

comers to our church. Mr. Rogers has already contributed to our worship in music by playing the organ.

Mrs. Venita Zinn has resigned as director of Christian Education, as she is doing graduate study this year at West Virginia University.

The church has undertaken to publish documents otherwise not available to members of the denomination. The first is the sermon, "Baptist Sabbathkeepers — A Servant People," given by our pastor at the Mission Farms Conference.

Executive Secretary Harley D. Bond and Mrs. Bond have completed a history of the Salem Seventh Day Baptist Church. A short resume of this history was presented to members of the church and Salem College faculty on "Salem College Day" September 26. The longer history will also be published, and will be made available to interested members of the denomination. For Salem College Day Pastor Hansen chose as his sermon topic: "A Present Challenge to Christian Educators." Participants in the afternoon program were Harold Bakker, church moderator; Dr. K. Duane Hurley, president of Salem College; and Attorney Clarence Rogers, who is chairman of the Executive Committee of the Board of Directors of Salem College.

— Correspondent.

Far East Broadcasting Company

Many doors in Asia closed to ordinary missionary work are open to those radio organizations that are equipped to proclaim the Gospel in the native languages. The story of the Far East Broadcasting Company is ever new and continues to challenge the giving of concerned Christians. Five new 50,000-watt transmitters were purchased from Navy surplus for the price of one. They are now at Manila waiting funds to put them into operation. There are 16 transmitters at Manila now broadcasting the Gospel message to the entire Orient in 36 languages and 833 program hours each week. Mainland China receives 16½ hours daily from stations in Manila and Okinawa. The Lord has opened closed doors. Where prejudice, convention, and position have barred the approach of a Christian, radio enters freely the Moslem home; the Buddhist temple; the palace of a ruler. Contributions for

this work were short of the need during the summer. Consistent small gifts are encouraged by Robert H. Bowman, president, of P.O. Box 1, Whittier, Calif.

Accessions

Adams Center, N. Y.

By Baptism:

Stephen Gilmore
Jennifer Greene
Dan Reed
Robert Shippee
Sherry Shippee
Darwin Van Horn
Robert Van Horn

Bay Area, Calif.

By Letter:

Mrs. Clifford Gessler

By Testimony:

Clifford Gessler

Obituaries

Stillman. — Mary Lee, daughter of Deacon O. G. and Mary J. Ostrander Stillman, was born in Richburg, N. Y., February 16, 1872, and died at the Brown Nursing Home, Hornell, N. Y., September 12, 1964.

In 1879, the family moved to Hornell (then Hornellsville), where Mary Lee had her schooling, finishing at Hornell Free Academy about 1897. After thirty-six years of teaching in grammar and high school, she retired to her home in Alfred where she devoted her time to church and civic activities, with her flower garden as a side line.

She united with the Alfred, N. Y., Seventh Day Baptist Church by letter from Hornell on April 4, 1914, and later was ordained a deaconess, in which office she served for many years. She was a member of the Ladies Aid Society, the WCTU, and the Alfred Garden Club.

She is survived by one brother, Stanley C. of Alfred, and several nieces and nephews.

Funeral and committal services were conducted at the Landon Funeral Home, Hornell, September 15, 1964, by the Rev. David S. Clarke and the Rev. Hurley S. Warren. Burial was in Hope Cemetery, Hornell. — H. S. W.

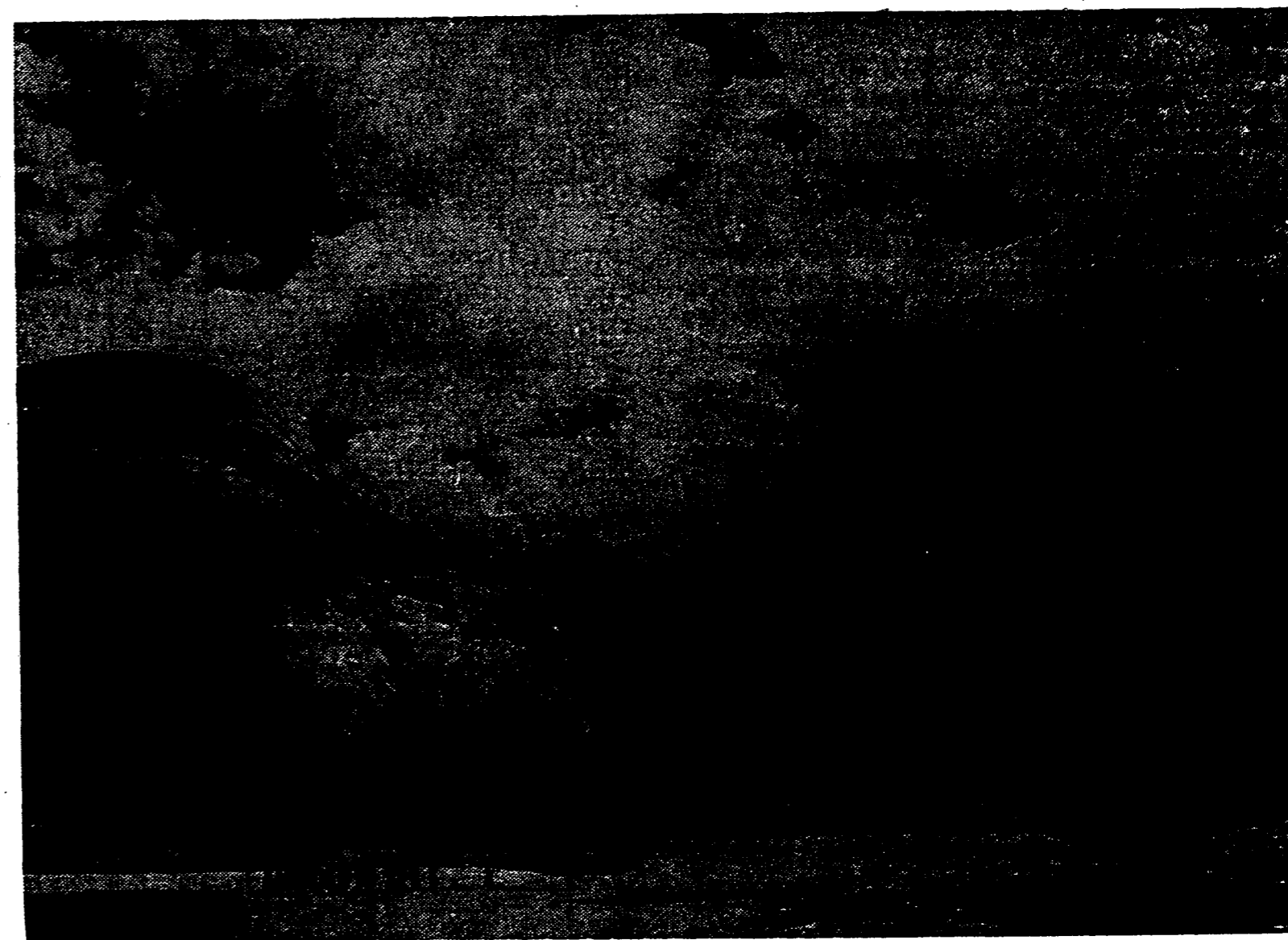
Trowbridge. — Louise Marion (Webster) was born in Hinsdale, Ill., Sept. 16, 1874, and died at the home of her son, Dr. Wesley W. Trowbridge in Adams Center, N. Y., Sept. 18, 1964.

After her marriage to Sherman R. Trowbridge in 1893, they lived at Honeyville and later on the Greene Settlement Road until the death of Mr. Trowbridge in 1947. Since then she has lived in her son's home in Adams Center.

She was a member of the Adams Center Seventh Day Baptist Church.

Farewell services were held September 20, with her pastor officiating. Burial was in the Union Cemetery. — D. E. V. H.

The Sabbath Recorder



The Rock that Is Higher than I

Surrounded by the grandeur of majestic mountains of rock on which trees have courageously anchored themselves to reach heavenward man feels his insignificance but remembers his God-given aspiration and echoes the Psalmist of old, "Lead me to the rock that is higher than I." He feels impelled to exclaim, "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

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

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen.

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

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Ave., Plainfield, N. J. 07061

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

PLAINFIELD, N. J. OCTOBER 12, 1964
Vol. 177, No. 13 Whole No. 6,114

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Baptist Church Study

During the course of the present Conference year which is just beginning it is expected that there will be a study in our churches led by the Committee to Conduct Ecumenical Conversations — a study that will give basis for decisions on how much our people want to say in favor of some kind of union with the American Baptist Convention. Such a study is undoubtedly needed before further official conversations are held, as the committee reported.

How such a study is to be carried out has not yet been announced. There has been a suggestion that boards and agencies take some initiative in exploring the possibilities of merging with comparable boards in the other denomination if the people of our churches should decide at some future time that they wanted to seriously consider the details involved in merger plans. It is to be remembered, however, that our General Conference is made up of independent churches and that decisions are not made for the churches by national officers and committees but by the members of each local church. Conference has only such powers as are delegated to it and cannot make decisions that are binding on the individual congregations.

Any study of other Baptist bodies and of our relation to them might well include a study of how local churches can be aligned with two national conventions at the same time. There are quite a number of Baptist churches which are dually aligned with the American and Southern Baptist Conventions. Recently, according to the American Baptist Press Service, another church in Chapel Hill, N. C., has voted 93 to nine to have ties with both conventions. The report continues:

"This is a policy followed by most churches in the District of Columbia Convention and a number of churches in Missouri. The only other church in North Carolina with this type connection at present is Myers Park, Charlotte, which officially has been a member of both groups for six years.

"Dr. Robert E. Seymour, pastor, said that the main reason the church took the action was to avail itself of the best of both conventions. Dual alignment means

MEMORY TEXT

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

—1 Peter 4: 8

the church has obligations and opportunities with both conventions, Dr. Seymour said."

One can speculate on what would happen if the majority of churches in both conventions, instead of relatively few, were tied both ways. Would it be practically the same as one convention? Other questions could be asked. Could a Seventh Day Baptist church be aligned with the American Baptist Convention on an individual church basis, or with the Southern Convention, or both? How much could this existing pattern of dual alignment be expanded, and what value would it have to the churches concerned? Is it not possible that in our denomination, which spans the South more than the American Baptist, that some of our churches feel closer to the Southern Baptist emphasis and way of doing things than to the American? How many choices should be open to our churches when we talk of the possibilities of some kind of alignment with another denomination?

There are other Baptist churches aligned with two conventions. In the New York metropolitan area, for instance, there are a number of National Baptist (Negro) churches aligned also with the American Baptist Convention.

Churches tied to two conventions seem to prosper, especially since there is no large doctrinal or practical barrier between them (like Sabbathkeeping convictions). The denominations, being large, can accommodate themselves to the practical loss of those churches which are dually aligned. What would happen to our denominational work if much of the benevolent giving of our local churches went into the mission treasuries of one or more other conventions? This is part of what dual alignment means—a chance for the local church to decide where to send most of its contributions.

Church-State Issue in November Election

Assuming that the statements of the Republican and Democratic candidates for the presidency are to be taken as promises of what they will work for—and we should make that assumption—there is a fairly clear-cut issue on the separation of church and state in the matter of public support of non-profit, private (including religious) schools. This issue must be carefully weighed against other issues involved.

There have been some indications that President Johnson (especially in his anti-poverty proposals) has not been as alert to the question of separation of church and state as his predecessor in office was. But, on the whole, his statements have pledged him to avoid the use of public funds to support church-conducted education. His full statement follows:

"I believe in the American tradition of separation of church and state which is expressed in the First Amendment to the Constitution. By my office—and by personal conviction—I am sworn to uphold that tradition. Therefore, I would oppose any federal program, including assistance to schools, which does not strictly conform to this constitutional requirement."

We who represent a minority group and have traditionally upheld the Baptist view of separation of church and state should read carefully the following statement by Senator Barry Goldwater.

"I have always opposed federal aid to education as an improper intervention by the central government into a public sphere, education, which both traditionally and constitutionally falls within the exclusive jurisdiction of the several states and their local school agencies. However, I have always insisted that if education in the United States is in so parlous a financial condition that only federal assistance can make it possible for our children to receive the primary and secondary education to which they are rightfully entitled, then such federal aid should be made equally available to all of our children by giving it to non-profit schools, whether public or private, as long as they meet the educational requirements estab-

lished by their respective state and local public authorities.

"If serious educational deficiencies exist due to lack of funds, then the millions of children in non-public schools need such aid just as much as do those in the public schools. For these reasons, I have always supported any amendment to federal aid to education bills which is designed to provide aid to private non-profit schools. However, even where such an amendment is included I have nevertheless voted against the bill itself because of my opposition to federal aid to education."

The Mississippi Venture

Much has been written in praise or in criticism of the civil right workers who went to Mississippi this summer to volunteer their services in Freedom Schools or in other ways to help the poor Negroes to become better qualified to undertake the duties of responsible citizenship. That there were some serious incidents perpetrated by irresponsible white citizens is recognized by all as a matter of shame.

Without going into the wisdom or lack of wisdom of the civil rights program as carried out during the summer we can well take heed to the dedication of the students as observed by Miss Phyllis Hoyt, dean of students of Western College at Oxford, Ohio. It was at her college that some 700 students received two weeks of orientation as arranged by the Commission on Religion and Race of the National Council of Churches. Part of what she wrote for the August-September issue of *The Interchurch News* is reprinted below:

"The orientation sessions during the two weeks in June weeded out from the group those who came for adventure, who were emotionally disturbed, or who were rabble-rousers. Minors were not allowed to go. Those who went, leaving the village of Oxford for the State of Mississippi, were responsible, sober, mature students. They knew they might die. But they were willing to die. They were not primarily concerned for their own personal security, their own personal niche, their own personal lives, their own

immediate future. They were not detached and indifferent. They were committed, dedicated young people with a surprising amount of self-discipline, awareness, and a frankness about their own fear. And thank God, they believed in something which transcends their own egocentricity, something which could demand their life, something which was bigger than they.

"Whether or not you believe in what they were doing, whether or not you believe the time was ripe, whether or not you believe that one particular state in the Union should have been singled out, they were going to Mississippi.

"There was courage, and there was wisdom enough to give them the support, the information, the techniques of non-violence which they needed. They did not go to demonstrate. They did not go to start a revolution. They did not go to break laws. They were instructed in the laws and ordinances of each community so that they would not violate them. They were not trained in civil disobedience. They were trained in non-violence by leaders for whom it was a way of life.

"They went to help register adult human beings so that they could exercise their right to vote. They went to teach remedial reading and writing and arithmetic in the Freedom Schools. They went to work in civic and community and playground activities.

"The students who went to Mississippi have accepted responsibility to participate in the maintenance of a civilization. They are not free from restraints; they will have more restraints than they have ever known. They did not go expecting to enjoy it or to rebel. They went with compassion and an understanding of both sides of the issue. This is both relevant and appropriate."

Reader Response

When we printed a picture of five young people at Conference (Sept. 14, p.13) and were unable to identify one of them we heard from Daytona Beach. The young man is Rex D. Kenyon, named after the Conference president. His family, formerly from Rhode Island, are now permanent residents of Florida.

MODERN WISDOM AND MORAL INTEGRITY

A Message Given to Pre-Con Youth

By Rev. Francis Saunders

In the world in which we live today, the moral integrity of the Christian Way of Life is being severely attacked; and this attack is being directed primarily by some who claim to be the intellectuals of our day. The inspiration of the Bible as the Word of God is feeling the first blast of the attack. There are those who say that the Bible is outdated, that the principles which it teaches are no longer valid in a society "which has come as far as ours." They claim that the teachings of the Bible are untenable for today's society.

An incident which took place not too long ago caused a great deal of controversy. It was the action of the Supreme Court concerning prayer in the schools. Mrs. Madeline Murray was one who was outspoken against the Bible. I would like to quote from her statement: "We find the Bible to be nauseating, historically inaccurate, replete with the ravings of mad men. We find God to be sadistic, brutal and a representation of hatred and vengeance. We find the Lord's Prayer to be that muttered by worms groveling for meager existence in a traumatic, paranoid world." This is one of the outstanding declarations against the Bible and the Christian Way of Life.

This attack is being manifested also by the so-called "scientific approach" to causes and effects. It is said that creation—specific creation—is impossible. This philosophy places man in the realm of the animal kingdom by way of the process of evolution. Such a position is contrary to the Christian doctrine of creation, in which we find man "made a little lower than the angels, and crowned with glory and honor." Doubt has been placed on the moral values which have grown out of a society which has its foundation laid on the creativity of God and the supremacy of man among the creatures.

The attack, too, is upon the morality which the Bible teaches, a morality which is contained in the Ten Commandments

and exemplified in the life of Jesus Christ. The fact that God made the individual is being denied, and the Genesis principle of "each after his kind" is feeling the force of this denial. Faith in Jesus Christ as the Divine Son of God is being ridiculed by so-called "intellectuals." The tendency of modern wisdom is not just to blast that which has been in existence for so many years, and the moral attitudes which have come as a result, but to substitute a different creed in the place of orthodox Christianity—the "Faith of our Fathers" of which we sing.

The Morals Revolution

There is taking place, according to those who seem to know about it, that which is labeled "The Morals Revolution." There have been many magazine articles warning of this revolution which is taking place in our society. Not long ago *Time* magazine came out with an article, "Sex and the New Morality." *The Ladies' Home Journal* took up the issue also in an article. "Too Much Sex on the College Campus." *Atlantic* magazine featured, "Must Colleges Police Sex?" *Newsweek's* "The Morals Revolution on the College Campus" caused a considerable debate in society.

Commenting on the numerous articles which have appeared, David L. McKenna wrote for *Christianity Today*, "If these writings accurately reflect the size of the problem we face in the morals revolution and the extent to which it is altering the values and attitudes of college youth, then morality is one of the most timely and insidious problems facing the Christian college today. This is said with the awareness that the morals revolution has not yet, according to one of the recent articles, reached the academic hinterland. While not many writers include the Christian college in the backward category, the implication is that the revolution is coming there, too. It is just a matter of time. Also if the Yale senior meant it when he said, 'Premarital sex doesn't mean the downfall of society, at least not the society that we're going to build,' then this is our problem as well as Yale's, Harvard's, Chicago's and Vassar's. If the Christian college is in

the academic hinterland, that must now be a voice in the wilderness. While students in many colleges are using the morals revolution as a declaration of their freedom, students in the Christian college can use it as a declaration of their distinction. This is the time for us to respond."

The tendency of modern wisdom is not just to attack the biblical stand, but to place a new creed in its place. The danger to our youth in this trend is great. We probably do not even begin to fathom the danger which is lurking there, for our young people so many times go to college with the desire to be classed with the so-called "intellectuals." You have seen it happen and I have seen it happen — young people going to college and having their faith completely destroyed in their search after "intellectualism." If a young person has the gumption to admit that he has been influenced by this type of destructive teaching and takes his stand upon firm Bible doctrine, he is apt to be severely criticized and oftentimes ridiculed because he does not allow himself to be drawn away from his Lord.

But an even greater danger than that of striving to be classed with the intellectuals is a corresponding tendency to embrace the revolutionary moral pattern which in reality is a lack of morality such as our nation and our culture has traditionally held. How is this going to affect our society? I believe that we can see the real danger if only we recognize that the prime cause of the fall of the great civilizations of the world has been moral disintegration from within. When a civilization gets to the place where there is any consideration at all given to such an idea as "topless bathing suits for women," it is in a pretty sad state.

The Christian Church has a grave responsibility in the world in which we live—a grave responsibility, I say—as we see the morals of mankind being degraded by the thinking of the "well-educated" of the day. Such education, it seems to me, is rather a lack of "wisdom which is from above." We fail to

test the spirits to see whether they are of God or of the devil. We need to impart to our children a living faith so that when the time comes for them to meet such issues in the world, they will have something abiding and strong upon which to build their future. Only the Christian home and the Christian Church will be able to do the job.

What Is Liberty?

Galatians 5: 1; 13-25: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage... For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another"... This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to the other; so that ye cannot do the things that ye would..."

In this chapter, Paul is telling the Galatians that they should stand fast in the liberty wherewith Christ has made them free. The cry of society today is "freedom." Two definitions of liberty were given by the young people of our church as they studied the topic of freedom: (1) "Freedom to do what I want"; (2) "Freedom to do what I ought."

What was Paul talking about when he said, "Stand fast, therefore, in the liberty wherewith Christ has made you free"? Was he talking about the popular idea of today that we should be free to do just exactly what we want to do regardless of society and regardless of the effect it might have upon others? Is this the kind of freedom that Christ has made possible for you? No, I'm sure that the freedom about which Paul is talking is the freedom that we have within the framework of the Christian experience. It's freedom to follow God. It's freedom to do right instead of wrong. Those who clutch the freedom to do just what they want to do, just what they please, are the ones who have the least freedom for all, for this freedom with which they are "expressing themselves" is fast destroying their position and life.

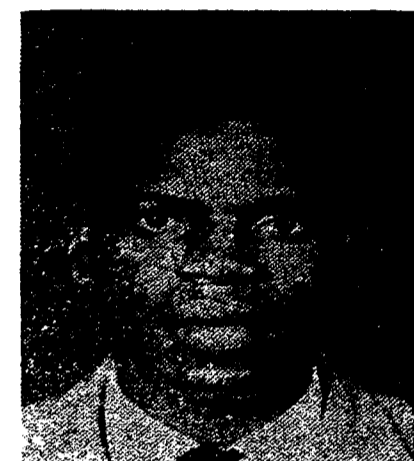
The text warns us of the moral warfare which exists within the individual and within society. "For the flesh sets

(continued on page 13)

A Great Turning Point In Seventh Day Baptist History

By Rev. Otrain B. Manan,
Malawi, Africa

It was just like a dream when word came to the Malawi S. D. B. Executive Committee at Makapawa Mission last



year requesting that a delegate be chosen by the Central Africa Conference to go to U.S.A. this year for a meeting of the First Consultation of Delegates from Seventh Day Baptist Conferences of the World. The Central Africa Conference

took action and appointed me as their representative during our General Conference session of July, last year.

As there was a year before the proposed journey would be undertaken, preparations were made slowly. At last, when the day of my travel drew near, the traveling documents were put together, suitcases were packed, and I was ready for the journey.

Just like a dream I boarded the airplane at Chileka airport, Blantyre, Malawi, on July 29, 1964, arriving in U.S.A. the next day.

From August 12-16, 1964, CoWoCo was held and present were delegates from seven countries. Has this ever been done before in today's S.D.B. history? What a wonderful event—Seventh Day Baptist CoWoCo!

The Consultation has given me many new good ideas. It has given me new courage spiritually and has broadened my knowledge of the world's S.D.B. church work.

Whereas I had no personal friends in U.S.A. (except missionaries) and no acquaintances in Jamaica, British Guiana, England, Holland, and Germany before CoWoCo, now it is quite opposite. CoWoCo has given me many friends in these countries. Glory be to God for bringing about such a great turning point

in my own life and in our day's church work.

May God bless CoWoCo ever until she brings forth her best fruits which will be acceptable unto Him and all Seventh Day Baptists that love Him the world over.

Malawi Conference Executive Committee Items from the Report

In raising funds for Pastor Manan's trip to America to attend CoWoCo meetings we note from a copy of the minutes of the Malawi Seventh Day Baptist Conference Executive Committee that "The chairman encouraged pastors to collect money from the Christians for our representative's trip to the United States. To encourage this the chairman prepared containers for use in collection, to be taken to the churches. These have a picture of Pastor Manan and an airplane on them." On a total cost of \$1,210, \$450 was raised on Pastor Manan's travel expenses by those in Malawi.

"Dr. Burdick gave a report on how the 1964 budget was rearranged. Since the government will pay all the teachers who have their government certificates and a few others who only have a license to teach, the mission will continue to pay only the remaining teachers.

"Dr. Burdick announced the plan of his father, the Rev. Paul S. Burdick, to come here in February 1965, and while here to conduct courses for preachers and pastors. This the committee accepted with great happiness."

Nurse Joan Clement To Return to Malawi

Plans are progressing for Miss Joan Clement, R. N., to return to Makapwa Mission, Malawi, Africa, early in 1965. It is understood that she will complete the course in anesthesiology at Madison College, Madison, Tenn., in December 1964, and will visit her parents on the West Coast before her departure.

Consideration is being given to plans for the Rev. Paul S. Burdick to accompany Miss Clement as he goes to Makapwa for a visit with his son, Dr. Victor Burdick and family.

Toward an Indigenous Church on Our Mission Fields

The "matching funds" plan of assistance on mission fields as followed by the Missionary Board for many years is based on the idea of encouraging self-help. It is not motivated by the thought of saving money. In the mind and intent of the Board of Managers of the Missionary Society the matching funds plan of assistance has been considered a step toward developing the indigenous church on mission fields.

The Jamaica and British Guiana mission fields have co-operated willingly in the matching funds plan particularly as it has applied to church building and/or church repair funds. Our brethren have done most of the manual labor and the matching funds were used to purchase material. The resulting pride in the upkeep of their own houses of worship has been gratifying to those who have hoped and prayed that this would be the result of our matching funds assistance. We see the self-help program as an important step of progress toward the ultimate goal of indigenous Seventh Day Baptist churches.

An illustration of the importance of encouraging self-help, in the place of doing things for people, was brought out in a dramatic, unforgettable way by Dr. Reginald Helfferich of Church World Service at a meeting of their Board of Managers. He told the story of a man who was in one of the World Council of Churches Welfare Centers in Bavaria.

This man was shouting, "You gave me bread for my family; the next day you gave me bread for my family; the next day you gave me bread for my family; the next year, and the next year. Four years you have been giving me bread for my family; I don't want any more." He hammered the desk and put his head down and sobbed. Dr. Helfferich put his hand on his shoulder and the man looked up, held out his hands and said, "Give me tools and let me earn my bread; give me tools and let me earn my bread for my own kids, so that maybe I can earn my manhood back again."

Dr. Helfferich then reviewed with the Church World Service Board what we

have been doing in the interim period to answer his prayer. He asked for imagination and creative thinking. He reviewed some of the self-help programs through CROP, Agricultural Missions, Heifer Project, et cetera. He closed with these words: "Why should we go on feeding people who live in the center of paradise. God has put the honey all around them. Teach them how to keep bees, and they will have the sugar that they lack in their diet. Let's remember the words of the father, 'Let me earn my own bread for my own kids so that I can earn my manhood back.'"

The above account illustrates the importance of self-help programs as they relate to missions as well as to relief. We press forward with our efforts to develop churches that are self-supporting, self-propagating, and self-directing.

Church Bulletin Gleanings

A considerable number of church bulletins received at the Recorder office have been carrying items about what was done at Conference. The fact that more of this was noticed this year than in previous years may be an indication of greater interest in our total work. Part of this was no doubt due to the new life brought to our meetings by the presence of representatives of our younger churches abroad.

Bulletins already show the influence of announced themes, the new Conference theme of "The More Excellent Way" and the "Mission 65" program for the year just beginning. Both show up in bulletin publicity of fall Association or semi-annual meetings.

The Los Angeles bulletin has embarked on a plan of printing 1 Corinthians 13 on the back page each week in a different modern translation.

At Dodge Center, following a recent business meeting they printed the names of all the "missioners" who have indicated a willingness to help out another church with special meetings. This church will choose from this list a leader for meetings next spring, according to the bulletin.

Baptist World Congress Miami Beach, June 25-30, 1965

Plans are well underway for the eleventh Baptist World Congress which will be held this time in the United States. This gathering of members of the Baptist World Alliance comes every five years. In 1960 the Congress was the biggest Protestant gathering ever held in Rio de Janeiro, Brazil. It drew thousands to some of its meetings who had never before attended a Protestant service. That is not likely to be true at Miami Beach, but it will be a great gathering from all over the world in a pageantry of national churches. Seventh Day Baptists had only one American representative at Rio in 1960. There will be official and unofficial representatives at Miami Beach. Those who are interested in attending should make their plans early. It is to be noted that there will be no race discrimination in accommodations for the Miami Congress. Registration cards do not indicate race.

The co-operation of Seventh Day Baptists in the Baptist World Alliance, of which we have been members for some time, will take on new significance if the proposed changes in its constitution are adopted. Up to the present time we have not been represented on the Executive Committee, which acts as a steering or policy committee to some extent. One of the proposed changes is to enlarge the Executive Committee enough so that every constituent body will have one or more members on the committee. There are now 81 constituent groups in the Alliance which represent approximately 23,000,000 Baptists. The smaller groups, if they can finance the travel to the meeting places of the Executive Committee, will have a large voice in plans and policy. The committee met in Hamburg, Germany, in August. The American headquarters of the Alliance is at 1628 Sixteenth Street N.W., Washington, D. C.

SABBATH SCHOOL LESSON

for October 24, 1964

Disciplined Christian Living

Lesson Scripture: 1 Timothy 3: 14-16;

4: 4-12, 16

Resolution of Appreciation

By Chairman of Consultation

(Presented at the close of the Missionary Hour at Conference)

Whereas Secretary Everett T. Harris has been instrumental in bringing about the acceptance of the vision for a World Consultation of Seventh Day Baptist representatives through his long-range planning efforts and his work with the Planning Committee and the Missionary Society, and

Whereas he has laid the groundwork painstakingly for the carrying out of the recently convened First World Consultation of Delegates from Seventh Day Baptist Conferences, and

Whereas he worked diligently and with endless patience to co-ordinate the hundreds of details involved in carrying such a program to fruition;

Be It Resolved that the Missionary Society extend its deepest appreciation to Secretary Harris for his efforts, and commend him unreservedly for his devoted service that made this First World Consultation of Delegates from Seventh Day Baptist Conferences so successful, and further

Be It Resolved that this expression of appreciation be forwarded to the General Conference and the Commission for their consideration.

—Loren G. Osborn

MISSIONS — Sec. Everett T. Harris

Change of Location of City Pastor-Evangelist

We would call attention to the churches that the City Pastor-Evangelist program will be changed to a new area as of July 1, 1965. Some applications for the relocating of this project have been received. Basic decisions must be made at the October 25, 1964, Missionary Board meeting. If there are any other churches or groups that wish to be included for consideration, their applications should be received at the Missionary Board office in Westerly by October 23, 1964.

Annual Meeting Board of Christian Education

The Seventh Day Baptist Board of Christian Education held its annual meeting at the Parish House in Alfred, New York, September 20, at 2 p.m., followed by a special meeting of the Board of Directors at 2:30. Attendance of voting members at the annual meeting was larger than usual (26). There were 18 of the directors present.

After adopting the annual report, which had been presented to Conference, the board elected its thirty-member Board of Directors. New names are Mrs. Agnes Bond, Kenneth Kenyon, and Mrs. Minona Pierce. J. Nelson Norwood was changed from regular to honorary member.

Officers were elected at the special meeting. The Rev. David S. Clarke replaces as president the Rev. Victor W. Skaggs, whose work now takes him to Plainfield. Other officers remain the same. It was voted to refer the purchase of a new mimeograph machine and possibly a new typewriter to the Finance Committee with power.

NCC Audio-Visual Conference

By Fred Myers, Staff Writer
(continued from last week)

The pictures now widely used to illustrate Sunday School lessons are "bad art and bad theology," he said. He proposed that Protestant and Catholic groups alike consider sponsoring traveling exhibits which would show Sunday School art side by side with religious pictures by children themselves and the "great classical Christian art" of the past.

Mr. Rambusch asked, "What sort of values do you give your children when they know that the hi-fi set costs \$400, while Christ costs only 49 cents—and if you break it, you can get another one at the drug store?"

He did not insist that art must perforce be used in Christian education. "We can all get to heaven without using one piece of art," he said. "If this were not true, then no blind person would ever be in

heaven. But I think we can also safely say that not everyone in hell is an artist."

If church educators do use art, however, they must insist on hiring the greatest artists in the country, he declared. "To do less is to betray the glory of God and the purpose of His Church."

Dr. James Sellers, who is professor of theology at Vanderbilt University Divinity School, outlined a Christian theology designed to "stand in the light of the modern world." He said Christianity is "not a rigid deposit from the past," but a dynamic organism which is testing and being tested by the modern world.

According to the new theology modern man is a pilgrim "in this place and time—there's not any other," he said. Man finds his reality in the "promise and fulfillment of his pilgrimage. The pilgrim is on his way under his own power. God is the only fountain of our acts, but man alone is the only proper actor on the plain of creation."

The implications of this new theology for the use of communications media by the churches are that no public should be "fed information passively," Dr. Sellers said. "If man is to have initiative as God has initiative, communications media must not be used to bring the world to man and leave man speechless before the world. Man must not become a peeping Tom, because as such he would revert to the middle ages and their passive anthropology."

The Rev. William Fore of New York City, executive director of the National Council of Churches Broadcasting and Film Commission, outlined the "impact of communication studies on media and curriculum." He called for: television programs "integral to the curriculum" which would be prerecorded and replayed in local churches and church schools; the use of National Educational Television for such programs; television shows "related to the church school curriculum" to be shown in the "religious slots" on network television; and guidance material "built around commercial films and television shows" to be disseminated to local church educators.

Conferees witnessed a special presentation Monday evening on "learning theory."

Using three screens and six projectors, the Rev. Dr. Howard Ham, professor of Christian Education at Syracuse University, Syracuse, N.Y., outlined "clusters of theories on the learning process" held by leading educators in this century.

Conference afternoons were given over to group and private previews of a wide range of new audio-visual materials. Notable among these previews was a showing of "Parable," the film featured in the Protestant and Orthodox Pavilion at the World's Fair. Lively debate and sharp division of opinion as to the film's worth and possible uses followed the showing. The only consensus these experts could reach held that the film should certainly be shown to local church groups of all ages, if only to stimulate animated discussion on the nature of the incarnation and the meaning of the resurrection.

Vatican Council Debates Religious Liberty

by W. Barry Garrett

For the first time in history the Roman Catholic Church in full ecumenical council has plunged headlong into debate over its position on religious liberty. A basic reform is at stake on the church's attitude toward non-Catholics. The issue is religious liberty for all men.

One limitation on religious liberty is stated in the proposal. "It can be restricted legitimately only when it is in grave conflict with the end of society," it says. Just what is meant by "the end of society" and who determines that end is not explained.

While defending the right of religious groups "to carry on sincere and honest propagation of their religion" the declaration condemned "proselytism which would employ dishonest means." This was explained by a council expert as referring to "rice Christians," making converts by cajolery, and by misrepresentation of the faith and teaching of other groups.

The declaration makes no attempt to settle problems of church-state relations. It does not touch upon the issues of an established state religion.

Up until this point in history the Roman Catholic Church does not have an official teaching on religious liberty or church-state relations, according to council experts here.

The opening day of the debate revealed the depth of the struggle between the old and new views. Four cardinals holding positions of great power in the church spoke against the declaration and held to the old view of restraint against those who hold error.

On the other hand, seven speakers vigorously defended the proposed declaration on religious liberty. Defending the new position Cardinal Cushing said that "the Catholic and non-Catholic world alike is waiting for this declaration."

Cardinal Quiroga y Palacios of Spain complained that the declaration "seems to have been written in view of so-called Protestant countries, and to have paid no attention to the situation of Catholic countries." He suggested that "the text should be completely recast by a new mixed commission of periti (experts) which would be in a position to appreciate the importance and delicacy of this point."

The future course of the declaration on religious liberty is uncertain. After the present debate concludes the matter will go back to the study commission which will evaluate all the arguments on both sides. It will be rewritten and brought back to the council for vote. After that a final rewording will take place and a final vote will be called for before promulgation by the council and the pope.

If there is overwhelming approval by the council on the first vote it is conceivable that final action could be taken on the declaration this year during the third session. However, if large numbers of amendments are proposed, and if the vote is rather evenly divided, and if the opponents succeed in blocking rapid action, final action may be deferred to a fourth or later session of the council.

—Baptist Press.

"Unless we have that within us which is above us we will soon yield to that which is around us." — Unknown.

Pastor Elmo F. Randolph 25 Years in the Ministry

By Marjorie J. Burdick

It was back in August that it happened, but now that we have returned from Conference and from a vacation and are getting adjusted somewhat to routine we wish to write about a special day in the Milton church.



On Sabbath, August 8, the service was planned in recognition of the anniversary of the ordination of our pastor, the Rev. Elmo F. Randolph. All of the

hymns, one anthem, and the choral benediction used were a part of the service that took place in the Second Alfred Church on August 12, 1939.

The choir sang the anthem, "Waiting, I Stand," by Wood, that was used in the ordination service. They also sang a Bach number, "Jesu, Lead my Footsteps Ever," which had two flutes with the organ accompaniment. One of the pastor's daughters, Debbie, and Alice Rood were the flutists.

It was good to have Elder James L. Skaggs give the pastoral prayer, as he did in the service 25 years ago. The pastor's sermon was on the topic: "A Quarter Century: Retrospect and Prospect."

Pastor Randolph spoke at length on the impact of the advance and the human events that have transpired during these 25 years. So much of the time has been under the shadow of war, with World War II starting in that year, 1939. The Atomic Age has brought on terrible fears. These along with the great conflict in ideology in some parts of the world have influenced the Church and the Christian religion.

On the credit side there are many things to be mentioned. Great strides have been made in the conquest of disease; the control of polio and now nearing a breakthrough is the hoped-for help in the dread disease, cancer. It is hoped that the legislation recently

enacted in the matter of civil rights will bring full citizenship and rights to a great block of our populace. Great progress has been made in ecumenicity, in working for greater unity of spirit, purpose, and action among Christian people. The National Council of Churches in America was formed, and our pastor had the privilege of signing the constitutional document in the name of Seventh Day Baptists. Since then the World Council has been formed. These and other things are bringing new power and the influence of truth to bear on the problems of our times.

During these 25 years there has been an increase in church attendance throughout the land. Thousands have shown their interest in the Christian religion by attending the services of the evangelist, Billy Graham. In these years a surge upward in biblical scholarship has brought out several new translations of the New Testament and the Bible.

This has been a difficult period, but as in other historical crises, God in His power and truth is able to take His people through all difficulties. Signs are most encouraging. There is new hope and power in movements of lay people and minority groups who are working in the name of Christ.

Pastor Randolph closed with an appeal for young and old to serve under the banner of Christ. Were many willing to accept this call, a great force for good would be released! Were we to make our ways truly Christian and work to let the light of Jesus Christ shine on earth, the goal of peace on earth could be reached in our time!

A Meal of Sharing followed the morning service, at which time a special table had been set for the pastor and his family and guests. The friends of the Congregational church had sent an anniversary cake and those of the Methodist church a beautiful chrysanthemum plant. Our church presented the pastor with a gift of silver. Many cards and words of greeting were extended to him. May he be blessed and be a continued blessing to others that the cause of Christ may go forward!

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Women's Day of Prayer Monday, November 2

The Baptist Women's Day of Prayer will come on November 2 this year and we urge you to begin making plans for its observance. You are aware that this day is planned by the Women's Department of the Baptist World Alliance and is observed by the Baptist women on every continent.

The observance in our country is promoted by the North American Baptist Women's Union. It has three purposes: 1) To provide a day set apart for prayer and spiritual renewal — for individuals and groups; 2) to strengthen the bonds of fellowship between Baptist women of different national backgrounds and convention groups; 3) to carry on the work of the North American Baptist Women's Union, which is made possible through the offering taken at the service of the Baptist Women's Day of Prayer.

Planning and observing

The Board of Managers of the National Council of American Baptist Women voted the following in February, 1963 as part of a statement of policy:

"We favor the plan of the observance of the Baptist Day of Prayer with all Baptist groups in a community (Southern Baptist, German Baptist, National Baptist, etc.) participating together when plans for such observance have been made by a representative committee from the constituent groups."

1. Discover which of the above Baptist groups have a church in your community. Become acquainted with the president of the Woman's Society in each of the churches and suggest that the service for the Baptist Day of Prayer be planned and observed together.
2. A committee of representatives of all of the churches should plan for the observance. Participants in the service should be from each of the churches.
3. Plan a fellowship hour to follow the Prayer service to give women of each of the churches an opportunity to become better acquainted.

Modern Wisdom and Moral Integrity

(continued from page 6)

its desire against the Spirit and the Spirit against the flesh, for these are in opposition to one another, so that you may not do the things that you please."

I Cannot Do as I Please

Paul continually reminds the Galatians and us to "walk in the Spirit, to do the things which are a part of the liberty of the Children of God. He exhorts to righteousness and truth and salvation and grace and love and all the things that are a part of the Spirit, which Christ has implanted in our lives if we have truly accepted Christ as Lord and Savior. And we cannot do the things we please. We cannot follow the base desires of our lower natures if we are the children of God and if we are going to stand fast in this liberty to which we have been called. This is not the freedom Paul is talking about. He warns of the moral warfare that exists in the individual's life and in the society in which we live. You know from your own experience, just as I know and as all society knows from its experience, that there is this continual warfare between right and wrong, between godliness and evil.

Paul goes on then to list the principles that are included in this moral revolution which the world seems so anxious to adopt. Aren't they listed very much in the order in which they exist in our society where Christ is rejected? Listen! "The works of the flesh (or "the deeds of the flesh," American version) are evident, which are immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, outburst of anger, disputes, dissensions, factions, envyings, drunkenness, carousings and the things like these of which I forewarn you, just as I have forewarned you, that those which practice these things shall not inherit the Kingdom of God." The message which we hold forth to the youth of today is that there is a Kingdom of Righteousness, there is a Kingdom of Truth, and it is worth more than all the world can offer you in the way of pleasure, in the way

of satisfaction of your own personal desires in the lusts of the flesh.

If you have accepted Christ, you have given notice of the fact that you believe in His eternal Kingdom and you believe in the righteousness of which He has spoken in His Word. If you have accepted Christ, this is your position and you cannot do the things that you please, the things which Paul has listed here.

I want you to notice how they progress from the base things of the human nature, of the flesh, to the things of the heart and thoughts of the mind—the attitudes which involve the thinking person. The progression is from "immorality," "sensuality" to the somewhat illusive sins of "envy, jealousy, strife, enmity"—things that reflect the condition of the heart. Is this the kind of freedom you long for, freedom to commit such things? Or would you rather enjoy freedom such as is suggested under the "fruits of the Spirit"? "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."

You are going to come up against many problems in the world you are facing. Many who have lived in the world a long time will testify that it is true. The devil is going to seize every opportunity to destroy your faith, to make you turn away from the traditional biblical principles of morality and truth and righteousness, to entice you to embrace the immoral standards which too many in the world are advocating today. It will be the destruction of that individual and that society which heeds his call. The Christian position, in the face of today's trend, is summed up by Paul in two of the closing verses of our chapter: "Those who belong to Christ Jesus have crucified the flesh with its passions and its desires."

Do you belong to Christ? Have you been willing to crucify these sensual desires of yours? Those who belong to Christ have crucified them. Paul writes to us, "If we live by the Spirit, let us also walk by the Spirit." The Spirit of the living God has been given to every man who has accepted Jesus Christ as Lord and Savior. The Spirit of the

living God is yours if you are Christ's. If you live in the Spirit, walk in the Spirit. Show that you are a spiritual individual by the way you behave, by the way you walk in this world, by the actions that are a part of your daily life. We have been called to liberty and are admonished, "Stand fast, therefore, in the liberty wherewith Christ has made us free."

Men and Women of the Chapel

In recent years two new semi-military organizations have come into being which do much to extend the effectiveness of the military chaplain and channel into Christian activities the ability of Protestant servicemen and their dependents. These are Protestant Men of the Chapel and Protestant Women of the Chapel. Both organizations are more active in Europe than in the continental U.S.A. The men's organization, founded ten years ago, is made up of lay military people and has 200 chapters in Europe. It helps military people in their relationship to the work of the chaplain and the chapel. Brooks Hays, former president of the Southern Baptist Convention, is making a trip to Europe, including Rome, to speak at the Protestant Men of the Chapel Training Conference, Berchtesgaden, Germany, October 1-4.

Protestant Women of the Chapel was organized in Europe in 1955 with a training conference at Berchtesgaden. The head chaplain in Europe urged that every chapel have a women's organization to help in plans for a well-rounded religious program. In 1960 the PWOC was endorsed by the Navy and Air Force. Each year there is a training conference at the original site and fall and spring rallies throughout Europe. Its aim is to enlist every Protestant woman (dependent) in the work of the chapel. The purpose is (1) to lead women to accept Christ as Savior and Lord; (2) to teach women the history, the aims, and the program of the church, built on a solid foundation of worship and Bible study; (3) to develop women in the skills of prayer, evangelism, friendliness, stewardship, teaching, and social service against a background of personal spiritual development; (4) to engage women in the work

of the chapel in keeping with their abilities and interests.

Dr. Dorothy O. Bucklin, associate executive secretary of the American Baptist Home Mission Societies, will fly to Europe on October 3 as the guest of the United States Army to speak at fall rallies scheduled for the Protestant Women of the Chapel in Europe. Funds for the tour are provided by the latter group. She will speak seven times in Germany: at Bremerhaven, Berlin, Bad Aibling, Nurnberg, Augsburg, Stuttgart, and Heidelberg; once in Tripoli: Libya; once in Greece: Athens; three times in Italy: Livorno, Verona, and Naples.

To Expose Extremists

Gov. Harold E. Stassen, president of the American Baptist Convention for the 1963-64 term, is listed in a United Press International news report as one among 80 national leaders who have joined forces to "expose and correct" the John Birch Society and other "ultra-right" organizations.

Radio and television will be used in the campaign, according to Dr. Arthur Larson, former director of the U.S. Information Service, who is heading up the newly formed "Council for Civil Responsibility." Dr. Larson said its purpose would be to "expose and correct the principal error currently propagated by radical reactionary organizations."

"These organizations are beginning to get into the blood stream of people who are not extremists at all," he said. Dr. Larson said that the council has no political affiliation.

The new council will expose spying, nocturnal telephone calls, economic and social pressures, stonings, and even bombings.

Some of the other prominent national leaders in the council are: Gen. J. Lawson Collins, former Army Chief of Staff; Robert B. Meyner, former Governor of New Jersey, Ralph McGill, publisher of the Atlanta Constitution, Dr. Erwin N. Griswold, dean of the Harvard Law School, and Roy Wilkins, executive director of NAACP.

—ABNS

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—The annual meeting of the Sabbath School was held the evening after the Sabbath, September 19. The principal officers elected to serve are: Donald Payne, superintendent; Mrs. Arthur Payne, secretary; Mrs. D. C. Lippincott, graded school superintendent; Claston Bond, Junior superintendent; Mr. and Mrs. Wallace Greene, Youth Fellowship sponsors.

Among our young folks away at school this year are: Philip Greene, Rochester; Diane Lippincott, Milton; Phyllis Payne, Mankato; Miriam and Douglas Payne, Waseca; Barbara Greene, Rochester; Lorna Greene, Rochester. Steven and Lorna Greene are also working in Rochester.

The Junior choir has been reorganized after a few months' vacation. Several children have been taken into the Senior choir. The Revival Singers rehearse and take part in the regular church service once a month.

Promotion day in the Sabbath School was held Sabbath day, September 25. The program was in charge of Mrs. Donald Richards.

The pastor and his family have moved into the newly repaired and redecorated parsonage. Open House was planned for October 4. Several work bees were held during the past month. There is some painting yet to be done.

Rev. Leon Lawton visited the church on the evening after the Sabbath, September 12, and spoke of the missionary work in Jamaica. He was accompanied by Mr. and Mrs. Don Gray of Milton. A social hour followed Mr. Lawton's talk.

The Junior C. E. society held a fun social after the Sabbath, September 26, sponsored by Mr. and Mrs. Wallace Greene.

The Ladies Aid held an autumn breakfast and bake sale on the morning of September 2, with good results.

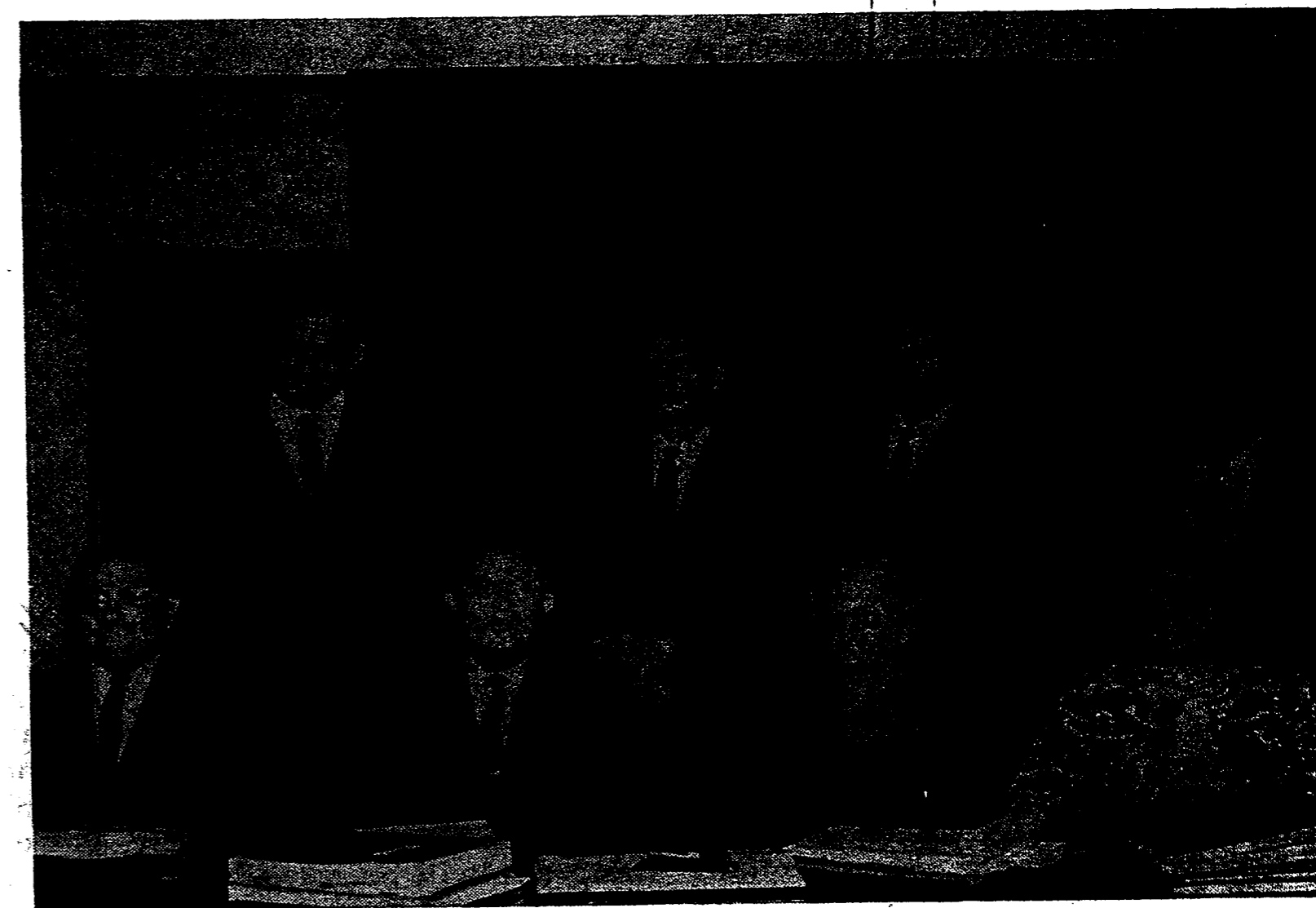
A Lord's Acre project has been established to care for the building fund. The ingathering will be around Thanksgiving time.

—Correspondent.

The Sabbath Recorder

**Denominational Planning Committee
Meets at Plainfield, N. J. October 11-14**

Twice each year a group such as this gathers for a three or four-day planning session to develop and correlate the work of Seventh Day Baptists with particular reference to growth in spiritual matters and in numbers in the United States. The committee is composed of the executive secretary of General Conference as chairman, the employed secretaries of the three major boards, Missionary, Tract, Christian Education, and the president of the Women's Board. The president and first vice-president of Conference who are concerned with program for two years are also on the committee. This time the new office of director of evangelism was in attendance.



From left to right, back row: Rev. Leon R. Lawton, Rev. Marion C. Van Horn, Sec. Leon M. Maltby, Sec. Everett T. Harris; Front row: Sec. Rex E. Zwiebel, Ex. Sec. Harley D. Bond, Mrs. R. T. Fetherson, Mrs. Don V. Gray.

Pursuing Higher Education Shiloh Young People

David Ayars, Philip S. Bond, Ronald R. Bond, Jeffrey Harris are students at Salem College, Salem, W. Va.; Gloria Cossaboon, Helene Fuld School of Nursing, Camden, N. J.; George Cruzan, John Cruzan, The Kings College, Briarcliff Manor, N. Y.; David Furniss, Drexel Institute; Anne Harris, Guilford College, Greensboro, N. C.; David Hitchner, Glassboro College; Maurice Davis, Millersville College, Millersville, Pa.; Jean Grosscup, Goldey Beacom; Carol Robinson, nurses' training, St. Petersburg Beach, Fla. More detailed addresses may be secured from the pastor of the church at Shiloh, N. J.

LET'S THINK IT OVER

The Ministry, Profession or Trade?

Dean Samuel H. Miller of Harvard Divinity School recently spoke at the annual dinner of the Church Federation of Greater Chicago. We quote: "As things stand now, the ministry has lost its intellectual rigor and taken on many of the characteristics of trade and business. It no longer elicits the kind of respect a true profession should expect. There is no way to recover professional integrity except by a widening and deepening of the disciplines used in training for the ministry... No one has put the matter more succinctly than Whitehead, who said, 'In the schools of antiquity, philosophers aspired to impart wisdom; in modern colleges (and we might say without injustice in modern seminaries), our humbler aim is to teach subjects.'"

—Hubert C. Noble
in Memo, Sept. 1964.

What the Negroes Want

A Negro Peace Corps official, Samuel Proctor, of Washington spoke at a Southern Baptist Christian Life Conference at Ridgecrest, N. C., on the theme, "Christianity and Race Relations." What the Negroes want now, he said, is to "take our places in American life on the basis of personal merit like every other Tom, Dick, and Harry." He went on to say that Negroes have gone through four stages of development in the last century.

The first he described as a period of "dis-integration." This occurred immediately after slaves were freed.

Proctor said the second phase was imitation. In this period, Negroes copied both good and bad from the white man.

Litigation marked stage three. The legal basis for segregation ended during this time, according to the Peace Corps officer.

The fourth stage, encountered now, is that of "re-integration," he told the 500 conferees.

Marriages

Davis-Randolph.—W. Allen Davis, son of Mr. and Mrs. Percy Davis of Shiloh, N. J., and Nancy E. Randolph, daughter of Mr. and Mrs. David Randolph of Shiloh, were united in marriage at the Shiloh Seventh Day Baptist Church by their pastor, the Rev. Charles H. Bond, on October 3, 1964.
—C. H. B.

Obituaries

Burns.—Isabelle Green, was born at Berlin, N. Y., July 15, 1882, and died at St. Clare's Hospital in Schenectady, N. Y., September 28, 1964, after a lingering illness. She was a loyal member of the Schenectady Seventh Day Baptist Church. She is survived by her husband, Arthur J. Burns, by her sister Matie (Mrs. Joseph Bullock) of Berlin, and by other relatives.

Funeral services were conducted at the Bond Funeral Home in Schenectady by her pastor, the Rev. Lester G. Osborn, assisted by the Rev. Paul L. Maxson of Berlin. Interment was in the Fairview Cemetery at Almont, N. Y.
—L. G. O.

Utter.—Emma Almyra, was born in a log cabin in what is now the city of Waterloo, Iowa, March 12, 1870, and died September 11, 1964.

Her education included two years in the Des Moines Baptist College. She became an accomplished pianist and church organist, for many years was a legal secretary and served as proofreader in the Pacific Press Publishing House in Mountain View, Calif. The last 24 years of her life were spent in affiliation with the Riverside Seventh Day Baptist Church as a member. Being notably tolerant of others with differing beliefs, she had many friends. Her love for the Lord constrained her to be solicitous for the spiritual welfare of others and often induced her to pray that all of her loved ones might come to know Christ as Savior.

She is survived by one son, Douglas Phillips of Long Beach, Calif.; one grandson, Rev. Donald Phillips of Portland, Ore.; four granddaughters, Bonnie Stark of Seattle, Wash.; Frances Smith of Hamilton AFB, Calif.; Lois Russell of Van Nuys, Calif.; and Phyllis Harnon of Riverside, Calif.; 18 great-grandchildren and four great-great-grandchildren. Funeral services were conducted by her pastor, Alton L. Wheeler, and interment was at Evergreen Cemetery in Riverside.

—A.L.W.