brethren and Sisters in Christ:

On the days of the great Christian festival, Christmas, the solemn words of the angels' song, "Glory to God in the highest, and on earth peace, good will toward men," will sound with a new power in all the churches of the world.

We all shall listen to these words, well-known to us from our childhood. They will remind us of the birth in Bethlehem of the Savior of the world and of the greatest Friend of mankind — Jesus Christ.

Besides, the angels' song will remind us of the fact that the words, "on earth peace" still are the words of a fine prophecy which awakens in mankind golden dreams of an earth-planet without any weapons and wars. The task of all Christians of the globe is to understand that the realization of the golden dream of an earth without weapons and wars depends not only on statesmen and political figures, but to an even greater degree on all peoples and all churches, members of which are hundreds of millions of Christians, trying to live according to the commandments of their Teacher, Jesus Christ, while one of His commandments says, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."

The task of Christianity is not only to sing together with the angels about peace on earth, but to make the peace among all peoples on the earth.

May the Prince of Peace — Jesus Christ — preserve peace in the whole of the world in the new 1963 as in all following years.

Let us unanimously pray for it and practically contribute to the cause of peace on earth.

With warm Christmas and New Year greetings in behalf of the Union of Evangelical Christians (Baptists of the USSR) we are:

Jakov Zhidkov, president,  
Alexander Karev, general secretary.

There Is an Answer to the Recurrent Question

## Can We Afford to Be Good Stewards?

(Read Malachi 3: 6-18)

By Herbert Saunders\*

One of the easiest ways to start an argument among a group of people is to attempt to define something. Stewardship is no exception. This term has been used for years among members of the Christian church. Thousands of sermons and meditations have been prepared on the subject. Books have been written by the hundreds to give people the basic tenets of stewardship. Study sessions have considered the meaning and interpretation of stewardship. Yet attempts to define it always reveal a variety of concepts.



Believing that to define stewardship was not a wholly impossible task, the United Stewardship Council proposed a definition which, although not acceptable to all its members, was found to have practical values. In November of 1948 this definition was reviewed and revised and tentatively approved in the following form: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind, in grateful acknowledgement of Christ's redeeming love."

Dr. Alva V. King, in an article entitled "Stewardship . . . Can You Define It?" has this to say about the definition: "The practical nature of the definition is shown by reference to the two kinds of giving, systematic and proportionate. Any practice that becomes a part of life requires systematic observance and a reason-

able proportion of one's attention. Stewardship is basic to the Christian life, and giving is an expression of it. Therefore, the practice of systematic and proportionate giving is essential to give it reality." As adherents to the great Christian tradition, we must, if we are to give meaning and reality to our giving, practice a systematic and proportionate method of stewardship. We must be willing to evaluate what we earn and give that portion which we know is rightfully God's.

But, as the definition states, there are three areas which require our utmost consideration: time, abilities, and material possessions.

### Tithing Our Time

Among the many assets we have as children of God, the most important asset is time. Without it we would not exist. We worship not a God of space, but a God of time. We set aside the seventh day of the week for worship in recognition of our love for the God of time. We believe that God, in His infinite wisdom, has ordained that we should worship Him on a particular day — a portion of time.

And yet, we find ourselves rushing to and fro because we cannot find enough time to do the things we feel should be done. But if we were to evaluate the amount of time we spend in needless activity, we would find that there is indeed enough time to do all we need to do and more, if necessary. How many of us budget our time? How many of us take a few moments to set up a regular schedule which will benefit us in the use of our valuable time?

Elton Trueblood, in his book, *The Common Ventures of Life*, suggests that the ultimate tragedy in the world today is the tragedy of waste. "It is terrible," he says, "to waste food when people are hungry, and it is terrible to waste cloth when people are cold, but it is more

\*This sermon was preached in the Little Genesee, N. Y., Seventh Day Baptist Church on November 10, 1962, by Pastor Herbert E. Saunders, a graduate of Salem College last spring and a student at the School of Theology, Alfred, N. Y.

terrible to waste a life when so much needs doing." When we waste time — when we fail to use our time to benefit mankind — we are actually wasting a life. We are wasting what God has given us for the benefit of mankind and for the benefit of ourselves also.

One of the greatest, if not the greatest, needs in our Seventh Day Baptist churches across the country is for dedicated men and women who are willing to give time to the church. How many of our people are willing to give an hour a week to call on someone in the church? How many of our people are willing to teach in the Sabbath School, direct the choir, or hold an office in the church? We have a tendency in Seventh Day Baptist circles to let those who have done the job before do it again.

Have you ever stopped to think that God wishes us to give a tithe of our time? God would like us to give to the church and its program one-tenth of the time we have on our hands. Can you imagine how quickly our denomination would grow if everyone gave one-tenth of his or her time to the church? What we need in our churches is a revival of the Christian spirit. We need a second-century revival that will compel us to give ourselves to Christ and the furtherance of His kingdom on earth. God has given us time, and we should use it for His benefit, by giving back a portion of it to the work of the Christian church.

#### Tithing Our Talents

We should show forth our love for God by the giving of our abilities and talents to Him to use as He sees fit. Frederick Robertson once said: "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God."

We are faced in our churches today with a lack of trained leadership. There are scores of persons with potential leadership who are not being used by our churches. If these people were only given the opportunity to train for church offices and given positions of responsibility to give them confidence in their abilities, there would be a great upsurge in the

total commitment of the whole church. It is the working together of all the members of a Christian community that makes that community grow.

Martin Luther apparently realized the need in the medieval church for a combined effort on the part of everyone, when he said: "A cobbler, a smith, a farmer, each has the work and the office of his trade, and yet they are all alike consecrated priests and bishops, and everyone by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all members of the body serve one another." There must be a combined effort on the part of persons with different talents and abilities in order for a church fellowship to grow.

It seems a shame that many of our young people are not given the chance to work in the church. The church must, if it is to survive, discover among its young people recruits for the various church vocations, and educate them to take over these positions in the future. This generation is not going to last forever, and to deprive our young leaders of opportunities which they can utilize, is to play the funeral march for our churches. Let's give our young people responsibilities. Let's give our young people opportunities to express themselves. It is when we hold them back that we lose them. Unless we can find something in our churches which will take the place of outside interests — unless we allow our young people to take part in the church activities — unless we develop within them the desire to continue the work of the church — we will find ourselves losing out in the race for their minds and hearts. My friends, we are in a battle that is of our own making and unless we fight this battle by encouraging our young people, we are going to lose and our denomination, in the long run, is going to lose.

There was a fine crop of young people at Pre-Con this year — a group that desires to be Seventh Day Baptists and develop the Seventh Day Baptist denomina-

(Continued on page 14)



#### To Co-ordinate Bible Work of Women

Mrs. Inez Moser, a widely known church woman, has been named director of Women's Activities, a newly created post, by the American Bible Society, according to an announcement by

Everett Smith, president.

The new position was created in response to requests by women of many of the more than 55 denominations supporting the society for special service activities which they may undertake to spread the Scriptures and increase the reading of them. Mrs. Moser will co-ordinate the efforts of women's groups to increase Bible reading in the home; to provide adequate community supplies of Scriptures in the United States with emphasis on hospitals, nursing homes, prisons and other institutions; to supply Bibles abroad for new nations in their own languages; and to meet the demands for additional Bibles in areas of exploding populations and of newly literate people.

Mrs. Moser is best known for her work in the world mission of the church, particularly in its relation to women's work in churches overseas. Last year she led one of the Prayer Fellowships held under the direction of the World Day of Prayer in Zurich, Switzerland, and met with women's World Day of Prayer committees in Scotland, England, Holland, Germany, Italy, Spain, and Portugal. She is chairman of the Christian World Mission National Committee of United Church Women and a member of its general board.

Mrs. Moser attended the constituting meeting of the World Council of Churches in Amsterdam in 1948 and immediately afterward visited churches in Hungary and Czechoslovakia. She has conducted retreats for missionaries, organized local and presbyterial societies, and given help to women's organizations in South America, Africa, Korea, the Philippines, Thailand, and Hong Kong.

She served for ten years as chairman

of the Women's Executive Committee of the Japan International Christian University Foundation and is now a member of the Foundation and its Executive Committee.

WOMEN'S WORK — Mrs. Lawrence W. Marsdon

#### What We Experienced at Baptist Women's Meeting

Two members of your Board of Directors of the Women's Society were privileged to attend the meeting of the North American Baptist Women's Union at St. Louis, November 13, 14, and 15.

Mrs. Charles Saunders and I arrived in St. Louis by bus and went directly to the Sheraton-Jefferson Hotel where most of the delegates were staying. After stopping for something to eat in the hotel's lunchroom, we walked to the Kiel Opera House where the first meeting began in the evening of November 13.

Following greetings brought by Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, we heard a talk given by Mrs. Billie Davis. Mrs. Davis and her husband, George H. Davis, are missionaries in Central and South America.

The title of Mrs. Davis' talk was, "I Was a Hobo Kid." She told of her early life as a child of migrant parents who traveled about working at whatever they could find to do, and camping along the rivers or in the hobo jungles. When there was no other work, they made baskets from the reeds along the river and Billie went from house to house selling them. In this way, she was able to see how people who had houses lived. She asked one lady about a building across the street and the lady told her it was a free library. After that she spent hours looking at books and magazines. When she found out that school was also free, she told her father that he would be arrested if he did not let her go to school. Her clothes didn't look like the others as they were washed in the river and dried on the bushes and worn without ironing. To her surprise she was given a desk just like "the smooth kids." This made a

great impression on her, and she later made a movie of her life and called it "A Desk for Billie."

When Billie sold the baskets, her mother bought beans with the money so they would have strength to make more baskets to buy more beans. Mrs. Davis likened this beanpot existence to the student who leaves school to get a paycheck and who always will have to accept a smaller check because of his lack of education.

Mrs. Davis stressed the idea that the work of the church has two aspects, personal and worldwide. When Christ was here on earth, He ministered to one at a time. We should reach people in the same way. Her motto "Each one, reach one" was repeated many times in telling us how to spread the "Good News."

(To be continued next week)

#### Call for Radio Messages

The Radio and Television Committee of the American Sabbath Tract Society desires to enlarge its service to churches and Associations now broadcasting, or hoping to air Seventh Day Baptist programs on paid time. The committee is prepared to give financial assistance on a matching-fund basis to such groups, in accordance with the statement in the tape recording catalog. The committee urges interested, qualified people to submit tape recorded undated messages of 5 to 14 minutes which can be considered for inclusion in the material offered by the board.

If there are those who would like to contribute messages but do not have access to a tape recorder, or who would like to have them put on tape by someone with a better radio voice, they are invited to send manuscripts.

Mail your carefully prepared radio messages to the chairman of the committee, Frederick M. Ayars, 1129 W. Tioga Street, Philadelphia 40, Pa.

#### SABBATH SCHOOL LESSON

for December 22, 1962

God Comes to Us

Lesson Scripture: John 1: 1-18.

MISSIONS — Sec. Everett T. Harris

#### Nyasaland Political Problems Affect Mission Schools

Because Seventh Day Baptists are intensely interested in the welfare of beloved missionaries in Nyasaland the news of unsettled political problems affecting that country are watched with more than usual concern. We note that on November 13, 1962, the Nyasaland Constitutional Conference opened in London, England, with African leaders of the British Protectorate of Nyasaland in attendance. The Africans are seeking full internal self government as the next step toward independence.

Nyasaland is governed at present through an Executive Council, an elected Legislature and a Crown-appointed Governor. In the general elections of August 1961, the Malawi Congress party won 22 of the 28 legislative seats. Seven of the ten members of the Executive Council are Malawi Congress members.

Dr. Hastings K. Banda, leader of the majority Malawi Congress party and co-minister of the Nyasaland government is pledged to take his country out of the Federation of Rhodesia and Nyasaland as soon as complete independence is won.

The Constitutional Conference in London has been officially limited to preparing a new constitution providing for internal self-government. But the question of secession underlies all items on the agenda of the London Meeting. This presents the British Government with a difficult challenge because the Rhodesias oppose a break-up of the Federation.

In his opening speech Dr. Banda said that the people of Nyasaland cherished their ties with England. "But we bitterly opposed the imposition of a kind of association (with the Rhodesias) which is not in keeping with those ties," he declared. They seem determined to secede.

The Minister of Education in Dr. Banda's cabinet, Mr. Chiume, has expressed a favorable reaction toward Makapwa Mission Schools. The assurance of government assistance on the expenses of the mission schools has been given for 1964. In the meantime, during 1963, Seventh Day Baptists are encouraged to

cover the additional expense incurred from an enlarged teaching staff at Makapwa and surrounding village schools.

A recent letter from the Rev. David Pearson informs us, "Our mission schools in 1963 will come under new management in accordance with a new law. A school managerial committee for a mission school will normally consist of: the District Education officer, a member of the District Council, a member of the Local Council, one representing the Mission, one representing the teaching staff, and one representing the parents of the students."

Miss Joan Clement, principal of the Makapwa Mission Schools, will be arriving in this country soon on furlough and will meet with leaders of the Seventh Day Baptist Missionary Board to discuss the Nyasaland situation as it relates to our mission schools.

#### Baptismal Service in Jamaica

(Portion of letter of November 15, from the Rev. Leon R. Lawton, Jamaica missionary.)

The day of baptism, November 4, was wet with heavy rains most of the day right up to the 7 p.m. service hour. As a result very few turned up for the service but the three candidates came and we had baptism, with only about 12 in the congregation. One man slipped in just before baptism and after the service professed faith in the Lord.

The Tuesday following we had two films on communism — "Dead Men on Furlough" (locale in Korea) and "Crimson Shadow." Four young adults responded to the invitation following these films. Thus we are rejoicing in seeing souls won to Christ and ask your prayers that they may be strengthened to live for Him and continue to grow in faith.

This afternoon I am taking one of those baptized up to the seminary to speak with the principal. He is not yet sure of his call to the ministry, but is willing to do whatever the Lord would lead him to do. He has not yet joined the church and there are those who would try and keep him from the Sabbath, but we are praying that with his open heart he will see and follow God's Word.

#### Visitors to Jamaica Expected

(Excerpts from letter written by Mrs. Courtland V. Davis.)

When writing on November 20, Mrs. Courtland Davis commented on the fact that Thanksgiving Day "will be just another school day in Jamaica. So far, the holidays in this new nation are few and far between." However, the school will be having a month or so vacation soon — "at the end of this term." She adds, "That is going to be especially nice this year since we are expecting visitors from the States. We are looking for Orville and Lucille Bond as the first callers on our list. We are all delighted to have them come. The past students are rallying to the event with a dinner planned for them as one item.

"Five days after the Bonds leave us we are hoping that the Lawtons from Battle Creek will arrive. The children at Ripon Road (the Lawton family) have the days counted, and what plans they are making!

"The Davises have their fingers crossed in anticipation of a visit for Christmas from their eldest granddaughter from Daytona Beach."

Mrs. Davis closes her letter by remarking that the school term is nearly finished and exams "are in the air. The program for graduation has gone to the printer."

#### Churches Calling

It has been previously announced that the pastor of the Denver church would be leaving that church to join the faculty of Milton College next fall. With a desire to keep the work moving forward without interruption the church has been seeking for a new pastor. It is now reported that the Rev. Albert N. Rogers, dean of the School of Theology at Alfred, has accepted the call of the church effective in August of 1963.

The Denver church is engaged in an extensive building program since relocating to the west side of Denver. The Fellowship Hall was dedicated in July.

Other churches now pastorless continue to seek shepherds to feed the flocks. They frequently express a hope that fellow Christians throughout the denomination will remember to pray for them.

## Into all the World

By Dr. Floyd Shacklock

(Continued from last issue)

The Holy Spirit goes before us to New York and Nebraska and Nevada, and what are we doing about it? He came to His own and His own received Him not. But as many as received Him, to them He gave the power to become sons of God. How dark is the night that merry-makers in the inn fail to see the light in the stable! How dark is the night!

I said that the Holy Spirit has gone before us into all the world. We rejoice that the Protestant church in Latin America, the evangelical church as they call it there, is growing at the rate of 15.79% annually, while the population grows 3.15%. But from 1952-1961 the increase in the Protestant community was 3,600,832, while the total population increased 47,463,000. In other words, in ten years there are 44,000,000 more people in Latin America outside the church. Can we be sentimental and complacent about that?

Around the world the population is growing faster than the Christian Church. There are more people who do not know about Jesus Christ than there were last year. The percentage of Christians in the world population is shrinking. In all the world in 1950, one person in three was a Christian — Protestant, Catholic, or Orthodox. At the present rate, by the year 2000 it will be one in five.

The Holy Spirit has indeed gone before us to open the closed doors. Are we following the Holy Spirit into this needy world with the full commitment that is expected of Christians? Can we stand when He appeareth? The Incarnation brings judgment as well as hope.

We can rejoice in the faith of the Kenya martyrs during the Mau-Mau terror. Thank God for the work of the Holy Spirit there.

But come with me to a detention camp where in 1955 I saw thousands of Mau-Mau suspects. A special pass permitted us to enter through the barbed wire barricades into the dismal camp. There were many sullen and hostile faces. We were

taken to a women's section where a thousand prisoners had gathered in a great, long, thatched-roof hut. Babies were carried on their mothers' backs, and toddlers shared their mothers' prison life. For months the Christian Council of Kenya had been holding classes in the camp — baby care, knitting, literacy, Bible study.

This was a service of Christian worship. The climax was a "cleansing ceremony" at which 154 women publicly renounced their Mau-Mau oaths. It was based on the verse, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1: 9). It was a moving ritual. They confessed that they had sinned before God and man. They asked God's pardon and forgiveness, and with His help they promised to lead a new life. This did not give them political freedom. As they returned to their barracks, many of them would be persecuted and ridiculed by hard-core Mau-Mau, as the dusk fell. As I sat there, I wondered how many of that great congregation had been involved in the tortures and murders of the Mau-Mau. Many, no doubt. But here was the Gospel in its glory, redeeming men and women from sin.

There was one disturbing factor. Many of those who asked for cleansing had been Christians, but had fallen away. Is there no power in the Gospel to keep people from such evil? Why had they weakened?

The answer is not hard to find. They were baptized, and we believe in the power of the Holy Spirit to transform life. But we did not give them the means of studying and learning the will of the Holy Spirit. Fortunately, the Bible is available in Kikuyu. But most of them could not read it. There is scarcely any Christian literature. There were few missionaries. The African pastors had almost no training and nothing to help them in their own language, to prepare their sermons. They needed Bible study books, teaching materials, guides to everyday living.

We have all of the advantages of Christian tradition. There is no persecution if we join the church. We have the open Bible and abundant devotional aids. Yet

with all of this help, it is not always easy to know and to do the will of God in our complex lives. How much more perplexing is it for the new Christians, and for non-Christians, to leave old customs and come into the bewildering new and modern world.

One of my missionary friends there has estimated that for each Kikuyu Christian who remained faithful to his Christian conviction, there may have been thirty, forty, or fifty who denied their Lord. I cannot escape the conviction that we are partly to blame for those thousands and thousands of apostates. The Holy Spirit went before us. We did not really follow. And to some degree, this could be said of our meager efforts in scores of countries. The Incarnation brings judgment as well as hope.

My mind turns again to the Messiah and Christmas. Most of us here are professional Christian workers. We have a terrible temptation — to think that our primary concern is to pass Christmas on to others. We exhaust ourselves in planning Christmas services for our congregations. We are preoccupied with giving gifts to our friends and family.

But Christmas celebrates God's inestimable gift, not ours. The babe in the manger is God's gift to us. He brought light and love, truth and integrity for you and me, with the release from our sins. Christmas means giving gifts to others only when we ourselves first receive His gifts of forgiveness and renewal. Then we see His light showing up the darkness in our hearts. His integrity reveals our own insincerity and pretense. His love condemns our selfish ambition.

I am trying to say that Christmas is for us. We, too, kneel at the manger to thank God for His gift to us, even as His light reveals our darkness. Then He can come with His full glory into our waiting hearts. Only then can we follow as the Holy Spirit goes before us into all the world. Follow not afar off, but in the light that darkness cannot quench.

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1: 19).

## Missionary Books

### Cannibal Valley

Yes, there is a place that the missionaries call "Cannibal Valley." It is a portion of the valley of the Baliem River which flows out of the almost inaccessible villages of the Dani tribe in the high mountains of Western New Guinea. It is one of the few places on earth where enemies slain in battle are sometimes eaten to humiliate their relatives. At least this situation did exist until the Gospel of salvation recently came to that valley and changed the lives of a considerable number of the naked tribesmen.

The 254-page Harper and Row book by Russell T. Hitt, author of the best seller *Jungle Pilot*, tells of the tragedy-filled, triumphant story of the indomitable faith of Christian and Missionary Alliance missionaries who have finally dotted those mountain valleys with little airstrips and mission stations — areas that until World War II were practically unknown and could be reached only by hazardous treks of 30 to 40 days.

The story unfolds part by part and year by year. It is more grim in many respects than the much publicized story of the Auca Indian evangelization that cost the lives of the five missionaries. It is a greater triumph, for it involves thousands of warlike primitives who are now being won to Christ by their own people.

It took the tenderest love, the strongest stomachs, and the most enduring patience to win the first converts in the face of many setbacks, narrow escapes, and some martyrdoms.

The closing chapter of this 1962 book is entitled "The Dawn of a New Day," but the day dawns slowly in lands where heathenism has been so recently challenged. News items have told the extensive uprising of two hostile Dani chieftains against Australian Baptist missions not far from the areas described in this book. At least 80 native believers were killed, about 90 Baptists injured, and 50 villages burned. Later news indicates that the hostile chiefs who took the occasion of the withdrawal of Dutch protection as an opportunity to drive out the Christians have themselves now been driven from

the North Baliem valley. Their villages now house the strengthened Christians who were made homeless by the raid.

Resistance to the Gospel is expressed in different ways in different levels of culture, but acceptance of the Gospel in "Cannibal Valley" as well as in the higher levels of society introduces happiness and produces changed lives.

### The Christians of Korea

Korea is both the "Land of Heart-break" and the land of opportunity — at least in that portion where Christianity can be practiced openly. Anyone desiring to be well informed of the successes of the Gospel in Southern Korea in the past few years will do well to read the paperback from Friendship Press, **The Christians of Korea**, by Samuel Hugh Moffett. In 176 pages (31 pages of photographs) the author brings out many facts that add background to the knowledge that one may have acquired from other sources.

We do well to ponder the fact that denominations which in this country have given the appearance of growing cold and ritualistic are described as being full of pentecostal fervor in Korea at the present time. The church is at the same time uniting and dividing. It appears that in spite of both it is growing at a tremendous rate. The people have suffered much, and to them the Gospel means much.

### Good Things to Come

Look in the next issue for a biblical, moving article on "Is Peace a Phantom?" by one of our young pastors who has a radio ministry and recently conducted his own evangelistic services. The article will deal with the message of the angels to the shepherds on the hills of Bethlehem.

In the issue of December 31 we may be able to start a four-part article on Bible study by a theological professor. Running as a serial, this article will make practical suggestions that many can follow. It will deal with: the nature of study, what to study, how to study, and group study.

### Christian Journalism

The Mary Maxon Christian Journalism Committee of the Women's Society wishes to remind those who plan to enter the essay contest that the deadline for receiving scholarship applications is January 15, 1963.

Are you interested in a scholarship which pays registration fee, room, board, and a part of the travel expenses? Then do not delay, send your application in right now. This is a tremendous offer for budding writers.

Those who have taken courses in Christian Journalism at Green Lake, Wis., or St. Davids, Pa., have profited by the experience. Tuition only would be paid ordinarily for a student taking such a course at his college. Outstanding teachers committed to the highest type of writing are on the staffs.

In either case, the only repayment expected is that as a writer you would contribute to Seventh Day Baptist publications or to similar work in your church.

Send your application now to Minnie Godfrey, chairman, Walworth, Wis.

### Adult Education

The following is a part of report made by the Rev. Glenn Asquith, editor-in-chief of the American Baptist Publications, at the annual meeting of the Baptist executives in Christian education held at Valley Forge in November:

It was my honor and pleasure to be one of about forty people selected by Governor Harriman to make plans for the Conference on the Aging in 1955 held in Albany, N. Y. There was a section on religion and some of the findings of that group, which were published later, are in brief:

"We believe that religion is the key to a happy life in old age as it is in all ages. The church or synagogue working with and making use of its own spiritual and social resources, and other social resources of the community, can be the most effective instrument in helping people live out their lives with maximum fulfillment and grace.

"Man is essentially a spiritual being . . . but the essential lacks which make the

later years an intolerable burden instead of a crowning glory are the deprivations of the spirit.

"We believe in the vast potential of spiritual strength in older people."

In a center set-up for the counseling of older people, among the first two hundred to come, when asked to write down the daily schedule, not one included a period for meditation and prayer or other spiritual exercise.

Dr. Lillian Martin has a word of warning against religious texts that invariably deal with the passive acceptance of life's trials and crosses, and suggests those that hint at courage and purposeful effort.

What programs the churches have for, with, and by older people seem less important than the understanding, first by the minister and then by his congregation of both the problems and potentialities of older years, and the dialectical (logical argumentation) relationships between them. If such understanding is present, good program is likely to follow; if it is absent, no program is likely to be deeply meaningful.

Effort may need to be expended in transportation, provision of hearing aids, thoughtful seating in front pews, or even special services to make participation in worship possible.

Most of the shut-in elderly people are lonely. One of the most useful services the church can give is a friendly visit at regular intervals. Many churches have utilized their elderly parishoners in this program. Some churches and other organizations, with considerable experience with friendly visitation programs, have emphasized the need for some guidance for visitors to the elderly. Some training courses have been given."

There is no single answer to the question of whether it is preferable for older people to be a part of a group including other ages, or to have a separate group with a lower age limit, usually sixty. Some prefer one type; some another. Experience has shown, however, that many elderly people can feel comfortable only in groups of their contemporaries.

### Arkansas Youth Retreat

The Annual Youth Retreat of Arkansas churches was held at the Little Rock church November 23 to 25. Though none were present from Little Prairie and Fouke, there were fourteen young people from the Little Rock church and twelve from the Texarkana church.

The program built around the theme, "What wilt Thou have me to do?" was divided into three sections based on the life of the Apostle Paul. Friday night the emphasis on the "Preparation" was directed by Pastor Paul Osborn. On Sabbath morning the "Challenge" was stressed by Pastor James Mitchell. Sabbath afternoon the "Application" was presented by Pastor Marion Van Horn.

The devotional elements and the worship service on Sabbath morning were prepared in planning sessions and conducted by the youth who worked in three groups for this purpose. These same three work groups also were the teams for Bible and denominational games on Sabbath afternoon and in the recreational activities on Sabbath night.

Meals were served in the recreation room of the church, except supper Sabbath night and breakfast Sunday morning, which were enjoyed at a pavilion in Boyle Park.

The elements of the theme were applied to selecting a life work or vocation. The need to relate this choice to faithfulness to Christian beliefs and devotion to Sabbath observance was emphasized. The high school Guidance Club filmstrip, "New Career Opportunities," was used. Also stressed was the challenge that if our lifework is to give us the greatest satisfaction it must also contribute much to the benefit of our fellow man and to the progress of the kingdom of our Lord.

After the Sunday breakfast the closing devotion was conducted by young people on the theme, "Praising God in the Morning," with references from many of the Psalms and hymns and prayers. "Whisper a prayer in the morning; Whisper a prayer at noon; Whisper a prayer in the evening — 'Twill keep your heart in tune."

## ITEMS OF INTEREST

### Over Two Million Pounds of Food Exported

From January 1 through September, 1962, exports from CROP have totaled 2,403,931 pounds of commodities, valued at \$206,512. Recent shipments include 59,995 pounds of chopped beef to Algeria; 119,900 pounds of wheat flour to Haiti; and 50,000 pounds of TSP (toasted soy protein) to Chile; 160,000 pounds of rice to Brazil; 175,000 pounds of rice to Hong Kong; 22,500 pounds of beans to Burundi in East Africa.

### Ex-Servicemen

Peace-time veterans whose disabilities have been rated by the Veterans Administration as service-connected but not serious enough to warrant payment of compensation may now be treated by the VA and admitted to VA Hospitals. Ex-servicemen are classified as peacetime if they served between December 31, 1946 and June 27, 1950, or after January 31, 1955. Prior to passage of Public Law 87-583, effective August 14, at least a ten per cent disability was required.

### Theological Seminary Enrollment Down

For the second year enrollment in Southern Baptist seminaries shows a drop. The decline may not be significant. Six schools with a total of 4,461 students in 1961 show a drop of between three and four hundred. How this compares with other denominations of similar faith is not known.

Some interdenominational seminaries show increased enrollment. Fuller (Pasadena, Calif.), for example, has a record number of first-year students (125).

The Saturday Evening Post editors admit that they were in error when stating that Protestant seminary enrollment was down.

It is interesting to note that one seminary, Nashville, is operated jointly by the National (Negro) Baptist Convention, U. S. A., Inc., and the Southern Baptist Convention. However, it educates only Negro Baptist ministers and church workers.

## Arizona Baptists Resolve

The Baptists of Arizona in annual conference affirmed their position "of belief in the Bible as the absolute, unerring, and infallible word of God to man. . . ."

Another resolution stated:

"We believe in the dignity of all men and that prejudice, whether it be social, racial, political or economic, is inconsistent with the teachings of Jesus Christ. . . . We prayerfully suggest that the members of our churches walk circumspectly in the world, be just in our dealings and exemplary in our deportment."

### Can We Afford

(Continued from page 6)

ation. These young people want to serve God. These young people want to have the encouragement of their parents and friends of the church. But are we giving them this encouragement? Are we giving them opportunities to serve Him by working in the church? If we are not, then it is time we examined our purposes and objectives.

But this idea of service for God through talents and abilities goes beyond church work. There are those who can serve God just as well in their daily walk among their fellow men. To show forth the goodness of God in our routine daily life is a great and powerful witness. Many jobs and vocations will allow this kind of witness and it is necessary that Christian men and women make their jobs "Christian Vocations." Returning to Elton Trueblood, he says, "The young person who seeks a vocation, and not merely a profession, is doing more than bet on himself; he is gambling on the fundamental nature of the world. He is betting that this is really God's world, in spite of appearances to the contrary, and he is trying to find a way in which he can be God's partner." To take God into partnership in a vocation is to make use of the talents and abilities He has given to mankind. When God becomes the controlling party in any endeavor it is certain that that endeavor is going to fulfill its purpose, and the minority party will be blessed by it.

(To be continued)

## NEWS FROM THE CHURCHES

NORTONVILLE, KAN. — The church joined Mr. and Mrs. Orla Kenyon in celebration of their 50th Wedding Anniversary with an open house held at the church July 22. Ten members of the original wedding party were able to be present. The couple has three daughters: Mrs. Jack Mitchell (Orlene), Rifle, Colorado; Mrs. Lawrence Nieman (Kathryn); and Mrs. Charles Wheeler (Reba), both of Nortonville.

Two of our boys attended Pre-Con this year, John Wheeler, the son of Mr. and Mrs. Winston Wheeler, and Rusty Johnson, the son of Mr. and Mrs. Edwin Johnson of the Kansas City Fellowship.

Those who were able to attend Conference brought back great enthusiasm for the meetings and also the location this year. On September 1, the church family heard the reports and were shown slides taken by the Lloyd August family. Even the children took part and gave their impressions of the week's activities.

Our Sabbath School picnic was held on August 5th at Jackson Park, Atchison, with 59 attending. This is always an annual function of our church which young and old alike enjoy.

We are proud that some of our young people are furthering their education. Kent Wheeler, son of Mr. and Mrs. Charles Wheeler, is a first-year student at Northwest Missouri State University, at Maryville, Mo., and Clifford Bond, son of Mr. and Mrs. Ira Bond, Enid, Oklahoma, is a second-year student at Northwest Missouri State University. We are glad that both of these boys are close enough so that they can be with us each weekend. Sharon Bond, daughter of Mr. and Mrs. Les Bond, is attending Ottawa University, Ottawa, Kansas. Carol Wheeler, daughter of Mr. and Mrs. Merlin Wheeler, Leavenworth, Kansas, is a second-year student nurse at Bethany School of Nursing, Kansas City, Kansas.

During the invitation hymn at the conclusion of the morning worship services on September 29, five young people went forward and gave their hearts to Christ. These young people have been meeting with our pastor a half hour before Sab-

bath morning church services in preparation for the step of baptism. On October 6, Mavice Wheeler, Mike Wheeler, Billy Prentice, David August, and Mark Wheeler were baptized by the Rev. John Hodge following morning worship services.

Mid-Continent Association was held at the Nortonville church October 12-14. Lloyd August, the president, chose as his theme, "Forward Together in Humility." Pastor David Clarke, North Loup, Neb., brought the opening message on Friday evening entitled "Humility in Christ," which was followed by an impressive testimonial meeting and the observance of the Lord's Supper.

On Sabbath day, our interim pastor, the Rev. John Hodge, led the worship services and Pastor Kenneth Smith, Denver, Colo., delivered the sermon, "Together in Humility." The afternoon services were devoted to workshops for the different groups. After an hour of study, the meeting was turned over to Secretary Everett Harris who led our thinking. He talked to us in an open discussion meeting hour, and everyone was very interested in what he had to tell us and the future hopes of the denomination in home and foreign missions. We are glad he could find time in his busy schedule to be with us and thank him for his part in our Association.

After a day of worship and study, the evening became a time of fun and fellowship.

Sunday began with sunrise services and breakfast served at the church. Committee and business meetings followed for most of the day. On Sunday evening Pastor Mynor Soper, Boulder, Colo., brought the message "Forward in Humility." There were 68 delegates who attended, and all who were present could not help but feel joy in associating with our sister churches and the fellowship in the spirit of "one accord."

— Correspondent.

ALFRED, N. Y. — The Ladies Aid annual Election Day rummage sale netted \$638.

We were happy to have the Rev. and Mrs. Everett T. Harris with us a few days in November. One evening Mr. Harris spoke in the church on the present



# The Sabbath Recorder

status of our missionaries and their work, both foreign and home. This meeting was sponsored by the Evangelical Society.

World Community Day was observed in the church on Friday evening with the Rev. Richard Bergren, pastor of the Union University Church, as speaker.

A Thanksgiving service was held in our church Sunday evening, November 18, with Dr. Melvin G. Nida bringing a stirring message. The combined choirs of the Union University Church and the Seventh Day Baptist Church of Alfred rendered a Thanksgiving anthem.

— Correspondent.

COUDERSPORT, PA. — Sabbath Heritage Day was observed at the First Hebron Seventh Day Baptist Church on Crandall Hill November 24.

During the morning worship service, Rev. Thomas R. McIntosh preached a very impressive sermon titled "Sacrificial Sabbathkeeping." A fellowship tureen dinner was held at the Community Building following the Sabbath School with approximately 40 members and friends attending. At the close of the dinner Pastor McIntosh presented Sabbath Heritage Certificates to long-time members of our church. Present to receive their certificates were: Mrs. Lillian Dingman Thompson, (63 years); Don Stearns, a deacon, (49 years); Mrs. Emma Brock Meacham (49 years); and Mrs. Lena Thompson Haskins, a 41-year member.

Other members worthy of recognition, having joined the church in 1933 or before, who were not present and to whom certificates were mailed, included: Lettie J. Thompson now living in Allegany, N. Y. (66 years); Mrs. Rena Randall Culbertson of Bradford, Pa. (63); Mrs. Lillian V. Randall Kenyon of Coudersport (56); Mrs. Bessie Bickford Harvey, Coudersport (56); Leland Stearns, Elmira, N. Y. (49); Fordyce Brock, Florida (49); Deo Burdick, Shinglehouse, Pa. (49); Fern Burdick Haskins, Florida (49); Genevieve Stearns Olson, Emporium, Pa. (49); Miss Edith Marie Burdick, New York City (42); Robert Roberts, Millport, Pa. (41); Ronald Brock, Coudersport (41); Mary Kenyon Foster, Shinglehouse (41); Mrs. Esther Reed, Shinglehouse (39); and Clifford and Clara Beebe, Seventh Day Baptist pastor and wife of Putnam Co., Fla. (30). — Correspondent.

FARINA, ILL. — Without a regular pastor, laymen of the church felt observance of the first denominational "Sabbath Heritage Day" should be observed. Suspending the usual order of service, laymen Kenneth Crandall and Ernest Furrow planned and conducted the service which included three phases of the heritage theme. The first part of the service was conducted by Mr. Furrow, and the sermon period was opened with "Our Denominational Heritage."

This was followed by "The Green Heritage" by Alta Diss; "The Wells Heritage" by Glenn Wells; "The Crosley and Glaspey Heritages" by Stella Crosley; "The Randolph Heritage" by E. F. Furrow; "The Crandall Heritage" by Stanley Crandall; and "The Brown Heritage" by Eva Coon, read by Kathlee Crandall. All were descendants of the original 57 charter members of 1866.

Then followed a very interesting factual "Heritage of This Church" by Kenneth Crandall, who closed the service. Special music was furnished by members of the Van Horn family of Milton, Wis., who visited their son and brother, Peter Van Horn and family in this area over the Thanksgiving holiday. Visitors from other Farina churches were present.

— Correspondent.

## Serviceman's Address

A/1C Everon M. Monroe  
AF 18 589 356  
3 Field Mntg. Sqd.  
Box 3126, APO 328  
San Francisco, Calif.

## Obituaries

Leonard.—Linda Kay, daughter of John P. and Geraldine Thorngate Leonard, was born at Daytona Beach, Fla., Jan. 25, 1948, and died at Halifax Hospital in Daytona Beach Nov. 24, 1962, following a lingering, chronic illness.

Linda professed her faith in Christ by baptism Nov. 5, 1960, and united with the Seventh Day Baptist Church of Daytona Beach, where she endeared herself to young and old. Her maternal grandfather was the Rev. Royal Thorngate, whose widow is still living at Oneida, N. Y. She is survived by her parents and a sister Diana.

Farewell services were conducted by her pastor, the Rev. S. Kenneth Davis. — S. K. D.



American Bible Society Photo.

## Reading the Story of Jesus

Happy the family with thoughts of Christmas that can calmly gather before the fireplace and read the story of the birth of Jesus, the Savior of the world, who is recognized as the personal Savior of each member. The group pictured here is the family of Bob Richards, world famed athlete and television personality. He reads (in a nation-wide program) of the birth and childhood of Jesus as told in the Gospel according to Saint Luke, a large-print booklet entitled "unto you . . . a Savior."