

OUR WORLD MISSION
OWM Budget Receipts For October 1963

Treasurer's October	Boards' 1 Month	Treasurer's October	Boards' 1 Month
Alfred, 1st\$ 373.01		Los Angeles, Christ's .. 45.00	
Alfred, 2nd 131.95		Lost Creek 454.65	
Associations		Marlboro 308.03	
& Groups 60.00		Memorial Fund 400.00	
Bay Area 100.00		Middle Island 5.00	
Berlin 95.19		Milton Junction 69.00	
Brookfield, 1st 80.00		North Loup 10.00	414.00
Brookfield, 2nd \$ 20.00		Nortonville 159.00	
Chicago 92.50		Old Stonefort 15.00	
Daytona Beach 100.00		Pawcatuck 453.75	
DeRuyter 5.00		Plainfield 270.66	
Dodge Center 78.91		Richburg 93.50	
Farina 51.90		Riverside 5.00	
Hebron 1st 54.00		Salem 200.00	
Hopkinton 1st 141.50		Salemville 44.40	
Hopkinton 2nd 8.00		Schenectady 10.00	
Independence 31.25		Shiloh 5.00	
Individuals 5.00		Walworth 65.00	
Irvington 400.00		Washington People's .. 10.00	
Kansas City 37.00		Waterford 162.27	
Little Genesee 79.50		White Cloud 70.38	
Little Rock 31.50			
Los Angeles 260.00		Totals\$5,071.85	\$434.00

OCTOBER DISBURSEMENTS

Board of Christian Education\$ 333.48
Historical Society 23.00
Ministerial Retirement 458.13
Ministerial Education 362.63
Missionary Society 1,819.30
Tract Society 518.38
Trustees of General Conference 31.84
Women's Society 91.34
World Fellowship & Service 451.00
General Conference 982.75
Total\$5,071.85

SUMMARY

1963 - 1964 OWM Budget\$100,510.00
October receipts:
OWM Treasurer\$5,071.85
Boards 434.00
5,505.85
Remainder due in 11 months\$95,004.15
Needed per month\$ 8,636.74
Percentage of year elapsed8.33%
Percentage of budget raised5.47%

Gordon L. Sanford,
OWM Treasurer.

November 3, 1963

**Surprising Facts
about Suburban Churches**

An interdenominational study of Protestant new church building over a three-year period, issued recently by the National Council of Churches, confirms a surprising finding: Suburban areas apparently are not being overchurched, as is often thought; in fact, they may not be getting their proportionate share of new congregations. "Perhaps the most unexpected finding," notes the report, "was that the denominations reported that only

28 per cent of their new congregations were located in metropolitan suburbs. Since these are the areas of most rapid population growth and American 'affluence' and since there is a widespread assumption that they are the almost exclusive points of church extension concentration, the finding is startling. Actually, new churches in substantial numbers are being opened in the central metropolitan cities, the non-metropolitan larger towns and cities, and even in the rural countryside. Protestantism is not putting all its new church eggs in the suburban basket."

The Sabbath Recorder



"The Pilgrim Maiden," Kitson's statue standing at Plymouth, Mass., commemorates the determination of our ancestors to establish on American shores a godly, Bible-believing colony.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Military Leads In Desegregation

Where would one expect to find the principle of desegregation most consistently promoted and carried out? In the church, of course. The Christian Church in most cases leads the conscience of the nation, upholding the high social principles that are neglected by other organizations. It is indeed strange and embarrassing that the church in general has fallen far behind the military establishment in this one matter of equal rights and equal opportunity for men of the Negro race.

A large segment of the American church has been critical and fearful of the military because its program appears to be less than Christian, for force of arms is not the ideal way to promote peace. How then can we explain the fact that the church has approached its local racial integration problems with a large blind spot which the Pentagon has been able to remove from its vision? Excuses for such a situation by church leaders would seem to be pretty lame. Fortunately, the church is changing.

Informed people have observed in recent years that desegregation in the Army, Air Force, Navy, and Marines has become an accomplished fact without anything but very minor frictions. True, it has taken several years to bring it about. It was first ordered by President Truman in 1948 as part of the reorganization that followed World War II. Now it is virtually complete in all branches. It extends to housing, eating, and schooling as well as to training and functioning as units. The Armed Forces have made far more progress in race relations than any other major segment of American society.

It is true that Negroes do not as yet have as high a percentage of officers as their numbers in the enlisted ranks would suggest. This is due, not to prejudice or discrimination, but to educational background. Advancement is open to all, and ability is recognized both in the enlisted and officer ranks. The figures show that 8.2 per cent of the men in the Armed Forces are Negroes and only 1.22 per cent of their commissioned officers are Negro. The Army has a much higher percentage. Of all the Army captains 5.21 per cent are Negro. Only one Negro has the rank of Major General (Air Force).

There is now in the Pentagon a Deputy Assistant Secretary of Defense for Civil Rights, Alfred B. Fitt, whose duty it is to see that any problems arising in connection with integration are smoothly worked out. In an interview with James W. Hoffman, a writer for *Presbyterian Life*, Mr. Fitt said that in specific difficulties the chaplain "is often a tower of strength. He sees and can present the moral side of the issue. Besides, his position carries a certain invulnerability to criticism that other officers don't have." The matter of race relations is discussed by chaplains to some extent in the compulsory character guidance instruction given by the chaplain.

The major problem of integration of the military forces is not on the military posts but in the nearby civilian communities where unresolved prejudices still exist. This discrimination off-base impairs the efficiency and the morale of servicemen. It would seem that it is high time for civilian clergy and lay leadership of the churches to acknowledge the good work of their counterparts in uniform and to throw the weight of their influence behind the Christian principle of equal civil rights. Some are accepting this responsibility while others are shamefully far behind.

Needless Casualties

Many are the sicknesses inflicted upon the people of this nation. We are trying to do something about most of them in the way of prevention and cure. Medical science, through personal and foundation gifts, has developed wonderful inoculations to guard against the common killers. But there is no test-tube serum for one sickness that takes 20,000 lives annually and produces 180,000 casualties. It ranks in ninth place in prevalence. We do not hear much about special organizations to combat it nor are we asked to contribute to any fund set up for the purpose of eradicating this highly prevalent sickness. What is it that brings so much comfortless sorrow in the wake of 20,000 deaths? It is suicide.

The causes of suicide are many and may be hard to remove. Some suicides result

from a diseased brain; others from tensions that overtax the resistance of the previously normal thought processes. A full analysis of causes must be left to the specialists in this field, and most of us are not qualified. The nature of this sudden-striking disease is such that specialists are not available at the time of need. Symptoms are not always apparent. Medical cures, if applied soon enough, bring back to health many thousands who have afflicted themselves, but medicine and surgery cannot prevent the occurrence or recurrence of this sickness. The fortification against suicide must come from within; it must be a sort of inoculation of the heart. Here is work not for the physician or psychiatrist but for the Great Physician. Faith in Christ steadies the overtaxed nerves and keeps them from coming to the breaking point. To be sure, there are some tragic cases of this sickness among Christians who appear to be leaning "on the everlasting arms" or trusting in the Good Shepherd who "restoreth my soul"—but not many. Trust and tension are mutually exclusive.

The glorious thing about the indwelling of the Holy Spirit is that it gives the humblest Christian a power that many psychiatrists lack. It enables him to bring to his friends and neighbors a faith that will enable them to withstand the inclinations and temptations to suicide. This points up the necessity for more earnestness in talking to others of the fact that "Christ is the answer." "The valley of the shadow of death" is ever near but most of the casualties of suicide are needless. We can do something — if we will.

EDITORIAL NOTES Paved With Pure Gold

A newspaper item seen in a Minnesota paper describes current experimentation in colored pavements at certain types of road intersections. The idea is to increase safety by impregnating the paving material of freeway lanes with such colors as yellow for "slow" or red for "stop." Other colors are being tested on bridges for eye ease or appeal. The closing sentence of the item asks, "Has anyone ever tried paving our streets with gold?"

NOVEMBER 25, 1963

There could be more than one thoughtful answer to the above question. Speaking in a materialistic way, we can say that with standards of perfection and costs as high as they are it is impossible to pave our streets without gold. A million dollars doesn't go much farther than a stone's throw. Speaking spiritually, the Bible describes the glories of the New Jerusalem in terms that have given rise to the treasured words in a Gospel quartet number, "The streets I am told are paved with pure gold."

We do well to be concerned about every device that will contribute to highway safety or to lessening the tensions of driving in traffic. We do well also to more faithfully proclaim a Gospel which gets at the root of most traffic problems and tensions instead of making it safer to drive when drunk, for instance. Those whose citizenship is in heaven and whose eyes are fixed on the eternal city whose streets are "paved with gold" are better citizens of any earthly city. They live serenely in Christ and richly for Christ.

Sabbath Calendars

Many of our people are familiar with the attractively printed calendars for desk or wall published by the Bible Sabbath Association. These calendars provide a good reminder of the sacredness of the seventh day of the week, for Sabbaths (rather than Sundays) are printed in red. Valuable thoughts related to Sabbath-keeping are found on each page and on the cover. Memorandum sheets add to the usefulness of this family or office item. The price is the same as in previous years. If interested, send orders to Bible Sabbath Association, Fairview, Oklahoma.

Evangelism at World's Fair

Science and business will not be the only things promoted at the two-season World's Fair opening next spring in New York. Godliness and the Christian Gospel will also be promoted. In addition to the Protestant Pavilion and the other religious booths or buildings there will be a pavilion for Sermons from Science erected in the industrial area.

The World's Fair authorities evidently

MEMORY TEXT

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Psalm 96: 1-2.

look with much favor on the Moody Science films which have been shown around the world. They donated 20,000 square feet of ground for the pavilion. The project is undertaken by a newly-formed United Evangelistic Committee headed by the Rev. Stephen Olford, pastor of the Calvary Baptist Church of New York. It is operating on a budget of \$400,000. The committee will work closely with other evangelistic efforts including the Billy Graham Evangelistic Association, which also has a separate pavilion.

Bible Sabbath, December 7

The observance of Bible Sabbath by Seventh Day Baptists is well established. It falls this year on December 7. Sponsored by the world's greatest Bible distribution agency, the American Bible Society, this annual observance in all our churches is one way of showing how much the Bible means to us in our personal living and in the extension of our Bible-based denominational distinctives.

All pastors receive generous amounts of free material from the American Bible Society for use in program planning and sermon preparation. It is hoped that the help of the congregation will be enlisted to make Bible Sabbath a memorable day. Let us remember that this is also the time to make a generous offering for the Bible Society, which is now doing work in forty more countries than last year and is faced with calls for millions of Scriptures. Our help is needed for the expanding work — especially in Africa and Latin America. Our per member contribution has been only about six cents per year.

Look for special Bible Sabbath sermon by Rev. Elmo Randolph in the next Recorder.

Blessing Through Giving

By Garth Warner,

(Chairman of Stewardship Promotion Committee)

Small boys are hurrying about with Christmas card samples, and girls, little and otherwise, are dreaming over the wonders of the Christmas catalog. The mailman brings reminders of the coming joyous holiday season in the form of advertisements and requests from various charitable organizations. The store dresses its best to stimulate buyer interest and stocks the perfect gift for that certain somebody. Parents check over gift lists and all good intentions to "cut down this year" or "let's make this a sensible and practical Christmas" do not seem so important after all. And everywhere "Buy now, pay later" bolsters our imagination. The family budget is in for another beating.

Our generosity is a little frightening but after all, we admonish our children that it is more blessed to give than to receive. No matter what the cost it all seems worth it when people are happy and we sense the blessing received through giving.

It is still some time until Christmas but by every indication, we are running true to form at our house. Perhaps we really wouldn't want it any other way.

To be sure I have only mentioned the tinsel and holiday side of the Christmas season. There is another side not limited to a few short hectic weeks. This same Christ whose birthday we presumably celebrate every December twenty-fifth invites us to share in the joy of giving every day of the year. This may not come in the holiday-wrapped package but in a quiet and more personal way.

We need not feel a social pressure or influence to share in the work of Christ. His love and the invitation to share in His work is there for our acceptance. To ignore or look upon it as a burden is to limit our own spiritual blessings.

We may quibble and hesitate and try to convince ourselves that we really cannot afford these blessings. We can let the technicalities become so important that our giving becomes a business proposition, and the joy we expected may be lost in the transaction.

When Jesus spoke of the widow's mite, He left no room for speculation concerning the spirit in which He would have us give.

Perhaps this Christmas season as we count our blessings we should spend some time specifically and prayerfully examining our personal stewardship program. Is our giving a matter of responsibility or a matter of commitment? Is it a matter of habit, or of love? Is it a matter of budget, or sacrifice? Is it a matter of necessity, or of blessings?

DENOMINATIONAL PERSPECTIVE

By John A. Conrod

Just what is a Seventh Day Baptist anyway?

He is many things to many people, and even the members view their denomination, each from a different point of view. This is rightly so because we are Baptists, and Baptists always view things from different perspectives. We as Baptists believe that each one of our members has the spiritual right and liberty to interpret the Scriptures as he feels the Holy Spirit is leading him. Although it is true that this belief does cause some disagreement over certain ideas, we feel that a healthy Sabbath School discussion is better than a denominational dictation of doctrine that may not always be true. Disagreement should never cause a split in fellowship of those who are true believers in Christ. This is what makes us Baptists; we have liberty in our beliefs. But that liberty is not license; and so we have unity on what we believe are essentials — salvation, baptism, the Sabbath — in fact, all the doctrines stated in our Statement of Belief.

But we are Seventh Day Baptists. We cherish a belief that sets us apart from all other Baptists, namely, we believe that we have been entrusted by the Lord with the truth of His true Sabbath since 1617, when the first Seventh Day Baptist church was established. We believe we are to present this truth to our age, and to preserve the Sabbath for the ages to come. We cherish this belief very humbly. We do not believe that just because we have had a sacred truth entrusted to us, we are the

only true church. Salvation is available to all who accept the Lord Jesus Christ as their Redeemer whether they have found the truth of the Sabbath or not.

There will be a time before the end when only a remnant of the Church Universal will be left and they will keep the Faith of Jesus as well as the Commandments of God (Rev. 14: 12), but that time is not yet. We are still in the age of the lukewarm church (Rev. 3: 15-16), those who believe in Christ but are only lukewarm in their love and obedience to Him.

This is proven by simply looking at the Church Universal today. Some are hot; some are cold; but most are lukewarm. This is seen even in our own denomination, when we fall short of our budgeted giving. It is seen when we expand our own edifices for our own enjoyment and pleasure, while the needs of our missionary fields go unheeded. How many of our churches fit this description: "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3: 17).

Let us truly be Seventh Day Baptists. Let us be that part of the Church Universal that will remain faithful not just to the truth of the Sabbath, but in full dedication to our Lord and Savior, Jesus Christ. If we but overcome, we will sit with Him in His throne. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3: 21-22).

—From pastoral message mailed to members of his church.

Their First Mission

Swaziland, a British-administered territory within South Africa, has been chosen by the Evangelical Lutheran Church of England to be its first overseas mission field. At its recent synodical meeting in Cardiff (Wales), the church instructed a committee to take steps toward the opening of a mission in Swaziland "in association with the French Lutheran Free Church and the Bleckmar Mission." The ELCE is a body in communion with the Lutheran Church — Missouri Synod of North America. — W. W. Reid

Bible Society Advisory Council Hears Plea for More Bible Reading, Sharing, Living.

A plea for more reading and sharing of the Bible and for a greater effort to translate its spirit into life was made by Dr. Porter W. Routh, executive secretary and treasurer of the Executive Committee of the Southern Baptist Convention, in an address November 20th to the Advisory Council of the American Bible Society. Attended by representatives of more than 55 Protestant denominations, the Council met in New York City.

"The Bible is a chart and not a charm," Dr. Routh declared. "The unopened Bible is like an unopened bank vault. The un-read Bible may have a beautiful binding, but it does not bind the wounds of society.

"The Bible is a positive book of freedom rather than a negative word of restraint. Its moral judgments are eternal. Its light is sufficient for the darkness of any age, if applied. Its values can bring strength to any individual and glory to any culture. Our need is not for a new book, a new set of morals. Our need is to communicate through circulation, through reading, through living, the book that is in our hand."

Bible Reading Thanksgiving to Christmas

The American Bible Society for its twentieth observance of Worldwide Bible Reading from Thanksgiving to Christmas suggests the following short passages, which are printed from week to week for the convenience of subscribers who do not receive the book-mark references from the local church.

Sunday, Dec. 8 — Psalm 119: 105-120
Monday, Dec. 9 — Psalm 119: 89-104
Tuesday, Dec. 10 — 2 Timothy 3: 10-17
Wednesday, Dec. 11 — Deut. 5: 6-21
Thursday, Dec. 12 — Ephesians 6: 11-17
Friday, Dec. 13 — Philippians 4: 4-9
Sabbath, Dec. 14 — Psalm 25: 1-22

SABBATH SCHOOL LESSON for December 7, 1963

Christian Commendation in Missions
Lesson Scripture: 2 Corinthians 10.

Troubled About Faith Healing? What Says the Bible?

Are We Missing Something?

By Rev. Lester G. Osborn

Are we missing something? What about "faith healing"?

Attitudes toward it are as far apart as the poles. They range from ridicule of the possibility of supernatural healing to the claim that healing is in the atonement, and is for anyone the same as salvation. One says that God has nothing to do with healing; another deprecates the use of human help by those who take the Lord as their physician. Some say that faith in God is not necessary to healing; others contend that if a person does not depend upon the Lord to heal without medicine or means he has no faith.

"Jesus Christ, the same yesterday, today and forever." His power is the same today as when He was here on earth. Since He healed then, He can heal now. In the days of His flesh He cured "divers diseases" including leprosy, for which in those days there was no known cure. These healings were instantaneous and entire. There was no waiting period and no partial recovery. Nor was there a relapse later. The cure was lasting. The same is true of healings by the Apostles recorded in the Book of Acts.

The healing movement is and has been sweeping the country. "Healing evangelists" are gaining popularity and drawing crowds. They make extravagant claims as to their ability to bring about cures. They sit or stand on their platforms to receive "healing lines" which are made up of candidates selected from among the applicants. Standard procedure seems to be to screen carefully those who apply for healing. Many never get to the platform. Some require applicants to go through a course of training to prepare them. When a person steps up in front of the healer, the latter puts his hands on him, patting, shaking, rubbing him (or her), praying loudly, practically demanding of God that He heal the subject, dramatically commanding the disease to leave. Some claim to feel a tingling sensation of "power"

flowing through them. Then they declare the applicant healed and reach for the next in line.

Healers today claim that their "miracles of healing" are the "greater works" that Jesus promised His followers would do. But their "cures" suffer by comparison with His. In the first place, Jesus healed "all manner of sickness," disease and physical ailment. Besides several verses telling of healings in general there are seventeen specific instances recorded, not counting the casting out of demons. These include fever, blindness, deafness, paralysis, dropsy, hemorrhage, deformity, and a withered hand. He healed everyone He set out to cure, not just carefully selected cases. Nor did He require a course of study to prepare the applicant.

Jesus' healings were immediate, complete and final. Descriptions are: "in that hour," "immediately," "straightway," "touched her hand and she arose," "went and washed and came seeing," "touched Malchus' ear and healed him." Of those to whom He ministered the record says: "he was made every whit whole," "she arose and ministered to them," "ears were opened," "tongue was loosed," "eyes received their sight," "leprosy was cleansed," "the man was made whole and took up his bed and walked." Healers today claim that healing is for anyone and everyone. But no "healing evangelist" has ever cured all applicants. Many never get into the healing line. What of those who do? Many go away as they came. There are disappointing incidents, dismal failures. Some are heart-breaking. Some cripples totter a few steps and are then helped off the platform and out of the building — some even in wheel chairs. Many who are claimed to be healed have found that their "healing" did not last. Some were improving, on the road to recovery, and would have gotten well anyway. Many people do recover without a "healer," yes, even non-religious people.

Usually failure is blamed on lack of faith in the subject. Compare again with Jesus' healings. Only five of the seventeen are ascribed to faith on the part of the persons healed. In six cases the faith was on the part of someone else. In the other six there is no mention of faith either on the part of the one afflicted or of a friend or relative. Jesus saw the need and offered healing. The impotent man at the Pool of Bethesda did not even know that it was Jesus who performed the miracle. But faith or not, when Jesus set out to heal He always succeeded. As we have already said, He healed all cases, easy and hard, even incurable, and the cure was always immediate, complete and final.

"If you don't trust God, call a doctor!" And yet the one who said this had two doctors and a staff of nurses waiting on her when she was indisposed. Healers speak sneeringly of doctors, and decry the use of medicine or means of any sort. Yet many of them consult oculists and dentists, and wear glasses and false teeth. Isn't this rather inconsistent in the light of their favorite verse, "who healeth all our diseases"? Must we accept the teachings and methods of the healing cults, and agree that this is the only way? By no means! The Bible does not prohibit the use of human help and means. In fact it gives examples of such practice.

We have spoken of the failures of healing evangelists. But don't let those failures of men cause you to doubt the miracles of healing which Jesus performed while on this earth. And don't let those failures cause you to doubt His power to heal today! Christ went about Judea and Galilee healing all sorts of physical ailments. Is His power any less today? Certainly not! He is "touched with the feeling of our infirmities" now as then. If He loved in the days of His flesh, He loves now. If He cared then, He cares now. If He had power to heal then, He has power to heal now. He did, and He does!!

Is physical healing by prayer possible today? The pat answer, of course, is that "with God all things are possible." Bear in mind that in the illustration which Jesus used He was talking of a camel going through the eye of a sewing needle! Im-

possible? Not with God! Though by no stretch of imagination can we visualize such a thing. He is the God of the impossible.

Can God heal today? He formed this wonderfully intricate body of ours. Since He made it, who can doubt His ability to repair it? We are encouraged to pray when afflicted. The healing of the body does come within the realm of prayer! Sometimes it is in answer to faith and prayer without means. But to insist on divine healing without means as the only way is an error. There are, to be sure, sometimes acts of divine intervention on special occasions and under certain circumstances. But more often the Lord uses the means and methods which He has put at hand and enabled men to discover. After all, every healing is of God! Doctors say they can only "assist nature" in making the cure. Put "God" in place of "nature" in that statement, and you have the truth. Many surgeons pray before an operation, sometimes in the operating room with staff and patient. Who can say that recovery is not in response to faith, even though everything known to medical science is used in the treatment?

Yes, the Lord can heal the body! Never doubt His power to do so. He may do it miraculously, or He may use doctor, medicine, surgery or other therapy to cure. Or if for His own good reason healing is withheld, He will give grace to endure the suffering and to glorify Him in it. When sick or afflicted we must pray what Catherine Marshall in her book, *Beyond Ourselves*, calls "the prayer of relinquishment." We must put ourselves, our bodies, our condition in His hands. As long as we are submissive to His will, and ready to accept and be thankful when He says "No," as well as when He says, "Yes," we may ask for bodily healing. But we must not dictate to the Lord and demand healing. We must leave it to Him whether there will be healing or not, and whether it will be by miracle or by means. Never doubt His willingness or His power to heal if it is for the best, and for His glory. But leave it to His wisdom as to if, when and how!

Are we missing something? Have the

MISSIONS — Sec. Everett T. Harris

Film Suggestion for Home Missions

A 16mm sound and color film is available for loan to the churches which tells the story of the Committee on Friendly Relations among foreign students. This film may be borrowed, without charge, from Association Films, Broad and Elm St., Ridgefield, N. J.; 561 Hillgrove Ave., La Grange, Ill.; 1108 Jackson St., Dallas 4, Texas, or 779 Stevenson St., San Francisco 2, California.

The film titled "Unofficial Ambassadors" shows how the Committee on Friendly Relations helps these foreign students that have arrived on our shores to adjust to their strange new life in North America.

A boy from Jordan is featured—with heart-warming scenes of his home life in Jordan, his arrival in the port of New York, and the various ways in which the Committee on Friendly Relations helps him to feel at home in school and community in North America.

This film promotes international understanding and focuses attention on a matter of supreme importance for world peace and brotherhood — the experiences foreign students are having in North America today.

It will be recalled that the Missionary Society has been supporting this work with a contribution of \$50 a year. It is a nominal sum, sent to indicate our interest. Mr. J. Benjamin Schmoker, executive director, acknowledging receipt of our contribution for 1963 added that he hoped to visit Westerly, R. I., soon, and at that time to make the personal acquaintance of Missionary Board leaders. He wrote as a matter of interest, "This past academic year we have had a record number of 64,704

extravagant statements, unproven claims, spectacular methods and failures of the healing movements caused us to avoid the subject of faith healing? Because of those who scoff at the idea of supernatural healing, do we shrink from the thought of divine intervention in cases of sickness? Are we thus being deprived of a blessing? **Are we missing something?**

foreign students in nearly 1,800 American colleges and universities. They come from 149 different nations and areas of the world."

You are urged to make arrangements to borrow this film and take note of the good work being done.

Nyasaland Superintendent Reports on His Work

In Pastor Pearson's report covering a six months' period, January 1 — June 30, 1963, he reports that above his regular duties as Mission Superintendent at Makapwa Mission, Nyasaland, Africa, a good deal of time has been spent in varied activities. He has visited eight churches at a distance from Makapwa and three other villages on school trips, besides making eight trips to town (Blantyre).

Pastor Pearson writes:

"Some fifteen messages were given, plus additional chapel talks to our small ministerial school body. Two of the fifteen mentioned were presented to congregations of the Makwinja Branch of the Seventh Day Baptist Church. These two churches are approximately two and three miles respectively from Makapwa Mission. A message was given to a group of Seventh-day Adventist missionaries, while visiting among them.

"Elementary instruction was given our ministerial class in Homiletics and Theology.

"Personal witnessing was carried on in various places, including Makapwa's hospital.

"June 13 was spent in the interest of Christian unity, by meeting with the late Pastor Alexander Makwinja and a number of his leaders. Makapwa was well represented also.

"The Planning Committee met on May 5 and 6. Two Executive Committee meetings were conducted on January 16 and 17, and April 2 and 3. The annual May meeting of the Nyasaland Christian Council was attended at Nkhoma Mission on May 15 and 16 (involving two days of travel). Pastor Manan was Makapwa's second representative.

"Extracurricular activities have been extending of Makapwa's power lines and

rather extensive repair made to the mission's Land Rover.

"During this six months' period the mission was very fortunate in receiving two overseas guests, the Rev. Theodore Tucker in January, and the Rev. Everett Harris in June. It was a privilege to meet both these men at Nyasaland's Chileka Airport."

Needs in British Guiana

Rev. Leland E. Davis, supervisor of our British Guiana mission, has written of the hardships caused by the long strike in British Guiana in recent months. The people in the rural areas especially have been affected.

Pastor Davis writes: "I know of one of our laymen at Wakenaam who needs a pair of shoes. A cheap, yet serviceable pair would cost \$3.50 in U.S. dollars here. One deacon desperately needs shirts. A new Sabbath shirt would make him feel like a different person. It might cost \$2 U.S. money."

These instances are typical of the need. If we do not send used clothing, at least we might send funds for meeting some of the needs of the people in our churches.

Superintendent Leon R. Lawton Reports on Jamaica

Working toward the ultimate goal of indigenization of the work on mission fields, the Rev. Leon R. Lawton, superintendent of our Jamaica Mission, has been leading our Jamaican brethren in taking over more and more of the responsibility of the work on that island.

As has been previously published, Pastor and Mrs. Lawton were replaced by nationals in the capacity of corresponding secretary and treasurer of the Jamaica Conference respectively at the last Conference sessions held in Kingston, July 16-21, 1963. The corresponding secretary is Rev. J. A. Samuels and the treasurer is Bro. N. Harley.

In his quarterly report Pastor Lawton writes:

"Immediately following Conference the new corresponding secretary took up the work and I tried to help him into the work without assuming the responsibility

therefor. The new treasurer took over the first of August. On August 18 Pastor S. A. Thompson was installed as pastor of the Kingston church. To me, this is one of the most vital steps taken since I have been in Jamaica — the assuming of responsibility formerly carried by the mission family. Counsel and help has been given to the new officers and we continue to stand ready to help in any way called upon, yet without lessening their responsibility. It has probably been as much or more of a task for me to step aside as it would have been to carry the work."

Answered Prayer

Are answers to special prayer the private treasures of those who had the happy experience? Sometimes they need to be shared with others to strengthen the faith of many. This is felt to be the case with the united prayer of the members of the Little Rock Seventh Day Baptist Church.

On October 4 a baby was born to Edgar and Dorothy Bradberry. Little Stephen was slightly premature, underweight, and afflicted with the same lung ailment from which President Kennedy's baby died. Was there any hope for this child? The nurses said that no baby with that trouble had ever survived at Arkansas Baptist Hospital.

The church, according to the pastor, was united in prayer for the baby and his parents as they had never been united before. The baby lived and came out of the incubator seventeen days after birth. Both doctors called him "the miracle baby." The case will be written up in a medical journal. The church is thrilled with this "miracle" of answered prayer.

True Enough

One Orthodox theologian speaking at the Montreal Faith and Order Conference, noted that such concepts as heaven and hell still hold meaning for the Church in spite of a scientific world-view and the fact that "Sputniks don't hit angels."

Recruiting Youth

For Church and Denominational Service

By Rex E. Zwiebel

There is great need for Christian leaders: ministers, teachers, directors of Christian education, and musicians in all denominations. The potential supply to fill the need is abundant. The "population explosion" is furnishing to the church young men and women who constitute a vast storehouse of talent from which to draw. Yet, as Jay R. Calhoun has put it so aptly: "The enigma of our situation is that precisely at this time of greatest opportunity the Protestant churches are facing one of their greatest crises in leadership. The ministry is at stake." "Laborers Into His Harvest," January, 1957. *International Journal of Religious Education*.

We face the problem, whose solution seems so simple, with concern, for those who answer the call are not adequate in number to fill the demand. Our concern is to somehow, by the grace of God, challenge our youth to listen for the call and answer, "Here am I, send me."

Who is responsible? The Baptist answer is, "The individual members of our congregations." No one who professes belief in the priesthood of all believers can turn aside from the responsibility of raising up leaders for work in the Kingdom of God. I am quite sure that the laymen and laywomen ought to accept the responsibility to challenge our youth and to give them opportunity to lead, and if at all possible, to make it financially feasible for every talented youth to think in terms of serving without having to shoulder alone the financial burden of higher education.

Most of our leaders come from homes where the parents have taught seriously and thoughtfully the great principles of the Bible. Parents may well be thought of as the primary recruiters. By their attitude toward God, His church, religious appointments, and most of all, in this instance, toward the ministry, they instill, often unconsciously, comparable attitudes

in their offspring. Youth are not drawn toward a vocation which is treated lightly or disdainfully by their forebears.

It appears to me that church school teachers are in an enviable position to start the recruitment process, consciously. A good teacher can see the potential of every child and can lead him beyond casual commitment. Through his own faith, attitude, teaching, and life the teacher can make it possible for the Holy Spirit to lead a youngster to accept the call to leadership in the proclamation of the good news. Every teacher should be trained to discuss church vocations with likely pupils. Accurate knowledge concerning the work of a church leader, and the reasons for the office of a minister must be taught.

It seems that most of our children reach college age without a full picture of the nature of the ministry. "A survey of students in Wesley Foundations and Methodist Student Movement units on five Indiana campuses reveals that students misunderstand the nature of church-related vocations and the motives of these vocations. According to the survey made by the Rev. David J. Palmer, director of the Wesley Foundation at Indiana State College, students listed liking people and the wish to help them as the most important requirements for church-related service. Students in both church-related and state institutions gave low income as the chief disadvantage to being a minister.

"The study suggests that there is a need to clarify for college students the role and duties of those in church-related professions," Mr. Palmer said. (Higher Education Report from Division of Higher Education, Board of Education, Methodist Church.)

I do not mean to release the ministers and hired denominational employees from their specific duties of recruitment, but in this matter as in others, no one dares say, "I pay into the church and denominational

budget to hire persons to recruit leaders, let them supply us." It is the duty, and also the privilege, for every Baptist to set the example, to teach, to encourage, and to remove barriers so that the clarion call may be heard distinctly by our youth.

There is a distinct psychological effect upon a person when he is confronted by another person who is not getting paid a salary to recruit workers. Here is a Christian who, for the very love of God and His created beings, is pleading for a youth to accept the challenge, and in the acceptance be reassured that the recruiter will support him with prayer and remuneration. The recruiter asks for no reward, no return for himself, but his joy is great when a life is consecrated to holy labor because of his influence.

"It should be the aim of every local church to give as many of its sons to the ministry as it has required for its own leadership. If in a hundred years a church has had twelve pastors and has given only one person to the ministry, that church is a parasite. Even though it may have contributed liberally to its denominational colleges and theological seminaries, it has not compensated for its failure to give men to the ministry" (*Calling Men for the Ministry* by Hampton Adams, page 152).

All local ministers should feel the obligation of recruitment. Their lives should be above reproach so that a climate of holiness pervades the office of the ministry. Their labors with the youth of the church and community should portray a deep and vibrant faith in God which gives hope and love first place in planning and working out life's decisions. Youth are attracted to a Christ-like personality, and a Christ-like person is anxious that his friends serve God through Jesus Christ. Thus the door is opened to counsel with those who show signs of desire to work toward a church-related occupation. The minister knows the needs of the kingdom and the type of youth who can serve best. He looks and prays for ways to approach the potential candidate. There is no one way which I know of that is appealing to all youth.

A blanket call for full-time workers brings in many whose abilities do not qualify them for a position in leadership,

yet every honest method must be used to impress upon our church members the absolute necessity to raise up leaders. Heart-to-heart talks in private with individuals, seminars with groups, workshops on vocations, allowing youth to help with church chores — these bring decisions that lead to full-time work.

In our church two denominational representatives are specifically charged with calling, challenging, and counseling with prospective candidates for the ministry, the dean of the Ministerial Training Center and the secretary of the Board of Christian Education. They usually are given the privilege of counseling with candidates who have the desire to take or have taken initial steps toward religious occupations. The needs are emphasized and ways are shown to a prospect relative to preparation of himself to fit the need. Educational opportunities are outlined and scholarships are explained. Contacts in person and by mail are encouraged. New ways of interesting youth are being sought constantly.

We do not have the success we desire, but we pray fervently to "the Lord of the harvest" that somehow a breakthrough will come, and the churches of the land, along with newly organized fellowships, will have abundant laborers, for even yet, "the harvest is plenteous, and the laborers are few."

God Is Big Enough to Trust

Astronomy shouts that God is still alive and active; He is a God of overwhelming majesty and judging from His heavenly bodies He is beautiful to behold. Astronaut John Glenn said that up there the stars looked like jewels on black velvet. The size and number of them shame the grains of sand on all our seashores. We only know that distance means nothing to Him, and our orbiting in space is like racing around a marble in His bag. The heavens preach God's ability eloquently; the stars are salesmen of His government. They say, without fear of contradiction, that He is big enough, intelligent enough to trust.

David A. Redding in *Psalms Of David*
(Fleming H. Revell Company).

WORSHIP SERVICE

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.



At "Thanksgiving" we thank our Father for our freedom to worship, for our country, our families, and our many other blessings. But do we remember to thank God the rest of the year? Thanking Him isn't always in words — it is in deeds too. If we thank God for a bountiful harvest and hold back our tithe, are we truly grateful?

We limit the denominational program when we limit our gifts to the church and scatter the Lord's tithe among projects outside the church and the Lord's work. Of course we should help in community appeals as we can, but should not use our tithe for it any more than we would use money that is due the government for our taxes.

At this Thanksgiving time let us make a special effort to show our gratitude by our tithes and offerings.

Stamp Book Appeal

The Missionary Promotions Committee of the Women's Board reports over 700 books of S & H Green Stamps have been received to get the car for the Jamaica Mission.

Cash donations and other kinds of stamps listed below are now acceptable. Rev. Kenneth Davis, Daytona Beach, Fla., has graciously redeemed some for S & H Green Stamp books on a recent trip to Miami. He plans to make another trip to Miami early in January. Please do not send them to him, but kindly send S & H Green Stamp books, cash donations, and the following kinds of stamps — Top Value, Merchants Green, King Korn, Plaid and Triple S to:

Mrs. Roger M. Burdick,
604 High Street,
Milton, Wis., 5363.

Tracts Bring Results

It is easy to say that tracts bring results, for the stories of conversions, documenting such a statement, keep coming back to the publishers and distributors. The reports have an underlying similarity while at the same time presenting an infinite variety of individual expression.

The bulk of English-language tracts published by the American Sabbath Tract Society are distributed in the United States although considerable quantities are called for in Jamaica and British Guiana. Greater results are normally expected from such places, where English is the native language, since the recipients can enjoy a greater variety, can read with ease the longer doctrinal pieces of literature, and can more easily write back to the society for additional material. However, some of the most interesting reports come from lands where English is not the native language.

From Ede Town, Nigeria, comes a fresh story, as told by E. Osa, the pastor there. He writes that on October 19 a young man and his wife, formerly Sunday-keepers, were converted to the Sabbath "through the effect of a tract called 'It Is Your Decision!'" They and their two daughters are now in the Seventh Day Baptist church. The tract referred to is a combination Gospel and Sabbath tract first published in 1960. Written by a young pastor, not yet ordained, it has gone through five printings and now, according to this story, is bringing results in foreign lands where we have no missionaries.

Our circle of English-speaking friends in Korea seems to be growing through the personal contacts of those who have received small packages of tracts. A young man of twenty-five years writing for the first time to the Tract Society under date of November 2, tells of the tracts his friend received, which he read with pleasure. He and his mother were formerly connected with another church. He writes: "We are Seventh Day Baptists now. I am working in co-operation with Mr. Lee (the man who received the tracts). I hope that the Seventh Day Baptist church will stand in Korea in the near future. In fact,

I have strong desire to build the SDB church in my country. Therefore, I have gathered many people in my room (he has a hospital address) and preached to them about the Sabbath and the truth of the Bible. I study the Scriptures harder and harder."

At the close of his brief letter this young man speaks of having a number of friends who speak English. He adds, "I'll be much obliged to you if you should assist me to build the Seventh Day Baptist's church in Korea."

Tracts bring results. Our tract ministry cannot expand this year unless our OWM budget is oversubscribed or unless designated giving makes up some of the budgeted deficit of the Tract Society.

ITEMS OF INTEREST

Far East Broadcasting Company Continues to Grow

Born out of the concern of American servicemen and chaplains stationed in Manila during World War II, the Far East Broadcasting Company has consistently gathered more and more support for its Gospel broadcasting and its portable receiving sets. It may be safely said that it has reached and now reaches more Orientals with the evangelical message than any missionary program — perhaps as many as all put together. Here are some of the amazing figures.

There are now over two hundred full-time staff members who co-ordinate the production of 2,940 program hours each month, broadcast on nine separate services in 36 major languages and dialects over fifteen FEBC stations whose total transmitter power is 244,000 watts (another 50,000 planned soon at Manila when money is available to ship a modulator unit.)

These broadcasts cover Japan, China, Russia, Viet-Nam, Cambodia, Laos, Thailand, Burma, Pakistan, Nepal, India, Indonesia, the South Pacific isles, Australia, New Zealand and Latin America, from Mexico to Argentina.

The monthly mail averages approximately 10,000 letters from forty-five countries.

Its printing department at Manila aver-

aged over 300,000 impressions of Gospel literature each month during the last fiscal year. 100,000 pieces of this literature go every month to hundreds of PM "listening posts" in every province of the Philippines for distribution.

Worthy Inter-Faith Project

The first refugee air flight in history sponsored jointly by Protestants and Catholics took place Nov. 16, when 60 Cuban refugees flew from Miami, to new homes and jobs in Boston.

The Director of the U. S. Cuban Refugee Program, John F. Thomas, in Washington, called the flight "a historic step in interfaith co-operation to aid victims of communist oppression."

The refugees in the group are all Catholics. Their resettlement in Boston is sponsored by the Massachusetts Baptist Convention, which has assumed responsibility for arranging housing and job placements and for orienting families in the new community.

The director of the Cuban Refugee Emergency Center at Miami, I. Arthur Lazell, 600 Biscayne Blvd., working under the U. S. Dept. of Health, Education and Welfare, wants it known that more sponsorships are needed. 70,000 have already been resettled.

Death of Jesse Bader

The Christian world has lost a great leader with the passing of Dr. Jesse Bader who died on August 19 at the age of 77. Outside his own denomination (Disciples of Christ) to which he gave 35 years of service, he was known to many for his leadership in the Department of Evangelism of the Federal and National Councils of Churches where he served as director for twenty-three years.

Dr. Bader started a number of movements and organizations. These included the National Preaching Missions in 1936, the University Christian Missions in 1938, the Armed Forces Preaching Missions in 1939, the American Christian Ashrams (retreats) in 1940, and the Worldwide Communion Sunday in 1940.

NEWS FROM THE CHURCHES

RICHBURG, N. Y.—Sabbath and Christian tracts are placed in a tract rack in the post office, Baptist churches, and motels.

While Pastor and Mrs. Bee were on a two-week vacation trip to Alabama our services were conducted by Victor Burrows. On August 31, Richard Horwood of the Buffalo church gave a very interesting and instructive report of Conference. The choir, directed by Mrs. Marie Bee, gives inspiring anthems every week. Attendance at church has been exceptionally good.

Recent Ladies Aid programs included: articles from the Women's Board packet, "The Life of Fanny Crosby," and a skit "Women of the Bible." Our Ladies Aid sent Green Stamp books for the Jamaica car project.

Four young people from our church attended the Fall Retreat of the Western and Central Associations September 13-15 at Watkins Glen. They were Miss Janet Cass, Miss Martha Cartwright, Robert Cartwright, and Miss Fauzia Drake.

Mr. and Mrs. Jesse A. Burdick were guests of honor Sabbath, September 14, at an open house celebration in observance of their Golden Wedding Anniversary at the home of their son, J. Eugene Burdick.

The annual meeting of the church was held Sunday, October 6. Officers were elected for the coming year and a new Advisory Committee was appointed. It is to work with the pastor to examine the church constitution and to bring before the church any changes thought desirable.

A number of our young people and adults attended Friday evening meeting of Western Association Semi-Annual at Hebron, Pa., October 18. Our church people attended the meetings Sabbath day at Alfred.

—Correspondent.

PLAINFIELD, N. J.—Our annual fall retreat was held September 21 at Bonnie Brae Farm, Millington, about twelve miles from Plainfield. Seventy-five were present at the all-day session, including Secretary Everett T. Harris and his family. Miss Janet Whitford was the program chairman. The theme was "Mission to the

World," the fifth-year topic of the Program for Advance. Pastor Dickinson gave the keynote message on our personal responsibility for a world witness. Lloyd Coon gave the layman's message on our responsibility for reaching the immediate neighborhood of our church, which is partly Negro. It was a privilege to hear Secretary Harris tell of home and foreign mission opportunities. He summarized the situation in Jamaica, British Guiana, and Nyasaland, describing his recent visit to Nyasaland.

The Fellowship Committee, headed by Mrs. Everett Harris, Jr., and Mrs. Ronald Maltby, served a delicious luncheon.

In the afternoon, Secretary Harris showed his color slides of Nyasaland. Then the group divided up into the five service committees and made plans for the coming months.

On October 25-26 we commemorated the 125th Anniversary of our church. A historical program prepared by Miss Evalois St. John and Mrs. Everett Harris, Jr., was presented Sabbath eve, with Everett Harris, Jr., as narrator. The dedication sermon of Elder William Bliss Maxson (1838) was read by Frederik J. Bakker, the farewell speech of Missionary Solomon Carpenter (1846) by Mervin Dickinson, and the 100th Anniversary address of Dean A. J. C. Bond (1938) by Charles North. The service was closed with a unison reading of the church covenant. Sabbath morning our new church carpet was dedicated, and Pastor Dickinson preached on "Keeping God's House in Order."

Four cottage prayer meetings were held in members' homes October 30 and November 6 in preparation for our Spiritual Renewal and evangelistic meetings of Nov. 8-17, which were planned by the Evangelistic Committee. Announcements of the meetings and cards telling about our church were widely distributed by the young people and older members.

The guest speaker for the eight evening services and two Sabbath morning services was the Rev. Edgar Wheeler of Ashaway, R. I. He gave a challenging and inspiring series of messages, progressing from man's need of God, and the consequences of sin, to God's plan of salvation, the

The Sabbath Recorder

power of the Holy Spirit, unconditional surrender, and the full assurance of the reborn Christian.

Our choir sang on three evenings, and the Mt. Olive Baptist Gospel Chorus (Negro) sang the first Sunday evening. The attendance then was 108. Guest artists furnished vocal, organ and instrumental special music the other evenings.

We pray that our church may be revitalized as a result of these meetings and that many will dedicate or rededicate their lives to Christ. — Correspondent.

Marriages

Cox-Holt.—Darrel L. Cox, son of Mr. and Mrs. Erlo Cox of North Loup, Neb., and Janet Sue Holt, daughter of Mr. and Mrs. Arthur Holt of Cotesfield, Neb., were united in marriage at the Seventh Day Baptist Church of North Loup, Oct. 30, 1963, by the pastor, the Rev. Duane L. Davis.

Towne-Schmeiding.—C. Henry Towne of White Cloud, Michigan, and Mrs. Pearle E. Schmeiding of Shelby, Mich., were united in marriage in the Seventh Day Baptist Church, Oct. 5, 1963, by his pastor, the Rev. Don A. Sanford.

Births

Babcock.—A son, Eric Charles, was born to Mr. and Mrs. George Babcock of Allegan, Mich., Oct. 20, 1963. He is a grandson of the Rev. and Mrs. Orville Babcock.

Beebe.—A daughter, Lily Anna, to Pastor and Mrs. Paul Beebe of Fouke, Ark., on Nov. 2, 1963.

Bradberry.—A son, Steven Douglas, was born Oct. 4, 1963, to Edgar D. and Dorothy (Underwood) Bradberry of Little Rock, Arkansas.

Flock.—A daughter, Jennifer, was born to Dean and Phyllis Christensen Flock (formerly of Lincoln and presently of California) on August 17, 1963.

Stimson.—A son, Stephen Michael, to Stanley and Shirley Stimson, stationed near London, England (formerly of Riverside, Calif.) on November 8, 1963.

Wells.—A son, James Howard III, born Oct. 29, 1963, to Mr. and Mrs. James H. Wells II, of Chillicothe, Ohio.

Obituaries

Milward.—Fannie, daughter of Mr. and Mrs. Winfield S. Bonham, was born in Shiloh, N. J., Aug. 21, 1884, and died at Mt. View Hospital, Lockport, N. Y., July 17, 1963.

In the fall of 1907 she was married to Harold B. Milward. They had lived in Kane and Bradford, Pa., and in Alfred, Buffalo, and Burt, N. Y., having resided in Burt for twenty-two

years. Here Mr. Milward established a community newspaper, *The Observer*, and Mrs. Milward, *The Wayside Gift Shop*.

She was a member of the Seventh Day Baptist Church, Alfred, N. Y., transferring from the Shiloh church Feb. 7, 1914.

She is survived by a son, Harold of Elba, N. Y.; two sisters, Mrs. Edna Banks of Rochester, N. Y., and Mrs. Ada B. Lyon of Bradford, Pa.; and two grandchildren.

Funeral services were held in the Kenneth Sherrie Funeral Home, Newfane, N. Y., and interment was in Acacia Park Cemetery, Tonawanda, N. Y. — H. S. W.

Maxson.—Rose M. LaForge, daughter of Abiel T. and Margaret Getschel LaForge, was born in New York City March 16, 1875, and died in Brooklyn, N. Y., Nov. 7, 1963.

She was baptized and united with the Seventh Day Baptist Church of Alfred, N. Y., in her early teens. On June 27, 1897, she was married to Holly W. Maxson of Adams Center, N. Y., who was a school administrator. Her husband died in 1927 at the age of 52. Mrs. Maxson was a member of the New York City Seventh Day Baptist Church until its dissolution, when she transferred back to Alfred.

She is survived by a daughter, Doris M. (Mrs. H. R.) Guyre of Chatham, N. J.; a son, Kenneth L. Maxson of Mount Vernon, N. Y.; a brother, Leon LaForge of Phoenix, Ariz.; three grandchildren and eight great-grandchildren.

Services were held at the Evangelical Home for the Aged with graveside services at Adams Center, N. Y., on November 9, conducted by the Rev. Loyal F. Hurley, who had the funeral of her husband there in 1927. — D. M. G.

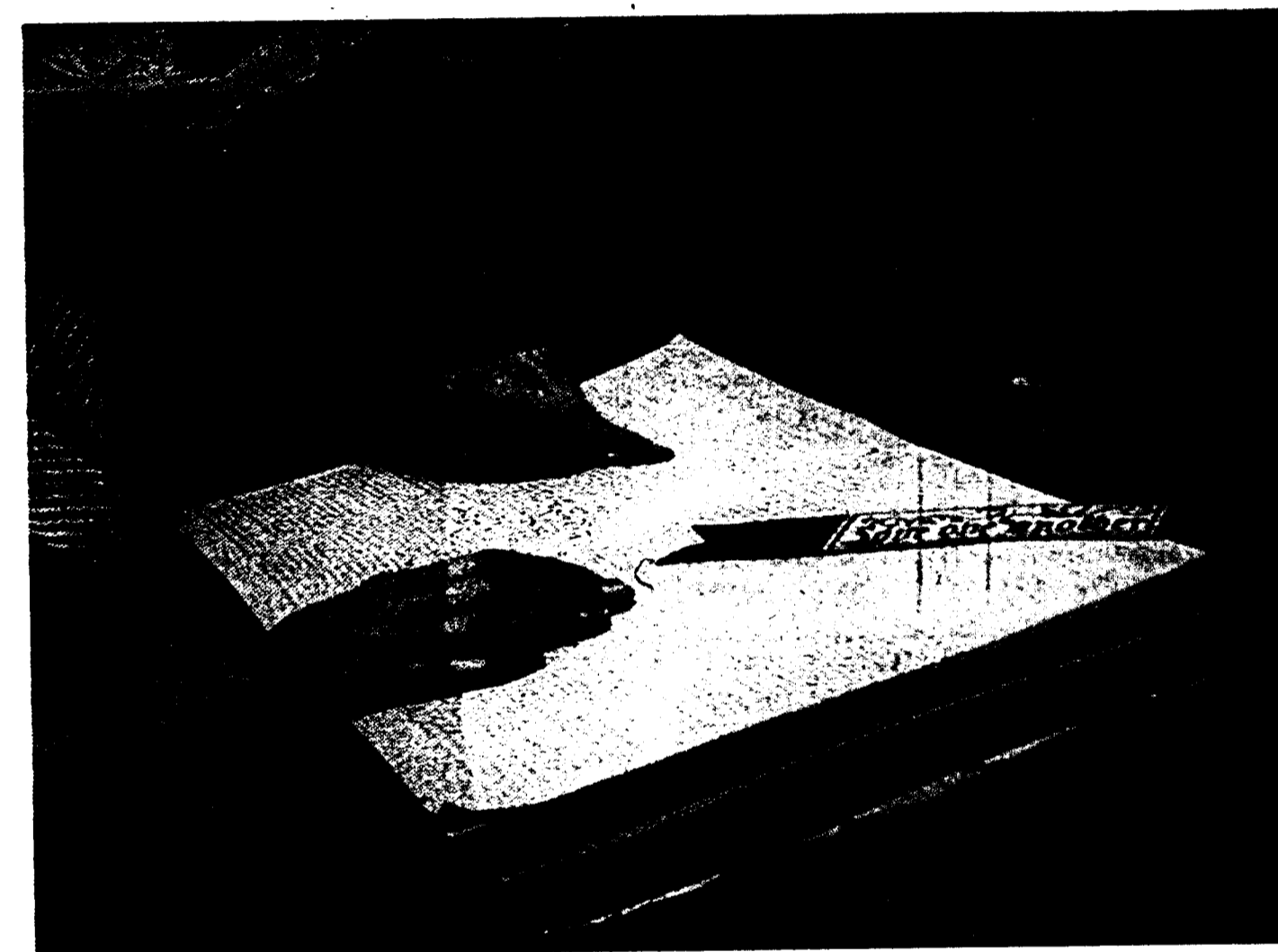
York.—William Hobart, was born in Texas, Sept. 22, 1896, and died near his home in Durham, Okla., Oct. 27, 1963.

York.—Jessie E. Moulton, wife of William Hobart York and daughter of the late Orrin L. and Carrie Moulton of Grimes, Okla., was born at Dodge Center, Minn., May 2, 1897, and died near her home in Durham, Okla., Oct. 27, 1963.

Mr. and Mrs. York were parents of five sons and four daughters. Mrs. York is survived by her twin sister Bessie (Mrs. Roy) Harkins of Sayre, Okla., three brothers, Ben H. Moulton of Battle Creek, Mich., Shirley A. Moulton of Grimes, Okla., and Archie D. Moulton of De Ruyter, N. Y. The joint funeral, conducted by the Rev. Sanford Cole, was held at the Durham Community Building with burial in the Fairview Cemetery, Durham. — A. D. M.

Patience, please.

Obituary notices from pastors and near of kin will be published as soon as possible. An unusual number came in during the two weeks that the back page was not available. We attempt to print such notices in the order received if the information given contains the essential information.



The Word of Truth

Theme for Universal Bible Sabbath, December 7

"My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes" (Psalm 119: 48).

"Thy word is very pure; therefore thy servant loveth it . . . Thy righteousness is an everlasting righteousness, and thy law is the truth" (Psalm 119: 140, 142).

"But in all things approving ourselves as the ministers of God, in much patience, . . . By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left" (2 Cor. 6: 4a, 7).