

# The Sabbath Recorder

**Our World Mission.** At the present it is working on plans to serve a dinner for the neighboring Baptist Church in Hope Valley as it launches its Every Member Canvass. We did the same for this church last year.

A group of juniors has been meeting regularly at the parsonage on Friday evenings for worship, Bible study and discussions. They went out singing carols at Christmas time and had refreshments and games afterwards at the parsonage. They entertained the youth of the Westerly, Ashaway, and Second Hopkinton churches at a party in February.

It was a real treat to have Mr. George E. Parrish with us on January 12 and Mr. Harley Bond and his wife with us on January 26. Both spoke to us on denominational matters.

Our pastor is kept very busy serving this church, the Second Hopkinton church, and supplying the pulpit at the Pendleton Hill Baptist Church in Stonington, Conn., each Sunday. He is also assistant chaplain of the State Medical Center and spends one day each week there. — Correspondent.

A big bankroll won't count when the roll is called up yonder.

## Obituaries

**Davis.**—Rachel, daughter of Marian and Malinda Davis, was born June 24, 1880, and died in Mercy Hospital, Janesville, Wis., October 25, 1962.

Rachel attended Milton Academy. She was married to Oscar Davis, Welton, Iowa, December 31, 1901, who preceded her in death in 1947.

The child of a Seventh Day Baptist home, she was baptized at twelve years of age by the Rev. E. H. Socwell at Welton, Iowa, in 1892. Before she and her husband moved to Milton with their family she belonged to the New Auburn, Wis., Seventh Day Baptist Church. She was active in attendance at worship as long as health permitted and was a participating member of the Sabbath School and the Women's Circle.

Surviving are one daughter, Mrs. Rex Bowers, Milton; four sons: the Rev. Arlie Davis, Phoenix, Ariz.; Wilmer, Hoopa, Calif.; Duane, Aurora, Colo.; and Wesley, Delmar, Iowa; two sisters, Mrs. Pearl Furrow, Delmar, Iowa, and Orra Vester, Battle Creek, Mich.; seventeen grandchildren, twenty-nine great-grandchildren and four great-great-grandchildren.

Funeral services were conducted in the Milton Seventh Day Baptist Church, the Rev.

Elmo Fitz Randolph officiating. Burial was in the Milton cemetery. — E. F. R.

**Ellis.**—George Manning, son of Edward Leland and Hettie Saunders Ellis, was born in Dodge Center, Minn., Sept. 14, 1879, and died following a long illness, Nov. 14, 1962, in Madison, Wis.

Educated in the public schools of Dodge Center, and graduated from Alfred University, George Ellis did post-graduate work at Columbia and the University of Pennsylvania, receiving a Master of Science degree from the latter institution. For ten years he taught school at Alfred, N. Y., Ocean City, N. J., and in the Dakotas.

On August 1, 1901, George Ellis and Phoebe Davis, of Marlboro, N. J., were united in marriage.

Baptized in his early youth by the Rev. S. R. Wheeler, George joined the Dodge Center Seventh Day Baptist Church, later affiliating with the First Alfred church, and finally coming into membership in the Milton Seventh Day Baptist Church after moving to that community prior to World War I.

In Milton, he was successful as a pioneer in the X-ray sales and service business. In his community life he was a long-time trustee of Milton College and served as a director of the Bank of Milton. His contributions to the life of his church and denomination included serving as president of the church, membership on the Sabbath School Board, and membership on the Commission of General Conference. In 1930, George and his wife moved to Madison, Wis.

Surviving are his wife; a son, Edward, and a daughter, Frances Bishop, one granddaughter, LeAlyce Bishop, all of Madison.

The funeral service was conducted in the Milton church, Pastor Elmo Fitz Randolph officiating. Interment was in the Milton cemetery. — E. F. R.

**Greene.**—Mrs. Mizpah S., daughter of Edwin S. and Anna Fellows Sherburne, was born April 15, 1874, at Walworth, Wis., and died at the Olean Nursing Home Feb. 6, 1963, following a long illness.

During recent years Mrs. Greene had resided in Alfred, Independence, and Andover, N. Y. She was the widow of the late Rev. Walter L. Greene to whom she was married Aug. 21, 1904, and who died Feb. 21, 1952.

Blessed with a long and fruitful life, she was well known in Seventh Day Baptist circles for her Children's Page in the Sabbath Recorder, which she continued for many years up to January 1956. At the time of her death Mrs. Greene's membership was in the Independence church. Farewell services were conducted by the pastor, Rev. John Holmes, with interment in the Little Genesee Cemetery.

Survivors include a son, Dr. E. Claire Greene of Bridgeton, N. J.; a daughter, Mrs. Frank Clemens of Wellsville, N. Y.; 5 grandchildren and 5 great grandchildren. — From information furnished by Mrs. Doris Clarke.



(An American Baptist News Service Photo)

## HISTORY OF BAPTISTS TO BE PUBLISHED

The Rev. Davis C. Wooley, secretary of the Historical Commission of the Southern Baptist Convention, receives manuscripts from representatives of Baptist bodies in the BJA for the book, **Baptist Advance**. A copy of the book will be given to each person who pays the \$4 registration fee for the BJA jubilee meeting in Atlantic City, N. J., May 22-24, 1964. It is an up-to-date book on the seven conventions in the Baptist Jubilee Advance.

Left to right, members of the Editorial Committee are: Edward Starr, American Baptist Convention; Albert N. Rogers, Seventh Day Baptist Conference; Dr. Wooley; Martin Luther Leuschner, North American Baptist General Conference; and Edward Freeman, National Baptist Convention U. S. A., Inc.

# The Sabbath Recorder

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## IN THIS ISSUE

<b>Editorials:</b>	
Right and Wrong Ways of Helping Foreign Missions .....	2
Public School Bible Reading Argued Before Supreme Court .....	3
Editorial Notes .....	3
<b>Features:</b>	
Salem College Accredited .....	4
Ministers Conference in Northern New York .....	5
"And Ye Visited Me" .....	6
Work Bees Rejuvenate Seventh Day Baptist Building .....	9
The Lord's Need .....	10
Why Do Good People Suffer? .....	11
<b>Missions:</b>	
Jamaica Circuits Established .....	8
Who's Who in Jamaica .....	9
<b>Women's Work:</b>	
The Church's Mission to Unmarried Mothers .....	13
News from the Churches .....	15
Accessions.—Marriages.—Births. ....	Back Cover

## Right and Wrong Ways of Helping Foreign Missions

Half of the world is hungry. A similar percentage is in economic need. Our missionaries in Africa and other lands are surrounded by these crying needs. Sometimes they write and tell what they lack in trying to minister to those who have the least. Our hearts are touched; we want to share. We would like to send them used or new articles. That is good. Is it possible, however, for our good intentions to be misguided? Are there right and wrong ways of helping our representatives? The answer, unfortunately, is "yes." So say the missionary leaders who know the transportation problems.

A good rule to follow is not to ship anything or ask your mission board to do so unless you are sure it will not create more problems than it will solve. In most cases it is far better to send money to trusted people in foreign lands than to attempt to send goods. Let them procure what they need from the sources of supply best known to them. Sometimes missionaries hesitate to explain that they cannot afford all the Christmas presents given to them by their friends. The import duty may be greater than the value.

Here is an example from Baptist World. The families of the Baptists who were killed by hostile tribesmen in New Guinea needed soap. To wash is one of the marks of a Christian in those jungles. A lady wrote to the Baptist World Alliance to see what kind of soap she should buy and send. Fortunately she wrote before going to the supermarket. The answer was that it was preferable for the missionaries to purchase soap from Australia. The money would go much farther that way.

Of course there are some things needed in missionary work that cannot be bought on the field or from nearby countries. Ask somebody who knows. In supplying our missionaries it is a good thing for the left hand to know what the right hand is doing. We sometimes rebel against working through channels. Let's curb that rebellion. In cross-country skiing in soft snow no one objects to the channels made by the first man. Following is so much easier than breaking trail.

## Public School Bible Reading Argued Before Supreme Court

Pennsylvania and Maryland laws requiring Bible reading without comment at the opening of each school day have been challenged. In the former state a Federal court said the law was unconstitutional; in the latter its constitutionality was upheld by the Court of Appeals. Thus the United States Supreme Court has been listening to arguments on both sides. It would be an interesting mental exercise for each of us to determine what we would say at such a hearing if we had the opportunity.

Two of the attorneys, Burch and Ward, arguing for the laws as they now stand, took the position that exercise of Bible reading and recitation of the Lord's Prayer in the schools of these two states is not religiously motivated but is designed as instruction in morality. Both agreed that originally the motivation was religious but is not at the present time.

Burch argued that "these materials are utilized as ethical precepts of value in a salutary and sobering exercise with which to begin the school day. Their use in such a traditional and significant role transcends their religious origins, and does not constitute a sufficient encroachment or impingement to abridge the Establishment Clause."

Ward laid emphasis on the fact that the Bible is the world's greatest book on morals and that its religious content is only incidental as far as the use in schools is concerned.

How would you have argued the case if you wanted to preserve the practice in the schools? Is such a line of argument valid? Does it prove too much? Are we down-grading the Bible and the Lord's Prayer if we maintain that their use in church is worship and in school it is not even religious? Most would agree that avoiding the study of the Bible in literature classes is to omit some of the best of all literature, but Scripture reading and prayer in opening exercises is for a different purpose.

The Attorney General of Maryland, Thomas B. Finan, took a different view

from Burch and Ward. He tried to prove that the issue at stake is theism against non-theism. He contended that the state has a right to promote a theistic base for morality by reading the Bible. Whether or not this argument impressed the justices of the Supreme Court remains to be seen. How does it impress the reader as compared to the argument that Bible reading in schools is not religious?

During the hearing at Washington the justices asked numerous questions of the attorneys on both sides. The problem is complicated by the fact that in Hawaii the majority of students in some schools are Buddhists. What sacred book would one read from to promote morality? was asked. Would the Book of Mormon be appropriate in Utah? Justice Black pointed out that if different sacred books were sanctioned, the use of religion in public schools would be a sort of local option in which the majority would select the book and the ceremony to be required.

Mr. Justice Stewart, the lone dissenter in the New York Regents' Prayer case, insisted that if the Establishment Clause of the Constitution were continually pushed to its limits, it would inevitably collide with the free exercise of religion.

It will not be amiss for those who make a practice of following the New Testament admonition of praying for those in authority to continually pray for those in the judicial as well as the executive branch of our national government. The justices who will probably render a decision in this case before June need the divine guidance that can be invoked by our prayers.

## EDITORIAL NOTES

### Noted Methodist Bishop

Bishop G. Bromley Oxnam, author of 17 books and editor of five, died on March 13. During his long life he was honored by more than 20 universities with doctorates. A president of the Federal Council of Churches and co-president of the World Council (1948-54) he is praised by Dr. Roy G. Ross for his "lifetime devotion to the ecumenical movement, his outspoken defense of the church's right to speak out against social

MEMORY TEXT

I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Gal. 2: 20.

injustice, and his distinguished service to his own church for more than fifty years."

Bishop Oxnam received notoriety in clearing himself of Communist Front activities in a long hearing before the House Un-American Activities Committee in 1953, a complete transcript of which occupies 50 full pages in the U. S. News and World Report of August 7 of that year. One of his latest books, I Protest, was a criticism of that committee. A leader of theological and social liberalism, this controversial figure who sailed stormy seas, has come to the quiet shore. His passing may mark the ebbing of the tide of church-sponsored socialism that rose in the years following World War II.

From Head to Jet

Emergent nations of Africa have their problems and should be accorded considerable patience by those whose national and economic life have developed normally through several centuries. It is no wonder that African leaders seem heady. We, too, might reel a little if progress and autonomy had come to us as suddenly. One thing they have to face is that social changes have been so abrupt that many Africans have moved from carrying loads on their heads to shipping them by jet plane without ever having seen a wheelbarrow, much less a truck or train.

The new-found freedom and the side-by-side contrast of primitive ways and modern culture are not without their effect on church life. It would be strange if none lacked balance in applying Christian principles. We who have had all the advantages of years of maturity in the generations preceding us have not set a perfect example in accepting the true and rejecting the false.

Salem College Accredited

Salem College has achieved one of its most desired goals — membership in the North Central Association of Colleges and Secondary Schools, Dr. K. Duane Hurley, president, announced March 20.

Dr. Hurley and Dr. William Sandborn, academic dean, had been in Chicago during the week attending a meeting of the North Central Association and awaiting the decision of that group of educators regarding Salem College's accreditation.

Dr. Hurley and Dr. Sandborn returned to the campus Friday morning. Dr. Alfred T. Hill, executive secretary of the Council for the Advancement of Small Colleges, accompanied them. Friday morning at convocation Dr. Hurley officially announced Salem College's regional accreditation to the students, faculty and friends of the College.

After the convocation there was a reception in the Salem College cafeteria and a luncheon.

During the past year the Salem College faculty made an intensive self-study, which was submitted to the North Central Association last summer. This study included: the background and philosophy of the college, resources available for carrying out the educational task, the organization, the curricula, conditions of faculty service, student life, student achievement, and the policies of the College.

Much of the credit for Salem College's regional accreditation goes to Dr. Hurley who has worked tirelessly not only for Salem College but for the cause of small colleges throughout the United States.

In 1956, Dr. Hurley organized the Council for the Advancement of Small Colleges and served as its first president. The purpose of this organization is to help small colleges to do together what they cannot do alone.

"Although attainment of accreditation is a high point in the history of Salem College, this is not the time to rest upon our laurels," Dr. Hurley said. "This accreditation marks a point of departure. We must use it as a stepping-stone for greater development."

— Publicity director.

Ministers Conference in Northern New York

When Seventh Day Baptist ministers from the deep South and other parts of the country journey to Adams Center, N. Y., for their biennial conference April 17-22 spring will be moving north to an area where King Winter has extended the strongest rule of the century. The vestiges of that hostile throne that greatly restricted the movement of its subjects are likely to be still in evidence even in mid-April when other parts of the country have long forgotten the snow.

Homes in Adams Center will be opened to the visiting ministers who will meet at the 141-year-old church for six days.



Pictured here is one of the farm houses where some may be staying — a home that looked for a time as if it were a better place for hibernating than entertaining. Trees appear like trunkless bushes; houses are frameless roofs from which the inner warmth has removed the snow; and men become dwarfs driving their powered vehicles mole-like through tunnels hard to maintain. In spite of the unheard-of depth of snow there was comparatively little hardship and suffering. The winter was taken in stride, with considerable help from rotary snow plows brought in from parts of the state outside this year's special snow belt.

Church members and friends plan not only to take the forthcoming ministers conference in stride; they hope to derive help and blessing from entertaining well-known and less-known pastors from far and near. They have invited other churches to join with them for the Sabbath included in the conference dates. It will be remembered that the Adams Center church and the Central New York Association made a strong bid last August for entertaining General Conference at nearby Association Island in Lake Ontario. Although this invitation did not receive a favorable vote there are those among the local membership who think that in the near future Conference could be invited to the village. The last time such an invitation was accepted was in 1932.

Pastor Delmer Van Horn and the loyal members of this church 60 miles north of Syracuse are making adequate preparation for the visiting ministers. The Missionary Board is helping missionary pastors with their transportation. Some will be present who are new to the denomination and have never had the opportunity to discuss together the problems and work of Seventh Day Baptists. — L. M. M.

Not a call to do more,  
but an appeal to mean more

## "And Ye Visited Me"

(The following sermon was presented by the Rev. E. Wendell Stephan, chaplain and training supervisor of the Hartford Hospital, at a workshop session of the Pawcatuck Seventh Day Baptist Church held Sabbath afternoon, February 23, 1963, emphasizing the church's mission to those confined to institutions. — E. T. H.)

There is a tragic and beautiful story recorded in the fifth chapter of the Gospel according to Mark which tells us about the meeting of Jesus with a man who lived in the waste places among the tombs. It is said that no one could bind him, no, not even with a chain, for he had often been bound with fetters and chains, but the chains he wrenched apart and the fetters he broke in pieces; no one had the strength to subdue him. The story continues that "night and day among the tombs and on the mountains he was always crying out and bruising himself with stones." Then we read that "he saw Jesus from afar; that he ran and worshiped him and crying out with a loud voice, he said, 'What have you to do with me, Jesus, Son of the Most High God? . . . do not torment me.'" Jesus' response to this man is terribly important for our thinking. He asked him, "What is your name?" The man replied, "My name is Legion; for we are many." Then this frightened man begged Jesus not to send him out of the country.

I read this story to you because it demonstrates so well what we do to that which we do not understand, or that which we fear, or which we cannot control. We chase it out of the city, we lock it away or throw stones at it. We ridicule it, or we stand afar off. This to my mind is the greatest sin a man can do to his neighbor, that is, to objectify him; to make of him an object either by word or by act or by attitude. This man was out among the tombs; he was nameless; he was personless; he was someone of whom to be afraid. Actually he wasn't someone; he was a maniac; a thing of which people were afraid. I am fascinated and excited by the fact that when our Lord saw him, He wanted to know his name. Con-

sider for a moment what a name gives us. A name, first of all, gives us identity. It helps us to know who we are and others to know who we are. A name gives us uniqueness. It sets us apart; even those uniqueness. It sets us apart; even those whose names are Smith or Jones are still set apart, for their names give them individuality, becoming part and parcel of both their personality and legal identity. I wonder if you begin to see why that maniac did not respond to our Lord with fear. As a matter of fact this man begged Jesus for permission to come with Him. Did you ever read this story and wonder why this was so? Did you ever consider that you too could work miracles of this kind? Is it not that we want to have a special place in the life of someone who cares? Is it not that Jesus was concerned with personhood, with selfhood, with this sick man's need for identity and uniqueness? To my mind the most poignant, the most lonely cry that echoes up and down the great crowded wards of an institution is the often unarticulated cry, "Who am I?" "Who really cares about me?" Sometimes it is a cry that has no answer.

Examine with me just one problem; there are many to which we could turn our attention. When we put mother behind the stove and go our own way, she often feels that everyone is too busy for her. Sometimes this is true. When we take her away from home, she then rightly feels that we are trying to get rid of her. Here is a person who has worked, who has given us life, who has bound up our bruised elbows and stubbed toes, who finds suddenly that she is no longer of use or of value. She has been "The" person to whom children turn. Now they are self-sufficient; they no

longer need her, particularly if she, because of advancing years or a physical ailment, becomes a problem to them. Suddenly she feels different from everybody else. Sometimes she feels that her life is really over. This is one problem. What of the countless others? What of those who are afraid, lonely, ashamed, of those who are guilty, self-pitying, or angry? What of others who feel helpless, unloved, victimized, or resentful? What about the ones who feel purposeless and depersonalized?

You know, in some ways being put in a jail is kinder than being placed in many of our institutions because there is at least a bit of rational justice involved, a reason that we can give to ourselves and others for being where we are. Too often we forget that when we are ill, we are just as surely locked in as though we had committed a crime. Does it really matter what it is that locks us in? It may be a key at the door, or a bar on the window. There may be a warden in the office. Or it may be a fractured pelvis, arteriosclerosis, carcinoma, feebleness, old age, or phobia. There is another locked-in group — those whose every friend has died. Their success in living has created their greatest problem. They have outlived all those who knew them and loved them and wanted to be with them. Yet, their need is no different from the human need of all of us — the need for recognition, the need for acceptance and companionship, the need for meaning, purpose, worth, the need for the company of those who care.

When I am saying all of this, in essence I am really talking about many different hospitals and many different kinds of institutions. In no way am I saying anything that will criticize what our hospitals are doing, for they have a gigantic job to do and many of them are doing it in spite of understaffing and inadequate budget. What I am saying is that it takes more even than the dedication of those doing the job in the hospital. It takes a plus in the scheme of things.

The Bible tells us that the "letter killeth, but the spirit giveth life." I am

reminded of the story of the man who became legal guardian for his mother in one of our states. He was handed a list of rules and regulations that he must fulfill. As he read them he smiled. He said that not one place in these regulations tells me that I must love my mother. The representative of the state board replied, "Love cannot be ordered. What you will do for your mother because you love her is a thousand times more difficult and more detailed and more responsible than anything a state can ask you to do as a legal guardian." I say that to meet human need in the hospital requires a plus — a plus that we call the Christian volunteer. Let me tell you why. Volunteers, first of all, are motivated. Maybe I've talked long enough in this serious tone and I shall tell you a story about "motivation." It's about the man who went staggering home one night across a graveyard and fell by chance into an open grave. Well, this shook him up pretty badly. It particularly bothered him when he couldn't reach the top edge of the hole and pull himself up. So he cried for help. It wasn't long before another equally inebriated soul came past and said to him, "Sir, you're going to finish up in a hole like this anyway. Why not relax and I'll just cover you up." Well, you know what happened. The minute our helpful friend started shoveling in the earth, the man in the pit jumped right out! The reason he couldn't jump out before and the reason he could jump out now, we call "motivation."

More than anything else, volunteers work in hospitals because they want to. This is a contagious kind of feeling. More than that, most volunteers have some spiritual motivation. Not that they are going to save souls, not that they are going to preach, but that by reaching out a hand to a fellow human being, they are offering him something of the grace of God. Their presence has this meaning. The most important part of this meaning is their desire to be with patients — with fellow human beings. I like to think of this in terms of a bridge that we build from the home to the hospital. We cannot reverse disease process but we can go where the diseased

person is being treated medically. We cannot replace the family that is gone but we can stand beside someone who needs the warmth of human relationship.

Again, the volunteer is a plus in the situation because he is available, because he has time to be in the situation, time during which he is not being called on to be anywhere else. Most of our professional people are doing their jobs but they are doing them under a great pressure. I suppose as a hospital chaplain, even in a hospital where there are great human resources, the complaint I hear most often is that "everyone is in such a hurry he doesn't really have time for me." Volunteers are available. They make themselves available, and in their availability is another of their great sources of value.

Again, volunteers find a mutual satisfaction in the work they are doing, for they receive as well as give. It is one thing to do something for people and is another thing to mean something to people. Most hospital personnel are busy doing things to patients and for patients. With volunteers the accent is on what they mean to patients, and what the patients mean to them.

These are important general reasons why volunteers constitute a plus in the hospital situation. Now let me be more specific for a time and talk with you about what they actually accomplish. I do not mean to discuss this in terms of whether they rub backs, help patients eat, sell magazines, push wheel chairs, or the many hundreds of other duties that volunteers engage in, either to make the lot of the patients more comfortable or to assist in the volume of responsibility carried by a hospital, but I mean to talk about this in terms of the specific kind of meaning which volunteers carry to the patient. In other words, what they actually contribute in terms of human values.

(Continued next week)

In some corner of my heart I must find room to encompass, not all the needs of the world, but some of the world's needy.

MISSIONS — Sec. Everett T. Harris

### Jamaica Circuits Established

It may be recalled that the Jamaica Conference of Seventh Day Baptist churches voted in 1962 to divide the churches of the Island into circuits, somewhat similar to the Associations of this country. One reason for establishing the circuits was to provide pastoral leadership for all the churches and groups, with only a limited number of pastors available.

The churches and groups were divided into the following circuits:

1. Kingston, Whitfield, Luna, Orange Bay, Mountain View, White Hall
2. Bath, Font Hill, Thornton, Sunning Hill
3. Albion Mt., Bowensville, Waterford, Labyrinth, Maiden Hall, Hartlands
4. Higgintown, Cottage, Lemon Hall, Tydixon, Charles Town, Prickly Pole
5. Wakefield, Jackson Town, Barrett Town, Deeside, Dumfries
6. Post Road, Blue Mountain, Accompong, Bethsalem, Niagara, Coker

A basic condition of employment for a full-time minister is that he "must live in the circuit in which he serves, in close proximity to at least one of the churches of the circuit." Installation services for the pastors were held in September, 1962, for pastors Joseph Samuels, Japheth Anderson, Nathan Thompson, S. A. Thompson, C. S. Lyons, John Hamilton, and A. A. Black.

Under the title, "History Is Made," an article in January, 1963, issue of the *Harvester*, further information is given in regards to the circuit plan. The article is quoted in full, as follows:

"On the 13th of January, all the churches in the St. Ann/St. Catherine Circuit, under the pastor, Rev. J. A. Anderson, met at the Tydixon Seventh Day Baptist Church for the first Circuit Convention since the division of the churches into circuits.

"Among the highlights of the day were:

"1. Conference President Rev. J. A. Samuels addressed the convention challenging all present to a deeper and more purposeful life in Christ.

"2. The election of officers.  
"3. A proposed constitution: a committee was set up to study and to draft a constitution.

"4. Next meeting was set for Monday, August 5th, to be held with the Higgintown church."

### Who's Who in Jamaica

Rev. Japheth Augustas Anderson

(This is the second in a series of biographical sketches prepared by Byron Lewis designed to help our people become better acquainted with leaders in the Jamaica churches.)

Rev. Japheth Augustas Anderson: born in Merryhood, St. Elizabeth, January 19, 1917, to Lehora Reid. First of two boys and two girls.

Received early education at Tichfield Elementary School, Portland. Apprenticed to A. E. Buchanan & Raymond Baker, learning carpentry.

Removed to Bath, St. Thomas in 1939. Converted to the Seventh Day Baptist faith in 1942. Married Mabel Robinson, daughter of Araballa Dyce, in 1942. Have three children: Trevor, 17; Norma, 15; Fredrica, 5.

Appointed clerk Bath Church in 1943, became leader in 1944 and served until 1946.

Entered Crandall High School in 1954 at age of 37, in preparation for the ministry. Appointed a leader of the White Hall Mission. Entered preliminary theological training under Pastor L. R. Lawton in 1957; graduated 1958.

Served as resident student pastor of the Orange Bay Seventh Day Baptist Church, under Rev. N. H. Grant from 1958-60. Transferred to the Cottage, Lemon Hall and Tydixon churches in 1960. Ordained to the ministry in June 1961 at Tydixon.

Served as Conference assistant recording secretary from 1955-59. Member of Conference Building Committee for five years. In Kingston church was president of C. E. Elected 1st vice-president of the Jamaica Seventh Day Baptist Conference in 1961. Pastor of Circuit 4, churches at: Higgintown, Cottage, Tydixon, Lemon Hall, Charles Town, Prickly Pole.

### Work Bees Rejuvenate Seventh Day Baptist Building

The old fashioned work bee common in rural communities has not lost its appeal or usefulness. It is still a good and rewarding way to unite many hands in a common purpose of helpfulness. Some of us can remember back to the barn-raising that took some of the financial burden off a neighbor who had suffered loss by fire. There was never any thought of pay other than perhaps a bountiful meal. We are now more familiar with the international youth work camps sponsored by interchurch organizations. There are other short-term missionary enterprises and the foreign and domestic Peace Corps that have come into recent prominence.

Churches and Associations have pioneered in co-operative workdays to build or improve youth camps. These are frequent where Seventh Day Baptists continue to develop expanding camp programs. The Western Association (in the Alfred, N. Y., area) has a laymen's fellowship headed at present by Lynn Langworthy. These men became aware of the transformation of the Seventh Day Baptist Building that would need to be accom-



Dean A. N. Rogers, Lynn Langworthy

plished when the library of the School of Theology and the center of ministerial training is moved from Alfred to Plainfield. Could the laymen of that Association pay the travel expenses of men able to spend several days together on such a project? They thought it could be done and that there would be a feeling of accomplishment in the physical labor involved in this face-lifting project.

The forerunners of a larger crew arrived on the scene and started work Monday morning, March 25. Cleaning the third floor and laying out the work to be done on both second and third floors occupied their time for several days. The exact date for the next work bee at denominational headquarters will soon be set. Many will be happy to see the results of the united effort of these willing men as they prepare for a fuller use of the sturdily built, beautiful headquarters building that stands so prominently in the middle of Plainfield.

### The Lord's Need

By John A. Conrod\*

We of the twentieth century like to think of ourselves as living in the age of knowledge. We have been able to look more deeply into the depths of the universe and more minutely into the microscopic world than ever before. We have been able to learn more about the functions of life beginning from its conception throughout its growth, maturity, to its death. We are able to control its sicknesses and diseases and protect its health better than ever before. But even in this day of knowledge there is a most thought-provoking question that we cannot answer: "Why were we born?"

The first thing we read in the Bible is that God created heaven and earth. It goes on to describe the creation of living creatures and man. We find that God looked upon His handiwork and found that it was "good." This is the answer

\*Mr. Conrod writes that he has accepted a call to the new Kansas City church effective about April 1. His support will come partly of secular work. The church is not yet able to support a full-time pastor.

to who created us and how we received the "breath of life," but this portion alone does not tell us why we were created.

As Christians we have understood the way of salvation since the time we accepted Christ. We felt that spiritual hunger inside of us that tells us of our need for God. He created us, as well as the whole universe, to grow and hunger for the time when we can be with Him (Rom. 8: 22-23). But little do we realize that God has a hunger and a need far greater than our own. This deep hunger of God's comes to light in only a few portions of Scripture. In Matthew 23: 37 Jesus exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

God has a longing to be loved by people. He created us to satisfy a deep desire He Himself felt (Job 14: 15). We must remember that when we sin, it hurts our heavenly Father even more than when a child disobeys his earthly father. When God chastens us (Heb. 12: 6), He, too, feels that it "hurts him more than it hurts us." God longs for us to be obedient, and every trial and tribulation we have hurts Him as it hurts us. When we blame God for our troubles it hurts Him even more.

May we try to show our need for our heavenly Father more and more each day even as He shows His need for us.

### Do We Lose More Than We Give?

The average American loses \$75 a year through misplacement of wallets or purses, or out of his pockets, delegates to the Stewardship & Mission Conference of the United Presbyterian Church in the U. S. A. were told recently in Atlantic City. The American Baptist News Service, reporting the statistic, noted that "the lost money is more than the per member contributions of 15 out of 23 communions in the United States and Canada with membership of 100,000 or more." — CNB

A cancer victim  
leaves a funeral message on

## Why Do Good People Suffer?

By Silas H. Wellman\*

The Book of Job gives six answers to the question, "Why do good people suffer?" Five of these were set forth in the *Helping Hand* by the Rev. Don A. Sanford in the Sabbath School lesson for April 15, 1961. My comments on them are as follows:

1. **Suffering is a punishment for sin, either recognized or hidden.** This idea was prevalent in the ancient Jewish world. I reject this view on the grounds that God, like Gilbert and Sullivan, cannot be expected to say, "Let the punishment fit the crime."

We all know cases in which almost saintly people have suffered horribly.

2. **Suffering is to teach a lesson.** This view has validity only at the level of minor troubles, and again at the level of whole societies. Little Miss Donovan, who died of cancer at the age of 9, learned nothing from her suffering, nor will any individual. Yet her death adds one more to the pile of statistics which hammer home to the American people the bitter lesson, "You are not doing nearly enough medical research."

3. **Suffering is God's will.** This view does not go along very well with the proposition that God is loving, merciful, just, and all-powerful. Yet it too has validity, if we assume that God's power does have limits. Thus it may be argued that God allows suffering in the world

\*Silas Harold Wellman, prominent in the organization plans of the Seventh Day Baptist Church of Buffalo, was unable, due to his serious illness, to attend the organization ceremonies of the new church on Sept. 22, 1962, but during the intervening months was able at times to entertain prayer meetings in his home. His philosophy, developed from the Bible as he faced the progress of an incurable disease, was used by his pastor as part of the farewell service, March 17. (Obituary notice will appear soon.)

because His main objectives cannot be achieved without it.

4. **Suffering is to test a man.** This view does not fit well with the often expressed view that God knows all that anyone thinks or does, or will do in the future. I reject completely the idea that God tortures anyone as a test. It is, however, not inconceivable that God tolerates suffering in the world in order to drive human beings collectively to do their best to solve the problems He has assigned to us.

5. **God needs to be reassured that men love Him for love's sake and not for what He does for them.** Close examination shows that this reason is really no different from number 4. Furthermore, it can be argued that love for love's sake does not exist. For example, a man continues to love his wife usually because he continues to get something in return. He may get from her love, encouragement, reassurance, excitement, or warm meals, but he certainly would not continue to love her if he received nothing from her but rejection or pain.

Thus it can be argued that the loathsome question asked by certain atheists about belief in God, "What's in it for me?" does have some validity. We shall see also that it has a valid answer.

6. The sixth reason in the Book of Job is covered only briefly in chapter five, verse 7: "but man is born to trouble as the sparks fly upward." This reason seems to me to approach the truth, unfortunately without explaining it.

An appraisal of the kinds of trouble which afflict human beings shows that all troubles will fit into one of two categories.

1. There are troubles which result from acts over which the individual has some control. Not all, but almost all divorces,

jail sentences, alcoholism, and many others fall into this category. So do the extreme emotional storms that result from being unable to accept the bitter defeats of life. Most of the financial problems in the United States fall into this category.

2. The second includes the troubles which result from wholly external causes. This category covers disease, war, accidents in which the victim is not at fault, etc. Now this list has a peculiar characteristic. While the victim is totally helpless before troubles of this type, human society is not. The existence of this type of trouble is due solely to the failure of human beings as a group to solve the social, medical, scientific, and organizational problems which they have the mental equipment to solve.

We can now see more clearly why good people suffer. However, to really get a sound understanding of the question we must go one step further.

If we admit that man has a duty on this earth, a duty to use the powers God has given him, and if he must use those powers to the limit of his capacity and in the best direction he knows how, the answer then becomes surprisingly clear. It is hinted at in reasons 2, 3, and 6 from the Book of Job.

God has put a large element of chance into this world for reasons of His own and will not remove it. His probable reason is to force human beings to use the powers that He gave them. This implies, of course, that the sincere and dedicated politician, scientist, or honest laborer is doing God's will to as great or greater degree than the religious worker or evangelist.

This I believe is what Christ meant when He said; "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5: 20). After all, the scribes and Pharisees, while they talked a lot about God, did almost nothing about the human problems of their day.

You will note that I have not dealt with the troubles in category 1. That is because that kind of trouble rarely afflicts truly sincere Christians who try to associate with their own kind. Thus we can

answer the question of the cynic: "What's in it for me?"

The answer is: By sincerely trying to obey the will of God as revealed in the teachings of Jesus Christ, you can avoid all of the trouble that can be avoided in this world, and soften the impact of the rest. By sincerely working at being a Christian you can live your life to the fullest and survive without harm all of your adversities except the last one. That one you can face without fear knowing that God is with you and on your side. And with the Holy Spirit to comfort you, you need give up to fear, grief and pain, only at those times when the unavoidable forces of the external world are actually overwhelming you and not a minute more.

Napoleon is quoted as having said: "A coward dies a thousand times, the brave man but once."

A Christian who works at his faith need die but once, and he can do that as cheerfully as his situation at the time permits.

As for those of no faith, they fall into the category of those of whom the psychologist Carl Jung (Yoon) once said: "Some people ruin the last half of their lives worrying about the end of it."

#### Bible-Tailored Lessons

Let's have a series of Bible School lessons tailored . . . as they should be according to God's Word. Let's teach these lessons year after year until our beginners have reached late teens. . . . Those young people will have gotten a respect for Bible Law, will have a view of the obligations and joys of going God's Way. They will want to sell their neighbors. The laity will be at work. The pastor will have time for reaching out rather than trying to hold together. Such a group will be full of the pleasure, satisfaction, and joy of really positively obeying. — P. B. Hurley.

#### SABBATH SCHOOL LESSON for April 13, 1963 Christ Is Risen

Lesson Scripture: Mark 15: 42 through 16: 7.

### The Church's Mission To Unmarried Mothers

By Ruth Rogers, M.D.

The church's mission is the Christian mission or the Christ-like mission. It is one, then, of understanding. Understanding meaning compassion without indulgence, support without dominance, security without imprisonment. Understanding is action.

#### Why does it happen?

"As civilization developed, society recognized that a stable family unit was necessary to ensure any degree of security for children and to provide for social and cultural continuity from one generation to another. Of necessity, this required the regulation and control of man's sexual urges — or more accurately, of their expression. Because this control is not and never has been an easy one to maintain, society has viewed with alarm and reacted with considerable violence to those infringements of the sexual code which most threatened the fabric of the family pattern" (p. 4).\*

Normally, the urge to have a baby is part of the love a man and woman have for each other. "The success of the family as a basic unit of society is rooted in that fact. The serious problem of the unmarried mother is that her urge for a baby has been separated from its normal matrix, love for a mate" (p. 37). This is a compulsion she must do, without any thought of the consequences to herself, the child as it grows, or to the community. These are seen most particularly at the times of stress in a girl's life: the time of leaving home, the strain within the family unit, or the pregnancy of a married sister. Many times in her family background, there is a dominance of one parent, an absence of happy, mature, and loving parents. One of the parents may use the girl or the child to fill some emotional need. Normally, a baby is loved and is a joy, but to girls who have never known love or security, it is used as a means of release of emotional tensions or a source of power for security. "In the American culture, boys and girls

are brought up to regard any extramarital sexual relationships as a sin. Yet the American preoccupation with sex — as witnessed in movies, stories, advertisements and in the rather obvious fact that a stricter sexual morality is more preached than practiced — creates a disturbing contradiction for young people" (p. 115). Society frowns on this conduct, but especially so, if the guilt is made obvious by an out-of-wedlock child. The unmarried mother accepts the standard of right and wrong of this social pattern. "She is not an integrated personality defying a moral system in which she does not believe; she is a person divided against herself" (p. 116). The older woman who has an out-of-wedlock child usually has more to lose in position and esteem in the community, brings more condemnation down on herself, and tends to be more neurotic.

In America, the laws are more punitive than protective; in France, the laws protect the mother; in Sweden, the laws protect the child. "Of the three countries, Sweden alone sees not a confirmation of sin, not a potential menace to the established order, but simply a child, a human being with the same right as any other to a normal life" (p. 128). "When we divest the problem of prejudice and of moral judgments, it is clear that there are two people involved in a difficult and unhappy situation, both of whom must have their own problems, fears, and desires. The question is not who is to blame or which of the two carries the greater moral responsibility, but what can be done to understand and help both of them" (p. 134). The change toward health or toward greater destruction, depends on two things: ". . . the capacity to want and use help, and the wisdom and quality of the help offered" (p. 113).

#### What can be done about it?

Christians can carry God's love to those who have never known an unselfish, giving, protective love. These are some of the channels through which the church's mission can be effected:

First: Public awareness is a community problem, not one for just a few specialized groups to be concerned about. "Greater public understanding would do

much to help an unmarried mother maintain the self-esteem without which she has neither incentive nor structure for moving toward a sounder way of living; it would also do much to prevent the panic reaction and the desperate clutching for secrecy which so often results in disastrous plans for girls and child and assist so effectively in their exploitation. Greater public understanding is essential also in establishing, developing, and maintaining the practical resources with which to meet the problem as it now exists. Successful prevention must begin with help to the individual unmarried mother, so that her problems do not become progressively worse, and with protection for the individual child, so that he in turn, does not present another chapter of the same problems in the next generation" (p. 236).

**Second:** The immediate needs of the girl must be met without prejudice, but with loving concern in her pre- and post-natal periods, her medical care and hospitalization. There are several groups which have maternity shelters throughout the country (the Salvation Army, the Florence Crittenden Homes, and the church associated charities, such as the Baptists and Roman Catholics have). There are private foster homes which are more suitable for some girls. "This may be the first time in her life that she has had a chance to live in an atmosphere of warmth, acceptance, and cheerfulness. Here her pregnancy is regarded neither as an affliction nor a sin, but as a life experience and a physical fact which, however unfortunate, need not be without its constructive points. The relationship with warm adults who accept her as she is, without criticism or sentimentality; the group experience which offers companionship, a sharing of day-by-day living and of new activities; the calm orderliness of a routine designed for harmony and not as a strait jacket; the thought and attention devoted to her needs without any accompaniment of harsh demands — all these things may represent not only a new experience to a girl but one that can be maturing and in the best sense of the word educational" (p. 220).

**Third:** The reorganization and integration of existing agencies dealing with these

problems is necessary to decrease duplication and costs. The services themselves could be expanded and used effectively. Caseworkers in the Child Welfare Service of the State Department of Public Welfare, have been most helpful. "The worker's honest interest in the girl as a person, and her clear understanding, her warmth, integrity, strength, and insight are the tools by means of which the girl is able to use help to achieve progress and greater happiness" (p. 202).

**Fourth:** The enactment of more adequate laws concerned with the protection of the child as an individual, whether it is adopted or not, rather than punishing the child or the parents, is essential.

Christlike living begins now, wherever we are. "Happy children are the best insurance there is against future social problems" (p. 235). "We love . . . because he first loved us" (1 John 4: 19).

\*All page references are to the first full-length book on this subject: *Out of Wedlock* by Miss Leontine Young, (262 pages) McGraw Hill Book Company, Inc., New York City, 1954. I highly recommend it to anyone interested in this subject. — Dr. Ruth Rogers, 121 Fairview Ave., Daytona Beach, Fla.

#### Further references sent by Miss Marjorie Burdick:

"Sometimes Life Just Happens:" with an introduction by A. Ribicoff, by M. Parton, *Ladies Home Journal*, October 1962.

"The Case for Chastity:" by Margaret Calkin Banning. *Reader's Digest*, August 1937.

"Modern Courtship: The Great Illusion?" by Ernest Havemann. (Condensed from *Life*, Sept. 15, 1961.) *Reader's Digest*, December 1961.

"Religion and Sex: A Changing Church View" by David Baroff, *Coronet*, August 1961.

"Who Are the Unmarried Mothers?" — review of *Unmarried Mothers* by C. Vincent, E. Herzog. *Children*, July 1962.

"Plight of Pregnant Teen-agers" *Parents' Magazine*, January 1962.

Other articles which bear on this topic may be found in recent issues of *The Christian Herald* and the magazine, *Marriage and Family Living*.

If the church can be closed to those around it, why should it be concerned with those beyond it? — Walker L. Knight.

#### Forty Constituent Bodies in NAE

Two Protestant denominations were accepted as members of the National Association of Evangelicals, thereby bringing NAE's total number of constituent groups to forty. These two groups are the Evangelical Congregational Church and the Pilgrim Holiness Church whose applications for membership in NAE were approved at a meeting of the NAE Board of Administration.

The Evangelical Congregational Church has a total of 164 churches and a membership of 30,000, and has its headquarters in Reading, Pa.

The Pilgrim Holiness Church has its national offices in Indianapolis, Ind., and has 1,018 churches with an inclusive membership of 32,709. This group has a very extensive Sunday school program with a total enrollment of 107,000 pupils.

#### NEWS FROM THE CHURCHES

**BERLIN, N. Y.** — The members of the church at Berlin have not been idle during the winter months. Although our Maxson Fellowship Hall has been used by Sabbath school classes all winter, work is now underway in the house's basement. In addition to the Sabbath school classes, the youth fellowship meetings and church fellowship suppers are held there.

Shortly before Christmas, the choir members with their director, Paul Cushman, traveled to Schenectady at the request of the members of that church, to help supply music for the Glendale County Home. The young people, who compose the majority of the choir were glad to have this opportunity to help others. They also braved bitter cold weather to join with the other young people of the town in a carol-sing.

The annual church Christmas party was held the Sabbath night before Christmas. A play, entitled "White Gifts for a King," was presented by the children's and young people's Sabbath school classes.

Youth Week was closed in Berlin with the Sabbath service conducted by the youth of the church. They were able to conduct the complete service including the music. Kenneth Cushman served as organist for

the service. The morning messages were given by Miss Maryann Maxson and Miss Althea Greene.

Miss Greene had recently organized a junior choir which contributes to the church services in addition to the music provided by the senior choir.

At a recent fellowship supper, a talk on Portugal was given by Anthony Dasilva, a young man from that country. This country, which seems very remote to most of us Americans, became very real to those of us who listened to his descriptions of life there. — Correspondent.

**LOST CREEK, W. VA.** — Old man winter, aided by influenza, has interfered with our church attendance the past two months. However, we have been more fortunate than those of many other places. In spite of these handicaps the few have been quite active and much has been accomplished. Now that spring is here we hope everyone will soon be back in his place.

Our quarterly business meeting was held after the Sabbath, January 5. An important item discussed was raising funds to repair our church windows. This is badly needed and quite expensive, as everything will be new except the glass.

Our Youth Fellowship planned and had charge of the morning worship service on February 2. Several of the young people took part in conducting an inspiring and helpful service. We appreciate their good work and feel it will bear fruit for the Lord.

Race Relations Sabbath was February 9. Our guest speaker was Mr. E. B. Saunders, a retired school principal and an untiring church worker. He told of his life from boyhood and his many hardships in securing an education. His talk made us feel it was Christian duty to help bridge the gaps concerning race.

On March 1 the World Day of Prayer was observed at our church by the Grant District Churches, the theme being "More Than Conquerors."

Copies of the special issue of the *Sabbath Recorder* have been distributed to many people with the hope much good will grow out of it.



# The Sabbath Recorder

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Pastor Davis was asked to supply the pulpit at Salemville, Pa., March 23. The worship hour at our church that day was in charge of Edward Sutton, a ministerial student at Salem College.

We are looking forward to the evangelistic services to be held the first five nights in May under the leadership of the Rev. Charles H. Bond of Shiloh, N. J. There will be special meetings each Friday night in April in preparation for these services, and we feel the Lord will add His blessings to all our efforts.

— Correspondent.

WESTERLY, R. I. — The Pawcatuck church has completed a series of four workshops, holding them on alternate Sabbaths, following a fellowship lunch and church service. Using the Social Frontier topics, these persons led the discussions: "Ethnic Groups," Denison Barber; "Alcoholism," George E. Potter; "Juvenile Delinquency," Mrs. Howard Barker; "Concerning Those Confined to Institutions," Rev. E. Wendell Stephan, chaplain of Hartford Hospital.

The leaders all brought good thought and material to these workshops, and all who attended received a broader understanding of the topics.

The Pawcatuck young people have been active all year. Junior Fellowship meets Sabbath afternoons with Pastor Cruzan and presently has a project of building a model temple like the one of New Testament days.

Youth Fellowship meets regularly Friday evenings with Mr. and Mrs. Elston Van Horn as sponsors. Money-making projects are being conducted such as food sales and car wash events to raise money for the Westerly share of sponsoring the youth field worker and to send members to Pre-Con in August.

It also made plans to be host to the New England Youth Rally on March 22-24.

On March 31, the Women's Aid Society and the S. D. B. Society will be hostesses for the ladies of the New England churches at an evening of fellowship at the Pawcatuck church.

The annual meeting has been changed to April 14 so that Pastor Cruzan can attend without missing the Ministers Conference. — Communications Chairman.

## Accessions

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Plainfield, N. J.

By Letter:

Mrs. Nellie Dunn

By Testimony:

C. Harold Thompson

Richburg, N. Y.

By Baptism:

Ann Burdick

David Lesley Taylor

Stephen Paul Taylor

## Marriages

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Brenn-Poulin.—George Roger Brenn, son of Mr. and Mrs. George Brenn, Jr., of New Providence, N. J., and Miss Sylvia Belle Poulin, daughter of Mr. and Mrs. Henry Poulin of Warren Township, Plainfield, N. J., were united in marriage in the Seventh Day Baptist Church of Christ, Plainfield, N. J., on February 9, 1963, by the Rev. C. Harmon Dickinson.

## Births

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Baker.—A daughter, Elizabeth Grace, to ReRogers and Shirley (Knox) Baker of Richburg, N. Y., on February 2, 1963.

Drake.—Mark Scot, son of Donald and June Drake, Milton, Wis., was born July 3, 1962.

Field.—Jennifer Louise, daughter of Roger and Virginia (Babcock) Field, Stoughton, Wis., was born Aug. 18, 1962.

Freigang.—Alan Richard, son of Richard and Jeanette (Babcock) Freigang, Saginaw, Mich., was born Nov. 12, 1962.

Green.—David Lee, son of Leland and Dortha (Bond) Green, Stratford, Wis., was born June 13, 1962.

Green.—Norman Henry, son of Edwin and Connie (White) Green, Milton Junction, Wis., was born Sept. 21, 1962.

Hanon.—Glenn Ethan, son of Dwayne and Rita Hanon, Lomira, Wis., was born Sept. 27, 1962.

Heinig.—David Jon, son of William and Marguerite Heinig, Jr., Milton, Wis., was born Sept. 29, 1962.

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WANTED to buy a small farm with good home, near some of our S. D. B. churches by retired minister, wanting a church home. R. M. Soper, 424 West Syper Street, Nashville, Arkansas.

## Our Sustaining God

Walter E. Isenhour

I have scaled some rugged mountains,  
 I have crossed some swollen streams;  
 I have stood upon the hilltops  
 Where the golden sunlight gleams;  
 I have traveled in the valleys,  
 I have walked some stony roads,  
 But I find in all my travels  
 Jesus shares the heavy loads.

Whether things are hard or easy  
 As the years go passing by;  
 Whether we are shouting happy,  
 Or sometimes stop to cry;  
 We may know the God of battles  
 Never lets His children down,  
 But will give us grace and courage  
 And at last a victor's crown.