

# The Sabbath Recorder

of hands and a prayer by Pastor Dickinson. Senior Deacon Franklin Langworthy gave the welcome to the diaconate. Visitors were present from Irvington, Shiloh, Marlboro, and Pennsylvania.

Our "Mission 65" program began with the arrival of Mrs. Lillian Crichlow, our missionary from Washington, D. C., who gave an inspiring testimony of her Christian experience and beliefs at our February 6 worship service. Our other missionary, the Rev. Rex Burdick of Verona, N. Y., arrived on Monday, February 8. That evening we gathered at the church to greet the missionaries. Pastor Burdick spoke informally on the topic, "Please Walk Along with Me," and refreshments were served. Tuesday evening the young people had a dinner, at which Pastor Burdick spoke on the subject, "How Did I Get into This Jam?" Throughout the week both missionaries helped with visitation, and Mrs. Crichlow conducted Bible studies.

Preaching services were held February 11-14 with Pastor Burdick as speaker. Thursday evening special music was furnished by the nearby Shiloh Baptist Church. The sermon topic was "The Church at Work in Today's World." Sabbath eve our choir sang, and the subject was "Is Your Father at Home? I Don't Know; I'll See."

Sabbath morning Mrs. Crichlow gave the children's message on the text, "What time I am afraid, I will trust in thee." Pastor Burdick's topic was "Keep the Sabbath! What for?" His answer was: It is the will of God, and it has great value in our contemporary society if it is kept in a positive, spiritual way. Sabbath afternoon he met with Sabbath School teachers and officers and members of the Christian Education Committee to discuss their problems. His evening message was on the Bible, "A Revolutionary Book for an Age of Revolution." To benefit from it, we must study it to learn new truths, he said. His sermon on Sunday evening was on "Short Cuts to Happiness."

During these meetings Pastor Burdick challenged us to apply our beliefs more fully to our daily lives and to share them more effectively with others. We were grateful to both of our missionaries for their inspiration and help.

— Correspondent.

## Servicemen

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## Accessions

Kansas City, Mo.

By letter:

Miss Roberta Evans

By Testimony:

Mr. Edward Schatz

North Loup, Neb.

By baptism:

Allen Swanson

## Marriages

**Cruzan-Thorngate.**—Earl Wayne Cruzan, son of Rev. and Mrs. Earl Cruzan of Westerly, R. I., and Linda Thorngate, daughter of Dr. and Mrs. George Thorngate, of Monterey, Calif., were united in marriage January 30, 1965, at the Church of the Wayfarer in Carmel, Calif., by the Rev. Wayne R. Rood.

**Ruggles-Stanton.**—Monroe G. Ruggles and Mrs. Esther P. Stanton were married Jan. 20, 1965, at the Denver Seventh Day Baptist Church parsonage, the Rev. Albert N. Rogers, pastor, officiating. Mrs. Ruggles has been an active member of the Denver church for many years. They are now at home at 747 S. Ogden St., Denver, Colo. 80209.

## Obituaries

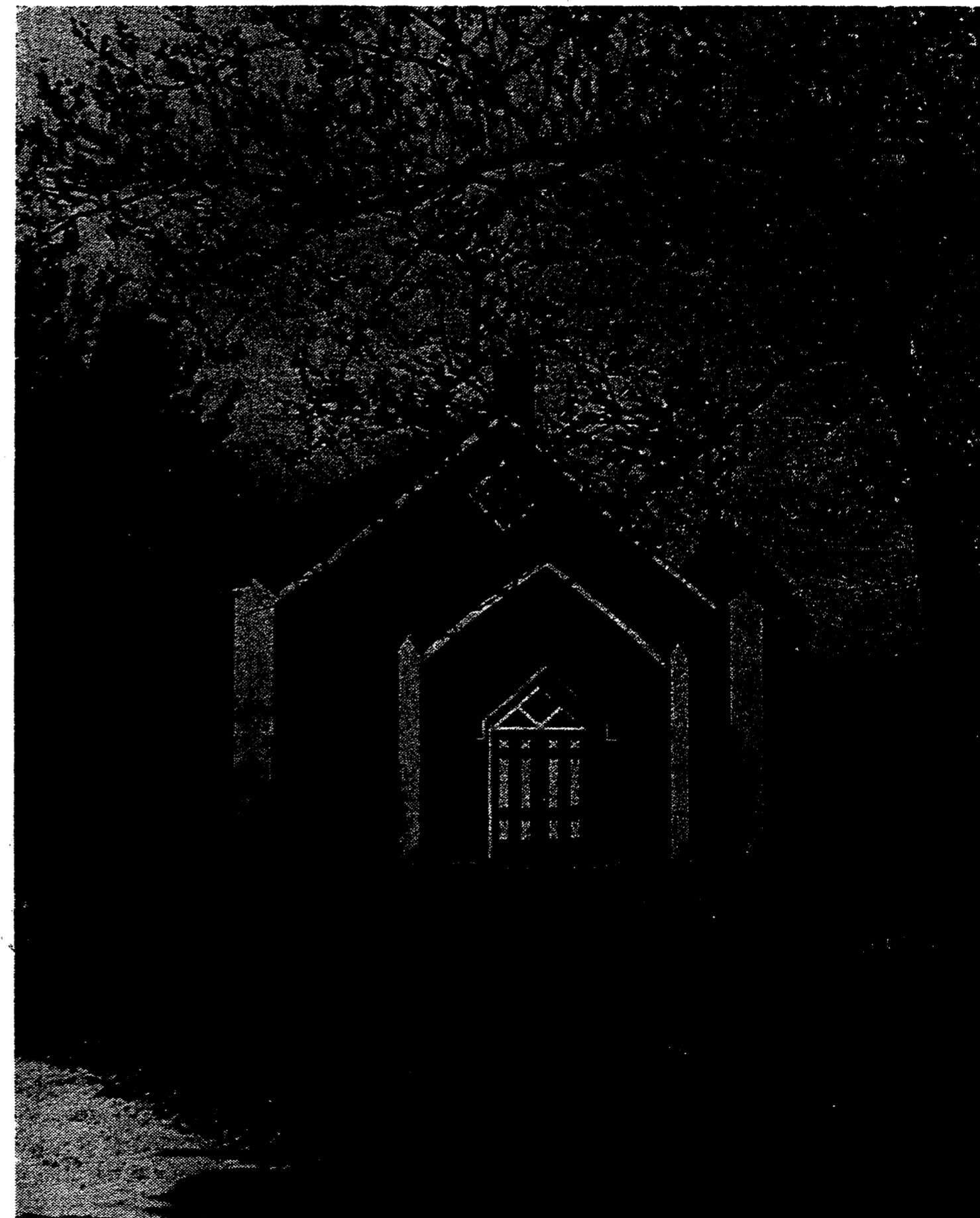
**Fitz-Randolph.**—Mildred, daughter of Corliss and Marion Melissa Howard Fitz-Randolph, was born Nov. 10, 1891, at East Orange, N. J., and died Feb. 3, 1965, at Perth Amboy, N. J.

For years she was a member of the New York City Seventh Day Baptist Church, and for a part of that time served as clerk. After that church ceased to exist, she joined the Middle Island Seventh Day Baptist Church, New Milton, W. Va., and contributed to its support. Her life of service was spent in the Perth Amboy school system where respect and affection surrounded her.

Funeral services were conducted by the Rev. Victor W. Skaggs at the Koyen Funeral Home in Perth Amboy. Burial was in the Hillside Cemetery, Plainfield.

—V. W. S.

A housekeeper or couple is needed in the Alfred, N. Y., home of Dr. Ben R. Crandall. Address inquiries to P.O. Box 1225.



Marlboro (N. J.) Church, Mission '65 Program March 7-21

# The Sabbath Recorder

First Issue June 13, 1844

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

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WOMEN'S WORK ..... Mrs. Lawrence W. Marsden  
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## 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 renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 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.      MARCH 15, 1965  
Vol. 178, No. 11      Whole No. 6,136

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## Don't Scare People

Some of us remember the time when many evangelists used fear of the judgment as a means of bringing careless people to repentance. Before our time there was one great preacher who had a sermon, "Sinners in the Hands of an Angry God." It is said that he pictured the Judgment so vividly that members of his congregation gripped the back of the pew ahead of them to keep from falling into the pit. For a long time now there has been a turning away from scare procedures in evangelism. The pendulum has swung to an emphasis on the love of God rather than the justice of God and perhaps to following in the footsteps of Jesus rather than faith in His atoning work. We wonder if it is right to try to scare people into being Christians. Possibly we forget that most of the older evangelists had a consuming love for people and that many of their converts became the church leaders of the next generation.

Why do we call attention to this scare preaching? Because of reading in "Industrial Press Service," a 22-year-old non-religious sheet serving America's hometown press an editorial that starts thus:

"The purpose of this editorial is to scare the living daylights out of you; to frighten you to the point that you will not only drive carefully but rigidly observe every safety precaution."

It goes on to document its title, "Be Scared—Stay Alive" with some facts from 1964:

"48,000 persons were killed in traffic accidents, more than in any previous year, and within 5,000 of all the American servicemen killed in battle in World War I."

We omit here some of the other figures about the accident casualties that are highly disturbing, to say the least. Most of us would agree with the following words:

"If these stark figures do not have any effect on you, if they do not make you vow to adhere to every safety measure in the book, then nothing will. . . One little slip from prudent roadway practice and you may be one of the fatal statistics that other people will read about—in editorials like this one."

Coming back to the subject of salvation, is it amiss to call attention to the fact that Christ, who came from the very throne of God, knew of the judgment that comes after death? It was this knowledge rather than statistics of accident or disease that called forth His supreme gift of love designed to save men from an eternity apart from God. If it is right for the insurance salesman to scare people with realistic death statistics, is it wrong for the Christian worker to be realistic in his presentation of the two ways that men may go?

Is the conclusion justifiable that some need the "scare" of impending judgment and that others need some other approach? Do we truly love our neighbors if we do not warn them or do we truly love God if we do not tell others that His love is manifested in Christ? Let us pray for more love and the wisdom needed to guide our unsaved friends from where they are to where they ought to be.

## Federal Mismanagement?

Is it evident that there are some strange inequities in the aid-to-education bill now before Congress. Perhaps this is inevitable when an attempt is made to pass federal legislation to cover the needs of all. When the Education Committee of the House of Representatives was given figures to show that under the bill they were studying the ten richest counties would benefit more than the ten poorest counties, the committee was described as being "shook up." It might appear that the most popular miss in Washington is Miss-Management. Our lawmakers, we will agree, are trying to do something good, and it is not surprising to them or to us that many things keep them from agreeing on doing what we may think is the best.

It has been predicted that the Medicare bill financed through Social Security will pass this year without difficulty. Many say it is good but the American Medical Association maintains that their Eldercare proposal is far better. One of the essential differences is that Medicare assistance would be spread out to cover all regardless of need and would therefore be insufficient for those who are in real need. More than 60% of the older people

are already covered by various types of insurance. Eldercare, it is claimed, would not give to those who already have enough but would more adequately meet the financial needs of those who have been unable to provide for themselves. If this is true, which is the more Christian plan to adopt? Would the next generation sadly remark that the 89th Congress in its Medicare legislation again rejuvenated "Miss-Management"?

None of us can set ourselves up as unerring advisers to the legislators whom we elected. Neither can we be naive enough to assume that all the official acts of the legislative, executive, or judicial branches of federal or state government can be brought into accord with the Christian principles we learn in church. We can, however, follow the scriptural admonition and pray for those in authority. Most of them profess some branch of the Christian faith and are somewhat conscious of the power of prayer to resolve difficulties and bring a measure of divine guidance. Let us pray for the best social legislation, not just that which brings more benefits to one group than to another.

## "We Will Bury You"

Mr. Khrushchev, recently deposed strong man and boorish spokesman of the Soviet Union once made an off-the-cuff remark directed toward the United States, a remark that caused many people in this country to "see red." It was picked up like a cast-down gauntlet of dueling days by the President and other speakers, who interpreted it in political and arms-race terms. The Russian leader did not mean that his nation was going to attack ours with devastating nuclear bombs and that most of us would have to be buried. It has been explained that he had in mind burying us economically, but that was not all. Communism, sweeping the world, would bury capitalism as represented by the West. Their system of thought would eventually smother ours. Such has been the claim. It did not originate with Nikita Khrushchev nor did it end with his fall from power.

A Christian book club in a letter urging a greater use of Christian literature re-



minds us that the words of the Russian leader have already been fulfilled in one respect. Communism as represented by the Soviet Union has already buried the United States in the matter of literature. It has produced far more of atheistic books and pamphlets than we and all the West have produced of Christian literature. They have not so much flooded our country with it as they have other countries where we have been attempting to spread the gospel message. American church efforts to provide Christian literature to nourish and build up the faith of people in the uncommitted countries have appeared puny in comparison with the avalanche of material sponsored by the Red regime of Moscow.

Are we buried? Not hopelessly. We can dig out if we dig in. We must show ourselves willing to contribute funds quickly to replace this false doctrine with the true. We believe that truth must ultimately triumph, but we cannot sit down and wait for Utopia to come. Our faith must be accompanied with self-sacrificing action. As James would say, "Faith without works is dead." Too many of us have had that kind of faith. It is the kind that creates a vacuum into which false ideologies like communism can step — with that grave-digging shovel.

#### Fifty Dollars in Laos

World-Wide Mission, a little mission-promotion magazine edited by Basil Miller of Pasadena, pictures the needs of many lands. A section on Laos tells of the effectiveness of gospel tracts. Dr. Laurie Rayner, superintendent in charge of Southeast Asia, writes: "This is the most effective piece of evangelism we can do in Laos at the present. Turmoil and strife are everywhere." It is not strange to learn that \$50 will buy a bicycle (much needed) in Laos, but it is strange to read that with \$50 the workers can purchase 50,000 pieces of Christian literature.

In many lands it takes so little to put such wings on the gospel. But, of course, there must be native Christians to distribute the literature and speak the word of salvation.

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#### MEMORY TEXT

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Corinthians 1:10.

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#### Rev. Alton Wheeler Visits Plainfield

En route to a missioner assignment at Marlboro, N. J. the Rev. Alton L. Wheeler, executive secretary-elect, arrived by air at Kennedy International Airport on February 28. He was met at the airport and came to Plainfield, N. J., where he stayed until Friday, March 5. On March 5 he and the incumbent secretary traveled to Valley Forge to the headquarters of the American Baptist Convention where contacts were made with several members of the staff there. Since both men are members of the Committee on Ecumenical Conversations there was opportunity to share some of our initial thinking with American Baptists at Valley Forge, to discover some of their thinking, and to discuss opportunities for future meetings. Mr. Wheeler then went on to Shiloh, N. J., where he spoke on Friday night and Sabbath morning in conjunction with Mission 65 services at Marlboro.

While in Plainfield Mr. Wheeler spent some time at the Denominational Building where he and others were able to make preliminary plans for his arrival in August. He also had opportunity to make a survey of housing possibilities in Plainfield.

Following the completion of the work at Marlboro Mr. Wheeler will return to Plainfield to meet with the Planning Committee on March 23 and 24. He will then continue on to Westerly, R. I., where as its interim secretary-treasurer he will meet with others officers of the embryonic World Federation of Seventh Day Baptist Conferences to consider future strategy of that organization.

— Harley D. Bond.

#### Partnership, An Indian Example

By Helen Ruth Green

Rev. I. Ben Wati preached on "Partnership, An Indian Example" at the Inter-Varsity Christian Fellowship Missionary Convention which I attended at Urbana, Ill., in December 1964. He serves as executive secretary of the Evangelical Fellowship of India.

This man from India deeply impressed me. The following story and statements are from my notes taken as I listened to Mr. Wati speak to us in a gentle, kind, and often joyous spirit.

Mr. Wati told us, "I have been connected with the Evangelical Fellowship of India for the past 11 years. We are Bible-believing, born-again people who love Jesus. We are concerned for the spiritual welfare of the people of India.

"My own people 85 years ago were headhunters in the hill country of India. They worshiped heathen gods. They believed those they killed would be their slaves in the future life. They were living in fear and dread. They even killed each other. My grandfather, who lived to age 111, was converted by missionaries. He was captured by the love of Christ. Now there are churches, young and growing.

"It is a great joy for me to be a servant of Jesus Christ, particularly from this background.

"A person needs to know God personally before serving as a missionary. Moses had to come to that stage. Job had to be able to say, 'Now mine eye seeth thee' (Job 42:5). This was a personal experience for him. Peter was able to give a correct theological statement: 'Thou art the Christ, the Son of the living God' (Matt. 16:16), but he was not quite ready.

"At one stage I said, 'I am an Indian first and a Christian second.' This was a result of the strong nationalism in India. It took a while before I was able to say, 'I am a Christian first.'

"Denominationalism among missionaries results in isolationism, preaching denominationalism, and not having fellowship with Christians of other denominations.

"The World Council of Churches represents a serious effort to unite Christians, but has its dangers. Some who truly are Christians are working in this organization. We Christians who are not working in the World Council of Churches should not be too critical of these efforts, even though we may personally feel that there is a better way.

"The alternative to the ecumenical effort is fellowship with other evangelicals, rather than union. Seventy or more churches and missions in India fellowship together, but this is not an organizational union." He quoted verses such as: "Ye are all one in Christ Jesus" (Gal. 3:28), and Eph. 1:10.

He continued:

"Some of our problems are self-righteousness, being critical of other Christians — perhaps even for the version of the Bible they use — and pride of face, race, and position in life. 'By this shall all men know that ye are my disciples, if ye have love one to another' (John 13:34-35).

"When you pray for missionaries, there is need to pray for the national Christians. To every missionary there are probably about 10 national Christian workers — pastors, nurses, teachers, Bible women, and others. They often work under even greater difficulties than do the missionaries. Do not forget them," concluded Mr. Wati.

The same minister spoke later in the convention on "Our Responsibility" saying, "Do not be afraid to desire that which seems idealistic, impractical and impossible. God can do anything."

This Missionary Convention met only a short time after the Christian martyrdoms in the Congo. We had all read and heard about the cannibalistic threats and actions of certain Congolese. Hearing Ben I. Wati speak from the convention platform was an experience which caused me to praise and love my Savior for His power to change us.

I thought of the thousands who have not even heard of Christ in India, Africa, and elsewhere. Some could surely be "captured by the love of Christ," be set free from fear and dread, and have "great joy."

Here stood the grandson of a headhunter telling how his life had been changed by God. Missionaries had obeyed Christ's command to "go." I wondered what would happen after this Missionary Convention.

The Lord has given me this promise from His Word: "The Lord gave the word: great was the company of those that published it" (Psalm 68:11).

### General Board Meeting, NCC at Portland, Ore., Feb. 22-26

(Reported by Rev. Oscar Burdick)

#### A. Actions in areas of Christian concern:

1. Vietnam
2. Drug addicts
3. Immigration
4. Africa
5. Hunger
6. Poverty

#### B. Testimony to Congressional committees:

1. Education
2. Importation of foreign seasonal farm labor

#### C. Addresses:

1. Dr. Martin Niemoeller
2. Bishop Gerald Kennedy
3. Colin Williams

**Vietnam** — Raymond Wilson of the Friends' Committee on National Legislation presented a resolution on Vietnam. After much rewriting, a resolution was passed unanimously which seeks the settling of disputes at the conference table rather than on the battlefield. The General Board approved and added its support to a Feb. 15 telegram by its president, Bishop Reuben Mueller, to President Johnson. This telegram concerned Vietnam in terms of seeking peace with justice.

**Drug addicts** — After a long time of preparation and much rewriting, a "Policy Statement" on the "Treatment of drug addicts" was passed unanimously. It points out that:

The destructive hold of addicting drugs upon persons can prevent their victims from achieving the fulfillment of life and contribution to the world that God intends for His children.

It states the churches' concern about this problem. It urges recognition of the dimension of illness in addiction along with legal aspects — it does this in the hope of increasing the number of addicts receiving medical treatment as well as prison sentences. It seeks specific changes in federal government structure in trying to more effectively combat the illegal traffic in dangerous drugs.

**Immigration** — A resolution was passed on U. S. immigration policy. The resolution is concerned with the inequalities of the national origins quota system. It is seeking that immigration may be made "more in accord with Christian and humanitarian principles recognizing the inherent worth and dignity of the individual."

**Africa** — Needs of certain sections of Africa were presented by the Rev. Leslie Cooke of the World Council of Churches. The General Board then endorsed the World Council appeal to American churches on behalf of an Ecumenical Program for Emergency Action in Africa (EPEAA). This is a program to raise \$10,000,000 over a period of five years to aid African refugees and provide needed support for schools. The projects in this program are ones which individual denominations in those areas cannot support and for which African governments do not have resources.

**Hunger** — Attention was given to the preliminary efforts to develop a statement about "world hunger and Christian responsibility." The direction of thought is toward improving agricultural production, control of population, and, on a temporary basis, the international shipping of food.

**Poverty** — The Federal anti-poverty program received attention. Poverty had already been a concern of the General Board for several years. It was reported that some United Church Women have formed a program called WICS—Women in Community Service. Women are giving their time and transportation in interviewing young women on behalf of the federal Job Corps. They help select women for the Job Corps and then continue their concern for those not chosen.

**Education** — We were given copies of the testimony by Dr. Arthur S. Flemming, president of the University of Oregon, and first vice-president of the National Council of Churches, before a Congressional committee on January 28. The testimony concerned the bill for federal aid to elementary and secondary education. The bill is intended to provide some services for public and private school students. Dr. Flemming appealed for the following safeguards:

1. That benefits for students not include "grants from federal, state or local tax funds for non-public elementary and secondary schools."
2. That benefits for students must be determined and administered by public authorities responsible to the electorate.
3. That the benefits should be identifiable by the students as public services.
4. That the benefit program not be used directly or indirectly for the inculcation of religion or the teaching of sectarian doctrine.
5. That, in the administration of the program, there be no discrimination by reason of race, religion, class, or national origin in the distribution of the benefits.

These were well received and it is expected that some such safeguards will be in the final form of the bill. Personally I am pleased with these criteria, and I realize this is something that we as a denomination on our own did not do!

**Migrant Labor** — Copies were also made available to us of testimony by Rev. Samuel A. Snyder, Jr., on behalf of the National Council of Churches concerning the importation of foreign seasonal farm workers. He said that the firm belief of "the many Migrant Ministry Committees... that, given reasonably adequate wages and working conditions, domestic workers can be found who will perform the work of tending and harvesting the crops... It is our conviction that every effort of the Federal Government... should be directed to the more nearly full, more intelligent and effective use of the domestic farm labor supply before the need for the immigration of any foreign workers is certified."

#### Addresses

Dr. Martin Niemoeller gave one of the addresses. He is a German pastor who

was in concentrations camps 1937-1945 because of his opposition to the Nazi regime. He noted that in Nazi Germany individuals were important only for the function they served in the state. He pointed out this continuing danger today, that one is valued not as a person, but for what function he can perform.

Bishop Gerald Kennedy of the Methodist Church addressed a luncheon. Among others things, he said that he was not convinced that the existence of separate denominations is "sinful." He prefers cooperation among denominations through councils of churches. He said that in America, free churches (by which he means independent denominations) have produced the most relevant Christianity in the world.

Colin Williams spoke on evangelism. He said in one's lifetime there is not just one decision for Christ, but the need for many decisions for Christ in such areas as prejudice, poverty, political irresponsibility, and international tribalism.

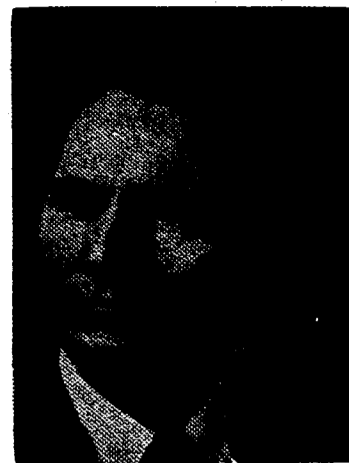
This was an exciting meeting of ideas. The remodeling of the constitution and bylaws is done; routine business was kept to a minimum.

#### Shrove Tuesday

Certain customs related to the period of Lent have come down from various countries and are in the traditions of people of these various national origins. Not all of the customs are religious. So it is with Shrove Tuesday, the day before Ash Wednesday. In England there was a sort of spree or celebration just before the sober time of self-denial.

Shrove Tuesday has been celebrated since 1445 by a pancake race... Contestants run from village to church while flipping pancakes in a frying pan... Pancakes were chosen for use on this day because they were traditionally eaten by the British on the days that sins were confessed. The ingredients in pancakes were thought to have special spiritual meaning... Eating pancakes symbolized the shrugging away of sins. Flour was considered the staff of life... salt gave wholesomeness... eggs provided the lenten spirit, and milk represented innocence.





**New  
Missionary  
Accepts Call  
to British Guiana**

Many of us are thanking God that He has moved the hearts of Pastor and Mrs. Leroy Bass to accept the call of the Missionary Board for service in British Guiana, South America. Brother Bass is presently the pastor of the Nortonville, Kan., Seventh Day Baptist Church. Mrs. Bass has consented to her husband's acceptance of the call and with their two children, a son and daughter, the family will probably move to Georgetown in the summer of 1966.

The action of the Seventh Day Baptist Missionary Board, taken at a postponed quarterly meeting on January 31, was to adopt the recommendation of the American Tropics Committee as follows: "We recommend that a call be extended to Rev. Leroy Bass of Nortonville, Kan., to serve as Seventh Day Baptist missionary in British Guiana, S. A., to move with his family to the field of service at a mutually acceptable time, preferably in the summer of 1966; following further preparation at an acceptable school of missions preceded by studies at the Ministerial Training Center at Plainfield, N. J., such preparatory training to be worked out in consultation with Dean Victor Skaggs."

After an interval of three weeks Brother Bass replied to the secretary's letter: "The answer is yes, we accept the call to be Seventh Day Baptist missionaries to British Guiana. We feel this a high honor to be thus called to serve our Lord Jesus Christ on the mission field.

"I am also very pleased for the opportunity being made available for me to take a year's work of further educational preparation beginning this fall at a sem-

inary in the Plainfield area, and also studying our Seventh Day Baptist courses with Dean Victor Skaggs. This is indeed a cherished privilege I am anticipating. I will immediately enter into correspondence with Dean Skaggs to begin our preparation toward this.

"Our Nortonville church has taken well this call to us which I had fully shared with them only two days after receiving your letter (of February 2). I had asked them to pray and think about it also, and several remarked to me that if I felt really led to accept the call they wanted me to feel free to do so. Last Sabbath I said that we did feel very strongly that it was God's will for us to go, and that I would be sending you a letter of acceptance. We are desiring to make our remaining pastorate here a blessed and fruitful experience to ever remember, for we have come to love the people and feel this is our home."

We are sure that Seventh Day Baptists are rejoicing with us that God has led us to a deeply dedicated, sweet-spirited Christian family to carry forward the work of missions in British Guiana as Rev. and Mrs. Leland Davis complete their term of service in 1966. It is expected that the Davises will return to this country in 1966 though the exact date of arrival is not settled. The two older sons, Kenneth and Ronald, may return for college entrance in September of this year.

**Secretary To Visit  
British Guiana Field**

Action was taken at the January meeting of the Missionary Board for Secretary Everett T. Harris to visit the British Guiana mission field during coming weeks, "if it seemed wise." It was pointed out that he had not visited this mission field since the spring of 1955, ten years ago.

Since the secretary was still recuperating, the action was taken conditionally, depending upon whether he felt sufficiently recovered to make the trip. He does feel sufficiently recovered and has made plane reservations to arrive at Georgetown April 5, 1965.

A cordial invitation has come from Rev. and Mrs. Leland Davis and also from our

national workers to make this visit. In view of contemplated changes in missionary personnel and the desirability of keeping in close touch with problems on the field, it seems well for the secretary to go at this time. He will take advantage of a seventeen-day excursion rate on Pan American Airlines, returning home soon after Easter.

He asks that our people hold him up in prayer that God may bless and keep during the journey and that the Holy Spirit may grant guidance and wisdom in all decisions.

**Letter From Miss Joan Clement**

Word has already been shared through Recorder pages that Miss Joan Clement and Pastor Paul Burdick arrived safely and on schedule at Makapwa Mission (arriving Tuesday, Feb. 9). First impressions of missionaries are always interesting to the friends at home. We will share some of Miss Clement's thoughts as expressed in her letters.



First Joan commented as to the welcome received, "We found everyone well and happy to see us. . . . We plunged immediately into two days of meetings with the Conference Planning Committee. . . . I am just beginning to catch my breath and more than a week has passed by."

Miss Clement's letter continued, "The mission has progressed wonderfully in all ways, with more and more work being handled by the Africans." Having been

away from the mission station for two years, Miss Clement can see this progress more clearly than those near at hand.

Again she writes, "We learned today while Dr. Burdick was in town that both the suction machine and the vaporizer may be purchased in Rhodesia, close by. We will let you know the prices when we find out." This is medical equipment needed as Miss Clement takes up again the work of administering anesthesia.

Some additional equipment was sent by air freight accompanying Miss Clement. It was decided to pay the excess baggage rate rather than to accept the delay caused by the dock strike if this equipment was shipped by boat along with Miss Clement's goods. At best such shipment takes about two months in transit. Friends here will be happy to know that Miss Clement has the equipment at hand to carry on the work for which she is trained.

In a more recently received letter Miss Clement writes, "The Burdicks here had prepared two lovely rooms for me — bedroom and sitting room." She will live in the larger missionary dwelling place with Dr. and Mrs. Victor Burdick and family, situated next to the refinished "Beth and Joan home" which is now the medical center building, equipped for surgery, drug supply storage, etc.

It will also be a matter of interest to friends that Miss Clement has made arrangements to take examinations as an accredited anesthetist at the Government Hospital (Queen Elizabeth's in Blantyre) on May 7. She writes, "I would appreciate the prayers of my friends that all may go well."

**Writer Quits Smoking**

Anthony Baily (32), formerly of England and now of Stonington, Conn., is author of the book *Inside Passage* which describes his experiences along the inland waterway to Florida. The book is said to be very interesting. Questioned about his writing habits, he told of dropping one habit. He sought more efficiency in his writing and told a reporter that he gave up smoking a year and a half ago. "I was wasting too much time between paragraphs," was his explanation.

## Mexican Churches of Like Faith and Order

When churches of like faith and order are discovered in another country, as they were in Brazil and now in Mexico, it is cause for rejoicing. It gives to Seventh Day Baptists in the United States an inward feeling of a widening spiritual fellowship. Few of us will have opportunity to visit any of these churches, and most of us would not be equipped to cope with the language barrier if we had the opportunity to travel to that state in eastern Mexico where most of the churches are located (Tamaulipas). But we can communicate by way of heaven, where there are no language barriers.

It was just about a year ago that information began to come to the headquarters offices at Plainfield about a number of Sabbathkeeping churches in Mexico not connected with any denomination. The leader, Rev. Elias Camacho, had received two of our tracts which had been translated into Spanish. From them he learned our address and wrote for more information about Seventh Day Baptists. This first letter was in Spanish but later correspondence has been in English, which he reads and writes fairly well. In reply to this first letter the secretary of the Tract Board could not offer other literature in Spanish but asked what we could do to be of help. His communication of August 3 thanked us for the offer of help. He then changed his typewriter to red ink to say, "And this is the help we need: Pray for the work in Mexico." He has repeatedly said that their workers serve without salary and that the churches all are able to take care of themselves. After reading more of our literature in English and studying the manuals of procedure sent to him, his first impression was confirmed that, "Our beliefs and church polity are identical with yours." He expressed at that time a desire for a close co-operation with Seventh Day Baptist churches in the U.S.A.

In extending the work of these independent churches Elder Camacho went to the border town of Brownsville, Texas, last August where he has a brother and friends. He has more recently spent con-

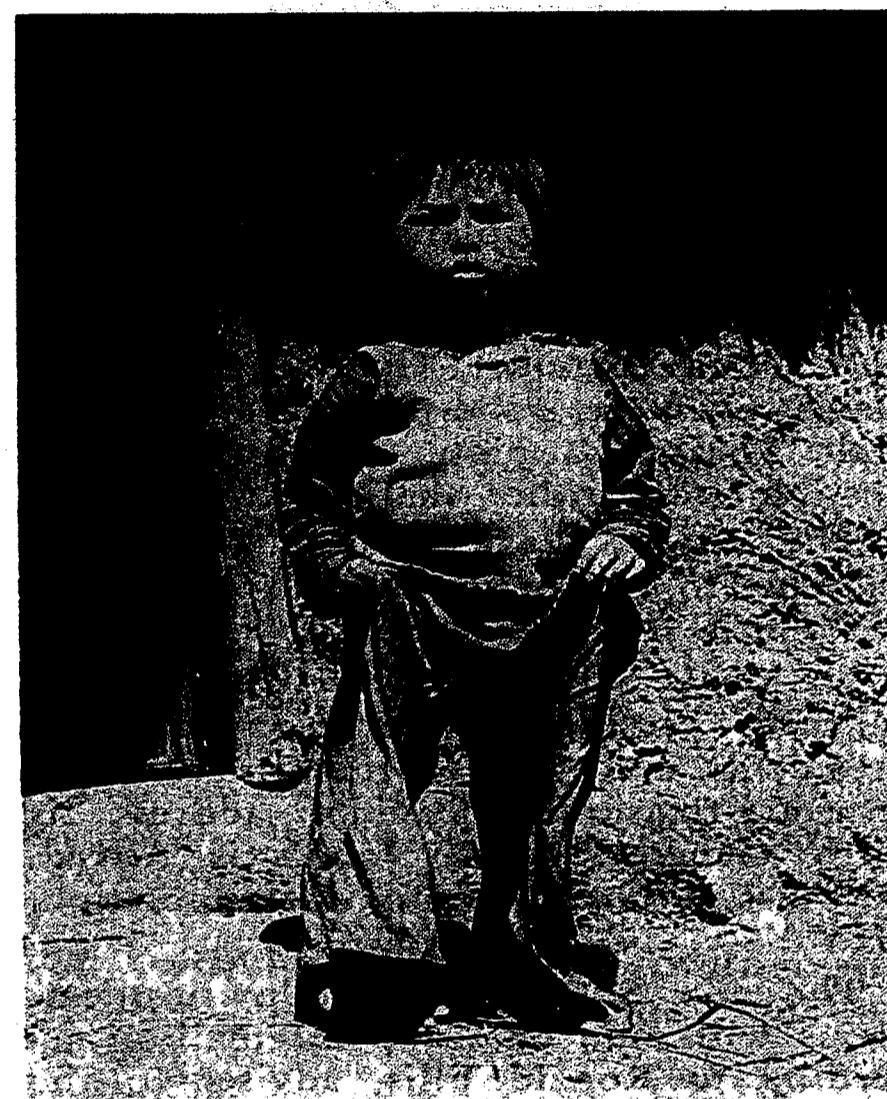
siderable time there making it a headquarters from which he was establishing a new church just south of the border in Matamoros. At latest report there are 30 ready to join such a church. While there he contacted the church at Edinburg and particularly Pastor Clifford Beebe who was there at the time and had been in correspondence with him. Much of the information and evaluation of this Mexican work has come from Mr. Beebe. It has been shared with the Commission at its January meeting. Since then both Mr. Camacho and Mr. Beebe have corresponded with the executive secretary. Further information is being sought as to how the desire of this group of churches for closer affiliation with the whole Seventh Day Baptist movement can be worked out. Some feel that the churches, which are now said to number twenty-eight should be considered as a sister conference that might join the proposed Seventh Day Baptist World Fellowship. One of the difficulties yet to be cleared up is the name. They chose a name before they knew about Seventh Day Baptists and are registered with the Mexican government under the name Seventh Day Church of Christ.

It is easy to understand that these churches in Mexico are limited in their financial resources, for the members are part of an economy that is far below ours. As noted earlier, they are self-supporting and make it perfectly clear that they are asking nothing from us but prayer. Interestingly, the latest letters from Elder Camacho and his personal contacts with our people in Texas emphasize this as much as the first letter. Thus we read, "Dear Brother Maltby, pardon me if I repeat that the only help in especial is our prayer. Of course we need many things in the work of our Lord, but this may be supplied for ourselves and with the help of God. My dear brother, we do not want to be a problem or burden to nobody." They encourage missionary giving and use the funds thus secured to extend the work to new areas. If the first letter was understood correctly there were a year ago

(continued on page 13)

## A Gift of Love Foster Parents' Plan

"I have a son that I have never seen, whose language I do not speak, and who does not understand mine." Foster Parent Roland Porter wrote these words about his "adopted" child.



Tran Dien. Vietnamese. Age 5. Father ill. Mother, tea-picker, losing sight. Five children in family. Home is thatch hut. Earthen floor. Dien has no trousers. Borrowed pants for sake of dignity. Help to Dien means help to entire family.

Foster Parents' Plan, Inc., is an organization that has saved the lives of thousands of needy children in Europe, the Far East, and South America. The program is different from traditional charity because it is direct, person-to-person giving and receiving.

Dr. Meredith M. Hogue of Milwaukee was given a Korean Foster Child to celebrate the 25th Anniversary of his pastorate. On a subsequent trip around the world he decided to visit the child. He arrived at PLAN's Seoul Headquarters unexpectedly and was taken to his child's house. Later he wrote PLAN that "My letters were tattered from constant re-

reading. I was especially pleased with the attitude of the Foster Parents' social worker—her relation to the child and her family and her cordiality to me. We were not just numbers to her...."

No Foster Child or Foster Parent is a number under PLAN. Upon "adoption" you receive a photograph and case history of the child. You may choose a child according to age, sex, and nationality in Greece, Italy, Hong Kong, Korea, in the Philippines, Vietnam, Colombia, or Ecuador where PLAN maintains fully staffed Headquarters with a North American director and trained local social and case workers. Every month the child writes to "Dear Foster Parent" and the Foster Parent writes to the child. Both original and translation are transmitted by PLAN.

There are more than 600,000 Foster Parents for the 23,184 Foster Children currently enrolled. Groups as well as individuals are devoted Foster Parents. Schools, colleges, fraternal groups, church and professional clubs, business organizations, and 27 groups from prisons are all Foster Parents.

## Refugee Appeals Successful

The World Christian Council's Service to Refugees enabled more than 12,500 people to emigrate in 1964 to countries of freedom and opportunity, the Council reports.

India, already overpopulated, received 276,000 refugees from East Pakistan, 100,000 from Burma. Help for Tibetan refugees in India was intensified during the year and will reach its peak during 1965 with a budget of \$164,000 but it is expected to phase out gradually in 1965. A notable achievement in 1964 was the resettlement of 8,500 refugees who had been squatting for years in and around Sealdah railway station, Calcutta.

Member churches of WCC subscribed more than \$1,500,000 in 1964 to emergency appeals. Twenty-four emergency appeals were current in 1964. One of these, on behalf of victims of hurricanes in the Caribbean, brought a response of more than \$325,000, and another for Cuba attracted \$200,000. Church World Service helped raise the money.



### Youth Pre-Con Retreat

Youth Pre-Con Retreat under the directorship of Mr. and Mrs. Everett T. Harris, Jr., will be held at the Lisle Conference Grounds, Lisle, N. Y., from August 11 to August 15, 1965. Lisle is about 22 miles north of Binghamton, N. Y., on US Route 11. Owned by the Congregational Christian Church, the Lisle Conference Grounds has adequate facilities for 175 persons. There is a swimming pool with the lifeguard furnished. The buildings are dormitory style and are arranged in a picturesque rural setting. Cooks are a part of the grounds staff.

Bedding is furnished completely, but retreaters will need to furnish their own towels and other toiletry.

About the directors—Everett is the son of the Rev. E. T. Harris, secretary of the Missionary Society, and Barbara (Mrs. Everett) is the daughter of the Rev. Hurley S. Warren, associate pastor of the First Alfred church and interim pastor of the Alfred Station church. Everett, Jr., is on the administrative staff of Salem College. They were the business managers for the 1956 Pre-Con Retreat in Alfred. The program that they plan promises to be inspirational and exciting, differing from the usual. Watch for further announcements. Any Seventh Day Baptist youth or guests age 15 through 18 are urged to attend. Eighteen through 20-year-olds may attend, but they have the option of attending Young Adult Pre-Con.

### Young Adult Pre-Con Retreat

We are happy to announce that the Rev. Charles H. Bond, pastor of the Shiloh, N. J., church, will be the director of the Young Adult Pre-Con Retreat to be held at Camp Harley, August 11 to August 15, 1965. He has secured the services of the Rev. Victor W. Skaggs, Leroy C. Bass, and Elmo Fitz Randolph. Secretary Zwiebel and Robert Stohr will serve as business managers. Mrs. Verne Voorhees and Mrs. Leta DeGroff will serve as cooks.

Improvements are being planned at the camp, and we are looking forward

to having valuable experiences in this beautifully located camp. Camp Harley is 2 miles southeast of Alfred Station. It bears the name of the first executive secretary of the Board of Christian Education, the late Rev. Harley Sutton.

Young adults from the age of 18 through 35 years are urged to plan now to attend.

### Youth at General Conference

The National SDB Youth Fellowship officers are making plans for the entertainment of our youth at General Conference. Among the activities planned are the annual Youth Banquet, Gym Night at the Davis Gym, a good movie at Alumni Hall Theatre, a night of bowling, and possible some roller skating.

The officers have written to selected churches to ask for sponsors to accompany the youth at these events.

National SDBYF officers are David Sanford, president; John Kenyon, vice-president; and Miss Gretchen Zwiebel, secretary-treasurer. David's address is Little Genesee, N. Y.; John's is Alfred, N. Y.; and Gretchen's is Alfred Station, N. Y.

The new SDB Youth Fellowship emblems will soon be ready for mailing according to Ronald Ellis, adviser to the officers. The cost of each emblem is 35 cents.

### Youth Week at Denver

By Linn A. Fitz Randolph

February 6, 1965, was Youth Day at the Denver church. The service was opened by Daryl White, teacher of the Senior Sabbath School class, and led by twelve class members. Nearly all portions of the service were conducted by class members.

The sermon, rather than being delegated to a few persons, was shared among ten young people, with Edward Hansen giving the keynote talk. Sermon topics were: "Worship" (choir participation, order of service, church attendance), "Stewardship" (Bible reading, tithing, church work), and "Evangelism" (visitation, advertising, service to others). Three young persons ad-

dressed each topic, with smooth thought transition between speakers.

Mr. White pronounced the benediction on this very worthwhile and stimulating worship service.

### Lesson Committee

Secretary Zwiebel attended the annual meeting of the Committee on the Uniform Series of the International Bible School Lessons of the Division of Christian Education, National Council of Churches of Christ in the USA, March 7-12, at Buck Hill Falls, Pa.

### College President Resigns

The resignation of Dr. Evert C. Wallenfeldt, president of Milton College since Sept. 1, 1963, was accepted by the board of trustees March 1, according to a report in the March 4 issue of the *Milton and Milton Junction Courier*. It is said that it marked the culmination of a disagreement on campus since December when two members of the faculty were demoted. The president, explaining his action, said that he could not move the institution as rapidly as he had hoped and therefore thought it best to turn the work over to another.

The newspaper states that the administration change was marked by widespread daily newspaper coverage and a spirited student demonstration at the meeting of the trustees at the Holiday Inn north of Janesville. About 100 students staged an orderly demonstration chanting, "We want Wallenfeldt."

The trustees in accepting the resignation "with deep regret" recognized the advances made under his administration and granted him a leave of absence with full salary and present residential facilities until Aug. 31, 1965. The new acting president, as of March 1, is Charles W. Banta, vice-president for development, whom the resigning president highly recommended for the position. No action was taken at the board meeting toward appointing a committee for the selection of a new president.

### Mexican Churches of Like Faith and Order

(continued from page 10)

in the State of Tamaulipas only seven missions "not counting the rest of the country." Now they speak of twenty-eight — less than a year later.

What is the nature of their belief and practice? Conversations and letters without visiting the churches can not indicate the differences of emphasis which might be assumed to exist in another country. Repeatedly, however, Elder Camacho insists that his churches are identical with us in belief. Elder Clifford Beebe thinks this is true. Quoting further from the letter of February 28, "Then we say that we are not similar; no, we are the same flock and we want to be close to you." They are reportedly completely democratic in church government although Mr. Camacho is the recognized leader. He himself was once connected with a large Sabbathkeeping denomination but the church members in general have had no such previous connection. Apparently they are new converts.

What is the relation between this work and the work which the Rev. Homer Martinez Gonzalez has attempted to do in his summer vacations? As yet the two have not had an opportunity to meet or to work together although each knows of the work of the other to some extent. It is probable that our two tracts in Spanish first came to the attention of Elias Camacho Sanchez by way of the distribution of them sponsored by Mr. Martinez. It is anticipated that if Mr. Martinez, who is now studying toward a master's degree in a state college near Nashville, Tenn., is able to return to Mexico this summer that there will be contact and co-operation.

This new interest in Mexico opens the door for our people to be of service by providing a wider variety of tracts and other literature in Spanish. Their churches now are more dependent on mimeographed than printed material, we are told. We would do well to study a map of Mexico so that we can do as requested — pray for the work that centers in Tampico, Tamaulipas, and the neighboring states.

## Today's Students Are Tomorrow's Homemakers and Wage Earners



A stitch in time not only saves nine, according to an old adage—it also provides the basis for one phase of an overall training program being conducted in a community building known as the "Welcome Center," in Tananarive, capital of Malagasy Republic (formerly Madagascar).

In the center, operated by the Protestant Social Welfare Service, young girls are given an opportunity to learn home arts that will prepare them for careers or homemaking.

Funds received by U.S. churches in the annual One Great Hour of Sharing appeal, make such programs possible through Church World Service. This year offerings for overseas aid will be made on March 28.

Sewing, as shown in the accompanying photograph, is an important part of the center's activity.

**Recorder Comment:** Enclosed, check for the *Sabbath Recorder* for one year. My saintly mother used to say she could do without butter on her bread but she would not want to miss having the *Sabbath Recorder*. It has been in our family for 82 years.

## LET'S THINK IT OVER

### Emotion or Emotionalism

John White, in a very perceptive article on witnessing and evangelism in *Eternity* criticizes the emotional pressures of some evangelists which result in false rather than true conversions in some cases. He draws a distinction between tears and "tear-jerkers." Here is part of what he says on this subject: "I'd far sooner have a weeping preacher and a dry-eyed congregation, than the reverse. The preacher has something to weep about. He sees, or should see, things as they are, and it is his job to communicate what he sees. He may not be able to control his emotions."

What would you say is our greatest enemy? Communism? Materialism? Greed? Alcoholism? Prejudice? Racism? Poverty? Self? The nuclear bomb? I suggest that our greatest adversary is fear. From the cradle to the grave, fear casts its dark shadow upon our path like some hideous ghost. Fear of loneliness, of rejection, of inferiority, of failure. Fear of exposure of secret sins, of past wrongdoings, of our mistakes and failures. Fear of misfortune coming to those we love. Fear of accident, of disease, of death. Prof. J. A. Hadfield of London suggests that if fear were abolished from modern life, the work of the psychotherapist would almost be ended.

— Rev. W. Lynn Crowding.

### Poverty Bad, but Better

In his testimony before Congress on February 2, C. Stanley Lowell expressed fear that some of the provisions of aid-to-education package bill would not be an effective means to overcome poverty. He charged that some of them would "deteriorate our country's constitutional tradition of church-state separation." "In such a case, Gentlemen," he added, "poverty might have its virtue since it would be the lesser evil."

### SABBATH SCHOOL LESSON

for March 27, 1965

Parables of Judgment

Lesson Scripture: Matthew 25: 1-13

THE SABBATH RECORDER

## ITEMS OF INTEREST

### Education Bill Improved

Recent changes by the House Subcommittee on Education in the proposed education bill have substantially improved its church-state features, C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, said on February 12. He was gratified "that a number of the changes proposed by this organization . . . have been adopted by the committee." POAU has a membership of 200,000 and a staff of 50 in ten cities.

Pointing out that his organization neither opposes nor endorses legislation as such, Mr. Lowell explained that it does "attempt to analyze church-state implications of significant proposals."

Amendments by the subcommittee include the requirement that a public agency administer all funds and property which would be dispensed in school aid programs, that a public agency shall hold title to all library resources and teaching material which would be made available to church schools, and that the act "authorize grants to local public educational agencies only." Additional changes were made in order to tighten the "sectarian disclaimer."

### Flying Sheep, a Miracle of Compassion

In a people-to-people airlift nearly halfway around the globe, 400 prize sheep were recently flown in two chartered cargo planes from Texas to India. The flying American sheep will be used to upbreed wool flocks on the Asian subcontinent. The 300 Rambouillet ewes and 100 rams were part of America's contribution to the "Freedom from Hunger Campaign" of the United Nations Food and Agriculture Organization (FAO). The 8000-mile flight represented a co-operative effort sponsored by Heifer Project, Inc., of Upper Darby, Pa., a voluntary agency organized to help underdeveloped countries to upgrade livestock strains. The sheep were purchased from Texas breeders as a gift from the Councils of Churches, of Elkhart and St. Joseph Counties, Ind., to the Indian "Freedom from Hunger Campaign" committee. India's government

paid transport costs, FAO arranged the shipments. The sheep, airlifted from Houston to Jaipur, were consigned to the Malapura Sheep and Wool Institute. Crossed with local flocks, they are expected to produce three to five times as much wool as Indian breeds yield.

### Paralysis of Analysis

Wayne Dehoney, president of the Southern Baptist Convention, addressed 102 graduates of the big seminary at Louisville on January 28. He told them that the denomination's growth had been sidetracked by paying too much attention to secondary issues. He suggested that there had been too much theological controversy and debate on such things as "Who is Melchizedek?" when a lost world is waiting for the church to tell them who is Jesus Christ. In another warning sentence he claimed, "We have studied ourselves until we have a paralysis of analysis." There may be indications that other denominations, like our own, ought to give more attention to avoiding this paralysis.

### Rule of Faith

Protestantism in general, and our own denomination in particular, has vigorously contended that the Bible is our only rule of faith and practice. This position characterizes some theological seminaries, like Fuller in Pasadena, which adhere to a doctrinal statement. The board of trustees of that growing institution in announcing a three-year Th.D. program (beyond the three-year B.D.) state their position thus: "We face so seriously our belief in the authority of the Scriptures that we insist that the Bible stand as judge over all theological statements, even our own statements about the Bible."

## NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—As may be noted in the last issue of the *Chimes*, the total of our current church budget is \$27,405.42. Weekly giving toward the Church Operating Budget averages \$28 toward a total of \$13,980.80. Weekly giving toward Our World Mission averages \$80 per week toward a total of \$4,000. We are pledged to give at least \$4,000 per year for the



# The Sabbath Recorder

next three years toward a total of some \$12,000 (estimated cost) completing payment for Girl's Dormitory and for new Health Center and Craft Hall at Pacific Pines Camp. The camp is used in winter as well as summer, with the addition of furnaces for three buildings. It was rented Jan. 28-30 to the 1st Congregational Church and Feb. 5-7 to Faith Church of Orange. Our church enjoyed the Labor Day weekend so much that it was decided to have another retreat Feb. 21 and 22. Dates for the four summer camps have been set, Jan. 20-July 9.

— Church Chimes

## Obituaries

**Kenyon.**—Susan Mills, daughter of Walter Francis and Edith Rhodes Mills, was born in Hopkinton, R. I., March 9, 1944, and died Feb. 10, 1965, in Ashaway, R. I.

She was graduated from the Chariho High School in 1963. She was a member of the Second Hopkinton Seventh Day Baptist Church. She is survived by her husband, David Kenyon, a six-week-old daughter, Linda Marie, her parents, a grandmother Mrs. Susan Mills, and two brothers, Marvin and Walter.

The funeral was conducted in Westerly by her pastor, Rev. Neal D. Mills, and burial was in the First Hopkinton Cemetery.

— N. D. M.

**Ladd.**—Grace W., daughter of the Rev. Adelbert E. and Priscilla Benjamine Witter, was born March 9, 1886, at North Loup, Neb., and died Nov. 16, 1964, at a hospital in Watertown, N. Y.

She was married on March 29, 1914, by her father to Harry Ladd of Black River, N. Y. Mr. Ladd died in 1947. Grace returned to her home town of Adams Center, N. Y., in 1954 where she was active in the Seventh Day Baptist church as long as her health permitted.

Farewell services were held from the church with her pastor, the Rev. Delmer E. Van Horn officiating. Interment was in Union Cemetery at Adams Center.

Surviving are: a daughter, Mrs. Arnold (Priscilla) Guyette, Evans Mills, N. Y.; four sisters, Mrs. Clark (Ella) Stillman, Jamestown, N. Y., Mrs. Otis (Mary) Swiger, Pittsburgh, Pa., Mrs. James (Isabel) Hamilton, Westerly, R. I., Mrs. Gerald (Delberta) Greene, Adams Center, and six grandchildren.

— D. E. V. H.

**Michel.**—Charles B. F., son of Edward P. and Ida Certin Michel, was born November 10, 1880, at Marion, Iowa, and died February 23, 1965, in a Cedar Rapids, Iowa, hospital.

In 1896 he was baptized by Pastor Lemuel Branch at Robins, Iowa. He attended Milton College and Cedar Rapids Business College.

On August 10, 1904, he was married to Ella Crosley at Albion, Wis. She passed away Jan. 14, 1958. On January 20, 1961, he married Lenora Winter at Marion, Iowa.

Following the vocation of farming, until his retirement in 1959, Charles Michel made a major contribution to the life of his community, holding important offices in a number of farm and business organizations.

A faithful Sabbathkeeper, Mr. Michel fellowshipped with the Seventh Day Brethren Church at Marion. He was a member of the Milton Seventh Day Baptist Church.

Surviving him are his wife; a son, George of Marion, Iowa; a daughter, Mrs. Stanley (Mary) Stevens of Viroqua, Wis.; six grandchildren, and four great-grandchildren.

The funeral service was conducted on Sabbath, Feb. 27, at Marion, by Pastor Elmo Fitz Randolph, assisted by Rev. Alan Bond, pastor of the Marion Seventh Day Brethren Church. Interment was in Oak Shade cemetery, Marion.

— E. F. R.

**Verrey.**—Cornelius, son of Cornelius and Wouterytje Verrey, was born Jan. 25, 1884, at Alkmaar, Holland, and died Feb. 12, 1965, at Blanchard Valley Hospital, Findley, O.

At an early age he enlisted in the Netherlands Navy. From 1909 to 1911 he lived in Brazil where he met his future wife, Alida Van Dommlen. After a return visit to Holland they came to America and were married Nov. 2, 1912, in the Dutch Reformed Church of Paterson, N. J. They moved to Adams Center, N. Y., in 1918 where they were active in the Seventh Day Baptist church until 1962 when they went to live with a son at Findley, O.

Mr. Verrey is survived by his wife; three sons, Cornelius of Red Bank, N. J., Raymond of Findley, O., and Paul of Alexandria, Va.; two daughters, Mrs. George A. Bird of Adams Center, Miss Nellie of New York City; ten grandchildren, and three great-grandchildren.

Farewell services were held at a funeral home in Findley with interment in Maple Grove Cemetery of that place.

— D. E. V. H.

A housekeeper or couple is needed in the Alfred, N. Y., home of Dr. Ben R. Crandall. Address inquiries to P.O. Box 1225.

### Changing Your Location? Consider Boulder, Colo.

Now one of the large research centers of the U.S., including U.S. Bureau of Standards, Atomic Energy Commission, scientific mfg. plants, University of Colorado, superior grade and high schools. Good high altitude climate, and unsurpassed mountain scenery.

Contact Paul Hummel, Rt. 2, Box 383 or Roger Bottoms, 1118 Ravenwood Dr., Boulder, Colo.



### Children of Africa Need Our Help

Christian churches of America are contributing food for refugees in Uganda through Church World Service and other interchurch relief agencies. The children will receive not only food and clothing but Christian instruction as well if we continue to remember their need and do our part in supporting relief agencies.