

The Sabbath Recorder

The young adult group met for a very enjoyable evening party at the home of Mickey Rogers on February 16.

— Correspondent.

MARLBORO, N. J. — May we ask you to join in prayer with us for God's blessing to rest upon the special services to be held in our church March 19-24. Rev. S. Kenneth Davis of Daytona Beach will be our speaker. The theme is "The Changeless Word for our Changing World."

The young people of our church on the Sabbath of Christian Endeavor Week planned, prepared, and presented the entire morning service. The three excellent messages were: "Christianity versus Communism" by Donna Branch; "Being a Christian in School" by Danny Cruzan; "Being a Christian in Family Relationships" by Allyce Davis. Parents and friends could feel a pardonable pride in what the young people said and did, and how it was said and done.

In November the youth of our church accompanied by Miss Barbara Bivins, Fred Ayars, James Williams, and Pastor Green and family journeyed to Salemville, Pa., where they conducted the services on Friday evening and Sabbath day.

A recent pizza sale netted the young folks \$40.

On Laymen's Sabbath, our moderator Mr. Leland Cobb introduced the service. Deacon Harry Ansink read the Scripture and Mrs. Everest Branch gave the junior message while Mrs. Jonathan Davis gave the main address, "Friendship: the other side of Evangelism" which was full of practical suggestions.

The visit of the Rev. Rex E. Zwiebel who conducted the Christian Education workshops was shared equally with Shiloh.

The entertainment of Eastern Association last spring and Yearly Meeting last fall demonstrated to us the worth of these meetings.

The offerings at our annual "Harvest Home" Thanksgiving services plus some gifts from friends, all of which we gratefully acknowledge, were sufficient to cover the cost of some needed repairs to the church and the paneling of its exterior.

During the Christmas season a large group of carolers were entertained at the parsonage on their return from "their mission of song." On Dec. 16 the Primary

Department had a "Birthday Party for Jesus" from 10-11:30 a.m. The Christmas program was a well-written "Unto you a Savior" monologue by Miss Barbara Bivins and Mrs. Rollo Davis — narrator Joseph Campbell. This was given during the usual Sabbath School period. Every event connected with Jesus' birth and boyhood was enacted on the platform as the narrator proceeded with the story.

Mr. Rollo Davis is our new Sabbath School superintendent. Mrs. Leland Cobb is Primary superintendent. Pastor Green is Senior C. E. advisor, Fred Ayars, assistant, and Miss Carolyn Davis is Junior C. E. advisor.

Our church is brightened with lovely floral arrangements each Sabbath. Twelve ladies were chosen for that purpose, each serving one month.

The Ladies' Aid is making cancer dressings.

At prayer meeting, after worship and prayer, we go down to the basement, gather around a table and study Revelation with the aid of a book *To the Churches with Love*, under the leadership of Pastor Green.

Deacon and Mrs. Harry Ansink are greatly missed during their stay in Florida. Several of our older attendants have been missed during the winter due to illness and weather conditions.

On Thursdays Pastor Green studies at Crozer Theological Seminary, Chester, Pa.

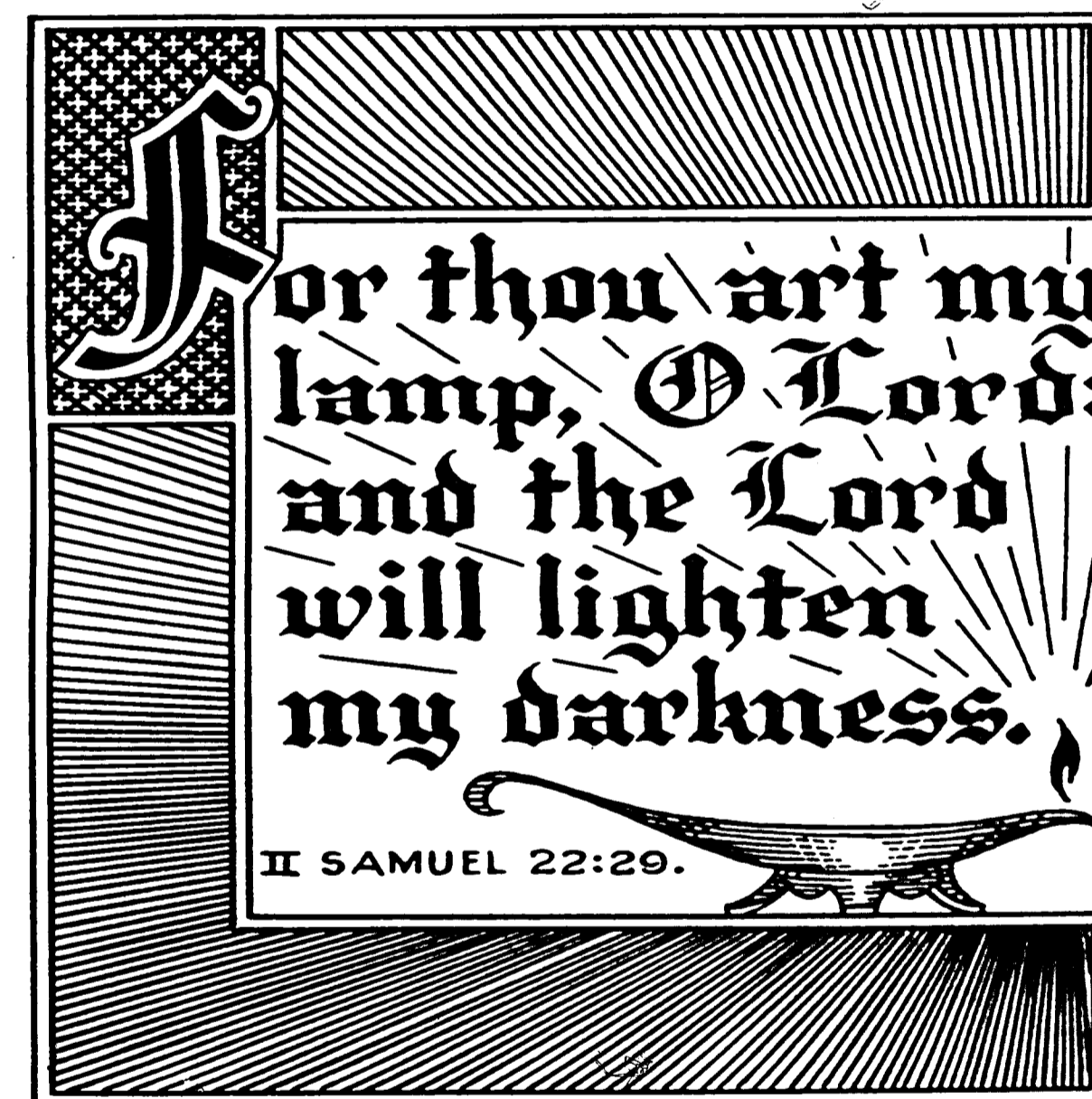
The pastor was called for another year, and while we do not forget the Osborns, Philip, Karen, and little Joel, we have a warm place in our heart for the present pastor Paul and his good wife and two bright boys. — Correspondent.

Stanley Rasmussen

Word has been received from Theona Rasmussen, wife of the author of the article "The Last Enemy" (Feb. 18 issue), that her husband passed away Friday, February 22. The farewell services for Deacon Stanley Rasmussen of Livermore, Calif., were scheduled for February 25 at Boulder, Colo.

Correction

Under "accessions" in the last issue the name of Harold Balcom was mistakenly credited to Leonardville. Baptized by Pastor Levoy, he was received into the Brookfield (2nd) church.



Endowed with only human wisdom, and not too much of that, none of us can add light to light or inspiration to inspiration. What we can do is to say a silent "Amen" to psalms of deliverance such as the one from which the above words are quoted. We can sincerely echo, "What a wonderful Lord is our Lord!"

The Sabbath Recorder

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What Is Wrong with Indoctrination?

The answer to the above question depends, as is so often the case, upon the inflection of the sentence and its interpretation. It was asked by Walter W. Benjamin, chairman of the department of religion in a Methodist College in a somewhat disturbing article in *Christian Advocate*. His experience with college youth of Methodist parentage leads him to make a strong appeal for a more thorough indoctrination before young folks are brought into church membership. The things he finds responsible for the great "leakage" between the ages of 17 and 22 would appear to be quite applicable to Seventh Day Baptists.

When the professor gives tests to the students coming into his classes he finds that they have almost no concept of Wesleyan doctrine and a knowledge of the Bible that has not progressed much since the nursery level. Note these words from an early paragraph in his two-page article:

"Although our summer camps, assorted retreats, and conferences teach them much about the do's and don't's of dating (one girl reported that she was 'sex-educated to death'), vocational choices, the evils of segregation, the United Nations, and the rights of labor, our young people are as harmless as doves before the doctrinal onslaughts of their Roman Catholic and Lutheran friends."

He goes on to say, "The terms that structured the faith of their fathers — atonement, priesthood of all believers, Christian perfection, grace, justification by faith, sanctification — are a foreign tongue to them."

Methodism, according to a cliché well known in ecumenical circles, is long on administration and short on theology. It was not so in the earlier days of the history of that church. Neither was it so in the days when Seventh Day Baptists were making strong net gains in membership. We, too, are tending to put far more emphasis on administration than on indoctrination. Methodism has leveled off to a plateau of membership, says Mr. Benjamin. Our church cannot look back fifty years and call it a plateau. We hope we can look forward and call it a steep incline. If this is to happen it will come

through stronger conversion experiences (which Mr. Benjamin scarcely mentions) and a more adequate indoctrination of new members.

Another obstacle to church growth is not enough pastors. Dean Cushman of the Duke Divinity School has stated that haphazard membership training has been an influential factor in the critical decline of seminary candidates.

The writer of the article in *Christian Advocate* voices in the following words something that fits us a little too close for comfort:

"I fail to see where meeting with financial committees, invoking at gala social affairs, giving after-dinner speeches, drinking tea with women's society circles, and oiling the ecclesiastical machinery should take precedence over the systematic doctrinal instruction of our youth."

Student Courage Deserves Applause

There is a general opinion that New York City sets the pace for almost everything bad in this country and that its young people lead the nation in delinquency. Perhaps this is a false impression created by radio and television programs. New York is big, and for that reason can provide statistics of both evil and good in staggering numbers. It is well to give special recognition to the evidences of student courage in the great metropolis. Here is the story.

Main Events, student newspaper of City College of New York, came to a momentous decision. It decided to discontinue cigarette advertisements in its columns because cigarette smoking has been found to contribute to the early death of thousands of Americans annually. If such a decision had come from other colleges with certain Christian backgrounds the decision would not be as noteworthy. City College is not the one that most people would pick as the one likely to take such a stand.

Its action has been applauded editorially by *America*, national Catholic weekly magazine. How many other journals will join in publicizing this act of courage?

MARCH 11, 1963

MEMORY TEXT

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58.

It can be called courage because Main Events received about half its revenue from cigarette ads. America wonders "how many other college papers are game enough to take the hint and turn this into a trend." Other practices (often quite questionable ones) spread like wildfire from campus to campus. We like to see students showing the courage to do battle with the economic giants before which most of their elders quake and flee. The next great goal of science (endowed with Christian principles) could well be the development of injections or transfusions to cure the wounds of the wallet that are so often considered mortal. Certainly, if a great city can exist for eleven weeks and more without any of its major newspapers, our society as a whole could exist without the false and misleading ads of the tobacco companies, now that it is known that their product is purveying death.

How Churches Call Pastors

It might be worth while to conduct a denomination-wide study on how our churches call their pastors. A more profitable study is one that many pastors try to conduct among their people in order to develop a stronger spirit of evangelism — how to call sinners to salvation. A study on the calling of pastors might bring some uncomfortable revelations if every church was completely honest in describing procedures. Such a study in a Baptist denomination indicated that many congregations did not put first things first. We would probably find strong similarities.

In a survey of 1,191 Southern Baptist churches it was found that half of them call a pastor without knowing his conversion experience, whether he pays his

debts, or is able to control his temper.

The survey disclosed that the qualifications most churches expect a pastor to have are far below the standard listed in the New Testament.

For instance, only 35 per cent of the churches had requirements concerning a man's spiritual qualities. (The same percentage had educational requirements.) Thirty-one per cent had character requirements and 29 per cent doctrinal qualifications.

Of churches listing educational requirements, 27 per cent wanted a seminary graduate. Of those where age was a factor, all wanted a man under 50 years of age. Seventy-five per cent wanted him to be under 45. Forty-two per cent wanted him before he became 40, another 10 per cent before he was 30. The average age of Southern Baptist pastors was found to be 40.

Twelve per cent of the churches considered more than one man at a time. Eight per cent voted on more than one man at the same service.

Six per cent didn't hear the man preach before voting to call him. Eleven per cent of the churches still call a man on a year-to-year basis, not indefinitely. Only 29 per cent write out agreements made with the pastor before he accepts the call.

The 1963 General Conference

(No. 5 on local arrangements)

The Youth Pre-Con Retreat will be held at a former Boy Scout camp near Glen Haven, which is in the mountains within easy driving distance of Fort Collins. We must pay the camp \$4 per camper for four nights, with a minimum of \$400. Part of this has already been paid. The cost to the campers, including meals and other expenses, has not yet been determined. These details, as well as details of the camp facilities, will be given later.

Because of the minimum payment, it is very important that the number of campers be at least 100. The surroundings, well within the Rocky Mountains, should appeal to young people from the Flatlands. — H. Herbert Howe.

He Is Risen

A Bible Portion

The American Bible Society calls attention to a special, large-print portion of Scripture suitable for wide distribution and reading during the Resurrection season. It is the eighteenth, nineteenth, and twentieth chapters of the Gospel of John in a full-color cover. The Bible Society urges every Christian to read these three chapters on the morning celebrated as the Resurrection Day of our Lord.

The portions are available at \$3 per 100 and can be effectively distributed in hospitals and other organized visitations. Single copies may be obtained free by writing to the main office of the Bible Society, 450 Park Ave., New York 22, N. Y. This 48-page booklet is available in Spanish as well as English.

"In these perilous days," the society's announcement points out, "there is no better way to renew our faith in God and our hope for man's salvation than to turn directly to the Bible and read for ourselves the account of Jesus' suffering and death and the joyful news of His Resurrection."

"By seeing to it that everyone receives both an opportunity and an invitation to read this Easter message," the society suggests, "we can remind ourselves and our fellow men that God still loves the world and that in the resurrected Christ He has given us 'his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Youth "Pop for CROP"

During the first three months of 1963, sixty-two youth fellowships in Indiana will be popping and selling popcorn for CROP. This "Pop for CROP" venture is possible because Paul Weaver, an Indiana farmer, set aside a "Friendship Acre" of popcorn in 1962, donating the produce to CROP.

The corn is being popped and sold at social functions, or sold directly as popping corn. All of the proceeds from this project will be used to feed refugees or provide self-help in the most needy areas of the world.

The Implied Philosophy

of the Biblical Sabbath

By Leroy C. Bass

My philosophy of the Sabbath is not a literal day, per se, but it does involve a literal day. The Sabbath is, in essence, a special spiritual experience at given time intervals foreordained by God, and on each of which He perpetuates His sense of Fatherhood in the lives of His faithful ones.

But let's come to the question: Why a Sabbath anyway? To me the Sabbath witnesses to several things: the doctrine of creation; the existence of our Creator as a personal God; and our relationship to Him. God did not have to give man a Sabbath. He could have made us to need no recurring Sabbath day of rest and worship. He could have planted another way of worship in us.

I believe that out in the starry universe there are inhabited worlds with intelligent beings living on them, created and placed there by God Himself. Whether He made them in a fashion to require a seventh-day Sabbath, or any Sabbath day, we do not need to know. God is sovereign and we are not required to believe that other creations are exactly similar to ours. The point is He made us here on this earth to be sustained by Him in a relationship that is at once material and spiritual. The material food we eat, the homes we live in, the spiritual nurture we receive, are all from our Creator. We work for them, yes, but they all give evidence of God's power and presence to sustain us and of His direct interest in us. (To a believer much more so than to an unbeliever is this comprehended.)

The worship we offer Him is a symbol of our stewardship and our acknowledgment of His divine right to rule and order our total life. This is where the Sabbath comes in.

We need not be concerned with the ultimate why of the perpetual Sabbaths that God ordained for the people of this world. We can see He did it for the remembrance of our relationship to Him. We are never to forget that we owe our existence to Him, and that we are His

property. We are never to forget that while He has given us a mind to think intelligently and be rational and to make choices, we are given these to glorify our Maker and to ever demonstrate our supreme allegiance to Him.

Finally, we are never to seek to exalt ourselves, or our little thrones, "above the stars of God." The Sabbath reminds us definitely that we are creatures of time, and that we are finite. Man's wisdom will never reach that "like the Most High." We may now say these things another way: Sabbath observance becomes a perpetual reminder of man's glorious subservience to the Deity. So supreme is God's goodness; so supreme is God's love, that this kind of subservience becomes a glory to man; it becomes a living relationship entered into by man with the Lord of all Glory. (God is already there offering it to man.) Hence, in the symbol of true Sabbath observance, man's highest and deepest happiness is realized. He is in the special joy of the Lord.

Sabbath observance becomes a sign of the indwelling, sanctifying power of God in the life of the believer, not just for the seventh day, but for every day. Yes, to an extent he is in the joy of the Lord during the working week, but the Sabbath day becomes the high day of the week. If he has Sabbath consciousness in him the whole work week comes to mean something good to him. Can we say that the Sabbath sanctifies the week? God gives us every day! Of course, we should not carry this to an erroneous conclusion that every day is a holy day. However, man's Sabbath consciousness would impel him to place a higher value on all weekly time.

Now you can understand how closely I see the link between the creation of man in the creation week and the Sabbath for man as the capstone of the week. The Sabbath links man with his own creation, and both are from God right in the origin of the first week of earthly time. The Sabbath witnesses to the doctrine of creation and keeps it bright in the minds of men.

(Another area of Sabbath philosophy will be discussed by the same author in a later issue.)

Religion in the Soviet Union

An analysis by Paul B. Anderson

The widespread interest in the position of religion in a nation strongly opposed to faith in God has prompted Dr. Paul Anderson to write a lengthy analysis of the situation. He is a distinguished international authority on religion in the USSR, having been posted there by the YMCA for a number of years. He now serves as a consultant to the National Council of Churches on relations with Orthodox churches. The article, though much abbreviated to conform to space limitations, may carry information not readily available from other sources.

Christians, Jews, Moslems

The major Christian groupings in the USSR in order of the number of their adherents, are the Orthodox, the Armenians, the Roman Catholics, the Lutherans, the Union of Evangelical-Christian Baptists, and the Reformed. These are registered, legalized bodies. In addition, there are groups of people who gather for prayer or worship secretly, generally refusing to register because some aspects of their religious practice conflict with Soviet law, or because they are of the type of sect which rejects any form of civil government. Among the latter are adherents of such sects as Jehovah's Witnesses and extreme forms of Pentecostals. The total number of Christians may be thirty million. There are about twenty million Moslems and over two million ethnic Jews, some of whom, however, may have rejected religious belief. This would bring up a total of about fifty million believers in God, which is a quarter of the population of the country.

Atheism

On the other side of the picture we see the growth of atheism. With some it is a matter of conviction, with others it is mere neglect of thinking about it, with Party people atheism is accompanied by overtones of emotion and will which make it appear as a faith if not as a religion-in-reverse. The Communist Party at its XXII Congress in October, 1962, reaffirmed its purpose to eliminate re-

ligion. The Party, believing that religion is the product of suffering, insecurity, and frustration, plans to establish "in this generation" a mode of life in which suffering, insecurity, and frustration will disappear, and thus religion as well.

Eradication of Religion

Three dynamic forces are at work behind and through these processes. The Communist Party is the primary one. Second comes the subsidiary agencies of the Party, that is, the Communist youth organization, the Society for the Promotion of Political and Scientific Knowledge (a rebirth of the Militant Godless Union), and the State Security Police. Their methods conform to their respective names and functions, varying from the smothering of any religious impulses in youth by substituting other intellectual, social, and emotional experiences to third-degree methods of physical and psychological pressure.

Constitution and Laws

The third force, the Soviet Government, is nominally the neutral arbiter between the Party and the faithful. Its constitution (Article 124) says, "In order to ensure freedom of conscience to citizens, the church in the USSR is separated from the state and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens. Its laws permit any twenty persons to register as a religious society (congregation) for the conduct of worship. The laws prohibit any religious activity other than worship, which must take place in the churches or houses of prayer.

Income, Expenses, Taxes

The churches have adequate money for their needs, partly because the prohibition of educational or philanthropic work means that there are no expenses except for the upkeep of buildings and the salaries of priests or pastors. Taxes are arbitrarily assessed on income from sale of candles, etc.; clergy pay income tax in the highest bracket, up to 81%.

Church and State

The connecting link between the Soviet authorities and the registered religious bodies is found in two state organs: the Council on Affairs of the Russian Orthodox Church and a similar Council on Religions (all except the Orthodox). These organs operate parallel to the organs of the churches. Religious bodies must get the approval and assistance of one of these councils on all matters in their life which touch upon the state.

An important aspect of "separation" is the exclusion of any possibility for religion to include the "prophetic" note, criticism, judgment, or recommendation on secular matters of government, society, or culture. The Party claims it does not even want the churches to help build the new society, lest thereby religion slip in and remain in. However, an exception is made in one respect. Realizing that churches pray and Christians long for peace, the Party welcomes the participation of Soviet churchmen in furthering its peace program. It is at this point that Soviet churchmen enter the field of propaganda and find themselves charged with being Soviet agents when they issue or sign statements which press the Soviet side on international issues, or when they attend and assume a prominent place in "peace" rallies abroad.

Why Religion Persists

The persistence of an independent conscience and of religious belief in a quarter of the adult population of the Soviet Union forty-five years after the Revolution constitutes a fundamental contradiction of Marxist theory. Current Soviet writers explain it in various ways. Communism, they say, demands an intellectual acceptance of man's complete capacity to run the universe, but since this has not yet proved true, some people naturally hold that God is still there. Also it is noted that Soviet women have been given equal standing with men, yet they have not been emancipated from food cues, kitchen, and the washing of diapers, and so they suffer, and in their frustration turn to religion. Further, until Communism has triumphed in all countries, the vestiges of religious faith will enter even Com-

munist countries over the air and in other ways from lands where religion is free and active.

Christians in the churches in the Soviet Union make the contradiction clear in another way. They feel a sense of sin (not in Communist vocabulary), they hear Christ's words of redemption and life eternal, in Christian faith they find the guide to life here and the promise of life eternal. In the church and particularly in the sacraments they meet God, and they meet with other faithful people who believe in love and mercy (not in Communist vocabulary).

Russian Christians Are Christian

The faith of the Christian people in the Soviet Union, whether Orthodox or of the other bodies, is essentially the faith of the Universal Church, the Bible, the creed, the experience of God's love.

The exchanges of delegations between the churches of the Soviet Union and those of the United States have as their purpose the increase of mutual understanding. They are an important contribution to the effort, which every Christian must make, to bring courtesy, justice, wisdom, and love of neighbor (rejected in Communist vocabulary) into play in international relations.

Flying Parsons

There is a new organization in process of formation that may prove to be a challenge for those who can qualify. It is limited to Southern Baptist ministers who are licensed pilots or hold current student pilot permits. It will be called Flying Parsons.

The aims of the Flying Parsons are:

To use aviation in spreading the Gospel of Christ,

To render aid to persons in an emergency,

To fly missionaries to their speaking appointments,

To be of service to the Southern Baptist Convention,

To stand ready to serve the government in time of national or state need.

Young People's Work in British Guiana

Pastor Leland Davis writes of continued interest of the young people in British Guiana as follows:

"Of those young people who joined the Christian Endeavor in October, not one has been lost — which proves the keeping power of the risen Christ! In fact they are bringing their friends to the meetings where they too can come to know Christ. . . . Some have reported receiving letters from Pen Pals in the States.

"This Christian Endeavor group forms the backbone of our Sunday night service also. All of them are avid readers in our lending library." Since the first of the year officers have been re-elected and each member placed on a "working committee in the Christian Endeavor. Several are helping us with the Wednesday Bible Club and Children's Library Hour.

"I believe I told you that the Wednesday library for children is divided — there are so many readers. Those with pink cards get a book one week, and those with a blue card get a book the next week, etc. Most all of them come every week to the Bible Club. Sixty children just about fill the eight pews — what a challenge!

"Ken and Ron (Davis) were helping us on Wednesday after school, but now their Bible Club at Central is meeting on that day. Further, Ken was recently elected president of the club at school, for which we rejoice, but it does 'tie him up' so he can't help us. I guess the school club needs him more than we do!"

Additional Gifts to Aid in Worship Services

The Women's Board has provided thirty-six Communion cups for use by the Georgetown Chapel. Funds from the Georgetown Seventh Day Baptist Mission are making possible the construction of a Communion set similar to the wood used in the offering plates.

The Verona, N. Y., church has provided a limited quantity of used hymnals, well repaired, for use in the Georgetown

Chapel. The Riverside, Calif., church also provided a number of hymnals for use in the village churches.

Pastor Davis writes: "The paper-bound 'Pocket Songsters' which we were using here in Georgetown before the hymnals were sent have been lying idle. Ken asked if he could use them at school in their Bible club," and his request was granted.

Who's Who in Jamaica, W. I.

(This brief biographical sketch of one of the Jamaica Seventh Day Baptist Church leaders was written by Byron Lewis, in the Jamaica Harvester for January, 1962.)

The Rev. Joseph Alphanso Samuels was born on the 26th of February, 1936, and was the last of six sons and six daughters of Deacon Theophilus and Alberta Samuels of Kingston, Jamaica, W. I.

He received his early education at Rollington Town Elementary School, and entered Crandall High School in 1952, where he captained the school cricket team. He played fullback on the soccer team and also was active in table tennis tournaments.

He was graduated from Crandall High School in 1956, after having sat for Cambridge School Certificate. He entered the Christian ministry in 1957 and after preliminary theological training offered by mission leaders, he served as resident pastor of the Font Hill Seventh Day Baptist Church for one year. He married Miss Joyce Vassell, daughter of David and Viola Vassell of Kingston in 1959; they have three children — Marlene, David, and Sharon.

Brother Samuels entered Jamaica Theological Seminary in 1960 and expects to graduate in July, 1963. His ordination as a Seventh Day Baptist minister took place in 1961. He served as president of the Young People's Board, 1955-61; president, Board of Christian Education, 1959-60; elected president of Jamaica Seventh Day Baptist Conference, 1961, the youngest minister to hold this post. He is a regular member of "Mills' Melodiers." Pastor Samuels now serves the St. Thomas Circuit of Seventh Day Baptist Churches (Bath, Thornton, Font Hill, Sunning Hill Mission).

DENVER NCC MEETING

At a Glance

At its four-day midwinter business meeting, Feb. 26-Mar. 1, the policy-making General Board of the National Council of Churches:

Received a wide-ranging study calling for major revisions in the governing and operating structure of the Council that may be used as a guide for proposed changes in the Council's constitution, final action on which would come at its triennial General Assembly, meeting in Philadelphia in December, 1963;

Reviewed the churches' role in the struggle for racial justice, with emphasis on the recent interreligious conference on religion and race in Chicago, and the programs on race of the Council's United Church Women and its Divisions of Home Missions, Christian Education, Christian Life and Work;

Committed the National Council of Churches to participate in the continuation of interreligious activities in the field of race relations for a period extending through June 1, 1964, with the understanding that this support may be extended after future review and evaluation;

Welcomed a 16-member delegation of clergymen from churches in the Soviet Union, headed by Archbishop Nikodim of the Russian Orthodox Church, and including representatives of the Orthodox Church of Georgia, the Armenian Church, the Evangelical Christian-Baptist Union, and the Lutheran churches of Estonia and Latvia;

Urged that Congress and the Administration consider carefully the concern of the churches over the Administration's proposal to "place a floor" under the legally allowable itemized deductions for individual income taxpayers, which may have "both direct and indirect effects injurious to our free society;"

Resolved that the principle of equal pay for equal work without discrimination on the basis of sex should be supported as a matter of basic economic justice;

Commissioned two special representatives to visit armed forces personnel in

Alaska at Easter. The two are Methodist Bishop John Wesley Lord of Washington, D. C., a vice-president of the National Council of Churches, and the Rev. Dr. Fred S. Buschmeyer, New York, secretary of the United Church of Christ;

Heard "Significant" Council program developments outlined by Dr. R. H. Edwin Espy, associate general secretary, and reports from the Council's four divisions and other major program units;

Authorized the calling of a Western Hemisphere conference on the laity in 1965;

Received for study texts of proposed pronouncements on the Churches and Public Schools and on the Status of Women, to be considered for possible action at the next General Board meeting, New York City, June 6-7, 1963.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Pre-Con Retreat

It's Glen Haven! Youth Work Committee contacts in Colorado have selected the beautiful Camp Glen Haven for the annual Seventh Day Baptist Youth Pre-Con Retreat. Watch for further description of the campsite which is located just 8 miles from Estes Park. There is no limit to the number of campers it will hold, relative to our usual number, but we have to pay rental for 100 campers per day. Last year there were 116 Retreaters, and we ought to have at least 100 in Colorado. This is a chance of a lifetime to camp in the rugged Rockies. We trust that every Seventh Day Baptist youth will make every effort to attend.

The Youth Work Committee will set the fee soon. The Rev. J. Paul Green is the director. You won't want to miss his program, so plan now to be there.

SABBATH SCHOOL LESSON for March 23, 1963

A Question of Priority

Lesson Scripture: Mark 12: 13-17, 28-34.

Life in a Christian Home

By Allyce Davis

(One of three talks by Marlboro, N. J., Youth on C. E. Day.)

In a democracy each citizen has both duties and privileges; everyone shares in the planning that is necessary for efficient operation; each individual has a right to develop his own abilities, so long as he does not interfere with the rights of others; leadership is provided by those who have the greatest experience and understanding; and the whole group is held together by group loyalty and respect for the individual. Substitute the word **family** for the word **democracy** and you have a picture of what family life should be.

There are other parallels between a family and a democracy. Like a democracy, a family changes according to circumstances and times, and it improves as its members improve. No democracy is perfect, and this is true of a family. There is no perfect family — yours is not perfect, nor is that of your neighbor.

Normally the parents are the leaders of the family, hence, it is their job to guide and direct the others. This creates difficulties because the children who are younger and less experienced do not fully understand the reasons behind their parents' behavior. To a child, parental leadership seems at times to be nothing more than a host of do's and don't's, a series of refusals. In Ephesians 6: 1-3, it says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

Almost every family has difficulties of one kind or another, but they should not be an important factor in our lives. Perhaps most of the time you permit the difficulties that arise between you and your family to mean more than all the rest of your life with them. At home the good is often taken for granted, hence the home loses its importance.

The people you love most can be hurt by you the most, so that in family life the hurts are especially keen. There is a

saying, "To understand all is to forgive all." If you use what you know about human nature — about why people do what they do — it will be easier to understand and forgive people.

Your parents have provided a home. Perhaps you take it for granted, but if something happened to leave you homeless, you would suddenly realize its value, as millions of homeless people must be doing today in Europe and even in our own country.

What does a home mean to you? A place for you to come back to, where you can rest and feel secure, where you can satisfy the first needs of life — food, shelter, and clothing? It is really much more — it is a place where you can find happiness, affection, companionship, understanding and an opportunity to be of service. Your home gives you a start in life, and if it is a happy home, it gives you a send-off that will help you to get along with others as long as you live. As you pass the childhood years you begin to realize the importance of family life and to take your part at home as one of the grownups. Then begins your chance to give instead of to receive. It is your personal effort, as well as that of the others, that makes your home a happy one. Little by little as you make this effort you gain more of the confidence and admiration of your parents.

In one of his better poems Edgar Guest says: "It takes a heap o' livin' in a house to make it home." If you are one of these who spends most of his time away from home, it means that you have failed as a member of the family to make your home a source of enjoyment to yourself and to the others in the family.

It is generally easier to get along with people outside your own family than with your brothers and sisters because the latter are closer to us. Brothers and sisters are too well aware of one another's faults and forgetful of one another's virtues. If they used the same common decency with each other that they use with their friends, there would be little trouble between them. For some reason we do not make the same effort toward friend-

(Continued on back cover)

POAU Head Announces Expanded Program

A stepped-up program has been announced by the Rev. Louie D. Newton, Atlanta, Ga., president of Protestants and Other Americans United for Separation of Church and State.

Dr. Newton declared that the determination of the Roman Catholic bishops to block any Federal school aid which does not include assistance to their private institutions, as expressed by Msgr. Frederick G. Hochwalt to a Congressional Committee on January 29 and by Msgr. Francis T. Hurley at a meeting of 21 major education organizations on February 8, "has precipitated the most serious church-state controversy the United States has known for the past 150 years. It demonstrates the need for a wider and more pervasive program to reach the public with information as to the value and significance of our American tradition in church and state. If we fail in this, separation of church and state may well be buried under an avalanche of government subsidies for church schools."

"What we propose, specifically," Dr. Newton said, "is an intensive educational program via public meetings, church meetings, TV-radio, the press, and college and seminary dialogs and seminars. This program will be vigorously pursued by POAU with special attention to those states where clerical pressures for church school subsidies have been most keenly felt. Our executive director, Glenn L. Archer, will presently make a number of appearances in Minnesota where sectarians are pressing for public aid to their schools. We have imminent plans also for Iowa, Missouri, and Wisconsin where similar public benefits are being sought; in Michigan where church votaries recently campaigned to take church-state separation out of the state constitution; and in Rhode Island where the top leadership of the Roman Catholic Church has made initial demands for public aid to its schools with the hope of eventually obtaining full public subsidy for these institutions of their church.

"Meanwhile, we do not intend to relax our efforts on the national scene. . . . The

religious enterprises of this country have flourished notably without a religious tax and without official preferment for any religion. They can and will continue to do so." — POAU News.

Be merciful, even as your Father is merciful

With these words, Christ committed to our compassion the world's hungry, sick, and homeless, the despairing and the disaster-stricken.

Today, in company with our fellow-Christians throughout America, we join in sharing with these our brethren in need overseas — victims of bitter warfare, of political upheaval, of shattering earthquakes, of typhoons and floods, famine, and disease.

Coming together to offer our gifts in One Great Hour of Sharing, we see our own gift multiplied in usefulness — almost miraculously.

Added to the gifts of others, our offering becomes life-sustaining food for the famished and undernourished; medicine and care for sufferers from injury and disease; food, clothing and blankets for victims of disaster, and shelter for the homeless and dispossessed.

To our brethren overseas striving to wrest a living from the soil, our gift provides tools and a teacher of improved agricultural methods; to the refugee struggling to sustain himself and his family it offers instruction in new skills; to widows, self-support through handicraft projects; to displaced youth, vocational training. In these efforts to help our brethren help themselves, our churches — aided by our gifts in One Great Hour of Sharing — work with sister churches around the world.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Through One Great Hour of Sharing, our churches support the aims and objectives of the Freedom from Hunger campaign of the Food and Agriculture Organization of the United Nations. — Church World Service, 475 Riverside Drive, New York 27, N. Y.

More Participation in United Church Women Work

By Caroline Gray,
President of Women's Board

At the October meeting of the Board of Directors of the Women's Society a motion was carried indicating our desire to become a more active member in the United Church Women of the National Council of Churches. The society was already a participating member, but the present board had not followed through too closely, or taken our place on the Board of Managers, though representatives had been sent to various group meetings.

Now the board has indicated its willingness to encourage the women of our denomination to take an interest in their local U. C. W. groups and to make an effort to follow the activities of the National U. C. W. organization. It is our understanding that we are agreeing to keep before the women of the denomination various meetings, activities, and special days sponsored by the U. C. W. and urge participation.

The statement which the Women's Board has agreed to send to the women of the denomination about the first of March follows:

Recognizing the urgency to manifest our oneness in Jesus Christ, we the women of the Seventh Day Baptist denomination, an integral part of the general department of United Church Women, believe that the work of the churches among women involves not only participation in our own denomination, but in the United Church Women of the National Council of Churches. Therefore, the Board of Directors of the Seventh Day Baptist Women's Society agrees to interpret to its membership in national, regional and local areas the need for and responsibilities of the Seventh Day Baptist women to participate in the work of the United Church Women, giving full commitment to our vital role in the ecumenical movement.

No doubt most of the women of the denomination are already familiar with the three special days sponsored by the United Church Women. As the board studies the activities of the organization an effort will be made to acquaint the women with these activities and show how they can participate more fully.

Remember Those Conference Pictures?

The young photographer, Charles Brosier, of 431 Engel Dr., Orlando, Fla., who took so many pictures of individuals and groups attending Conference last August at Medicine Lake, Minn., wants our readers to know that he has tried to fill all orders correctly. He states that all prints were sent out before Christmas. Any failing to receive what they had asked for are asked to notify him.

Crime and Immorality in the Catholic Church

A book by Emmett McLoughlin

The Franciscan priest, Emmett McLoughlin, was highly praised by both Catholics and Protestants for his great humanitarian work which led to his widely acclaimed, powerful book *People's Padre*. Having left the Catholic Church the former priest continued his hospital administration and became a Baptist. His long training in, close association with, and wide research on that church, have convinced him that Catholicism throughout the world and in America has failed in what ought to be its most important work, producing morality. The purpose of the current book is to show that the Catholic Church has failed at the very place where it has had the most golden opportunity. He believes that the system is seriously at fault and that it should be severely judged because it produces conditions, mental and otherwise, which lead to crime and immorality.

Whether or not such a book needed to be written should not be decided by the title but by a reading and evaluation of the mass of facts presented. It is a compendium of current information and historical research that serious students might be glad to have on their reference shelves.

The author prints charts and the results of studies showing that the percentage of Catholics in penal and mental institutions is far higher than their percentage of the population and contends that this is due to their teaching. On page 213 we read: "Catholics who go to prison are those who take their moral code too lightly. It is

my opinion that many who go to the insane asylums are those who take it too seriously."

Mr. McLoughlin's book, though, in his opinion, written without bitterness and only with a desire to make known the truth, is still of a nature that keeps it from being reviewed in popular magazines. The closing paragraph from page 274 reads:

Today, looking back over the Roman Catholic Church that I know, its past history, my forty years of membership in it, how it has tried to destroy the people, priests, and laity who have dared to reject it, how it has warped, deliberately or not, the morals of vast numbers of those who have remained within its fold, I can think only of the Christ and His condemnation of another priestly hierarchy who had prostituted a church that had been founded to make men holy: "It is not written, My house shall be called a house of prayer for all the nations? But you have made it a den of thieves."

Youth News

SALEMVILLE, PA. — The Rev. David Reams entertained the Youth Fellowship at a Halloween Party, October 23. The annual Halloween Party for the church was held October 28 at the Band Hall. It was sponsored by the Y. F.

The Marlboro Youth Fellowship visited our church the weekend of November 10. They conducted the morning worship with their pastor, the Rev. Paul Green, bringing the message. After a fellowship luncheon in the social room, Miss Barbara Bivins showed slides and talked of the work in Nyasaland. Sabbath night the Salemville Y. F. entertained their guests at a party. Sunday morning both groups hiked to the top of the mountain and back.

Miss Linda Bingham, the Youth Field Worker, spent December 5 to 16 working with our Youth Fellowship. A get-acquainted party was held December 5. She spoke at the Y. F. meetings December 8 and 15.

On Dec. 9 the Youth Fellowship baked cookies. They took orders for over 90 dozen, then baked them. Each person was

responsible for delivering the orders he took.

Linda gave the morning message December 15. Sabbath night she was guest of honor at the Y. F.'s Christmas Party. Gifts were exchanged and a white gift was given to Linda.

Although she did some visiting the weather hindered too much traveling. After arriving Wednesday with temperatures in the 60's, she awoke Thursday to a cold, white Salemville with high winds and below freezing temperatures.

— Correspondent.

MILTON, WIS. — The church bulletin carries news of industrious students in high school and college. The item reads: Fourteen of our young people were on the high school honor roll. Four of our college students were on the "Dean's List" at Milton College. We congratulate them all.

Youth Week at Adams Center

Adams Center has experienced the heaviest snowfall of the century — more than Watertown, 10 miles farther north, which drew nationwide headlines. One church service had to be cancelled, and Youth Week Services were conducted on February 16 rather than on the birthday of Christian Endeavor, February 2. A large number of the young people took part in the Sabbath morning service, which was conducted entirely by youth under the direction of the pastor and the youth group advisor, Mrs. Albert Gilmore. The service had an unusual theme and purpose — to explain the why of the various parts and the participation. Some explanations of shorter elements were very brief; others were in the nature of messages, some of which will be printed in the *Sabbath Recorder*.

Answers were given to the stranger who might wonder Why: the tolling of the bell; the call to silence; the call to worship; the hymns; the responsive reading; the Gloria; the anthems; the pastoral prayer; the children's message; the sermon; the congregation; the minister; the church itself; the benediction; and the postlude.

Among those participating were a number who had not previously taken any such responsibility. The names of several were unfamiliar in the church a year ago. The list included Susan Karnas, Barbara Mae Gilmore, Sharon Reed, Linda Van Horn, Susan Blair, Darwin Shippee, Trudy Cagwin, Cathy Gilmore, Albert Ebeling, Philena Lavin, Merrick Reed, Maureen Gilmore, Nancy Ebeling, Larry Gilmore, Ruth Ellis, and Peggy Cagwin.

Youth Week at Dodge Center

Members of our Youth Fellowship observed Youth Week on Sabbath, February 9, when the young people took over the church services, assisted by their sponsors, Mrs. Donald Richards and Mrs. Bob Austin. Steven Greene, son of Deacon and Mrs. Wallace Greene, was the worship leader.

The Intermediate choir directed by Mrs. Helen Green, sang the anthem, "Holy, Holy, Holy." Mrs. Bob Kloppstein was accompanist. The morning Scripture and prayer were presented by Bill Bond, son of Mr. and Mrs. Claston Bond. The tithes and offerings were taken by Daryl Lippincott, son of Mr. and Mrs. D. C. Lippincott, and Bill Bonser, son of George and Alice Bonser. The children's message was given by Miriam Payne, daughter of Deacon and Mrs. Donald Payne.

Messages with the theme, "Our Heritage," were given by Barth Crane, son of Mr. and Mrs. Arden Crane; Cheryl Austin, daughter of Lt. Col. and Mrs. Bob Austin; and Lorna Greene, daughter of the Wallace Greens.

During the week, a newly formed girls' trio gave selections. Members of the trio are Lorna Greene, Cheryl Austin, and Barbara Greene. Barbara is the daughter of Mr. and Mrs. Clare Greene. Sharon Austin is the accompanist.

In observance of Scout Week, three Cub Scouts were present at the service, wearing their blue and gold uniforms.

During the morning special note was made of the eighteen members of the church who have been members from 52

to 81 years. Diane Lippincott, daughter of Mr. and Mrs. D. C. Lippincott, read the tribute. As each name was read a pink or red carnation was made into a bouquet. The only ones honored who were present were Mrs. Eva Churchward Payne, and Walter Churchward. The flowers were later taken to Mrs. Annie Churchward, who was a patient in an Owatonna Nursing Home. The young folks who took the flowers sang to Mrs. Churchward.

Those honored were: 56 years, Laura Sanford Adams, Merle Churchward, Hazel Bond Fritz, Reginald Langworthy, Lyle Severance, Haldane Tappan; 57 years, Ivy Green Harie; 64 years, Lester Burdick; 65 years, Alice Sanford Arre and Eva Churchward Payne; 67 years, Louise Houghtaling Schuh; 68 years, Henry Bond; 70 years, Walter Churchward; 71 years, Jessie Saxton Langworthy; 72 years, Grace Sanford Coalwell and Ora Houghtaling Daggett; 81 years, Annie Ayars Churchward.

Provide Productive Pets

The "Fellowship of Concern" of Heifer Project, Inc. is asking: How much did you spend for your dog, cat, or canary last year? "It is a paradox," says the interdenominational agency which sends needed livestock to developing countries around the world, "that the average family in prospering lands spends more annually on its pets than rural people in less developed lands are able to earn." HPI suggests that church people invest in "productive pets" for the needy abroad the same sums which they spend on their own pets.

Work Wanted

Leonard Stewart, member of the Kingston, Jamaica, Seventh Day Baptist Church who has worked for the same citrus grower in Florida for several winters, wishes to earn extra money for his new home in Jamaica by becoming a migrant farm worker this coming summer. Interested farmers who have a connection with Farmers Associates may write to him at Cypress Garden Rd., Winter Haven, Fla., Box 305. This request comes via the pastor of the Daytona Beach church.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Women of the church co-operated with other church women to observe World Day of Prayer, March 1.

The Ladies Aid sponsored the annual daytime birthday social February 17. Food for the dinner was brought by church members with potatoes and gravy being furnished by the committee in charge. During the day there was an impromptu program, a white elephant sale, and a cake judging.

Of special interest to the church Friday evening, February 22, was a series of slides of Nepal, Asia, shown by Dr. Stanley Sturges. Dr. Sturges, a Seventh-day Adventist medical missionary, is at present a Fellow in the Mayo hospital in Rochester. The doctor was accompanied by his wife and four children. Several members of the Adventist church of Dodge Center were present. This program was arranged by the Youth Fellowship of our church as a feature of Youth Week, but because of a bad storm at that time, it was postponed. The young people gave appropriate devotionals at the beginning of the evening program.

The Ladies Aid Flower Committee has made arrangements for flowers to decorate the church each Sabbath.

Our church will co-operate with other churches of the community in observing Lenten services until Easter week when we will have our own services.

The pastor's sermons on Portraits of Christ continue to arouse much interest. The prayer meeting and Bible study is concentrating on the Book of Romans.

A Junior social meeting was held Sabbath evening, February 23. A new teacher of the Juniors is Mrs. Roy Langworthy. Superintendent Claston Bond, is promoting a project on the Sabbath, as well as teaching the children the locations of the various churches in the denomination. Pictures of the various churches are being solicited to be put on a big map of the United States which he has arranged.

Two Meals of Sharing have been held recently. One was hosted by the Rev.

and Mrs. Richards and family and Mrs. Marguerite Clapper. The afternoon was given over to visiting shut-ins. At the other (Feb. 23), Mr. and Mrs. Bob Kloppstein, Mrs. Alice Bonser, and Walter Churchward were hosts. The afternoon was given to viewing slides and movies of Conference, made by local members.

Bruce Greene, elder son of Mr. and Mrs. Clare Greene has recently joined the United States Navy. He had been attending the University of Minnesota. News from other boys in service is good.

The Junior, Intermediate, and Senior choirs have been meeting regularly and sing anthems during the morning services.

Death has claimed two of our oldest members, Mrs. Ina Daggett, aged 96 years, and Mrs. Walter Churchward, aged 95.

— Correspondent.

SALEMVILLE, PA. — The last quarter of 1962 was a busy one for the church.

Sabbath day, November 17, the Rev. David Reams conducted the worship service. The annual harvest home dinner was served in the social room at noon. After a delicious turkey dinner a short Thanksgiving service was presented. This was prepared by the program chairman of the Women's Society, Mary Blough. A gift of groceries was presented to the Reams family.

The Rev. Clifford Hansen of Salem brought the morning message November 24. A homemade vegetable soup luncheon in the social room followed the service.

The Women's Society held their annual Christmas party at the home of Mrs. Julia Kagarise. An appropriate program was planned by Ella Lippincott and secret sisters were revealed.

The Friday evening before Christmas Mr. Reams conducted a carol sing at the church. Special music from the Methodist church was the highlight of the evening. On Sabbath morning, December 22, the children and young people presented a Christmas program. The children recited poems and the young people presented the Christmas story in pantomime.

Sabbath day, December 29, a sauerkraut dinner was held in the social room following the services. — Correspondent.

The Sabbath Recorder

Life in a Christian Home

(Continued from page 10)

ship in the case of a brother or sister that we make in the case of strangers. So the members of the family take each other for granted.

As a democracy the family needs the mutual good will and help of all its members. They can make home the best spot on earth. Brothers and sisters as members of the family have a responsibility to try to understand the problems that arise between them and to improve in their relations with one another.

When all your brothers and sisters are happy and prosperous, you share in their success both at home and outside the home. When they rise, you rise; when you fall, they fall. A person could not completely separate himself if he tried all the rest of his life. His personality has been permanently influenced by his parents, brothers and sisters, and he has influenced their personalities. Robert Louis Stevenson may have had that in mind when he wrote: "I am a part of all that I have met."

So, if we want to make a good Christian influence on people we must first start at home and try to make our homes the best Christian homes, then we can go out and try to influence other people to Christ.

Husband to wife after church: "Don't nudge me when the pastor is preaching! His sermons are aimed at everybody — Not just me!"

Accessions

Boulder, Colo.

By Baptism:

Donna Bottoms
Roger Bottoms
Doug Waldron
Irene Lederer
Mary Davis (Mrs. Duane)
Ralph Weber

By Profession of Faith:

Geneva Wells
Lana Waldron
Evelyn Weber (Mrs. Ralph)
Clifton Waters
Frank Garnick

By Letter:

Madge Coon (Mrs. Ralph)

Births

Hedghes.—A daughter, Denice May, to Don and Joan (Lederer) Hedghes of Boulder, Colo., on January 3, 1963.

Rosa.—A son, William Ellis, to Ed and Charlene Rosa of Pomona, Calif., on Feb. 5, 1963.

Soper.—A daughter, Brooke Diane, to Mr. and Mrs. Mynor G. Soper of Boulder, Colo., on June 1, 1962.

Wright.—A son, Donald Alexander, to Mr. and Mrs. Ronald Wright of Boulder, Colo., on January 19, 1963.

Obituaries

Jett.—Johnathan Stillman, was born on April 11, 1877, in Berea, W. Va., and died Sept. 22, 1962, at the Mile-Hi Nursing Home, Denver, Colo.

He is survived by a son, Gloy, of Denver, and a sister, Mrs. Oma Sutton of Berea, W. Va. Funeral services were conducted by his pastor, Mynor G. Soper, on Sept. 26, 1962, at the Howe Mortuary. Interment was in the Mountain View Cemetery at Boulder. — M. G. S.

Wheeler.—Lillian Rood, daughter of Hosea and Elizabeth Rood, was born Oct. 11, 1870, and died Jan. 3, 1963, in Dallas, Texas.

She was married to John R. Wheeler on July 18, 1895, at Bayfield, Wis. She is survived by a daughter, Mrs. David Smith (Dorothy) of Dallas.

Funeral services were held in Dallas and a graveside service was conducted Jan. 9, 1963, by Pastor Mynor G. Soper, in the Green Mountain Cemetery in Boulder, Colo.

— M. G. S.

Wright.—Florence E., daughter of Willett and Adelia Greene, was born May 8, 1871, in Alden, Minn., and died Nov. 26, 1962, at the Mesa Vista Sanatorium in Boulder, Colo.

She was married to Frank H. Wright, Aug. 29, 1892, in Harrison, Neb. They moved to Boulder 30 years ago. He died here Jan. 29, 1946. Mrs. Wright was a member of the Seventh Day Baptist church, having been baptized in the North Loup, Neb., river by the Rev. George B. Shaw.

Surviving are seven sons: Willett of Orting, Wash.; Ted of Escondido, Calif.; Frank of Montezuma, Ia.; Everett of North Loup, Neb.; Maxson of Broomfield, Colo.; Manly and Robin, both of Boulder. Two sons preceded her in death. There are nine grandchildren, 16 great-grandchildren, and seven great-great-grandchildren.

Funeral services were held Nov. 29, 1962, at the Geddes-Hibbard Mortuary with her pastor Mynor G. Soper officiating. Interment was in Green Mountain Cemetery in Boulder.

— M. G. S.

