

**OUR WORLD MISSION**  
**OWM Budget Receipts for January, 1963**

	Treasurer's		Boards' 4 Mos.		Treasurer's		Boards' 4 Mos.
	Jan.	4 Mos.			Jan.	4 Mos.	
Adams Center .....		\$ 337.65		Memorial Fund .....	135.70	225.37	
Albion .....	\$ 43.35	209.40		Middle Island .....	24.00	109.00	
Alfred, 1st .....	666.27	1,307.22	\$ 40.00	Milton .....	868.55	3,561.51	45.00
Alfred, 2nd .....	203.95	1,001.64		Milton Junction .....	97.50	622.50	
Algiers .....		13.00		New Auburn .....		43.18	8.00
Associations and Groups .....		73.12	367.17	North Loup .....		315.42	
Battle Creek .....	502.42	2,157.68		Nortonville .....	94.50	486.65	50.00
Bay Area .....		149.20		Old Stone Fort .....	21.00	78.00	
Berlin .....	290.18	609.11	69.00	Paint Rock .....	46.62	159.15	
Boulder .....	33.15	168.00	25.00	Pawcatuck .....	548.35	1,776.35	45.94
Brookfield, 1st .....	35.00	92.00		Plainfield .....	214.50	1,111.89	265.00
Buffalo .....		100.00	45.00	Richburg .....	101.00	290.75	
Chicago .....		212.50	160.00	Ritchie .....	35.00	106.00	
Daytona Beach .....		305.48	25.00	Riverside .....		608.30	
Denver .....	117.44	394.79		Rockville .....	19.86	219.61	
DeRuyter .....	216.00	363.00		Salem .....		650.00	
Dodge Center .....	84.92	390.18	60.00	Salemville .....		27.00	6.00
Farina .....		23.75		Schenectady .....	34.00	61.58	10.00
Hebron, 1st .....	54.00	171.51		Shiloh .....		2,205.86	
Hopkinton, 1st .....	173.75	659.10		Texarkana .....	60.00	60.00	
Hopkinton, 2nd .....	9.00	27.00	500.00	Verona .....	137.67	666.30	
Houston Fellow .....		36.85		Walworth .....	60.00	217.50	25.00
Independence .....	101.26	336.01		Washington .....	93.86	93.86	
Individuals .....	152.00	492.00	2,254.52	Washington People's .....		30.00	
Irvington .....		400.00		Waterford .....	145.00	490.92	
Kansas City .....	20.00	126.00		White Cloud .....	79.01	283.76	
Little Genesee .....		299.80	56.83	Women's Society .....	50.00	50.00	
Little Rock .....		52.56	34.37	Yonah Mt. ....		11.00	
Los Angeles .....	60.00	1,060.00					
Los Angeles Christ's .....	20.00	95.00		Totals .....	\$6,081.69	\$28,155.18	\$4,091.83
Lost Creek .....	137.85	659.39		Non-Budget Receipts .....		77.00	
Marlboro .....	295.03	1,234.78		Total to disburse .....	\$6,158.69		

**JANUARY DISBURSEMENTS**

General Conference .....	\$1,133.33
Board of Christian Education .....	344.79
Historical Society .....	173.47
Ministerial Retirement .....	756.38
Ministerial Training (1) .....	746.64
Ministerial Training (2) .....	206.52
Missionary Society .....	1,921.72
Tract Society .....	584.66
Trustees of General Conference .....	31.97
Women's Society .....	141.27
World Fellowship & Service .....	40.94
Miss Mabel West .....	10.00
Rev. Leroy Bass .....	62.00
Salem College .....	5.00
	<hr/>
	\$6,158.69

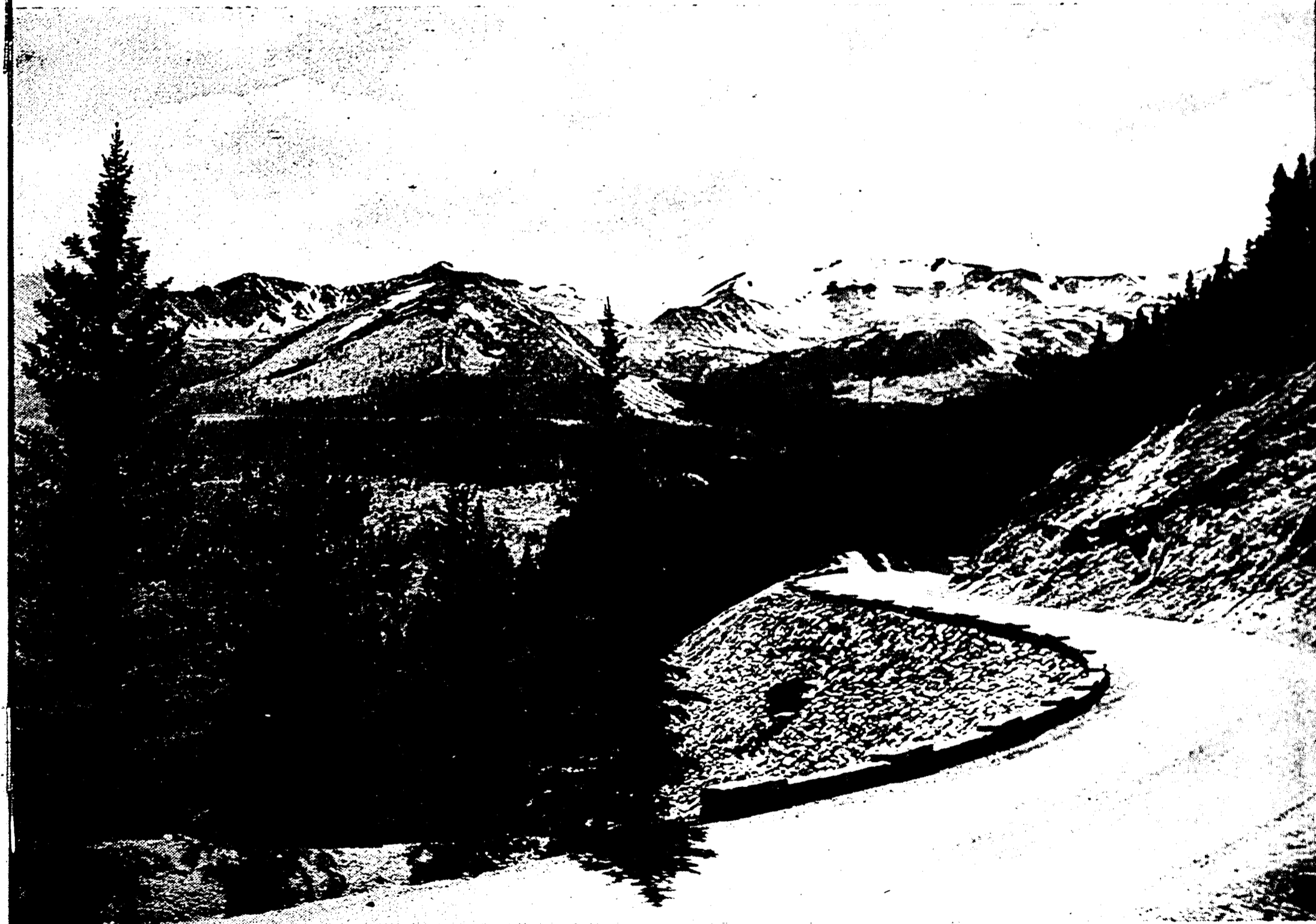
**SUMMARY**

1962-63 OWM Budget .....	\$116,768.00
Receipts for 4 months:	
OWM Treasurer .....	\$28,155.18
Boards .....	4,091.83
	<hr/>
	32,247.01
Remainder due in 8 months .....	\$ 84,520.99
Needed per month .....	\$ 10,565.13
Percentage of year elapsed .....	33.33%
Percentage of budget raised .....	27.61%

Doris H. Fetherston,  
 Treasurer.

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

# The Sabbath Recorder



"And I will make all my mountains a way,  
 and my highways shall be exalted."

— Isa. 49: 11.

From the lofty highways in our Rockies we can view the eternal snow that supplies with water the thirsty plains on both sides of the great divide. A picture like this turns our thoughts to God and to the quenching of all our thirst from the Water of Life which flows from Calvary's mountain.

# 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

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## Dare We Pray for Unity?

Is it possible that when we pray for visible Christian unity (union of churches) that we are afraid of our own prayers. Dr. Lucas Vischer, research secretary of the Department of Faith and Order of the World Council of Churches, thinks so. In material prepared for the use of editors in connection with the recent Week of Prayer for Christian Unity Dr. Vischer expressed the view that Christians want unity, but that they are afraid to pray definitely for it because of what the answers to such prayers would do to their cherished ecclesiastical traditions.

Many people, says the WCC secretary, are growing impatient with the slow progress of unity and the high incidence of new divisions within the Body of Christ. They are asking if all this talk about unity isn't so much hot air and if we are not deceiving ourselves about the true situation. What goes on under the cloak of ecumenical friendship? Are we not basically just as self-centered as we were at the time of the interconfessional quarrels? Are Christian people as interested in unity as might appear from their prayers? In answer to such questions Dr. Vischer points out some of the basic problems of conscience that some ecumenists may overlook. The following two paragraphs voice the feeling of many Sabbathkeepers.

"The contradiction is obvious. But it would be wrong to ascribe it simply to dishonesty. The reasons why we still cannot unite lie deeper. We are bound by our conscience. We see the need for our unity in Christ to find fresh expression. But at the same time we see that the convictions which divide us seem to be mutually exclusive. How are we to overcome this tension? Of course unity is desirable. But is it equally clear that the only unity that is worth attaining is the unity which springs from obedience to God and therefore no one must give up what he thinks he must believe in obedience to God.

"It is not the obstinacy of a few theologians which divides us; it is not narrow-mindedness, ignorance or prejudice. It is rather our obedience to God which divides us, and we cannot see yet how

we could unite while remaining obedient to Him. At a time when unity is in danger of becoming a slogan it is important to remember this. Those who really want to serve the cause of unity must do so in obedience to God. Those who simply respond to slogans and propaganda certainly are not pleasing to God."

The writer quoted above goes on to point out that many of us find with people of other communions a fellowship that brings us joy and enrichment. It is when we are asked to take the step beyond fellowship that we become afraid and our attitude hardens, he notes. At this point we may refuse to continue thinking and begin to insist that the leaders in the other church change their attitude. "We are afraid," he says, "of losing something of the tradition entrusted to us and handing over the victory and honor to others."

We who are Seventh Day Baptists are distinct from other Protestant denominations in one very practical (some would say impractical) matter of daily life — the sacred day which we observe in obedience to the expressed will of God. Sweet fellowship and co-operation with others we can have throughout the working week, but union we cannot have because we are "bound by our conscience," as Dr. Vischer says. We agree with him that often (and in our case) "it is rather our obedience to God which divides us." It is quite possible, however, that we are not entirely free from being bound by customs and traditions that have grown upon our denomination and are not well founded in the Word of God.

## Credit Union Idea Grows

It will be recalled that a few years ago there was considerable interest in setting up a national credit union for Seventh Day Baptists. Studies were made by competent people and the problems involved were faced. Up to the present the interest engendered has not been considered sufficient to warrant the establishment of such a saving and borrowing program.

The Public Relations Department of the Credit Union National Association (CUNA) of Madison, Wis., releases some

## MEMORY TEXT

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10: 17, 18.

interesting information about the rapid growth of the credit union idea among Protestant churches. Twenty-six new credit unions were formed by Protestant church groups in 1962. This brings to 450 the number of credit unions organized within the framework of the U. S. Protestant church. The new ones were in ten denominations that already had some or many.

In numbers, Protestant credit unions are distributed: Episcopal 16, Methodist 73, AME 40, Anglican 13, Baptist 127, Lutheran 13, Presbyterian 23, Latter Day Saints 7, United Church 10, Methodist Episcopal 3, Unitarian 3, Seventh-day Adventists 10, Congregational 4, Nazarene 3, and miscellaneous church groups 79.

Credit unions are groups of people who save their money together and make low-cost loans to each other for worth-while purposes. Any group with a common bond of association, such as membership in the same church, is eligible to establish and operate a credit union.

Credit unions help church members avoid personal financial difficulties by providing them with a convenient place to save and to borrow at low cost when they need it.

A. Paul Smith, executive secretary of the Iowa Baptist Convention, says of credit unions: "... our credit union has had a very stimulating effect on our members of the clergy at the point of having a sympathetic and understanding ear to their own monetary problems; members have a new sense of commitment at the point of a definite savings program, and the providing of credit to the members from among those who are anxious to serve their fellow ministers and members in an unselfish manner. This has established a confidence that is very marked in our fellowship."

## EDITORIAL NOTES

### What's "Right" and "Left"?

On another page will be found portions of a brochure on the above subject under the sponsorship of Freedom House, an organization with many notable national figures among its trustees — senators and others. The organization, as may be gathered from the excerpts printed, seeks to combat communism while at the same time avoiding the extreme Right and the far Left.

The article here presented is not religious in a strict use of that term but is on a subject concerning which religious people have opinions. If this contributes to keeping our opinions and activities well balanced it will have been worthwhile reading. Those interested in the whole article and other such material may write to Freedom House for copies.

### Growing Book Club

There are many book clubs that are doing a good business and encouraging people to read more books by offering them at reduced rates. It would seem that there are two or three such clubs for every taste. One of the fast growing religious book clubs is Evangelical Books, Manhasset, N. Y. They now advertise that 20,000 evangelical ministers are buying their books co-operatively. This is indeed a large number. It is an indication that Christians have been highly satisfied with the selections, the prices, and their manner of doing business. Although this club is especially appealing to ministers who thus add many substantial new books to their libraries it is also patronized by thousands who are not theologically trained. The popularity of this club among Bible students is a testimony to the fact that earnest Christians want to read the new and solid works designed to meet the religious needs of people.

Korea's driest weather in 25 years has seriously cut rice supplies. Through CARE, New York 16, N. Y., Americans can send \$1 Food Crusade packages to needy Korean families.

### Studying the Bible Seriously

Such is the title of a six-page brochure prepared by the Rev. Carl W. Larson of 47 Ninth St., Minneapolis 2. He is study secretary of the American Bible Society. In his contacts with churches of many denominations he has found pastors who have met the challenge of the biblical illiteracy of their people and have instituted programs that meet the needs of busy people. He outlines in detail three cases in point. The story of one successful Bible study project is presented here.

Dr. Carl Walter Berner, pastor of Faith Lutheran Church in the heart of Los Angeles, sensed more and more the impossibility of urging his people to attend a weekly Bible study session in the church. The necessary "machinery" in the function of the church already involved a fair percentage of the families. Nor did Dr. Berner think that he could reach the majority of the congregation by a classroom schedule. The community and the congregation that Faith Church serves is an inner-city situation, somewhat low income area, where both husband and wife must work to "make a living." The following is quoted:

"With increasing numbers of mothers employed commercially outside of the home, with many wage earners working at shift hours, with adult education programs claiming the evening hours of fathers and mothers, with evening youth activities and responsibilities increasing, it must be conceded that it is becoming increasingly difficult to claim the response of larger numbers of the fellowship in midweek Bible study groups. And yet, we all know that the very life-seed from which the church springs is the Word of God. The Word of God is the dynamic power which keeps the church alive in the things of the Spirit. One pastor, at a recent meeting of Bible leaders from many districts, expressed the need this way: 'Our Lutheran people are in favor of the Bible but they are not in favor of Bible study.'"

It was four years ago that Dr. Berner started on his *A Journey Through the Bible* to offer a "guided tour through the Holy Scriptures" to his congregation.

This is a home Bible study guide that is the product of the pastor. He prepares a brief guide and outline of a book of the Bible which is sent by request to the families of the church. There is a covenant arrangement so that the individual or the family covenants with God to read and study the Bible daily with these guides as a planned personal discipline.

When the book has been read, the family fills out a test sheet and sends it to the church office. The guide of another book of the Bible is then sent out to the individual or home together with the corrected test sheet. There is an attractive envelope that can preserve each of the outlines as the study progresses. More than forty thousand studies of nineteen courses now completed have been circulated among the members of his fellowship, and individual subscribers throughout the city and elsewhere. From the introduction to *A Journey Through the Bible*:

"You can make this one of the most thrilling experiences of your life. You will be led into the Old Testament art galleries to examine the portraits of Noah, Abraham, Moses, Isaac, Jacob, Daniel, and other great friends of God. You will sit in the music room of the Psalms where the Spirit sweeps the keyboard of divine truth until every reed and pipe in God's great organ vibrates with heavenly music. You will be led into the gardens of Ecclesiastes and the Song of Solomon to become acquainted with the Rose of Sharon and to enjoy the sweet scented spices of the Lily of the Valley. In the observatory room of the prophets, you will look through prophetic telescopes to far-off events, all centering in "the bright and morning star." In the audience room of the King of kings, you will catch the vision of the glory of the Lord through the pen of Matthew, Mark, Luke, and John. Then you will go into the correspondence room where Paul and Peter and James and John penned their immortal epistles. Lastly, you will enter the throne room of Revelation to get a glimpse of the tower of jewels, the fierce conflict between Christ and Satan, and the coronation of the King of kings and Lord of lords."

### What's "Right" and "Left"?

#### A Guide for Responsible Anti-Communists

(From a free publication produced by Freedom House, 20 W. 40th St., New York 18, N. Y.)

In this critical period the irresponsibles on the Left and Right contribute to the confusion and paralysis of American thought and action by their dogmatic demands and corrupting influence. William S. White has called them "reactionary irresponsibles" and "precious irresponsibles." This useful concept provides the key to their effect on public opinion. Both extremes have this in common — they are irresponsible and share a similar program of abdication and withdrawal.

The Left claims that the Communists are mellowing, that there are "good" Communists and "bad" Communists, and that if we work with the good ones we can probably make their idea of co-existence work for the benefit of all. Having decreed the cold war obsolete, many Leftists define the problem as one of misunderstanding. Therefore, the solution is simply a matter of opening more channels of communication between the Communists and ourselves.

The Right dodges the real cold war and tries to fight it on a false front. They train their guns on domestic communism which they define to include all their pet hates from income taxes to trade-and-aid, from Eisenhower to Kennedy. Although they talk about fighting communism, they have no program for doing something about the most pressing issues where they arise — in the international arena.

Leftists give peace priority over freedom — often in terms of "better Red than dead." Their wishful thinking about co-existence by concessions undermines the bargaining position of the democracies and encourages the intransigence of the Communists. They refuse to face up to the hard question: If the Soviets reject reasonable offers, must we accept unreasonable propositions as the only alternative to war? . . .

While most "precious irresponsibles" — except for honest pacifists — deny that they favor unilateral disarmament or uninspected bans on nuclear tests and

weapons, their sweeping attacks on the U. S. military establishment and its essential industrial base belie their protestations. Their way would force us to negotiate from a position of weakness.

By and large, the "peace movement" places equal blame on both sides for the arms race, and inevitably puts the stronger pressure on our side to concede ground. This gives aid and comfort to the Communists and encourages them to risk dangerous provocations. It may well lead them to miscalculate the temper of free men in a showdown. This tends to invite aggression and war.

The Right irresponsibles are more complex on the issue of defense. They demand a relatively cheap, single-purpose military posture for massive retaliation and often advocate using nuclear superiority in a "preventive war." But they resist the more costly multi-purpose defense preparations necessary to counter Communist guerilla wars and repulse limited attacks. In angry frustration, they demand premature showdowns and an end to the protracted struggle. They thus frighten our allies more than our enemy.

To them, a policy of firmness and patience is leading us to bankruptcy. They underrate our paying power and discount our staying power.

Some of them would withdraw into "fortress America," cut our ties with allies, abandon struggling underdeveloped and infant nations to rising Communist colonialism, and let the neutrals flounder into the Sino-Soviet orbit. They seem oblivious to the disastrous effects of such isolation.

#### By a Prayer

O gracious Lord in Heaven,  
You sit upon your throne;  
I can't send you a letter  
Or call you on the phone  
To thank you for the blessings  
You've given me each day;  
Lord, there's been so many  
In every precious way!  
I can't send you a message  
By a missile through the air;  
The only way I'm sure of  
Dear Lord, is by a prayer!

— Clyde Gray, in NOW.

#### February Special Issue Report

Readers have now had time to carefully evaluate the articles in the *Sabbath Recorder* of February 11, the first of three special issues scheduled for publication in 1963. The use of a single copy is necessarily limited to a few friends and relatives. These specials are designed for personal distribution on a wide scale. Most churches contracted for quite a number of copies, and many individuals placed orders for 100 or more copies. A reader who has only one copy can probably get more from the pastor or the Evangelism and Tract Committee of the local church. Fortunately for those who now realize that they could use extra copies more are available on a first come, first served basis at the *Sabbath Recorder* office, 10 for one dollar.

The popularity of these special issues does not diminish. The advance orders were larger this time than for the two previous issues.

#### Recorder Comment

Do you read your *Sabbath Recorder*? It is full of good messages. On page 6 of January 28, 1963 you will find the "Portrait of a Christian." Be sure and read it. And read all the *Recorder*. Do not fail. — Rev. H. E. Levoy in Brookfield-Leonardsville church bulletin.

#### Timely Illustration

Members of First Baptist Church at Holly Springs, Miss., were listening to Pastor Earl Kelly preach on the second coming of Christ.

He had just quoted Matthew 24: 27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Without warning, a large light bulb fell from its socket in the ceiling 25 feet above. It shattered on the floor in front of the pulpit.

Kelly was equal to this dramatic accent on his sermon subject. He told the still-startled worshipers, "His coming will be just as sudden, and unexpected, and devastating to the dreams that are not Christ-centered." — BP.

#### A LESSON FROM THE PAST

By Melvin G. Nida

On the occasion of the 135th Anniversary of the founding of the Richburg church, it seems to me particularly important that we study Seventh Day Baptist history. It is never enough, however, simply to study our denominational history. One must share in it if he is to know what it means to be a Seventh Day Baptist. And to share with, means to feel with, and to profit by the experiences of the past. This is what the experiences of the past have been for. From the vantage point of one's present experiences, he can understand what went on in the past. As it is written in 1 Corinthians 10: 11, "these things happened to them as a warning, but they were written down for our instruction." This is an important part of religion; to conserve the past and to use it as a lamp into the dark places of the future.

So Seventh Day Baptists should study their history to learn from the experiences of those who have gone before. This is to truly share in being a Seventh Day Baptist.

Recently I have been trying to observe what organization has meant to us as Seventh Day Baptists. It seems to me that as an organization we are skirting dangerously close to the slippery precipice of anarchy. A recent cartoon illustrated the UN as a gentleman staggering along the edge of a cliff with his hat pulled down over his face. The cliff was entitled bankruptcy and was meant to illustrate the condition of the UN when nations refuse to share in the cost of the organization. The caption underneath read, "Talk about brinkmanship!"

I am becoming more and more convinced from the lessons of Seventh Day Baptist history that this cartoon well illustrates us.

If I were an artist commissioned to illustrate this condition the sketch would be drawn like this: Ahead is a mountain entitled "Christian Responsibility." On its difficult slopes is a small band of mountain climbers labeled "Seventh Day Baptists." They are climbing over a treacher-

ous slope of rocks. Any misstep could send the rocks and the climbers crashing down the slope which is labeled anarchy. The bottom of the slope is labeled extinction. The rocks over which the climbers are struggling are labeled: "Local Church Independence," "Disregard of Denominational Needs," "Disregard of General Conference," "Disregard of Leadership," "Independent Boards and Agencies." Each of the climbers is scrambling over the dangerous rocks and pointing in a different direction and shouting: "This way to the top!" There is no organized leadership for the group.

Two frightening things intrude themselves into the picture: one from the past and one in the future. The lesson from the past is being unheeded by the group. At the bottom of the slope, under a pile of rocks, is a body labeled "English Seventh Day Baptists." On the mountain ahead which illustrates the future is a label reading: "Still More Dangerous Slopes."

I would also like to include in the illustration "Voices from the Past" with words of warning. There are too many of these to include in the illustration, but perhaps they would be of help. Here are the words of Dr. A. E. Main spoken to the General Conference of 1907. He said, in part: "In the spiritual presence of one, the memory of whose life and labors makes this hillside holy ground (the Conference was held at Alfred); and in the bodily presence of some of his ablest supporters, before they too shall go where all things are clearly seen and known; and in the presence of the people gathered here today, I desire to say that I deeply regret having vigorously opposed instead of trying to help forward the realization of ideals of church and denominational polity cherished by that great and lofty soul, President Jonathan Allen." Dr. Main went on to explain the reasons for this change of position, publicly stated. He said: "What is sought? A fresh emphasis on the internal and external union, fraternity, fellowship, and friendship of a hundred Seventh Day Baptist churches — a union that both preserves their local independency and makes them in letter and spirit members of one body; a new

emphasis on the fact that instead of four annual meetings of four independent organizations — Conference, and the Missionary, Tract and Education Societies — there now meets one body representing these societies, the churches, and all denominational interests; that this **General Conference of the united churches and work of the denomination has the natural right to discuss the one mission of this one body**, to give counsel to its several members, and to plan for growing activities; and that the Conference adds dignity to the ministry, directs attention to the sacredness of the act of ordination, and honors and protects itself when it announces to our churches and the world that a man called by the local church and ordained by it or by its authority, is judged worthy or unworthy of the denomination's approval as a minister of Jesus Christ our Lord."

Dr. Main continued: "In the mind and prayer of Jesus, His Church was a unity; and a unity that is to witness to our Lord's divine sonship and mission must be visible — the external representing and revealing the internal. In the teaching of the greatest of the apostles the Church is a body; and a body is an organized unit of vitally interrelated and interdependent parts fitly framed together for mutual good and common ends. Much of the talk about the invisible Church, the mystic body of Christ, and even of spiritual unity, has, I believe, no warrant in Scripture or reason, because too unreal."

Dr. Main then drew a lesson from life. The lesson is so perfectly obvious that it should be heeded. He continued: "It is probably that the founders of our nation did not hope for much beyond a strong confederation of independent States. But the historical development of national life, sentiment and relations has brought it to pass that while at first it was, "the United States are a nation," we are now learning to think and say, The United States is a nation."

Lest there be any misunderstanding, let me repeat again words of Dr. Main: "What is sought? A fresh emphasis on the internal and external union, fraternity, fellowship, and friendship of Seventh Day

Baptist churches — a union that both preserves their local independency and makes them in letter and spirit members of one body." The time has certainly come for us to be, in fact, not just in words, members one of another.

Dr. Main recognized that advances had been made in the structure of the organization of Seventh Day Baptists and he was appreciative of this. The question that seemed to bother him in 1907 — as it should us 56 years later — was whether or not the advances had been sufficient enough or fast enough to preserve the organization.

This is also the burden of the illustration that has been drawn in this message. It must be remembered that our English brethren lie at the bottom of the cliff of extinction. It must also be remembered that when Dr. Main spoke there were some 100 Seventh Day Baptist churches in America about which he could speak. Today there are less than 60.

These facts raise questions, questions like: What have we learned from the past? Are we willing to learn from the past? What does the wisdom of conscientious leaders out of the past really mean to us?

Change comes slowly, of course. It must be remembered that it takes ten years to change the lapel line of men's suits. Or that 400 years after Copernicus first postulated that the earth was not the center of the universe, in the scientifically enlightened year of 1958, nearly one-third of American high-school students polled in a questionnaire still believed that the earth was the center of the universe. Or that a catsup company almost went broke when it tried to put catsup in a wide-mouth bottle so that it would pour easily. The American housewife refused to touch it because the shape of the container had changed. It has taken us 15 years to enlarge the neck of the catsup bottle by one quarter of an inch.

Yes, change comes slowly; but how slowly can we Seventh Day Baptists afford to let it come? Will there be any Seventh Day Baptists to finally agree that there may have been some wisdom in the idea of a tighter organizational structure and

MISSIONS — Sec. Everett T. Harris

### The Nature of the Ministry

(By the Rev. Earl Cruzan, chairman of Home Field Committee of the Missionary Board, and chairman of denominational Ministerial Training Council.)

We hold the Gospel ministry to be the highest calling that a Christian can know. When God and the church lay hands upon a young person so that he becomes a minister of the Gospel, he enters a great work.

In the greatest of all work, education is needful, for he must have knowledge of much of the accumulated wisdom of mankind; and he must maintain a growing understanding of God's teaching concerning man's relationship to God and to his fellow men.

Seventh Day Baptists have encouraged full theological education for their ministers. They have assisted in the securing of such education and they plan to continue doing so.

The present standard for accreditation by the General Conference is that a minister should have completed at least four years of education above high school or have served satisfactorily for ten years in the pastorate and taken certain courses in Seventh Day Baptist polity, beliefs and history. Most Seventh Day Baptist ministers are theologically trained today. Those who have known the call of God at a later time in life or in circumstances under which the preferred education cannot be secured, have been welcomed to the fellowship.

Many of our churches are not large numerically and salary scales for ministers have not kept pace with the increasing living costs of our day; nor do they compare equally with the salaries of others in positions which require comparable graduate study.

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some wisdom to what Dr. Main saw as a "fresh emphasis on the internal and external union, fraternity, fellowship, and friendship of a hundred Seventh Day Baptist churches"? This is a question we must face.

Many ministers have to seek outside employment to support and educate their families. There is no disgrace to honest labor wherever performed; and we admire those men whose call to God's ministry is so great that they will support themselves if necessary while they serve the church as pastor. We may find it necessary to have this type of a ministry for many years to come. And we praise God for those who are willing to give it. But should the churches and denomination expect pastors to do this and be satisfied with such a situation?

The Missionary Society believes that the money entrusted to it by the denomination should be used in making full-time service in the ministry possible by those who seek to give it. This does not shut out the need of special cases where travel may be involved or of other specific circumstances.

The salaries of those on the home field who have been considered in full-time employment by the Missionary Board have had their salaries raised in an effort to make it possible for them to give full time to the work. We wish it were possible to put all churches who receive assistance in support of their pastors in this same category. This is not presently possible; and perhaps not all churches have caught the vision of what this could mean.

Are we as members of our churches across the land as dedicated in the support of the ministry as our ministers are in serving God? Or have we grown content to let those whose calling demands that they serve God in a pastoral capacity, even though they must devote the most of an ordinary working week to the secular labors to provide for their families, to so labor and so serve because it takes less effort on our part?

Praise God for those pastors who will make the sacrifice to do this. And praise God also for those laymen whose dedication and stewardship are such as to enable our pastors to give more and more time to the work of the church, without neglecting the needs of their families.

## ECUMENICAL NEWS

### Ready for Real Dialogue?

Speaking to the 14-member Executive Committee of the World Council meeting in Geneva, Switzerland, recently, Dr. W. A. Visser 't Hooft, general secretary of WCC, said the Roman Catholic Church has come to realize that "there are other Christian churches."

"The great question which now arises is whether the 'ecumenism' of the Roman Catholic Church will only take the form of different terminology and a more friendly attitude, or whether it will develop into readiness to enter into real dialogue in which the questions of other partners are taken seriously, and concrete changes take place in those policies which make good relations between Roman Catholic and other churches difficult," the World Council executive said.

The Roman Catholic Church which formerly left all ecumenical initiative to the World Council and other churches now has become "a source of ecumenical initiative."

Dr. Visser 't Hooft warned lest this development lead to a type of propaganda which says, "Before long all Christians will have to come back to Rome."

### Delegation of Russian Clergy to be NCC Guests

A 16-member delegation of church leaders from the Soviet Union will be the guests of the National Council of Churches beginning Feb. 28, for a three-week visit. Arriving in Denver, Colorado, on that date, they will be observers at the mid-winter business meeting of the Council's General Board and will subsequently visit other U. S. cities in separate groups.

Plans for the visit were announced this week by Dr. Roy G. Ross, General Secretary, who noted that the delegation will represent the Russian Orthodox Church, Georgian Orthodox Church, Armenian Church, the Evangelical Lutheran churches of Estonia and Latvia, and the Union of Evangelical Christian Baptists. Head of the delegation will be Archbishop Nikodim of Jaroslavl and Rostov, President of the Department of External Church Affairs of the Moscow Patriarchate.

"During their visit here, the church leaders of both countries will be discussing a wide range of theological issues of mutual interest," he declared, "against a background of centuries of separation." These conversations will take place in New York City, he said, following visits in other cities.

### Coming Faith and Order Study

It has been ten years since there has been a world study conference on "faith and order." Such a conference will be held in Montreal July 12-26, 1963, with more than 500 leading Protestant, Anglican, and Orthodox theologians from all continents expected to be in attendance. In announcing this faith and order study the World Council remarks that the conference will "try to discharge its responsibility to the churches at a time when the demand for churchly unity finds many insistent forms of expression" and when "resistance to such expression has arisen in fresh force and variety."

Mr. Roger, a WCC staff member and a priest of the Episcopal Church in Scotland, evidently interested in further talks on church union, warns that the new dialogue with the Roman Catholic Church "is a tender plant which could be killed by too much water as well as by neglect."

### CROP News

#### Korea Gets Eyes, Hong Kong Applesauce

Donations to Iowa CROP resulted in a shipment of 75,000 potato eyes, valued at \$5,000, for small farmers in Korea. The shipment left the Earl May Seed Company of Shenandoah, Iowa, January 7.

School children and orphans in Naples, Italy, and Hong Kong will be treated to apples and sugar because people in Colorado contributed to the CROP "Applecause" in 1962. Sixty-five thousand pounds of apples and over 5,000 lbs. of sugar combined to make 55,000 lbs. of applesauce.

Sugar beet growers of Mesa, Montrose, and Delta Counties in Colorado gave the beets for the sugar, and apple growers of Delta County donated the fruit.

## CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

### The Pawcatuck Youth

The youth activities of the Pawcatuck Seventh Day Baptist Church (Westerly, R. I.) were published in an attractive bulletin for the months of January and February, 1963. It was called the "Youth Calendar."

From it we quote: "Pursuant to the action of the church and of the SDBYF the following young people have been chosen to act in the following capacities during the month of January. This is to learn more about the work and responsibilities of the church and her officers." Then followed a list of the youth who would serve with the officers, trustees, and deacons of the church. Each young person was asked to find out all he could about the office which he was to fill, and the officers of the church were asked to give as much help to the youth as possible.

The Beacon staff for 1963 was listed as follows: editor, Nancy Cruzan; asst. editor, Sally Edmond; art editor, Meredith Barker; mimeographing, Kathie Kenyon; assembly, Lance Osborn; and mailing, Ruthie Harris.

The editing and publishing of the Beacon is a service project for the Board of Christian Education and also for the youth of our denomination. With the mimeographing of the Beacon, at least \$500 will be released for other youth work. The SDBYF of Pawcatuck receives no remuneration for its dedicated labor.

The bulletin also asks: "Have you joined the National SDBYF for 1963? This costs you \$1.00 and also includes your Beacon subscription."

One page presents the topics used in their youth meetings including those relative to National Youth Week. A study was made of Roman Catholic-Protestant relationships during the month of February.

### Audio-Visual Guide

The 1963 (Sixth) edition of the Audio Visual Resource Guide has just been released. It contains classified evaluations of more than 3,750 current, church-

related audio-visual materials. It sells for \$2.95. For any of our churches that use film and filmstrips regularly for Sabbath School and other meetings, this book is extremely valuable. It is published biennially. All large bookstores stock them or can order one for you.

### Young Adult Pre-Con Retreat

The staff of Young Adult Pre-Con is now being selected. Rev. Earl Cruzan, pastor of our Pawcatuck church, will be chief lecturer and discussion leader. The theme is under consideration. The Rev. Albert N. Rogers, pastor-elect of our Denver church, will have three sessions, leading us in a study of the History of Seventh Day Baptists. Business manager will be Paul Hummel who recently deeded 240 acres of land to the Boulder and Denver churches, upon which is located the Rocky Mountain (Lee Hill) Camp which will be used for this retreat.

Plans are underway for a new water system, and new kitchen and eating facilities to be established before the retreat. Showers are included in the planning.

All in all, it looks like the Young Adults will have a magnificent opportunity to have some fine experiences, both spiritual and physical, while in attendance at the Pre-Con Retreat. The dates are August 7-11, 1963. The fee has not been set as of this writing. Watch for further announcements as information is forthcoming. The age span includes those 18 years of age through 35, although the 18 to 20-year-old folk can choose between Young Adult and Youth Pre-Con Retreats.

In Christian America only 7,000,000 families do not have TV sets; only 12,225,000 families do not own automobiles; but 17,435,000 families are without religious affiliation of any kind. Are you doing anything to make America Christian?

### SABBATH SCHOOL LESSON for March 9, 1963

To Be Served or to Serve?

Lesson Scripture: Mark 10: 32ab, 35-45.

### WORSHIP SERVICE

"First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men" (1 Tim. 2: 1, NEB).

As we again come to the World Day of Prayer on March 1, 1963, let us remember to pray for all. Each year a different country or group is selected for help and special study as the women all over the world unite in prayer.

Under the theme, "More than Conquerors" (Rom. 8: 37) the service of prayer and giving was prepared this year by Christian women in Korea. A service under the same theme has also been prepared for children.

The World Day of Prayer offerings for 1963 will go in part to the Congo Polytechnic Institute to help in the education and training of the people of the Congo in their first years of independence. Women will be especially helped by the home economics division, which will receive part of the offering, as will the Girl's High School in Leopoldville.

Mrs. Myrta P. Ross, in *The Church Woman*, relates how eager the women are to be educated. She tells of a letter from a girl on a mission station, who says, "I so want to go to a higher school. . . . Can't I start this year? I have great, great desire to study! It will be hard studying, but I will try. If I can't make it, it will be God's will. No, it will not be God's will, for everybody received intelligence. I'll just study and I WILL learn."

#### Prayer:

Our Father, bless these people who are seeking for a better way of life. Help us to remember all in our prayers. Amen.

#### Notice to all Keyworkers

Will all keyworkers who have not sent in a report for the last quarter of 1962, please mail it at once to Mrs. Donald Gray, Milton, Wis.

Has your society held bake sales, rummage sales, or used other money making plans to help in the missionary work or other projects of Our World Mission?

Each society should consider itself a Budget Promotion Committee to help support Our World Mission by group giving in addition to the individual giving of its members.

Tell us what your group is doing and others will be encouraged in their work.

### Where Are They Now?

It might be quite interesting if readers would take upon themselves the pleasant task of supplying the editor with material for an occasional "Where-are-they-now?" column. In the course of a generation a certain number of leaders move across our denominational horizon and drop out of view to reappear perhaps somewhere else. Recognizing that history is being made in every generation, we do well to call to mind with appreciation the previous service of those who for a time or permanently have ceased to be engaged in our cause in the public way they once served. Information about two such people has recently come to the secretary-editor.

#### Benjamin Berry

Many of our people have had long personal acquaintance with the Rev. Benjamin O. Berry, a native of British Guiana and formerly the recognized leader of the Seventh Day Baptist work in that country. Giving up that work, he came back to this country to further his education and to pastor a church in Chicago of another Sabbathkeeping group.

Where is Mr. Berry now? He has for some time been pastor of an A. M. E. Zion Church in Albion, Mich. (not far from Battle Creek). He has kept in touch with the Tract Society and never lets his subscription to the *Sabbath Recorder* lapse even though he is pastor of a Sunday-keeping church. He has achieved prominence recently as a staff writer for the denomination's official organ *The Star of Zion* and as the author of their Intermediate-Senior lesson quarterly. An examination of his 32-page first issue (Jan.-Feb.-Mar. 1963) shows it to be clear, dignified, and orthodox. It follows the current International Lesson Series dealing with the Gospel of Mark. In places

where it touches on the Sabbath question it speaks of Jesus emphasizing the spirit of the law. Jesus was the Lawgiver on Mount Sinai (John 1: 1-5), "hence," says Mr. Berry, "He was able to interpret the Law to its highest meanings. Jesus called himself Lord of the Sabbath" (Mark 2: 28). Social implications of each lesson are discussed. It is noteworthy that the writer only once or twice mentions directly the problems of the American Negro.

#### Ronald Barrar

The Rev. Ronald Barrar who went out from New Zealand practically penniless to pioneer the reopening of Seventh Day Baptist mission work in Nyasaland built up a substantial work, starting a school and medical program and binding together a considerable number of Seventh Day Baptist churches. His ingenuity and organizing ability won approval and support from this country. He lost the confidence of African and American leaders through some failures in his personal life. After giving up leadership of the mission he remained in Nyasaland for several years, seldom seen by our missionaries.

Mr. Barrar is now back in New Zealand with his wife and three children. He has been helping his father, the Rev. Edward Barrar, with the Seventh Day Baptist work at Christchurch and is listed as a contributing writer for the local church publication.

#### Gives Away Used Bibles

A 75-year-old Southerner, T. S. White of 1719 Buckner St., Shreveport, La., wants it to be known that he is operating in that city a Bible Gift Mission. He states that his own needs are met by a pension but that he is dependent on interested friends for used Bibles and the cost of Bible portions. One of his special projects is a Bible booth at the annual Tri-State Fair (Shreveport is a short distance south of Texarkana). At this fair one day is designated Negro Day, and on this day there is a great demand for used Bibles by Negroes from far and near who say they have none at home.

### ITEMS OF INTEREST

#### Big Men Speak to Big Business

More than 2,000 leading industrialists from every state in the Union (excluding Alaska) gathered in New York for the 67th Annual Congress of American Industry of the National Association of Manufacturers, December 5-7.

Theme of the Congress — held at the Waldorf-Astoria Hotel — was "A Changing World Challenges American Industry."

Among the distinguished speakers who addressed the various sessions were former President Dwight D. Eisenhower; New York's Governor Nelson A. Rockefeller; the Rev. Billy Graham; Professor Walter Hallstein, head of the European Common Market; Ambassador Katsuo Okazaki, chief Japanese delegate to the United Nations; officers of NAM; and others.

#### Proposes Baptist Research Center

A Baptist Research and Continuation Center is being proposed for the nation's capital to serve the major Baptist groups in the United States.

The proposal is made by a committee of 30 members that has studied the problem the past two years.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, explains the function of the proposed Research and Continuation Center. He says "It should be for the promotion of continuous research and study of the meaning of our Baptist understanding of Christian truth."

#### Specialized Lesson Helps

Recognizing that there are in some parts of this country (and many in foreign lands) adults who have newly learned to read, the Sunday School Board of the Southern Baptist Convention is planning to offer next year a series of lessons and Training Union programs for such readers. The new material will be combined with programs now published for the deaf. This new material may well provide suitable instruction for new readers in home and foreign mission fields of denominations that are unable to produce simple language materials.

## LET'S THINK IT OVER

### "An Uncommitted Generation"

A body of Methodist students at the Sixth Quadrennial National Methodist Student Conference replied to a charge that theirs was an "uncommitted generation." They said it was not by choice, for they were aware of the world's needs, and the adequacy of the Christian Gospel in all its fullness to meet those needs, but that the church seems to call students only to perpetuate the peripheral role in which the church seems to be presently engaged — and this is not a sufficient cause to call forth committal of earnest lives. **Concern**, a magazine of the Methodist Student Movement, quoted the students in its January 17, 1958 issue:

Thus we are students in the curious dilemma of wanting to commit ourselves fully, but faced with a church which, at present at least, offers no clear reason to commit ourselves fully. We ask the church to recommit herself more fully to her true Lord and mission that we may have more reason to heed her call.

### Basis for Unity

From the Second Vatican Council convened in Rome, Protestants should learn that the true basis of Christian unity is found only in the holy Scriptures and in the apostolic heritage carried forward by the Reformation. We do not regard the Reformation simply as a revolt against evil practices in the church, but an historic return to true evangelical principles of the New Testament. While the abuses of the medieval church may have precipitated the conflict, the principal issues were — and still are — spiritual and theological.

Despite the confused thinking of some Protestants, the major issues of the Reformation are still valid and cannot be glossed over without completely repudiating the basic principles of Christianity which it restored to the world — the Lordship of Christ as sole head of the Church, the authority of the Scriptures, justification by faith alone, and the priesthood of every believer. — From a statement of NAE.

A great many Christians are "missing in action."

## NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — At the January meeting of Church Aid, Mr. and Mrs. O. B. Bond took us to the island of Jamaica for an interesting resume of their recent visit there. Mrs. Bond commented on how western the city of Kingston had become since they left the island and how heartwarming it was to see former students of theirs taking their places in the churches and the world of business. Geraldine Leonard, the new Aid president, presided at the business meeting.

The annual church business meeting was held Sunday, January 20. Annual reports were given and a new slate of officers was elected to serve during 1963. New officers are: John Leonard, president; Orson Randolph, vice-president; Ruby Babcock, clerk; Jean Davis, acting clerk; Vivian Kenyon, treasurer; and Marjorie Randolph, assistant treasurer.

Reports showed a continuing stride forward and the largest budget on record was approved.

The change of meeting day from a Tuesday to a Sunday resulted in the largest attendance ever for the annual meeting and dinner.

The second Program for Advance meeting was held on January 19 on the subject of Juvenile Delinquency. Winfield Randolph was the leader for this workshop. The same excellent attendance prevailed as at the first one. Two more meetings are scheduled for February.

— Correspondent.

ALFRED, N. Y. — On Friday, January 18, our Ladies Aid Society had an extra large bake sale, the proceeds for our three-year Improvement Program for the Parish House. The sale was successful.

The Evangelical Society held an all-day work day at the home of Miss Bertha Annas, preparing for the annual Spring Sale and Bazaar. In spite of eight inches of new snow, a high wind and near zero temperature, nine ladies gathered for the work. — Communications Committee.

ALBION, WIS. — The annual meeting of the church was held January 13, 1963, after a fellowship dinner. President Willard Babcock presided. Pastor Addison Appel was called to serve the church for another year. Trustee Floyd Schock re-

ported the back room at the parsonage had been fixed. Discussion included remodeling the balcony to make needed Sabbath School class rooms. A new A. B. Dick mimeograph has been bought jointly by the Albion and Milton Junction churches.

Following are some of the officers elected: president, Lenora Saunders; vice-president, William Baum, Sr.; secretary, Roselyn Geske; treasurer, Ruth Baum; Sabbath School superintendent, Clinton Green.

The church voted to buy books and materials for the two groups of Youth Fellowship. — Correspondent.

LEONARDSVILLE, N. Y. — The annual meeting of the Leonardsville, N. Y. church was held January 12 and Rev. H. E. Levoy, the pastor, was given a vote of appreciation and asked to remain as pastor for 1963.

LITTLE ROCK, ARK. — A recent bulletin supplement giving reports for 1962 and committees for 1963 spells out the duties of one committee that seems to be considered important by this small new church. It is the Communications Committee (five members). Duties are listed as follows:

- 1) Send reports to newspapers, radio, TV, and other public media concerning our activities (including the **Sabbath Recorder**.)
- 2) Handle all matters concerning advertising.
- 3) Handle radio and television programs.
- 4) Have charge of tract distribution.

The church also has a six-member Evangelistic Committee with the following specified duties:

- 1) Organize and direct visitation and extension work, i.e. promoting witnessing at fairs.
- 2) Recommend to the church and plan for any special meetings.
- 3) Encourage a spirit of personal evangelism in the church.

The largest item in the "Extension and Growth" portion of 1963 budget is for 2,100 copies of special issues of the **Sabbath Recorder**. Included also are sizable amounts for newspaper advertising and the fair booth.

## Confronting Communism

"We shall not win with a continuation of our defensive tactics. It is time to hurl Christianity's challenge straight at communism and invade its strongholds. While it will sound naive to many, I believe our defense must be worship and our offense must be evangelism," said Bishop Gerald Kennedy, resident bishop of the Southern California-Arizona Conference of The Methodist Church.

Bishop Kennedy is chairman of the General Crusade Committee and a member of the Executive Committee of the Billy Graham Southern California Crusade, scheduled for Los Angeles, Aug. 16 through September 8.

### Servicemen

AB Douglas A. Traver  
AF 12654971 Flight 107  
Box 1509  
Lackland Air Force Base, Texas

Pvt. Dale R. Green, US 55678846  
Hq. 5th Region  
ARADCOM  
Fort Sheridan, Ill.

## Accessions

Leonardsville, N. Y.

By Baptism:  
Mrs. Lowell Welch  
Harold Balcom

Hammond, La.

By Testimony:  
Mrs. Helen Jackson

## Marriages

Blake-Marsh.—Gretel Marsh, daughter of Mrs. Sadie Marsh of Roanoke, W. Va., and Robert Blake of Weston, W. Va., were united in marriage at the Roanoke Seventh Day Baptist Church Jan. 19, 1963 by the Rev. Duane L. Davis.

Davis-Davis.—Daniel W. Davis, son of the late Mr. and Mrs. Auley C. Davis, Shiloh, N. J., and Ruth E. Davis, daughter of the late Herbert D. and Anna Doyles Davis of Shiloh, were united in marriage on Sunday, Feb. 3, 1963, at the Shiloh



# The Sabbath Recorder

## *A Prayer for the Hungry*

By Dr. Martin Niemoeller

Almighty God, whose blessed Son had compassion on the multitudes when they were hungry and gave them to eat and who has promised thy blessing upon those who give food to the least of thy children, hear our prayers this day for the hungry in the world of our times.

We are mindful that all men can only live — as we do — through Thy grace and if they are granted the daily bread for which our Lord Jesus Christ has taught us to pray. In penitence we confess that enjoying Thy bounty and grace we think too often of ourselves and forget the multitude that have nothing and starve.

So we pray that thy love may awaken in us the response of love and charity that we may recognize him who is hungry as being Thyself seeking our devotion. Teach us that, even in plenty and abundance, we are poor without Thee and that as we owe our life to Thee we cannot live it without sharing with them who are in need.

Help us therefore to a sacrifice of service. Bless the plans and operations of the Food and Agricultural Organization and the Freedom from Hunger Campaign and the churches' co-operation in it, lead men into constructive brotherhood and give to Thy children that new earth in which men shall hunger no more.

Through Jesus Christ our Lord,

Amen.

Seventh Day Baptist Church. The double ring ceremony was performed by their pastor, the Rev. Charles H. Bond.

**Kuehn-Sirowich.**—Ward A. Kuehn of Orange, Conn., and Anita Sirowich were united in marriage on December 8, 1962, at the Congregational Church of Orange, Conn. They are making their home at Grassy Hill Road, Rt. 1, Orange, Conn. — E. C.

**Wells-Davis.**—Beverly Jeannene Davis, daughter of Mr. and Mrs. Elno R. Davis, Denver, Colo., and James Howard Wells, II, son of Mr. & Mrs. James H. Wells, Chillicothe, Ohio, were united in marriage August 24, 1962, at the Denver Seventh Day Baptist Church, by the Rev. Duane L. Davis with the Rev. Kenneth E. Smith assisting.

## *Births*

**Soper.**—A son, Thomas Lee, born Dec. 27, 1962, to Harley and Bobby Smith Soper of 1325 Meadow Lane, Sulphur, Louisiana.

**Randolph.**—Rex Ian, son of Rex and Phyllis Randolph of Bristol, W. Va., was born January 1, 1963.

## *Obituaries*

**Hayes.**—Mabel Estelle, daughter of Albert E. and Lucy Hemphill Slagg, was born in Jefferson County, Wis., June 30, 1886, and died in the Edgerton Memorial Hospital December 2, 1962.

When very young she moved with her parents to a farm near Albion and had been a resident of the vicinity since that time. She attended Maple Grove School and Albion Academy.

On March 17, 1909, she was married to Roy Hayes; to this union three children were born: Howard of Madison, Rose (Mrs. Claire Reierson), and Russell of Albion.

She is survived by her husband, children, 9 grandchildren, 3 great-grandchildren, a sister, Lucy (Mrs. Clifford Townsend) of Albion, a brother, W. E. Slagg of Eau Claire, Wis., and 9 nieces and nephews.

She faithfully attended the services of the church as long as her health permitted and was an honorary member of the Home Benefit Society.

Funeral services were from the Albion Seventh Day Baptist Church with Rev. Addison Appel officiating. Interment was in the Evergreen Cemetery, Albion. — A. A. Appel.

**Post.**—Charles Elmer, Jr., was born Nov. 26, 1889, and died October 24, 1962.

Born in Plainfield, N. J., Mr. Post was a lifelong resident of this area. He was single and a member of the Seventh Day Baptist church. For several years he was a clerk at the Plainfield Y.M.C.A.

He is survived by two nephews and two nieces. Services were conducted by the Rev.

C. Harmon Dickinson, and interment was in the local Methodist Cemetery. — C. H. D.

**Sheppard.**—Elizabeth R., daughter of Alonzo and Jane Heaton Porch, was born in Ferrel, N. J. (Gloucester County near Mullica Hill), Dec. 19, 1873, and died suddenly at the home of her daughter, Miss Irene Sheppard, Audubon, N. J., Jan. 30, 1963.

She was the wife of the late Irving M. Sheppard, and made her home at the Shiloh address for 40 years. Surviving in addition to her daughter are four sons: Bert B., Stow Creek; Irving A., Summit; Ronald W., Sparta, and Everett H., Hopewell Township. Also surviving are five grandchildren and twelve great-grandchildren.

Mrs. Sheppard was an active member of the Shiloh church for 77 years and attended services faithfully to the very end. She also belonged to the Benevolent Society, WCTU, Alphareta Council Degree of Pocahontas (keeper of the records for 55 years), Ladies' Auxiliary of the Shiloh Volunteer Fire Department, and for 53 years a member of the Shiloh Grange.

Funeral services were held in the Freitag Funeral Home on Sabbath day, February 2, with her pastor, the Rev. Charles H. Bond, officiating. Burial was in the cemetery at Shiloh. — C. H. B.

**Smith.**—Kenneth E., son of the late Arthur and Lucy (Williams) Smith, was born on April 1, 1902, in Vinalhaven, Maine, and died at Westerly, R. I., on February 11, 1963.

He is survived by his wife; two sons: the Rev. Kenneth E. of Denver, Colo., and Donald A. of Pawcatuck; and two daughters: Mrs. Shirley Husselbee of Sharon, Mass., and Mrs. Barbara Ashcraft of Salem, W. Va.

Funeral services were conducted from the Buckler Funeral Home in Westerly, R. I., Feb. 14, 1963, by his pastor, the Rev. Earl Cruzan. Interment was in River Bend Cemetery. — E. C.

**Spicer.**—Anna Olive, daughter of James R. and Sarah Burdick, was born in De Ruyter, N. Y., Dec. 8, 1875, and died Dec. 30, 1962, in the Colonial Nursing Home, Toledo, Ohio.

Mrs. Spicer was the widow of Clarence W. Spicer to whom she was married Dec. 1, 1896. Mr. Spicer was the inventor and manufacturer of the Spicer Universal Joint. The Spicers lived in Plainfield from 1904 to 1930 when the business and equipment were moved to Toledo.

Since 1905 Mrs. Spicer has been a faithful and interested member of the Plainfield Seventh Day Baptist Church, continuing her support during the last years when no longer a resident.

She is survived by four sons, Harold W. of Dunellen, N. J.; Dr. Robert F. of Miami, Fla.; John Reed of Arlington, Va., and Wilfred of Toledo.

Memorial services were held in Toledo on Jan. 2, 1963. — C. H. D.