

**OUR WORLD MISSION**  
**OWM Budget Receipts for December, 1962**

	Treasurer's		Boards'			Treasurer's		Boards'	
	Dec.	3 Mos.	3 Mos.		Dec.	3 Mos.	3 Mos.		3 Mos.
Adams Center .....	166.05	\$ 337.65			Marlboro .....	377.79	939.75		
Albion .....	52.35	166.05			Memorial Fund .....		89.67		
Alfred, 1st .....	236.75	640.95	\$ 40.00		Middle Island .....	46.00	85.00		
Alfred, 2nd .....	258.50	797.69			Milton .....	1,133.98	2,692.96	45.00	
Algiers .....	13.00	13.00			Milton Junction .....	355.25	525.00		
Associations and					New Auburn .....	43.18	43.18		
Groups .....		73.12	367.17		North Loup .....	197.30	315.42	8.00	
Battle Creek .....	726.32	1,655.26			Nortonville .....	124.15	392.15	25.00	
Bay Area .....	88.75	149.20			Old Stone Fort .....	15.00	57.00		
Berlin .....	229.69	318.93	69.00		Paint Rock .....	94.53	112.53		
Boulder .....	37.20	134.85			Pawcatuck .....	823.50	1,228.00	19.56	
Brookfield, 1st .....	57.00	57.00			Plainfield .....	537.05	897.39	265.00	
Buffalo .....	100.00	100.00	45.00		Richburg .....	118.00	189.75		
Chicago .....	61.50	212.50	120.00		Ritchie .....	56.00	71.00		
Daytona Beach .....	65.00	305.48	25.00		Riverside .....	261.88	608.30		
Denver .....	70.20	277.35			Rockville .....	27.70	199.75		
DeRuyter .....		147.00			Salem .....	200.00	650.00		
Dodge Center .....	179.19	305.26			Salemville .....	17.00	27.00	6.00	
Farina .....	23.75	23.75			Schenectady .....	9.00	27.58		
Hebron, 1st .....	39.17	117.51			Shiloh .....	1,530.13	2,205.86		
Hopkinton, 1st .....	261.25	485.35			Verona .....	310.50	528.63		
Hopkinton, 2nd .....	14.00	18.00			Walworth .....	52.50	157.50	25.00	
Houston Fellow .....		36.85			Washington				
Independence .....	94.00	234.75			People's .....	10.00	30.00		
Individuals .....	250.00	340.00	254.52		Waterford .....	92.79	345.92		
Irvington .....		400.00			White Cloud .....	108.68	204.75		
Kansas City .....	26.00	106.00			Yonah Mt. ....	5.00	11.00		
Little Genesee .....	117.10	299.80	56.83						
Little Rock .....	19.24	52.56			Totals .....	\$10,068.22	\$22,073.49	\$1,371.08	
Los Angeles .....	250.00	1,000.00			Non-Budget				
Los Angeles					Receipts .....	139.70			
Christ's .....		75.00			Total to disburse	\$10,207.92			
Lost Creek .....	85.30	557.54							

**DECEMBER DISBURSEMENTS**

General Conference .....	\$ 1,133.33
Board of Christian Education .....	673.33
Historical Society .....	338.76
Ministerial Retirement .....	879.39
Ministerial Training (1) .....	948.95
Ministerial Training (2) .....	403.28
Missionary Society .....	4,285.84
Tract Society .....	1,131.06
Trustees of General Conference .....	62.42
Women's Society .....	141.85
World Fellowship & Service .....	183.71
Salem College .....	2.00
Church World Service .....	21.25
Michigan National Bank .....	2.75
	<u>\$10,207.92</u>

**SUMMARY**

1962-63 OWM Budget .....	\$116,768.00
Receipts for 3 months:	
OWM Treasurer .....	\$22,073.49
Boards .....	1,371.08
	<u>23,444.57</u>
Remainder due in 9 months .....	\$ 93,323.43
Needed per month .....	\$ 10,369.27
Percentage of year elapsed .....	25.00%
Percentage of budget raised .....	20.08%

Doris H. Fetherston,  
 Treasurer.

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

# The Sabbath Recorder

## *C. E. Statement*

We, Christian Endeavorers from many lands and representing many branches of the Christian Church, met in Sydney, Australia, on the occasion of the 14th World's Christian Endeavor Convention, give thanks to God for all the blessings that have enriched our lives through membership of this movement, for the great host of young people of many lands who have been equipped for service, carrying responsible positions in church, civic, and international affairs; for having also raised up men and women of vision, who, by their dedicated lives and deep sense of responsibility as leaders, have — under the influence of the Holy Spirit — given inspired guidance to Christian Endeavor, thus helping to consolidate and extend the work begun under the influence of the same Spirit, by the movement's beloved founder Francis E. Clark. We hereby reaffirm our confidence in Christian Endeavor as an effective instrument in God's hands for the winning and training of young people. We pledge to Christ our total allegiance, as quietly and confidently we rely upon Him for sustaining powers.

We declare our conviction that Jesus Christ's claim "I am the Way" is the answer to the dilemma of our day, for we believe that He — Jesus — is the door through which all must go who will be whole spiritually, socially, politically. Only through Him and by His Royal Law of Love will human relationships be sweetened, social conditions improved, and mutual trust enjoyed in international relationships.

# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration  
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS ..... Everett T. Harris, D.D.  
WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
CHRISTIAN EDUCATION ..... Rex E. Zwiebel, B.A., B.D.

## Terms of Subscription

Per Year ..... \$3.00      Single Copies ..... 10 cents  
Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J., JANUARY 28, 1963  
Vol. 174, No. 4      Whole No. 6,029

## IN THIS ISSUE

Editorials:	
A Fellowship Deeper than Co-operation ..	2
To Fill the Emptiness .....	3
The Leopard's Spots .....	3
Features:	
Conference Expenses Tax Deductible .....	4
Library Subscriptions .....	5
What Is Life?—Record Jacket Contest .....	5
Portrait of a Christian .....	6
Working Together for Girls .....	7
"Frontiers of Faith" .....	9
Report of the Council on Ministerial Education .....	10
1963 General Conference .....	13
Youth News .....	14
Missions:	
Experience and Reflections of a Medical Missionary .....	7
Division of Foreign Missions Leader to Visit Makapwa .....	8
Christmas in British Guiana .....	8
Women's Work:	
Devotional Thoughts .....	9
Christian Education:	
State Laws and Practices on Religion in Schools .....	14
News from the Churches .....	15
Marriages.—Births.—Obituaries .....	Back Cover

## A Fellowship Deeper than Co-operation

Can it be said of Seventh Day Baptists that they sincerely desire with churches of other denominations a fellowship deeper than co-operation? The expression was used by the Welch Baptist Council in a note accompanying a "No" vote on a proposed merger of denominations in Wales.

Sir David I. James, a philanthropist of London, offered to give \$700,000 in cash to establish a United Free Church Fund if Presbyterians, Congregationalists, Methodists, and Baptists would merge. The offer was stated in such terms that it would be withdrawn if 90 per cent of the churches did not vote in favor of the union. The Baptist action would seem to kill the prospect of receiving the large sum of money. The Baptists used the following words in a letter to Sir James explaining their negative action:

"This does not mean that we are not concerned with the union of the free churches. We have always co-operated to the fullest extent with our Congregationalist, Presbyterian, and Methodist brethren, and we share with them the desire to press on toward a fellowship deeper than co-operation."

If such a statement is uttered in all sincerity, and is lived up to, it can have real meaning and can be taken as a pattern for others. Sometimes religious leaders appear to believe that organic union is the proof of unity or is the equivalent of it. True Christian unity, on the contrary, is sometimes more manifest when the parties decline to unite. Fellowship and unity in the higher sense are based on theological agreement on the central items of Christian faith. They are somewhat intangible, like worship. On that basis, one often feels a warmth of fellowship across denominational boundaries that might not exist if all are thrown together in one large denomination.

Suppose we make this question quite personal. There are possibly some Sabbathkeeping denominations that could unite. Certainly it is impractical for churches divided on the question of the day of the Sabbath to try to join forces. What if someone offered us three quarters of a million dollars if we would join with several other Sabbathkeeping groups?

How would we reply? If we declined would we be able to say sincerely that we would like to show a fellowship that was deeper than co-operation? Anyone who has studied the theological trends in other Sabbathkeeping denominations has to recognize that the difference between them have mellowed. Some of the objectionable doctrines have almost disappeared. Theologically we are closer together than we were a few generations back. On the other hand, fellowship and co-operation seem to be less evident than when the disagreements were stronger. Why is this? Does it mean that many of us have erected unnecessary artificial fences grounded in customs, forms, or prejudices? Are we guilty of loving our faraway acquaintances in vastly different churches more than our close neighbors? Perhaps we should think it over. There is probably no call for us to consider organic union with any other group, but who can deny that there is One who calls us to greater love for those who are in other Sabbathkeeping communions.

## To Fill the Emptiness

It is time for our annual emphasis on Youth Week which, for our people, includes the Sabbaths of January 26 and February 2. On the latter date, according to a long-established custom promoted by Christian Endeavor, the Young People's Society is encouraged to take major responsibility for the morning service in many of our churches. In some pastorless churches the young folks take charge more frequently, and a few of our pastors use qualified youth on various occasions. This date, however, is the one on which the congregation takes note of the spiritual growth of its high school and college-age members. It becomes a salute to youth as well as a recognition of the long history of interdenominational or denominational youth movements.

This year's theme "To Fill the Emptiness" calls attention to the fact that there is an emptiness or a void in the lives of many young people. There could be a sort of wistfulness about that theme for those who are experiencing it or who have young folks in the family whose spiritual life is far from overflowing.

JANUARY 28, 1963

## MEMORY TEXT

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Acts 2: 17.

The theme is doubtless designed to be strong rather than weak and wistful. Young folks in large numbers, we trust, have had experiences and training during the past year that make it possible for them to tell other youth how to fill the emptiness of their lives.

Older people who appreciate and salute the youth on Youth Sabbath may notice with some pain that some of the boys and girls who have had all the benefits of the total church program are not yet well stabilized and are not able to contribute as much to the morning service as might be desired. Part of the pain of heart may come from a realization that we have not demonstrated to our youth by our lives that our days have been as full of Christ as they should have been. The emptiness referred to in this theme may be partly the result of a vain hope that our children's cups might be full when ours are only half-full.

## The Leopard's Spots

The back page of the January issue of South African Scope, a well-illustrated periodical put out by Information Service of South Africa (New York), carries a bright, full-page photo of a young leopard. This is a rather special leopard now in the zoo at Pretoria. The caption under the picture tells that a farmer in the northern part of the Transvaal province caught the young animal and turned it over to the zoo because its spots were rusty brown instead of black as leopard's spots are supposed to be.

The statement reads: "And they said it just couldn't happen. A leopard has such permanency of spots, they even had a proverb about it never changing them. . . . This one did."

Not having a religious motive or an interest in the background of the proverb

the editorial writer did not locate it or quote it in full. It comes from Jeremiah 13: 23 and though partially proverbial is really part of a prophecy. The verse reads: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." This is not nature study but a study of the nature of man. It can become quite personal and theological also. The clear implication is that man cannot change his nature any more than the African can alter the pigment of his skin or the leopard change the color of his spots. The question is still open as to whether or not some force outside of nature can make such changes. One does not read very far in Jeremiah, or Genesis, or John to become convinced that changing the heart of man is well within the power and purpose of God.

It is highly interesting to zoologists to find a leopard with rust-brown spots. The story does not clearly discount the accuracy of Jeremiah, since it does not offer proof that this leopard changed its spots. There was some force beyond itself which gave it a slight variation in color. From the photograph (not in color) one would scarcely notice that the spots were not black. Again, there is no place on earth where the color line between black, brown, and white has been so much a matter of social concern as in South Africa. The color of a man's skin (which he can do nothing about) determines his status. How much better, both in South Africa and in America, if we could put the emphasis on the power of God through Christ to change hearts and habits. Those accustomed to do evil can naturally do good if their nature is changed. That is the Gospel, and under the Gospel all those who are changed become one family, brothers in Christ.

Roman Catholics and Protestants in the town of Son, near Eindhoven, the Netherlands, are planning to build separate churches, but are raising funds for the new edifices in one campaign with the slogan "Two Houses for One Lord."

## Conference Expenses Tax Deductible

Are you entitled to income tax deductions as a delegate to General Conference last summer or to some other church convention? An article "Tips on Taxes" by Sydney Prerau in the American Baptist publication Tomorrow (Sept. 1962) explains the circumstances under which laymen and ministers can get tax benefits. The writer is the M and M Board's tax consultant. We quote:

### When are church convention expenses deductible?

A member who attends a church convention as a delegate or official representative of the congregation is rendering a gratuitous service to the church. He is allowed to deduct as a charitable contribution the cost of unreimbursed travel expenses, including food and lodging while away from home in connection with church affairs.

A member who attends a convention only as a member of the church is not contributing a gratuitous service to the church and his expenses are not deductible. This is so even though the church expects or requires members to attend church conventions. However, his out-of-pocket expenses there, if incurred while doing a specific service for the church, are deductible if unreimbursed, even though he is not officially a delegate or representative.

### For the volunteer church worker, what contributions are deductible?

Volunteer workers cannot deduct for the value of the volunteer services they perform for the church. For example, a stenographer who normally earns \$2 an hour cannot deduct \$10 for the five hours she spent typing the church newsletter. However, out-of-pocket costs spent by a volunteer as incidental to gratuitous services are deductible as charitable contributions. Thus, bus and carfares spent in going from home to church or any other place where the volunteer is rendering the services are deductible. Where an auto is used the gas, oil, toll, parking and other costs incurred by the volunteer are likewise deductible. However, insur-

ance and depreciation of the auto are not deductible.

Should the performance of services require the volunteer to be away from home overnight, the reasonable payments for meals and lodging as well as the transportation costs are also deductible.

## Library Subscriptions

In times past the Sabbath Recorder has been sent to quite a few public libraries on a free basis. More recently a number of churches or individuals have provided subscriptions for nearby libraries and have maintained them from year to year. This arrangement is far preferable for several reasons. It makes the librarians more aware of the desire of local people to read the journal and assures it better display space. It also makes a bona fide subscription with an expiration date, which is easier to evaluate at the Recorder office.

The Tract Board and the Sabbath Recorder would recommend to churches, tract distribution committees, and individuals are placing of subscriptions in strategic libraries. If there is no suitable opportunity in the area of your church it is suggested that subscription money be sent to the Sabbath Recorder. The office will then inform you which library is receiving the benefit of your contribution. This can be a real service to the Sabbath cause. A further suggestion is that church members visiting public libraries make a point to ask for the Sabbath Recorder. From time to time the office at Plainfield hears of people who have found our publication in the city library and have read it every week with appreciation. This has resulted occasionally in the addition of a new member to the nearest Seventh Day Baptist church.

Demand for the Bible rises dramatically during periods of political unrest, says the American Bible Society. Cuba and the Congo are cases in point. In Cuba, distribution increased 50 per cent during 1961, and in the Congo there was an increase of over 75,000 portions of the Scriptures.

## What Is Life?

### Life is a Journey.

I will live it trustingly.

Though I walk through the valley of the shadow . . . I will fear no evil, for Thou art with me (Psa. 23: 4).

### Life is a Task.

I will live it obediently.

We keep his commandments, and do those things that are pleasing in his sight (1 John 3: 22).

### Life is a Mission.

I will live it helpfully.

Be kind to one another, tenderhearted, forgiving one another (Eph. 4: 32).

### Life is a Contest.

I will live it earnestly.

Watch, stand fast in the faith, quit you like men, be strong (1 Cor. 16: 13).

### Life is a Battle.

I will live it courageously.

Be strong and of good courage; be not afraid; for the Lord thy God is with thee (Joshua 1: 9).

— Selected.

## Record Jacket Contest

Are you gifted with pen or brush? If so, this is your chance to exercise your talent to the glory of God and in the cause of Seventh Day Baptists.

The Radio-TV Committee of the American Sabbath Tract Society is offering a free copy of the first Seventh Day Baptist sacred record album for the three most attractive eye-catching record jacket designs.

The design should be 12½ by 12½ inches square, one or two colors, and suggestive of the Christian faith. It should include an attractive title with a picture, sketch or emblem as a backdrop.

Entries may be made on standard good quality paper and folded for easy mailing. Designs will be judged by the Radio-TV Committee for originality, appeal, and artistic quality. All entries should be sent to Rev. J. Paul Green, R. D. 3, Bridgeton, N. J., by Feb. 28, 1963.

Enter Today!

# Portrait of a Christian

By Rev. Francis D. Saunders

A visit to the photo studio usually results in several poses aimed at catching the individual at his photogenic best. There are poses profile and poses front-view. There are poses standing and poses sitting. There are sober poses, smiling poses, laughing poses. The subject can make his selection from the various moods and positions which are shown in the proofs.

So it is with the Christian. We see him in many different poses: There are manifest many Christian attitudes such as love, faith, trust, and obedience. There are almost unlimited activities which are a part of true Christian experience, activities of service, fellowship, witness, travel, etc. In the realm of Christian conversation there are many topics of discussion and study, and the true Christian individual can be seen in poses which make a true impression of what he really is.

I would like to call to your attention three poses which I can see in Proverbs 22: 11. "He that loveth pureness of heart, for the grace of his lips, the king shall be his friend."

First, let us consider the phrase, "He that loveth pureness of heart." Here is a character study showing the Christian's deepest feelings, attitudes, and desires. There is more suggested in this portrait than just a recognition of the fact that the Christian should have a pure heart. There is a radiance that can be seen in his face that reveals an all-consuming desire to be pure like his Savior is pure: He loveth pureness of heart: We look closely at this picture and we see a praying Christian, reflecting the words of the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." We almost hear the beauty of his song, "I would be true, for there are those who trust me; I would be pure, for there are those who care."

In this character study we can recognize a blessed, happy Christian, one who bears witness to the statement of the Lord, "Blessed are the pure in heart, for they

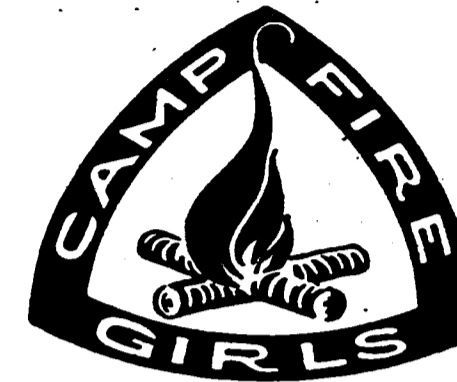
shall see God." There is also a pensiveness revealed, showing him in deep thought concerning the Kingdom of God. He fulfills the entreaty of the apostle Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Wisdom from above" spoken of in James "pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy," is easily discerned. The Christian grace of love is also easily recognized: We can see that he loves his brother "with a pure heart, fervently" (1 Peter 1: 22).

The second pose is an action portrait showing the Christian about his business. "The grace of his lips." Here again we are reminded of the psalmist: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." We see that here is a person who rejoices to praise his God: offering "the sacrifice of praise to God continually, that is, the fruit of our (his) lips, giving thanks to his name" (Heb. 13: 15). Here again we seem to see a reflection of the Lord in this portrait of the Christian, and wonder "at the gracious words which proceed out of his mouth" (Luke 4: 22). We are sure now that the apostolic salutation oft falls from his lips, "Grace be to you." He has evidently taken seriously that advice of James 3, and "offends not in word" (v. 2).

The third picture we see is a pose showing the Christian in his spiritual environs: "The king shall be his friend." Friendship with the Lord is evident, and we can feel that he has experienced well the meaning of our Savior's, "I have not called you servants — but I have called you friends." This is a picture of divine fellowship and communion. Fulfilled in his expressive face is the promise, "I am

with you alway." We rejoice with him as he seems to speak to us in the words of the beloved John, "Truly our fellowship is with the Father and with His Son Jesus Christ."

I wonder, can this be a portrait of me?



Working  
Together  
For  
Girls

The national concern for the young people of the nation and in particular for the girls who will mother and mold spiritually, emotionally and physically, our future generations, prompts the Camp Fire Girls to call the attention of churches to their new program.

There is news in the Camp Fire Girl's program this year. It has been revised and enriched, after 21½ years of experimentation in several communities, to make it truly "Today's Program for Today's Girl." Changes have been made in keeping with the changes this century has wrought in the female role, and the advanced development physically, emotionally, and mentally of girls in this day and age.

A special program for the junior high girl has been developed, so there are now four program levels instead of three, to serve girls seven through high school. Girls and churches can benefit by having this tried-and-true educational-recreational program during the week, devised for the enjoyment and enrichment of girls.

A well-illustrated booklet "Working Together for Girls" tells how to reach the unreached girls, and gives suggestions as to how the Camp Fire Girls program can fit nicely into the church program. Copies of the brochure are available free from the Director of Community Relations, Camp Fire Girls, Inc., 65 Worth Street, New York 13, N. Y.

MISSIONS — Sec. Everett T. Harris

## Experience and Reflections of a Medical Missionary at Makapwa, Nyasaland

In the early hours of the morning a knock, followed by an "Odi," is heard. Going to the front door, a man is found standing on the porch, another waiting on the lawn. From the bedroom I can hear the man asking, "Doctor, can you come in the car, for my wife is very sick."

The woman was operated on that day: a ruptured appendix with a large amount of infection was found. The husband showed great concern, and was very faithful in caring for the needs of his wife, and each day she grew better. Then today, sixteen days later, she once again became seriously ill. The husband was told that surgery was again necessary, but he said he would have to consult with the family first. So he walked to his village.

Things were prepared for surgery. Some time later the husband returned with a number of relatives. After much discussion, all but one older sister agreed to surgery. However, because of the one older sister, permission was not given — so we waited. (They gave consent next morning.)

Situations similar to this happen over and over. Perhaps at the mention of further treatment the patient is carried home. Many times the sick are brought only after African medicine has failed, or only when the family is certain no other help can be found.

Sometimes those engaged in medical work become discouraged, at times angry at neglect. Then we wonder, when will the people learn to come before it is too late?

Then an incident occurs, such as did yesterday, making us realize we often pass hasty judgment without knowing all the facts. We forget (or don't want to remember) the hardships others must endure — lack of transportation, customs that are hard to go against, fear of something new and different, lack of understanding the causes of sickness, and many

other things — until something makes us remember.

A woman had given birth to a child here in our maternity ward. While she was here, her twelve-year-old son became sick at home. The father and another man decided to bring the boy to the clinic for treatment. However, the river lay between their village and the mission, the closest bridge being some twenty miles up the river. Now this river can be easily waded across during the dry season, but that season has passed. At present the river shows a different face, for it is a noisy, raging mass of muddy water, racing madly over and around the numerous rocks and boulders in the river bed. The men decided to bring the boy across in a canoe. It wasn't a very strong one, only made from the thick bark of a large tree. Somehow the canoe turned over — only the two men reached the other shore.

How sick was the boy? Probably quite sick for them to risk crossing the river. Had he reached us here we might have wondered, or even voiced our thoughts out loud, "Oh why have they waited so long in coming?"

Our Father, we pray Thy forgiveness for lack of thought of others' troubles, for judgments passed, for lack of concern for others' needs.

Help us to be as Thou would have us be, like Christ our Lord and Savior.

### Division of Foreign Missions Leader to Visit Makapwa

Dr. Theodore L. Tucker, executive secretary of the African Committee of the Division of Foreign Missions, NCCC, has been invited to visit Makapwa Mission while he is in that area of Southeastern Africa.

Dr. Tucker, along with other delegates from the Division of Foreign Missions, has been attending a conference on Christian Education in a Changing Africa at the University College, Salisbury, Southern Rhodesia, December 29, 1962, to January 10, 1963. It was hoped that Dr. Tucker would be able to visit Makapwa Mission station over the weekend of January 18-20, 1963.

It will be of interest to note that the

conference, attended by Dr. Tucker considered "both the policy of Christian Education and the practical steps to be taken by the churches, over the next ten or twenty years, in their contribution to the educational development of the newly independent countries of Africa. . . . Those attending the conference included members of Christian churches engaged in education in Africa, members of mission boards and foundations and educational experts."

Dr. Tucker's visit to Makapwa Mission should afford our mission leaders an opportunity to gain a wider perspective of the co-operating Christian agencies in the Rhodesia-Nyasaland Federation and to find our place in the overall effort. We are hopeful that he will also find the visit worth while. The cordial invitation of the Rev. David Pearson passed on to Dr. Tucker was as follows: "I shall be glad to meet him at Chileka Airport (Blantyre) and take him back. Please extend our genuine welcome to him. If he is here on the Sabbath, we will want him to speak to us."

### Christmas in British Guiana

(Portion of letter received from the Rev. Leland Davis under date of Jan. 1, 1963.)

On the 14th of December I traveled to the Pomeroon for services and Council Meeting, returning home on the 17th. On the 19th, we entertained 46 Bible Club children at a Christmas party. After games, singing carols, and seeing a Christmas filmstrip, we gave them all a treat of popcorn balls, candy, nuts, homemade cookies, and a Scripture verse pencil. Schoolbags were given to those with perfect attendance for eight weeks. Thirteen got schoolbags, and some 20 or more got a bookmark for missing only one day.

On Dec. 21, we had a Christmas program for 16 C. E. young people who gathered around the Christmas tree in our living room. Similar treats and pencils were given them.

On the 22nd, we had our Christmas service when I spoke on "A Cradle, A Cross, A Crown." After services in town on that day, Kenneth and I went to Uitvlugt to bring a Christmas message.

Kenneth gave a nice flannelgraph Christmas story and I spoke also.

On the 29th, the children in Sabbath School presented the play, "The Cobbler's Guest."

Twenty-six young people went carol singing on Christmas eve, riding about in a horse-drawn lorry. Although inclement weather threatened it did not dampen their spirit. Refreshments served by Mrs. Davis climaxed an evening of spiritual enjoyment.

During December, the young people sold Scripture verse Christmas cards, clearing over \$60 (B. G. currency). Eventually they hope to raise enough money to go to church camp.

My family and I spent our Christmas day at home, opening gifts received, re-reading Christmas cards, and eating Christmas dinner. Late that afternoon, I took sick and ran a fever. It left me weak and tired. I am still having to take it a bit easy.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

### Devotional Thoughts

Prepared by H. Herbert Howe

"He took the Twelve aside and said, 'We are now going up to Jerusalem: and all that was written by the prophets will come true for the Son of Man'" (Luke 18: 31, NEB).

Jesus said, "I seek not mine own will, but the will of the Father which hath sent me." Joy or sorrow, success or failure, did not turn Him from His purpose. He steadfastly set His face to go to Jerusalem.

The thing for us to remember is that we are to fulfill God's purpose, not our own. We talk about our determination to be followers of Christ but we are told, "Ye have not chosen me, but I have chosen you." We often do not understand what God's purpose is for us, but if we wait "in the quietness" we will be led in the way we should go.

Prayer

Our Father, we pray that we too may be steadfast and press on to the goal. Help us to work for Thy glory and not our own. Amen.

### "Frontiers of Faith" Introduces Bible Study Series

Network television's first lecture series on the Old Testament will begin next month under the sponsorship of the National Council of Churches in co-operation with NBC-TV's Public Affairs Program Department, it was announced by the Rev. Dr. S. Franklin Mack, executive director of the Council's Broadcasting and Film Commission.

Featuring a noted Bible scholar and author, the coast-to-coast illustrated talks on the Book of Genesis will appear each Sunday for three months beginning February 3 on NBC-TV. Photographs, maps, and reproductions of paintings and statues will accompany the lectures.

The Rev. Dr. Hagen Staack of Allentown, Pa., a German-born author and professor of religion, will conduct the one-man shows. He was ordained as a minister in the Underground Confessing Church of Germany in 1939, and was a prisoner of war in Russia from 1939 to 1945.

"Assigning a 13-week series to Bible teaching represents a policy departure for 'Frontiers of Faith,'" Dr. Mack said. "The National Council believes it is time to try and see whether Bible teaching is good, reasonable and worthwhile use of its TV network time."

Returning to the Old Testament for program source material marks another departure for "Frontiers of Faith," which in recent seasons has concentrated mainly on contemporary issues.

Modern Protestantism has "largely neglected" the Old Testament, according to Dr. Staack. "It is time to take the Book off the shelf, dust it, bring it alive, and show that it is really relevant to our day," he said commenting on the forthcoming series.

A 54-page study guide on the Book of Genesis prepared by Dr. Staack will be sent to viewers free of charge on request.

### SABBATH SCHOOL LESSON

for February 9, 1963

Christ Needs Workers

Lesson Scripture: Mark 6: 7-13, 34-42.

## REPORT OF THE COUNCIL ON MINISTERIAL EDUCATION

By vote of General Conference in session at Mission Farms, Minn., last August, a Council on Ministerial Education was established and given the directive to "formulate in writing and present to the Commission at its midyear meeting an analysis of duties and functions for the council, the director and General Conference; and a definition of the nature and function of the Training Center detailing the content of the curriculum, plans for student field work, and designs for research."

There have been two meetings of the Council on Ministerial Education. Following the first meeting, there was submitted to the Commission copies of "The duties and functions of the Center, the dean, and of General Conference." With the approval of Commission, the part of this material dealing with the functions of the Center and the responsibilities of the dean was also submitted to the ministers of our denomination for comment.

The council is appreciative of all replies received. Using the replies received as a guide, certain revisions have been made. It is impossible to make a direct answer in regard to all questions raised. To the question of defining "Near enough to Plainfield to fully participate" the council would answer: the seminary attended should be close enough so that the student can attend the semi-monthly seminar sessions without hardship to the student or undue financial burden upon the denomination. It is the belief of the council that there are seminaries within this area which should be able to satisfy those with varying theological approaches as well as those who may wish to specialize in certain areas of study.

Students participating in the program will not be student-pastors, but will receive their field work and in-service training during the summer periods. This will mean that the student will be supported to the extent that there will not be the need to seek secular employment.

The council believes that any conscientious young person accepting Seventh Day Baptist funds for his professional training will welcome the following guidelines as

his responsibility toward the most adequate use of such funds and as his response to the spirit of Christian sacrifice and love which prompts this investment in his future:

1. He will select an accredited seminary within reasonable travel distance of Plainfield and do everything he can to conserve funds awarded for his training.

2. During the academic year he will conscientiously pursue his studies at his seminary and at the Center in Plainfield.

3. During the summer vacation periods he will serve as an assistant pastor or as a student pastor in some Seventh Day Baptist church.

4. He will make every effort to complete his seminary education in the usual three-year training period and upon graduation accept some Christian leadership position within the Seventh Day Baptist Denomination.

5. He will make every effort to work with the dean of the Center and he will voluntarily submit all pertinent information about his financial and academic condition.

The following report is based upon the report presented by the Ministerial Training Committee to General Conference and as amended by General Conference:

### Council on Ministerial Education Establishment

By action of General Conference on August 17, 1962, upon a recommendation of the Commission, there is established a Council on Ministerial Education.

### Membership

A. The council shall consist of six members, nominated by Commission and elected by General Conference.

B. Members shall serve for three-year terms, except when the council is first established two members shall be elected for one year and two members elected for two years.

C. Vacancies shall be filled by Commission.

### Officers

The council shall elect annually a chairman, secretary, treasurer, and such other officers as may be necessary.

### Responsibilities

A. The council shall be responsible for:

1. Recruitment of ministers
2. Licentiate training
3. The theological education of candidates for the ministry

B. The council shall promote activities and conduct programs to accomplish these objectives under policies approved by the General Conference.

C. The council shall be responsible to General Conference through Commission.

### Activities

A. The council shall:

1. Conclude the present program at Alfred University School of Theology.
2. Establish a Center for Ministerial Education at the Seventh Day Baptist Denominational Building at Plainfield, New Jersey, to strengthen Sabbath appreciation and to develop denominational ties and mutual understanding among candidates for the ministry.
3. Provide a library, study facilities, office space for the dean, and such housing as may be required in connection with the program.
4. Employ, in consultation with Commission, a dean.
5. Supervise the activities of the dean.
6. Submit to Commission an annual budget for General Conference Our World Mission Budget.
7. Submit to the stated meetings of Commission and to General Conference reports on the progress of the program, and other activities of the council.
8. Review applications for General Conference accreditation of ministers and make appropriate recommendation to General Conference.

### Center for Ministerial Education

Recognizing the need for adequate theological training of its ministers under conditions which ensure both academic and spiritual growth and which will provide a cohesive force among our ministers, the Seventh Day Baptist General Conference has authorized the establishment of a Center for Ministerial Education to be located at Plainfield, New Jersey.

Through its staff, headed by a dean as chief administrative officer, the Center will co-ordinate and supplement the theological training of its students. Each student will be enrolled in an accredited seminary of his choice near enough to Plainfield for him to participate fully in the supplemental programs provided by the Center staff. At the seminary, the student will pursue a degree program under the joint guidance of the dean of the Center and the academic officers of the seminary. His work at the seminary will be supplemented by weekend conferences to be held at the Center at least twice monthly during the academic year which will provide instruction in areas of specific import to Seventh Day Baptists and other programs designed to increase the spirit of Christian fellowship among its students.

To these ends, the Center shall provide a staff, headed by a dean as its chief administrative officer, library facilities, seminar rooms and such housing as may be necessary.

Upon his acceptance as a student at the Center, the ministerial student will:

- a. Plan his total theological program with the counsel of the dean of the Center.
- b. Enter upon a degree program in an accredited theological school of his choice near the Center.
- c. Attend scheduled seminar and study sessions at the Center.
- d. Plan summer and other field work with the guidance and assistance of the dean.

The Center for Ministerial Education will provide in the Denominational Building in Plainfield, New Jersey, a theological library, access to Seventh Day Baptist Historical Society materials, study areas,

and seminar rooms. Courses in Seventh Day Baptist history, polity, and beliefs will be taught and seminars and workshops will be arranged. Fellowship with other Seventh Day Baptist ministerial students will be encouraged through the seminars, workshops, and other means. The Center will also provide resources for the pursuit of special studies.

Financial assistance to students enrolled in the Center will be arranged according to the needs of the student and the program pursued.

The Center will serve also, through its staff and facilities, as a focus for the continuing education of Seventh Day Baptist ministers.

#### Dean of the Center for Ministerial Education

A. The dean will be responsible to the Council on Ministerial Education; working closely with Commission the council will interpret policy as established by General Conference.

B. The dean will have the following responsibilities (not listed in order of their priority):

1. Be responsible for the program at the Center.
  - a. Provide courses in Sabbath history, philosophy, and polity.
  - b. Provide a program for frequent exchange of ideas and discussion of theological issues and problems.
  - c. Provide a program concerned with the role of the minister's wife.
  - d. Provide for frequent social contact among families.
  - e. Provide supplemental study as gaps appear in individual student's programs (e. g., pastoral counseling, public relations, evangelistic techniques, special needs in rural and urban pastorates).
2. Counsel students enrolled in the Center.
  - a. Acquire and maintain intimate knowledge of the theological schools in the region, including their programs, specialties, facilities, and personnel.

b. Counsel students in the selection of schools and the selection of courses in the schools.

c. Assist in housing needs to provide proximity to schools and the Center.

3. Maintain contact with all Seventh Day Baptist theological students.

a. Become familiar with their schools and with individual student's programs.

b. Counsel students as to courses and programs.

c. Plan for integration of students into the Seventh Day Baptist ministry through mail and personal contact, workshops, and programs at the Center.

4. Assume leadership for the recruitment of ministers.

a. Promote the ministry as a calling: (1) Establish mail and personal contact with churches, pastors, camps; (2) Establish mail and personal contact with ministerial prospects; (3) Explore possibilities of regional recruitment programs.

b. Maintain contact with and encourage those expressing interest in the ministry.

c. Establish a pre-seminary program of personal and academic counseling of ministerial prospects.

5. Work with the executive secretary in the placement of students for summer field experience and after graduation.

6. Plan and execute programs for the continuing education of ministers.

a. Arrange in-service programs for individuals or groups.

b. Utilize the Center library for continuing education.

c. Offer individual counseling to ministers in service.

7. Conduct research and develop long-range plans, considering the changing needs of ministers and of the denomination.

8. Make recommendations to the Council regarding program, planning, and policies.

9. Serve as chief administrative officer at the Center for Ministerial Education.

a. Administer the budget of the Center.

b. Provide for the acquisition and use of the library.

c. Make recommendations to the council regarding the payment of tuition and other financial aid for students.

d. Be responsible for the assets of the Center.

e. Submit an annual report to the council.

#### Financial Aid

The General Conference, through the council, undertakes with the student a joint effort toward preparation for the Seventh Day Baptist ministry. Financial aids are provided with the intent that the student should be able to devote essentially full time to his academic and related programs. In accepting financial assistance, designed to meet his individual needs, the student accepts also a responsibility for service in the Seventh Day Baptist ministry.

In the event that he does not enter upon or soon leaves the active Seventh Day Baptist ministry he assumes an obligation to repay sums used for his education so that they may be made available for use toward the intended purpose. As a basis for repayment, a year's service shall be considered as discharging 20% of the financial aid.

The Council on Ministerial Education will assume the following financial responsibilities:

1. For fully participating students, i. e., those attending an accredited seminary and participating in the periodic weekend conferences.
  - a. Tuition at the seminary of the student's choice.
  - b. Reasonable travel expense between the Center and the seminary.
  - c. Living accommodations while at Plainfield.

d. Grants-in-aid for living expenses. These will be contingent upon need. Expenses cannot be determined at this point, but it is anticipated that direct aid in the amount of \$4,000 to \$7,000 will undoubtedly be required for the three-year program of each participating student.

2. For non-participating student:

Grants toward travel expenses to specially scheduled classes and workshops.

#### 1963 General Conference

(No. 3 on local arrangements)

The Young Adult Pre-Con Retreat will be held next August at the Rocky Mountain Seventh Day Baptist Camp. This is located at an elevation of 7,800 feet, on Lee Hill, about 8 miles by road from downtown Boulder, on land furnished by Paul Hummel of Boulder. It is operated jointly by the Boulder and Denver churches; in addition, it has often been used for the Senior Camp of the Mid-Continent Association.

The camp was started rather primitively years ago, and has been steadily developed and improved. Work is now under way for extensive improvements to meet the requirements for full accreditation by the Colorado health authorities, and these improvements will be completed before August.

This camp is not large enough for the Youth Pre-Con Retreat, but it should be ample for the Young Adult Retreat. Details as to dates and cost will be given later.

#### Recorder Comment

Daytona Beach, Fla. — The church bulletin has been keeping members posted on the gradual recovery of Ruby Coon Babcock who had suffered a stroke. The January 5 issue carries this human interest note: "Ruby has not had any Sabbath Recorders read to her for the past month. She asks that you bring your Recorder and read it to her as you read it for yourself."

### State Laws and Practices on Religion in Schools

School Life, a periodical of the U. S. Office of Education, Washington 25, D. C., presents in its July, 1962, issue a summary of state statutes, constitutional provisions, and practices both permitted and found unconstitutional, with respect to such matters as Bible reading and uses of the Lord's Prayer and the Ten Commandments in public schools. The following notes are based on that issue:

**Bible reading.** This practice has been upheld by courts without a specific statute in Colorado, Maryland, Michigan, Minnesota, New York, Ohio, and Texas. Statutes permit Bible reading in Indiana, Iowa, Kansas, North Dakota, and Oklahoma. Statutes requiring Bible reading are in effect in Alabama, Arkansas, Delaware, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, and Tennessee.

In Pennsylvania, a federal district court has found Bible reading unconstitutional. State courts have held Bible reading unconstitutional in specific instances in Illinois, Louisiana, Nebraska, South Dakota, Washington, and Wisconsin.

Mississippi's constitution specifically prohibits the "exclusion of the Holy Bible" from the public schools.

The phrasing of statutes or opinions of State Attorneys General indicate that Bible reading would probably be regarded as unconstitutional in Arizona, California, New Mexico, Nevada, Oregon, and Vermont.

**The Lord's Prayer** — Recital is permitted by statute in Arkansas, Delaware, Maine, and New Jersey.

Courts have permitted recital of the Lord's Prayer in Florida, Georgia, Iowa, Kansas, Maryland, Tennessee, and Texas. Kentucky court action approves use but prohibits compulsion of recital of the Lord's Prayer.

**The Ten Commandments** — Use of these is permitted by statute in Maine and North Dakota. — Information Service, Dec. 22, 1962.

## YOUTH NEWS

### Texarkana Young People Receive Encouraging Letter

The young people of our church in Texarkana have been maintaining a literature rack in the local railroad station, a similar project to that being carried on in several other cities. This one was slightly different in that Pastor Marion Van Horn and his helpers got permission from the station master to bring a podium into the waiting room on which they placed a Bible and the literature.

A few days later the agent wrote a letter to the young people of the Seventh Day Baptist Church commending them for their effort. He admitted that at first he had misgivings but that he had changed his mind. Part of his letter reads as follows:

"I want to report to you fine young folks that you have provided the traveling public with something of great value. Several times each day since this equipment was placed here I have observed folks stopping to read a page from some place between Genesis and Revelation, giving proof positive of how meaningful this is.

"Please accept my grateful thanks in behalf of Mr. and Mrs. Public, and let me suggest that this equipment be kept up to date and properly filled to keep it meaningful."

### Youth Activities at Alfred

The Seventh Day Baptist Youth Fellowship, 17 strong, went to Hornell and Almond to sing carols at three nursing homes on Friday evening, December 21.

The next evening the same group joined with the youth group of the University Church to sing carols in the village of Alfred.

New Year's Eve the SDBYF met with other Seventh Day Baptist groups of the Western Association at Little Genesee for a party.

On New Year's morning, the group went to Jacox Food Mart to help take inventory. In return, Mr. Howard Jacox gave a generous contribution toward the support of their war orphan, "Sunny Jo." — Church Correspondent.

### Youth Activities at Nortonville

On Sabbath afternoon, November 10, eleven of our young people, five adult sponsors, and two guests drove to Stanberry, Mo., where they took part in a young people's program, followed by a covered dish supper. They reported beautiful decorations and a huge cake in their honor. At the social hour in the evening, games, stunts, and skits were enjoyed. The host society was the youth group of the Seventh-Day Church of God. On November 24 seven of their young people attended worship services here, and Youth Fellowship meeting in the afternoon. The afternoon meeting proved to be a fruitful one since all seven of the visitors attend Midwest Bible College at Stanberry. Becoming acquainted with these fellow seventh-day people has been a source of great blessing, strength and fun, and fellowship to all who have taken part.

During the holidays on a Sabbath afternoon our young people went to Easton, Kan., to sing for the patients of a nursing home. They also sang at the Winchester Hospital for the patients there. The church has received grateful appreciation of their efforts and compliments on their beautiful Christmas carols.

## NEWS FROM THE CHURCHES

**NORTONVILLE, KAN.** — The ladies of the Missionary Society have been busy. They served the lunch at the Ellery Burdick household sale. The Burdicks were killed in a tragic auto accident last spring. At the regular meeting each month the society is continuing the study of the Sermon on the Mount. The Program for Advance has been discussed and a committee appointed to seek a way for the society to take part.

Lord's Acre Sabbath was observed on November 17. Special music and the morning message was in keeping with the harvest season of thankfulness. Gifts were given in the amount of \$388.55.

Our church doors were opened for the Union Thanksgiving Services on Wednesday evening, November 21. Congregational singing of the traditional Thanks-

giving hymns was followed by Scripture and prayer. The Methodist, Christian, and our own church each furnished special music. The message was brought by the Christian Church pastor who spoke of three kinds of people around the Thanksgiving table — the thankful "if," the thankful "even though," and the thankful "never." The message gave all much food for thought.

On December 15 a group from the Kansas City Fellowship attended the day's services and visited friends and family of the church. It was good to have them with us again. Earlier in the quarter Mr. and Mrs. Lloyd August and family attended worship services of the Kansas City Fellowship and visited at the home of Mr. and Mrs. Edwin Johnson.

Christmas eve in Kansas this year was one of the prettiest this correspondent has ever seen — crisp, gently falling snow, and crystal white. It was truly a beautiful night to gather together to remember the birth of our Savior and King. The Christmas eve program was presented by the choir, organist, and children of the church with Miss Zella Babcock in charge. The Christmas story was told again in congregational song, Scripture, special music and recitations. White Christmas Gifts were given at the altar during a moment of quiet music.

The Lord's Supper was observed following the morning message on January 5. Rev. Hodge, assisted by our deacons and deaconesses, led us through a service of consecration and rededication to walk in the path the Master trod in this new year of 1963. Following the morning worship services the church family gathered for the annual New Year's dinner. After dinner several committees met to prepare reports for the quarterly business meeting to be held that evening.

Best wishes and congratulations go to two of our church families as they have celebrated wedding anniversaries. On November 13 Mr. and Mrs. Fred Maris observed their 61st Wedding Anniversary. January 1 was the 60th Wedding Anniversary of Mr. and Mrs. Asa Prentice. Family and friends called to help them celebrate and both couples received numerous cards and remembrances. — Correspondent.



## Marriages

**Crane-Robishaw.**—Robert Irving Crane of Pawcatuck, Conn., and Miss Elizabeth Ann Robishaw, daughter of Mr. and Mrs. Richard Robishaw of Pawcatuck, Conn., were united in marriage at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Jan. 5, 1963, with the Rev. Earl Cruzan officiating.

**Mayhew-Fogg.**—Emily Mae Fogg, daughter of Mr. and Mrs. William Fogg, Hopewell Township, and George M. Mayhew, Jr., son of Mr. and Mrs. George Mayhew, Hopewell Township, were united in marriage December 22, 1962, in the Seventh Day Baptist Church at Shiloh, N. J., by the bride's pastor, the Rev. Charles H. Bond.

## Births

**Buckley.**—A daughter, Margaret, to Paul and Lillian Buckley, R. D. 3, Bridgeton, N. J., on August 17, 1962.

**Conant.**—A daughter, Cathryn Sue, to Jon and Donna Conant of Riverside, Calif., on Jan. 1, 1963.

**Fullerton.**—A daughter, Constance Ann, to Farrell and Carol (Ashcraft) Fullerton of Los Angeles, Calif., on November 24, 1962.

**Harris.**—A daughter, Jennifer Amy, to Everett T. and Barbara (Warren) Harris of Plainfield, N. J., on January 4, 1963.

**Lupton.**—A daughter, Laurie Lee, to Harry and Linda (Morrone) Lupton of Shiloh, N. J., on December 29, 1962.

**Maddox.**—A son, Anthony Ernest, to Elmer and Harriet Maddox of Riverside, Calif., on Dec. 27, 1962.

**Taylor.**—A son, Darren Scott, to Mr. and Mrs. Wylie W. Taylor of Ponchatoula, La., on June 15, 1962.

## Obituaries

**Bond.**—Dwight Truman, son of Samuel B. and Carrie Truman Bond, was born at Salem, W. Va., June 21, 1901, and died at Fort Lauderdale, Fla., which was his home, October 11, 1962.

He joined the First Seventh Day Baptist Church of Alfred, N. Y., by letter on July 6, 1918, in which church he continued his membership.

He matriculated at Alfred University in 1921.

Mr. Bond was employed by the Colgate-Palmolive-Peet Co. as foreign representative for a number of years. In Fort Lauderdale he was engaged in the real estate business.

He was united in marriage with Betty Morrison on October 27, 1938, who survives

him. He is survived also by a son, Carter E. Bond; a stepson, Frederick M. Way; and two step-grandchildren.

At his request, following cremation, his ashes were scattered. — H. S. W.

**Crandall.**—Caroline, daughter of Mary Boller and Christian Bestel, was born in Jackson, Mich., Jan. 24, 1888, and died in Los Angeles, Calif., Jan. 6, 1963.

On August 18, 1929, she was united in marriage with Lyle Crandall by the Rev. Henry N. Jordan, chaplain of the Battle Creek Sanitarium. She and Mr. Crandall were technicians in the clinical laboratories of the sanitarium for over thirty years. In 1944 they moved to California and resided near El Monte for thirteen years.

Mrs. Crandall was an active member of the Los Angeles Seventh Day Baptist Church as long as her health would permit. She was a member of the Rosa Palmborg Missionary Society and was always interested in missionary work.

Besides her husband, Mrs. Crandall is survived by a nephew and two nieces of Battle Creek, Mich., and a nephew of Castro Valley, Calif., also a foster son of Louisville, Ohio.

Funeral services were held at the Seventh Day Baptist Church in Los Angeles with her pastor, the Rev. Francis D. Saunders, conducting. Burial was in the Olivet Cemetery at Riverside, Calif. — F. D. S.

**Olson.**—Axel M., son of Swen and Eline Anderson Olson, was born on the Island of Bornholm, just off the coast of Denmark, May 19, 1888, and died at his home near Wellsville, N. Y., December 10, 1962.

When five years of age he came to this country with his father and mother. He was brought up as a member of the Lutheran Church. While living in Alfred, N. Y., he became an associate of the Seventh Day Baptist church there.

He was a veteran of World War I and a retired farmer.

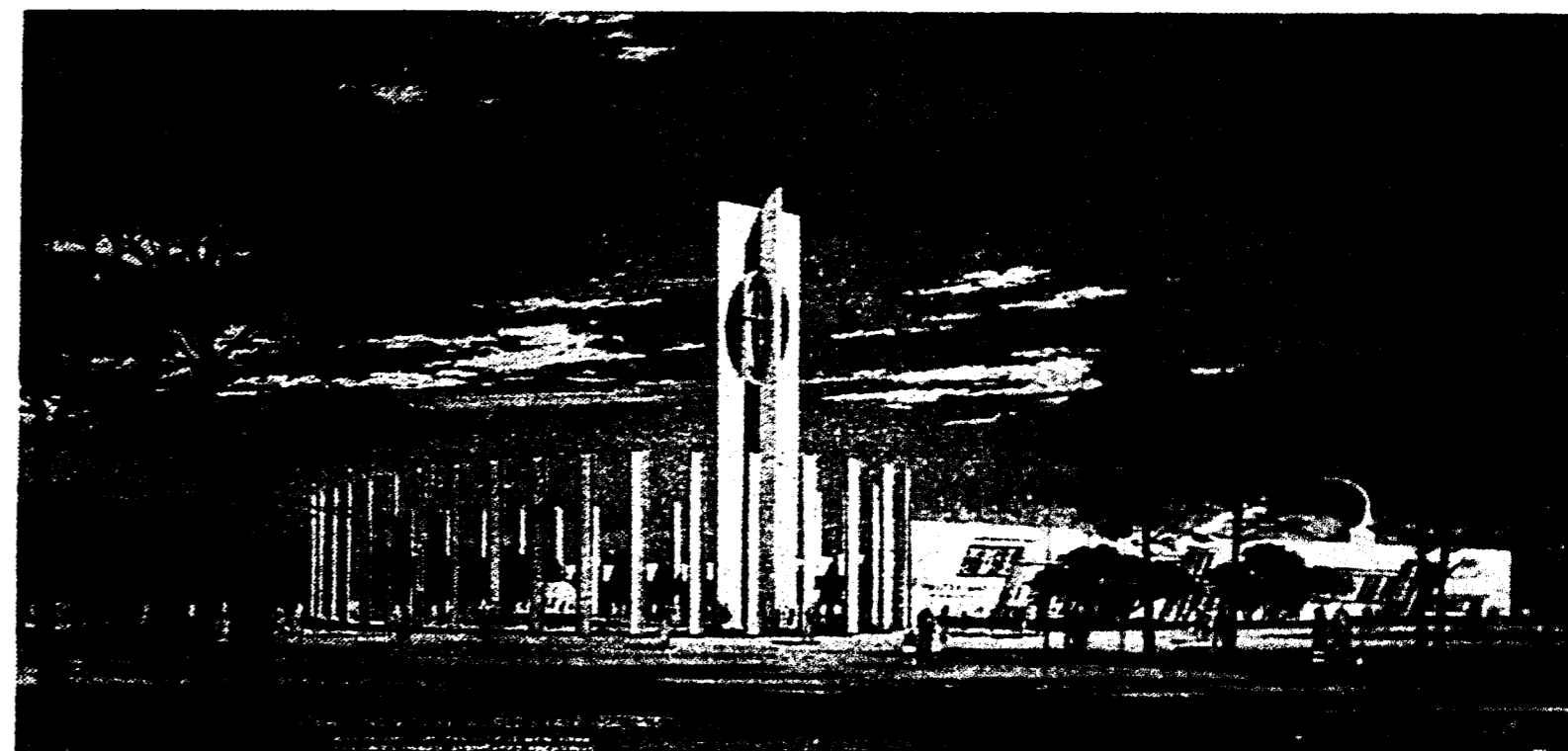
On March 30, 1918, he was united in marriage with Miss Arvilla Stukeley of Alfred. To this union were born one daughter and two sons: Meribah (Mrs. Carroll Burdick), Andover, N. Y.; Kenneth, Wellsville, N. Y.; and Norman, Alfred, N. Y.

Besides his wife and children, he is survived by two granddaughters and two grandsons: Miss Dawn Burdick of Andover, Miss Elaine Olson of Wellsville, and Norman, Jr., and Eric Olson, both of Alfred. There also survive two sisters: Miss Agnes Olson and Hazel (Mrs. Walter) Pearson; three brothers: Andrew, Walter, and Elmer; an aunt, Eline (Mrs. Peter) Pihl, all of Jamestown, N. Y.; and nieces, nephews, and cousins.

Funeral services were held at the Embser Funeral Home, Wellsville, December 13, 1962, with the Rev. John Holmes, acting pastor of the Independence church, and the Rev. Hurley S. Warren, pastor of the Alfred church, officiating. Burial was in Alfred Rural Cemetery.

— H. S. W.

# The Sabbath Recorder



**Protestant Center at Coming World's Fair**

When the 1964-65 World's Fair opens at New York next year the Protestant faith will be promoted within a great pavilion. The approved architectural design is pictured above, and appropriate ground-breaking ceremonies have been conducted by the Protestant Council of New York. The Center features an 80-foot tower that will serve as a landmark for visitors to the fair grounds. The tower is topped by an illuminated cross suspended within a stylized impression of the world to carry out the theme of the Center — "Jesus Christ the Light of the World." It shines down upon a Court of Protestant Pioneers formed by 34 columns, each one to be dedicated to a Protestant pioneer.

Beyond the forecourt is an exhibit pavilion of 26,000 square feet for displays showing the work of major denominations and related organizations; a reception center supplying information; a chapel for meditation and special services; a children's center combining indoor and outdoor supervised programs for smaller children; a music garden where fairgoers may rest and enjoy special recorded music; and a theater for showing a new religious motion picture to be premiered in the Protestant Center.

Several Baptist denominations participating in the Baptist Jubilee Advance are engaging space for a prominently located booth within the exhibit pavilion. Seventh Day Baptists are helping in planning the design of the booth, the jointly produced literature, and possibly to some extent in the manning of the booth.