

The Sabbath Recorder

OUR WORLD MISSION OWM Budget Receipts For December 1963

	Treasurer's December	Boards' 3 Mos.		Treasurer's December	Boards' 3 Mos.
Adams Center	\$ 66.25	\$ 66.25	Marlboro	343.51	913.77
Albion	44.35	101.05	Memorial Fund		400.00
Alfred, 1st		740.96	Middle Island	38.00	83.00
Alfred, 2nd	456.22	588.17	Milton	1,530.77	1,983.04
Associations & Groups		60.00	Milton Junction	291.50	500.00
Battle Creek	559.40	1,521.08	New Auburn	98.40	102.90
Bay Area	100.00	225.00	North Loup		10.00
Berlin	161.09	256.28	Nortonville	290.83	449.83
Boulder	105.70	153.85	Old Stonefort	67.25	82.25
Brookfield, 1st	67.00	147.00	Paint Rock	45.00	45.00
Brookfield, 2nd	35.00	35.00	Pawcatuck	475.60	1,384.10
Buffalo	40.00	140.00	Plainfield	463.89	1,002.31
Chicago	117.50	302.50	Richburg	157.00	350.50
Daytona Beach	172.52	372.52	Ritchie		50.00
Denver	156.76	272.42	Riverside	810.66	989.24
De Ruyter		166.25	Roanoke	15.00	15.00
Dodge Center	113.09	384.33	Rockville	36.83	191.93
Farina	121.25	190.15	Salem	510.00	710.00
Fouke	40.00	40.00	Salemville	26.00	113.01
Hebron 1st	201.78	309.78	Schenectady		29.60
Hopkinton 1st	258.75	634.50	Shiloh	811.20	1,289.91
Hopkinton 2nd	44.08	52.08	Texarkana	23.00	23.00
Independence	105.25	171.50	Verona	352.38	483.38
Individuals	20.00	25.00	Walworth	150.00	215.00
Irvington		400.00	Washington People's		20.00
Kansas City	75.00	112.00	Waterford	134.85	401.90
Little Genesee	174.50	327.50	White Cloud	80.87	211.06
Little Rock		63.00			
Los Angeles	580.00	1,100.00	Budget Total	\$10,588.03	\$21,527.55
Los Angeles, Christ's	20.00	65.00	Non-budget		145.64
Lost Creek		454.65	Total to disburse	\$10,733.67	\$2,063.88

DECEMBER DISBURSEMENTS

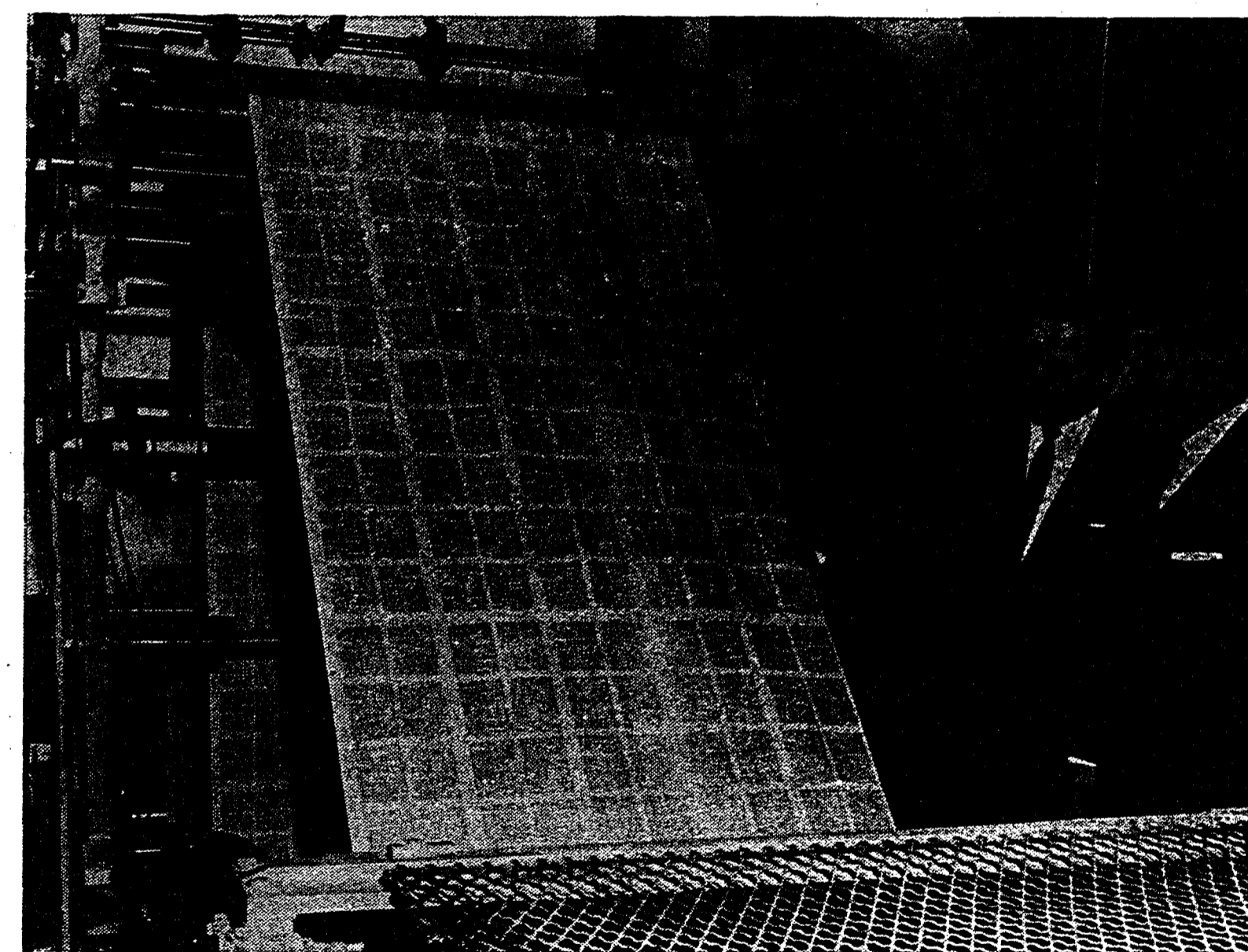
Board of Christian Education	\$ 854.80
Historical Society	60.04
Ministerial Retirement	650.03
Ministerial Education	1,000.29
Missionary Society	5,210.40
Tract Society	1,324.03
Trustees of General Conference	83.13
Women's Society	198.19
World Fellowship & Service	251.37
General Conference	1,069.02
Church World Service	27.37
CROP	5.00
Total	\$10,733.67

SUMMARY

1963-1964 OWM Budget	\$100,510.00
Receipts for 3 months:	
OWM Treasurer	\$21,527.55
Boards	2,063.88
	23,591.43
Amount yet to be raised	\$ 76,918.57
*Needed per month to raise budget by July 31, 1964	\$ 10,988.37
Percentage of (10 month) time elapsed	30%
Percentage of budget raised	23.47%
*Commission has set goal to raise budget in 10 months by July 31, 1964 instead of September 31, 1964.	

Gordon L. Sanford,
Little Genesee, N. Y.
OWM treasurer.

January 5, 1964



New York Bible Society Prepares for World's Fair

The large, continuous-feed offset press which is printing a million copies of a special World's Fair edition of the Gospel of John is stopped long enough for the secretary and vice-president of the New York Bible Society to inspect the pages which will later be separated and attractively bound. These Gospels will be given, not sold, to the people who may have come to the fair for some other purpose than to receive the message of salvation from this portion of God's Word. (See further story inside.)

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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WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

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Salute to Youth

Every year about this time our churches observe Youth Week and celebrate the anniversary of Christian Endeavor, that fine old organization that has done so much to enlist and train the youth of the church for Christian service. It started as the dream of a faithful pastor who saw the need and grew into an international body that has reached around the world. One of its strengths has been its high principles. It has never compromised its aims and goals. Although emphasizing fellowship and social life it has continued to stress evangelistic outreach. Its conventions have frequently been times of spiritual refreshment and dedication. Seventh Day Baptists were among the first to see the value of such an interdenominational youth organization and to join it.

A strong, vital youth group in the local church is often more valuable to the future of the church than the Sabbath School classes in which the youth are enrolled. It builds upon the Bible teaching of the Sabbath School and emphasizes the training of leaders rather than the instruction of pupils. It trains in speaking, the building of programs, the conducting of meetings, and carrying out good citizenship projects.

Thus the anniversary day with its Youth Sabbath becomes a milestone marking the growth in ability and devotion that has come to our youth during the year. Sometimes the adults are unaware of this growth until they see and hear the young folks doing in the morning service things that they could not possibly have done a year or two before. Children may change into young people quite gradually but for those who are not constantly associated with them the change is startlingly rapid. We always hope that all of them are growing "in the nurture and admonition of the Lord" and when they come before us on C. E. Day with Scripture reading, prayers, talks, and Gospel songs, we are most happy to give recognition to their spiritual progress.

As we salute youth we are also painfully aware that not all for whom we had high hopes are living up to our expectations. This is true in our own homes as well as in the youth group of the church. This then becomes a time of sober

reflection for the older folks. What went wrong? Did we fail to set a consistent example of spirituality at home, not enough dependence on prayer or emphasis on the moral principles of the Bible? Or did we shirk our responsibility for other people's young folks when asked to teach a class or sponsor a youth group? This kind of reflection in the midst of rejoicing may help us to realize that to a large extent the youth are what we make them. We create much of their environment, enough of it so that our Lord and Master can hold us responsible for failures as well as successes.

The future can be bright. We are aware of it as we come again to C. E. Day. Let us salute and encourage our youth and pray that all their blossoming talents may be fully used during the coming year.

Steering-Wheel Theology

Is there any theology involved in the way one behaves behind the wheel of the family car? Some would thoughtfully say that there is. Others might point out that what many people do with the wheel of the family car indicates a lack of theology — that they do not recognize a responsibility to God for life and limb. An insurance company after compiling the casualty statistics of 1962 prefers to speak of chance rather than theology and blames a high percentage of automobile deaths and injuries on "Rushin' Roulette."

While we are waiting for the figures to be compiled for 1963 we would do well to ponder the havoc and heartache caused in 1962 by excessive speeds on the highways. Would anyone deny that there needs to be a major reassessment of the theology of a person who carelessly risks the lives of all who share the roads with him? Can one claim to love God who jeopardizes the lives of his fellowmen by excessive speeds and intoxication? "Tell it to the judge" is a common remark of the traffic policeman when the apprehended law violator tries to justify himself. Our theology reminds us that the Judge of all the earth is also the witness of every accident and the "discerner of the thoughts and intents of the heart" of every speeder and thoughtless killer who fails to control his car.

JANUARY 27, 1964

Parents may be failing their responsibility in many areas of training. They are certainly failing to instill right religion into the hearts of their youth, else there would not be so many accidents caused by young drivers. It is a matter of statistics. Drivers under twenty-five continue to be involved in almost twice as many personal injury accidents as their numbers warrant. In 1962 there were 14,500 such drivers involved in fatal accidents and 1,056,600 in nonfatal accidents. At the same time drivers over sixty-five had fewer accidents than in the year before. There may be many factors involved other than theological outlook but this has its bearing. The youth who have all the advantage of sight, hearing, agility, and quick response and should therefore be the safest drivers seem to throw all this advantage away and become the greatest hazard on the highway. It could thus be argued that the protection of life alone demands that parent, church, and school concentrate on developing within our youth a Christian outlook on life. Recklessness can be changed to righteousness. It is our task.

Prayer for Unity

The Week of Prayer for Unity, January 18-25, sponsored by the department of Faith and Order studies of the World Council of Churches drew far more interest this year than previously. In 1962 the department distributed 26,000 copies of the leaflet of meditations; this year 200,000 copies.

For the first time in the history of this program (which formerly was promoted largely by Episcopalians) it drew the support of Roman Catholics. Observing it around the world, some Catholics used the same prayers and meditations on the theme "The great shepherd of the sheep" (Heb. 13: 20). This may be said to be a step toward the reunion of the different branches of the Christian church. It is but a short step, however, and should not be given more significance than it deserves. The praying does not cross church boundaries. The Catholic church does not yet allow its members to pray in a Protestant service — although this ban may yet be lifted and the faithful may be relieved in

due time of having to do penance for attending such services. It is to be noted that the pope and the patriarch of Constantinople at their recent meeting prayed together some of the prayers that are common to the Eastern and the Western churches. If the clergy can pray together the laity may eventually do so without having it counted as a sin.

Land of the Book Well-Watered in December

Recent news of the "Land of the Book" has come from Cairo, Egypt, where a conference of 13 Arab nations was called to deal primarily with the controversial issue of the proposed use of the Jordan River by Israel for irrigating the Negev Desert. Since the Arab nations refuse to recognize the existence of Israel they will have no part of any agreement to a joint use of the water by Jordan and Israel. They closed their conference with a unified statement on two matters — Israel must not be allowed to use the Jordan water and Israel must be destroyed by joint military force. Spokesmen for Israel were quoted on January 16 as not taking the threats very seriously.

Whether or not the desert of Palestine will blossom as a rose with the help of a large-scale irrigation project awaits international developments, as it has in the past. In the meanwhile the hand of God controlling the forces of nature has not been inoperative. There was a story in the January issue of *The Jerusalem Messenger*, a periodical published by a Sabbathkeeping group in Jerusalem which had this interesting headline: "Abraham's Home the Scene of Floods." The first week of December there was an unprecedented rainfall in the Negev which filled large reservoirs to overflowing for the first time, washed out many of the small reservoirs constructed by the Bedouins, and inflicted considerable flood damage. The bridge over Wadi Beer-sheba (seventh well), a name familiar to Old Testament readers in the expression, "from Dan to Beersheba" was badly flooded. A modern rescue of a vegetable truck driver was effected by helicopter from the middle of the bridge late at

night in full view of many government onlookers who had come to witness the opening of a new section of the road to the far South. The desert road scheduled for opening ceremonies was closed by the flood. The truck driver, caught in meter-deep water crawled out the window to the top of the cab from whence he climbed a rope ladder to the hovering helicopter.

Rains in the normally arid country had totalled over ten inches in one week. Several communities cut off by flood waters were dependent on "manna" from heaven in the form of food parcels deposited by helicopters. But the floods of today, if properly conserved, mean food for tomorrow. The Bible tells us that the rain falls on the just and the unjust. Since the days of Abraham and Isaac there has been strife in this country over water rights. Today there is threat of war involving many nations over the use or non-use of the water that has gone to waste these many centuries. It is possible that the Lord will send sufficient rain to nourish the land and thus delay the evil that quarrelsome nations devise against each other.

Mistrust the man who finds everything good, the man who finds everything evil, and, still more, the man who is indifferent to everything.

— Lavater.

Snodgrass Articles Begin Next Week

Beginning next week the *Recorder* will print a series of brief articles about a man who will be called Mr. Snodgrass. The editor asked one of our older ministers to write something on the mission theme of the year, "The Field Is the World." The originality of presentation is refreshing; the information given is accurate, and the point of each little piece will be readily grasped. The first two titles are "Mr. Snodgrass Is Converted" and "Mr. Snodgrass Takes a Vacation." Watch for these articles in February and March issues.

Conference Says Freedom Must Be Guarded In Use of Mass Media

RELIGIOUS LIBERTY CONFERENCE

Government controls are necessary for the protection of the rights and liberties of all in the mass media of communications, according to a report from the seventh annual religious liberty conference, sponsored by the Baptist Joint Committee on Public Affairs.

Referring to radio and television the conference said that "the airways are public but the facilities are private to be regulated by the government for the public good." But, the conferees said, "We believe that such controls should be kept to a minimum."

One hundred forty Baptist leaders from seven national Baptist bodies met at Washington in October for a three-day conference on "Church-State Relations in Mass Communications." The five sections of the conference discussed the rights of people, the freedom of the churches, the economy, society and the nation.

The conference is an "unofficial" meeting called by the Baptist Joint Committee on Public Affairs of which C. Emanuel Carlson is executive director. Its findings express only the views of the conference. The reports are referred to the Public Affairs Committee for study and distribution.

An eighth conference will be held in Washington, D. C., October 7-9, 1964. The subject will be "The Meaning of the Free Exercise of Religion." Attendance at these conferences is by invitation after nomination by responsible Baptist executives, editors, and other Baptist leaders.

One question studied by the conference was: "Does a radio speaker or commentator have a right to be 'irresponsible' through the mass media?" In reply the conference said:

"A radio speaker or commentator must be responsible in order to have the right to speak through the mass media. A clear distinction must be made between the denunciation of other religious ideas and

A news release submitted by Doyle K. Zwiebel who attended the Washington conference and is chairman of the Seventh Day Baptist Committee on Christian Social Action.

groups and the enunciation of one's convictions."

The conference recognized that the mass media "have a tremendous influence in forming and shaping the level and quality of conscience." However, it continued, "We need to stress the importance of the work that is done and ought to be done in the home, church, and school in developing and nurturing the free conscience of the individual."

Appreciation was expressed to all those in the newspaper, radio and television fields who make contributions to high standard programs, to equitable amounts of time for religious coverage, and to the improvement of public morals.

The churches have a right to communication through the mass media, according to the conference report. In the exercise of this right the churches should exert a "positive affirmation of truth rather than the negative criticism of error," the report said. Likewise, the exercise of such right "will demand programming that always is in good taste."

The Baptists spoke out for a fair presentation of divergent and minority viewpoints. Not only did they wish "to safeguard the rights of equal access to mass media for other groups," but they encouraged "their full use of those rights."

"The Baptist concept of liberty calls for a free marketplace of ideas," the report said. "Every individual confronted with the claims of a church can make most meaningful response if he is aware of alternate options open to him. Truth ultimately will prevail."

On the subject of ownership of the facilities of mass media the conference said that "it is not necessarily good for a church to own stations." A minority report, however, said that for the missionary purpose it is good for the church to own stations.

The reason given for not owning stations was that "the church would have

a tendency to develop self-interest and to promote itself as over against the rest of the Christian community. The group said that "the church should not be in the business of owning stations on a commercial basis" but that neither should the church "be deprived of the opportunity to own a station."

No objection was expressed to the ownership of radio or television stations by the educational agencies of the churches.

Concerning the place of the Federal Communications Commission in relation to freedom and the mass media the conference said, "The proper role of the Federal Communications Commission is regulatory, and it has a valid reason for existing as a function of government in this area. There is no abridgment of the principle of separation of church and state" by the existence of the Federal Communications Commission.

"There is no abridgment of our American concept of the separation of church and state in the free use of mass media for the dissemination of religious truth," the conference said. "The government, however, must not use religion to promote its policies, and it should not restrict or promote any religious system."

Addressing itself to the churches the conference said, "The Christian community must consider whether it is possible to communicate effectively through media that are governed by economic necessity and standards of entertainment rather than standards of instruction. Therefore, the Christian citizen must keep open for further study the question of whether voluntary and responsible use of the mass media under government regulation will meet the needs of people, or whether some alternative means must be found."

The seven groups represented in the conference were the Southern Baptist Convention, the American Baptist Convention, the North American Baptist General Conference, the Baptist General Conference, the Baptist Federation of Canada, the National Baptist Convention, USA, Inc., and the Seventh Day Baptist General Conference.

Baptist Jubilee Celebration

Immediately following the American Baptist and Southern Baptist Conventions which are to be held at Atlantic City will occur a meeting of the largest number of Baptists ever to assemble at one time and place. Baptist bodies which have participated in the five-year Advance will meet at Atlantic City for the Baptist Jubilee celebration. This will convene on May 22-24, and will commemorate 150 years of organized Baptist missions.

Our churches have already received posters which announce this celebration. Very shortly they will receive copies of the program and registration forms. Seventh Day Baptists have co-operated in the Baptist Jubilee Advance, just being concluded in 1964, and have voted to continue in the North American Baptist Fellowship under the aegis of the Baptist World Alliance. There has been representation on committees which have worked in preparing the program, the discussion of Baptist Distinctives and Differences, and in the pronouncements which will be made as the result of this joint effort. We should be well represented at this celebration.

Harley D. Bond, executive secretary.

Associate Pastor

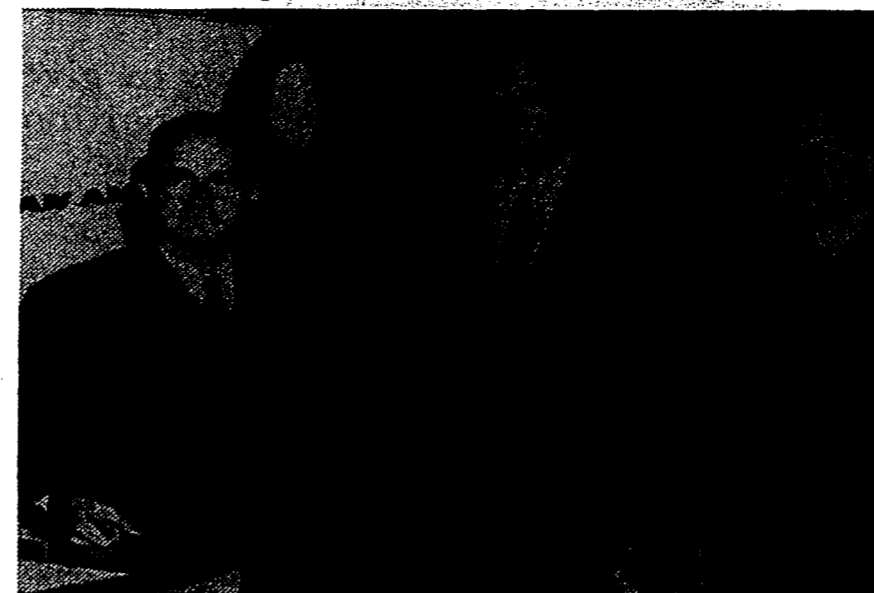
The Rev. Hurley S. Warren was unanimously elected to the part-time position of "Associate Pastor" of the First Seventh Day Baptist Church of Alfred, N. Y., the action occurring at the church's quarterly meeting January 12, after recommendation of both the advisory and trustee boards.

Mr. Warren will be available in an official capacity for pastoral duties in cooperation with the deacons and pastor.

As stated by the Rev. David S. Clarke, pastor of the church, the position of "Associate Pastor" exhibits the partnership in service already existing between Pastor Warren and the church; extends the beloved relationships developed over the past eleven years; and makes readily appropriate Mr. Warren's services when they are requested for weddings, funerals, counseling, etc.; makes clear to all his representation of the church."

— Alfred Sun.

People We Should Know



To be well informed about the people with whom we co-operate in the Baptist World Alliance and the Baptist Jubilee Advance we should be able to recognize Robert S. Denny of Washington, associate secretary (for young people) of the Baptist World Alliance. Harold E. Stassen, former governor of Minnesota and recent entry in the race for presidential nomination, is also widely known as the president of the American Baptist Convention. On the right is the Rev. Paul S. James of New York, first vice-president of the Southern Baptist Convention, who will have responsibility in connection with the Baptist booth of the World's Fair. The men were photographed by an American Baptist news photographer as they boarded a plane in New York for a visit with Russian Baptists in Moscow and other cities of the U.S.S.R.

They spent twelve days in the Soviet Union as guests of the All-Union Council of Evangelical Christians-Baptists, an organization representing the Soviet Union's 5,000 Baptist churches with 560,000 baptized members. They visited four Russian cities — Moscow, Leningrad, Tbilisi and Baku.

As of January 27, the address of the General Conference treasurer will be:

Mrs. Everett T. Harris, Jr.
Salem, West Virginia 26246

All correspondence to her and contributions to the First World Consultation of Delegates of Seventh Day Baptist Conferences should be directed to the new address.

Baptists in 115 Countries Observe World Fellowship Day

Baptist churches from the cathedral-like structures of American cities to the grass tabernacles of remote New Guinea will observe Baptist World Fellowship Sunday, February 2.

The date is marked by the Baptist World Alliance as a time for the earth's 25 million Baptists to think of their common faith, to pray for one another, and to seek, according to the Scriptures, to "bear one another's burdens."

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance with offices in Washington, said that Baptists "live, worship, and witness" in 115 countries. Seventy-six Baptist conventions in 56 countries hold membership in the Alliance, which is a voluntary body for purposes of "fellowship, service, and co-operation."

Dr. Joao F. Soren, pastor of the First Baptist Church of Rio de Janeiro, is president of the Alliance, elected to serve between 1960 and 1965 Baptist World Congress sessions.

In a special message for reading in the churches on Baptist World Fellowship Day, Dr. Soren and the Alliance secretariat called attention to 1964 as a worldwide Baptist year of evangelism and declared: "The world today stands in need of a fresh outpouring of Christian love, for we live in a world of hate and violence. Suspicion and fear engender strife between neighbors, nations and races."

"Love," the statement asserted, "is a way of life, rather than a mere high-sounding declaration. Christian love," it continued, is a "revolutionary force . . . not satisfied with things as they are." And third, the Baptist officials said, "Christian love is the invincible motive for all Christian work."

"Let us remind ourselves . . . that Christian love is rooted in the nature of God and his revelation of himself in Jesus Christ."

Baptists trace their modern beginnings to the founding of a church by English Separatists headed by John Smythe at Amsterdam, Holland, in 1609, though minority groups throughout Christian history have adhered to the doctrine of in-

dividual soul liberty and congregational government which are distinctives of the Baptist tradition. The first Baptist church in America was founded by Roger Williams at Providence, R. I., in 1639 after he had been exiled from Massachusetts because of his insistence on religious liberty for individual believers.

The spread of Baptists to 115 countries has been due primarily to the work of missionaries, though migration carried the faith to parts of South America and Africa. The Baptist movement in the U.S.S.R., where 5,000 Baptist churches now list 560,000 members despite that nation's atheistic government, is indigenous. It began in 1867 when Nikolai Voronin, a merchant at Tiflis, arrived at his own set of doctrine after reading a Bible he had borrowed from the Orthodox church.

Dr. Nordenhaug said the world-wide fellowship is nurtured by publications and correspondence, visits by Alliance officials, relief projects to those in need, the meetings of study commissions to plan and promote programs and common interest to all Baptists, and international congresses. A Baptist Youth World Conference met in July 1963 in Beirut, Lebanon, and a Baptist World Congress — the 11th in a series which began in 1905 — will meet at Miami Beach, U.S.A., June 25-30, 1965.
— BWA

Note: Seventh Day Baptists are a member conference of BWA. Our distinctive position on the Sabbath is well known to the leaders of this world fellowship organization. Some of our churches may wish to call attention to this on Sabbath Day, February 1.

A Million Gospels for World's Fair

A million-run World's Fair edition of the Gospel of St. John is now being printed, it was announced by the New York Bible Society. The Rev. Y. R. Kindberg, general secretary of the Society, explained that the small Bible portions will be given away as souvenirs to visitors at the New York World's Fair.

This huge Scripture distribution project will be carried forth in connection with the Word of God exhibit sponsored by the New York Society in the Hall of Education. Various other religious groups

exhibiting at the Fair will also assist in the project.

The Society feels it is important to give visitors from all over the world a portion of the Scriptures which were so much a part of the lives of the founding fathers of America.

Celebrating its 155th year of free Scripture distribution to the people of New York, the Bible Society headquarters are at the Bible House, 5 East 48th Street in the heart of Manhattan. The Society is an official agency for World's Fair tickets and information. (See picture on cover of this issue.)

Unavoidable Delay In Mailing S.D.B. Album

Our first attempt at producing and marketing a long-playing record with Seventh Day Baptist artists has been plagued by some unforeseen and unavoidable problems. The splendid records were produced last summer without undue delay. However, they needed properly imprinted protective jackets before being mailed to the buyers. Very little of this work could be done by our own publishing house, so another concern was engaged. Months passed. It was finally possible to learn that the company had gone out of business. Another concern was sought and given the manufacturing and printing job. It, too, failed to meet its anticipated delivery date for some unknown reason. Last week word came to the Recorder Press office that when the jackets were almost finished they were all spoiled by improper cutting.

The Tract Society, which has taken the responsibility for serving our people in this new way, regrets deeply this unexpected delay. We would say that it could not have happened twice, but it did. Fortunately, the loss is not our loss, except that we must wait yet longer to get the full enjoyment of this long-playing album "Seventh Day Baptists Sing unto God."

Watch for further announcement and send in your orders. It is hoped that the next concern engaged to make the jackets will produce them carefully and quickly. A good record deserves a good jacket.

Approaches to God

By Rev. Wayne C. Maxson

In 1936 Carl Patton surveyed the American theological scene and concluded that theologians were centering their discussion increasingly on God, the primary subject of theology, rather than derivative doctrines. In a word, Patton pointed up what seems to be the central concern of theology for our century. But theology has not been developed and discussed only from the standpoint of the one who already acknowledges some kind of God; theologians have found it profitable to begin at a more basic point, namely, what is it we talk about when we talk about God?

It is the design of this brief article to suggest some ways of thinking about God that may be more meaningful than those of the past, or may provide for us a solution to problems which previous ideas have not yet been able to adequately care for. That this presumes a personal evaluation is readily acknowledged.

Three examples will suffice to illustrate certain problems which have developed in the course of theological debate with respect to the beliefs about God which are historic. First, whenever we posit an omnipotent God and an impotent race of mortals, we are presented with the riddle of whether or not God is responsible for our errors as well as for our truth. Second, it is noteworthy that when we talk of the providence of God, providence is from our own personal perspective (of the fortunates), leaving out providence for those who are the unfortunates. Third, when we say God is utterly loving, and if we grant that genuine love is not demanding, how can a God who is utterly loving make demands upon us?

Now, the ideas in the following paragraphs have come out of wrestling with problems such as these, although they are not, of course, the only way to meet them, nor are they entirely free from problems themselves. However, in light of the discussion which has gone on for centuries in the Christian church about God, these ideas represent a fresh way of looking for a solution to our unending search for a more satisfactory concept. They are

intended only to suggest approaches to our thinking about God which the reader may not have had occasion to explore.

It may be meaningful to think of God as operating within and through nature rather than activating it from without. Things occur as they do because of God's nature, not because He interferes with the course of events to bring about this or that. We may see God as the sum total of all those things we often refer to as the "Laws of Nature." From this perspective God is not "supernatural" because all of natural "laws" or "forces" are God. All events are God-events, although God does not "act." God operates within the world, because, by definition, "operation" is God.

Another view which is related to the above is God as creative activity in our midst, shaping our lives. God is not the source of creativity, but that creativity itself. Whatever contributes to creativity can be regarded as an expression of God. When we think of God in this way, we can progressively discover God; as our understanding of the creative event develops and deepens, our sensitivity to God is intensified.

The reader may note two things: (1) there is an attempt to make only a minimum definition. Whatever else God may be, He is at least this. God is a part of reality; that there are forces at work whose effect we observe though we can neither describe them nor understand them to our satisfaction is a common experience, and therefore a part of reality. (2) There is a conscious attempt to check our tendency to make speculative assertions about the nature of God which are clearly removed from our experience, and therefore of what we can know. When we make more than a minimum definition of the sort above, we expose ourselves to the dangers which accompany absolutizing or concretizing God. We do not want to settle the question of just what God is. This term signifies far too much to rest content with having reached more than a tentative answer. (Tentativeness does not rule out conviction. Our conviction is based on faith, but there is no faith without doubt. Tentativeness means doubt exists.)

Rather than starting with God and building our theological structure from propositions about God (which must already be in mind before we begin), we may just as easily begin building from the data of our experiences so that we may come to understand what is the function of God in our mental and emotional lives. Our principal motivation is to define or characterize that which is the central concern of our lives. Simply because it is the central concern of our lives do we need to explore it, to identify it, and to understand it.

Smoking Report Is Biggest News Story

It is doubtful if anything since the assassination of Mr. Kennedy has been as much talked about as the government report on cigarette smoking which was recently released. One could not mingle in any group without overhearing conversations on the subject. Further evidence of its impact is the unprecedented popular demand for copies of the report. The Superintendent of Documents at the Government Printing Office stated that when the 387-page book **Smoking and Health** (\$1.25) went on sale at the retail store in Washington 10,000 copies had been sold within hours. It is what they call a best seller. Besides the 50,000 expected to be sold to the general public 200,000 will be sent free to medical doctors. Other thousands have been distributed free to members of Congress, government agencies, tobacco interests, and national publications.

Why has it gained so much more attention than previously published studies of the relation between smoking, lung cancer and heart disease? It is not because of new facts contained in it, although there are some. Apparently a great many heavy smokers had hoped that an independent, government report would tone down what they had wanted to consider "alarmist" reports by the cancer and heart specialists. When it was fully as strong, people could no longer maintain that the health hazard did not exist. They could still, as many will, take the dare-devil attitude of being willing to

take the chance of dying ten years sooner — an attitude that would quickly change if one became afflicted with one of these dread diseases. It is one thing to glibly face the prospect of death in the prime of life, but quite another thing to endure the process of dying.

Included in **Smoking and Health** is the report of two Harvard scientists of their finding of dangerous quantities of radioactive metal in the bodies of heavy smokers — a report that reached the newspapers a few days after the long-awaited government statement was released. Some people are said to be more alarmed about this than the statistics quoted in the book. It cannot yet be positively affirmed that the radioactive element polonium brought into the system by way of the lungs is the cause of cancer, but it is strongly suspected.

It is interesting to note that polonium is found to a certain extent in all growing plants but it does no harm to the human body through the digestive system. The danger comes only when it is inhaled as in cigarette smoke. Long before this new discovery was made by the Harvard scientists a famous evangelist made the simple observation that if God had intended man to smoke He would have made him a chimney. It now becomes a scientific pronouncement. This body of ours is called the temple of the Holy Spirit, not to be defiled. It is a "house of clay" marvelously constructed to take in food, transform it to living flesh, and to discard waste. The margin of safety built into our vital organs enables us to stand stresses and strains in a remarkable way.

Church leaders both Catholic and Protestant are beginning to see more clearly than ever before that the willful indulgence in a life-shortening habit is inconsistent with the Christian religion. Let there be no more laughing at the temperance promoters who have so long taken this attitude and are now backed up by more scientific data than before.

— Leon M. Maltby.

Reasons stammers when it tries to express the love and forgiveness of God, yet even a little child can understand it.

— Helmut Thielicke.

MISSIONS — Sec. Everett T. Harris

Changes in Nyasaland

The Federation of Northern and Southern Rhodesia and Nyasaland was dissolved on January 1, 1964. It seems certain that complete independence will come to Nyasaland within a few months. It is important that the Seventh Day Baptists of America unite our prayers and loving concern for those of our brethren everywhere that peace may reign in Nyasaland in this new political situation. We would pray that their prime minister, Dr. Banda, may receive the blessing of God and the leading of His Holy Spirit as he carries the heavy responsibility of his office.

Many changes are taking place in Nyasaland, some of which affect the lives and work of our missionaries. Some of the government doctors (English and South African) are leaving the country. This places a heavier burden upon our medical missionaries.

It is natural and understandable that the government has taken an increasing interest in the schools of Nyasaland. Presently the Makapwa Mission school, with attendance of over 250 students, is supported in part by government funds. This is plainly a step toward eventual government control of the schools. Meantime, while the opportunity to be of service is ours, we are going ahead at Makapwa school. We would "work while it is yet day."

A major problem in the work of the churches is to eliminate the prejudice against Christianity as an arm of colonialism — "an unwanted cultural import." But the Africans are developing mission forces of their own, showing that the spreading of the Gospel message is not alone the white man's spiritual burden. "Mission no longer is traffic from West to East but traffic from everywhere to everywhere," said Rev. W. Visser 't Hooft recently. He is secretary of the World Council of Churches and made this statement at a meeting of the World Council's Committee on World Mission and Evangelism at Mexico City in December, 1963.

With the twenty or so African Seventh Day Baptist pastors being increasingly

placed in responsible positions of leadership, it is important that prayer be offered for them, that the Holy Spirit may guide and uphold them.

It is probable that these pastors agree that in addition to prayer they need help in more adequate preparation for their ministry. The Seventh Day Baptist Commission probably had this in mind when they adopted the following recommendation at Plainfield in December and sent it to the Missionary Society, "Because of the explosive nature of emerging nationalism throughout the world, the Commission would urge that the Missionary Board take immediate steps to propose a program for ministerial training and for further indigenization of our Nyasaland mission . . ."

This matter and many others related to it are currently under consideration by Missionary Board leaders. The urgent and primary need right now is that our people be urged to remember these changing situations and times in our prayers.

Letter From Rev. Leland E. Davis

(Continued from last week)

"Returning home from Conference, we found ourselves in the midst of Christmas programs. On Wednesday the 18th, over forty children, a large number of whom were East Indians, heard the Christmas story as Gertrude gave it from the flannelgraph. We sang Christmas carols, gave each one a Scripture verse button, as well as a bag of candy, popcorn and fruit.

"Rehearsals for two Christmas plays were held on Friday evening, in preparation for our big Christmas Program on Sunday night. We carried down every chair and rocker in order to seat everyone. I believe we had over one hundred, the majority of whom were children. Aside from the two plays presented by the children and C.E. youth, numerous recitations were given and musical numbers rendered. Considering it was our first program in which we tried a Christmas play, we were pleased with the splendid acting of the players.

"Monday we spent all day baking and getting treats ready for the Christmas car-

ollers. Before we were dressed, the C.E. began to arrive early for the party. After table games were played, twenty-seven, including the Missionary's family, went carolling on a dray-cart driven by an East Indian friend of Bro. Jacob. Tired and hoarse, we returned to the Mission House for cold chocolate drink, jello, and cake. Gifts were loudly exchanged, before the happy carol-singers departed with 'treats' to carry home.

"In the midst of these activities, humble yet meaningful Christmas services and lessons were held on the Sabbath day. Tuesday we all rushed out to do our last-minute shopping and found ourselves lost in the crowds at Bookers and Fogartys. Then, somehow we managed to move our Christmas tree from the chapel to the living room, without removing the trimmings. On Christmas Eve, we opened two boxes of gifts received from our families. Like typical Guianese, we watched our colorful balloons hanging from the ceiling, and on Christmas day enjoyed our roast chicken and cranberry sauce. 'Boxing Day' after Christmas, gave us a chance to begin to relax, to reflect upon the past year, and recount the mercies of God. We especially thanked Him for our health — the health He has given us while serving Him here.

"We are grateful for the numerous cards and letters we received, over the holiday.

"Sincerely,
"Leland Davis"

Catholics to Get RSV

Roman Catholics and Protestants in Great Britain will during 1964 begin using the same version of the Bible. A special edition of the Revised Standard Version, authorized "for general use by Catholics in Great Britain," will be published in 1964 by the Scottish firm of Thomas Nelson and Sons. It will bear the imprimatur of approval by Catholic authority. The Catholic adaptation of the Protestant RSV will be the first approved Roman Catholic Bible in English translated from original Hebrew and Greek texts. There will be a "few minor alterations . . . in the interest of Catholic usage" the new Bible publication.

— W. W. Reid

Sunday Law Arguments Not Well Taken

Claston Bond of Dodge Center in a letter to the editor of the Post-Bulletin, Rochester, Minn., contends that the arguments presented by advocates of Sunday-closing laws are not valid. The greater portion of his published letter follows:

I have read with interest the many letters to you concerning Sunday closing laws. It seems to me those who write in favor of these laws express two main thoughts in their letters. One is to enforce or encourage a certain day as a day of rest; the other is to prevent competition in a business sense.

As a Christian citizen of this wonderful country I believe no law should be passed which does anything more than guarantee each of us the opportunity to worship or not, according to the dictates of each individual's conscience.

As nations have attempted to enforce specific beliefs of a certain religion on all citizens of that nation, that nation and its churches have become spiritually weaker, even though the church may have become materially rich.

As a Seventh Day Baptist I believe that the seventh day, Saturday, is the Sabbath of the Bible, set apart by God, kept by Jesus Christ and the apostles.

I do not favor any law which in effect seeks to make attendance on any day obligatory. A man-made law can never create an attitude of worship.

Sunday blue laws in the past have become so confused as to make them actually ridiculous.

The other thought of preventing competition is against the competitive spirit which has made our country rich in industry and agriculture. We should be very careful in asking for more laws to limit our inherent American attitude toward competition in any area.

MEMORY TEXT

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. Acts 13: 2, 3.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

The Helping Hand

The Board of Christian Education is justly proud of its Sabbath School quarterly, the *Helping Hand*. Edited by the Rev. Don A. Sanford, pastor of the White Cloud Seventh Day Baptist Church, this quarterly is used in almost every Seventh Day Baptist church and in some churches beyond our denomination. Usually the comments we receive are upon the depth of scholarship used in developing the weekly Bible lesson, and we are glad to receive them. However, since our new cover has been in use, most of the comments received allude to that — and most are in favor of the change that was made. Here is a typical example: "I am writing to tell you how pleased I am with the new covers on the *Helping Hand* for the last three quarters. I have heard several persons speak of how nice and attractive they are." This comment was sent by Mrs. Ena Bolton of Boulder, Colorado. Our thanks go to Mrs. Bolton.

Dual School Enrollment

During the last year Christian education leaders have been trying to put into words their reactions to proposed dual school enrollment. Dual school enrollment, until recently called "Shared Time," is defined by students of the movement as "an administrative arrangement in which the school time of children is shared between public schools and church day schools (parochial schools). Students who are enrolled in a church day school are also enrolled in a nearby public school for part of their general education. In such an arrangement the subjects taught in the public school are those which admit of least religious interpretation while those reserved for the religious school are those which involve the most religious interpretation." This definition is from a proposal for a pronouncement of the Division of Christian Education of the National Council of Churches of Christ which will be in annual session in Cincinnati, Feb. 9-13, 1964.

The dual school enrollment plan, simply stated, will be an arrangement between a local school board and the administration

of a parochial school, be it Seventh-day Adventist, Lutheran, Roman Catholic, or any other, whereby students from their schools take part of their school work in the public school. No new principle of education is involved, as I see it. Heretofore, denominations which have day schools often have members who live in communities where there is no denominational school nearby; consequently, their children are sent to the public school. The dual school enrollment plan encourages the leaders of parochial schools to take advantage of public school opportunities in the communities where they do have their schools.

Under the present Weekly Religious Education program used in many public schools all students may be released from the school to attend religious classes in nearby churches: Protestant, Roman, Orthodox, and Jew. The dual school enrollment reverses the order on a much larger scale.

The plan should reduce the urging of state support for overcrowded and understaffed parochial schools by their constituents.

National Youth Week

This is National Youth Week in our churches. We are reminded of a statement made in the Baptist National Denominational Executives in Christian Education meeting: "We must stop emphasizing the fact that our youth are the church of tomorrow, they are the church of today." This reminds us that youth who are members of our churches need to have opportunities to express themselves in all phases of our church life. They must be given responsible tasks to perform. Their enthusiasm must be harnessed to the building of the kingdom. Advise them, yes; support them, most assuredly; but for the sake of a strong, active church, listen to them and then give them opportunity to serve to the utmost of their ability.

SABBATH SCHOOL LESSON

for February 8, 1964

Peter, James, and John

Lesson Scripture: Matt. 4: 18-22; 17: 1-2; Mark 14: 32-38; Acts 12: 1-3.

Toss Them In

By Glenn L. Archer

(An editorial appearing in the January 1964 issue of Church & State, published by Protestants & Other Americans United, Washington, D. C.)

The moral purpose of that time-honored tradition — the separation of church and state — is to give the churches a free opportunity with the people. To give them any less would be curbing their freedom. Why should they want any more? Can the churches in consistency and in conscience ask government aid and promotion for their work?

It is our belief that the moment government throws in its power in any manner on behalf of the churches, a new religious situation is created. When men are taxed for religion, or otherwise required by the state to practice or support its exercise, then we have moved from volition to coercion. Not altogether so, but partially so, and a process of debilitation and decay is virtually assured.

The heart of religion is the love of God. Love cannot be coerced. If it is not free it does not exist. The moment one starts to coerce it, it ceases to be.

People do not love the government. They accept it; they respect it; they know that it is necessary; they will die for it in war. But they do not love it.

The more the churches are sponsored and financed by the government, the less they will be loved. Government-sponsored and promoted churches can become institutionally mighty. Their place and support guaranteed, they can wax great in wealth and prestige. But in this process they manage to lose the sacrificial devotion of their members. They lose what has been their unique strength.

Toss them in, we say. Let them sink or swim. As churchmen ourselves, we do not fear the result. We welcome the result. "Will you also end tax exemption for the churches?" asks our cynic critic. The churches themselves are now critically reviewing that matter. They may themselves one day ask an end of exemption. If they do so, we would not object. We can see advantages here — for the churches.

The churches must be free — that is the point. They must have untrammelled

opportunity with the people. If the people support them, well and good. If not, would it really help them for the government to compel what they could not win?

C. E. Day Theme

"These My Brethren," the theme for Christian Endeavor Week January 26 through February 2, is a very fitting and appropriate theme for a movement such as ours," says Arch J. McQuilkin of Strafford, Pennsylvania, president of the International Society of Christian Endeavor.

"Our movement is international, interdenominational, and interracial," continues President McQuilkin, "and so we reach across all lines to 'These My Brethren.'"

"Christian Endeavor, the pioneer Protestant youth movement, was founded February 2, 1881, in the Williston Congregational Church, Portland, Maine, by Dr. Francis E. Clark. It is, and always has been, a vibrant, evangelical movement," affirms Mr. McQuilkin. "It seeks to bring young people to the Lord Jesus Christ and into the church. It trains and develops young people for service for Christ and the church around the world."

Thousands of societies in Protestant churches in North America, with approximately one million members, are included in the International Society of Christian Endeavor. The World's Union counts in its membership three million in more than fifty national or island groups, encompassing eighty denominations. Headquarters for both units are located at 1221 East Broad Street, Columbus, Ohio.

Milton College Cites Progress Lists S.D.B. Students

As the old year drew to a close, and the new year began to step out of its diapers, Milton College found itself in the midst of a rapid, comprehensive development plan.

The college's recent growth, in both the physical and curricular campus, and its very promising ten-year long-range program have been quite encouraging, so much so that it will soon seek accreditation from the North Central Association of Colleges and Secondary Schools.

Most noteworthy of the changes in curricula was the establishment last fall of three divisions of study: Division of Natural Sciences, Division of Social Sciences, of which Dr. Burton B. Crandall is chairman, and Division of the Humanities, headed by Dr. Kenneth E. Smith. Dr. Smith is also dean of students.

Included in the impressive list of physical additions to the campus are a new men's dormitory and an apartment building for married students.

After nearly ten years at the helm of Milton's development program, Dr. Percy L. Dunn, well-known to many throughout the Seventh Day Baptist denomination, stepped down as president of the college. His post was assumed by Dr. Evert C. Wallenfeldt, former dean at the University of Iowa.

S.D.B. Students

The following students from the denomination were enrolled at Milton for the first semester:

Seniors

Randolph, Daniel F., Milton, Wis.
Van Horn, Judith E., Milton, Wis.

Juniors

Crouch, David C., Milton, Wis.
Van Horn, Jared A., Westerly, R. I.
White, Jean D., Denver, Colo.

Sophomores

Appel, James W., Edgerton, Wis.
Burdick, Malcolm A., Milton, Wis.
Deland, Laurinne M., Battle Creek, Mich.
FitzRandolph, John P., Milton, Wis.
Nelson, Ruth Ann, Milton, Wis.
Rood, Dale E., Milton, Wis.
Turpin, Janet S., Englewood, Colo.

Freshmen

Bond, Doris A., Galena, Ohio
Crouch, Alan R., Milton, Wis.
Davis, Milton D., Jr., Milton, Wis.
Harris, Thomas G., Jr., Mt. Holly, N. J.
Lippincott, Bruce W., Milton, Wis.
Sayre, John W., Milton, Wis.
Williams, Rollin C., Milton, Wis.

Unclassified

Green, Mrs. Elizabeth, Milton, Wis.

NOTE: The Seventh Day Baptist students at Salem College were listed in the November 4, 1963, issue.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Women and Race Relations Day

Following the directive given to the Women's Society by the Commission and working with the Christian Social Action Committee, the president of the Women's Board requests that the pastors of the churches invite the Women's Societies to have a representative speak in their morning or afternoon service on Race Relations Sabbath, February 8. These representatives, throughout the denomination, will present a message which has been written to present the seriousness of the situation and to introduce a series of four study sessions on racial questions. The session themes will be: (1) "Custom or Prejudice"; (2) "Complacency vs. Vulnerability"; (3) "The Answer Is in Your Hands"; (4) "That's the Trouble with Horses."

Since these plans have all come into the foreground since the Sixth Assembly of the National Council of Churches, it is quite possible that some of the pastors have other plans for presenting the race problem. If so, it is hoped the women's societies in such cases will make an opportunity when this message can be presented to launch the series of studies.

Let's keep up with the thinking of church leaders as well as political and social leaders!

— Committee on Christian Social Action.

LET'S THINK IT OVER

Segregation Hampers Redemption

"The Methodist Church is hampered in being a redemptive element in culture when it practices the same segregation as the society it would redeem," says a resolution of the National Methodist Conference on Christian Education, meeting in Chicago. "The violation of the right to worship is offensive to the Christian conscience. The Methodist Church has stated 'the right to choose a home, enter a school, secure employment, or join a church should not be limited by a person's race, culture, or religion.' We believe that no person should be denied access to the house of God or Christian fellowship."

— W.W. Reid.

The Sabbath Recorder

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK. — Seven of the eight resident families were present (children and all) for the fifth annual meeting of the Seventh Day Baptist Church of Little Rock. Meeting on Sunday, January 5, at 3 p.m., the following officers were elected: moderator, Calvin Babcock; clerk, Betty Seager; treasurer, Winnie Monroe; assist. treas., E. D. Bradberry; S.S. supt., Irving Seager; S.S. sec.-treas., Bobby Hendrickson.

The new budget calls for \$445 to be spent for extension and growth, being mostly for literature, including 1000 copies of the proposed "Area Emphasis" Sabbath Recorder.

Although the Finance Committee's proposed budget for 1964 was adopted with a lower figure than 1963, it was felt that it was realistic. Five recommendations were adopted which would increase tract distribution and personal visitation, and establish a Children's Bible Club movement in several neighborhoods if they are carried out. We pray that God will move us into His work in a new and more powerful way during 1964. — Pastor.

Obituaries

Allen.—Joseph B., Son of Archie and Sarah (Goudie) Allen, was born Feb. 14, 1875, in Bedford, Indiana, and died in Riverside, Calif., Jan. 5, 1964.

Joseph was married to Miss Lanta Hatchel in Parkville, Ill., and to them were born three daughters and two sons.

In 1931, nine years after the death of Lanta Allen, he was married to Daisy Furrow in Boulder, Colo. In November of 1947 they moved to California and settled in Riverside, where he spent his remaining years. He was known as a follower rather than a leader, a welcomed friend, helpful neighbor with a heart of generosity.

Mr. Allen is survived by his wife, Daisy; by one son, Joe Edward, San Diego, Calif.; by two daughters, Mrs. G. D. Hobbs, San Diego; and Mrs. Lee Searls, Denver Colo.; by five grandchildren, eight great-grandchildren and two great-great-grandchildren, and many nieces and nephews. Services were conducted on Jan. 8 by the Rev. Alton L. Wheeler and interment was at the Montecito Memorial Park Cemetery. — A.L.W.

Bonham.—James A., was born August 14, 1885, in DeWitt, Ark., and died at his home in Walworth, Wis., Dec. 10, 1963 after a long illness.

On January 1, 1906, he was married to Nina Ingalls at Walworth and here they raised their family as he made a valuable contribution to his community as an electrical and building

contractor until retirement due to ill health.

James Bonham was a faithful working member of the Walworth Seventh Day Baptist Church. He gave generously of his time and talents in good causes. (When the lodge was built at Camp Wakonda, he volunteered his services in planning and completing the electrical wiring and service.)

He is survived by his wife; two daughters, Mrs. Leonard Kimball and Berta Bonham, Walworth; four grandchildren; ten great-grandchildren; a brother and a sister. A son, Bernard, preceded him in death.

The funeral service was conducted in the Walworth Funeral Home, the Rev. Elmo Fitz Randolph officiating. Interment was in the Walworth cemetery. — E.F.R.

Polan.—Norma E., daughter of J. D. and Mary Hughes Jones, was born Feb. 4, 1890, at Jackson Center, Ohio, and died Dec. 30, 1963, in Edgerton, Wis.

In 1903 Norma was baptized by the Rev. J. H. Burdick and joined the Jackson Center, Ohio, Seventh Day Baptist Church. She was married Aug. 16, 1911 to Guy Polan. The Polans came to Milton, Wis., in 1920 where they have been affiliated with the Milton Seventh Day Baptist Church and have taken their place in the life of the community through the years. Norma Polan loved her church and served it with consistent devotion. Young people were always her friends, and she cherished opportunities to serve them, both in the church and the college.

She is survived by: her husband; three sons, Neil, Janesville, Wis., Roger, Santa Barbara, Calif., and Russell, Solvang, Calif.; three daughters, Maurine, (Mrs. Allison Loomer), Green Bay, Wis., Charlotte (Mrs. Charles Whitford), Milton Junction, and Virginia (Mrs. Herbert Crouch), Milton, Wis.; twenty-four grandchildren; five great-grandchildren; a sister, Mrs. Dallas Coleman, Huntsville; and one brother, Hubert Jones, Battle Creek. A son, Robert Polan, was a casualty in the Second World War.

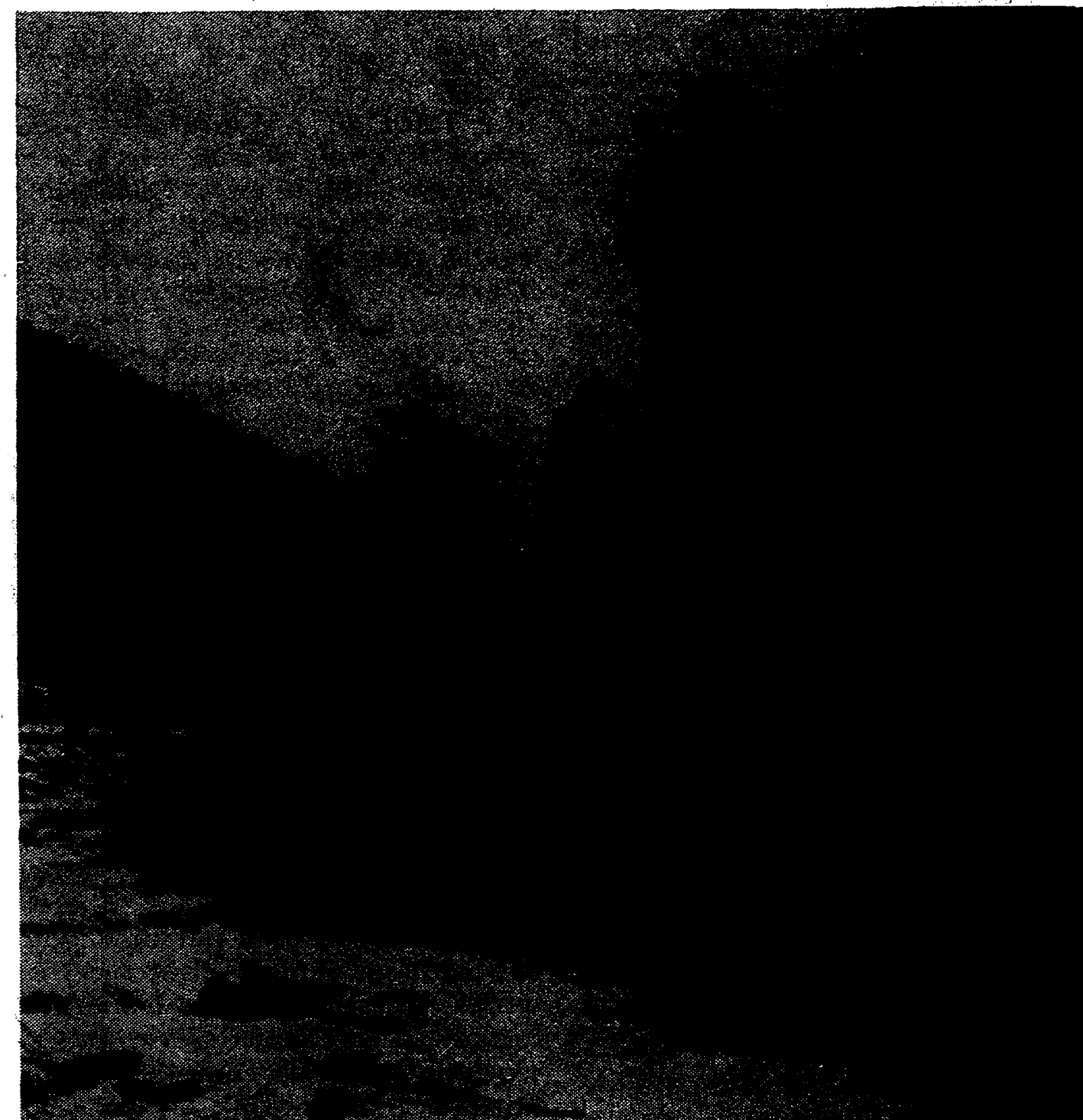
The funeral service was conducted from the church with Pastor Elmo Fitz Randolph officiating. Interment was in the Milton cemetery. — E.F.R.

Whitehair.—Mrs. Leona Sutton, daughter of the late Martin Luther and Mary Ellen Jett Sutton, was born at Berea, W. Va., Jan. 18, 1904, and died Dec. 21, 1963, at Camden-Clark Memorial Hospital, Parkersburg, W. Va.

Her husband, Bert P. Whitehair preceded her in death.

Surviving are three sons: Denzle Q. of Marietta, Ga.; Darrel C. of Cleveland, Ohio, and Donnie L. of Berea; three daughters: Mrs. Mildred Jones, Cambridge, Ohio; Mrs. Ruth Taylor, Cleveland, Ohio; and Miss Cuba Lee Whitehair, Berea; and two sisters: Mrs. Anna Cutright, Lost Creek, W. Va., and Mrs. Ruth Garner, Youngstown, Ohio.

Having been baptized in her youth she was a member of the Ritchie Seventh Day Baptist Church, Berea. Funeral services were held at the church with her pastor, Leslie A. Welch, officiating. Burial was made in the Pine Grove Cemetery at Berea. — L.A.W.



"Be still and know that I am God."

"God is our refuge . . . Therefore will we not fear . . . though the mountains be carried into the midst of the sea" (Psa. 46). Through the eyes of faith we behold the majesty of God in rushing streams, wooded slopes and seamed rocks rising sheer above us, sometimes with strangely cut apertures that let the heavens shine through.